

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

## TABLE OF CONTENTS

Message.....	1
Acknowledgements.....	2
Why Mandatory Treaty Education?.....	3
Saskatchewan First Nations’ Languages and Dialects.....	4
Overview.....	5
Treaty Education Goals.....	5
Treaty Essential Learnings.....	6
Inquiry Learning .....	7
Frequently Asked Questions - Treaty Facts and Misconceptions.....	8
Kindergarten to Grade Four - Treaty Education Key Questions .....	11
Grade Five to Nine - Treaty Education Key Questions .....	12

## MESSAGE

Welcome to the *Kindergarten to Grade Nine Treaty Education Learning Resource*. This learning resource is provided by the Office of the Treaty Commissioner (OTC) and is one component in the K – 12 Treaty 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 Three  
Treaty Education Learning Resource  
April, 2015*

## TABLE OF CONTENTS

Kindergarten to Grade Four - Treaty Education - Key Questions .....	1
Grade Five to Nine - Treaty Education - Key Questions.....	2
Ministry of Education - Treaty Education Outcomes and Indicators 2013, Grade Three: Exploring Challenges and Opportunities in Treaty Making. ....	3
Inquiry Question #1: How have the lifestyles of First Nations people changed prior to and after the signing of treaties? .....	4
Inquiry Question #2: How were the historical worldviews of the British Crown and First Nations different regarding land ownership? .....	5
Inquiry Question #3: How do First Nations and Saskatchewan people benefit from Treaties 2, 4, 5, 6, 8, and 10? .....	6
Inquiry Question #4: How did the use of different languages in treaty making present challenges and how does that continue to impact people today? .....	7
Teacher Background Information .....	8
Suggested Grade Three Resources.....	11

**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 Three: Exploring Challenges And Opportunities In Treaty Making**

<b>Treaty Relationships</b>	<b>Spirit and Intent</b>	<b>Historical Context</b>	<b>Treaty Promises and Provisions</b>
<p><b>TR31:</b> Examine the relationships between First Nation peoples and the land, before and after the signing of treaties.</p> <p>Indicators:</p> <ul style="list-style-type: none"> <li>➤ Examine the impact of geography (e.g., grasslands, boreal forest or woodland, grain belt, lakeland regions) on the relationship between First Nations people and the land.</li> <li>➤ Describe the lifestyle changes of First Nations, prior to and after placement on reserves.</li> <li>➤ Discuss the worldviews associated with ownership of the land and consider the impact those views have on a person’s relationship to the land.</li> </ul>	<p><b>SI32:</b> Examine how various teachings people have about the natural world guide behaviour and actions.</p> <p>Indicators:</p> <ul style="list-style-type: none"> <li>➤ Interview family members to learn the stories and teachings they hold related to nature and Mother Earth, and explore the intended meaning found in those stories and teachings.</li> <li>➤ Analyze how First Nation peoples’ beliefs guide relationships with the land and natural world.</li> <li>➤ Compare the First Nations and British Crown view of the treaties with respect to land and ownership.</li> </ul>	<p><b>HC33:</b> Explore the benefits that each of the parties to treaty enjoy.</p> <p>Indicators:</p> <ul style="list-style-type: none"> <li>➤ Recognize how all Saskatchewan people are beneficiaries of treaty (e.g., sharing of natural resources, access to vast tracts of land, peaceful means of living with one another).</li> <li>➤ Recognize that treaty benefits flow equally to all peoples in Saskatchewan living in Treaty 2, 4, 5, 6, 8, and 10 areas.</li> <li>➤ Discuss what the benefits of treaties are for First Nations (e.g., education, health).</li> <li>➤ Discuss what the benefits of treaties are for non-First Nations (e.g., access to land for farming).</li> </ul>	<p><b>TPP34:</b> Explore how the use of different languages in treaty making presented challenges and how those challenges impact people today.</p> <p>Indicators:</p> <ul style="list-style-type: none"> <li>➤ Research various languages spoken during treaty making in the treaty territory in which students live.</li> <li>➤ Express challenges faced by all people when their first language is not spoken in the communities where they live.</li> <li>➤ Investigate how language used in the treaty making process limited mutual understandings of differing worldviews.</li> </ul>

**Grade Three: Exploring Challenges and Opportunities in Treaty Making – Treaty Relationships**

**Inquiry Question #1: How have the lifestyles of First Nations people changed prior to and after the signing of treaties?**

<b>Treaty Essential Learnings: TEL 3 (Historical Context) TEL 4 (Worldview) TEL 6 (Contemporary Treaty Issues)</b>		
<p>First Nations people lived off the land in the First Nations Peoples Era. The Creator gave First Nations people the land to live on. Mother Earth provided everything they needed to live. The plants and animals provided food, clothing, shelter, and tools. First Nations people were dependent on Mother Earth for their survival. The First Nations people had spiritual lands where they conducted their ceremonies. Land was one of the promises made to First Nations people at the time of treaty. These tracts of land are called “reserves” as defined in the <i>Indian Act</i> of 1876. Today, many First Nations continue to live on reserves. They live off the land through hunting, fishing, trapping, and gathering as their ancestors did in the past. First Nations’ reserves have greatly changed the lifestyles of First Nations people.</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>Outcome: TR31: Examine the relationships between First Nation peoples and the land, before and after the signing of treaties.</b></p> <p><b>Indicators:</b></p> <ul style="list-style-type: none"> <li>➤ Describe the lifestyle changes of First Nations, prior to and after placement on reserves.</li> </ul>	<p><b>First Nations’ Lifestyle in First Nations Peoples Era</b></p> <p>Ask, where do we get our food, clothing, and tools? What do we use for shelter and transportation? What animals provide for our wants and needs? What plants provide for our wants and needs? Who provides us with food from the land? Why do we depend on the animals and plants for our wants and needs? How did people live in the past? How did First Nations people meet their wants and needs in the First Nations Peoples Era? How did First Nations people get their food, clothing, and shelter needs met? Read <i>Claire and Her Grandfather</i>, (AANAC, 2011) to find out about the lifestyles of First Nations people in the First Nations Peoples Era. What kind of lifestyle did they have? What kind of relationship did they have to the land and its natural resources? Why was sharing the land so important to First Nations people? How did people meet their needs when living a nomadic lifestyle? What forms of transportation did they have? Where did they get their medicines? What large animals were essential to their survival? How were the buffalo and the caribou used to provide food, clothing, and shelter? Have students make a visual representation of the uses of the large animals, specifically the buffalo (Plains First Nations) and caribou (Denesûliné).</p>	<ul style="list-style-type: none"> <li>• Explain how First Nations’ lifestyles changed prior to and after the signing of treaties.</li> <li>• Describe the nomadic lifestyle of First Nations people in the First Nations Peoples Era.</li> <li>• Identify how First Nations people used the buffalo and/or caribou to meet their needs for survival.</li> <li>• Analyze the interdependence between communities and the environment.</li> <li>• Recognize that First Nations’ communities in the First Nations Peoples Era and after the signing of treaties found ways to meet their wants and needs.</li> <li>• Compare and contrast First Nations’ traditional lifestyle and settlement on reserves.</li> </ul> <p><b>Consider:</b> How can the learning experiences help us answer the inquiry question?</p>
<p><b>Arts Education - Outcome: CH3.1 Compare how arts expressions from various groups and communities may be a reflection of their unique environment (e.g., North and South Saskatchewan, urban and rural)</b></p> <ul style="list-style-type: none"> <li>b. Share information about an artist working in own community through individual research or collaborative inquiry.</li> <li>d. Describe how an arts expression tells something about the community and culture in which it was created (e.g., heritage harvest dances).</li> <li>e. Describe ways that people of various cultures in own and surrounding communities participate in the arts and discuss why they do so.</li> </ul>	<p><b>Living on Reserves - First Nations’ Lifestyles Change</b></p> <p>Ask, how has First Nations’ lifestyle changed prior to and after the signing of treaty? Why did the lifestyle of First Nations people change when the newcomers arrived (e.g., the animals began to disappear from over hunting and trapping)? What happened to the buffalo? Read <i>The Disappearance and Resurgence of the Buffalo</i>, (Cooper, 1995), to find out how the buffalo disappeared and how this affected the lifestyle of Plains First Nations people. Invite a Plains First Nation Elder to talk about the importance of the buffalo to the survival of their people. Have him/her share with students that when the buffalo disappeared they needed a new way to meet the needs and wants of their communities. To do this, First Nations decided they needed to make treaties with the British Crown. The British Crown wanted land for the newcomers so they entered into treaty negotiations with the First Nations. The First Nations agreed to share the land with the newcomers and the British Crown agreed that First Nations people would be taught how to farm as a new way to meet their needs. To do this, First Nations had to settle on the land. They began to live on tracts of land called reserves. How do First Nations artists depict life on the reserve (e.g., Allen Sapp, Michael Lonechild, Henry Beaudry, and local artists)? What do these visual texts tell you about the lifestyle on the reserve? What inferences can be made about First Nations’ lifestyles on reserves? How did settlement on a reserve differ from a previously nomadic lifestyle? Have students compare and contrast First Nations’ traditional lifestyles to life on reserves by creating a visual including images and words that represent the similarities and differences in lifestyles. Optional: Arrange to visit a First Nations reserve in your area to learn about the lifestyle of the people.</p>	
<p><b>Science - Outcome: PL3.2 Analyze the interdependence among plants, individuals, society, and the environment.</b></p> <ul style="list-style-type: none"> <li>n. Research lifestyles (e.g., farming, fishing, and logging) and jobs (e.g., florist, crop scientist, landscaper, gardener, fruit grower, ecologist, logger, and nursery worker) that depend on understanding and working with plants and plant-related products.</li> </ul>		
<p><b>Social Studies - Outcome: RW3.1 Appraise the ways communities meet their members’ needs and wants.</b></p> <ul style="list-style-type: none"> <li>a. Speculate upon various challenges faced by communities in meeting needs and wants, with evidence gathered from examining pictures, viewing media, and interpreting stories using a variety of fiction and non-fiction texts.</li> <li>b. Identify how individuals and communities meet needs and wants.</li> <li>c. Describe ways in which communities help ensure basic human needs are met (e.g., food and water, shelter, clothing, education, safety).</li> </ul>		
		<p><b>First Nations Protocol/Information</b></p> <ul style="list-style-type: none"> <li>• When inviting an Elder/Traditional Knowledge Keeper into your classroom, give him/her at least one week’s notice and provide specific guidance on topics that you want her/him to share. Please see your local Elder guidelines.</li> <li>• Tobacco – traditional use – Gift wrap the tobacco in cloth, envelopes or wrapping paper if the tobacco is given with the students are present.</li> <li>• For more information read <i>Cultural Teachings: First Nations Protocols and Methodologies</i>, (McAdam, 2009).</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 Three: Exploring Challenges and Opportunities in Treaty Making – Spirit and Intent**

**Inquiry Question #2: How were the historical worldviews of the British Crown and the First Nations different regarding land ownership?**

<b>Treaty Essential Learnings: TEL 4 (Worldview)</b>		
<p>First Nations people traditionally believed that the land could not be owned, sold, or given away. The land was to be shared with all of creation. Humans were to live in peace and harmony with all of creation. Humans were to be humble because they are the smallest part of creation. First Nations agreed to share the land with the British Crown. The British believed that the land could be owned by Nations and individuals. They believed First Nations gave up the land when treaties were made. The ownership of land determined wealth and position in society. The biggest difference in the worldviews is the concept of ownership of the land.</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>Outcome: SI32: Examine how various teachings people have about the natural world guide behaviour and actions.</b></p> <p><b>Indicators:</b></p> <ul style="list-style-type: none"> <li>➤ Compare the First Nations and British Crown view of the treaties with respect to land and ownership.</li> </ul>	<p><b><u>First Nations’ Historical Worldview About the Land and Land Ownership</u></b></p> <p>Ask, what beliefs do we have about the land? What is a worldview? Is the land and how we view it part of our worldview? Do First Nations have beliefs about the land (Mother Earth)? What are their beliefs about the land? Read <i>Kikāwīnawaskiy – Our Mother Earth, Teaching Treaties in the Classroom, Grades 7 – 12, pp.450-452</i>, (OTC, 2002) to find out First Nations’ worldviews about Mother Earth. How did they view the land and land ownership? Why did First Nations’ people believe they share the land with all of creation? Share with students the chart in <i>The Lifestyles of First Nations Peoples Before and After the Arrival of the Newcomers: A Treaty Resource Guide for Grade 1, p. 83</i>, (OTC, 2008) to discuss how First Nations people viewed the world. Why would First Nations people believe that land was to be shared with all of creation; not owned by people or Nations? Invite a First Nations Elder/Traditional Knowledge Keeper to the classroom to talk about the differences and similarities between First Nations’ historical and contemporary worldviews regarding the land. How have some of the First Nations’ traditions and practices regarding the land endured overtime? Why are the First Nations’ beliefs that they are stewards of the land important today? Have students compose and create a written text (e.g., summary, short essay) explaining the historical First Nation beliefs about land and land ownership.</p> <p><b><u>British Crown’s Historical Worldview About the Land and Land Ownership</u></b></p> <p>Ask, how did the British Crown view the land? Who was more important than the plants, animals, and all of creation? Why did the British Crown believe that humanity was more important than all of creation? See <i>British (Western) Historical Worldview, Teaching Treaties in the Classroom Grades 7-12, p.459</i>, (OTC, 2002). How did the British Crown view the land and its resources? What was the historical British Crown’s worldview about land ownership? Who owned the land in historical times? Lead a discussion about the historical worldview of the British Crown regarding land ownership. Have students create a visual representation of the British Crown’s historical worldview using the entities found in <i>The Lifestyles of First Nations Peoples Before and After the Arrival of the Newcomers: A Treaty Resource Guide for Grade 1, p. 83</i>, (OTC, 2008).</p> <p><b><u>Comparison of the Historical British Crown’s and First Nations’ Worldviews About the Land</u></b></p> <p>Ask, how are the British Crown’s and First Nations’ worldviews different in regards to land ownership? Are there similarities in these two worldviews? Have students discuss the similarities and differences between the British Crown’s and First Nations’ historical worldviews about land and land ownership. Have students record the results using a graphic organizer to indicate the similarities and differences between worldviews. Why did First Nations agree to share the land with the British Crown at the time of treaty making? Why did the British Crown want ownership of the land? How did these differing worldviews impact the understanding of the treaty agreements regarding the land? Have students role-play the differing beliefs about land ownership between the British Crown and First Nations at the time of treaty-making.</p>	<ul style="list-style-type: none"> <li>• Describe First Nations’ and the British Crown’s historical worldviews about the land.</li> <li>• Identify the differences in the historical worldviews regarding land and land ownership between the British Crown and First Nations.</li> <li>• Role-play the differences between the historical British Crown’s and First Nations’ worldviews about land ownership.</li> <li>• Analyze the historical First Nations’ and British Crown’s worldviews about land and land ownership.</li> <li>• Identify First Nations’ traditions and practices regarding the land that have endured over time.</li> <li>• Explain how the differing historical First Nations’ and British Crown’s worldviews about the land and land ownership impacted the understanding of treaty agreements.</li> </ul> <p><b>Consider:</b> How can the learning experiences help us answer the inquiry question?</p>
<p><b>Arts Education - Outcome: CP3.4 Use imagination, a variety of drama strategies, and reflection to further the drama’s development.</b></p> <p>b. Work together within dramatic contexts.</p> <p>d. Ask questions to contribute to inquiry of the topic through drama (e.g., What could we do to find out how different people would feel and react in that situation?).</p>		
<p><b>English Language Arts - Outcome: CC3.1Compose 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>Social Studies - Outcome: IN3.2 Analyze the cultures and traditions in communities studied.</b></p> <p>c. Give examples of traditions and practices that have endured over time in communities studied, and discuss why these are important.</p> <p><b>Outcome: DR3.3 Compare the beliefs of various communities around the world regarding living on and with the land.</b></p> <p>a. Research the view of land as held by Indigenous peoples in communities studied.</p>		<p><b><u>First Nations Protocol/Information</u></b></p> <ul style="list-style-type: none"> <li>• Please use the local First Nations’ historical worldviews.</li> <li>• The Nahkawé, Nēhiyawak, Nakota, and/or the Denesūliné First Nations worldviews are very similar regarding the land and ownership of the land.</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 Three: Exploring Challenges and Opportunities in Treaty Making – Historical Context**

**Inquiry Question #3: How do First Nations and Saskatchewan people benefit from Treaties 2, 4, 5, 6, 8, and 10?**

<b>Treaty Essential Learning: TEL 3 (Historical Context) TEL 4 (Worldview) TEL 6 (Contemporary Treaty Issues)</b>		
<p>All Saskatchewan citizens are treaty people. Everyone in Saskatchewan benefits from the treaties made between the Nahkawé, Nêhiyawak, Nakota, and/or the Denesûliné First Nations and the British Crown (Canadian government). Newcomers came from countries where they would not have been able to own land. Today, many newcomers own land. Newcomers also have many freedoms they would not have enjoyed in their native countries. These freedoms are possible because of the treaties. First Nations people also benefit from the treaty agreements. Some benefits are education, land, a new way of making a living, annuities, and tracts of land called reserves. The treaty promises were to be mutually beneficial to both parties.</p>		
<b>Outcomes and Indicators</b>	<b>Possible Learning Experiences</b>	<b>Assessment Ideas</b>
<p><b>Treaty Education – Historical Context</b>  <b>Outcome: HC33: Explore the benefits that each of the parties to treaty enjoy.</b>  <b>Indicators:</b></p> <ul style="list-style-type: none"> <li>➤ Recognize how all Saskatchewan people are beneficiaries of treaty (e.g., sharing of natural resources, access to vast tracts of land, peaceful means of living with one another).</li> <li>➤ Discuss what the benefits of treaties are for First Nations (e.g., education, health).</li> <li>➤ Discuss what the benefits of treaties are for non-First Nations (e.g., access to land for farming).</li> </ul>	<p><b>Newcomer Treaty Benefits</b>            Ask, what is a promise? What is a treaty? Why were treaties made? Who created the treaties? What treaties were created in what is now Saskatchewan? View the OTC video <i>A Solemn Undertaking: The Five Treaties of Saskatchewan, (OTC)</i> for an overview of Treaties 2, 4, 5, 6, 8, and 10 made in Saskatchewan between First Nations and the British Crown. What did the British Crown want for the newcomers? Why did the newcomers need land? What other benefits did the Newcomers gain under treaty (e.g., the freedom of: speech, worship, land, language, culture, education, health, and economics)? See <i>The First Nations and the Newcomers Settle in Saskatchewan: A Treaty Resource Guide for Grade 3, p. 96, (OTC, 2008)</i>. What would life look like if the newcomers did not receive these benefits? Lead a discussion about what life would look like for the newcomers if Treaties 2, 4, 5, 6, 8, and 10 had not been signed in what is now Saskatchewan. Have students personalize the benefits of treaty by creating a visual representation of what the students’ lives would look like without these benefits.</p> <p><b>First Nations’ Treaty Benefits</b>            Ask, what benefits do the treaties give First Nations people? Read <i>Legacy: Indian Treaty Relationships, pp. 54-57, (Price, 1991)</i> to identify First Nations’ benefits from Treaties 2, 4, 5, 6, 8, and 10. Have students divide into six groups and assign each group one of the Treaties 2, 4, 5, 6, 8, and 10 and have them list the benefits in the treaty. Invite students to discuss the similarities and differences in each Treaty. Explain to the students that all First Nations in Saskatchewan receive the same treaty benefits because the benefits from one treaty are transferable to all Numbered Treaties 1 - 11. Lead a discussion about what life would look like for First Nations if Treaties 2, 4, 5, 6, 8, and 10 had not been signed. What kind of education, health, and land base did First Nations have prior to the treaties being signed? Have each group create a visual art work that represents one of the benefits of treaty for First Nations and explain how this benefit will help First Nations people after treaty.</p> <p><b>We Are All Treaty People</b>            Ask, who are Saskatchewan citizens? How do Saskatchewan citizens benefit from treaty (e.g., sharing of natural resources, access to vast tracts of land, peaceful means of living with one another)? Show the students the map <i>Treaty Boundaries, Location of First Nations and Treaty Sites in Saskatchewan, (OTC)</i>. <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> How much land in Saskatchewan is treaty land? Why are all Saskatchewan people treaty people? Have students brainstorm and list the reasons. Have students co-create a visual, multimedia, oral, and written text to illustrate the phrase “We are all Treaty People”.</p>	<ul style="list-style-type: none"> <li>• Identify Saskatchewan First Nations’ and Newcomers’ benefits from Treaties 2, 4, 5, 6, 8, and 10 made in Saskatchewan.</li> <li>• Describe how all Saskatchewan people benefit from treaty.</li> <li>• Recognize that the newcomers and First Nations people received many benefits from treaties.</li> <li>• Compare the differences and similarities in treaty benefits for First Nations in Treaties 2, 4, 5, 6, 8, and 10.</li> <li>• Recognize how all Saskatchewan people are beneficiaries of treaty.</li> <li>• Explain why the citizens of Saskatchewan are all treaty people.</li> </ul> <p><b>Consider:</b> How can the learning experiences help us answer the inquiry question?</p>
<p><b>Arts Education - Outcome: CP3.7 Create visual art works that express ideas about the natural, constructed, and imagined environments.</b>            a. Generate questions that arise from the investigation of a topic or area of interest to initiate inquiry.            d. Explore inquiry questions visually.</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>            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).  <b>Outcome: CR3.3 Listen to and understand information, identify main ideas and supporting details, compare different ideas and points of view, and explain connections made between texts heard.</b>            g. Retell, paraphrase, and explain what a speaker said (including Elders, Knowledge Keepers, and community members).            i. Listen attentively and courteously to each other in discussions and to guest speakers; show respect for the ideas, language, and communication styles of others; and give sensitive and thoughtful responses.</p>		
		<p><b>First Nations Protocol/Information</b></p> <ul style="list-style-type: none"> <li>• First Nations refer to the Numbered Treaties as one large treaty with treaty benefits that are inclusive in all Treaties 1 - 11 (e.g., medicine chest in Treaty 6 is a benefit in all of the Numbered Treaties).</li> <li>• The Canadian government applies the benefits from each treaty to all the Numbered Treaties 1- 11. The <i>Indian Act of 1876</i> is the tool the government uses to implement the treaty promises to First Nations people.</li> </ul>

**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 Three: Exploring Challenges and Opportunities in Treaty Making – Treaty Promises and Provisions**

**Inquiry Question #4: How did the use of different languages in treaty making present challenges and how does that continue to impact people today?**

<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)</b>		
<p>The British Crown’s and First Nations’ worldviews are embedded in the language of those Nations. The Nahkawé, Nêhiyawak, Nakota, and the Denesûliné First Nations and the British Crown had different languages and worldviews when treaties were made. The First Nations’ worldviews were similar but very different from the British worldview. Many misunderstandings occurred because of language and worldview in negotiations and agreements. The Treaty Commissioners and First Nations’ leaders understood treaty promises and provisions based on their particular worldviews. Symbols were used at the time of treaties depicting the significance of each Nation and treaty making.</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>TPP3: Explore how the use of different languages in treaty making presented challenges and how those challenges impact people today.</b></p> <p><b>Indicators:</b></p> <ul style="list-style-type: none"> <li>➤ Research various languages spoken during treaty making in the treaty territory in which students live.</li> <li>➤ Express challenges faced by all people when their first language is not spoken in the communities where they live.</li> <li>➤ Investigate how language used in the treaty making process limited mutual understandings of differing worldviews.</li> </ul>	<p><b>Use of Different Languages Create Challenges</b></p> <p>Ask, what is the main language you speak at home? What language(s) are used in the classroom? What language(s) are spoken in our community? How does language impact beliefs? Brainstorm and list the challenges students would have in a conversation with someone who speaks a different language. What can you do to understand and communicate with this person (e.g., interpreter, sign language)? What are some other ways we can communicate our thoughts and ideas (e.g., pictures, body movement, and facial expressions)? What misunderstandings can occur if the people have different cultures? What role does culture play in misunderstanding what is being said? How does cultural worldview affect mutual understanding in a conversation? How important is it to understand what is being said in a conversation? Lead a discussion about what might happen if there is no or limited understanding. What challenges are faced by people when their first language is not spoken in the community where they live? How can we help these people to overcome these challenges? Have students role-play different scenarios where they are required to communicate without spoken language.</p> <p><b>Use of Languages and Worldviews Limit Mutual Understandings in Treaty Making</b></p> <p>Ask, did the parties making treaties speak the same language? What languages did the First Nations speak (Nakota, Nahkawé, Nêhiyawak, or Denesûliné)? What language did the representatives of the British Crown speak? What treaty territory do you live in? What First Nations made treaty with the British Crown in your treaty area? What languages were spoken in the treaty making process in your treaty territory? Have the students do research to determine what languages were spoken in treaty making in the treaty territory in which they live. See <i>The First Nations and the Newcomers Settle in Saskatchewan: A Treaty Resource Guide for Grade 3, The Treaty Backgrounder</i>, pp.77-79, (OTC, 2008). What cultures were represented by the treaty parties? How would these different cultures create misunderstandings in what was being negotiated? Lead a discussion on the differing worldviews regarding land and land ownership of First Nations and the British Crown. How did these differing worldviews limit the mutual understanding of the treaty promise of land for both the First Nations and British Crown? Invite a First Nation Elder and/or Traditional Knowledge Keeper to share the misunderstandings that occurred during treaty making (e.g., share land, depth of a plow, education, medicine chest, treaties are forever) and how it impacts First Nations people today. Have students create and act out a treaty simulation based on a treaty made between two parties who have different languages and cultures.</p>	<ul style="list-style-type: none"> <li>• Identify challenges faced by people who do not speak the language(s) used in the community in which they live.</li> <li>• Identify the languages spoken during treaty making in the treaty territory in which the students live.</li> <li>• Explain why there would be misunderstandings when different languages were spoken during treaty making.</li> <li>• Analyze how languages used in the treaty making process limited mutual understanding of differing worldviews.</li> <li>• Recognize that the different languages used at treaty making limited mutual understanding during treaty making.</li> <li>• Role-play different scenarios where students have to communicate without spoken language.</li> </ul> <p><b>Consider:</b> How can the learning experiences help us answer the inquiry question?</p>
<p><b>Arts Education - Outcome: CP3.4 Use imagination, a variety of drama strategies, and reflection to further the drama’s development.</b></p> <p>b. Work together within dramatic contexts.</p> <p>d. Ask questions to contribute to inquiry of the topic through drama (e.g., What could we do to find out how different people would feel and react in that situation?).</p>		<p><b>First Nations Protocol/Information</b></p> <ul style="list-style-type: none"> <li>• The spirit and intent of treaties, meaning the intentions of the First Nations people voiced at the time of treaty negotiation, were misunderstood by the British Crown’s representatives. These misunderstandings resulted from the cultural and language differences of the two parties.</li> </ul>
<p><b>English Language Arts - Outcome: CR3.1 Comprehend and respond to a variety of grade-level texts (including contemporary and traditional visual, oral, written, and multimedia) that address: identity (e.g., Spreading My Wings) community (e.g., Hand in Hand) social responsibility (e.g., All Together) and make comparison with personal experiences.</b></p> <p>a. View, listen to, read, and respond to a variety of texts that reflect the issues related to identity, community, and social responsibility and connect to personal experiences, other texts, and other areas of study.</p>		
<p><b>Social Studies - Outcome: IN3.1 Analyze daily life in a diversity of communities.</b></p> <p>b. Give examples of how culture is reflected in daily life in various communities, and examine why these cultural elements are important (e.g., language, stories, cultural traditions, religious traditions, recreation, art, architecture, and clothing).</p>		

**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 people 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 people lived off the land for thousands of years. The land was their livelihood and their home. The land provided everything they needed to survive. The animals provided food, clothing, and shelter (birds, ducks, spruce hens, rabbits, caribou, moose, bear, and beaver). The water was our highway. The trees provided materials for our canoes. Life was good for the Denesûliné people in those times.” (Elder Paul Sylvester, October 21, 2014).*

The Creator placed First Nations people on this land now called North America. The Creator gave them natural laws to live by. These laws guided First Nations people to live in balance and harmony with all of creation.

Mother Earth provided everything First Nations people needed to survive. The bounty of Mother Earth provided for the many First Nations for thousands of years.

First Nations’ lifestyles began to change with the arrival of the newcomers. The establishment of trading posts and the fur trade led to many changes for First Nations people. The slaughter of the buffalo led to the disappearance of the buffalo.

First Nations believed that the treaties made with the British Crown would ensure peaceful relations, the sharing of the land, and a new way of making a living.

First Nations’ lifestyles changed drastically with forced settlement on reserves. Many traditions depended on their nomadic lifestyle. However, gathering food and medicines, conducting ceremonies in spiritual locations and hunting, fishing, and trapping was curtailed by the government.

## **Spirit and Intent**

*“The Denesûliné people took only what they needed from the land for their survival. Mother Earth provided everything they needed. The Denesûliné people looked after the land. (Elder Paul Sylvester, October 21, 2014).*

The First Nations people had similar worldviews regarding the land. One common belief is that First Nations people have a special connection to the land and all that Mother Earth provided for their survival.

First Nations believe that the Creator gave them the responsibility to take care of Mother Earth so that their children and those children unborn would enjoy her bounty in the future.

First Nations believe they are the smallest part of creation. They believe that the plants and animals agreed to share the land with humanity.

First Nations did not sell or give away the land in the treaties; they agreed to share the land with the British Crown and the Newcomers.

The First Nations and British Crown had differing worldviews regarding the land and land ownership which cause misunderstanding of treaty agreements regarding land.

## **Historical Context**

*“The Denesûliné people had their laws, ways of learning, health practices and medicines, and ways to provide for themselves - livelihood. They had all they needed for food, clothing, and shelter. They travelled throughout the north living in family groups. Each family group had their own territory in which the land provided everything for their survival. It was the finding of gold that changed their lifestyle. The Newcomers began to invade their land. The Denesûliné people entered into Treaties 8 and 10 as a way to protect the land. (Elder Paul Sylvester, October 21, 2014).*

The newcomers receive many benefits from the treaties made in what is now Saskatchewan. Many newcomers came from countries where they did not have the freedom of speech, to assemble, to practice their religion, and to own land. All newcomers have these

freedoms because of the treaties negotiated and signed between the British Crown and the Nahkawé, Nêhiyawak, Nakota, and/or the Denesûliné First Nations.

Treaty promises made to First Nations were: physical survival of their nations, peaceful relations with the newcomers, respect for their cultural and spiritual survival as distinct Nations, preservation of their distinctive languages and traditions, and a transition to a new lifestyle through farming and education to make a new living. Treaties and treaty benefits are to last “as long as the sun shines, the grass grows, and the waters flow”.

All Saskatchewan citizens benefit from the treaties. The fulfillment of the treaty promises provides for good relations among First Nations and the Newcomers. We Are All Treaty People.

### **Treaty Promises and Provisions**

*“The Denesûliné language was spoken at the time of treaty making. The other languages spoken were Nêhiyawak, French and English. The Northern Nêhiyawak also made treaty at this time. The Hudson Bay interpreter (manager) – he spoke Dene and he was a Frenchman. The priests were the interpreter, they spoke Denesûliné and French. They spoke and understood some English. The Denesûliné culture and language was not understood by the Treaty Commissioner. The Denesûliné leaders only spoke to the people who spoke Denesûliné. Confusion around treaty making was caused by the use of these four languages. (Elder Paul Sylvester, October 21, 2014).*

First Nations people believe that language and cultural barriers contributed to misunderstandings during treaty negotiations. The languages used at the time of treaty negotiations were: Nahkawé, Nêhiyawak, Nakota, Denesûliné, Michif, English, and French. The interpreters did not speak any of the First Nations languages fluently and came from different cultural worldviews.

First Nations’ cultural ceremonies held during treaty negotiations and at the signing were not understood by the British representatives.

Much of the spirit and intent of treaties was lost or misrepresented. The spirit and intent of treaties must be understood and acknowledged to give full meaning and understanding of Saskatchewan treaties. First Nations people continue to be concerned by these misunderstandings when treaties are discussed in a contemporary context.

## SUGGESTED GRADE THREE 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 26/08/14.

### Treaty Relationships:

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

Buffalo Centres. [Web Log Post]. Retrieved from <http://otctreatyteachermt.wikispaces.com/file/view/Buffalo%20Centers-Grade%202.pdf/134078621/Buffalo%20Centers-Grade%202.pdf>

Campbell, M. (1983). *People of the Buffalo: How the Plains Indians Lived*. Vancouver, British Columbia: Douglas and McIntyre.

*Claire and her Grandfather*. [Web Log Post]. Retrieved from <http://pse-esd.ainc-inac.gc.ca/pubcbw/catalog-eng.asp>

*Claire and her Grandfather*. (Lesson Plan). [Web Log Post]. Retrieved from

[http://www.spiritsd.ca/learningresources/FNM%20Resources/GR2%20Claire%20and%20Her%20grandfather%20unit%20\(2\).pdf](http://www.spiritsd.ca/learningresources/FNM%20Resources/GR2%20Claire%20and%20Her%20grandfather%20unit%20(2).pdf)

*Connecting Past to Present and Future* [Web Log Post]. Retrieved from

<http://otctreatyteachermt.wikispaces.com/file/view/Connecting%20to%20the%20Past%20-%20Present%20and%20Future-Grade%203-4.pdf/234120082/Connecting%20to%20the%20Past%20-%20Present%20and%20Future-Grade%203-4.pdf>

Cooper, J. (1995). *The Disappearance and Resurgence of the Buffalo*. Herschel, Saskatchewan: Ancient Echoes Interpretive Centre.

Cutting, R. (2011). *Buffalo Learns Respect*. Turtle Island Voices. Oakville, Ontario: Rubicon Publishing Inc.

Doner, K. (1999). *Buffalo Dreams*. Portland, Oregon: Westwinds Press.

*First Nation's Lifestyle Change Prior to and after the Signing of Treaty – Grade 3*. [Web Log Post]. Retrieved from

<http://treaty6education.lskysd.ca/teachingunits>

Flett-Kruger, L. (2009). *Taking Care of Mother Earth*. Penticton, British Columbia: Theytus Books.

George, J. (2010). *The Buffalo Are Back*. New York, New York: Dutton Juvenile. \*

Goble, P. (2002). *The Legend of the White Buffalo Woman*. Des Moines, Iowa: National Geographic Children's Books.

Kalman, B. (2006). *Native North American: Foods and Recipes*. St. Catharines, Ontario: Crabtree Publishing Company. \*

Kalman, B. (2001). *Nations of the Plains*. St. Catharines, Ontario: Crabtree Publishing Company.

Paleja, S. N. (2013). *Native Americans: A Visual Exploration*. Toronto, Ontario: Annick Press. \*

Preszlar, J. (2005). *Tepees*. Mankota, Minnesota: Capstone Press. \*

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 Three*. Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

People in Their World Learning Series. (2001). *Bison Supermarket*. Saskatoon, Saskatchewan: Great Plains. \*

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

Saskatoon Tribal Council. (1993). *The Circle of Life: Grade One Teacher Resource For Science*. Saskatoon, Saskatchewan: Saskatoon Tribal Council.

Sanderson, Esther. (1990). *Two Pairs of Shoes*. Winnipeg, Manitoba: Pemmican Publishers.

Silvey, D. (2012). *The Kids Book of Aboriginal Peoples in Canada*. Toronto, Ontario: Kids Can Press Ltd.

Taylor, C. (2002). *Buffalo Hunt*. Toronto, Ontario: Penquin Group Canada. \*

*Thank You Mother Earth*. [Web Log Post]. Retrieved from <http://otctreatyteachermt.wikispaces.com/file/view/Thank%20You%20Mother%20Earth-Grade%201%20and%202.pdf/136004171/Thank%20You%20Mother%20Earth-Grade%201%20and%202.pdf>

*Uses of the Buffalo*. [Web Log Post]. Retrieved from <http://otctreatyteachermt.wikispaces.com/file/view/Uses%20of%20the%20Buffalo-Grade%203.pdf/158488641/Uses%20of%20the%20Buffalo-Grade%203.pdf>

Weibe, R. (2003). *The Hidden Buffalo*. Markham, Ontario: Red Deer Press.

### **Spirit and Intent:**

Bouchard, D. (2008). *The Drum Calls Softly*. Markham, Ontario: Red Deer Press.

*Dear Creator*. [Web Log Post]. Retrieved from <http://otctreatyteachermt.wikispaces.com/file/view/Dear%20Creator-Grade%203.pdf/158483135/Dear%20Creator-Grade%203.pdf>

Indian and Northern Affairs Canada. (2006). *The Learning Circle: Classroom Activities on First Nations in Canada, Ages 8-11*. Ottawa, Ontario: Indian and Northern Affairs Canada.

Kalman, B. (2006). *Native North American: Wisdom and Gifts*. St. Catharines, Ontario: Crabtree Publishing Company.

Katz, S. (2007). *When the Shadbush Blooms*. Toronto, Ontario: Random House.

Littlechild, G. (1988). *This Land is My Land*. San Francisco, California: Children’s Book Press.

McLeod, E. (2010). *Lessons From Mother Earth*. Toronto, Ontario: Groundwood Books.

Ministry of Education. *SHI-SHI-ETKO*. N799. Recommended Online Video Resources (R.O.V.E.R). [Video File]. Retrieved from <http://rover.edonline.sk.ca/>

Office of the Treaty Commissioner. *Historical First Nations Worldview Chart*. 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.

Plain, F. (2013). *Nokomis and I*. Winnipeg, Manitoba: Pemmican Publications Inc. \*

Saskatchewan Indian Cultural Centre. (1993). *Practicing the Law of Circular Interaction: First Nations Environment and Conservation Principles, Principle One, Resource Guide*. Saskatoon, Saskatchewan: Saskatchewan Indian Cultural Centre.

### **Historical Context:**

Office of the Treaty Commissioner. (2008). *A Solemn Undertaking: The Five Treaties of Saskatchewan*, Video Library 1. Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

Office of the Treaty Commissioner. (2008). *The Lifestyles of First Nations Peoples Before and After the Arrival of the Newcomers: A Treaty Resource Guide for Grade One (Topics One and Two)*. Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

Office of the Treaty Commissioner. (2008). *The Numbered Treaties in Saskatchewan: A Treaty Resource Guide for Grade Two (Topics One, Two and Four)*. Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

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. *We Are All Treaty People* [Web Log Post]. Retrieved from <http://otctreatyteachermt.wikispaces.com/file/view/We%20Are%20All%20Treaty%20People-Grade%203.pdf/134079647/We%20Are%20All%20Treaty%20People-Grade%203.pdf> \*

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

*Yeah For Treaty People*. [Web Log Post]. Retrieved from <http://otctreatyteachermt.wikispaces.com/file/view/Yeah%20for%20Treaty%20People-Grade%201.pdf/134070129/Yeah%20for%20Treaty%20People-Grade%201.pdf> \*

### **Treaty Promises and Provisions:**

*As Long As The Sun Shines*. [Web Log Post]. Retrieved from <http://otctreatyteachermt.wikispaces.com/file/view/As%20Long%20As%20the%20Sun%20Shines-Grade%203.pdf/158481711/As%20Long%20As%20the%20Sun%20Shines-Grade%203.pdf>

Auger, D. (2011). *Makwa Talks to the Moon: A Cree Story for Children*. Victoria, British Columbia: Heritage House Publishers.

Cutting, R. (2011). *Drummer Boy*. Turtle Island Voices. Oakville, Ontario: Rubicon Publishing Inc.

Cutting, R. (2011). *The New Girl*. Turtle Island Voices. Oakville, Ontario: Rubicon Publishing Inc.

Cutting, R. (2011). *Our Voices*. Turtle Island Voices. Oakville, Ontario: Rubicon Publishing Inc.

Office of the Treaty Commissioner. *First Nations of Saskatchewan - Language/Dialect Groups*. [Web Log Post]. Retrieved from [http://www.aadnc-aandc.gc.ca/DAM/DAM-INTER-SK/STAGING/texte-text/fnl\\_1100100020617\\_eng.pdf](http://www.aadnc-aandc.gc.ca/DAM/DAM-INTER-SK/STAGING/texte-text/fnl_1100100020617_eng.pdf)

Office of the Treaty Commissioner. *First Nations in Saskatchewan - Location of First Nations Languages and Tribes*. [Web Log Post]. Retrieved from <http://otctreatyteachermt.wikispaces.com/file/view/Location%20of%20First%20Nations%20Languages%20and%20Tribes-Grade%203.pdf/158483375/Location%20of%20First%20Nations%20Languages%20and%20Tribes-Grade%203.pdf> \*

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: *Treaty Boundaries*. [Web Log Post]. Retrieved from <http://otctreatyteachermt.wikispaces.com/file/view/Treaty+Boundaries-Grade+3.pdf> \*

Wesakejack, *Communication Barriers Between Cultures*. [Web Log Post]. Retrieved from <http://otctreatyteachermt.wikispaces.com/file/view/Communication%20Barriers%20between%20Cultures-Grade%204.pdf/134081219/Communication%20Barriers%20between%20Cultures-Grade%204.pdf> \*

#### **Teacher Resources:**

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 Log Post]. Retrieved from <http://www.fourdirectionsteachings.com/>

Indian and Northern Affairs Canada: *Kids' Stop*. [Web Log Post]. Retrieved from <http://www.ainc-inac.gc.ca/ach/lr/ks/index-eng.asp>

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

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

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

*Saskatchewan History - The First Peoples*. [Web Log Post]. Retrieved from <http://www.aitc.sk.ca/saskschools/firstnations/first.html>

*Treaty 6 Education, Lesson Plans*. [Web Log Post]. Retrieved from <http://treaty6education.lskysd.ca/teachingunits>