

WE ARE ALL
TREATY PEOPLE

TRUTH & RECONCILIATION WEEK



SEPTEMBER 27 - OCTOBER 1, 2021

**A LEARNING COMPLEMENT TO
DAY 1: 'TREATIES AND THE LAND'**



TREATY RELATIONS COMMISSION OF MANITOBA

TRUTH AND RECONCILIATION WEEK is a national student engagement event that continues the conversations from the *Every Child Matters* campaign. The gathering highlights important themes surrounding the truths of Indigenous Treaties, First Nation, Métis and Inuit land claims, and the residential school system.

The 5-day program takes place from September 27 to October 1. The online gathering provides historical workshops, exclusive video content, and activities for students – all supported by artistic and cultural performances by First Nations, Métis, and Inuit artists.

On Day 1, Manitoba Treaty Commissioner Loretta Ross and Elder Harry Bone will deliver a session entitled **WE ARE ALL TREATY PEOPLE**. The talk will focus on the spirit and intent of Treaties and the significance of the elements depicted on the Treaty Medal, Both themes will be linked to the concept of Treaties and the land.

This guide is meant as a learning complement to that presentation.

[CLICK HERE TO ACCESS VIDEO](#)

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TRCM

LORETTA ROSS

Treaty Commissioner

ELDER HARRY BONE

Chair, Elders Council

ELDERS COUNCIL

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Elder Harry Bone, Treaty 2

Elder Sherry Copenace, Treaty 3

Elder James Cote, Treaty 4

Elder William G. Lathlin, Treaty 5

Elder D'Arcy Linklater, Treaty 5
Adhesion

Jonathan Flett, Treaty 5 Adhesion,
Island Lake Region

Elder Parry Francois, Treaty 6

Elder Joe Hyslop, Treaty 10

Elder Katherine Whitecloud, Dakota
Oyate Nation

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TRUTH AND RECONCILIATION WEEK



National Centre for
Truth and Reconciliation
UNIVERSITY OF MANITOBA

Presented by 

SEPTEMBER 27-OCTOBER 1

#EveryChildMatters

USING THIS GUIDE

This education guide is meant as a complement to the session entitled 'We are all Treaty People'. The learning materials are divided into pre-, intra-, and post-engagement activities and are aimed at learners in grades 5-12. Additionally, there are two optional extension activities. Adapt as required for reading level, grade appropriate assessment, and UDL best practices. You will also find an article for teacher information and context.

Pre-Engagement Activity

Thinking about what I [think] I know

Intra-Engagement Activity

Capturing new teachings

Post-Engagement Activity

Re-evaluating my understandings

Further Learning Activities

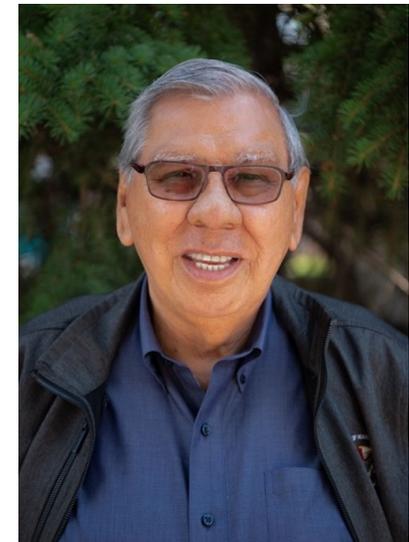
Preparing questions for an interview
Creating an acknowledgment statement

Student Resources

Treaty Medal
Land Acknowledgement: Canada

For the Educator

Ka'esi Wahkotumahk Aski: Treaty Education is Land-Based Education



Treaty Commissioner Loretta Ross

Loretta Ross (Bimaashi Migizi) is a member of the Hollow Water First Nation in Manitoba. Loretta obtained her law degree from Queen's University and has been a practicing lawyer for over 20 years providing legal counsel to numerous First Nation people, governments and organizations, including the Assembly of Manitoba Chiefs and Assembly of First Nations. Over the years, Loretta has served as counsel for First Nations on child and family matters, residential school claims and land issues including specific claims, Treaty land entitlement, trusts and hydro development. Loretta's grandfather, George Barker, served for 44 years as chief of Hollow Water, and taught her from an early age that as a First Nation person she would always carry the responsibility of advocating on behalf of First Nation people. This is a responsibility that Loretta fully embraces.

Dr. Elder Harry Bone

Elder Harry Bone has worked tirelessly and quietly throughout his life to bolster Indigenous rights. He is a member of Keeseekoowenin Ojibway Nation. His distinguished achievements in leadership, scholarship and public service have been widely recognized by the many individuals and communities who have been touched by his work. The University of Manitoba honoured Elder Bone with an Honorary Doctor of Law for his tireless and trendsetting work that continues to advance Aboriginal education in Canada. In 2017 he was announced as an appointee to the Order of Canada "for his contributions to advancing Indigenous education and preserving traditional laws, and for creating bridges between Indigenous and non-Indigenous people and communities."

Top Photo
Commissioner Loretta Ross

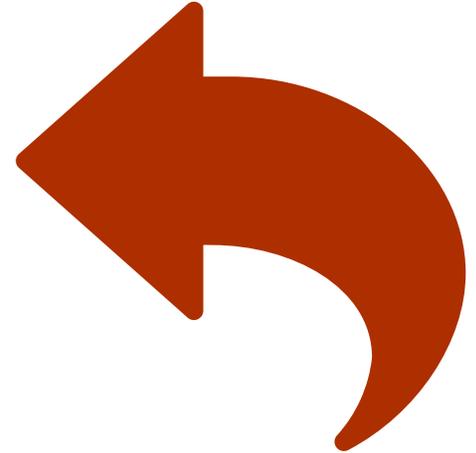
Bottom Photo
Dr. Elder Harry Bone



WE ARE ALL TREATY PEOPLE

Thinking about what I [think] I know

Complete the following BEFORE listening to Elder Bone and Commissioner Ross's presentation.



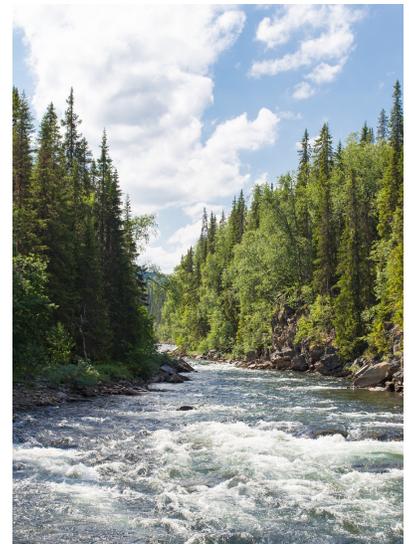
Step 1: Distribute images of the Treaty medal in the classroom.

Step 2: Study the medal in pairs. Discuss the imagery with a partner.

- **Use these questions as guidelines for discussion:**
 - Who do the two men represent?
 - What symbols are linked to Creation/nature/land?
 - What symbols represent culture?
 - Do you see the phrase 'As long as the sun shines, the grass grows, the waters flows' depicted on the medal? What does the phrase mean?
 - What does the buried axe in the foreground represent?

Step 3: Complete the table below.

- Copy the table in your notebook.
- Complete the three statements based on your present understandings of Treaties and the land. (Remember, a statement gives information about something; a question requests information about something.)
- Don't worry about being 'right' or 'wrong'. You are simply capturing your ideas in statement form.

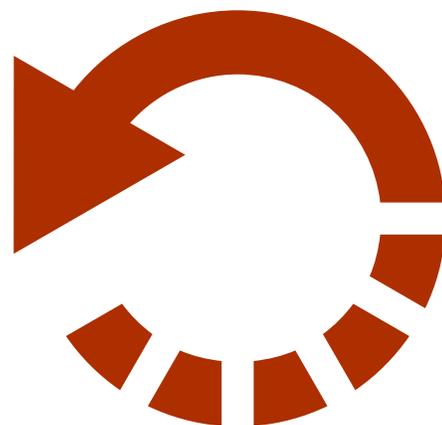


| Finish these statements ... | Agree / Disagree | Explain |
|---|------------------|---------|
| Treaties are ... | Agree / Disagree | |
| Treaties and land ... | Agree / Disagree | |
| My role in the Treaty relationship is ... | Agree / Disagree | |

WE ARE ALL TREATY PEOPLE

Capturing new teachings

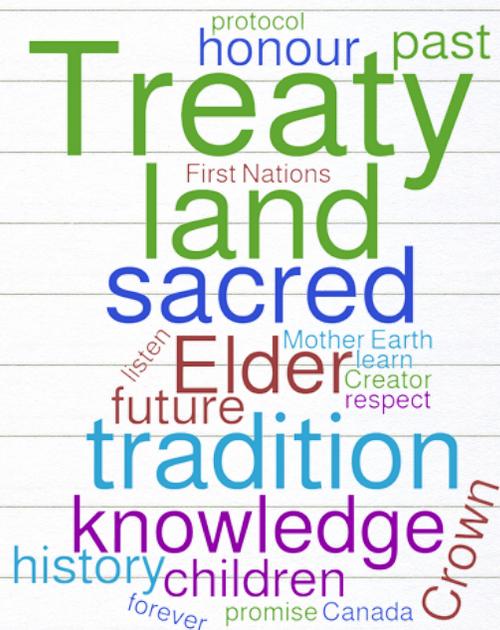
Complete the following WHILE listening to Elder Bone and Commissioner Ross's presentation.



.....

Step 1: As you listen to Elder Bone and Commissioner Ross's presentation, take notes. Capture the main ideas and new learnings. The notes are for you. Don't worry about spelling, grammar and so on. Feel free to use words, sketches, concept maps, etc.

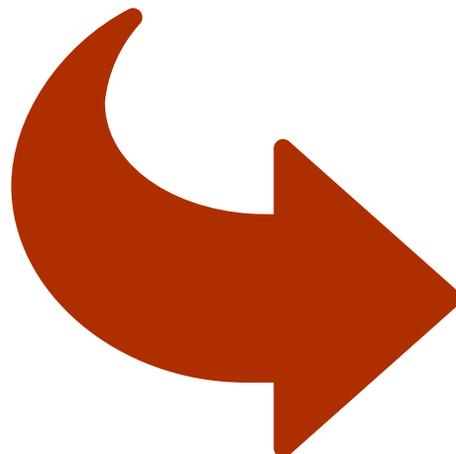
Step 2: Use the word cloud as a guide and an inspiration.



WE ARE ALL TREATY PEOPLE

Re-evaluating my understandings

Complete the following AFTER listening to Elder Bone and Commissioner Ross's presentation.



.....

Step 1: Share your notes with a partner.

Step 2: Revisit the table you sketched in your notebook.

- Re-read the three statements you wrote.
- Circle 'agree' or 'disagree' based on what you learned from Elder Bone and Commissioner Ross's talk.
- Complete the third column.

Step 3: Add three more rows to the table.

- Write and finish these two statements based on what you have learned from the presentation:
 - 'Spirit and intent' is ...
 - The Treaty medal symbolizes the Treaty relationship
- Write one more statement that summarizes what you have learned.

Step 4: Share your statements with a partner.



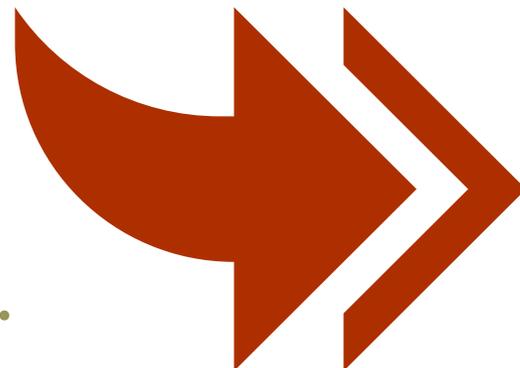
| Finish these statements ... | |
|---|--|
| 'Spirit and intent' is ... | |
| The Treaty medal symbolizes the Treaty relationship ... | |
| | |

Waakoodiwin: 'relationship of the Crown and the Indigenous people', Anishinaabe

WE ARE ALL TREATY PEOPLE

Applying what I have learned

Complete the following AS A FOLLOW UP to listening to Elder Bone and Commissioner Ross's presentation.



Preparing questions for an interview



Step 1: Imagine you are doing a podcast-style of interview with Elder Bone and Commissioner Ross. In preparation, you are making a list of questions.

Step 2: You remind yourself that there are five general types of interview questions:

- Core questions set up and introduce the interview topic. For example: 'Tell me about. ___', 'Why is ___ so important?'
- Open-ended questions require the respondent to elaborate on their points. They are phrased as a statement which requires a longer response.
- Specific questions have concrete answers and are framed around a topic or theme. They refer to an exact, precise fact or description. For example: 'What can we learn from events like the recent 150th anniversaries of Treaties No. 1 and No.2?'
- Personal questions link the interviewee's personal or professional life with the topic. For example: 'How did you become involved in ___?'
- Promotional questions offer the interviewee an opportunity to chat about their organization, their mission, their goals, etc. and give them a chance to promote their work and its importance.
- Close-ended questions illicit a simple 'yes' or 'no' response and are not good for an interview.



Step 3: Write your interview questions.

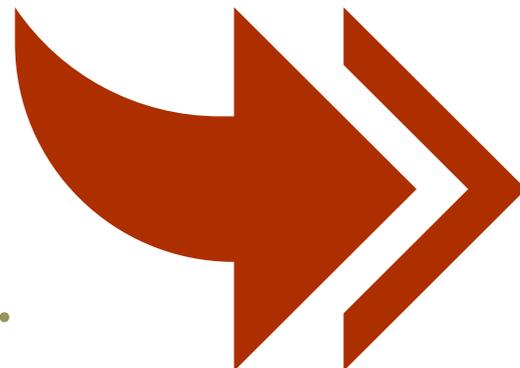
- Write 2 core questions.
- Write 3-4 open-ended questions.
- Write 2 specific questions.
- Write 1 personal question.
- Write 1 promotional question.



WE ARE ALL TREATY PEOPLE

Applying what I have learned

Complete the following AS A FOLLOW UP to listening to Elder Bone and Commissioner Ross's presentation.



Creating an acknowledgement statement



TEACHER:

- Assign each student a different Canadian town or city. Be sure to include cities from across the country.
- Provide each student with a copy of 'Land Acknowledgement: Canada'.
- Ensure students have access to atlases and the internet for research. Consider inviting a local Elder or Knowledge Keeper to class.

Step 1: Locate your city on the map.

- Mark a dot and write the city's name.
- Write the province or territory.
- Locate and indicate 3 geographic features that are nearby (river, lake, mountain, prairie, etc.).
- Locate and indicate 3-4 nearby First Nations/Métis/Inuit communities. Be sure to use traditional Indigenous language place names.
- Add colour as needed.



Step 2: Research.

- Find whose ancestral lands your city is located in. (Use Indigenous terms. For example: Anishinaabe rather than Ojibway).
- Determine what Treaty was made in that area. (If a Treaty was made.)

Step 3: Think about your city's location on Indigenous lands.

- Draft a short statement that is a personal pledge or honours Indigenous peoples. Be sure to use pronouns like 'we' and 'us'.
- The statement should be action based and mindful of reconciliation.



Step 4: Write a territorial acknowledgement statement

- Be sure to include: (1) city name (2) Indigenous ancestral lands (3) Treaty area (4) personal pledge/honour statement.
- Write the statement on your map.

Edekesdadidli ghu: 'to respect one another', Denesuline



TREATY MEDAL

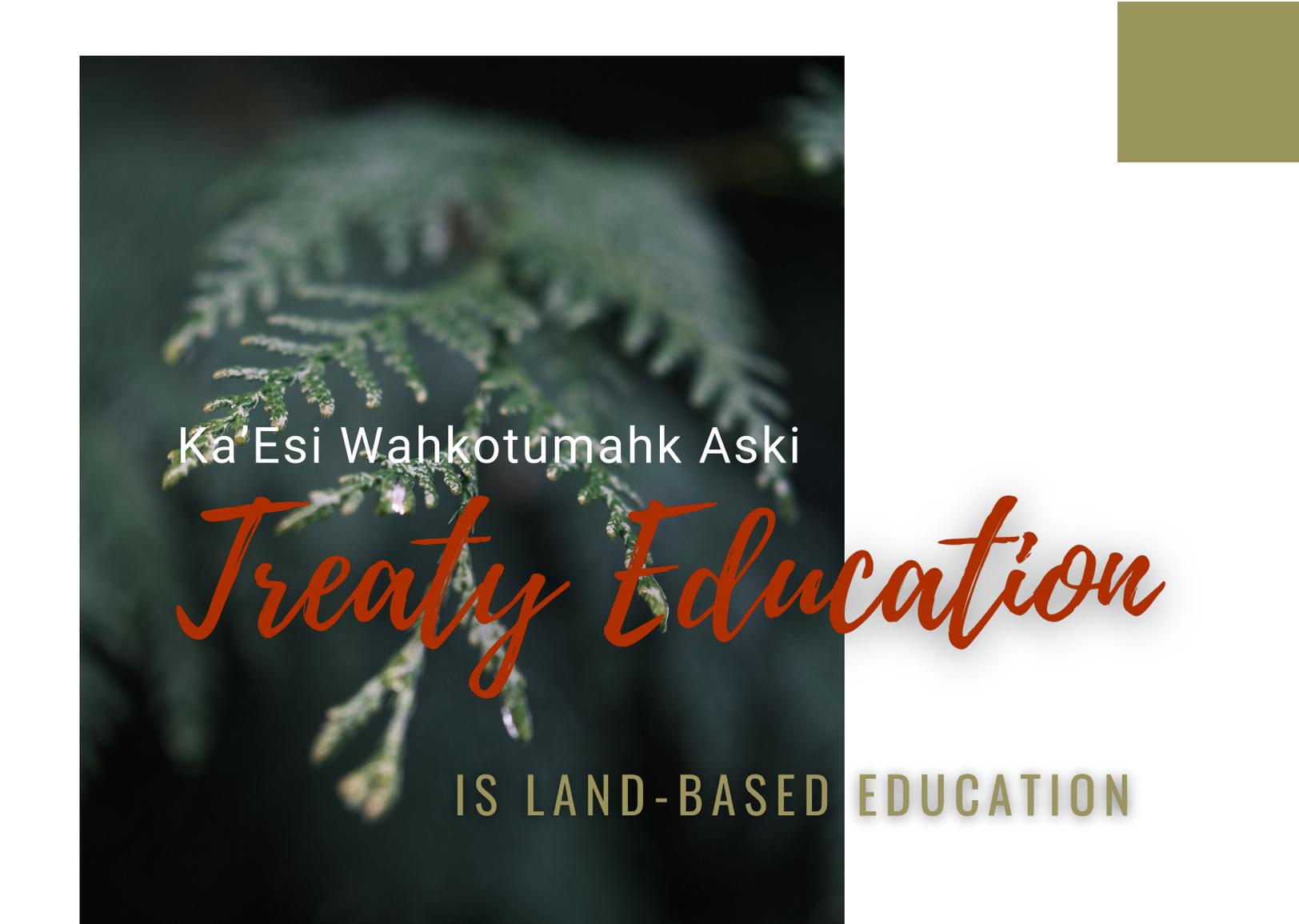
STUDENT RESOURCE



Learning to do a territorial acknowledgement statement takes time. You can learn from friends, family, fellow students Elders., Knowledge Keepers, and teachers. As you build connections with the land, you also build connections with and belonging to Indigenous communities. The exercise enables you to engage with our collective past, present, and future.

Adapted from: Land Acknowledgements |
Centre for Teaching and Learning
(ualberta.ca)

LAND ACKNOWLEDGEMENT: CANADA



Ka' Esi Wahkotumahk Aski

Treaty Education

IS LAND-BASED EDUCATION

Treaty Education

Treaty Education began in Manitoba as the Treaty Education Initiative in 2009-2010. Since that time, with support from a variety of formal and informal education bodies, Treaty Education has grown to be a mainstay of the province's K-12 education landscape. The knowledge, skills, and values associated with Treaty Education have been dovetailed into classroom lesson plans, school annual plans, and divisional policies aimed at reconciliation.

Treaty Education Pedagogy

What does Treaty Education's curricular mooring look like? Treaty Education pedagogy is framed on the knowledge content associated with exploring the historical and contemporary Treaty relationship using four interconnected 'Big Ideas': traditional teachings, relationships, history, and Treaties.

Additional to Treaty Education's subject content, the development of skills and attitudes are foundational pieces of Treaty Education pedagogy.

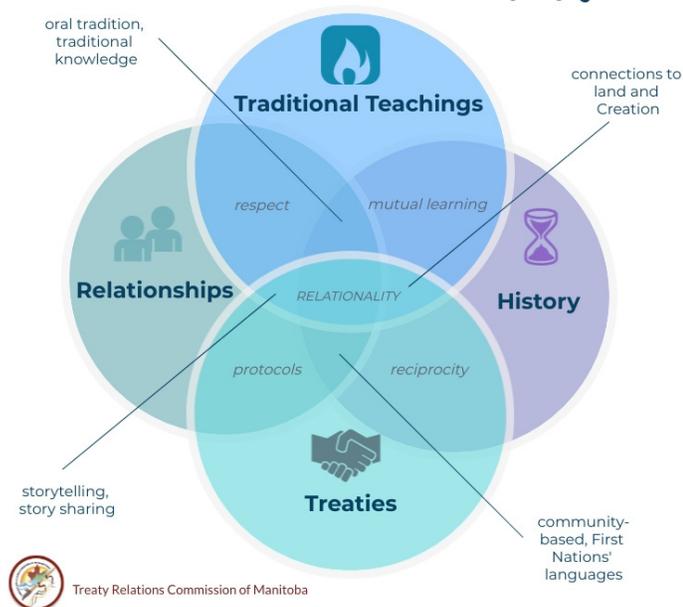
Treaty Education skills, like all social studies skills, include critical thinking and active inquiry, and are further fortified by including 'Skills for Good Relations', which encompass observing protocols when learning from Elders and the land.

Learning opportunities to foster student attitudes that value First Nations' ways of knowing, oral tradition, original languages, local stories, and links to and learning from the land are also key components of Treaty Education pedagogy.

Treaty relationships therefore are tripartite: they include three parties. These parties are First Nations, the Crown, and the Creator and Creation as one. As noted above, land is part of Creation.

Land is not something that can be bought, sold, or owned. Traditional First Nations' beliefs maintain a common thread that they are one part of a 'family of nations'. Creation is central to these beliefs because it is the source of all life. All life forms are animate - animals, water, air, land - and all are considered kin to human beings. When exploring Treaties and the Treaty relationship, First Nations' worldviews and concepts of relationality are an imperative.

Treaty Education Pedagogy



Treaties, Land, and Stewardship

Treaties were and are not a land sale. They are an enduring promise between the Treaty partners to share territory, Creation's bounty, and the goodwill and reciprocity of neighbours on the land. Key to this relationship is stewardship.

Treaties: Spaces and Places

The Numbered Treaties in Manitoba were made with First Nations in local spaces and places. A common worldview existed between the Anishinaabe, Nehethowuk/Ininiwak, Dakota, Denesuline, and Anishiniwak, but each Treaty took place in a local geographic space.

Indigenous Relationality & Treaties

Foundational to First Nations' ways of knowing, learning, and being is the concept of relationality. For First Nations, history, the present, and the future are interconnected in a relational web of reciprocity that includes humans and all of Creation (lands, waters, landscapes, atmospheres, and plants and animals).

For example, Treaty No. 1 was made over nine days in August of 1871 at one place: Lower Fort Garry. It was ratified on August 3. Treaty No. 5, also known as the 'Winnipeg Treaty' (because of the lake, not the city) was made in multiple First Nations communities over several months in 1875 and 1876. These communities span a large geographic area from Norway House and Opaskwayak in the north and west to Hollow Water and Black River in the south.

In some cases, First Nations were moved after they entered Treaty with the Crown. Cases in point are Peguis First Nation, a signatory to Treaty No. 1 but whose community now sits in Treaty No. 2 territory and Sapotaweyak Cree Nation, a band residing along the Shoal River in west central Manitoba, who entered Treaty No. 4 in 1874 and were relocated to the Key First Nation in modern-day Saskatchewan (though many returned to Shoal River after being displaced and where the community of Sapotaweyak is located today).

Each of these 'Treaty spaces' has its own unique geographical and cultural landscape as well as historical context and oral history. When exploring Treaty Education with students, it is pivotal that these local spaces and places are brought to life. 'What's your Treaty story?' is a call to inquiry for learners, giving them an opportunity to place themselves and their ancestors in local Treaty-making sites and areas.

Treaty Education + Place-based Education

How can learners 'place' themselves into the story of Treaty? Place-based education (oftentimes synonymous with land-based education) is an educative experience that harnesses the power of place. Teachers and students take their teaching and learning outside the staid confines of the classroom. It is a model of education that prioritizes active engagement and authenticity with the natural and built landscape.



**TREATY RELATIONS
COMMISSION OF MANITOBA**

What does this look like using a Treaty lens? In two words: get outside. Engage your students in the story of Treaty by letting the landscape be the storyteller.

Design an analog learning environment, concertedly void of technology that draws on our 'ecological senses': the sights, sounds, tactuality, and smells of the outdoors.

Explore Treaty-making sites like Lower Fort Garry, now a national historical site; the remains of what was Manitoba House; the cairn at Fort Ellice (that makes no mention of Treaty No. 4); and the point on Waterfront Drive in Winnipeg where the Peguis-Selkirk Treaty was made.

Leverage and look for Treaty-significant sites in the urban and built landscape, ranging from museum exhibits to street names to parks and public spaces and



Photo

Downtown Winnipeg.
Rolande Souliere's "Mediating the Treaties" addresses the verbal and written negotiations of Treaty No. 1 and is made of stainless steel and granite. / ALEX SCHMIDT

Treaty commemorative installations. Have your students be the curators – not all sites tout a Treaty story, they are waiting for a storyteller.

Look to Elders and Knowledge Keepers to guide you on the land to learn about traditional territories, which transcend Treaty boundaries, that were delineated by government cartographers and surveyors who paid little or no heed to First Nations' ancestral lands and sacred grounds.

Seek knowledge and understanding in First Nations language toponyms, having your students explore the ways in which Indigenous worldviews are expressed in place names.

Treaty Education is land-based education. The story of Treaty – our common story – is the story of the land we share. Learning about Treaties expounds the basic tenets of land-based education; it is grounded in First Nations' ways of knowing and recognizes that authentic learning is multisensory, has agency, and is interwoven with Creation.

By: Connie Wyatt Anderson , Treaty Education Lead

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