



Ceremony Ensures Right Relations with the Land

Organization:

Title: Ceremony Ensures Right Relations with the Land

Summary: Students learn about Anishinaabe and Haudenosaunee ceremonies and land-based practices that enter community members into reciprocal relationships with the natural world. Students reflect on their own cultural traditions that encourage reciprocity with the natural world.

Inquiry Question: Inquiry Question 2: What do Indigenous land-based food gathering practices teach us about how we can maintain reciprocal, interdependent relationships with the natural world and in so doing fulfill our responsibilities to the land?

Duration: 30-40 minutes

Learning Environment: Classroom, outdoor

Season: Summer, Spring, Fall

Materials:

- Ceremony Ensures Right Relations with the Land.pdf
- All Our Relations.pdf
- Robin Kimmerer's chapter *Maple Sugar Moon* in *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants*. (Kimmerer, R. W. (2013). Braiding sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants. Milkweed Editions)
- Manabozho and the Maple Trees.pdf
- The Gift is in the Making.pdf
- The Corn Spirit (Tuscarora-Eastern Woodland).pdf
- Access to QUILLS website for students to hear language

Curriculum Links:

Grade 9 Destreamed: B1.3

Grade 10 Academic: D2.9

Grade 10 Applied: D2.7

Meta Data:

Content Type: Activity, resource, language learning, storytelling

Bundle: Food

Theme: Global Climate Change

Subject Area: Biology, Environmental Education, Geography, History, Language Arts, Outdoor Education, Science, Social Studies

Curriculum Focus: 9, 10

An Indigenous Knowledge Keeper or community member should be invited in to help to deliver this learning activity.



- In this lesson teacher discusses with students the ways in which Indigenous ceremonies (in this instance, Maple and Corn ceremonies) are important to both the Anishinaabe and Haudenosaunee peoples and to the land. Discussion should focus on how ceremonies are important as they encourage people to express gratitude, to give back to, and to live in reciprocity with the land. Information on the ceremonies is included in **Ceremony Ensures Right Relations with the Land.pdf**.
- Teachers can also choose to read some of the following stories with their students.

Stories articulating Anishinaabe Maple teachings include:

- **All Our Relations.pdf** found in *The Gift is in the Making: Anishinaabeg Stories* by Michi Saagiig Nishnaabeg musician, writer and academic Leanne Simpson;
- Chapter *Maple Sugar Moon* found in Potawatomi scholar and plant ecologist Robin Kimmerer's (2013) book *Braiding sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants*. Milkweed Edition;
- **Manabozho and the Maple Trees.pdf** found in Joseph Bruchac's *Keepers of the Earth: Native American Stories and Environmental Activities for Children*; and
- **The Gift is in the Making.pdf** found in *The Gift is in the Making: Anishinaabeg Stories* by Michi Saagiig Nishnaabeg musician, writer and academic Leanne Simpson.

A story discussing Haudenosaunee teachings related to the corn harvest can be found in:

- **The Corn Spirit (Tuscarora-Eastern Woodland).pdf** found in Joseph Bruchac's *Keepers of Life: Discovering Plants Through Native Stories and Earth Activities for Children*.

Spotlight on Language:

- Students learn the names for Maple tree, the ceremonies, and the things used to gather and make syrup etc. in both languages and are encouraged to add them to their Outdoor Learning Journal (introduced in the Teacher's Guide) and refer to them throughout the Bundle. Teachers should also refer back to these words throughout the Bundle to solidify their language learning. These words are also available on the online QUILLS dictionary. Teachers and students can visit the online dictionary to hear the words.

Anishinaabewmowin:

Forest Habitat: Mitigwaaking

Maple Tree: Ninaatig

Maple Ceremony: Ziizbaakdoke Giizis

Container to collect Sap: biskitenaagan



Kanyen'kéha:

Forest Habitat: Kahrhá:kon

Maple Tree: Wáhta

Maple Ceremony: Ahatishestáta, (the Opening the Bush/Woods)

Container Used to Collect Sap: Kanà:tsyonk

Extension:

- Teachers have students share with the class or in small groups any ceremonies from their lives or cultures that are intended to give back to and/or give thanks to the land/natural world.

Please note that the learning represented in these activities reflects Big Idea B. in the Indigenous Knowledge Learning Bundle: “Indigenous Knowledge is Place-Based”. To help your students learn more about this Big Idea check out the Learning Activities titled: *Land-Based Meditation, Land Acknowledgement Workshop, The Clan System, and The 13 Moons* found in the *Indigenous Ways of Knowing and Being with the Natural World* Learning Bundle (Grades 7-10).