**Social Studies –Grade 4**

**Week One**

**Day One:**

**Land Acknowledgement**

We acknowledge we are hosted on the lands of the Mississaugas of the Anishinaabe, the Haudenosaunee Confederacy and the Wendat. We also recognize the enduring presence of all First Nations, Métis and the Inuit peoples.

• After reading the land acknowledgment, think about all the things we get from the Land and Mother Earth.

• Use a piece of paper to make a list of some of the things we receive from the Land and Mother Earth. Which ones are the most important to you?

• Think about why they are the most important to you. How would you feel if you didn’t have those gifts anymore? Using your list of important gifts from the Land and Mother Earth, write a thank you letter or ‘love’ letter to Mother Earth using words and/or pictures.

• Share your letter with someone in your family if you feel comfortable

**Day Two:**

Read Dr Duke Redbird’s Poem “Little Leaf”, How does he use his words to share how he feels connected to the land? How does it make you feel about the land? Nature? Animals? When you look outside what evidence of nature (animals and plants) do you see? How are you connected to the land?

LITTLE LEAF

Did I see a leaf fall from that tree?

Little leaf, I do not know your name yet I have seen you fall.

You did not fall like a stone from the sky

You did not swoop like a great hawk

You drifted and you sang a song

Your song is in my heart.

- Duke Redbird ©

As you look outside, write down some words about how you feel, and then use those words to write a short para­graph about how you feel about the land and the ways you’re connected to it.

\*\*\*”Little Leaf” was published in Poetry by Duke Redbird, 2020. With thanks and used with the permission of Dr. Duke Redbird.

**Day Three:**

• Dish with One Spoon Wampum excerpt below.

• The Dish with One Spoon Wampum was an agreement designed to create peaceful hunting conditions for Nations in close proximity to each other.

• Many First Nation, Métis, and Inuit people have a shared way of knowing and being that involves using all parts of any animal caught or hunted, what do you think that means? How is that different from the way your family gets their food? Clothing? Tools?

• Read Les Plan; pages 9-10 (see appendices) **Citation: “The Inuit Seal Hunt” in LesPLan, Building Bridges, 2018/2019, issue 5, p.9-10 (**Appendix A)

• Write down one, two or three new things you’ve learned about how different parts of the seal are used by the Inuit People. Share your new learning with someone in your family.

Dish With One Spoon

**Gakina Gidagwi’igoomin Anishinaabewiyang: We Are All Treaty People**

**Understanding the spirit and intent of the Treaties matters to all of us by Karine Duhamel**

At the time the Treaties were signed, as now, First Nations did not consider land to be a static entity to be bought or sold. It could not be distributed, parcelled out, and held individually in the sense of ownership.

Agreements negotiated among First Nations groups engaged these kinds of ideas long before agreements were made with Europeans. One example of this type of agreement is the Dish With One Spoon, a Treaty negotiated between the Anishinaabe and the Haudenosaunee. The dish represented territory the peoples shared in what is today southern Ontario, while the spoon represented the wealth of the land. The absence of a knife within this Treaty spoke to the need to maintain peace for the benefit of all. Importantly, all participants in the agreement had the responsibility to ensure that the dish would never be empty by taking care if the land and all of the living beings on it. The Creator and the laws were integral to the agreement. The Treaty was intended to last as long as the people lived on the earth.



A reproduction of the Dish With One Spoon wampum belt. The dish and spoon image is constructed with authentic wampum from circa 1650, collected from Seneca territory in Western New York. Acrylic beads were used to complete the belt.

Image courtesy of Richard Hamell, with permission from Ansley Jemison

The Dish With One Spoon Treaty was recorded like many others — on a wampum belt, which could be read as a way to remember the agreements made by previous generations. Instead of specifying concrete or specific terms in a time limited way, these agreements established mutually beneficial and agreed-upon principles that were intended to last for many generations.

Information for Citation:

Gakina Gidagwi’igoomin Anishinaabewiyang: We Are All Treaty People

Understanding the spirit and intent of the Treaties matters to all of us.

Written by Karine Duhamel — Posted April 30, 2018

Accessed on April 16, 2020 from; https://www.canadashistory.ca/explore/settlement-immigration/gakina-gidagwi-igoomin-anishinaabewiyang-we-are-all-treaty-people

**Day Four**:

• There were many different Treaties made in what we now call Canada, including The Dish with One Spoon Wampum. Some Treaties were made between Animals and People, some were between different First Nations, others were between First Nations and Settler Governments. Those treaties were promises and agreements made between the two groups of people to share the land and its resources.

• Look at the maps of Treaties within what we now call Canada (below), what do you notice?

• What do you think the open (white spaces) on the map mean?

• Those large pieces of land are called **Unceded Land**, what do you think that means?

• Unceded Land is land that has never been covered by a treaty. Most of British Columbia is unceded territory. First Nations never agreed to share their ancestral lands through Treaties or any other agreements.

The treaties were agreements or promises to share the land, do you think that has happened?

• If you were in charge, what would you do about unceded land in Canada?

Source: Historic Treaties of Canada, rcaanc-cimac.gc.ca [https://www.rcaanc-cirnac.gc.ca/DAM/DAM-CIRNAC-RCAANC/DAM-TAG/STAGING/texte-text/htoc\_1100100032308 \_eng.pdf](https://www.rcaanc-cirnac.gc.ca/DAM/DAM-CIRNAC-RCAANC/DAM-TAG/STAGING/texte-text/htoc_1100100032308%20_eng.pdf) Accessed: September 21st, 2020



Source: Historic Treaties of Saskatchewan, teacher.plea.org https://teachers.plea.org/newsletter/2019/the-plea-treaties-and-the-law/30.1-05 Accessed September 21st, 2020





**Day Five:**

Given what you learned this week, write a letter that you would send to the Prime Minister. Consider what you may ask him questions about and what facts you may provide him with. Remember to organize your letter with an opening, supporting arguments and a summary.

Dear \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Paragraph One: Opening facts, questions and introduction to arguments

Paragraph Two: Arguments for one point you make

Paragraph Three: Arguments for a second point you make

Paragraph Four: Arguments for a third point you make

Paragraph Five: Wrap it up and summarize the letter

Thank you,

Your Name

Appendix A



