

BIG IDEAS:

- When studying interrelationships between groups of people, it is important to be aware that each group has its own perspective on those interrelationships.
- Interactions between people have consequences that can be positive for some people and negative for others.

OVERALL EXPECTATIONS:

Social Studies (Strand A)

Inquiry: use the social studies inquiry process to investigate aspects of the interactions among Indigenous peoples, among Europeans, and between Indigenous and European people prior to 1713 in what would eventually become Canada, from the perspectives of the various groups involved. (FOCUS ON: Interrelationships; Perspective)

LEARNING GOALS:

- Students will understand that being in a Treaty means entering into a dynamic relationship;
- Understand that the Crown is bound in relationship with Indigenous Peoples;
- Students will understand that the Two Row Wampum and the Dish with One Spoon are foundational relationships on Turtle Island. They will investigate how this *relationship*, created by Treaty, was meant to be the foundation for the interactions between Indigenous and non-Indigenous Peoples.

Notes about lessons: It is important that these activities are completed in order, as they scaffold one another. They are titled as 'lessons' however, the explorations may end up unfolding over several periods or days. They may also serve as starting points for deeper inquiry and knowledge building. Although the activities are written up as "lesson plans" it is important to be responsive to student ideas, questions, insights, and *misconceptions* as you move through the learning. It is best to position yourself as a co-learner, but understand your power and responsibility as the educator in the classroom to disrupt racist/oppressive ideas, language and internalized biases that arise.

*It is important that, before beginning this series of lessons, the teacher has *communicated* (p.91) with families/guardians, informing them about the upcoming subject matter (e.g., Residential Schools, The Indian Act, racism, colonial structures). This allows the students' support network to prepare to support the student and themselves should their own life situation be impacted and/or triggered by these on-going systemic issues. It also allows families to be a part of the process if they wish to contribute to the class discussions in an age-appropriate manner. Accommodations may need to be made at the request of the family/guardians. For further information please refer to: [Trauma Informed Schools](#)



LESSON 1: CAUSAL MODELING TO EXPLORE WORLDVIEW

Resources:

[Thinking Classrooms-model lesson](#)

[Sample Parent Letter-modify as needed](#)

[Indigenous Worldviews](#)

[Indigenous Worldviews 2](#)

Materials needed:

8x11 white paper

11x17 size paper (any colour)

- In future lessons, teachers will begin to explore Treaty with the class, and use the language/ concept of '[worldview](#)'.
- In order for students to connect with this concept, it is important that they explore it from their own identity.
- If you have not done work around [identity](#), culture or worldview with your class, see this activity that uses the strategy of Causal Modeling from Rotman I-Think: [Thinking Classroom](#) -lesson by Jennifer Warren, HWDSB
- It is suggested that the teacher models their placemat for the students to create trust and relationship for students to feel comfortable about what to share.
- For Grade 5 students - Have students on a half piece of 8x11 paper create a placemat of "me". Ask the question: What makes you who you are? Students will mind map and place pieces of themselves in words or images on the paper.
- They can colour or cut out pictures from magazines (or clip art in a virtual setting).
- On an 11x17 piece of paper, students glue their "self" in the middle and further brainstorm- "What causes that?"
- Students create connections between that piece of "me" and how it was developed or supported.
- Prompts for students may be: "For example, Who introduced you to dance? (as a dancer), Who are your teachers? How do they support you?"
- As an extension to this activity, students can produce their final submissions - in an interesting and creative way that reflects their stories. [Examples on Jennifer Warren's blog are from high school students - but will inspire grade 5s!](#)

LESSON 2: SHARING CIRCLES

Resources

[Sharing Circles explained](#)

[Sharing Circles](#)

[Grand Erie Talking Circle Video](#)

[Oral Traditions/Storytelling](#)

[Do I need permission to share this story?](#)

- This lesson serves also as a great way to build community and relationships in the classroom. *If you are unfamiliar with Sharing Circles, please see resources provided.*



Materials:

Students personal item

This lesson is important both in tying in students' lived experiences and understanding the importance of oral traditions. [Wampum](#) represents oral agreements that were made. In Colonial society - written contracts and agreements are often positioned as having more value. This would be a great place to refer back to the causal models - as they reflect on their own stories and perspectives.

- Invite students to bring in an item that is very important to them - they can photograph or sketch the item if they do not feel comfortable bringing it into the classroom.
- Have students sit in a sharing circle, review the expectations for a sharing circle in the [Sharing Circles explained](#) document.
- Students share their item and the story behind it - explain what makes it so important and special to them, one at a time.
- After the circle, ask students would you share your item with others? Why or why not? Go around the circle to hear their responses.
- For those of you who agreed to share, what conditions would you make to share your item with others?
- Facilitate the conversation of "Oral Agreements" and their importance.
- **Exit Card:** Is your agreement with your friend less important because you made an oral agreement and did not write it down?

As you go further into the exploration of Treaty and Indigenous perspectives/ worldview - this activity will be important to reference - as an example of oral agreements.

Culturally Relevant Responsive Practices (CRRP): If trust has been built with students they may open up about private items from their own culture, or religion. If you have centred student stories and identities, you may be able to bridge this for students as a way for them to make deeper connections.

LESSON 3: AGREEMENTS TO THRIVE

Resources:

[Jamboard](#)

[Wampum](#)

[MCFN Garry Sault-Wampum](#)

[Gallery walk](#)

["Two Row Wampum" Belt](#)

Materials:

Chart paper

Pens/pencils

Jamboard link (if virtual)

Cue Cards

Break into groups of 3 or 4

- Pose the following situation to students (written on a piece of chart paper/[jamboard](#)):
"Students with different worldviews are put into the same class at your school. Brainstorm 3 agreements that would need to be made in order for all to thrive in the space."
- After 10 minutes bring the class back together and record all of the responses on the chart paper/jamboard.
- Allow students to pick one that is the most important to them, personally.

- Prompt students to return to their group and negotiate amongst their group, one agreement that they think best encapsulates the most important concern shared by the class.
- Assign each group one section of the webpage [Wampum](#). Have each group read, highlight the most important information and bring it back to the whole group for sharing.
- Have groups share their findings, orally with the class.

Assessment Check-in: Flash Card

On a cue card, have students respond to: What is Wampum? How does your learning of Wampum remind you of your item from home?

Next Steps:

Design a symbol that represents the main agreement from your group that is necessary for people with different worldviews to thrive together in this space.

- Make it clear that the symbol cannot include any words, or numbers, but may use geometric shapes or mathematical lines of design.
- Design a symbol that is simple and justified with reasoning.
- Students should meet with the teacher for feedback before moving on to the final draft.
- Have each group complete the final draft of their symbol.
- Split the class into two groups and have a [gallery walk](#) of the symbols. Two minute visits with each presenter to hear their artist's statement. Then flip the groups and repeat.
- Show students an image of the ["Two Row Wampum" Belt](#). Explain to students that this represents the agreement made between the Haudenosaunee Nations and the Dutch in 1613, so that both nations would be able to thrive on the land.
- Student Exit Pass: *What do you think the Two Row Wampum Belt means?*
- In preparation for next day's exploration, write out student responses on a chart paper/jam-board, so that student thinking is made visible.

LESSON 4: THE TWO ROW WAMPUM - GUSWENTA

Resources:

[The Two Row-Rick Hill](#)

[Blackline master](#)

[Haudenosaunee perspective](#)

[Six Nations Polytechnic : Treaty Relations and Two Row Companion - \(Start at 8:19 and watch to 16:15\)](#)

[Onondaga Nation article](#)

[Briarpatch magazine article](#)

[Treaty of Niagara](#)

Materials:

Exit Passes from Lesson Two

- Review the previous exploration, display the Two Row Wampum photo from previous day, also display the chart paper with student reflections on what they thought the Two Row might have meant (Students may see some parallels between what students are thinking to the actual meaning).
- Pass out a photocopy of this [blackline master](#) to all students. This will be a helpful tool for them to have to take notes about the meaning of the Two Row Wampum.
- It is very important to present information about the Two Row Wampum from an authentic voice. The following video features Tuscarora Knowledge Keeper Rick Hill explaining the Treaty from a [Haudenosaunee perspective](#). Watch the video from [Six Nations Polytechnic : Treaty](#)

[Relations and Two Row Companion - \(Start at 8:19 and watch to 16:15\)](#)

- Have students work in groups, divide up the articles, based on the number of groups. Have students look for the most important details in the article. Have students record their ideas on chart paper or jamboard. [Onondaga Nation article](#); [Briarpatch magazine article](#)
- Have students find the most common, reoccurring important ideas amongst their documents. Facilitate the conversation to highlight the key points from the agreement on one document.
- Students can record key information on the blackline master with your support and modeling.
- Anchor the key ideas about Treaty, and the Two Row Wampum for students in the classroom.

Historical Background: The Two Row Wampum informed the negotiations at the Great Council of Niagara that culminated in the [Treaty of Niagara \(1764\)](#) which the Mississauga Nation (and the Mississaugas of the Credit First Nation) were/are part of.

LESSON 5: WHAT IS A TREATY?

Resources:

[Treaties and the Treaty Relationship](#)

[Treaties](#)

[Moccasin Identifier Team](#)

Materials:

Chart paper/Jamboard

Markers

Cue cards

Note: This lesson is found in *Canada's History* magazine special issue [Treaties and the Treaty Relationship](#):

- Write the word "CONTRACT" on the board at the front of the room/on Jamboard.
- Ask students to brainstorm (individually or in groups) words that come to mind when they think of a contract. (To help them get started, it helps to ask them for examples of contracts that they might be familiar with i.e. cellphone contracts).
- Invite students to write words around "CONTRACT" at the front of the room (mindmap). Some common words/phrases include: signed, written, law, money, penalty, lawyers, fees, long, hard to read, legal, official and strict, deal, guarantee, code of conduct.
- Explain that Treaties were never meant to be thought of as contracts, but rather as relationships; remind students of the Two Row. Cross out "CONTRACT" and replace it with "RELATIONSHIP"
- Ask students to think of their closest relationships (family or best friends) and see if the words they came up with to describe a contract still work?
- Brainstorm (individually or in groups) words that come to mind when they think of a strong relationship before writing them at the front of the room. Some common words/phrases include: communication, trust, support, friendship, loyalty, dependability and love (if students don't come up with love on their own, it is important that this is added to the list by the teacher).
- The love that is often understood is that felt between members of a family – allowing for disagreement and tension. Familial relationships require flexibility to exist. As new dynamics or unforeseen conflicts emerge, they have to be negotiated by the Treaty partners in order to have them incorporated into the relationship (a relatable example often given to students is their own relationships with their siblings – often chaotic, but with a foundation of love at their core).

- Explain that since *Treaties are made between the Queen/Crown and Indigenous people*, the Queen and her representatives are often seen as being in *family relationships* with First Nations.

Assess for understanding: Exit Card- How is a relationship different/similar to a contract? Why does a contract not work within a family?

Suggested Activity: Invite a local Knowledge Keeper or your school board Indigenous Education Lead to come in and share their knowledge of Wampum/Treaties in your area. Or invite the Moccasin Identifier Team to your classroom.

Check with your School Board Indigenous Lead for local protocols for inviting a community knowledge holder into the school/classroom.

LESSON 6: WE ARE ALL TREATY PEOPLE

Resources:

[*We Are All Treaty People*](#)

[*Alan Corbiere- MFN and the SN A Dish with One Spoon*](#) (slides 12, 13, 14)

[*A Dish with One Spoon*](#)

[*A Dish with One Spoon-Rick Hill \(Start at 8:12 Finish at 9:00\)*](#)

Materials:

Chart paper

Digital Device

Internet

Assessment: Check-in Activity

What are 3 things you have learned about Treaty/Wampum?

What are 2 connections you can make to friendship/relationships?

What is 1 question that you still have?

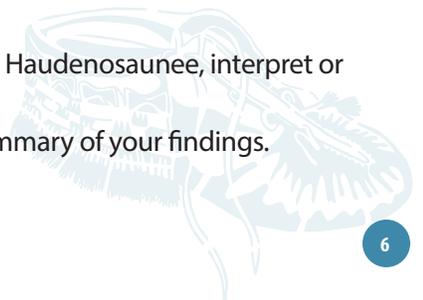
Submit in a document format, paper or digital to the teacher for assessment.

- Mindmap - How do we, today, connect to the Two-Row Wampum? What is our responsibility to one another? Facilitate the discussion that everyone is either an Indigenous person (original agreement between Haudenosaunee and Dutch) or a settler/immigrant on this land.
- Who remembers how long a Treaty lasts according to the Two-Row? (As long as the sun shines, rivers flow, and grass grows)
- Are there any other Wampum Treaties for the area in which you live? ***If you live in the Great Lakes Area of Ontario, you likely live in the Dish with One Spoon territory. (Ask students to quickly google the land/territory on which they live).

Assessment Task:

In groups, ask students to research:

- What is the Dish with One Spoon Wampum?
- Who were the first two nations to agree to this Wampum?
- What are the 3 main agreements to be understood in that Treaty?
- Summarize what you believe the agreement meant.
- Look at how the two different nations, the Anishinaabe and the Haudenosaunee, interpret or understand the belt? How are they similar/different?
- As a group present on a chart paper/digital document, your summary of your findings.



Evaluation: How do you see yourself responsible to both the Two-Row Wampum and the Dish with One Spoon Wampum today? (1 paragraph minimum)

How do these two treaties connect to current day issues with climate change? (1 paragraph)

LESSON 7: THE MOCASIN IDENTIFIER PROJECT AS AN ACT OF TREATY

Resources:

[Moccasin Identifier Project](#)

[Two Row Wampum](#)

[Dish with One Spoon](#)

[TRC](#)

Materials:

Moccasin Identifier Kit-includes the stencils etc.

Colouring materials

- As a class stencil the Moccasin Identifier as a group exercise to ground your learning. Consider creative ways to stencil with layering colours, to add dimension and depth.

Possible resources to use for this lesson:

- Carolyn King's [video](#) (start at 11:55 minute timestamp) telling the story of driving to Toronto from New Credit and "not seeing herself in her own territory" and how the Moccasin Identifier Project was born out of this.

After watching Carolyn King's video, pose these question to students:

- How does the Moccasin Identifier project connect to the relationship established by the [Two Row Wampum](#) (1613) and the [Dish with One Spoon](#)?
- How can we act as Treaty people and partners by marking our classroom with the Moccasin Identifier?

The Truth and Reconciliation Commission defined reconciliation as:

[... as an ongoing process of establishing and maintaining respectful relationships. A critical part of this process involves repairing damaged trust by making apologies, providing individual and collective reparations, and following through with concrete actions that demonstrate real societal change.](#)

With this in mind, a second question can be posed to the class:

- "How can marking our classroom with a Moccasin Identifier become an act of reconciliation?" The intent of this question is to get students thinking about the responsibilities they are undertaking in marking their classroom with an image linking it to their Indigenous Treaty partners - emphasizing that this activity does not end with the act of marking the room, rather it is the beginning of a relationship.

