

**Welcome to this Handbook on Approaches to Teaching  
about Treaty Education Grades 3-5**



The Mission of the **Mi'kmaq Wolastoqey** Centre - Brad Parker, the Brunswickan  
<http://thebruns.ca/2016/03/16/the-mission-of-the-mikmaq-wolastoqey-centre/>

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# THE ORIGIN OF PRIMARY- ELEMENTARY TREATY EDUCATION IN NEW BRUNSWICK

BILL FLOWERS for  
THREE NATIONS EDUCATION GROUP INCORPORATED

January 20 - 21, 2017

Three Nations Education Group Inc. (TNEGI) began some twenty years ago as an informal exchange between education systems in the three largest First Nation communities in New Brunswick –Tobique, Elsipogtog and Esgenoopetitj. Facing similar education challenges with the largest First Nation community schools, participants found that each was able to assist one another. Over time this informal exchange grew to be more regularly scheduled, generally by piggy-backing on other meetings. That led to more consistent mutual assistance.

After some time, the participants asked each respective Council to consider establishing a separate corporation that could qualify as a regional management organization for education services to the three communities. Each endorsed that move and the elected chiefs, with one education representative from each community, became the Board of Directors of the Three Nations Education Group Inc. (TNEGI). In 2010, the federal government, through what is now Crown-Indigenous Relations and Northern Affairs Canada, recognized TNEGI as a regional management organization. TNEGI adopted a strategic plan in 2014 defining its mission as:

***A Mi'kmaq Maliseet education organization dedicated to improving education outcomes of First Nation students through advocacy, professional and educational supports, and building meaningful partnerships.***

There is a growing appetite among Provincial Departments of Education, First Nations, and other educational stakeholders for the inclusion of opportunities for students to learn about Aboriginal treaties in both public and community-operated schools. In its *Calls to Action*, the Truth and Reconciliation Commission's recommended that education introducing and critically examining the history of treaties and treaty relationships be a part of the educational experience for every Canadian. The project being undertaken by TNEGI has the goal of developing modules and learning resources on the *Peace and Friendship Treaties* for immediate integration into New Brunswick curricula.

In 2014, Three Nations Education Group Inc., created a steering committee on treaty education that includes partners from the University of New Brunswick, the Department of Education and Early Childhood Development's Office of First Nations Perspectives, First Nations Education Initiatives Inc., the Listuguj First Nation, and Three Nations





## Adopting a Terminology of Harmony and Respect in School Classrooms

### Language of Disharmony

#### Abridged notes from David Perley

Terms to Avoid	Comments
Indian	This term was imposed upon Indigenous people in Canada. The Indian Act required that First Nation people be identified as “Registered Indians”. They are still referred to in that way. The newly structured Department of Indigenous Services Canada and the Crown-Indigenous Relations and Northern Affairs Canada are moving towards the recognition and implementation of Indigenous rights. Better to refer to Indigenous people or First Nations, not Indian.
Tribe	This term was imposed upon Indigenous people by anthropologists during early contact. This term reinforces the image of Indigenous people as wandering or nomadic. Better to use <i>Nation</i> . Indigenous people established their own governments, villages and communities and were part of confederacies. Europeans came into contact with Wolastoqewiyik, Mi’kmaq, Passamaquoddy Nations rather than “tribes.”
Band	This is an Indian Act term imposed on all Indigenous people. This term also reinforces that people were nomadic and wandering. This term was particularly prevalent during the 16 <sup>th</sup> -18 <sup>th</sup> centuries. Indigenous people live in “communities” not “bands.”
Reserve	Reserves and reservations were established by colonial authorities and the church in the 19 <sup>th</sup> and 20 <sup>th</sup> centuries, forcing Indigenous people to live in these “reservations”. For many, this has been a difficult experience. It is far better to call the places where First Nations peoples live now - communities.

Language of Disharmony: causes pain and misery for the people who have been labeled in this way. Use of these terms ignores the right to self-identification. Indigenous people have a right to adopt ancestral terms for self-identification.

## **Terms to use**

First Nation	Use this word to talk about a group collectively when it is in the plural – including people, communities, governments. languages, culture. When speaking of a particular First Nation, it is important to use the specific name of that First Nation (in N.B. that would include Mi'kmaq First Nation, Wolastoqewiyik First Nation and the Passamaquoddy First Nation.
First Nations	Use when the word it refers to is in the singular, e.g. First Nations history, First Nations way of life.
Aboriginal and Indigenous	Use this word when speaking collectively of First Nations, Inuit and Métis. It can be applied across Canada.
Wolastoqewiyik Wolastoqey Wolastoqew	First Nation – Formerly Malecite - Means People of the beautiful and bountiful River - the Wolastoq (Saint John River). There are Wolastoqey communities in New Brunswick, Maine and Quebec.
Wolastoqey Latuwewakon	The language of Wolastoqewiyik.
Mi'kmaq Mi'kmaw	First Nation – Formerly spelled Micmac – There are Mi'kmaq communities in Newfoundland (island), Prince Edward Island, Nova Scotia, Quebec and New Brunswick.
Passamaquoddy	First Nation – Currently live in southwestern N.B., but, at this time, have no designated First Nation Community in N.B. There are three Passamaquoddy communities in Maine to which they are related.
Waponahkiyik Wabanaki	Confederacy – Meaning 'People of the First Light', First Nations and Native American confederation of five principal Nations: the Mi'kmaq, Wolastoqewiyik, Passamaquoddy, Abenaki and Penobscot.

## **Approaches to Teaching Treaty Education and Their Application in these Modules**

(Modified from the Department of Education CAMET Social Studies Curriculum)

The Teacher Resource for Grades 3 - 6 in Treaty Education is activity-based. Introductory background material is presented to the teacher, and then the teacher is offered a range of activities to choose from based on the makeup of the class or on the discipline he or she chooses to employ – be it Indigenous students, non-Indigenous students or a mixture of both. A variety of strategies are recommended but the following approaches may prove useful.

In each Grade level unit there is at least one story. The teacher may want to approach the story in different ways. Here are some options:

**Journey Stories** – a story in which the central character makes a significant journey. E.g. Lesson B - *Religion, Mohawks and a Moose* (Gr.5)

**Linear Stories** – a story in which the main character sets out to fulfill a wish, meets with misfortune but manages to triumph in the end. The main events can be laid out in a curve to represent the rise and fall of tension. E.g. Lesson D - *Kluscap/Kelowschap and His People* (Gr.4)

**Persona** – putting oneself in the place of someone or something else (real or imaginary) to say what might not normally be revealed. E.g. Lesson H - *Classroom Treaty* (Gr.3); Lesson C - *A Hunter's Story* (Gr.4); Lesson G - *Stereotyping* (Gr.5)

**Persuasive writing** – writing that states an opinion about a particular subject and attempts to persuade the reader to accept that opinion. E.g. As a journalist profiling a First Nations Community. E.g. Lesson F - *Researching An Indigenous Community* (Gr.3); Lesson B; Lesson B - *Membertou-Conversion or Culture?* (Gr.5); Lesson E – *Reserve Reporters* (Gr.5)

**Snapshot Biographies** – focus on four or five events in the lives of political or historical Indigenous leaders, with an illustration and brief description of each. E.g. Lesson G - *Write a Biographical Sketch of a Contemporary Indigenous Leader* (Gr.5)

**Timeline** – a visual or graph used to show how related events are arranged in chronological order and to show the relative amount of time that separates them. E.g. Lesson A - *Creating a Calendar Collage* (Gr.4); *Conducting an Archaeological Dig* (Gr.5)

**Trust Games** – games that help people build mutual respect, openness, understanding and empathy. They can break down barriers and build feelings of trust and reliance between individuals and small groups. E.g. Lesson G - *What is a Treaty?* (Gr.3)

**Readers' Theatre** – an interpretive oral reading activity. Students sit or stand together on a stage and read through the script together. They can use their voices, facial

expressions, and hand gestures to interpret characters in scripts or stories. E.g. Lesson B - *Acting the Story Out* (Gr.3); Lesson C - *The Difficulties in Trading* (Gr.4); Lesson D - *Treaty Made with the Mi'kmaw of Miramichy* (Gr.5); Lesson F - *Understanding the Royal Proclamation of 1763* (Gr.5)

### **Cooperative Learning Strategies**

Most of the activities are multi-disciplinary, interactive and open-ended. Cooperative learning strategies lead themselves to this approach. Here are some and the lessons that have been set up using those strategies.

**Carousel Model:** allows each student time to share with different teams. Student 1 in each team remains seated while his/her teammates rotate to occupy the seats of the first team seated clockwise. Student 1 shares. The teams rotate so student one has a second opportunity to share. Several rotations occur. E.g. Lesson A – *Conducting an Archaeological Dig* (Gr.5); Lesson B - *Holding a Debate About Land Tenure* (Gr.5)

**Gallery Tour:** students move about the room as a team or group to give feedback on products such as art work or the writing of other teams. These can be displayed on the wall or on desks. E.g. Lesson I - *Making a Declaration* (Gr.4)

**Inside-Outside Circle:** students stand in two concentric circles, with the inside facing out and the outside facing in. Teacher tells students to revolve by a number of places so that they face a new partner and share information, ideas, facts, or practice skills. E.g. Lesson B - *Membertou-Conversion or Culture?* (Gr.5)

**Jigsaw:** each student on a team specialises in one aspect of the learning and meets with students from other teams with the same material. Students return to their home team to teach/inform his/her teammates about the material learned. E.g. Lesson I - *We are All Treaty People* (Gr.3); Lesson D - *History of Kingsclear* (Gr.5); Lesson I – *Making a Self-Determination Mural* (Gr.5)

**Round Table Discussion:** a conversation held in front of an audience involving a small number of people, no more than eight. One person acts as a moderator to introduce the members of the discussion group and presents the problem to be discussed and keeps the discussion moving. E.g. Lesson G - *Sharing and Showing Respect* (Gr. 3)

**Talking Circle:** a teaching strategy that is consistent with First Nations values. Students sit in a circle where everyone is equal, and everyone belongs. A stick, feather, or rock is used to facilitate the circle. Whoever is holding the object has the right to speak and others have the responsibility to listen. The circle symbolizes completeness. E.g. Lesson A - *How Keluwscap Created People* (Gr.3); Lesson A - *World View in Bear and the Seven Hunters* (Gr.5); Lesson C - *Using Consensus to Make Decisions about the Environment* (Gr. 5)



**Think-Pair-Share:** students turn to a partner and discuss, talk over, or come up with an idea. E.g. Lesson E - *Keluwscap and the Water Creature* (Gr.3); Lesson G - *The Indians at Menaguashe* (Gr.4); Lesson F - *Understanding the Royal Proclamation of 1763* (Gr.5)

**Value Line:** Students take a stand about an issue on an imaginary line which stretches from one end of the room to the other. Those who strongly agree stand on one end of the line and those who strongly disagree stand toward the other end. The line can be folded to have students listen to a point of view different from their own. E.g. Lesson E - *To Dam or Not to Dam* (Gr.3); Lesson A - *Two Sets of Laws* (Gr.5); Lesson B - *Holding a Debate About Land Tenure* (Gr.5)

### **Mapping**

A variety of mapping approaches is also included both for the teachers and the students. These include:

**Aerial View** – a photograph image of the ground taken from an airplane. E.g. Lesson B - *Mapping Wolastoqey and Mi'kmaq communities* (Gr.3)

**Mental Map** – an individual's own internal map of their known world. These maps provide students with an essential means of making sense of the world and are used by all people throughout their lives. E.g. Lesson B - *The Creation of Wolastoq* (Gr.3); Lesson B - *What's that 'Habitat'* (Gr. 4); Lesson G - *Write a Biographical Sketch of a Contemporary Indigenous Leader* (Gr.5)

**Mind Map** – writing down a central idea and devising new and related ideas which radiate out from the centre. Lines, colours, arrows and images can be used to show connections between ideas. Some of the most useful mind maps are those that can be used over time. E.g. Lesson D - *Extended Family* (Gr.3) Lesson A - *All Living Things are Related* (Gr.4); Lesson B - *Cycles of Life* (Gr.4)

**Panoramic Map** – a non-photographic representation of cities and towns portrayed as if viewed from above at an oblique angle, although not often drawn to scale. The map shows street patterns, individual buildings, and major landscape features in perspective. E.g. Lesson F - *Creating a Landform of Your Community* (Gr.3); Lesson B - *Tihtiyyas and Jean* (Gr.4); Lesson E - *Mapping First Nations Communities* (Gr.4)

**Pictorial map** – a map that portrays its features as drawings and pictures. E.g. Lesson C - *Flag Symbols* (Gr.3)

**Semantic map** – a type of graphic organizer which helps students visually organize and show the relationship between one piece of information and another. These are very effective in helping students organize and integrate new concepts with their prior knowledge. E.g. Lesson H - *What's in a Speech?* (Gr.4); Lesson I - *Making a Self-Determination Mural* (Gr.5)

## OUTLINE OF THE TOPICS COVERED IN TREATY EDUCATION GRADES 3 - 5

Grade 3 - Our First Treaty is with Our Earth Mother

Grade 4 - To Be Indigenous is To Be Free

Grade 5 - Ah, the Truth, What Is Our Truth?

<b>Ta'n Wenin</b> <b>Culture and Belief</b> <b>Tan wen Wetapeksit</b>	<b>Ta'n Tel-mimajultimk,</b> <b>Mawo'ltimk aqq</b> <b>Kipnno'lewey</b> <b>Economic Social and</b> <b>Political Life</b> <b>Wetawsultiyeqpon,</b> <b>Mawehewakon naka</b> <b>Litposuwakon</b>	<b><u>Kiskuk Ta'n Teliag</u></b> <b><u>Contemporary Issues</u></b> <b><u>Tokec Weskuwitasikil</u></b> <b><u>Eleyik</u></b>
<b>A.</b>  <b>3. Where do we come from?</b> <b>4. Different World Views</b> <b>5. Cycles of Life</b>	<b>D.</b>  <b>3. All my relations</b> <b>4. Our Stories Have</b> <b>Meaning</b> <b>5. Creation of Reserves</b>	<b>G.</b>  <b>3. What is a treaty?</b> <b>4. What was promised in</b> <b>the Treaties</b> <b>5. Discrimination and</b> <b>Protest</b>
<b>B.</b>  <b>3. All things are related</b> <b>4. How environment</b> <b>influences life and how this</b> <b>was shared with Europeans</b> <b>5. The Colonial Experience</b> <b>Has Never Ended for Us</b>	<b>E.</b>  <b>3. Life as we knew it</b> <b>4. Homeland and the</b> <b>Wabanaki Confederacy</b> <b>5. First Nation</b> <b>Communities Today</b>	<b>H.</b>  <b>3. Your treaty</b> <b>4. Leaders and Treaties</b> <b>5. To be a Leader</b>
<b>C.</b>  <b>3. We are of the earth</b> <b>4. Indigenous Knowledge is a</b> <b>part of Community Health</b> <b>5. Renewing Our Culture</b>	<b>F.</b>  <b>3. Coming Together</b> <b>4. Challenges Associated</b> <b>with Treaty Making</b> <b>5. The Struggle for</b> <b>Recognition as Nations</b>	<b>I.</b>  <b>3. We are all treaty people</b> <b>4. Sovereignty</b> <b>5. Sovereignty and Self-</b> <b>Determination</b>

## **ESSENTIAL TREATY LEARNINGS**

### **GRADE 3 - OUR FIRST TREATY IS WITH OUR EARTH MOTHER**

#### **CULTURE AND BELIEF**

##### **Respect and Responsibility**

- Understand that Indigenous peoples are unique and diverse
- Explore ways of Indigenous seeing, knowing, and learning in relation to sharing/giving of respect and accepting responsibility

##### **Importance of Storytelling**

- Express how Indigenous peoples preserve identity and transmit culture through oral traditions

##### **Interconnectedness of all things - life, place and history**

- Learn about the world through careful observation using the senses
- Introduce the concept of the interconnectedness of living things and seasonal cycles of nature
- Explore uses of plants, including plants as medicine

##### **Harmony**

- Discuss the importance of extended family and community among Indigenous people

##### **Flags as symbols**

- Investigate how symbols were used to influence people (e.g. promote solidarity)

#### **ECONOMIC, SOCIAL AND POLITICAL LIFE**

##### **Role of extended family**

- Express how the extended family was a significant part of teaching Indigenous values (honour, respect, sharing)

##### **What is a promise?**

- Understand how a promise differs from a treaty and that if carried out fairly both First Nations and non-First Nations benefit from treaties

### Agreements based on two different world views

- Understand the spirit and intent of treaties. How are they foundational documents based on two world views - the oral traditions of the First Nations people and the written traditions of the British Crown?

### Importance of Water

- Explore the interconnectedness that Indigenous people have with water

### Negative impact of major environmental developments - dams

- Discuss how major development projects have not always considered the environmental effects on First Nations

### Community place names

- Identify the different types of communities where Indigenous people live today and what First Nation they belong to

### Languages and meaning of place names and landforms

- Name several communities that have Indigenous place names and the reasons for these names

## **CONTEMPORARY ISSUES**

### Difference between a promise and a treaty

- Explore the difference between a promise and a treaty

### Non-verbal agreements

- First Nations peoples believe that language and cultural barriers contributed to misunderstanding during treaty negotiations. Through creating your own treaty show how the spirit and intent of treaties could be lost or misrepresented

### Sharing and showing respect

- In what ways do we show our care, concern and respect for others? Why is it important to respect others? Why is this important in treaty-making?

### Wampum

- Identify how each of the signatories to Treaties recorded the events (wampum)

### No land negotiated

- Understand that there never was any exchange of land in the Peace and Friendship Treaties

### Obligations and benefits on both sides

- What were some of the obligations made on both sides - peaceful co-existence; respect for cultural and spiritual survival; support for each other in the event of war

### Treaty relationship

- Why are positive interactions among people important for good relationships?

### We are all Treaty People

- Give examples of how Peace and Friendship Treaties can benefit both groups who sign them



Drum Dancing- Metepenagiag Heritage Park



## ESSENTIAL TREATY LEARNINGS

### GRADE 4 - TO BE INDIGENOUS IS TO BE FREE

#### **CULTURE AND BELIEF**

##### Developed society

- Explain how First Nations had lived here for thousands of years and had well-developed civilized societies with their own forms of commerce, governments, education, spirituality, and technology

##### All living things are related

- Explore the interconnectedness of plants, living things and the environment with Indigenous people and how they are seen as inseparable

##### Connection between Indigenous people and the natural environment

- Explore the interconnected relationship that Indigenous people have with the land, the resources and animals

##### Disastrous effects of trade with Europeans

- How did Indigenous societies, trade and commerce change following European contact?
- Why did conflict result between traders and settlers and Indigenous peoples?

#### **ECONOMIC, SOCIAL AND POLITICAL LIFE**

##### Sharing of ideas and values leading to treaties

- What did both sides agree to in the Peace and Friendship Treaties? Why were treaties reintroduced so frequently? What is meant by the Covenant Chain of Treaties?

##### Elders

- Show how elders have an important role in Indigenous societies both past and present. What is their role?

##### Government - Wabanaki, Santé Mawio'mi

- Introduce the idea of First Nations alliances and confederacies - Wabanaki and Santé Mawio'mi - and joint governance

### Location of communities

- Explore the interconnected relationship that Indigenous people have with water and waterways
- Identify Indigenous place names that are used to refer to New Brunswick geographical features and places

### Differences in perception of land

- Explore how people used the land before the community where the students now live on was formed? Why did Indigenous people not believe in land ownership?

### Disastrous effects of trade

- When is trading fair? Unfair? What types of items might young people trade with each other today? Why was trade so important to the survival of Indigenous people?

## **CONTEMPORARY ISSUES**

### What treaty-making is comprised of

- Acknowledge the collective rights of peoples and nations
- Examine the benefits each signatory hoped to achieve
- What qualities must a treaty contain?

### What is a treaty?

- What is a treaty? Why are treaties important?

### Difficulties in understanding treaties

- Analyze the challenges and opportunities associated with negotiating treaties (e.g. communication among groups, transportation, participation, preservation of language and cultural practices)

### The extent of the number of treaties

- Who were the signatories to the Peace and Friendship Treaties? What is meant by rights and responsibilities? What traditional Indigenous rights are protected by the Treaties?
- Why were there so many Peace and Friendship Treaties signed?

### What Indigenous celebrations took place with the signing of treaties?

- Explore the respected significance of drumming and dance in Indigenous celebrations

- Investigate the significance of symbols that depict harmonious relations between two sovereign nations (e.g. pipe ceremony, feasts, handshakes at gatherings)
- How did the Indigenous people and Europeans see the treaties as a means of ensuring their ways of life continued?

### Rights and self-determination

- There is no expiration date on the treaties. Why did leaders of this time want the agreements to reflect the changing realities of generations to come? Has this happened?



Potato harvesters - Metepenagiag Heritage Park

## ESSENTIAL TREATY LEARNINGS

### GRADE 5 - AH, THE TRUTH, WHAT IS OUR TRUTH?

#### **CULTURE AND BELIEF**

##### Ingenuity

- Relatedness of all things in the natural world is at the heart of Indigenous cultures

##### Lifestyles, customs unique to each FN

- Indigenous peoples have diverse cultural traditions and spiritual beliefs

##### Aboriginal Treaty Rights and Self-government

- Current First Nations leaders continue to bring up the issue of self-government as it was defined in the original treaties. The treaties stipulated that the First Nations would have jurisdiction over their own people, economies, lands and traditions. Why has this not happened?

##### Elders as Knowledge Keepers

- How do knowledge keepers assess what is required in self-determination and treaty negotiations?

##### How the seasonal way of life changed after the arrival of Europeans

- Research the relationship Indigenous people had with their land and how it impacted their lifestyle and where they lived before and after European settlers arrived

##### World-view of interdependence

- Compare the relationship that Indigenous people have with living things, land/water, ecosystems and the environment in the past and today

##### Impact of religion

- What role did the introduction of Christianity play in Indigenous society? How is it both positive and negative?

##### Settlement patterns

- Explore how traditional Indigenous settlement and population distribution were forced to change after the beginning of colonial practices

### Disease

- After contact, what was the effect of new diseases on Indigenous populations?

### Regalia

- When was regalia worn? What did it symbolize?

### Loss of language

- Understand why language eradication policies had a great impact on Indigenous individuals and societies
- Identify the languages commonly spoken by Mi'kmaq, Wolastoqey and Passamaquoddy and how they are currently difficult to preserve

### Consensus building

- Why are traditional methods of decision-making difficult to use today?

## **ECONOMIC, SOCIAL AND POLITICAL LIFE**

### Creation of reserves

- When and in what ways did the treaty relationships break down? Why were reserves created? Whose purposes did they serve? How did they impact Indigenous lifestyles?

### Treaties in perpetuity

- The Covenant of Friendship Treaties was signed by different generations in each community. What did this tell the Indigenous signatories? Has this been honoured?

### Hunger

- How did the Indian agents on reserve use their powers in the giving and taking of food?

### Reciprocal arrangements on treaties

- How were Indigenous, French and British relationships shaped by their interactions with each other?

### Off- and on-reserve differences

- What are the challenges Indigenous people face in cities?

### Community development

- Research the importance of family and community to Indigenous people and how this was demonstrated in the past and today



### Opportunities

- As a result of the treaties not being fully implemented, the First Nations are currently experiencing substandard opportunities because of the lack of social and economic opportunities, inequalities and injustices. How can this be remedied?

### Level of education

- Discuss why First Nations signatories believed there was a benefit to both European education and traditional ways of learning

### Responsibilities of Indigenous governments

- Describe **Mi'kmaw** and **Wolastoqey** political organizations
- Show how economic and political barriers to Indigenous resource use and development have existed in the past and continue to exist

### Royal Proclamation

- What did the Royal Proclamation of 1763 say? Has it been followed? Give examples.

### Indian Act

- The *Indian Act* continues to have a profound impact on New Brunswick's First Nations

### Levels of governance for Indigenous people

- Describe both the **Mi'kmaw** and **Wolastoqey** and British Colonial systems of government at the time of the early treaties.

## **CONTEMPORARY ISSUES**

### Prejudice and racism

- Examine effects of racism on relationships between Indigenous peoples and other peoples

### Protectors

- How have Indigenous people chosen to protect their rights over unceded territory? How have their efforts been effective?

### Stereotypes

- Demonstrate how Indigenous peoples have been portrayed in stereotypical ways

## Marshall Decision

- Identify treaty promises from the Peace and Friendship Treaties and the extent to which these treaty promises have been fulfilled (Marshall Decision)

## Who is Indigenous

- Recognize the impact of colonization and assimilation policies of the Canadian government on First Nations societies

## Leadership

- Research Grand Chief Membertou and his impact as an important [Mi'kmaw](#) leader who helped build relationships
- Compare contemporary Indigenous leaders, both community and political, who have also helped build relationships

## Sovereignty

- Describe unceded territory
- Determine how contemporary negotiations support treaties as living agreements

## Self-determination

- Show how Indigenous government has changed over time.
- Explain what the reaffirmation of treaties mean.
- What role do Indigenous leaders play in self-determination?



Margaret Francis, University of New Brunswick Archives 3-23 Peter Paul Series

## **EDUCATION: HEALING AND TAKING CONTROL**

by

David G. Perley

Our respected Elders agree that education is such an important instrument for the healing of individuals and communities. They further suggest that education is crucial in our struggle for control, i.e. individual and First Nation control. Seen in this light, education has the potential to be a positive force for the development of Wolastoqey and Mi'kmaq First Nations. Our younger generations are therefore encouraged to heed the advice of our Elders and begin the healing process for themselves and their communities as well as to take control of their lives.

For the Wolastoqey, Passamaquoddy and Mi'kmaq students, education involves not only the acquisition of skills for future employment but also learning about their culture, the history of the people and the many contributions made by our ancestors. Wolastoqey and Mi'kmaq languages should play a prominent role in the education of our Aboriginal students. Contemporary issues such as Indigenous rights, self-determination, economic development and current contributions made by Wolastoqey, Mi'kmaq and Passamaquoddy people should be included in the education of our students.

How is education healing? For the individual, education is healing because successful completion of the different levels of education gives the individuals a sense of pride, accomplishment and control. An education which promotes the Passamaquoddy, Wolastoqey and Mi'kmaq cultures enhances self-worth, confidence and a sense of belonging. Education gives you the freedom to make choices and to follow your dreams for a full and productive life. Education heals the mind, body and spirit if it is presented in a positive way and the cultures of Passamaquoddy, Wolastoqey and Mi'kmaq societies are emphasized by the schools.

Education is healing for First Nation communities because they would be able to draw upon the skills required to deal with the social, economic, and political problems experienced by Wolastoqey and Mi'kmaq First Nations. Solutions to the problems would be formulated from within the communities rather than by outside agencies. As more members become involved in offering solutions and the remedies are indeed effective, Wolastoqey, Passamaquoddy and Mi'kmaq communities become healthier and stronger as a people. The community spirit is also strengthened when individual members are willing to set aside their self-interests and give priority to community interests.

Members of First Nations who have attained higher education have the potential to make major contributions in addressing problems; however, it is important to note that community leaders have to recognize and acknowledge the potential of our educated Native population. Lack of recognition by the community leaders will only encourage dropout and low academic performance of students who have visions of a better community life. Furthermore, our youth will be doomed to a life of hopelessness,

despair and dependency if the leadership continues to recruit employees based on local politics rather than merit and educational background.

How is education important in our struggle for individual and community control? At the individual level, Passamaquoddy, Wolastoqey and Mi'kmaq people who have attained higher education will have more control of their lives. Control allows you to make choices in your journey towards self-sufficiency and an independent life. It gives you freedom from a First Nation administration which recruits individuals based on local politics. In other words, education gives you freedom from an unjust and unfair administration.

You will have the choice to remain within your community and fight for positive changes or you may decide to work outside the community and join Native professionals who are attempting to make changes which recognize and acknowledge Passamaquoddy, Wolastoqey and Mi'kmaq rights and interests. The path you take will depend on your personal preferences, interests and the skills you have acquired from First Nation and public schools as well as universities. In short, individual control lets you decide upon your future.

First Nation control is enhanced as more Passamaquoddy, Wolastoqey and Mi'kmaq students graduate from universities, community colleges or other training institutions. Our communities become stronger because future leaders who recognize the benefits of education will have a highly skilled workforce to draw from and involve them in our struggle for justice in contemporary society. Native control of programs and services will require skilled professionals who are able to deal with Native issues in a responsible and professional manner. Self-government for First Nations cannot be achieved unless education is given recognition by leaders, parents and others in the communities.

It is also important to emphasize the role of Elders in the education of our students. Elders are the "Wisdom-Keepers" of First Nation societies. They are our culture and language carriers within Passamaquoddy, Wolastoqey and Mi'kmaq communities. Students are encouraged to seek knowledge from our respected Elders who are always willing to share their experiences and cultural information with the youth. It is our responsibility to give recognition and legitimacy to the vast knowledge of our Wisdom-Keepers.

In closing, I would like to take this opportunity to invite you to embark on a journey of healing and control. This journey will not be easy. It will require commitment and hard work by those who wish to improve the social, economic, political and cultural conditions of First Nation communities. It will require vision and patience because societal goals have to be formulated by First Nation communities and changes that are proposed will not be immediate. Your journey will lead you to a life of pride, independence and self-sufficiency. You will lead a productive life and the skills you acquire will allow you to be a major force for changes in the community. Your healing journey will benefit not only your personal development but it will also benefit the community.

## **Inviting Elders/Resource People to Share Their Knowledge**

### **Proper Protocol**

by

David Perley

Teachers are encouraged to introduce Passamaquoddy, Wolastoqey and Mi'kmaq perspectives into the classroom by inviting Elders and other community resource people to class. This approach will also provide an opportunity for students to ask questions, discuss issues with resource people, and request clarification on topics presented by guest speakers. Teachers will find that Elders and community resource people are always willing to share their knowledge and information with students attending public and First Nation schools. They appreciate the recognition and acknowledgement given to their language and culture.

Knowledge shared by Passamaquoddy, Wolastoqey and Mi'kmaq resource people can expand students' insight beyond the perspectives of teachers and classroom resources such as texts and multi-media materials. Furthermore, Passamaquoddy, Wolastoqey and Mi'kmaq participation in support of curricular objectives develops the positive identity of Passamaquoddy, Wolastoqey and Mi'kmaq students and ultimately enhances self-esteem. Finally, both Native and non-Native students may acquire a heightened awareness and sensitivity that promotes harmony and respect within the classroom.

If you decide to request the assistance of Elders/resource people in achieving your curriculum objectives, it is recommended that you contact the First Nation Director of Education or someone else from the community administration office. Contacts for community administration offices as well as a list of Directors of Education are available from the Department of Indigenous Affairs and in Amherst, Nova Scotia (1-800-567-9604). You may also contact me at (506) 273-4277 if you require additional advice.

Prior to an Elder/resource person sharing knowledge, it is essential that you and your students complete the cycle of giving and receiving through an appropriate offering. This offering represents respect and appreciation for knowledge shared by an Elder/resource person. It would be proper to offer tobacco wrapped in red cloth to Elders and other community resource people. The session should begin with a class presentation of the "pouch" containing tobacco to the resource person. A student should make the presentation on behalf of his/her classmates. This task would be assigned to a district or school official if the session is designed for district and/or school staff.

Should your school or district normally offer honoraria and/or expense reimbursement to visiting instructors, professionals, and experts, it would be similarly appropriate to extend such considerations to a visiting Elder/resource person. They are also experts in their fields and therefore should be given recognition for their knowledge. Aboriginal knowledge should be given official recognition within the curriculum of the public school system.



## **Sacred Healing Ceremonies**

by

Imelda Perley

### **Sacred Pipe Ceremony**

The Sacred Pipe Ceremony teaches about respect for creation, both male and female. The Stem is considered to be the Sacredness of Male and the Bowl is considered to be the Sacredness of Female. All of Creation is honored when a Sacred Pipe Ceremony is performed. Healing begins with the knowledge of balancing mind, body and spirit. The Sacred Pipe Ceremony invites participants to feed their spirit in order to begin their pathway toward healing. Traditional Pipe Carriers are taught by their Spiritual Elders to honor their roles and to become healers of mind, body and spirit. It takes many years for one to become a Pipe carrier; they must earn the privilege to carry a Sacred Pipe for the people. It is a role with many responsibilities and sacrifices; one must be in balance of mind, body and spirit in order to carry the medicine of the Sacred Pipe.

### **Sweat Lodge Ceremony**

The Sweat Lodge is one of our most sacred ceremonies. It is used to purify oneself in mind, body and spirit. It is a spiritual encounter and invites one to purify physically, spiritually and emotionally. Participants have the opportunity to cleanse negativity, resentments, addictions, and to honor their life changes that are symbolic of rebirth. Some Sweat Lodges are used primarily for healing ceremonies; some are used for purification of the body, while others are used for spiritual purposes. All Sweat Lodge ceremonies are considered sacred doorways to healing and achieving balance of mind, body and spirit.

### **Vision Quest**

The purpose of a Vision Quest is to give the seeker more insight and understanding about his or her path in life. There are many types of vision quests, such as puberty ceremonies for both males and females, solstice fasts, gratitude fasts, honoring the ancestors and healing quests. The seeker is guided to nurture their spirit instead of the body. A respect for oneself and all of creation is embraced and honored.

### **Talking Circle**

The gift of listening is encouraged to allow each participant an opportunity to speak from the heart. Patience is honored as each one waits for their turn to speak. All participants are respected within the circle as voice becomes a shared gift. Equality is promoted within the circle. There is no hierarchy. All are a sacred part of the circle.

### **Naming Ceremony**

Naming ceremonies are conducted to celebrate the recognition of one's spirit. Traditionally, these ceremonies occurred at birth and/or puberty. Newborns were given

their spirit name to guide them throughout their personal earth walk. The community was responsible for the child in all phases of life. As individuals leave their childhood and enter into adulthood, they are given another spirit name to guide their new path in life. Once the name is given, they must honor their role and responsibilities which accompany the name. For healing purposes, new spirit names are given to help individuals balance their mind, body and spirit. Symbolically, they are given a new purpose in life which is guided by their new "spirit".

### **Sweetgrass Ceremony**

Sweetgrass is one of the four sacred medicines used in a Smudging Ceremony. The braid symbolizes the interconnectedness of all of creation. Universal teachings of respect, sharing, caring and harmony are promoted and are honored when the sweetgrass braid is burned. When used in a Smudging Ceremony, the sacred smoke is directed to the head to honor one's mind and to balance both negative and positive thoughts and actions; the sacred smoke is brought to the eyes, to honor vision, insight and the beauty of creation; the sacred smoke is brought to the ears, to honor the gift of listening, to hear creation and to honor our stories; the sacred smoke is also directed to our nose, to honor the gift of smell and to become aware of creation's aromas; the sacred smoke is then directed to the mouth to honor communication and to speak honorably of creation; the sacred smoke is brought to the heart to honor love for all creation. The sacred smoke is then used to cleanse the hands to teach us about respecting all of creation; the sacred smoke is then brought to the feet to honor our earth walk, and to bless our personal paths. In essence, the smudging ceremony honors our auras and protects our sacred space, our bodies.



**Oromocto First Nation re-elects Chief – The peaked hat is meant to remind Shelley Sabattis that she follows spiritual guidance. The shawl that she wears is to show that she embraces all her community.**

**Accompanying her is Imelda Perley. CBC May 5, 2018**