Grade 3

Mawi-amskwesewey Ankukumkewey na ujit Kkijinu Maqamikew

The First Treaty is with Our Earth Mother

Amsqahsewey Lakutuwakon Wiciw Kci Kikuwosson

Painting from mi’kmaw artist Pauline Young

Treaty Education – Resources

Welcome to this curriculum resource on Treaty Education. This initiative in Treaty Education was spearheaded by the Three Nations Education Group Inc. to address the recommendations in education of the Federal Government's Truth and Reconciliation Commission and the New Brunswick Department of Education and Early Childhood Development's commitment to have Treaty Education taught throughout the curriculum.

This teaching resource has been created so young people throughout New Brunswick can better understand the treaties that were agreed to by the Indigenous people of New Brunswick with the British Crown. Originally, treaties were struck for the benefit of the British. Initially, they were renewed and ratified during times of British conflict with the French to secure Aboriginal neutrality. Indigenous people had supported the French during their wars with the British. These are called Peace and Friendship Treaties and were signed in the 18th century. Their purpose was to achieve peace between both sides. Unlike other treaties signed in Canada there was no mention, much less surrender, of land at all in any of the treaties. These treaties have stood for a much longer time period than other treaties in Canada. Their intent was to preserve peace and friendship and to allow both English and Indigenous parties to maintain their ways of life. They were signed and sometimes renewed between government leaders of the British crown and **Waponahkey** (**Wabanaki**) Nations – **Wolastoqewiyik**, **Mi'kmaq**, **Passamaquoddy** (**Peskotomuhkati**), Penobscot, and Abenaki. Treaties remain in force and effect today.

For more information on the initiative, please consult the following reference : «*Handbook on Approaches to Teaching about Treaty Education Grades 3-5*» in the Appendix.

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Teaching Notes and Approaches

Through Elders' advisement in language and stories, research, and photographs, we will share with you content and teaching strategies under three overarching themes:

- **Mi'kmaw**, **Passamaquoddy** and **Wolastoqey** culture and beliefs called ***Telqamiksultimk aqq Ketlamsitasik Mi'kmawey*** – Way of Life – ***Wetapeksuwakon***
- Past history and how it affects the present called ***Ta'n Teliaqipnek aqq Ta'n Teliaq kiskuk*** – Economic, Social and Political Life – ***Wetawsultiyeqpon, Mawehewakon naka Litposuwakon***
- Contemporary issues and taking positive action called ***Kiskuk Ta'n Teliaq*** – Contemporary Issues – ***Tokec Weskuwitasikil Eleyik***.

In this curriculum resource, we have used **Mi'kmaw** (Smith-Francis writing system) and **Wolastoqey Latuwewakon** (Robert M. Leavitt writing system) language wherever possible. We have also used Mi'kmaq and Wolastoqey terms alongside English terms. This is, in part, an effort to encourage all young people to try to learn these languages. In each case, **Mi'kmaw** is above or before (**blue**) the English term and **Wolastoqey Latuwewakon** (**red**) is below or after it.

The content and strategies are presented in nine lesson plans with each of the themes comprised of approximately three lesson plans, featuring:

- Curriculum outcomes – taken from the Department of Education's Learning Outcomes for each discipline
- Introduction for the teacher – intended to provide information for the teacher on the topic before activities are selected
- A variety of activities – selected for students. It is the intention of the curriculum design that one activity under each of the lessons be selected based on the class makeup – classes of predominantly Indigenous students in First Nations Schools, classrooms where there are some Indigenous students under the provincial system, or classrooms where there are no Indigenous students within the provincial system
- Supporting materials and resources
- References – these are the sources for the material used in writing the teachers' notes or in designing the activities

We have designed the material to look like **Mi'kmawe'l Ta'n Tel-kina'muemkl**, the curriculum material designed by the **Confederacy of Mainland Mi'kmaq in Nova Scotia**. We are indebted to them for sharing their material with us. We have drawn from this work when creating this curriculum resource. A copy of this curriculum is available at: www.mikmaweydebert.ca/home/sharing-our-stories-/education-and-outreach/school-curriculum. This sharing of material also demonstrates that indigenous relations extend beyond federal and provincial borders as do the Peace and Friendship Treaties. These treaties serve as the initial relationship between First Nations and the Federal Government and are discussed throughout the units of study grades 3-6.

All nine lessons at each grade level represent about four weeks of work if a teacher were to teach the lessons in a Social Studies setting at two periods per cycle. Where possible we have also related them to outcomes in other subject areas so that the time for this unit in the classroom could be expedited. The lesson plans and kits of books containing First Nations Lesson Plans K-5, which were introduced by the New Brunswick Department of Education and Early Childhood Development in 2015, at the Grade 3 level, have many books and lesson plans addressing the Social Studies and Language Arts outcomes. We have incorporated some of these in our lesson plans.

The features of the curriculum include the following:

- Learning outcomes at each grade level derived from the province's program of studies
- Learning outcomes cross-referenced across a range of subjects and subject manner
- Complementary material to the assigned text book
- Teacher's background information for the topic
- A list of expectations for the student
- Sequential material from grade to grade
- An interdisciplinary approach which features activities from the Multiple Intelligences spectrum
- Where possible, taught from an Indigenous perspective
- Activities intended for Indigenous schools, schools where there exists an Indigenous component and schools with no Indigenous students
- Vocabulary in **Mi'kmaw** and **Wolastoqey Latuwewakon**
- Evaluation strategies

Summary and Themes of Lessons

Mawi-amskwesewey Ankukumkewey na ujit Kkijinu Maqamikew (Mi'kmaq)

The First Treaty is with Our Earth Mother

Amsqahsewey Lakutuwakon Wiciw Kci Kikuwosson (Wolastoqey)

Telqamiksultimk aqq Ketlamsitasik Mi'kmawey Culture and Belief **Skicinuwi Eleyultimok naka Wolamsotomuwakon**	**Ta'n Teli-Wlo'ltimk aqq Kipnno'l teleyuksi'kw** Economic Social and Political Life **Wetawsultiyeqpon, Mawehewakon naka Litposuwakon**	**Kiskuk Ta'n Teliaq** Contemporary Issues **Tokec Weskuwitasikil Eleyik**
A. **Tami wejita'ywkw?** Where do we come from? **Tama kilun ktutapeksultipon?**	D. **Ta'n Te'sit No'kmaq** All my relations **Psi-te Ntolonapemok**	G. **Koqowey net Ankukumkewey?** What is a treaty? **Keq yut Lakutuwakon?**
B. **Msit koqowe'l akutultikl** All things are related **Psonakutomuwakon**	E. **Mimajuaqn ta'n telnenmekip** Life as we knew it **Pomawsuwakon eli-Kcicihtuweqpon**	H. **Ktankukumkeweymuow** Your treaty **Ktolakutuwakon**
C. **Kinu na wskwitgamulti'kw** We are of the Earth **Nutapeksipon Nkitahkomikumon**	F. **Mawita'nej** Coming Together **Mawessultipon**	I. **Kinu na Ankukumkeweye'k Mimajuinu'k** We are all treaty people **Psi-te kilun Lakutuwakonicik**

Note to Readers

Our First Treaty is with Our Earth Mother – This symbolic title was chosen because it illustrates the Indigenous people's relationship to the Earth, uniting physical and spiritual worlds and the responsibilities associated with this relationship.

L'nui'suti 4+
Mi'kmaw Kina'matnewey
4.6, 14 Ratings
Free

Wolastoqey Latuwewakon
Essential New Media Studios Inc.
4.4, 5 Ratings
Free

To hear either **Mi'kmaw** or **Wolastoqey** language, you can download an app on: **Mi'kmaw Kina'matnewey** or **Wolastoqey Latuwewakon**

- **Mi'kmaq/Mi'kmaw** text is written in the Smith-Francis orthography.
- **Mi'kmaq** is a noun and is always plural – encompassing more than one **Mi'kmaw** person.
- **Mi'kmaw** is a singular noun, and an adjective.
- **Wolastoq** (Saint John River) – the beautiful and bountiful river
- **Wolastoqew** (singular) – A person who is a descendant of the people of the beautiful and bountiful river.
- **Wolastoqewiyik** (plural) – people of the beautiful and bountiful river and the name for the nation of Indigenous people who live along Wolastoq (Saint John River)
- **Wolastoqey** – (adjective) example: Wolastoqey Latuwewakon – Maliseet Language
- **Wolastoqi** – (adjective) example: Wolastoqi children
- **Peskotomuhkati** is the name for the people who have applied for First Nation land claims in New Brunswick. They are called **Passamoquoddy** in the United States.
- North-eastern **Waponahki** (**Wabanaki**) or **Waponahki** (**Wabanaki**) Confederacy is the traditional government system which consists of 5 nations **Wolastoqewiyik**, **Mi'kmaq**, **Passamaquoddy**, Penobscot and Abenaki.

Sometimes **Waponahki** (**Wabanaki**) is referred to as the origin of some material. **Waponahki** (**Wabanaki**) Confederacy refers to the Nations of Penobscot (Maine), **Passamaquoddy** (Maine and New Brunswick), **Wolastoqewiyik** (New Brunswick, Maine and Quebec) and **Mi'kmaq** (New Brunswick, Nova Scotia, Prince Edward Island, and the island of Newfoundland) and Abenaki. In New Brunswick there are six individual **Wolastoqewiyik** (Maliseet) First Nation communities, one in Houlton, Maine and two in Quebec, Viger (Whitworth) and **Cacouna**. There are nine individual communities of the **Mi'kmaq** First Nation in New Brunswick, 3 in Quebec Gaspé Region (**Gasgapegiag** (**Keskapekiaq**), **Gespeg** (**Kespek**) and **Listuguj** (**Listukuj**)), 13 in Nova Scotia and Cape Breton, 2 in Prince Edward Island and 3 in Newfoundland and Labrador including the Qalipu. There are no **Passamaquoddy** communities in New Brunswick, however, there are **Peskotomuhkatiyik** people living along the west coast in southern New Brunswick. There are two **Passamaquoddy** (**Peskotomuhkati**) communities situated along Passamaquoddy Bay in eastern Maine.

In this document the term First Nation applies to the entire **Wolastoqewiyik**, **Mi'kmaq** or **Passamaquoddy** (**Peskotomuhkati**) Nations and **not** to individual communities.

Wolastoqewiyik has been selected as the contemporary name of the people who were formerly known as Maliseet. Some quotes historically use the word Indian to describe Indigenous people. In these cases, we have left the quotes intact – reflective of a different time and a different relationship.

The Three Nations Education Group Inc. and the New Brunswick Department of Education and Early Childhood Development welcome suggestions for improvements to this curriculum resource. Readers are invited to propose activities or any other suggestions for change that may provide support for this document.

The First Treaty is with Our Earth Mother

One of George T. Taylor's Aboriginal guides 1862 sitting in a canoe full of supplies and photography equipment. Note: Mr. Taylor visited the Tobique River in search of the picturesque as early as 1860. There were at that time, he said, only two farms in the whole Tobique Valley. They were both within five miles of the river's mouth. Provincial Archives of NB George Taylor fonds P5-333

How do these two photos demonstrate indigenous people's relationship with the environment?

Fishing for smelts on Miramichi Bay. From left to right: Skyler Barnaby, Jennesa Joe, Brooke Barnaby. Lying on ice is Naomi Barnaby. Jason Barnaby, 2016

Grade 3: Lesson A

Theme:

Telqamiksultimk aqq Ketlamsitasik Mi'kmawey

Culture and Belief

Skicinuwi Eleyultimok naka Wolamsotomuwakon

Curriculum Outcomes

English Language Arts
General Curriculum Outcomes

- 1. Students will speak and listen to explore, clarify and extend, and reflect on their thoughts, ideas, feelings and experiences (Activity 1)
- 3. Students will be able to interact with sensitivity and respect, considering the situation, audience and purpose (Activity 2)
- 5. Students will be expected to interpret, select, and combine information using a variety of strategies, resources, and technologies (Activity 3)

Social Studies Specific Curriculum Outcomes

Students will :

- 3.2.2 Examine how diverse peoples in their province express their culture (Activity 3)

Associated Text Materials

Grade 3 – My Province

- p. 33 – Family
- p. 38 – Who are the people of New Brunswick?
- p. 50 – How do people share their culture?

Lesson A – Background Notes for the Teacher

Student Learning

I will:

- Explain the respectful relationship between Grandmother (Groundhog) and Grandson (**Keluwoskap**)
- Explain **Keluwoskap**'s respect for the environment
- Recite some words in **Mi'kmaq** and **Wolastoqey Latuwewakon**
- Illustrate the story of **Keluwoskap**
- Examine images for symbolic significance

Roger Simon, Elsipotog, Mi'kmaq and Wolastoqiyik Centre, University of New Brunswick

This first lesson on Treaty Education deals with the understanding of **respect** and taking **responsibility**. It focuses on a respectful relationship between a Grandmother and Grandson. It also demonstrates how **Keluwoskap** respectfully used natural elements by taking only what he needed to craft a bow and arrow. It presents the traditional values of **respect**, **honour** and being **connected**. It deals with how people honoured and interacted with their environment and the relationships that formed as a result. Among **Waponahkewiyik** (**Wabanaki People**) – **Wolastoqewiyik**, **Mi'kmaq**, **Passamoquoddy**, Penobscot and the Abenaki, **respect**, **honour** and being **connected** are three of the principles on which the first confederacy of these nations was based. The **Waponahkewiyik** had a Creation story about the creation of people that was passed orally from generation to generation. The details from other Creation stories can be compared with this one. It is Important in retelling this story that it be given due respect as it represents a belief system and not a legend or a folk tale.

*"From the beginning of the world to the present, we**, Mik'maq** (**Wolastoqewiyik** and **Passamoquoddy**) have been here. Since time immemorial, our forefathers occupied and used these lands. This is our land, this is our home, for we claim no other. We were placed here by the Great Spirit."*

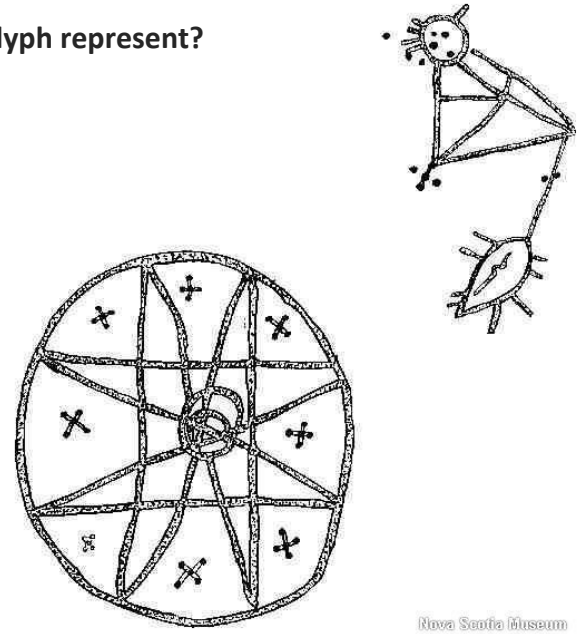
Daniel Paul, author of *First Nation History. We Were Not the Savages,* 2006

A glossary at the end of the story lists the words phonetically. It is hoped that the teacher will **a)** read the story initially in English **b)** read the story again while using the glossary of the language used in the community where the story is being presented.

Evaluation

At the end of the lesson, have students, in small groups, read the book *How Keluwoskap Created People* as told by Ron Tremblay and illustrated by Natalie Sappier. This book was provided to all schools in the province by the Department of Education and Early Childhood Development. Ask each group what does **respect** and taking **responsibility** mean to them. Together make a class definition and post it on the wall under the heading – **The First Treaty is with Our Earth Mother**.

What could this petroglyph represent?



8 Pointed Star,
Bedford Barrens Petroglyph Kejimkujik
National Park – Nova Scotia Museum

Activity 1- How Klu'scap Keluwoskap Created People

> *"When we imagine history, we imagine a grand structure, a national chronicle, a closely organized and guarded record of agreed-upon events and interpretations, a bundle of "authenticities" and "truths" welded into a flexible conservative narrative that explains how we got from there to here. It is a relationship we have with ourselves, a love affair we celebrate with flags and anthems, …I simply have difficulty with how we choose which stories become the pulse of history and which do not."*
>
> *The Inconvenient Indian* (P.3), Thomas King

This quote illustrates how there will be different variations of these stories depending on the circumstances of their telling.

Read or tell this story in a Talking Circle for the first time in English only, then in the other language most used in your community.

"How Klu'skap Keluwoskap Created People"

Klu'skap Keluwoskap (Gal-oo-woos-gub) just finished visiting all the **wi'sis** animals **weyossisok** to prepare them for the coming of people. There was a risk the **wi'sis** animals **weyossisok** might rule over people so **Klu'skap Keluwoskap** had to reduce their size.

Klu'skap Keluwoskap lived with **Wmi'kiju'eml** Grandmother **Uhkomossol Mulumkwej** Groundhog **Munimqehs**. One day he told her he was lonely, for he needed contact with creatures that looked like him, for he only had relationships with **wi'sis** animals **weyossisok**.

Wmi'kiju'eml Grandmother **Uhkomossol Mulumkwej** Groundhog **Munimqehs** told **Klu'skap Keluwoskap** to travel East, where the **na'ku'set sekewa't** sun **espotewset** rises, to the edge of the big **samqwan** water **samaqan**, the **kta'n** ocean **supeq**. So, **Klu'skap Keluwoskap** did as he was told, for he deeply respected his **Wmi'kiju'eml** Grandmother **Uhkomossol**.

The evening before **Klu'skap Keluwoskap** created people he gathered dry **puksuk** wood **piwsokul** to make a **puktew** fire **sqot**. Sitting by the fire he envisioned how this would all come to light. First, he went out to cut a fresh **kawatkw** tree **opos** and stripped the bark. Then he carved a bow. He then took sinew and tied one end of the bow and bent it and tied it to the other end. **Klu'skap Keluwoskap** then whittled an arrow from the same **kawatkw** tree **opos** he cut so he would not waste the wood. He then asked the owl if he could use its feathers to put on an end of the arrow, so it would fly swiftly. On the other end, he notched in an arrowhead he chiseled to balance the flight of the arrow.

The first light was approaching from the East, which meant it was time for the creation of people. **Klu'skap Keluwoskap** then walked to the edge of the eastern land and aimed the arrow straight at a giant **wiskoq** ash tree **wikp**. As soon as the sunlight struck the top of the tree, **Klu'skap Keluwoskap** let the arrow go.

The arrow split the ash tree in half and out emerged the first people of the east with beautiful brown skin and shiny black hair, **Waponahkiyik** (People of the Dawn).

The creation of **Waponahkiyik** was beautiful. To this day, **Waponahkiyik** use the ash tree to create baskets that symbolize the sacredness of life. The weave of the basket represents the unity and building of **Waponahki** community values. The base of the basket stands for the **Kisiku'ki'k** Ancestors **Kansuhsuwok** who hold the teachings and at the top of the basket are the children who will carry our traditions forward.

(Story retold by Ron Tremblay – Story originally told by Joseph Nicholas of **Sipayik – Pleasant Point**, to Ron Tremblay when Ron was a child and later retold at a gathering at Ron's home in 2001)

Glossary

English	Wolostoqey	Mi'kmaq
Grandmother	Uhkomossol	Wmi'kiju'eml
Sun	Espotewset (Ess-ba-dehw-said)	na'ku'set (naw-goo-set)
water	samaqan (za-ma-gan)	samqwan (some-go-won)
animals	weyossisok (way-us-see-zog)	wi'sisk (we-sisk)
Ancestors	Kansuhsuwok (Gun-zoo-su-og)	Kisiku'ki'k
Koluskap	Keluwoskap (Gal-oo-woos-gub)	Klu'skap (glue-scap)
fire	sqot (s-gwood)	puktew (book-toe)
ocean	supeq (zo-behq)	kta'n (ug-done)
tree	opos (a-poz)	kawatkw (kaw-wat-goo)
ash tree	wikp (we-kp)	wiskoq

The focus of this story is on how **Keluwoskap** created people although, there is a story usually told beforehand, **"How Keluwoskap reduced the size of the Animals"**, prior to the creation of people. This story, **"How Keluwoskap Created People"**, begins with **Keluwoskap** just getting back from reducing the size of the animals. Otherwise, the animals would have overtaken the lands and waterways and eventually destroyed the newcomers – the people.

1. Have students illustrate parts of the story using vibrant colors and then have them try retelling it using either **Wolastoqey** or **Mi'kmaw** words by using the glossary at the end of the story. You can download the app to hear the pronunciation on: **Mi'kmaw Kina'matnewey** or **Wolastoqey Latuwewakon**

2. The circle is a sacred concept in Indigenous cultures as it reflects a cycle or journey just as this story does. There are many cycles found in nature and in life. It is important to make the circle the centre of this first activity. Show the film on the importance of the talking stick and circle in Indigenous cultures https://www.wabanakicollection.com/videos/culture-studies-videos/

3. Using a talking stick, have students retell the story as they remember it. They can pass the talking stick freely to the next person when they lose track of the story or if they have nothing more to add.

4. **Evaluation:** Have students retell the portions of the story using the illustrations they created. Listen to teachings of the Eagle Feather and the Sacred Drum in ancestral teachings from the Wolastoqiyik and Mi'kmaq Culture Studies Instructional DVD Package. https://www.wabanakicollection.com/videos/culture-studies-videos/ Try accompanying the story with a drumbeat.

5. What do baskets symbolize? Each basket maker had his or her own trademark. Look below. How does the way these baskets are being made reflect the teachings of the elders? How can we continue to look after one another?

Theresa Paul-Moulton weaving baskets Public Archives of New Brunswick P 94 CA 33 Travel Bureau Photographs 1951

Lesson A – References

Tremblay, Ron; *How Keluwoskap Created People*

King, Thomas; *The Inconvenient Indian* Doubleday, Canada 2012

Paul, Daniel N.; *We Were Not the Savages* Fernwood Publishing 2006 ISBN 10:155266 2098

Wolastoqewiyik and Mi'kmaq Culture Studies Instructional DVD Package – *Teachings of the Talking Stick*

Additional Reading Material

Roy, Réjean; Sock, Serena; Mitcham, Allison; *Glooscap, the Beavers and Sugarloaf Mountain* in French, English and Mi'Kmaw source Charles G. Leland *Algonquin Legends of New England. Myths and Folklore of the Micmac, Passamaquoddy, and Penobscot Tribes 1884* Bouton d'Or Acadie 2016- Animals reduced in size

Syliboy, Allan; *The Thundermaker* Nimbus Publishing Limited, 3731 Mackintosh St., Halifax, Nova Scotia, B3K 5A5, 2015- Origin of Keluwoskap and illustrations based on petroglyphs

Keluwoskap turns a man into a cedar tree,
Scraping on birchbark. Source

Grade 3: Lesson B

Msit koqowe'l akutultikl

All things are related: Interrelationships are celebrated

Psonakutomuwakon

Theme:

Telqamiksultimk aqq Ketlamsitasik Mi'kmawey

Culture and Belief

Skicinuwi Eleyultimok naka Wolamsotomuwakon

Curriculum Outcomes

English Language Arts
General Curriculum Outcomes

1. Students will speak and listen to explore, clarify and extend, and reflect on their thoughts, ideas, feelings, and experiences. (Activity 3 and 5)

8. Students will explore, with assistance, ways for making their own notes (Activity 4)

2. Students will be able to communicate information and ideas effectively and clearly and to respond personally and critically (Activity 3 and 5)

4. Students will be expected to select, read, and view with understanding a range of literature, information, media, and visual texts (Activity 2 and 4)

Social Studies
Specific Curriculum Outcomes

Students will:

- 3.1.2 Describe the major physical features, climates, and vegetation of their province and the Atlantic region (Activity 1, 2 and 4)
- 3.2.1 Examine the diverse peoples in the province (Activity 4)
- 3.2.2 Examine how diverse peoples in their province express their cultures (Activity 1, 2, 3 and 5)
- 3.2.3 Take age appropriate action to promote positive interactions among people (Activity 5)

Visual Arts and Music
General Curriculum Outcomes

- GCO2 Students will be expected to create and present expressive products in the arts to illustrate a story (Activity 3, 4 and 5)
- GCO3 Students will be expected to demonstrate critical awareness of and value for the role of the arts in creating and reflecting culture (Activity 3, 4 and 5)

Associated Text Materials

Grade 3 – My Province

- p. 12 – How would you describe the Atlantic region?
- p. 14 – Which bodies of water are found in the Atlantic region?

Lesson B – Background Notes for the Teacher

Student Learning

I will:

- Show how storytelling connects people to the past and to each other
- Identify patterns that show the interdependence of all living things
- Recommend how to protect an environment that means a lot to me
- Examine maps and images
- Dramatize stories
- Infer relationships between words and nature

This lesson emphasizes the **interconnectedness** of all life, place and history. This interconnectedness is called **Wetapeksin** or **Kci Mawawsultimok**. (Please see additional resource *Teaching about the Mi'kmaq* p. 151 for further explanation) All things have spirit that, in turn, reflect the **interdependence** of life and the **harmony** we seek to maintain in the world. Interdependence starts with pattern recognition through seeing, living and understanding. By observing, memorizing and comparing, patterns become evident. This lesson does this through the exploration of three rivers. One is **Wolastoq** (Saint John River) and the others are the **Restigouche** and the **Miramichi**, both **Mi'kmaq Rivers**. Please do the study on the river which best serves your community.

In the story of the **Creation of Wolastoq** (Saint John River), we are shown that storytelling that occurred over hundreds of years ago still has meaning. The landscape is storied – places connect people to the past and to each other. For example, giving thanks to all that is around us leads us to acknowledge the interdependence of life. The relationship between thinking and doing is critical – living what you know is at the heart of **Wetapeksin** or **Kci Mawawsultimok**. By seeing yourself as living with the environment and being part of the cycles of life, you are viewing the world from the inside out rather than the outside in. Remembering how **Wolastoq** was created, **Wolostoqewiyik** (Maliseet people) take on the responsibility for keeping it as it is. This sense of responsibility formed the foundation of many of Indigenous peoples' ideas in Treaty negotiation.

Activity 1 – About Wolastoq

Wolastoq (now the Saint John River) was, for thousands of years, the **life – source** for its people because it provides traditional **foods and medicines**. The wood, bark, and roots of nearby birch, ash, cedar and spruce trees were used for canoes, housing, tools, baskets and rope, and the riverbanks provided clay for making pottery. From the river, **Wolastoqewiyik** (the Maliseet) also found ready-made tools such as river rocks that were used as heating stones for ceremonies, such as the sweat lodge, and for cooking. Also, **Wolastoqewiyik** could mine the bedrock from which they could make tools such as axes, knives, arrow and spear tips, scrapers and carving drills. In return for what the river gave to people who lived nearby it, **Wolastoqewiyik** thanked **Wolastoq** by protecting, caring for and respecting it at all times. The **interdependent** relationship between people and river meant that people could live long lives depending on it. In return, the river continued to offer things back to the people without ever becoming polluted.

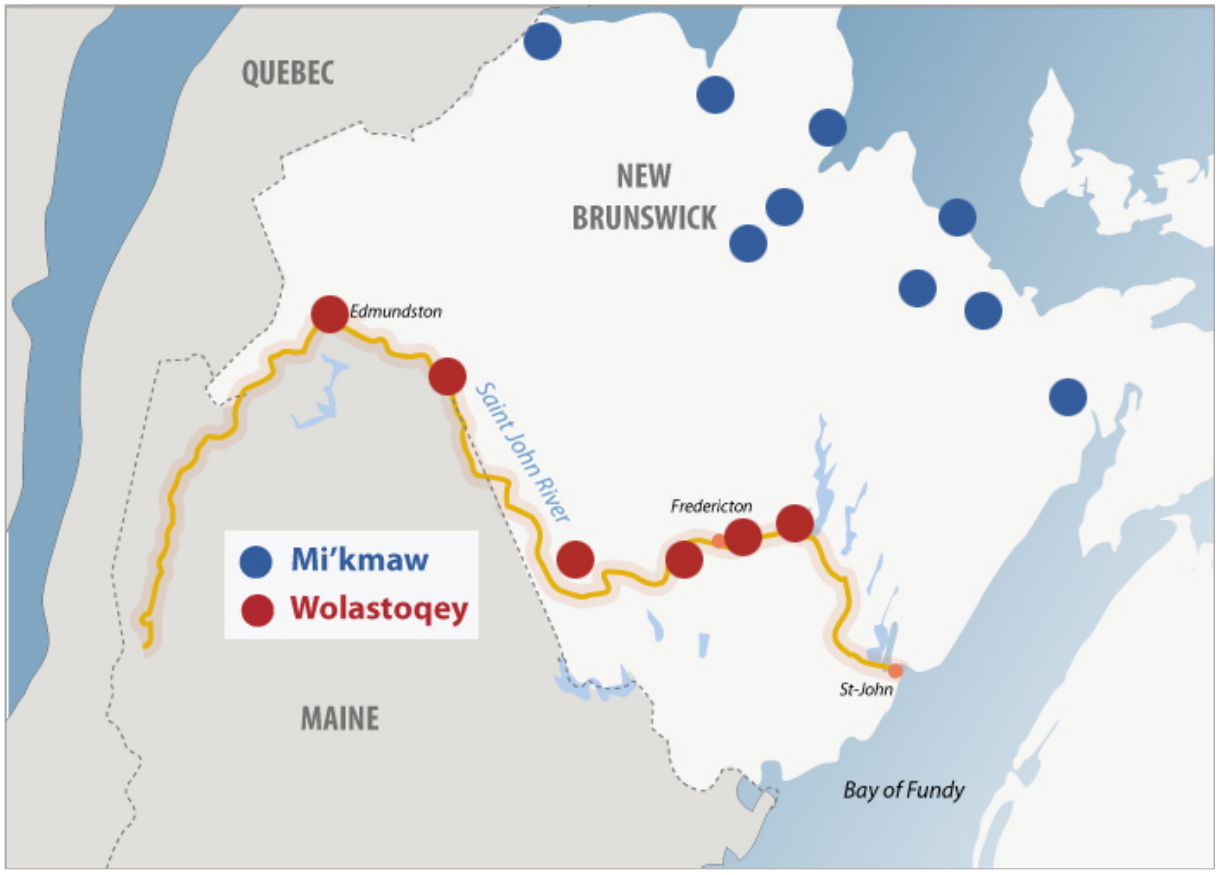
There was a deep connection between **Wolastoqewiyik** and the river. This is clear in the names of places that people gave to the river and its surrounding area. Traditional place names described the physical shape of the landscape, and, out of the river, a special way of life developed. For example, these names described locations of resources, whether the river was calm or rough and how hills or ponds nearby were used. Other names were given to show landmarks along the way and areas where ceremonies or gatherings might take place. To understand all this, people had to speak the **Wolastoqey** language. Today, this language is no longer well known so much of this information about the river has been lost.

Major critical changes took place in **Wolastokuk** (Maliseet homeland) over time. At first, a considerable amount of **Wolastokuk** was transformed into farmlands and development resulted in the cutting of trees to build the much-needed housing for the new settlers. The face of the landscape was drastically altered. Despite the changes, people like Gabe Acquin, an Elder, kept the language of the landscape, which, together with his knowledge of traditional **Wolastoqey** culture, would later influence the course of his life in colonial New Brunswick. It is as a hunter, guide, and interpreter that Gabe is best known. He was the first **Wolastoqew** to live at St. Mary's year-round. He often accompanied British Officers as their guide and travelled to England several times.

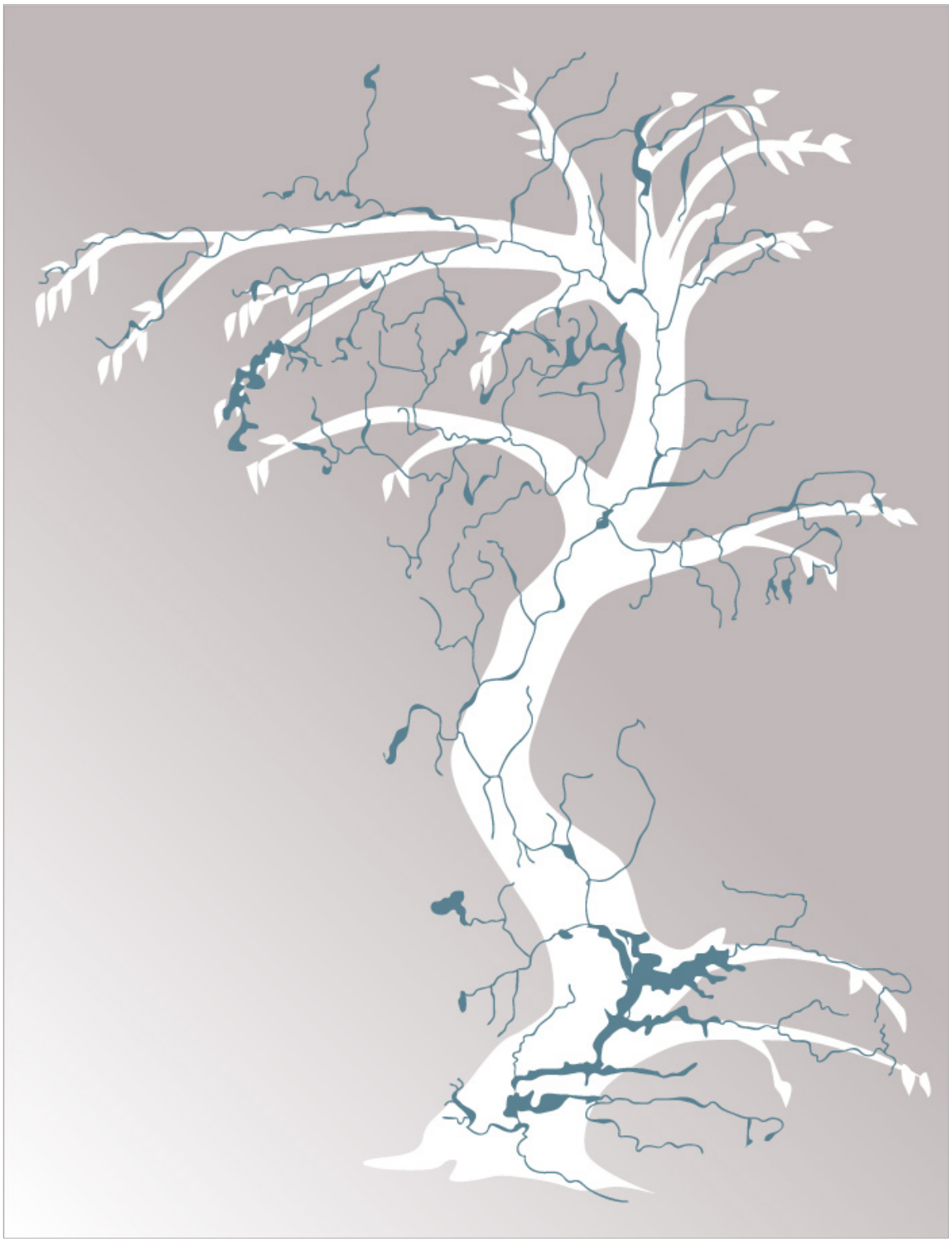
Print off copies of the map below for the students.

Read aloud **ABOUT WOLASTOQ** (SAINT JOHN RIVER) while students look at the photograph and trace the river (yellow) with their finger on the map below. Ask: what activities happened on this river? What communities are on or nearby this river?

Canoes on **Wolastoq** (Saint John River) Public Archives of New Brunswick P248

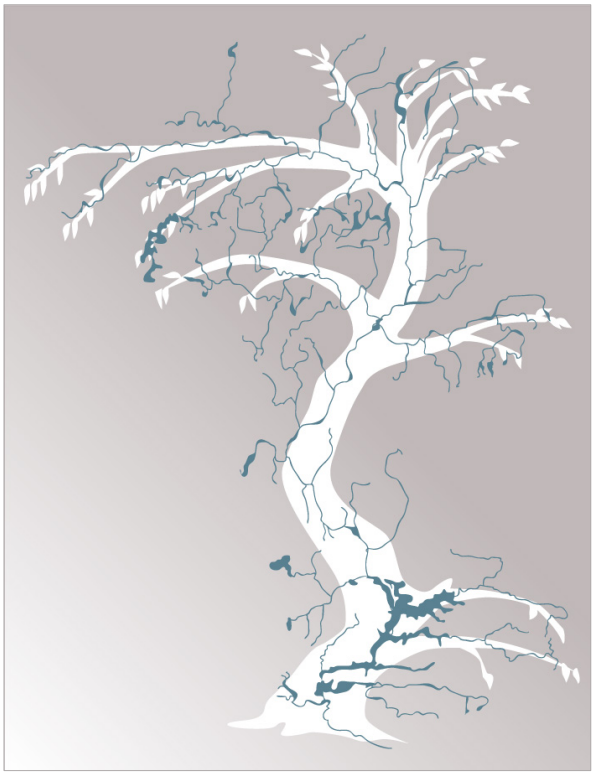


Map of the Saint John River (**Wolastoq**)



Tree representing the Saint John River (**Wolastoq**) courtesy Dr Susan Blair

Activity 2 – The Creation of Wolastoq



Tree representing the Saint John River courtesy Dr Susan Blair

Now show the "tree" image on the SMART Board. What does this look like to you?

Look at the shape of the river on the poster or website: **Wolastoq** Heritage Poster unveiled

Before reading the story, note the shape of the river and have students try to think of something that could explain how a river got this shape. Answers could be realistic or imaginary…

The following story was told by Gabe Paul of Pilick/Kingsclear Community to ethnographer Frank G. Speck in 1917. The story tells of the origins of **Wolastoq** (Saint John River) and relates how the river is shaped like a tree. The word **Wolastoq** means the beautiful and bountiful river; the Indigenous people of **Wolastoq** are **Wolastoqewiyik**, meaning people of the beautiful and bountiful river.

Read the story to the class. Are there similar themes between this story and the Creation of People story? What are they? Why do people tell stories to explain nature? Why do we still tell them today? Do you know one?

The Creation of Wolastoq (Saint John River)

Aglebe'm kept back all the water in the world, so that rivers stopped flowing, and lakes dried up, and the people everywhere began dying of thirst. As a last resort, they sent a messenger to him to ask him to give the people water but he refused and gave the messenger only a drink from the water in which he washed. But this was not enough to satisfy even the thirst of one. Then the people began complaining, some saying, "I'm as dry as a fish," "I'm as dry as a frog," "I'm as dry as a turtle," "I'm as dry as a beaver," and the like, for they were on the verge of dying of thirst. At last a great man, **Keluwoskap** (bearer of great truth; the good man), was sent to **Aglebe'm** to tell him to release the water for the people. **Aglebe'm** refused, saying that he needed it himself to lie in. Then **Keluwoskap** cut down a tree, so that it fell on top of the monster and destroyed him. The body of this tree became the main river… and the branches became the tributary branches of it, while the leaves became the ponds at the heads of these streams.

Acting the Story Out

Why is it important that people now living along the river look after it and protect it?

What would you do to make sure that happpens?

Act out this story. Use sound effects to illustrate the sound of water (try using a rainstick) and other nature sounds.

Activity 3A – Mapping Wolastoqey Communities

Now look at the map underneath which shows New Brunswick.

See if you can find the six **Wolastoqey** communities which are along **Wolastoq**. From the chart below, read the names of the original communities. Use the photos of **Wolastoq**. What do these photos tell you about how the 'Beautiful River' looks? Using the photographs, place the class into groups to write a short description of each picture. Then try having the class make their own map legend to show these physical descriptions. Have the whole class compare what others have said about their photo. Then, with the class, agree on a map legend to show these physical descriptions. View the map of New Brunswick on a SMART Board. Place the legend on the river of the N.B. map (below).

Or

Go on to a Google Earth map and look at the area where the school or community is located. Each person can make a plasticine map on a 8½" x 11" sheet of paper of the contours of the river near where the school or community is located, using 3 different colours – brown for earth, green for trees and vegetation, and blue for water. Layer the map showing its elevation. Use the map legend to show the colours.

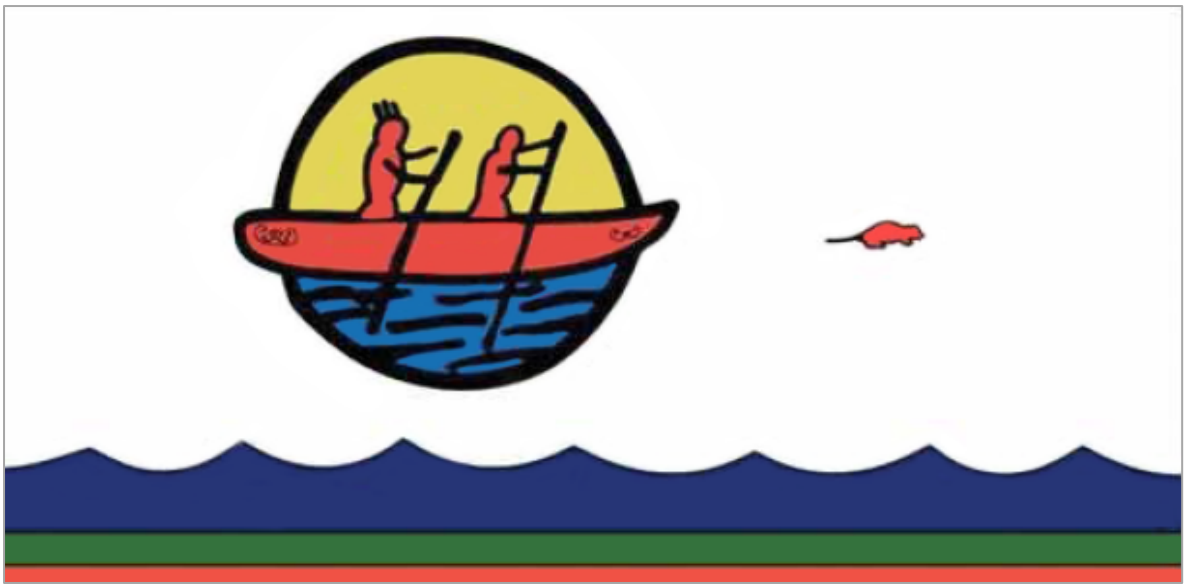
Which community does this map show? Where was the original village located?

http://www.acadian-cajun.com/madawaska.htm

Wolastokuk – Maliseet Homeland

English	Wolastoqey Latuwewakon	Definition
Madawaska	**Matawaskiyak (possible origin of the place name Madawaska)**	*At the place where water flows out over grass*
Tobique	**Neqotkuk**	*A place where one river flows under another river*
Woodstock (Woodstock First Nation is the second site for this group of **Wolastoqewiyik** people. The first site was downriver near the community of Meductic)	**Mehtaqtek (the Woodstock First Nation community was originally established at Meductic)**	*End of the trail*
Kingsclear	**Pilick**	*The village*
St. Mary's	**Sakomawi-Malihk**	*The place of the Blessed Virgin Mary*
Fredericton to Silverwood area	**Eqpahak**	*At head of tide on river*
Oromocto	**Welamukotuk**	*A good fishing place*

Wolastoqewiyik were also known as people of the muskrat. The muskrat was used for food and fur. Its habitat produced medicine. The 'double curve' designs on the bow and stern canoe are meaningful to **Waponahkik**. These designs were found in caves. It is a pattern found often in nature like the coil of a fiddlehead, or the path animals take when bedding down so that any animal following must, while following the spiral path, come upwind of them.



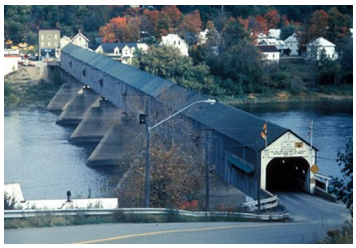
This is the original flag of the 'People of the Beautiful and Bountiful River.' Recently the Wolastoq Grand Council has reintroduced this flag for its communities.

Colours

- Red symbolizes Ancestors who have gone before us
- Green symbolizes the earth and all vegetation
- Blue symbolizes all water life – rivers, brooks, streams, lakes and oceans

The red rodent is a Muskrat. **Wolastoqewiyik** followed the muskrat for guidance to medicine and also used the muskrat for food and fur.

- Red female and male canoeists represent **Wolastoqewiyik** (Maliseet)
- Yellow symbolizes the Sun which gives us light and helps all vegetation and life to grow



Left to Right:

1. http://chrs.ca/the-rivers/st-john/
2. https://mainerivers.org/watershed-profiles/st-john-river/
3. http://www.travelinnewbrunswick.com/St-John-River-Valley.cfm
4. https://johnwood1946.wordpress.com/2013/06/26/st-john-river-andover-to-fredericton
5. http://chrs.ca/the-rivers/st-john/
6. Wolastoqewiyik at Kingsclear celebrating Corpus Christi Day 1887 NB Public Archives P5-279
7. https://www.britannica.com/place/Saint-John-River-North-America

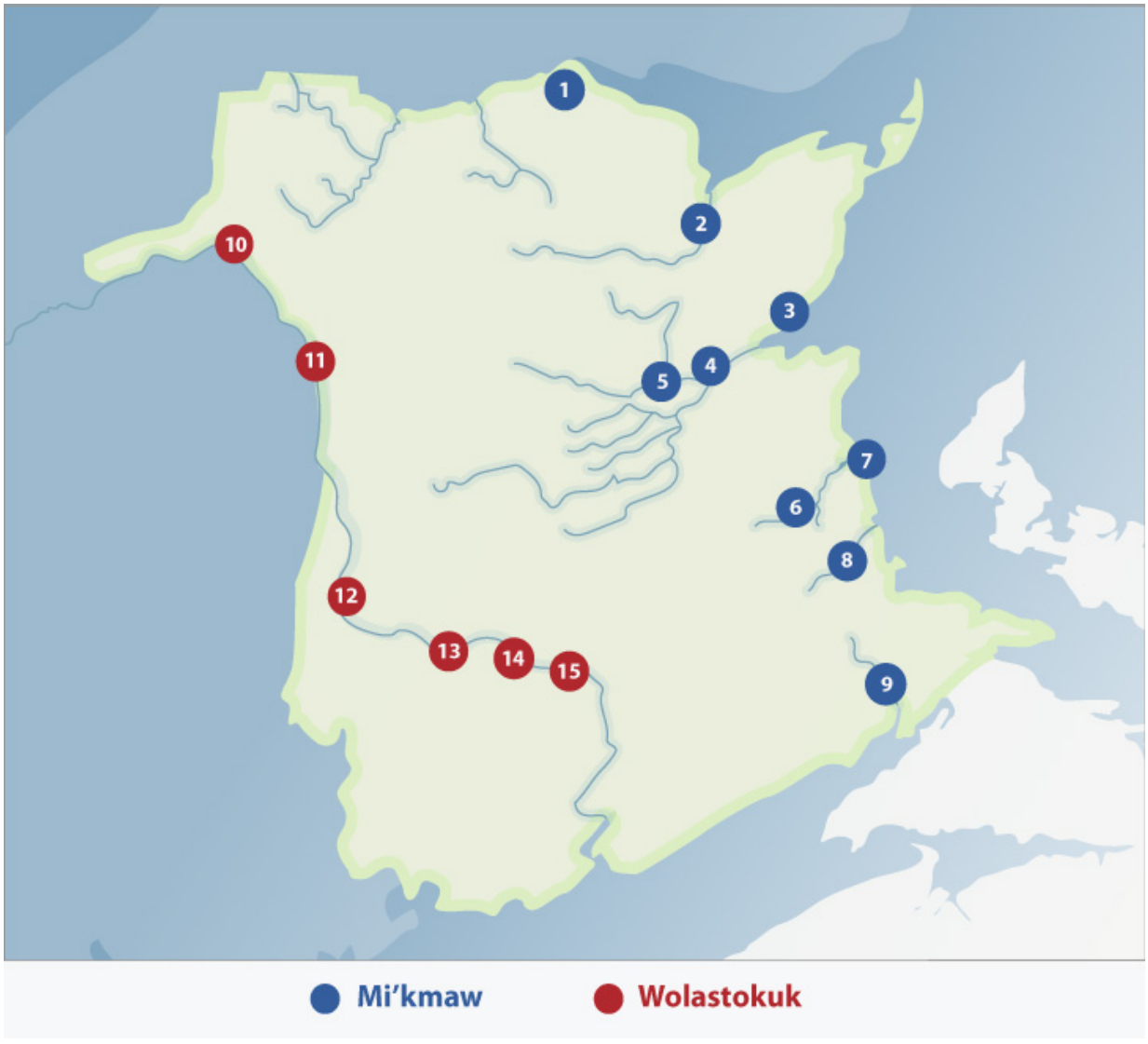
Activity 3B – Mapping Mi'kmaw Communities

Mi’kmaw Territory

English / French	Mi’kmaw	Definition
Restigouche	**Listuguj (Listukuj)**	*The place of the fallen decaying tree*
Eel Ground	**Natoageneg (Natuaqnik)**	*Eel spearing place*
Pabineau Falls	**Ke’kwapskuk**	*High Falls*
Eel River Bar	**Ugpi’ganjig (Oqpi’kanjik)**	*Foaming waters*
Red Bank	**Metepenagiag (Metepna’kiaq)**	*High Bank*
Burnt Church	**Esgenoôpetitj (Skno’pitij)**	*Lookout Point*
Big Cove	**Elsipogtog (L’sipuktuk)**	*River of Fire (Big Harbour)*
Bouctouche	**Tjipogtotjg (Kjipuktujk)**	*Little Harbour*
Indian Island	**Lno Minigo (L’nu Mniku)**	*Spiritual Grounds*
Fort Folly	**Amlamgog (Amlamkuk Kwesawe’k)**	*Delta*

Now look at the map above of Indigenous communities in New Brunswick. See if you can identify the **Mi'kmaw** communities along the coastline. From the chart below, read the names of the original communities. What do these descriptions tell you about why these communities were named the way they were? Try having the class make their own map legend to show these physical descriptions. Using the following photos of the Restigouche River, place the class into groups to write a short description of what they see in each picture. Then have the whole class compare and contrast differences in their group descriptions. Make a class map legend for the description they agree with the most. Show the New Brunswick map on the SMART Board. Have students place this legend on the map of N.B. below where they think the Restigouche River would be located.

Indigenous communities in New Brunswick



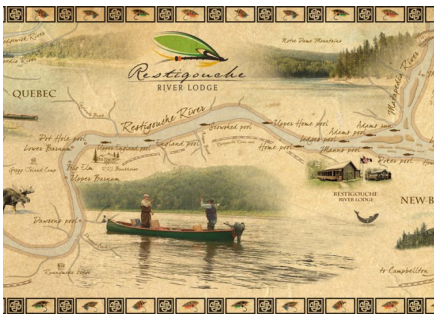
Mi'kmaw Communities

	English/French	Smith-Francis system	Pacifique system
1	Eel River Bar	Ugpi'ganjig	Oqpi'kanjik
2	Papineau	Ke'kwapskuk	
3	Burnt Church	Esgenoopetitj	Skno'pitij
4	Eel Ground	Natoageneg	Natuaqnik
5	Red Bank	Metepenagiag	Metepna'kiaq
6	Big Cove	Elsipogtog	L'sipuktuk
7	Indian Island	Lno Minigo	L'nu Mniku
8	Bouctouche	Tjipogtotjg	Kjipuktujk
9	Fort Folly	Amlamgog	Amlamkuk Kwesawe'k

Wolastoqey Communities

	English/French	Wolastoqey Latuwewakon
10	Madawaska	Matawaskiyak
11	Tobique	Neqotkuk
12	Woodstock	Mehtaqtek
13	Kingsclear	Pilick
14	St. Mary's	Sakomawi-Malihk
15	Oromocto	Welamukotuk

Restigouche River



Left to right:

1. http://cpaws.org/blog/nature-at-home
2. http://www.restigouchelodge.com/our-water
3. Tom Ferguson's Rapids, Restigouche River with Birchbark Canoe Coming Through-New Brunswick Museum W. Albert Hickman about 1900.
4. http://themaritimeexplorer.ca/2014/02/06/three-days-on-the-restigouche/
5. https://www.restigouchelodge.com/a-great-photo-of-a-nice-atlantic-salmon-landed-by-greg-heister
6. https://www.tripadvisor.ca/LocationPhotoDirectLink-g154956-i161151729-New_Brunswick.html

Activity 4A – Wolastoq (Saint John River) is Renamed

Explain to the students that **Wolastoq** is now called the Saint John River. Have students search online to find when the name was changed and why? Ask them to think about how the people who lived there already would have felt about the name change. How would they feel if suddenly the name of their river was changed and put in a different language? Watch Elder Imelda Perley express her feelings about the name change of **Wolastoq**. (see Identity section: Kinship starting at 11:04) https://www.wabanakicollection.com/videos/culture-studies-videos/

Also listen to Elder Gwen Bear sing the song about **Wolastoq** in **Wolastoqey Latuwewakon** and English. (See Song section: **Wolastoq**) Why does this song sound soulful? https://www.wabanakicollection.com/videos/culture-studies-videos/

How does this song show respect for **Wolastoq**? How does it make you feel?

Activity 4B – The Sipoq River Song (Listuguj)

"Half and Half"
(Composed by Wally Moon Martin and Albert Slim Martin)

And then now the way he looks, and then now the way he smiles
And now on top of the hill the little people are singing
I just run down the hill, I just run into the water
The salt ship is coming and they are bringing my kin
I just run down the hill, I just run into the water
Jolne'j share your chew even if it's already chewed

This song was written by two Martin brothers from Listuguj, Quebec, located in **Gespe'gewa'gi** ("The Last Land"), the seventh and largest district of **Mi'kma'ki**. **Gespe'gewa'gi** has been **Mi'kmaq** and **Listuguj** traditional territory since time immemorial. Albert (Slim) Martin and Elie Wallace (Wally Moon) Martin were born and raised in the **Mi'kmaq** community of **Listuguj**. Both were musically inclined, and self-taught musicians who made a living as song writers and entertainers.Half and Half was composed of two portions, an English side and a **Mi'kmaw** side; written to the melody of "Wildwood Flower." The original song was a recording done by George Jones called "Best Guitar Picker."

Here is a link to another article written by Joe Wilmot – http://www.aboutourland.ca/resources/migmaq-stories/puglutmu%E2%80%99j. It contains a bit more of the local legend.

Slim Martin and Wally Moon composed the Mi'kmaq portion of the song in the 1960s based on a story shared by the two **Mi'kmaq** communities in Quebec, **Listuguj** and **Gesgapegiag**. As children they were taught there were little people who lived on top of the Appalachian Mountains between **Listuguj** and **Gesgapegiag**. During the night time while all were asleep, they used to slide down the mountain to play tricks on the animals or people. Some of the tricks they were best known for was braiding horses' tails or stealing pies off window sills while they were cooling. After all, the "**puglutmu'j**" loved their sweets. The body of water they refer to in this song is known as the Bay of Chaleur. Today, you can still see the skid marks running down the side of the mountain side between the towns of Nouvelle and Carleton.

The original recording of this song "Half and Half" can be found on the album called *The Mighty Mohawks Capture Country*. It is called The **Puglutmaj**.

- What do you think this song might be about?
- Who are the kin?
- Why do you think this is called 'The Little People's Song'?
- Is it a serious song?

Can you make up a song about a river, lake or stream that you like visiting?

Making music at Red Bank – **Metepenagiag** Heritage Park – Madeline Augustine photo

Lesson B – References

Acculturation Elder Video – https://www.wabanakicollection.com/videos/culture-studies-videos/

Department of Education and Early Childhood Development of New Brunswick *First Nations K-5 Lesson Plans Office of First Nation Perspectives* Grade 3- Lesson 3 and 6

Heard, Brendan; *A is for Aboriginal* First Nations Reader Series 2012

Martin, Connie; *Half and Half Song*, Listuguj 2018

Mi'kmawey Debert Cultural Centre; *Mi'kmawe'l Tan Teli-Kinemuemk* 2015 p. 152, 155

Paul, Gabe Plick/Kingsclear as recorded by Frank G. Speck Papers American Philosophical Society 1917

Wolastoq Heritage Poster unveiled; http://www.gnb.ca/cnb/news/aaf/2001e0968aa.htm

Grade 3: Lesson C

Theme:

Telqamiksultimk aqq Ketlamsitasik Mi'kmawey

Culture and Belief

Skicinuwi Eleyultimok naka Wolamsotomuwakon

Curriculum Outcomes

English Language Arts
General Curriculum Outcomes

1. Students will describe, share and discuss thoughts, feelings, and experiences and consider others' ideas (Activity 2 and 3)

4. Students will use pictorial features to determine content and obtain information (Activity 1)

Visual Arts

- GCO 2: Students will be expected to create and/or present, independently and collaboratively, expressive products in the arts for a range of audiences and purposes (Activity 3)
- GCO 5: Students will be expected to examine the relationship among the arts, societies, and environments (Activity 1)

Social Studies Specific Curriculum Outcomes

Students will be able to:

- 3.2.1 Examine the diverse peoples in the province (Activity 1)
- 3.2.2 Examine how diverse peoples in their province express their cultures (Activity 1 and 2)
- 3.2.3 Take age appropriate action to promote positive interactions among people (Activity 1)

Associated Text Materials

Grade 3 – My Province

- p.30 – Natural Resources
- p.50 – How do people share their culture

Lesson C – Background Notes for the Teacher

Student Learning

I will:

- Explain the meaning of the Canadian flag
- Explain the Indigenous elements contained within the New Brunswick Coat of Arms
- Distinguish environmental features in the First Nations flags
- Design my own family flag

In this lesson, students will examine flags used by **Wolastoqewiyik**, **Mi'kmaq** and **Passamaquoddy** as well as the Canadian flag along with the New Brunswick Coat of Arms.

Each of the Nations of **Waponahki** (**Wabanaki** Territory which includes Nova Scotia, New Brunswick, Maine and parts of Quebec) has a flag. The Penobscot and Abenaki flags are not discussed here as these nations have no members in New Brunswick. Like the national flag of Canada, the flags of the First Nations are their national symbols. They are used as reference points in negotiations when in a formal setting and are symbols of pride. The Grand Councils of **Wolastoqewiyik**, the **Mi'kmaq**, and the **Passamaquoddy** are part of the Confederacy of **Waponahki** (**Wabanaki**). The Confederacy of **Waponahki** is the original democracy for what is now New Brunswick, Maine, Newfoundland, and Prince Edward Island. Its membership stretches to the state of New Hampshire. So powerful was this Confederacy that **Waponahki** soldiers from Canada are still permitted to join the United States military (Jay Treaty).

Symbols such as flags help represent the different beliefs of each nation and help reinforce those beliefs. They are used for influencing people, showing solidarity and sometimes for control. The First Nations flags all demonstrate interdependence with their environment. If the treaties were to be signed now, there is no doubt that the First Nations flags would play a prominent role in the ceremony.

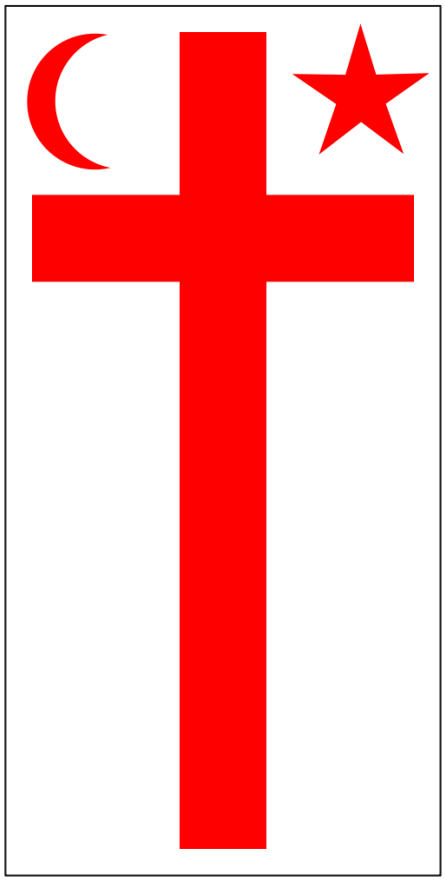
Flag of Canada

Canadian Flag

The flag of Canada, often referred to as the Canadian flag, or unofficially as the **Maple Leaf** and l'**Unifolié** (French for "the one-leafed"), is a national flag consisting of a red field with a white square at its centre, in the middle of which is featured a stylized, red, 11-pointed maple leaf. It was designed by George Stanley who was a Lieutenant Governor of New Brunswick and the founder of the Canadian Studies program at Mount Allison University in Sackville.

When it was raised on February 15, 1965, the following words spoken by the Honourable Maurice Bourget, Speaker of the Senate, added further symbolic meaning to the flag: *"The flag is the symbol of the nation's unity, for it, beyond any doubt, represents all the citizens of Canada without distinction of race, language, belief or opinion."*

Mi’kmaq Nation Flag



The Mi’kmaq Nation flag is commonly referred to as the **Santé Mawio’mi** flag or the Grand Council flag. The **Mi’kmaw** Nation flag’s colours and symbols each have distinct meanings:

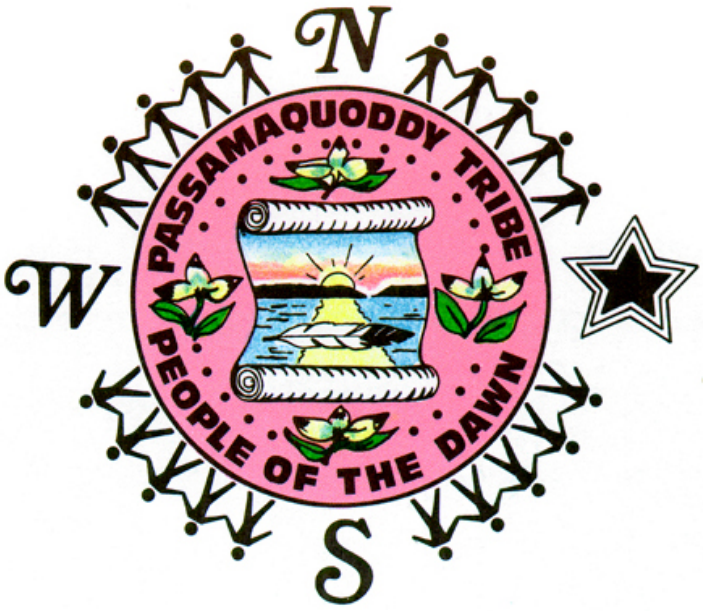
- **Wape’k** (White) – Denotes the purity of Creation
- **Mekwe’k Kloqowej** (Red Cross) – Represents mankind and infinity (four directions)
- **Na’ku’set** (Red Star) – Forces of the day
- **Tepkunaset** (Red Moon) – Forces of the night

Wolastoqewi Motewekon

The flag chosen to represent the **Wolastoqewiyik** Nation by Chiefs of the **Wolastoqey** communities in Maine, U.S.A., Quebec, and New Brunswick

The **Wolastoqewiyik** Nation flag incorporates many elements that are culturally significant. The canoe and paddle represent the ancestral technology of transportation of the birchbark canoe and ash paddle. The river symbolizes not only who they are as People of the Beautiful River, **Wolastoqewiyik**, but also how the river highway keeps **Wolastoqewiyik** connected to all of their communities. The fiddlehead double curve designs in the corners are emblematic of the symbol for life, generations, past and present and the traditional food source. The colours in those designs incorporate the four sacred colors of creation and the colours blue for water and tan for the land and islands. The salmon in the center has been another source of sustenance for **Wolastoqewiyik** and embodies their spirit of resilience and strength. The deep green of the flag represents the Earth. The flag is used by all of the **Wolastoqewiyik** Nation and is respected as a symbol of unity.

Passamaquoddy (Peskotomuhkati) Flag



This new design, called the "scroll" design, is a white flag bearing the new seal of the Passamaquoddy (Peskotomuhkati) Nation. The seal begins with a circle of people (twenty in all) holding hands in four groups of five. These figures are separated by the three directions and eastern star. This denotes the unity of Passamaquoddy "with all Native Americans from the North, South, East and West" (*Interpretation of the Pleasant Point Passamaquoddy's Tribal Logo*, unsigned, undated letter, Pleasant Point Reservation, ME). The "Predominant Star" is the Passamaquoddy representation of Eastern Tribes.

Within the ring is a circular seal representing the Circle of Life. This circle is red recalling the "Red Race". In the four prime directional points of the red circle are plants depicted in yellows and greens, representing the Eastern Woodlands. Centered on the circle is a scroll for the settlement of land claims. This is also the symbolism of the "dripping feather" that appears in front of the scroll. Upon the scroll, in natural colors, is a sunrise over the land at Passamaquoddy Bay and the reflection of that sun upon the waters of the Bay.

These images attest to the Indigenous rights of Passamaquoddy and a recognition that this bounty was given to Passamaquoddy by the Great Spirit. The design is completed by the black dots, tribal name and legend "People of the Dawn" that originated before 1980. On the new seal all these elements appear in black.

New Brunswick Coat of Arms

New Brunswick Coat of Arms

- Above the shield is an Atlantic salmon with a crown.
- White-tailed deer are standing on either side of the shield.
- The two deer are wearing collars of wampum.
- The small shields on the deer represent the early settlers – the English, Irish, Scottish and French.
- The deer are standing on a mound of violets and fiddleheads (ferns).
- The motto Spem Reduxit means “Hope restored” in latin.

Activity 1 – Flag Symbols

Flag of Canada

Show the Canadian flag on the SMART board and read about its meaning. Discuss the colour and image of the Canadian flag with the whole class. Count the points in the leaf. What do the points on the leaf symbolize?

First Nations Flags

Look at the three First Nation flags. Discuss the colour and images in each of them. Divide the class into three groups. Give a copy of one flag to each member of the group but not the explanation. Have each group examine this flag and talk about what the symbols on the flag may stand for. Then use a jigsaw strategy by re-arranging the groups into three persons so that each member in the new group has studied a different flag. Each person in turn explains his or her theory on what the symbols in each flag represent. Students then return to their original group while the teacher explains the symbols on each flag to the whole class.

Look for similarities and differences among the flags. How does the location of the First Nation influence the symbols on the flag? How does the symbolism on the flag connect to the story of the Creation of People (Lesson A)? How do these three flags show 'We are of the earth'?

New Brunswick Coat of Arms

Look at the symbols in the New Brunswick Coat of Arms. Discuss why these images are important and how we are all connected. Are there French and English symbols here?

This Coat of Arms was created in 1868. Have students find out what the motto means (restored hope) and in what language? (latin) Why do you think this is an important motto for New Brunswick?

Activity 2 – Flags to Create Solidarity

Here the **Mi'kmaq** Nation flag is used for two other purposes. Can you describe what the purposes might be and whether or not the flag is being used to bring people together? How? How might a flag give people a feeling of belonging? A feeling of identity? Do you wear anything that shows your identity?

The poster on the right shows the slogans "Mi'kmaq Unity", "#idlenomore" and "indigenous rights revolution"

Activity 3 – Create Your Own Flag

Evaluation – Create your own flag or coat of arms for your family. Think about the colours you will choose and why they are important. Think about the symbols and how they will convey the important values of your family – such as where you spend the most time together and the things that you like most to do. Draw the flag first and then colour it in on regular sized paper. You will need this flag again in Lesson D and Lesson G.

Or you can complete the 'Create Your Own Flag' activity by using felt or foam cut-out shapes that your teacher provides. Arrange & glue them to a felt rectangle in a way that signifies something special to you. Explain what this flag means once they are in place.

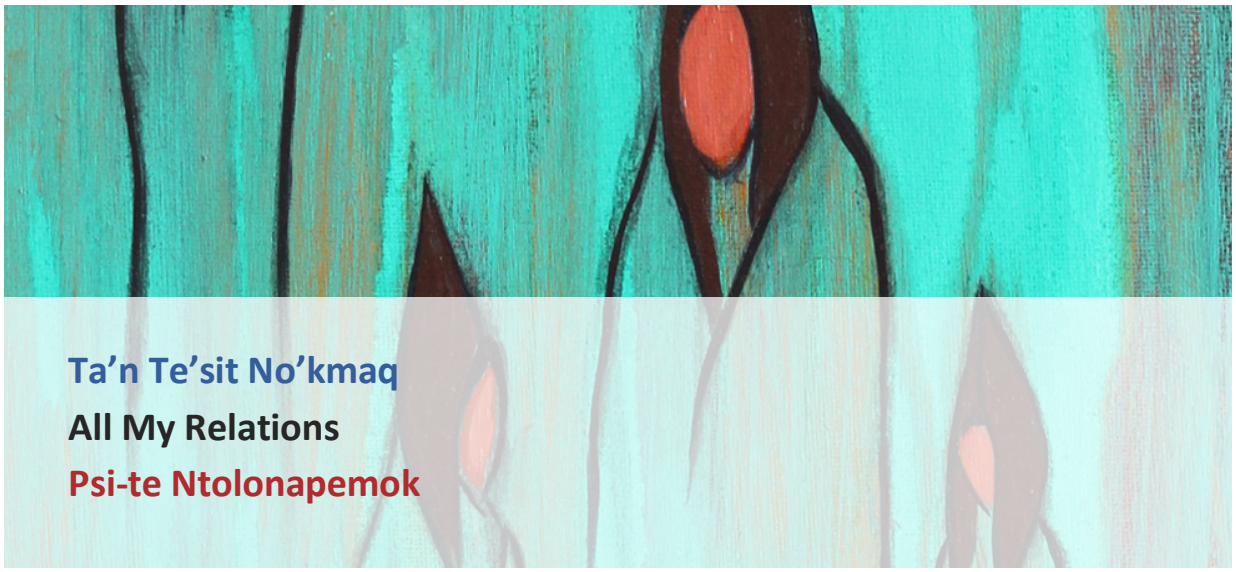
Red represents to remember
Green represents life
The moose represents courage
The people represent love
-Summer Saulis, Grade 3 , Mah-sos School, Tobique 2017

Lesson C – References

Department of Education and Early Childhood Development *First Nations K-5 Lesson Plans* Lesson 8

Website for Mi'kmaq culture, history, spirituality: http://www.muiniskw.org/pgHistory0.htm

Grade 3: Lesson D



Theme:

Ta'n Teli-Wlo'ltimk aqq Kipnno'l teleyuksi'kw
Economic, Social and Political Life
Wetawsultiyeqpon, Mawehewakon naka Litposuwakon

Curriculum Outcomes

English Language Arts
General Curriculum Outcomes

2. Students will be able to communicate information and ideas effectively and clearly, and to respond personally and critically (Activity 1)

3. Students will be able to interact with sensitivity and respect, considering the situation, audience, and purpose (Activity 1 and 2)

8. Students will be expected to use writing and other forms of representation to record experiences. (Activity 1)

Health
Specific Curriculum Outcome

1. Students will recognize the importance of talking about emotions (Activity 1)

Social Studies Specific
Specific Curriculum Outcomes

Students will be able to:

- 3.1.3 Examine where people live and how people make a living in the province (Activity 1 and 2)
- 3.2.1 Examine the diverse people in their province. (Activity 1 and 2)
- 3.2.2 Examine how diverse people in their culture express their culture (Activity 1 and 2)

Visual Art
Specific Curriculum Outcomes

- GCO6- Students will be expected to provide critical thinking strategies to reflect on and respond to their own and others' expressive work (Activity 1)

Associated Text Materials

Grade 3 – My Province

- p.38 – Who are the people of New Brunswick?

Lesson D – Background Notes for the Teacher

Student Learning

I will:

- Investigate my personal history
- Explain the importance of the family in Indigenous cultures
- Explain how respect and promise are important elements of family life and treaty making

Regina Barlow's children, Indian Island-
Provincial Archives of New Brunswick P428-37

This lesson is designed to teach how the **extended** family is a vital part of an Indigenous society. It will explore the role the family plays in shaping Indigenous members' identity as individuals and how family members learn respect from each other.

In Indigenous societies, family includes not only parents and their children but a broad network of grandparents, uncles and aunts and cousins as well as others that extended beyond immediate blood relations. Every member of the family has important responsibilities and is expected to contribute to the welfare of the family.

Children were told stories about members of their family, living and deceased. These were passed on through the experiences and teachings of the Elders. It was believed that if children knew their family history they would know who they were and what would be expected of them.

Children learned special skills from their parents, grandparents and other members of the community. The education of the children was both a family and a community responsibility.

Residential schools changed all that.

The workbook ends with a question about a promise. **Respect** and **promise** are two essential qualities of treaty making. Through treaties, First Nations people agreed to share the land. It was the intent that Indigenous and non-Indigenous people would benefit from signing treaties. For example, in 1726, the **Elikewake Treaty** 1725 (*the King in our house*) was ratified by over 100 chiefs and leaders of the seven **Mi'kmaw** Districts including Annapolis Royal, Chignecto, Minas, Shubenacadie, La Havre, Shediac, Richibucto, Cape Breton and Newfoundland. Representatives of Penobscot, **Passamaqupoddy** and **Wolastoqewiyik** were in attendance as witnesses for the Waponahki (Wabanaki) Confederacy. This Peace and Friendship Treaty confirmed First Nations' national identity within the United Kingdom. It also guaranteed the freedom and liberty to hunt, fish and trade under the protection of His Majesty's Civil Courts.

Treaties are **international agreements** based on two worldviews presented through the oral traditions of First Nations often expressed through wampum and the written traditions of the British Crown. Just like the wampum and the treaty itself, the *Who Are You?* workbook attempts to present these two worldviews pictorially, orally and through writing.

Note: Depending on the class make-up, this lesson can take a long time. It does require research at home. This can bring the family closer to the school curriculum and be a source of pride but it can also alienate some parents who may not know their own background. The workbook's intent is to open up a discussion between child and family. If questions cause stress it is best to leave them out. Feel free to modify the questions to fit your situation. For example, if you do the poem activity you may want to use a form poem. It is important to let the parents know they are not obliged to answer the questions. However, it may lead to some interesting discussions among family members at home. For Indigenous schools the coat of arms activity should be substituted by a discussion of skills passed down through the family (basket makers, politicians, fishermen etc.).

At the completion of this workbook, encourage the students to share what they have found out about themselves in a talking circle or have them work in pairs and tell each other's family history. You can extend the project by asking questions about family food choices, special days and clothes.

Unknown **Mi'kmaw** Girl in traditional dress holding doll wearing similar dress.
Dorchester Heritage Properties
Provincial Archives of New Brunswick
379-1

Wolastoqewiyik (Maliseet family) in New Brunswick circa 1905.
www.pinterest.ca/pin/171910910748773663

Activity 1

WHO ARE YOU?

This book is about to be made

BY **YOU**

It will be your own personal history book.

Paste a picture of yourself here

Who are you really?
What is the story of your name?

Name, please:

_____

How much do you know about your name?
Let's find out some things about it.
Write it again, your entire name

(First name) (Middle name) (Surname)

_____

Do you know who gave you your name? _____

_____

Do you know if it was someone else's name before you got it?

_____

Have you given your name to anyone else?_____

Do you have a nickname? _____

How did you get it? _____

_____

Some people have a name in another language (**Mi'kmaw**, **Wolastoqey**, **Passamaquoddy**) Do you?

_____

Do you know what it means?

Take a look at other names in the family:

Mother: _____

Father: _____

Brother or Sister: _____

_____

_____

Some families have family symbols. For example, some families with Scottish names have a special pattern of plaid that belongs to their family name. Some Indigenous families are part of a clan or a group that has a special talent (basket making). Does your family have any special symbols? Can you draw them and put them in this book? Or use the symbols that you created in your flag in Lesson C.

Long ago, no one had a last name.

Sometimes people would use just one English name, like 'Simon.' Then the children would use that name as a last name, like (John Simon)

Some last names have a special meaning connected to a job, or something else about the first person that used it like Armstrong, Hunter or Cook.

Some families took their last names of people in the Bible.

What can you find out about your last name? Where did it come from? What does it tell about your family?

Your family history is important because it belongs especially to your family and especially to you.

Try writing a poem about someone in your family or community who has taught you something or whom you respect. Here is an example:

My Grandfather

My grandfather is not a real rich man
My grandfather is not a real poor man
My grandfather is a rich man of wit and will.

My grandfather is not a man of many talents
My grandfather is not a man of a great family
My grandfather is a man who learned the right ways of life.

My grandfather is not a large man in size
My grandfather is not a large man in strength
My grandfather is a man with the largest of hearts.

My grandfather is a man of many different ways
My grandfather is a man of many different things
My grandfather is a man who has taken time to show me right from wrong.
My grandfather is a man who has shown me the right ways of life.

My grandfather is a very great man
- Derrick Coley

Where has your family lived?

Many families live in different places now from where they lived before. What different places have you lived in? What different places did you, your parents or grandparents live in?

Many families used to spend most of the year travelling between different traditional hunting, fishing and gathering grounds. Can you find out if some of your family used to live like this? Where did they travel and where were their hunting, fishing and gathering territories? Can you draw a chart that shows what your family did and where they lived in different seasons of the year?

Did your family ever live in a place where no one lives now?

Did anyone in your family come here from another province or country?

Make a map showing all the different places your family has lived in the last 50 years. You might need a map of New Brunswick, of Canada or even of the whole world!

What skills and customs did your family bring with them? Did you learn how to do any of these?

Did you learn any other skills from other people in your community? What were they?

What special skills are still used today and are found in your community?

What skills have changed a bit?

Which ones are being lost, and should be brought back again?

One reason people moved from place to place was to do seasonal kinds of work or to follow the migration of different birds and animals. Make a picture-story or cartoon showing all the different types of work people in your family have done in the last 50 years.

Many communities believe that each child comes into the world with special talents. Think of your own special talents and how you share them with your family and community. Write them down here so you can always remember the importance of your contributions to your family and community.

_____

_____

Have you ever made a promise to someone in your family or community? With whom? A promise is something you both agree to do or not to do in the future. It can be written down or said out loud. Sometimes it is sealed with a handshake. What is one promise you have made?

_____

_____

With whom? _____

Did you keep it? _____

With **Waponahki**, treaties were promises that were often made of wampum. Later the British Crown had them written down and signed. They were meant to last forever. You will read more about treaties in the next lesson.

Activity 2- Extended Family

Now, read about Mrs. Louise Sabattis from Oromocto. She lived to be more than 107 and had 252 descendants including 21 great-great-great grandchildren. This article was written in March 1964. Do you think she could remember when Canada became a country?

Also, read what John Henry Isaac from Listuguj says. Is he proud to be **Mi'kmaw**? Why do you think he had to leave home when he was 13 years old?

In the photograph below, what is the young girl doing? Do you think she needs help from her parents? Why or why not?

At home, make a family web of your extended family. Start with you and your siblings. Link them to your parents. Add your parents' brothers & sisters (=your aunts & uncles). Add their children (= your cousins). Add your parents' parents (=your grandparents). How far can you go? Do you think you have 252 people in your extended family?

Do you know the Seven Sacred Teachings about the best way to live your life and to be an important part of your family? If so, help make a list of these with your teacher.

THE DAILY GLEANER
Wednesday, March 17, 1964

Maliseet Woman May Be 107

Lives to See 252 Descendants; Memory Is Sharp

By JAMES LAWRANCE

One of the oldest members of the original inhabitants of this province, the Maliseet (Wolastoqey) Indians, is Mrs. Louise Sabattis, who now resides with one of her sons, Levi Sabattis, on the Oromocto reservation.

Although, no sure record has been located to establish her exact birth date, which has become vague over the years, it is felt by members of her family that she is at least 103 years old, and perhaps as old as 107. If 103, this would mean that Mrs. Sabattis was 6 years old at the time of the Canadian Confederation.

Mrs. Sabattis and her husband Joseph, who died in 1934, had nine children, of whom five are still living in Oromocto, Kingsclear, Devon, and Gagetown. All of her children have had large families, thus giving Mrs. Sabattis 92 grandchildren, over 70 great grandchildren, over 60 great-great-grandchildren and 21 great-great-great-grandchildren.

Born at Kingsclear

Mrs. Sabattis was born in Kingsclear, but when quite young, moved to Oromocto where she resided until she was 15. She then moved to Gagetown. Twenty-five years ago, she again moved to Oromocto. She recalls her visits to the City of Fredericton in those days and remembers it as a small town of mainly wooden buildings huddled close together.

She can remember both French and English settlers arriving in Oromocto to set up permanent dwellings at the mouth of the Oromocto River. Mrs. Sabattis herself lived in a wigwam until she was married at the age of 16. Only then did she move into a log dwelling.

She talks of the days when the English came into the Kingsclear region, built several forts and set up high flag poles with the Union Jack on them. She also remembers travelling to Saint John with her father by birch bark canoe when he would travel down river to sell his furs, and she recalls some of the hostility which still existed between the whites and Indians at that time, but which is never mentioned in the history books.

Yankee Settling

She also recalls the tales her father and grandfather would tell of the pre-loyalist Yankees settling at Maugerville, and the coming of the British Loyalists to New Brunswick and Nova Scotia and in the 1600's the time of Champlain, an event beyond the comprehension of most other living

Canadians. Closer to the “present” day, if it sounds reasonable, she remembers stories of the American Civil War, as some of her relatives reside in the United States.

Her daughter-in-law, Mrs. Levi Sabattis, who acted as interpreter during the interview, since the elder Mrs. Sabattis speaks little English and understands even less , mentioned that her mother-in-law has never suffered any serious illness and is probably healthier than the others in the family despite a broken hip which she suffered four years ago and which resulted in a decrease in height from 5’5” to 5’.

Mrs. Louise Sabattis is truly one of the last residents of Canada who can authentically recall both the Indian and white aspects of Canadian history and New Brunswick settlement and will no doubt be one of the few people in Canada to witness both Canadian Confederation itself, as well as its 100th anniversary.

The Essential Book Of Reference
THE ATLANTIC YEAR BOOK

The Daily Gleaner

TUESDAY, MARCH 17, 1964

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Photo: OLDEST RESIDENT: Shown above at the right is Mrs. Louise Sabattis of Oromocto who is believed to be 103 years old. However, it is said by family members that she could possibly be 107. She is photographed with her great- granddaughter Anita Sabattis.

John Henry Isaac, Listuguj First Nation

I am from **Listuguj**. My parents were both **Mi'kmaq** and there were 15 of us sisters and brothers. **Mi'kmaq** was the only language spoken in our home until we attended Indian day school at the age of six years. I left home when I was thirteen to help support the family. I left for northern Maine during the potato harvest time. I resided with a farm family for four and half years and adapted to their culture, never forgetting mine. I left there at seventeen and a half years old and worked for the Great Northern Paper Company.

I got married when I was 23 and was blessed with four daughters, two granddaughters, one grandson and three great grandchildren. I worked for the Great Northern Paper Company for 40 years. During all those years I never forgot my culture or who I am. I returned to my home and my roots to live my remaining years in peace. I am involved in my community on issues concerning senior citizens, youth and **Mi'kmaq** culture.

Provincial Archives of New Brunswick. Man and son making baskets P93-V-17

Lesson D – References

Battiste, Jaime *Treaty Advocacy and Treaty Imperative through Mi'kmaw Leadership: Remembering with Joe B. Marshall* in Marie Battiste *Living* Treaties Cape Breton University Press 2016 pgs. 144-145

Grand Chief Donald Marshall Sr., Grand Captain Alexander Denny, Putus Simon Marshall *The Mi'kmaq: The Covenant Chain* in Boyce Richardson *Drum Beat* Summerhill Press, Assembly of First Nations 1989

Indian and Northern Affairs Canada *The Family* in *The Learning Circle Classroom Activities for First Nations in Canada Ages 8 to 11,* Ottawa 2010

Borlase, Tim; Brown, Dorrie *Old Ways of Life in My Community* Labrador Studies Program Grade 4 Labrador East Integrated School Board 1986

Yukon Native Brotherhood *Who Are You?* Curriculum Development Project, Whitehorse, Yukon

Grade 3: Lesson E

Mimajuaqn ta'n tel-nenmekip
Life as we knew it
Pomawsuwakon Eli-Kcicihtuweqpon

Theme:

Ta'n Teli-Wlo'ltimk aqq Kipnno'l teleyuksi'kw
Economic, Social and Political Life
Wetawsultiyeqpon, Mawehewakon naka Litposuwakon

Curriculum Outcomes

English Language Arts
General Curriculum Outcomes

2. Students will be expected to engage in and respond to a variety of oral presentations and other texts (Activity 3)

8. Students will be able to use writing to discover and explore personal attitudes and opinions (Activity 2)

Science
Specific Curriculum Outcomes

Students will be able to:

- 100-29 Identify and investigate life needs of plants and describe how plants are affected by the conditions in which they grow (Activity 3)
- 200-3 Make predictions based on an observed pattern (Activity 1)
- 202-2 Place objects in a group according to one or more attributes (Activity 1)
- 202-5 Identify and suggest explanations for patterns and discrepancies in observed objects and events (Activity 1 and 4)

Social Studies
Specific Curriculum Outcomes

Students will be able to:

- 3.1.3 Examine where people live and how people make a living in their province
- 3.2.2 Examine how diverse peoples in their province express their cultures (Activity 1 and 2)
- 3.2.3 Take age appropriate action to promote positive interactions among people (Activity 3, 4 and 5)

Visual Art
Specific Curriculum Outcomes

- GCO2 Students will be expected to create and present expressive products in the arts to illustrate a story (Activity 2)

Associated Text Materials

Grade 3 – My Province

- p. 30 – Natural Resources
- p. 94 – Create a cause and consequence chart
- p. 98 – First Nation Governments

Lesson E – Background Notes for the Teacher

Student Learning

I will:

- Develop a story about the importance of water to Indigenous life
- Explain why water forms would not be a part of the Peace and Friendship treaties
- Role play whether or not to build a dam in a community
- Illustrate a **Keluwoskap** story
- Examine the impact of development decisions on the environment

Joseph Paul using a fish spear as a pole from what is believed to be the last handcrafted canoe at Burnt Church **(Esgenoopetitj**) 1940. Joseph Paul was grandfather of Lionel (Leo) Paul – Provincial Archives of New Brunswick P194-555

Importance of Water

Water is one of the sacred elements of Indigenous cultures. It has always been regarded as something to be shared and not owned. **Wolastoqey** and **Passamoquoddy** flags demonstrate its importance even today.

In the often-dense woods which are New Brunswick, water was the highway for Indigenous people. People had to learn great skill in navigating while canoeing over rocks on fast flowing rivers or dealing with wind on the sea.

Recognizing the importance and generosity of Mother Earth, Indigenous people used water with great reverence. Near water, wildlife was taken for clothing, tools, jewellery and food. The forest and plant life which also depended on water offered food, shelter, warmth and medicine.

Water served many purposes.

It was used for transportation, in remedies, in ceremonies, and for bathing, cooking and recreation. It also provided a way to make wood pliable and to construct toboggans, canoes, snowshoes, and baskets and to make leather supple for clothing. Women used water to soften porcupine quills so they could decorate clothing, pouches and quivers. The symbols created on these articles were important symbols for demonstrating aspects of culture.

Anonymous Canadian (19th century) Micmac Indians, 1850. Oil on canvas, 45.7 x 61 cm. National Gallery of Canada (6663)

Porcupine Quill Basket – made with birchbark bands wrapped in spruce. It became a popular trade item although time consuming and exhausting. By 1950 this technique had almost disappeared – McCord Museum, M973.85.6A

By being immersed in water, thin strips of wood could be bent without breaking. Once the wood for a snowshoe frame was bent to a proper curve, it was bound together with spruce roots or rawhide. Water was necessary to mix with herbs such as Labrador tea, cedar, burdock and wintergreen to make a liquid that became a remedy for sickness.

Mi'kmaq, **Passamoquoddy** (**Peskotomuhkati**) and **Wolastoqewyik** looked upon water as a vital, living element in their environment. It was used as the transportation web as people followed the cycle of the seasons and changed their home base frequently. Indigenous people did most of their hunting in the winter in the shelter of the forest and they fished in summer along the coast. They knew many ways of hunting and fishing, varying their methods with the seasons and habits of the birds, animals and fish often using water as a way to do this successfully. Salmon and trout were speared at night by torch light in the pools where they had rested after jumping over waterfalls. Sturgeon and bass were taken by harpoons and lances from the sides of the canoe as they circled in the rim of the light supplied by torches. To catch eels, a small bag was placed in the opening of a wooden fence built across a river where it was narrowest. In the winter, Indigenous people looked for the breath of bears in hollows in trees. They drew them out by mounting the trees and using spears. Beavers were hunted by breaking down their houses and were caught with spears while they were fleeing. Moose were taken by ambush or with dogs through the deep snow until they were fatigued. Indigenous people knew a call for every animal – a snort for a stag; a hiss for a beaver. This is evident in the number of oral histories and sacred stories they told.

Mi'kmaq poling up a rapid, Oromocto Lake by Levinge, Sir Richard George Augustus 1811-1884 National Library and Archives Canada MIKAN 2838369.

While access to water was vital to protecting Indigenous ways of living, the access to use of water was not covered in the Peace and Friendship Treaties.

Activity 1 – The Many Functions of Water

View National Film Board's **César's Bark Canoe/César et son Canot d'écorce** by Bernard Gosselin https://www.nfb.ca/film/cesars_bark_canoe (free). This documentary shows how a canoe is built the old way. César Newashish, a 67-year-old Attikamek of Manawan north of Montreal, uses only birchbark, cedar splints, spruce roots and gum. Building a canoe solely from the materials that the forest provides may become a lost art, even among the Indigenous peoples whose traditional craft it is. The film is without commentary, but text frames appear on the screen in Cree, French and English.

Or view the film on Winter Camping Mi'kmaq Series, Nova Scotia Department of Education http://learn360.infobase.com/p_ViewVideo.aspx?customID=28750M'

After viewing either of the films, ask students to identify the different parts of a snowshoe or canoe that were created with the help of water (or snow and ice) and how these items assisted in hunting and fishing. Students can draw or trace the pattern created by the wet rawhide or babiche in snowshoes or how to build a fire. Examine a snowshoe in class to see how durable it is. As the students watch the videos, have them identify the different stages in sequence of building a canoe or making a snowshoe and write these down for them in large print.

Evaluation

After the films have been watched, see if each student can draw a diagram that corresponds to the stages of making the item.

Activity 2 – Keluwoskap (Gal-oo-wos-gob) and the Water Creature

Long ago, on the banks of a river, there lived a people who depended on this river's water for everything. The river was their livelihood, for they travelled, fished, cleaned and cooked with the water from the river and also picked their medicines, berries, and nuts that grew next to it.

One morning, two young men walked to the bank of the river to collect water. Once they reached the water's edge they noticed that the river had dried up. They ran up to the wigwam of **Sakom** (**Za-gom**) – the chief. They told **Sakom** what they had observed, so **Sakom** asked the young men to gather the people in the center of the village to share what they had experienced.

That evening, they met with the Elders Council and decided to send their two finest runners upriver the following morning to see what had happened to the water.

That next morning at day break the two young runners journeyed upriver to find out what was holding back the water. At midday, as they turned a corner, they reached their destination. They were surprised to see a large wall of boulders keeping back all the water. Sitting on top of the wall of boulders was an ugly, huge green creature. As the two runners stood at the base of the dam they looked up and said, "Can you remove the wall of boulders and let the water run free, because our people need water to survive." The ugly green creature looked down and replied, "NO WATER".

So, the young runners decided to climb the boulders and tackle the ugly green creature and remove the boulders themselves. They didn't even get a quarter of the way up when the ugly green creature reached down with its skinny long arms and knocked the two young runners down to the ground. The two men got up and brushed themselves off. They were bruised a little from the tumble off the boulders. They agreed to go back to their village and tell the people what they had experienced.

They arrived back home early that evening, so **Sakom** gathered all the people once more to get advice from the Elders Council. The Elders said, "We will hold another ceremony this evening." So, they did.

All night they danced and sang until dawn. Then, at daybreak, the people saw a tall man walking from the edge of the forest towards them. He had two long braids and carried a long staff. As he approached the circle, **Sakom** shouted, "**KELUWOSKAP**, YOU HAVE COME TO HELP US." **Keluwoskap** replied, "I heard your sad songs from afar and knew that you needed my help".

Sakom then told **Keluwoskap** what the two runners had experienced with the ugly green creature. **Keluwoskap** then asked **Sakom** to send two of the best storytellers to come with him so they would be able to retell what they had witnessed. Off went **Keluwoskap** and the two storytellers to the place of the ugly green creature.

Finally, they reached the place where the boulders held back all the water. Still the ugly green creature was perched on top of the large boulders enjoying all the water for itself.

Keluwoskap approached the bottom of the dam and looked up and told the ugly green creature, "Please put the boulders aside and let the river run freely, for the people need water to live." The ugly green creature replied, "NO WATER". **Keluwoskap** hit his staff hard on the ground and grew taller.

This time, **Keluwoskap** demanded, "Put the boulders aside and let the river run freely." Then the ugly green creature reached for his birch-bark cup and swooshed it into the bottom of the river and filled the cup with mostly mucky water and said "HERE, THIS IS ALL YOU ARE GETTING". Then, Keluwoskap hit his staff hard on the ground for the second time and grew as tall as the birch trees.

Keluwoskap then reached across and grabbed the ugly green creature with one hand and started to squeeze it and squeeze it until it began to shrink smaller and smaller. The ugly green creature's feet grew long and flat, its back curved like a bow, and its eyes bugged out like it was scared.

Keluwoskap then whispered into his hand and told the ugly green creature, which was now a small ugly creature, "From now on, you will always need water to survive and you will always fear people." Then, **Keluwoskap** threw the little green creature on the ground and all it could say was,"RIBBET, RIBBET," and hopped into the forest.

Keluwoskap then pushed down a great tree onto the boulders. This scattered the large rocks all over the area. Also, the tree was so large that it formed a deep dent into the earth. So, the water followed the indent all the way to the ocean and became the beautiful and bountiful river

We call **Wolastoq** (Saint John River). The branches of the tree became connecting rivers, brooks, streams and ponds and the huge leaves created lakes, marshlands and wetlands.

Keluwoskap and the two storytellers journeyed back to the village and told the people what had happened. When the water reached the village many of the people jumped into the river. The people loved water so much that they asked **Keluwoskap** to turn them into various types of fish, like salmon, trout, sturgeon and eel.
That evening they held a ceremony to honor **Keluwoskap** for his mighty deed. Later that night, **Keluwoskap** departed back to his wigwam and told the people, "If you need my assistance again, hold a ceremony and I will come". The scattered boulders are located at **Menahqesk** (modern day Saint John). The base and roots of the tree venture all the way to parts of what are known today as Maine and Quebec.

A. This story originates from **Wolastoqey** tradition. Tell the story to the class and ask them who they think the ugly green monster might have become? What purpose do frogs now serve in the waterways? What else exists in the rivers that was not there before? Why does **Keluwoskap** help the people? What will cause him to come back? How does this story show that people are connected to water? Does this story have the elements of a treaty, like responsibility or respect?

B. Create illustrations for this story. Print off the story and number each paragraph. Divide the class into pairs. Give each pair a paragraph and ask them to search for an image (preferably a photograph) that would represent their paragraph. If there are place names in their paragraph find a photograph that shows the place as well as the environmental element. (eg: the rocks at Grand Falls – Grand Sault should have both rocks and the falls). Have students place and glue their text and photographs on a single large page of paper. Once this is completed create a flip book (layers of page from shorter pages to longer pages) of this story. If possible, have students read this book to students in a lower grade.

C. View or read some other stories about the significance of water like ***Keluwoskap*** *creates Sugarloaf Mountain*. Here are links to two stories one **Mi'kmaw** and the other **Wolastoqey**. https://www1.gnb.ca/0007/Culture/Heritage/VMC/sugarloaf.asp or http://website.nbm-mnb.ca/Koluskap/English/Stories/index.php. Was water shared? Now try writing your own story about the importance of water.

D. **Evaluation:** How do we use water today? How do we protect it?

Activity 3 – To Dam Or Not To Dam

In this activity students will be able to evaluate potential positive and negative effects from constructing a dam on a river. They will do this by role playing differing perspectives and concerns relating to a complex issue. Start by getting them to name their imaginary town.

Then click on the following animation to view the important information about the scenario.

A. Place some of the arguments for and against on the white board for discussion purposes

B. Before activity starts have index cards prepared with one of the following characters written on each card. Hand out the role-playing information on index cards and ask the students to prepare things that they would like to say at the meeting on the back of the card based on who they are. Please click here to download and print the document that contains the cards and arguments

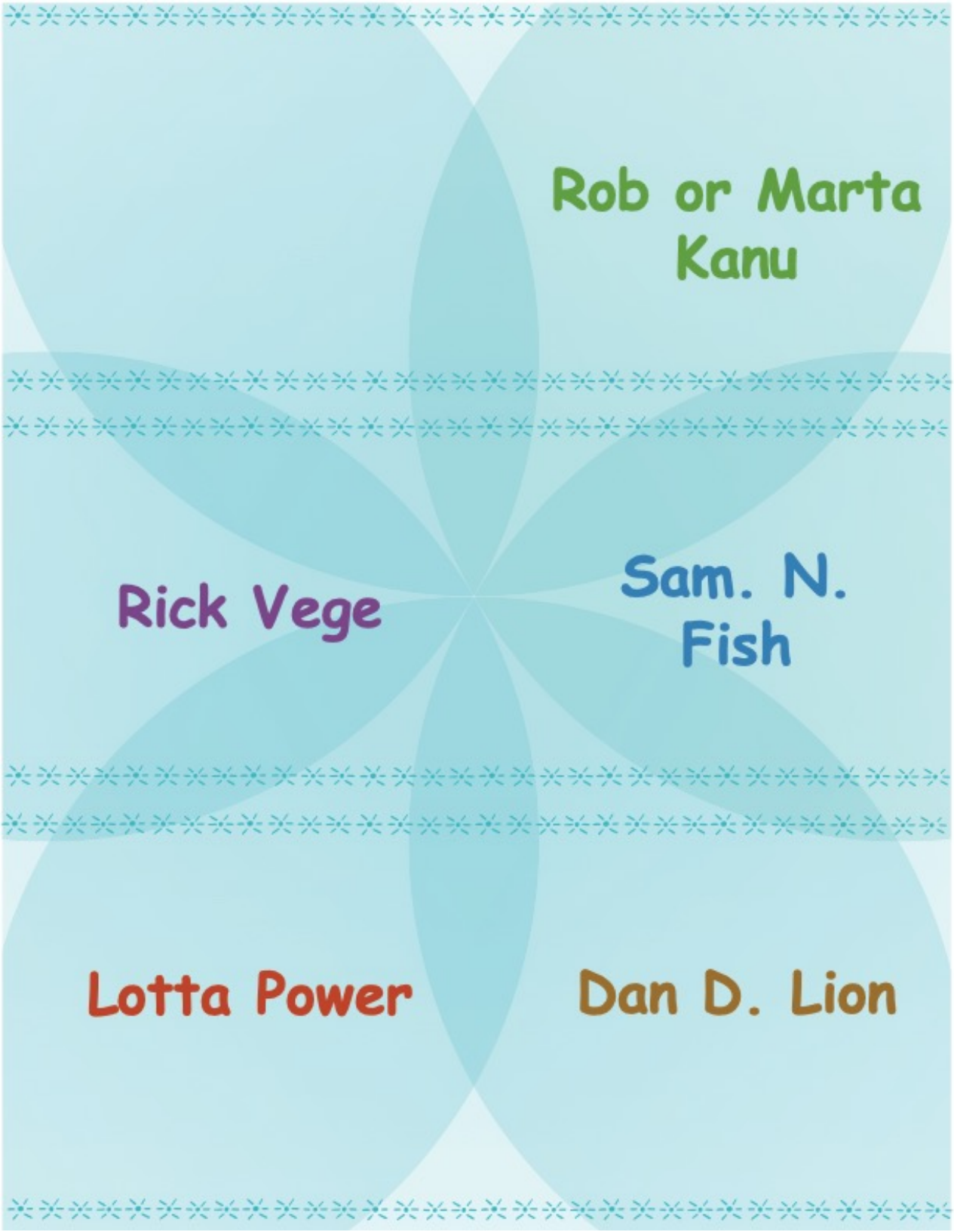
   It is recommended to select the "double-sided" option when printing. This will match up the front and back of the cards.

C. Arrange the classroom to represent a meeting room with the Band/Town Councillors seated behind a table at the front and the rest of the audience in a circle facing them

D. Have each class member make their argument

E. Ask the Town or Band council members to make a decision by voting for or against the building of the dam

F. **Evaluation:** Following the decision, have students summarize the 'pros' and 'cons' including effects on people, plants and animals


Rob or Marta Kanu
Rick Vege
Sam. N. Fish
Lotta Power
Dan D. Lion

Activity 3 – To Dam Or Not To Dam 2

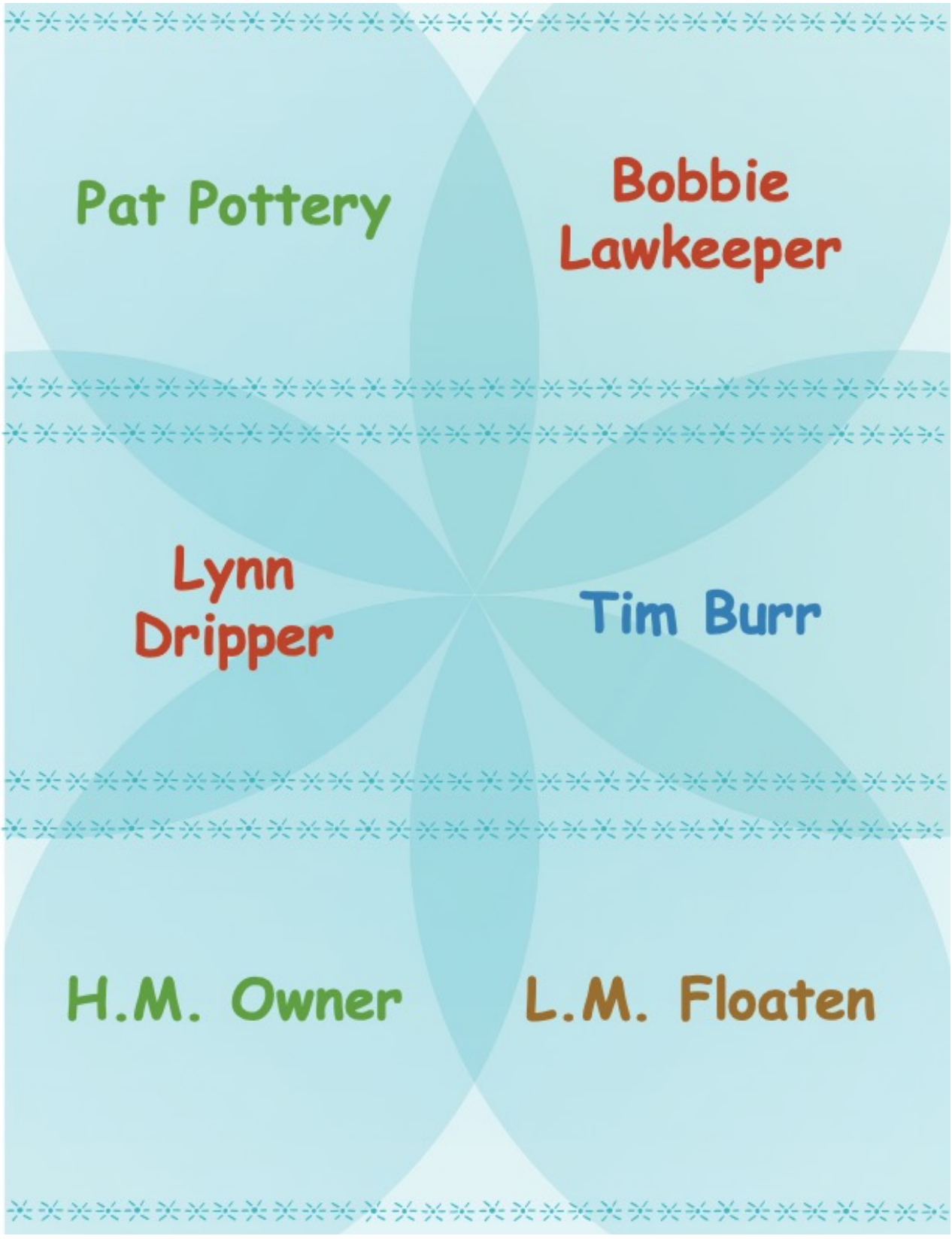
A kayaker concerned about losing the whitewater

A local sporting goods store owner

A farmer interested in having the water from the dam help grow his crops

President of the 'Save Our Native Plants and Wild Animals' Association

A worker for the power company who wants the dam to go through because her company will make lots of money


Pat Pottery
Bobbie Lawkeeper
Lynn Dripper
Tim Burr
H.M. Owner
L.M. Floaten

Police Chief concerned about protection, peace, health and safety

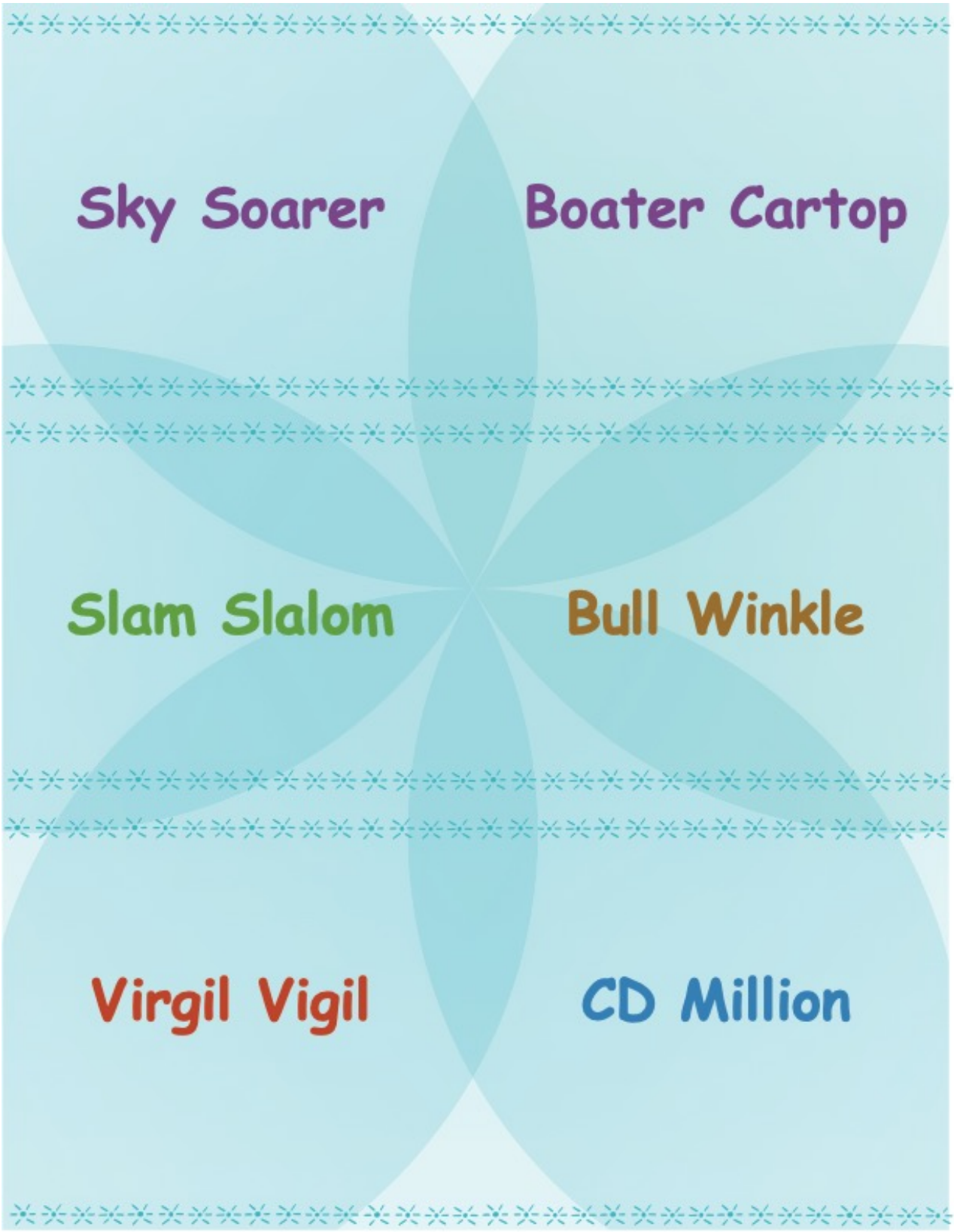
An archaeologist

Owner of a lumber company

The Director of the Water Quality for the town responsible for providing quality drinking water to cities nearby

An owner of a rafting company who argues about losing the best rapids

A representative for all homeowners in the area


Sky Soarer
Boater Cartop
Slam Slalom
Bull Winkle
Virgil Vigil
CD Million

An outdoors person who likes putting a boat on top of his car and going fishing especially on lakes

Interested in setting up bird watching trips every winter

An avid hunter who wants to bring back moose to the area and thinks that the lake will help draw moose

A water skier who likes the idea of a lake to water ski on

Who is a land developer who wants to build condominiums and apartments next to the lake

Retired person concerned about power bills going up

O.L. Slick	Three People from the Town or Band Council who will hear arguments from all the people in attendance
Forest Site	Three People from the Town or Band Council who will hear arguments from all the people in attendance
CY Tist	Three People from the Town or Band Council who will hear arguments from all the people in attendance

One worries about flooding the community

Salesperson for motor boats

One thinks that it could be good for taking tourists out on canoes

A trained forester who has worked in the woods for more than 50 years

One thinks that heritage sites will be lost but wants this excavation work to continue for the town or Band Council

A respected biologist who can testify on the loss of wildlife from the building of the dam

Activity 4 – Mactquac Dam

The Mactaquac Dam is an embankment dam used to generate hydroelectricity in Mactaquac, New Brunswick.

- Opened: 1968
- Height: 55 m
- Province: New Brunswick
- Owner: NB Power
- Country: Canada
- Construction began: 1965

In recent times throughout New Brunswick, big projects like the Mactaquac dam have tried to harness the power of water for hydroelectricity. What are some of the impacts that a big project like this has had? Have students make a list of some of the impacts from the ideas suggested below;

- _____
- _____
- _____

There are many significant environmental effects when a dam is built. These can include: people had to move, erosion occurred , there is a loss of the fishery, water contamination, hydro-electric power is created, more energy and cheaper cost for consumers, often flooding, and new beaches are created.

What is the difference between a beaver dam and a man-made dam? Which one is better for the environment?

When the environment is modified there are consequences. Think back to what you studied about **Wolastoq** (Saint John River). A dam could impact Indigenous rights to the waterway which they have used for thousands of years. Why do you think that **Wolastoqewiyik**, **Peskotomuhkati** or **Mi'kmaq** would not want to give up the rights to access or use the river routes?

Activity 4

MACTAQUAC DAM

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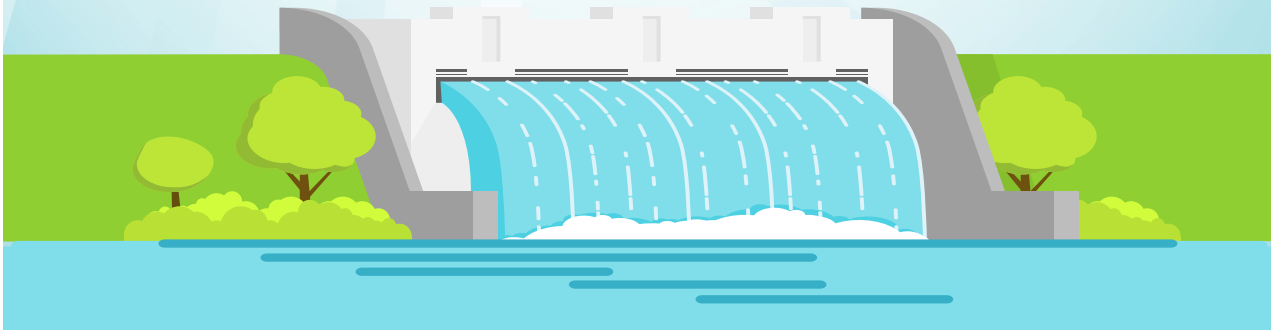

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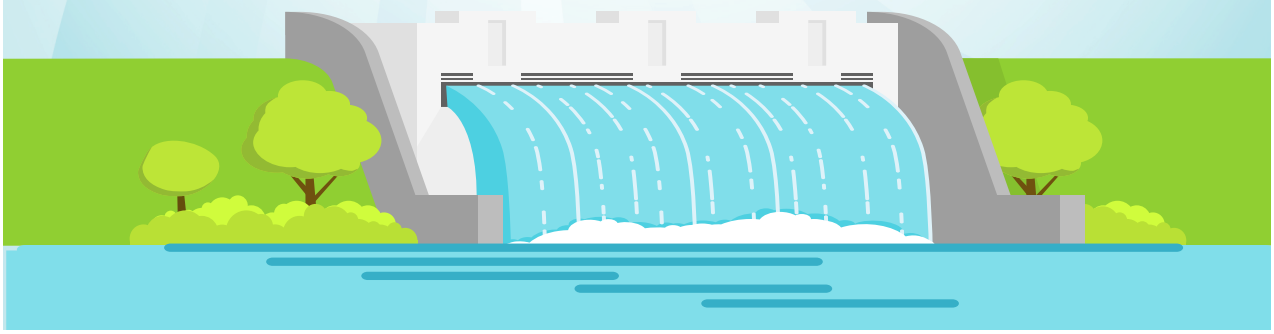

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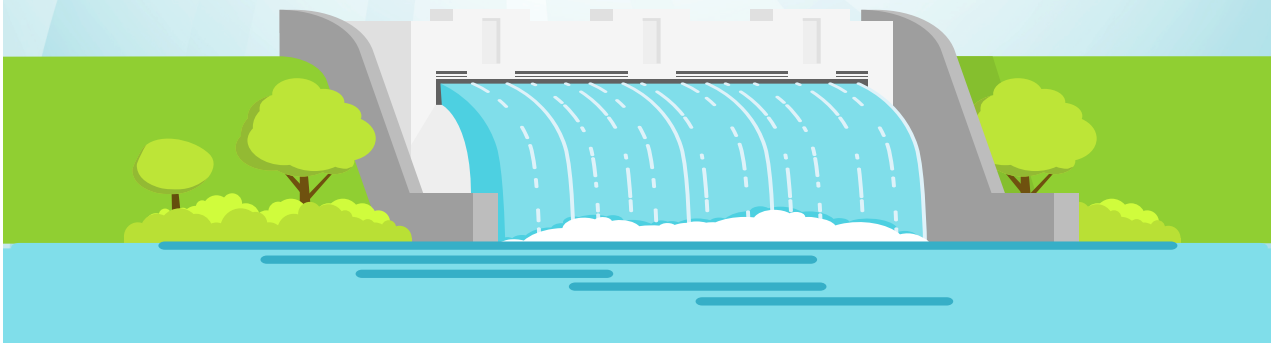


Activity 5 – Ugpi’ganjig Eel River Bar First Nation

Please click on the following animation to view important information about **UGPI’GANJIG** EEL RIVER BAR FIRST NATION.

Additional questions to ask the students:

1. What happened when the dam was replaced? How?
2. Are the waterways around your community contaminated?
3. What could you do about it?

Visit the website for Ugpi’ganjig (Eel River Bar) and read more about their history
https://ugpi-ganjig.ca/

What water activity supports the community of **Esgenoopetitj**? Do you think it looks like this today?

Why or why not? What might have changed?

Lesson E – References

Canadian Wildlife Federation *Project Wild* ISBN 1-55029-072-X 1993 p. 312

Indian and Northern Affairs Canada *The Family in The Learning Circle Classroom Activities for First Nations in Canada Ages 8 to 11* Ottawa 2010

Nova Scotia Department of Education Mi'kmaq Series of 5 videos 2014
http://learn360.infobase.com/PortalPlaylists.aspx?seriesID=851&c=1&wID=114538

Robertson, Marion *Red Earth: Tales of the **Mi'kmaq***, Nimbus Publishing, Halifax 2006

Tremblay, Ron ***Keluwoskap*** *and the Water Creature* Storytelling

Grade 3: Lesson F

Theme:

Ta'n Teli-Wlo'ltimk aqq Kipnno'l teleyuksi'kw

Economic, Social and Political Life

Wetawsultiyeqpon, Mawehewakon naka Litposuwakon

Curriculum Outcomes

English Language Arts
General Curriculum Outcomes

- 1. Students will listen critically to others' ideas and opinions (Activity 1)
- 4. Students will be able to select, organize, and combine relevant information, with assistance from at least two sources, without copying verbatim, to construct and communicate meaning (Activity 4)
- 10. Students will experiment with technology in writing and other forms of expression (Activity 2)

Visual Arts
Specific Learning Outcomes

- 3.1.3 Visually communicate stories, ideas and experiences using a variety of materials (Activity 1)
- 3.3.4 Explore images from a variety of historical and cultural contexts (Activity 1)
- 3.7.3 Make choices and decisions about tools and materials in the creation of art objects (Activity 1)

Social Studies
Specific Curriculum Outcomes

Students will be able to:

- 3.1.2 Describe the major physical features, climates, and vegetation of their province and the Atlantic region (Activity 3)
- 3.1.3 Examine where people live and how people make a living in this province (Activity 2 and 4)
- 3.2.1 Examine the diverse peoples in the province (Activity 1 and 4)

Associated Text Materials

Grade 3 – My Province

- p.12-19 – How would you describe the Atlantic Region?
- p.42 – Who lives in New Brunswick?

Lesson F – Background Notes for the Teacher

> *Mi'kmaq country very quiet, no bustle; their Rivers make gentle murmur; trees sigh like young woman; everything beautiful.*
>
> – Peter Paul, 85, 1865

Student Learning

I will:

- Explain how my community got its name
- Explain how landforms describe my community
- Identify major water forms in New Brunswick
- Investigate the origin of an Indigenous community's name
- Create a poem, song, or speech about the effects on a community and its landforms if they are altered

Many of the origins of place names in New Brunswick are from Indigenous people. In the stories of **Klu'skap Keluwoskap**, for example, there are often explanations for landmarks. In other cases, place names have a historical origin. The geography of every community had a definite bearing on the culture, traditions, beliefs, attitudes, and ways of living of its people. This lesson focuses on the geography of communities and landmarks in New Brunswick starting with their names. Indigenous people understand that land is not owned by anyone. This is why land was non-ceded territory in any treaty negotiations. Although the communities of the Indigenous people in New Brunswick are present-day reserves, that is not the focus of this lesson.

The place in this photo is not recorded. Do you know where it is? What land and water forms does it have? What different kinds of housing? What name, based on what you see, could you give it? (**Esgenoôpetitj**)

Unidentified Indian Village 1895 – Provincial Archives of New Brunswick. Leonard A. Allison P33-4

Activity 1 – Storytelling

A. Read or listen to the story of ***Glooscap*** *(**Klu'skap**) the Beavers and the Sugarloaf Mountain*. https://www1.gnb.ca/0007/Culture/Heritage/VMC/sugarloaf.asp or http://website.nbm-mnb.ca/Koluskap/English/Stories/in

   Then by using Google Earth have students find Heron Island, Miguasha, Restigouche River, Dalhousie, Bay of Chaleur and Sugarloaf Mountain. Why does **Klu'skap** **Keluwoskap** do what he does in this story? How is this story related to *How **Keluwoskap** Created People* in Lesson A?

B. Build like a beaver – For a fuller explanation of this art lesson plan see *First Nation Art Plans grade 3-5 Department of Education and Early Childhood development Grade 3 Lesson 4*.

   The beaver was revered as a spiritual animal by **Waponahkiyik** (**Wabanaki** people). In this lesson, students will form a 3-D beaver shape out of plasticine and place it within a diorama depicting the beaver's environment. Begin by brainstorming as a class what things might be found in a beaver's habitat.

Preparation of materials

- Aluminum foil
- Masking tape
- Plasticine (mostly brown with some beige, white, black)
- Toothpicks
- Blue bristol board
- Drawing materials

View an art image on the SMART board that demonstrates a First Nation artist's depiction of a beaver. Here is one example by Norval Morrisseau a famous Ojibway artist.

Discuss the importance of the beaver as a spiritual animal in the story *Glooscap, the Beavers and the Sugarloaf Mountain*.

View images of a beaver and beaver dam and discuss their physical characteristics. Discuss the three-dimensional forms necessary to create a beaver and beaver dam (sphere for the head, egg shape for the body etc.).

Credit – Norval Morrisseau

Create

1. Crumple up aluminum foil into the basic shapes of the body of a beaver.
2. Use masking tape to attach the body parts together into the form of a beaver. For steps 1 & 2, keep in mind that the entire beaver should fit in the palm of the hand.
3. Flatten out lots of brown plasticine.
4. Take strips of plasticine and wrap around the form of the beaver as though it were his pelt.
5. Take small bits of plasticine to add other details such as ears and arms.
6. Use toothpicks to draw details in the surface of the plasticine such as the criss-cross pattern in the beaver's tail.
7. Use other colours of plasticine such as white and black to form small details such as the incisor teeth, eyes and nose.
8. Crumple up another piece of foil into the shape of the beaver lodge. The bottom should lie flat while the top forms a dome shape. Make one large mound to represent Sugarloaf Mountain.
9. Take strips of the flattened plasticine and wrap around the form of the beaver dam.

10. Roll tiny pieces of beige and brown plasticine to make it look like logs and place them all over the beaver dam. For the large mound, cover it in green plasticine to represent Sugar Loaf Mountain.
11. Arrange the beaver dam and the beaver on a sheet 9-inch by 12-inch blue Bristol board representing water. Cut holes in the Bristol board so that the beavers can dive underneath the water.
12. Use drawing materials for other small details such as water texture, fish, eels, shells etc.
13. Like **Klu'skap Keluwoskap** did, try tapping the beavers on the head and see if they disappear into the water.

Beaver Lodge Cutaway. Tittle, Tiffany Life Needs Art no.86
https://www.pinterest.com/pin/508203139199338278/

Evaluation

Observe whether students took risks, problem solved and experimented with new techniques. Were they able to create an original work that visually expressed *Glooscap, the Beavers and the Sugarloaf Mountain*? What lesson did **Mi'kmaq** learn from **Klu'skap Keluwoskap**? (Trust and ask for help)

Activity 2 – What Is In A Name?

Below is a chart of all the Indigenous communities in New Brunswick. Many of these communities have two names – one **Mi'kmaq** or **Wolastoqey** and the other English. Your job is to look at the chart and try to fill in the blanks by connecting to their websites. Look for interesting facts. Now, do the same for your own community. Think of a new name for your community based on some of the land forms nearby.

Hand out the activity sheet and assign each community to one person to complete. Also have everyone complete the *Your Community* section.

English Name	Indigenous Name	Website	Nation	Meaning of Name
Big Cove	**Elsipogtog**	http://elsipogtogschool.ca	**Mi'kmaq**	River of Fire
Bouctouche	**Tjipogtotjg**	http://buctouchemicmacband.ca/history/	**Mi'kmaq**	Little Harbour
Burnt Church	**Esgenoôpetitj**	https://en.wikipedia.org/wiki/Burnt_Church_First_Nation	**Mi'kmaq**	Lookout Point
Eel Ground	**Natoaganeg**	http://www.eelgroundfirstnation.ca/ https://en.wikipedia.org/wiki/Eel_Ground_First_Nation	**Mi'kmaq**	Eel spearing place
Eel River Bar	**Ugpi'ganjig**	https://ugpi-ganjig.ca/	**Mi'kmaq**	Foaming waters
Fort Folly	**Amlamgog**	https://en.wikipedia.org/wiki/Fort_Folly_1	**Mi'kmaq**	Delta where the multi-coloured rivers meet
Indian Island	**Lno Minigo**	https://climateatlas.ca/video/indian-island-new-brunswick	**Mi'kmaq**	Spiritual Grounds
Kingsclear	**Pilick**	http://www.kingsclear.ca/about/history/	**Wolastoqey**	The Village

Madawaska	**Matawaskiyak**	http://www.madawaskamaliseetfirstnation.com/	**Wolastoqey**	At the place where water flows out over grass
Oromocto	**Welamukotuk**	http://www.cbc.ca/news/canada/new-brunswick/oromocto-firstnation-chief-1.3227299	**Wolastoqey**	A good fishing place
Pabineau	**Winpegijooik**	http://www.pabineaufirstnation.ca/	**Mi'kmaq**	High Falls
Red Bank	**Metepenagiag**	https://www.metepenagiag.org/	**Mi'kmaq**	High Bank
Saint Mary's	**Sakomawi-Malihk**	http://www.stmarysfirstnation.com/index.html	**Wolastoqey**	The place of Blessed Virgin Mary
Tobique	**Neqotkuk**	http://www.tobiquefirstnation.ca/	**Wolastoqey**	A place where one river flows under another river
Woodstock	**Wotstak**	http://www.woodstockfirstnation.com/	**Wolastoqey**	End of the trail
Your community				

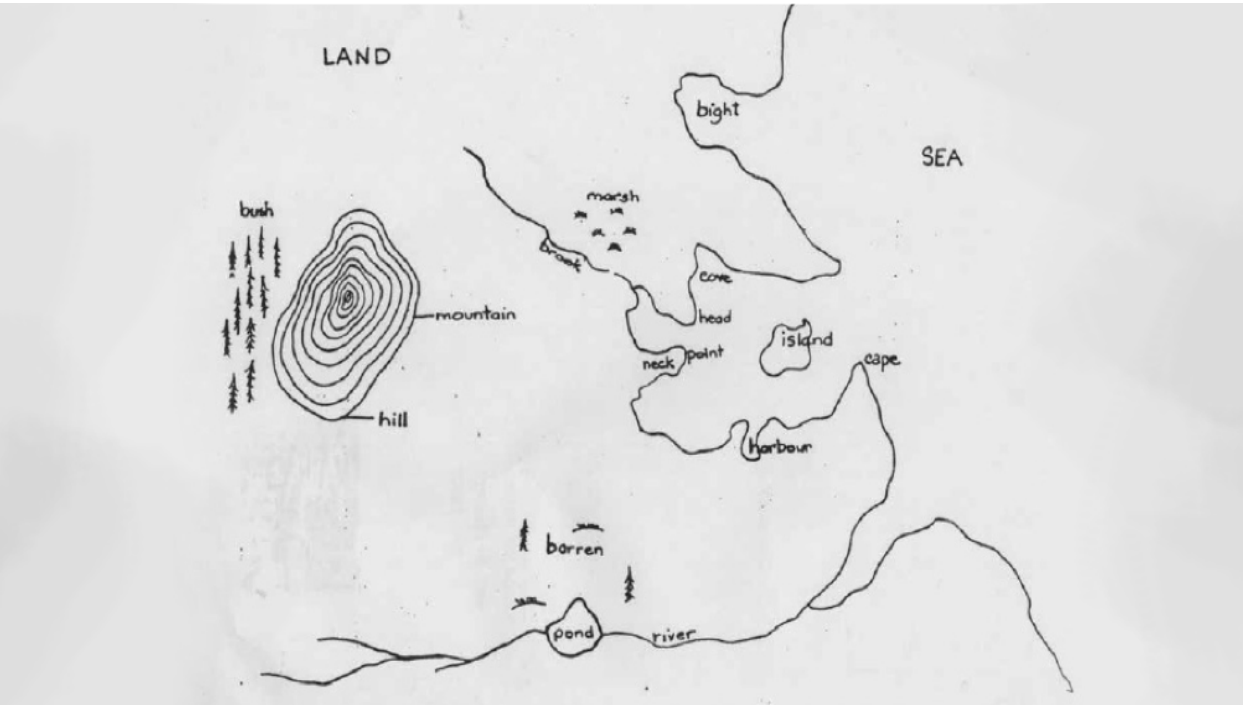
English Name	Indigenous Name	Website	Nation	Meaning of Name
Big Cove	**Elsipogtog**		**Mi'kmaq**	River of Fire
Bouctouche		http://buctouchemicmacband.ca/history/	**Mi'kmaq**	Little Harbour
Burnt Church	**Esgenoôpetitj**	https://en.wikipedia.org/wiki/Burnt_Church_First_Nation	**Mi'kmaq**	
Eel Ground	**Natoaganeg**	http://www.eelgroundfirstnation.ca/ https://en.wikipedia.org/wiki/Eel_Ground_First_Nation	**Mi'kmaq**	
Eel River Bar	**Ugpi'ganjig**	http://www.ugpi-ganjig.ca/communityProfile.php	**Mi'kmaq**	
Fort Folly		https://en.wikipedia.org/wiki/Fort_Folly_1	**Mi'kmaq**	Delta where the multi-coloured rivers meet
Indian Island	**Lno Minigo**		**Mi'kmaq**	Spiritual Grounds

Kingsclear		http://www.kingsclear.ca/about/history/	**Wolastoqey**	The Village
Madawaska	**Matawaskiyak**	http://www.madawaskamalisеetfirstnation.com/	**Wolastoqey**	
	Welamukotuk	http://www.cbc.ca/news/canada/new-brunswick/oromocto-firstnation-chief-1.3227299	**Wolastoqey**	A good fishing place
Pabineau	**Winpegijooik**	http://www.pabineaufirstnation.ca/	**Mi'kmaq**	
	Metepenagiag	https://www.metepenagiag.org/	**Mi'kmaq**	High Bank
Saint Mary's	**Sakomawi-Malihk**		**Wolastoqey**	The place of Blessed Virgin Mary
Tobique	**Neqotkuk**	http://www.tobiquefirstnation.ca/	**Wolastoqey**	
Woodstock	**Wotstak**	http://www.woodstockfirstnation.com/	**Wolastoqey**	

Activity 3 – Creating a Landform of your Community

Look at the graph of landforms below and compare it to the landforms which are located on the landform map below. Find your community by using Google Earth. Search to see if there are any landforms that are not listed on this page. In a group, create a landform map for your community using some of the information you have gathered from Google Earth. You can create a three-dimensional map by using plasticine. Colour the land forms on your group map so you can make a legend for your map. If there are names for some of these features (e.g.: Monkey Hill) add them to your map also. If land forms have been altered remove them from the plasticine model or show how they have been altered.

Land	Water	Coastline
• Mountain or Hill – a high mass of land • Marsh or Bog – swampy places • Neck – narrow crossing of land between two bodies of water	• Bay, Bight, Harbour or Cove – water between two areas of land • Pond, Lake – body of water surrounded by land • Brook, River, Stream – fresh water flowing from land into the sea	• Head, Point or Cape – land jutting out into the water • Island • Beach • Cliffs



Activity 4 – Researching an Indigenous Community

From the information that you have collected by completing the chart in Activity 2, Brainstorm possible questions that the class could write to one of the Indigenous communities that they had researched. Then write a class letter to one of the Indigenous communities that the class has learned about. The class could write it in the form of a conversation, poem, post card, song, story, speech or (persuasive) letter that describes how the environment surrounding their community has been altered. Ask them what it is like to live in their community today. Send it to the Grade Three class in that community and ask them to respond to it. We hope you hear back.

Or

Write a speech from the point of view of a swamp which is about to be drained.

Write a song about how the creation or demolition of a dam would change the land or the community.

Other ideas to explore: pipelines, wetlands, pollution, fracking, wind turbine, destruction of habitat.

Lesson F – References

Andersen, Fiona, and Makkovik Grade 3 students *Studying Communities* Workbook

Department of Education and Early Childhood Development New Brunswick, *First Nation Art Plans Grades K-5* Grade 3 Lesson 4

Heritage Conservation in *Your Community 100 Ways to Celebrate 100 Years* Parks Canada

Mitcham, Allison; R. Roy, and S. Sock, *Glooscap, the Beavers and the Sugarloaf Mountain* Bouton d'or Acadie, Moncton 2016 (provided)

Office of First Nations Perspectives *First Nations K-5 Lesson Plans*, Department of Education and Early Childhood Development New Brunswick, Grade 3, Lesson 3, 2015

Whitehead, Ruth Holmes *The Old Man Told Us* Nimbus Publishing p. 267

Grade 3: Lesson G

Koqowey net Ankukumkewey?
What is a Treaty?
Keq nit lakutuwakon?

Theme:

Kiskuk Ta'n Teliaq
Contemporary Issues
Tokec Weskuwitasikil Eleyik

Curriculum Outcomes

English Language Arts
Specific Learning Outcomes

1. Students will be able to interact with sensitivity and respect, considering the situation, audience, and purpose (Activity 1)

2. Students will be expected to use basic courtesies and conventions of conversation in group work and co-operative play (Activity 1)

Health
Specific Curriculum Outcomes

1. Students will explore strategies to resolve conflict (Activity 1 and 3)

Music, Dance and Visual Arts
General Curriculum Outcomes

- GCO5 Students will be expected to examine the relationship among the arts, societies and environments (Activity 3)

Physical Education
General Curriculum Outcomes

1. Students will demonstrate efficient and effective movement skills and concepts (Activity 3)

Social Studies
Specific Curriculum Outcomes

Students will be able to:

- 3.2.1 Examine the diverse people in their province. (Activity 1, 2, and 3)
- 3.2.2 Examine how diverse people in their culture express their culture (Activity 1, 2, and 3)
- 3.2.3 Take age appropriate action to promote positive interactions among people (Activity 3)
- 3.3.1 Examine the purpose, function and structure of governments in their province (Activity 1 and 2)
- 3.3.3 Demonstrate an understanding of how citizens participate in public decision making (Activity 1 and 2)

Associated Text Materials

Grade 3 – My Province

- p. 81 – First Nation Governments
- p .83 – Chief Lawrence Paul

Lesson G – Background Notes for the Teacher

These next three lessons are designed to help students understand what a treaty is and why there are still negotiations about their implementation.

Student Learning

I will:

- Explain the difference between a promise and a treaty
- Demonstrate respect
- Explain an Indigenous ceremony that honours a treaty and agreement
- Demonstrate a non-verbal agreement

Remind students that they talked about promises in lesson D in the *Who Are You?* workbook. A promise is a pledge made between two people or groups. A treaty is like that only it takes the form of an agreement and is between nations. Treaty-making included making promises to share and cooperate. Today, it often looks like a contract and is signed legally.

A treaty is an agreement among nations. When it was signed, it became a document recognized by law.

Before European contact, **Mi'kmaq**, **Passamaquoddy** and **Wolastoqewiyik** created alliances and agreements with other Indigenous nations. The most important of these were recorded on wampum belts and were retold by **Nutoniket Wapapiyil** (wampum carrier and interpreter). **Nutoniket Wapapiyil** within the Grand Council, represented wisdom and were the keepers of the wampum and the people who remembered the treaties. In many instances the elements in one treaty were built upon in the next treaty, creating a "chain of treaties." These treaties were built on mutual respect and cooperation and were sacred in nature.

The later treaties with Europeans, as far as the Indigenous people were concerned, were built on the same principles. For example, the Treaty of 1725 was re-introduced three times, in three places and over 27 years. First, the Treaty was signed in 1725 by Penobscot, **Passamaquoddy** and **Wolastoqewiyik** representing the **Waponahki** (**Wabanaki**) Confederacy in Boston. Then in 1726, it was ratified by **Mi'kmaq** in Annapolis Royal. Then in 1749, it was signed at Chebuctou (now Halifax) although Governor Cornwallis refused to comply. Finally, it was signed in 1752 between Grand Chief Jean Baptiste Cope and Governor Hobson for the renewal of peace. As a result, it was agreed to by more than one generation.

The **Mi'kmaq** Rights Initiative (www.mikmaqrights.com) explains treaties this way: "An Indian treaty is an exchange of promises between an Indian group (Nation) and the Crown, done with a certain level of formality. It usually takes the form of a written, signed document, but can include oral agreements."

In **Mi'kmaq**, **Wolastoqey** (Maliseet) and **Passamaquoddy** treaties, both written documents and oral representations are included.

Activity 1 – Sharing and Showing Respect

Tell the following story to the class:

About the last of March or the first of April one winter, the Indians had very few provisions – there was no game or fish. A big storm came. Peter Ginnish's grandfather heard a crow flying toward him. It came close to him, then cawed and cawed. He noticed it appeared to be greasy and was wiping and cleaning its bill on its feathers. It cawed and cawed, then flew off to one end of Portage Island. He told his father about the crow. They went out with another man, put on their snowshoes, and crossed on the ice to the island. Something had come ashore. When they arrived at the place, they found it to be something large, like a ship, and black. It was a big whale. They found a big whale! There was seven inches of fat in addition to the meaty part. The men returned each with a big load. Next morning, a man went on snowshoes to Richibucto, one to Red Bank, one to Shippagan, and even to Bathurst and Restigouche, to take the news. From all these settlements, the Indians came and hauled away pieces of the whale-every piece of it. They left only the bones. The Indians are never stingy. They are like a crow. It is never stingy. When a crow finds provisions, it brings the news to the Indians. It came to tell the people at Burnt Church about the whale it had found at Portage Island.

– Peter Ginnish to Wilson Wallis 1911

Using this story, have students discuss what it is saying. Did the crow make an agreement with Peter Ginnish's grandfather? What was it? Did the men who found the whale make another agreement? What was it?

Discuss that people came from many areas to share the food from the whale. Nobody claimed the whale as theirs and it was distributed evenly.

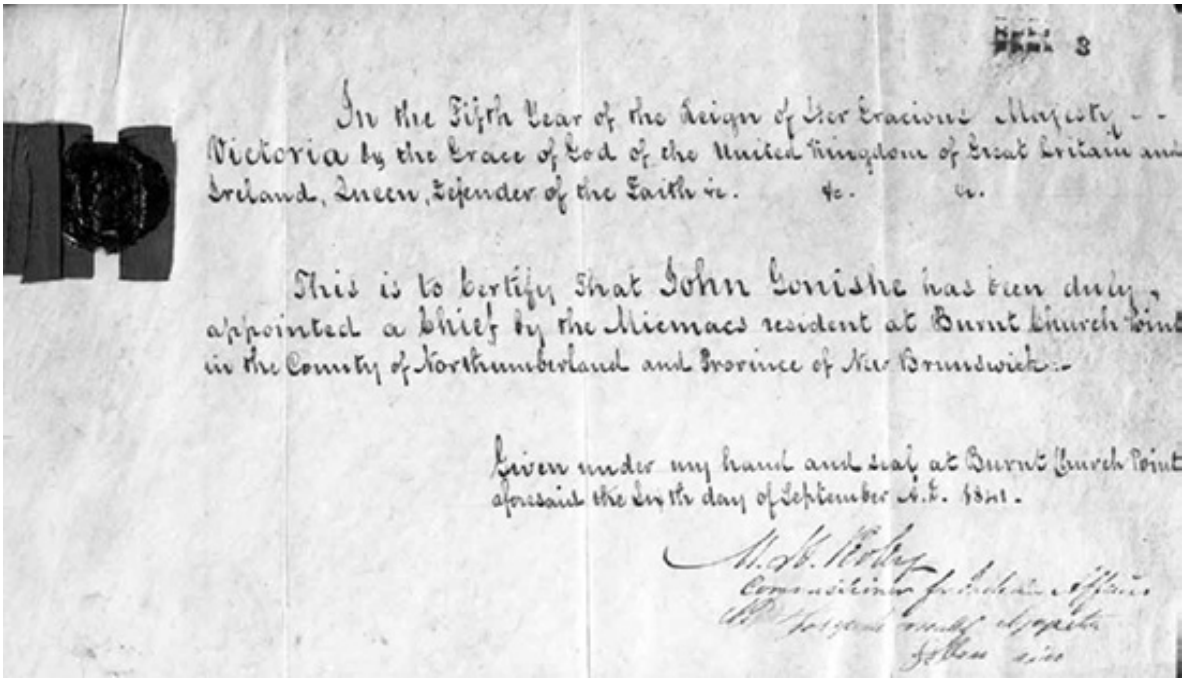
Have you ever had a sharing experience with your own family? What did you agree to do? Record your response on chart paper. Sign it.

Do you know of situations where things are shared today with large groups of people – going on a Terry Fox run, Hallowe'en, borrowing a book from the library? Write down what you agreed to do and then sign it.

In the original story, when an event like this happened there was a ceremony following that expressed the value of sharing. What could have happened in these communities to celebrate all this food? What happens in your families when something is shared by the whole family?

If possible, invite a local Indigenous Elder to speak about the meaning and value of sharing (e.g., what you give, you receive; showing kindness; showing respect; giving of the self; giving what is most valued; expressing gratitude) and its expression in Indigenous ceremonies. If not, invite someone in from a food bank or shelter or an association that welcomes in newcomers to talk about the same things.

Before the interview have a class discussion on how to show respect to a guest (parent, Elder, speaker). Record these new ideas on chart paper or on the SMART Board. Is this a promise, a treaty or an agreement? Between who?



In the Fifth Year of the Reign of Her Gracious Majesty Victoria by the Grace of God of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith &c. &c. &c.

This is to certify that John Gonishe has been duly appointed a Chief by the Micmacs resident at Burnt Church Point in the County of Northumberland and Province of New Brunswick.

Given under my hand and seal at Burnt Church Point aforesaid the Sixth day of September A.D. 1841.

M.H. Perley
Commissioner for Indian Affairs

Certificate of appointment of John Gonishe as Chief, by Mi'kmaq residents at Burnt Church Point, Northumberland County, New Brunswick, 1841, Public Archives of New Brunswick P110-73

In the Fifth Year of the Reign of Her Gracious Majesty Victoria by the Grace of God the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith

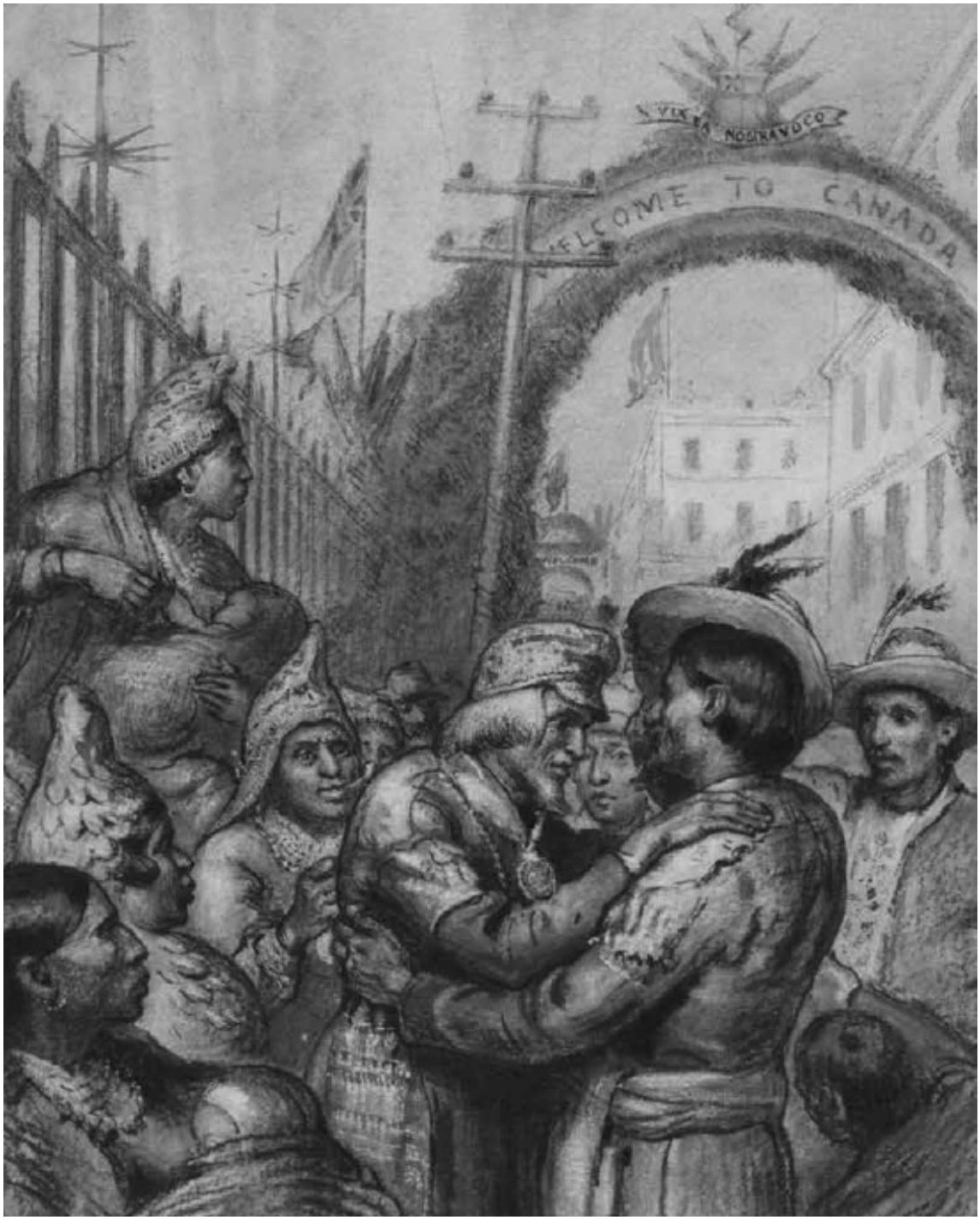
This is to certify that John Gonishe has been duly appointed a Chief by the Micmacs resident at Burnt Church Point in the County of Northumberland and Province of New Brunswick.

Given under my hand and seal at Burnt Church Point aforesaid the Sixth day of September 1841

M.H. Perley Commissioner for Indian Affairs

William Wood, Chief of Red Bank, Edmund Frances, Chief of Burnt Church and Daniel Paul, Chief of Eel Ground headed to meet Lord Beaverbrook – **Metepenagiag** Heritage Park

Who was Lord Beaverbrook? What does his name tell you? Why are these Chiefs dressed in this manner? How are they showing respect? Notice that the names of these communities have changed since this photo was taken. What are these communities' names now?



Mi'kmaq waiting to receive Lord Lorne, Halifax, 1878, Library and Archives Canada
Mikan 2839092

Look at the two pictures above on the SMART board. Who are these people and who do they represent? Why are they dressed up? Has an agreement been reached?

Activity 2 – Wampum

Introduction

> *The wampum belt was generally applied to the different parts of a speech, or the different articles of a treaty and on great occasions, when these belts were brought forth individuals were found who, from memory or tradition, could explain each section of the precious girdle.*
>
> – Abraham Gesner, *New Brunswick with Notes for Emigrants* 1847:111-112

Wampum: Using Symbols to Communicate Messages

Wampum was used by many Indigenous peoples in the north-eastern part of North America as a way of recording and sending messages. It consisted of purple and white beads made from the shells of quahog clams.

The beads were strung in single strands or woven into "belts," much like those made on bead-looms today. The design on each string or belt indicated the type of message being sent and helped the messenger remember the specific contents. Wampum belts were hung from the ceiling lengthwise.

Wampum was considered sacred and was treated with great respect because the messages it carried were of great importance.

Wampum was used:

- to establish, maintain and terminate political relations among Indigenous nations and within nations like alliances, peace agreements and decisions about mutual interests
- to establish and maintain family relationships and make marriage proposals
- to show that people had positions of importance within a nation or local group
- to perform spiritual ceremonies
- to form alliances or make treaties and agreements with Europeans

The word wampum comes from the Eastern Algonquian languages. In **Wolastoqey**, it is known as **Wapap** (WAHB-ahb); literally “white string”, referring to the white beads. (**Wapapiyil** – plural form). **Mi’kmaq** have a similar name, and call it **Waiopskuk** (wye-OHB-skoog), “beads”. Ask how were items recorded on the wampum belt and by whom? Visit the two-line wampum belt and its significance as defined forever http://honorthetworow.org/learn-more/history/. See how wampum is made by visiting the *Spotlight Series – Native American Artistry*, an interview with Ken Maracle, https://www.youtube.com/watch?v=SkDl3kaf2hs.

Show the wampum belt on a SMART board and explain how it was used to convey to other First Nations that a treaty had been signed. See if the class can interpret the symbols of the shells. Look at the images of the shells in white that identify eight groups of people coming together and smoking a ceremonial peace pipe.

Activity 3 – Create Your Own Message

Have class create a mnemonic sentence to help them remember what the belt is saying like: "Five nations met together and made an agreement about men and women would support each other".

Evaluation – Break the class into groups, have each group create its own message (without text or speech) that an agreement has been reached. Have them use the representations of the family symbol that they created in lesson D. Encourage them to use movement, gesture, visual art, ceremonial dance, a math equation. Then have them make their own wampum design. Keep in mind that the message would have to travel widely, often in inclement weather and would be repeated often.

Discuss what special thing you would do to make the treaty last and to prove that it was forever (e.g. handshake, share food, a pipe ceremony, give a gift, keep copies of the treaty).

To extend this activity read one of the following books.

Going To Visit Kou-Kum
Print materials / Grade K-3
Category: Student / teacher resource
Audience: General

This primary storybook is about a young Cree girl's first visit alone to her grandmother's house. Provides the reader with an understanding of the important relationship between a grandmother and granddaughter particularly in an Indigenous family.

Twin Sisters Publishing Company
P.O. Box 160
Moberly Lake, BC V0C 1X0 / $8.95
Tel: (250) 788-9754 Fax: (250) 788-9347
ISBN/Order No. 0-9696509-1-4

My Elders Tell Me
Print materials / Grade 4
Category: Student / teacher resource
Audience: General

This storybook follows three young Indigenous children through four seasons in a year of their life. Includes themes such as respect for Elders and environment as well as traditional and contemporary food gathering techniques. The story culminates with a family potlatch. The resource includes numerous illustrations and specific explorations of potlatches, Hamatsa society and important mythological figures.

School District No. 85
(Vancouver Island North)
P.O. Box 90
Port Hardy, BC V0N 2P0 / $20.00
Tel: (250) 949-6618 Fax: (250) 949-8792
ISBN/Order No. 1-55056-491-9

Lesson G – References

Battiste, Jaime. *Treaty Advocacy and Treaty Imperative through Mi'kmaw Leadership: Remembering with Joe B. Marshall* in Marie Battiste Living Treaties Cape Breton University Press 2016 pgs. 144-149

Leavitt, Robert. *Maliseet & Mi'kmaq: First Nations of the Maritimes* New Ireland Press 1995

Mi'kmawey Debert Cultural Centre **Mi'kmawe'l Ta'n Tel-kina'muemk** 2015 p.110-111

University of New Brunswick **Mi'kmaw** and **Wolastoqey** Centre Wapanaki Culture Studies videos https://www.wabanakicollection.com/videos/culture-studies-videos/

Whitehead, Ruth Holmes. *Old Man Told Us* Nimbus Publishing 2015 p.217-218

Grade 3: Lesson H

Theme:

Kiskuk Ta'n Teliaq

Contemporary Issues

Tokec Weskuwitasikil Eleyik

Curriculum Outcomes

English Language Arts
Specific Learning Outcomes

2. Students will be able to communicate information and ideas effectively and clearly, and to respond personally and critically (Activity 1 and 2)

7. Students will be expected to respond critically to a range of texts, applying their knowledge of language, form, and genre (Activity 1)

3. Students will be able to interact with sensitivity and respect, considering the situation, audience, and purpose (Activity 2)

8. Students will be expected to use writing and other forms of representation to explore, clarify, and reflect on their thoughts, feelings, experiences, and learnings and to use their imaginations. (Activity 2)

9. Students will be expected to create texts collaboratively and independently using a variety of forms for a range of audiences and purposes (Activity 2)

Social Studies
Specific Curriculum Outcomes

Students will be able to:

- 3.2.1 Examine the diverse people in their province. (Activity 1, 2, and 3)
- 3.2.2 Examine how diverse people in their culture express their culture (Activity 1, 2, and 3)
- 3.2.3 Take age appropriate action to promote positive interactions among people (Activity 3)
- 3.3.1 Examine the purpose, function and structure of governments in their province (Activity 1 and 2)
- 3.3.3 Demonstrate an understanding of how citizens participate in public decision making (Activity 1 and 2)

Associated Text Materials

Grade 3 – My Province

- P.81 – First Nation Governments
- P.83 – Chief Lawrence Paul

Lesson H – Background Notes for the Teacher

Student Learning

I will:

- Create my own treaty
- Examine the intentions of treaties
- Give examples of how some treaties were unfair
- Design a fair classroom treaty

Mi'kmaq, **Passamaquoddy** and **Wolastoqey** treaties were initially about creating alliances that were valuable to all members. These alliances created peaceful relationships that included trade, passage, peace and friendship, and other duties and responsibilities. This is what the First Nations expected with Europeans.

One of the most common and critical misunderstandings about the Mi'kmaw, Passamaquoddy and Wolastoqey treaties with the British is that they address issues of land and territory, which is not the case. These 18th century treaties between the **Mi'kmaq**, **Wolastoqewiyik**, **Passamoquoddy** (**Pesktotomuhkati**) and the British were treaties of "Peace and Friendship". They are essentially diplomatic agreements in which **Mi'kmaq**, **Passamaquoddy** and **Wolastoqewiyik** promised their neutrality during conflicts between the English and French in return for protection of their inherent rights to the land they used and also the rights to fish, hunt, trap and gather.

During the treaty-making period, translating among **Mi'kmaq**, **Wolastoqewiyik**, **Passamaquoddy**, and English was challenging. **Mi'kmaq**, **Passamaquoddy** and **Wolastoqewiyik** respected oral agreements amongst each other yet they bonded agreements by making wampum belts to confirm the treaty.

This has become a major issue for the courts since the time of the first treaties. Currently, the Supreme Court of Canada has stated that the written word cannot be taken literally. Instead, a broader interpretation is required when implementing the treaties, where governments consider the intent of the signatories and honour the original purpose of the agreements.

One of the most important ideas in contemporary issues related to treaties is the concept of **Mi'kmaq**, **Passamaquoddy** and **Wolastoqey** Title. For many people this concept is difficult

to understand because it does not equate easily to non-Indigenous concepts of property rights and land use. The easiest way to understand it is as "the legal right to unceded territory." Because **Mi'kmaq**, **Passamaquoddy** and **Wolastoqey** treaties are about peace and friendship, they never addressed the surrender of land, territory or resources.

Treaties require not just benefits on both sides, but also obligations on both sides. Point this out when doing the next activity. There are several other components of a treaty:

A. that it is only between nations;
B. that it must have obligations and benefits on both sides;
C. that it should have dispute resolution terms;
D. that it needs to be ratified to be valid;
E. that once ratified it becomes law, and;
F. that it cannot be changed or terminated by one side alone.

Activity 1 – Classroom Treaty

The core activity in this lesson is a game that emphasizes the issues of communication and representation in the signing of treaties. Begin by asking students who would like a loonie or a small treat of some kind. Choose the most enthusiastic student. Then bargain the student's signature on the treaty written in **Mi'kmaw** and **Wolastoqey Latuwewakon** in exchange for the treat. Coercing the signatures may take some creativity! When the treaty is signed, without any discussion, take the student's backpack and then the backpacks of the other students. Inevitably, this creates protest. At this point, pull out the translation and demonstrate that the student has signed away not only their personal belongings, but the belongings of others as well.

Ask:

- Is this a treaty? Is it signed and agreed to? Does it have something of benefit to both sides?
- Was this a fair treaty? Why or why not? What makes a treaty fair?
- Write a statement about treaty fairness. How did you feel about the teacher taking your things?
- Is there any difference in what the Treaty says and what the teacher has done? (teacher took backpacks but the wording of the Treaty says "anything on the desks.")
- What was the mistake you made? How could the mistake be fixed in the future?

Activity 1

CLASSROOM TREATy

Kilowewe'l Klusuaqnn

Nike'j kiskuk na tel-te'tmu'k
kekkunmek wi'katikn,
Ta'n wi'ketesnuk ktuisunminal,
kitk nuji-kina'mua'tijik
aqq kina'masultite'wjek
Wlte'tmnew aqq Ktlamsetmnen.
Aqq klusuaqn teluek nuji-kina'muet
kekkunk
alsusuti, aqq tl-ta'sij wsua'tu'n kutapsun
kisna koqowey alsutmn
na kisi-wsua'ttew, wla klusuaqn teluek.
Wla klusuaqnn kisi-wi'kmu'kl ktuisunminal
Aqq ma' kisi-suiska'tasinukw kisna
il-wi'kasinukw.
Kisna nuji-kina'muet
kisi-piskua'lata sma'knisk.

Signed: _____

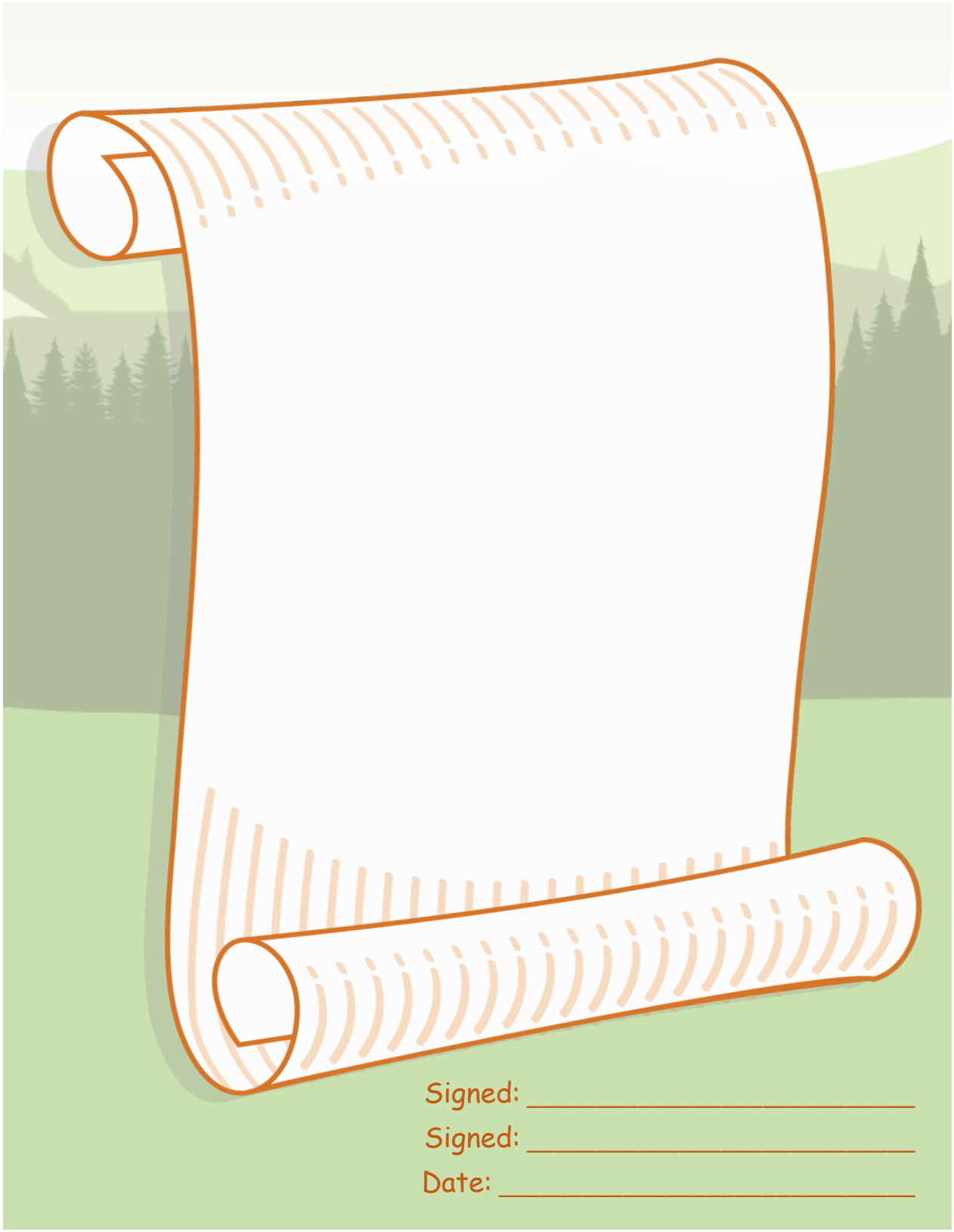
Signed: _____

Date: _____

Classroom Treaty

Be it hereby proclaimed that this is
a legal and binding treaty between
Teacherland and all the people of Class,
as represented by Chief of Class.
In exchange for the payment as designated,
this treaty grants Teacherland exclusive rights
to anything on the desks of the Class.
Should Teacherland need any of the territory
of any of the provinces of this Class,
they shall be relinquished on demand.
I understand that once this treaty is signed
it may not be re-negotiated or violated.
Should it be violated or resisted in any way whatsoever,
the armies of Teacherland
are free to take control of any person in class.

Ask
Was this a fair treaty? Why or why not? What makes a treaty fair?
Is this a treaty? Is it signed and agreed to? Does it have something of benefit to both sides?
What was the mistake you made? How could the mistake be fixed in the future?
Write a statement about treaty fairness. How did you feel about the teacher taking your things?


Signed: _____
Signed: _____
Date: _____

Activity 2 – Create a Fair Classroom Treaty

A. Following up on the core activity, create a real agreement between "Teacherland" and the "Class" that will be in effect for a specific amount of time. The agreement could also take
the form of a wampum design. Examples for the "treaty" might include:

- Extra computer or other free time for all students if students complete given assignments.
- If students are cooperative and responsible, the teacher will let the students choose the activity for one period on one day. An example is "Friday Fun – an art class or extra gym time".
- Negotiating a treaty for allowing the use of electronic devices.

OR

In keeping with the theme of this unit The First Treaty is with Our Earth Mother, make a treaty with your class and the school or the community about what you are prepared to do about:

- Classroom garbage
- What you bring for lunch
- Bullying

B. Design a treaty signing of peace and friendship. What might it include? It is based on the concept of, "if you live up to your responsibility, I'll live up to mine." You can include:

- An exchange of gifts or a handshake to mark your agreement.
- The election of leaders, encouraging students to think about what qualities are important to them in a treaty-making process. Help students to understand that in Activity 1, the teacher selected with whom she was going to negotiate. In this lesson, talk about the qualities of who would make a good leader. Ask students how they will decide who to select.

Make sure this activity is conducted sincerely. Remember treaties are sacred.

Micmac Indians and letter signed by Edward, Duke of Kent
Library and Archives Canada R9266-190

Lesson H – Resources

Bear Nicholas, Andrea – *Notes on Responsibilities of Treaty Making* (here cited on page 93)

Mi'kmawey Debert Cultural Centre *Mi'kmawe'l Tan Teli-Kinemuemk* 2015 p.114-116

Grade 3: Lesson I

Theme:

Kiskuk Ta'n Teliaq
Contemporary Issues
Tokec Weskuwitasikil Eleyik

Curriculum Outcomes

English Language Arts
Specific Learning Outcomes

2. Students will be able to communicate information and ideas effectively and clearly, and to respond personally and critically

3. Students will be able to interact with sensitivity and respect, considering the situation, audience, and purpose

7. Students will be expected to respond critically to a range of texts, applying their knowledge of language, form, and genre

8. Students will be expected to use writing and other forms of representation to explore, clarify, and reflect on their thoughts, feelings, experiences, and learnings and to use their imaginations

Music, Dance, and Visual Arts
General Curriculum Outcomes

- GCO 3: Students will be expected to demonstrate critical awareness of and value for the role of the arts in creating and reflecting culture

Social Studies
Specific Curriculum Outcomes

Students will be able to:

- 3.2.1 Examine the diverse people in their province
- 3.2.2 Examine how diverse people express their culture
- 3.2.3 Take age appropriate action to promote positive interactions among people
- 3.3.1 Examine the purpose, function and structure of governments in their province
- 3.3.3 Demonstrate an understanding of how citizens participate in public decision making

Associated Text Materials

Grade 3 – My Province

- p. 50 – How do people share their culture?
- p. 81 – Governments

Lesson I – Background Notes for the Teacher

Student Learning

I will:

- Explain what the phrase, “We are all treaty people”, means
- Explain the meaning of treaties from different perspectives

The Treaty Relationship

The treaties were permanent foundational agreements based on two worldviews: the oral traditions of the Indigenous peoples and the written traditions of the British Crown, who represented the newcomers. Indigenous people believe that they are more than written documents; they are sacred bi-lateral agreements between Canada and Indigenous people. They also believe that language and cultural barriers contributed to misunderstandings during treaty negotiations.

In the text of the 1752 treaty you will find the phrase “their heirs and the heirs of their heirs forever,” in reference to the commitment of **Mi’kmaq**, **Passamaquoddy** and **Wolastoqewiyik** in the agreement.

This activity asks students to connect this 1752 treaty language with the contemporary assertion that “we are all treaty people.” The comment reflects the fact that both the Indigenous people of **Waponahki** (**Wabanaki**): **Wolastoqewiyik**, **Passamaquoddy** and **Mi’kmaq** together with the people of Canada made an agreement, which both sides are still party to. Treaties are not just an “Indigenous issue.” Treaties are part of what defines us all.

Activity 1 – We are all Treaty People

1. Show the illustration from the CD Teaching about Mi'kmaq Supplementary Materials p.112 We are Treaty People or use the one above. Who is in this picture? Are they happy? Are they from different groups of people? What are they doing? Are they together? What are they standing in front of?

2. Make a large paper circle and divide it into four equal parts showing the elements of treaty making. Each quarter should be large enough for students to stand inside. In the four sections write the following:

    A. What you give, what you receive

    B. Showing kindness

    C. Showing respect

    D. Expressing thanks

3. Have students pick which of the four aspects of treaty making they would like to speak about. Have them stand in that section of the circle.

4. In turn, have students speak about what they would say if they were making a treaty in their section of the circle.

5. Record their responses on chart paper or whiteboard.

6. When you are finished, ask if they agree that they should behave this way forever and ever. Write down what they agree to.

7. Discuss the statement "We are all Treaty People." Is the teacher part of this treaty?

8. If this is a treaty, what would you call it? How about Peace and Friendship? As a class, illustrate the circle and place it on the wall. See a Manitoba example on the environment below.

Winnipeg School Division- Seven Sacred Teachings

Lesson I – Resources

Mi'kmawey Debert Cultural Centre ***Mi'kmawe'l Tan Teli-Kinemuemk*** 2015

CD Teaching about Mi'kmaq Supplementary Materials 2015 p.112 We are Treaty People
http://www.mikmaweydebert.ca/home/sharing-our-stories/education-and-outreach/school-curriculum/supplementary-materials-for-teaching-about-the-mikmaq/

List of contributors

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- Federal Government of Canada
- University of New Brunswick

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APPENDIX

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

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.

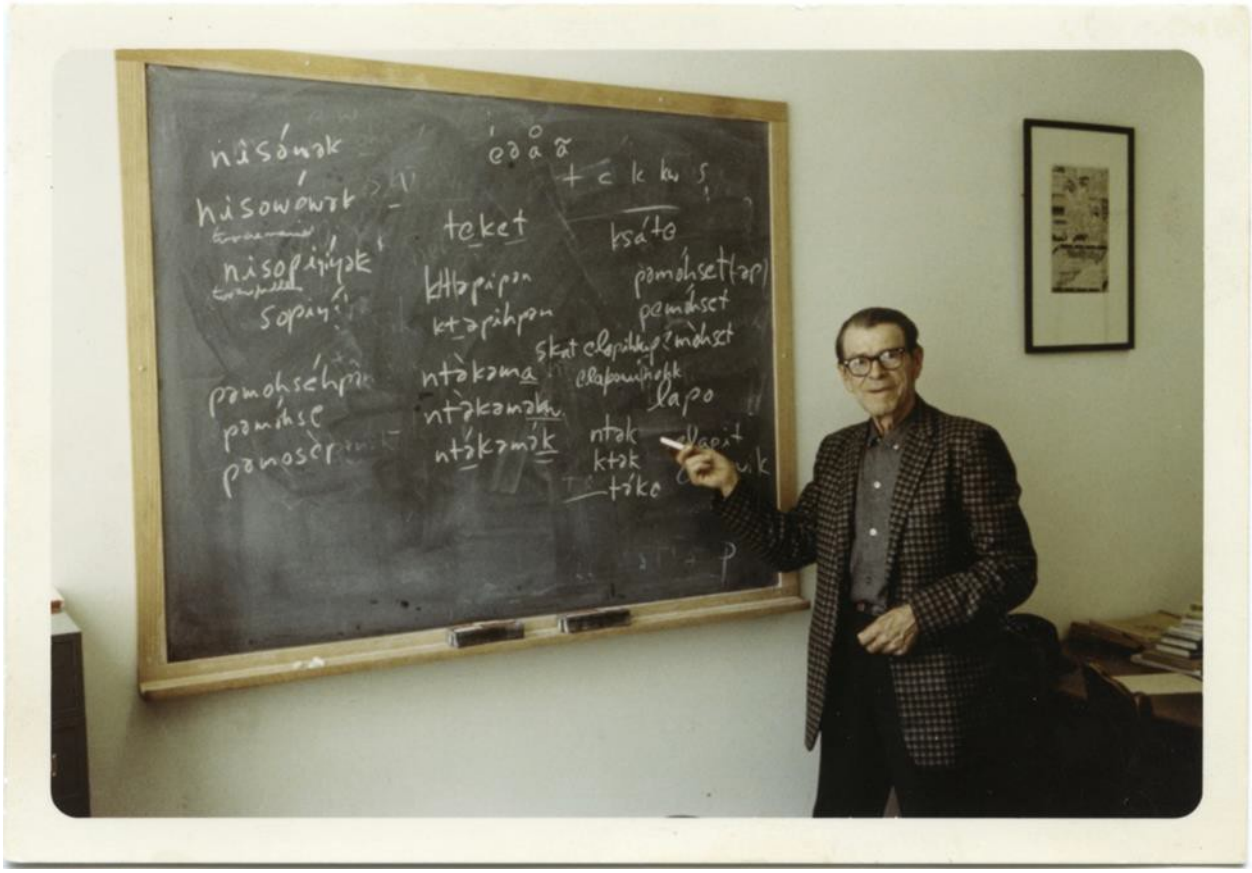
After some time, the participants asked each respective Council to consider establishing a separate corporation that could qualify as a regional management organization for education services to the three communities. Each endorsed that move and the elected chiefs, with one education representative from 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

Education Group Inc. Together, the partners have established a plan to create and implement modules on treaty education throughout the provincial social studies curriculum. This is linked to a larger strategy undertaken by the Provincial Department of Education and Early Childhood Development to integrate ten modules related to Aboriginal issues per grade throughout the social studies curriculum Grades K-9.



Peter Paul teaching linguistics, possibly at Harvard University University of New Brunswick Archives 1-53

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 *Nation*. 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 16th-18th centuries. Indigenous people live in "communities" not "bands."
Reserve	Reserves and reservations were established by colonial authorities and the church in the 19th and 20th 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/Kelowscap 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 - *Tihtiyas 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?

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

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 FriendshipTreaties 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, Passamoquoddy 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 Passamoquoddy, 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 Passamoquoddy, 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 cornrnunity 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 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

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Bureau de l'éducation des Premières Nations

"As long as the sun shines,
the grass grows and the river flows"