|  |
| --- |
| ***Grade One***  ***Treaty Education Learning Resource***  ***April, 2015*** |

**TABLE OF CONTENTS**

Kindergarten to Grade Four - Treaty Education Key Questions 1

Grade Five to Nine - Treaty Education Key Questions 2

Ministry of Education - Treaty Education Outcomes and Indicators 2013, Grade One: Learning That We Are All Treaty People 3

Inquiry Question #1: How does sharing contribute to treaty relationships? 4

Inquiry Question #2: How do thoughts influence actions? 5

Inquiry Question #3: How do nature and the land meet the needs of people? 6

Inquiry Question #4: What is meant by *We Are All Treaty People*? 7

Teacher Background Information 8

Suggested Grade One Resources 11

**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 *We Are All Treaty People?*** | **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 people 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 people?** |
| **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 *Indian Act* 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 *Indian Act?*** | **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** | | | |
| **Treaty Relationships** | **Spirit and Intent** | **Historical Context** | **Treaty Promises and Provisions** |
| **TR11**: Examine how sharing contributes to treaty relationships.  Indicators:   * Describe how sharing occurs in families, classrooms and communities. * 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). * Represent how sharing was of benefit in early contact between First Nation peoples and explorers. | **SI12**: Examine the connections between intentions and actions.  Indicators:   * 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). * Describe how some thoughts influence actions (e.g., being thankful and expressing gratitude by saying thank you establishes a pattern). | **HC13**: Explore the many ways people meet their needs from nature and the land on which they live.  Indicators:   * Describe various uses (e.g., food, clothing, shelter) of buffalo, elk, moose, and caribou, now and in the past. * Compare how people, past and present, live on the land (e.g., agriculture, ranching, trapping, fishing, dwellings, and modes of transportation). * Explain how people helped and continue to help each other live on this land. | **TPP14**: Explore what is meant by *We are all Treaty People*.  Indicators:   * Recognize that treaties contain promises for all people. * Represent that all Saskatchewan people are treaty people from the time the treaties were signed, through to today, and into the future. * Describe what a promise is using student’s personal experiences. |

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

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

|  |  |  |
| --- | --- | --- |
| **Treaty Essential Learnings: TEL 3 (Historical Context) TEL 4 (Worldview) TEL 6 (Contemporary Treaty Issues)** | | |
| 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. | | |
| **Outcomes and Indicators** | **Possible Learning Experiences** | **Assessment Ideas** |
| **Treaty Education – Treaty Relationships** | **Sharing in Families, Classrooms, and Communities**  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 *We Share Everything!,* (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.  **Family and Community Members Share the Land and Resources**  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.  **First Nations People Help the Explorers**  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 *Native North American: Wisdom and Gift,* (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. | * Identify the physical needs plants, animals, and humans require for survival. * Identify ways that families and communities share the land and resources. * Explain why sharing is important at home, in the classroom, and in the community. * Compare past and present survival needs in relation to food, shelter, clothing, and transportation. * Tell how sharing leads to good relationships. * Recognize that First Nations made treaty agreements to share the land with the newcomers. * Identify how First Nations shared the knowledge about survival on the land with the newcomers. * Identity what students would share with newcomers today that would help them live in their communities.   **Consider:** How can the learning experiences help us answer theinquiry question? |
| **Outcome: TR11: Examine how sharing contributes to treaty relationships.**  **Indicators:**   * Describe how sharing occurs in families, classrooms and communities. * 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). * Represent how sharing was of benefit in early contact between First Nations peoples and explorers. |
| **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.**  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.  f. Show respect for own culture and the various cultures, lifestyles, and experiences represented in texts including First Nations and Métis cultures. |
| **First Nations Protocol/Information** |
| * 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). * 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. |
| **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]**  a. Identify the physical needs, (e.g., food, water, air, and shelter) that plants, animals, and humans require for survival. |
| **Social Studies - Outcome: IN1.3 Assess ways in which relationships help to meet human needs.**  a. Identify human needs.  d. Illustrate relationships that could meet needs in a fashion similar to a family relationship (e.g., Treaty, business partnership, team membership). |

**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?**

|  |  |  |
| --- | --- | --- |
| **Treaty Essential Learnings:** **TEL 4**  **(Worldview) TEL 4 (Historical Context) TEL 6 (Contemporary Treaty Issues)** | | |
| 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. | | |
| **Outcomes and Indicators** | **Possible Learning Experiences** | **Assessment Ideas** |
| **Treaty Education – Spirit and Intent** | **Thoughts Influence Actions**  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.  **First Nations’ Cultural Teachings Promote Thoughts before Actions**   1. 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 *The Sacred Tree,* (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.   http://blog.scs.sk.ca/fnmieteam/health\_fnmie\_integration\_guide\_grade%201%20to%205.pdf  **First Nations People Express Thankfulness and Gratitude**  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 *The Gift of Water,* (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. | * Recognize that thoughts influence actions. * Describe how humans show thankfulness and gratitude. * Recognize that cultural values and beliefs influence thoughts and actions. * Choose daily healthy behaviors for emotional, spiritual, physical, and mental wellness * Identify and describe the initial steps of healthy choices. * Apply the steps (Stop, Think, and Do) for making basic choices. * Tell a personal story about how thoughts influence actions and how one can express thankfulness and gratitude.   **Consider:** How can the learning experiences help us answer theinquiry question? |
| **Outcome: SI12: Examine the connections between intentions and actions.**  **Indicators:**   * 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). * Describe how some thoughts influence actions (e.g., being thankful and expressing gratitude by saying thank you establishes a pattern). |
| **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**.  i. Relate an important event or personal experience in a simple sequence. |
| **Health - Outcome: USC1.3 Analyze, with support, feelings and behaviours that are important for nurturing healthy relationships at school.**  h. Identify and discuss helpful/hurtful words and behaviours in relationships (e.g., not/saying thank you, not/taking turns).  **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.**  a. Recall routine daily choices and discuss how these choices were made.  d. Recognize the importance of thinking before acting. |
| **First Nations Protocol/Information** |
| * 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. * First Nations’ cultures have traditions and ceremonies to give thanks for life and the blessings from the Creator. * Prayers are offered for special reasons and when these prayers are answered there is an obligation to have thanksgiving ceremonies. |
| **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.**  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). |

**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?**

|  |  |  |
| --- | --- | --- |
| **Treaty Essential Learning: TEL 3 (Historical Context) TEL 4 (Worldview) TEL 6 (Contemporary Treaty Issues)** | | |
| 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. | | |
| **Outcomes and Indicators** | **Possible Learning Experiences** | **Assessment Ideas** |
| **Treaty Education – Historical Context** | **Living off the Land – Past and Present**  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?  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: <http://www.aitc.sk.ca/saskschools/firstnations/> and Denesûliné [*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)*)* 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 in the past. Do First Nations people use these large animals for food, clothing, and shelter today?  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.  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 *Byron through the Seasons,* (Children of LaLoche and Friends, 1990), to find out how Denesûliné 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.  **Stewardship of the Land and Resources**  Why is it is 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. | * Identify how First Nations people relied on the buffalo, elk, moose, and caribou for food, clothing, and shelter. * Explain how the student’s location and natural environment (including seasonal changes) affects families in meeting needs and wants. * Explain how seasonal changes impact the relationship between humans and nature. * Discuss how we use the natural environment for food and how it gets to our table. * Represent (e.g., write a story, draw a picture, create an image) seasonal changes and how we meet our needs. * Choose one way the student will practice responsible stewardship of the natural environment.   **Consider:** How can the learning experiences help us answer theinquiry question? |
| **Outcome: HC13**: **Explore the many ways people meet their needs from nature and the land on which they live.**  **Indicators:**   * Describe various uses (e.g., food, clothing, shelter) of buffalo, elk, moose, and caribou, now and in the past. * Compare how people, past and present, live on the land (e.g., agriculture, ranching, trapping, fishing, dwellings, and modes of transportation). |
| **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.**  a. Show respect for own culture and the various cultures, lifestyles, and experiences represented in texts including First Nations and Métis cultures. |
| **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]**  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). |
| **First Nations Protocol/Information** |
| * First Nations survived off the land and the gifts of Mother Earth. The Plains First Nations people depended on the buffalo to survive. The Denesûliné 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. |
| **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. Investigate the process of getting food from source to students’ tables.  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. |

**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?***

|  |  |  |
| --- | --- | --- |
| **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 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 Denesûliné (Dene), Nêhiyawak (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. | | |
| **Outcomes and Indicators** | **Possible Learning Experiences** | **Assessment Ideas** |
| **Treaty Education – Treaty Promises and Provisions** | **We Are All Treaty People**  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. <http://www.otc.ca/education/we-are-all-treaty-people/treaty-map>. 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: *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).  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?  **Treaties Are Forever**  Ask, how long are the Treaties supposed to last? Why is it important that the treaties last? What does the phrase “*As long as the sun shines, the grass grows, and the waters flow”* 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 Denesûliné (Dene), Nêhiyawak (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 *“As long as the sun shines, the grass grows, and the waters flow”* from his/her cultural worldview about nature and the natural environment. | * Identify the treaties made in Saskatchewan. * Explain why We Are All Treaty People. * Explain what a treaty is and why Treaties 2, 4, 5, 6, 8, and 10 are important to all people living in Saskatchewan. * Describe how keeping our promises help us to live in peace and harmony. * Role-play a treaty simulation of students making a classroom, playground, or family treaty. * Create a representation that shows the meaning of the phrase“*As long as the sun shines, the grass grows, and the waters flow”* as it relates to the treaties in Saskatchewan*.*   **Consider:** How can the learning experiences help us answer theinquiry question? |
| **TPP14: Explore what is meant by *We Are All Treaty People*.**  **Indicators:**   * Recognize that treaties contain promises for all people. * Represent that all Saskatchewan people are treaty people from the time the treaties were signed, through to today, and into the future. |
| **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).**  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.  **Outcome: CC1.3 Speak clearly and audibly about ideas, experiences, preferences, questions, and conclusions in a logical sequence, using expression and dramatization when appropriate.**  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. |
| **First Nations Protocol/Information** |
| * The phrase *“As long as the sun shines, the grass grows, and the waters flow*” 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. * Denesûliné (Dene), Nêhiyawak (Cree), Nahkawé (Saulteaux), and/or Nakota Nations negotiated and signed treaties with the British Crown (Canadian government). * 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. |
| **Social Studies - Outcome: PA1.2 Analyze the causes of disharmony and ways of returning to harmony.**   1. 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:**

Aborigional 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.

Cutting, R. (2011). *That’s Awesome*. Turtle Island Voices. Oakville, Ontario: Rubicon Publishing Inc.

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

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

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

Indian and Northern Affairs Canada. (2010). *The Learning Circle: Classroom Activities on First Nations in Canada. Ages 4-7.* Ottawa: Indian and Northern Affairs Canada

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

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

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

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

Mieners, C. (2003). *Share and Take Turns.*  Minneapolis, Minnesota: Free Spirit Incorporated Publishing. \*

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/](http://rover.edonline.sk.ca/%20)

Munsch, R. (2002). *We Share Everything!* New York, New York: Cartwheel Books Publishing. \*

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.

Verdick, E. (2009). *Sharing Time.* Minneapolis, Minnesota: Free Spirit Incorporated Publishing. \*

**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.

Bouchard, D, & Tehanakerehkwen, J. (2009). *Seven Sacred Teachings.* Vancouver, British Columbia: More Than Words Publishers**.**

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> \*

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](http://otctreatyteachermt.wikispaces.com/file/view/Thank%20You%20Mother%20EarthGrade%201%20and%202.pdf/136004171/Thank%20You%20Mother%20Earth-Grade%201%20and%202.pdf)*

*[1/Thank%20You%20Mother%20Earth-Grade%201%20and%202.pdf](http://otctreatyteachermt.wikispaces.com/file/view/Thank%20You%20Mother%20EarthGrade%201%20and%202.pdf/136004171/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.

**Historical Context:**

*A Dene Way of Life*[Web Log Post]. Retrieved from <http://www.ece.gov.nt.ca/files/K-12/Curriculum/social-studies/Gr4/2.Way-of-Life-Edukit/Chapt.-3-b)-Caribou-hunting.pdf> \*

Alex, S. *How Food Was Given* [Video File]. Retrieved from <https://www.youtube.com/watch?v=wfF-XR_DxJw> \*

Ansary, M. (2000). *Native Americans:* *Plains Indians.* Chicago, Illinois: Heinemann Library. \*

Bouchard, D. (2011). *Little Bear.* Turtle Island Voices. Oakville, Ontario: Rubicon Publishing Inc.

Bouchard, D. (2011). *The First Corn.* Turtle Island Voices. Oakville, Ontario: Rubicon Publishing Inc.

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

Canadian Aboriginal Art and Culture Stories. (2009). *Cree*. Collingwood, Ontario: Saunders Book Company.

Canadian Aboriginal Art and Culture Stories. (2009). *Denesûliné*. Collingwood, Ontario: Saunders Book Company.

Canadian Aboriginal Art and Culture Stories. (2009). *Ojibwa.* Collingwood, Ontario: Saunders Book Company.

Canadian Aboriginal Art and Culture Stories. (2009). *Sioux*. Collingwood, Ontario: Saunders Book Company.

Cherry, L. (2002). *A River Ran Wild: An Environmental History.* Boston, Massachusetts: Houghton Mifflin Harcourt. \*

Children of LaLoche. (1990). *Bryon through the Seasons.* Saskatoon, Saskatchewan: Fifth House Publishing.

Currie, C. (2011). *Get Moving.* Turtle Island Voices. Oakville, Ontario: Rubicon Publishing Inc.

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

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

Flett-Kruger, L. (2009). *Taking Care of Mother Earth.* Toronto, Ontario: University of Toronto Press.

Hadubiak, M. (2012). *Me and My Cree Family.* Plains Cree Book Series. Saskatoon, Saskatchewan: Maxine Hadubiak

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.

Indigenous Education Coalition. (2013). *Corn Soup*. Circle of Life Series*..* Toronto, Ontario: Nelson Education Ltd.

Indigenous Education Coalition. (2013). *I Can Sing Nokomis and I Go to Town.* Circle of Life Series*.* Toronto, Ontario: Nelson Education Ltd.

Kalman, B. (2008). *I am a living thing.* St. Catharines, Ontario: Crabtree Publishing Company. \*

Kalman, B. (2008). *Living things need water.* St. Catharines, Ontario: Crabtree Publishing Company. \*

Marchand, B. (1998). *How Food was Given.* Penticton, British Columbia: Theytus Books. \*

McLeod, E. (2002). *Taking Care of Mother Earth.* Toronto, Ontario:Groundwood Books Ltd.

Ministry of Education. Byron Through The Seasons (Cree, Saulteaux, Dene, Dakota, English and French Versions). Recommended Online Video Resources (R.O.V.E.R). [Video File]. <http://rover.edonline.sk.ca/>

Ministry of Education. Peter’s Moccasins N1385 (Cree, Saulteaux, Dene, Dakota, English and French Versions). Recommended Online Video Resources (R.O.V.E.R). [Video File]. Retrieved from [http://rover.edonline.sk.ca/](http://rover.edonline.sk.ca/%20)

Muese-Dallien, T. (2003). *The Sharing Circle.* Halifax, Nova Scotia: Nimbus Publishing. \*

Office of the Treaty Commissioner. (2005). *Allen Sapp’s Art: Through the Eyes of the Cree and Beyond. (Life on the Land, pages 39 -46).* Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

Office of the Treaty Commissioner. (2005). *Allen Sapp’s Art: Through the Eyes of the Cree and Beyond. (Memories of the Richness of the “old Ways”, page 67).* Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

Office of the Treaty Commissioner. (2005). *Allen Sapp’s Art: Through the Eyes of the Cree and Beyond. (Treaties- pages 47).* Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

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

*Smart Start Learning*. [Web Log Post]. Retrieved from [www.smartlearning.com](http://www.smartlearning.com) \*

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

Wheeler, B. (1992). *Where Did You Get Your Moccasins?* Winnipeg, Manitoba:Peguis Publishers.

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

**Treaty Promises and Provisions:**

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

Horizon School Division. [Web Log Post]. Retrieved from <http://hzsd.ca/learningcenter/Library/Treaty%20Ed%20Lesson%20Plans/Lesson%20Plans/Gr.%202%20Treaty%20Relationships> \*

Office of the Treaty Commissioner. (2005). *Allen Sapp’s Art: Through the Eyes of the Cree and Beyond. (Treaties- pages 47).* Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

Office of the Treaty Commissioner. *Saskatchewan Map, Treaty Boundaries, Location of First Nations and Treaty Sites in Saskatchewan.* [Web Log Post]. Retrieved from <http://www.otc.ca/education/we-are-all-treaty-people/treaty-map>

Office of the Treaty Commissioner. *Smart Board Game.* [Web Log Post]. Retrieved from <http://otctreatyteacherwikispace.wikispaces.com/SMART+Board+Activities> \*

Office of the Treaty Commissioner. OTC Power Point games – Ten Treaty Trivia Grade One. [Web Log Post]. Retrieved from <http://otcpowerpointgames.wikispaces.com/home> \*

Office of the Treaty Commissioner. *Teacher Made Lessons* - *Classroom Treaty.* [Web Log Post]. Retrieved from <http://otctreatyteachermt.wikispaces.com/file/view/Classroom%20Treaty-Grade%201.pdf/134070137/Classroom%20Treaty-Grade%201.pdf> \*

**Teacher Resources:**

Cardinal, H. & Hildebrandt, W. (2000). *Treaty Elders of Saskatchewan: Our Dream Is That Our People Will One Day Be Recognized As Nations.* Calgary, Alberta: University of Calgary Press.

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

*Four Directions Teachings.* [Web Log Post]. Retrieved from <http://www.fourdirectionsteachings.com/>

Indian and Northern Affairs Canada. (2010). *The Learning Circle: Classroom Activities on First Nations in Canada. Ages 4-7.* Ottawa: Indian and Northern Affairs Canada.

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

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

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

Office of the Treaty Commissioner. *Saskatchewan Map, Treaty Boundaries, Location of First Nations and Treaty Sites in Saskatchewan.* [Web Log Post]. Retrieved from <http://www.otc.ca/education/we-are-all-treaty-people/treaty-map>

Office of the Treaty Commissioner. (2008). *Since Time Immemorial: A Treaty Resource Guide for Kindergarten (Topic Three)*. Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

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

Office of the Treaty Commissioner. (2008). *The First Nations And The Newcomers Settle In What Is Now Known As Saskatchewan: A Treaty Resource Guide for Grade Three (Topics One to Four)*. Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

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

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

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

Office of the Treaty Commissioner. [Web Log Post]. Retrieved from <http://otctreatyteacherwikispace.wikispaces.com/> Teacher made lessons, smart board games, power point games and novel studies \*

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

Prairie South School Division. *Since Time Immemorial: K – 3 Introduction lessons.* [Web Log Post]. Retrieved from <https://www.prairiesouth.ca/document-area/doc_view/3283-k-3-introductory-lesson-since-time-in-immemorial.html> \*

*Turtle Turtles Stories.* Story-Lovers SOS Story Lists. [Web Log Post]. Retrieved from <http://www.story-lovers.com>

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

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

*Traditional stories, myths and legends.* [Web Log Post]. Retrieved from <http://www.kstrom.net/isk/stories/myths.html> \*

Wanuskewin Heritage Park. (2013). *Teacher’s Planning Guide.* [Web Log Post]. Retrieved from

<http://www.wanuskewin.com/wp-content/uploads/2013/09/teacher-planning-guide-2013-to-2014.pdf> \*

Wanuskewin Heritage Park. (2013). *Teacher Resources.* [Web Log Post]. Retrieved from [http://www.wanuskewin.com/tours/teachers-resources- sk/](http://www.wanuskewin.com/tours/teachers-resources-%20sk/%20)  \*