

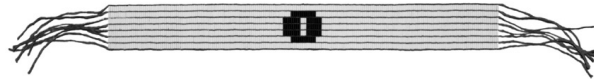
Reconciliation Through Education- The Land Acknowledgement and Dish With One Spoon Treaty

Grades K-3 resource for building understanding and authentic acknowledgement in Toronto.
By: Sharla Serasanke Falodi and Erin Reinelt Zabloutny, Reviewed by Christina Saunders of the UIEC

The TDSB Land Acknowledgement- Approved by the Urban Indigenous Community Advisory Committee of the TDSB

“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.”

The Dish with One Spoon Wampum Belt Treaty



The wampum belt depicts the dish at its centre. At the time of the Haudenosaunee Confederacy, The Great Peacemaker- Deganawida, said: “We promise to have only one dish among us; in it will be beaver tail and no knife will be there... which means that we will all have equal share of the game roaming about in the hunting grounds and fields, and then everything will become peaceful among all of the people; and there will be no knife near our dish, which means that if a knife were there, someone might presently get cut, causing bloodshed, and this is troublesome, should it happen thus, and for this reason there should be no knife near our dish.” [John Arthur Gibson, Onondaga nation, Haudenosaunee Confederacy] . This treaty covers all of Southern Ontario, including Tkaronto.

Key Facts/ Vocabulary

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| The traditional territories being acknowledged: here in Toronto, we acknowledge the lands of Tkaronto (from Mohawk meaning ‘Where there are trees standing in the water’- Natural Resources Canada). | The care-taker nations of Tkaronto: Mississaugas of the Anishinaabe, the Haudenosaunee Confederacy, the Wendat, and the Métis Nation. | The Dish With One Spoon wampum agreement is an Indigenous citizenship law made between Haudenosaunee and Anishinaabe nations in 1701 (Aimée Craft, Anishinaabe-Métis nations) that extends from Montreal to Fort Erie (Lee Maracle, Stó:lō nation) | Dish with One Spoon Promises: 1) Take only what you need 2) Leave some for everybody else 3) Keep the land clean |
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Big Ideas

We are all treaty people.

Tkaronto (Toronto) lands are the territory of the Mississaugas of the Anishinaabe, the Haudenosaunee Confederacy, the Wendat, and the Métis Nations.

By living on these lands, we become a part of the treaty that governs them. We are responsible for following its promises.

As people on this land, we are a part of this promise to:
 1) Take only what we need
 2) Leave some for everybody else
 3) Keep the land clean

We are responsible for showing respect and care for the land and all of the people it holds.

We are responsible for showing respect and care for Indigenous peoples and their ways of living and being.

Treaty Poem by Melissa MacLennon and students

Treaty Poem

A treaty is a promise,
 A promise to share.
 It's important to keep promises,
 To show that you care.

A promise of friendship,
 And sharing the land.
 To share food and water,
 and always lend a hand.

First peoples* shared this land
 Long ago, so we are all
 Treaty people and this I know.

*We say peoples to acknowledge the variety of nations and the differences across and within those nations

On the Nature of Treaties

“Treaties are one of the first laws that involve peaceful arrangements with newcomers to the land”- Dr. Karine Duhamel, Anishinaabe-Métis nations

“Treaty promises were made to last as long as the sun shines, the grass grows, and rivers flow.” -Alexander Morris, Settler

Settlers

Settlers are defined as anyone who is not Indigenous to this treaty land. Settlers include people who were brought here, people who are seeking refuge, and people who came here. Depending on the amount of agency and choice involved in coming to this land, the settler carries different amounts of privilege. All hold responsibility to establishing solidarity and alignment with Indigenous peoples and treaties.

Settlers and the Treaties

When non-Indigenous people came to this land, they began by agreeing that their nations would follow the agreements of the Dish with One Spoon treaty that Indigenous nations already had. When settlers wanted more than their fair share, they broke their promises and took more than they needed, without making sure that others had enough and without taking care of the land itself. Because they did not follow the promises of the treaties, people suffered and fought. The people and the land were not well. Now, we work to keep our promises to the land and to each other so we can all be well together.

Resources

Resource Descriptions

Understanding the land acknowledgement, York University
<https://m.youtube.com/watch?v=qNZi301-p8k#>

Understanding the land acknowledgement, York University
“When you hear the land acknowledgement and it talks about the Dish With One Spoon Wampum Belt Covenant treaty,” said Koleszar-Green, “the central circle represents a dish, and in that dish the great peacemaker, the Haudenosaunee Confederacy, cut up the beaver tail and put it in that dish, so we can serve it to each other with one spoon. That dish has three simple teachings. First, never take more than your share. Second, make sure there’s enough food to go around for everybody. Number three, don’t foul the dish or take the dish.” (1:42)

Toronto schools paying tribute to Indigenous land: <https://www.youtube.com/watch?v=8vrwMgyqUH4>

TDSB students explaining the land acknowledgement in the context of our schools.

Ontario students talk about why treaties matter: https://www.youtube.com/watch?time_continue=21&v=p--vT_zyVWg

Ontario students explain why treaties matter in their own words.

Calls to Action- TRC Canada http://trc.ca/assets/pdf/Calls_to_Action_English2.pdf

The Truth and Reconciliation Committee’s calls to action, this document addresses call to action #62.

Gakina Gidagwi’igoomin Anishinaabewiyang: We Are All Treaty People : <https://www.canadashistory.ca/explore/settlement-immigration/gakina-gidagwi-igoomin-anishinaabewiyang-we-are-all-treaty-people>

Article exploring how Treaty terms negotiated nearly 170 years ago should be interpreted today.

TDSB Land Acknowledgement Protocols: https://docs.google.com/document/d/1L_Gh0dMCIz3iTtWRw7nL4rU0qMnKIVT6O-XE5gogI5I/edit?usp=sharing

A review of the Treaty Acknowledgement in consultation with TDSB staff and students, as well as Indigenous partners and Nations. *Provided along with this resource

Pronunciations (phonetic pronunciations taken from 6:50 of the first video above)

Tkaronto-
Tga-RON-do

Anishinaabee-
Ani-SHI-na-bay

Haudenasaunee-
Ho-DE-NO-sho-ne

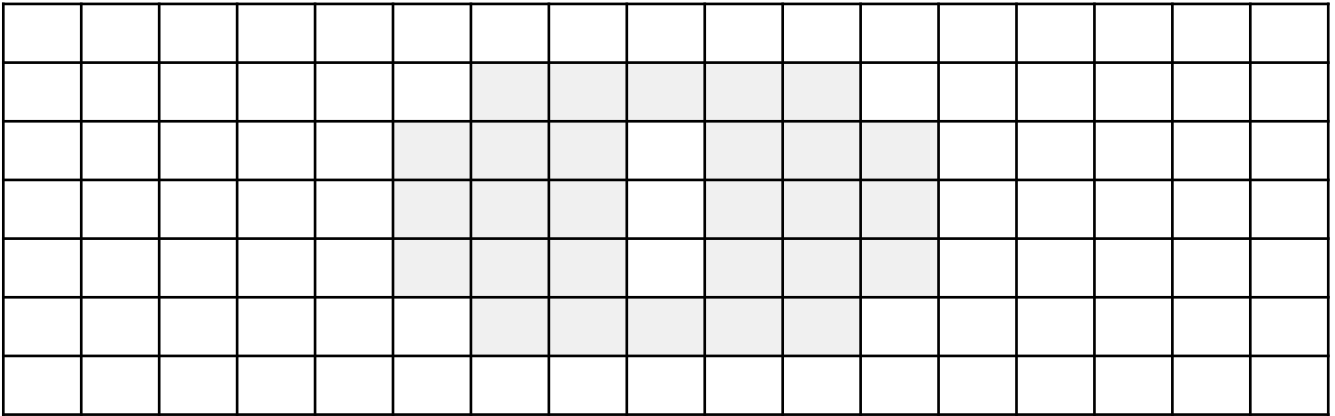
Huron-Wendat-
HYU-ron WEN-dat

Métis-
MAY-tee

Inuit-
EE-nu-eet

Anishinabek-
Nish-NA-bek

We Are All Treaty People: The Dish with One Spoon Treaty and Me



The beaded wampum belt is the treaty. At its centre is the symbol of the dish, representing the land that we are sharing and caring for as people together on this land.

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By: Melissa MacLennon and her students

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To show that you care.

A promise of friendship,
And sharing the land.
To share food and water,
and always lend a hand.

First peoples shared this land
Long ago, so we are all
Treaty people and this I know.

“Treaty promises were made to last as long as the sun shines, the grass grows, and rivers flow.” -Alexander Morris

Because I live here on the lands with the Mississaugas of the Anishinaabe, the Haundenosaunee Confederacy, the Wendat, and the Métis Nations, I know that I am responsible for respecting the Dish with One Spoon Treaty. This means:

I promise to live peacefully on this land.

I promise to take only what I need.

I promise to learn from and with Indigenous peoples.

I promise to keep the land clean.



TDSB Land Acknowledgement - Protocol 2018-2019

Overview

Over the past year, the Urban Indigenous Community Advisory Committee of the Toronto District School, a group of Elders, Indigenous parents/guardians, and staff undertook a review of the Treaty Acknowledgement in consultation with TDSB staff and students, as well as Indigenous partners and Nations. Through this review, the UICAC has revised the Acknowledgement that takes place each day in TDSB schools. The revisions and information described below reflect the outcomes of this ongoing process and have been approved by the UICAC. Schools will begin transition to this Land Acknowledgment using the following information.

Goals of Indigenous Land Acknowledgments

Acknowledgement of the Land on which we are situated is an important sign of respect, presence, assertion and recognition of Indigenous self-determination. The Land Acknowledgement aims to:

- Bring Indigenous presence and voice to Canadian society and its institutions (e.g., schools);
- Create an opportunity for Indigenous students and staff to begin their day within their cultural context, and;
- Foster mutual respect and reconciliation.

Land Acknowledgement, Protocols and Timelines

All TDSB schools and staff will begin using the new Land Acknowledgement at the beginning of the school day and at the beginning of events, gatherings and meetings by January 7th, 2019.

Land Acknowledgment for all TDSB schools and events system-wide:

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

Beginning the Day with the Land Acknowledgement

The Land Acknowledgement is to be used at the start of the school day, just before the playing of "O' Canada". All individuals in the school at the time of the Acknowledgement should stand, if possible, in the same way they do for the National Anthem.

Acknowledgements are culturally contextual and flexible in nature. It is important that schools and event organizers work with Indigenous guests and community members to make adjustments as needed.

If a school wishes to use an alternative text to the Land Acknowledgement on a regular basis, they should work directly with the Urban Indigenous Education Centre.

Support

The Urban Indigenous Community Advisory Committee wishes to thank all staff and schools for the implementation of this revised Land Acknowledgement as self-determined by the Urban Indigenous community. For additional support, please contact Mike Izzo, Instructional Leader at the Urban Indigenous Education Centre at: mike.izzo@tdsb.on.ca or by phone: 416-393-9600.
