

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

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## MESSAGE

Welcome to the *Kindergarten to Grade Nine Treaty Education Learning Resource*. This learning resource is provided by the Office of the Treaty Commissioner (OTC) and is one component in the K – 12 Treaty Resource Kit which is Saskatchewan’s and Canada’s first comprehensive treaty resource designed specifically for classroom teaching. The Saskatchewan Ministry of Education has provided financial support for these Treaty Education Resources.

The *Kindergarten to Grade Nine Treaty Education Learning Resource* is designed for teachers. It integrates the treaty content and perspective with Saskatchewan’s curricula and is based on the inquiry method of teaching. It provides information about treaties, First Nations people, and the history of what is now known as Saskatchewan. This learning resource provides sample learning experiences, assessment ideas, and suggested resource materials to support teachers in the development of their lessons.

A chart, with a summary of the integrated treaty education key questions for Kindergarten to Grade Nine is included. This chart gives an overview of the treaty education outcomes and indicators at each grade level.

The Office of the Treaty Commissioner will continue to support teacher and school use of the K – 12 Treaty Resource Kit. This kit is about building a better future for all Saskatchewan people.

Minister of Education

Treaty Commissioner

## ACKNOWLEDGEMENTS

The *Kindergarten to Grade Nine Treaty Education Learning Resource* is made possible through the Office of the Treaty Commissioner (OTC) in partnership with the Saskatchewan Ministry of Education, the Treaty Learning Network of Elders, school systems, Treaty Catalyst Teachers, teachers, administrators, consultants, and coordinators.

Throughout the development of materials, OTC recognized the need for resources to align more closely with the provincial curricula. Therefore in 2012, the Ministry and OTC launched the treaty education renewal process. The *Kindergarten to Grade Nine Treaty Education Learning Resource* is intended to supplement and enhance the previous teacher resource materials. It clarifies how to integrate treaty education into grade level and subject area provincial curricula.

The *Kindergarten to Grade Nine Treaty Education Learning Resource* renewal process included the Office of the Treaty Commissioner's Treaty Curriculum Renewal Team (TCRT) whose members were representatives from provincial and First Nations' school systems. These directors, superintendents, consultants, coordinators, principals, and treaty catalyst teachers formed teams to identify provincial subject area outcomes and indicators that directly align with treaty education content and perspectives. Staff from the Ministry of Education's Student Achievement and Supports Branch reviewed the materials.

The OTC is grateful for the input and support of many First Nations Elders, teachers, administrators, and consultants who were involved since the project started in 2000. We extend our heartfelt thanks and appreciation to the teachers and students who participated in the pilot classes. Their input provided valuable feedback. The Ministry of Education provided significant financial support for these initiatives. Elders from each of the First Nations provided invaluable support and guidance. They shared knowledge of their respective First Nations' worldview, culture, and traditional teachings so that teachers and students will be able to understand the treaties from Saskatchewan First Nations' perspectives.

The following Elders were invited according to cultural protocols and agreed to share their wisdom and knowledge. The OTC Elders Advisory Council members are: Nêhiyawak: the late Alma Kytwayhat, Gladys Wapass-Greyeyes, Mike Pinay, and Ray Lavallee; Nahkawé: Dr. Danny Musqua, Thelma Musqua, and Maggie Poochay; Denesûliné: Margaret Reynolds, Paul Sylvestre, and Ermaline Tousaint; Oceti Sakowin: (Nakota) James O'Watch, Wilma Kennedy, and Phyllis Thomson; (Dakota) Bernice Waditaka; and (Lakota) Darlene Speidel.

## WHY MANDATORY TREATY EDUCATION?

On December 10, 2007, the Throne Speech for the Province of Saskatchewan announced the provincial government's commitment to mandatory treaty education, *"Treaty education is an important part of forging new ties. There must be an appreciation in the minds of the general public that Treaties are living, breathing documents that continue to bind us to promises made generations ago. This is why my government is committed to making mandatory instruction in history and content of the Treaties in the K-12 curriculum."*

Since then, the Office of the Treaty Commissioner, school systems, and educators across the province have made significant efforts to support mandatory treaty education. The implementation of mandatory treaty education is important because:

- Treaty education is important for students to appreciate Saskatchewan's past, present, and future.
- Treaty education promotes understandings that respect and honour First Nations people.
- The Treaties are the foundation of Canada and the province of Saskatchewan.

**We Are All Treaty People.** It is important for all students to understand that all people benefit from Treaties 2, 4, 5, 6, 8, and 10 which cover all of what is now Saskatchewan. It is imperative that both the British Crown's and First Nations' history and perspectives are taught in order to respect and establish the treaty relationship that was envisioned at the time of treaty making between First Nations people and other Saskatchewan people.

The values of respect, harmony, peace, empathy, and honesty are the basis for many First Nations peoples' belief systems. Many schools participate in storytelling, dances, discussions, tipi teachings, and activities that honour the Oceti Sakowin (Dakota, Lakota and Nakota), Nahkawé (Saulteaux), Nêhiyawak (Cree), and the Denesûliné (Dene) First Nations' ways of life. These values are considered basic universal values that many other cultures consider important to uphold. The First Nations resource people that are invited into schools acknowledge this fact - that we are all human beings and these values connect us.

The following is a prepared response that teachers can use to explain to parents and community members who question why treaties are being taught in the classroom:

The Provincial Treaty Education Outcomes and Indicators include the history, cultural beliefs, and historical lifestyle of Saskatchewan First Nations people and must be taught. A Kindergarten outcome "the connection that all people have to the land as expressed through stories, traditions, and ceremonies" is a specific outcome for Treaty Education. This outcome is one of the many outcomes in the K – 12 Treaty Education that may be interpreted as First Nations' spirituality. The purpose of this content is to understand the treaties from First Nations perspectives. These teachings are about the First Nations peoples' connection to the land, which formed the basis to their economy and way of life for thousands of years in North America during the First Nations Peoples Era.

## Saskatchewan First Nations' Languages and Dialects

The First Nation language terms used throughout the document are: Nêhiyawak (Cree), Nahkawé (Saulteaux), Denesûliné (Dene) and Oceti Sakowin (Dakota, Nakota, Lakota).

First Nations Terms (Pronunciation)			
Nation	Language	Meaning in English	English/French Terms
Iyiniwak (ee yin ně wuk) – All First Nations People	nêhiyawaywin (neh hee ah way win)	The Nêhiyawak language	Cree
Nêhiyawak (neh hee o wuk)	(Y Dialect)	People of the Four Directions	Plains Cree
Nêhinawak (neh hee no wuk)	(N Dialect)	People of the Four Directions	Swampy Cree
Nêhithawak (neh heath no wuk)	(TH Dialect)	People of the Four Directions	Woodland Cree
Anishinabé (ah nish in nah bay) Nahkawé (nuk ah way)	nahkawaywin (nuk ah way win)	The Nahkawé Language The People The First People that came down to be man	Saulteaux (French term)
Denesûliné – (den eh sue shlee-neh)	The Dene Language Saskatchewan's Far North – K Dialect Saskatchewan's Western – T Dialect	The Real People	Dene
Ikce wicasa (ick chay) (wee cha shaw) – All First Nations People (Common people)	Dakota (da kō da)	Those who consider themselves to be kindred	Sioux - (French term)
Oceti Sakowin (oh che tee) (sha go ween)	Nakota (na kō da)	Those who consider themselves to be kindred	Assiniboine – (French term)
The people of the Seven Council Fires	Lakota (la kō da)	Those who consider themselves to be kindred	Stoney (English Term)

Note: Information given by the OTC Elders Advisory Council

## OVERVIEW

The *Kindergarten to Grade Nine Treaty Education Learning Resource* is part of the Province of Saskatchewan's goal to ensure that treaty education is being integrated into all subject areas in K-12 education. This is a joint project between the Office of the Treaty Commissioner and the Ministry of Education. Each learning resource is designed to provide teachers with the material and support they need to teach about treaties. The *Kindergarten to Grade Nine Treaty Education Learning Resource* is based on the Saskatchewan Curriculum, the Treaty Education Outcomes and Indicators 2013, and the Treaty Essential Learnings. This resource includes the Treaty Education Outcomes and Indicators chart for the grade level and a chart for each of the four focuses: treaty relationships, spirit and intent, historical context, and treaty promises and provisions. Each chart has the following information: Treaty Essential Learnings, Treaty Education Outcomes and Indicators (note: all outcomes, and all, or some of the indicators are used in the chart for each grade), Subject Area Outcomes and Indicators, Possible Learning Experiences, Assessment Ideas, and First Nations Protocols/Information.

### Treaty Education Goals

The Ministry of Education developed the Kindergarten to Grade Twelve Treaty Education Outcomes and Indicators. These outcomes and indicators are organized into four themes. The following four themes are addressed at each grade level: Treaty Relationships, Spirit and Intent, Historical Context, and Treaty Promises and Provisions. The Treaty Education Kindergarten to Grade Nine goals for each theme are as follows:

**Treaty Relationships (TR)** Goal: By the end of Grade 12, students will understand that Treaty relationships are based on a deep understanding of peoples' identity which encompasses: languages, ceremonies, worldviews, and relationship to place and the land.

**Spirit and Intent of Treaties (SI)** Goal: By the end of Grade 12, students will recognize that there is interconnectedness between thoughts and actions which is based on the implied and explicit intention of those actions. The spirit and intent of Treaties serve as guiding principles for all that we do, say, think, and feel.

**Historical Context (HC)** Goal: By the end of Grade 12, students will acknowledge that the social, cultural, economic, and political conditions of the past played and continue to play a significant role in both the Treaty reality of the present and the reality they have yet to shape.

**Treaty Promises and Provisions (TPP)** Goal: By the end of Grade 12, students will appreciate that Treaties are sacred covenants between sovereign nations and are the foundational basis for meaningful relationships that perpetually foster the well-being of all people.

## Treaty Essential Learnings

The Office of the Treaty Commissioner, with its partners, has embarked on an education program to build greater harmony in Saskatchewan by improving the understanding of the treaties and the treaty relationship. With this in mind, the OTC has set about the task of identifying a set of Treaty Essential Learnings (TELs). The TELs are those topics, concepts, and understandings of treaties and the treaty relationship that students are expected to know by the end of Grade 12. The Treaty Essential Learnings are organized into the following:

**Treaty Essential Learning #1: The Treaties** introduces the treaties and answers the questions: who, what, where, when and why. To become familiar with the intentions of treaties there is need for a better understanding of the implications of the treaties. This learning will introduce the treaty partners of the numbered treaties that cover Saskatchewan.

**Treaty Essential Learning #2: The Treaty Relationship** continues from the treaties to emphasize that the treaties established a new relationship. The treaties outlined how this relationship was to be honoured and maintained for peace and good order. Both parties to the treaties agreed to responsibilities which would nurture the treaty relationship.

**Treaty Essential Learning #3: The Historical Context of Treaties** is a chronological list of historical events which affected First Nations peoples and the treaty making process. During the time of treaty-making, the government implemented other policies directed at First Nations peoples. Many of these policies have had negative intergenerational effects. Understanding the historical events will lead to a more informed perspective of the treaty-making era.

**Treaty Essential Learning #4: Worldviews** gives the reader a better understanding of the differing worldviews of the treaty partners. It is essential to understand the worldviews to understand the differing perspectives involved when interpreting the treaties for implementation.

**Treaty Essential Learning #5: Symbolism in Treaty-Making** explains the significance of the objects and actions used in treaty-making. The meanings of the symbols are explained.

**Treaty Essential Learning #6: Contemporary Treaty Issues** is a compilation of some of the issues that have arisen since the time of treaty-making. If the reader has a good understanding of the first five treaty essential learnings they will have enough knowledge to make the connection to the contemporary issues. This greater understanding will equip the reader to make accurate observations of the treaty relationship.

## INQUIRY LEARNING

Inquiry learning provides students with opportunities to build knowledge, abilities, and inquiring habits of mind that lead to a deeper understanding of their world and human experience. The inquiry process focuses on the development of compelling questions, formulated by teachers and students, to motivate and guide inquiries into topics, problems, and issues related to curriculum content and outcomes.

Inquiry is more than a simple instructional strategy. It is a philosophical approach to teaching and learning, grounded in constructivist research and methods. It engages students in investigations that lead to disciplinary and transdisciplinary understanding. Inquiry builds on students' inherent sense of curiosity and wonder, drawing on their diverse backgrounds, interests, and experiences. The process provides opportunities for students to become active participants in a collaborative search for meaning and understanding.

Students who are engaged in inquiry:

- Construct deep knowledge and deep understanding rather than passively receiving information
- Are directly involved and engaged in the discovery of new knowledge
- Encounter alternative perspectives and differing ideas that transform prior knowledge and experience into deep understandings
- Adapt new knowledge and skills to new circumstances
- Take ownership and responsibility for their ongoing learning and mastery of curriculum content and skills.

(Adapted from Kuhlthau, Maniotes, & Caspari, 2007)

Inquiry learning is not a step-by-step process but rather a cyclical process, with parts of the process being revisited and rethought as a result of students' discoveries, insights, and co-construction of new knowledge.

Inquiry prompts and motivates students to investigate topics within meaningful contexts. The inquiry process is not linear or lock-step but is flexible and recursive. As they become more comfortable with the process, experienced inquirers will move back and forth among various phases as new questions arise.

Well-formulated inquiry questions are broad in scope and rich in possibilities. Such questions encourage students to explore, observe, gather information, plan, analyze, interpret, synthesize, problem solve, take risks, create, conclude, document, reflect on learning, and develop new questions for further inquiry.

Teachers and students can begin their inquiry at one or more curriculum entry points; however, the process may evolve into transdisciplinary integrated learning opportunities, as reflective of the holistic nature of our lives and interdependent global environment.

An important part of any inquiry process is students' reflection on their learning and the documentation needed to assess the learning and make it visible to students. Student documentation of the inquiry process in English language arts may take the form of reflective journals, notes, drafts, three-dimensional models, and works of art, photographs, and video footage.

Source: Ministry of Education. (2010). *Saskatchewan Curriculum: English Language Arts 1*. pp. 22-25.

## **FREQUENTLY ASKED QUESTIONS - TREATY FACTS AND MISCONCEPTIONS**

### **What is a Treaty?**

A Treaty is a formal agreement between two parties. The Numbered Treaties, which cover all of Saskatchewan, are formal agreements that created a relationship between the Crown and First Nations. As a result, each party has certain expectations and obligations, both explicit and implicit. The Numbered Treaties provided First Nations with such things as annuities, education, reserves, and protection of their traditional economies, while the Crown acquired the means to open up territories, including modern day Saskatchewan, for settlement, agricultural, and resource development. First Nations and the Federal Government differ, however, in how they view Treaties – First Nations see the Treaties as covenants, while the Federal Government sees them primarily as contracts. First Nations believe that the Treaties are land sharing agreements, witnessed by the Creator, between two sovereign parties that established a permanent relationship. The Federal Government acknowledges their solemnity, but they view the Treaties as land surrender agreements whereby First Nations ceded their territories to the Crown. As well, First Nations believe that the spirit of the agreement is what is most important, including oral commitments, whereas the Federal Government believes the written text is what is most important.

### **When were Treaties negotiated in Canada?**

Treaties have been negotiated in Canada between First Nations and the Crown in both the pre and post Confederation eras. Pre-Confederation Treaties include the Peace and Friendship Treaties on the East Coast, the Treaty of Swegatchy (Southern Quebec), the Murray Treaty of 1760 (Quebec), the Upper Canada Treaties (Southern Ontario), the Robinson Treaties (Ontario), the Douglas Treaties of Vancouver Island, the Selkirk Treaty (Manitoba) and the Manitoulin Island Treaties (Ontario). The first post-1867 Treaty was Treaty 1, which was concluded on August 3, 1871 at the Hudson's Bay Company post, Lower Fort Garry. Treaty 2 was signed on August 21, 1871 at the Manitoba House Post and Treaty 3, or the North-West Angle Treaty, was concluded on October 3, 1873, near the Lake of the Woods. The first of the Treaties in present-day Saskatchewan was Treaty 4, concluded on September 14, 1875 at the Qu'Appelle Lakes. The rest of the Numbered Treaties were concluded between 1876, when Treaty 6 was negotiated, and 1921, when Treaty 11 was concluded. Treaties have also been signed in the modern era, with the negotiation of the James Bay and Northern Quebec Agreement in 1975 and most recently, the Nisga'a Treaty, which was concluded in 1999.

### **Why were the Numbered Treaties negotiated?**

Both First Nations and the Crown had a history of Treaty making prior to first contact. First Nations and Europeans continued the Treaty making approach with each other in order to secure military and trade alliances through 'Peace and Friendship' Treaties during the early colonial period and the fur trade. With the issuing of the Royal Proclamation of 1763 by King George III, official guidelines were established for the acquisition of First Nations land whereby only the Crown could enter into Treaty negotiations with First Nations. The British Crown

then embarked on a series of Treaties with First Nations primarily in Ontario in order to open up areas for settlement, farming, and mining. After Confederation in 1867, the Dominion of Canada looked to the North-West Territories to expand and followed the precedent that had been set for Treaty making. Between 1871 and 1921, eleven Numbered Treaties were negotiated between the Crown and First Nations covering the territories from present-day Ontario to Alberta and portions of British Columbia and the Northwest Territories.

### **What were the Crown's and First Nations' reasons for wanting a Treaty relationship?**

The Crown wanted to establish a relationship with First Nations because they wanted access to the land and resources of western and northern Canada. The western prairies were a large part of Prime Minister John A. Macdonald's 'National Policy', which envisioned the west as an agricultural producing region full of European immigrants. Macdonald's government also needed to complete a railway from Ontario to British Columbia in order to ensure that B.C. would remain in Confederation. The Crown was also afraid of the expansionist tendencies of the United States, who was looking northwards to expand its borders. If Canada did not settle the land in the west, it was conceivable that the Americans would. Canada and the First Nations also wanted to avoid the same type of Indian Wars that were occurring in the United States as the cost had been great, both financially and in lives lost. First Nations had differing reasons for wanting a Treaty relationship with the Crown. During the 1870s, First Nations were going through a period of transition. Diseases, such as small pox, were wiping out large numbers of First Nations people. The decline of the buffalo, the Plains First Nations main source of food, was creating starvation conditions in First Nations communities. The decline of the fur trade was also affecting the livelihood of First Nations in northern areas. With their traditional way of life slowly disappearing, First Nations saw the Treaties as a bridge to the future and a way to provide for their future generations.

### **What is a Treaty Adhesion?**

The Treaty adhesion process was just as significant as the Treaty negotiation process. Adhesions were signed with First Nations throughout the areas dealt with in the initial Treaty negotiations and often continued for several years, sometimes decades, following the negotiations. Treaty adhesions were signed because some bands were not present at the original Treaty negotiations. For example, Little Pine was not present at the Treaty 6 negotiations at Fort Pitt or Fort Carlton in 1876; however Little Pine did adhere to Treaty 6 in 1879 at Fort Walsh. First Nations who adhered to existing Treaties are subject to the same conditions as the original signatories. Likewise, the Crown is also subject to the same conditions and obligations. From the First Nations' perspective, Treaty adhesions are just as significant as the Treaties themselves. Treaty adhesions are sacred agreements that created an ongoing relationship with the Crown, just as the original Treaties.

### **Who benefits from Treaties?**

Treaties benefit all Canadians. Two parties are required to make a Treaty, with both parties having obligations and benefits that derive from the Treaty. In Saskatchewan, the Treaties contained benefits for both settlers and First Nations. First Nations received annuities, education, reserves, as well as farming assistance. Settlers received access to farmland and resources, as well as the peace and goodwill of First Nations.

## **What is a Treaty Right?**

A Treaty Right is a personal or collective entitlement derived from a Treaty. For example, in Saskatchewan, Treaty First Nations have certain entitlements that flow from the Treaties, such as annuities, provisions for land and the right to hunt for themselves and their families. Other Canadians also have rights that come from the Crown signing Treaties, such as the right to settle and make a living on the land agreed to in the Treaties.

## **What do Treaties mean today?**

Treaties are basic building blocks of the relationship between First Nations and the rest of Canada. It is clear that in the past, First Nations and the Crown had differing interpretations on what the Treaties meant. In Saskatchewan, the Government of Canada and the Federation of Saskatchewan Indian Nations have come to a common understanding about Treaties and are now using that understanding to reinvigorate the Treaty relationship. They are building on the relationship created by the Treaties by entering into agreements whereby Treaty First Nations can exercise jurisdiction and governance over their lands and people. Treaties are the building blocks for the future of the relationship between First Nations and the rest of Canada.

## **Do Status Indians pay taxes?**

In general, Aboriginal people in Canada are required to pay taxes on the same basis as other people in Canada, except where the limited exemption under Section 87 of the *Indian Act* applies. Section 87 says that the “personal property of an Indian or a band situated on a reserve” is tax exempt. Inuit and Métis people are not eligible for this exemption and generally do not live on reserves. The exemption in Section 87 of the *Indian Act* has existed since before Confederation. It reflects the unique constitutional and historic place of Aboriginal people in Canada. The courts have held that the exemption is intended to preserve the entitlements of Indian people to their reserve lands, and to ensure that the use of their property on their reserve lands is not eroded by taxes. Employment income earned by a Status Indian working on a reserve is considered tax exempt. The courts have stated that factors such as the location of the duties and residence of the employee and employer must be considered to determine whether the income will be considered tax exempt. The Goods and Services Tax (GST) or Harmonized Sales Tax (HST) generally do not apply to purchases by Status Indians if the purchase is made on a reserve or is delivered to a reserve by the vendor or the vendor’s agent. For answers to particular questions, the relevant statute or appropriate regulations, contact any Canada Customs and Revenue Agency office for publications and more information at <http://www.aadnc-andc.gc.ca/eng/1100100016434/1100100016435>

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

Grade Level	Kindergarten	Grade One	Grade Two	Grade Three	Grade Four
<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 One  
Treaty Education Learning Resource  
April, 2015*

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**KINDERGARTEN TO GRADE FOUR  
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<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?

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<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 people?
<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 people?

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

**Grade One: Learning That We Are All Treaty People**

<b>Treaty Relationships</b>	<b>Spirit and Intent</b>	<b>Historical Context</b>	<b>Treaty Promises and Provisions</b>
<p><b>TR11:</b> Examine how sharing contributes to treaty relationships.</p> <p>Indicators:</p> <ul style="list-style-type: none"> <li>➤ Describe how sharing occurs in families, classrooms and communities.</li> <li>➤ Explore, using family and community members as a resource, the diverse views on what it means to share (e.g. the land and resources from the land on which we live).</li> <li>➤ Represent how sharing was of benefit in early contact between First Nation peoples and explorers.</li> </ul>	<p><b>SI12:</b> Examine the connections between intentions and actions.</p> <p>Indicators:</p> <ul style="list-style-type: none"> <li>➤ Represent how thoughts influence actions through personal examples (e.g., if I intend to be nice, I act in a particular way; or if I intend to help my mother or father, this just remains a nice idea, unless I take action and do something to help them).</li> <li>➤ Describe how some thoughts influence actions (e.g., being thankful and expressing gratitude by saying thank you establishes a pattern).</li> </ul>	<p><b>HC13:</b> Explore the many ways people meet their needs from nature and the land on which they live.</p> <p>Indicators:</p> <ul style="list-style-type: none"> <li>➤ Describe various uses (e.g., food, clothing, shelter) of buffalo, elk, moose, and caribou, now and in the past.</li> <li>➤ Compare how people, past and present, live on the land (e.g., agriculture, ranching, trapping, fishing, dwellings, and modes of transportation).</li> <li>➤ Explain how people helped and continue to help each other live on this land.</li> </ul>	<p><b>TPP14:</b> Explore what is meant by <i>We are all Treaty People</i>.</p> <p>Indicators:</p> <ul style="list-style-type: none"> <li>➤ Recognize that treaties contain promises for all people.</li> <li>➤ Represent that all Saskatchewan people are treaty people from the time the treaties were signed, through to today, and into the future.</li> <li>➤ Describe what a promise is using student's personal experiences.</li> </ul>

DRAFT

**Grade One: Learning That We Are All Treaty People - Treaty Relationships**

**Inquiry Question #1: How does sharing contribute to treaty relationships?**

<b>Treaty Essential Learnings: TEL 3 (Historical Context) TEL 4 (Worldview) TEL 6 (Contemporary Treaty Issues)</b>		
Sharing is a way of life for First Nations people. They share what they have with one another. They have celebrations and ceremonies where they share their food and shelter. Traditional songs and dances are shared with everyone. The value of sharing the gifts from the Creator has been passed on from generation to generation since time immemorial. First Nations continue to share what they acquire from the land by hunting, fishing, trapping, and gathering wild meat, fish and berries. At the time of treaty negotiations, First Nations promised to share the land with newcomers.		
<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: TR11: Examine how sharing contributes to treaty relationships.</b></p> <p><b>Indicators:</b></p> <ul style="list-style-type: none"> <li>➤ Describe how sharing occurs in families, classrooms and communities.</li> <li>➤ Explore, using family and community members as a resource, the diverse views on what it means to share (e.g. the land and resources from the land on which we live).</li> <li>➤ Represent how sharing was of benefit in early contact between First Nations peoples and explorers.</li> </ul>	<p><b>Sharing in Families, Classrooms, and Communities</b></p> <p>Ask, what does it mean to share? How do we share? What do we share with our families? friends? classmates? Why do we share? Why is it important to share with one another? Read the book <i>We Share Everything!</i>, (Munsch, 2002). Ask students, what is being shared in the story? Why is sharing taking place in the story? How do you think the characters in the book feel about sharing? Lead students in a discussion about the importance of sharing with others. Prompt students to consider how sharing promotes good relationships between family, classmates, and community.</p> <p><b>Family and Community Members Share the Land and Resources</b></p> <p>Ask, what do plants, animals, and humans need for survival? Where do we get our food, clothing, and shelter? What food, clothing, and shelter do we get from nature and the land? Do nature and the land provide us with all we need for food, clothing, and shelter? Why do we depend on the land and nature to meet our needs? What plants and animals do we use for food, clothing, and shelter? Ask students to explore how we share the land and resources by interviewing family and community members. Begin a learning center to display items of food, clothing, and shelter that come from the land and nature. Invite all students to contribute by bringing one item for the display. Then ask, do we continue to need plants, animals, and the land to survive? Why is it important for everyone to share the land? Students can create a representation of how families and community share the land and resources.</p> <p><b>First Nations People Help the Explorers</b></p> <p>Ask, what did First Nations people need for survival long ago? Invite students to think about how nature and the land met the basic needs of First Nations people in the past. Share with students the book <i>Native North American: Wisdom and Gift</i>, (Kalman, 2006). Ask, did First Nations need the land, plants, and animals to survive? Did First Nations people have everything they needed to survive? Invite students to list the many gifts given from the land and nature to First Nations. Ask, did the newcomers know how to survive in this new land? How did the First Nations people help the newcomers? Invite students to list the food, clothing, shelter, and transportation that were shared with the newcomers. Lead a discussion about how First Nations people agreed to invite the newcomers to live in what is now Canada/Saskatchewan. Inform the students that First Nations promised to share the land with the newcomers through treaty agreements. Did the sharing of the land with the newcomers help to create good relationships between First Nations and the newcomers? Have students make a treaty with another class to share different places in the school. Do treaty agreements make good relationships? Students can represent the ways in which they made agreements with friends or family members and how this helped in developing positive relationships.</p>	<ul style="list-style-type: none"> <li>• Identify the physical needs plants, animals, and humans require for survival.</li> <li>• Identify ways that families and communities share the land and resources.</li> <li>• Explain why sharing is important at home, in the classroom, and in the community.</li> <li>• Compare past and present survival needs in relation to food, shelter, clothing, and transportation.</li> <li>• Tell how sharing leads to good relationships.</li> <li>• Recognize that First Nations made treaty agreements to share the land with the newcomers.</li> <li>• Identify how First Nations shared the knowledge about survival on the land with the newcomers.</li> <li>• Identify what students would share with newcomers today that would help them live in their communities.</li> </ul> <p><b>Consider:</b> How can the learning experiences help us answer the inquiry question?</p>
<p><b>English Language Arts - Outcome: CR1.1 Comprehend and respond to a variety of grade-level texts (including contemporary and traditional visual, oral, written, and multimedia) that address: identity (e.g., All About Me) community (e.g., Friends and Family) social responsibility (e.g., Conservation) and relate to own feelings, ideas, and experiences.</b></p> <p>a. View, listen to, read, and respond to a variety of texts including First Nations and Métis resources that present different viewpoints and perspectives on issues related to identity, community, and social responsibility.</p> <p>f. Show respect for own culture and the various cultures, lifestyles, and experiences represented in texts including First Nations and Métis cultures.</p>		<p><b>First Nations Protocol/Information</b></p> <ul style="list-style-type: none"> <li>• The sharing of food is an important part of many ceremonies (e.g., giveaways, feasts, round dances, powwows, sweat lodges, adoption, naming of children, and honoring the people who have passed on).</li> <li>• Sharing their knowledge of the land and the bounty of Mother Earth with the explorers was normal because sharing was part of the First Nations way of life.</li> </ul>
<p><b>Science – Outcome - LT1.2 Analyze different ways in which plants, animals, and humans interact with various natural and constructed environments to meet their basic needs. [CP, DM, SI]</b></p> <p>a. Identify the physical needs, (e.g., food, water, air, and shelter) that plants, animals, and humans require for survival.</p>		
<p><b>Social Studies - Outcome: IN1.3 Assess ways in which relationships help to meet human needs.</b></p> <p>a. Identify human needs.</p> <p>d. Illustrate relationships that could meet needs in a fashion similar to a family relationship (e.g., Treaty, business partnership, team membership).</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 One: Learning That We Are All Treaty People – Spirit and Intent**

**Inquiry Question #2: How do thoughts influence actions?**

<b>Treaty Essential Learnings: TEL 4 (Worldview) TEL 4 (Historical Context) TEL 6 (Contemporary Treaty Issues)</b>		
Thinking before doing has been a traditional teaching in First Nations' cultures since time immemorial. First Nations' children are taught to think before they take action. Asking the Creator for guidance through prayer is a way to stop and think before taking action. It is important to think about how actions will impact families, friends, and others. An Elder is often asked for guidance before decisions are made. Taking the time to ask for the wisdom of the Elders allows for thought before action. First Nations children are taught about thankfulness by listening to the traditional teachings and participating in ceremonies. The ability to listen is very important. The value of thankfulness and expressing gratitude everyday through prayer leads to thinking before taking action.		
<b>Outcomes and Indicators</b>	<b>Possible Learning Experiences</b>	<b>Assessment Ideas</b>
<b>Treaty Education – Spirit and Intent</b>	<b>Thoughts Influence Actions</b>	
<p><b>Outcome: SI12: Examine the connections between intentions and actions.</b></p> <p><b>Indicators:</b></p> <ul style="list-style-type: none"> <li>➢ Represent how thoughts influence actions through personal examples (e.g., if I intend to be nice, I act in a particular way; or if I intend to help my mother or father, this just remains a nice idea, unless I take action and do something to help them).</li> <li>➢ Describe how some thoughts influence actions (e.g., being thankful and expressing gratitude by saying thank you establishes a pattern).</li> </ul>	<p>Ask, do you think before you act? What does it mean to think before you act? What helps you decide what action to take? Have students explain why it was important to think before acting. Do you think about what your parents taught you before you do something? What do cultural teachings have to do with how you think and act? Do cultural values and beliefs influence thoughts and actions? How do thoughts and actions influence healthy choices to live a good healthy life? In a Talking Circle, invite students to share a personal experience where s/he thought before s/he acted when making healthy choices in his/her daily life.</p> <p><b>First Nations' Cultural Teachings Promote Thoughts before Actions</b></p> <p>Ask, did you know that First Nations people have cultural teachings for healthy living? Have you heard about the Circle of Life (Medicine Wheel)? First Nations people use the Circle of Life (Medicine Wheel) teachings to guide them. Read the book <i>The Sacred Tree</i>, (Bopp, 1984), to find out how First Nations' cultural teachings promote a balanced and healthy life? What thoughts influence daily healthy behaviours in the physical, mental, emotional, and spiritual domains? Invite students to examine and record simple ways they make healthy choices. What healthy choices do you make at home and school? What initial steps do you need to take when making healthy choices (Stop, Think, and Do)? What happens when we don't consider these steps? Give students a circle with the four domains (spiritual, emotional, mental, and physical) labelled in each quadrant. Ask them to visually represent, in each quadrant, one thought/action depicting healthy choices. Refer to pages 1-10 in the following health resource blog. <a href="http://blog.scs.sk.ca/fnmieteam/health_fmie_integration_guide_grade%201%20to%205.pdf">http://blog.scs.sk.ca/fnmieteam/health_fmie_integration_guide_grade%201%20to%205.pdf</a></p> <p><b>First Nations People Express Thankfulness and Gratitude</b></p> <p>Ask, what does it mean to be thankful? What are you thankful for in your life? Why are you thankful? How do you express thankfulness? To whom do you express thankfulness? Do you think about how you are going to express gratitude and thankfulness? How did you learn to be thankful? Are you thankful for the land? plants? animals? Explore the ways First Nations people express thankfulness and gratitude for all of creation (e.g., sun, moon, stars, sky, plants, and animals) and other things in their daily lives. Read <i>The Gift of Water</i>, (Indigenous Education Coalition, 2013). First Nations people express thankfulness and gratitude (e.g., thanking the Creator for each day, offering tobacco to plants and animals that provide food, clothing and shelter, and offering tobacco to Elders for sharing their knowledge and wisdom). Invite a First Nations Elder to talk about the Tipi Pole Teaching of thankfulness. Invite students to role play a time when they thanked a friend or family member.</p>	<ul style="list-style-type: none"> <li>• Recognize that thoughts influence actions.</li> <li>• Describe how humans show thankfulness and gratitude.</li> <li>• Recognize that cultural values and beliefs influence thoughts and actions.</li> <li>• Choose daily healthy behaviors for emotional, spiritual, physical, and mental wellness</li> <li>• Identify and describe the initial steps of healthy choices.</li> <li>• Apply the steps (Stop, Think, and Do) for making basic choices.</li> <li>• Tell a personal story about how thoughts influence actions and how one can express thankfulness and gratitude.</li> </ul> <p><b>Consider:</b> How can the learning experiences help us answer the inquiry question?</p>
<p><b>English Language Arts - Outcome: CC1.3 Speak clearly and audibly about ideas, experiences, preferences, questions, and conclusions in a logical sequence, using expression and dramatization when appropriate.</b></p> <p>i. Relate an important event or personal experience in a simple sequence.</p>		
<p><b>Health - Outcome: USC1.3 Analyze, with support, feelings and behaviours that are important for nurturing healthy relationships at school.</b></p> <p>h. Identify and discuss helpful/hurtful words and behaviours in relationships (e.g., not/saying thank you, not/taking turns).</p> <p><b>Outcome: DM1.1 Examine initial steps (e.g., Stop, Think, Do) for making basic choices regarding healthy behaviours; healthy brain, heart, and lungs; healthy relationships; pedestrian/street safety; and a healthy sense of self.</b></p> <p>a. Recall routine daily choices and discuss how these choices were made.</p> <p>d. Recognize the importance of thinking before acting.</p>		
<p><b>Physical Education - Outcome: PE1.2 Active Living Examine and express what it means to live actively each day and the personal benefits of being active.</b></p> <p>a. Explain the importance of exercise for supporting a healthy body (e.g., stronger, more energy), mind (e.g., think more clearly, stay focused longer), and spirit (e.g., happier, calmer).</p>		
		<p><b>First Nations Protocol/Information</b></p> <ul style="list-style-type: none"> <li>• Tipi Pole Teachings are passed on by male and female Nêhiyawak (Cree), or Nahkawé (Saulteaux) Elders or traditional knowledge keepers. The tipi has many teachings. The Tipi Pole teaching of thankfulness and having gratitude is important in First Nations' cultures.</li> <li>• First Nations' cultures have traditions and ceremonies to give thanks for life and the blessings from the Creator.</li> <li>• Prayers are offered for special reasons and when these prayers are answered there is an obligation to have thanksgiving ceremonies.</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 One: Learning That We Are All Treaty People – Historical Context**

**Inquiry Question #3: How do nature and the land meet the needs of people?**

<b>Treaty Essential Learning: TEL 3 (Historical Context) TEL 4 (Worldview) TEL 6 (Contemporary Treaty Issues)</b>		
<p>First Nations people have a spiritual relationship with the land and all that it provides for survival. In the past, the buffalo, caribou, moose, elk, and deer as well as small furbearing animals provided food, tools, clothing, and shelter to First Nations people. The plants and animals continue to provide food, clothing, and medicines. We need water to live. It is a life giving element utilized by all of creation. The waterways are still used for transportation. First Nations shared their knowledge and skills about the land with the newcomers so they would survive. They taught them how to live off the land and how to survive during the seasons in this land now called Saskatchewan. The newcomers shared their knowledge and skills about agriculture and a new way to build homes. Today, many First Nations people continue to live off the land.</p>		
<b>Outcomes and Indicators</b>	<b>Possible Learning Experiences</b>	<b>Assessment Ideas</b>
<p><b>Treaty Education – Historical Context</b></p> <p><b>Outcome: HC13: Explore the many ways people meet their needs from nature and the land on which they live.</b></p> <p><b>Indicators:</b></p> <ul style="list-style-type: none"> <li>➤ Describe various uses (e.g., food, clothing, shelter) of buffalo, elk, moose, and caribou, now and in the past.</li> <li>➤ Compare how people, past and present, live on the land (e.g., agriculture, ranching, trapping, fishing, dwellings, and modes of transportation).</li> </ul>	<p><b>Living off the Land – Past and Present</b></p> <p>Ask, what are our basic needs? Where do we get our food, clothing, and shelter? How does nature meet our basic needs? How does the land we live on provide us with food, clothing, and shelter? How do we use our natural environment for food, shelter, and clothing? How do people make a living off the land? Lead students in a discussion on the foods grown locally. How does it get to our tables? How does where you live determine the food that comes to your table? Can we live without the natural environment?</p> <p>Ask, In the past, how did First Nations people get their basic needs? Where did they get their food, clothing, and shelter? Refer to the following websites: <a href="http://www.aite.sk.ca/saskschools/firstnations/">http://www.aite.sk.ca/saskschools/firstnations/</a> and Denesúliné <a href="http://www.ece.gov.nt.ca/files/K-12/Curriculum/social-studies/Gr4/2.Way-of-Life-Edukit/Chapt.-3-b)-Caribou-hunting.pdf">http://www.ece.gov.nt.ca/files/K-12/Curriculum/social-studies/Gr4/2.Way-of-Life-Edukit/Chapt.-3-b)-Caribou-hunting.pdf</a> How did Plains First Nations people use the land and nature for food, clothing, and shelter? Have students identify the ways First Nations people used parts of the buffalo and caribou. Create a representation of one part of the animal and how it was used in the past. Do First Nations people use these large animals for food, clothing, and shelter today?</p> <p>Ask, how did the newcomers meet their needs when they first arrived in what is now Saskatchewan? How did First Nations people help the newcomers survive (e.g., use of the natural environment for food, clothing, and shelter)? What did the newcomers share with First Nations people (e.g., how to farm, planting gardens, and new ways to make shelter)? Have students create a representation that shows how First Nations people and the newcomers continue to share the land today.</p> <p>Ask, what are the four seasons? How are the seasons different and how are they the same? How do seasonal changes throughout the year impact the way we live? How do the seasonal changes affect what we wear, what we eat, and how we live? Read <i>Byron through the Seasons</i>, (Children of LaLoche and Friends, 1990), to find out how Denesúliné children live in each season. Ask, how do we depend on the natural environment throughout the seasons? Take students on a nature walk to collect objects found in nature, (e.g., leaf, twig, stone, grass) and have them make individual presentations explaining how the object changes with each season.</p> <p><b>Stewardship of the Land and Resources</b></p> <p>Why is it important to take care of the land and its resources? How do we take care of the natural environment? Lead a discussion on the ways we are stewards of the land. How do we take care of the land as individuals, in the classroom, and at home? Ask students to choose one way they will take care of the natural environment and explain to the class how this action will help the environment.</p>	<ul style="list-style-type: none"> <li>• Identify how First Nations people relied on the buffalo, elk, moose, and caribou for food, clothing, and shelter.</li> <li>• Explain how the student’s location and natural environment (including seasonal changes) affects families in meeting needs and wants.</li> <li>• Explain how seasonal changes impact the relationship between humans and nature.</li> <li>• Discuss how we use the natural environment for food and how it gets to our table.</li> <li>• Represent (e.g., write a story, draw a picture, create an image) seasonal changes and how we meet our needs.</li> <li>• Choose one way the student will practice responsible stewardship of the natural environment.</li> </ul> <p><b>Consider:</b> How can the learning experiences help us answer the inquiry question?</p>
<p><b>English Language Arts - Outcome: CR1.1 Comprehend and respond to a variety of grade-level texts (including contemporary and traditional visual, oral, written, and multimedia) that address: identity (e.g., All About Me), community (e.g., friends and family), social responsibility (e.g., Conservation), and relate to own feelings, ideas, and experiences.</b></p> <p>a. Show respect for own culture and the various cultures, lifestyles, and experiences represented in texts including First Nations and Métis cultures.</p>		
<p><b>Science - Outcome: DS1.2 Inquire into the ways in which plants, animals, and humans adapt to daily and seasonal changes by changing their appearance, behavior, and/or location. [CP, DM, SI]</b></p> <p>g. Describe ways in which humans prepare to adapt to daily and seasonal changes (e.g., characteristics of clothing worn in different seasons, movement patterns of First Nations to follow animal migration, and features of buildings that keep people warm and dry).</p>		
<p><b>Social Studies - Outcome: DR1.3 Demonstrate awareness of humans’ reliance on the natural environment to meet needs, and how location affects families in meeting needs and wants.</b></p> <p>b. Investigate the process of getting food from source to students’ tables.</p> <p>f. Identify ways in which use of resources to meet needs and wants of individuals affects the natural environment, and recognize individual and group responsibility towards responsible stewardship of the natural environment.</p>		
		<p><b>First Nations Protocol/Information</b></p> <ul style="list-style-type: none"> <li>• First Nations survived off the land and the gifts of Mother Earth. The Plains First Nations people depended on the buffalo to survive. The Denesúliné in the north survived on the caribou. Moose, elk, and deer also provided food, clothing, and shelter for First Nations people. These animals still provide food, clothing (moccasins, jackets), and shelter (tipi coverings) today.</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 One: Learning That We Are All Treaty People – Treaty Promises and Provisions**

**Inquiry Question #4: What is meant by *We Are All Treaty People*?**

<b>Treaty Essential Learning: TEL 1 (The Treaties) TEL 2 (The Treaty Relationship) TEL 3 (Historical Context) TEL 4 (Worldview) TEL 6 (Contemporary Treaty Issues)</b>		
Treaties 2, 4, 5, 6, 8, and 10 cover all the land in what is now Saskatchewan. Wherever you live in Saskatchewan you are on treaty land. We Are All Treaty People because we live on these lands. The treaty agreements were made to last “as long as the sun shines, the grass grows, and the waters flow”. All newcomers are treaty people who continue to receive and enjoy the many benefits promised in the treaty agreements between the Denesūliné (Dene), Nēhiyawak (Cree), Nahkawé (Saulteaux), and Nakota Nations and the British Crown (the Canadian government). First Nations people believe that the benefits they were promised are unfulfilled. They continue to work with the federal and provincial governments to ensure their benefits are fulfilled as promised at the time of treaty signing.		
<b>Outcomes and Indicators</b>	<b>Possible Learning Experiences</b>	<b>Assessment Ideas</b>
<b>Treaty Education – Treaty Promises and Provisions</b> <b>TPP14: Explore what is meant by <i>We Are All Treaty People</i>.</b> <b>Indicators:</b> <ul style="list-style-type: none"> <li>➢ Recognize that treaties contain promises for all people.</li> <li>➢ Represent that all Saskatchewan people are treaty people from the time the treaties were signed, through to today, and into the future.</li> </ul>	<b>We Are All Treaty People</b> Ask, what is a promise? Why do we make promises? Who do you make a promise with? Is it important to keep promises? Lead the students in a discussion about treaty promises. Ask, what is a treaty? Who can make treaties? Inform the students that a treaty is a peaceful way of coming to an agreement and contains promises between nations (e.g., Britain, First Nations, Canada) to live in peace with each other. Explain that making promises to live in peace and harmony is important in the classroom, playground, and at home. Brainstorm with the students, classroom rules that help to keep peace and harmonious relationships in the classroom. Together with students develop a treaty based on the rules in the classroom, playground, or family. Discuss the treaties made in what is now Saskatchewan. Explain that people from another country wanted to come to live here. First Nations people made treaties with the newcomers’ government (British Crown). Use the map from the following web site and explain that “We Are All Treaty People” because we live on treaty land. <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> . Ask, what treaties cover the land in Saskatchewan? Is all of the land in Saskatchewan treaty land? Ask, where do we live? What treaty land do we live on? Do all people in Saskatchewan live on treaty land? Explain that Treaties 2, 4, 5, 6, 8, and 10 cover all the land in the province of Saskatchewan. Invite students to sing the verse “We Are All Treaty People” See: <i>The Lifestyles of First Nations Peoples Before and After the Arrival of the Newcomers, A Treaty Resource Guide for Grade One, p. 114, (OTC, 2008)</i> . Ask, do treaties have promises? Lead the students in a brainstorming session on what promises they think were made between First Nations and the British Crown (Canadian government). What promises do you think First Nations and the Canadian government made so they could live in peace and harmony (e.g., no wars, to share the land, to live together, to share their knowledge about survival and farming)? Do treaties contain promises for all people? Why were these promises important? Do we continue to live in peace and harmony today? <b>Treaties Are Forever</b> Ask, how long are the Treaties supposed to last? Why is it important that the treaties last? What does the phrase “ <i>As long as the sun shines, the grass grows, and the waters flow</i> ” mean? Explain that this is the phrase First Nations people used to emphasize how long the treaties were to last. Why did they use the sun, grass, and the water? Do we need these elements to live? What would happen if we no longer had the sun, grass, or water? Invite a Denesūliné (Dene), Nēhiyawak (Cree), Nahkawé (Saulteaux), and/or Nakota Elder to the classroom to talk about the importance of the treaties in Saskatchewan. Ask him/her to talk about how long the treaties in Saskatchewan are intended to last using the phrase “ <i>As long as the sun shines, the grass grows, and the waters flow</i> ” from his/her cultural worldview about nature and the natural environment.	<ul style="list-style-type: none"> <li>• Identify the treaties made in Saskatchewan.</li> <li>• Explain why We Are All Treaty People.</li> <li>• Explain what a treaty is and why Treaties 2, 4, 5, 6, 8, and 10 are important to all people living in Saskatchewan.</li> <li>• Describe how keeping our promises help us to live in peace and harmony.</li> <li>• Role-play a treaty simulation of students making a classroom, playground, or family treaty.</li> <li>• Create a representation that shows the meaning of the phrase “<i>As long as the sun shines, the grass grows, and the waters flow</i>” as it relates to the treaties in Saskatchewan.</li> </ul> <p><b>Consider:</b> How can the learning experiences help us answer the inquiry question?</p>
<b>English Language Arts - Outcome: CC1.1 Compose and create a range of visual, multimedia, oral, and written texts that explore and present thoughts on: identity (e.g., Feelings) community (e.g., Neighbourhood) social responsibility (e.g., Plants and Trees).</b> a. Use words, symbols, and other forms, including appropriate technology, to express understanding of topics, themes, and issues related to identity, community, and social responsibility. <b>Outcome: CC1.3 Speak clearly and audibly about ideas, experiences, preferences, questions, and conclusions in a logical sequence, using expression and dramatization when appropriate.</b> a. Use oral language to bring meaning to what is listened to, observed, felt, viewed, and read. j. Rehearse and deliver brief short poems, rhymes, songs, stories (including contemporary and traditional First Nations, Métis, and Inuit poems and stories) or lines from a play and oral presentations about familiar experiences or interests.		<b>First Nations Protocol/Information</b> <ul style="list-style-type: none"> <li>• The phrase “<i>As long as the sun shines, the grass grows, and the waters flow</i>” has been used in many published books and oral stories. Note: First Nations use the word “water” not “rivers” because water means so much more than the water in rivers, lakes, and creeks. Water is the life giving element for all of creation. Water is important to human survival. As long as we have water we will continue to live.</li> <li>• Denesūliné (Dene), Nēhiyawak (Cree), Nahkawé (Saulteaux), and/or Nakota Nations negotiated and signed treaties with the British Crown (Canadian government).</li> <li>• The Dakota and Lakota Nations did not enter into treaty agreements with the British Crown. The Lakota and Dakota Nations are in the process of negotiating treaty adhesions to Treaty 4 and 6.</li> </ul>
<b>Social Studies - Outcome: PA1.2 Analyze the causes of disharmony and ways of returning to harmony.</b> b. Illustrate how peace and harmony are exemplified in the classroom, playground, and family.		

**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

*“Since the beginning of time, when the Creator put us here we acknowledge all of creation. Humans were last to be created. We believe that creation is a gift to our people. We have lived and survived by sharing the land and resources. These are the Creator’s gifts. We share and trade with each other so that everyone can survive.” (Elder Mike Pinay, January 2, 2014).*

First Nations people have cultural beliefs and values including the importance of sharing and respect for nature and all of creation.

First Nations people believe that the land cannot be “sold” or “given away”. The Denesûliné (Dene), Nêhiyawak (Cree), Nahkawé (Saulteaux), and Nakota Nations each had their own territories. They respected each other’s territory and made treaty agreements to share the land and its resources. They viewed “ownership” of the land differently from the British Crown. First Nations believed they shared the land with all of creation. First Nations agreed to share the land with the British Crown and the newcomers.

In the past, First Nations shared their hunting, fishing, trapping, and gathering places with each other through treaty agreements.

Sharing is an important value for First Nations people. Sharing food from the hunt with Elders and the people who could not provide for themselves was highly regarded.

First Nations people have “give away” ceremonies to share what they have. Give away items (e.g., food, clothing, blankets, money, and cookware) are looked upon as giving life to others.

First Nations people helped the explorers by sharing their knowledge about the lakes and rivers in their respective territories.

## **Spirit and Intent**

*“Life is a gift. We have to look after ourselves the best we can. We only have one life. We have a spirit to look after. We feed our spirit through living a spiritual life so we can live a good life. When we live a good life our families and communities will see this and do the same. We give thanks every day for another day, for the plants and animals that keep us healthy. The elements water, fire, rock, and wind are spirits we acknowledge because they look after us. We are thankful for all of creation. Creation doesn’t need us; we need creation so we give thanks.” (Elder Mike Pinay, January 2, 2014).*

The Denesûliné (Dene), Nêhiyawak (Cree), Nahkawé (Saulteaux), and Oceti Sakowin (Dakota, Nakota and Lakota) Nations have cultural beliefs and traditional teachings that have been passed on from generation to generation.

First Nations people have natural laws that teach them to live in balance and harmony with nature and all of creation.

The circle has many teachings in First Nations beliefs and values that explain how humans are to interact in positive ways with each other.

The Nêhiyawak (Cree) tipi pole teachings and the Nahkawé (Saulteaux) Seven Grandfathers teachings are value teachings that help people to live in a good way with one another.

Thankfulness is a universal value that promotes gratitude for all the blessings in one’s life. This gratitude transfers to family, friends, and community.

## **Historical Context**

*“First of all, the buffalo was our main sustenance. There are 121 uses of the buffalo; food, shelter, tools, and food. Other large animals like the moose, elk, deer, and caribou were very important to the survival of the First Nations people. Animals are sacred to us. We make offerings to them to show our respect because of the gifts they provide for our survival. There is lots of vegetation that is more nutritious than what is sold in stores today. The newcomers did not know about this land we helped them to survive by sharing our way of life. We shared our knowledge about the animals and plants. They didn’t have much so we helped them to get started. Today, we continue to share the land and resources with the newcomers.” (Elder Mike Pinay, January 2, 2014).*

First Nations people believed that the Creator put them on this land to live happy and fulfilling lives. The Creator provided them with everything they needed to survive.

First Nations people survived off the land. They shared their knowledge and skills of survival with the explorers, fur traders, settlers, and the newcomers.

The depletion of fur-bearing animals, because of over-hunting and trapping, had devastating effects on First Nations people.

First Nations people knew that they had to find new ways to make a living. They believed the treaties would provide them with new ways to remain self-sufficient through farming and European education.

Today, First Nations people and the other people in Saskatchewan continue to work together to improve the lives of all Saskatchewan citizens.

### **Treaty Promises and Provisions**

*“Treaties to us are sacred because we used the pipe when we negotiated treaty. When we talk treaty, we look at the benefits that everyone enjoys living on this land. Promises to First Nations people are not fulfilled. There was a plan in place for the First Nations people on the way the promises are fulfilled by the government. We share the land, we didn’t give it up. We agreed to share to the depth of a plow.” (Elder Mike Pinay, January 2, 2014).*

First Nations and the British Crown signed treaties that created a nation-to-nation relationship. These treaties were to be mutually beneficial to both parties.

The fulfillment of the treaty promises provides for good relations between all people in Saskatchewan.

The treaties are permanent foundational agreements in the creation of what is now Saskatchewan.

Treaty understandings are based on the oral traditions of the First Nations people and the written traditions of the British Crown (Government of Canada).

First Nations people believe that the treaties are more than promises. A sacred pipe ceremony was conducted at the time of treaty signing. First Nations people believe that the Creator was witness to the treaties between the British Crown and the Denesûliné (Dene), Nêhiyawak (Cree), Nahkawé (Saulteaux), and Nakota Nations.

## SUGGESTED GRADE ONE 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 to evaluate the resources.

**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: Aboriginal Affairs and Northern Development Canada

Bouchard, D. (2011). *Hummingbird and the Fire*. Turtle Island Voices. Oakville, Ontario: Rubicon Publishing Inc.

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

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Dorion, L. (2009). *The Giving Tree: A Retelling of a Traditional Métis Story about Giving and Receiving*. Regina: Saskatchewan: Gabriel Dumont Institute.

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Mieners, C. (2006). *Reach Out and Give*. Minneapolis, Minnesota: Free Spirit Incorporated Publishing. \*

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Ministry of Education. *What is a Community?* N164. Recommended Online Video Resources (R.O.V.E.R). [Video File]. Retrieved from <http://rover.edonline.sk.ca/>

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Solomon, C. & Leary, T. (2013). *Rabbit and Bear Paws: Sacred Seven Series*. Peterborough, Ontario: Little Spirit Bear Productions.

Swamp, Chief Jake. (1995). *Giving Thanks*. New York, New York: Lee and Low Books Incorporated.

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### **Spirit and Intent:**

Bopp, J. (1984). *The Sacred Tree*. Lethbridge, Alberta: Lotus Press, University of Lethbridge.

Bouchard, D. (2011). *Beaver and Porcupine*. Turtle Island Voices. Oakville, Ontario: Rubicon Publishing Inc.

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Cutting, R. (2011). *Coyote's Trick*. Turtle Island Voices. Oakville, Ontario: Rubicon Publishing Inc.

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

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

Greater Saskatoon Catholic School Division. *Health - First Nations, Metis and Inuit Content and Perspectives*. [Web Log Post]. Retrieved from [http://blog.scs.sk.ca/fnmieteam/health\\_fnmie\\_integration\\_guide\\_grade%201%20to%205.pdf](http://blog.scs.sk.ca/fnmieteam/health_fnmie_integration_guide_grade%201%20to%205.pdf) \*

Indigenous Education Coalition. (2013). *The Medicine Wheel*. Circle of Life Series. Toronto, Ontario: Nelson Education Ltd.

Indigenous Education Coalition. (2013). *The Gift of Water*. Circle of Life Series. Toronto, Ontario: Nelson Education Ltd.

Indigenous Education Coalition. (2013). *Berry Picking with Nokomis*. Circle of Life Series. Toronto, Ontario: Nelson Education Ltd.

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

London, J. (2003). *Giving Thanks*. Somerville, MA: Candlewick Press. \*

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

Office of the Treaty Commissioner: Teacher Made Lessons – *Thank You Mother Earth*. [Web Log Post]. Retrieved from <http://otctreatyteachermt.wikispaces.com/file/view/Thank%20You%20Mother%20EarthGrade%201%20and%202.pdf/1360041/Thank%20You%20Mother%20Earth-Grade%201%20and%202.pdf> \*

Prairie Spirit School Division. *Integrating First Nations and Métis Perspectives: Identity - Grade Four Lesson*. [Web Log Post]. Retrieved from <http://www.spiritsd.ca/learningresources/FNM%20Resources/GR4%20Identity%20Health%20Unit.pdf> \*

*Teachings by the Medicine Wheel*. [Web Log Post]. Retrieved from <http://www.cea-ace.ca/education-canada/article/teaching-medicine-wheel>

Wood, D. (2005). *The Secret of Saying Thanks*. Toronto, Ontario: Simon & Schuster.

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- Alex, S. *How Food Was Given* [Video File]. Retrieved from [https://www.youtube.com/watch?v=wff-XR\\_DxJw](https://www.youtube.com/watch?v=wff-XR_DxJw) \*
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- Flett-Kruger, L. (2009). *Taking Care of Mother Earth*. Toronto, Ontario: University of Toronto Press.
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- Hadubiak, M. (2012). *My Home is Where the Buffalo Roam*. Plains Cree Book Series. Saskatoon, Saskatchewan: Maxine Hadubiak
- Hainnu, R, & Ziegler, A. (2011). *A Walk on the Tundra*. Toronto, Ontario: Inhabit Media Inc. \*
- Hewitt, S. (1997). *The Plains People*. Dansbury, Connecticut: Children's Press. \*
- Indigenous Education Coalition. (2013). *At Home in the Bush*. Circle of Life Series. Toronto, Ontario: Nelson Education Ltd.
- Indigenous Education Coalition. (2013). *My Drum*. Circle of Life Series. Toronto, Ontario: Nelson Education Ltd.
- Indigenous Education Coalition. (2013). *Where is My Moccasin?* Circle of Life Series. Toronto, Ontario: Nelson Education Ltd.
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- Indigenous Education Coalition. (2013). *I Can Sing Nokomis and I Go to Town*. Circle of Life Series. Toronto, Ontario: Nelson Education Ltd.
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Office of the Treaty Commissioner. *Smart Board Game*. [Web Log Post]. Retrieved from <http://otctreatyteacherwikispace.wikispaces.com/SMART+Board+Activities> \*

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