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| ***Grade Eight***  ***Treaty Education Learning Resource***  ***April, 2015*** |

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**KINDERGARTEN TO GRADE FOUR**

**TREATY EDUCATION - KEY QUESTIONS**

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| **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**

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| **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 *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 peoples?** |

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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** |
| TR8: Analyze the impact of treaty on the Métis people.  Indicator:   * 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. | SI8: Assess the impact residential schools have on First Nations communities.  Indicators:   * 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.   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. | HC8: Examine how Provincial, Territorial, and Aboriginal governments, who have not negotiated treaty, work to respect each other’s interests.  Indicators:   * 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. | TPP8: Assess whether the terms of treaty have been honoured and to what extent the treaty obligations have been fulfilled.  Indicators:   * 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?**

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| **Treaty Essential Learnings: TEL 1 (The Treaties), TEL 2 (The Treaty Relationship), TEL 3 (Historical Context) , TEL 4 (Worldview) , TEL 6 (Contemporary Treaty Issues)** | | |
| 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. | | |
| **Outcomes and Indicators** | **Possible Learning Experiences** | **Assessment Ideas** |
| **Treaty Education – Treaty Relationships** | **The Role of the Métis in Treaty Making**  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](http://www.otc.ca/publications/teachers), in *Teaching Treaties in the Classroom Grades 7 – 12, 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?  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 *Teaching Treaties in the Classroom Grades 7 – 12, pp. 274- 276,* (OTC, 2002). Have students examine the role of the [Peter Erasmus](http://www.otc.ca/publications/teachers) 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.  **The Role of the Métis Interpreter in Treaty 10 Negotiations**  Have students work in groups to investigate the role of the Métis in Treaty 10 negotiations using excerpts from the book *In Their Own Land: Treaty 10 and The Canoe Lake, Clear Lake and English River Bands*, (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.  **Role Play on Treaty Negotiations**  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](http://www.otc.ca/publications/teachers). See*,* *Teaching Treaties in the Classroom Grades 7 – 12, 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. | * 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   **Consider:** How can the learning experiences help us answer theinquiry question? |
| **TR8: Analyze the impact of treaty on the Métis people.**  **Indicator:**   * 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). |
| **Subject Areas** |
| **Arts Education Outcome: CR8.3 Investigate and identify how arts expressions can reflect diverse worldviews.**  a. Discuss and describe the meaning of worldview.  b. Describe how diverse worldviews may be represented in the arts.  **Outcome: CP8.5 Investigate how theatrical elements (e.g., story, character, design, space) are combined to achieve dramatic purpose.**   1. 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. 2. b. Analyze how each character’s actions and the consequences of those actions affect the progression of the drama. 3. c. Consider and analyze how set, costumes, lighting, and sound/music design can be manipulated to achieve different effects in own work. 4. d. Demonstrate imagination when creating imaginary places and situations in own drama work. 5. e. Analyze the use of movement, and the use of space and time in own work. |
| **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).**  **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.** |
| **First Nations Protocol/Information** |
| * First Nations people believe that the many misunderstandings that occurred during treaty negotiations were due to language and cultural barriers. |
| **Social Studies DR8.3- Assess how historical events in Canada have affected the present Canadian identity**  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). |

**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?**

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| **Treaty Essential Learnings:** **TEL 1 (The Treaties), TEL 2 (The Treaty Relationship), TEL 3 (Historical Context) , TEL 4 (Worldview) , TEL 6 (Contemporary Treaty Issues)** | | |
| “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. | | |
| **Outcomes and Indicators** | **Possible Learning Experiences** | **Assessment Ideas** |
| **Treaty Education – Spirit and Intent** | **Impact of Indian Residential Schools**  Have students listen to the song [*Open Wounds*](http://otctreatyteachermt.wikispaces.com/Grade+8) 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.  Have students view [*Where the Spirit Lives*](https://vimeo.com/103477569)and [*The Eyes of the Children*](http://www.cbc.ca/archives/categories/society/education/a-lost-heritage-canadas-residential-schools/the-eyes-of-children---life-at-a-residential-school.html). 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 *My Daily Life and The Daily Life of the Residential School Child*, in *The First Nations Struggle to be Recognized, A Treaty Resource Guide for Grade 5, 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.  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](http://wherearethechildren.ca/en)*  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*](https://www.edonline.sk.ca/bbcswebdav/library/materials/ArtsLink/index_new_banner.html) 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).  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*](http://100yearsofloss.ca/en/resources/#742) 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](http://nationtalk.ca/story/featured-video-of-the-day-justice-murray-sinclair-reconciliation-our-shared-path-forward-part-1/)  to reflect on the healing journey of First Nations’ residential school survivors. | * 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.   **Consider:** How can the learning experiences help us answer theinquiry question? |
| **SI8: Assess the impact residential schools have on First Nations communities.**  **Indicators:**   * 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. |
| **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).** |
| **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.**  b. Discuss common definitions of “abuse” and “violence” and develop informed personal definitions of both.  c. Assess the impact of physical, emotional, spiritual, and sexual abuse on families and communities.  e. Discuss the factors that are known to contribute to abuse (e.g., stress, exposure to violence, addictions, mental health issues, poverty).  l. Examine historical factors that may contribute to the disharmony within individuals, families, and communities.  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. |
| **First Nations Protocol/Information** |
| * 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?**

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| **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 Denesûliné, Nêhiyawak, 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** |
| **Treaty Education – Historical Context** | **1. Saskatchewan Treaties 2, 4, 5, 6, 8, and 10 and the British Columbia Nisga'a Treaty**  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](http://www.bctreaty.net/files/videos.php#prettyPhoto/0/)  and [*A Solemn Undertaking: The Five Treaties of Saskatchewan*](http://www.otc.ca/video)and work in groups to research and compare the treaty experiences of British Columbia First Nations and Saskatchewan First Nations.  Students will analyze differences and similarities in worldviews that influenced the interests of each party. The list below contains examples.   1. Worldviews of historical British, Cree, Denesûliné, 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). 2. History - Royal Proclamation of 1763, British North America Act of 1867, Canadian Constitution of 1982 . 3. Colonization and assimilation policies (e.g., *Indian Act* of 1876 and its amendments of Bill C31, C5. 4. Legal Factors – federal and provincial laws, cases, (e.g., Charter of Rights and Freedoms, Aboriginal rights). 5. Reasons for Treaty Making (e.g., land, resources, economics, aboriginal title to land, sustainability (e.g., economic, cultural, environmental). 6. Treaty Process – consultation process, building of trust, timeline for negotiations and final agreement of treaty, cultural ceremonies. 7. 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. 8. Negotiations (e.g., what languages were used, process, timelines, venue/location) . 9. Treaty Promises to First Nations and the Canadian/Provincial governments, benefits of treaty (e.g., land and resources). 10. Treaty Agreements – how the agreements were sealed and recorded (e.g., cultural ceremonies, legal contracts). 11. 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.   **Relationships between Provincial, Federal, and First Nations’ Governments**  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? | * Research and compare the treaty making experiences of the Nisga'a First Nation in British Columbia and the Denesûliné, Nêhiyawak, 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.   **Consider:** How can the learning experiences help us answer theinquiry question? |
| **HC8: Examine how Provincial, Territorial, and Aboriginal governments, who have not negotiated treaty, work to respect each other’s interests.**  **Indicators:**   * 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. |
| **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 humourous incident).**  **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** |
| **Social Studies Outcome: DR8.2 Describe the influence of the treaty relationship on Canadian identity.**  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. |
| **First Nations Protocol/Information** |
| * 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. |
| **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]**  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 |

**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?**

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| **Treaty Essential Learning: TEL 1 (The Treaties), TEL 2 (The Treaty Relationship), TEL 3 (Historical Context) , TEL 4 (Worldview) , TEL 6 (Contemporary Treaty Issues)** | | |
| 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. | | |
| **Outcomes and Indicators** | **Possible Learning Experiences** | **Assessment Ideas** |
| **Treaty Education – Treaty Promises and Provisions** | **Treaty Promises to a “Medicine Chest” and “Education”**  Have students identify the health and education promises and provisions made to First Nations people in the Numbered Treaties 1 – 11. See *Legacy: Indian treaty Relationships, pp. 54-57*, (Price, 1991). Read [Health and Medicines](http://www.otc.ca/publications/teachers) in *Teaching Treaties in the Classroom Grades 7 – 12, 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.  Ask, what kind of [education](http://www.otc.ca/publications/teachers) did First Nations have before treaties? See *Treaties in the Classroom, Grades 7-12, (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.  **Quality of Life for First Nations People and Newcomers**  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.  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? | * 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 represent 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.   **Consider:** How can the learning experiences help us answer theinquiry question? |
| **TPP8: Assess whether the terms of treaty have been honoured and to what extent the treaty obligations have been fulfilled.**  **Indicators:**   * 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. |
| **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 humourous incident).** |
| **Mathematics Outcome: SP8.1 Analyze the modes of displaying data and the reasonableness of conclusions. [C, CN, R]**   1. Engage in a project that involves:    * 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. |
| **Social Studies DR8.2- Describe the influence of the treaty relationship on Canadian identity.**  b.. Explore unfulfilled aspects of Treaty (e.g., education, health care) in Canada. | **First Nations Protocol/Information** |
| * First Nations people believe that as long as the *Indian Act* of 1876 continues to control First Nations individuals and communities, the improvement in their quality of life will not be realized. |
| **Health Outcome: USC8.2 Analyze how personal prejudices/biases, and habits of mind shape assumptions about family identities, structures, roles, and responsibilities.**  l. Analyze how stereotyping and social constructions (e.g., gender, “poor bashing”, white privilege) affect the well-being of self, family, and community. |

**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 forall 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.

Gabriel Dumont Institute of Native Studies and Applied Research. *The Virtual Museum of Métis Culture and History.* [Web Log Post]. Retrieved from <http://www.metismuseum.ca/main.php> \*

Living Sky School Division. *Creator-Land-People.* [Web Log Post]. Retrieved from <http://treaty6education.lskysd.ca/teachingunits> \*

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

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

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

Office of the Treaty Commissioner. (1998). *Statement of Treaty Issues: Treaties as a Bridge to the Future.* Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

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/bbcswebdav/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-5DlbL5chc48-52056-7.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://wherearethechildren.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](http://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*](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> \*

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

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

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

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*](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> \*

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.

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/skteacherguide/SICCResearch/FNHealth_SICC.pdf>

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

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

Rajotte, C. (Writer) (Director).(2012). *The Tradegy 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](http://www.otc.ca)

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

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

Indian and Northern Affairs Canada. (2006). *The Learning Circle: Classroom Activities on First Nations in Canada. Ages 4 – 7.* Ottawa, Ontario: Indian and Northern Affairs Canada.

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

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