



Immigration
Partnership
Winnipeg

Facilitator's Guide: Land *and* Treaties

Indigenous Orientation Toolkit



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Introduction

This guide is intended to assist facilitators in introducing Newcomers 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:

- active participation and undertaking of tasks in a participatory manner
- and supporting the settlement and integration of immigrants.

When combined with leadership, teaching, and self-exploration, the following activities are intended to support personal growth and solidarity, and help Newcomers contribute to community reconciliation efforts.

"Sitting in corners wringing hands and wondering what to do is not going to advance anything, including yourself. Read the calls to action, and as you go through them one at a time ask yourself: do I belong in this call?"

- Dr. Marie Wilson,
Truth and Reconciliation Commissioner

This one-day workshop encompasses a number of practical activities. Each activity includes an introduction, a list of outcomes, step-by-step process for delivery, and suggested essential questions meant to

encourage collegial dialogue, promote active engagement, and foster a culture of collective responsibility.

The tasks offer information on historical Treaties in Canada, Indigenous people's 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.

The activities encourage critical consideration of differing viewpoints, with an emphasis on Indigenous perspectives; they also provide openings to apply new learnings to

"You cannot un-know what you now know."

- Loretta Ross,
Manitoba Treaty Commissioner

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.

Facilitators may build in time for collegial conversations; however, when time is limited, they are expected to guide the group so that all topics and activities are delivered.

Times are approximate — the facilitator will need to be flexible and intuitively know when groups need more or less time. The decision to add more time should be based on the richness or benefits of continuing the discussion.

Organization and Layout

This facilitator's guide is organized around ten activities, including opening and closing sessions. Times are estimated and can be shortened or lengthened depending on the audience. It is assumed the workshop would be held during a typical 9:00 am – 4:30 pm day, minus lunch and breaks, totalling six hours.

The role of the facilitator is to guide and deliver all pieces. Supplementary materials for teaching and learning follow each activity. Employ these materials based on your audience's background knowledge and familiarity with Indigenous peoples, Treaties, and land.

	Activity	Time	Objective
1	Opening and Introductions	20 minutes	Establish expectations for the day
2	Unpacking Treaty Acknowledgments	45 minutes	Identify benefits and beneficiaries of Treaties
3	Building Personal Connections	40 minutes	Relate to First Nation experience with Treaties and Treaty-making
BREAK			
4	Contextualising Treaty	30 minutes	Deepen understanding of Treaties
5	Exploring Worldviews: Land	30 minutes	Deepen awareness of Indigenous people's enduring relationship with land
LUNCH			
6	Blanket Exercise	60 minutes	Understand how colonization has impacted Indigenous people's relationships with land
7	Blanket Exercise Debrief	30 minutes	Reflect on the Blanket Exercise
BREAK			
8	Indigenous Resurgence	40 minutes	Create understanding and solidarity with land protection movements
9	Personal Action: What Now?	30 minutes	Provide a framework for critical reflection and informed action
10	Closing and Evaluations	35 minutes	Identify key learnings for participants and close the day in a good way

Mino-bimaadiziwin (Anishinaabe) or *Mino-pimatisiwin* (Cree) – 'living the good life'

Planning and Materials: Facilitator Checklist

TASK ✓	
Print participant handouts.	
Arrange classroom for student discussion.	
Set up screen and computer with projector. Check audio.	
Prepare/assemble activity supplies (Treaty medal, maps, blank notecards)	
Prepare table supplies (sticky notes, highlighters)	
Obtain flip chart, easel, set of markers for each group.	
Prepare traditional territory and Treaty land acknowledgment statement.	
Assemble gifts/tobacco for guests/Elders.	
Do necessary pre-reading for facilitation.	

Supplies and materials

Protocol	Handouts
Tobacco and gifts for Elder and/or guest speaker	Evaluation Forms (one per participant)
Printed materials	Activity supplies
1 laminated copy of Agenda and Learning Outcomes	4-6 copies of Treaty Medal (plastic reproduction)
1 copy of Map of Manitoba Numbered Treaties	1 Talking Stick or stone
1 copy of Pre-1975 Treaties	Flip charts and markers
1 laminated copy of Treaty Venn Diagram	Dry erase markers (for laminated posters)
1 copy of Map of Modern Treaties	Adhesive putty
1 copy of Treaty infographic	Blank index cards (one per participant)
1 laminated copy of Thomas King quote	Play-Doh (1 tub per participant)
4-6 laminated copies of Treaty No.1	Scrap paper
Facilitator's Guide	*Blanket Exercise scripts, props and blankets

Workshop Activities

The following pages offer ten activities which explore land and Treaties from an Indigenous perspective. As a facilitator, think of yourself as the ‘chef’ and the activities as ‘recipe cards’. Use your professional experience and your participant’s prior knowledge and personal life experiences to make the activities meaningful. Encourage safe spaces for learning, discussion, and introspection. For certain groups that have particularly high or particularly low prior learning and knowledge, you may think of the workshop agenda as a menu from which to select the best dishes for your particular group of diners.

Our Vision

Winnipeg is a welcoming and inclusive multi-cultural city where everyone finds the support and opportunities to realize their best potential.

Immigration Partnership Winnipeg

At the end of the workshop activities you will find a list of ‘Tips for Facilitation.’ Make a concentrated effort to lead participants in conversations that allow for collaboration with their peers and to process new information, explore an issue, or complete an activity. Remind yourself of the basics of teaching and learning alongside adults by reading ‘Andragogy – Teaching Adults’.

Notes

Activity 1: Opening and Introductions

INTRODUCTION <p>The purpose of the opening and introductions is to provide participants with an overview of the day, including the learning outcomes and essential questions.</p>	
PREPARATION/MATERIALS <ul style="list-style-type: none"> Laminated agenda, posted for all to see 	TIME <p>20 minutes</p>
FACILITATOR RESOURCES/LINKS <ul style="list-style-type: none"> Facilitator Resources: 1.1 Agenda and Learning Outcomes 	
OUTCOMES <ul style="list-style-type: none"> Welcome participants Establish expectations for the day (review agenda, and identify learning outcomes and essential questions) 	
PROCESS <ol style="list-style-type: none"> Welcome participants and introduce facilitators. Introduce special guests and Elders, if present. Explain housekeeping items, such as break times, restroom locations, etc. Review the agenda and comment on any flexibility in timing or content, if applicable. Refer to Facilitator Resource: Agenda and Learning Outcomes Share the day's intended learning outcomes. Provide an overview of essential questions. <ol style="list-style-type: none"> Essential questions are intended to encourage dialogue, promote active engagement, and foster a culture of collective responsibility among participants. Encourage participants to be a learning community. One way to do this is through a shared lexicon of hand symbols. <ol style="list-style-type: none"> Show participants the hand symbols for 'repeat,' 'slow down/stop,' and 'got it!' Remind students that they are a learning community and invite them to parrot other participants to ensure that the facilitators get the message. 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 foolscap, and have participants initial the agreement. <ol style="list-style-type: none"> 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). Write the agreement in another language, and later break some agreements. 	

Facilitator Resource 1.1

Agenda and Learning Outcomes

When	What	Why
9:00-9:20	Opening and Introductions	Establish expectations for the day
9:20-10:05	Unpacking Treaty Acknowledgment	Identify benefits and beneficiaries of Treaties
10:05-10:45	Building Personal Connections	Relate to First Nation experience with Treaties and Treaty-making
<i>10:45-11:00</i>	<i>Break</i>	
11:00-11:30	Contextualizing Treaty	Deepen understanding of Treaties by exploring spirit and intent
11:30-12:00	Exploring Worldviews: Land	Deepen awareness of Indigenous people's enduring relationship with land
12:00-1:00	<i>Lunch</i>	
1:00-2:00	Blanket Exercise	Understand how colonization has impacted Indigenous people's relationships with land
2:00-2:30	Blanket Exercise Debrief	Reflect on the Blanket Exercise
<i>2:30-2:45</i>	<i>Break</i>	
2:45-3:15	Indigenous Resurgence	Create understanding and solidarity with land protection movements
3:15-3:55	Personal Action: What Now?	Provide a framework for critical reflection and informed action
3:55-4:30	Closing and Evaluations	Identify key learnings for participants and close the day in a good way

Activity 2: Unpacking Treaty Acknowledgments

INTRODUCTION <p>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.</p>	
PREPARATION/MATERIALS <ul style="list-style-type: none"> • Facilitator Resources 2.1 Map of Manitoba Numbered Treaties (laminated) • Facilitator Resources 2.2: Pre-1975 Treaties (laminated) • Facilitator Resource 2.3: Treaty Venn Diagram (laminated) • Facilitator Backgrounder 2.4: Treaties • Dry erase markers 	TIME <p>45 minutes</p>
FACILITATOR RESOURCES/LINKS <ul style="list-style-type: none"> • Online map of traditional territories: https://native-land.ca/ • Treaty Land Acknowledgement (considerations and samples) • Maps of Manitoba Numbered Treaties, Historic Treaties, and Pre-1975 Treaties • Treaty Relations Commission of Manitoba: http://www.trcm.ca/Treaties/ • Facilitator Resource 2.5: Treaty Benefits • Facilitator Resource 2.6: Treaty Land Acknowledgement 	
OUTCOMES <ul style="list-style-type: none"> • Acknowledge traditional territory, Treaty territory and land • Understand the spirit and intent of Treaties • Identify benefits and beneficiaries of Treaties 	
PROCESS <ol style="list-style-type: none"> 1. Deliver a simple Treaty acknowledgement, focusing on the Treaty territory where the workshop is taking place: <i>We'd like to acknowledge that we're on Treaty #_____.</i> 2. Introduce Treaties in Canada, including the historic Treaties and the numbered Treaties. <ol style="list-style-type: none"> a. Review Facilitator Backgrounder 2.4: Treaties b. 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). 	

Activity: 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.

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?

Facilitator Resource 2.1: Manitoba Numbered Treaties

WE ARE ALL TREATY PEOPLE



The Numbered Treaties

Between 1871 and 1921, the British Crown and First Nations (Anishinaabe, Anishinewak, Ininewak, and Denesuline) entered into eleven separate Treaties that enabled the Government to actively pursue agriculture, settlement, transportation links and resource development in the Canadian West and North. These Treaties are commonly referred to as the Numbered Treaties and cover northern Ontario, Manitoba, Saskatchewan, Alberta, north-eastern British Columbia and the Northwest Territories.

The First Nations negotiated and entered into the Numbered Treaties in order to formalize a long standing relationship with the Crown. This relationship developed through many years of interaction and trade with newcomers. The First Nations entered into Treaties to protect their livelihoods, cultures, languages and land bases. First Nations did not view the Treaties as a surrender of their land but as an agreement to share the land with newcomers.

From the Crown's perspective, under the Numbered Treaties, the First Nations ceded tracts of land to the Crown in exchange for specific rights. These Treaty rights include: reserve lands for the sole use and benefit of First Nations; education, health, agricultural assistance, livestock, annuities, ammunition, clothing, taxation exemptions and continued rights to hunting, fishing, trapping and harvesting.

TREATY NO. 1

Treaty No. 1 was entered into on August 3, 1871 at Lower Fort Garry. Communities enjoying the benefits and responsibilities of Treaty No. 1 land include Winnipeg, Portage La Prairie, Selkirk, Steinbach, Emerson and Winkler. The First Nation Treaty No. 1 communities are: Brokenhead, Long Plain, Pegu, Roseau River, Sagkeeng, Sandy Bay and Swan Lake.

TREATY NO. 2

Treaty No. 2 was entered into at Manitoba House on August 21, 1871. A few of the communities that enjoy the benefits and responsibilities of Treaty No. 2 land include: Ashern, Brandon, Dauphin, Minnedosa and Roblin. The First Nation communities of Treaty No. 2 are: Dauphin River, Ebb & Flow, Keseekeowenin, Lake St. Martin, Lake Manitoba, Little Saskatchewan, O-Chi-Chuk-Ko-Sipi, Pinaymoosang and Skowman.

TREATY NO. 3

Treaty No. 3 was entered into at the Northwest Angle of Lake of the Woods, Ontario on October 3, 1873. The Manitoba First Nation community of Treaty No. 3 is Buffalo Point. Manitoba communities that enjoy the benefits and responsibilities of Treaty No. 3 land include: Falcon Lake, Middleton and Point du Bois.

TREATY NO. 4

Treaty No. 4 was entered into at Fort Qu'Appelle, Saskatchewan on September 15 and 21, 1874. The majority of the Treaty No. 4 territory is in Saskatchewan. However, an area of western Manitoba is included in Treaty No. 4 territory. Manitoba communities that enjoy the benefits and responsibilities of Treaty No. 4 land include: Birch River, Mankin and Swan River. Manitoba First Nation Treaty No. 4 communities are: Gambler, Pine Creek, Rolling River, Sapotaweyak, Tootinawazibeeing, Waywayseecappo and Wuskwisi.

TREATY NO. 5

Treaty No. 5 was entered into on September 20, 1875 at Berens River and September 24, 1875 at Norway House. The First Nation Treaty No. 5 communities are: Berens River, Black River, Bloodvein, Chemungwin, Cross Lake, Fisher River, Hollow Water, Kinonjeshiegon, Little Grand Rapids, Misipawistik, Moxakishien, Norway House, Opaskwayak, Pauingassi and Poplar River. Some of the Manitoba communities that enjoy the benefits and responsibilities of Treaty No. 5 are: Bisset, Comberby Portage, Flin Flon, The Pas, and Thompson.

Adhesions to Treaty No. 5

Adhesions to Treaty No. 5 were entered into at various dates and locations starting in June 1908 at Split Lake and ending in September 2006 at O-Pipon-Na-Piwin. The First Nations who entered into Adhesions to Treaty No. 5 are: Bunibonibee, Fox Lake, Garden Hill, God's Lake, Granville Lake, Manto Sipi, Nisichawayashik, O-Pip-On-Na-Piwin, Red Sucker Lake, Sayit Dene, Shamatatawa, St. Theresa Point, Tataskewiyak, Weisagameck, War Lake and York Factory. Manitoba communities that enjoy the benefits and responsibilities of the Adhesions to Treaty No. 5 include: Churchill, Gillam, Leaf Rapids, and Lynn Lake.

TREATY NO. 6

Treaty No. 6 was negotiated and entered into on August 23 & 28, 1876 at Fort Carlton and September 19, 1876 at Fort Pitt, Saskatchewan, although the entire Treaty No. 6 territory lies within Saskatchewan. The First Nation communities of Treaty No. 6 are: Mathias Colomb and Marcel Colomb who participated in the making of Treaty No. 6 are within Manitoba.

TREATY NO. 10

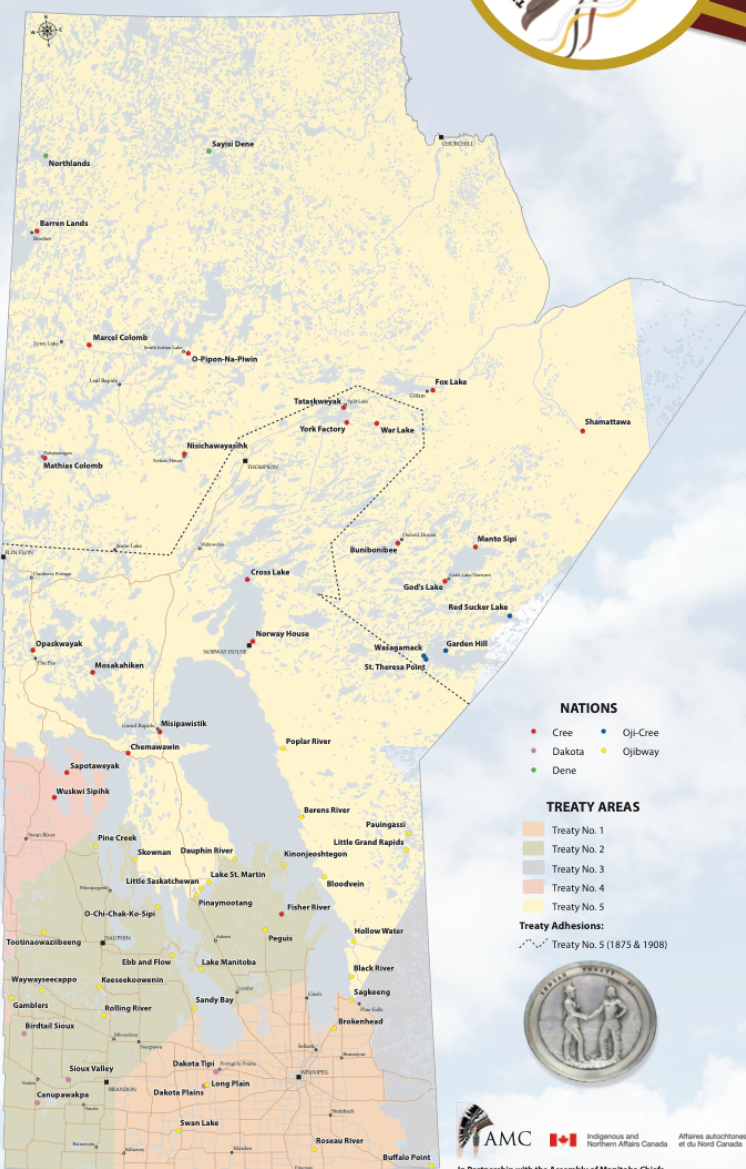
Treaty No. 10 was entered into on multiple dates and locations in 1906. The majority of the Treaty No. 10 territory is within Saskatchewan but the Treaty No. 10 First Nation communities within Manitoba are: Barren Lands and Northlands.

THE DAKOTA NATION

The Dakota people in Manitoba are not a party to the Numbered Treaties. However, they are recognized as having use and occupation of territories within Manitoba having secured alliances and arrangements with the Crown and other First Nations in Manitoba. Dakota communities in Manitoba are: Birdtail Sioux, Chippewas, Dakota Tipi, Dakota Plains and Sioux Valley.

MAP DISCLAIMER: This map is provided as a public service by the TRCM. It is presented for illustrative purposes and does not imply the expression of any opinion on the part of the TRCM or their partners concerning the legal status of any First Nation or territory. The information contained in this map is derived from a number of sources which may, in part, not be current. Any inaccuracies found here are outside the control of the TRCM and any conclusions drawn from this map are the sole responsibility of the user. Due to the scale of the map the Treaty boundaries are approximate and do not reflect the actual Treaty boundaries as stated within the text of the Treaties. The boundaries are for general information purposes only.

For more information about the Treaty Relations Commission of Manitoba please visit our website at www.trcm.ca or call the TRCM office at 1-204-777-1871.



Note: Due to the scale of the map, Treaty boundaries are not exact and are for general information purposes only.

Map created by: Treaty Relations Commission of Manitoba
Data: Treaty Relations Commission of Manitoba, Statistics Canada, and other sources.

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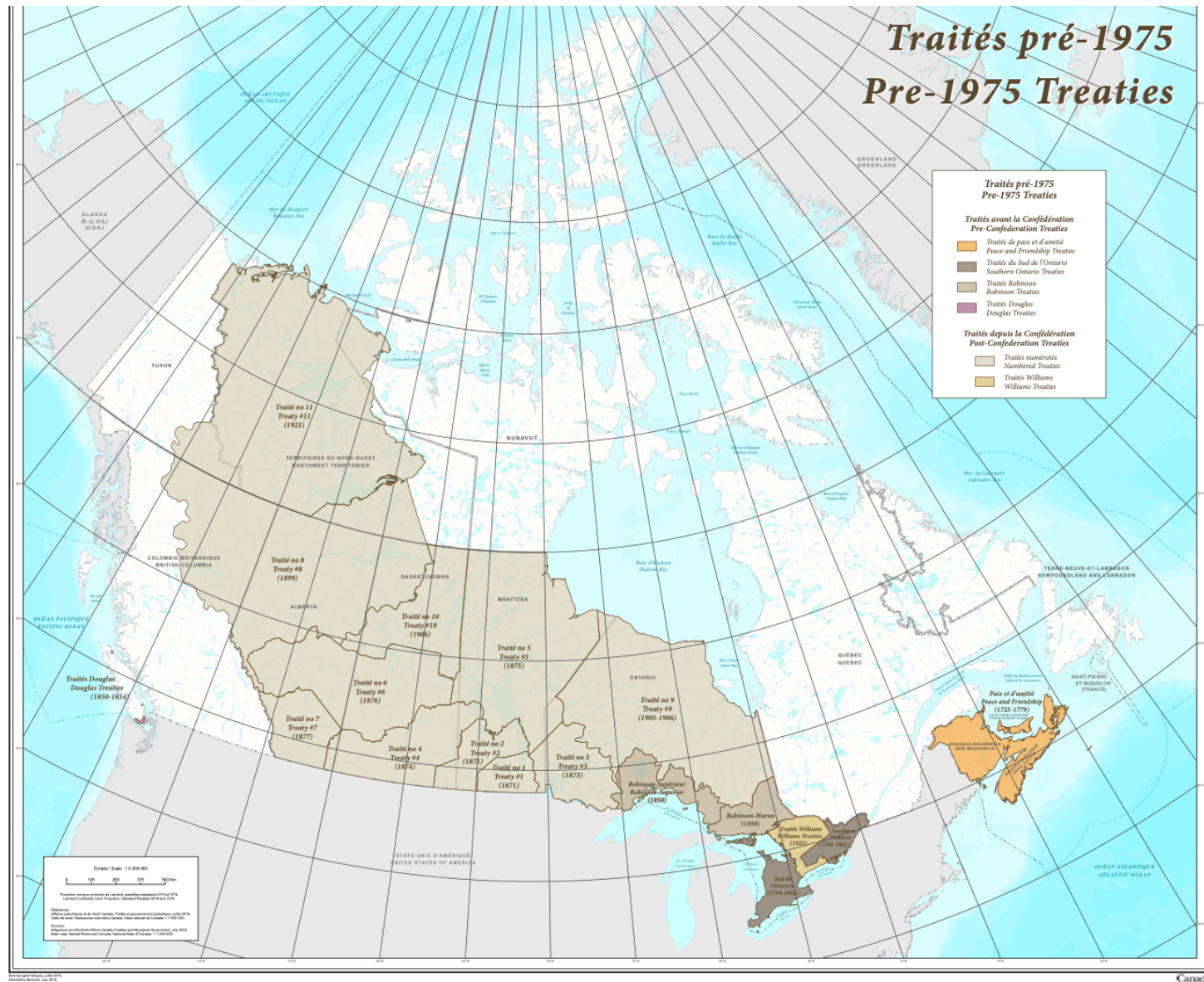
In Partnership with the Assembly of Manitoba Chiefs and Aboriginal Affairs and Northern Development Canada

Treaty Relations Commission of Manitoba

www.trcm.ca

1 http://www.trcm.ca/wp-content/uploads/29627-Treaty_poster_map_2017-web.pdf

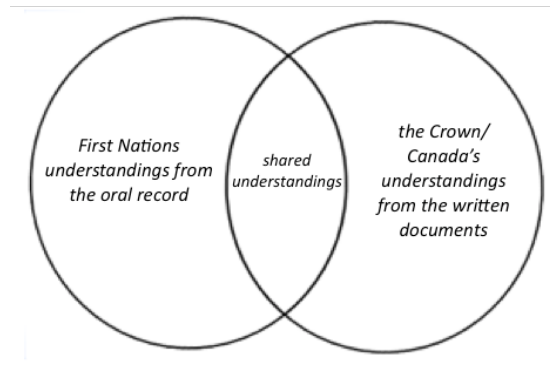
Facilitator Resource 2.2: Pre-1975 Treaties



2 https://www.rcaanc-cirnac.gc.ca/DAM/DAM-CIRNAC-CAANC/DAM-TAG/STAGING/texte-text/htoc_1100100032308_eng.pdf

Facilitator Resource 2.3

Treaty Venn Diagram



Different & Shared Understandings

Key points to be included in the chart are listed in the table below:

FIRST NATION	SHARED	CROWN/CANADA
<p>The purposes of the Treaties were:</p> <ul style="list-style-type: none"> To establish alliances and mutual benefits To protect the lands and the resources available on those lands To provide protection and education for their children 	<p>A Treaty:</p> <ul style="list-style-type: none"> Is an agreement between parties Makes commitments that still apply today – they stand in perpetuity Recognition that First Nations people were Nations, that they had historically occupied and used their lands, and they have inherent rights because of that First Nations and Canada need to come to a common understanding of the meaning of the Treaties 	<p>The purpose of the Treaties was:</p> <ul style="list-style-type: none"> To enable the Crown/Canada to gain title to lands To support the expansion of settlement activities To get First Nations people off the land in exchange for reserve lands

Facilitator Backgrounder 2.4

Treaties

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. *Wiiazo 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 Facilitator Resource: Historic Treaties infographic for the numbers:
https://www.rcaanc-cirnac.gc.ca/DAM/DAM-CIRNAC-RCAANC/DAM-TAG/STAGING/texte-text/TreatyMaking-infopic-pdf_1380133996417_eng.pdf

Sources:

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/>

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

Facilitator Resource 2.5

Treaty Benefits

*Please note that these lists are not exhaustive

Benefits for Newcomers (settlers)

As a Treaty settlement, the Crown believed they were to receive: 1) peaceful access to lands for settlement, farming, railways and development; 2) peaceful settlement in the West; 3) minimal costs for westward expansion and prevention of costly wars with First Nations peoples; and 4) protection for Western lands by stopping American expansion, as well as other benefits.

Benefits for First Nations peoples

As a Treaty settlement, First Nations peoples believed they were receiving: 1) physical survival of their nations; 2) peaceful relations with the newcomers through ongoing equitable relations; 3) respect for cultural and spiritual survival as distinct nations by the preservation of their distinctive traditions and institutions; and 4) a transition to a new lifestyle by learning different technologies within education, economics and health, as well as other benefits.

Office of the Treaty Commissioner, "Treaty Essential Learnings: We Are All Treaty People," Canada: 2008, p. 13.

Facilitator Resource 2.6

Treaty Land Acknowledgement

Personalize the statement:

- **Which Treaty territory are you currently on?**
 - Which territory are you from? Do you have some connection to this or another territory?
- **Do your resources come from other territories?**
 - Does your water source originate in another territory? Where is the energy you use generated? Where does your food come from?

How can you otherwise personalize the statement?

- **Consider:**
 - What is your relationship to land? Really think about this. Some Indigenous nations understand that land has spirit and is embodied.
 - Which Indigenous groups live(d) in the area, historically and contemporarily? Who travelled through these lands? Harvested here? Ceremonied here?
 - Do not simply include all Indigenous language groups from the region. Do your research! Contact your provincial Treaty commissioner's office (in Manitoba, the Treaty Relations Commission of Manitoba) to find out whose territory you are on.
- **Don't forget:**
 - The Crown's broken promises.
 - How being dispossessed from land has impacted First Nation people.

Sample statement:

I am grateful to 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. Indigenous people have an enduring connection to this place. 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. I would also like to acknowledge that my drinking water originates in Treaty 3, and my electricity is generated in Treaty 5 Territory.

Avoid shortcomings to land acknowledgements. See Hayden King's thoughts:

<https://www.cbc.ca/radio/unreserved/redrawing-the-lines-1.4973363/i-regret-it-hayden-king-on-wriPng-ryerson-university-s-territorial-acknowledgement-1.4973371>

Activity 3: Building Personal Connections

INTRODUCTION

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.

PREPARATION/MATERIALS

- Talking stick or stone

TIME

40 minutes

FACILITATOR RESOURCES/LINKS

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

OUTCOMES

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

PROCESS

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.

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 people?

Activity 4: Contextualizing Treaty

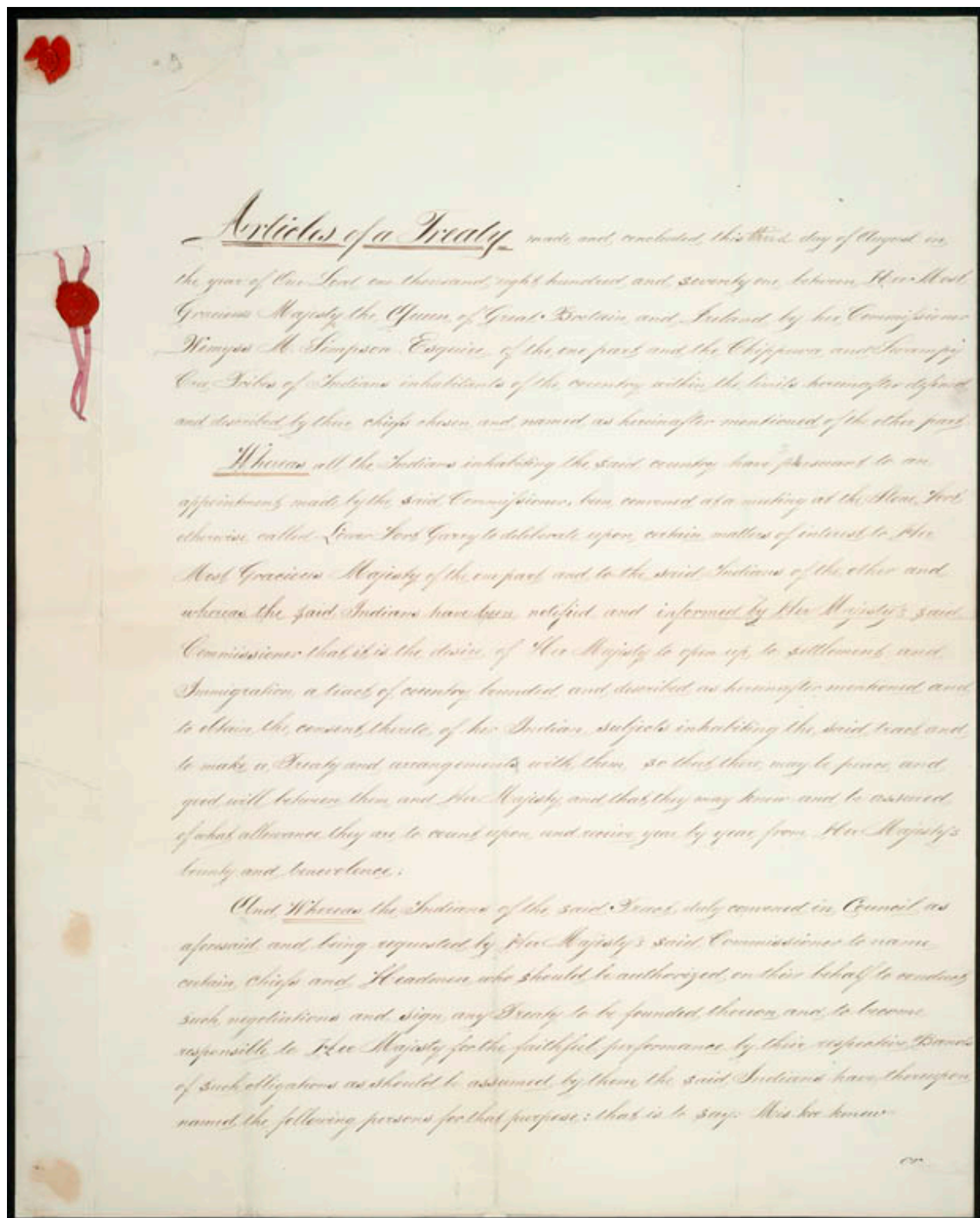
INTRODUCTION The purpose of this activity to explore the Numbered Treaties focusing on spirit and intent.	
PREPARATION/MATERIALS <ul style="list-style-type: none"> Facilitator Resource 4.1: Treaty No.1 (several copies to circulate, laminated) Facilitator Backgrounder 4.2: Spirit and Intent (pre-read) Facilitator Backgrounder 4.3: Translating and Understanding the Term 'Treaty' (1 copy, laminated) Facilitator Resources 2.2: Pre-1975 Treaties (laminated) Treaty medal (plastic reproduction) Adhesive putty (to affix map/documents to wall) 	TIME 30 minutes
FACILITATOR RESOURCES/LINKS <ul style="list-style-type: none"> First Nations Treaty Making: http://www.trcm.ca/Treaties/first-nation-Treaty-making/ Treaty Relations Commission of Manitoba: http://www.trcm.ca/Treaties/ 	
OUTCOMES <ul style="list-style-type: none"> 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 	
PROCESS <ol style="list-style-type: none"> Distribute copies of Facilitator Resource: Treaty No.1 to table groups. Ask: what is the document? Explain that this is part of the written text of Treaty No.1. Circulate the Treaty medal. Instruct participants to focus on the images. Ask: Describe what you see? Who are the figures? What doe medal tell us about the Treaty relationship? Develop a list of the symbols and their meaning, for example: <ul style="list-style-type: none"> The handshake between the First Nations chief and the Crown representative signifies a relationship, an agreement. The hatchet buried in the ground between them symbolizes peace and friendship. 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." 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.

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?

Facilitator Resource 4.1: Treaty No. 1



Source: <http://data2.collectionscanada.gc.ca/e/e167/e004156536.jpg>

Facilitator Backgrounder 4.2

Spirit and Intent

The Spirit and Intent of Treaties. The spirit and intent of Treaties is critical to understanding the relationship between the two nations. Spirit and intent takes into consideration the differences in the language and culture of the two parties: the Crown and the First Nations. The Treaties are more than written documents; they maintain a permanent living relationship for all generations. To fully understand the context of Treaties one must understand what the spirit was and what the intentions were at the time of Treaty-making. The spirit and intent refers to the combination of the spoken words and actions of the Treaty partners which was not inclusively recorded in written form, as well as the spoken words captured on paper in the written form. These actions included welcoming speeches, gift exchanges, feasting, the smoking of the pipe and use of the calumet which bound all parties to honest words and honourable acts (Miller, 2009). The Treaties, oral and written, reflected both the First Nations peoples and Canada (Crown) concerns and objectives (Miller, 2009). Both the Crown and the First Nations peoples intended to each benefit from Treaties and to be respectful of each other's way of life. The Crown and First Nations peoples sealed the agreements before the Creator, which formed the binding relationship.

Source: Treaty Relations Commission of Manitoba, "Treaty Essential Learnings", 2011, p. 30.

Facilitator Backgrounder 4.3

Translating and Understanding the Term ‘Treaty’

Cree –
Treaty:

kichi-asotamatowin

‘sacred promises to one another ... sacred undertakings.’

Anishinaabeg–
Treaty:

agowidiwinan

‘putting things together, bringing things together.’

Activity 5: Exploring Worldviews: Land

INTRODUCTION

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.

PREPARATION/MATERIALS

- Access to Internet, projector, and audio
- Facilitator Resource 2.3: Treaty Venn Diagram (laminated)

TIME

30 minutes

FACILITATOR RESOURCES/LINKS

- Facilitator Backgrounder 5.1: Worldview: First Nations, Treaties, and Land (pre-read)
- Facilitator Backgrounder 5.2: Reaching the Summit of Mount Everest (pre-read)
- TRCM/CTV Vignette: Share the Land (0:36):
https://www.youtube.com/watch?time_continue=22&v=Yg6KDZTDxfo

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

PROCESS

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.

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?

Facilitator Backgrounder 5.1

Worldview: First Nations, Treaties, and Land

A worldview is a philosophy or way of life. A worldview can pertain to an individual, group, or society. Overall, a worldview is a set of beliefs and values that are honoured and withheld by a number of people. A worldview includes how the person or group interacts with the world around them, including **land**, animals, and people.

Source: <https://teachingtreaties.wordpress.com/understanding-first-nations-and-british-western-historical-world-views/>

A worldview is the lens or filters through which we see, make meaning of, and interact with the world.

Because of their connection to the land and the continent of North America, First Nations peoples have become recognized by each other and many other peoples as stewards of North America (sometimes referred to as Turtle Island). First Nations peoples maintain a worldview that they belong to the land that the Creator gave to them since time immemorial. By placing First Nations on the land known as North America (Turtle Island), they were given their teachings of how to live with Creation around them. This included the responsibility of being stewards of these lands. Contrary to the western worldview that nations of people can own land by laying claim to it or individuals can own land by purchasing it, the First Nations peoples' traditional worldview maintains that no one person can "own" the land.

Source: Treaty Relations Commission of Manitoba, "Treaty Essential Learnings", 2011, p. 49 – 50.

Facilitator Backgrounder 5.2

Reaching the Summit of Mount Everest

The highest mountain in the world is Mount Everest. Located in Nepal, it rises 8,848 metres. It was first ascended in May 1953 by Edmund Hillary and Tenzing Norgay. Hillary was a New Zealander, who was later knighted by Queen Elizabeth II. Norgay was a Nepali-Indian Sherpa mountaineer.

The Sherpa are Indigenous people whose ancestral territory surrounds Mount Everest. Until the 20th century and despite their apparent propensity for mountain climbing, Sherpas had not attempted to scale the region's mountains. For Sherpas the highest mountain peaks are the homes of the gods and should be revered from afar -- not conquered. The obsession with summiting was originally a European thing. The Tibetan name for Mount Everest is Chomolungma, meaning "Holy Mother".

Consider the worldviews (concerning land, in particular) on the day that Hillary and Norgay reached the summit of Mount Everest. What did they do at the summit? The two men embraced. Hillary took a number of photographs; several looking down each side of the mountain in every direction to prove that they had reached the summit. Norgay said a silent prayer of thanks to Chomolungma and buried offerings to the gods in the snow – including sweets given to him by his daughter. Hillary buried a small cross given to him by a fellow mountaineer. They spent 15 minutes on the summit.

As the two men made their way back down, the first climber they met was teammate George Lowe, also a New Zealander. Hillary's legendary greeting: "Well, George, we knocked the bastard off!"

Sixty-six years later, in 2019, Norbu Tenzing, Tenzing Norgay's son said in an interview, "Those experiences for Sherpas are pilgrimages to the top of Everest, or any mountain for that matter because mountains, valleys, are our sacred places. Mountains, valleys are places that our gods reside, and these sacred places really need to be preserved."

Sources:

<https://www.maoritelevision.com/news/regional/exclusive-shadow-mt-everest-tenzing-norgays-son-speaks>

<https://www.rgs.org/CMSPages/GetFile.aspx?nodeguid=50e6a147-9024-4fbc-906b-4e7f9873bf1f&lang=en-GB>

Lunch

Cree—

bannock

Michif—

la galet



Bannock is an inexpensive, easy-to-make dish that is good for sharing. It raises two interesting discussion topics for the lunch period:

- Indigenous people and cultures have been influenced by colonization.
- Indigenous cultures are dynamic and evolving; they are not set in time.

Activity 6: Blanket Exercise

INTRODUCTION <p>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.¹ This activity is a concise version of the Blanket Exercise that is focused on Treaties and land.</p>	
PREPARATION/MATERIALS <ul style="list-style-type: none"> Blanket Exercise scripts and props Blankets 	TIME 60 minutes
FACILITATOR RESOURCES/LINKS <ul style="list-style-type: none"> Kairos Blanket Exercise: https://www.kairosblanketexercise.org 	
OUTCOMES <ul style="list-style-type: none"> Understand Indigenous peoples' relationships with land, and how settler colonialism has impacted this 	
PROCESS	
ESSENTIAL QUESTIONS <ul style="list-style-type: none"> 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? 	

¹ <https://www.kairosblanketexercise.org/>

Activity 7: Blanket Exercise Debrief

INTRODUCTION <p>The purpose of this circle discussion 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.</p>	
PREPARATION/MATERIALS <ul style="list-style-type: none"> Talking stick or stone 	TIME <p>30 minutes</p>
FACILITATOR RESOURCES/LINKS	
OUTCOMES <ul style="list-style-type: none"> Unpack and reflect on the Blanket Exercise 	
PROCESS <ol style="list-style-type: none"> Invite participants to sit in a circle. Facilitate a brief question and answer period. Ask participants to consider and share: <ol style="list-style-type: none"> How does this exercise relate to you as a newcomer or person who works with newcomers? 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. 	
ESSENTIAL QUESTIONS <ul style="list-style-type: none"> How does the Blanket Exercise help you relate to or understand Indigenous peoples' experiences? 	

Activity 8: Indigenous Resurgence

INTRODUCTION

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.

PREPARATION/MATERIALS

- Facilitator Resource 8.1: Map of Modern Treaties
- Play-Doh, 1 small tub for each participant
- Scrap paper and markers
- Facilitator Resource 9.2: Historic Treaties and Treaty First Nations in Canada

TIME

30 minutes

FACILITATOR RESOURCES/LINKS

- 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

OUTCOMES

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

PROCESS

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?

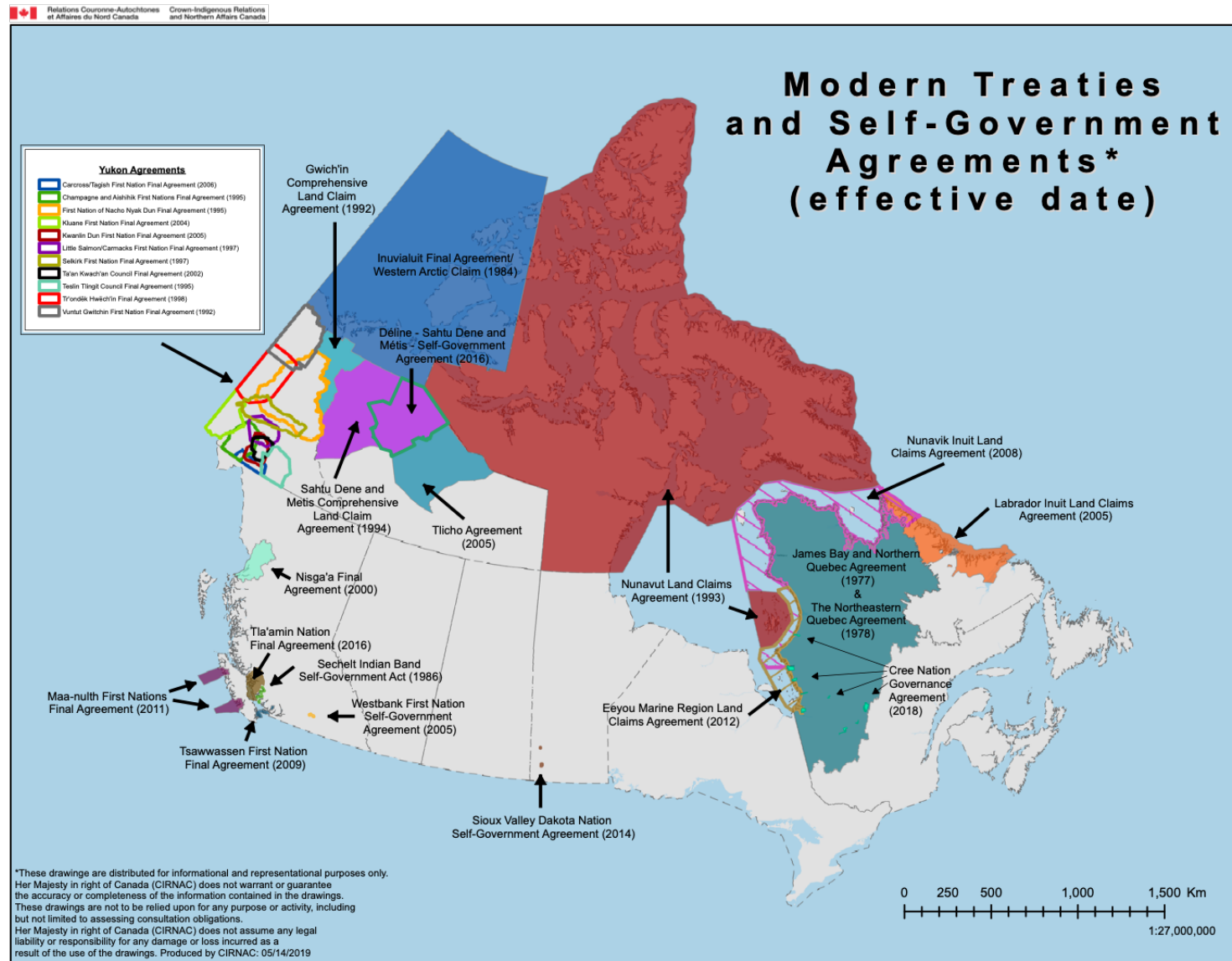
Activity: Solid-ARiT-y

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.

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?

Facilitator Resource 9.1: Map of Modern Treaties



2 https://www.aadnc-aandc.gc.ca/DAM/DAM-INTER-HQ-AI/STAGING/texte-text/mprm_pdf/modrn-Treaty_1383144351646_eng.pdf

Facilitator Resource 2.1: Treaties Infographic

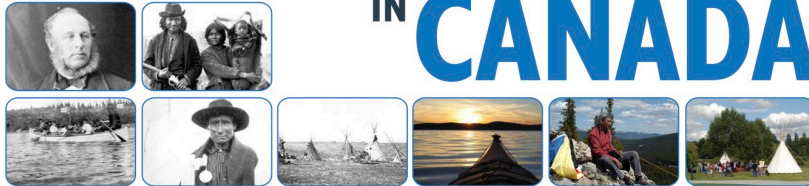


Aboriginal Affairs and
Northern Development Canada

Affaires autochtones et
Développement du Nord Canada

Canada

HISTORIC TREATIES AND TREATY FIRST NATIONS IN CANADA



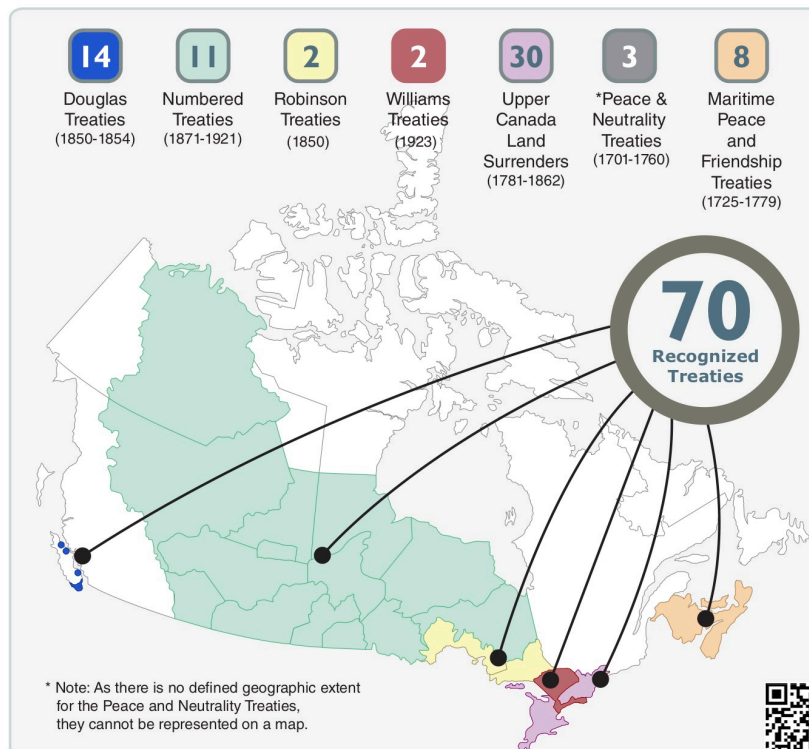
364 of 617

First Nations are Treaty First Nations (59%)

Historic treaties are located in
nine provinces and three territories,
covering nearly
50% of Canada's land mass

Total Population of Treaty First Nations (2006)

619,020



QS-6333-000-EE-A1



3 https://www.rcaanc-cirnac.gc.ca/DAM/DAM-CIRNAC-RCAANC/DAM-TAG/STAGING/texte-text/TreatyMaking-infopic-pdf_1380133996417_eng.pdf

Activity 9: Personal Action: What Now?

INTRODUCTION <p>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.</p>	
PREPARATION/MATERIALS <ul style="list-style-type: none"> • Scrap paper • Small blank notecards • Facilitator Resource 9.1: Thomas King's <i>The Truth about Stories</i> quote (laminated) 	TIME <p>30 minutes</p>
FACILITATOR RESOURCES/LINKS <ul style="list-style-type: none"> • Learning Through Reflection - http://www.ventureteambuilding.co.uk/learning-through-reflection/ 	
OUTCOMES <ul style="list-style-type: none"> • 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 	
PROCESS <ol style="list-style-type: none"> 1. Refer to the Thomas King quote from <i>The Truth about Stories</i>. 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: <ul style="list-style-type: none"> <i>What?</i> What did you learn? What did you expect? What was unexpected? What was your reaction? <i>So what?</i> 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? 5. Give students several minutes to complete the first two questions. Invite students to share with the whole group. 6. Expand on the final question: <ul style="list-style-type: none"> <i>Now What?</i> 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? 7. Give students several minutes to complete. Invite students to share with the whole group. 	

8. 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.”

Facilitator Resource 9.1
Thomas King Quote

“Don’t say in the years to come that you would have lived your life differently if only you had heard this story. You’ve heard it now.”

- Thomas King,
The Truth about Stories

Activity 10: Closing and Evaluations

INTRODUCTION

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.

PREPARATION/MATERIALS

- Talking stick or stone
- Facilitator Resource 10.1: Evaluation Form (one copy per participant)

TIME

15 minutes, plus 5-10 minutes for evaluation

FACILITATOR RESOURCES/LINKS

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

OUTCOMES

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

PROCESS

1. Lead participants in a closing circle.
2. Share the circle protocols and teachings. Model expectations for the circle
 - a. 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...
4. Once everyone has shared, thank participants for sharing as a way of closing the circle.
5. Encourage participants to complete an evaluation before leaving.

Facilitator Resource 10.1

Workshop Evaluation Form

1. What is your most important learning from this workshop? Why?
2. What part of this workshop did you like the most? Why?
3. What part of this workshop would you like to know more about?
4. What part of this workshop did you like the least? Why?
5. Was the facilitation engaging and easy to follow?
6. What could the facilitators do to help you better understand the content?

Resources and Further Reading

Unpacking Treaty Acknowledgment
Building Personal Connections
Contextualising Treaty
Exploring Worldviews: Land
Blanket Exercise and Debrief
Indigenous Resurgence
Personal Action: What Now?

Appendix

Glossary²

ABORIGINAL: The descendants of the original inhabitants of North America. The Canadian Constitution recognizes three groups of Aboriginal peoples: Indian (see First Nations), Métis, and Inuit. These are three separate peoples with unique heritages, languages, cultural practices and spiritual beliefs.

ABORIGINAL RIGHTS: Rights that Aboriginal peoples of Canada hold as a result of their ancestors' long-standing use and occupancy of the land. The rights of certain Aboriginal peoples to hunt, trap and fish on ancestral lands are examples of Aboriginal rights.

ANISHINAABE(G) (Ojibway(s)): First Nations peoples who reside primarily in southern Manitoba and other parts of Canada and the United States. Anishinaabe is an Ojibway term used to describe an Ojibway person or other people if their First Nations ancestry is unknown⁴; in the Ojibway language Anishinaabe means “man lowered from the sky”.

ANISHININIW(AK) (Oji-Cree(s)): First Nations peoples who combined both the Ojibway and Cree language and grammar into a distinct language and culture in the north-eastern part of Manitoba.

BAND: A body of Indians for whose collective use and benefit lands have been set apart or money is held by the Crown or declared to be a band for the purposes of the Indian Act. Each band has its own governing band council, usually consisting of one chief and several councillors. Community members choose the chief and councillors by election, or sometimes through custom. The members of a band generally share common values, traditions and practices rooted in their ancestral heritage. Today, many bands prefer to be known as First Nations.

CREATOR: The First Nations believe in a Great Spirit or God who is the Creator of all things. This spirit is often referred to as the Creator in the First Nations languages.

CREE (Nehow(ak)/Ininiw(ak)): First Nations peoples in Northern and Central Manitoba are Cree. The name “Cree” comes from the French-Canadian term *Christineaux* meaning Christians. The self-identifying term used by the Cree is Ininiw(ak) meaning men, or generally, the people. In Manitoba, the Cree use both self-identifying term “Nehow(ak)” and “Ininiw(ak), meaning Cree person or Cree people.

CROWN: The monarch, especially as head of state; the power or authority residing in the monarchy. The Crown designates two concepts, one the head of state (monarch) as well as the symbolic representation of the Government. For example, in the U.S., the equivalent term is “state”.

² Glossary extracted from Treaty Essential Learnings (2012), Treaty Relations Commission of Manitoba

DAKOTA: First Nations people who live in south-western Manitoba are Dakota. The Dakota Nations are First Nations peoples of Manitoba who are recognized as Indians and are registered in Ottawa but are not Treaty Indians as they do not have a recognized Treaty with the Crown.

DENE: The Athapaskan-speaking peoples of the north-western Canada. Dene is the self-identifying term that means “the people”. The Dene peoples in Manitoba also use the self-identifying term “Denesuline”.

FIRST NATIONS: A term that came into common usage in the 1970s to replace the word “Indian”, which some people found offensive. Although the term First Nation is widely used, no legal definition of it exists. Among its uses, the term First Nations peoples refer to the Indian peoples in Canada, both Status and non- Status. Some Indian peoples have also adopted the term First Nation to replace the word band in the name of their community.

INDIAN ACT: Canadian federal legislation, first passed in 1876, and amended several times since. It sets out certain federal government obligations and regulates the management of Indian reserve lands, Indian moneys, and other resources.

INDIAN STATUS: An individual’s legal status as an Indian, as defined by the Indian Act.

INDIGENOUS PEOPLE: All inhabitants indigenous to their lands and territories, and their descendants; native or belonging naturally to a place; of, pertaining to, or concerned with the aboriginal inhabitants of a region.

ININIW (Cree): Refers to the Cree Nation’s self-identifying term; also see CREE.

MÉTIS: The Métis are a distinct Indigenous nation who developed a unique culture and languages in a specific region – the Red River Valley. Métis people are more than just mixed.

NEWCOMERS: A term used to describe non-Indigenous people who settle in Canada.

NUMBERED TREATIES: Treaties signed between 1871 and 1921, each numbered 1 to 11, throughout the North and West. All contained some rights conferred on Indians, such as reserves and annuities, and in return the First Nations agreed to cede vast tracts of land²⁷. From the First Nations perspective, they contend that they agreed to “share” vast tracts of land.

OJIBWAY(S) (Anishinaabe(g)): The First Nations peoples of Southern and Central Manitoba. In Manitoba, the Ojibway people are sometime referred to as Saulteaux, while in the U.S. they are often referred to as Chippewa. The self identifying term is Anishinaabeg.

OJI-CREE(S) (Anishiniw(ak)): First Nations who live in Northeastern Manitoba who speak a language that combines both Ojibway and Cree grammar and vocabulary. The self-identifying term is Anishiniw(ak).

ORAL HISTORY: A term used to describe the art of passing on the history, values and beliefs of First Nations from one generation to the next through the spoken words of people who have knowledge of past events and traditions; oral history, in both its content and its form, conveys the humanity, character, and the environment of (First Nations) ancestors in ways the written word simply cannot duplicate; evidence taken from the spoken words of people who have knowledge of past events

and traditions. This oral history is often recorded on tape and then put in writing. It is used in history books and to document claims.

ORAL TRADITION(S): A term used to describe knowledge that goes back many generations. It may take the form of laws, myths, songs, stories, or fables. It may be found in place names or phrases in a traditional Aboriginal language. Weaving, masks, totem poles, carvings and other symbolic creations may be used by some First Nations to record information³¹. Oral traditions are distinct ways of knowing and the means by which knowledge is reproduced, preserved and conveyed from generation to generation.

RESERVE: A tract of land, the legal title to which is held by the Crown, set apart for the use and benefit of an Indian band.

RESIDENTIAL SCHOOL SYSTEM: In the 1870's, the federal government, partly in order to meet its obligation to educate First Nations, Métis and Inuit children, began to play a role in the development and administration of these schools. Two primary objectives of the Residential Schools system were to remove and isolate children from the influence of their homes, families, traditions and cultures, and to assimilate them into the dominant culture. These objectives were based on the assumption that Aboriginal cultures and spiritual beliefs were inferior and unequal. Indeed, some thought, as it was infamously said, "to kill the Indian in the child". Most schools were operated as "joint ventures" with Anglican, Catholic, Presbyterian or United Churches.

ROYAL PROCLAMATION OF 1763: A legal document which established British ownership over all colonies in Canada and provided protection over unsettled lands belonging to the Indians. The Royal Proclamation of 1763 was issued by King George III establishing British authority and administration over colonial lands of North America from Quebec to Florida. This proclamation outlined the administration of colonies, set firm boundaries between the colonies and First Nations lands, and established protocols for British acquisition of First Nations lands. The Royal Proclamation established that any future negotiation with the First Nations peoples was to be in done public by representatives of the British Crown, and that the final results of such negotiations would be recorded in written Treaties. The Proclamation also gave Britain the right to purchase First Nations peoples hunting and fishing grounds, but gave First Nations peoples the right to hunt and fish on these acquired lands.³⁹ The Royal Proclamation of 1763 has been labelled an "Indian Magna Carta" or an "Indian Bill of Rights".

SPIRIT AND INTENT: Spirit and intent is a term referred to in the context of Treaty-making and Treaties made between the First Nations and the Canada (Crown); spirit and intent refers to the spoken words shared in the oral tradition and in the written text outlining the agreement, followed by the protocol of a pipe ceremony that accompanied Treaty-making which embraced the spirit of the Creator or God as a means of sealing an accord that would last "as long as the sun shines, the grass grows and the rivers flow."

TRADITIONAL TERRITORIES: A term used by First Nations to describe large tracts and mass areas of land, including waters, used, occupied and governed by First Nations prior to the arrival of the Newcomers. First Nations continue to utilize and refer to traditional territories and lands as part of living history and spiritual connection to the past, present and future.

TREATY INDIAN: A Status Indian who belongs to a First Nation that signed a Treaty with the Crown.

TREATY LAND ENTITLEMENT (TLE): A specific area of claims concerning fulfillment of the guarantee of reserve land in The Numbered Treaties. Treaty land entitlement claims are intended to settle the land debt owed to those First Nations who did not receive all the land they were entitled to under historical Treaties signed by Canada (Crown) and First Nations peoples.

TREATIES: Solemn agreements between two or more nations that create mutually binding obligations; as in the Treaties negotiated and concluded between the Crown and many of Canada's First Nations.

TREATY RIGHTS: Rights that are provided for in the Treaties made between the First Nations and the British Crown or the Government of Canada.

Supplementary Facilitator Resources

Tips for Facilitation³

Facilitate, Don't Dominate

- Use open-ended questions and ask participants for clarification, examples, and definitions.
- Summarize participant responses without taking a stand one way or another.
- Invite participants to address one another and not always “go through” you.
- Pause to give participants time to reflect on your summaries or others’ comments.
- Consider taking notes of main points on a whiteboard or flipchart, but, if you do, write everyone’s ideas down.
- Toward the end of the discussion, review the main ideas, the thread of the discussion, and conclusions.
- Model good listening skills.

“The Creator gave you two ears and one mouth for a reason.” -Elder Jim Cote

Learn Together

Many Newcomers to Canada speak English as an additional language, and have different levels of language proficiency. As you deliver the content and activities in this guide, be mindful of these general guidelines for teaching EAL adult learners:

- Instructional activities integrate the four language skills (listening, speaking, reading, and writing) to emphasize the holistic nature of language.
- Language tasks in the classroom consist of meaningful interchanges that enhance students’ communicative competence.
- Instructional activities focus on the acquisition of communication skills necessary for students to function in real-life situations.
- A variety of grouping strategies (whole-group, small-group, pair work, individual work) are used in the classroom to facilitate student-centered instruction.
- Instructional activities are varied in order to address the different learning styles (aural, oral, visual, kinesthetic) of the students.
- Instructional activities integrate language and culture so that students learn about First Nations relationship to land, Treaties, historical and contemporary realities, etc. in terms of significant and subtle characteristics that compare and contrast with those of their own cultures.⁴

³ Adapted from <https://teachingcommons.stanford.edu/resources/teaching/small-groups-and-discussions/how-lead-discussion>

⁴ Adapted from <https://www.rong-chang.com/pdf/newinstructorcalpro.pdf>

Andragogy – Teaching Adults⁵

Malcolm S. Knowles was an American educator well known for the use of the term Andragogy as synonymous to adult education. According to Malcolm Knowles, andragogy is the art and science of adult learning.

Knowles' ideas have shaped adult education and serve as a reminder for workshop facilitators. His research on adult learning is centred on around two frameworks:

- Five **assumptions** about the characteristics of adult learners. These are the traits we presume adults bring the class.
- Four **principles** that apply to adult learning. These tenets are best kept in mind for facilitators.

Knowles' 5 Assumptions of Adult Learners

In 1980, Knowles made 4 assumptions about the characteristics of adult learners (andragogy) that are different from the assumptions about child learners (pedagogy). In 1984, Knowles added the 5th assumption.

1. **Self-Concept**

As a person matures his/her self concept moves from one of being a dependent personality toward one of being a self-directed human being.

2. **Adult Learner Experience**

As a person matures he/she accumulates a growing reservoir of experience that becomes an increasing resource for learning.

3. **Readiness to Learn**

As a person matures his/her readiness to learn becomes oriented increasingly to the developmental tasks of his/her social roles.

4. **Orientation to Learning**

As a person matures his/her time perspective changes from one of postponed application of knowledge to immediacy of application. As a result his/her orientation toward learning shifts from one of subject- centeredness to one of problem centeredness.

5. **Motivation to Learn**

As a person matures the motivation to learn is internal.

Knowles' 4 Principles of Andragogy

In 1984, Knowles suggested 4 principles that are applied to adult learning:

1. Adults need to be involved in the planning and evaluation of their instruction.
2. Experience (including mistakes) provides the basis for the learning activities.
3. Adults are most interested in learning subjects that have immediate relevance and impact to their job or personal life.
4. Adult learning is problem-centered rather than content-oriented.

⁵ Adapted from <https://elearningindustry.com/the-adult-learning-theory-andragogy-of-malcolm-knowles>

