



Ceremony Ensures Right Relations with the Land-Indigenous Knowledge

Organization:

Title: Ceremony Ensures Right Relations with the Land-Indigenous Knowledge

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.

Big Idea: Big Idea B. Indigenous Knowledge is Place-Based: *Indigenous knowledge varies according to the land a group is situated on and the ways in which they interact with it.*

Inquiry Question: Inquiry Question 2: What does it mean to say that Indigenous knowledge is place-based?

Duration: Approximately 1 class period

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 Anishinaabemowin and Kanyen'kéha words

Meta Data:

Content Type: Activity, resource, language learning, storytelling

Bundle: Indigenous Knowledge Systems, Food

Theme: Global Climate Change

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

Curriculum Focus: 7-10

Note that this activity is also included in Learning Activity 8: *Ceremony Ensures Right Relationship with the Land* in the QUILLS Food Learning Bundle.

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



- In this lesson the 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 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;
- **The Gift is in the Making.pdf** found in *The Gift is in the Making: Anishinaabeg Stories* by Leanne Simpson.
- Chapter *Maple Sugar Moon* found in the (2013) book *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants* by Potawatomi scholar and plant ecologist Robin Kimmerer;
- **Manabozho and the Maple Trees.pdf** found in *Keepers of the Earth: Native American Stories and Environmental Activities for Children* by Joseph Bruchac.

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

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

Spotlight on Language:

- Students learn the names for Maple tree, the ceremonies, and the things used to gather and make syrup etc. in both Anishinaabemowin and Kanyen'kéha 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 student language learning. These words are also available on the online QUILLS dictionary. Teachers and students can visit the online dictionary to hear the words.

Anishinaabemowin:

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.