Grade 5

Teliaqewey, Kaqowey net Teliaqeweyminu?

Ah, the truth. What is our truth?

Wolamewakon. Keq Nit Kwolamewakonon?

New Nouveau
Brunswick
CANADA

Office of First Nation Education

Bureau de l'éducation des Premières Nations

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*».

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Teaching Notes and Approaches

Welcome to this curriculum resource on Treaty Education.

This unit is part of a Treaty Education resource for Grades 3 – 6 sponsored by the Three Nations Education Initiative Inc. and the New Brunswick Department of Education and Early Childhood Development. It provides opportunities for all Grade 5 students, their teachers, and the public across the province to explore the issues of:

- Shared history that includes culture, traditions, and beliefs
- Contributions that Indigenous peoples of New Brunswick have made to contemporary society and the political, social, and economic issues that remain outstanding
- The Peace and Friendship Treaties that serve as the foundation of present-day interrelationships among Indigenous people, New Brunswick and Canada
- An educational response to the Truth and Reconciliation Commission's Calls to Action.

This teaching resource has been created so young people and the public throughout New Brunswick can better understand the treaties that were agreed to by the Indigenous peoples of New Brunswick and the British Crown. The name of this resource, **Ah, the truth. What is our truth?** was selected because many people are unclear about what was understood by Indigenous peoples when these treaties were signed. These treaties are called Peace and Friendship Treaties and were signed in the 18th century. Representatives of the British crown and the **Waponahkiyik** Nations — the **Wolastoqewiyik**, **Mi'kmaq**, **Passamaquoddy (Peskotomuhkati**), Penobscot, and Abenaki — signed the Treaties. Their intent was to maintain peace and friendship and allow both English and Indigenous parties to maintain their ways of life. Unlike other Treaties signed in Canada, there was no mention, much less surrender, of land in any of the Peace and Friendship Treaties. They were renewed and ratified during times of British conflict with the French — Indigenous peoples had supported the French during their wars with the British — to secure Indigenous neutrality. The Treaties were also renewed at the end of wars that the **Wabanaki** fought to prevent the theft of their land. Although the Peace and Friendship Treaties have endured over the centuries and remain relevant today, they are written in English only, meaning that oftentimes, the **truth** of the Indigenous point of view has been underrepresented or, worse still, ignored.With the benefit of advice from Elders on language, stories, research, selections from previously printed material and photographs, we present content and teaching strategies organised according to three overarching themes:

- **Mi'kmaw**, **Passamaquoddy** and **Wolastoqey** culture and beliefs — ***Ta'n Teli-wlo'ltimk aqq ta'n Kɨpnno'l Ta'n Teleyuksi'kw*** – ***Identity*** – ***Tan Wetapeksi***
- Past history and how it affects the present — ***Tan Tel-mimajultimk, Mawo'ltimk aqq Kipnno'lewey*** – ***Economic, Social and Political Life*** – ***Wetawsultiyeqpon, Mawehewakon naka Litposuwakon***
- Contemporary issues and taking positive action — ***Kiskuk Ta'n Teliaq*** – ***Contemporary Issues*** – ***Tokec Weskuwitasikil Eleyik***.

In this curriculum resource, we have used the **Mi'kmaw** (Smith-Francis writing system) and **Wolastoqey** (formerly Maliseet; Robert M. Leavitt writing system) languages wherever possible. We have also used **Mi'kmaw** 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 lessons. There are three lesson plans for each of the themes. Each lesson plan includes:

- Global and subject-bases competencies matched to content
- Background notes for the teacher
- Materials to complement the assigned textbook
- A historical quote from or about Indigenous people of the Maritimes
- A range of activities based on the needs of the classroom
- Five animations that support the activities
- Vocabulary in **Mi'kmaw** and **Wolastoqey Latuwewakon**
- Additional online resources

It is not necessary that you complete all these activities. Depending on the makeup of your class — Indigenous, non-Indigenous, a blend of both or multicultural — you may select whatever activity is more appropriate. We have designed the material to resemble ***Mi'kamawe'l Tan Teli-kinamuemk***, the curriculum material designed by the Confederacy of Mainland **Mi'kmaq** in Nova Scotia, and we have sometimes drawn from this work when creating this curriculum resource. An online copy of this curriculum is available at: www.mikmaweydebert.ca/home/sharing-our-stories/education-and-outreach/school-curriculum. We have also used material from the Abbe Museum in Bar Harbor, Maine particularly regarding **Peskotomuhkati (Passamaquoddy**). Sharing theseresources demonstrates how First Nations borders extend beyond present-day Provincial borders as do the Peace and Friendship Treaties. These treaties serve as the terms of the initial relationship between First Nations and the present-day Federal and Provincial Governments and are discussed throughout the units of study for grades 3–6.

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The lesson topics are listed in the chart below under the three respective themes. The title for the Grade 5 unit is:

Teliaqewey, kaqowey net Teliaqeweminu?
Ah, the truth. What is our Truth?
Wolamewakon. Keq nit Kwolamewakonon?

Ta'n Wenin Identity Tan wen Wetapeksit	Ta'n Tel-mimajultimk, Mawo'ltimk aqq Kɨpnno'lewey Economic, Social, and Political Life Wetawsultiyeqpon, Mawehewakon naka Litposuwakon	Kiskuk Ta'n Teliaq Contemporary Issues Tokec Weskuwitasikil Eleyik
A Ta'n tel-pmiaq mimajuaqn Cycles of life Atawsuwakonol	D Ta'n Tel-kisitasikil L'nue'kati'l The Making of Reserves Amsqahs Cepikapuwahasikpon Skicinuwihkuk	G Nuji-Anko'taqatijik aqq Nujeywa'tijik Protectors and Guardians Kinanpuwicik naka Ihkatuwicik
B Aqalasie'wey Mna'q Naqa'sinukw Ujit Ninen The Colonial Experience Has Never Ended for Us Okamonuhkewey Ulamsotuwakon mec Sepawsuwiw	E L'nue'kati'l Kiskuk First Nation Communities Today Waponuwi Skicinuwihqol Tokec	H Ta'n Teli-ikanpukuimk To Be a Leader Tan Wen Eli Nikanikapuwit
C Il-mimajua'tmk Ta'n Teli-L'nuimk Renewing Our Culture Minuwi Kcitomitahatomonen Skicinuwawsuwakonon: Namkomihptasuwol Latuwewakonol Naka Skicinuwintuwakonal	F Kitnmagn Ujit Ta'n Tel-Nenasikl L'nue'kati'l The Struggle for Recognition as Nations 'Sikeyu Qeci Tetpitposultihtit Waponahkiyik	I Mawi-espi-mlkiknMawi-espi-mikiknamk aqg Ta'n Telksma'lsultimk Sovereignty and Self-determination Askomi Tpelomosuwakon

All nine lesson plans at each grade level represent a total of about four weeks of work if a teacher were to teach the lessons in a Social Studies setting. As the Grade 5 Social Studies program focuses on the ancient past, we have also related the lessons to outcomes in other disciplines where possible. This makes it possible to expedite the time to be spent on this unit. The lesson plans and kits of books containing First Nations Lesson Plans K-5, which were introduced in 2015 by the New Brunswick Department of Education and Early Childhood Development for use at the Grade 5 level, include many books and lesson plans addressing the Social Studies and Language Arts outcomes. We have incorporated some of these in our lesson plans. This Grade 5 program is part of a continuum addressed in Treaty Education Gr. 3–5 contained in the Handbook on Approaches to Teaching about Treaty Education.

Note to Readers

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 the **Mi'kmaw** or **Wolastoqey** language, you can download one the apps above.

Mi'kmaw text is written using the Smith-Francis orthography. Where place names exist with an alternate spelling, the spelling in brackets is to aid the teacher in the proper pronunciation of each community name (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. It is also the name of the language.

Wolastoqewiyik is the name for the group of Indigenous people who live along the **Wolastoq** (Saint John River). This group was formerly known as Maliseet.
Wolastoqewiyik means people of the beautiful and bountiful river.
Wolastoqey is an adjective.
Wolastoqewiyik are the people.
Wolastoqey Latuwewakon is the language.
Wolastoq is the beautiful and bountiful river.

Passamaquoddy is the name for the entire group of Indigenous people who live alongside or near **Passamaquoddy** Bay in Maine, United States and New Brunswick, Canada.

Peskotomuhkati is the name of the **Passamaquoddy** First Nation that inhabits the New Brunswick side of **Passamaquoddy** Bay.

Sometimes, materials are referred to as being of **Wabanaki** origin (**Waponahkiyik** — **Wabanaki** People). The **Waponahkey** (adjective) (**Wabanaki**) Confederacy refers to the Nations of Abenaki, Penobscot (Maine), **Passamaquoddy** (**Peskotomuhkati**) (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.

There are no **Mi'kmaq** in Labrador). There are six individual **Wolastoqey** (Maliseet) First Nation communities in New Brunswick, one in Houlton, Maine and two in Quebec (Viger and Cacouna). There are nine individual communities of the **Mi'kmaq** First Nation in New Brunswick, thirteen in Nova Scotia, two in Prince Edward Island, two in Newfoundland and Labrador and three in Gaspé, Quebec. There are no **Passamaquody** (**Peskotomuhkati**) communities in New Brunswick; however, there are **Peskotomuhkati** (**Passamaquoddy**) people living along the west coast in southern New Brunswick. A recommendation to create a community for these people has been made to the Federal Government. There are currently two **Passamaquoddy** communities situated along **Passamaquoddy** Bay in eastern Maine.

In this document the term **First Nation** applies to the entire **Wolastoqey**, **Mi'kmaw** or **Passamaquoddy** Nations and NOT to individual communities.

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.

We hope you enjoy this resource and we welcome your comments and suggestions.

Jason Barnaby, Tim Borlase, Ron Tremblay, 2019-2022
tim_borlase@hotmail.com

Ivan (Tee) Paul, **Metepenagiag (Metepna'kiaq)** Heritage Park, 2008

Metepenagiag (Metepna'kiaq) Heritage Park

Grade 5 : Lesson A

Ta’n tel-pmiaq mimajuaqn
Cycles of Life
Atawsuwakonol

Theme:

Ta’n Wenin
Identity
Wolastoqey Tan wen Wetapeksit

Global Competencies

Critical Thinking and Problem Solving

Learners engage in an inquiry process to solve problems, as well as acquire, process, interpret, synthesize, and critically analyze information to make informed decisions. (Activity 1)

Learners select strategies, resources, and tools to support their learning, thinking, and problem-solving and evaluate the effectiveness of their choices. (Activity 1)

Learners see patterns, make connections, and transfer their learning from one situation to another, including real-world applications. (Activity 1 and 2)

Learners formulate and express questions to further their understanding, thinking, and problem-solving. (Activity 1)

Innovation, Creativity, and Entrepreneurship

Learners take risks in their thinking and creating; they discover through inquiry research, hypothesizing, and experimenting with new strategies or techniques. (Activity 1)

Learners enhance concepts, ideas, or products through a creative process. (Activity 2 and 3)

Collaboration

Learners participate in teams by establishing positive and respectful relationships, developing trust, and acting interdependently and with integrity. (Activity 1)

Learners learn from and contribute to the learning of others by co-constructing knowledge, meaning, and content. (Activity 1)

Communication

Learners communicate effectively in French and/or English and/or **Mi'kmaw** or **Wolastoqey Latuwewakon** through a variety of media and in a variety of contexts. (Activity 1, 2 and 3)

Learners gain knowledge about a variety of languages beyond their first and additional languages; they recognize the strong connection between language and ways of knowing the world. (Activity 1, 2 and 3)

Learners ask effective questions to create a shared communication culture, attend to understand all points of view, express their own opinions, and advocate for ideas. (Activity 1, 2 and 3)

Sustainability and Global Citizenship

Learners understand the interconnectedness of social, ecological, and economic forces, and how they affect individuals, societies, and countries. (Activity 1, 2 and 3)

Learners understand Indigenous worldviews, traditions, values, customs, and knowledge. (Activity 1, 2 and 3)

Learners learn from and with diverse people, develop cross-cultural understanding, and understand the forces that affect individuals and societies. (Activity 1, 2 and 3)

Curriculum Outcomes

English Language Arts
Specific Curriculum Outcomes

1. Students will contribute thoughts, ideas, and experiences to discussions and ask questions to clarify their ideas and those of their peers. (Activity 2 and 3)
9. Students will invite responses to early drafts of their writing and use audience reaction to help shape subsequent drafts. (Activity 3)

Science

106-2 Relationships between Science and Technology — describe examples of tools and techniques that have contributed to scientific discoveries. (Activity 1)

107-14 Social and Environmental Contexts of Science and Technology — identify scientific discoveries and technological innovations of people from different cultures. (Activity 1 and 3)

205-7 Performing and Recording — record observations using a single word, notes in point form, sentences, simple diagrams, and charts. (Activity 1 and 3)

206-3 Analyzing and interpreting — identify and suggest explanations for patterns and discrepancies in data. (Activity 1 and 3)

Social Studies

5.1.1 Develop an understanding of how we learn about the past. (Activity 1 and 3)

5.2.1 Explain how environment influenced the development of an ancient society. (Activity 1 and 3)

Visual Arts

1. Materials and Techniques — Use additive and constructive techniques in three-dimensional exploration. (Activity 1)
2. Elements of Art and Principles of Design — Recognize size relationships, over/under, different planes (8-point star). (Activity 1, 2 and 3)
3. Development of Imagery — Use a variety of resources to stimulate ideas on artwork e.g., poems, songs, the environment. (Activity 3)
4. Visual Awareness — Practice and develop observation and memory skills. (Activity 1 and 3)

Associated Text Materials

Grade 5 – Investigating Past Societies*

- pp. 74–76 How did Environment Influence Lifestyles of Early Societies in Present-Day Canada?
- p. 83–88 **Mi'kmaq** and **Wolastoqewiyik**
- p. 108 **Mi'kmaq**

* Although the textbook is titled "Investigating Past Societies", it should be noted that it also deals with societies that exist now.

Lesson A – Background Notes for the Teacher

Student Learning

I will be able:

- To understand how a society's environment influences its development
- To examine how ways of seeing, knowing, and learning are interconnected with an understanding of the land
- Simulate an archaeological dig and identify artifacts used by Indigenous peoples, while placing them in a timeline (Activity 1)
- To give examples of ingenuity displayed by the **Waponahkiyik**
- To recognize that Indigenous peoples have lifestyles, customs, and traditions that are unique to each Indigenous society (Activity 2 and 3)
- To explore how people used the land in the students' community before it was founded, as well as in nearby areas. (Activity 1)
- To appreciate the role of a long-term relationship between a community and its environment and the beliefs on which this relationship is based
- To understand how Elders serve as knowledge keepers and the importance of storytelling in expressing worldviews (Activity 2 and 3)
- Design a summer camp program that illustrates the seven teachings of Indigenous cultures (Activity 3)

> *Of the web of life, man is merely a strand in it. Whatever man does to the web, he does to himself.*
>
> Chief Seattle, 1786–1866

Chief Seattle was a Suquamish and Duwamish chief in the area that is now known as Washington State. He argued in favour of ecological responsibility and respect for Indigenous land rights. The city of Seattle is named after him.

That we held, and still hold, treaties with the animals and plant species is a known part of tribal culture. The relationship between human people and animals is still alive and resonant in the world, the ancient tellings carried on by a constellation of stories, songs, and ceremonies, all shaped by lived knowledge of the world and its many interwoven, unending relationships. These stories and ceremonies keep open the bridge between one kind of intelligence and another, one species and another.

Linda Hogan, "First People" in Intimate Nature:
The Bond Between Women and Animals.
Quoted at https://qonaskamkuk.com/peskotomuhkati-nation/about-treaties/

Combining lived knowledge and its unending relationships together with science is called **Etuaptmumk**, "two-eyed seeing", a term proposed by **Mi'kmaw** Elder Albert Marshall in 2004. You can find out more about this subject at https://trauma-informed.ca/trauma-and-first-nations-people/two-eyed-seeing.

Teaching Indigenous history by focusing on treaties does raise several issues, not least the risk of viewing the past exclusively through a settler (non-Indigenous) lens based on erroneous or incomplete concepts. For instance, the language of the treaties refers to the Indigenous peoples as "Indians" even though the Indigenous peoples in Canada are not from India. Likewise, this land was not "discovered" by Europeans, as settler history often has it; there were Indigenous peoples living here long before the first settler set foot on these shores. A related question is the one that archaeologists raise about whether the people in the ***prehistory*** period — by which they mean the time before written records, and therefore prior to Europeans — were different people than those who interacted with the Europeans once they arrived. Differences in stone tools that have been found, and in historical burial customs, have led archaeologists to believe that different waves of people have inhabited this area over time. Yet First Nations people have oral traditions that indicate they have been here since time immemorial. It is important to address these questions while studying this lesson.

In order to understand the interrelationships between Europeans and Indigenous peoples, as well as the Treaties they signed together, it is important to understand that the lifestyle of Indigenous peoples altered with the arrival of Europeans and later of settlers, due to the changes that were imposed on them.

To the **Waponahkiyik**, the idea of a period of time that is "prehistory" because it is not written down does not exist. The **Waponahkiyik** relied on **oral history** which was passed down by word of mouth in important communal settings over many generations. Forexample, **Klu'scap**/ Glooscap/**Keluwoskap** stories, which you may have read elsewhere in the Grade 3 or 4 units,

often talk about the disappearance of gigantic animals. These stories could in fact refer to some of the early animals, now extinct, who once lived in our environment after the last Ice Age. Take, for instance, the model of the mastodon you see on the highway outside Debert, Nova Scotia: it reminds us that gigantic mastodons, now extinct, were once hunted by the **Waponahkiyik**. The term ***prehistory*** suggests that the oral stories of the **Mi'kmaq**, **Peskotomuhkati** (**Passamaquoddy**) or the **Wolastoqewiyik** are not history at all and not as correct as those written down by Europeans. There is little understanding that the oral tradition was part of an Indigenous worldview, not a European one, nor that oral traditions the world over have been shown to be highly accurate. It is no wonder, then, that there is a basic misunderstanding about how to interpret the Treaties that define the present-day relationship between settlers of European ancestry and Indigenous people. The court systems structured by Europeans still have not addressed the oral truths of Indigenous peoples.

This first lesson was developed to show how Indigenous peoples interacted with their environment and to simulate how a society is formed over several millennia by the connection between its people and their environment. Its intention is to develop an understanding with the students as to why Indigenous peoples would never agree to give up their relationship to the land, and therefore why land is not mentioned in any Peace and Friendship Treaty.

Spear points from different times in history found by archaeologists at **Mi'kmaw** sites across Nova Scotia — Nova Scotia Museum of Natural History, Tim Borlase

This first lesson on Treaties shows the long evolution of the Indigenous peoples in New Brunswick and their intimate relationship with their surroundings. As Linda Hogan describes this relationship, it is both "interwoven" and "unending". Some material in the next section, **Cycles of Life**, has already been discussed in Grades 3 and 4; it is important for the students to understand how lighting was used in hunting in order to do the follow-up activity. Hunting always involved an acknowledgement that the animal had given up its life for the survival of people.

The cycles of life

A series of films created by the Nova Scotia Department of Education on the seasonal life cycle of the **Mi'kmaq** can be shown to explain hunting and fishing practices as you work through this lesson. http://learn360.infobase.com/p.ViewVideo.aspx?customID=287SOM. This link may require a password. You can apply for one.

As you discuss the changing seasons with your class, have each individual make an imaginary map of the area occupied by Mi'kmaq, Passamaquoddy or Wolastoqewiyik.

Have the students show on their map:

- what season it is when this area is occupied;
- where the limits (boundaries) of the area might be;
- where different food sources might be found;
- routes of travel between their seasonal dwellings;
- in which season, and where, would they come together to share in obtaining food and celebrating.

Most **Mi'kmaq**, **Passamaquoddy** and **Wolastoqewiyik** built wigwams in the shelter of the forest to hunt there during the winter, while in summer they lived near the coast, where they could fish. They knew many ways of hunting and fishing and their methods varied with the changing seasons and the habits of the animals and fish. This could include spearing salmon and trout by torchlight at night, in pools after the fish had jumped waterfalls. Sturgeon and bass were taken from the sides of canoes as they circled into a rim of light made by burning torches. Bag nets were used to catch eels and other small fish. The bag net was placed in the narrowest and shallowest part of a river. Often a fish weir was used.

Restigouche Fishing Camp. Alexander Henderson, 1870s. McCord Museum MP1828.76

It is believed that Indigenous peoples in New Brunswick may have obtained as much as 90% of their food from fresh or salt water.

In the summer, activities revolved around fishing, drying and salting, berry picking and cultivating the land.

In winter, during hibernation, bears were searched for in the hollows of trees. Often, they were found where the vapour of bear's breath could be seen. Then, the hunters drew out the bear and attacked it with spears. Ceremonies were carried out to show that it was understood that the bear had sacrificed its life and was providing Sacred Bear Medicine to Elders. The same was true for the hunting of most animals.

Beaver lodge. Abbe Museum, Bar Harbor — Nicholas Smith photo Maliseet 96

Bows and arrows were used to hunt beavers. Sometimes, traps were set with a strip of aspen as bait, and the beavers were caught before they could get away. Their houses were left intact.

Moose was a favourite food and they could be hunted in the fall and winter. To find moose, **Waponahkiyik** would examine twigs: from the taste of the broken end of the twig, they could tell how recently a moose or deer had passed that way. Before the innovation of bows and arrows, about 2000 years ago, people used **atlatls** to hunt large game animals. An atlatl is a slightly curved piece of wood which is held in the hand. At one end, it has a small wooden point which fits into the notched end of a spear. The atlatl acts as a lever or an extension to the thrower's arm, increasing the spear's speed and the distance it can cover. A spear that is shot with the help of an atlatl can reach a speed of 100 km/h over a distance of 200 metres.

A NPS park ranger demonstrates using a replica atlatl. Many prehistoric cultures used the power and leverage of the atlatl to launch hunting darts tipped with stone points. National Park Service
Photo. https://bengordonoutdoors.com/what-is-an-atlatl/

Later, Indigenous peoples started to use bows and arrows. In winter, they would stalk moose and deer. Sometimes dogs were used to force large animals into the deep snow until they fell from exhaustion. To entice their prey within range of their arrows, **Waponahkiyik** had a call for every animal. When hunting deer, for example, they used a snort to imitate a stag. Another trick was to let water fall out of a birchbark dish and make a cow moose's cry: a bull moose might come to the river.

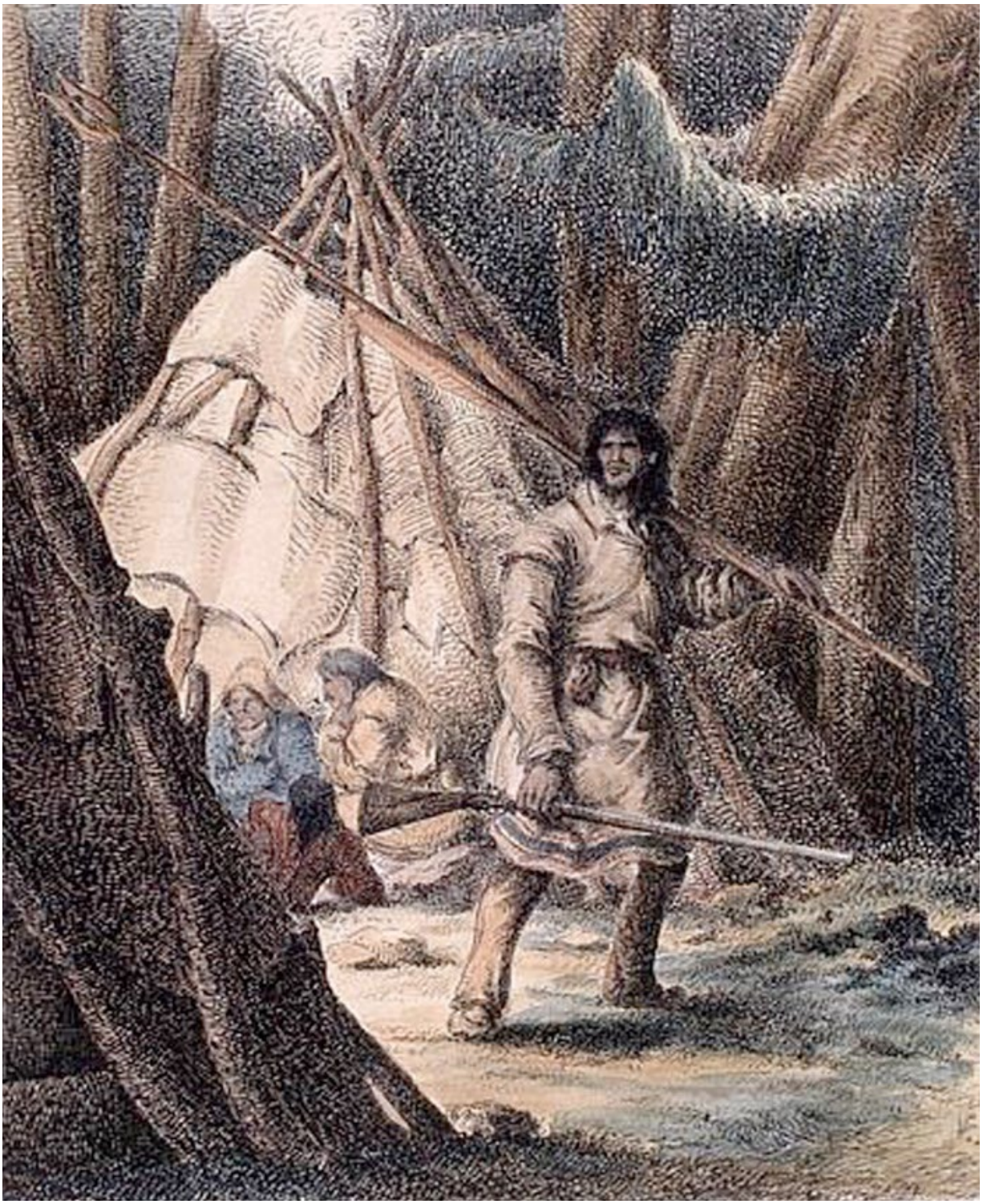
A prayer of thanks was given to all animals that had given up their life for the survival of people. Women usually collected the meat that had been harvested. There was a community celebration, and the meat was shared with all those nearby.

Summer was a time of plenty, with meat, fish, fowl and fresh eggs in abundance. At such times of plenty, the hungry days of winter were remembered, and food was put away to get through them. Meat, fowl, fish, and shellfish and lobsters were smoked and sun-dried; berries were boiled and shaped into cakes to be used in soup. Egg yolks were boiled hard; bones were broken and boiled for the marrow; fat and oil were stored in seal bladders. In summertime, people often planted gardens of corn, beans, and squash. This was especially true of **Wolastoqewiyik**, who often planted along the **Wolastoq** (Saint John River). However, there was never enough gardening to hold people in one place for a long time.

When there was a scarcity of fish or game, **Waponahkiyik** moved to a new place, often a long distance away. The environment that Indigenous peoples were born into was best suited to seasonal use. Following the earth's rhythms, families travelled and constructed **wikuo'm**/wigwams/**wikuwam**, from where they could hunt, fish or plant.

Today, some of these hunting methods may appear cruel. This is not an Indigenous viewpoint. Indigenous peoples grew up with the perspective that humans are equal to or of less importance than all other creations on Mother Earth. They celebrated the animal or fish that gave up its life so that they could survive. Today, freedom to use the Earth in this way has been restricted and the security of pursuing an independent, resource-based life of cultivation, fishing and hunting has been challenged by laws and regulations created by Canada and the provinces. This has had a major effect on Indigenous people's right to self-sufficiency.

Indigenous people generally do not hunt for sport, they hunt for food, and in Canada they have a constitutional right to do so. The Supreme Court of Canada has upheld this right, but several provincial courts have not and Indigenous people have been arrested for hunting at times when settler law said such hunting was illegal. In 1928, Grand Chief Gabriel Sylliboy was charged and convicted with hunting muskrats out of season even though it was within his Treaty Rights.



[**Mi'kmaq** Man] Original Title: *Indian of the Mic-Mac Tribe*, coloured lithograph, Lt. Robert Petley. Library and Archives Canada 2837766, 1837
https://www.baclac.gc.ca/eng/CollectionSearch/Pages/record.aspx?app=FonAndCol&IdNumber=2837766

Out of this life of following the seasons, the **Waponahkiyik** developed a rich worldview. It contained a set of values and beliefs that created a distinct identity and provided a feeling of belonging to a group and a connection to ancestry. In Grade 4, students studied how the worldview of Indigenous peoples was that all things, both living and inanimate, were related — land, animals, water, human beings, plants, customs, and laws. Based on thousands of years of history continuing to the present day, Indigenous life is grounded in interdependence, reciprocity, and gratitude. Their worldview says as much about how something is done as it does about what is done. Indigenous belief remains that resources and the harvest are to be shared. It was understood that only what was needed was taken, and that what was left was for others and for rejuvenation and regrowth. Indigenous people did not hunt all year long (e.g.: bear was not hunted in summer). They understood that time was required for animals to procreate and nurture their young.

How one lives one's life and how one thinks about it — one's consciousness as a person — was highly regarded. From customs and codes of conduct came how life was practised. Indigenous peoples valued shared use of the land that was defined as the territory on which their Nations lived. This perspective or worldview was quite different from that of the Europeans, who valued independence, individual ownership and economic success.

Wisdom of the Elders

> *Ah, the truth. What is our truth? Each person must begin from his or her own personal experience … Speak truth to power*
>
> *Carolyn Kenny and Tina Ngaroimata Fraser,* ***Living Indigenous Leadership***
> *p. 200*

Passamaquoddy — Susan Neptune at the Indian Village during the Maine Centennial, Portland 1920
Maine Historical Society 5294

This Indigenous worldview was communicated to other members of the group by the stories of Elders. An Elder has to have lived through a variety of experiences and be able to connect people to the events, customs, and ceremonies of the past. They also act as counsellors, but do not impose their knowledge and wisdom. They listen patiently and without judgment. Today, they often combine spiritual values with their experiences in life and provide suggestions or make observations. Elders represent a wisdom that is based in a tradition of thinking, reflecting, living and being. Through establishing the relationships of one thing to another, the Elders ensure that these interrelationships make all people responsible for their actions.

Wabanaki in New Brunswick have retained sovereignty, their knowledge system, freedom of religion and the belief that the land is theirs. They still consider these values their ancestral rights.

Activity 1 – Conducting an Archaelological Dig

Materials required: shoe or small box, sand, objects or fragments that reflect different time periods, a number of popsicle sticks for each student, projector, whiteboard, logbook, stickers

View the animation of Joe Mike Augustine and his discoveries. What did Joe Mike Augustine discover? Why was it so important? Here is a chance to try your own archaeological dig.

Day 1

Have students bring in a small box about the size of a shoe box. You will also need a large container of sand or earth or access to one (a pail will work well) and enough popsicle sticks for each person. Divide the class into pairs.

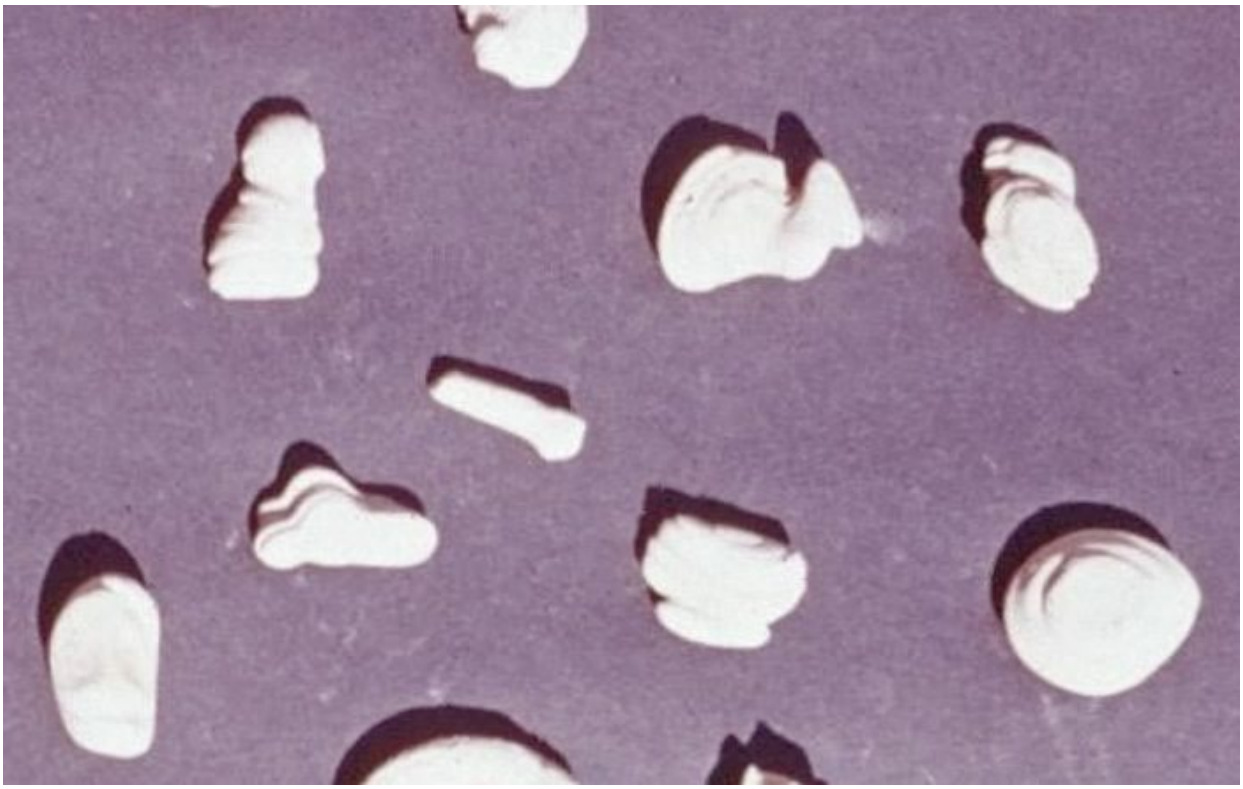
Begin by asking the students: if they wanted to figure out what happened hundreds of years ago, how would they do it?

- Brainstorm some ideas and then make a list of suggestions on the board. It could include storytelling, looking at old maps, old family photographs, looking through newspaper articles, stories from Elders.

Now explain that one way to learn about the past is through archaeology — the study of human history through the excavation of sites and the analysis of artifacts.

On the whiteboard, show the class photo of spear points in this lesson and ask them how these might have been found.

- Were these from a long time ago?
- How do you know?
- What were they created from?
- What tools were used to make them?
- Do any of them appear to have been made more recently than the others? Why?
- If you were going to find them in the ground, where would the more recent spear points be located?
- Do we use spear points today? Doing what activities?
- Are they made of stone (chert) like these are?
- If these new spear ends were part of an archaeological site, where would they be located?



Wolastoqey clay objects said to have been made by **Mikum** near Woodstock Abbe Museum, Nicholas Smith photo Maliseet 10

Now read the section of the Teacher's Notes on the yearly life cycle of **Waponahkiyik** and show the students the picture of the **Wolastoqey** artifacts above. Explain that it is not always clear what an artifact was used for. Often artifacts are broken and must be put together like the one below.

Tell each pair that they are going to build an archaeological site in their shoe box or other container.

- Tell them to listen closely to what you are going to read or tell them about the life cycle of Indigenous peoples. They are to listen for clues about what Indigenous people used or created during their seasonal life cycle.
- Ask the students to bring in a couple of artifacts that could create a story about a particular season when Indigenous peoples were planting, hunting or fishing. It could be a bone, a tool, a piece of the environment, something that was used to hold or cook what had been caught. It can be the whole item or a fragment of the item. There are several ideas from the noteson the yearly cycle that have been mentioned above.
- Have both members of each pair choose the same season.

Birchbark Containers — Nova Scotia Museum of Natural History, Tim Borlase

Day 2

Have the pairs of students share the artifacts they have brought in with each other but not the whole class.

- Ask them which could be the oldest and which could be the newest artifact.
- Which of these artifacts would we encounter first if we were involved with an archaeological dig and started digging?
- Which would we encounter last?

Explain that during people's daily activities, artifacts got lost, dropped, or discarded in trash piles. Then, over time, they were covered over as sediments (dirt or water) blew in or washed over them. Artifacts became buried under a layer of dirt. As they are uncovered, each stratum (level) of dirt relates to a different time period. As archaeologists conduct an excavation, they carefully (with small tools) remove one layer of soil at a time. The artifacts and the strata at the top are going to be more recent than the layers below it. This is called the Law of Superposition.

Also, explain that when archaeologists are excavating, they are not only looking for artifacts, they are also looking for what happened near these artifacts. For example, some charcoal may indicate there was a fire pit nearby, or a stain in the soil might indicate that something was killed at this spot. These features help to explain what happened at that particular site. As all the artifacts are cleaned and catalogued, the record of where they were found is tied to the artifact by giving them a catalogue number. Removed artifacts need careful identification before having their geofracture removed.

- Have the pairs of students decide on a story about where their artifacts were found and what was nearby. Have them write it down.
- Then have them bury the artifacts (in the bucket) using the Law of Superposition and making sure they leave some clues as to the land features around the artifacts. For example, shells could indicate a beach; seeds could indicate a garden; stones or roots the forest. If the artifacts are tools, the types of stone and bone tools found can help us understand the technology for making them. This could include how they hunted, fished, or gathered various animals, fish, and plants and how they traded for materials.
- When this is completed, have them join another pair.
- Using the popsicle sticks, have each pair carefully remove the dirt and record any artifacts from the other pair, their location in the box (what they were next to), and what was above or below them in the strata.
- Apply a sticker to each artifact as it is uncovered to indicate this.
- After the dig is completed, have the pair of archaeologists hypothesize how long each artifact could have been here. See if the pair can draw any conclusions about what events were taking place at their site. For example, how building a dam in recent times would affect artifacts becoming displaced.
- Compare each pair's answers with the story the original pair have created.

Evaluation

Based on what they have found, have the whole class draw some conclusions about the Seasonal Life Cycle of the **Waponahkiyik**. Record these for future use.

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

Ask the students: **What possible artifacts can you see in this picture**?

Ask students how they would interpret the following statements:

> *To us land was sacred, like everything else in the world. We saw it as sacred because it gave life to us and to every other living thing. To live anywhere other than in our own land was unthinkable. Weren't we created in this very land? We could no more sell it than we could sell the water or the air.*
>
> Dean B. Bennett, **Maine Dirigo: "I Lead"** p. 41

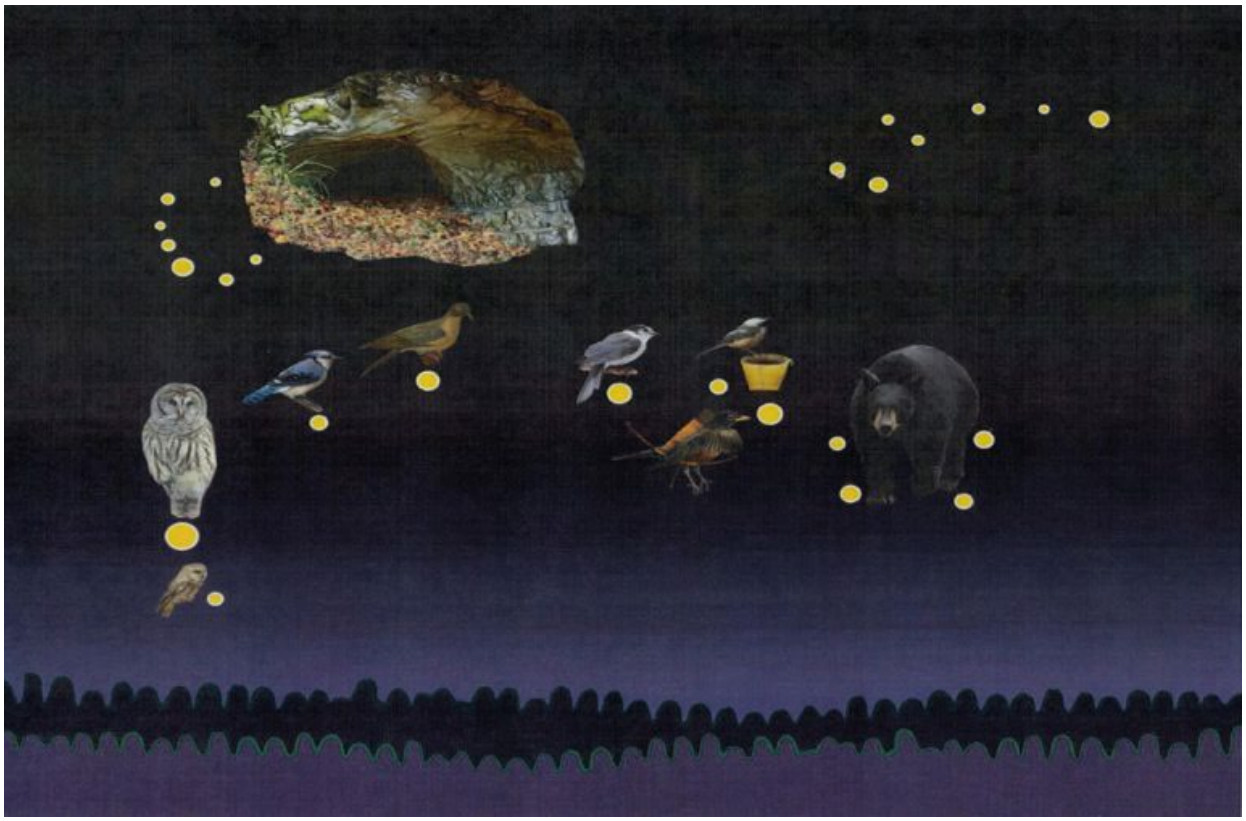
> *Everything that casts a shadow deserves respect. Do not waste life. We harvest with love in our hearts. The spirits of water and land join us in our harvest.*
>
> **Clifford Paul, Moose Management Co-Ordinator, Unama'ki Institute of Natural Resources 2021**

Activity 2 – Worldview in Muin/Bear/Muwin and The Seven Hunters

Materials required: projector, whiteboard, downloaded app for **Wolastoqey** or **Mi'kmaw**, talking stick

Recommended Book
Muin and the Seven Bird Hunters – Nimbus Publishing and Vagrant Press
Muin and the Seven Bird Hunters
$12.95
ISBN: 9781771085076
ITEM: NB1332

Waponahkiyik believe that the animals of the earth are descendants of ancestor animals in the sky, and that their appearance and behaviour on earth reflect the appearance and habits of their ancestors in the sky. In the story for this activity, the bear's ability to die and come back to life demonstrates its special powers. Because of these, bears are treated as sacred animals.



Mi'kmawe'l Tan Teli-Kina'muemk / Teaching about the Mi'kmaq Mi'kmawey Debert Cultural Centre 2015 p. 188

Muin/Bear/Muwin and The Seven Hunters

The **Mi'kmaq** call the four stars of the Big Dipper (also called the Great Bear, *Ursa Major*), **Muin**/Bear/**Muwin**. These four stars seemed to behave in the sky as bears did on the earth. The three stars of the handle of the dipper, or the tail of the bear, are three of the seven hunters who follow the bear across the northern sky during the warm summer months. They are **Kopjawej**/Robin/**Ankuwiposehehs** (which has a reddish colour), **Tikati'ti'ji'j**/Chickadee/**Kocockikihlahsis** (because it is small like a chickadee), and **Mikjaka'kwej**/Moose Bird (Grey Jay)/**Mamkuniyahsis**. In the constellation nearby, which astronomers call Bootes, there are the four other hunters: **Ples**/Pigeon/**Poles**, **Tities**/Blue Jay/**Tihtiyas** (because it is a blue star), **Ku'ku'kwes**/Owl/**Tihtokol** and **Gopgej**/Saw-whet/**Kamkamoss**. These four stars lose the chase as they can no longer be seen when they drop below the northern horizon in the late summer. Above the hunters is **Muin**/Bear/**Muwin**'s den; the group of stars that astronomers call Corona Borealis. The tiny star beside **Tikati'ti'ji'j**/Chickadee/**Kocockikihlahsis** is his cooking pot, which he carries along to cook the meat when **Muin**/Bear/**Muwin** is killed. The story of **Muin**/Bear/**Muwin** and the Seven Hunters continues to be told today. It can be told throughout the year because it is relevant no matter what the season is.

For countless generations, on summer evenings the **Mi'kmaq** watched the four stars of the Bear fleeing across the northern horizon, chased by the seven stars whom they called the hunters. By wintertime, the same four stars of the Bear **Muin**/Bear/**Muwin** lie high in the sky. Then, as the earth turns warm again in the spring, the four stars move lower and then at once appear to flee across the northern sky. The story follows this pattern.

In the spring **Muin**/Bear/**Muwin** wakes from her long winter's sleep, leaves her den and comes down the hills to look for food. **Tikati'ti'ji'j**/Chickadee/**Kocockikihlahsis** sees her, but being little he cannot follow the trail alone and he calls for the other hunters. Together, they start off with **Tikati'ti'ji'j**/Chickadee/**Kocockikihlahsis** and his cooking pot between **Kopjawej**/Robin/**Ankuwiposehehs** and **Mikjaka'kwej**/Moose Bird/**Mamkuniyahsis**. **Tikati'ti'ji'j**/ Chickadee/**Kocockikihlahsis** is so little that he might get lost in the great sky if **Kopjawej**/Robin/**Ankuwiposehehs** and **Mikjaka'kwej**/Moose Bird/**Mamkuniyahsis** were not there to look after him.

Faith Augustine Mitchell, Grade 5 – Esgenoôgetitj School – Blake Macmillan's class

During the summer, all seven hunters chase **Muin**/Bear/**Muwin** across the northern sky. But as autumn creeps into the summer nights the four hunters, **Tities**/Blue Jay/**Tihtiyas**, **Gopgej**/Saw-whet/**Kamkamoss**, **Ku'ku'kwes**/Owl/**Tihtokol**, and **Ples**/Pigeon/**Poles** are behind the others. They grow weary and one by one they lose the trail.

First **Ku'ku'kwes**/Owl/**Tihtokol** and **Gopgej**/Saw-whet/**Kamkamoss** drop by the way. But you must not laugh when you hear that **Gopgej**/Saw-whet/**Kamkamoss** fails to share in the meat, and you must not mock his rasping cry, for if you do, wherever you are, he will come in the night with his flaming torch of bark and burn the clothes that cover you. Then **Tities**/Blue Jay/**Tihtiyas** and **Ples**/Pigeon/**Poles** lose the way, and in the crisp nights of autumn only **Mikjaka'kwej**/Moose Bird/**Mamkuniyahsis** and **Tikati'ti'ji'j**/ Chickadee/ **Kocockikihlahsis** and **Kopjawej**/Robin/**Ankuwiposehehs**, the hunters that are always hunting, are on the trail. At last, **Muin**/Bear/**Muwin** grows tired from the long chase and is overtaken by **Kopjawej**/Robin/**Ankuwiposehehs**.

Brought to bay, **Muin**/Bear/**Muwin** rears to defend herself. **Kopjawej**/Robin/**Ankuwiposehehs** pierces her with his arrow and she falls dead upon her back. Hungry from the long chase, and always thin in the autumn, **Kopjawej**/Robin/**Ankuwiposehehs** is eager for **Muin**/Bear/**Muwin**'s fat. He leaps on her bleeding body and is covered with blood. Flying to the nearest maple, he shakes off the blood — all except from his breast.

“That,” **Tikati’ti’ji’j**/Chickadee/**Kocockikihlahsis** tells him, “you will have as long as your name is **Kopjawej**/Robin/**Ankuwiposehehs**.”

Jayda Augustine, Grade 5 – Elsipogtog School – Julie Cummins’ class

The blood that **Kopjawej**/Robin/**Ankuwiposehehs** shakes from his back spatters far and wide over the trees on the earth below. That is why every year there is red on the trees and on the maples reddest of all. The sky, as you know, is just the same as the earth, only up above and older.

Kenaisha Googoo, Grade 5 – Elsipotog School – Elisabeth Augustine's class

After Robin kills **Muin**/Bear/**Muwin**, **Tikati'ti'ji'j**/Chickadee/**Kocockikihlahsis** arrives, and together they cut the meat and cook it in **Tikati'ti'ji'j**/Chickadee's/ **Kocockikihlahsis** pot. As they begin to eat, **Mikjaka'kwej**/Moose Bird/ **Mamkuniyahsis** arrives. He had almost lost the trail, but when he found it again, he did not hurry. He knew it would take some time for the others to cut the meat and cook it, and he did not mind missing the work. Indeed, he was so pleased with lagging behind and arriving just as the meat is cooked that he has stopped hunting altogether and just shares with the hunters the spoils of the hunt. He is called "He who-comes-in-at-the-last-moment", **Mikjaka'kwej**/Moose Bird/**Mamkuniyahsis**.

Kopjawej/Robin/**Ankuwiposehehs** and **Tikati'ti'ji'j**/Chickadee/**Kocockikihlahsis**, being generous, share their meat with **Mikjaka'kwej**/Moose Bird/**Mamkuniyahsis**, and together Robin and **Mikjaka'kwej**/Moose Bird/**Mamkuniyahsis** dance around the pot as **Tikati'ti'ji'j**/Chickadee/**Kocockikihlahsis** shares the meat. So did the **Mi'kmaq** in the old days when families were united and shared their food.

All winter, **Muin**/Bear/**Muwin**'s skeleton lies on its back in the sky. But her life spirit has entered another **Muin**/Bear/**Muwin** who lies on her back, in the den, and is sleeping the long sleep of

winter. When spring touches the sky, she will awake and come from her den and descend the slopes of the sky and again will be chased by the hunters. In the late days of autumn, she will be slain, but will develop a new life-spirit that lies invisible in the den. Thus, life goes on from generation to generation.

Story collected by Stansbury Hager from **Mi'kmaq** of Nova Scotia and published in *The Journal of American Folklore* 13:93-103; reproduced in Robertson, Marion **Red Earth: Tales of the Mi'kmaq** pp. 29-31. You can also listen to a reading of the story by Dr. Elder Murdena Marshall by clicking on the following link: https://youtu.be/3GBycod3qC0.

Travis Underhill, Grade 5 – Elsipogtog School -Julie Cummins' class

http://www.integrativescience.ca/uploads/photo/12.Muin_winterfeast.jpg

Extension: An art lesson called *The Spirit Bear* is found in **First Nation Art Plans** Grade 5 Lesson 1 from the New Brunswick Department of Education and Early Childhood Development.

Glossary

MI'KMAW	ENGLISH	WOLASTOQEY
Kopjawej	Robin	**Ankuwiposehehs**
Tikati'ti'ji'j	Chickadee	**Kocockikihlahsis**
Mikjaka'kwej	Moose Bird (Grey Jay)	**Mamkuniyahsis**
Ples	Pigeon	**Poles**
Ku'ku'kwes	Owl	**Tihtokol**
Tities	Blue Jay	**Tihtiyas**
Gopgej	Saw-whet	**Kamkamoss**
Muin	Bear	**Muwin**

This story and variations on it are told across Indigenous communities in the Waponahkiyik homeland. A song that tells of this same story, called *Song of the Stars*, was recorded by Charles G. Leland in **Algonquin Legends of New England**.

Song of the Stars

We are the stars which sing,
We sing with our light.
We are the birds of fire,
We fly over the sky.
Our light is a voice.
We are a road for spirits,
For the spirits to pass over.

Among us are three hunters
Who chase a bear;
There never was a time
When they were not hunting
We look down on the mountains.
This is the song of the Stars

- Read this story to the class and try to have the class visualize how the stars are moving throughout the night sky.
- When the reading is completed have the students identify some things which they heard in the story that reflect the Indigenous worldview — sharing food, travelling together, everything has a spirit, renewal, animals give their lives up to others so they can survive, hunters don't give up, the sky and the earth are related, things that happen in the sky are repeated on earth.
- Have the students write these ideas down and then illustrate one of them.
- Using the downloaded app for **Wolastoqey** or **Mi'kmaw**, try teaching the names of the stars in one of the languages to the students and have them use the names in the story.
- In a circle, have the students retell the story in their own words. Consider using a Talking Stick to do this. If possible, try using some of the **Wolastoqey** or **Mi'kmaw** names for the birds.
- Get the class to view the Great Bear *Ursa Major* when they go home at night, and then draw the position of the 7 stars (or 4) when they come back to class. Identify **Muin**/Bear/**Muwin**, **Kopjawej**/Robin/**Ankuwiposehehs**, **Tikati'ti'ji'j**/Chickadee/**Kocockikihlahsis**, the pot and **Mikjaka'kwej**/Moose Bird/**Mamkuniyahsis**.

Evaluation

- Have students read aloud the illustrated book by the same name from the Native literature collection New Brunswick Department of Education and Early Childhood Development **First Nations K-5 Lesson Plans** Office of First Nation Perspectives. How are the stories different? How are they the same? Which version is clearer in showing understanding of the placement of the stars in the sky? Why do you think so?
- Give out a copy of Song of the Stars to the students. Divide the poem into two parts and have them read it as a choral reading. What does it mean?

Activity 3 – Camp Wolastoq: Using Art to Enhance Cultural Understanding

Materials required: projector, white board, loose leaf, pencils

Deep in the valley, a stunning vista of Wolastoqey art (Hadeel Ibrahim, CBC)
*More than colours and animals, these cabins for Camp **Wolastoq** are a teaching tool, artist says.*

The cabins needed a revamp after the **Wolastoq** Education Initiative bought the grounds to create Camp **Wolastoq** for **Wolastoqey** (Maliseet) youth. (Megan Brake/Submitted)

Tucked away in the hills south of Perth-Andover, in the countryside and among evergreens, is a surprise smattering of colourful cabins that look surreal and a little out of place.

Four years ago, the cabins were remnants of an abandoned Bible camp. Then the **Wolastoq** Learning Initiative asked artist Emma Hassencahl-Perley to give them new life.

For three summers, Hassencahl-Perley painted the cabins in vibrant colours then painted an animal on each one.

And the transformation is not just decorative, she said.

Hassencahl-Perley will translate the name of the colour and animal on each cabin into Maliseet, or **Wolastoqey**, so camp goers — young people from First Nations in the area — can maintain some of their language.

Seven teachings

"They will serve as language tools because I saw everything being translated into our language — the animals, the colours and even the seven sacred teachings," she said. Hassencahl-Perley, who was born in **Tobique First Nation (Neqotkuk)**, said that for the past few years she has been researching and learning more about her culture, including the sacred teachings that are a big part of Indigenous values.

Have students watch the short interview with Emma Hassenchal-Perley to see what teachings these are: https://www.cbc.ca/news/canada/new-brunswick/tobique-colourful-cabins-maliseetlanguage-camp-1.4939986

Emma Hassencahl-Perley, a curator of art at the Beaverbrook Art Gallery in Fredericton, has been painting the Camp **Wolastoq** cabins for the last three summers. (Hadeel Ibrahim/CBC)

The teachings are wisdom, truth, humility, bravery, honesty, love and respect and each is represented by an animal. At first, she thought the teachings originated with the **Anishinabe** people in Ontario, but she learned they are universal to everyone.

“I think it’s just been reinforcing how beautiful our culture is and it’s helped me get in touch with who I am and where I come from,” she said.

A closeup of the beaver or **kwapit** cabin. (Emma Hassencahl-Perley/ Submitted)

“Lucky” to have the artist

The **Wolastoq** Education Initiative runs the camp, about 15 kilometres south of Perth Andover, and provides science lessons to Indigenous youth.

Sky Perley, the executive director, said the site is close to **Tobique First Nation (Neqotkuk)** and allows kids to get out of their comfort zone without leaving their heritage behind. The camp is set on eight acres (about three hectares) of land, with a stream running through it.

“There’s a ton of wildlife there,” he said. “So, you really get to the summer camp experience. It’s tucked in right into a valley, and it’s a beautiful spot to be able to retreat to.”

Hassencahl-Perley hopes the cabins at Camp **Wolastoq** will be teaching tools, bearing the **Wolastoqey** words for the colours and animals painted on them.

“So, we’re lucky and fortunate to have the space and to have somebody like Emma. … We were lucky when we grabbed it when we did because now, she’s getting big and famous. And this is kind of one of her first projects while she was in school/out of school and she really put her heart and soul into the artwork out there.”

3 summers and counting

Hassencahl-Perley is now a curator at the Beaverbrook Art Gallery.

She started the camp project in 2015, thinking it would be done quickly. But the 15 cabins needed some repairs and painting the animals to scale posed a few challenges.

“I would have to go in with chalk and then take a couple steps back or 20 steps back and then go back in and just try to pare down my shapes and my size,” she said. “I think, yeah, it wasn’t really the inspiration that brought me difficulty. … It was the process, but then I love the process.”

The **Wolastoqey** word for a bear

She said she has one or two more cabins to paint, and the camp counsellor building.

Painting the cabins every summer has been rewarding.

“I really loved going out there,” she said. “That was the best summer job I could have hoped for.”

- Read this report to the students while they examine the artwork on the cabins.
- Listen to the short video about what this work means to Emma Hassencahl-Perley.
- List the seven sacred teachings that she mentions on the whiteboard and have students describe what they think they might mean. With which animal would they be associated?
- Ask the students to design one activity for the summer camp that would teach young students these seven sacred teachings. Make sure that all seven sacred teachings are included so that all are presented and at least one student is involved in designing the activity.

Evaluation

Make an enlarged class copy of the photograph of the cabins. Have students place their activity under the animal that represents the teaching that has been painted on the front of the cabins.

Lesson A – References

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Grade 5: Lesson B

Aqalasie'wey Mna'q Naqa'sinukw Ujit Ninen
The Colonial Experience Has Never Ended for Us
Okamonuhkewey Ulamsotuwakon mec Sepawsuwiw

Theme:

Ta'n Wenin
Identity
Tan Wen Wetapeksit

Global Competencies

Critical Thinking and Problem Solving

Learners engage in an inquiry process to solve problems, as well as acquire, process, interpret, synthesize, and critically analyze information to make informed decisions. (Activity 1, 2 and 3)

Learners see patterns, make connections, and transfer their learning from one situation to another, including real-world applications. (Activity 3)

Learners analyze the functions and interconnections of social, ecological, and economic systems. (Activity 2 and 3)

Learners solve complex problems by taking concrete steps to design and manage solutions. (Activity 2)

Learners formulate and express questions to further their understanding, thinking, and problem-solving. (Activity 1)

Innovation, Creativity, and Entrepreneurship

Learners formulate and express insightful questions and opinions to generate novel ideas. (Activity 1)

Learners seek and make use of feedback to clarify their understanding, ideas, and products. (Activity 1)

Self-Awareness and Self-Management

Learners are aware of, manage, and express their emotions, thoughts, and actions in order to understand themselves and others. (Activity 1, 2 and 3)

Learners manage their holistic well-being (e.g., mental, physical, and spiritual). (Activity 2 and 3)

Collaboration

Learners participate in teams by establishing positive and respectful relationships, developing trust, and acting interdependently and with integrity. (Activity 1)

Learners learn from and contribute to the learning of others by co-constructing knowledge, meaning, and content. (Activity 1)

Learners assume various roles on the team, respect a diversity of perspectives, and address disagreements and manage conflict in a sensitive and constructive manner. (Activity 1)

Learners demonstrate empathy for others in a variety of contexts. (Activity 1, 2 and 3)

Communication

Learners ask effective questions to create a shared communication culture, attend to understand all points of view, express their own opinions, and advocate for ideas. (Activity 1)

Sustainability and Global Citizenship

Learners understand the interconnectedness of social, ecological, and economic forces, and how they affect individuals, societies, and countries. (Activity 1, 2 and 3)

Learners recognize discrimination and promote principles of equity, human rights, and democratic participation. (Activity 1)

Learners understand Indigenous worldviews, traditions, values, customs, and knowledge. (Activity 1, 2 and 3)

Learners learn from and with diverse people, develop cross-cultural understanding, and understand the forces that affect individuals and societies. (Activity 1, 2 and 3)

Learners take actions and make responsible decisions that support social settings, natural environments, and quality of life for all, now and in the future. (Activity 1)

Learners contribute to society and to the culture of local, national, global, and virtual communities in a responsible, inclusive, accountable, sustainable, and ethical manner. (Activity 1)

Curriculum Outcomes

English Language Arts
General Curriculum Outcomes

1. Ask and respond to questions to clarify information and explore a solution to problems (Activity 1)
1. Listen critically to others' ideas and opinions and points of view (Activity 1)
2. Engage in, respond to, and evaluate oral presentations (Activity 1)
6. Describe, share, and discuss personal reactions to a range of texts across genres, topics, and subjects (Activity 2 and 3)

7. Identify instances of opinion, prejudice, bias, and stereotyping (Activity 2 and 3)
8. Record, develop, and reflect on ideas, attitudes, and opinions (Activity 1, 2 and 3)

Health

2.1 Mental Fitness – Identify sources and signs of stress as well as ways to manage it (Activity 2)

Mathematics

2. Statistics and Probability – Construct and interpret double bar graphs to draw conclusions (Activity 1)

Physical Education

2. Knowing – Describe how activity affects body systems and levels of fitness (Activity 2)

Science

107-2 Describe and compare tools, techniques, and materials used by different people in their community and region to meet their needs (Activity 1)

Social Studies

Students will be able to:

5.4.1 Demonstrate an understanding of the diverse societies of First Nations in what later became Canada (Activity 1, 2 and 3)

5.5.1 Examine interactions between British and French and First Nations and Inuit in what later became Atlantic Canada (Activity 1 and 2)

Visual Arts

Elements of art and principles of design – Discuss simple compositional elements in artwork of others (Activity 3)

Associated Text Materials

Grade 5 – Investigating Past Societies*

- p. 94 What types of decisions were made by early First Nation and Inuit Societies?
- p. 95 Trade
- p. 101 Leadership
- p. 136 **Mi'kmaq**
- p. 138 **Wolastoqewiyik**

* Although the textbook is titled "Investigating Past Societies", it should be noted that it also deals with societies that exist now.

Lesson B – Background Notes for the Teacher

Student Learning

I will:

- To hypothesize on the impact of European religions on the lifestyles of Indigenous peoples (Activity 2 and 3)
- To identify changes in lifestyle and how consequences can be both positive or negative and their long-term implications (Activity 3)
- To describe how the fur trade changed Indigenous life forever (Activity 3)
- To participate in the debating and rebuttal of the differing points of view on land ownership (Activity 1)

They are astonished and often complain that since the French mingle with and carry on trade with them, they are dying fast, and the population is thinning out… One by one the different coasts according as they have begun to traffic with us, have been more reduced by disease.

Père Biard, 1610 in Jesuit Relations and Allied Documents edited by R.G. Thwaites 1896 vol. 1:77

Originally, we were given birth by Mother Earth. We were part of Mother Earth. She didn't belong to us. We negotiated our survival through ceremonies. So, we didn't ask questions.

Stephen Augustine, Hereditary Chief of the Mi'kmaq Grand Council, June 17, 2020

Untitled, Nova Scotia Department of Education – Learning Resources & Technology N-9816/ #20, 1981

The Fur Trade

Hunting as practised by Indigenous peoples was more sustainable before Europeans arrived. The **Wabanaki** harvested animals only as they had need of them. When they were tired of one animal or found it scarce, they harvested something else. They never accumulated a collection of skins from moose, otter or beaver, but only hunted them as they needed for their personal use.

With the arrival of the first Europeans things started to change rapidly for the **Waponahkiyik** (**Wabanaki** people). Metals replaced stone, bone, and wooden tools. Guns replaced arrows and spears. Cotton and wool replaced painted leather and quill clothing. In return for these items, Europeans wanted the furs of forest animals such as mink, otter, weasel, muskrat, and beaver to use in their clothing and as adornments (such as hats). This meant that **Wabanaki** hunters had to change where they lived in order to spend more time in the forests that these animals inhabited or along smaller streams. So much time was spent there trapping that the **Waponahkiyik** no longer had time to hunt along the coast. They became less *self-sufficient*. Instead of hunting to feed themselves, they became dependent upon European food such as dried peas, dried fruit, stale flour,and hard biscuits. This food was not as nutritious as the food that they had hunted, fished, or gathered for themselves before. Soon

sickness became rampant (this subject is discussed more fully below). Whole communities of **Wabanaki** died. For additional information, see the website below.

https://web.archive.org/web/20191204013713/https://www.collectionscanada.gc.ca/settlement/kids/021013-2091.11-e.html

Group of **Mi'kmaq** in front of a wigwam at their camp in Elmsdale, NS. 1891. Library and Archives Canada 3368577

As Indigenous peoples became dependent on the fur trade, guns made it much easier to hunt, especially on a grand scale. As early as the late 1600s, guns were causing some game to become scarce. The balance of nature was changing. Settlers started to hunt as well. With so many hunters going after them, the beaver population was greatly affected. Only the Elders still knew how to make things like stone tools. By the late 1700s, it was impossible for **Wabanaki** to return to a life completely without trade goods.

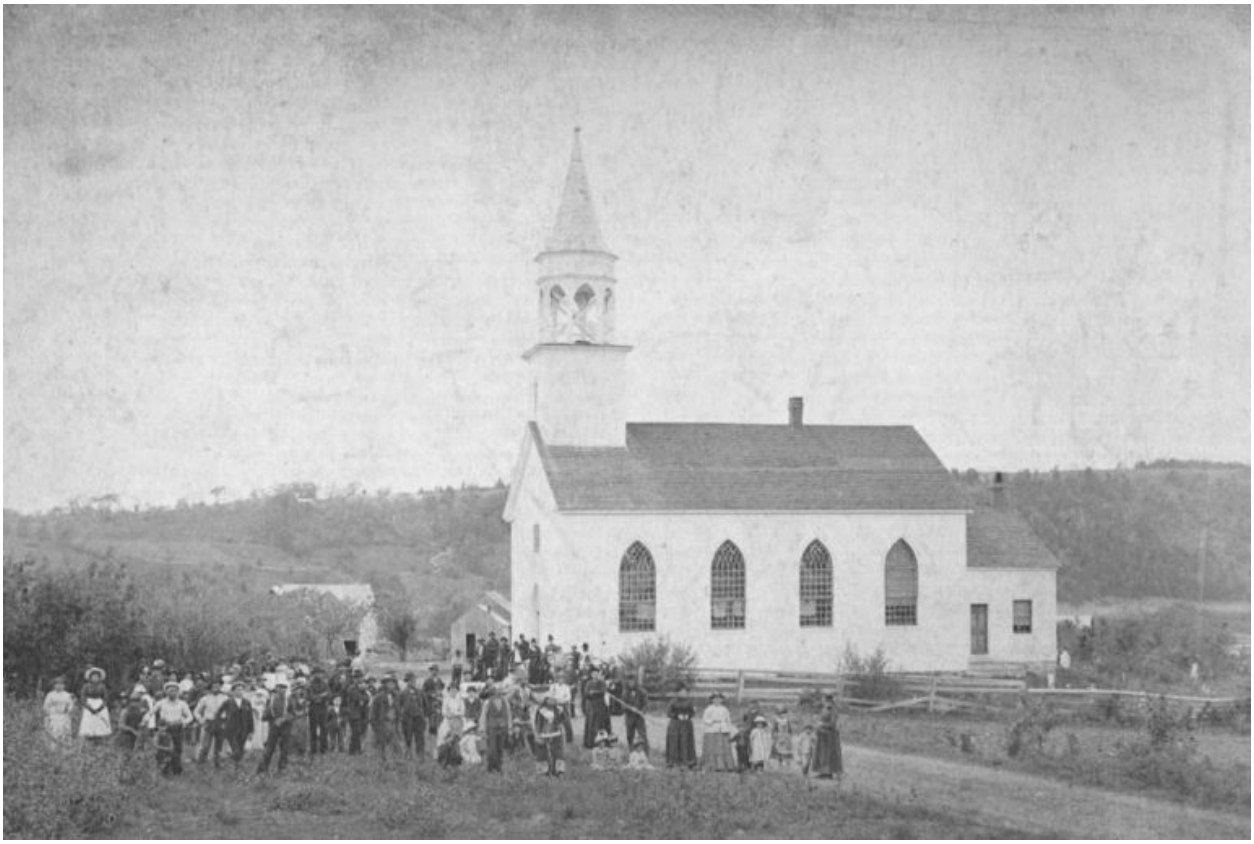
Trade with Europeans also brought other new problems. It introduced alcohol to Indigenous peoples and also brought new diseases. In addition, Europeans did not appreciate the value of items that were time-consuming to make, such as porcupine quill work, and did not offer a fair price for these.

Wabanaki woman collecting sap in birchbark containers. Sap was boiled right in the bark containers. The bark does not burn as long as there is liquid inside. Do you know why the containers were made in this shape? How does this show self-sufficiency? Think of the time it takes to make maple syrup. Would the production of maple syrup be considered important for Europeans? Print by Shirley Bear, **Wolastoqey** artist, in *Maine Dirigo: "I Lead"* p. 39.

Mi'kmaw Man 1859 Library and Archives Canada 3535989

Effect of Disease

Indigenous identity was stretched thinner and thinner by successive waves of disease. Indigenous peoples had no natural immunity to the viruses that Europeans carried with them, such as the ones that cause colds, typhoid fever, measles and smallpox that Indigenous populations had not experienced before. Epidemics spread quickly — often several diseases at once. Within 100 years of the first Europeans' arrival, 75% of the Indigenous peoples in North America had died. Not only were numbers severely reduced, but in a culture with no written language, as Elders died, so history and tradition were lost. As Indigenous peoples tried to understand what was happening to their society, they turned to their spiritual leaders called **puowin** (shamans). These **puowin** could heal the sick by using certain plants. They also acquired guardian spirits to help them in their healing. Where this had been effective before, the **Waponahkiyik** could see that European traders and priests were usually unaffected by the diseases that were claiming so many of their family and friends. Their own puowin and healers were powerless in the face of these new epidemics. Think about how diseases and death would have changed **Wabanaki** life. How would fishing and hunting, travelling, and trading have been affected?



Wolastoqey Group at the Chapel, French Village, now Kingsclear, New Brunswick v. 1875, Gift of Grover Martin, 1939 New Brunswick Museum/Musée du Nouveau-Brunswick George Thomas Taylor photograph 32547.1

Conversion to Christianity

Esgenoopetitj (**Skno'pitijk**) pilgrimage to St. Anne-de-Beaupré, Jason Barnaby

As French Catholics and English Protestants vied for the souls of **Waponahkiyik**, many people did convert to Christianity with the hope that they would become immune from diseases. In 1610, the **Mi'kmaw Saqamaw** (or chief) **Membertou** became the first **Mi'kmaw** to become Roman Catholic. This resulted in a long relationship between the **Mi'kmaq** and the Catholic Church that continues to this day. However, some **Wabanaki** rejected the European religions outright, and others adopted an approach that blended elements of the old and new religions. For example, Margaret Labillois, an Elder from Eel River Bar (**Ugpi'ganjig**), stated that the **Mi'kmaq** interpreted some fossils as **Klu'skap**'s fish bones from when he overturned his pot in annoyance with the missionaries changing his people's ways.

Mi'kmaw Altar Boys in St. Thomas the Apostle Church, Red Bank-**Metepenagiag** (**Metepna'kiaq**) Cultural Centre

While some Indigenous people converted to Catholicism, many of them still maintained their traditional knowledge and spiritual belief system, creating a blended form of Catholicism. This could be an attempt to reject assimilation. For example, **Klu'skap**/**Keluwoskap**'s grandmother with her ability to heal is sometimes understood as being St. Anne, the patron saint of the **Mi'kmaq**.

Mi'kmaq believe that Chief **Membertou**, through his baptism, accepted Christianity as part of an agreement with the papal court (the Holy See) in 1610. Because of this, two holy days

are kept sacred — Pentecost Sunday and the feast of St. Anne (see Activity 2 and 3). Under the **Mi'kmaw** Treaties, the **Mi'kmaq**'s Catholicism, founded on their own spirituality, ensured protection of their own practices in education and other traditional aspects of their lives. View the videos on ceremonies from Culture Studies Videos — Wabanaki Collection to better understand **Wabanaki** traditions such as sweat lodges, smudging ceremonies, and talking circles.

Settlement

For the **Wabanaki**, land was not marked with boundaries or claimed as property. Although groups of people regularly frequented certain spots — such as campsites, canoe and portage routes, footpaths, and burial grounds — they did not view them as something they possessed. Still, these places gave them a deep sense of belonging. Although they did not consider that they owned the land, it defined who they were.

Initially, Acadians settled and interacted with the **Wabanaki**, until the expulsion of the Acadians in 1755. Later, as large numbers of British settlers and American loyalists began to settle in what had been **Waponahkiyik** territory, the **Mi'kmaq**, **Wolastoqewyik** and **Passamaquoddy** could no longer use all the places where their ancestors had once lived seasonally. They did not try to exclude European settlers from using the land, but they also did not think of selling or giving them parcels of land — or even that this was something that could be done. These new immigrants also valued the coastal areas for the same reasons that the **Wabanaki** had — so they took them. It was only once great numbers of settlers arrived and colonial governments began to take control that the **Waponahkiyik** realized that they were losing the land itself, together with all its resources, permanently. The **Wabanaki** were forced back into the forest, where it was harder to find food.

As a result of all these factors — malnutrition, growing dependency on material goods that had to be exchanged for furs, and conflict — the populations of the **Waponahkiyik** declined even more rapidly. Resilient, they found a way to survive and they adapted to the new changes. Their way of life changed, but it did not die.

Evaluation

As you complete this lesson, ask the students to reflect on the following:

Many of the early accounts mention that winter could be a time of starvation for the Indigenous peoples if hunting was poor. Yet we also know that the **Waponahkiyik** knew how to preserve meat, fat, fish, nuts, and berries. What do you think?

- Maybe the Waponahkiyik didn't starve?
- Maybe they didn't know how to preserve food, or they couldn't preserve it long enough.
- Maybe accounts of hunger and starvation refer to the time *after* Waponahkiyik had begun trading furs with the Europeans. If this is true —
    - The **Wabanaki** didn't have enough time to lay in a supply of food for the winter because they were too busy trapping animals for fur.
    - Before the Europeans came, the **Wabanaki** did not depend on hunting in the winter. The fur trade forced them to hunt all winter, taking them away from the coast, where their preserved food was stored. Ordinarily, they would have gone hunting inland only in good weather.

Activity 1 – Holding a Debate About Land Tenure

Materials required: projector, whiteboard, classeroom set up in debate style

While showing the photographs provided earlier in this lesson, introduce the topics of land occupation, religious conversion, the effect of diseases, and the fur trade. Divide your class into groups of four; then have each group split into pairs and have them take a stand on land ownership by holding a debate on whether **Wabanaki** in the past should have been allowed to reclaim traditional land that they had left while being involved in the fur trade. Ask each pair of students to prepare their position by formulating their arguments on the topics mentioned above. Each person in turn (one from the first side; then one from the other) speaks for three minutes. Then each speaker has two minutes to rebut their opponents on the other side. Then, the second speaker on a team goes first. This is followed by a second rebuttal. Have the class decide on the most convincing arguments. Use these questions to start the discussion.

1. What kinds of land and waters did the **Wabanaki** value most in what is now the Atlantic Provinces? What kinds of lands and waters did Europeans value?
2. In what ways did European worldviews conflict with the **Waponahkiyik** way of life?
3. What aspects of **Wabanaki** villages would have allowed Europeans to think of them as simply ‘camping spots’ or ‘seasonal gathering places’ rather than actual settlements? What would they have seen there? Why might they have preferred to think of them in this way?
4. What might **Wabanaki** have thought of European villages, cities, and rural areas?
5. How would land use be different in Canada today if Europeans had developed the **Waponahkiyik** way of using the land?

Mi’kmaw wikuo’m (wigwam) Mission Island vicinity, Cape Breton, Nova Scotia about 1915- McCord Museum 2027.1

Activity 2 –Membertou: Conversion or Culture?

Materials required: graph paper, logbook

Membertou was the first **Mi'kmaw** to receive solemn baptism in New France. When Frenchmen Pierre De Monts and Samuel de Champlain came to Port-Royal (now known as Annapolis Royal) in Nova Scotia in 1605, they brought several Jesuit priests. After their arrival, the Europeans tried to find the **Mi'kmaq**, who were fishing nearby, because they had helped them out when they lived on St Croix Island the year before. The French established good relations with the **Mi'kmaq**, whose leader **Membertou** became particularly friendly with them. When the French left in 1607, he looked after their buildings in their absence and protected them from being ransacked. The French returned three years later, and on 24 June 1610, **Membertou** and twenty other members of his family were ceremoniously baptized. **Membertou**, the **Saqamaw** or chief, received the name of the French king, Henri; his wife was called Marie, like the queen; his eldest son was given the name of the dauphin, Louis, who by this date had already become Louis XIII (the news had yet to make it across the Atlantic). However, these baptisms, for which there had been no preparation, did not bring about any changes in how the **Mi'kmaq** led their lives. This was not well received by the Jesuits.

For his part, however, Henri **Membertou** gave up his role as a shaman, and started to carry out duties expected of a Christian, to the extent that he could understand them. Nevertheless, he grieved for his own spirituality. Earnestly desiring to be catechized and thereafter share his faith with his people, he urged the missionaries to learn the **Mi'kmaw** language. Just over a year after his baptism, **Membertou**, a victim of dysentery, came to Port-Royal, where Father Massé received him into his hut during Father Biard's absence. Father Massé left when he found out that **Membertou** wanted to be buried next to his (non-Christian) father. He left to show his disapproval — but later he returned to give **Membertou** the last rites. However, he made his disapproval clear. Two days later **Membertou** changed his mind and asked to be buried with the French in their graveyard. When he died, he was given a solemn Catholic funeral.

More details about **Membertou**, and a discussion of why he might have chosen to be baptized, can be found at http://www.biographi.ca/en/bio/membertou_1E.html.

For the students, summarize the last six years of **Membertou**'s life. Point out that he was a well-known and very respected chief or **Saqamaw** who was said to be a hundred years oldwhen he was baptized. It must have been very surprising to the other **Mi'kmaq** that he became a Christian so quickly.

For the next activity use an **Inside-Outside circle**. Here students stand in two concentric circles, with the inside facing out and the outside facing in. As the story is read, have the partners comment on each element of **Membertou**'s last days. Then have the two circles rotate a given number of places so that each student is facing a new partner; have them share new information and ideas about **Membertou**'s last days. Then as a class, have students complete a chart which shows 1) the decisions that were made, 2) who was involved, 3) who made the decision and 4) who felt the most impact from the decision.

1. By renaming **Membertou** and his family, what were the Jesuit missionaries trying to do?
2. If the **Mi'kmaq** had made the decisions rather than a priest, how would it have been different? Was there any way of satisfying both the French priests and the **Mi'kmaq**?
3. Finally, search to see if the name **Membertou** can be found anywhere else today. How has **Membertou** been honoured?

Membertou, 1607
Source: Library and Archives Canada/MIKAN 3725109

Why do you think that **Membertou**'s image is on a stamp?
Does this image show that **Membertou** has become a Christian?
Why do you say that?

Activity 3 – Religion, Mohawks and a Moose

Materials required: logbook, projector, whiteboard

In the **Wolastoqey** territory, the establishment of French colonies in the 1600s brought sweeping changes to the seasonal lifestyle of the **Wolastoqewiyik**. The **Wolastoqewiyik** had lived in large villages alongside the **Wolastoq** (Saint John River) in the summer months, fishing and growing some crops. With the arrival of the French, **Wolastoqey** hunters and trappers now turned their attention to collecting furs in exchange for European goods. Where they settled changed as well. The Mohawk (Kanien'kehá:ka), who lived in the most easterly section of the Haudenosaunee (Iroquois) Confederacy and wanted control of the fur trade, would periodically travel into **Wabanaki** territory and began attacking **Wolastoqewiyik** settlements on a regular basis. This made the **Wolastoqewiyik** change where they lived to places that were more easily defended.

Read the following story to the class. It is one of the stories about the legendary Tom Laporte as told by Charles Laporte of **Tobique** (**Neqotkuk**) in 1963.

> *Well, I'll tell you another story about Tom — back when he was hunting. When he (and a partner) were collecting moose hides for the French in Québec. Just moose: they killed a lot of moose.*
>
> *Finally, at some point, he lost track of how many days he had been in the woods, and then when he woke up one morning, he thought, "Well, now, now I'll go bag a good moose." One had left tracks all around the place.*
>
> *So, then he picked up his kettle to make his morning tea. He went to fetch water from a stream that was nearby. And when he got there, here was one hell of a moose standing there facing him. Right away…. Boys was he glad. He dropped his kettle right there. He went to get a gun.*
>
> *When he got back, the moose was still standing there. Well, he took careful aim at it: and as he looked along the barrel of the gun, there was this gold cross, standing above the moose where its antlers forked out.*
>
> *Well, he was truly astonished. He didn't shoot it. He put his gun away and went to fetch water.*

As he went in, here was the stick on which he always carved notches according to the number of days he had been in the woods. Much to his surprise, it was Easter today. "That's why I had a vision of that moose I was going to shoot, because it is such an important Sunday."

He didn't go out again to shoot it. He was scared to death. Well, that's the end of that.

(Tom and the Moose by Charles Laporte, July 16, 1963 in Veeter, Karl V. ***Tales from Maliseet Country****, University of Nebraska Press, 2009 p. 23)*

- How does this story show that life had changed for Tom Laporte?
- How long has Tom been in the woods?
- What effect does the gold cross have on whether or not Tom hunts?
- By not hunting, how does that affect his family?
- Can you think of days when you have to change your behaviour?
- Write down all the European and Indigenous images you see in the artwork below. What does it tell you about Indigenous religion?

Corey Paul *My Reconnection* – Halifax Friendship Centre 2017

Lesson B – References

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Grade 5: Lesson C

Il-mimajua'tmk Tan'n Teli-L'nuimk
Renewing Our Culture: Transmitting Our Languages and Songs
Minuwi Kcitomitahatomonen Skicinuwawsuwakonon: Namkomihptasuwol Latuwewakonol naka Skicinuwintuwakonol

Theme:

Ta'n Wenin
Identity
Tan Wen Wetapeksit

Global Competencies

Critical Thinking and Problem Solving

Learners engage in an inquiry process to solve problems, as well as acquire, process, interpret, synthesize, and critically analyze information to make informed decisions. (Activity 3)

Learners select strategies, resources, and tools to support their learning, thinking, and problem-solving and evaluate the effectiveness of their choices. (Activity 2)

Learners see patterns, make connections, and transfer their learning from one situation to another, including real-world applications. (Activity 2 and 3)

Learners construct, relate and apply knowledge to all domains of life, such as school, home, work, friends, and community. (Activity 2)

Learners formulate and express questions to further their understanding, thinking, and problem-solving. (Activity 2)

Innovation, Creativity, and Entrepreneurship

Learners formulate and express insightful questions and opinions to generate novel ideas. (Activity 1)

Learners turn ideas into value for others by enhancing ideas or products to provide new-to-the-world or improved solutions to complex social, ecological, and economic problems or to meet a need in a community. (Activity 1)

Learners take risks in their thinking and creating; they discover through inquiry research, hypothesizing, and experimenting with new strategies or techniques. (Activity 1)

Learners enhance concepts, ideas, or products through a creative process. (Activity 1)

Self-Awareness and Self-Management

Learners participate in teams by establishing positive and respectful relationships, developing trust, and acting interdependently and with integrity. (Activity 3)

Learners learn from and contribute to the learning of others by co-constructing knowledge, meaning, and content. (Activity 3)

Learners demonstrate empathy for others in a variety of contexts. (Activity 3)

Collaboration

Learners participate in teams by establishing positive and respectful relationships, developing trust, and acting interdependently and with integrity. (Activity 3)

Learners learn from and contribute to the learning of others by co-constructing knowledge, meaning, and content. (Activity 3)

Learners demonstrate empathy for others in a variety of contexts. (Activity 3)

Communication

Learners communicate effectively in French and/or English and/or **Mi'kmaw** or **Wolastoqey Latuwewakon** through a variety of media and in a variety of contexts. (Activity 2)

Learners gain knowledge about a variety of languages beyond their first and additional languages; they recognize the strong connection between language and ways of knowing the world. (Activity 2)

Learners ask effective questions to create a shared communication culture, to understand all points of view, express their own opinions, and advocate for ideas. (Activity 3)

Global Citizenship and Sustainability

Learners understand the interconnectedness of social, ecological, and economic forces, and how they affect individuals, societies, and countries. (Activity 3)

Learners recognize discrimination and promote principles of equity, human rights, and democratic participation. (Activity 2 and 3)

Learners understand Indigenous worldviews, traditions, values, customs, and knowledge. (Activity 1, 2 and 3)

Learners take actions and make responsible decisions that support social settings, natural environments, and quality of life for all, now and in the future. (Activity 3)

Learners contribute to society and to the culture of local, national, global, and virtual communities in a responsible, inclusive, accountable, sustainable, and ethical manner. (Activity 3)

Curriculum Outcomes

English Language Arts
General Curriculum Outcomes

1. Listen critically to others' opinions and points of view (Activity 3)

2. Contribute to and respond constructively in conversation, small-group and whole group discussion, recognizing their roles and responsibilities as speakers and listeners (Activity 3)

2. Engage in, respond to, and evaluate oral presentations (Activity 2)

Health
Specific Curriculum Outcomes

2.1. Identify sources and signs of stress as well as ways to manage it (Activity 2)

Mathematics

2.1 Patterns and Relations – Determine the pattern rule to make predictions about subsequent terms (Activity 1)

Social Studies
Specific Curriculum Outcomes

5.1.1 Develop an understanding of how we learn about the past (Activity 1, 2 and 3)

5.4.2 Examine decision-making practices in First Nations societies in what later became Atlantic Canada (Activity 3)

Visual Arts

Principles of Design – Discuss simple compositional elements in their artwork and the artwork of others, e.g., horizontal line, area of emphasis, symmetrical balance, repeating shapes (Activity 1)

Apply different kinds of line in their own artwork and identify line in the work of artists and in nature (Activity 1)

Associated Text Materials

Grade 5 – Investigating Past Societies*

- p. 85 **Mi'kmaw** Clothing
- p. 88 **Wolastoqewiyik** Clothing
- p. 96 Make Decisions by Consensus

* Although the textbook is titled "Investigating Past Societies", it should be noted that it also deals with societies that exist now.

Lesson C – Background Notes for the Teacher

Student Learning

I will be able:

- To appreciate the significance of regalia when negotiating treaties
- To design a coat and hat by using traditional curved motifs used in regalia in First Nation Schools
- To understand that language eradication policies had a great impact on Indigenous individuals and societies
- To speak a phrase or learn some simple conversational responses in **Wolastoqey Latuwewakon** or **Mi'kmaw**
- To listen to Jeremy Dutcher's music and understand its ancestral connection to language
- To explore **Wabanaki** protocols in issues of governance
- To achieve consensus on a solution to an environmental issue at a youth summit
- To hear and learn the **Mi'kmaw** Honour Song

> *While there are many important aspects of our traditional governance systems, the commitment to consensus building – not just the final decision itself – is what stands out as one of the keys to restoring balance today.*
>
> Pamela Palmater, Indigenous Nationhood, p.2

Mi'kmaq, **Wolastoqewiyik** and **Peskotumuhkati (Passamaquoddy)** who signed treaties expected to maintain their forms of social and cultural organization, their spiritual beliefs, and the skills and knowledge they possessed related to economic development for their communities and for future generations. From their position, these treaties created a living relationship that continues to constantly change today to reflect the current realities for both First Nations and other Canadians.

In this lesson, the students will be asked to analyze the challenges and opportunities associated with the cultural understandings negotiated within the treaties. These include governance and communication among groups, preservation of language and cultural practices and why Indigenous peoples believed there were benefits to both European

education and traditional ways of learning. Many of the challenges in upholding these understandings have now started to become opportunities as the Canadian public recognizes that its institutions must be decolonized before Indigenous groups can really move forward.

Unknown Postcard **Passamaquoddy** Group at Sipayik (Pleasant Point), 1905
Shows much ribbon work, beadwork, and trade silver.
New Brunswick Museum/ Musée du Nouveau-Brunswick X14917

Roles of Women and Men in Governance and Treaty-making

Unlike in many other societies around the world, both women and men had important roles in governance within **Wabanaki** society, including among the **Mi'kmaq**, **Wolastoqewyik** and **Peskotomuhkati (Passamaquoddy)**. While the Chiefs were often men, many of these leaders were appointed, counselled, and removed by women (sometimes grandmothers). Today, there are several chiefs in New Brunswick who are women. Women have always been valued as the life-givers of their community, but they can also be hunters, warriors, political negotiators, or political strategists.

Oromocto First Nation re-elects Chief – The peaked hat, pointing to the heavens, 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

Traditionally, each group of villages has a District Chief and District Council. The Council includes Band or village chiefs, Elders, and other distinguished members of the community. The Elders, both men and women, were and are the most highly respected. Their advice and guidance were essential, and no major decision was made without their full participation. These Councils and District traditionally had power to make war or peace, settle disputes, allocate hunting and fishing areas to families, etc.

When the Elders summoned a Council Meeting, it would open with a prayer ceremony, after which one of the chiefs would speak to the issue at hand and also make reference to personal experiences. It was the Elders who designated those who would negotiate affairs between families and nations, and choosing a suitable candidate was taken seriously. The Elder would inform the delegate of his task publicly and announce the terms of agreement specified by the Elders.

Today, to **Mi'kmaw** and **Wolastoqey** women, leadership means doing the work necessary to move the community forward. Many **Wabanaki** women have taken up efforts in Aboriginal Rights through education, activism, art and writing. They are compelled to do this through tradition, culture, and spirituality. Yet the challenge for them, especially in education, is enormous. In the fifteen First Nations communities in New Brunswick, there are no high schools.

Language

My language was broken.

Richard Silliboy, Aroostock **Mi'kmaw** First Nation
Vice Chief

Language is one of the biggest pieces of our culture to ensure we remain sovereign. You can have political sovereignty, but you can't have cultural sovereignty without the language.

Wayne Newell, **Passamaquoddy**
Scholar and educator

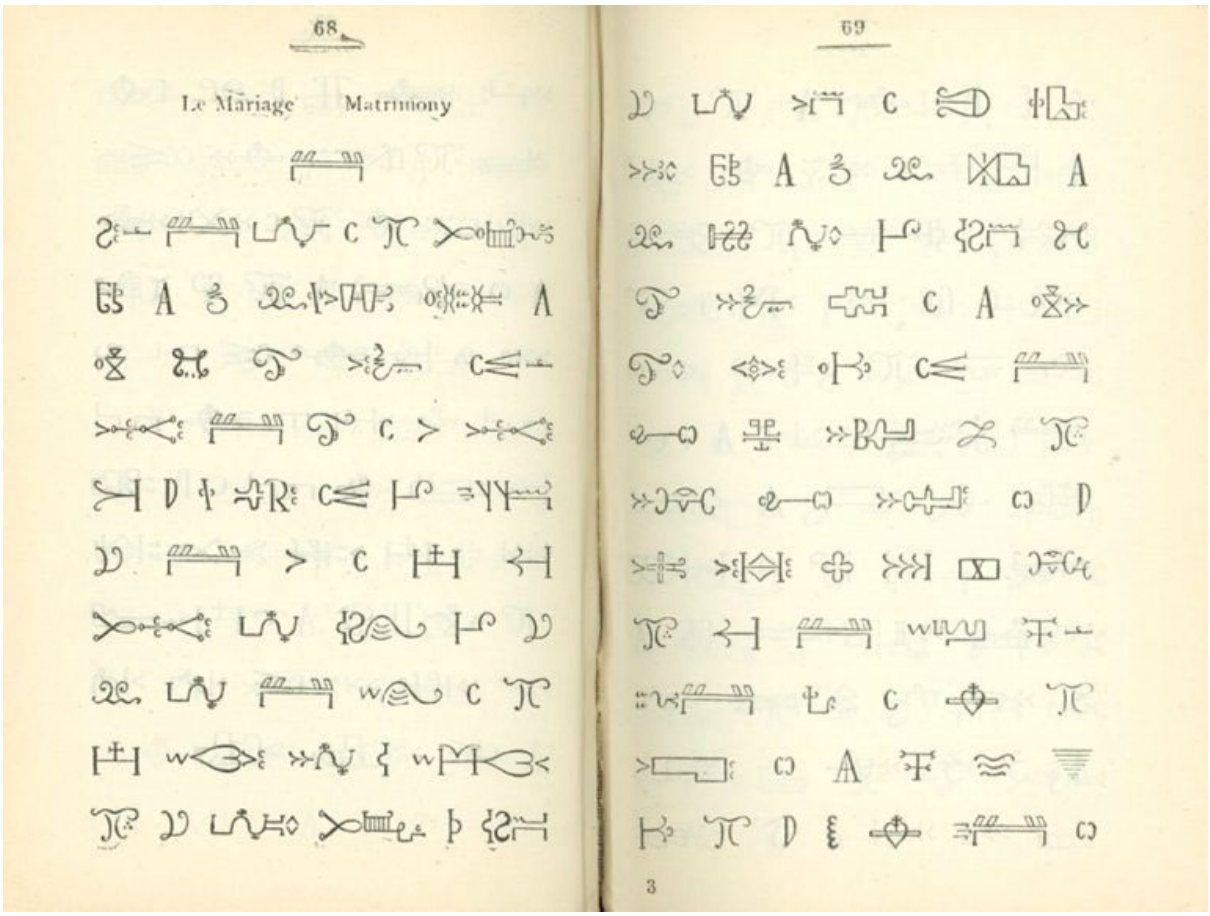
It is only through our language that we can truly understand the teaching of our ancestors and retain the important wisdom and teachings within it about our treaties.

Joe B. Marshall, **Mi'kmaw**
Treaty Advocator

Knowledge is what you learn when it gets to your heart. When you repeat it, it becomes wisdom.

Elder Imelda Perley, **Wolastoqewiyik**

Language is one of the most fundamental ways in which members of a culture or community relate to each other. Language is how people understand the world in which they live and the values that they share. It is estimated that of the hundreds of languages originally spoken in North America before the Europeans arrived, by the mid-20th century two thirds were extinct. In New Brunswick, for example, today there are approximately 6700 **Wolastoqewiyik**, yet only 100 of them are still speakers of the language. Teaching both **Wolastoqey Latuwewakon** and **Mi'kmaw** languages in schools is of critical importance. There are two spelling systems to write **Mi'kmaw** (Smith/Francis and Pacifique). This resource is using (Smith/Francis) and one spelling system for both **Wolastoqey**/ **Passamaquoddy** (Francis/ Leavitt).



Mi'kmaw Hieroglyphic Manual – each symbol represented an idea. Writing system preceding the Père Pacifique or Smith-Francis Orthographies. McCord Museum M2010.19.23

Have students view the Kinship section of the **Wolastoqewiyik** and **Mi'kmaw** Culture Studies videos by Imelda Perley, at 19:00 minutes in the 'Identity' video at Culture Studies Videos — Wabanaki Collection. In this section, she explains how the language used in identifying kinship expresses relationships within a clan and recognizes people's place within a society by demonstrating their relationship to other members of the community. The very terms used to acknowledge these relationships show both love and respect for the people they refer to. Every person's cultural identity is formed by language and losing one's language therefore erodes that identity. The residential school policy severed the bond between Indigenous children, their families and their communities, particularly the connection with the Elders. These schools eliminated or severely reduced the role of Elders in the education of Indigenous children. In many cases, Indigenous languages became threatened. The loss of language impacted cultural identity in other ways — for instance, the importance of ceremony, song, chant, dance, and storytelling was diminished or lost. (For more on this, watch the entire 'Identity' video at Culture Studies Videos — Wabanaki Collection, particularly the section on regalia). The transfer of knowledge from one generation to another was severely restricted.

To complicate matters, Indigenous languages were entirely oral — that is, there was no tradition of writing them down. Today, orthographies (systems for writing language) have been developed for all currently spoken Algonquian languages. There is one alphabet used to write for **Wolastoqey**–**Passamaquoddy**, and two different systems used to write **Mi'kmaw**. As shown in the picture above, other orthographical systems were tried, but these proved to have serious limitations for communicating with others.

Algonquian languages are structured differently from European languages such as English. **Wolastoqey**–**Passamaquoddy** and **Mi'kmaw** have many of the same parts of speech as English — nouns, verbs, pronouns and conjunctions — but the modifying words that English speakers use, like adjectives, are built into their nouns and verbs. This means that a single word in **Passamaquoddy**, **Wolastoqey** or **Mi'kmaw** may contain as much information as an entire sentence in English. This makes for languages of great flexibility, in which words are continually "invented" by combining elements in new ways. However, mainstream education programs based on the English and French languages teach reading according to a linear, prescriptive structure that does not allow for the idea of concurrently holding several related ideas in one's mind. This makes it difficult for young people to learn to read in one of the **Wabanaki** languages.

There are also words in these languages that have no English or French equivalent. "**Nekm**," for example, means "he" or "she," without specifying gender (non-binary term). This avoids the problems that arise in English where you either need to use "he" when referring to people of both sexes (and risk offending half your listeners), rely on clumsy constructions such as "he/she", or resort to "they," which has become increasingly accepted.

Language determines how we perceive and think about the world around us, and we can use language as one way of attempting to understand another culture. Many words that are nouns in English, like '**wju'sn**/wind/**Wocawsonuhke**,' '**metu'ma'q**/storm/**'tamoqessu**', **wastew**/snow/**psan**,' '**kikpesan**/rain/**komiwon**,' and even '**tepkunaset**/moon/**nipawset**,' are verbs in **Passamaquoddy**, **Wolastoqey Latuwewakon** and **Mi'kmaw**, as are time words, like '**na'kwek**/day/**spotew**' and '**newtipunket**/year/**pomikoton**.' From the Indigenous viewpoint, they are processes rather than things.

> *To European language thinkers, this approach to language may seem scattered and unfocused. Native-language thinkers, on the other hand, may find the linear way of thinking rigid and narrow. Indigenous people commonly approach an idea or a topic from many different angles at once, thinking in a circle rather than a line.*
>
> Robert W. Leavitt, 1995, p. 10

People of European descent tend to attack a problem by formulating a hypothesis and then testing it, whereas Indigenous peoples observe the problem from "different angles at once" and resolve the problem by taking into account all the angles.

> *The threat to Indigenous languages in Canada is serious. There are at least fifty different First Nations languages in Canada, belonging to eleven different language families. Indigenous languages are directly linked to traditional knowledge, traditional territories, collective identities, cultures, customs and traditions, personal identity, and personal well-being.*
>
> ***Fred Metallic*** cited from Marie Battiste, Editor **Living Treaties**
> Cape Breton University Press 2016 p. 47

The development of language programs in **Wabanaki** communities is supporting a resurgence of the language. There are immersion programs in schools and both online courses and university programs are being developed. Nevertheless, language preservation remains a challenge. One of the organizations attempting to make a difference is the **Mi'kmaq**–**Wolastoqey** Centre at the University of New Brunswick, which you can read about by following the link below the following illustration. The Truth and Reconciliation Commission's Calls to Action, Nos. 13-17 acknowledged the importance of preserving and teaching Indigenous languages. Still, to date no Canadian court has ruled on whether the federal, provincial, or territorial governments have an obligation to provide greater funding or services for Indigenous languages. This is about to change.

In New Brunswick, bilingualism is promoted to serve both Anglophone and Francophone business endeavours, yet **Wabanaki** languages are viewed as languages of the past and of no practical use in business endeavours at the provincial level. **Wabanaki** economic success thus ends up depending on competency in either English or French, and **Wabanaki** languages are therefore marginalized.

The Mission of the **Mi'kmaq**–**Wolastoqey** Centre – Brad Parker, The Brunswickan https://www.unb.ca/mwc/

Activity 1 – Recreating Regalia

Materials required: blackline templates, projector, whiteboard

Coat, c. 1825 wool with cotton, silk and glass beads overall: 115 x 102 cm New Brunswick Museum – Musée du Nouveau-Brunswick 30116

Have students view the video of George Paul speaking about the importance of Regalia on the **Wolastoqewiyik** and **Mi'kmaq** Culture Studies website Culture Studies Videos — Wabanaki Collection (Chapter Two, 'Identity'). Then ask them what regalia is and what its importance is.

Now have students look at the man's coat from 1825 kept in the New Brunswick Museum, shown above, and compare it with the regalia that George Paul was wearing.

- What do you think these coats are made of?
- Was George Paul's coat completed all at one time? Why or why not?
- What people did it belong to?
- When and where do you think these coats would have been worn?
- Do **Wolastoqewiyik**, **Mi'kmaq** or **Passamaquoddy** wear coats like this today? When and where?
- Do you think that regalia would have been worn at Treaty signing events?
- Would only the Indigenous people be wearing regalia, or would the Europeans be wearing something equivalent? What might that be?
- What function would it serve?

Now read the following article to your students and show the photographs:

4 years in the making: re-creation of Wolastoqey regalia revealed at open house at New Brunswick College of Craft and Design (Sarah Letz, CBC)
(https://www.cbc.ca/news/canada/new-brunswick/new-brunswick-college-of-craft-and-design-open-house-first-nations-art-1.4591760)

This replica of **Wolastoqey** regalia on display at the New Brunswick College of Craft and Design was unveiled to the public Saturday during the college's open house. (Sarah Petz/CBC)

The New Brunswick College of Craft and Design unveiled a re-creation of traditional **Wolastoqey** regalia, a project that was four years in the making.

The beading was the work of artist Amber Richardson, and took her almost two years to complete, Gaffney said. (Sarah Petz/CBC)

The piece, which features an array of ornate beading, was completed with the help of several artists, said Charles Gaffney, who oversees the aboriginal visual arts program at the college, as well as several other courses.

“The hope today is to share with the broader community a little bit more about traditional **Wolastoqey** adornment, what we used to wear,” he said.

Charles Gaffney, who oversees the aboriginal visual arts program at the college, in the program's studio. (Sarah Petz/CBC)

Gaffney, who is from Tobique First Nation, added that he wanted to highlight what the **Wolastoqey** wore versus what western First Nations communities wore.

"You see a lot of western influences at our pow-wows, and I want to get us back to… what did the **Wolastoqey** look like, how are they separate from the **Mi'kmaq**?" he said.

Below is a picture of regalia from the **Metepenagiag** (**Metepna'kiaq**) Pow Wow. Is it more like George Paul's or Charles Gaffney's? Would you say it is **Mi'kmaw** or **Wolastoqey** or from another culture? Show image to students on the whiteboard.

Metepenagiag **(**Metepna’kiaq**) Pow Wow**

Now try drawing and colouring your own coat regalia using some of the designs you see below or try to create your design with the online animation.

This is an introductory activity for understanding the importance and aesthetic value of wearing regalia. The second part is an activity designed specifically for First Nations schools. This animation focuses on regalia itself and not on the former restrictions on wearing regalia. It is intended to be primarily an arts exploration. With this in mind, there could be other animations or research projects suggested to students about the different types of dances and why they are performed (grass, jingles and friendship).

In this animation, examples of regalia and where and when it is worn are shown in ceremonies and at pow wows. Accompanying it is Elder George Paul's 'Honour Song'. As the song is presented to students in another part of the lesson, this is a good opportunity to learn it.

When beginning this animation, it is important that students also know the following information.

> **Wabanaki** gatherings (**Maweomi'l**), for celebration, ceremony, governance, or treaty-making, have occurred for hundreds of years. However, once the Indian Act became law in 1876, there were many restrictions placed on First Nations' social gatherings and right to conduct ceremonies. For example, potlatchs and cultural ceremonies were legally abolished. Another policy prevented Indigenous people from leaving their reserve without permission from an Indian Agent. From 19061-1951, the Indian Act forbade western Indigenous people from appearing in any public dance, show, exhibition, stampede or pageant wearing traditional regalia. Pow wows were forbidden and only began to be held again by **Wabanaki** in the last twenty years or so. A revision of the Indian Act in 1951 did start to change some of these restrictions. These changes were due to Canadians' awareness of the atrocities of WWII and how the country's own Indigenous people were being treated. The fact there were many Indigenous veterans added to the sense that Indigenous people should be ultimately considered for citizenship. As a result of this, some restrictions were loosened.

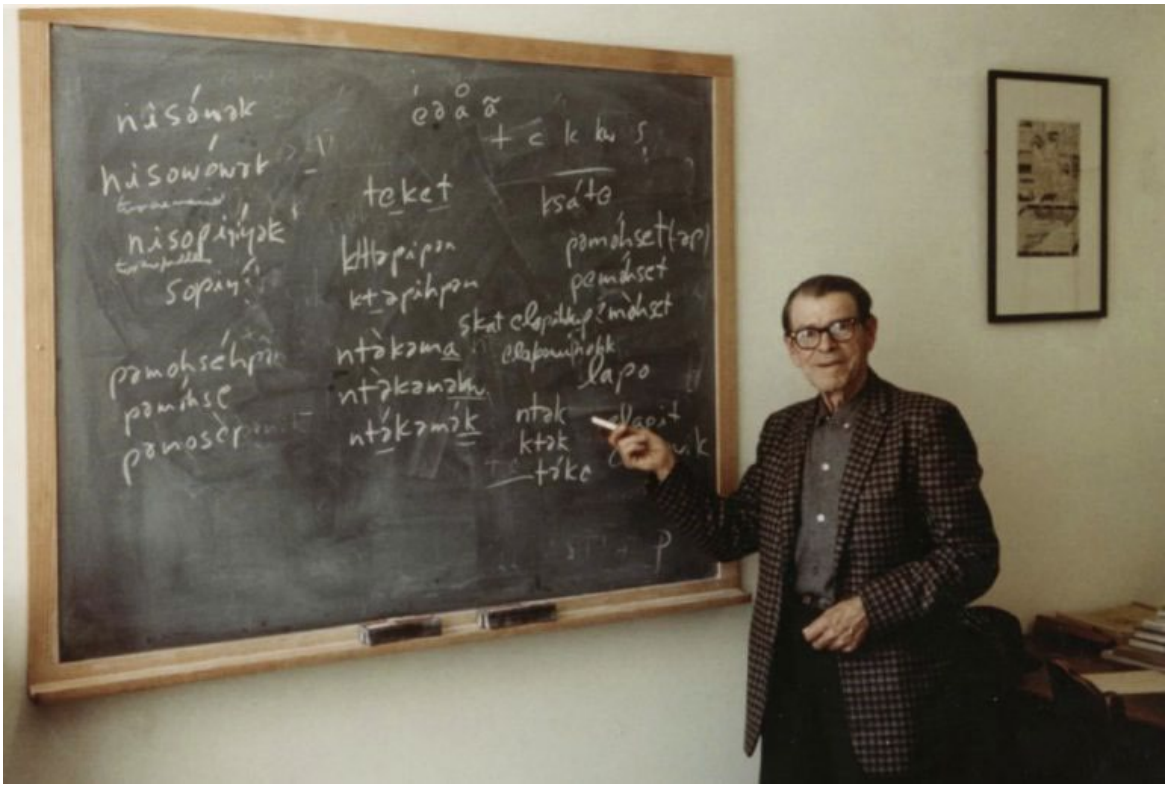
Natasha Martin-Mitchell, Head Female Dancer Tobique powwow 2021 taken on the banks of the Restigouche River, Listuguj, Quebec 2018. Krystel Johnson-Mitchell

Extension

An art lesson called *Pow Wow Figures* is found in **First Nation Art Plans** Grade 5, Lesson 10 (New Brunswick Department of Education and Early Childhood Development).

Activity 2 – The Importance of Preserving Wolastoqey Latuwewakon and Mi'kmaw

Materials required: iPad or language app, logbook, projector, whiteboard, Internet connection



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

Read the following quote to your students to demonstrate how difficult it was in the past to keep Indigenous languages alive.

> *Many of my generation at **Listuguj (Listukuj)** had parents who knew **Mi'kmaw** but didn't speak it to their children. Like my father, they attended the federal day school on the reserve, where they were punished for speaking their language and taught that it had no value. I heard a story that in the 1950s, the priest and the chief went visiting the different households in our community and told parents not to teach **Mi'kmaw** to our children. They said that the children would go further in life without it. In my time there were no schools on reserve and they bussed us to an English-language Provincial school in Campbellton, so we got very little exposure to **Mi'kmaw** during our childhood.*
>
> Naomi Metallic, **Listuguj (Listukuj)**

Now try learning five phrases in **Wolastoqey** or **Mi'kmaw** by using one of the audio dictionaries listed below. For **Wolastoqey Latuwewakon**, use Wolastoqewatu!. For **Mi'kmaw** use the Mi'gmaq Mi'kmaq Micmac Online Talking Dictionary. See if you can use some of these phrases tonight with your parents. Or using the pronunciation key apps at the beginning of this resource unit, learn how to say the following sentence:

Ketu' Kina'masi ta'n tel-Mi'kmawii'simk

I would like to learn how to speak the Wolastoqey (or Mi'kmaw) language.

Nkotuwokehkims Wolastoqewatuwan

Profile — Elder George Paul and the Mi'kmaq Honour Song

Translated into multiple languages, played accompanied by all sorts of instruments, and performed for audiences around the world, the ***Mi'kmaq*** *Honour Song* expresses a deep inner gratitude that is also felt by those who hear it. The following video describes how Elder George Paul created it.

Creator of the Honour Song, Mi'kmaw elder George Paul has made it his quest to encourage pride in First Nations traditions https://www.cbc.ca/player/play/1911514179592

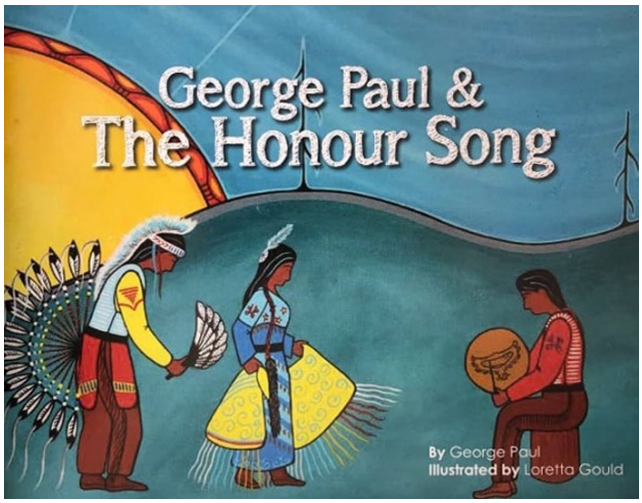
"There's a spirit that travels with that song," Paul said in an interview from his home in Miramichi, N.B. "And I know that because people tell me themselves, it's like testimonies, they come to me and tell me, 'That song saved my life.'"

Now a respected elder from **Metepenagiag**, the idea for the song first came to Paul as a young man on a spiritual fast in the 1970s. It is performed with the accompaniment of drums at all manner of different gatherings — from celebratory pow-wows to mournful marches for missing and murdered Indigenous women and girls.

"It's a very powerful message, really. Honour who we are as a human family, help one another. Help one another in a manner that the creator has given us here on Mother Earth. There is only one."

Paul said he's pleased with the impact his song has made over the decades, and with the opportunities he's had to share it with different audiences. He's recorded the song's chants with Symphony Nova Scotia, and a book about the song is part of Nova Scotia's treaty education curriculum.

"How a Mi'kmaw song ended up on an album by world-renowned cellist Yo-Yo Ma" Taryn Grant (CBC) (https://www.cbc.ca/news/canada/nova-scotia/mi-kmaq-honour-song-yo-yo-ma-jeremy-dutcher-1.6202889)



A children's book about Paul's life and the Mi'kmaq Honour Song, first published in 2018 by Nova Scotia's Treaty Education Program. (Jennifer Sweet/CBC)

Most recently, Jeremy Dutcher performed the Honour Song with internationally renowned cellist Yo-Yo Ma on his latest album.

(https://www.cbc.ca/news/indigenous/national-jeremy-dutcher-interview-polaris-prize-wolastoq-1.4820825)

Start learning this song by singing along with George Paul. Then finally try it without him. A drumbeat will help you keep the rhythm.

Mi'kmaq Honour Song

Kepmite'tmnej Tan'teli l'nuwulti'kw
Geb-mee-day-d'm'nedge Dawn deli ul'new-ul-dee-k
Let us greatly respect Our nativeness
Nikma'jtut Mawita'nej
Neeg-mahj-dewt Ma-wee-dah-nedge
My people Let us gather
Kepmite'tmnej Ta'n wettapeksulti'k
Geb-mee-day-d'm'nej Dawn wetta-beg-sul-deeg
Let us greatly respect Our aboriginal roots
Mikma'jtut Apoqnmatultinej
Neeg-mahj-dewt Abohn-naw-dul-din-edge
My people Let us help one another
(Hey) Apoqnmatultinej ta'n Kisu'lkw teli ina'luksi'kw
(hey) abohn-maw-dul-din-edge dawn Gee-suelk deli ee-gah-lug-seek
Let us help one another according to The Creator's…
Wla wskitqamu Eye eya
Wulla wuk-seed-hah-moo Way-ah heyo
…intention for putting Us on this planet

Chorus
Wey u we he haiya We u we he haiya
Way oh way ha yah (yah) Way oh hey oh hey ha yah
Wey u we he haiya We u we he haiya
Way oh hey ha ya (ah) Way oh hey ha yah
Wey u we he haiya We u we he haiya We u he haiya
Way oh hey hay yah
Way oh hey ha yah (ah)
Way oh hey ha ya hey yo
Wey u we he haiya We u we he haiya
Way oh way ha yah (yah)
Way oh hey oh hey ha yah
Wey u we he haiya We u we he haiya
Way oh hey ha ya (ah)
Way oh hey ha yah
Wey u we he haiya We u we he haiya We u he haiya
Way oh hey hay yah
Way oh hey ha yah (ah)
Way oh hey ha ya hey yo

REPEAT ENTIRE SONG 4 TIMES

Profile — Jeremy Dutcher

‘Deep listening’: How Jeremy Dutcher crafted his fascinating Polaris Prize-winning album Sean Brocklehurst · CBC News · Posted: Sep 18, 2018, 3:58 PM ET https://www.cbc.ca/news/indigenous/national-jeremy-dutcher-interview-polaris-prize-wolastoq-1.4820825

Artist and composer Jeremy Dutcher sings one of the songs from his Polaris Music Prize-winning album ***Wolastoqiyik Lintuwakonawa***. (Sean Brocklehurst/CBC)

Jeremy Dutcher’s first words after learning he’d won the Polaris Music Prize were yelled out in his traditional **Wolastoqey** language. “**Psiw-te npomawsuwinuwok, kiluwaw yut**! All of my people, this is for you!”

When Dutcher, who is from Tobique First Nation (**Neqotkuk**), switched to English, his words were measured, focused, and sent a strong message to the crowd packed inside The Carlu Theatre in Toronto […].

“Canada, you are in the midst of an Indigenous renaissance. Are you ready to hear the truths that need to be told? Are you ready to see the things that need to be seen?

Dutcher accepted the 2018 Polaris Music Prize in Toronto on Sept. 17, 2018. (Tijana Martin/Canadian Press)

Dutcher's debut album, ***Wolastoqiyik Lintuwakonawa***, was selected for the prestigious Polaris prize as the Canadian album of the year based on artistic merit. He used his moment in the spotlight to emphatically remind people why he made the album, a fusion of his own operatic interpretations of traditional songs sung entirely in the **Wolastoq** language.

"To do this record in my language and have it witnessed not just by my people, but every nation from coast to coast, up and down Turtle Island — we're at the precipice of something. It feels like it," he said.

"I do this work to honour those who have gone before, and I lay the footwork for those who have yet to come. This is all a continuum of Indigenous excellence, and you are here to witness it."

Dutcher says he writes music, “to honour those who have gone before, and I lay the footwork for those who have yet to come.” (Jon Castell/CBC)

A Labour of Love

“This record is a culmination of five years of work, of research, of community engagement, of recording,” Dutcher told CBC’s The National in a recent interview.

The classically trained operatic tenor and composer from the **Tobique First Nation (Neqotkuk)** in New Brunswick studied 110-year-old wax cylinder recordings of his ancestors from the Canadian Museum of History, which later became the inspiration for the album.

“When I first got to hear these voices, that work for me was a profoundly transformational moment in my life. It was a process of deep listening — to sit there with these headphones and really hear what these voices had to tell me.”

Dutcher spent weeks inside the museum, meticulously transcribing the recordings once collected by William H. Mechling. The anthropologist lived among Dutcher’s ancestors for seven years in the early 1900s, capturing the songs and voices of the community on wax phonograph cylinders.

Dutcher says he wanted the album cover to represent that process.

“When you look at the album cover you can see wax cylinders on the floor, which were what these recordings were collected on, using the phonograph machine in the middle there. And I’m seated in the chair with this traditional jacket on, I wanted to represent that time that these songs were collected.”

The cover of Dutcher's debut album ***Wolastoqiyik Lintuwakonawa*** depicts the equipment that would have been used to collect the 110-year-old recordings that inspired him. The backdrop is Cree artist Kent Monkman's painting, *Teaching the Lost*. (Matt Barnes)

Dutcher adds that he was "very, very fortunate to have a music education and to be able to transcribe what I was hearing, and to write it down, and to be able to take that away and create my own music based on these melodies."

He adds, "It [the recorded material] is not doing any good sitting on a shelf collecting dust. It has to be with the people."

Preserving Language

Armed with a notebook filled with transcripts, Dutcher began writing musical arrangements around them, breathing new life into traditional **Wolastoq** [sic] songs. It's a language now fluently spoken by fewer than 100 people, and one his own mother was punished for speaking while growing up.

"She went into the church-run day schools at a very young age, when she was six years old. You weren't allowed to speak your language there. In fact, you were physically punished if you did. And the elders knew this, and so they said it's better if we just don't speak to the kids in the language."

A photo of Dutcher and his mother is seen in the background as the singer-songwriter performs '**Mehcinut**,' one of the pieces from his album ***Wolastoqiyik Lintuwakonawa***. (Sean Brocklehurst/CBC)

"So, I think the shame that she felt in those schools, that was sort of relayed down from generation to generation. And so that is why I turned to the archive [of recordings]. I think it's important for people to understand a true history of what has actually happened, and what continues to happen in this country, around the systematic devaluing of Indigenous languages and cultures."

Dutcher says his generation needs to understand the importance of their Indigenous languages.

"If the younger generation doesn't start to reclaim and revitalize our language, we're going to lose it forever. When I came into a better understanding of my language, I started to understand my place in the world a little bit better and started to relate the world around me differently."

"I think for me, what this project allowed me to do was to sit down with my mother and my elders in my community and ask them about their lives. To say, 'what was your experience of music growing up? What did your community sound like growing up?' And understanding that the circle was never broken. That we're all just part of one continuous artistic lineage of **Wolastoq** [sic] song carriers."

"For me, the journey is not yet complete. There are still so many stories to share. I hear symphonies in 2019, 2020. See you there!"

Other articles about Dutcher:

- Jeremy Dutcher wins Polaris prize for Wolastoq-language album
- Voices from the past: Musician Jeremy Dutcher gives new life to wax cylinder recordings of his ancestors
- Polaris prize nominee uses original recordings of ancestors singing for a new album

Videos:

- https://www.youtube.com/watch?v=ozrsHvEPzMk Interview
- https://www.youtube.com/watch?v=tQMrl-hPnUg Honour Song — This song was composed by George Paul

WATCH with your students: The CBC National's interview with Jeremy Dutcher

Describe to the students what Jeremy Dutcher has accomplished. Play the audio recording of *The Honour Song* and show his album cover.

Evaluation

Ask:

- How has this music helped to preserve language?
- How do you as young people feel about having a contemporary artist re-record this music that was originally recorded over one hundred years ago?
- Do you know any songs that have been passed down through your families?
- If so, write the words in your notebook.

Activity 3 – Using Consensus to Make Decisions About the Environment

Revisit the text at the beginning of this lesson. Talk to the children about how Indigenous councils were traditionally formed and the process they used in making decisions.

In your textbook **Investigating Past Societies**, read page 96, then look at the example on page 97 of a decision that a **Wolastoqewiyik** community might have made in the past regarding how to support themselves through the winter months. It will help if you watch the short video on the Talking Circle by Elder George Paul, at 5:37 in the 'Ceremonies' video at Culture Studies Videos — Wabanaki Collection.

Now read the summary of the Species at Risk Youth Summit about the results of the meeting held in March 2017.

The Youth Summit report was posted on the **Madawaska** First Nation website in July 2017. Imagine that Susan Gagnon has stood up in the Talking Circle and just made the following speech.

- Choose someone in the class to read this speech as an oral presentation.
- Using the step-by-step approach found on page 96 of the textbook, discuss this issue as if you were at the Youth Summit.
- Use a Talking Circle approach to come to a decision.

Maliseet (**Wolastoqewiyik**) Nation Conservation Council Education Programs

SPECIES AT RISK YOUTH SUMMIT

By Susan Gagnon

I'm the proud mother of four beautiful children who are band members of the MMFN (**Madawaska Maliseet** First Nation). On March 30th, 2017, I chaperoned/participated at a meeting for the **Maliseet** Nation Conservation Council (MNCC) Youth Summit in Fredericton, accompanied by two of my children. There, we learned many interesting facts about water dams and how they are toxic to our rivers and species living in or near it. I wasn't aware that this efficient way to generate electricity could be so damaging; let me explain why:

- The dam wall blocks fish migration
- It alters the river's chemical composition
- Lower dissolved oxygen levels
- Dams adversely affect the river's physical properties and coastlines

All of these factors make our water no longer suitable for aquatic plants and animals, causing fish and plants to die or depopulate to near extinction. Overall, in my opinion, hydropower is a non-polluting, renewable energy source, but does have an impact on the environment and our water. Many Maliseets (**Wolastoqewiyik**) who live near the St. John River pointed out during the Summit the difference of the land both before, and after the dam was built. Elders who attended the Youth Summit told us how before the dam they could fish in a circle with their baskets and catch a day's meal. Now, it can't be done because there just aren't enough fish and "everything is so polluted". Additionally, the health of the river and ecosystem not only concerns First Nations' people, but all of us. We should all want a healthy river and ecosystem. And now that we are aware, I am hoping that we stop building dams. We do have the technology to get our power without damaging nature. I would love to someday see the St. John River healthy once again. But first, the dams would need to come down. It would take years, patience, and hope, but I would like to see it how it once was.

Lesson C – References

Battiste, Jaime ***Treaty Denied: The 1928 Trial of Chief Gabriel Sylliboy*** in Marie Battiste, Editor **Living Treaties** Cape Breton University Press 2016 p. 67

Grant, Taryn How a Mi'kmaw song ended up on an album by world-renowned cellist Yo-Yo Ma | CBC News Oct. 8, 2021

Kenny, Carolyn and Fraser, Tina Ngaroimata **Living Indigenous Leadership** UBC Press, Vancouver, Toronto p. 193

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Grade 5: Lesson D

Tan’n Tel-kisitasikl L’nue’kat’l
The Making of Reserves
Amsqahs Cepikapuwahsikpon Skicinuwihkuk

Theme:

Ta’n Tel-mimajultimk, Mawo’ltimk aqq Kłpnno’lewey
Economic, Social, and Political Life
Wetawsultiyeqpon, Mawehewakon naka Litposuwakon

Global Competencies

Critical Thinking and Problem Solving

Learners engage in an inquiry process to solve problems, as well as acquire, process, interpret, synthesize, and critically analyze information to make informed decisions. (Activity 3)

Learners see patterns, make connections, and transfer their learning from one situation to another, including real-world applications. (Activity 2)

Learners analyze the functions and interconnections of social, ecological, and economic systems. (Activity 3)

Learners formulate and express questions to further their understanding, thinking, and problem-solving. (Activity 1, 2 and 3)

Innovation, Creativity, and Entrepreneurship

Learners formulate and express insightful questions and opinions to generate novel ideas. (Activity 3)

Learners enhance concepts, ideas, or products through a creative process. (Activity 1)

Self-Awareness and Self-Management

Learners develop a positive identity, sense of self, and purpose from their personal and cultural qualities. (Activity 2)

Learners adapt to change and are resilient in adverse situations. (Activity 2)

Learners are aware of, manage, and express their emotions, thoughts, and actions in order to understand themselves and others. (Activity 1 and 2)

Learners accurately self-assess their current level of understanding or proficiency and advocate for support based on their strengths, needs, and how they learn best. (Activity 3)

Collaboration

Learners participate in teams by establishing positive and respectful relationships, developing trust, and acting interdependently and with integrity. (Activity 3)

Learners learn from and contribute to the learning of others by co-constructing knowledge, meaning, and content. (Activity 3)

Learners assume various roles on the team, respect a diversity of perspectives, and address disagreements and manage conflict in a sensitive and constructive manner. (Activity 1)

Learners demonstrate empathy for others in a variety of contexts. (Activity 2)

Communication

Learners ask effective questions to create a shared communication culture, attend to understand all points of view, express their own opinions, and advocate for ideas. (Activity 1, 2 and 3)

Sustainability and Global Citizenship

Learners understand the interconnectedness of social, ecological, and economic forces, and how they affect individuals, societies, and countries. (Activity 3)

Learners recognize discrimination and promote principles of equity, human rights, and democratic participation. (Activity 1, 2 and 3)

Learners understand Indigenous worldviews, traditions, values, customs, and knowledge. (Activity 1 and 3)

Learners learn from and with diverse people, develop cross-cultural understanding, and understand the forces that affect individuals and societies. (Activity 1 and 2)

Learners take actions and make responsible decisions that support social settings, natural environments, and quality of life for all, now and in the future. (Activity 1 and 2)

Curriculum Outcomes

English Language Arts
Specific Curriculum Outcomes

1. Explain and support personal ideas and opinions (Activity 2)
2. Give and follow precise instructions and respond to questions and directions (Activity 3)
3. Use and integrate the pragmatic, semantic, syntactic and graphophonic cueing systems; use a dictionary to determine word meaning in context (Activity 1 and 3)

5. Demonstrate understanding of how classification systems and basic reference materials are used to facilitate research (Activity 3)

5. Support their opinions about texts and features of types of texts (Activity 1, 2 and 3)

7. Respond critically to texts by applying strategies to analyze a text and by identifying opinions, prejudice, bias, and stereotyping (Activity 1, 2 and 3)

8. Expand appropriate note-taking strategies from a chart or diagram (Activity 2 and 3)

Health
Specific Curriculum Outcomes

3.2 Describe empathetic responses and their impact on interpersonal relationships (Activity 2)

Physical Education
Specific Curriculum Outcomes

2. Accept responsibility for various roles while participating in physical activity (Activity 1)

Social Studies
Specific Curriculum Outcomes

Student will be able to:

5.1.1 Develop an understanding of how we learn about the past (Activity 1, 2 and 3)

5.4.1 Demonstrate the understanding of the diverse societies of First Nations and Inuit in what later became Canada (Activity 1, 2 and 3)

5.5.1 Examine interactions between British, and French and First Nations and Inuit in what later became Atlantic Canada (Activity 1, 2 and 3)

5.4.2 Examine decision-making practices in First Nations and Inuit societies in what later became Atlantic Canada (Activity 1)

5.6.1 Illustrate the similarities and differences of early societies and your society (Activity 2 and 3)

Visual Arts
Specific Curriculum Outcomes

1. Visual Awareness – Practice and develop observation and memory skills (Activity 3)

2. Responding to Art – Recognize that a response to art involves feelings, understandings and knowledge, e.g., medium, subject matter and composition (Activity 3)

Associated Text Materials

Grade 5 – Investigating Past Societies*

- pp. 137–139 Reservations and reserves

* Although the textbook is titled “Investigating Past Societies”, it should be noted that it also deals with societies that exist now.

Lesson D – Background Notes for the Teacher

Student Learning

I will be able:

- To roleplay an important historical event (Activity 1)
- To determine whether or not a treaty is fair and whether or not it can be signed in perpetuity (Activity 1)
- To use compare and contrast in reporting (Activity 2)
- To understand the significance and the political power of giving and taking land and food (Activity 2)
- To complete a case study of Kingsclear, looking at how the community changed over 150 years by making a graph, listing consequences, creating a timeline and illustrating variables in order to come to some conclusions (Activity 3)

> *A reserve being different to a grant, the Indian still has good title to any throughout the province, but unfortunately these lands have not been selected with due caution by those appointed to perform that duty. They are chiefly barren, and spots removed from the seacoast. Many portions of these reserves have also the white man as occupants, and although I am making efforts to force them off, I am met with a passive resistance from the squatter that will require all the vigour of this government.*
>
> William Charnley, Indian Agent, to Joseph Howe, 4 March 1854. In Legislative Assembly of Nova Scotia Journals. 1854, Appendix 26:211-212

Memorial Site, **Esgenoopetitj (Skno'pitijk)** Jason Barnaby collection

This lesson is intended to show how over time, the British colonial government implemented a land policy that ignored any individual rights the **Mi'kmaq**, **Wolastoqewiyik** and **Peskatomuhkati (Passamaquoddy)** had to their land. The **Wabanaki** were restricted to living in specific locations, within boundaries that were set by the colonizers. These were called reserves. As you explain this to your students, have them answer the following questions throughout the lesson:

- How could representatives from the colonial government and then the Canadian and provincial governments 'give' the **Mi'kmaq**, **Wolastoqewiyik** and **Peskatomuhkati (Passamaquoddy)** their own land?
- Why did Indigenous people and the government think it best to keep them separate from non-Indigenous communities?
- How would a community on reserve have been different from the community before Europeans arrived (as described in Lesson A)? In what ways would it be the same? Think about:
    - the boundaries in the community
    - finding or collecting of food
    - where people live in each season
    - travelling to other Wabanaki communities
- How would men's and women's work have changed on reserve?
- Do you understand why Indigenous people of New Brunswick have the legal right to claim land rights?

As the questions are discussed, make a chart of your class's opinions. (A key to the pronunciation of river and place names is provided immediately after the proper name in brackets.)

Reserves were created in several different ways and for various reasons. Before Confederation, colonial administrators established reserves to eliminate the nomadic lifestyles of Indigenous people. This lifestyle was not the result of homelessness, as the government perceived it. It was because **Wabanaki** homeland was vast and survival from the natural world depended on the traditional lifestyle of living in harmony with all of creation. Reserves were also established through treaties by 'grants' from the Crown, or through special arrangements with Indigenous individuals or groups. Small parcels of land were legislated and approved to make a home for the restless, homeless **Wabanaki**. Following is a short history about how reserves were developed in New Brunswick.

1778 – The government decided that it needed to determine the limits of **Mi'kmaq** villages all along the coast because of the arrival of new Loyalist settlers after the American War of

Independence. Also, Acadians who either escaped the Deportation in 1755 or somehow returned were now making settlements on coastal rivers that drained into Northumberland Strait.

Small groups of **Mi'kmaq** also inhabited these same rivers at **Aboujagane**, **Shediac** and **Cocagne**. Further up the coast, the **Mi'kmaq** had villages along the Bouctouche River (**Puktusk**), **Richibucto** (**Elsipogtoq (L'sipuktuk)**), and **Miramichi** Rivers and at the mouth of the **Tabusintac**, Burnt Church and **Pokemouche** Rivers.

1779 – A move towards defining a land policy and ultimately a reserve was started when the British entered into a Treaty with the **Mi'kmaq** from Cape Tormentine to the Bay of Chaleur (at that time still part of Nova Scotia) in 1779. It started with this phrase:

Whereas, in May and July, last, a number of Indians at the instigation of the King's disaffected subjects, did plunder and rob William John Cort and several others of the English Inhabitants at Miramichy of the principal part of their effects, in which transaction, we the undersigned Indians had no conscience, but nevertheless do blame ourselves, for not having exerted our abilities more effectually than we did to prevent it. Being now greatly distressed, and at a loss for the necessary supplies to keep us from the inclemency of the approaching Winter, and to enable us to subsist our families[.]

Among the conditions in this treaty were:

THAT, we will at the hazard of our lives defend and protect to the utmost of our power, the Traders and Inhabitants and their merchandize and effects, who are, or may be settled on the Rivers, Bays, and Sea Coasts against all the Enemies of His Majesty, King George, whether French, Rebels or Indians

THAT, the said Indians and their Constituents, shall remain in the Districts before mentioned, quiet and free from any molestation of any of His Majesty's troops, or other of his good Subjects in their hunting and fishing.

As a result of signing this treaty, these **Mi'kmaq**, except the twelve that had been taken hostage, were given food instead of being taken as hostages themselves.

1783 – Following the loss of the British in the American War of Independence in September 1783, another major blow was delivered to the **Mi'kmaq** when the British made temporary land grants to them of pieces of their own land, on which the British expected the **Mi'kmaq** to stay. The lands were of poor quality and did nothing to help the **Wabanaki** to survive.

The **Wabanaki** had limited understanding of the British concept of owning land. The British meanwhile had no understanding of collective stewardship of land versus "ownership". Therefore, these land grants were soon encroached upon by unscrupulous newcomers.

1783 – The **Mi'kmaq** and **Wolastoqewiyik** shared a common understanding that land had been reserved for them by the Crown and in perpetuity. They went back to the Treaties of Peace and Friendship of 1760-61, when they had pledged their allegiance to King George III, and the 1783 license of occupation given to John Julian along two branches of the **Miramichi** (discussed here in Activity 1). Their expectation was, in the words of John Gonishe, Chief of **Esgenoopetitj (Skno'pitijk)** (Burnt Church) to "leave lands as it was given to them at first by His Majesty King George III as they were Aborigines of this land and born here on this ground."

1811 – The government had set aside about 60,000 acres (243 km^2) for **Mi'kmaq** and **Wolastoqewiyik**. Other than issuing orders through the *Royal Gazette* (printed in Britain and not usually distributed widely) forbidding anyone from occupying reserve lands, the government took no action against squatters. When it became obvious that squatters were seizing land, the government simply reduced the size of the land set aside for the Indigenous people. Along the **Richibucto** (**Elsipogtoq (L'sipuktuk)**), **Puktusk (Puktusk)** Bouctouche, and **Oqpi'kanjik (Oqpi'kanjik) Eel River Bar** Rivers, for example, the land was reduced to one tenth its original size.

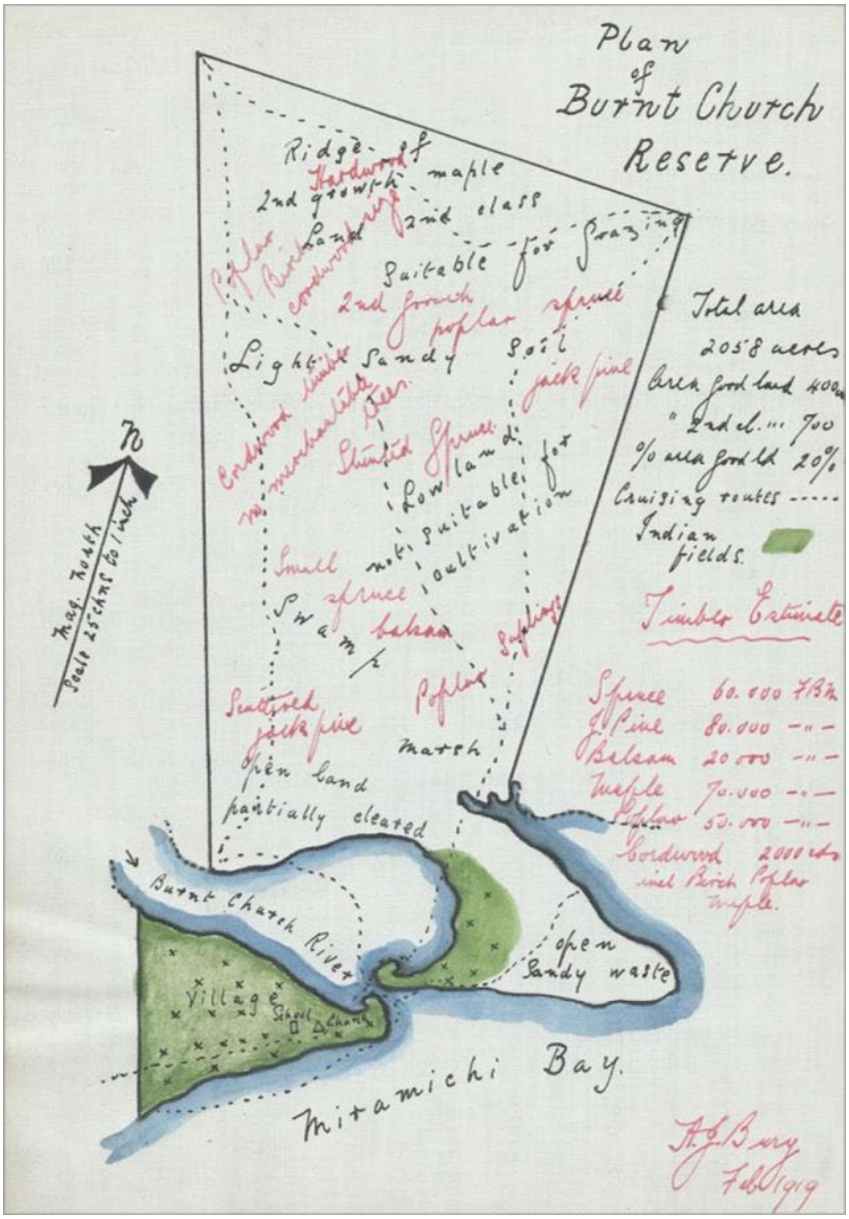
On this issue, the first petitions were from both **Mi'kmaq** and **Wolastoqewiyik** and new settlers. The **Wabanaki** petitions stated their opposition to the selling of reserve lands to squatters. For example, Chief Paul Tenans petitioned for a survey of the **Richibucto Reserve** (**Elsipogtog (L'sipuktuk)**) to protect it against trespassers, to which the government gave its approval. Immediately following, the white population expressed frustration in a petition claiming that settlers from England were heading to the United States because they could not obtain land. The petitioners felt the loss of these possible settlers when 'they see the land cloaked under the names of these poor infatuated [i.e., foolish] Indians who derive no benefits'. Squatting, however, continued.

1844 – The "Act to Regulate the Management and Disposal of the Indian Reserves" was passed by the New Brunswick legislature. The government now had the authority to auction reserve lands, regardless of any opposition from **Mi'kmaq** and **Wolastoqewiyik** who had been occupying this land for generations. The government would sell, by private auction, various lots of reserve lands occupied by squatters, along with other reserve lands which could then be opened to settlement by non-Indigenous people. The money raised by sales would be used to create an Indian Fund for their permanent betterment. However, the Act failed on both counts. The squatters, with a few exceptions, refused to purchase the land they illegally occupied. As a result,

the Indian Fund neverreceived any funds collected, so the **Mi'kmaq** and **Wolastoqewiyik** who stayed on reserve lands received no financial benefit from the sale of land and lost the lands occupied by squatters anyway.

1848 – Seventeen chiefs assembled in council at Burnt Church (**Esgenoopetitj (Skno'pitijk)**) to plead with the government not to sell any of their land. They prepared a petition for government that said their people were fast fading away and "the Reserves of land in different sections of the Country reserved for the use of the tribe by His Late Majesty King George III is the only source left to them in for a scanty subsistence in their helplessness. And which lands they cling to with the utmost tenacity as hallowed to them by the graves of their ancestors and from which they never wish to be parted in life and from a resting place for their bones in death."

Passamaquoddy, Abbe Museum, Bar Harbor Hypothesize why John Francis would be so dressed up.



Plan of Burnt Church Reserve **(Esgenoopetitj) (Skno'pitijk)**. H. J. Bury, February 1919. Library and Archives Canada LAC e00831392.V8

How much of this land is usable?

As an example, after the Act passed, the **Wolastoqewiyik** in **Tobique (Neqotkuk)** expressed major resistance to selling reserve lands. They argued that the land had been donated by the British government for their benefit. **Tobique (Neqotkuk)** was on the largest land settlement of any in New Brunswick. The government felt that the location of the **Tobique (Neqotkuk)** community was detrimental to development and felt that 120 immigrant families could be settled on this property. Over the course of 40 years, much of the original land grant to **Tobique (Neqotkuk)** was sold off.

In the 1950s, New Brunswick Power constructed two dams on **Tobique (Neqotkuk)** land, saying that there would be no interference with the salmon fishery. This was of special concern to the **Tobique First Nation (Neqotkuk)** because the fishery was important to its economy. By the time the dam on the mouth of the **Tobique River** was completed, the fishery had been destroyed. Power lines and roads ran over the reserve with little concern for the environment.

1849-1867 – In all, twenty thousand acres (81 km^2) of reserve land in New Brunswick was put up for auction. There was no recognition in any of these transactions that the New Brunswick government acknowledged the Royal Proclamation of 1763 and its commitment to preserving Indigenous lands. As Chief Patricia Bernard of the **Madawaska Maliseet** First Nation puts it now: "The 1844 Act and its purpose to eliminate our homeland demonstrate not only the thinking of the time, but also how some non-Aboriginal leaders saw how this was unfair to Indigenous people in the province. In a time when settlement of the colony was vital to many politicians, there were some who understood that this land was never sold, nor ceded, nor obtained by conquest, and that the 'Indians were the rightful possessors and Lords of the soil'."

1940s – Throughout this time, the role and power of the Indian Agent on reserves became paramount through all the modifications and reconfiguring of reserves. This occurred without consultation with **Wabanaki**. This continued into the 1940s, when Canada established a policy for the removal of **Mi'kmaq** from their lands under a centralization policy that would relocate them onto three overpopulated and under-resourced reserves, **Eskasoni** and **Shubenacadie** in Nova Scotia and Big Cove (**Elsipogtog (L'sipuktuk)**) in New Brunswick.

The **Wolastoqey** communities were also affected. Had it not been for the centralization project that aimed to relocate **Wolastoqey** communities from other reserves to Kingsclear (**Wolastoqey** community) the school in that reserve would have ultimately been closed. It was primarily to keep its school that Kingsclear became the only community to endorse the centralization plan, while others, including St. Mary's, **Oromocto** and Woodstock, vociferously opposed it. In the end, nine families from **Oromocto** were deceived into moving to Kingsclear (**Wolastoqey** community), with the promise of new houses, gardens, and farm animals. In spite of the resistance to this plan, smaller reserves were created, still with the same band council management scheme controlled by Indian Agents. This did nothing to reduce high levels of unemployment and social assistance.

Activity 1 – Signing a Treaty – "Treaty Made With The Mi'kmaq On Mirimichy, 1794"

Materials required: dictionary, scroll, logbook, projector, whiteboard

Explain to the class that at this time, the **Mi'kmaq** had very little. So many fur-bearing animals had been hunted in the previous decades that there were very few left for the **Mi'kmaq** to hunt and sell, and many settlers had already moved along the **Miramichi** River and chosen the best locations. The **Mi'kmaq** had already signed treaties saying they would protect and keep peace with the settlers who had moved into the area; they had also given up their ammunition in past treaties, meaning they could barely hunt at all and food was very scarce. They were nearing starvation. After presenting this information, read the following treaty to the class.

This was agreed between the two Kings, the English King George III and the Indian King, John Julian, in the presence of the Governor, William Milan of New Brunswick, and Francis Julian (Governor) the brother of said John Julian, on board His Majesty's Ship, that henceforth to have no quarrel between them.

And the English King said to the Indian King, Henceforth, you will teach your children to maintain peace, and I give you this paper upon which are written many promises, which will never be effaced.

Then the Indian King, John Julian, with his brother Francis Julian, begged his Majesty (through William Milan), to grant them a portion of land for their own use, and for the future generations. His Majesty granted their request. A distance of six miles was granted from Little South West on both sides, and six miles at North West on both sides of the Rivers.

Then His Majesty promised King John Julian, and his brother Francis Julian, "Henceforth I will provide for you, and for the future generations as long as the Sun rises and the River flows."

Look up the word ***effaced***. What do you think it means in this treaty?

Divide the class into two parts — one side playing the British, the other side playing the **Mi'kmaq**. On each side, have the students choose classmates to play the roles of: Governor Milan, Chief John Julian, and Governor Francis Julian. Have the British side prepare the treaty by writing on a large scroll the last line of this treaty starting with "**Henceforth**…".

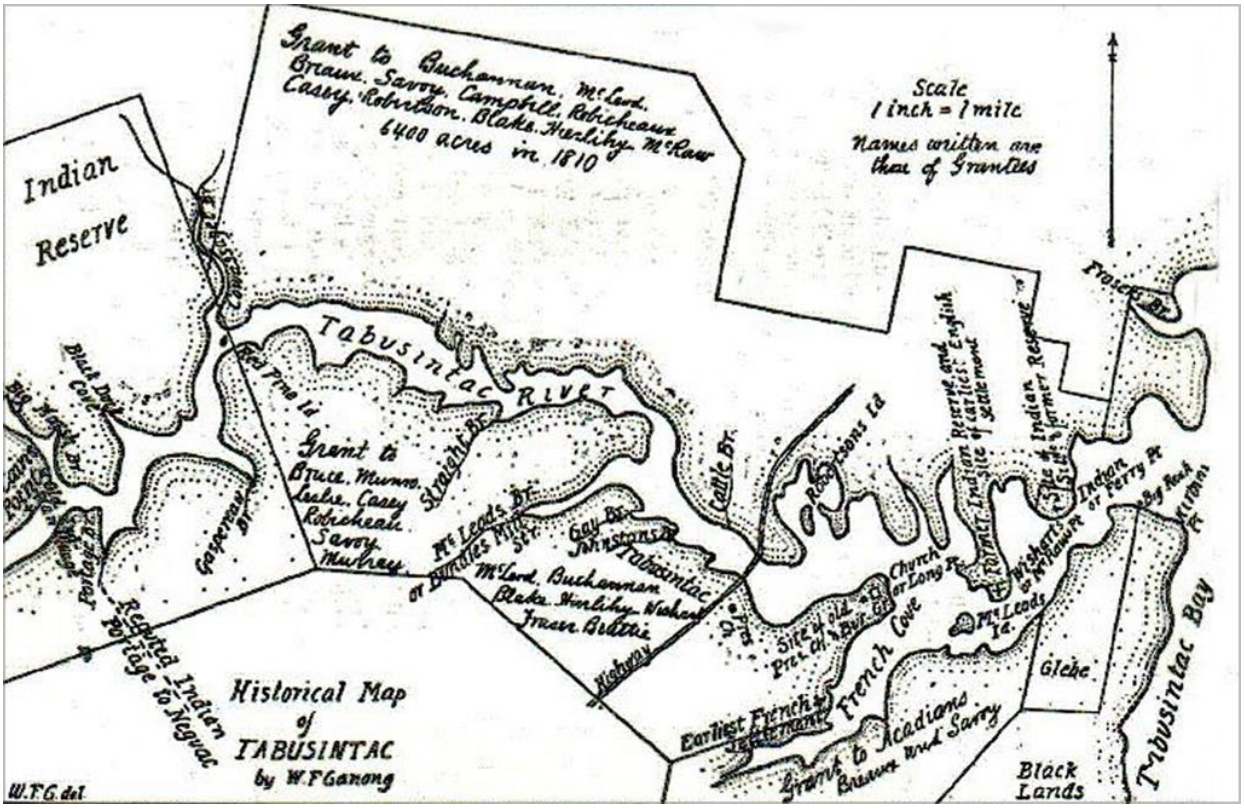
Have the **Mi'kmaq** members design the space to reflect the deck of the ship. Then position all the people accordingly — all the British stay on the ship and all the **Mi'kmaq** stay on land except John and Francis Julian. Why would it be set up in this way?

Unidentified man drawn by O.H. O'Halloran while visiting **Mi'kmaq** villages with Moses Perley and Lieut. Rolland in 1843 New Brunswick Archives MC3302-MS3-A-5

Role play reading the treaty — Governor Milan reading the parts of His Majesty and King (Chief) John Julian and Francis Julian reading the **Mi'kmaw** parts. Have all three of them sign it.

- Given what you know about the situation, how does the crowd on both sides react?
- Discuss in your two groups and write down your answers:
    - What does each side receive as a result of signing this treaty?
    - What limitations does each side have? Can they understand each other?
    - What does each side not want to give up?
    - Is it a fair treaty?
    - Do you think both sides would have found it easy to keep their promises?
    - Why or why not?
    - What does a promise mean in your group?
- Attach each group's answers to the original Treaty scroll.

Now look at the map of the **Tabusintac** River. Where is the Indian Reserve on this map? Is it in a good place? How does it limit access to traditional territory? For what seasons? Think about how people travelled with no roads at this time. What difficulties might **Mi'kmaq** have had if they were going fishing?



Historical map of **Tabusintac** W.F. Ganong, New Brunswick Museum

Activity 2 – Two Stories About The Sharing of Food

Materials required: photocopies of the two stories, notebook

Mrs. Martin Malti, **Mi'kmaw** Indian with papoose. 1943 Library and Public Archives Canada 3990863

Presented below are two stories connected to food on the reserve — one is a personal story about the control the Indian Agent had on the reserve and the power he exhibited over people. The other concerns the gratitude shown by the **Mi'kmaq** people in **Amlamkuk Kwesawe'k** (Fort Folly) to the people of Dorchester at New Year's. It is a public story and was written for the newspaper.
The emphasis of this activity is to show how people from two groups develop their own perceptions. The objective is to compare and contrast these two stories.

*It happened this way. My father had found work with a sawmill that was forty-eight kilometres from our home on the reserve. We did not own a car; in fact, there was only one **Mi'kmaw** on the reserve who owned a car at that time, and it was an old clunker that was not working half the time. Therefore, he had to walk to work on Sunday afternoons and walk home on Saturday afternoons — that was the plan.*

We ran out of food on Friday of the first week he was away and, as fate would have it, Dad couldn't make it home that Saturday. Early Monday morning, very hungry from going two days without food, I set out with my mother to walk about five kilometres through the woods to the state-run Indian agency farm, located on the other side of the reserve. We arrived shortly after the agency opened for the day at 8:30 a.m. and were sent into the Indian agent's office to meet with him. Mom explained the situation, and without any consideration, the agent refused a ration because he knew that my father had found a job and was working. How he knew, I cannot tell you. She started crying and begged him to have pity on her eight hungry children and told him she wouldn't be there if her husband could have made it home. He finally relented and told her that he would reconsider his decision.

At 11:45 a.m., shortly before the well-fed Indian agent went for lunch, he called Mom back into his office and gave her a small food ration. I can remember all this as if it happened yesterday. My reaction, as I looked at the mean Agent, was "when I grow up, nobody like you is ever going to do to me what you've done to my mother!"

Daniel N. Paul *Racism and Treaty Denied* in **Living Treaties** p. 179

Aboriginals [**Mi'kmaq**] making New Years calls in front of Rocklyn, Dorchester. Chief in fur boots, centre right, January 2, 1899. Provincial Archives of New Brunswick. Hickman, W. Albert: Photographs Fonds. P13-23

Beaumont, now **Amlamkuk Kwesawe'k** (Fort Folly), is the most southerly of all Indigenous communities in New Brunswick. Initially, it was considered a special status reserve because a parcel of land was set aside for the exclusive use of the **Mi'kmaq** prior to the Confederation of Canada. The land was purchased from Amos and Sally Weldon in August 1840 at the junction of the **Memramcook** and **Petitcodiac** Rivers. Not only did the French and the **Mi'kmaq** both live on the same reserve land set aside by the government but they also shared the Chapel at Beaumont, the same post-office and their children attended the same schools. By 1900 the population had declined because resources were limited on this point of land. The land was sold, and new land acquired nearer to Dorchester. The last people left Beaumont in 1955, but the Chapel still stands and there is a cemetery and a grotto close-by. In the cemetery are also the remains of **Mi'kmaq** from Skull Island in **Shediac** Bay, dating back 700 years. These remains were removed from their traditional resting place due to erosion. The new community of **Amlamkuk Kwesawe'k** (Fort Folly) has about 100 people.

Until 2020, it was taught by Gilbert Sewell, an Elder from **Ke'kwapskuk** (Pabineau First Nation), who passed in March 2021. Paths which encircle the community are open to the public and inform people about the medicinal value of native plants (see http://www.fundy-biosphere.ca/en/hiking-trails/fort-folly-firstnation-medicinal-trail.html for more information).

The community of **Amlamkuk Kwesawe'k** (Fort Folly) participates in the St. Anne's Day celebration in August each year. A special mass is held in Beaumont where members give thanks for all they have. They give thanks also for their neighbours and friends who are not part of the First Nations Community. They all celebrate together with a large offering of wild foods such as salmon, lobster, and moose. They usually get 300–400 people out for this day, tripling the community's population.

Beaumont Cemetery, Tim Borlase photo

Clipped from the Moncton Daily Times January 9, 1940

MICMAC INDIANS OBSERVE CUSTOM AT DORCHESTER

Custom of 100 Years Carried Out on New Year's Day

Dorchester, N. B., Jan. 8—The 100th anniversary of a custom that long ago grew into tradition was observed a week ago today—New Year's Day—in this shiretown of Westmorland County.

Micmac Indians, led by their Chief, Peter Thomas, made their annual group call at the homes of Dorchester friends of long standing.

The musty, time-tattered copy of the deed that one century ago handed over to the ancestors of these people a tract of land at "Budrot Village," on the eastern shores of the Petitcodiac River, was brought to light recently. It is fondly cherished by the Micmacs as the symbol of the beginning of an era of peace and understanding between their tribe and the white man.

The copy bears the date of August 15, 1840, and the typewritten signatures of Amasa Weldon and his wife, Sally. The New Brunswick Government in the early years of the long, long reign of Queen Victoria granted 50 pounds to buy the land.

The property was taken in trust by the Justices of the Peace of Westmorland County for the tribe.

The transfer was made between Mr. and Mrs. Weldon and Edward B. Chandler, clerk of the peace for the county.

Deed Outlines Tract

The deed outlines the tract of land as starting "at a white birch tree at the inner edge of a piece of marsh on the line between the said Amasa Weldon property and the Budrot Village line, thence running along said line south 88 degrees, east 64 chains and 50 links, thence south 13 degrees, west nine chains and 95 links, thence north 88 degrees, west 67 chains and 80 links or until it strikes the Petitcodiac River, thence to the place of beginning, including the marsh containing 62 acres and two roods as recently surveyed off by Charles D. McGardy, land surveyor."

Witnesses to the signatures of Mr. and Mrs. Weldon were John and Thomas C. Chapman.

None of the Indians first benefitted by that deed are alive today but a number of their children and their children's children live in quaint little homes just outside Dorchester. Others live on that property skirting the Petitcodiac.

Colorful Custom

The Dorchester Micmacs repeated their colorful custom on January 1—their New Year's social call at the doors of long standing friends throughout the shiretown.

For years they have been doing it on this first day of the year. Headed by the Chief or if there is no Chief the oldest man in the "tribe", they "invade" the town, armed with rifles, sleds, bags, in which to carry gifts.

They are young and old, grizzled with the years or unmarked by time. Their number is usually about 25, although it fluctuates from year to year.

Old friends never fail to greet them with a smile after a rifle shot rings out as a signal that the visitors have arrived. Hands are shaken, compliments of the season exchanged and the Micmacs usually leave with a bundle of gifts.

By the time their circuit of the town is completed they are usually liberally loaded down with presents from the descendants of those who took this continent away from the Indians back in the dim past of Canada's history.

Many of the fine old people who used to greet them have long since passed away—the Hickmans, Sir Albert and Lady Smith, the Hannigtons, the Chandlers, the Palmers, although descendants of some of these families remain to wish them well. The gifts include money, poultry, vegetables, tobacco.

The day comes to a brilliant culmination when a celebrating party is held in the Indian Village in the evening. There the "loot" is divided up.

Capable Tribesmen

Although time and association with the white man have robbed the Micmac of many of his forefathers' traits few indeed are the young "braves" who are not crafty woodsmen, crack hunters, able with their hands. Many a white Dorchester boy has been "armed" with a bow and arrow created by the capable hands of Peter Thomas or another of his tribe.

Hundreds of American tourists have stopped at Peter's little "store" where he keeps scores of knick-knacks molded from wood either by himself or others of his tribe. Intricately, beautifully woven baskets are bought by the dozen by the tourists, bringing welcome money to the squaws of the little settlement or at Beaumont.

In their 100 years history since the deed was signed, the Micmacs have had six Chiefs, Bonis, Tom Bernard, Sam Thomas, William Paul, Israel Knockwood, and now Peter Thomas, a son of Sam.

Note: a link is about 20 cm. One hundred links make a chain.

Activity – Comparing Reserve Stories

Have members of the class read the two stories aloud while the remainder of the class looks at the photographs. In their notebooks, have them write responses to the following questions:

1. Who is talking in each story? Is each story told by an Indigenous person?
2. How many people are involved in each story? Write down who they are.
3. Where does each story occur? Is this a public or private place?
4. Are there words or expressions in these stories that you do not understand? List some of them.
5. Are there expressions that make you feel uneasy? Why? List some of them. Why do they make you feel this way?
6. Which story is personal, and which one is intended for a large audience?
7. How does each story make you feel? Describe your own emotions about the story.
8. Each story talks about the giving and taking of food. Write your own story about an event in your life when you have given or taken food.

Activity 3 – History of Kingclear

Materials required: projector, whiteboard, large piece of graph paper, markers, rulers, three pieces of chart paper

Kingsclear First Nation is located along the **Wolastoq** (Saint John River), approximately 15 km west of the City of Fredericton, New Brunswick. The registered population of the Kingsclear First Nation is approximately 981. In this exercise, the name 'Maliseet' has been left to represent the people that elsewhere in this text are referred as **Wolastoqewiyik**.

Kingsclear – Kingsclear First Nations Website http://www.kingsclear.ca/

The following is from a much longer article on the Kingsclear First Nation. The selections in these excerpts will allow students to reach four conclusions through an exercise in each of the following areas: math, writing, social studies and art.

History of the Maliseet First Nation at Kingsclear to 1950

(Abridged to Confederation and 1867)
By Andrea Bear Nicholas, Chair in Native Studies, St. Thomas University,
June 2013

Prior to establishing ourselves at Kingsclear in 1795, our people lived in a village called **Ekwpahak**, meaning "Head of the Tide", which was located a few miles downriver from Kingsclear on the southwest side of the **Wolastoq** (St. John River) at what is now called Island View. During the late spring and summer, we set up our wigwams on the adjacent island now known as **Ekwpahak** Island. There we speared salmon, bass and sturgeon, planted corn and gathered medicines and food, including fiddleheads, berries, butternuts, grapes and wild potatoes.

Since the 1730s, this village at **Ekwpahak** had been the seat of our government, and the place where all of our people gathered for annual meetings and celebrations each summer. On both sides of this village were Acadian settlements spread out between St. Anne's Point (now Fredericton) and French Village (now Kingsclear). Just before the close of the so-called French and Indian War (1755–1760) English soldiers built a fort at the mouth of our river and, according to tradition, attacked and burned our village and church at **Ekwpahak** in the winter of 1758 about the same time that the Acadian village at St. Anne's Point was attacked and burned.

In spite of a Royal Proclamation in 1763 which outlawed the surveying and taking of Indian lands without the consent of both the Crown and Indian leaders, English authorities in Halifax granted away over a million acres of our land in 1765 from the mouth of our river to well above **Ekwpahak**, entirely without our knowledge or consent. Perhaps to avoid revealing how much of our land had been granted away, English authorities in Halifax reserved about 700 acres for us around our village at **Ekwpahak** (500 on the mainland and over 200 on the island). In fact, they did so three times–in 1765, 1768 and 1779. But shortly after the Loyalists arrived on our river, after the close of the American Revolution in 1783, Judge Isaac Allen, a wealthy member of the Lieutenant Governor's Executive Council in the newly established New Brunswick government, is said to have convinced our leaders to lease both the mainland and the island at **Ekwpahak** to him for his home and farm for £25 a year. This arrangement lasted until 1789 when Judge Allen somehow persuaded these leaders again to lease the land for a term of 999 years at the annual rate of £100. According to our tradition, this

caused such a huge dispute that at least one chief and his family fled to **Peskotomuhkati (Passamaquoddy)**.

In the following years, it appears that Judge Allen went to work to buy the land at **Ekwpahak** outright. Though **Maliseets** do not seem to have requested it, the government of New Brunswick issued a formal title to our chiefs once again in 1792 for this land, then in 1794 Allen arranged to buy the land from the chiefs for £2000. Unfortunately, when the chiefs went to close the deal they discovered that one quarter of the money (£500) was held back to be given to the priest to move all the **Maliseets** of **Ekwpahak** to **Tobique** (**Neqotkuk**). Of the remaining amount owing to our people (£1500), half was given to the chiefs in merchandise, and the other half, only £750, in cash. Not only did this deal seriously defraud the **Maliseets** out of very valuable land, but as a private purchase it was a clear violation of the Royal Proclamation.

Since the new priest, Father Francois Ciquard, was unable to convince the now homeless **Maliseets** to move to **Tobique** (Neqotkuk), he bought about 12 acres of land at Kingsclear for approximately £15. For some strange reason he listed "the French Roman Catholics" as the owners of the land, a fact our people were unaware of for more than a century. Though he claims to have gotten our people to build the first church at Kingsclear, a simple bark-covered structure, there is no record what he did with the remaining £485 that he received from the New Brunswick government for the sale of our land.

During the second decade of the 1800s **Maliseet** up and down the river began experiencing severe destitution as a result of the theft of their lands, the influx of settlers, the proliferation of sawmills that decimated the fishing, and the massive lumbering that destroyed forests and drove the game away. Unnamed epidemics, as well, seem to have taken their toll among our people during this period. In response the government of New Brunswick reluctantly provided emergency food, seed and clothing to us on several occasions. In an attempt to turn us into farmers, and perhaps as a reward for our neutrality and the service of some of our men on the march of the 104th Regiment (in 1813), the government of New Brunswick purchased another 300 acres for us adjoining our land at Kingsclear, and supplied us with seed, tools and assistance in farming.

Throughout this era most of our people did indeed remain migratory moving downriver in the warmer months to trade with the settlers and to harvest food and raw materials for making canoes, baskets and other necessities. At the same time, our village at Kingsclear took on a more permanent appearance as more of us (40–50 families) now lived here year-round in square-framed, but still bark-covered dwellings. This more sedentary way of life came about because many of our families now engaged in farming, and because more

women, children and Elders remained in the village throughout the winter since the men now had to go much deeper into the woods to hunt. So destitute did our people become, however, that in the mid 1820s large groups of **Maliseets** began showing up on the steps of Government House each New Year's Day to seek aid. This practice soon turned into an annual party hosted by the Lieutenant Governor. Meanwhile, the first Commissioners for Indian Affairs (Indian Agents) were appointed to oversee a system of assistance to Indians, but only for those who were considered "sick and infirm."

Maliseet building birchbark canoe at St. Mary's on north side of St. John River. Whittling the stick is Edward Paul. Prices were seldom over five dollars. New Brunswick Archives P5-381

At the New Year's gathering at Government House in 1830 Grand Chief Toma Francis asked if it was true that our lands were about to be taken from us. He was told that this was not true, but that was patently false. In fact, new regulations in 1827 called for public auctions to dispose of and settle so-called "Crown lands" (14 to 16 million acres at the time) which we had never surrendered, and by the early 1830s the land rush was on. Within a few short years, a large international company obtained 500,000 acres for a pittance in the heart of what remained of our hunting territory (at the headwaters of the **Nackawic**, **Keswick**, **Nashwaak** and **Miramichi** Rivers), and large numbers of immigrants were recruited to clear and settle what would become the town of Stanley in the centre of the purchase.

At the same time, a concerted effort was launched to convince our people to cease our migratory form of life. Those of us who lived mostly seasonally at Grand Lake and elsewhere

were urged to settle permanently at Kingsclear where authorities hoped to subdivide the land and encourage private ownership. Predictably, our people rejected both ideas preferring communal ownership and the freedom to travel far and wide, as we had always done. Indeed, for more than a century we continued to camp up and down the river to collect wood and bark to make our canoes, tools and items to sell, which right had been assured to us by the English at a conference in 1778. Two campsites, one on the Brothers Islands near St. John and another at St. Mary's (**Sitansisk**) across from Fredericton, became particularly important to us as places where we could sell our wares (baskets, brooms, snowshoes, moccasins, and beadwork) and find occasional employment as guides and labourers. Of all these sites, only the one on the Brothers Islands was formally reserved for our people prior to Confederation.

Since our poverty still seemed to be worsening in 1849, **Maliseet** leaders petitioned the government for some form of regular assistance, not just for the sick and infirm. They pointed out that the first Lieutenant Governor of the province had promised to reserve their hunting territories for them, but since that had not happened, they could no longer survive on hunting alone. Even farming had been no assurance of survival since crops had failed in many years. Still no regularized system of assistance was instituted. In fact, our poverty slowly deepened with the passage of a series of new laws beginning in the 1850s that increasingly curtailed what was left of our hunting and fishing rights.

Sadly, there is a continuing record throughout this period of petitions from our people describing our poverty and pleading for assistance from the New Brunswick government. Even the transfer of control over Indians and their lands to the Federal Government at the time of Confederation did not alleviate our distress.

Ever since the 1794 sale of our land at **Ekwpahak**, Kingsclear had been the home of the **Maliseet** Grand Chief and the seat of the traditional **Maliseet** government. It had also been the home of the sacred wampum belts that connected our people to the **Wabanaki** Confederacy and the Great Council Fire at Kahnawake.

Preparation

- Divide the class into four groups. Tell them they will be completing a case study of Kingsclear, looking at how that community changed over 150 years. In order to do this, they will need to make a graph, a list of consequences, a timeline and an illustration, which, together, should help them come to some conclusions.
- Get each group to appoint a spokesperson.
- Give the math group a large piece of graph paper with each group a piece of chart paper with a 35×20 rectangle outlined in marker.
- Give the writing group a piece of chart paper with two columns, one headed **Pros** and the other **Cons**.
- Give the art group a set of markers and a plain piece of chart paper.
- Give the social studies group a piece of chart paper with a timeline from 1770 to 1870, divided into decades. Have them place events chronologically along the timeline, writing down the date and event.
- Pass out a copy of the text with the areas highlighted in colour to each group. Read the article slowly — stopping at each highlighted section so that the appropriate group can record or graph what is being said (about 5 minutes per section).
- Have each group talk together and agree on what points they are going to share with the other groups (writing, math, art and social studies).
- Have each spokesperson report back to their group with further questions from the other groups that need clarification.
- At the end of the exercise, ask the class for some concluding statements about Kingsclear.
- Was life easy? What were some unfair things that happened to them over time? Over how much time? Why is Kingsclear so important to the **Wolastoqewiyik**?

March for Coronation of King George VI at Kingsclear 1937
Madge Smith photo NB Public Archives P120-19-32

Lesson D – References

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Moncton Daily Times, January 9, 1940, ***Micmac Indians Observe Custom at Dorchester*** Mount Allison University Archives

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Grade 5: Lesson E

L’nue’kati’l Kiskuk
First Nation Communities Today
Waponuwi Skicinuwihqol Tokec

Theme:

Ta’n Tel-mimajultimk, Mawo’ltimk aqq Kɨpnno’lewey
Economic, Social, and Political Life
Wetawsultiyeqpon, Mawehewakon naka Litposuwakon

Global Competencies

Critical Thinking and Problem Solving

Learners engage in an inquiry process to solve problems, as well as acquire, process, interpret, synthesize, and critically analyze information to make informed decisions. (Activity 1 and 2)

Learners select strategies, resources, and tools to support their learning, thinking, and problem-solving and evaluate the effectiveness of their choices. (Activity 1 and 2)

Learners see patterns, make connections, and transfer their learning from one situation to another, including real-world applications. (Activity 1)

Learners analyze the functions and interconnections of social, ecological, and economic systems. (Activity 1)

Learners formulate and express questions to further their understanding, thinking, and problem-solving. (Activity 3)

Innovation, Creativity and Entrepreneurship

Learners formulate and express insightful questions and opinions to generate novel ideas. (Activity 2 and 3)

Learners turn ideas into value for others by enhancing ideas or products to provide new-to-the-world or improved solutions to complex social, ecological, and economic problems or to meet a need in a community. (Activity 2)

Learners seek and make use of feedback to clarify their understanding, ideas, and products. (Activity 3)

Self-Awareness and Self-Management

Learners develop a positive identity, sense of self, and purpose from their personal and cultural qualities. (Activity 3)

Learners are aware of, manage, and express their emotions, thoughts, and actions in order to understand themselves and others. (Activity 2 and 3)

Collaboration

Learners participate in teams by establishing positive and respectful relationships, developing trust, and acting interdependently and with integrity. (Activity 2)

Learners assume various roles on the team, respect a diversity of perspectives, and address disagreements and manage conflict in a sensitive and constructive manner. (Activity 2)

Learners demonstrate empathy for others in a variety of contexts. (Activity 1, 2 and 3)

Communication

Learners express themselves using the appropriate communication tools for the intended audience and create a positive digital identity. (Activity 1 and 2)

Learners communicate effectively in French and/or English and/or **Mi'kmaw** or **Wolastoqey Latuwewakon** through a variety of media and in a variety of contexts. (Activity 1, 2 and 3)

Learners ask effective questions to create a shared communication culture, attend to understand all points of view, express their own opinions, and advocate for ideas. (Activity 1, 2 and 3)

Sustainability and Global Citizenship

Learners understand the interconnectedness of social, ecological, and economic forces, and how they affect individuals, societies, and countries. (Activity 1, 2 and 3)

Learners recognize discrimination and promote principles of equity, human rights, and democratic participation. (Activity 3)

Learners understand **Wabanaki** worldviews, traditions, values, customs, and knowledge. (Activity 1, 2 and 3)

Learners learn from and with diverse people, develop cross-cultural understanding, and understand the forces that affect individuals and societies. (Activity 3)

Learners take actions and make responsible decisions that support social settings, natural environments, and quality of life for all, now and in the future. (Activity 2 and 3)

Learners contribute to society and to the culture of local, national, global, and virtual communities in a responsible, inclusive, accountable, sustainable, and ethical manner. (Activity 2)

Curriculum Outcomes

English Language Arts
Specific Curriculum Outcomes

1. Listen critically to others' ideas or opinions and points of view (Activity 3)
2. Engage in, respond to, and evaluate oral presentations (Activity 3)

5. Use a range of reference texts and a database or an electronic search to aid in the selection of texts (Activity 1 and 2)

8. Make deliberate language choices, appropriate to purpose and audience, to enhance meaning and achieve interesting effects in imaginative writing and other ways of representing (Activity 2)
9. Create written and media texts collaboratively and independently (Activity 1 and 2)
10. Use technology with increasing proficiency to create, revise, edit, and publish texts (Activity 2)

Health
Specific Curriculum Outcomes

2.3 Identify strategies for seeking support for self and others (Activity 1 and 2)

2.2 Describe empathetic responses and their impact on interpersonal relationships (Activity 3)

4.2 Investigate specific careers and their relatedness to personal skills and interests (Activity 1 and 2)

4.4 Describe the ways jobs change in response to society's needs (Activity 2)

Social Studies
Specific Curriculum Outcomes

Students will be able to:

5.4.1 Demonstrate an understanding of the diverse societies of First Nations (Activity 1, 2 and 3)

Associated Text Materials

Grade 5 – Investigating Past Societies*

- p. 95 – Relationships and Trade
- p. 137 – Settlement effect on **Mi'kmaq**)
- p. 138 – Settlement effect on **Wolastoqewiyik**

* Although the textbook is titled "Investigating Past Societies", it should be noted that it also deals with societies that exist now.

Lesson E– Background Notes for the Teacher

Student Learning

I will be able:

- To become more familiar with contemporary First Nations communities in urban settings and off-reserve (Activity 1 and 2)
- To explore various features of reserve life (Activity 1 and 2)
- To write and produce an editorial on a First Nations community in New Brunswick (Activity 2)
- To use and draw a map to identify **Mi'kmaw** and **Wolastoqey** communities in New Brunswick and their proximity to water forms (Activity 1)
- To compare and contrast two different reserves in New Brunswick (Activity 1)
- To interview an Indigenous person who lives off-reserve (Activity 3)

> *We have to move away at some point to non-carbon energy sources. Moving towards solar and other green renewable energies is the way to the future, and us as a community we need to take part in that. … It's part of our duty as stewards of Mother Earth to take care of it.*

Chief Ross Perley, **Tobique** First Nation **(Neqotkuk)**
Tobique First Nation invests in $50 M wind farm near Sussex—CBC News
April 03, 2018

Natoaganeg (Natuaqnik) Eel Ground First Nation https://www.pinterest.ca/pin/259519997255976243/

First Nations people live in various types of communities across New Brunswick. Some live in communities on land that was originally set aside specifically for the use of what the federal government once called 'Status Indians'. Others may live on a reserve but adjacent to larger centres like Bathurst, Campbellton, Miramichi, Edmundston or Fredericton. In all these cases, the cities are on unceded territory and continue to expand and encroach more and more on the territory. Some Indigenous people choose to live off-reserve altogether. As Crown Land took ownership of traditional lands, the small parcels of 'reserve land' left behind could no longer accommodate population growth. This lesson aims to discuss some of the circumstances and challenges and successes in places where **Wabanaki** are living now.

St. Mary's First Nation (**Sitansisk Wolastoqiyik**) http://www.stmarysfirstnation.com/

Students will get an opportunity to create a report on the First Nations community nearest to where they live along with one further away. Some communities use First Nation individually as part of their official title. However, in these cases they are part of a larger **Mi'kmaw** or **Wolastoqey** First Nation composed of multiple communities. To do this, they will use the federal community profiles of First Nations in New Brunswick at https://fnp-ppn.addnc-aandc.gc.ca/fnp/Main/Search/SearchFN.aspx?lang=eng.

The profiles include general information about the **Wolastoqey** and **Mi'kmaw** First Nations, including each community's governance, federal funding, geography, registered population statistics and various census statistics. The students will also use the First Nations' own websites and draw some conclusions about the challenges and opportunities in each community. These sites are easily accessible by googling the community or the First Nation's name.

Review why reserves were created initially. Reserves were created in a number of different ways and for various reasons. Before Confederation the colonial administrators of New Brunswick established reserves to eliminate the seasonal lifestyles of First Nations and to be able to open large swaths of land to new non-Indigenous settlers that had arrived. Reserves were also

established through formal agreements between First Nations and the Crown, including promises of peace and friendship, and through special arrangements with individual Chiefs. Oftentimes the original land grant agreed to was greatly reduced in size over time.

http://www.woodstockfirstnation.com

The unique legal, cultural, and historical issues affecting Indigenous people in New Brunswick have created challenges since Confederation among federal, provincial and First Nations governments. Confederation occurred without consultation or inclusion of First Nations leadership. When New Brunswick was declared bilingual in 1969, it affected Anglophone and Francophone employment opportunities. For **Wabanaki**, the lack of acknowledgement of Indigenous languages meant that their employment opportunities did not improve. Ongoing systemic racism has perpetuated lower levels of education in a system from which **Wabanaki** worldviews are absent. The marginalized **Wabanaki** often include the tradition holders and those who know and can teach cultural values. Diplomas granted by settler-established education systems do not acknowledge this high level of cultural understanding, leaving **Wabanaki** students looking uneducated on paper. Consequently, there can be high levels of unemployment, as well as health and social problems in some First Nation communities, eventually adding up to an unjust attack on cultural well-being. Poverty also means that **Wabanaki** people find it difficult to find accommodations.

Yet more recently, the Indigenous cultural revival has led to some significant successes in economic development, tourism, community development and industries involving the use of natural resources (for example, wind farms) often initiated by the First Nation community. This has brought about improvements in health and well-being, partly due to the revival of traditional holistic healing practices.

Neqotkuk Long House at **Tobique** Gallery | Tobique First Nation

Many **Wabanaki** people who live off-reserve or in a city still regard their reserve as their physical and spiritual home. For the **Peskotomuhkati** in New Brunswick who are presently seeking land where their nation once lived but which is not acknowledged as theirs by settler governments, this is particularly challenging. In general, the customs and traditions of First Nations are more evident on reserves than elsewhere. Many institutions such as universities provide cultural events and forums that bridge the gap between Indigenous and non-Indigenous people. For people off-reserve, reserves also offer a chance to visit extended family and relatives. The New Brunswick Aboriginal Peoples' Council was established in 1972 and is open to all off-reserve Indigenous individuals who value the efforts undertaken to enhance the livelihood of off-reserve Indigenous people. For more information see: https://nbapc.org/home/

It is our hope this lesson will help all students in New Brunswick gain a better understanding of the **Wabanaki** way of life in First Nations communities.

Activity 1 – How Are All First Nations Communities Unique?

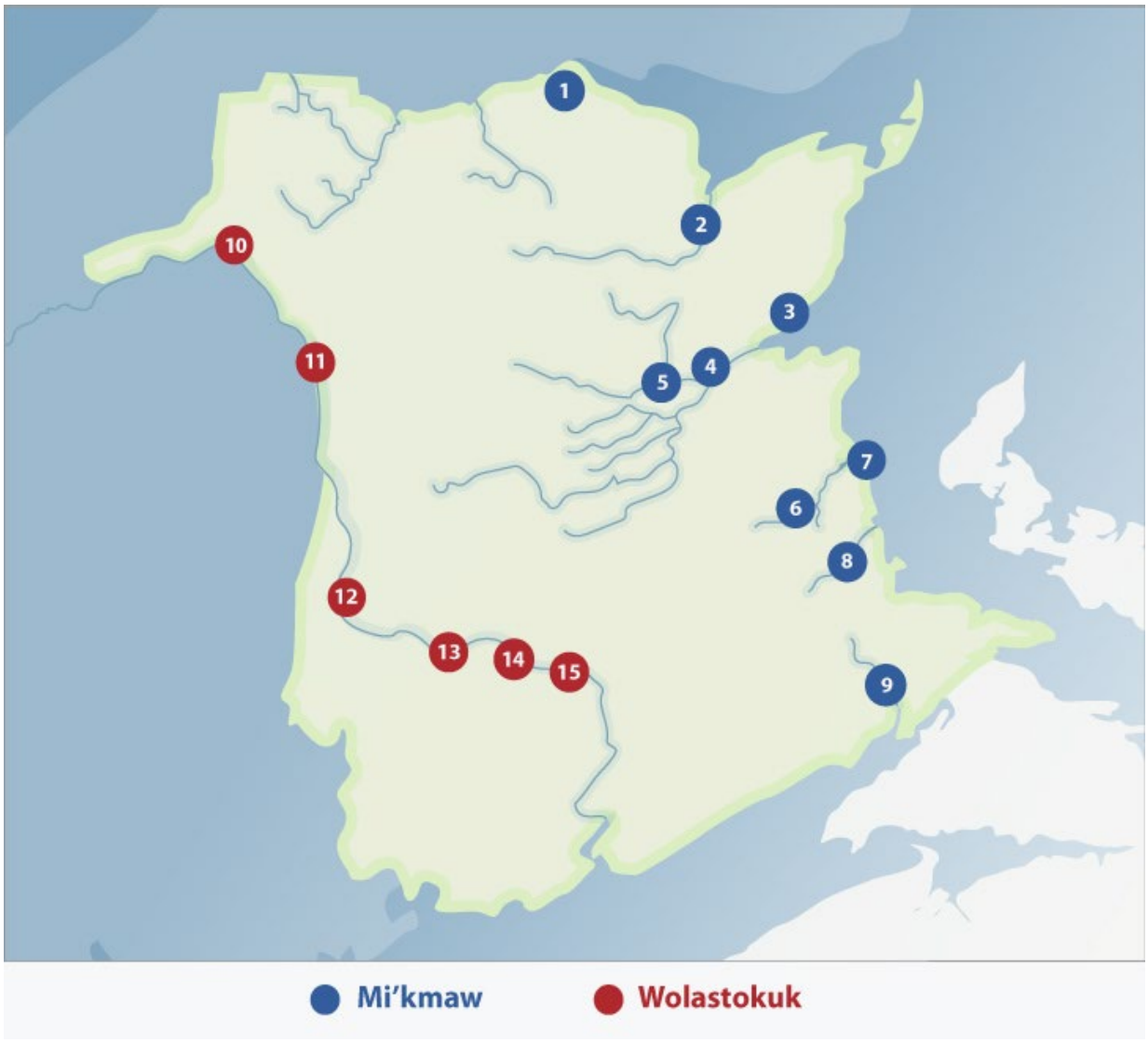
Materials required: projector, whiteboard, logbook , Internet connection

First Nations communities are not all alike: the kaleidoscope pages following demonstrate this. Ask students to write a short report (1-2 pages) comparing two First Nations communities—one near the community they live in and one further away. They may want to choose one **Mi'kmaw** and one **Wolastoqey** community. The students may get an inspiration from looking at the different activities within the First Nations of New Brunswick. Have the students use the website www.inac.gc.ca and the websites of the First Nations communities they choose. In the report, have them compare:

- Populations of the two communities
- Photographs of the location of the communities
- Maps of both communities showing water forms nearby
- The types of services offered
- The First Nation to which each community belongs
- Types of employment
- Cultural activities
- An event which each community offers to the public
- Anything special that each community is known for
- Name of the Chief

Salmon Enforcement Program **Ke'kwapskuk (Ke'kwapskuk)** Pabineau First Nation https://pabineaufirsnation.ca/index.php/about/our-community/visit-pfn/salmon-enhancement

Indigenous communities in New Brunswick



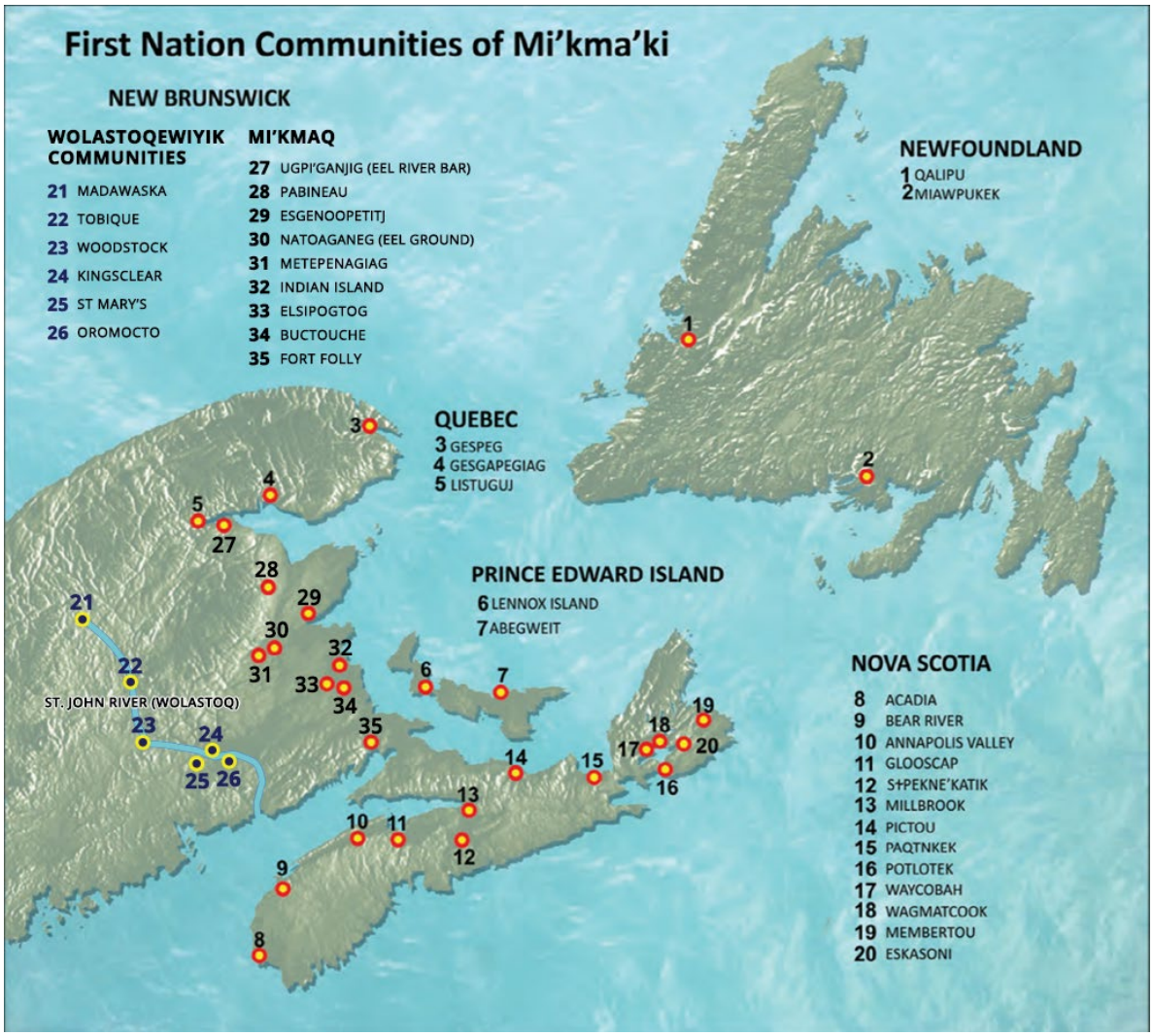
Mi'kmaw Communities

	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**

Before beginning the activity, show the two pages of maps of these communities on the whiteboard. Compare and contrast them. Have students select one community near them and one far away.



Blackline Master from ***Mi'kmawe'l Tan Teli-kina'muemk***

Wolastoqey Communities

A kaleidoscope of things to see and do

Negotkuk Youth - Tobique

Sitansisk St. Mary's First Nation

Wolamuktotok Early Learning Centre - Oromocto

WOODSTOCK FIRST NATION

Wotstak Woodstock First Nation Flag

Wulastukw Orange Shirt Day - Kingsclear

Matawaska Maliseet First Nation

MI'KMAW COMMUNITIES

A kaleidoscope of things to see and do

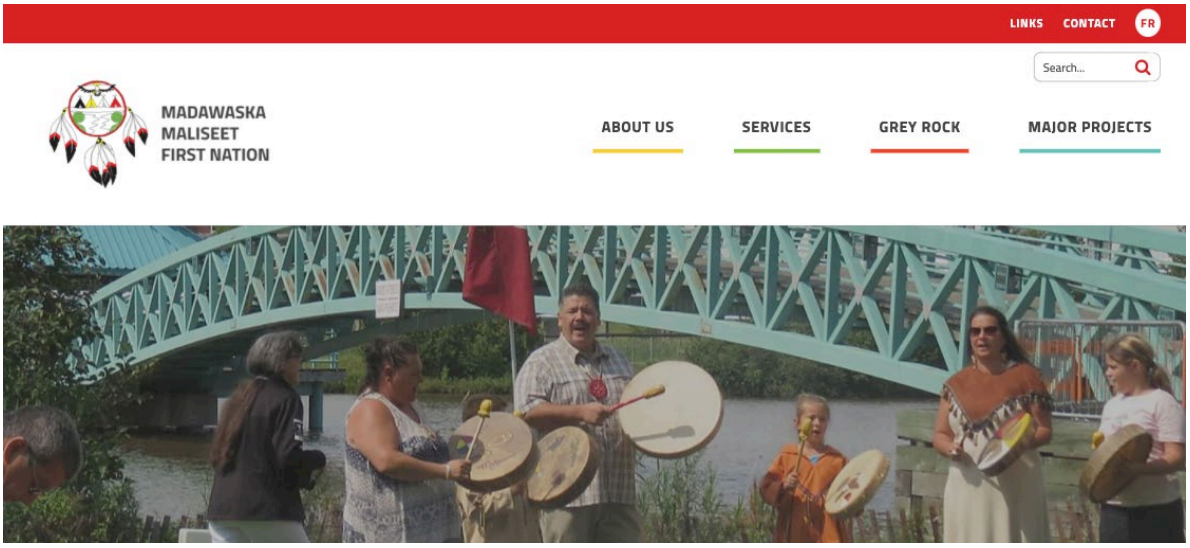
PESKOTUMUHKATI NATION

A kaleidoscope of things to see and do

PESKOTUMUHKATI Passamaquoddy First Nation - Paddlers

Activity 2 – Reporters On Indigenous Communities

Materials required: a play recording studio including a set of headphones, a table, a chair and a microphone, logbook, Internet connection



https://madawaskamaliseetfirstnation.com/en

Tell students they are reporters for a radio report. The radio station is doing a special week-long edition on where **Wabanaki** live in New Brunswick. The radio station was impressed with the profiles they received from the aspiring journalists (students) in the first activity. They have now asked the journalists to provide a short editorial piece on what they have already learned.

The editorial is to be thought-provoking and should touch on both the benefits (opportunities) and drawbacks (challenges) of living in one of the communities they already researched. If the journalists have any personal experiences visiting an Indigenous community, they should include these in the article.

The editorial can include:

Challenges

- levels of unemployment
- housing shortagees
- health concerns
- education

Opportunities

- economic development
- tourism and other industries
- community development
- Elders' wisdom and wisdom keepers
- natural resources

Set up a recording studio in the corner of the classroom with a desk set of headphones and a microphone (real or otherwise) and each day at an appointed time listen to the editorial news by having one student present his or her inquiry.

https://www.stmarysretail.com/wolastoq-wharf

Activity 3 – Interview An Indigenous Person Who Lives Off-Reserve

Materials required: set up class to conduct an interview, logbook, paper and crayons or markers

> *There is consistent conflict between my personal identity and my lived experience of identity. I may feel like an on-traditional territory **Mi'kmaw** person but am still dismissed as an off-reserve Indian or an urban Aboriginal person.*
>
> Pamela Palmater

Many Indigenous people now live outside their community—some are in large centres, such as Miramichi. There are many reasons why Indigenous people feel compelled to leave the reserve.

- It is difficult to find work in a community that is small and isolated
- There may be social problems on the reserve such as drug and alcohol abuse, political infighting, and poor and overcrowded housing
- Some Indigenous women and youth require access to housing off-reserve
- Many young people go to the city to attend university, community college or other educational institutions
- The city may have its own appeal as an exciting place to be

On the negative side, living in a city will mean not having immediate access to the land. This can be very difficult for some **Wabanaki**. Losing kinship ties makes life difficult away from home. In the larger centres, it is harder to maintain Indigenous languages and culture.
Sometimes **Wabanaki** experience racism in larger towns and cities.

From the list of Indigenous people who have offered to give presentations in school (interviwee can be conctacted through https://world-of-wisdom.ca), ask someone who does not live in the community in which they were born for an interview. Have the students prepare some questions for them and invite them to visit your classroom. Have the students take notes when the guest answers. Some of the questions might be:

- Where were you born?
- Where else have you lived?
- What kind of jobs or lifestyle (student, etc.) have you known?
- What do you like about life where you live now?
- What do you miss about your home community?
- What is one of the biggest changes that you have experienced between where you were born and where you are living now?
- Do you have family with you or nearby?
- What advice would you give to young people growing up today who are considering moving?

Evaluation

When students have finished their interview and the guest has left, ask them if they heard good advice or a saying that spoke to them. Have each student write down their choice of advice or saying and add an illustration representing what was said. Pin these in a prominent place in the classroom. Did the guest talk about their vision of a prosperous future for all-off reserve Indigenous people in New Brunswick? What did they say?

Lesson E – References

Indian and Northern Affairs Canada **The Learning Circle – Classroom Activities for First Nations in Canada Ages 8-11** Ottawa 2010 pp. 16, 17, 18

Mi'kmawey Debert Cultural Centre **Mi'kmawe'l Tan Teli-Kina'muemk/Teaching About the Mi'kmaq** 2015

Palmater, Pamela **Indigenous Nationhood** Fernwood Publishing, Halifax, 2015 p. 43

Reed, Kevin **Aboriginal Peoples – Building for the Future** Oxford University Press (Canada) 1999 p. 80

Whitehead, Ruth Holmes **The Old Man Told Us** Nimbus Publishing, Halifax, 1991, p. 125

Photo Images from First Nation websites:

Mi'kmaq – **Kjipuktujk**/Buctouche, **Natogeneg**/Eel Ground, **Oqpi'kannik**/Eel River Bar, **Elsipogtog**/Big Cove, **Esgenoöpetitj**/Burnt Church, **Amiamkaq**/Fort Folly, **L'nu Mniku**/Indian Island, **Metepenagiag**/Red Bank, **Oinpegitjoig L'Noeigati**/Pabineau **Wolastoqey – Pilick**/Kingsclear (WulastukwElementary: https://wulastukwschool.ca/), **Matawaskiyak**/Madawaska, **Welamukotuk**/Oromocto, **Sakomawi-Malihk**/St. Mary's, **Neqotkuk**/Tobique, **Mehtaqtek**/Woodstock (First Nations Land Management Resource Centre https://labrc.com/first-nation/woodstock/)

Grade 5: Lesson F

Kitnmagn Ujit Ta'n Tel-Nenasikl L'nue'kati'l
The Struggle for Recognition as Nations
'Sikeyu Qeci Tetpitposultihtit Waponahkiyik

Theme:

Ta'n Tel-mimajultimk, Mawo'ltimk aqq Kɨpnno'lewey
Economic, Social, and Political Life
Wetawsultiyeqpon, Mawehewakon naka Litposuwakon

Global Competencies

Critical Thinking and Problem Solving

Learners see patterns, make connections, and transfer their learning from one situation to another, including real-world applications. (Activity 1)

Learners solve complex problems by taking concrete steps to design and manage solutions. (Activity 2)

Innovation, Creativity, and Entrepreneurship

Learners display curiosity, identify opportunities for improvement and learning, and believe in their ability to improve while viewing errors as part of the improvement process. (Activity 1)

Self-Awareness and Self-Management

Learners adapt to change and are resilient in adverse situations. (Activity 2)

Collaboration

Learners participate in teams by establishing positive and respectful relationships, developing trust, and acting interdependently and with integrity. (Activity 1)

Learners learn from and contribute to the learning of others by co-constructing knowledge, meaning, and content. (Activity 1)

Learners assume various roles on the team, respect a diversity of perspectives, and address disagreements and manage conflict in a sensitive and constructive manner. (Activity 1)

Learners demonstrate empathy for others in a variety of contexts. (Activity 1 and 2)

Communication

Learners ask effective questions to create a shared communication culture, attend to understand all points of view, express their own opinions, and advocate for ideas. (Activity 2)

Sustainability and Global Citizenship

Learners understand the interconnectedness of social, ecological, and economic forces, and how they affect individuals, societies, and countries. (Activity 2)

Learners recognize discrimination and promote principles of equity, human rights, and democratic participation. (Activity 1 and 2)

Learners understand **Wabanaki** worldviews, traditions, values, customs, and knowledge. (Activity 1 and 2)

Curriculum Outcomes

English Language Arts
Specific Curriculum Outcomes

2. Students will contribute to and respond constructively in conversation, small-group, and whole-group discussion, recognizing their roles and responsibilities as speakers and listeners (Activity 1)

Social Studies
Specific Curriculum Outcomes

Students will be able to:

5.4.2 Examine decision-making practices in First Nations and Inuit societies in what later became Atlantic Canada (Activity 1 and 2)

5.6.1 Illustrate the similarities and differences of past societies and your society (Activity 20)

Associated Text Materials

Grade 5 – Investigating Past Societies*

- p. 102, 108–112 — How did Early First Nations and Inuit in what is Present-Day Atlantic Canada Make Decisions?

* Although the textbook is titled “Investigating Past Societies”, it should be noted that it also deals with societies that exist now.

Lesson F – Background Notes for the Teacher

Student Learning

I will be able:

- To apply the tenets of the Royal Proclamation of 1763 through role-playing a contemporary set of improvisations (Activity 1)
- To identify the levels of government that are responsible for different **Wabanaki** news events (Activity 2)

> *When Prince Arthur visited Nova Scotia in 1869, he was taken hunting near Caledonia. His Micmac guides were John Williams, Louis Noel, and old Peter Joe Cope with John Jadis, acting as camp boy. The Prince was accompanied into the woods by officers in dress swords, and a band. "Who in hell is going to kill moose with this noise going on?" said old Peter Cope. They were in the woods for three weeks and didn't kill as much as a rabbit.*
>
> Jeremiah Bartlett Alexis (alias Jerry Lonecloud) to Henry Piers, 1 February 1926. Nova Scotia Museum Printed Matter File

This lesson raises concepts and ideas about the **Wabanaki** relationship with government that may appear difficult for Grade 5 students. The intent here is to provide background for teachers that will help them understand the basis behind some of the recent government decisions. The sections on the Indian Act in the Grade 5 textbook (pp. 108-112) provide further details about some of the sophisticated approaches to decision-making that the **Wabanaki** had in place through **Mi'kmaw**, **Passamaquoddy** and **Wolastoqey** Councils at all levels, long before the arrival of Europeans. In the textbook, lesson plans on consensus making and **Wabanaki** governance have also been provided. Given this elaborate decision-making structure, developed by the **Wabanaki** peoples throughout their history, it is difficult to understand why the federal government felt the need to impose the paternalistic structure of the Indian Act. The Indian Act outlawed **Wabanaki** forms of government and imposed the Chief and Council system.

This lesson examines the impact of two legal acts that have endured for a long time and their implications for the Grand Councils and the **Wabanaki** Nations.

Collectively, many **Wabanaki** people see their relationship to Canada as Nation-to-Nation. With that relationship comes certain obligations:

- Protection of the environment, which, in **Wabanaki** terms, includes respect for all the ancestors who came before the living and for all the generations to follow. This is referred to as 'blood memory' and refers to 'Those who went before us and those yet to be born.'

- Living together in mutual understanding, respect and prosperity. For example, Land Acknowledgements highlight the historical fact that New Brunswick sits on the unceded and unsurrendered traditional territory of the **Mi'kmaq**, **Wolastoqewiyik** and **Peskotomuhkati**. However, some **Wabanaki** believe a public land acknowledgement does not indicate that there is joint responsibility for caring for the land. Likewise, these acknowledgements do not describe how the land was illegally transferred and how the **Wabanaki** were removed from it.

- Understanding and committing to the spirit and intent of the Peace and Friendship Treaties

- Holding the sovereign right to **Wabanaki** law as well as Canadian law. The two-tiered system of (federal) Canadian law requires that a law must be passed first by the House of Commons and then by the Senate. Once approved by the Senate, Canadian law becomes enshrined and difficult to change. This process presents a challenge for change: for **Wabanaki** law to be respected, both houses would have to pass a Self-Determination Act recognizing Indigenous laws in general and **Wabanaki** law here in the Atlantic Provinces.

- Mutual equality, justice and protection for all peoples.

Royal Proclamation of 1763

By the KING,

A PROCLAMATION.

GEORGE R.

GOD save the KING.

LONDON,

Before the Proclamation, the Treaty Commissioners made a formal statement: “We are directed by the government to tell you that the English have no design to take your country or any of your lands from you: or to deprive you of any of your just Rights or Privileges” (November 1720, English Treaty Commissioners).

On October 7, 1763, King George III issued a Royal Proclamation. It was intended to keep Indigenous people as allies during periods of war and also keep them as trading partners. It did this by recognizing Indigenous hunting territories and providing for their protection by establishing "hunting grounds" safeguarded against further encroachment. It acknowledged that Treaties reserved land for Indigenous people, and it asserted that all Treaties made thus far had to be acknowledged.

Indigenous people believe that the Royal Proclamation recognizes them as owners of their traditional territories. This is reflected in the Royal Proclamation's key words, " … any lands that had not been ceded to or purchased by Us as aforesaid, are reserved to the said Indians." Finally, it set out guidelines for European settlement of Indigenous territories. However, it was to be a futile attempt to preserve the lands remaining to Indigenous peoples and to some degree their cultures.

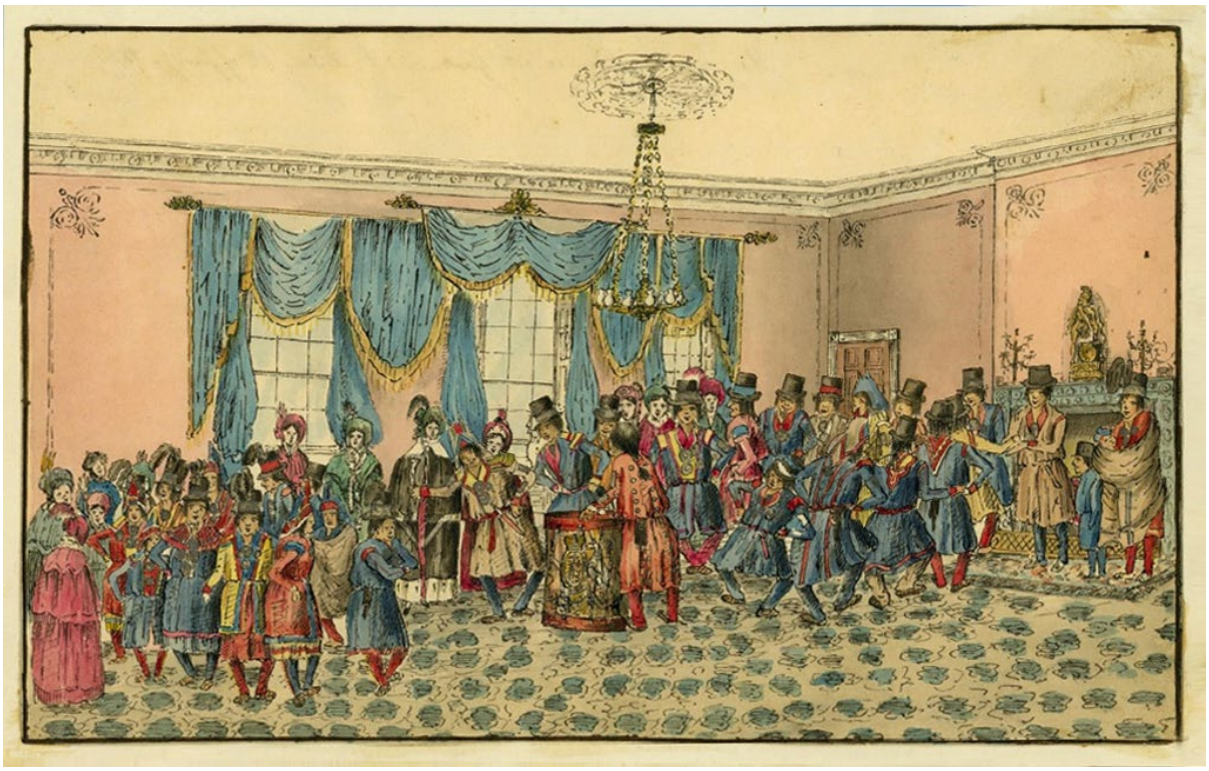
Within each **Wabanaki** Nation there were permanent villages and hunting territories assigned to different clans. When the clans went to their hunting territories, they also harvested medicines, maple syrup and materials for lodges and birchbark canoes. *Hunting territories* were more than areas for hunting game, they also provided additional resources for survival.

> WHEREAS, it is just and reasonable, and essential to our interest, and the security of the Colonies, that the several Nations or Tribes of Indians with whom We are connected, and who live under our protection, should not be molested or disturbed in the Possession of such Parts of Our Dominions and Territories, as not having been ceded to or purchased by us, are reserved to Them or any of them, as their Hunting Grounds.

No European settlement, occupation or infringement would be permitted on these "hunting grounds" without the consent of the Crown. The **Royal Proclamation** also established a 'Trust Relationship' between the Crown and Indigenous people by stating that only the Crown could 'purchase' the land from First Nations. Finally, it specified that many new colonists were guilty of land theft. However, this Proclamation did not stop it from continuing. The British Crown and later Canada ignored the Proclamation.

> AND, We do further strictly enjoin and require all Persons whatever, who have willfully or inadvertently seated themselves upon any Lands within the countries above described, or upon any other Lands, which not having been ceded to or purchased by Us, are still reserved to the said Indians as aforesaid, forthwith to remove themselves from such Settlements.

Indian Act



Indian dance at Government House, Fredericton, New Brunswick on the 1st of January 1835, McCord Museum M978.83.6. The New Year's Day levee at Government House was enlivened by Wolastoqey dancers. The women are wearing top hats with feathers or peaked hats; men's regalia includes top hats or more traditional eared headdresses. This dance may be a snake dance like the one performed in 1860 on the Government House lawn for the Prince of Wales. The piece is inscribed, "A most faithful representation of the 'Indian dances' at Government House Fredericton, on the 1st of January 1835, at which Major W. N. Grange was present. Drawn by Captain J. Campbell, 38th Regiment A.D.C. to his Father Sir Archibald Campbell, Bart. & K.C.B and now Brigadier General in Turkey."

The *British North America Act*, 1867, which created Canada, gave the federal government the constitutional responsibility and jurisdiction over "Indians and lands reserved for Indians." The First Nations peoples were not invited to be part of these discussions, nor were they consulted when the federal government became responsible for them. Neither did they know they would become wards of the government.

The Indian Act of 1876 is a Canadian federal law that governs matters related to Indigenous (Indian) status, bands, and reserves (now called communities). Paternalistic and invasive, it places control of Indigenous people in the hands of the Department of Indian Affairs; its primary goal is to assimilate Aboriginal people into mainstream (i.e., settler) society. It authorizes the Canadian government to regulate and administer the affairs and the day-to-day lives of registered Indigenous people and their reserves, to exercise overarching political control over Indigenous nations by imposing the Chief and Council system as their system of governance, and

even to control communities' cultural and traditional practices. The Act determines land use and the criteria for who qualifies as "Indian" under its regulations, even though Indigenous people have their own terms for self-identification.

Although it has undergone many changes since 1876, it still retains its original purpose. Many people believe it reflects the assimilationist policies that intended to end the cultural, social, political, and economic distinctiveness of Indigenous people. This belief is hardly surprising when one reflects that for a long time, the French name for the Indian Act was the 'Act Concerning the Savages', while the Department of Indian Affairs was called the 'Department for the Savages' Affairs' in French until 1922.

> *The great aim of our legislation has been to do away with the tribal system and assimilate the Indian People in all respects with the other inhabitants of the Dominion as speedily as they are fit to change*
>
> Sir John A. Macdonald, 1887

Under the Indian Act, equality never emerged. The Canadian government assumed control of First Nations' governance, economy, religion, land, education, and personal lives. There was perpetual dominance by the Canadian government. Indigenous people were marginalized. For example, in the beginning, it was enough for an Indigenous person to attend university to have their Indigenous status denied (because going to university was a sign of being "advanced" and therefore having assimilated into settler society). Status Indians became citizens of Canada in 1956 but did not have the right to vote until 1960 and were not allowed to travel away from most First Nation communities.

Is the Royal Proclamation still valid?

Many Indigenous people believe that the Royal Proclamation was a first step in acknowledging **Indigenous Rights**. Although the **Wabanaki** had already signed a number of treaties (e.g., Treaties of 1725, 1749, 1752, 1760-61, etc.), other Indigenous groups saw this Proclamation as the foundation for the process of establishing treaties. The Proclamation gives evidence of Indigenous sovereignty and their rights to land and resources. However, the Proclamation presents a British point of view without Indigenous involvement, and clearly sets up a monopoly over Indigenous lands by the British Crown. Today it is often used in legal arguments and in disputes with the Crown's interpretation of the Treaties.

The Royal Proclamation is enshrined in Section 25 of the Constitution Act. This section of the Charter of Rights and Freedoms guarantees that nothing can extinguish Aboriginal (Indigenous) Rights as outlined in the Proclamation. Despite this, Indigenous people still have to prove their existing title to the land through legal disputes.

Indian Act and Policy

Today, through the Indian Act, the Federal Government does the following:

- still holds all lands in trust for Indigenous people
- still determines status and membership
- still determines where children go to school
- still manages hundreds of millions of trust money in the name of Indigenous people
- still manages First Nations' elections
- still controls property rights and inheritance
- still manages lands/resources
- still aimed at integration and breaking tribal bonds
- still fighting equality for Indigenous youth
- still preventing expedited land claims

So why not abolish the Indian Act?

The Indian Act still remains a controversial piece of legislation. The Assembly of First Nations calls it a form of apartheid. Amnesty International, the United Nations, and the Canadian Human Rights Commission call it legislated human rights abuse.

Most First Nations want the Indian Act repealed and replaced with a legislative initiative for Indigenous self-government — not amended, but repealed. However, some First Nations are satisfied with remaining under the Indian Act because it still affirms the unique constitutional relationship Indigenous people have with Canada. If there are to be any further changes to the Act, Indigenous governments all agree that they will have to be active participants in making those legislative changes. Responsibilities must be agreed to by all parties.

Mi'kmaw, Passamaquoddy and Wolastoqey Governance

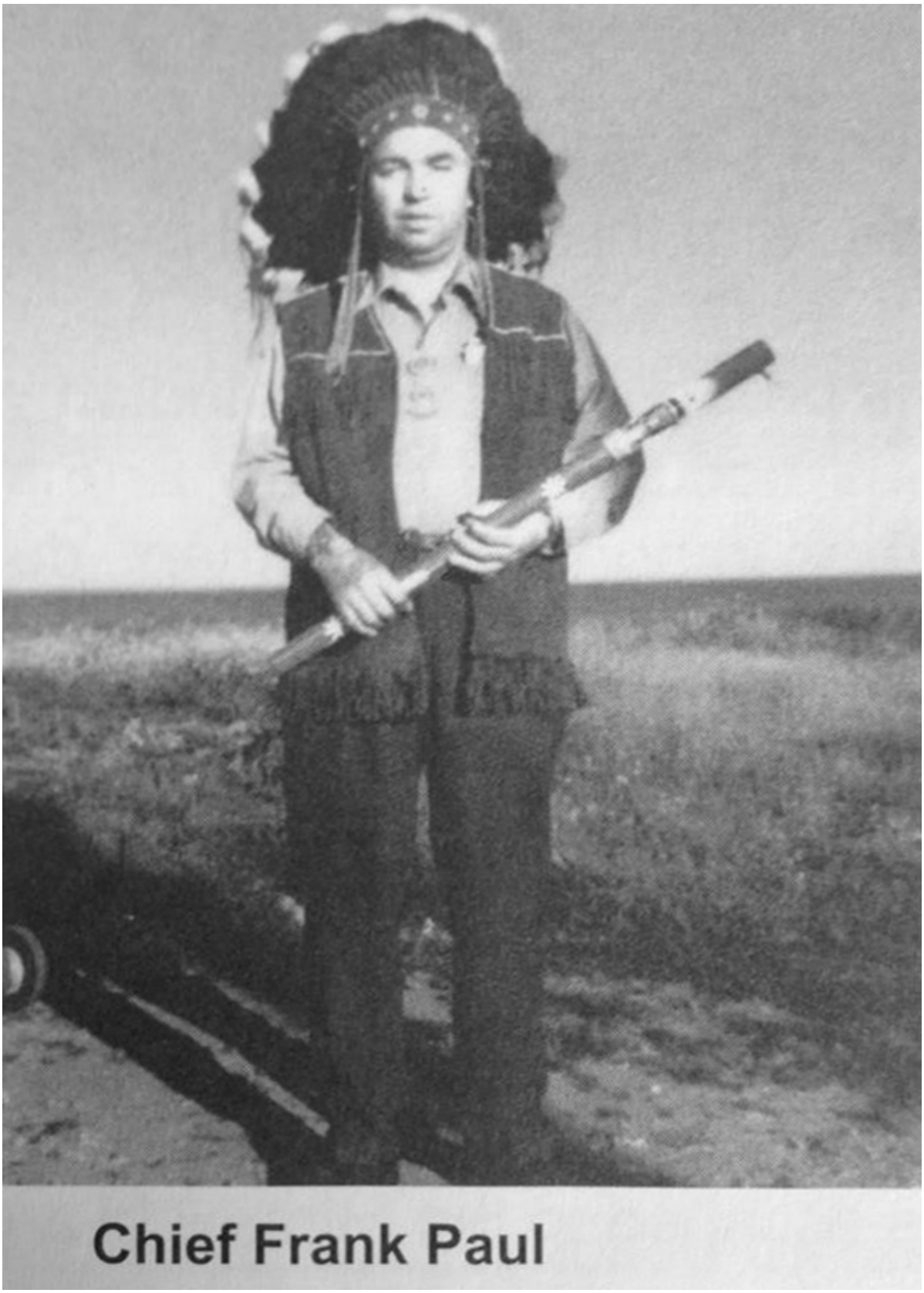
Band councils

Some colonial terms such as **Indian band** or **band** are no longer acceptable terms for First Nation peoples. A **First Nation** is the basic unit of government as defined in the Indian Act. Each First Nation is typically represented by a **band council** chaired by an elected chief, and sometimes also a hereditary chief. Membership in a band is controlled in one of two ways. First, for most bands, membership is obtained by becoming listed on the Indian Register maintained by the federal government. The other way is to become accepted as a member of a band by one of the First Nations. This means that you may be a member of a First Nation but not be recognized as a Status Indian, as defined by the Federal Government. As of 2013, there were 253 First Nations in Canada that had their own membership criteria.

First Nations can be united into larger regional groupings called tribal councils. Another emerging type of organization is the chiefs' councils, such as the **Wolastoqey** Nation (below). First Nations also typically belong to one or more kinds of broader councils or similar organizations that may include representation from other provinces and states, such as the **Wabanaki Confederacy** or the **Mi'kmaq** Grand Council (**Santé Mawiómi**). These were discussed in some detail in Grade 4. They also have representation on the pan-Canadian **Assembly of First Nations** (formerly called the Native Indian Brotherhood), chaired by an elected leader, in which each First Nation has one vote. First Nations are, to an extent, the governing body for their communities. Many First Nations also have large Indigenous urban populations whom the First Nation government also represents, and they may also deal with non-members who live in First Nation communities or work for the First Nation.

Karl Hele (a leading authority on the Indian Act) says:

> *According to the Government of Canada, only 'Indians' that are 'Indians' are those recognized by the Gov't of Canada under the terms of the Indian Act. The gov't definition of Indian is complicated and convoluted.*
>
> *'Indians' while having a say concerning band membership do not have the right to confer or deny status.*
>
> *None of the status rules actually follow 'Indian' traditions or concerns.*
>
> *Only status Indians and 'Treaty Indians' have rights under Section 35 of the Constitution and in the Indian Act.*



Chief Frank Paul with sacred pipe, Chief of **Esgenoopetitj (Skno'pitijk)** 1964–1967, 1970–1978
Collection of Jason Barnaby

Wolastoqey Nation in New Brunswick

http://wnnb.wolastoqey.ca/

The **Wolastoqey** Nation is one example of a chief's council: Originally referred to as the Maliseet Nation in New Brunswick (MNNB), the **Wolastoqey** Nation in New Brunswick (MNNB) received its Certificate of Incorporation in April 2017 and changed its name to **Wolastoqey** Nation in New Brunswick (WNNB) in July 2017. WNNB consists of Madawaska **Matawaskiyak** Maliseet First Nation, Tobique First Nation (**Neqotkuk**), Kingsclear First Nation, St. Mary's First Nation and Oromocto First Nation. This organization provides technical advice to **Wolastoqey** leadership and Resource Development Consultation Coordinators (RDCCs) for matters that relate to the implementation and exercise of constitutionally protected **Wolastoqey** rights. WNNB aspires to protect and promote traditional lands, ceremonies, cultural practices, and language. Some of the projects presently being worked on include forestry, strategic rights plan, fisheries, climate change, environmental reviews and traditional land use studies.

Wolastoqey Motewekon Nation Flag

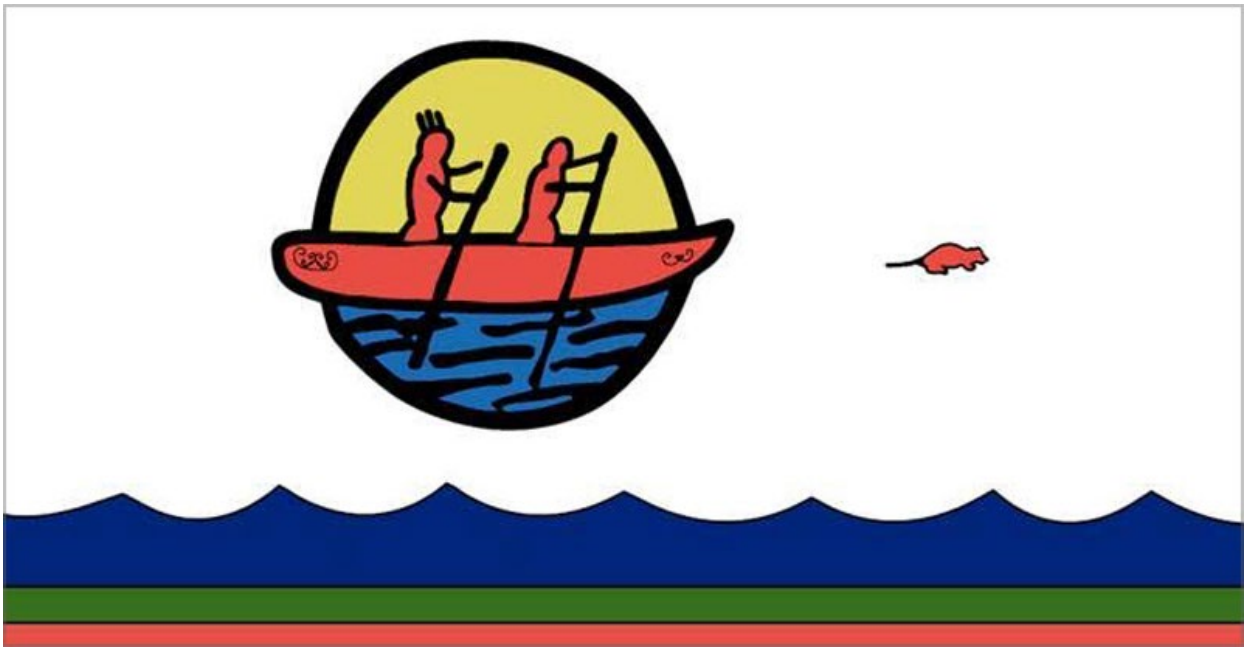
The **Wolastoqey** Nation in New Brunswick launched a new flag designed by Samaqani Cocahq-Natalie Sappier for the First National Day for Truth and Reconciliation on Sept. 30, 2021.

Wolastoqey Nation of New Brunswick Logo and Flag Description

Explanation: We are wrapped with the **Wabanaki** Sky – We are the people of the dawn. We gather around the centre of the fire. All our six **Wolastoqey** Nations stand with Unity. Together we keep the fire lit and our wigwam where we gather. Together we honour our traditions, our stories and our teachings and the importance of our council fires. The earth under our feet represents our ancestors who guide us as leaders and carriers of knowledge. Representing we all carry the bundle of medicine that helps to move our culture forward and weave these teachings into the life we live in today. The double curve wraps the sky – both arms of the double curve hold colours of the wampum symbolizing our treaties and our 7 generations before us and our 7 generations of leaders to come. Below, the river that connects all our 6 nations, representing we are **Wolastoqewiyik** (The people of the beautiful bountiful river).

See how many of these elements you can identify in this flag.

Wolastoqey Grand Council



Wolastoqey Grand Council Flag

Explanation: The **Wolastoqey** Grand Council, the original governing body of the **Wolastoqewiyik** before the Chief and Council system was created by the Indian Act, adopted this symbol to print on a flag approximately ten years ago. An historical document found in the archives explains who the **Wolastoqewiyik** were. The people were formerly known as **Kiwhosuwi-skicinuwok** (Muskrat People) before being known as **Wolastoqewiyik**.

Kiwhos (muskrat) is their **tutem** (totem), hence the male and female following **Kiwhos** (muskrat) poling in their canoe. **Kiwhos** (muskrat) provided food and clothing for the **Wolastoqewiyik**, as well as guiding them to find the most valuable medicine, **Kiwhosuwasq**. This historical symbol illustrates in detail who the **Wolastoqewiyik** are as a People. The bottom red line portrays the ancestors who are deeply rooted in the homeland, **Wolastokuk**. The green line represents all vegetation trees, grass, food and medicine; all that sustains life. The blue is water: brooks, streams, rivers, lakes and oceans. Water nourishes all creation to help food and medicine grow which in return balances life. The yellow is the sun that shines upon earth to help food & medicine grow and gives warmth and light. The sun evaporates the water to form clouds that return the water to nurture the earth. The sun reminds **Wolastoqewiyik** that they are a part of the **Wabanaki Confederacy**, the People of the Dawn.

Activity Profile

Declaration to rename the Wolastoq

On June 23, 2018, **Wolastoqewiyik** – People of the Beautiful and Bountiful River – and allies stood shoulder-to-shoulder in ceremony to reclaim the river's beautiful and bountiful name. Hereditary chief Ron Tremblay proclaimed:

*In 1604, when Champlain landed on the shores of **Passamaquoddy** Homeland and eventually voyaged to **Wolastokuk**, our Beautiful and Bountiful Homeland, he renamed **Wolastoq**, our Beautiful and Bountiful River to the name Saint Jean after Saint Jean the Baptist. By doing so, Champlain was declaring that since **Wolastoqewiyik** who occupied the lands and rivers were not Christian people he had the right to rename and take the land and rivers from **Wolastoqewiyik**. This in return made **Wolastoqewiyik** virtually invisible in their own land.*

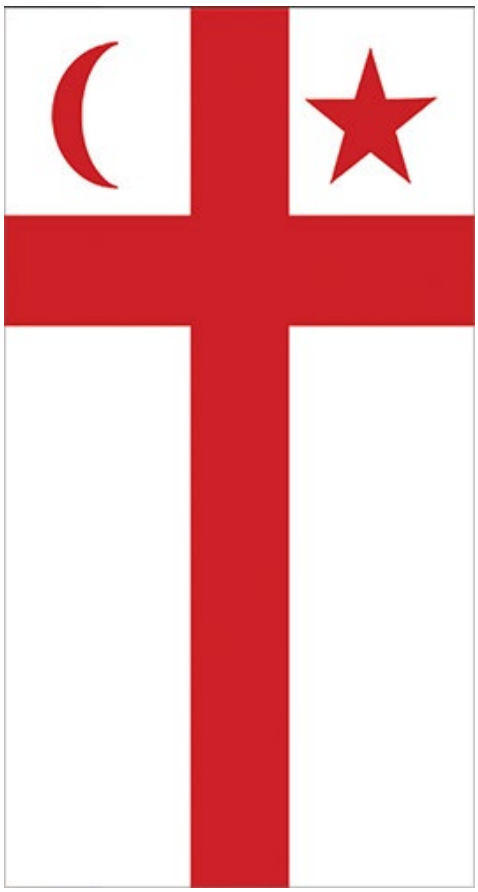
*But the land was not empty, **Wolastoqewiyik** were here then; and we are still here now. Later, the British settlers who colonized our **Wolastokuk** (**Wolastoq** Homeland) changed the spelling from French to English, Saint Jean to St. John.*
*During all that time, our **Wolastoqey** ancestors were never consulted about whether our river could be renamed. Saint John the Baptist had no relationship with our people then, and very little relationship with our people today.*

The response from government officials was that this would be too difficult, as it would involve not only New Brunswick but also Quebec and Maine, a state in the United States. **Wolastoq** (the St. John River) flows through all three of these geographic areas.

Wikipedia

The **Wolastoqey** Grand Council, a traditional body not formally recognized under the Indian Act, raised the idea in both 2017 and 2018, saying it would be consistent with the goals of the National Truth and Reconciliation Commission.

Grand Council Mi'kmawey Mawio'mi



The Grand Council (**Santé Mawiómi** or **Mi'kmawey Mawio'mi**) was the traditional senior level of government for the **Mi'kmaq** based in present-day Canada, until the passage of the Indian Act in 1876 required elected governments. After the Indian Act, the Grand Council adopted a more spiritual function. The Grand Chief was a title given to one of the district chiefs, who was usually from the **Mi'kmaq** district of ***Unamáki*** (Cape Breton Island). This title was hereditary and usually was passed down to the Grand Chief's eldest son. The Grand Council met on a small island in Cape Breton called **Mniku**. Today it is within the boundaries of Chapel Island First Nation or **Potlotek**. To this day, the Grand Council still meets at the **Mniku** to discuss current issues within the **Mi'kmaq** Nation.

The **Mi'kmaq** of Nova Scotia still meet at ***Mniku*** as they have done for many years. In New Brunswick, the **Mi'kmaq** come together in **Esgenoopetitj (Skno'pitijk)** and also celebrate the feast of St. Anne, their patron saint. **Esgenoopetitj (Skno'pitijk)** was known as the meeting place for the **Mi'kmaq** before the government made gatherings against the law. **Mi'kmaq** would hold meetings on social and political issues at this time. Weddings were also celebrated; traditional courts were held; there were many other social issues discussed.

Mi'kmawe'l Tan Teli-Kina'muemk/*Teaching about the* ***Mi'kmaq*** Mikmawey Debert Cultural Centre 2015 p. 16

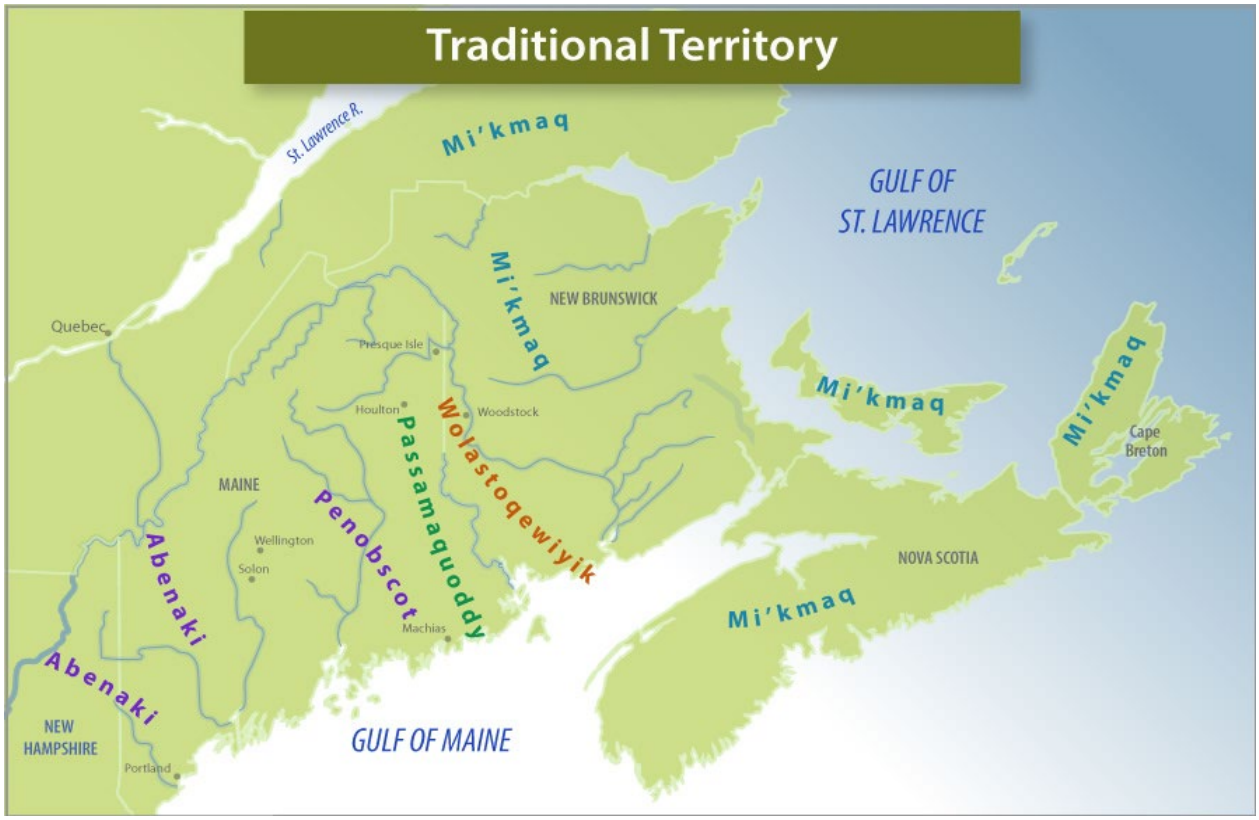
Traditionally, the **Mi'kmaq** also have seven distinct districts. Their names are:

- **Kespukwitk** (Land Ends) – the counties of Queens, Shelburne, Yarmouth, Digby and Annapolis, Nova Scotia
- **Sipekne'katik** (Wild potato area) – the counties of Halifax, Lunenburg, Kings, Hants and Colchester, Nova Scotia
- **Eskikewa'kik** (Skin Dressers Territory) – the area stretching from Guysborough County to Halifax County, Nova Scotia
- **Unama'kik** (Land of Fog) – Cape Breton Island and **Ktaqmkuk** (Land across the water) – island of Newfoundland
- **Epekwitk** (Lying in the water) – Prince Edward Island

- **Piwktuk** (The Explosive Place) – Pictou County, Nova Scotia
- **Siknikt** (Drainage area) – including Cumberland County in Nova Scotia, and the counties of Westmorland, Albert, Kent, Saint John, Kings and Queens, in New Brunswick
- **Kespek** (Last Land) – the area of north-eastern New Brunswick, north of the Richibucto River and the southern part of the Gaspé Peninsula in Québec

These districts were related to the ocean and were comprised of inland sections that followed drainage systems and principal river systems, forming natural boundaries. The feast of St. Anne has been the occasion for meetings for the **Mi'kmaw Grand Council** for more than 250 years, dating back to an 18th-century treaty-making period between the British and the **Mi'kmaq**. This feast was celebrated by **Mi'kmaq** who had converted to the Catholic religion. Some rejected the Catholic religion and maintained their traditional spirituality and belief system.

Waponahkiyik (Wabanaki) Confederacy



Abbe Museum Bangor, Maine

In Grade 4, students also learned about the **Waponahkiyik** (**Wabanaki**) Confederacy, which had been formed by the north-eastern First Nations (**Mi'kmaq**, **Wolastoqewiyik**, **Passamaquoddy**, Penobscot and Abenaki) for the purpose of providing mutual protection from aggression by other hostile nations. Today, as the Confederacy, it spans two countries as well as five **Wabanaki** Nations. Its mandate continues to discuss topics that bridge borders and unite peoples. One of the most important topics they have addressed recently is the truth about the harmful way the state of Maine treated Indigenous children in the past. For more information, see: https://static1.squarespace.com/static/56a8c7b05a5668f743c485b2/t/5a67a85ac830250414b03b8a/1516742748154/Headline+News+Identity.docx.pdf.

> *"Many truth commissions around the world have set out to incorporate the voice of Indigenous people who have suffered human rights abuses at the hands of government and other political groups. Most of these official truth commissions, however, have also had a nation-building objective, at least in the sense of legitimizing or re-legitimizing the government in power, and some Indigenous rights activists are uncomfortable participating in them for that reason."*
>
> **Esther Attean and Jill Williams**, Homemade Justice, *Cultural Survival Quarterly* March 2011

In the past, during the treaty-making process, it was never altogether clear to the British who should be invited to sign the Treaty. However, for the **Wabanaki**, it was important that the Treaties be ratified from generation to generation. The **Waponahkiyik** (**Wabanaki**) Confederacy was a means whereby important agreements/treaties were sent to all the participating nations.

Today, among **Mi'kmaq**, **Wolastoqewyik** and **Passamaquoddy** (**Peskotumuhkati** in Canada) there are often extended discussions to accommodate the inclusion of all voices, including that of Elders and Clan Mothers. Typically, Clan Mothers are in charge of appointing chiefs and passing on cultural knowledge in decision-making. It is a traditional role held by an Elder matriarch. In these open societies, everyone's voice matters. **Wabanaki Nations** continue to be committed to deciding things collectively and by consensus. This means it can take weeks or months to make a final decision once everyone has had their opinion considered. This presents real challenges today, when given situations often demand immediate responses, and has often led to protests because government has moved forward without true and comprehensive consultation.

Activity 1 – Understanding The Royal Proclamation Of 1763

Materials required: create a space for improvisation, notebook

The following is a summary of some of the components of the Royal Proclamation of 1763, as written by Graydon Nicholas, former Lieutenant Governor of New Brunswick, who was the first **Wabanaki** to be named to that position. Read through his analysis of what the proclamation says.

> *The Royal Proclamation of 1763 only confirmed the existence of Aboriginal rights or Aboriginal title. It was always there. It is important to assert that the Royal Proclamation of 1763 applies to the Maritime provinces because it recognizes three things:*
>
> ***A Land Base*** *If land was to be given up it had to be given up by treaty, and people within the nation would determine whether or not they could do it.*
>
> ***Nationhood*** *It recognizes this by using the words "nations and tribes with whom we are connected." These are the words that they used in 1763. What was the definition of nationhood back then? They recognized that* ***Wabanaki*** *people were their allies. Ally is a much stronger idea than just a friend.*
>
> ***A Trusteeship*** *As a trustee, the British Crown was obligated to handle the affairs of the Indigenous people in a diligent way. With respect to trade, for instance, before anyone could trade with the* ***Wabanaki*** *they had to approach the Crown first and say, "Can we get a license to trade with the* ***Wabanaki****?"*
>
> *If the courts were ultimately to hold that the Proclamation does apply, then the whole Aboriginal title to the Maritimes is resurrected, and no matter what legislation has ever been passed, it was passed contrary to the intent of the Royal Proclamation of 1763.*
>
> Graydon Nicholas, Former Lieutenant Governor of New Brunswick

Divide the class into pairs (A and B). Based on what the Lieutenant Governor says about the interpretation of the Royal Proclamation, improvise the following situations and record what happens after each improvisation.

- Person A and B are good friends. Person B is a property owner and knows that there is good fishing near a First Nations community. He offers to buy a piece of property from Person A, who is Waponahkiyik and lives within this First Nation community. Is this possible? How?
- Person A and B are good friends. They are both fisher people who fish lobster. Person A sells her lobster to the lobster factory and makes a lot of money. Person B, who is Indigenous, can only take his lobster to feed his family and does not make any money from the sale of lobster. Why? Is this fair?
- Person A and B are good friends. Because of the success of the lobster fishery, Person A wants to buy a new boat. His friend, Person B, who is Waponahkiyik, offers to make him one. Person A thinks this is a great idea and asks him to make three which he will sell to his friends. Can Person A and Person B make this arrangement directly or do they have to get permission? From whom?

Stanislaus Francis, a **Passamaquoddy**, selling tourist items at Tadoussac 1915 McCord Museum View 8079

Activity 2 – Making Decisions

Materials required: chart copied for class, notebook

In this exercise, students are to complete the following chart by examining the information contained within this chapter on the Indian Act, the **Wolastoqey** Nation, the **Mi'kmaw** Grand Council, and the **Waponahkiyik (Wabanaki)** Confederacy. From what you know, who would have prime responsibility for the following? (You can list more than one, but who would take the lead?) Place your completed chart in your notebook.

- Meeting the Truth and Reconciliation Calls to Action on Education
- The recent flooding on the St. John River
- The land claims settlement with **Madawaska** First Nation
- The recent community election in **Welamukotuk** (**Oromocto** First Nation)
- The fracking issue at **Elsipogtog (L'sipuktuk)**
- The **Metepenagiag (Metepna'kiaq)** First Nation's Historic Site
- Teaching **Wolastoqey** or **Mi'kmaw** languages in schools
- The repatriation of a **Wolastoqey** canoe at the Beaverbrook Art Gallery
- The annual celebration on St. Anne's Day on Chapel Island in Nova Scotia
- Pow Wow at **Natoaganeg (Natuaqnik)** Eel Ground
- National Aboriginal Day (June 21)
- The renaming of the St. John River back to its original name **Wolastoq**
- Other

	Purpose	Function (what government is responsible for)	Structure (how government is organized)	Issues or Events
Provincial Government				
Federal Government				
Chief and Council				
Wolastoqey Nation				
Mi'kmaw Grand Council				
Wolastoqey Grand Council				
Waponahkiyik (**Wabanaki**) Confederacy				

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

Lesson F – References

Atlantic Policy Congress of First Nations Chiefs Secretariat and Indian and Northern Affairs Canada **Meeting of Nations: The history and ever-evolving nature and spirit of the Peace and Friendship Treaties** https://www.apcfnc.ca/governance/treaties/

British Columbia Teachers' Federation **Understanding the Treaty Process** http://www.fnesc.ca/publications/Copyrighted_Publications/Understanding%20the%20BC%20Treaty%20Process%201998_Cpyrt.pdf

Hanson, Erin ***The Indian Act*** in **Indigenous Foundations** First Nations Studies Program, University of British Columbia https://fnis.arts.ubc.ca/program/courses/

Hele, Karl ***The Indian Act: A Short Introduction*** PowerPoint Ivory Tower series, Tantramar Seniors College, 27 October 2021

Joseph, Bob **21 Things You May Not Know About the Indian Act: Helping Canadians Make Reconciliation with Indigenous Peoples a Reality** Indigenous Relations Press April 10, 2018

Office of the Treaty Commissioner, Saskatchewan **Teaching Treaties in the Classroom** August 2008 928-9

Paul, Daniel N. **We Were Not the Savages** Fernwood Publishing, Halifax 2006 p. 174

Whitehead, Ruth Holmes **Niniskamijinaqik-Ancestral Images** Nova Scotia Museum, 2015 p. 32

Whitehead, Ruth Holmes **The Old Man Told Us** Nimbus Publishing Limited, Halifax, 1991, p. 277

Grade 5: Lesson G

Nuji-Anko'taqatijik aqq Nujeywa'tijik
Protectors and Guardians
Kinanpuwicik naka Ihkatuwicik

Theme:

Kiskuk Ta'n Teliaq
Contemporary Issues
Tokec Weskuwitasikil Eleyik

Global Competencies

Critical Thinking and Problem Solving

Learners engage in an inquiry process to solve problems, as well as acquire, process, interpret, synthesize, and critically analyze information to make informed decisions. (Activity 1, 2 and 4)

Learners select strategies, resources, and tools to support their learning, thinking, and problem-solving and evaluate the effectiveness of their choices. (Activity 4)

Learners see patterns, make connections, and transfer their learning from one situation to another, including real-world applications. (Activity 1)

Learners analyze the functions and interconnections of social, ecological, and economic systems. (Activity 4)

Learners construct, relate and apply knowledge to all domains of life, such as school, home, work, friends, and community. (Activity 1)

Learners formulate and express questions to further their understanding, thinking, and problem-solving. (Activity 2 and 4)

Innovation, Creativity, and Entrepreneurship

Learners turn ideas into value for others by enhancing ideas or products to provide new-to-the-world or improved solutions to complex social, ecological, and economic problems or to meet a need in a community. (Activity 1 and 4)

Learners enhance concepts, ideas, or products through a creative process. (Activity 3)

Self-Awareness and Self-Management

Learners have self-efficacy, see themselves as learners, and believe that they can make life better for themselves and others. (Activity 1 and 3)

Learners develop a positive identity, sense of self, and purpose from their personal and cultural qualities. (Activity 1)

Learners are aware of, manage, and express their emotions, thoughts, and actions in order to understand themselves and others. (Activity 4)

Collaboration

Learners participate in teams by establishing positive and respectful relationships, developing trust, and acting interdependently and with integrity. (Activity 1 and 4)

Learners learn from and contribute to the learning of others by co-constructing knowledge, meaning, and content. (Activity 2)

Learners assume various roles on the team, respect a diversity of perspectives, and address disagreements and manage conflict in a sensitive and constructive manner. (Activity 3)

Learners foster social well-being, inclusivity, and belonging for themselves and others. (Activity 1)

Learners demonstrate empathy for others in a variety of contexts. (Activity 1 and 4)

Communication

Learners communicate effectively in French and/or English and/or **Mi'kmaw** or **Wolastoqey Latuwewakon** through a variety of media and in a variety of contexts. (Activity 3)

Learners gain knowledge about a variety of languages beyond their first and additional languages; they recognize the strong connection between language and ways of knowing the world. (Activity 1 and 3)

Learners ask effective questions to create a shared communication culture, attend to understand all points of view, express their own opinions, and advocate for ideas. (Activity 4)

Sustainability and Global Citizenship

Learners understand the interconnectedness of social, ecological, and economic forces, and how they affect individuals, societies, and countries. (Activity 1, 2, 3 and 4)

Learners recognize discrimination and promote principles of equity, human rights, and democratic participation. (Activity 1)

Learners understand Indigenous worldviews, traditions, values, customs, and knowledge. (Activity 1, 2, 3 and 4)

Learners learn from and with diverse people, develop cross-cultural understanding, and understand the forces that affect individuals and societies. (Activity 1, 2, 3 and 4)

Learners take actions and make responsible decisions that support social settings, natural environments, and quality of life for all, now and in the future. (Activity 4)

Curriculum Outcomes

English Language Arts
Specific Curriculum Outcomes

1. Students will listen critically to others' opinions or ideas and points of view (Activity 2 and 4)

2. Students will contribute to and respond constructively in conversation, small-group and whole-group discussion, recognizing their roles and responsibilities as speakers and listeners (Activity 1, 2, 3 and 4)

3. Students will identify instances of prejudice, stereotyping or bias in oral language; recognize their negative effect on individuals and cultures and attempt to use language that shows respect for all people (Activity 1, 2, 3 and 4)

4. Students will use pictures and illustrations, word structures, text features to locate topics and obtain or verify their understanding of information (Activity 1 and 3)

5. Students will increase their abilities to access information in response to their own and others' questions (Activity 2 and 4)

7. Students will identify instances of opinion, prejudice, bias, and stereotyping (Activity 1, 2 and 4)

8. Students will use a range of strategies in writing to describe feelings, reactions, values, and attitudes (Activity 1, 2 and 4)

Health
Specific Curriculum Outcomes

2.1 Mental Fitness — Identify sources and signs of stress as well as ways to manage it (Activity 1 and 2)

Social Studies
Specific Curriculum Outcomes

Students will be able to:

5.6.1 Illustrate the similarities and differences of past societies and one's society (Activity 1, 2, and 3)

5.4.2 Examine decision-making practices in First Nations communities and how they differed in what became Atlantic Canada (Activity 2)

Visual Arts

Responding to art — Recognize that a response to art involves feelings, understanding and knowledge, e.g., medium, subject matter and composition (Activity 1 and 4)

Associated Text Materials

Grade 5 – Investigating Past Societies*

- pp. 137–138 **Mi'kmaq** and **Wolastoqewiyik**
- pp. 152–153 How Have Interactions between Societies Changed and Remained the Same?

* Although the textbook is titled "Investigating Past Societies", it should be noted that it also deals with societies that exist now.

Lesson G– Background Notes for the Teacher

Student Learning

I will be able:

- To identify stereotypes about Indigenous peoples and the harm they levy on First Nations people (Activity 1)
- To use the fishery dispute in **Esgenoopetitj (Skno'pitijk)** as an example to explore the ramifications of self-determination (Activity 3)
- To list the advantages and disadvantages of leading a protest (Activity 3)
- To judge for myself about what I believe to be right or wrong about the things that have happened. (Your judgement is your opinion. Opinions are not facts but how people feel about facts) (Activity 2 and 3)
- To be able to understand and articulate arguments in a court case involving Rights of Aboriginal people (Activity 2)

There are words I want to put on wings
That when I am gone, someone will read
Maybe to create the emotions inside
And tell their own story, instill pride
Then their words will have wings
To create another thought, pretend
We are a chain linking together
To span a bridge where communication scatters.

Rita Joe (Joe and Choyce 2003, p. 95)

The four activities in this lesson are designed to help students understand how modern-day interpretations of 18th century treaties have led to many court cases and differences of opinion between the Government of Canada and First Nations in New Brunswick, at both the individual and group level. They deal with stereotyping, the application of Indigenous hunting rights, a play which demonstrates the covenant nature of the treaties and how this protects the future of **Wolastoqewiyik**, and finally an example of a major controversy which arose from a lack of

understanding by federal fishery officers of the fishing rights of the **Mi'kmaq**. As a reference, the **Covenant Chain of Treaties**, a short summary of some of the most impactful Treaties is attached and an animation is also provided. This was also included in the Grade 4 programme.

Annie Sacobie at Entrance to a Birchbark Wigwam, Evandale, New Brunswick
Postcard v.1910 New Brunswick Museum X14839

This lesson starts out with an activity on stereotyping. The postcard above is a good example. Inside a wigwam is what appears to be an Indigenous woman. She appears to be protected by what was formerly Canada's flag — the Red Ensign. A second example is the word *Indians*, the word assigned to Indigenous Americans by Columbus, who thought he had arrived in the Indies (southeast Asia). This word has been the cause of many misunderstandings. Using this word does not in any way reflect the diversity of Indigenous peoples. Most people have never had the opportunity to meet Indigenous people and this has caused further misconceptions.

In the last lesson, students learned about the Indian Act and how Canada granted itself the legislative framework from which to both standardize and enforce Canada's narrow view of Treaties. The Indian Act is a discriminatory approach to dealing with First Nations peoples. It was legislated to guide Canada's relations with First Nations peoples by imposing restrictions on them to meet two main goals for the government: 1) to Europeanize the Indigenous peoples, and 2) to assimilate them into the mainstream society.

When First Nations protests did not subside, the federal government amended the Indian Act in 1927 to forbid First Nations from sharing their opinions publicly or organizing themselves politically. Consequently, the First Nations had very few ways to voice what they

truly believed their treaties were made to convey. Resistance to this mounted and in 1951 the act was amended to again allow political organizing.

Through continued confrontations and court actions, the existence of Indigenous rights has been clearly and firmly established. Indigenous people have been consistently challenging the status quo to insist that these rights be recognized, affirmed, and protected. However, this process often leads to confrontation and sometimes violence. This lesson examines some of the sources of this confrontation — including discrimination and prejudice — by looking at the example of the lobster fishery in **Esgenoopetitj** (**Skno'pitijk**) in 2000. This case is based on the Marshall Decision.

The Marshall Decision

The Peace and Friendship Treaty of 1752, signed by Chief Jean-Baptiste Cope of Shubenacadie and Governor of Nova Scotia Peregrine Thomas Hopson, promised the Indigenous population hunting, fishing, and trading rights in exchange for peace.

> *It is agreed that the said Tribe of Indians shall not be hindered from, but have free liberty of Hunting & Fishing as usual: and that if they shall think a Truckhouse needful at the River **Chibenaccadie** or any other place of their resort, they shall have the same built and proper Merchandize lodged therein, to be Exchanged for what the Indians shall have to dispose of, and that in the meantime the said Indians shall have free liberty to bring for Sale to Halifax or any other Settlement within this Province, skins, feathers, fowl, fish or any other thing they shall have to sell, where they shall have liberty to dispose thereof to the best Advantage.*

In 1993, Donald Marshall Jr. argued that the Treaty of 1752 gave him the right to fish commercially and be exempted from federal regulations. He caught 463 pounds (210 kilograms) of eels using a prohibited net in the off-season. He did not have a license to do so and he sold the eels. He was charged with four violations of federal fisheries regulations. After being arrested and after twice losing the court case within the Nova Scotia system, Donald Marshall Jr. appealed to the Supreme Court of Canada. (See also: https://ojen.ca/en/resource/landmark-case-aboriginal-treaty-rights-r-v-marshall).

In 1999 the Supreme Court of Canada ruled in favour of the rights of Indigenous people to fish and to be able to sell their fish under the Treaties signed in 1752 and again in 1760-61. The decision known as *Marshall No. 2* states that "*the treaty rights permit the **Mi'kmaq** community to work for a living through continuing access to fish and wildlife to trade for 'necessaries.*" (R. v. Marshall 1999b; para.4) After this decision, the people of **Esgenoopetitj** (**Skno'pitijk**) agreed to set up a food fishery. It became a major source of contention between the Federal Department of Fisheries, the licensed non-Indigenous fishers and the community of **Esgenoopetitj** (**Skno'pitijk**). During the conflict that followed, the community of **Esgenoopetitj** (**Skno'pitijk**) was supported by many other First Nations across the country. Video footage from the conflict shows a small boat with three **Mi'kmaw** fishermen aboard being run over twice by a large DFO boat, forcing the fishers into the water where they were picked up by police. See also: https://youtu.be/HsvG4KpFHOA.

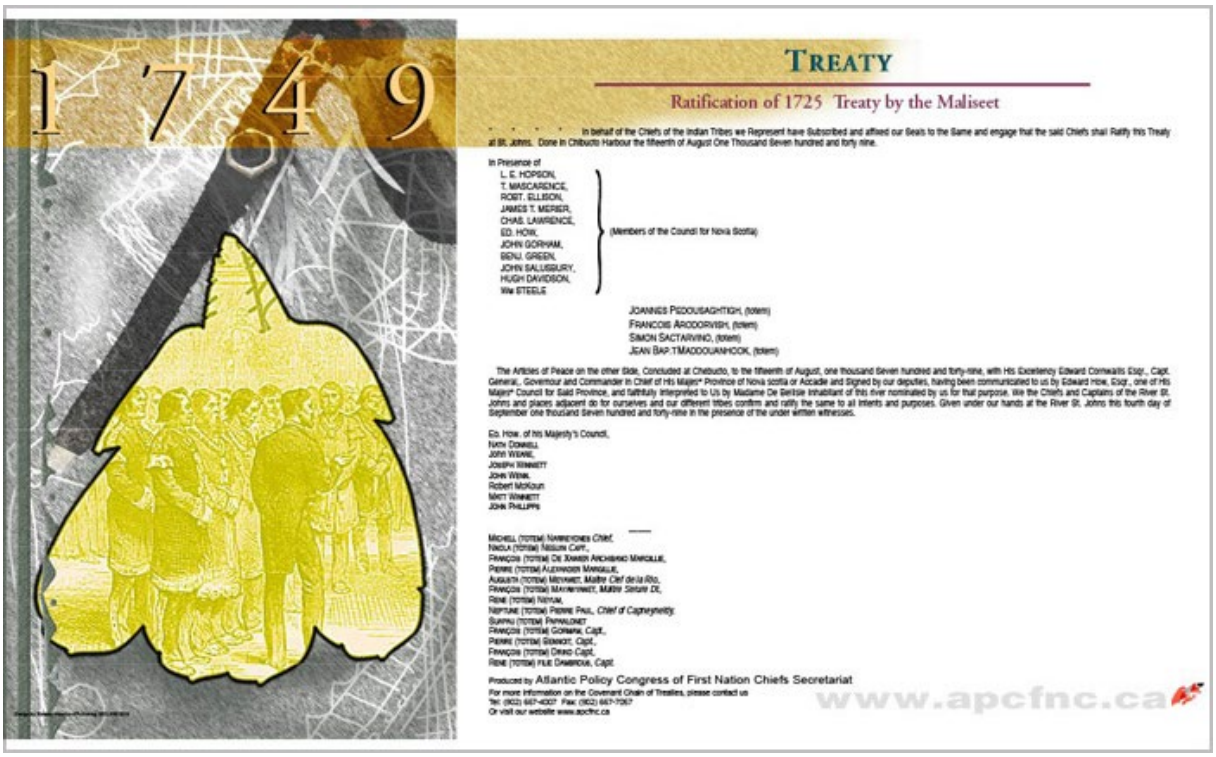
Covenant Chain of Treaties

The Covenant Chain of Treaties is a group of interconnected treaties, whereby the British Crown and **Waponahkiyik** First Nations created a chain of related commitments to each other. There were other treaties and alliances signed before, during and after those listed here. These were selected because they figure prominently in recent cases that have been decided upon by the Supreme Court of Canada. You can find more information at the Atlantic Policy Congress website, http://www.apcfnc.ca/about-apc/treaties/.

Atlantic Policy Congress of First Nations Chiefs https://www.apcfnc.ca/governance/treaties/

1725/26/28 There were two similar treaties negotiated in Boston in 1725 by Governor Dummer. The first one was signed by four Penobscot representatives, but other groups were in attendance including the **Mi'kmaq**, **Wolastoqewiyik** and **Passamaquoddy** (**Peskotomuhkati**) who attended the ratification. The first of these treaties was known as Governor Dummer's Treaty and was ratified again by **Waponahkiyik** in what is now Maine. The second treaty is known as Mascarene's Treaty since Paul Mascarene had been sent to negotiate a separate treaty for Nova Scotia. This treaty, between the British, **Mi'kmaq** and **Wolastqewiyik** (Maliseet) and **Passamaquoddy** (**Peskotomuhkati**) was then ratified by most of the **Mi'kmaw** and **Wolastoqewiyik** (Maliseet) and **Passamaquoddy** (**Peskotomuhkati**) villages at Annapolis Royal in 1726 and again in 1728. It was the first of what are now known as treaties of Peace and Friendship with the British Crown in the Maritime Provinces. What is important is that this Treaty known as Mascarene's Treaty, consisted of two parts, one part containing **Mi'kmaw**, **Passamaquoddy** (**Peskotomuhkati**) and **Wolastoqey** promises, and another part containing English promises, including the most important promise to respect Indigenous hunting, fishing, and planting grounds.

1749 The Royal Commission of Inquiry into the legal rights of the Indigenous nations in North America said that: “Indians, though living amongst the King’s subjects in these countries, are a separate and distinct people from them, they are treated as such, they have a policy of their own, and they make peace and war with any nations of Indians when they think fit, without control from the English.”

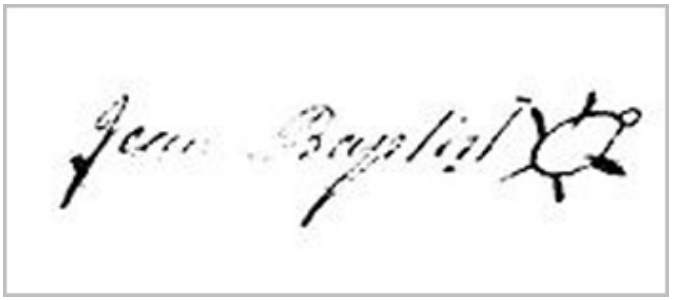


Atlantic Policy Congress of First Nations Chiefs https://www.apcfnc.ca/governance/treaties/

1749 Treaty signed at Chebucto (Halifax) and ratified on the St. John River renewing the Treaty of 1725. Governor Edward Cornwallis, hoping to secure control over lands west of the Missaguash River (New Brunswick border), invited the two Indigenous nations to sign a new treaty to reconfirm loyalty to the Crown. However, most **Mi’kmaq** leaders refused to attend the 1749 peace talks in protest of the governor’s founding of Halifax that year. Increasing British military presence and settlement in the region threatened traditional **Mi’kmaw** villages, territories, and fishing and hunting grounds. Only the Chignecto **Mi’kmaq** joined the **Wolastoqewiyik** in signing the treaty. In the continuing campaign for Chignecto, Governor Cornwallis punished the **Mi’kmaq** who did not attend by offering a reward of ten guineas for the scalps of **Mi’kmaw** men, women, and children. The London Board of Trade disagreed with this “extermination” policy.

Scrubbing the name of Halifax founder Edward Cornwallis to be put to a vote https://globalnews.ca/news/2682555/scrubbing-the-name-of-halifax-founder-edward-cornwallis-to-be-put-to-a-vote/ The statue of Edward Cornwallis stood in downtown Halifax until it was taken down in 2017. Why do you think this was done?

1752 The Treaty of 1752, signed by Jean-Baptiste Cope, described as the Chief Sachem of the **Mi'kmaq** inhabiting the eastern part of Nova Scotia, and Governor Hopson of Nova Scotia, made peace and promised hunting, fishing, and trading rights. It put an end to the skirmishes of 1749-52. "It is agreed that Indians shall not be hindered from but have free liberty of hunting and fishing as usual." It also dealt with matters of justice: for disputes between **Wabanaki** and the British, the English civil justice system would prevail, and **Wabanaki** would receive the same treatment as the British. There are many instances of the **Mi'kmaq** stating that they had not agreed to this term.



Signature of Jean-Baptiste Cope (Beaver) https://en.wikipedia.org/wiki/Jean-Baptiste_Cope

Donald Marshall Jr., right, is greeted by lawyer Anne Derrick, left, as **Mi'kmaw** lawyer Bernard Christmas looks on in Halifax on Friday, Sept. 17, 1999. The Supreme Court of Canada upheld a centuries-old treaty and acquitted Marshall on illegal fishing charges (Andrew Vaughan – The Canadian Press)

1760 A new treaty was signed in Halifax by Mitchell Neptune, **Passamaquoddy** (**Peskotomuhkati**), and Ballomy Gloade, **Wolastoqewiyik** (Maliseet). There was no surrender of land and land was not ceded to the British. This treaty focused on renewing the old treaties of 1726 and 1749 and incorporating them into a new Peace and Friendship Treaty. The emphasis was on the trading of furs for European goods and was followed up by an agreement on trading. This Treaty was signed later in the year by delegates from Richibucto, la Hève (La Have), Schubenacadie, Pictou, Malagomich (Merigomish), Cape Breton, Shediac, Miramichi and Pokemouche.

1760-61 Treaties of Peace and Friendship were made by the Governor of Nova Scotia, Charles Lawrence, with the **Mi'kmaq**, **Wolastoqewiyik** (Maliseet) and **Passamaquoddy** (**Peskotomuhkati**). These are the same treaties that were upheld and interpreted by the Supreme Court of Canada in the Donald Marshall Jr. case. They include the right to harvest fish, wildlife, wild fruit, and berries to support a moderate livelihood for the treaty beneficiaries. While the groups promised not to bother the British in their settlements, the **Wabanaki** did not cede or give up their land title and other rights.

1762 Triggered by Royal Instructions in 1761, Belcher's Proclamation described the British intention to protect the just rights of the **Mi'kmaq** to their land "setting aside lands for Indians, incorporating the coastal areas from the Strait of Canso to the Bay of Chaleur for the special purpose of hunting, fowling, and fishing."

Jonathan Belcher, 1756 Portrait by John Singleton Copley, oil on canvas
Beaverbrook Art Gallery, Fredericton

1763 The Royal Proclamation of 1763 is a complicated document that reserved large areas of land in North America as Indian hunting grounds and set out a process for the cession and purchase of Indian lands. It is still seen as a foundational document in the relationship between First Nations peoples and the British Crown.

By the KING,

A PROCLAMATION.

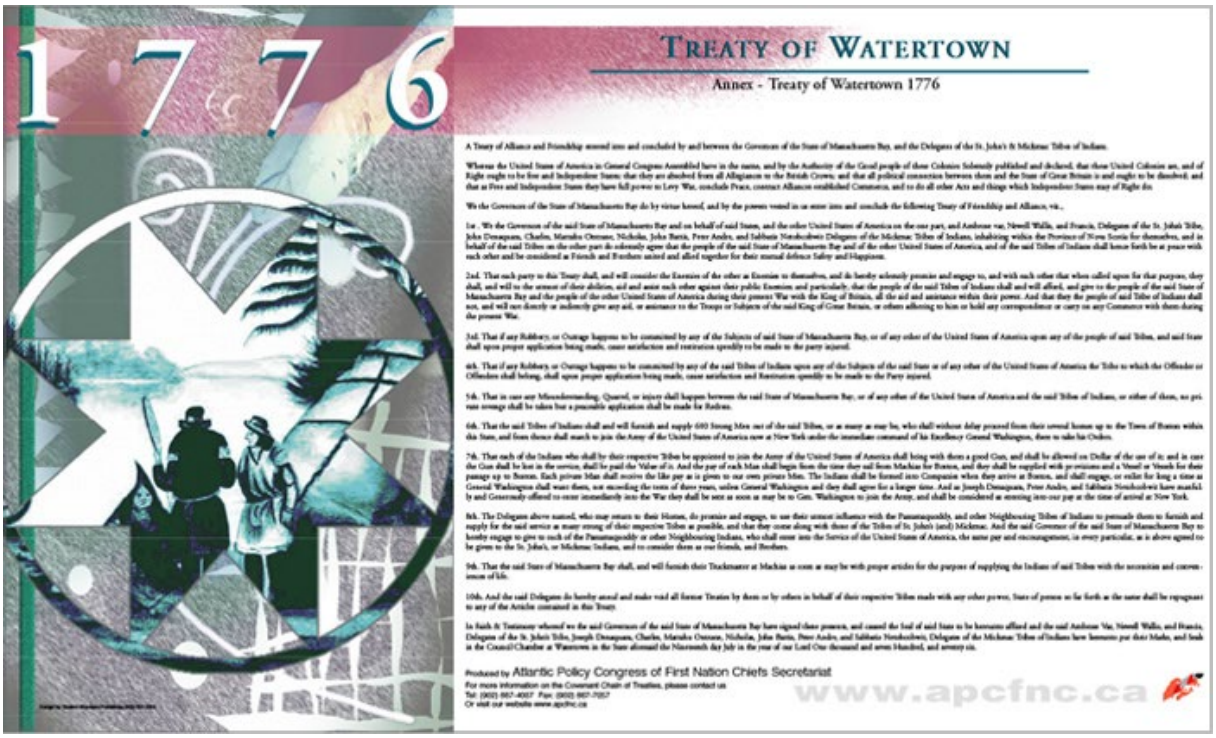
GEORGE R.

GOD save the KING.

LONDON,

https://www.rcaanc-cirnac.gc.ca/fra/1370355181092/1607905122267

1776 The treaty of 1776, signed in Watertown, MA, USA, established relations with the newly created United States against the British. The Americans promised to approach their relationship with the **Mi'kmaq** in the manner of the French rather than the British. Oral tradition and wampum illustrate that this happened. Although there is no evidence that **Wabanaki** from Canada signed it, this is why **Wabanaki** in the Maritimes can still sign up for the United States military.



https://www.apcfnc.ca/wp-content/uploads/2020/06/1776.pdf

1778–1779 With the start of the American Revolution in 1775, the final treaty between the **Mi'kmaq** and **Wolastoqewiyik** and the British was signed over two years. In 1778, this treaty included **Wolastoqey** delegates from the St. John River area and **Mi'kmaw** representatives from Richibuctou (Richibucto), Miramichi and Chignecto. In 1779, the peace agreement included **Mi'kmaq** from Cape Tormentine to Baie de Chaleurs. It promised not to assist the Americans in the revolution and to follow their "hunting and fishing in a peaceable and quiet manner." The military threat from the **Mi'kmaq** was diminished significantly by this treaty.

Mi'kmaq Warrior by Charny
https://en.wikipedia.org/wiki/Military_history_of_the_Mi%27kmaq_people#Halifax_Treaties

For Indigenous people, treaty-making operated on the principle of extended family. Treaties reflect three things: 1) interconnectedness 2) intergenerational and 3) interdependency. Therefore, a treaty is considered a sacred vow or Covenant. Treaty-making is part of a sacred order and every time a treaty is made it is adding to the order. As treaties build on each other, they add to and project the extended family and intergenerational life experience. As Fred Metallic, from **Listuguj**, says, '*We are all brothers and sisters in Creation. Treaties are covenants to that order and guide us in our relationships*.' (Battiste, Marie *Living Treaties* 2016 p. 46) The British did not have this emphasis at all on treaties being intergenerational.

Metepenagiag (**Metepna'kiaq**) First Nation (Red Bank) presenting head dress to Premier Richard Hatfield January 15, 1971 New Brunswick Archives P366. Why do you think the Metepenagiag (Metepna'kiaq) First Nation would be presenting a headdress to a Premier? What do you think they might be holding?

Activity 1 – Stereotyping

Materials required: projector, whiteboard, logbook

Identity Cartoon by John Branch in ***Mi'kmawe'l Tan Teli-Kina'muemk***/*Teaching about the* ***Mi'kmaq*** Debert Cultural Centre 2015 p. 35

Lyrics to *Frozen Child* by Pi'kun (Alexander) Poulette

Looking at my life, I missed a lot.
Knowing what I lost, was myself.
Going through the pain of looking back,
and dealing with my past.

A frozen child I was for a long, long time.
Missing out on love, respect and happiness.
Living in fear of losing everything I touched.
To survive is not to live.

I kept asking why? No answer.
I could have had love, years ago.
But I was stubborn and lost
To protect a frozen child was my life.

A frozen child, I was, for a long, long time.
Missing out on love, respect and happiness.
Living in fear of losing everything I touched.
To survive is not to live.

To the Elders, I turned for some answers.
Their wisdom is simple, but strong.
Forgive those who hurt you.
But do it to forgive yourself.

A frozen child I was,
For a long, long time.
Missing out on love, respect, and happiness.
Living in fear of losing everything I touched.
To survive is not to live.
To survive is not to live.

What is a stereotype?

> *A set idea that people have about what someone or something is like, especially an idea that is wrong.*
>
> Cambridge Dictionary

Explain this to your students:

Stereotyping is what makes people think that there are inferior groups. It also makes people think that they have the right to discriminate against the so-called inferior group. Finally, it makes them think the "inferior" group *needs* to be discriminated against, for their own good. Stereotyping of Indigenous people is pervasive in Canadian society. Make a list of all the stereotypes that the students are aware of, making sure that the students know and understand that these are stereotypes and are not true for every or even any member of the group.

Some possible stereotypes of Indigenous peoples:

- "noble savage"
- "vanishing people"
- "warrior people" who embodies strength, speed, endurance in sports
- "alcoholic Indian"
- "welfare Indian"
- "militant Indian"
- "environmental Indian"
- "lazy Indian"

Are there stereotypes in either of these two pictures? What are they?

Indians baseball team, St. Stephen, N.B. Public Archives of New Brunswick P223-462.

What Indigenous Group do you think this team might have had in mind?

Sweny Sporting Goods-Aboriginal handicrafts, US souvenirs, white man dressed as an Aboriginal
Public Archives of New Brunswick P590-9

Who is Indigenous?

Sometimes Indigenous people can lose control over their own images because others are creating false images. The true diversity of Indigenous peoples in Canada is not portrayed, leading to the conclusion that all Indigenous people are the same.

Don't let your students assume all Indigenous people look the same or have the same background. Today, there is great diversity in how Indigenous people appear. This activity allows you to emphasize that there is a diversity of experiences and knowledge within each Nation. For example, some people speak the language, others do not. Everyone does not necessarily share the same cultural stories or experiences. Work with students to not make assumptions about identity or knowledge.

Have children analyze the cartoon.

- What impressions does the boy have about what it is to be an 'Indian'?
- Can you identify the people and teams in his thought balloon?
- Why are these images stereotypes?
- Why are many sports teams in the process of changing their names?
- Did Indigenous people make up these images of themselves?
- What is the girl thinking about what the boy is saying? About herself?
- Why is stereotyping hurtful?

Now read the song lyrics to **Frozen Child**. These were written by a musician who attended residential school.

- What does this song tell you about how he feels about himself? About his identity?
- Does he know what his identity is? Does he have anyone to tell him about his identity?
- What advice was given to him in the last verse?
- In your opinion, is the Frozen Child suffering from being stereotyped?
- In a small group write a last verse to the song, indicating that all is not lost and the Frozen Child now has a sense of his or her identity.

You can also listen to residential school experience on CBC Atlantic Voice's **One Stitch at a Time**. Joan Weeks brings us the story of the resilient women and men of Waycobah First Nation in Nova Scotia at : https://www.cbc.ca/news/indigenous/waycobah-first-nation-residential-school-survivors-make-regalia-for-youth-as-part-of-healing-process-1.4725634. In some communites, young people are learning how to sew and when to wear tradional regalia in Fort Folly. Survivors of residential school, they are finding healing one stitch at a time with the sewing of regalia for the community's children: https://www.cbc.ca/news/indigenous/ribbon-skirt-library-mi-kmaq-1.6373313

League Cracks Down on Racist Remarks Sarah Seeley, Times & Transcript March 9, 2019

Dusty Levi of **Elsipogtog** has been playing hockey for 27 years, and says he's heard many racist comments in that time, including a racist incident when a fan put his hand to his mouth and imitated a war cry.
"It's so crazy," he says, admitting it still hurts to hear the slurs. "It's 2019. You'd think that everybody would respect one another. There's no room for it in hockey."

There's no room for it in the Acadie-Chaleur Senior Hockey League, which announced this week that players and fans will be told at each game that racist, sexist, or homophobic acts and profanity will not be tolerated.

Levi has a son playing peewee hockey and says he's had to talk to him about racial taunts from other players or spectators. He told the 11-year-old not to overreact when comments are yelled from the bleachers, but instead to play his best. "If you win, that's how you stick it to them," Levi said.

Levi said he was pleased with new changes to make the rinks a more respectful environment.

"I'm so grateful there are people out there to take it seriously," he said.

Dusty Levi, a defenceman for the Baie-Sainte-Anne Navigators, said he is pleased the Acadie-Chaleur Senior Hockey League has decided to crackdown on offensive remarks in the league. PHOTO: CONTRIBUTED/ ÉMILIE CHIASSON

Dusty Levi, Émilie Chiasson photo, Times and Transcript, March 9, 2019

1. Divide the class into groups and choose two people in each group to read the newspaper article to the rest of the group. One plays Dusty Levi and the other person is the writer of the article. Show this picture of Dusty Levi.
2. Have students discuss the article and answer the following questions:
    - Why would this be happening in an adult hockey league?
    - If you heard someone yelling at you with a racist message (slur), how would you feel?
    - Does Dusty Levi think it might also be happening in the Peewee hockey division? How do you know?
    - What does Dusty Levi's advice to his son mean to you? How is he a guardian?
3. If you were members of the management of the arena, make up a rule and its consequences to prevent this from happening again. Write it down and share it with your class.

Activity 2 – Tapu'kl Tplu'tagnn – Two Sets of Laws – Tpaskuwakonol

The Francis and Paul Case 2008–2010

This is what I wish you knew? **Mi'kmaw** Native Friendship Centre, Halifax, Nova Scotia
Photo: Tim Borlase

Materials required: court scene recreated, logbook

In 2008, two **Mi'kmaw** hunters from **Eskasoni**, Nova Scotia, Charles Francis and Aaron Paul, were food hunting during the hours of darkness when they shot a moose decoy while they were in the Cape Breton Highlands. They were charged with 'hunting with the assistance of a light' and their high-powered rifles were seized. Here are some of the arguments used in the trial held over a two-year period. This case presented the pros and cons between Aboriginal food hunting and non-Aboriginal sport hunting.

In two similar previous cases in British Columbia and New Brunswick, the Supreme Court of Canada had ruled in favour of Indigenous rights. Imagine you are the Nova Scotia lawyer on either side of the argument. Split the class in half — one side for the Crown and one side for the defence. In pairs prepare an argument for the court using one of the points below. Present your points to the class.

For the Crown

1. Night hunting with the assistance of a light is unsafe.
2. There are many users of the Cape Breton Highlands who could potentially be harmed by night-hunting activity.
3. Beef cattle had previously been shot in the Cape Breton Highlands, likely at night, and likely for being mistaken for moose.
4. Moose are plentiful and easy to catch in the daytime.

For the Defence

1. Indigenous night hunting for food predates European contact.
2. Indigenous use of a light to assist night-time food-hunting activity occurred prior to European contact.
3. The legislative origins of Law s.68, which Francis and Paul were accused of violating, prove its purpose is sport, not public safety.
4. Francis and Paul were hunting for food when they were arrested.

What decision would you make?

Postscript

Judge Ryan initially ruled in favour of the Crown and gave both men a small fine but ordered their guns to be returned. This indicated that he wanted this to be a Test case to establish an Aboriginal right for the first time. An appeal to this case is still pending.

Activity 3 – A Puppet Play by Elder Imelda Perley

This play, written by Elder Imelda Perley, was performed by Grade 6 students for the **Wolastoqey** Chiefs on Treaty Day 2021. The play honours the treaty-making of the 1725 Mascarene Treaty, described in the Covenant Chain of Treaties section of this lesson, and how treaties are related to keeping memories alive of those who went before us and to those who are not yet born.

If possible, try performing this play with puppets in both languages. Using puppets will help young people to perform it with more confidence. You can use the **Wolastoqey Latuwewakon** app at the beginning of this resource for pronunciation.

Amsqahs Kishomawotimok Elikotok 1725

Neket Pihce, Pihce pihce, pihce, pihce eci wolawsultihtponik psiw skicinuwok.
*A long time ago, a long, long, long, long time ago, **Wolastoqewiyik** lived a good life.*

Mihqitahatomuniya eli 'cuwi 'sosseyuwahtit psiw 'tolnapem.
They remembered to treat everyone with respect.

Psiw elakumahtit, wisawyicik, mokoseweyicik naka wapeyicik, newiqatihtit, alituwiyahtit, samaqanuwicik kapiw ote cucuhcok.
All their relatives, the yellow families, the black families and the white families, the four-leggeds, the ones who fly, the water people, even the ones who crawl upon Mother Earth.

Wapeyihtit petapasihtit, wonitahasiniya elkimutopon, psiw ote keq 'koti nihkanahtpatomuniya naka psiw ote keq 'koti tpeltomuniya.
When the White families came, they forgot the teachings of harmony, they wanted to control everything and to own everything.

Nit weci matonakhotimok, kehsi matonakhotimok.
That is when the fighting for land and rights began, there was lots of fighting.

Kehsi matonakhotimok neket, tokiw kishamawotihtit wapeyicik naka skicinuwok weci ehqi kotuwihponotihtit.
*There was so much fighting back then, until both the white families and the **Wabanaki** people decided to stop their fighting.*

Wapeyit Kincemoss Cahci 'tolkotomon weci Pilasq wikhasik: 'kisuwikhomuniya pilasq kenoq ikolismanuwikhasu

*King George of England ordered his subjects to negotiate Treaties with the Red Families (People of the Dawn, **Wolastoqewiyik**, Penobscots, **Mi'kmaq**, **Passamaqoddies**): The Treaty was written in their language, English.*

Enter Cihqonaqc naka Qapit

Qapit: Cihqonaqc keq nit "Treaty"?

Beaver: Turtle, what is a "Treaty"?

Cihqonaqc: Nqoss, ya nit neket pihce, pihce, pihce pihce kishamawotihtit Wapeyihtit naka Skicinuwok weci ehqi matonotultihtit naka mawawsultiniya.

Turtle: Son, a long, long, long, long time ago, an agreement between nations was signed by the white family and Wolastoqewiyik to stop fighting and to live in harmony with each other forever.

Tuhkis: Qinote? Tayuwek Nit?

Mouse: Really? When?

Cihqonaqc: Tuciw elikotok 1725.

Turtle: Since the year 1725.

Tuhkis: Kitiyena! Keq Ewikhasik?

Mouse: Wow! What is Written?

Mus: Askomiw tehc skicinuwok kisi Kotunkahtuwok tan tehpu tama.

Moose: Hunting Rights are preserved forever.

Tuhkis: Qinote? Keq Apc?

Mouse: Really? What Else?

Muwin: Askomiw tehc Skicinuwok kisi Natanhotuwok tan tehpu tama.

Bear: Fishing Rights are preserved forever.

Mahtoqehs: Qinote? Keq Apc?

Rabbit: Really? What Else?

Cihpolakon: Askomiw tehc Skicinuwok kisuwehkawa sipsis 'ciw skicinuwimiyahtihtit Naka Wetawsultihtit.

Eagle: The Right to Ceremonies and fowling will be preserved forever.

Tihtokol: Qinote? Keq Apc?

Owl: Really? What Else?

Malsom: Askomiw the Skicinuwok ’Pomihptuniya Skicinuwipomawsuwakon.
Wolf: Our Aboriginal rights are preserved forever, our language, our way of life.

Matuwehs: Qinote? Keq Apc?
Porcupine: Really? What Else?

Qaqsoss: Askomiw tehc Skicinuwok naka Wapeyihtit Sankimawawsultuwok.
Fox: Peace and Friendship with our White Brothers and Sisters will be preserved forever.

Espons: Qinote? Keq Apc?
Raccoon: Really? What Else?

Apikcilu: Wolasuweltomuhtine!
Skunk: Let us Give Praise and Thanks to our Ancestors for Protecting our Rights!

Wolasuweltomuwakon

Nuhkomossok naka Nmuhsumsok
Grandmothers and Grandfathers

Woliwon kisi Wolankeytomeq
Thank you for preserving

Skicinuwawsuwakon
Our Aboriginal Rights

Nilun oc Tokec
It is now our turn

Wolankeyutomonen
To preserve them

’Ciw Weckuwapasihtit
For the Ones Who are Not yet Born.

Nit Leyic!
May that be the Truth!

(**Wulustukwiawiak**) First Nation students on the steps of Woodstock Indian Day School, New Brunswick. Library and Archives Canada, 3194032

Activity 4 – Protest: Is the Crown at War With Us?

Materials required: Projector, Internet connection, whiteboard, logbook

From the teachers' notes above, introduce the idea of what **discrimination**, **prejudice** and **guardian** are. Have students look up these words in a dictionary (or use the definitions below) and write down their definitions in their notebook.

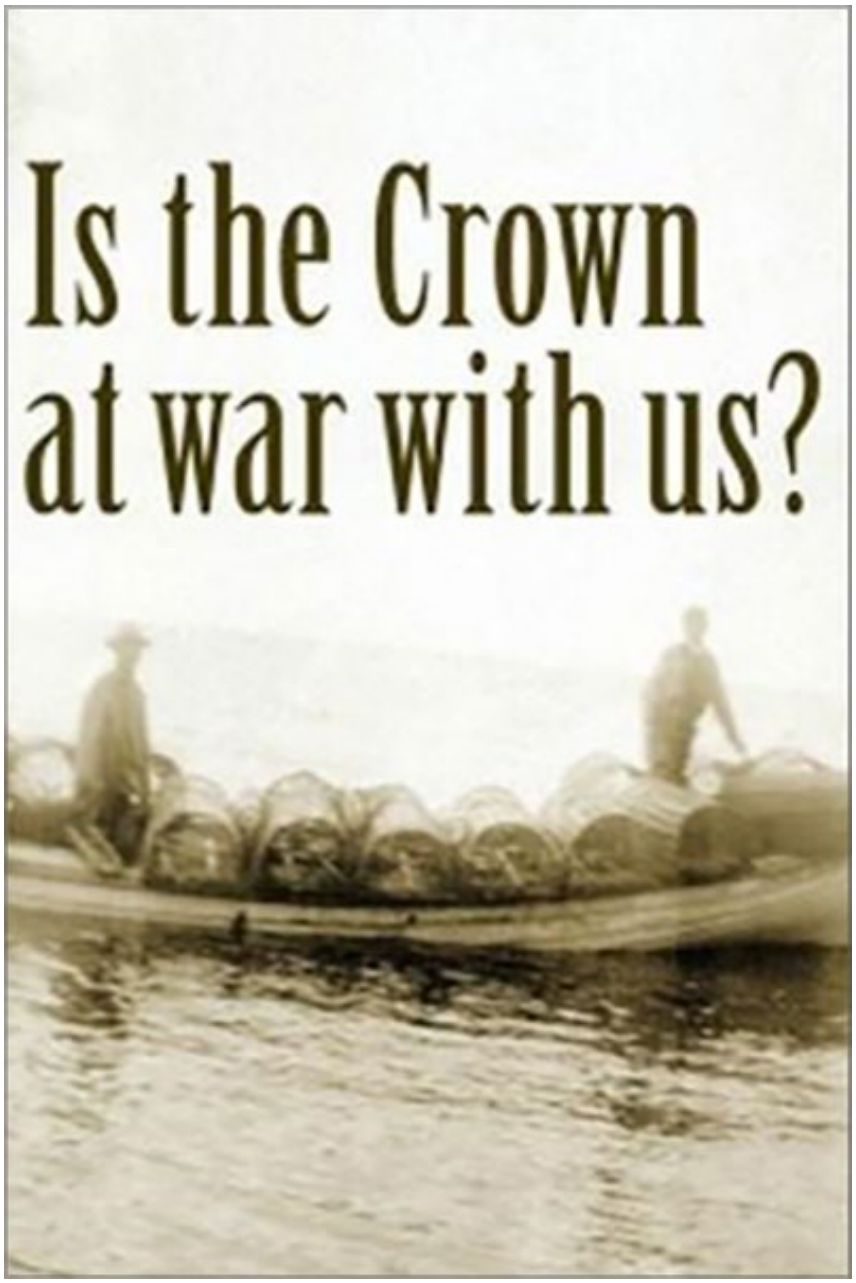
From the Cambridge Dictionary:

- **Discrimination** – unfair treatment of a person, racial group or minority or action based on prejudice
- **Prejudice** – intolerance or dislike for people of a specific, race, religion, etc.
- **Guardian** – a public, often organized expression of guardianship for the environment

Ask students for examples of these words that they may have observed or experienced, or heard in the news, etc. Ask them to write these examples down next to their definition. Tell the students that what they are about to see in this film has all of these elements in it. Ask them to make a note of them in their notebook when they see them. Describe the NFB film from the description given below.

Please note: The film is too long for students to watch in its entirety; however, the teacher may want to watch it all. We suggest that students watch the first seventeen minutes of the film and stop the film when Brian Bartibogue says: "The sad truth is the government isn't fighting for conservation – it is fighting for control." This is just before the interview with lawyer Franklin Gertler. (The actions taken by the Federal Department of Fisheries are extreme.)

Before starting the film, remind the students that the guiding idea behind the treaties is that of peace and friendship between Indigenous nations and the Crown. Have them view the film with this in mind. Once students have finished watching the first part of the film, you can mention how events such as Orange Shirt Day or Treaty Day serve as a reminder that reconciliation is still ongoing. View https://www.youtube.com/watch?v=Ac0v9p996nE and listen to what the former National Chief of the Assembly of First Nations, Perry Bellegarde, has to say about the importance of Orange Shirt Day.



Is the Crown at war with us? is the story of the lobster fishing dispute in **Esgenoopetitj** https://www.nfb.ca/film/is_the_crown_at_war_with_us/

In this feature-length documentary by Alanis Obomsawin, it's the summer of 2000 and the country watches in disbelief as federal fisheries wage war on the **Mi'kmaw** fishermen of **Esgenoopetitj** (**Skno'pitijk**) (Burnt Church), New Brunswick. Why would officials of the Canadian government attack citizens for exercising rights that had been affirmed by the highest court in the land? Casting her cinematic and intellectual nets into history to provide context, Obomsawin delineates the complex roots of the conflict with passion and clarity, building a persuasive defence of the **Mi'kmaw** position.

Teacher Note

There is a short write-up of the Donald Marshall case in the background information at the start of this lesson. This case is referred to in the film.
Please note that during the protest scene, coarse language is used.

After viewing the film, make a class circle (perhaps using a Talking Circle), and discuss the film and where the students noticed examples of **discrimination**, **prejudice** and **the importance of the guardians**. (The following link provides a description of the Talking Circle under the tab "Ceremonies"; George Paul begins the description at minute 5'37"; Culture Studies Videos — Wabanaki Collection)

- What was your initial feeling after watching the film?
- Does the section of the film that you watched present the point of view of the **Mi'kmaw** fishermen and the non-Indigenous fishermen equally?
- List the arguments for why the **Mi'kmaq** want/need to fish.
- What roles do the Peace and Friendship Treaties of 1752 (see **The Covenant of Treaties** handout) play in their arguments? Were they followed?
- How could this conflict have been resolved without violence?

Snow crab Fishery — **Esgenoopetitj** (**Skno'pitijk**), Jason Barnaby, 2016

Lesson G – References

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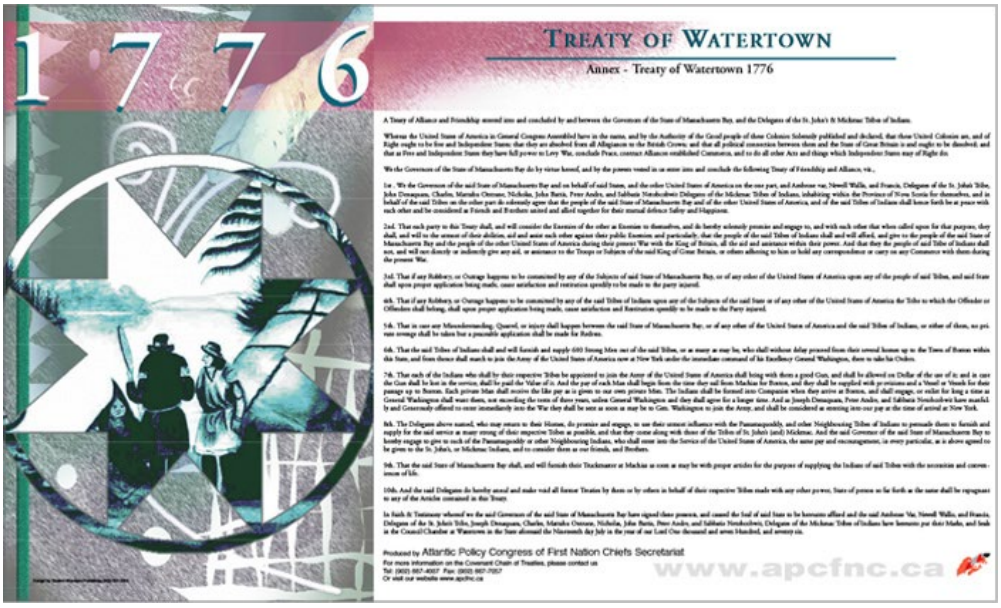
By the KING,

A PROCLAMATION.

GEORGE R.

GOD save the KING.

LONDON:



Grade 5: Lesson H

Ta'n Teli-ikanpukuimk
To Be a Leader
Tan Wen Eli Nikanikapuwit

Theme:

Kiskuk Ta'n Teliaq
Contemporary Issues
Tokec Weskuwitasikil Eleyik

Global Competencies

Critical Thinking and Problem Solving

Learners engage in an inquiry process to solve problems, as well as acquire, process, interpret, synthesize, and critically analyze information to make informed decisions. (Activity 1 and 2)

Learners select strategies, resources, and tools to support their learning, thinking, and problem-solving and evaluate the effectiveness of their choices. (Activity 1)

Learners analyze the functions and interconnections of social, ecological, and economic systems. (Activity 1 and 2)

Innovation, Creativity, and Entrepreneurship

Learners take risks in their thinking and creating; they discover through inquiry research, hypothesizing, and experimenting with new strategies or techniques. (Activity 1)

Self-awareness and Self-Management

Learners develop and identify personal, educational, and career goals, opportunities, and pathways; they monitor their progress; and they persevere to overcome challenges. (Activity 1 and 2)

Learners accurately self-assess their current level of understanding or proficiency and advocate for support based on their strengths, needs, and how they learn best. (Activity 1)

Collaboration

Learners network with a variety of communities/groups and appropriately use an array of technology to work with others. (Activity 2)

Learners demonstrate empathy for others in a variety of contexts. (Activity 2)

Communication

Learners express themselves using the appropriate communication tools for the intended audience and create a positive digital identity. (Activity 2)

Learners communicate effectively in French and/or English and/or **Mi'kmaq** or **Wolastoqey Latuwewakon** through a variety of media and in a variety of contexts. (Activity 2)

Learners gain knowledge about a variety of languages beyond their first and additional languages; they recognize the strong connection between language and ways of knowing the world. (Activity 2)

Sustainability and Global Citizenship

Learners understand the interconnectedness of social, ecological, and economic forces, and how they affect individuals, societies, and countries. (Activity 2)

Learners recognize discrimination and promote principles of equity, human rights, and democratic participation. (Activity 1 and 2)

Learners understand Indigenous worldviews, traditions, values, customs, and knowledge. (Activity 1 and 2)

Learners learn from and with diverse people, develop cross-cultural understanding, and understand the forces that affect individuals and societies. (Activity 1 and 2)

Curriculum Outcomes

English Language Arts
General Curriculum Outcomes

4. Students will describe and discuss their own processes and strategies in reading and viewing (Activity 2)
5. Students will respond to personal, group, and instructional needs for information through accessing a variety of texts (Activity 1 and 2)
5. Students will show an awareness of the kinds of language appropriate to different situations and audiences (Activity 2)
5. Students will use a range of reference texts and an electronic search to aid in the selection of texts (Activity 2)
7. Students will identify instances where language is being used to manipulate, persuade, or control them (Activity 1 and 2)
10. Students will select, organize, and combine relevant information from three or more sources to construct and communicate meaning (Activity 3)

Health
Specific Curriculum Outcomes

3.1 Analyze how appreciating diversity enhances community relationships (Activity 2)

Career Development
Specific Curriculum Outcomes

4.1 Develop further interests, skills, strengths, and personal qualities to build/enhance a positive self-concept (Activity 1)

4.2 Investigate specific careers and its relatedness to personal skills and interests (Activity 2)

Social Studies
Specific Curriculum Outcomes

Students will be able to:

5.4.2 Examine decision-making practices in First Nations societies (Activity 2)

5.6.1 Illustrate the similarities and differences of past societies and one's society (Activity 1 and 2)

Associated Text Materials

Grade 5 – Investigating Past Societies*

- p. 92 – p. 148 – How has Social Structure Changed and Remained the Same?

* Although the textbook is titled "Investigating Past Societies", it should be noted that it also deals with societies that exist now.

Lesson H– Background Notes for the Teacher

Student Learning

I will be able:

- To appreciate that what the **Wabanaki** leaders thought they were committing to in the original treaties was not what the British government had established (Activity 1 and 2)
- To identify some of the traits required of a leader who must enter into negotiation with present-day governments and compare them with my own (Activity 1)
- To write a biographical sketch of an Indigenous leader who has affected Treaty Rights in the province (Activity 2)
- To create a timeline showing contemporary leaders and their roles in determining Rights and Treaties (Activity 2)

The Abbé Mallaird (Maillard) being introduced, interpreted the treaty to the Chief…The Chief then laid the hatchet on the earth, and the same being buried the Indians went through the ceremony of washing the paint from their bodies, in token of hostilities being ended, and then partook of a repast set out for them on the ground, and the whole ceremony was concluded by all present drinking the King's health …This ceremony is said to have been performed in the Governor's garden.

Thomas Akins History of Halifax City **1973:64-66**

By making treaties, the Eastern Nations sought to live in peaceful co-existence with those they had once viewed as welcome guests. I firmly believe that the ***Mi'kmaq*** *would have never signed the Treaty of 1725, which portrayed them as servants paying homage to a lord and master, the English King, if they understood the meaning and implications of the language.*

Daniel N. Paul **We Were Not the Savages** p. 85

Leaders that could laugh at themselves and tease their critics, that saw irony and absurdity as well as tragedy in their own lives, were to be trusted with the future.

Russell Barsh ***The Personality of a Nation*** p. 120

Chief William Polchies 1930 wearing a silver Queen Victoria medal. These were presented by the British government in the early 1840s to a number of Indigenous chiefs. Likely Chief William Polchies inherited it from an ancestor who would have received it in the 1840s.
Designed by William Wyon, R.A. New Brunswick Museum /Musée du Nouveau-Brunswick 14430

Then your Fathers spoke to us
They said put up the axe
We will protect you
We will become your fathers

Peter Ginnish, **Esgenoopetitj** (**Skno'pitijk**) (Burnt Church), N.B.,
in **The Micmac Indians of Eastern Canada** by Wilson D. Wallis and Ruth Sawtell Willis

A view on the Raid of Burnt Church Village (**Esgenoôpetitj** (**Skno'pitijk**)). Painting by Francis Swaine, based on a drawing by Captain Hervey Smyth 1758
National Gallery of Art, Ottawa 4976

From the very beginning, Chiefs, Elders and their designates or representatives attempted to provide future socio-economic stability for their peoples. They agreed that the treaty agreements were permanent, legally binding contracts. In this lesson students will identify traits of some of the contemporary Indigenous leaders (**Mi'kmaq**, **Wolastoqewiyik** and **Peskohtomuhkati** (**Passamaquoddy**)) and the challenges they face.

The Peace and Friendship treaties concluded in the 18th century all followed a similar pattern. Their terms simply re-established peace and commercial relations. In these treaties, Indigenous peoples did not surrender rights to land or resources. Two of the treaties have aspecific trade-related clause not found in the others, known as the "Truck House" clause. In the 1752 and 1760-1761 Peace and Friendship treaties, the British promised to establish a truck house, or trading

post, for the exclusive use of the Indigenous signatories. As one of the primary purposes of the treaties was to re-establish trade within the colony, these "truck houses" would serve to encourage a commercial relationship between the **Mi'kmaq**, the **Wolastoqewiyik**, the **Peskohtomuhkati** (**Passamaquoddy**) and British settlers. While the actual trading posts were short-lived, the Truck House clause became the central focus of two different court cases in the 1980s and 1990s. In both the *Simon* and *Marshall* cases, Aboriginal claimants argued that the Truck House clause guaranteed Indigenous rights to hunt and fish throughout the region and to maintain a moderate livelihood there. There was a certain finality written into these Treaties. Here are some examples from different treaties:

1713 Treaty of Portsmouth — First treaty signed by **Wolastoqewiyik**. This treaty promised the **Wabanaki** people "free liberty for hunting, fishing, fowling and all other lawful liberties and privileges." It followed ten years of war in which the **Wabanaki** had allied themselves with the French to resist English expansion. It also coincided with the Treaty of Utrecht between the English and the French, in which Acadia (present-day Nova Scotia and New Brunswick) had been ceded to the English. One of the translators, hired to translate the treaty for the **Wabanaki**, had been instructed by the British not to translate the treaty precisely. This was one of the major faults with treaty-making from the very beginning: very few of the Indigenous signers could speak the language the treaties were written in and none could read it, so they were totally dependent on translators. Although this treaty was signed by British representatives, as it was signed in what was then Massachusetts, it is not considered relevant in Canada.

1752 "We will not suffer that you be hindered from Hunting or Fishing in this Country as you have been used to do, and if you shall think fit to settle your Wives and Children upon the River Shubenacadie, no person shall hinder it, nor shall meddle with the lands, where you are, and the Governor will put up a Truck House of Merchandize there, where you may have everything you stand in need of at a reasonable price and where shall be given unto you to the full value for the peltries, feather, or other things which you shall have to sell." — Section of a letter signed and sealed by His Excellency Peregrine Thomas Hopson, Esq. General and Gouvernor in Chief in and over his Majesty's province of Nova Scotia or Accadie to the proposals made by Jean-Baptise Cope, for Himself and his Tribe and to his offers and Engagement to bring here the other Micmack Tribes to renew ye peace 1752." (Peace and Friendship Treaty 1752)

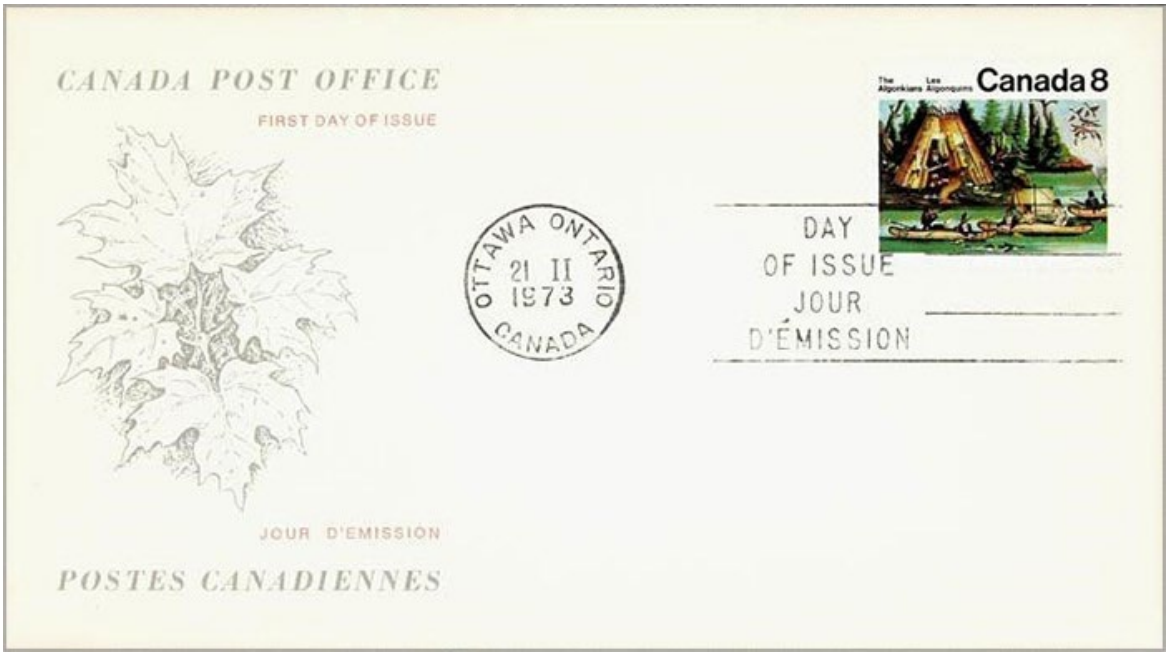
1761 "During the winter, eight more Indian chiefs surrendered themselves, and the whole Micmac tribe, which then amounted to 6,000 souls, abandoned the cause of France, and became dependents upon the English. The following are the names of the Chiefs that signed the obligation of allegiance and their places of abode; Louis Francis (François), Chief of **Miramichi**; Dennis Winemower, of **Tabogunkik**; Etienne Abchabo (Aikon Aushabuc), of **Pohoomoosh**; Claude Atanage, of **Gediaak** (Shediac); Paul Lawrence (Laurent), of La Have; Joseph Alegemoure (L'kimu)

of **Chignecto** or Cumberland; John Newit (Noel), of **Pictou**; Baptiste Lamourne, of St. John's Island (Prince Edward Island); René Lamourne of **Nalkitgoniash** (Antigonish); Jeannot Piquadaduet (Pekitaulit) of Minas; Augustin Michael of **Richibucto**; Bartlemy Annqualet (Amquaret) of **Kishpugowitk**. The above Chiefs were sent to Halifax and on the 1st of July 1761, Joseph Algimault (L'kimu) (or as he was called by the Indians, Arimooch), held a great talk with Governor Lawrence. The hatchet was formally buried, the calumet (long stemmed pipe) was smoked … the several bands played the national anthem; the garrison and men-of-war fired royal salutes…" — Abraham Gesner, **New Brunswick with Notes for Emigrants** 1847 pp. 46 – 47
1761 "In this Faith I again greet you with this hand of Friendship, as a sign of putting you in full possession of English protections and Liberty, and now proceed to conclude this Memorial by these solemn Instruments to be preserved and transmitted by you with Charges to Your Children's Children never to break the Seals or Terms of this Covenant." — Honourable Mr. President Belcher assisted by His Majesty's Council

Chief Dan Paul, **Natoaganeg** (**Natuaqnik**) Eel Ground ca 1940 — New Brunswick Museum/Musée du Nouveau-Brunswick.
Bequest of Dr. Louise Manning, 1989 108600

It is worth noting that there was little understanding of **human rights** at the time of these treaty signings. Liberty and equality were not popular in Europe until after the French Revolution. However, Indigenous leaders recognized that to secure peace and friendship, a relationship must be established based on a common understanding.

Canadian courts have recognized that the constitutional rights of Indigenous people were not created by Canadian legislation but predate the formation of Canada. Indigenous rights include language, culture, values, socialization, communal relations and customs, spirituality and religion, governance structures and lifelong learning.



First day of Issue of stamp. 21 November 1973. Library and Archives Canada 2226408

What is the relationship of the day of issue and the stamp?

A enlargement of the stamp is provided below. It shows a painting from around 1850 entitled “Micmac Indians” that hangs in the National Gallery of Canada.

The modern Treaty era began in 1973 with the Calder case, brought by the Nisga'a against the government of British Columbia. Since then, twenty-six arrangements – including treaties, umbrella agreements (treaty frameworks), and agreements in principle, which can take a long time to lead to a treaty – have been concluded. There are still over 100 modern treaties under negotiation. In exchange for extinguishing or modifying Aboriginal title to approximately ninety percent of their surface territory, First Nations receive hundreds of millions in cash. They are also able to form local or regional governments independent of the Indian Act. Finally, they must be consulted over activities that take place in their now-ceded territories. However, the government seems to view self-government as a gift bestowed by Canada on Indigenous peoples rather than a right being restored.

Indigenous peoples argue that their right to self-government exists because, historically, their societies had been organized and self-ruling. Often, the agreement process has lasted so long that at the end of it the First Nation has ended up owing tens of millions of dollars in accrued debt to Canada that comes off the top of any cash settlement.

As Crown agencies react negatively to Treaty Rights, Indigenous individuals expressing their rights are seen as deviant members of society. After court cases are resolved, they are viewed as heroes. The IDLE NO MORE movement is one example of mass action by Indigenous people to raise the consciousness of non-Indigenous people through their protests and educational campaigns.

Gratadour, Gerard *Idle No More: Native Lead Protest Movement Takes ON Canadian Government* in front of the Canadian Embassy in Prague, Czech Republic, Rolling Stone Magazine

Activity 1 – Traits of a Leader

Materials required: projector, whiteboard, Internet connection, logbook

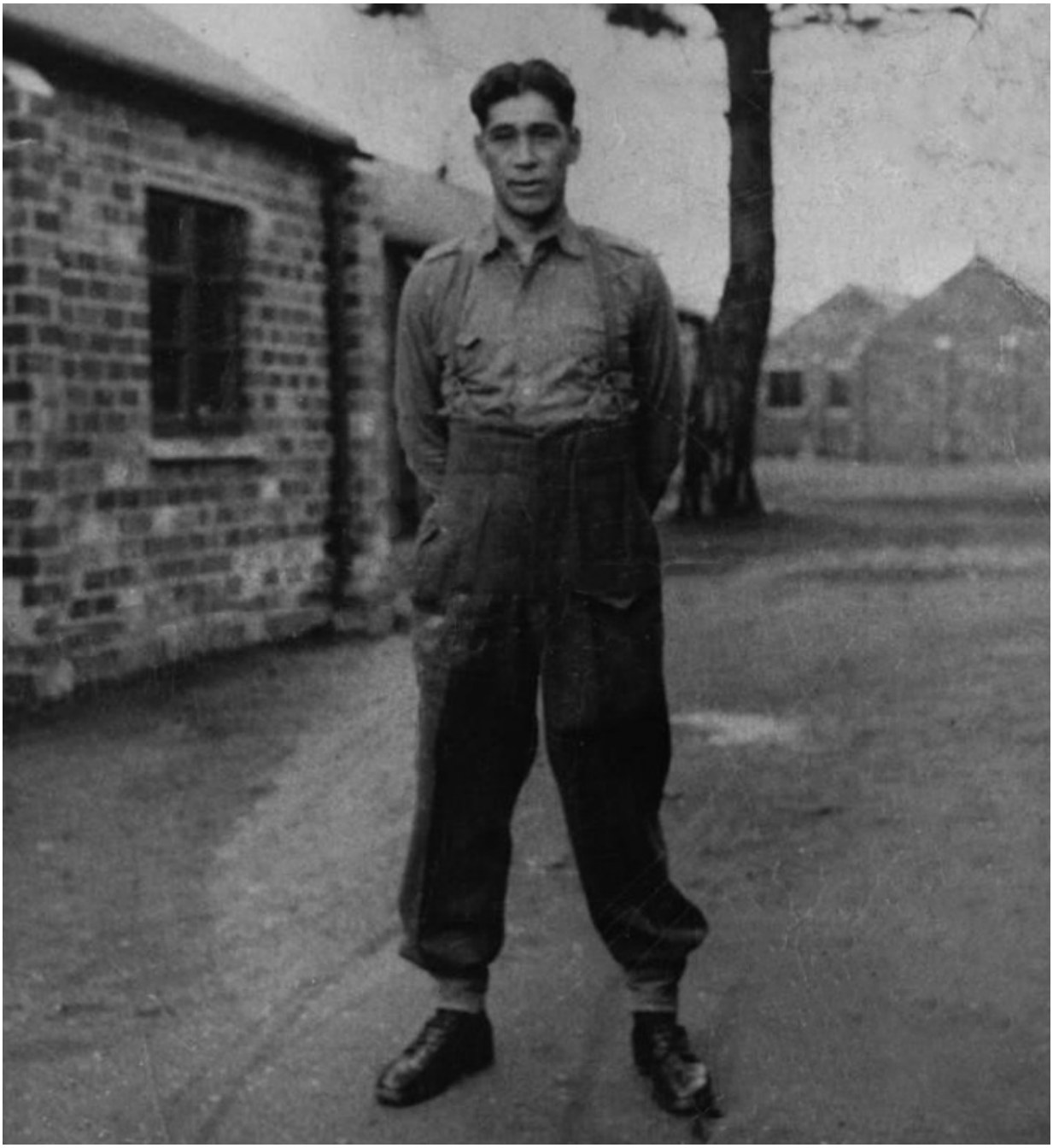
Read the quotes that are found at the beginning of this lesson to the class. Make sure the students understand what they are saying.

In recent times, lead Land Claim or Treaty Rights negotiators have had to be very savvy – able to communicate, able to understand the needs of their people, able to know the current regulations impacting their status, able to respect their own culture, able to be firm on their convictions, able to facilitate working with others. For Indigenous Treaty and Land Claim negotiators to be successful, they must have garnered some of these experiences as young people.

Have students read the following text and watch the video on *Blending New Technology with Traditional Cultural Teachings — **Natoaganeg (Natuaqnik)** Eel Ground First Nation School*.

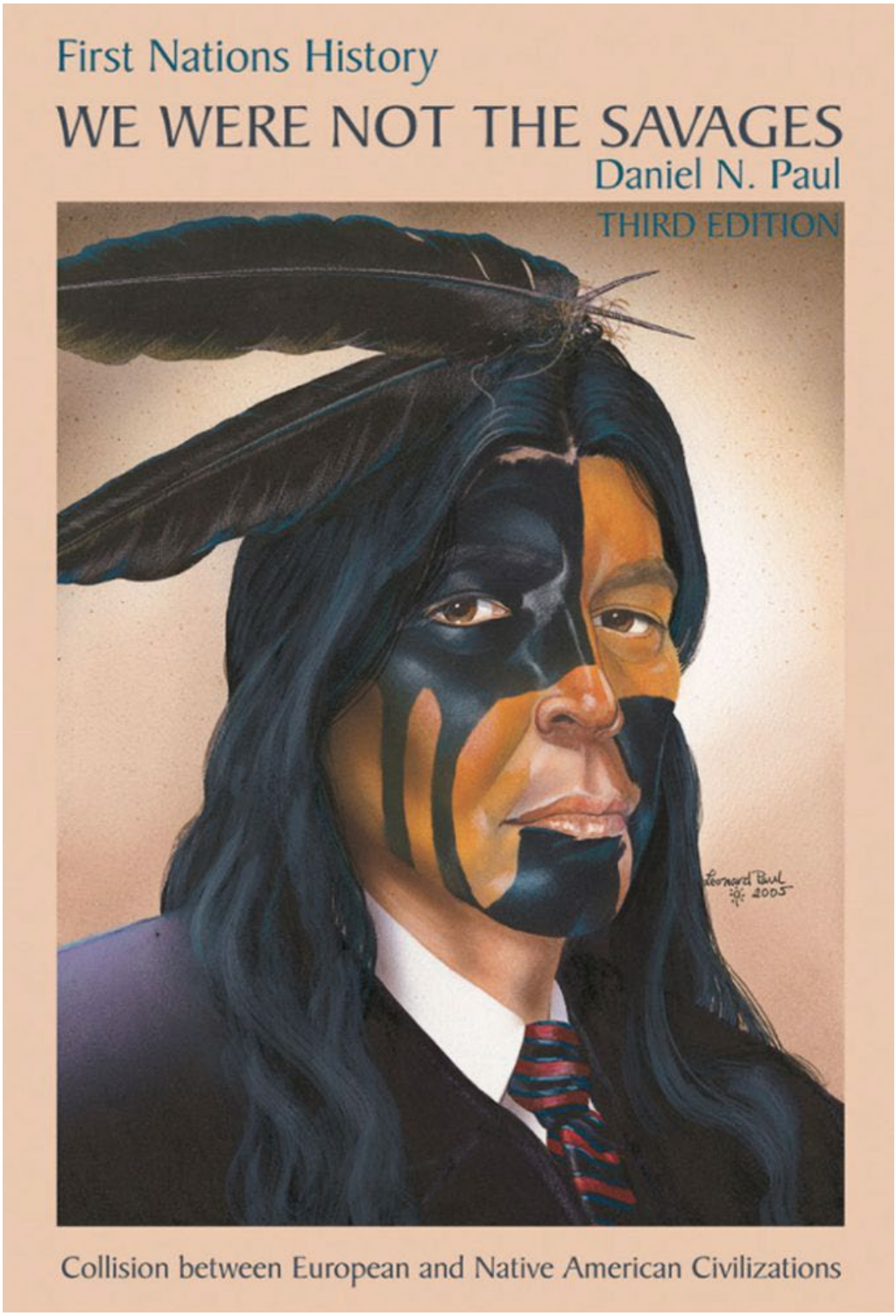
> *Frank Palmater was an exceptionally intelligent man. Though he had to leave school at the elementary level in order to work and care for his brothers and sisters, he never stopped learning. He took every opportunity to read his siblings' schoolbooks and remained an avid reader in his adult life. He also knew about and believed in the alliance the **Mi'kmaq** had with the British Crown and therefore enlisted in the Second World War to help defend our territories. He didn't risk his life for the right to vote or be Canadian – he fought to protect our lands and treaties. Though he came back a different man, he always encouraged his children to be active in First Nation activism and politics at the grassroots level. This is likely why so many of my older brothers and sisters got involved in community organizations, politics, and advocacy. It was at their insistence that I attend every meeting, negotiation, election, community gathering, information session, assembly, and protest – that I am who I am. I didn't know why I was doing all of these things back then, but I knew it was important.*
>
> Palmater, Pamela **My Tribe, My Heirs and Their Heirs Forever: Living Mi'kmaw Treaties** in Battiste, Marie **Living Treaties**

View the video on the **Natoaganeg** (**Natuaqnik**) (Eel Ground) School's advances in technology and traditional cultural teachings. http://www.eelgroundfirstnation.ca/education/videoext/eel-ground-first-nation-schoolnew-brunswick.



Oliver Joseph Polchies, Grand Chief of the Woodstock First Nation for 21 years. Enlisted in Carleton and York Regiment in Fredericton in 1940. Shipped overseas to England on the Louis Pasteur in 1941. Received chest wound in grenade accident. Returned to Canada on the Louis Pasteur via New York and was hospitalized in Veteran's Hospital in 1944. Returned to active-duty same year as Infantry Training Sergeant in Camp Utopia, New Brunswick. Polchies was released from active service in 1945 and returned home to Woodstock Reserve in New Brunswick. Received Victory Medal, Defense of Britain Medal and Coronation Medal. PNB Provincial Archives of New Brunswick P110-609

Make a list of the character traits of Frank Palmater and the approaches to teaching at **Natoaganeg (Natuaqnik)** Eel Ground School that would be useful in government negotiations. Do you have any of these traits or experiences in learning? If so, highlight them and discuss them with your classmates.



Cover We Were Not the Savages – Leonard Paul, 2005

Activity 2 – Write a Biographical Sketch Of An Indigenous Leader of The 20th Or 21st Centuries

Materials required: logbook

From the list below, have each student select an Indigenous leader from the Maritimes and research what they may have done for Treaty Rights or land claims. Attach a photograph of the person where possible. Make a display of the biographical descriptions in the classroom.

Finally, have the class put them in chronological order and list their achievements by date.

- Senator Sandra Lovelace
- Daniel Paul
- Donald Marshall Jr.
- Chief Patricia Bernard
- Lieutenant Governor Graydon Nicholas
- Stephen Augustine
- Grand Chief Gabriel Sylliboy
- Senator James Sinclair
- Pamela Palmater
- Chief Hugh Akagi
- Marie Battiste
- Naiomi Metallic
- Peter Lewis Paul
- Grand Council Captain Alexander Denny
- Fred Metallic
- Chief Joanna Bernard
- Roger Simon
- Grand Chief Oliver Joseph Polchies
- Elder Gilbert Sewell (presented here as an example)

Pabineau First Nation Elder Gilbert Sewell dies at 81 (Hadeel Ibrahim, CBC)

Pabineau First Nation elder Gilbert Sewell welcoming the first signs of spring in 2020. Sewell died peacefully in his home near Bathurst on the morning of Sunday, March 21, 2021.
(Submitted by Phyllis Grant)

Gilbert Sewell was known for his dedication to sharing **Mi'kmaw** culture and language.

Sewell, from Pabineau First Nation, was a storyteller, woodcarver, guide, and oral historian. He taught courses designed to teach young **Mi'kmaq** their native language.

Throughout his life, Sewell received recognition for his commitment to sharing and teaching others about his **Mi'kmaw** heritage. He was named a recipient of the New Brunswick Human Rights Award, the Canadian Merit Award and the Queen's Jubilee Medal from the Province of New Brunswick.

Gilbert Swell, a storyteller from Pabineau First Nation, has died. He was 81. (CBC)

Graydon Nicholas, New Brunswick's former lieutenant governor, from **Tobique** First Nation **(Neqotkuk)**, said he had a phone conversation with Sewell Thursday night. He said he's known Sewell since the '70s. They worked together when Sewell was a representative for the Pabineau First Nation, before the first nation had a chief and council. "People would come and talk to him and then he would have a full representation of the needs of the community. That's what I admired about him from the very beginning," Nicholas said.

Sewell's sense of humour was also valued, Nicholas said. "Sometimes discussions in indigenous politics can be very, very serious," he said. "He had that ability to, I guess, say, 'OK, let's have something funny here to loosen up the seriousness of the situation.' And we would all laugh, break into a little bit of a break and come back and have another discussion."

Sewell presented his work to dignitaries, including Pope John Paul II, Prince Charles, Lady Diana, and the Consul of France, and was featured on the Discovery Channel, APTN and CBC television. He wrote columns about **Mi'kmaw** culture for the Northern Light in Bathurst and the Miramichi Leader, and hosted a series of vignettes for Rogers television.

He also served as an expert witness in many Indigenous rights court cases, offering his knowledge of the **Mi'kmaq**. Sewell was committed to environmental preservation, and worked to evaluate traditional lands, including Youghall Beach in Bathurst and the Skull Island excavation project in Shediac Bay.

More recently, he worked with schools in the Bathurst area to organize **Mi'kmaw** cultural events and activities in both English and French for students from primary to Grade 12. He also served as liaison between the school district and the Pabineau First Nation community. Nicholas said Sewell's teachings have helped preserve **Mi'kmaq** language for generations to come. "His knowledge is going to live on," Nicholas said.

Writing a Biographical Sketch

Here are a few tips to help you compile and organize all the information that is needed.

1. Get basic information about the person — These are details such as the person's full name, date and place of birth, and family background.

2. List achievements and influences — Mention the subject's personal achievements. What efforts did he or she make to have Treaty Rights recognized? How did this affect his or her life? You can also mention things that influenced them (people, events, etc.).

3. Arrange the information — Once you have gathered all the necessary information, it is important to work out the format in which you will present it. For a biographical sketch, you may want to present the information in chronological order, so that the reader traces the subject's life from beginning to present.

4. Verify information — Before presenting a biographical sketch on an individual, it is very important to make sure all your information is accurate. If you obtain information about your person from other sources, make sure to verify that what you have written is true.

Lesson H – References

Battiste, Marie ***Resilience and Resolution: Mi'kmaw Education and the Treaty Implementation*** in Battiste, Marie **Living Treaties**, University of Cape Breton, Sydney, N. S., 2015, pp. 273, 276

Barsh, Russell ***The Personality of a Nation*** in Battiste, Marie **Living Treaties**, University of Cape Breton, Sydney, N. S., 2015 p. 120

Ibrahim, Hadeel ***Pabineau First Nation Elder Gilbert Sewell Dies at 81*** CBC News March 21, 2021

Palmater, Pamela ***My Tribe, My Heirs*** **and Their Heirs Forever: Living Mi'kmaw Treaties** in Battiste, Marie **Living Treaties**, University of Cape Breton, Sydney, N. S., 2015, p. 24

Paul, Daniel N. **We Were Not the Savages** Fernwood Publishing Halifax, 2006 p. 84

Whitehead, Ruth Holmes **The Old Man Told Us** Nimbus Publishing, 1991 pp. 153 and 154

Five generations of **Passamoquoddy** Abbe Museum Archive

Grade 5: Lesson I

Mawi-espi-mikiknamk aqq Ta'n Tel-ksma'lsultimk
Sovereignty and Self-determination
Askomi Tpelomosuwakon

Theme:

Kiskuk Ta'n Teliaq
Contemporary Issues
Tokec Weskuwitasikil Eleyik

Global Competencies

Critical Thinking and Problem Solving

Learners engage in an inquiry process to solve problems, as well as acquire, process, interpret, synthesize, and critically analyze information to make informed decisions. (Activity 1 and 2)

Learners select strategies, resources, and tools to support their learning, thinking, and problem-solving and evaluate the effectiveness of their choices. (Activity 1 and 2)

Learners see patterns, make connections, and transfer their learning from one situation to another, including real-world applications. (Activity 2)

Learners analyze the functions and interconnections of social, ecological, and economic systems. (Activity 1 and 2)

Learners construct, relate and apply knowledge to all domains of life, such as school, home, work, friends, and community. (Activity 2)

Learners solve complex problems by taking concrete steps to design and manage solutions. (Activity 2)

Innovation, Creativity, and Entrepreneurship

Learners turn ideas into value for others by enhancing ideas or products to provide new-to-the-world or improved solutions to complex social, ecological, and economic problems or to meet a need in a community. (Activity 1 and 2)

Learners seek and make use of feedback to clarify their understanding, ideas, and products. (Activity 2)

Learners enhance concepts, ideas, or products through a creative process. (Activity 1 and 2)

Self-Awareness and Self-Management

Learners have self-efficacy, see themselves as learners, and believe that they can make life better for themselves and others. (Activity 1 and 2)

Learners develop a positive identity, sense of self, and purpose from their personal and cultural qualities. (Activity 1 and 2)

Learners are aware of, manage, and express their emotions, thoughts, and actions in order to understand themselves and others. (Activity 1 and 2)

Collaboration

Learners participate in teams by establishing positive and respectful relationships, developing trust, and acting interdependently and with integrity. (Activity 1)

Learners learn from and contribute to the learning of others by co-constructing knowledge, meaning, and content. (Activity 2)

Learners network with a variety of communities/groups and appropriately use an array of technology to work with others. (Activity 1)

Learners demonstrate empathy for others in a variety of contexts. (Activity 2)

Communication

Learners ask effective questions to create a shared communication culture, attend to understand all points of view, express their own opinions, and advocate for ideas. (Activity 1 and 2)

Sustainability and Global Citizenship

Learners understand the interconnectedness of social, ecological, and economic forces, and how they affect individuals, societies, and countries. (Activity 2)

Learners recognize discrimination and promote principles of equity, human rights, and democratic participation. (Activity 1 and 2)

Learners understand Indigenous worldviews, traditions, values, customs, and knowledge. (Activity 1 and 2)

Learners take actions and make responsible decisions that support social settings, natural environments, and quality of life for all, now and in the future. (Activity 2)

Curriculum Outcomes

English Language Arts
General Curriculum Outcomes

8. Use a range of strategies in writing and other forms of representing to

- generate topics of personal interest and importance (Activity 1 and 2)
- compare their own thoughts and beliefs to those of others (Activity 1 and 2)
- describe feelings, reactions, values, and attitudes (Activity 1 and 2)
- record and reflect on experiences and their responses to them (Activity 1 and 2)

Health
Specific Curriculum Outcomes

2.3 Identify strategies for seeking support for self and others (Activity 1 and 2)

Social Studies
Specific Curriculum Outcomes

Students will be able to:

5.5.1 Examine interactions between British and French and First Nations and Inuit in what later became Atlantic Canada (Activity 1)

5.6.1 Illustrate the similarities and differences of past societies and one's society (Activity 1)

Visual Art

Materials and Techniques — Understand that a two-dimensional surface can become three-dimensional by various paper manipulation and additive techniques (Activity 1)

Materials and Techniques — Identify horizontal and vertical orientation of paper position and demonstrate appropriate choice to complete work (Activity 1)

Development of Imagery — Use a variety of subject matter in their artwork (Activity 1)

Associated Text Materials

Grade 5 – Investigating Past Societies*

- pp. 150–151 How Have Ways of Making Decisions Changed and Remained the Same?
- pp. 152–153 How Have Interactions between Societies Changed and Remained the Same?

* Although the textbook is titled “Investigating Past Societies”, it should be noted that it also deals with societies that exist now.

Native Americans at Rally, 1979 Maine Memory Network 9434.
Contributed by the Maine Historical Society

Standing still in our situation was a curse, if our generation refuses to unite and win this struggle, it will be our last stand with our ancestors, and our children will face a totally distinct struggle to live as someone they were not meant to be.

Grand Council Captain Alexander Denny

In 1966, Alex Denny was appointed to the lifelong role of **Kji-keptin** of the **Santé Mawio’mi** or Grand Captain of the Grand Council, an extremely honourable achievement. He was chosen for this role by the Elders at the time, who recognized the young man’s dedication to his people; they were impressed by his contributions to the community and saw great success in his future. Shortly thereafter, in 1969, he joined forces with Joe B. Marshall, Noel Doucette, Greg Johnson and Stan Johnson and together they formed the Union of Nova Scotia Indians (UNSI), where he served two separate terms as president, 1974–1976 and 1992–1995. The goal of the UNSI was to provide one united voice which would represent the **Mi’kmaq** at the political table both provincially and federally.

Lesson I– Background Notes for the Teacher

Student Learning

I will be able:

- To appreciate and show respect for the **Wabanaki** right to claim sovereignty and self-determination through the example of the **Peskotomuhkati** (Teacher Directed)
- To demonstrate through using a map that international borders also split up **Wabanaki** traditional territories (Teacher Directed)
- To create a group mural which reflects sovereignty and self-determination, and which demonstrates an understanding of some of the topics of the unit (Activity 1)
- To explain how sovereignty and self-determination are not reflected in the actions of the Federal Government which has delegated authority passed down to First Nations. Legislative, executive and judicial powers have to be created through a Self-Determination Act in order for true sovereignty to emerge. (Activity 1 and 2)

Sovereignty is the right of a people to decide what their own laws and customs will be and to govern themselves. Sovereignty exists by itself. It cannot be given by one group of people to another, and it cannot be taken away. No matter what kind of government or powers a people exercise, sovereignty will not be affected or changed. **Sovereignty** comes first. It has been said by **Wabanaki** leaders that a sovereign nation that looks outward is stronger than one that looks out only for its own needs.

There is not always complete agreement on the question of sovereignty. After a period of three centuries, some individual First Nation communities feel oppressed. This may mean that they were put down by force, or simply ignored and prevented from further development.

The ruling in the *Calder et al. v. Attorney General of British Columbia* challenged this state of affairs. Here, the Supreme Court of Canada ruled that Aboriginal (Indigenous) title exists in Canada even though the Government of Canada and the province had denied it. In Atlantic Canada, this meant that no treaties of “surrender” or purchases of Indigenous property had ever been signed. Further, it meant that Indigenous title and rights could possibly exist without any limitation. Most treaties attest to the right to hunt and fish (aboriginal/treaty rights). Canada just does not behave in accordance with the treaties’ intent. Hunting and fishing rights affirm uninterrupted dominion and economic access to original territories or treaty lands.

First Nations Leaders continue to demand their right to exercise their sovereignty through **self-determination**. One of the principal ways to do this is to bring the issue of self-government to the forefront. Self-determination does not guarantee a happy result; however, it provides an opportunity for Indigenous people to make the case for the entirety of legislative and judicial changes needed, as the *Idle No More* movement did in 2013. Instead, what has been happening between the Federal Government and First Nations is a reactive, issue-by-issue approach that is taxing, expensive, lengthy, and not necessarily linked to the overall need for change.

United Nations Declaration on the Rights of Indigenous Peoples

This declaration was adopted by a majority of the General Assembly of the United Nations in New York on 13 September 2007, with 144 countries voting in support, 4 voting against and 11 abstaining.

What is the Declaration on the Rights of Indigenous Peoples?

The Declaration is a comprehensive statement addressing the human rights of Indigenous peoples around the world. The document emphasizes the rights of Indigenous peoples to live in dignity, to maintain and strengthen their own institutions, cultures and traditions and to pursue their self-determined development, in keeping with their own needs and aspirations.

What rights are ensured by the Declaration?

The United Nations has defined 'Nation' as a "community of people formed on the basis of a common language, history, ethnicity, common culture and, in many cases, a shared territory." **Wabanaki** peoples, like the **Wolastoqewiyik**, **Mi'kmaq** and **Peskotomuhkati**, who can demonstrate that this was the case prior to contact and during the early periods of contact can all define themselves as independent First Nations.

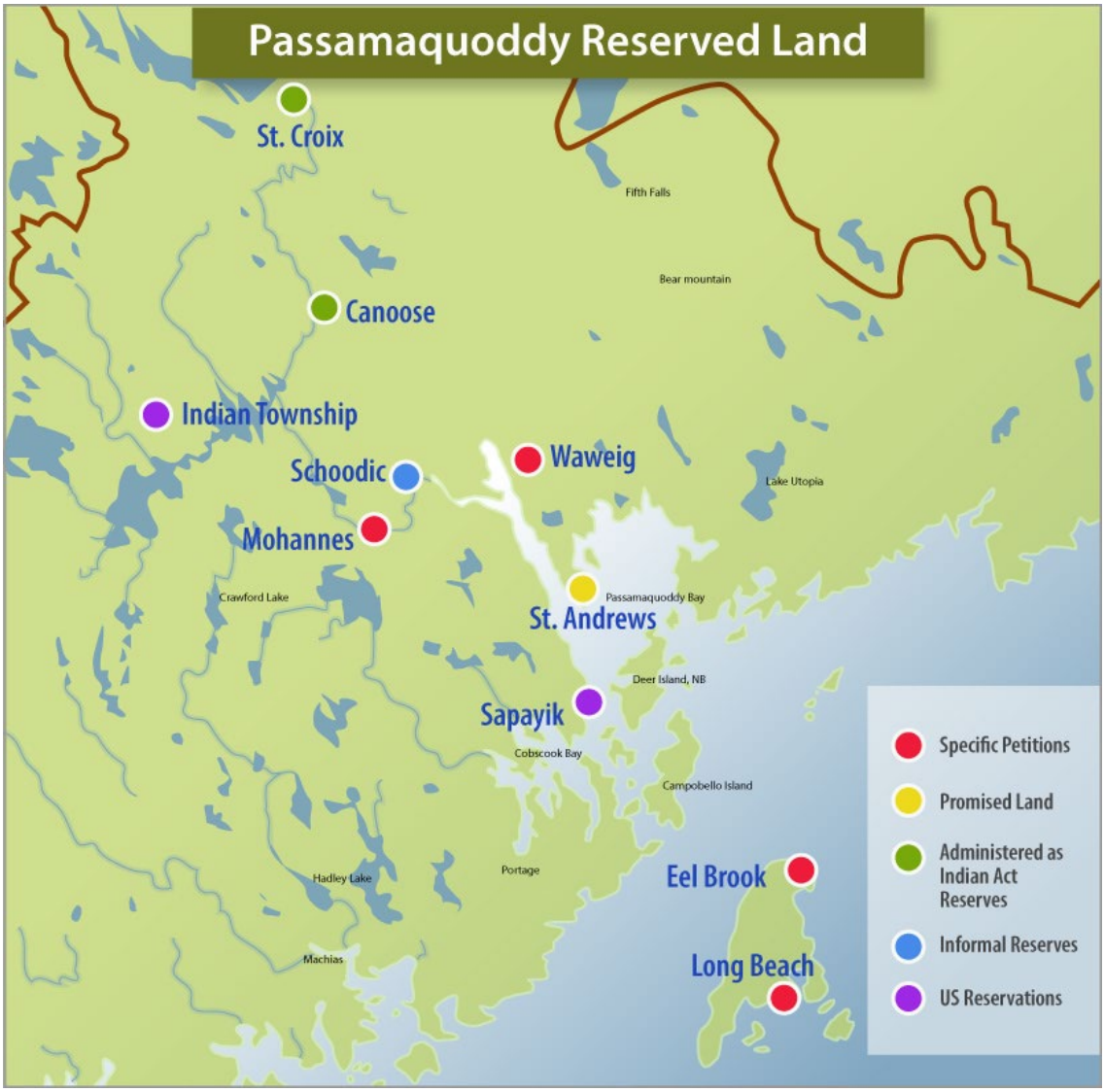
The Declaration addresses both individual and collective rights, cultural rights and identity, rights to education, health, employment, language, and others. Indigenous peoples and individuals are free and equal to all other peoples and individuals and have the right to be free from any kind of discrimination in the exercise of their rights, in particular, that based on their Indigenous origin or identity. Indigenous peoples have the right to self-determination. By that right they can freely determine their political status and pursue their economic, social and cultural development. They have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions, while retaining their rights to participate fully, if they choose to, in the political, economic, social and cultural life of the state.

This document has certainly been a factor in re-establishing the **Peskotomuhkati** Nation in New Brunswick.

Peskotomuhkati Nation

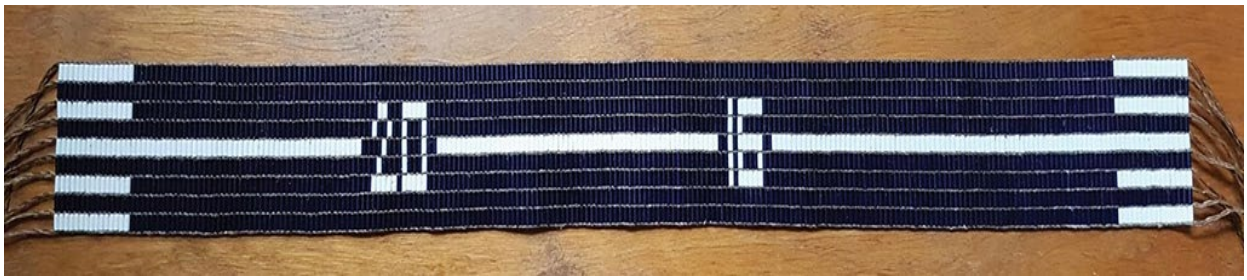
As an example of self-determination, the **Passamaquoddy** currently living in and around St. Andrews, New Brunswick, have been striving for sovereignty and recognition as a First Nation. As the land base of the **Peskotomuhkati** shrank, the colonial-minded federal government created the reserves. Into the twentieth century, there were two **Peskotomuhkati** reserves that were administered by the Indian Act — they were

named the Canoose and St. Croix reserves. During the 1930s, the Indian Agent in Fredericton complained that the reserves were difficult to protect against American loggers coming across the river to harvest the timber, that no Indigenous people lived on the reserves, and that the reserves should be closed. Yet, even in the 1950s, one family, the Akagi, still lived on that reserve. Ramona Homan Akagi, for example, received **Passamaquoddy (Peskotomuhkati)** visitors from the other side of the bay in the same manner that chiefs had done for centuries. When she passed away, her son Hugh took over the responsibilities. In 1998, Hugh Akagi was elected Chief as well as traditional **Sakom**. For the next eighteen years, the Government of Canada refused to address him as "Chief". However, this ended in 2016, when Minister of Indigenous and Northern Affairs Carolyn Bennett promised to complete the process of formal recognition as described in the Indian Act. Minister Bennett also promised she would be seeking a mandate to begin negotiations with the **Peskotomuhkati** Nation.



The **Passamaquoddy** First Nation in both present-day Canada and the United States

To commemorate the reaffirmation of the treaties in 2016, the **Peskotomuhkati Council** had a new wampum belt made. The white line from end to end of the wampum symbolizes the clear path of honest, open communications between the partners — "brother nations" — in the relationship (Canada and the **Peskotomuhkati** Nation). The four stripes at either end are a reminder that the **Peskotomuhkati** Nation is part of the **Wabanaki Confederacy**.



2016 Reaffirmation Wampum Belt—Kanatio

Responsibilities of First Nations

First Nations expect to retain responsibility for transmitting their forms of social and cultural organization, their spiritual beliefs, and their skills and knowledge pertaining to their communities' economic development to future generations. They expect to retain the authority and capacity to govern their own people according to their laws and systems of justice. They would respect the laws of the Crown outside of their own jurisdiction, and in return, the Crown would respect the authority of the First Nations in matters of governance over their own lands and people. All these rights are claimed on the grounds of having been a nation prior to the arrival of Europeans. The legal framework of the self-determination model would be based on Indigenous law (**Wolastoqey**, **Mi'kmaw**, **Peskotomuhkati**).

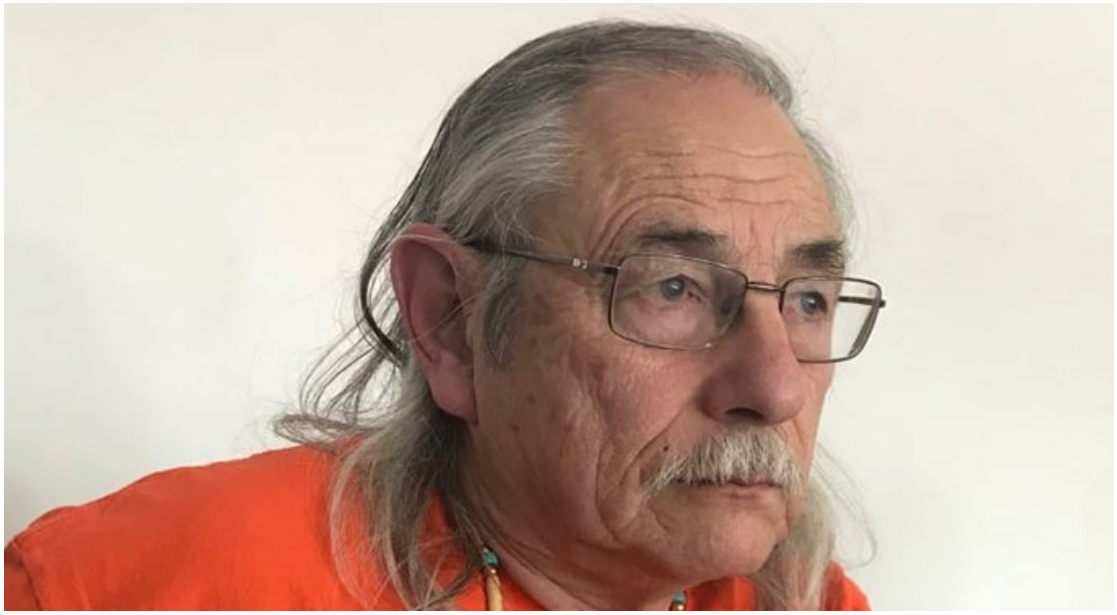
In 2010, the Supreme Court of Canada recognized that the Treaties between the Crown and Indigenous nations are about building relationships. Reconciliation has become a goal within the Constitution of Canada (Section 35).

The Peace and Friendship Treaties and their part in the Covenant Chain of Treaties are a bridge to the future. More than mere documents or transactions, treaties shape our relationships as Canadian and Indigenous peoples. These treaties did not transfer ownership of land to the British Crown. The spirit and intent was for the settlers and the **Wabanaki** people to live in Peace and Friendship.

A treaty comes into effect and endures over time to ensure peaceful coexistence. Canadian and First Nations leaders continue to negotiate Treaties with a view to ensuring that common interests in future economic and cultural activities remain stable for their peoples.

Supreme Court ruling could help Wabanaki people on Maine border (Jacques Poitras, CBC)

*The **Peskotomuhkati** traditional territory straddles New Brunswick-Maine border*



Chief Hugh Akagi said he hopes the recent Supreme Court ruling will reinforce the belief that the **Peskotomuhkati** Nation is 'one people.' (Submitted by Cynthia Howland)

A Supreme Court of Canada ruling extending Aboriginal rights to some non-Canadian Indigenous people could have wide-ranging implications for the **Peskotomuhkati** living on both sides of the Maine-New Brunswick border. The decision says that U.S.-born Indigenous people with historical connections to territory now in Canada have rights under the Canadian Constitution.

"My people are already affected by everything around this ruling, so I'm hoping that this ruling actually helps us to basically reinforce what we've been saying all along: how we are one people, one nation," said Chief Hugh Akagi of the **Peskotomuhkati**, also known as the **Passamaquoddy** Nation.

Their traditional territory straddled the St. Croix River, which forms part of the border between New Brunswick and Maine.

“Yes, we’re divided by territory, a boundary, a border and a river, but the truth is we’ve been saying to the world that we’ve always been one people,” Akagi said.

Last week, the top court ruled that an American member of the Sinixt Nation had a right to hunt in British Columbia because his people’s traditional territory included parts of B.C. before the drawing of the Canada-U.S. border.

“Persons who are not Canadian citizens and who do not reside in Canada can exercise an Aboriginal right” under the Constitution, the court said, if they are “modern-day successors of Aboriginal societies that occupied Canadian territory at the time of European contact.”

The B.C. case involved Richard Desautel, an American citizen who killed an elk without a hunting licence in October 2010. The court ruled 7-2 that Section 35 of the Constitution, which recognizes the rights of “Aboriginal peoples of Canada,” extended to Desautel.

It marks the first time the country’s top court has interpreted the meaning of the phrase “of Canada” in Section 35. Desautel lives on a reserve in Washington State and is a member of the Lakes Tribe of the Colville Confederated Tribes, considered a successor group to the Sinixt, whose territory included the part of present-day B.C. where he was hunting.

The court said hunting was a continual part of a traditional practice that existed before European colonization and before the Canada-U.S. border was drawn there in 1846. “An interpretation of ‘Aboriginal peoples of Canada’ … that includes Aboriginal peoples who were here when the Europeans arrived and later moved or were forced to move elsewhere, or on whom international boundaries were imposed, reflects the purpose of reconciliation.”

The ruling has also caught the attention of a **Wolastoqey** community just across the Canada-U.S. border from Woodstock, N.B.

Peskotomuhkati traditional territory straddled the St. Croix River, which forms part of the border between New Brunswick and Maine. (Brian Chisholm, CBC)

Discuss

What do you think the chances are that the **Peskotomuhkati** will have success with the Supreme Court ruling? Why or why not? What arguments would you use to present your case?

Elder George Paul, **Metepenagiag (Metepna'kiaq)** Heritage Park

Some Elders have offered the following advice for reaching self-determination:

- Love our communities, even if some of them don't know yet how to love themselves
- Forgive each other for the many ways in which colonization has divided us
- Don't focus solely on the barriers or you give them too much power
- Live, act, and assert our sovereignty every day or we lose it

Drum dancing—**Metepenagiag (Metepna'kiaq)** Heritage Park

Activity 1 – Making a Self-Determination Mural

Materials required: watercolours, paint brushes, large white paper roll, books and materials, whiteboard, a copy of this unit on the Teacher Website (based on a lesson by — Tricia Moskal)

Explain to students what **sovereignty** and **self-determination** are by using the quote from Alexander Denny. Discuss the importance of **self-government**. How do you think you need to feel about your own identity and your place in the community to feel that you belong? Use the **Peskotomuhkati** Nation efforts as an example. Make sure to indicate on the map that the **Passamaquoddy** First Nation includes communities in both Canada and the United States. The discussion will be easier for the students if they answer the following questions as a group:

1. Using Denny's quote, what is the definition of self-determination for **Wabanaki** people?
2. Using the Elders' suggestions, what are the major things to consider in self-determination?
3. What are the obstacles to self-determination?
4. How can we (both **Wabanaki** and settler together) achieve self-determination in the future?

Lesson Objective

The students will be able to paint or draw a specific event, story or person from this Grade 5 resource ***Ah, the Truth. What is Our Truth?*** by using the knowledge they have gained through this resource on Treaty Education.

Motivation/Background: Divide the class into four groups and assign each of the Elders' recommendations to one group. Ask students to close their eyes while you read out the Elders' Recommendations for Self-Determination. Suggest to the students that they may want to say something about **self-determination** through designing a series of large posters that can be posted in the hall of the school.

As each group is listening, ask if they could think about what things they would draw to express **self-determination**, remembering all the things that they have learned in this unit.

Detailed Instructions

1. Gather the responses from the students and place them on the whiteboard under the headings: communities, forgiveness, ways out of the barriers/issues facing **Wabanaki**, promoting your own sovereignty (or independence for yourself or your First Nation). Tell them that they can choose an event, story, or person from any of the previous lessons and select whatever affected them the most.

2. The students, in their groups, will look through the resources or choose something from their prior knowledge (anything from previous lessons).

3. Ask the students to use as much creativity with this assignment as possible. They may work individually within the group or may work with others.

4. Once they choose their subject, they will gather the necessary images and work on the assignment. The teacher can project any illustrations from this resource on the whiteboard to assist them.

Check for Understanding: After giving the students some time to think about their assignment, ask what each student has chosen and help those who haven't decided yet.

Team Practice: The students will think, pair and share ideas with each other. They will work in small groups while painting.

Independent Assignment: The students will write one paragraph explaining what they painted and how it relates to the idea of **self-determination (what they can do)** or **sovereignty (how they will show that they are independent)**. Post this under their portion of the mural.

Adaptations for Individual Needs: Help direct these students and show them how to use the books and materials to begin their assignment.

Lesson Evaluation: The students will explain their mural and read their paragraph to the class. All murals will be posted in the hall. The teacher will write the four headings of the mural at the top of each section.

Jordan Bennet, **Mi'kmaw**, Tepkik (detail) Site Specific Installation,
Courtesy Brookfield Place, Toronto; Ernesto Di Stephano Photograph

Activity 2 – The Dish With One Spoon Wampum

by Ange Loft and Jill Carter

Materials required: projector, whiteboard

> **Note**: This activity and the previous one are two ideas of how to conclude this Grade 5 program. The intent here is to have students understand that many things that we share need to be deliberated. This applies equally to personal things and to those which involve a whole group of people. Sharing must apply equally to all partners. By having students complete this activity on their own and then comparing their results with everyone else's, some consensus on how best to share these items can be reached. If the sharing plan is agreed to by the group, then all parties will be **self-determining**.
>
> Remind the students that traditionally, a wampum belt was created to explain, establish, maintain, and terminate relationships among Indigenous Nations and within Nations. It is a way of recording alliances, peace agreements and decisions about mutual interests. Here the wampum becomes the metaphor for the most acceptable visual plan for the sharing of these things.

The Dish with One Spoon wampum is an agreement to take only what is required and to make sure that all living things are able to sustain their lives. This includes caring for the waters and their ecosystems — the soil, the rocks, the vegetation, the mammals, and the birds.

Here is how ecological knowledge is practised with the Haudenosaunee using the Dish with one Spoon idea https://www.youtube.com/watch?v=e5szQHeQ9FM.

Animation: Dish with one spoon

A **Dish With One Spoon** is a law used by Indigenous peoples of the Americas to describe an agreement for sharing hunting territory among two or more nations. People are all eating out of the single dish, that is, all hunting in the same shared territory. It is an agreement to peacefully be co-stewards of the lands and waters we all share as **Wabanaki**. In this animation, students will be led to understand that many things that we share need to be deliberated. This applies equally to personal things and to those which involve a whole group of people. Sharing must apply equally to all partners.

In the last part of the animation each individual will create text and pictographs about how this can be accomplished by 1) taking only what you need, 2) keeping it clean and 3) leaving some for the future. The same exercise can be done over and over. If done a number of times it becomes for the class self-determining.

View full screen

Activity 2

Some contemporary readings of the Dish With One Spoon bring up three key teachings that mediate how we should conduct ourselves in shared or contentious spaces. These teachings can be summarized as: 1) take only what you need, 2) keep the environment clean and 3) leave some for the future. These can be viewed as ways to govern sharing with others, but also as self-regulating mechanisms for guiding our own daily choices.

Step 1
Take two blank sheets of paper.

Step 2
Divide one page into four long columns.

Step 3
Label the headings of each column:

1. Shared Things
2. Take Only What You Need
3. Keep It Clean

Leave Some for the Future

Step 4
Fill column 1 with Shared Things: words and/or symbols representing goods in life that sustain us, including common spaces and resources. Here are some examples of Shared Things: *rare books, bike shares, wild berries, public parks, rare metals, seafood, office kitchens, an Elder's time, a campground, waterfront access, the joy of sharing life with many generations within a community, food banks*.

Step 5
Think up ways to apply each of the three teachings (the headings for columns 2, 3 and 4) to each item in the Shared Things column. Explore these concepts as though you were making policies to regulate physical and conceptual commodities. Make notes in text or symbols for each subject. Repeat for the rest of the Shared Things you have listed.

Step 6
Configure the second page into three sections in any way you wish. Each of these sections corresponds to one of the three teachings: 1) take only what you need, 2) keep it clean and 3) leave some for the future.

Step 7
Choose one item from the Shared Things column to focus on.

Step 8

Rearticulate the item's management plan through symbols and illustrations, creating a step-by-step how-to visual guide for the sharing. Title it. Put it somewhere you will notice it.

Step 9

The first page is your working document, your source for subsequent re-articulations. Keep this for the future. Repeat steps 6 through 8, as many times as you like, addressing each of your Shared Things items.

Step 10

Look at other visual guides for the sharing of the same item. Pick the visual guide that is most acceptable to all.

Looking back on our learnings

Has studying some of the lessons in ***Ah, the truth. What is our truth?*** helped you to clarify where you stand on Treaty issues? Is it possible that your conclusions are what was intended with the Peace and Friendship Treaties? Explain your answer.

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- There are Stories in the Stars – Spencer Isaac
- Make a Chain of Treaties Timeline – Shane Perley Dutcher

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