

*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
Treaty Education Focus	Getting to Know My Community	Learning That We Are All Treaty People	Creating a Strong Foundation Through Treaties	Exploring Challenges and Opportunities in Treaty Making	Understanding How Treaty Promises Have Not Been Kept
Treaty Relationships	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?
Spirit and Intent	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?
Historical Context	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?
Treaty Promises and Provisions	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
Treaty Education Focus	Assessing the Journey in Honouring Treaties	Moving Towards Fulfillment of Treaties	Understanding Treaties in a Contemporary Context	Exploring Treaty Impacts and Alternatives	Understanding Treaties From Around the World
Treaty Relationships	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?
Spirit and Intent	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?
Historical Context	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?
Treaty Promises and Provisions	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 Eight
Treaty Education Learning Resource
April, 2015*

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Historical Context	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?
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MINISTRY OF EDUCATION - TREATY EDUCATION OUTCOMES AND INDICATORS 2013

Grade Eight: Exploring Treaty Impacts and Alternatives

Treaty Relationships	Spirit and Intent	Historical Context	Treaty Promises and Provisions
<p>TR8: Analyze the impact of treaty on the Métis people.</p> <p>Indicator:</p> <ul style="list-style-type: none"> ➤ Research and assess the role of the Métis in the treaty negotiation process. ➤ Examine the role of interpreter in the treaty process (e.g. importance of language). ➤ Examine the concept of Scrip, as opposed to being signatories of treaties, and explore the importance of having a land base from which to generate a livelihood. ➤ Investigate how Métis peoples' identity was impacted with their inclusion in Treaty 10. 	<p>SI8: Assess the impact residential schools have on First Nations communities.</p> <p>Indicators:</p> <ul style="list-style-type: none"> ➤ Compare stories of First Nations people who attended residential schools to the experiences students have had in their own schools. ➤ Investigate how First Nations people were forced to learn languages and cultures other than their own. ➤ Represent the effects of residential schools on First Nations' languages and cultures. ➤ Examine how First Nations and communities continue to deal with and heal from the abuses experienced by First Nation peoples in residential schools. <p>Assess the importance of the official apology offered by the Canadian government as recommended by the Royal Commission on Aboriginal Peoples for the tragic outcomes of the Residential School Era.</p>	<p>HC8: Examine how Provincial, Territorial, and Aboriginal governments, who have not negotiated treaty, work to respect each other's interests.</p> <p>Indicators:</p> <ul style="list-style-type: none"> ➤ Research and compare the experiences of British Columbia First Nations with the experience of people from Saskatchewan who have negotiated Treaties. ➤ Analyze how respective world views influence the interests of each party who desire to enter into treaty. ➤ Explore how each province and territory in Canada has worked towards developing a relationship with First Nations. 	<p>TPP8: Assess whether the terms of treaty have been honoured and to what extent the treaty obligations have been fulfilled.</p> <p>Indicators:</p> <ul style="list-style-type: none"> ➤ Represent an understanding of the concepts "Medicine Chest" and "Education", as intended in the Treaties. ➤ Relate various quality of life measures from the perspectives of First Nations and non-First Nations people based on the fulfillment of treaties. ➤ Propose options that may address any inequities discovered.

Grade Eight: Exploring Treaty Impacts and Alternatives – Treaty Relationships

Inquiry Question #1: What was the role of the Métis people in treaty making?

Treaty Essential Learnings: TEL 1 (The Treaties), TEL 2 (The Treaty Relationship), TEL 3 (Historical Context), TEL 4 (Worldview), TEL 6 (Contemporary Treaty Issues)		
<p>The Métis interpreters spoke mainly Nêhiyawak, French, and some English. These interpreters were hired by the Canadian government as translators during Treaty 2, 4, 5, 6, 8, and 10 negotiations. Their role was made difficult because they did not speak English fluently. Misunderstandings occurred in the translation from English to Nêhiyawak, Nahkawé, or Denesûliné from the Treaty Commissioners and vice versa. Cultural misunderstandings were also caused because of the different worldviews of the British Crown and First Nations.</p>		
Outcomes and Indicators	Possible Learning Experiences	Assessment Ideas
<p>Treaty Education – Treaty Relationships</p> <p>TR8: Analyze the impact of treaty on the Métis people.</p> <p>Indicator:</p> <ul style="list-style-type: none"> ➤ Research and assess the role of the Métis in the treaty negotiation process. ➤ Examine the role of interpreter in the treaty process (e.g. importance of language). <p>Subject Areas</p> <p>Arts Education Outcome: CR8.3 Investigate and identify how arts expressions can reflect diverse worldviews.</p> <p>a. Discuss and describe the meaning of worldview. b. Describe how diverse worldviews may be represented in the arts.</p> <p>Outcome: CP8.5 Investigate how theatrical elements (e.g., story, character, design, space) are combined to achieve dramatic purpose.</p> <p>a. Identify how theatrical elements (e.g., story, role or character, technical design) can be manipulated to achieve a creative purpose and consider how such elements relate to own drama work. b. Analyze how each character’s actions and the consequences of those actions affect the progression of the drama. c. Consider and analyze how set, costumes, lighting, and sound/music design can be manipulated to achieve different effects in own work. d. Demonstrate imagination when creating imaginary places and situations in own drama work. e. Analyze the use of movement, and the use of space and time in own work.</p> <p>English Language Arts CC8.5-create and present a variety of visual and multimedia presentations including an illustrated report, a role play that ends with a tableau, a dramatization, presentation software, a newscast with adequate detail, clarity, and organization to explain (e.g., an important concept), to persuade (e.g., an opinion on an issue, a mini-debate), and to entertain (e.g., a humorous incident).</p> <p>Outcome: CR8.6 Read and demonstrate comprehension and interpretation of grade-appropriate texts including traditional and contemporary prose fiction, poetry, and plays from First Nations, Métis, and other cultures to evaluate the purpose, message, point of view, craft, values, and biases, stereotypes, or prejudices.</p> <p>Social Studies DR8.3- Assess how historical events in Canada have affected the present Canadian identity</p> <p>b. Assess the impact of a variety of important historical events in shaping the Canadian identity (e.g., the effect of the Royal Proclamation 1763 on Francophone and Aboriginal peoples; the fur trade economy; Quebec Act 1774; the Acadian deportation; the Loyalist migration; the War of 1812; Canada’s role in World War I; the creation of the health care system; peace-keeping activities; the role of the RCMP in the development of the Canadian West; Canadian Confederation 1867; the building of the national railroad; the Métis resistance 1870 and 1885; John A. Macdonald’s National Policy 1879; October Crisis 1970; the development of the Canadarm; the development of the music and film industry in French and in English in Canada).</p>	<p>The Role of the Métis in Treaty Making</p> <p>Ask, what does it mean to ‘interpret’? What is an interpreter? What are the skills needed to be an effective interpreter? Have students read The Role of the Interpreter in Treaty Making, in <i>Teaching Treaties in the Classroom Grades 7 – 12</i>, pp. 272& 273, (OTC, 2002) to identify the challenges the Métis interpreters encountered during the treaty making process. What role did world view play in the discussions that occurred during treaty negotiations? What language and cultural barriers were present during the treaty making process? How would these barriers and challenges affect the understanding of the negotiations and treaty agreements made at the time of treaty making?</p> <p>Who are the Métis? When did the Métis nation begin? Why was there Métis people living on the land with First Nations people at the time of treaty making? What role did the Métis play in treaty negotiations? Why is learning about their role in the treaty negotiations important? Why would the Métis be asked to be interpreters in the treaty negotiation process? See <i>Teaching Treaties in the Classroom Grades 7 – 12</i>, pp. 274- 276, (OTC, 2002). Have students examine the role of the Peter Erasmus a Métis interpreter for Treaty 6 negotiations and answer the following questions: Who was Peter Erasmus? Who wanted him to be the interpreter for the negotiations? What skills did Erasmus have that made him a good candidate to be an interpreter? Why did First Nations want him to be their interpreter? Why didn’t the government want him to be an interpreter? What happened to the first interpreter during the talks? Why was Peter Erasmus significant to treaty negotiations? Have students identify and create biographies of Métis interpreters to Treaties 2, 4, 5, 6, 8, and 10.</p> <p>The Role of the Métis Interpreter in Treaty 10 Negotiations</p> <p>Have students work in groups to investigate the role of the Métis in Treaty 10 negotiations using excerpts from the book <i>In Their Own Land: Treaty 10 and The Canoe Lake, Clear Lake and English River Bands</i>, (Dobson, 2006) and create a presentation that describes the role of the Métis in Treaty 10. Review what questions for group discussions may look like: Who are the parties to Treaty 10? What year was Treaty 10 signed? Where did Treaty 10 take place? Who were the Treaty Commissioners? Who were the interpreters for the Canadian government and for the Nêhiyawak and the Denesûliné nations? What role did the Métis interpreters have during Treaty 10 negotiations? Have students discuss and represent how the historical role of the Métis in Treaties 2, 4, 5, 6, 8, and 10 negotiations has affected the current Canadian identity.</p> <p>Role Play on Treaty Negotiations</p> <p>Have students research Treaty 10 with a focus on the specific individuals present at the time of negotiations and participate in the Role Play on Treaty Negotiations. See, <i>Teaching Treaties in the Classroom Grades 7 – 12</i>, pp. 283-285, (OTC, 2002). What role did worldview play in the discussions that occurred during treaty negotiations? Inform students that differing worldviews (e.g., languages and cultures) need to be represented in the role play.</p>	<ul style="list-style-type: none"> • Identify the Métis people and their role in treaty negotiations • Examine the role of a Métis interpreter in Treaty 6 and 10 negotiations. • Recognize the language and cultural barriers present at treaty negotiations. • Discuss how language and cultural barriers affected the understanding of treaty promises. • Examine the impact of historical treaties in Saskatchewan have affected the current Canadian identity <p>Consider: How can the learning experiences help us answer the inquiry question?</p> <p>First Nations Protocol/Information</p> <ul style="list-style-type: none"> • First Nations people believe that the many misunderstandings that occurred during treaty negotiations were due to language and cultural barriers.

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 Eight: Exploring Treaty Impacts and Alternatives – Spirit and Intent

Inquiry Question #2: To what extent have residential schools impacted First Nations’ communities?

Treaty Essential Learnings: TEL 1 (The Treaties), TEL 2 (The Treaty Relationship), TEL 3 (Historical Context) , TEL 4 (Worldview) , TEL 6 (Contemporary Treaty Issues)		
<p>“If the government had honoured and respected the First Nations people they came to live with, then none of the events would have happened. The intent of the treaties was to share and respect – not to have our culture destroyed” (Elder Gladys Wapass-Greyeyes, 2014). First Nations people are reviving their languages and cultures. The spiritual ceremonies have many traditional teachings that are now assisting First Nations people to heal.</p>		
Outcomes and Indicators	Possible Learning Experiences	Assessment Ideas
<p>Treaty Education – Spirit and Intent</p> <p>SI8: Assess the impact residential schools have on First Nations communities. Indicators:</p> <ul style="list-style-type: none"> ➢ Compare stories of First Nations people who attended residential schools to the experiences students have had in their own schools. ➢ Examine how First Nations and communities continue to deal with and heal from the abuses experienced by First Nation peoples in residential schools. ➢ Assess the importance of the official apology offered by the Canadian government as recommended by the Royal Commission on Aboriginal Peoples for the tragic outcomes of the Residential School Era. <p>English Language Arts CC 8.6 Use oral language to interact purposefully, confidently, and respectfully in a variety of situations including one-to-one, small group, and large group discussions (expressing feelings and viewpoints and contributing to group harmony).</p> <p>Health USC8.4 Demonstrate an understanding of the impact of violence (including but not limited to emotional abuse, physical abuse, sexual abuse, spiritual abuse, and neglect) on the well-being of and the supports needed for self, family, and community.</p> <p>b. Discuss common definitions of “abuse” and “violence” and develop informed personal definitions of both.</p> <p>c. Assess the impact of physical, emotional, spiritual, and sexual abuse on families and communities.</p> <p>e. Discuss the factors that are known to contribute to abuse (e.g., stress, exposure to violence, addictions, mental health issues, poverty).</p> <p>l. Examine historical factors that may contribute to the disharmony within individuals, families, and communities.</p> <p>n. Investigate sources of help for an abused child, an abused peer, an abused parent/spouse, an abused grandparent/elder, or a family who has a mixture of violent behaviours.</p>	<p>Impact of Indian Residential Schools</p> <p>Have students listen to the song Open Wounds by Terry Craig and discuss the meaning of the lyrics as they relate to residential schools and the impact on First Nations’ children? Have students repeat this activity at the end of the learning experiences to assess students’ understanding of the impact residential schools had/have on First Nations’ individuals and communities.</p> <p>Have students view Where the Spirit Lives and The Eyes of the Children. Develop viewing questions with the students. For example: What is a residential school? Who established residential schools? What was the purpose of residential schools? Who went to these schools? Who were the teachers? What language was spoken in these schools? Why were the students not speaking their First Nations’ languages? What was taught? What did First Nations learn about their First Nations’ cultures? What were the experiences of the children that went to Indian residential schools? How does your school life compare to those who went to residential schools? Have students compare similarities and differences between their daily school experiences to that of a First Nation’s child in residential school. See <i>My Daily Life and The Daily Life of the Residential School Child</i>, in <i>The First Nations Struggle to be Recognized, A Treaty Resource Guide for Grade 5</i>, pp.75 – 82, (OTC, 2008). Have students share in a Talking Circle how they would feel if they had to attend an Indian residential school.</p> <p>Have students work in groups to read stories from “...And They Told Us Their Stories” pp. 39-72, (Saskatoon Tribal Council, 2008) and Residential School Oral Histories and Survivor Stories to identify the effects of residential schools on First Nations’ students. Ask, how did this affect their self-image and identity? What kinds of abuse did students in Indian residential schools experience? How did the abuse affect the students’ lives at school and at home? How does identity and self-esteem contribute to your health and well-being? What are the intergenerational effects of residential schools on First Nations people today? Have students reflect and discuss in small groups the impact of residential schools on individuals and communities (e.g., poverty, mental health issues, addictions, limited parental skills, suicide). What can residential school survivors do to heal from these school experiences? What does healing mean? What does healing look like? What are healthy ways to handle stress, anger, and pain? How are these abuses healed? Have students examine how using the arts might help in the healing process. Many First Nations individuals and communities have begun their healing journey. Examine the art created by residential school survivors at Residential School Artists and describe how these survivors used the arts to heal from the residential school experience. What are other ways of healing from abuses? Lead a class discussion on ways of healing (e.g., sharing experiences, expression through the arts, participating in cultural ceremonies, and mental, emotional, and physical health programs and services).</p> <p>Ask, how are these abuses acknowledged by the Canadian government who established these schools? What responsibility does the Canadian government have toward First Nations’ residential school survivors? View The Day of the Apology to answer the following questions: Why did the government make an official apology to First Nations’ residential school survivors? What did the government apologize for? What was the reaction of First Nations’ residential school survivors? Why was the Truth and Reconciliation Commission (TRC) established? What is the Truth and Reconciliation Commission? Why is there a TRC? Have students view the video Justice Murray Sinclair: Reconciliation to reflect on the healing journey of First Nations’ residential school survivors.</p>	<ul style="list-style-type: none"> • Demonstrate how sharing stories contributes to the healing process. • Compare personal school experiences with the school experiences of a child in residential school. • Describe the impact of physical, emotional, spiritual, and sexual abuse on First Nations’ individuals, families and communities. • Analyze different forms of abuse endured by residential school students and how First Nations people and communities continue to deal with them. • Represent what healing means, different forms of healing, and the process of healing. <p>Consider: How can the learning experiences help us answer the inquiry question?</p>
		First Nations Protocol/Information
		<ul style="list-style-type: none"> • There are many residential school survivors in Saskatchewan. Many are willing to share their stories. • Teachers are encouraged to consult with community to address sensitivity regarding residential schools and the effects.

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 Eight: Exploring Treaty Impacts and Alternatives – Historical Context

Inquiry Question #3: What are the differences and similarities between the Saskatchewan Treaties 2, 4, 5, 6, 8, and 10 and the British Columbia Nisga'a Treaty?

Treaty Essential Learning: TEL 1 (The Treaties), TEL 2 (The Treaty Relationship), TEL 3 (Historical Context), TEL 4 (Worldview), TEL 6 (Contemporary Treaty Issues)		
Treaties 2, 4, 5, 6, 8, and 10 were negotiated with the British Crown and the Denesúliné, Nèhiyawak, Nahkawé, and Nakota Nations. These treaties were made by the Crown to access land for settlement in the west and to expand what is now Canada. First Nations were concerned about their way of life and wanted medicines for the diseases that came with the newcomers. They were sovereign nations who lived in what is now North America for thousands of years. First Nations continue to strive for recognition of their nationhood and ownership of traditional lands when making treaties with the Canadian and provincial governments in contemporary times.		
Outcomes and Indicators	Possible Learning Experiences	Assessment Ideas
<p>Treaty Education – Historical Context</p> <p>HC8: Examine how Provincial, Territorial, and Aboriginal governments, who have not negotiated treaty, work to respect each other’s interests.</p> <p>Indicators:</p> <ul style="list-style-type: none"> ➤ Research and compare the experiences of British Columbia First Nations with the experience of people from Saskatchewan who have negotiated Treaties. ➤ Analyze how respective world views influence the interests of each party who desire to enter into treaty. 	<p>1. Saskatchewan Treaties 2, 4, 5, 6, 8, and 10 and the British Columbia Nisga'a Treaty</p> <p>What treaties exist in British Columbia? When were these treaties made? What are the differences and similarities between the Saskatchewan Treaties 2, 4, 5, 6, 8, and 10 and the British Columbia Nisga'a Treaty? Have students view the videos Nisga'a: Dancing in Both Worlds and A Solemn Undertaking: The Five Treaties of Saskatchewan and work in groups to research and compare the treaty experiences of British Columbia First Nations and Saskatchewan First Nations.</p> <p>Students will analyze differences and similarities in worldviews that influenced the interests of each party. The list below contains examples.</p> <ol style="list-style-type: none"> a) Worldviews of historical British, Cree, Denesúliné, Nahkawé, Nakota Nations and (Contemporary Canadian/Provincial governments and Nisga'a First Nation in terms of languages, cultures, view of the land, and resources (e.g., hunting, trapping, fishing, and gathering), land stewardship (e.g., preservation and conservation of the land and water). b) History - Royal Proclamation of 1763, British North America Act of 1867, Canadian Constitution of 1982 . c) Colonization and assimilation policies (e.g., <i>Indian Act</i> of 1876 and its amendments of Bill C31, C5. d) Legal Factors – federal and provincial laws, cases, (e.g., Charter of Rights and Freedoms, Aboriginal rights). e) Reasons for Treaty Making (e.g., land, resources, economics, aboriginal title to land, sustainability (e.g., economic, cultural, environmental). f) Treaty Process – consultation process, building of trust, timeline for negotiations and final agreement of treaty, cultural ceremonies. g) Treaty Participants - Roles of Treaty Commissioners, First Nations’ leaders, interpreters, lawyers (e.g., - First Nations hire non-First Nations lawyers as negotiators), federal and provincial government officials. h) Negotiations (e.g., what languages were used, process, timelines, venue/location) . i) Treaty Promises to First Nations and the Canadian/Provincial governments, benefits of treaty (e.g., land and resources). j) Treaty Agreements – how the agreements were sealed and recorded (e.g., cultural ceremonies, legal contracts). <p>Have students create and present to the class, a multimedia presentation with adequate detail, clarity, and organization to demonstrate understanding of the topic researched by the group.</p>	<ul style="list-style-type: none"> • Research and compare the treaty making experiences of the Nisga'a First Nation in British Columbia and the Denesúliné, Nèhiyawak, Nahkawé, and Nakota Nations in Saskatchewan. • Analyze how respective world views influence the interests of each party who desire to enter into treaty. • Recognize that First Nations do have the right to make treaties to gain Aboriginal title to their traditional lands. • Identify reasons for treaty making historically and today. • Explain the significance of water to First Nations in regard to treaty rights to fishing. <p>Consider: How can the learning experiences help us answer the inquiry question?</p>
<p>English Language Arts Outcome: CC8.5 Create and present a variety of visual and multimedia presentations including an illustrated report, a role play that ends with a tableau, a dramatization, presentation software, a newscast with adequate detail, clarity, and organization to explain (e.g., an important concept), to persuade (e.g., an opinion on an issue, a mini-debate), and to entertain (e.g., a humorous incident).</p> <p>CC 8.6 Use oral language to interact purposefully, confidently, and respectfully in a variety of situations including one-to-one, small group, and large group discussions (expressing feelings and viewpoints and contributing to group harmony)</p>	<p>Relationships between Provincial, Federal, and First Nations’ Governments</p> <p>Have the students explore through brainstorming and discussions how positive treaty relationships between the Canadian government and First Nations can be developed now and in the future (e.g., true consultations with First Nations, taking time to build trusting relationships, recognize that First Nations were the first to hold “Aboriginal Title” to the lands in what is now Canada) . How does the Nisga'a Treaty influence existing and future treaties with First Nations in Canada? Have students investigate current articles in mainstream media to identify issues facing First Nations today. Why is it important for the Canadian government and First Nations to renew the treaty relationship? How would that renewal help resolve current concerns and issues?</p>	<p>First Nations Protocol/Information</p> <ul style="list-style-type: none"> • First Nations people have the land and their relationship to the land as a fundamental concern when treaties are negotiated whether the treaties are historical or contemporary.
<p>Social Studies Outcome: DR8.2 Describe the influence of the treaty relationship on Canadian identity.</p> <ol style="list-style-type: none"> a. Describe the influence of varying views of the land in motivating the treaty relationship. b. Explore unfulfilled aspects of Treaty (e.g., education, health care) in Canada. c. Relate land claims and fishing and hunting rights to treaty provisions. d. Represent the benefits of the treaties for all Canadians. 		
<p>Science Outcome: WS8.1 Analyze the impact of natural and human-induced changes to the characteristics and distribution of water in local, regional, and national ecosystems. [CP,DM]</p> <p>c. Examine the significance of water to First Nations and Métis people of Saskatchewan, including water as an essential element of life, transportation, water quality, fishing practices, and treaty rights regarding fishing</p>		

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

Grade Eight: Exploring Treaty Impacts and Alternatives – Treaty Promises and Provisions

Inquiry Question #4: To what extent have the treaty obligations for health and education been honoured and fulfilled?

Treaty Essential Learning: TEL 1 (The Treaties), TEL 2 (The Treaty Relationship), TEL 3 (Historical Context), TEL 4 (Worldview), TEL 6 (Contemporary Treaty Issues)		
<p>First Nations' communities were being decimated by illnesses brought by the newcomers. The Canadian government made a treaty promise that First Nations would receive medicine. First Nations asked for education so that their children and children unborn would learn "the cunning of the white man". First Nations received education as a treaty promise and the implementation of this promise led to assimilation and colonization. First Nations people believe the promises of medicine and education have not been fulfilled.</p>		
Outcomes and Indicators	Possible Learning Experiences	Assessment Ideas
<p>Treaty Education – Treaty Promises and Provisions</p> <p>TPP8: Assess whether the terms of treaty have been honoured and to what extent the treaty obligations have been fulfilled.</p> <p>Indicators:</p> <ul style="list-style-type: none"> ➤ Represent an understanding of the concepts "Medicine Chest" and "Education", as intended in the Treaties. ➤ Relate various quality of life measures from the perspectives of First Nations and non-First Nations people based on the fulfillment of treaties. ➤ Propose options that may address any inequities discovered. 	<p>Treaty Promises to a "Medicine Chest" and "Education"</p> <p>Have students identify the health and education promises and provisions made to First Nations people in the Numbered Treaties 1 – 11. See <i>Legacy: Indian treaty Relationships</i>, pp. 54-57, (Price, 1991). Read Health and Medicines in <i>Teaching Treaties in the Classroom Grades 7 – 12</i>, p. 53, (OTC, 2002) to determine how First Nations cured illnesses before the arrival of the newcomers? Where did they get their medicines? Why did First Nations' leaders want the medicines of the newcomers? What new illnesses came with the Newcomers? (e.g., Influenza, small pox). What is a medicine chest? What is the importance of a medicine chest? Why do you think the medicine chest was included in Treaty 6? Have students investigate to examine whether or not the medicine chest treaty promise to First Nations people has been fulfilled. Have them create an illustrated report outlining if or why not the medicine chest treaty promise has been fulfilled. Have students investigate to examine whether or not the education treaty promise to First Nations people has been or has not been fulfilled. Have them create a written report explaining why or why not the treaty promise to education has or has not been fulfilled.</p> <p>Ask, what kind of education did First Nations have before treaties? See <i>Treaties in the Classroom, Grades 7-12</i>, (pp. 51 – 52, (OTC, 2002). Why was education included in Treaty 4? Why did First Nations' leaders want the education of the British Crown? Why did they think it was important for their children to learn the English language and culture? Did the First Nations' leaders agree to give up their traditional language and culture? What did the education promise mean from a First Nation's perspective? Have students investigate to examine whether or not the education treaty promise to First Nations people has been fulfilled. Have them create a written report explaining why the treaty promise to education has not been fulfilled.</p> <p>Quality of Life for First Nations People and Newcomers</p> <p>Have students find data for both First Nations and Newcomers to identify the trends, discrepancies and inequities in terms of quality of life (e.g., education, health, mortality, longevity). Represent in graph form (e.g., pie chart, bar graph) the comparison of the quality of life between First Nations and Newcomers. How do you measure quality of life? Do First Nations people have the same quality of life as the Newcomers (e.g., health, employment, economic development, education)? How do we measure the quality of life for both First Nations people and Newcomers? Have the promises for the medicine chest and education been honoured and fulfilled by the government? Have students examine and propose options that may address any inequities discovered in their research.</p> <p>What stereotypes are portrayed about First Nations people who may live in poverty, may possess poor health, and may obtain low levels of formal education? How do these stereotypes impact the health and well-being of First Nations people who live under these conditions? Have students examine and propose options that may address any inequities discovered in their research. How does learning about the history of First Nations people and their circumstances in today's world with regard to unfulfilled treaty promises to health care and education impact personal beliefs and opinions about First Nations people?</p>	<ul style="list-style-type: none"> • Explain why the treaty promises made to First Nations people for health and education have not been fulfilled. • Investigate the treaty promises related to health and education in Treaties 2, 4, 5, 6, 8, and 10. • Research and present data for both First Nations and Newcomers to identify the differences in trends, discrepancies and inequities that exist in quality of life for First Nations. • Describe what the health and education treaty promises mean from the First Nation's perspective. • Represent in graph form the comparison between First Nations and Newcomers' data regarding quality of life. • Analyze and interpret mathematical statistics as they relate to quality of life factors for First Nations people. <p>Consider: How can the learning experiences help us answer the inquiry question?</p>
<p>English Language Arts CC 8.5 Create and present a variety of visual and multimedia presentations including an illustrated report, a role play that ends with a tableau, a dramatization, presentation software, a newscast with adequate detail, clarity, and organization to explain (e.g., an important concept), to persuade (e.g., an opinion on an issue, a mini-debate), and to entertain (e.g., a humorous incident).</p>		
<p>Mathematics Outcome: SP8.1 Analyze the modes of displaying data and the reasonableness of conclusions. [C, CN, R]</p> <p>a. Engage in a project that involves:</p> <ul style="list-style-type: none"> ○ the collection and organization of first- or second-hand data related to a topic of interest (such as local wildlife counts or surveying of peers) ○ representation of the data using a graph ○ explanation of type of graph chosen by self and peer ○ description of the project, challenges, and conclusions ○ self-assessment. 		
<p>Social Studies DR8.2- Describe the influence of the treaty relationship on Canadian identity.</p> <p>b.. Explore unfulfilled aspects of Treaty (e.g., education, health care) in Canada.</p>		
<p>Health Outcome: USC8.2 Analyze how personal prejudices/biases, and habits of mind shape assumptions about family identities, structures, roles, and responsibilities.</p> <p>l. Analyze how stereotyping and social constructions (e.g., gender, "poor bashing", white privilege) affect the well-being of self, family, and community.</p>		
<p>First Nations Protocol/Information</p> <ul style="list-style-type: none"> • First Nations people believe that as long as the <i>Indian Act</i> of 1876 continues to control First Nations individuals and communities, the improvement in their quality of life will not be realized. 		

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

Treaty Relationships

At the time of negotiations for Treaties 2, 4, 5, 6, 8, and 10 the Métis used their knowledge of English, Denesûliné, Nêhiyawak, and Michif to interpret conversations between the Crown and First Nations. The Métis interacted with First Nations in the fur trade and in missionary activities and developed good relations among the Denesûliné, Nêhiyawak, Nahkawé, and Nakota people. The Crown recognized that this positive relationship would be helpful in making treaties with First Nations. The Crown saw the Métis as facilitators who would prevent violence between the treaty parties and would assist the treaty process to begin and continue to treaty signing.

“The Métis interpreters for Treaty 10 were also employees of the Hudson Bay Company which meant they had other motives. He likely got paid by the Crown. These interpreters spoke Dene, Cree and English. He would have been a prominent figure in the area. His only role was to interpret between the Dene, Cree and the Treaty Commissioner. These men were to be neutral not representing the Crown or First Nations. He was to observe the process and to just interpret from Cree, Dene to English. The worldview was not passed on to each party. That was supposed to be in the process.” (Paul Sylvester, Denesûliné , Treaty 10, October 2014).

“Rapheal, the Dene leader was chosen by the Commissioner – Chief picked up the rock and told the Treaty Commissioner “I am not interested in the money, I am interested in this and he held the rock in his hand, meaning he loved the land.” From there the Métis had to translate this meaning to the Treaty Commissioner. He did that and interrupted the treaty making process because Treaty Commissioner did not want to hear that. He did not want to negotiate land. He was caught in a bind where he was going to offer money for the land. The Treaty Commissioner said we have a long way to go; we got to finish this now. Rapheal said “if you are in a hurry we can’t do things properly. So why don’t you just go and come back when you are ready.” (Paul Sylvester, Denesûliné, Treaty 10, October 2014).

Spirit and Intent

The educational system that First Nations’ children experienced after treaties were established was very different from the system that First Nations people had previously in place.

The residential school system led to the suppression of First Nations' languages and cultures. This in turn led to the displacement of First Nations' students within their own communities as well as in the larger dominant society. The many abuses experienced by First Nations' students in residential schools have led to countless social problems in First Nations' and other communities.

In its response to the *Report of the Royal Commission on Aboriginal Peoples (1996)*, the federal government acknowledged in its "Statement of Reconciliation" the errors of the past: "*Sadly, our history with respect to the treatment of Aboriginal people is not something in which we can take pride. Attitudes of racial and cultural superiority led to a suppression of Aboriginal culture and values. As a country, we are burdened by past actions that resulted in weakening the identity of Aboriginal peoples, suppressing their languages and cultures, and outlawing spiritual practices. We must recognize the impact of these actions on the once self-sustaining nations that were disaggregated, disrupted, limited or even destroyed by the dispossession of traditional territory, by the relocation of Aboriginal people, and by some provisions of the Indian Act. We must acknowledge that the result of these actions was the erosion of the political, economic and social systems of Aboriginal people and nations.*"

First Nations peoples have been dealing with the many negative intergenerational effects of residential schools. Many First Nations people have turned to the cultural teachings and ceremonies to heal from the many abuses experienced in residential schools. Many more have not begun to heal and First Nation communities continue to deal with the impacts of residential schools. The intergenerational effects of residential school abuses and loss of cultures and languages have produced new generations that struggle with self-identity, self-esteem, and loss of belonging to their respective First Nations' communities. This has affected graduation rates, incarceration, poverty, diseases, and mental illness.

First Nations continue to work toward healthy communities and individuals. Their goal is that all First Nations will overcome the abuses and become leaders in urban and reserve communities. First Nations believe that the negative impacts of residential schools will take a long time to resolve.

Historical Context

The *Indian Act* is a discriminatory approach to dealing with First Nations peoples. It was legislated to guide Canada's relations with First Nations peoples by imposing restrictions on them in order to meet two main goals for the government: 1) to civilize the First Nations; and 2) to assimilate them into mainstream society.

The treaty-making process was the sanctioning of relationships for both nations. Both nations understood that the agreements were permanent legal-binding contracts according to worldview. The treaties are recognized by Canadian law and are protected by the supreme law of the land, the *Canadian Constitution Act (1982)*. Treaty First Nations expected to retain responsibility to future

generations for the transmission of their forms of social and cultural organization, their spiritual beliefs, and their skills and knowledge related to economic development for their communities. They expected to retain the authority and capacity to govern their own people according to their laws and systems of justice.

The *British North America Act*, 1867, which created Canada, gave the federal government the constitutional responsibility and jurisdiction over “Indians and lands reserved for Indians.” (Section 91, Subsection 24) The First Nations peoples were not consulted when the federal government became responsible for them nor did they know they would become wards of the government under the *British North America Act*.

The First Nations, Canadian, and Saskatchewan governments are working together to ensure First Nations people have equal access to education, economic, and social opportunities. The Canadian and Saskatchewan governments are beginning to acknowledge and affirm the treaties made between the British Crown (now the Canadian government) and First Nations people. These governments are also acknowledging that the assimilation and colonization policies and laws applied to First Nations people have far reaching negative impacts on society as a whole. These negative impacts will last as long as the treaty agreements are not acknowledged and respected. The fulfillment of treaties made in Saskatchewan will ensure good relations among First Nations and other people.

Treaty Promises and Provisions

Understanding the treaties promotes social harmony. Building social harmony is achieved through respect, which is achieved through understanding, which is achieved through knowledge, which is achieved through education. Education will provide a foundation to build a harmonious future for all Canadian people. The education of First Nations people is a right guaranteed by the treaties.

Treaty First Nations expected to retain responsibility for the transmission to future generations of their forms of social and cultural organization, their spiritual beliefs, and their skills and knowledge related to economic development for their communities. They expected to retain the authority and capacity to govern their own people according to their laws and systems of justice. They would respect the laws of the Crown, and in return, the Crown would respect the authority of the First Nations in matters of governance over their own lands and people.

There is consistent disparity from generation to generation between First Nations people and the majority of Canadian society with respect to economic, social, and cultural rights and conditions. As a result of the treaties not being fully implemented, First Nations people are currently experiencing a sub-standard lifestyle because of lack of social and economic opportunities, inequalities, and injustices. First Nations people believe that education for all people about treaties is a step towards breaking the cycle of injustices.

SUGGESTED GRADE EIGHT RESOURCES:

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

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

Websites: The websites listed below may not be available because the site may have been discontinued by the organizations listed in the URL. All websites were accessed on 21/02/15.

Treaty Relationships

Burton, W. & Patton, A. (2011). *Call of the Fiddle*. Saskatoon, Saskatchewan: Gabriel Dumont Institute.

Dobson, P. (2006). *In Their Own Land: Treaty 10 and The Canoe Lake, Clear Lake and English River Bands*. Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

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McLellan, J. & M. (2007). *Goose Girl*. Winnipeg, Manitoba: Pemmican Publications Inc.

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

The Michif Métis Museum in British Columbia. *The Michif Historical & Cultural Preservation Society*. [Web Log Post]. Retrieved from <http://www.michifmetismuseum.org/Home.html> *

Spirit and Intent

- Artslink: Indian Residential School Artist*. [DVD]. Available from https://www.edonline.sk.ca/bbcswwebdav/library/materials/ArtsLink/index_new_banner.html
- 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.
- Justice Murray Sinclair: Reconciliation—Our Shared Path Forward (Part 1)*. [DVD]. Available from <http://nationtalk.ca/story/featured-video-of-the-day-justice-murray-sinclair-reconciliation-our-shared-path-forward-part-1/>
- Legacy of Hope Foundation. (2011). *100 Years of Loss: The Residential School System in Canada*. Ottawa, Ontario: Legacy of Hope Foundation.
- Legacy of Hope*. [DVD]. Available from <http://100yearsofloss.ca/en/resources/>
- Open Wounds*. [DVD]. Available from <http://otctreatyteachermt.wikispaces.com/Grade+8>
- Office of the Treaty Commissioner. (2008). *Treaty Essential Learnings: We Are All Treaty People*. Saskatoon, Saskatchewan: Office of the Treaty Commissioner.
- Peters, A. *Perfect Crime*. [DVD]. Available from <http://www.firstpost.com/topic/product/peter-perfect-aaron-peters-perfect-crime-video-5D1bL5chc48-52056-7.html> *
- Policy of Assimilation and Residential Schools*. [DVD]. Available from http://esask.uregina.ca/entry/residential_schools.html
- Residential School Oral Histories and Survivor Stories*. [DVD]. Available from <http://wherearethekids.ca/en> *
- Saskatoon Tribal Council. (2008). “...And They Told Us Their Stories”. Saskatoon, Saskatchewan: Saskatoon Tribal Council. *
- The Day of the Apology*. [DVD]. Available from <http://100yearsofloss.ca/en/resources/> *
- The Eyes of the Children: Life of a Residential School*. [DVD]. Available from <http://www.cbc.ca/archives/categories/society/education/a-lost-heritage-canadas-residential-schools/the-eyes-of-children---life-at-a-residential-school.html> *
- Took the Children Away*. [DVD]. Available from <https://www.youtube.com/watch?v=rpNSrqsU1eI> *
- Truth and Reconciliation Commission*. [DVD]. Available from www.trc.ca *
- Where the Spirit Lives*. [DVD]. Available from <https://vimeo.com/103477569> *

Historical Context

- Canadian Charter of Rights and Freedoms*. [DVD]. Available from <http://www.pch.gc.ca/eng/1355260548180/1355260638531> *
- 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.
- Nisga'a: Dancing in Two Worlds*. [DVD]. Available from <https://www.youtube.com/watch?v=whDXkZsykPc> *
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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 . *The First Nations of Saskatchewan (Language /Dialect Groups)*. Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

Solemn Undertaking: The Five Treaties of Saskatchewan. [DVD]. Available from <http://www.otc.ca/video/v/98661857> *

Treaty Promises and Provisions

Aboriginal Health. [DVD]. Available from <http://healthcouncilcanada.ca/accord.php?mnu=1&mnu1=7> *

Aboriginal Treaty Rights. [Web Log Post]. Retrieved from http://esask.uregina.ca/entry/aboriginal_treaty_rights.html *

American Indian and European Diseases. [Web Log Post]. Retrieved from <http://nativeamericannetroots.net/diary/325> *

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Cuthand, D. (2007). *Askiwina: A Cree Word*. Regina, Saskatchewan: Coteau Books.

Debts to Pay: Treaty Rights and Broken Promises. [Web Log Post]. Retrieved from <https://makingpeace.wordpress.com/2009/10/22/debts-to-pay-treaty-rights-and-broken-promises/> *

8th *Fire Dispatch: Sacred Heart Residential School*. [Web Log Post]. Retrieved from <http://www.cbc.ca/8thfire/2011/12/painful-legacy.html> *

8th *Fire. 500 Years in 2 minutes*. [DVD]. Available from <https://www.youtube.com/watch?v=xmYu-Wppp3c> *

First Nations Health – 1905-2005. [Web Log Post]. Retrieved from http://wdm.ca/skteacher/guide/SICCRsearch/FNHealth_SICC.pdf

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Gosselin, J.P. (Writer) & Morin, P. (Director). (2012). *Its Time*. [Television series episode]. In Carole Gagnon et al. (Producers). Toronto, Ontario: Canadian Broadcasting Corporation (CBC). *

Native American Diseases and Epidemics. [Web Log Post]. Retrieved from http://en.wikipedia.org/wiki/Native_American_disease_and_epidemics *

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Rajotte, C. (Writer) (Director). (2012). *The Tragedy of Pikangikum*. [Television series episode]. In Coleen Rajotte. (Producer). Toronto, Ontario: Canadian Broadcasting Corporation (CBC). *

Rudy Weibe on Big Bear, Clip from *Extraordinary Canadian*. [DVD]. Available from <https://www.youtube.com/watch?v=XEpiafTE9GU> *

The Story of Treaty 6. [Web Log Post]. Retrieved from <http://treaty6education.lskysd.ca/book/export/html/4> *

Treaty Six. [Web Log Post]. Retrieved from http://en.wikipedia.org/wiki/Treaty_6 *

Weibe, R. (2011). *Extraordinary Canadians Big Bear*. Toronto, Ontario: Penguin Canada

Teacher Resources:

Allen Sapp's Art: Through the Eyes of the Cree and Beyond. [DVD]. Available from www.otc.ca

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