

**Integrating First Nations and Metis Content and Perspective**

**Grade 2**

***Social Studies***

***Dynamic Relationships***

***Goal: To analyse the dynamic relationships of people with land, environments, events, and ideas as they have affected the past, shape the present, and influence the future. (DR)***

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**School Division:** Prairie School Division No. 246

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## **Rationale:**

By adding Aboriginal content and perspective, students will expand their knowledge of how the Aboriginal people view their relationship with their environment. The natural laws of Aboriginal peoples seek to keep the world in balance and in harmony. Using Aboriginal sources (stories and elder visits) students will gain an understanding of how the natural environment has an influence on their lives. Students will also learn how Aboriginal people see themselves as one with the environment and view all parts of creation as interconnected and interdependent.

Aboriginal people greatly influenced the local community by helping the first settlers adapt to their new environment. These Aboriginal stories of their contributions will help students understand the integral role of treaties and the Aboriginal people who lived in their communities in earlier times.

Appendix A (Aboriginal worldview of the land)

## **Unit Outcomes**

**DR2.1** Investigate stories of significant events and persons in the local community's history to describe the contribution of those who lived in the community in earlier times.

**DR2.2** Analyze the influence of the natural environment on the local community.

**DR2.3** Identify physical representations as constructed models of real things.

**DR2.4** Describe the influence of treaty and First Nations people on the local community.

## **Incorporating Medicine Wheel Philosophy**

### **Spiritual**

Students will begin to appreciate the Aboriginal worldview of being one with the environment. Through self-reflection, students will begin to understand the interconnectedness and interdependence that they have with the land.

### **Physical**

Students will share their experiences of how the land influences their lives. They will examine how they and their families use the land for work and play.

### **Emotional**

Students will reflect on their learning experiences of their relationship with the environment, respect the role of treaties and understand the value of their role in taking care of the earth.

### **Mental**

Students will investigate treaty agreements and how they affected people of the past and how these agreements affect their community today. Students will demonstrate what they have learned about their connection to the land and how it affects the decisions they make.

## Deeper Understanding Questions

- If we don't take care of our land, how will that affect our daily living?
- How can we take care of the land around us? Whose responsibility is it?
- How can we be partners with the land rather than the boss?
- How can we show our respect for the land?

## Engaging Activities

- Use personal stories to show how the land around us shapes our daily life – work, play, food. As students listen, they identify ways the land influenced the life of their teacher. Students can then share their own stories.

## Suggested Resources:

- Adams, L. (2009). *At the Beach*. Whitehorse: Eaglecrest Books.
- Adams, L. (2009). *Dean's Fish*. Whitehorse: Eaglecrest Books.
- Adams, L. (2009). *In the Forest*. Whitehorse: Eaglecrest Books.
- Adams, L. (2009). *Picking Blueberries*. Whitehorse: Eaglecrest Books.
- Adams, L. (2009). *Spear Fishing with Dad*. Whitehorse: Eaglecrest Books.
- Adams, L. (2009). *Summer Adventure*. Whitehorse: Eaglecrest Books.
- Adams, L. (2009). *The Dog Sled Ride*. Whitehorse: Eaglecrest Books.
- Adams, L. (2009). *The Fishing Trip*. Whitehorse: Eaglecrest Books.
- Adams, L. (2009). *The Picnic*. Whitehorse: Eaglecrest Books.
- Adams, L. (2009). *Wilson's canoe Ride*. Whitehorse: Eaglecrest Books.
- Banting, E. (2011). *Cree*. Calgary: Weigl Educational Publishers.
- Belcourt, C. (2007 ). *Medicines To Help Us*. Saskatoon: Gabriel Dumont Institute.
- Bopp, J. (2004). *The sacred tree reflections on Native American spirituality* . Lethbridge, AB :Four Worlds International Institute for Human and Community Development
- Bouchard, D. (2007). *Nokum is my Teacher*. Calgary: Red Deer Press.
- Bouchard, D. (2008). *The Drum Calls Softly*. Calgary: Red Deer Press.
- Bouchard, D. (2010). *The Secret of Your Name*.
- Bouchard, D. (2010). *The Secret of Your Name*. Calgary: Red Deer Press.
- Bouchard, D. (1989). *White Tails don't live in the city*. Winnipeg: Whole Language Consultants.
- Bruchac, J. (1998). *Boy Called Slow*. Putnam and Grosset Group.
- Claire and her Grandfather*. (2000). Hull, Quebec: Indian and Northern Affairs Canada.
- Dorion, L. (2009). *The Giving Tree*. Saskatoon: Gabriel Dumont Institute of Native Studies and Applied Research.
- Elliot, M. (2004). *Empowering the spirit II*. Owen Sound, ON: Ningwakwe Learning Press.
- Fowler, S. G. (1998). *Circle of Thanks*. New York: Scholastic.
- Friends, C. o. (1990). *Byron through the Seasons*. Fifth House: Saskatoon.

- Guiboche, A. (2009). *Kawlija's Blueberry Promise*. Winnipeg: Pemmican Publications.
- Guiboche, A. (2009). *Kawlija's Blueberry Promise*. Winnipeg: Pemmican Publishers.
- Hadubiak, M. (2009). *A Look at Canada and its Aboriginal Communities grades 2-3*. Saskatoon: Maxine Hadubiak.
- Hadubiak, M. (2009). *A look at Canada and its Aboriginal Communities grades 2-3*. Saskatoon.
- Hadubiak, M. (2008). *An Alphabet Story about Canada's First Teachers: The Aboriginals*. Saskatoon: Maxine Hadubiak.
- Hadubiak, M. (2006). *Canada's First People: The Aboriginals*. Saskatoon: Maxine Hadubiak.
- Hadubiak, M. (2007). *The Aboriginals and Their Sacred Colours: The Earthly Connection*. Saskatoon: Maxine Hadubiak.
- Howarth, D., Keane, K. (1995). *Native medicines*. Alvena, SK: Root Woman & Dave.
- Howarth, D., Keane, K. (1995). *Wild medicines of the prairies*. Alvena, SK: Root Woman & Dave
- Howse, J. (2008). *Metis*. Calgary: Weigl Educational Publishing.
- Indian and Northern Affairs Canada. (2000). *Claire and her Grandfather*. Hull: Indian and Northern Affairs Canada.
- Ivany, M. (2003). *Prairie Harvest: Northern Plains*. Saskatoon: People in Their World.
- Kalman, B. (2001). *Life in a Plains Camp*. St. Catherines Ontario: Crabtree Publications.
- Kalman, B. (2006). *Native North American Wisdom and Gifts*. St. Catharine's, Ontario: Crabtree Publishing Company.
- Kruger, L. F. (2009). *Taking Care of Mother Earth*. Penticton: Theytus Books.
- Leighton, A. (1983). *A guide to 20 plants and their uses by the Cree*. Lac La Ronge, SK : Lac La Ronge Indian Band, 1983.
- Millar, c. b. (2006). *Voice of the Elders*. Meadow Lake, Sask.: Meadow Lake Tribal Council.
- Miller-Schroeder, P. (2005). *Boreal forests*. New York: Weigl Publishers Inc.
- Murray, B. (2003). *Li Paviyon di michif*. Winnipeg: Pemmican Publications.
- Murray, B. (2008). *Thomas and the Metis Cart*. Winnipeg: Pemmican Publications.
- Office of the Treaty Commissioner. (2008). *Teaching Treaties in the Classroom, A Treaty Resource Guide for Kindergarten: Since Time Immemorial*. Saskatoon: Office of the Treaty Commissioner.

Office of the Treaty Commissioner. (2008). *Teaching Treaties in the Classroom, A Treaty Resource Guide for Grade 1: The Lifestyles of First Nations Peoples Before and After The Arrival of The Newcomers*. Saskatoon: Office of the Treaty Commissioner.

Office of the Treaty Commissioner. (2008). *Teaching Treaties in the Classroom, A Treaty Resource Guide for Grade 2: The Numbered Treaties in Saskatchewan*. Saskatoon: Office of the Treaty Commissioner.

Office of the Treaty Commissioner. (2008). *Teaching Treaties in the Classroom, A Treaty Resource Guide for Grade 3: The First Nations and the Newcomers Settle In What Is Now Known As Saskatchewan*. Saskatoon: Office of the Treaty Commissioner.

Office of the Treaty Commissioner. (2008). *Treaty Essential Learnings: We are all Treaty People*. Saskatoon: Office of the Treaty Commissioner.

Pelletier, D. W. (1992). *Alfred's Summer*. Regina: Gabriel Dumont Institute.

People in Their World. (2001). *Bison Supermarket*. Saskatoon: People in Their World.

People in their World. (2000). *Living Long ago on the Great Plains*. Saskatoon: People in their World.

Plain, F. (1992). *Eagle Feather*. Winnipeg, MB: Pemmican Publications Inc.

Plain, F. (1994). *Grandfather drum*. Ferguson Plain. Winnipeg, MB: Pemmican Publications Inc.

Seattle. (1991). *Brother Eagle, Sister Sky*. New York: Dial.

*Stories from Kohkom*. (1995). Saskatoon: Read Saskatoon.

Trottier, M. (2000). *Storm at Batoche*. Toronto: Stoddart Kids.

Wargin, K.-j. (2007). *The Voyageur's Paddle*. Chelsea, Michigan: Sleeping Bear Press.

Wiebe, R. H. (2003). *Hidden Buffalo*. Calgary: Red Deer Press.

Yerxa, L. (2006). *Ancient Thunder*. Toronto: Groundwood Books/House of Anansi Press.

## Outcome

**DR2.1 Investigate stories of significant events and persons in the local community's history to describe the contribution of those who lived in the community in earlier times.**

- Investigate the lives of Metis people.
  - Thomas and the Metis Cart (Murray, 2008)
  - Li paviyon di michif (Murray, 2003)
  
- Investigate lives of Metis and Aboriginal peoples that once lived in or near your community (ex: Almighty Voice, Chief Beardy, Gabriel Dumont, Elders or others who lived in earlier times.)
  - Office of the Treaty Commission may have information about Aboriginal and Metis leaders in and around your community.
  - Books by David Bouchard that depict earlier life, such as
    - The Secret of Your Name (Bouchard, 2010)
    - The Drum Calls Softly (Bouchard, 2008)
    - Nokum is my Teacher (Bouchard, 2007)
    - A Boy Called Slow (Bruchac, 1998) This is a true story of Chief Sitting Bull.
  
- Research the aboriginal names of public/community places. Example: Saskatchewan River, Wanuskewin, Riel Crescent, Riel Trail (highway 11), Gabriel Dumont Institute, Oskayak (Aboriginal high school on Broadway in Saskatoon)
  
- Local murals can depict events of the past, some of which may have Aboriginal/Metis significance. Example: Duck Lake murals- The Battle of 1885- "The First Shots"; Almighty Voice mural.
  
- Invite elders and seniors to tell their stories or their grandparents' stories of the way of life in the past. (Appendix B: Protocol for inviting an elder to speak)
  - The Giving Tree (Dorion, 2009) This book is an example of an Elder passing down a story of a boyhood experience of travelling to see relatives. The boy learns how a giving tree is used to help people in their travels.
  
  - Stories from Kohkom (Stories from Kohkom, 1995)
  - Eagle Feather-An Honour (Plain, 1992)

## Outcome

### ***DR2.2 Analyze the influence of the natural environment on the local community.***

- Investigate how the land around us influences our lives by reading stories that show people interacting with the environment. These resources show how Metis and Aboriginal people are affected by the land.
  - White Tails Don't Live in the City (Bouchard, 1989)
  - Byron Through the Seasons (Friends, 1990)
  - Kawlija's Blueberry Promise (Guiboche, 2009)
  - Alfred's Summer (Pelletier, 1992)
  - Storm at Batoche (Trottier, 2000)
- These are easy books from Eaglecrest Books that reflect Aboriginal people's activities on the land.
  - Dean's Fish (Adams, 2009)
  - Wilson's Canoe Ride (Adams, 2009)
  - Picking Blackberries (Adams, 2009)
  - At the Beach (Adams, 2009)
  - In the Forest (Adams, 2009)
  - The Dog Sled Ride (Adams, 2009)
  - The Picnic (Adams, The Picnic, 2009)
  - The Fishing Trip (Adams, 2009)
  - Summer Adventure (Adams, 2009)
  - Spear Fishing with Dad (Adams, 2009)
  - Fun on the Sled
  - Going Camping
  - Skipping Rocks

In a talking circle (Appendix C: Talking Circle) discuss the importance of taking care of the land, their partnership with the land, and how they and their families can help.

- Appendix A ( Aboriginal worldview of the land)
- Taking Care of Mother Earth (Kruger, 2009)
- Brother Eagle, Sister Sky (Seattle, 1991)

## Outcome

### **DR2.4 Describe the influence of Treaty and First Nations people on the local community.**

- Invite an elder to speak on the Aboriginal relationship to the land and their use of the land. (Appendix B: Protocol for inviting and Elder)
  - Use appendices if you are unable to invite an elder to speak.
    - use of plants for medicines (AppendixD)
    - hunting and fishing (Appendix E)
    - rocks for ceremonial use (Appendix F)
    - the sacredness of the land/ World view of the land (Appendix A)
  - Living Long ago on the Great Plains (kit) (People in their World, 2000)
  - Bison Supermarket (kit) (People in Their World, 2001)
  - Prairie Harvest (kit) : Northern Plains (Ivany, 2003)
  - Brother Eagle, Sister Sky (Seattle, 1991)
  - Cree (Banting, 2011)
  - Metis (Howse, 2008)
  - Life in a Plains Camp (Kalman, 2001)
  - White Tails Don't Live in the City (Bouchard, 1989)
  - Byron Through the Seasons (Friends, 1990)
  - Kawlija's Blueberry Promise (Guiboche, 2009)
  - The Giving Tree (Dorion, 2009) This book is an example of an Elder passing down a story of a boyhood experience of travelling to see relatives. The boy learns how a giving tree is used to help people in their travels.
  - Native North American Wisdom and Gifts (Kalman, 2006)
  - Ancient Thunder (Yerxa, 2006)
  - A Look at Canada, And Its Aboriginal Communities grades 2-3 (Hadubiak, 2009) This has information and activities about Plains People.
  - Canada's First People: The Aboriginals (Hadubiak, 2006). This is a simple version of the various aboriginal people's of Canada, including the Metis. It has student activities.
  - Hidden Buffalo (Wiebe, 2003)
  - The Voyageur's Paddle (Wargin, 2007)
  - Circle of Thanks (Fowler, 1998)
- Aboriginal people have made contributions and helped the Europeans survive when they first came to Canada.
  - Claire and her Grandfather (Indian and Northern Affairs Canada, 2000) depicts the contributions of Aboriginal people to Canada and how they helped new people who first came to Canada.
  - [http://www.beatstudios.ca/inac/eng/2090\\_e.html](http://www.beatstudios.ca/inac/eng/2090_e.html) This site supports Claire and her Grandfather. (Claire and her Grandfather, 2000)
  - The activity book The Aboriginals and Their Sacred Colours: The Earthly Connection (Hadubiak, 2007) has activities on aboriginal contributions.

- An Alphabet Story About Canada's First Teachers: the Aboriginals (Hadubiak, 2008) This activity book explains how the Aboriginal people helped the European people who came to Canada.
  - (Teaching Treaties in the Classroom: A Treaty Resource Guide for Kindergarten, 2008) Kindergarten p. 29 #4 explorers needed help from first nations: <http://www.saskschools.ca/~gregory/first.html>
  - An Alphabet Story About Canada's First teachers: The Aboriginals (Hadubiak, 2008) by Maxine Hadubiak, 2008.
- Explore the relationships between the newcomers and First Nations people.
    - . (Appendix G)
    - Office of Treaty Commissioner Grade 1 Guide (Office of the Treaty Commissioner, 2008)
  - Reasons for Treaties
    - OTC kit (Officer of the Treaty Commissioner) This kit has several books from Kindergarten to grade 6 with themes and topics for teaching treaties in the classroom. Each guide has a themes and topics chart for easy reference on page 10.
      - Treaty Essential Learnings: We are all Treaty People (Office of the Treaty Commissioner, 2008)
      - Teaching Treaties in the Classroom: A Treaty Resource Guide for Grade 2 (Office of the Treaty Commissioner, 2008)

## **Appendices Table of Contents**

- A. Aboriginal world view of the land
- B. Protocol for inviting Elders
- C. Talking Circle
- D. Use of plants for medicines
- E. Hunting and Fishing
- F. Rocks for ceremonial use
- G. First Nations Women and the Newcomers

## **Appendix A First Nations and the Land**

First Nations peoples have a deep connection with all life forms on Mother Earth provided to them by the Creator. They believe(d) the Creator gave them “natural laws” that ensured they would live in balance and harmony with all of creation. First nations peoples had deep respect for the land, the plants and animals, for these entities provided everything they needed to live. These nations gave thanks every day for all of creation through spiritual ceremonies in the form of prayers. Feasts, pipe ceremonies, lodges, songs and dances.

Office of the Treaty Commissioner (2008), *Teaching Treaties in the Classroom*,  
Grade One Resource Guide, pg. 14

The First Nations were well adapted to the natural environment: they were knowledgeable about the geography of the land; they were experts at hunting, trapping and gathering food; they knew how to survive the harsh winters; they had a special relationship with the land and they respected all living things. As natural conservationists, they used only what was necessary for survival and did not abuse the land, nature or the environment.

First Nations peoples used plants, animals and other resources carefully so that their children and grandchildren would be able to use them as well. They cared for these resources as a way of respecting the land which they believed the Creator gave them; therefore, they treated the resources and took what it had to offer as gifts. First Nations peoples realized their relationship to the land gave them the big responsibility of caring for the natural resources.

Office of the Treaty Commissioner (2008), *Teaching Treaties in the Classroom*,  
Grade Three Resource Guide, pg. 27

First Nations peoples are spiritual in nature. The Creator provided many spiritual ceremonies to First Nations peoples so they would be able to show their appreciation and spiritual connection to him. These ceremonies are carried out in recognition of certain life achievements and events which have special significance. Ceremonies are a means of showing respect and gratitude to the Creator, to others and to the natural world.

Office of the Treaty Commissioner (2008), *Teaching Treaties in the Classroom*,  
Grade Two Resource Guide, pg. 26

First Nations peoples only use what was needed from the land. In recognition of thanks an offering would be made back to Earth. Offerings are made during hunting and gathering of different plants and foods. Most commonly used as an offering was tobacco. As plants and animals were taken from the Earth tobacco was offered with a prayer of thanks in which it is believed that the offering and prayer would please the Earth and the resources and allow for replenishing to take place.

## **Traditional First Nations Teachings**

Traditional First Nations peoples lived and practised the values of love, caring, respect and kinship. Children were taught these traditional beliefs and values through storytelling, ceremonies and other oral traditions. Children were taught the values of the community through stories with moral messages that were intertwined with their spiritual beliefs.

Children developed a healthy sense of self-worth, which built their self-confidence and self-esteem. Children grew up to be independent and self-sufficient. One of the most important and underlying traditional values was respect; respect for self, respect for others and respect for creation. Young children were taught to take responsibility for their actions. They were allowed to make mistakes and learn through experiences. They were given freedom to explore the world around them. They were protected yet they were also given opportunities to learn on their own. This type of education gave them the confidence they would need later on in life.

(accessed on 11/04/09) OTC website Kindergarten resource

The Creator provided them with “natural laws” to live by. Every living entity lived in balance and harmony with others. These natural laws ensured the continuation of all living beings and entities. Mother Earth provided all that First Nations peoples needed to survive.

Office of the Treaty Commissioner (2008), *Teaching Treaties in the Classroom*,  
Grade Two Resource Guide, pg. 28

First Nations peoples believed that the Creator provided them with everything they needed to survive. In return, they were to live in balance and harmony with nature. In their worldview, all things had spirits and were intimately connected with the Creator. They prayed and gave thanks to the Creator every day. The First Nations Historical Worldview (Appendix B) explains the relationships each entity has with each other and the Creator. The spiritual plants and elements of the earth are used in First Nations spiritual ceremonies.

First Nations peoples believe they were given natural laws from the Creator. These laws are not man-made and provide ways to live in harmony and balance with all of creation. They are very strict laws to be respected and honoured.

Office of the Treaty Commissioner (2008),  
*Teaching Treaties in the Classroom*, Grade Two Resource Guide, pg. 26

## **Appendix B Protocol for Storytelling and Oral History**

### The Drum and Storytelling

The drum possesses the sound of Mother Earth and all living things. It is believed by some that certain stories that are shared with the drum must not be told during the summer months out of respect for the animals and plants.

Drums are often used to tell stories, many elders that use a drum with first light some sweetgrass and with the smoke they will smudge the four directions, the drum, and himself. Smudging will enable to storyteller to give good, honourable stories. Legends and stories are traditionally told in the cool months as Mother Earth prepares for the long sleep of rest and rejuvenation and as the animals prepare for hibernation and migration.

*Grandfather Drum* (Plain, 1994)

### Reading and Re-Telling Legends

In most Native communities, stories were told during a special event or time of the year. For examples, the Ojibways of the eastern woodlands would only share stories during the winter. This was because they needed to fill the long winter nights, and because they had respect for the spirits that were with them during the sharing of these stories.

*Empowering the Spirit II*, pg. 15, (Elliot, 2004)

### Inviting Elders to Share Stories

Present tobacco to an elder and ask them to share a story with the learners about a specific event that happened long ago. It is important that your request is specific and detailed. Offer tobacco on the table, do not insist on the elder taking the tobacco without first stating your request. It is important that the elder have time to reflect before accepting the tobacco. The gesture of taking the tobacco signifies the acceptance of the request and the willingness to share his or hers stories. Request permission to videotape or record the story for future reference.

For more information on protocol for the invitation of an elder go to:

[http://www.saskschools.ca/curr\\_content/aboriginal\\_res/supplem.htm#talk](http://www.saskschools.ca/curr_content/aboriginal_res/supplem.htm#talk) accessed on 01/13/10

## Appendix C      Talking Circles

The Talking Circle is an excellent teaching strategy which is consistent with First Nations values. The circle symbolizes completeness.

"When you put your knowledge in a circle, it's not yours anymore, it's shared by everyone."

- Douglas Cardinal, architect (*Regina Leader Post*, November 28, 1995).

In a Talking Circle, each one is equal and each one belongs. Students in a Talking Circle learn to listen and respect the views of others. A stick, stone or feather (something that symbolizes connectedness to the land) can be used to facilitate the circle. Whoever is holding the object has the right to speak and the others have the responsibility to listen. Those who are hesitant to speak may eventually speak because of the safety of the Talking Circle. The object "absorbs" the words said in the Circle. This emphasizes that what is shared in the Circle is not to be spread around outside the Circle. Many Talking Circles begin with words which foster the readiness of the Circle. This is an excellent opportunity to have Elders involved in the classroom. The intention is to open hearts to understand and connect with each other.

### **Guidelines for Talking Circles:**

(Adapted from The Sacred Tree Teachers' Guide (1982) published by the Four Worlds Development Project).

- if using a large group of students (thirty or more, perhaps) it is recommended that they are organized into an inner circle and an outer circle. Whoever is sitting in the inner circle can speak while those in the outer circle listen. Students can take turns being in the inner circle.
- during the circle time, people are free to respond however they want as long as these basic considerations are followed:
- all comments are addressed directly to the question or the issue, not to comments another person has made. Both negative and positive comments about what anyone else has to say should be avoided.
- only one person speaks at a time. Generally the person holding the object speaks. Students can indicate their desire to speak by raising their hands.
- silence is acceptable. There must be no negative reactions to the phrase, "I pass."
- going around the circle in a systematic way invites each person to participate without a few vocal people dominating the discussion.
- the group leader facilitates the discussion in non-judgmental way. In other words, instead of responding with words like, "great" or "good", the leader can acknowledge or clarify comments, such as, "I understand you are saying that..."
- speakers should feel free to express themselves in any way that is comfortable: by sharing a story, a personal experience, by using examples or metaphors, and so on.

Talking Circles last, in general from eight to fifteen minutes at the start of the lesson or to bring it to closure. Positively-focused topics can include:

- a success you recently had
- where you would live if you could live anywhere in the world

- something you would like to achieve in the next few years
- something you like about yourself
- something you wish you could do better
- something you wished for that came true

(Reprinted from the document, *The Circle of Life: First Nations Content & Perspective for Middle Years Students*, In-service: February 23, 1996, Maureen Johns Simpson, Indian and Métis Consultant, Regina Public Schools. *Used with permission.*)

To teach students about the concepts of the Talking Circle, have them work on the [Talking Circle learning object](#).

[http://www.saskschools.ca/curr\\_content/aboriginal\\_res/supplem.htm](http://www.saskschools.ca/curr_content/aboriginal_res/supplem.htm) “first nations talking circle accessed on 01/13/09

For more information on talking circles see;

<http://www.danielnpaul.com/TalkingCircle-FirstNations.html> “talking circle first nations” accessed on **01/13/10**

## Appendix D Examples of Native Plants and their Uses

Native beliefs stress that it is important to maintain a balance among all things in nature. To maintain the balance, people must treat one another, plants, animals, and the land with respect. Native people show respect by offering thanks for the gifts that they receive from nature. People show thanks with prayers, songs, dances, and offerings. Respecting nature means using all parts of the plant and not wasting.

### Saskatoon Berry pg. 47

- Eaten fresh or canned, syrups, and mixed to make pemmican
- Pemmican is a mixture of bison, deer, or moose meat and fat mixed with the berries
- Used during long voyages as it is rich in Vitamin C and iron
- Would be dried to keep and last through winter months
- Made into formulas for upset stomach
- Boiled berries used to cure earaches

*Medicines to Help Us* by Christi Belcourt, p. 47

### Stinging Nettle pg. 51

- Whipping the plant onto achy joints, treatment for arthritis
- Tea made from roots used for stomach aches and related problems
- Tea purifies the blood
- Used to make thread and twine fishnets, blankets and linen.
- As a food steamed with butter; good source of protein, iron, calcium, potassium, magnesium, complex B Vitamins, Vitamin A and C and dietary fibre

*Medicines to Help Us* by Christi Belcourt, p. 51

### Strawberry pg. 53

- Food
- Used in ceremonies and feasts
- Leaf and root tea used to purify the blood and to treat diarrhea, kidney and bladder problems
- Used to prevent night sweats

*Medicines to Help Us* by Christi Belcourt , p.53

### Wild Rose (rose hips) pg. 61

- Source of Vitamin C, more than oranges also high in Vitamin A and K and many B Vitamins
- Metis used both the rose and its petals to make jellies and syrups

*Medicines to Help Us* by Christi Belcourt, p. 61

### Plantain pg.41

- Used for kidney and bladder troubles
- Used for healing sores
- Seeds and stems used to treat diarrhoea in children
- Crushed leaves used to treat insect bites, burns, and cuts
- Crushed leaves used to treat skin that came into contact with stinging nettle and poison ivy

*Medicines to Help Us Traditional Metis Plant Use* by Christi Belcourt, p.41

### Dandelions – leaf, flower, root are used

- Dandelion root helps decrease high blood pressure
- Dandelion leaf tea helps clean to kidneys
- Rich in calcium, potassium and iron

*Wild Medicines of the Prairies* (Howarth, D., & Keane, K., 1995)

### Jack Pine

- inner bark edible and good tasting, usually eaten the spring or early spring as the trees thawed
- burn dry open cones or rotten wood when tanning moose hides

*A Guide to 20 Plants and their Cree Uses* by Anna Leighton

### Horsetail

- Parts of the fern-like plant Horsetail has been and is still commonly used today as a tea for kidney and bladder ailments and to ease constipation.
- ashes of the sterile plant can be used on the sores of the mouth
- Cree women used the tea to correct menstrual irregularities

*Native Medicines* (Howarth, D., & Keane, K., 1995)

### Uses of Plant Parts

- Stem - building/crafts ex) willow baskets,
- Roots – medicinal uses often to treat colds, fevers, diarrhea, and other stomach problems
- Leaves – tobacco for ceremonies and offerings,
- Petals for tea to help heart troubles
- Flower/seeds – eat used to help stop bleeding and bowel

## **Appendix E    Hunting and Fishing**

The First Nations were well adapted to the natural environment: they were knowledgeable about the geography of the land; they were experts at hunting, trapping and gathering food; they knew how to survive the harsh winters; they had a special relationship with the land and they respected all living things. As natural conservationists, they used only what was necessary for survival and did not abuse the land, nature or the environment.

First Nations peoples used plants, animals and other resources carefully so that their children and grandchildren would be able to use them as well. They cared for these resources as a way of respecting the land which they believed the Creator gave them; therefore, they treated the resources and took what it had to offer as gifts. First Nations peoples realized their relationship to the land gave them the big responsibility of caring for the natural resources.

Office of the Treaty Commissioner (2008), *Teaching Treaties in the Classroom*,  
Grade Three Resource Guide, pg. 27

For stories of hunting and fishing from elders see the following resources:

Stories from Kohkom (Stories from Kohkom, 1995)

Voice of the Elders (Millar, 2006)

## **Appendix F Rocks**

### **Earth, Water, Air, Sun/Fire and Rocks as Living Factors in an Ecosystem**

*Many Aboriginal cultures recognize four basic elements which sustain life: air, water, earth, and fire. The ancient Greeks also identified these four basic elements of life. These elements often have a spiritual significance. Each may be represented by a special colour and a particular direction. These vary among different people. (Boreal Forests, Miller-Schroeder, pg. 7)*

It is because of the belief of their spiritual significance that the elements are considered living factors. Aboriginal People have ceremonies that celebrate the elements. These celebrations/ceremonies are believed to help with the survival of their nation. For example, the sundance, rainedance and other songs like the 'stone spirit song' were opportunities for First Nations People to communicate with the spirits and ask for guidance and seek prayer.

Within a sweat ceremony rocks and their spirit are used to help the spiritual journeys of members in attendance. A rock that has not been used in sweat is strong and firm unbreakable to human strength. The same rock will be used in many sweats until the spirit has left. Spirits have left when the rock is able to be broken by human strength with little force. A rock song can be sung at the end of a sweat as way of communicating thanks to the rock for giving heat and giving up its spirit.

*In this view, there is no distinction between living and non-living (biotic and abiotic) factors in an ecosystem. All four elements and their countless organizations into life forms are part of life. For example, a rock is sometimes thought to be abiotic(non-living). But, as the rock breaks down, particles and minerals are absorbed by plants or animals. The rock becomes part of the plant or animal and contributes to the health and life of the organism. (Boreal Forests, Miller-Schroeder, pg. 8)*

Rocks are the wisest, they've seen a lot; fires, drought, battles...they possess a lot of knowledge that is why they are the grandfathers used within a sweat.

## **Appendix G First Nations Women and the Newcomers**

Many newcomers married First nations women, who provided them with many benefits including stronger trade ties among their relatives and the provision of essentials needed in daily life like setting up camp, cooking meals, making moccasins, tanning hides for leather, making snowshoes and gathering wood for the fire. These women were very important and occupied a unique position between the two cultures. Their children became know as the “Metis” because they had a combined First Nations and newcomer heritage. The Metis continue to live in Saskatchewan today. They have their own language called “Michif” and have many cultural traditions and teachings.

Office of the Treaty Commissioner (2008), *Teaching Treaties in the Classroom*,  
Grade One Resource Guide, pg. 15

### **First Nations Share their Knowledge**

First Nations peoples assisted the newcomers to survive life on the plains. Without the help of First Nations peoples, the newcomers would not have survived. The knowledge and skills needed for survival were: how to use birch bark to make and mend canoes; how to use the bark for drawing maps and writing messages; how to build shelters; how to hunt the buffalo and the many uses of the buffalo; what plants and animals to eat; and how to make clothing from animal hides. The newcomers adopted and adapted the lifestyles of First Nations peoples.

OTC Grade One guide accessed on 11/05/09

First Nations peoples not only supplied furs to the fur traders, they showed them how to survive on the prairies. They provided food (pemmican, corn, squash and wild rice), clothing (moccasins and fur robes) and transportation (canoes and snowshoes), and shared their knowledge of the land. The fur traders needed guides and interpreters so they often recruited First Nations peoples to assist them in trading and to protect them as they traveled throughout First Nations territories.

Office of the Treaty Commissioner (2008), *Teaching Treaties in the Classroom*,  
Grade Two Resource Guide, pg. 20

## **Appendix G Women's Roles and Responsibilities**

The newcomers began to intermingle with First Nations men during trade negotiations and then began to marry First Nations women. These First Nations women played a valuable role in the marriage. They were able to assist as interpreters, negotiators, traders, hunters and guides, and were knowledgeable in food and clothing production. Their newcomer husbands were welcomed into First Nations societies, which assisted them in accessing more knowledge and skills about life on the plains. First Nations wives were knowledgeable about plants and medicines, and were skilful small game hunters. They were able to provide for their families and their partners' communities. They were able to make clothing like moccasins, mukluks, jackets, leggings and other items. These items became hot products on the market.

Office of the Treaty Commissioner (2008), *Teaching Treaties in the Classroom*,  
Grade One Resource Guide, pp. 21-22

Symbolic to women's strength is the tipi. The tipi represents woman with the woman's arms raised to the heavens. Women are highly honoured and protected within First Nations cultures. Women are blessed to give birth to life and responsible for taking care of all life. Women were advisors during treaty negotiations.

### **The Role of Women in Relation to the Treaties**

In the traditional Plains First Nations societies, women and men had equal status but performed different roles. Women's primary roles included managing the home and raising children. Women were hard workers and were the source of strength in the transition from the traditional lifestyle to the post-treaty lifestyle — they provided family cohesiveness.

Women also have a spiritual connection to Mother Earth because of their common ability to bear life. It was because of this spiritual connection that women were respected and honoured. At the time of treaty-making, women were asked to share this strength in the treaty-making process and were honoured for their contributions. They were not asked to speak but rather to give their support to the process as they were viewed as the strength of the community. Women did not sign the treaties; this did not mean they were not equal to men. It was understood within First Nations society that men and women were equal.

Office of the Treaty Commissioner, *Treaty Essential Learnings*,  
*We Are All Treaty People*, pg. 41

### **THE WOMEN - duties**

- took care of the tipi (setting up and taking down)
- raised the children
- packed when it was time to move
- helped butcher the animals
- gathered berries and other plants
- collected firewood
- prepared the food
- prepared the skins (cleaning, curing, scraping and tanning)

- made clothing and other articles
- quilling and beadwork
- taught the girls the same duties

<http://www.saskschools.ca/~gregory/firstnations/family.html> accessed on (04/05/11)

### THE MEN - duties

- hunting
- protection
- fought in battles
- taught the boys to hunt and fight
- made tools, weapons and shields

<http://www.saskschools.ca/~gregory/firstnations/family.html> accessed on (04/05/11)

When a boy reached the age of puberty it became the responsibility of his father, uncles, other male relatives and friends to teach him what he needed to know to become a man. He would be taught how to make his tools for work and hunting. He would be taught what he needed to know about living away from the community, in the bush, forest or plain, wherever it may be that they will need to know how to survive. They would be taught about plants and medicines, what type of woods are good for certain tools, what types of animals are good for hunting and how to use the various parts of the animal. Interwoven with all these practical teachings were spiritual teachings and teachings about relationships and their responsibilities as men. They were taught how to apply these teachings to their daily lives. Interwoven in all these teachings are the principles of peace, respect, kindness, caring and love.

[http://www.kanawayhitowin.ca/index.php?option=com\\_content&task=view&id=41&Itemid=60](http://www.kanawayhitowin.ca/index.php?option=com_content&task=view&id=41&Itemid=60)

accessed on 04/05/11

## **Children's Roles and Responsibilities**

First Nations peoples believe the Creator provided them with many gifts so they could live happy and fulfilled lives. One of these gifts is children. They believe that children are loaned to them for a short period of time, usually until the children are grown and are able to live on their own as adults. Throughout their childhood and into adolescence, children are to be loved and cared for according to the cultural beliefs and values of their nations. These children are the future of their respective nations.

In the traditional First Nations family composition, babies and toddlers spent their first years with the extended families, consisting of parents, grandparents, aunts, uncles and siblings, who all shared the responsibility of protecting, caring for and teaching them. First Nations peoples believed that the rearing of children was a most important and integral part of their First Nations way of life. The entire community provided a holistic learning environment for children so they would receive a solid foundation that would help them to live and exist in a full and productive lifestyle. With minimal adult interference, children were allowed to exert their wills in order to develop independence through their learned life experiences. These learned skills allowed for a natural integration into the rhythm of daily life in the family and community.

OTC website Kindergarten resource (accessed on 11/04/09)

### **THE CHILDREN**

Children were taught through stories and legends told by their elders. Grandparents were in charge of taking care of the children while their parents were busy with daily tasks. Children were taught how to become helpful members of the tribe.

Little girls played with toy tipis and deerskin dolls. Little boys had small bows and arrows and pretended to go on hunts and raids.

As they got older, the boys learned to hunt and make weapons. Wrestling games were a part of their training to prepare for battle. They also learned about ceremonies. When the boys reached the age of 12 they went on their first real hunt.

A young man went on a vision quest to become strong. He would leave the village and not eat for days. He remained in a lonely quiet place until he had a vision or a dream. It was believed that the vision quest made boys into strong fighters and good hunters.

Upon reaching adulthood the young men received an eagle feather. The eagle feather was given for performing an act of bravery or a heroic deed. Eagle feathers were often worn in headdresses.

Young girls were taught to make and decorate moccasins, how to sew, cook and tan the hides.

Retrieved from: <http://www.saskschools.ca/~gregory/firstnations/family.html> accessed on (04/05/11)

## **Elders Roles and Responsibilities**

### **Oral Tradition and Elders**

Oral history is a way to store knowledge and pass it along by word of mouth. Legends and stories are part of the oral history of First Nations peoples. These stories have many themes: the creation, trickster and animal stories that teach about the beliefs and values of these cultures. They are entertaining, humorous and easy to understand. They tell about the world of animals, plants, the sky and the universe. Stories differ from nation to nation but have similarities, too. First Nations cultures have their own languages, traditions and customs that are learned through storytelling and ceremonies.

The Elders in First Nation cultures are usually the ones who tell these stories. Elders are very important in First Nation cultures because they are wise and knowledgeable about their traditional teachings and spiritual ceremonies. They taught children how to live in balance and harmony with the environment. The Elders told stories to the children so they could learn the beliefs and values of their cultures. Many First Nations Elders continue to pass on these teachings and ceremonies today.

Retrieved from: [http://www.otc.ca/TEACHERS/TTIC\\_K6\\_and\\_TELS/](http://www.otc.ca/TEACHERS/TTIC_K6_and_TELS/) (accessed 11/04/09)