



Date: _____

Land and Treaties: Indigenous Orientation Toolkit for Newcomers to Canada



ACKNOWLEDGEMENT

Please read this Acknowledgement before the start of this lesson to respect the knowledge that is being shared and the Land of the People where the knowledge originates.:

We are grateful to our partners, including Immigration Partnership Winnipeg, the Treaty Relations Commission of Manitoba, the University of Manitoba, Kairos Canada and the Manitoba Association of Newcomer Serving Organizations (MANSO), for their hard work and commitment to the Indigenous Orientation Toolkit series for newcomers. We live and work on the original lands of the Anishinaabeg, Cree and Dakota peoples, on Treaty 1 Territory, and on the homeland of the Métis Nation. The gathering place where the Assiniboine and Red Rivers meet has brought the Anishinaabeg, Métis, Cree, Dakota, Oji-Cree, Dene and other peoples together for millennia. Indigenous Peoples have an enduring connection to this place, which we respect and honour in providing this important education tool for newcomers to this area. This toolkit also serves to raise awareness about the ongoing harms and broken promises stemming from the Treaty-making process, which continue to impact Indigenous Peoples and land today.

LEARNING OUTCOMES

Upon successful completion of this lesson plan, students will be able to:

- Identify benefits and beneficiaries of Treaties
- Relate to First Nation experiences with Treaties and Treaty-making
- Describe Treaties and the treaty-making process
- Understand Indigenous Peoples' enduring relationship with land
- Identify how colonization has impacted Indigenous Peoples' relationships with land
- Understand land protection movements
- Develop a framework for critical reflection and informed action

LIST OF ACTIVITIES

1. Opening and Introductions
2. Unpacking Treaty Acknowledgements
3. Building Personal Connections
4. Contextualizing Treaty
5. Exploring Worldviews: Land
6. Blanket Exercise and Debrief
7. Indigenous Resurgence
8. Personal Action: What Now?
9. Closing and Evaluation

MATERIALS

- Website: A Theory of Adult Learning - Andragogy
- Supplies: Whiteboard or Flip Chart paper, markers, dry-erase markers,

Origin
Treaty 1 Territory with Immigration Partnership Winnipeg
Winnipeg
Winnipeg
Manitoba

Learning Level / Grade
Post-Secondary
Also: Families / Parents, Professional Development/Continuing Education, Youth (up to age 30)

360 mins

Related Subjects
Residential Schools and Reconciliation, Indigenous Ways of Knowing & Being, Civics

talking stick or stone, blank index cards (one per participant), scrap paper, adhesive putty or tape, play-doh (1 tub per participant)

- **Facilitator's Guide: Agenda and Learning Outcomes**
- **Tobacco and gifts for Elder, guest speakers**
- **Handout: Treaty Venn Diagram**
- **Treaty Map**
- **Internet Resource: Treaty Land Acknowledgements**
- **Facilitator's Guide - maps and backgrounders for this Activity**
- **Fact Sheet: Talking Circle**
- **Map of Manitoba**
- **Handout: plastic reproduction of a Treaty Medal (4-6 copies)**
- **Handouts and Backgrounders from the Facilitator's Guide**
- **Additional Information about Treaties**
- **Facilitator's Guide: Backgrounders for this Activity**
- **YouTube video: Share the Land**
- **More about the Blanket Exercise - Facilitator Training or Booking a Facilitator**
- **Blanket Exercise scripts, props and blankets**
- **Talking stick or stone**
- **Supplies: Play-Doh (one tub per participant), scrap paper and markers**
- **Facilitator Guide Resources**
- **Facilitator Guide Resource: Thomas King quote**
- **Supplies: scrap paper, small blank note cards/index cards**
- **Talking Stick or Stone**
- **Facilitator's Guide Handout: Workshop Evaluation Form**

DESCRIPTION

This one-day workshop introduces newcomers to Canada to the foundational history of Indigenous Nations and their historical and contemporary contributions to the country's development. This exploration is centred around First Nations' and Métis Nation perspectives on land and Treaties.

The workshop encompasses a number of practical activities, providing information on historical Treaties in Canada, Indigenous Peoples' enduring relationships with land, modern Treaties, and land protection efforts. This knowledge is fortified with the development of skills that sharpen participants' critical thinking and communication as well as critical consideration of differing viewpoints, with an emphasis on Indigenous perspectives. The workshop provides openings to apply new learnings to participants' life experiences.

The day is broken into several activities, ranging from 20 to 60-minutes each. Times allotted for each unit are approximate and may vary according to audience size, levels of interaction, English proficiency, and background knowledge. The decision by facilitators to add more time should be based on the richness or benefits of continuing the discussion.

While this webpage provides details for each of the workshop activities, ***please download the 'Facilitator's Guide' for the complete lesson plan*** (which is available in the section, 'Where Can I Find Additional Information?'). The guide provides important details for each of the activities as well as an overview that supplements the information shared in the 'Teachers' Guide' below.

HOLISM AND ALL OUR RELATIONS

This lesson plan has been developed with an Indigenous lens that is holistic in nature, a way of being and knowing that acknowledges our relationships with 'all our relations', including plants and animals, other human beings, the water, land, wind, sun, moon, stars, and more - everything seen and unseen. With 'all our relations' in mind, this lesson plan has been developed with a focus on:

- Intergenerational learning with Elders/Knowledge Holders
- Participatory and experiential learning activities
- Different learning styles; attention given to mind, body, and spirit
- Relationship with the land
- Personal reflection time (connecting with thoughts and feelings)

TEACHERS' GUIDE

Background/Foundational Information

- Two videos are available for you, the facilitator/instructor, to view. They are interviews with two of the developers of this workshop/lesson plan and Facilitator's Guide. Please take the time to watch them (available in the section, 'Where Can I Find Additional Information?'); they will provide you with insights and helpful tips based on first-hand experience facilitating this workshop with newcomers.

Key points: Pre-contact Treaties

- First Nation people were making Treaties with each other, and with the plant and animal nations, long before the arrival of Europeans to North America.
- Leanne Simpson shares the following story retold by Nishnaabeg scholar John Borrows in *Recovering Canada: The Resurgence of Indigenous Law* about Treaty Making with Animal Nations:

In a time long ago, all of the deer, moose, and caribou suddenly disappeared from the Nishnaabeg territory. When the people went looking for them, they discovered the animals had been captured by the crows. After some negotiation, the people learned that the crows were not holding the moose, deer, and caribou against their will. The animals had willingly left the territory because the Nishnaabeg were no longer respecting them. The Nishnaabeg had been wasting their meat and not treating their bodies with the proper reverence. The animals knew that the people could not live without them, and when the animal Nations met in council, the chief deer outlined how the Nishnaabeg nation could make amends:

Honour and respect our lives and our beings, in life and in death. Cease doing what offends our spirits. Do not waste our flesh. Preserve fields and forests for our homes. To show your commitment to these things and as a

remembrance of the anguish you have brought upon us, always leave tobacco leaf from where you take us. Gifts are important to rebuild our relationship once again.

The Nishnaabeg agreed and the animals returned to their territory. Contemporary Nishnaabeg hunters still go through the many rituals outlined that day when they kill a deer or moose, a process that honors the relationships our people have with these animals and the agreement our ancestors made with the Hoof Clan to maintain the good life (Simpson, 2008, p. 34).

Leanne explains:

According to Nishnaabeg traditions, it is my understanding that our relationship with the Moose Nation, the Deer Nation, and the Caribou Nation is a Treaty relationship like any other, and all the parties involved have both rights and responsibilities in terms of maintaining the agreement and the relationship between our nations. The Treaty outlines a relationship that when practiced continually and in perpetuity, maintains peaceful coexistence, respect, and mutual benefit (Simpson, 2008, p. 35).

Source: Simpson, L. (2008). Looking after Gdoo-naaganinaa: Precolonial Nishnaabeg Diplomatic and Treaty Relationships. *Wicazo Sa Review*, 23: 2, pp. 29-42.

Key points: Historic Treaties

- In North America, the earliest post-contact Treaties were developed to ensure good relations, strengthen alliances, and gain access to land.
- After Canada was established by the British North America Act of 1867, the Crown entered into Treaties with First Nations (referred to as the Numbered Treaties).
- Treaties apply in perpetuity: First Nations offered aid to the British (under King George) and were given promise that they would be looked after (*"If you ever need me, I will be there"*).
- First Nations and settlers (the Crown) negotiated Treaties on behalf of those who were not yet born. As such, settlers and newcomers to Canada are also beneficiaries of Treaties.
- Negotiations were sophisticated and forward thinking, despite serious language barriers (early Treaties were endorsed with Chiefs' marks (an "X") rather than a signature). They signed the documents under the assumption of the honour of the Crown.
- Treaties resulted in a number of commitments on the part of the Crown, in exchange for sharing the land, including annuities (annual payments of \$5, not subject to inflation), education, health care, and more.
- There is still some debate about what was agreed to and promised. The Treaty Venn Diagram identifies where First Nations understandings (based on the oral record) and the Crown's understandings (based on the written document) of the Treaties and the Treaty-making process differ and intersect. See Facilitator Resource: Treaty Venn Diagram.
- The Crown maintains that First Nations ceded land through the Treaty-making process, but First Nation peoples saw themselves as stewards – rather than owners – of land and water, and thus would not have ceded the land to the Crown representatives.
- The Métis Nation was excluded from the numbered Treaty-making process. The government implemented the scrip system for Red River Métis people after the 1869/70 Red River Resistance in order to extinguish their Aboriginal Title to the Métis lands they were promised in the Manitoba Act. The process of implementing scrip (160 acres or \$160 to the children of half-breed heads of families) was dishonorable; a position the Crown repeated with the Numbered Treaties.
- The "Dakota were also denied entry into Treaty negotiations, in spite of their requests to be included" (Chief Darcy Bear). They have Indian Status, but have not signed Treaties with the Crown.
- Broken promises: Treaties are legally enforceable agreements. When commitments are not honoured, there is a legal framework for adjudication. The Supreme Court ruled that interpretations of Treaties shall be made in favour of the intended beneficiaries: First Nations peoples.

See the following resources for more background information and context:

- Fostering Safe Spaces for Dialogue and Relationship-Building between Newcomers and Indigenous Peoples (in the 'Where Can I Go for Additional Information?' section below)
- In the Facilitator's Guide (attached), please familiarize yourself with the materials, handouts, Venn diagram, and more.
- Historic Treaties infographic:
https://www.rcaanc-cirnac.gc.ca/DAM/DAM-CIRNAC-RCAANC/DAM-TAG/STAGING/texte-text/Treaty-Making-infopic-pdf_1380133996417_eng.pdf

References:

Chief Darcy Bear. (n.d.). The Dakota/Crown Relationship: A Legacy of Alliance.
http://www.trcm.ca/wp-content/uploads/dakota_crown_relationship_a_legacy_of_alliance2.pdf

Treaty Relations Commission of Manitoba: [http://www.trcm.ca/Treaties /](http://www.trcm.ca/Treaties/)

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

ACTIVITIES

1 - Opening and Introductions

Purpose

The purpose of the opening and introductions is to provide participants with an overview of the day, including the learning outcomes and essential questions.

For all activities, please consult the 'Facilitator's Guide' in the section, 'Where Can I Find Additional Information?'

OUTCOMES

- Welcome participants
- Establish expectations for the day (review agenda, and identify learning outcomes and essential questions)

Time: 20 mins

Activity Instructions

1. Welcome participants and introduce facilitators.
2. Introduce special guests and Elders, if present.
3. Explain housekeeping items, such as break times, restroom locations, etc.
4. Review the agenda and comment on any flexibility in timing or content, if applicable. Refer to Facilitator Resource: Agenda and Learning Outcomes
5. Share the day's intended learning outcomes.
6. Provide an overview of essential questions.
 - a. Essential questions are intended to encourage dialogue, promote active engagement, and foster a culture of collective responsibility among participants.
7. Encourage participants to be a learning community. One way to do this is through a shared lexicon of hand symbols.
 - a. Show participants the hand symbols for 'repeat,' 'slow down/stop,' and 'got it!'
 - b. Remind students that they are a learning community and invite them to parrot other participants to ensure that the facilitators get the message.
8. Establish group protocols for how we want to work together. These might include listening attentively, participating actively, turning cell phones off/on silent, respecting each other, etc. If time allows, write these on a whiteboard or flip chart paper, and have participants initial the agreement.
 - a. If the participant group is quite small, you can create a "Treaty" for how the day should proceed. Participants can negotiate break times, group protocols, and even the agenda (reordering or prioritizing some aspects of the agenda).
 - b. Write the agreement in another language, and later break some agreements.

Materials

Click the 'Link' to open and view videos.

To open and print files, please go to the 'files' folder accompanying this downloaded lesson plan.

Resource Title	Type
Website: A Theory of Adult Learning - Andragogy	Link 
Andragogy refers to a theory of adult learning that details some of the ways in which adults learn differently than children. For example, adults tend to be more self-directed, internally motivated, and ready to learn. Teachers can draw on concepts of andragogy to increase the effectiveness of their adult education classes.	
Supplies: Whiteboard or Flip Chart paper, markers, dry-erase markers, talking stick or stone, blank index cards (one per participant), scrap paper, adhesive putty or tape, play-doh (1 tub per participant)	Supplies 
These are the supplies and materials needed to deliver this workshop (listed on page 3 of the Facilitator Guide).	
Facilitator's Guide: Agenda and Learning Outcomes	Supplies 

Resource Title	Type
An example of this handout is on page 6 of the Facilitator's Guide. You can use this template and edit it for your agenda and timeframes.	
Tobacco and gifts for Elder, guest speakers	Supplies 📦
For the Elder invited to open and close the workshop as well as participate and present. Also for any other guest speakers.	

TEACHING NOTES

2 - Unpacking Treaty Acknowledgements

Purpose

The purpose of this activity is to unpack a typical Treaty land acknowledgement and craft a personalized land acknowledgement. In this section, participants will gain basic background knowledge about Treaties, and insight into the Treaty-making process.

OUTCOMES

- Acknowledge traditional territory, Treaty territory and land
- Understand the spirit and intent of Treaties
- Identify benefits and beneficiaries of Treaties

ESSENTIAL QUESTIONS

- What is a Treaty land acknowledgement, and why bother?
- Why is it important to acknowledge the land that we are on?
- What is your relationship to land, on your home territory and here in Canada?
- What role does land play in your identity construction and culture?

Time: 45 mins

Activity Instructions

Introduction

1. Deliver a simple Treaty acknowledgement, focusing on the Treaty territory where the workshop is taking place:

We'd like to acknowledge that we're on Treaty #____.

2. Introduce Treaties in Canada, including the historic Treaties and the numbered Treaties.
 - b. Review Facilitator Backgrounder 2.4: Treaties
 - c. Fill in the Treaty Venn Diagram with First Nations understandings (based on the oral record) and the Crown's understandings (based on the written document) of the Treaties and Treaty-making process. Draw attention to where these understandings differ and intersect (the shared circle in the centre).

Personalizing the Treaty land acknowledgement

3. Ask participants to identify themselves on the map, locate their resources, and consider other benefits they gain from Treaties.
 - a. Where do you live and work?
 - b. Where does your water come from? Your electricity? Food?
 - c. How do you benefit from Treaties? Education, health services, other
 - I. Review Facilitator Resource: Treaty Benefits.
 - d. What is your relationship to this place/land? Really think about this.
 - e. Who lived here, historically and contemporarily? Who travelled through these lands? Harvested here? Ceremonied here?
4. Individually or as a group, develop a meaningful, personal acknowledgement to land. See Facilitator Resource: Treaty Land Acknowledgement.
 - a. Consider the Crown's broken promises.
 - b. Consider how being dispossessed from land has impacted First Nation people.

Materials

Click the 'Link' to open and view videos.

To open and print files, please go to the 'files' folder accompanying this downloaded lesson plan.

Resource Title	Type
Handout: Treaty Venn Diagram	File (Treaty Venn Diagram Handout.docx) 
Distribute this handout to workshop participants.	

Resource Title	Type
Treaty Map	Link 
<p>This is a map that allows you to view North America according to territorial boundaries, language groups, and treaties. Look for the 'toggle switches' to turn on and off the ability to view these respective maps (recognizing that the boundaries may not be exact).</p>	
Internet Resource: Treaty Land Acknowledgements	Link 
<ul style="list-style-type: none"> • Find Treaty Land Acknowledgements online - explore the internet for considerations and samples to bring before the group and discuss. One source is Canadian Association of University Teachers (CAUT); you are welcome to look for others. 	
Facilitator's Guide - maps and backgrounders for this Activity	Supplies 
<p>Refer to the Facilitator's Guide for these maps and backgrounders:</p> <ul style="list-style-type: none"> • Map of Manitoba Numbered Treaties (p.9) • Map of Pre-1975 Treaties (p. 10) • Facilitator Backgrounder "Treaties" (pp. 12-14) • Facilitator Backgrounder "Treaty Benefits" (p. 15) • Facilitator Backgrounder "Treaty Land Acknowledgement" (p. 16) 	

TEACHING NOTES

3 - Building Personal Connections

Purpose

The purpose of this exercise is to help participants recognize that they may have similar experiences and can relate to Indigenous peoples experience with Treaties and land dispossession in Canada.

OUTCOMES

- Establish a personal connection to Treaties
- Relate to First Nation experiences with Treaties and the Treaty-making process

ESSENTIAL QUESTIONS

- Land is central to Indigenous cultures and spiritualities. In what ways is land central to your own culture?
- Can you relate to Indigenous Peoples' experiences in Canada? In which ways does this change your perception of Indigenous Peoples?

Time: 40 mins

Activity Instructions

1. Explain that Treaties are like a marriage; they involve a contract and a ceremony. Ask, 'Are there other things about marriage that relate to Treaties ? E.g., agreements, promises, relationships, etc.'
2. Divide participants into small groups.
3. Ask small groups to discuss land and Treaties. Their personal experiences may help participants understand and relate to the First Nation experience.
4. Invite participants to consider:
 - a. Their relationship to land
 - b. A history of displacement/land dispossession
 - c. Personal experiences with Treaties (peace or land Treaties)
 - d. Other connecting points, such as language barriers, western and non-western perspectives and understandings of family, relationships, promises
5. Invite volunteers to share back with the large group.
6. Highlight similar experiences between participants' and First Nation people.

Additional Background Information for this Activity

- Circle protocol:

https://www.learnalberta.ca/content/aswt/talkingtogether/facilitated_talking_circle_fact_sheet.html

Materials

Click the 'Link' to open and view videos.

To open and print files, please go to the 'files' folder accompanying this downloaded lesson plan.

Resource Title	Type
Fact Sheet: Talking Circle	File (fact_sheet_talking_circle.doc) 
source: https://www.learnalberta.ca/content/aswt/talkingtogether/facilitated_talking_circle_fact_sheet.html	

TEACHING NOTES

4 - Contextualizing Treaty

Purpose

The purpose of this activity to explore the Numbered Treaties focusing on spirit and intent.

OUTCOMES

- Explore the concept of 'spirit and intent'
- Recognize that Treaties are a tripartite agreement
- Identify the Numbered Treaties in Manitoba on a map
- Value the importance of First Nations' language

ESSENTIAL QUESTIONS

- In what way are the Numbered Treaties a tripartite agreement?
- What is meant by 'spirit and intent'?
- How does First Nations' language help us to understand the Treaty relationship?

Time: 30 mins

Activity Instructions

1. Distribute copies of Facilitator Resource: Treaty No.1 to table groups. Ask: what is the document?
2. Explain that this is part of the written text of Treaty No.1.
3. Circulate the Treaty medal. Instruct participants to focus on the images. Ask: Describe what you see? Who are the figures? What does the medal tell us about the Treaty relationship?
4. Develop a list of the symbols and their meaning, for example:
 - a. The handshake between the First Nations chief and the Crown representative signifies a relationship, an agreement.
 - b. The hatchet buried in the ground between them symbolizes peace and friendship.
 - c. The sun, grass and the water symbolize that the treaty will last "as long as the sun shines, the grass grows and the rivers flow."
5. Introduce the concept of spirit and intent. Clarify that the Treaty relationship is centred on both the printed word and the spoken words and the sacred ceremony at the time of Treaty.
6. Share the translation of the word 'Treaty' in Cree and in Anishinaabeg.
7. Draw students' attention to the large wall map, Map of the Numbered Treaties. Invite them to explore. Facilitate questions and observations.
8. Invite the students to sit. Ask three students to return to the map and tape/affix (1) Treaty medal, (2) Treaty No. 1 text, and (3) Cree/Anishinaabeg terms to the perimeter of the map.
9. Summarize that Treaties were sacred "tripartite" (involving three parties) agreements between First Nations, the Crown/government and the Creator, that were sealed with pipe ceremonies.
10. Reinforce that Treaties consist of written agreements and oral promises; refer back to the Venn Diagram, as needed.

Materials

Click the 'Link' to open and view videos.

To open and print files, please go to the 'files' folder accompanying this downloaded lesson plan.

Resource Title	Type
Map of Manitoba	Link 
Treaty Relations Commission of Manitoba map	
Handout: plastic reproduction of a Treaty Medal (4-6 copies)	Link 
For information about Treaty Medals, go to this webpage from the Treaty Relations Commission of Manitoba	
Handouts and Backgrounders from the Facilitator's Guide	Supplies 
<ul style="list-style-type: none"> • 4-6 laminated copies of Treaty no. 1 (p. 20) • Facilitator Backgrounder: "Spirit and Intent" (p. 21) • Facilitator Backgrounder: "Translating and Understanding the Term 'Treaty'" (p. 22) 	

Resource Title	Type
Additional Information about Treaties	Link 
Explore these pages of the website: <ul style="list-style-type: none">• First Nations Treaty Making: http://www.trcm.ca/Treaties /first-nation-Treaty-making/• Treaties: http://www.trcm.ca/Treaties/	

TEACHING NOTES

5 - Exploring Worldviews: Land

Purpose

The purpose of this activity is to explore the different worldviews and perspective concerning land held by Indigenous peoples and the Crown (Canadian government) at the time of Treaty-making.

OUTCOMES

- Define the term worldview
- Understand the term settler colonialism
- Distinguish between Indigenous and non-Indigenous perspectives pertaining to land
- Recognize the differing perspectives regarding land at the time of Treaty-making
- Acknowledge that land is central to Indigenous culture

ESSENTIAL QUESTIONS

- What is meant by the term worldview?
- How were Indigenous and Crown (the Canadian government) views different regarding land at the time of Treaty-making in Manitoba?
- In what ways is land central to Indigenous culture?
- In what ways is land central to your own culture?

Time: 30 mins

Activity Instructions

1. Ask: What is settler colonialism? Explain that settler colonialism is a particular form of colonization where settlers are driven by the desire for land, where Indigenous land becomes property, and where settlers never leave.
2. Read aloud Facilitator Backgrounder: Reaching the Summit of Mount Everest
3. Ask: How did Norgay and Hillary experience reaching the summit of Mount Everest differently? What were their different worldviews?
4. Guide and facilitate a discussion centred on worldview with a focus on Indigenous perspectives on land.
5. Summarize the different perspectives held by Indigenous peoples and the Crown at the time of Treaty-making in Manitoba; refer back to the Venn Diagram, as needed.
6. Reinforce the role of land from an Indigenous perspective: Land is sacred. Land is sustenance. Land is culture.
7. Show TRCM/CTV Vignette: Share the Land (0:36)
8. Explore this idea ("Share the Land") in contrast to the Crown's view of Treaty as a land purchase.
9. Conclude the session with questions and discussion.

Materials

Click the 'Link' to open and view videos.

To open and print files, please go to the 'files' folder accompanying this downloaded lesson plan.

Resource Title	Type
Facilitator's Guide: Backgrounders for this Activity	Supplies 📄
<ul style="list-style-type: none"> • Facilitator Backgrounder: 'Worldview: First Nations, Treaties, and Land (p. 25) • Facilitator's Backgrounder to read aloud to the group: 'Reaching the Summit of Mount Everest' (p. 26) 	
YouTube video: Share the Land	Youtube
Video clip (0:36 seconds)	

TEACHING NOTES

6 - Blanket Exercise and Debrief

Purpose

The purpose of the Blanket Exercise is to engage learners in a participatory history lesson that fosters truth, understanding, respect and reconciliation among Indigenous and non-Indigenous peoples. This activity is a concise version of the Blanket Exercise that is focused on Treaties and land. For more information about the Blanket Exercise, visit: <https://www.kairosblanketexercise.org/about/>.

The purpose of the circle discussion afterward is to debrief the Blanket Exercise. This exercise provides space for participants to unpack and air their thoughts, and to identify key learnings from the exercise.

OUTCOMES

- Understand Indigenous peoples' relationships with land, and how settler colonialism has impacted this
- Unpack and reflect on the Blanket Exercise

ESSENTIAL QUESTIONS

- How does the Blanket Exercise help us understand Indigenous people's relationship with land?
- What impact has settler colonialism had on Indigenous peoples' relationship with land?
- What impact has land dispossession and displacement had on Indigenous peoples?
- How does the Blanket Exercise help you relate to or understand Indigenous peoples' experiences?

Time: 90 mins

Activity Instructions

1. Kairos Blanket Exercise delivered by trained facilitators; an Elder should be present to open the activity, smudge, and lead the sharing circle.
2. Invite participants to sit in a circle.
3. Facilitate a brief question and answer period.
4. Ask participants to consider and share:
 - a. How does this exercise relate to you as a newcomer or person who works with newcomers?
5. Close the circle by acknowledging Indigenous peoples' enduring relationship with land, and their gradual and ongoing dispossession from the land. Today, First Nations control less than 0.2% of land in Canada.

Materials

Click the 'Link' to open and view videos.

To open and print files, please go to the 'files' folder accompanying this downloaded lesson plan.

Resource Title	Type
More about the Blanket Exercise - Facilitator Training or Booking a Facilitator	Link 
To learn more about the Blanket Exercise, about training to facilitate the Blanket Exercise, or to request a trained facilitator, visit this website. If the latter, please submit the request form 6-8 weeks prior to your workshop.	
Blanket Exercise scripts, props and blankets	Supplies 
Talking stick or stone	Supplies 
This is for the de-brief. Read the attachment from Activity 3: Fact Sheet-Talking Circle	

TEACHING NOTES

7 - Indigenous Resurgence

Purpose

The purpose of this section is to introduce modern Treaties, present instances of land repatriation, including urban reserves and major land claims, and raise awareness about land protection movements to help build solidarity with land defenders.

OUTCOMES

- Showcase important work taking place today and in the future
- Create understanding and solidarity with land protection movements

ESSENTIAL QUESTIONS

- What purpose do urban reserves serve?
- Is urban land Indigenous land?
- How can you support Indigenous resurgence?
- What does it mean to stand in solidarity with Indigenous people?

Time: 30 mins

Activity Instructions

1. Explain that there are many (41%) First Nation and Inuit communities that are not part of any Treaty (generally, because the communities were too far north, or otherwise seen as undesirable property).
2. Share that there are negotiations underway for modern Treaties and land claim agreements for territory that was not included in the historic Treaties (the historic Treaties cover about 50% of Canada). The largest land claim to date is the Nunavut land claims agreement, which repatriated nearly one quarter of Canada's land mass to the Inuit.
 - a. Refer to Facilitator Resource: Map of Modern Treaties
3. Share that in 2013, the Supreme Court acknowledged the dishonour of the crown in Métis scrip disbursement and laid the groundwork for a modern-day Treaty with the Métis.
4. Explain that urban land is also being repatriated through urban reserves. Kapyong Barracks is an example of one such settlement agreement between Canada and Treaty 1 communities. However, Métis people have also been excluded from these negotiations, despite a claim to this traditional territory. Remember that traditional territories are often overlapping.
5. Highlight that Indigenous peoples are also reconnecting to land after a century of dispossession and reclaiming their languages and ceremonies. There is a lot of important work being done in the areas of land defense, water protection and climate action, including the Oka land dispute (1990), Idle No More to protect land and water in light of Bill C-45, which reduced environmental protections (2012-present), and, recently, the Unist'ot'en Campaign to stop the pipeline through their territory (since 2007, with the International Solidarity with Wet'suwet'en in 2019).
6. Ask: "Has anyone heard of other Indigenous-led movements focused on land defence, water protection and climate action? E.g., NODAPL (Standing Rock), and the Global Climate Strike"?
7. Ask: What land defence movements have recently taken place in Winnipeg? What stories have you heard about these movements?

Activity: Solid-ARiT-y

8. Distribute a small tub of Play-Doh to each participant. Have scrap paper and markers on hand for participants who would prefer to draw.
9. Invite participants to create a Play-Doh sculpture/art piece that illustrates what solidarity or working together looks like to them.
10. Invite participants to share their art-based reflections with the group.
11. Remark on overall similarities as well as disparate pieces. Encourage participants to share feedback too.

Other On-Line Resources

- Idle No More: <http://www.idlenomore.ca>
- Kapyong Barracks: <https://www.canada.ca/en/department-national-defence/news/2019/08/canada-and-Treaty-one-first-nations-sign-comprehensive-settlement-agreement-for-kapyong-barracks.html>
- Supreme Court Métis land ruling:

<https://www.cbc.ca/news/politics/métis-celebrate-historic-supreme-court-land-ruling-1.1377827>

- Nunavut land claims agreement:

https://www.gov.nu.ca/sites/default/files/Nunavut_Land_Claims_Agreement.pdf

Materials

Click the 'Link' to open and view videos.

To open and print files, please go to the 'files' folder accompanying this downloaded lesson plan.

Resource Title	Type
Supplies: Play-Doh (one tub per participant), scrap paper and markers	Supplies 📄
Needed for this activity.	
Facilitator Guide Resources	Supplies 📄
<ul style="list-style-type: none"> • Map of Modern Treaties, p. 32 • Treaties Infographic , p. 33 (see 'text description' at: https://www.rcaanc-cirnac.gc.ca/eng/1380223988016/1544125243779) 	

TEACHING NOTES

8 - Personal Action: What Now?

Purpose

The purpose of this activity is for students to reflect the day's teachings, share their learnings, and make a personal pledge of action based on this new knowledge.

OUTCOMES

- Provide a framework for critical reflection and informed action
- Offer opportunities to share new perspectives and understandings

Promote self-confidence and a philosophy of growth and improvement

Time: 30 mins

Activity Instructions

1. Refer to the Thomas King quote from *The Truth about Stories*. Remind participants that stories – what we've heard and learned today – carry responsibilities.
2. Instruct students to divide a sheet of paper into three columns with the following headings: WHAT? SO WHAT? NOW WHAT?
3. Explain that each heading is an entry for critical reflection on today's learnings.
4. Expand on the first two:

What? What did you learn? What did you expect? What was unexpected? What was your reaction?

So what? Why does it matter? What are the consequences and meanings of your experiences? How do your experiences link to your academic, professional and/or personal development and or experiences?

1. Give students several minutes to complete the first two questions. Invite students to share with the whole group.
2. Expand on the final question:

Now What? What are you going to do as a result of your experiences? What will you do differently? How will you apply what you have learned?

1. Give students several minutes to complete. Invite students to share with the whole group.
2. Distribute the small blank notecards, one per students. Ask them to write themselves an action that they can undertake based on what they have learned. For example: "Tonight at the dinner table I will tell my family that we live in Treaty No. 1 territory."

Additional Background Information for this Activity

- Learning Through Reflection -

<http://www.ventureteambuilding.co.uk/learning-through-reflection/>

Materials

Click the 'Link' to open and view videos.

To open and print files, please go to the 'files' folder accompanying this downloaded lesson plan.

Resource Title	Type
Facilitator Guide Resource: Thomas King quote	Supplies 📄
See page 36 in the Facilitator's Guide for a copy of the quote you can print and laminate.	
Supplies: scrap paper, small blank note cards/index cards	Supplies 📄

TEACHING NOTES

9 - Closing and Evaluation

Purpose

The purpose of the closing activity is to debrief on the workshop and close the day in a good way. The evaluation exercise is intended to provide participants with the opportunity to share feedback.

OUTCOMES

- Identify key learnings for participants and close the day in a good way

Time: 35 mins

Activity Instructions

1. Lead participants in a closing circle.
2. Share the circle protocols and teachings. Model expectations for the circle
 1. Be brief and to the point; say “thank you” and pass the talking stick or stone to the next person (always to the left).
3. Introduce the reflection question or topic for discussion. Below are some examples:

One thing I learned from the workshop...

One thing I'll share with family and friends...

One way I'll use (new skill/new knowledge) that I learned during the workshop...

How I would update my personal land acknowledgement...

1. Once everyone has shared, thank participants for sharing as a way of closing the circle.
2. Encourage participants to complete an evaluation before leaving.

Additional Background Information for this Activity

- Circle protocol:

https://www.learnalberta.ca/content/aswt/talkingtogether/facilitated_talking_circle_fact_sheet.html

Materials

Click the 'Link' to open and view videos.

To open and print files, please go to the 'files' folder accompanying this downloaded lesson plan.

Resource Title	Type
Talking Stick or Stone for Closing Circle	Supplies 📄
Facilitator's Guide Handout: Workshop Evaluation Form See page 38 of the Facilitator Guide	Supplies 📄

TEACHING NOTES

ASSESSMENT

This section contains information for assessing progress in students' learning. While Indigenous approaches to assessment may be highlighted, conventional assessment methods may also be discussed.

Prior to the final evaluation (questionnaire), participants take part in a closing circle, where they can discuss:

- *One thing I learned from the workshop...*
- *One thing I'll share with family and friends...*
- *One way I'll use (new skill/new knowledge) that I learned during the workshop...*
- *How I would update my personal land acknowledgement...*

The workshop evaluation handout is part of the final activity (see Activity 9 and the Facilitator's Guide, p. 38).

ADDITIONAL RESOURCES

Click the 'Link' to open and view videos.

To open and print files, please go to the 'files' folder accompanying this downloaded lesson plan.

Resource Title	Type
Facilitator's Guide: Land and Treaties	File (IPW Facilitator Guide Land-Treaties Toolkit.pdf) 📄
<p>This guide is intended to assist facilitators in introducing newcomers to Canada to the foundational history of Indigenous nations and their historical and contemporary contributions to the development of Canada. This exploration is centred around First Nations' and Métis Nation perspectives on land and Treaties. The activities are meant to fortify Immigration Partnership Winnipeg's mandate, which include commitments to:</p> <ul style="list-style-type: none"> • active participation and undertaking of tasks in a participatory manner • and supporting the settlement and integration of immigrants. 	
Report: Fostering Safe Spaces for Dialogue and Relationship-Building Between Newcomers and Indigenous Peoples	File (Fostering Safe Spaces for Dialogue and Relationshipbuilding-Newcomers and Indigenous Peoples.pdf) 📄
<p>Facilitators can read this background report, which shares wise practices for the relationship-building process and recommendations for the development of an orientation toolkit</p>	
Website: Treaty Relations Commission of Manitoba	Link 🔗
<p>This website has a lot of information about numerous treaties as well as educational resources for teachers, found in the website's Learning Centre for Treaty Education and Awareness.</p>	
Video: Interview with Nicki Ferland	Link 🔗
<p>Nicki Ferland, curriculum developer, describes the process behind the creation of the Land and Treaties Toolkit.</p>	
Video: Interview with Connie Wyatt-Anderson	Link 🔗
<p>Connie Wyatt-Anderson, curriculum developer, describes the process behind the creation of the Land and Treaties Toolkit.</p>	

HOLISM AND ALL OUR RELATIONS

This lesson plan has been developed with an Indigenous lens that is holistic in nature, a way of being and knowing that acknowledges our relationships with 'all our relations', including plants and animals, other human beings, the water, land, wind, sun, moon, stars, and more - everything seen and unseen. With 'all our relations' in mind, this lesson plan has been developed with a focus on:

Relationship with the land

<p>Relationship with land is addressed in the following sections of the lesson plan:</p> <ul style="list-style-type: none"> • Building personal connections • Exploring worldviews: Land • Blanket Exercise • Indigenous resurgence
Participatory and experiential learning activities
Intergenerational learning with Elders/Knowledge Holders
<p>Were Elders or Knowledge Holders involved in the development of this Lesson Plan? Yes Can Elders or Knowledge Holders be invited to help teach part of this lesson plan? Yes</p>
Intergenerational learning with Elders/Knowledge Holders
Different learning styles; attention given to mind, body, and spirit
Healthy relationship with self and identity
<p>One of the essential questions asked in Activity 2: Unpacking Treaty Acknowledgments is: What role does land play in your identity construction and culture?</p>
Personal reflection time (connecting with thoughts and feelings)
<p>During Activity 9: Personal Action: What Now?, participants reflect on the day's teachings, share their learnings, and make a personal pledge of action based on this new knowledge.</p>

OTHER DETAILS

This Lesson Plan was designed for a mainly post-secondary newcomer audiences.

Meets curriculum expectations or outcomes for:

Manitoba

This Lesson Plan was designed for a mainly post-secondary newcomer audiences.

CONTRIBUTORS

Name	Role/Job Title	Place
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QUESTIONS/MORE DETAILS

For Questions contact: Nicki Ferland (Nicki.Ferland@umanitoba.ca) for more information.