Roots of Reconciliation:

A Resource for Teaching Mi'kmaw Lived Experience

Mi'kmawey Debert Cultural Centre

Mi'kmaw Kina'matnewey

Treaty Education Nova Scotia

RBC

Roots of Reconciliation: A resource for teaching Mi'kmaw lived experience

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The Mi'kmaw translations found throughout this volume are the work of Mi'kmaw language researcher Geordy Marshall. We recognize that spellings and pronunciations differ from community to community. In this case, a single speaker has used the Smith/Francis orthography for consistency. We thank all those who have contributed suggested translations and ask for understanding as the Nation works to strengthen and to grow our language.

Throughout this volume we have used Mi'kmaw petroglyphs from Kejimkujik, Nova Scotia, for aesthetic and informational purposes. These carvings on stone are a visual journal that depict many different aspects of Mi'kmaw life, including events, people, animals and legends. While we do not know their date, they appear to represent Mi'kmaw life both before and after contact with Europeans more than 500 years ago.

Cover art by Daphne Perley, 2015

All website links were active at the time of publication.

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How to Use this Book

This resource was created in large part to grow the confidence of educators so that they would be supported in sharing and working with Mi'kmaw cultural content and experience. It is intentionally laid out in three levels: Foundations, Treaties, and Renewal and Reconciliation. It is difficult to make sense of reconciliation if an educator or learner has not been introduced to the history of residential schools. Likewise, it's difficult to gauge the damage of the Treaty Denial period without first grasping what the Mi'kmaq sought to protect in the treaty-making process.

For example, the Mi'kmaq specifically protected netukulimk in the treaty-making process, only to have the Treaty Denial period ignore and actively restrict Mi'kmaw ways of knowing and being. Mi'kmaw priorities found in the treaties are grounded in Mi'kmaw culture and worldviews. Understanding Mi'kmaw experience does not need to be complicated or difficult. However, a logical progression makes understanding easier, which is why the three sections should be explored in the order in which they appear.

Learning Experiences (LEs) Print and Digital Versions Available

Roots of Reconciliation is broken into three levels, as noted above. Each level has four themed sections. At the beginning of each level there is an introduction to the content for that level; each section also has an introduction. These introductions are good ways for educators to determine how to proceed with their learners.

The Pe! blocks in each Learning Experience (LE) highlight the content required for the LE and note where educators and learners can gain content required for success.

PE!

Pe! blocks alert educators to content that learners will need to succeed with the Learning Experience. They also note which other Learning Experiences contain this information.

(Pe! means **wait!** or **hang on!** in Mi'kmaw.)

During the creation of this resource, many lengthy discussions were held about how to connect curriculum outcomes to the resource. Because the curriculum was undergoing a revision at the time, the decision was made not to link content to specific outcomes. Despite this, the authors, in partnership with educators, and Mi'kmaw Elders and knowledge carriers have worked with general outcomes as well as age-appropriate strategies for the development of this resource. It can be adapted, scaled and modified as necessary.

Teacher Tips

Tips for educators are found throughout the volume. They are designed to anticipate challenges educators might face with any particular Learning Experience.

Throughout the volume, educators will find **teacher tips** that anticipate challenges with particular LEs. We hope these will help increase success with learners and support educators as they use the LEs.

(cont'd)

Supplementary material (on-line only)

Supplementary materials for each Learning Experience, including worksheets, graphics, discussion guidelines, and any other supporting content, are available at www.mikmaweydebert.ca.

The Learning Experiences (LEs) in the print version of Roots of Reconciliation all contain a link that will take educators to the digital version of the resource with full access to all supplementary materials.

LEs also provide educators with additional resources to support activities or knowledge growth.

Supplementary materials have been designed to be printed on both 8.5″x11″ and 11″x17″ paper.

Additional Resources

Additional resources blocks offer materials that can enrich the Learning Experience (LE) and further support learner and educator learning.

Educators will also find a link to the digital version of the LE, and supplementary materials here.

Level 1: Foundations	Level 2: Treaties	Level 3: Renewal & Reconciliation
Mi'kma'kik	What is a Treaty?	Treaty Renewal
Family, Culture, Community	Treaty-Making	Treaty Day
Leadership	Treaty Denial	Reconciliation
Misconceptions	What is Equity?	Mi'kma'kik in a Global Context

A content chart for *Roots of Reconciliation*

Introduction

Foundations, Treaties, and Renewal and Reconciliation

What is Treaty Education?

Many people hear the term "Treaty Education" and assume that it is education about treaties. But Treaty Education is not just about treaties. As one Mi'kmaw educator explains it, "Treaty Education is *who we are*." Another way to understand it is to consider what knowledge and skills individuals need to live as treaty people, since all Canadians have roles to play as treaty people. Treaty Education gives learners an opportunity to build a foundation to live as treaty people. It is very difficult for learners to understand the treaty relationship they are a part of without understanding:

- Who the Mi'kmaw people are today and who they have been historically;
- What treaties are and why they are important;
- What has happened to the treaty relationship in Nova Scotia and Mi'kma'kik over the last four hundred years; and
- What people are doing to reconcile a shared history to ensure justice and equity.

In 2015, the Provincial government and Mi'kmaw communities agreed to a Memorandum of Understanding (MOU) that supports and advocates for Treaty Education in every school, every grade, and every class across Nova Scotia.

Treaty Education creates opportunities for Nova Scotians to learn about the Mi'kmaq, inherent Aboriginal and Treaty rights, and our shared history. It promotes an understanding of the Peace and Friendship Treaties as historical and living documents that are rooted in Mi'kmaw treaty-making practices that existed for thousands of years before Europeans arrived in Mi'kma'kik. The Crown has several historic treaties with the Mi'kmaq dating back to the 1720s. The significance of the treaties is not only the words contained in the documents, but in the conversations and ceremonies that accompanied the negotiations, establishing meaningful relationships. Reconciliation is a central part of the mandate of Treaty Education Nova Scotia.

As a resource designed to be adaptable for most learners, this volume is structured through three levels: Foundations, Treaties, and Renewal and Reconciliation. The first level, Foundations, is built to help learners understand fundamental concepts about Mi'kmaw history and culture. The Foundations level is key to learner success in the second and third levels.

The Treaties and Renewal and Reconciliation levels follow a loose chronological sequence from the 18th century through to the present. At the end of each level are consolidation activities that will help learners move to the next stage.

Everything that follows in this resource and its supplementary materials has been developed to allow educators and learners to explore the questions above in creative and thoughtful ways at grade appropriate levels. Elders, educators, leaders and learners themselves helped to create the content. There is no doubt that everyone's knowledge and understanding of these questions will evolve; like the treaties, Treaty Education is a lifelong journey.

What does "indigenous" mean?

Indigenous means that a group originated from a particular place.

Mi'kmaw culture has been created over thousands of years here in Mi'kma'kik: it is indigenous to this place. This is unlike other Canadians whose ancestors arrived in the last four centuries. The cultures that have arrived more recently were, and in many ways still are, very different from Mi'kmaw culture. Understanding and appreciating the differences in worldviews, historical experience and culture are key to treaty education.

The Mi’kmaq

The Mi’kmaq are the indigenous people of Mi’kma’kik. The Mi’kmaw ancestral homeland includes all of present-day Nova Scotia, Prince Edward Island, central and eastern New Brunswick, the Gaspé Peninsula and Newfoundland. The culture and language of the Mi’kmaq are rooted in Mi’kma’kik and the generations of ancestors that have grown up along with it.

For at least 13,000 years, we as Mi’kmaq and our ancestors have called Mi’kma’kik home. Mi’kmaw people are culturally, linguistically and historically related to our neighbors, the Wolastoqiyik (Maliseet), Abenaki, Innu, Peskotomuhkati (Passamaquoddy) and Penobscot, as well as many other Algonquian-speaking nations. The Abenaki, Mi’kmaq, Passamaquoddy, Penobscot and Wolastoqiyik make up the Wabanaki Confederacy, a political alliance that existed prior to Europeans’ arrival in North America.

Mi’kma’kik

Mi’kma’kik is a remarkable place, known for its diversity, richness and beauty. From the relative warmth and protection of the Bay of Fundy, to the rugged Atlantic coastlines, to webs of rivers winding their ways through every corner, to the highlands of Unama’kik (Cape Breton) and to the large expanses of Kespe’k/Kespe’kewa’kik, the homeland of the Mi’kmaq is extraordinary.

To Mi’kmaw people, seascapes are as important as landscapes and islands are as important as interior forests. The rivers and oceans were highways and common living places. Today, the Nation dedicates itself to protecting them and to restoring right relationships between communities and the waters that have sustained life for generations.

Mi’kmaw knowledge of the cycles and seasons, tides, plant habitats, animal behaviours, and much more is at the heart of a sophisticated culture that harvests and uses resources in sustainable ways. Life requires keen observation and the recognition of patterns throughout Mi’kma’kik. These core skills have been passed down through generations and continue to inform and enrich Mi’kmaw life today.

Think carefully about this: what does it mean to see Mi’kma’kik from the inside looking out, rather than observing the land, sea, plants and animals as separate from yourself? This perspective is key to ecological protection and sustainability since damaging any part of it damages oneself and one’s community. This perspective says much about the relationship that the Mi’kmaw people have with Mi’kma’kik.

The Peace and Friendship Treaties (1725-1786) made between the Mi'kmaq and the British are often referred to as the Covenant Chain. This is because they all share common core concepts and promises. Like a chain, each treaty builds upon the last, which in turn, strengthens every treaty in the chain. The Mi'kmaq and the British used these treaties to create mutual obligations that would facilitate peace and friendship and put an end to hostilities.

First Nations People & Terms

It is appropriate and respectful to use the term “Mi’kmaq” to describe the indigenous people of Mi’kma’kik. If you are including other First Nations, Inuit, or Métis groups, however, the terms “Indigenous” or “Aboriginal” are appropriate.

Native A person born in a specific place: a local inhabitant.

Indian A person who is registered as an Indian under the *Indian Act*. The term Indian has declined in use since 1970’s when the term First Nations came into common use.

First Nations A collective term that is used to refer to the original people.

Métis A distinct group of people with a distinct culture whose ancestry is based on 18th century intermarriages between Europeans and First Nations. Their homeland is in Western Canada.

Inuit People living mainly in Northern Canada. Original inhabitants of the Arctic.

Aboriginal The descendants of the original inhabitants of North America. Section 35 of the Canadian Constitution recognizes three groups—Indian, Métis, and Inuit.

Indigenous All inhabitants indigenous to their land or territory, has been increasingly used since the UN Declaration on Rights of Indigenous Peoples.

Mi’kmaq The First Nations people whose ancestral homelands include NS, PE, as well as parts of NB, QC and NL.

The treaties did not cede any land or resources, but they all include two key promises: the Mi'kmaq could continue to hunt, fish, and gather as they had always done (i.e., netukulimk), and the British could live peacefully on the land areas where they were already living at the time of signing. Some treaties freed prisoners (1725-28); some established Treaty Day (1752-1753); some had few signatories (1749); others had many signatories (1761-1763).

Despite decades of intense negotiation and persistent agreements on core promises, the British increasingly ignored the treaty relationship, marking the beginning of the Treaty Denial period.

Brief descriptions of primary treaties follow below:

1725-1728 The first Peace and Friendship treaty between the Mi'kmaq, the British, and other indigenous nations was negotiated in Boston, Massachusetts in 1725, and then ratified by other key leaders across Mi'kma'kik between 1726 and 1728.

1752-1753 A treaty signed by a number of saqmaq, including John Baptiste Cope, and Governor Hopson of Nova Scotia. As with other Peace and Friendship Treaties, the 1752-1753 treaty promised "Free liberty of hunting and fishing as usual" as well as protected trade with the British. The Treaty of 1752-1753 establishes October 1st as Treaty Day and provides instruction on the annual renewal of promises between the British and the Mi'kmaq.

1760-1763 This treaty was significant and marked the end of years of hostilities with the British. It had a large number of signatories, including Mi'kmaw, Wolastoqiyik (Maliseet) and Peskotomuhkati Chiefs. It is also the treaty upheld by the Supreme Court of Canada during the 1999 Donald Marshall Jr. fishing case (*R v. Marshall*).

1776 The Watertown Treaty established relationships between saqmaq and the new government of the United States. The United States promised to approach their relationship with the Mi'kmaq more like the Acadians, rather than the British.

Treaty Denial (1795 to 1985)

Unfortunately, shortly after the last treaty was signed in the 1780s, a period of Treaty Denial began. For nearly two hundred years, the British, and then Canadians, would ignore treaty responsibilities. This difficult and destructive period is marked by a long list of damaging events: land loss; habitat destruction; reduced mobility; the creation of reserves; ongoing disease epidemics; the passage of the *Indian Act* and its amendments; loss of status for Mi'kmaw and other indigenous women; extreme assimilationist policies that were genocidal in intent; the creation of the Shubenacadie Indian Residential School; lack of citizenship in Canada; no right to vote; and the harmful policy of centralization. There were ongoing discriminatory policies across the public and private spheres in terms of employment, education and recreation.

Reckoning with, and then healing from, the devastating consequences of Treaty Denial are at the heart of reconciliation efforts today.

Treaty Renewal (1985 to present)

Treaty Denial began to erode with the 1985 *Simon* case. Here, the Supreme Court of Canada found that the 1752-1753 Treaty was not only valid, but binding and enforceable. This initiated the period of Treaty Renewal, in which the Crown and the Mi'kmaq continue to determine what the modern context is for the Peace and Friendship Treaties.

The Peace and Friendship Treaties have been repeatedly affirmed by the Supreme Court since 1985. This legacy of affirmation is crucial to Treaty Renewal and to the emergence of the movement for reconciliation.

Are we all Treaty People?

Yes, all Canadians are treaty people! Why? Because the treaties signed between the Mi'kmaq and the British Crown created rights and responsibilities for both groups; they are not one-sided agreements. These rights and responsibilities continue to this day. The Peace and Friendship Treaties were created over generations and were repeatedly agreed to by both the Mi'kmaq and the British. Treaties are a part of what defines Canada, and all Canadians have a role to play in upholding them.

The Truth and Reconciliation Commission's (TRC's) Calls to Action

In June 2015, the Truth and Reconciliation Commission released an Executive Summary of its findings along with 94 "Calls to Action" regarding reconciliation between Canadians and indigenous peoples. The Commission officially ended in December 2015 with the publication of a multi-volume report that concluded the residential school system amounted to "cultural genocide." This term was largely based on the forced assimilation of indigenous people across Canada. Federal policy meant to "kill the Indian in the child."

Indian residential schools operated for more than a hundred years in Canada. The Canadian government, with support from churches and the RCMP, used threats and coercion along with physical force to remove children as young as four years old from their communities, confining them in the schools. Conditions at many residential schools were deplorable, and many children were physically, sexually, emotionally, and spiritually abused.

The Shubenacadie Indian Residential School was one of the handful of schools across Canada where children were used for nutritional experiments that involved denying food and health care. During World War II, one in 26 soldiers who served did not come home to their families; during the residential school era, one in 25 children sent to residential school did not come home to their families. The impacts of this history continue to ripple through generations, and are felt intensely. Communities are working hard to heal the trauma these intergenerational experiences have caused.

Is it Mi'kmaq or Mi'kmaw?

The word **Mi'kmaw** has three uses—

It is the adjectival form of the word "Mi'kmaq" ("Mi'kmaw communities"), as well as the singular noun form ("Jane, a Mi'kmaw, crossed the street"). It is also the term used for the language (We speak Mi'kmaw").

The word **Mi'kmaq** is the plural noun form ("The Mi'kmaq are indigenous").

Indian residential schools were just one of many government polices that sought to assimilate indigenous peoples. Other federal policies, like those outlined in the *Indian Act,* prevented First Nations people from leaving their reserves, gathering to discuss their rights, or practicing cultural events like dances and songs.

Many learners have limited, if any, knowledge about residential schools. It is very difficult to comprehend the need for reconciliation if learners do not understand the experience of survivors and descendants. The process of reconciliation is an ongoing effort—one that takes two sides. Paths to healing can be complicated for both individuals and communities. The hope is that this resource will support all learners as individuals who are members of communities from all backgrounds as they move forward along those paths.

General Resources

The following websites are dedicated to aspects of Mi'kmaw history and culture. They are referenced in specific Learning Experiences, but are useful more generally as well:

The Mi'kmawey Debert Cultural Centre website has a wide range of cultural content and educator specific resources. See www.mikmaweydebert.ca

The Mi'kmaw History Month website has a wonderful series of introductory videos, many of which are young people sharing to other young people. See http://mikmaqhistorymonth.ca/video/

The Sister Dorothy Moore L'nu Resource Centre at Cape Breton University is an excellent overall resource for Mi'kmaw content. See https://www.cbu.ca/indigenous-initiatives/lnu-resource-centre/

The Unama'ki Institute of Natural Resources www.uinr.ca for stories and information about Unama'ki (Cape Breton) as well as broader cultural contexts and information.

Notes

Notes

Foundations

Overview

Land, Culture, Leadership and Misconceptions

General Summary

The content in the Foundations Learning Experiences (LEs) lay the conceptual groundwork for the learning and exploration that occurs in later levels. It is here in Foundations that learners will engage with primary concepts such as Mi'kmaw worldviews, values, governance, and relationships to Mi'kma'kik, which are embedded in the subsequent content.

This content provides a basis for understanding Mi'kmaw decision-making: the cultural logic behind treaty-making decisions, how communities weathered and negotiated the brutal Treaty Denial period, and the leadership and decisions that led to the current Treaty Renewal period. It will be difficult to understand why **netukulimk** is a common priority in the treaty making process if learners do not understand what netukulimk is. Similarly, the treaty-signing and ratification process may be confusing if learners do not understand the autonomy of Mi'kmaw communities along with the concept of consensus and the role it has played in Mi'kmaw decision-making. This material is worth revisiting with older learners to ensure they have the foundation they need.

As a reminder, an introduction to each of the themed sections below can be found at the start of each section. Educators who feel the need to learn additional content prior to sharing these Learning Experiences should find the necessary information within these section introductions.

Key Learning Experiences

Can't do them all? Here are the key Learning Experiences in the **Foundations** level:

- Story Mapping (F2)
- Our Land, Our Home (F3)
- Netukulimk and Msit No'kmaq (F4)
- Mi'kmaw Value Connection Cards (F8)
- Oral Traditions: Memory-Making as Individuals and Groups (F10)
- Sharing Communities (F11)
- Family-based Mi'kmawey (F12)
- Stereotype or Reality? (F16)

Mi'kma'kik

These LEs are designed to build learner comprehension about the nature and extent of Mi'kma'kik, and the fundamental ways Mi'kma'kik shapes Mi'kmaw ways of knowing and being. Learners will explore what it means to live and be in relationship in Mi'kma'kik, guided by key Mi'kmaw worldviews that have been sustained and strengthened through cultural practices passed down through countless generations.

Family, Culture and Community

Here, learners explore key aspects of Mi'kmaw culture, including values such as consensus, humility, and **tpi'tnewey**. Learners will grow their understanding of the importance of Mi'kmaw oral tradition, witnessing the brilliance and sophistication of Mi'kmaw orality through time. These oral histories are the threads that weave Mi'kmaw generations together across time and space.

Leadership

The LEs in this section bring together the three spheres of decision-making that sustain Mi'kmaw leadership: the family, the community, and the Sante' Mawio'mi. It is important scaffolding for understanding the treaty-making process as well as other content. Like other key Foundations content, Learning Experiences found in this leadership section are required to contextualize the Treaties and Renewal and Reconciliation LEs.

Misconceptions

With the knowledge and perspectives developed in the previous three sections, learners will be prepared to begin to engage some misconceptions about Mi'kmaw people and culture. The Learning Experiences in this section act as consolidation exercises for the Foundations content. The skills developed to identify and see misconceptions and their impacts will strengthen learner abilities across cultures and time periods.

Mi’kma’kik

Introduction

For thousands of years, the Mi’kmaq have grown and sustained deep and sophisticated knowledge about Mi’kma’kik: its animals, plants, habitats, weather, tides, seasons, cycles, landscapes and seascapes. This knowledge about Mi’kma’kik is contained in the Mi’kmaw language and stories, and has been passed on for many generations. Physical evidence of Mi’kmaw relationships to the land is visible across Mi’kma’kik. This evidence includes ancestral archaeological sites, petroglyphs etched on rocks, toolstone quarry sites, placenames, altered vegetation, and even fish weirs, which are thousands of years old and still visible today. The overwhelming evidence from Debert and other sites dates between 13,300 and 11,100 years ago. There is no question that people are living across Mi’kma’kik during this time. There are thousands of known ancestral sites (archaeological and oral historical) just from Nova Scotia. Nothing is more important than the land, animals, plants, waterways, and people, out of which Mi’kmaw culture and people have grown and from which the future will come.

People, land, and animals are inseparable in Mi’kmaw worldviews. Unlike in most European practices, Mi’kmaq did not own land, but instead governed land use through rights for gathering and hunting. Historically, Mi’kmaq did not set the value of goods based on individual accumulation. Instead, people shared with, and among, families as well as among villages. The Mi’kmaw economy was based on sharing freely and reciprocating without assessing value. Reciprocity is the practice of sharing or giving something with the expectation that others will share at a future time. Reciprocity can be a specific agreement or a more general expectation or understanding.

Historically, Mi’kmaw reciprocity was general — people acted on good faith, sharing at one time knowing others would share as needed in the future. This was very different than British and other European economic systems. Prestige in Mi’kmaw communities came from how much you gave to others and how closely others saw you to be to the natural world (and to animals in particular). These differences in worldview are part of why British colonialism and other encounters with Europeans created a clash of cultures and practices. It is difficult to understand the history of treaties or treaty rights without understanding these fundamentals of Mi’kmaw culture and practice.

The seven districts of Mi’kma’kik are useful gateways to understanding the nature and diversity of the Mi’kmaw homeland. The districts are traditional governance units, but also reflect geographic areas that are defined by rivers and their watersheds as well as other physiographic characteristics.

Reciprocity in a Mi’kmaw Worldview

In English, **reciprocity** does not fully capture what Mi’kmaq are thinking when this word is used. One way of thinking about reciprocity is through the expectation within the practice of **tpi’tnewey**. In its literal meaning, tpi’tnewey is the practice of enthusiastically sharing meat or other resources without any expectation of immediate return. In Mi’kmaw worldview, sharing freely is such a normal occurrence that people really only notice when someone is not sharing.

The Districts of Mi'kma'kik

Epekwitk aq Piktuk

Epekwitk aq Piktuk is a joint district that includes present-day Prince Edward Island and areas of Pictou and Antigonish counties along the Northumberland Strait. Epekwitk translates to "lying in the water place," describing the island. Piktuk translates to "explosive place," a reference to the presence of ground gasses throughout the area. You might be interested to know that up until about 7000 years ago, Epekwitk was connected to the mainland!

Eskikewa'kik

Eskikewa'kik translates to "skindresser's territory," referring to the hunting grounds in eastern Halifax and Guysborough counties along the Atlantic coast. The district also includes the travel routes from the Bay of Fundy and Kjipuktuk (Halifax) to Chebucto Bay, as well as routes north into the district of Piktuk (aq Epekwitk).

Kespe'k/Kespe'kewa'kik

Kespe'k/Kespe'kewa'kik is a very large district that covers much of central and northern New Brunswick as well as the Gaspé Peninsula. The name translates to "last water or land," noting its northerly position in Mi'kma'kik. Bounded on the west by the mighty Wolastoq (Saint John) River, Kespe'k/Kespe'kewa'kik includes numerous large watersheds and many ancestral places and present-day communities.

Kespukwitk

Kespukwitk translates to the "last flow" area, and includes the most southerly region of Mi'kma'kik. With numerous important watersheds, the district includes a significant number of (known) ancestral sites. The labyrinth of rivers in Kespukwitk is extensive and has supported Mi'kmaw mobility for generations across this large land area.

Siknikt/Sikniktuk

Siknikt/Sikniktuk translates to "a drainage place." This name refers to the great salt marshes and estuaries of the Chignecto peninsula, including the area from the Northumberland Strait, east to present-day Saint John. Siknikt/Sikniktuk was an extremely important district during the treaty-making decades.

Sɨpekne'katik

Sɨpekne'katik translates to the "wild potato area" a reference to the sɨpekn plant, which grows in freshwater aquatic habitats throughout Mi'kma'kik. Sɨpekne'katik is central to Mi'kma'kik and includes travel routes that connect many of the districts to one another. It was a central meeting place over many generations.

Unama'kik aq Ktaqmkuk

Unama'kik aq Ktaqmkuk are another joint district including Cape Breton Island and Newfoundland. Unama'kik means "foggy lands"—an excellent description of Cape Breton! The Bras d'Or Lakes anchor the communities in Unama'kik, providing resources and a shared cultural landscape. Ktaqmkuk means "lands across the water," and is related closely to Unama'kik through specific families. Both districts reflect their geographies as islands, each with distinct characteristics.

The Learning Experiences (LEs) suggested in this resource use the districts as organizing principles and are referred to in numerous places. More information on the districts can be found at the Mi'kmaw Digital Atlas website, https://mikmawplacenames.ca

A Note on Maps

Readers may notice that the districts of Mi'kma'kik have been described in this introduction, but are not represented using a map. This has been done deliberately.

Educators are encouraged to remember that Mi'kma'kik cannot be divided into pieces the way land is often marked in older European-style maps, and even in most contemporary mapping. Boundaries in the Mi'kmaw worldview are always relational, and are intimately intertwined with the ecologies of Mi'kma'kik. District boundaries and other areas were negotiated through

(cont'd)

extended kin relationships and through Mi'kmaw leadership. They changed through time! Along with understanding the relationships, intimate knowledge of msi-t no'kmaq and of netukulimk is required to follow Mi'kmaw wayfinding.

In some of the Learning Experiences in this section, maps will be used as a visual cue for the districts. The maps are there to allow for more detailed focus on smaller areas of Mi'kma'kik as learners explore Mi'kma'kik *as* Mi'kma'kik, possibly for the first time. The map lines are there for this purpose alone and should not be taken as literal static representations of district boundaries, or Mi'kmaw territory on the whole.

Mi'kmaw sense of place and belonging is not reducible to lines on a map, as they come from a deeply rooted, loving relationship with all beings in Mi'kma'kik, one that is passed through the generations. This relationship brings Mi'kmaq—not to mention all humans living in Mi'kma'kik—into an interconnected system that transcends many of the categorizations and divisions that most contemporary mapping imposes. It is this relationship that the earliest treaties Mi'kmaq made—with the land, the water, the plants and the animals, long before Europeans arrived—are based upon. The legal order that these relationships formed over time is what shaped the Peace and Friendship Treaties readers will learn about in the Treaties level.

Mapping, and the understanding of place that informs mapping, comes from individual and shared cultural experiences. Educators are encouraged to keep this in mind whenever maps are used in the classroom. Some important questions to ask are: What is the map for? Who created it? What is the purpose of this map? How do my lived experiences shape how I interpret it? What is missing from this map?

Three Key Concepts

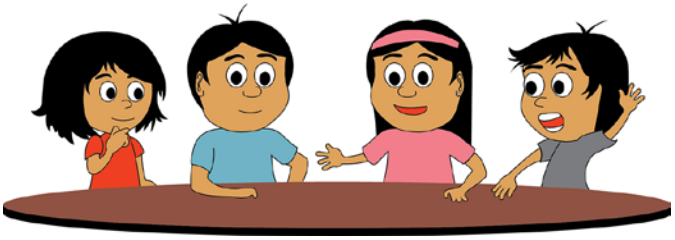
The following three concepts will assist both learners and educators to anchor their understanding of Mi'kmaw experience and worldview. They are used frequently in this resource and are foundational to many of the included Learning Experiences. These concepts grew out of and simultaneously shaped (and continuously shape), the relationships Mi'kmaq have with Mi'kma'kik. It is important to understand that these are not simply ideas, but ways of living life. Think of these as guidelines for living well in Mi'kma'kik, and understanding the world in a way that prioritizes balance and good relationships.

Netukulimk

Netukulimk is the Mi'kmaw concept that integrates how one makes a living with the responsibilities of making that living. It is the term used for hunting and gathering, but in the present-day it also extends to mean any kind of economic activity. However, the concept includes not only the *what* (economic activity) but the *how* (ensuring economic activity is performed in a sustainable way through traditional governance practices). People are responsible to the environment while undertaking that economic activity—the modern concept of sustainability is inherent to netukulimk. The definition of netukulimk provided by the Unama'ki Institute of Natural Resources explains it best:

> "Netukulimk is the use of the natural bounty provided by the Creator for the self-support and well-being of the individual and the community. Netukulimk is achieving adequate standards of community nutrition and economic well-being without jeopardizing the integrity, diversity, or productivity of our environment.
>
> As Mi'kmaq, we have an inherent right to access and use our resources and we have a responsibility to use those resources in a sustainable way. The Mi'kmaq way of resource management includes a spiritual element that ties together people, plants, animals, and the environment. UINR's strength is in our ability to integrate scientific research with Mi'kmaq knowledge acquisition, utilization, and storage."

As you can see, the three concepts of netukulimk, msit no'kmaq and weji-sqalia'tiek all relate to one other!



In one upcoming LE, learners will work with age appropriate definitions of netukulimk and of msit no'kmaq. The concepts show up in other LEs as well. They are essential for understanding treaty education.

Msit No'kmaq

Msit no'kmaq is a Mi'kmaw concept that refers to all living things being related. At its core, it is an acknowledgement of the relatedness of creation, animals, plants, water and earth. It is also a phrase used for honouring and thanking the Creator during ceremonies and other occasions. When Mi'kmaw people say msit no'kmaq, it is a way of saying "I understand that we are all related and I am grateful to be tied together in spirit with animals, plants, and all living beings." Msit no'kmaq helps us remember that we as humans are part of the natural world as opposed to being outside of it. It is also a foundational pillar of the concept of netukulimk.

Weji sqalia'tiek

The term weji-sqalia'tiek comes from a letter Mi'kmaw saqmaq (chiefs) sent to Governor Edward Cornwallis in the fall of 1749. The letter stated their position regarding land and expressed concerns about how the British were living in Mi'kma'kik. The term weji-sqalia'tiek has been translated by Mi'kmaw linguist, Dr. Bernard Francis, to mean "we sprouted from" Mi'kma'kik. It is an important and powerful idea: the language, culture and people emerged from the landscapes and seascapes of the region—its plants, animals, seasons, and cycles. It is what defines being Mi'kmaq: being indigenous to Mi'kma'kik.

Think for a minute what it means for generations and generations and generations of people to live in a place—to grow up from a place. One Elder explains this idea as an exchange of elements. Ancestors go back to the land and the waterways, feed the plants and animals, and then become the nutrients of the soil, slowly moving through the ecosystem generation after generation. We not only sprout from here, but we give back to others so that they can sprout, too.

Courtesy of Dr. Gerald R. Gloade

Pjila'si Mi'kma'kik Gallery Walk

Overview

In this introductory and immersive experience, learners encounter Mi'kma'kik through a series of images, quotes and other graphics. The experience of "walking the gallery" allows them to become self-aware about what they know and might not know about the Mi'kmaw worldview, as well as the animals, plants, landscapes and seascapes of Mi'kma'kik. They will record their reactions to the gallery using the phrases: **Nemitekey** (I see), **Ankita'si** (I think), **We'tuo'tikey** (I feel), and **Pemite'tm koqwey**? (I wonder).

PE!

This is an introductory unit — it should be appropriate for all learners regardless of prior knowledge.

- *Worksheets are in Mi'kmaw, which gives learners the opportunity to learn the Mi'kmaw language.*
- *Mi'kmaw is the first language of Nova Scotia.*

Learners will...

- Activate their curiosity about Mi'kma'kik.
- Understand that the Mi'kmaq are the indigenous people of Nova Scotia and much of Atlantic Canada.
- Associate the Mi'kmaw people with the geographic extent of Mi'kma'kik.
- Become familiar with the geographic extent of Mi'kma'kik.
- Be introduced to some aspects of Mi'kmaw worldviews as they relate to place and land.
- Encounter the following cultural concepts i) Mi'kma'kik; ii) netukulimk; iii) msɨt no'kmaq; iv) seven Mi'kmaw districts.
- Become self-aware about what they know and don't know (activate prior learning) about Mi'kma'kik.

Additional Resources

- See the introduction to **this section** for a description of Mi'kma'kik.
- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:

  http://mikmaweydebert.ca/f1

Focus

The provided graphics are to be printed and hung around the classroom (or other appropriate space) where learners can walk by them as in a museum gallery experience. Using the worksheet provided, learners will record their reactions. Learners respond to each prompt thinking about what the image or gallery element made them think, feel, wonder or see. Learners are encouraged to link the gallery content to their own experiences and existing knowledge as well as to ask new questions.

All graphic files fit on 11 × 17 inch paper.

There is an optional exit ticket activity in Mi'kmaw and English to help learners consolidate their knowledge about Mi'kma'kik.

English exit tickets are available in the supplementary materials.

Chief Deborah Robinson of Wasoqopa'q and then-Chief Andrea Paul of Pictou Landing partake in the celebrations at the Grand Pré mawio'mi, 2017. *(Courtesy of Communications Nova Scotia)*

Elder Murdena Marshall from Eskasoni First Nation always felt a strong connection to her ancestors at the Debert archaeological sites.

Molly Muise poses for a photograph at Annapolis Royal, Nova Scotia in the mid-1800s. *(Courtesy of Parks Canada, Fort Anne National Historic Site)*

Partridge Island is one of the most storied places in Mi'kma'kik.

Peter Wilmot (pictured here in 1930) was a saqmaw at Pictou Landing. He also founded the community of Millbrook in 1886. *(Courtesy of NMAI)*

Jacoby Jadis-Battiste proudly wears his hair in a braid. There are many teachings about long hair and its care. (Courtesy of Kate Jadis)

Violet Isadore dances at the Annual Strawberry mawio'mi hosted by Annapolis Valley First Nation, 2023. *(Courtesy of Sharon Farrell)*

Trevor Gould from Paqtnkek Mi'kmaw Nation snares salmon on the Barneys River, 2021.

Louise Mali A'n (Denny) Morris (pictured here in Eskasoni in 1930) is known for her fine splint shopping baskets.*(Courtesy of NMAI)*

Mi'kmaw guides, taken in the 1890s, Lake Jolly, NS. (back, L to R) Louis Peters, John Peters, John McEwan, John Louis; (front, L to R) John Labrador, Malti or Simeon Pictou, Eli Pictou. *(Courtesy of Nova Scotia Archives)*

Elder Douglas Knockwood visited the ancestral sites near Port Joli, NS, in 2017. While he grew up at Newville Lake, he lived in many places including not far from Port Joli for a short time. His memory was remarkable!

At Kejimkujik National Park, we find petroglyphs that appear to represent Mi'kmaw life before and after contact with Europeans. *(Courtesy of the Nova Scotia Museum)*

Story Mapping

Overview

Relationships to place are important for understanding future Learning Experiences, especially those that make use of maps, which may not always portray the depth of relations that Mi'kmaq have to Mi'kma'kik. Mi'kmaw ways of mapping space are anchored in deep relationships to the land and water that have been passed on through generations, and are usually carried through stories. In this LE, learners will make their own maps based on the stories they have to tell about the trip they take to get to school. A class discussion will follow, where learners can share their maps and consolidate their understanding.

Learners will...

- Be introduced to some aspects of Mi'kmaw worldview as they relate to place.
- Think about relationships to place and how individual and community experiences impact what those relationships look like.
- Understand that maps are devices that reflect someone's relationships and experiences; usually the relationships and experiences reflected in maps are shared with a larger group.
- Understand that mapping within cultures is distinct to that culture and impacts how maps are both portrayed and interpreted.
- Learn to ask questions about where maps come from and what maps tell us about the people who made them.

Focus

Working in pairs or small groups, learners are asked to tell a story about their trip to school that morning. Then, they will use their story to draw a story map of the journey, illustrating the points that are important to them. The goal is not to have learners draw actual roads, but instead the sequence of elements of their story on the way to school represented by icons or simple line sketches. Educators may want to prepare learners a day in advance, so they have two trips to compare to tell their story. While the story map is drawn, the activity and learner stories should be shared orally.

PE!

This is an introductory unit — it should be appropriate for all learners regardless of prior knowledge.

This is a great activity to help learners understand that there are multiple ways of relating to space.

Additional Resources

- See the introduction to **this section** for a description of Mi'kma'kik as well as discussion on the concepts noted above.
- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:

  http://mikmaweydebert.ca/f2

Teacher Tip

Story maps should not look like a GPS-style map. Learners are not required to know, or even include, the names of streets, for example. The goal is to map the points of the story in their order. Think of the map as a layout of subway stops: each point in the story is a "stop" between Point A (where they start) and Point B (where they end up).

Things for learners to consider when they tell their story (think about making points on a map):

- What defines the points in the story map? Do the points reflect relationships (e.g., I passed my auntie's house) or events (e.g., we had a flat tire there once)?
- How did you get from where you started (home, bus stop, other) to the end point (school)?
- What were you doing on the trip? Did that impact your story map?
- What happened on the trip? Did that impact your story map?
- What did you notice about your surroundings? Are there places you recognize? Why did you recognise them?
- Is your story about the trip to school different from day to day or are some points on the map the same day-after-day? Why?

Following the story-sharing and map-making, learners can share their maps with the class and compare their stories. Educators may want to ask learners to interpret each other's maps and try to decipher the story the maps are telling. How did learners' individual experiences impact how they drew their maps? How do their experiences impact how they interpret others' maps?

Teacher Tip

Mapping and understanding of place comes from individual and shared experiences. Keep this in mind when you use maps in the classroom. What is the map for? Who created it? What is the purpose of that map?

Our Land, Our Home

Overview

Using provided content, as well as the Mi'kmaw Place Names Atlas website, Google maps and other online resources (provided), learners will explore a place within one of the seven Mi'kmaw districts. Together, they will gather the places to create a classroom map as well as an atlas that will showcase the extraordinary beauty and great diversity of Mi'kma'kik. Both the atlas and the map will be useful reference resources for future LEs. Learners will explore ancestral places, story places, habitats, waterways, and communities, and will learn where some of these key places can be found.

Learners will...

- Familiarize themselves with the geographic and cultural landscapes of Mi'kma'kik.
- Be introduced to some aspects of the Mi'kmaw worldview as they relate to place, and what place is.
- Know one place and its district in more detail as well as become familiar with the seven Mi'kmaw districts.
- Use maps and map legends.
- Gain greater self-awareness about what they know and don't know, activating prior learning.
- Understand that communities have changed through time, but that all are related.
- Encounter different configurations of community through time.
- Begin to grasp the nature of the autonomy/independence as well as the relatedness among Mi'kmaw communities.
- Extract information from given sources and then represent that information anew.

Focus

Each learner is provided with one "Mi'kma'kik Place Card," which they will use to explore Mi'kma'kik in more detail. The place cards provide websites as well as other known names of places (for searching online).

After exploring their places, learners use the worksheet to synthesize their findings. The provided map graphics are designed so that they can be assembled as a large puzzle for the classroom wall. Each learner will create their own map icon on their worksheet that can be placed on the large classroom map. The worksheets can then be gathered into a group to create a map atlas. Both the atlas and the map will be useful reference resources for future LEs. All graphic files are formatted to fit on 11 × 17 inch paper.

PE!

This is an introductory unit — it should be appropriate for all learners regardless of prior knowledge.

This is a great activity for learners who are new to the concept of Mi'kma'kik as the Mi'kmaw homeland!

Additional Resources

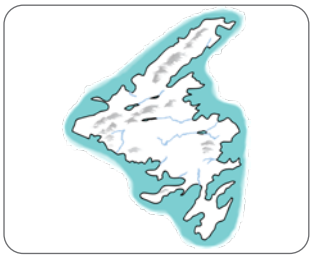
- See the introduction to **this section** for a description of Mi'kma'kik as well as discussion on the concepts noted above (Mi'kma'kik and seven Mi'kmaw districts).
- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:
  http://mikmaweydebert.ca/f3

Teacher Tip

This LE encourages learners to think about the places around them as Mi'kmaw places. These map outlines are to give learners a rough idea of where important places are, and are not meant to be taken as definitive representations of Mi'kmaw districts. See the introduction to this section for more information on how maps were approached in this resource.

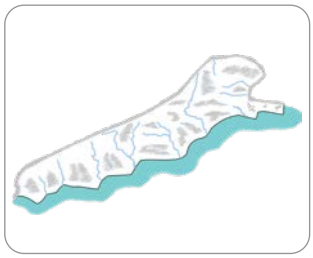
Why are there nine maps, but only seven districts?

You might notice that the individual districts of Unama'kik aq Ktaqmkuk, and Epekwitk aq Piktuk have been split into two maps. This was a deliberate choice designed to make this activity more manageable in the classroom, allowing learners to be able to look more deeply at different habitats and ecological zones.



Ktaqmkuk

Epekwitk



Eskikewa'kik

Sɨpekne'katik

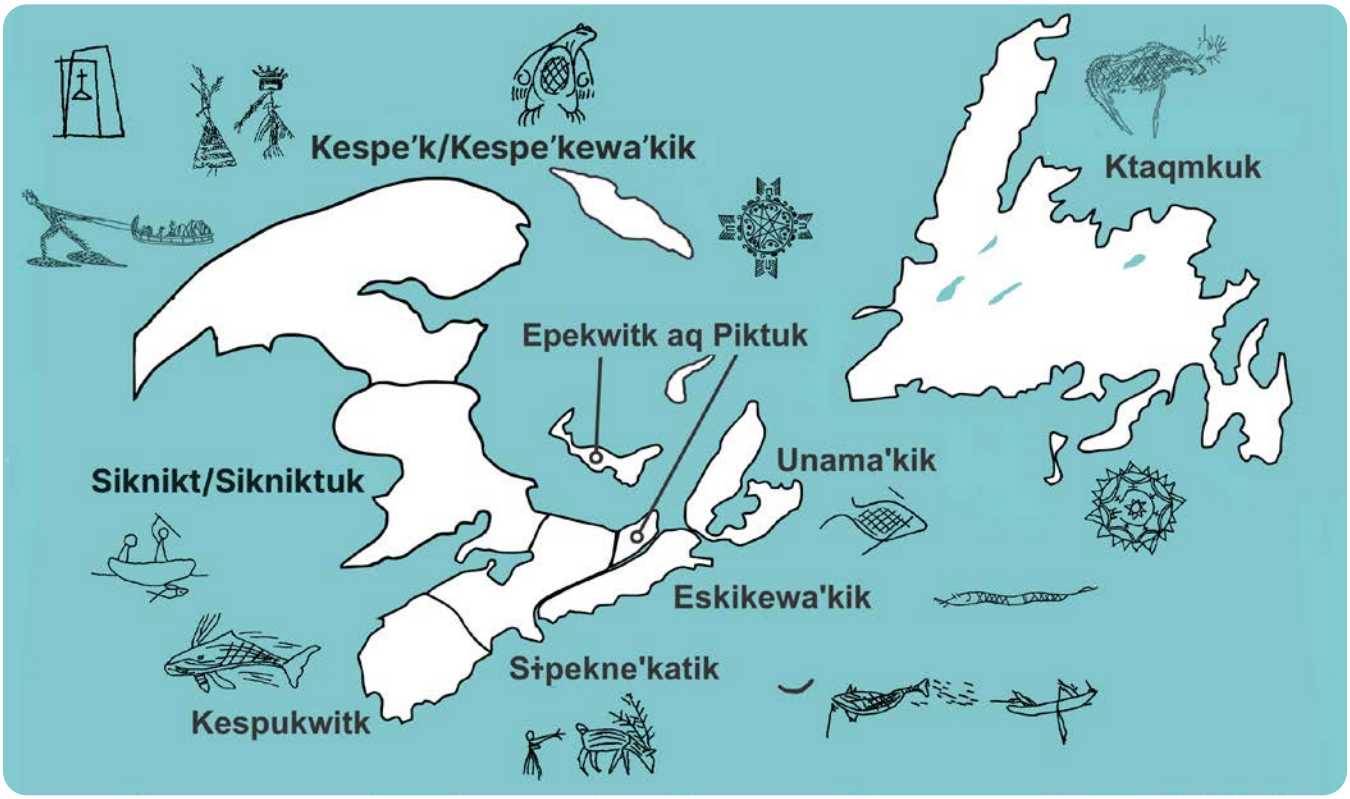
Kespukwitk

Siknikt/Sikniktuk

Unama'kik

Kespe'k/Kespe'kewa'kik

Piktuk



Mi'kma'kik Places

Your Place	Kluskapewiktuk (also known as Kluskap's Cave)
District	Unama'kik
Explore Here	https://www.mikmaweydebert.ca/ancestors-live-here/kluskaps-mountain/kluskaps-sacred-cave/
Explore More	https://www.uinr.ca/kluskaps-cave-inside-and-out/ https://mikmawplacenames.ca

Mi'kma'kik Places

Your Place!	Pemsɨk (also known as Port Joli)
District	Kespukwitk
Explore Here	https://www.pemsik.org/
Explore More	https://mikmawplacenames.ca

Netukulimk and Msɨt No'kmaq

Overview

This Learning Experience introduces two primary Mi'kmaw concepts to learners: **netukulimk** and **msɨt no'kmaq**. They are fundamental to understanding Mi'kmaw culture and practice. If learners do not have a basic understanding of these concepts, it will be difficult for them to understand Mi'kmaw decision-making during treaty negotiations as well as in other contexts.

Learners will...

- Absorb age-appropriate definitions of netukulimk and msɨt no'kmaq.
- Articulate the meaning of these concepts in their own words.
- Understand that these concepts are important to understanding Mi'kmaw history and culture.
- Know that they will encounter these concepts in future LEs.

Focus

We recommend opening this Learning Experience with two (very short) introductory videos from the Unama'ki Institute of Natural Resources. They can be found at http://www.uinr.ca/programs/netukulimk/. Some vocabulary preparation may be helpful including the terms interdependence, sustenance, and sustainability. Learners will work with more age-appropriate definitions on the worksheets, but reviewing this vocabulary will help when viewing the videos.

Another excellent starting place for learners would be with the Netukulimk film produced for Mi'kmaw History Month in 2018. This short film has the advantage of young people speaking about netukulimk, so learners may relate well to it. See http://mikmaqhistorymonth.ca/video/

Using the provided worksheet, learners will read the definitions of netukulimk and msɨt no'kmaq (alone or in pairs as appropriate). They are then asked to rephrase the definition in their own words and to provide three examples of each. As a final element, learners are asked to use the illustration space on the worksheet to draw a picture that shows the relationship between the two concepts.

PE!

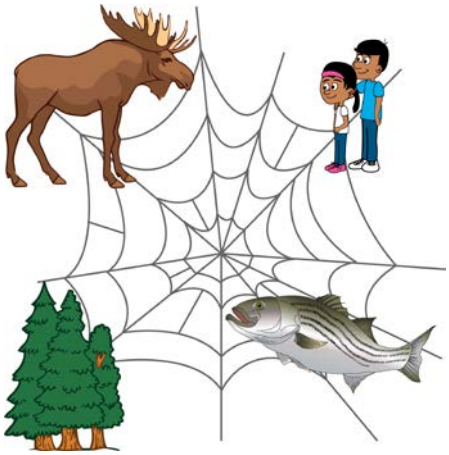
It is important that learners have a clear understanding of the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*

Additional Resources

- See the **Family, Culture, Community** introduction for an explanation of netukulimk and msɨt no'kmaq.
- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:

  http://mikmaweydebert.ca/f4



Netukulimk and Msit No'kmaq

Netukulimk (neh-doo-guh-lim-k) is gathering what we need from the world around us to feed, clothe, shelter and do all the things we need to do to take care of ourselves. BUT, netukulimk also means that we take care of ourselves without harming the environment around us. In Mi'kmaw worldview, animals, plants and people are all related and we must respect those relationships.

CHOOSE 3 important words from the definition

_____

_____

_____

GIVE an example of netukulimk

_____

_____

_____

Msit No'kmaq (m-sit no-guh-ma) means "all my relations" and when Mi'kmaw people say "msit no'kmaq," it is a way of saying "I understand that we are all related and I am grateful to be tied together in spirit with animals, plants and all living beings." Many Mi'kmaq use this phrase during ceremonies to honour and thank the Creator for all life.

CHOOSE 3 important words from the definition

_____

_____

_____

GIVE an example of msit no'kmaq

_____

_____

_____

DRAW a picture that shares how you understand netukulimk and msit no'kmaq.

Tata and Saln: A Readers' Theatre

Overview

Emphasizing the skills of observation, and conveying Mi'kmaw knowledge and relationships to the land, this Learning Experience engages learners to observe seasons and cycles through Mi'kmaw perspectives. "Tata and Saln," a readers' theatre written by Melody Martin-Googoo, demonstrates that Mi'kmaq understand themselves to exist within the natural world, rather than outside it looking in. Learners are asked to think carefully about what it means to see themselves this way.

Learners will...

- Understand that the Mi'kmaw worldview places humans within the natural world, rather than outside it.
- Understand that relationships of respect and honour are what ties msit no'kmaq together in spirit.
- Be introduced to a Mi'kmaw approach to science: observing, memorizing and comparing.
- See the natural world as a place that contains stories, knowledge, and memories.
- Explore how significant seasonal cycles and natural events are to the Mi'kmaq.
- Understand that ceremony and practice are part of what keep relationships strong and in balance.

Focus

This reader's theatre explores an important Mi'kmaw worldview by demonstrating how it is learned through the eyes of a young boy learning from his grandfather.

Further suggestions on how to set up this LE can be found in the script. Roles are assigned to individual learners, with some roles requiring more or less content as noted in the text (to accommodate various reading levels). Educators can choose to include props or simply to read from the text.

If learners find the text challenging, the following strategies could be employed:

- Have more than one cast and ask the casts to take turns presenting their own versions.
- Read several scripts in small groups then choose one to perform for the class.
- Split the narrator roles into more than one person (e.g., first half and second half).

PE!

It is important that learners have a clear understanding of the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*
- *The concepts of netukulimk and msit no'kmaq. (See LE F4)*

Additional Resources

- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:

  http://mikmaweydebert.ca/f5

Tata and Saln

Narrator 1: It is almost summer in Mi'kma'ki. The sun is shining, birds are singing, the trees are vibrant and bursting with energy.

Narrator 2: A young boy, walks with his grandfather in the woods. The two are comfortable, relaxed and smiling, because the day is new and promises adventure.

Grandfather: Saln, we're almost there. Let's stop here and take off our socks and shoes.

Grandson: Chuckles to himself. I never stopped in the middle of the woods to take off my socks and sneakers before, but I trust you. I gotta warn you, my feet probably stink.

Grandfather: Your feet stink? My feet are seventy eight years full of stink!

Narrator 1: The Elder playfully messes up his grandson's hair. The two sit on a fallen log to remove their "stinky" socks and sneakers.

Narrator 2: The boy zips open his back pack and helps his grandfather with his shoes and socks. He shoves the items into the bag and zips it closed again.

Grandson: Takes a deep breath and sighs. It's peaceful here Tata.

Grandfather: I used to play here when I was a boy. I know these woods like the back of my hand. I know every tree, brook, path... I wandered the woods with my friends all the time when I was your age.

Grandson: Wow. It must've been fun when you were a kid. I never go into the woods.

Grandfather: Salnji'j, when was the last time you ever explored the woods?

Grandson: Never! Unless you count that 5km Zombie run I did with mom one year. I got a wicked medal for finishing that one. Oh ya! And a new running shirt too.

Narrator 1: Grandfather shakes his head to himself, and stares up into the trees. He looks around and takes a minute to observe what he sees.

Mi'kmaw Worldviews: Jiksite'n, Ankita'si, Iknua'tike (Listen, Think, Share)

Overview

In this Learning Experience, learners are exposed to a range of Mi'kmaw perspectives on netukulimk and living in balanced relationship in Mi'kma'kik. Using historical and contemporary quotes and messages about Mi'kma'kik, learners will answer a series of questions about the quote in a carousel format. The carousel format is designed to create a reveal for the learners at its conclusion. A class discussion follows, allowing learners to consolidate and share their understandings.

Learners will...

- Immerse themselves in Mi'kmaw worldviews about landscapes, seascapes, plants and animals.
- Hear stories and messages about how land is honoured and valued.
- Be exposed to the deep, and for most people, spiritual, relationship the Mi'kmaq have with the land.
- Think creatively about what it means to be from a place over thousands of years.
- Learn about the transformations and changes that are a part of many Mi'kmaw stories.

Focus

Divide the class into groups of three learners. Each group is given a single worksheet that contains one quote, as well as four "windows." Three of those windows will be covered with post-it notes until the group is ready to discuss their ideas. The three covered windows are where learners will express their individual thoughts; the group will use the fourth window to share their collective ideas.

Reading the quote at the top of the worksheet, each learner will answer the following questions:

- What does the quote mean to you?
- What does it say about how this person thinks about (or relates to) Mi'kma'kik?

Each learner will complete their answers to the questions privately in their window, replacing the post-it note to hide their answers before passing their worksheet on to the next learner. The idea is for learners to develop their own individual responses before engaging in a dialogue with others.

PE!

It is important that learners have a clear understanding of the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*
- *The concepts of netukulimk and msit no'kmaq. (See LE F4)*

Additional Resources

- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:

  http://mikmaweydebert.ca/f6

Teacher Tip

Educators will need post-it notes for this activity!

Finally, learners will reveal all their answers and collaborate to reach consensus about their quote's key meanings. The result of their collaboration will be summarized in the fourth window. Highlights from the group discussion can be shared with the class as a wrap-up. Ten worksheets are provided in the supplementary materials, which will support eight groups and up to 30 learners.

The quotes could be displayed with the maps of Mi'kma'kik created in LE F3: Our Land, Our Home.

Quotation Station Carousel

(Courtesy of Ann Joe)

There is a belief that all trees, rocks, anything that grows is alive, [and] helps us in a way that no man can ever perceive, let alone imagine.

— Rita Joe, writer and poet, 2008

What does the quote say about Mi'kma'kik?

What does the quote mean to you?

What does the quote say about Mi'kma'kik?

What does the quote mean to you?

What does the quote say about Mi'kma'kik?

What does the quote mean to you?

Write (or draw) a few things your group talked about in this square.

Listening for Msɨt No'kmaq

Overview

In this audio Learning Experience, learners listen to various sounds from across Mi'kma'kik: birds, terrestrial and marine mammals, insects, waterfalls, rain, wind, and more! They will then be asked to identify the sounds. Educators can use knowledge about these beings and their relationships to the particular habitats to enrich learner understandings about msɨt no'kmaq and Mi'kma'kik as well.

Learners will...

- Activate prior knowledge about various animals and habitats across Mi'kma'kik.
- Be exposed to new sounds, or learn to recognize and name sounds they hear in their everyday lives.
- Associate specific animals and resources together with particular habitats.
- Understand that knowing Mi'kma'kik requires using all their senses.
- Understand that some species are "at-risk," often as a consequence of human activity.
- Grow their listening skills (for many, learning to listen in a new way and in a new context).

Focus

Learners listen to the tracks (see supplementary materials), and work to identify the sounds. When learners have identified the sound, they can find the associated image and attach it to the habitat scenes (see example). Note that each habitat group contains a variety of sounds: water, mammals, birds, insects, fish, and humans. After identifying the sound, learners can select their sound from the clip art and associate it with the appropriate habitat poster. Listening cards, msɨt no'kmaq clip art and habitat posters are all available in the supplementary materials.

Soundtracks are associated with one of five generalized habitats: a river in the interior mainland of Nova Scotia, a pond in Cape Breton, a woodland area in the Antigonish uplands, a coastal shoreline along the eastern Atlantic coast, and an estuary in the Annapolis Valley.

Sample class discussion questions to follow group work:

- Have you ever heard any of these sounds? Do you remember where?
- What are the habitats that these sounds come from? Let's describe them.
- Can you name some places in Nova Scotia where these habitats are found?
- How might this habitat be important to the Mi'kmaq when European settlers first came to Mi'kma'kik?
- How might it be a part of netukulimk?
- How might this habitat be important to the Mi'kmaq today?
- What steps can everyone take to protect this habitat?

PE!

It is important that learners have a clear understanding of the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*
- *The concepts of netukulimk and msɨt no'kmaq. (See LE F4)*

Additional Resources

- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:

  http://mikmaweydebert.ca/f7

Teacher Tip

The concept of a habitat is important, and may need to be explored at the start.

Jiksɨte'n! *(listen)*

Jiksɨte'n (Listen)!
What do you hear? _____

Ankita'si (Think)!
Where might you hear this sound? _____

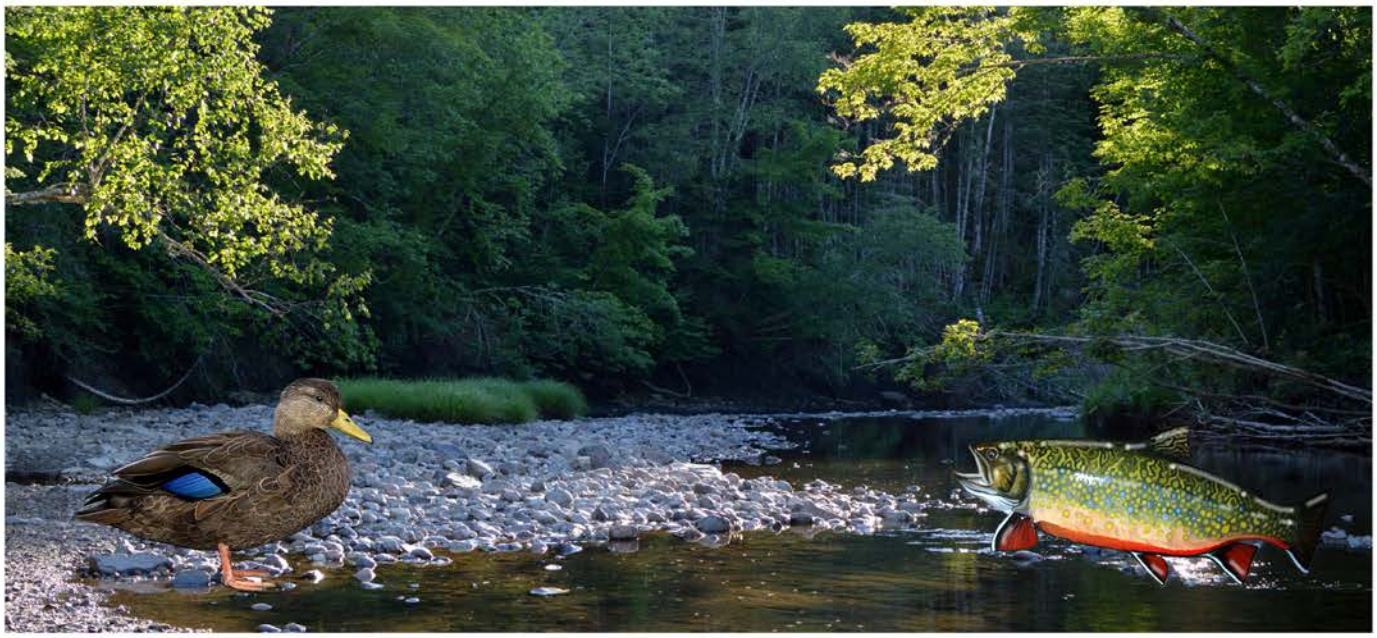
Iknua'tike (Share)!
What do you know? _____

_____

_____

Listening for Msɨt No'kmaq cards available in the supplementary materials

Msɨt no'kmaq clipart available in the supplementary materials



Habitat posters available in the supplementary materials

Family, Culture, Community

Introduction

In this section, learners will explore Mi'kmaw culture and community through a diverse set of Learning Experiences (LEs). While there is a great deal to share about Mi'kmaw culture and community, the LEs in this section focus on cultural values, orality, the centrality of family, and the practice of **tpi'tnewey**, that has endured through many generations. This section walks learners thought Mi'kmaw decision-making processes during the Treaty-Making period and beyond. Importantly, the LEs in Family, Culture, Community support learners in identifying and reflecting upon widespread misconceptions about the Mi'kmaq.

Oral Traditions

Cultural values and Mi'kmaw worldviews come together in the culture's oral traditions: the stories, practices, and histories passed on through the language from generation to generation. Stories and memory are foundational to Mi'kmaw culture. Oral traditions reflect community life and practice. Stories involve animals as family members, tricksters and friends. They mark places to gather resources such as plants and toolstones, and remind people who they are and have been.

The heart of Mi'kmaw oral tradition is the language. The language is rich with unique teachings, humour and worldviews. Complexities in the usage of sound or utterance can determine the meaning of emotions inherent in words such as love, disappointment,

Oral Traditions: Strategies and Practices

Oral traditional societies use many strategies to create memories within and through generations. These are some that the Mi'kmaq have used since time immemorial:

- As in any culture, stories are narratives that may be historical or more allegorical—they might be event-driven or more legendary—but they always reflect the culture. Mi'kmaw stories are diverse and endless. Some stories act as maps of the landscape of Mi'kma'kik.
- Just like the Mi'kmaw language, Mi'kmaw oral stories are **distinctive** and **descriptive**, enacting life in Mi'kma'kik in vivid and deliberate detail.
- Songs or chants are a key strategy for memory—music is a mnemonic device and, for many, a spiritual practice.
- The **Putu's** is a member of the **Sante' Mawio'mi** (or Grand Council) who assists the nation with remembering key events and agreements.
- Wampum was used by the Putu's as well as others to record events in a symbolic mnemonic, which was then "read" or interpreted when necessary.
- Placenames can also act as mnemonic devices by incorporating the features of a landscape or knowledge associated with that particular place.
- Petroglyphs are images etched into rock such as along the Bedford Barrens.
- Hieroglyphics are images that depict ideas or words and can be combined and recombined into new meanings.

or humour. Language is sacred. Healing, for example, was supported by Mi'kmaw chants and songs. An oral culture uses many strategies to facilitate memory, including songs, stories, places, and repeated practices. In one LE, learners will be asked to use these strategies to sustain their own memories. Most of Mi'kmaw communication throughout history has been oral, but hieroglyphics, petroglyphs, and wampum also assisted with communications.

The Mi'kmaw language is distinguished from many others for being verb-based—meaning the language emphasizes an active or transitional state of being and existence. So, what would be understood as a noun in English, in Mi'kmaw, would be described for what it *does* rather than what it *is*. For example, the word for caribou is **qalipu**, meaning to shovel. The word emphasizes what the animal does, which is shovelling snow to get at mosses and plants underneath. Fun fact: The English name, caribou, comes *from* the word qalipu!

Sometimes, people think of oral histories as fragile or changeable. But, as learners will come to understand, there would be no treaty rights without Mi'kmaw oral histories. Linked to language and place, oral histories are what have allowed the Mi'kmaq to maintain identity and community through many generations as well as through centuries of colonialism.

Values

Cultural values inform all aspects of life and interactions and are embedded in the language. Sometimes these values are easily recognizable, other times they are more difficult to identify. The values discussed below are not all-encompassing, but they do represent some of the primary values that guide many Mi'kmaw decisions and practices. Rather than seeing these values as standards, it would be more appropriate to see them as pathways to understanding Mi'kmaw life and history. Often understanding the values that inform decision-making helps all learners to build empathy and comprehension at a deeper level.

Oral Histories are not Myths

Taller than the cliffs at Cape Split, Kluskap stands in the mud of the Minas Basin, glaring out at that ever-pesky Kopit (beaver), who swims around the Bay of Fundy, teasing and laughing, just out of reach. Kluskap's been chasing Kopit all day. That giant beaver built a giant beaver dam and flooded Kluskap's garden. Not to be outsmarted, Kluskap reaches down to the mud at his feet and whips five great globs of it at Kopit, trying to chase him away. Each of those mud-balls hits the water and forms an island. You can visit them today if you want to. Take a trip to Five Islands, Nova Scotia to see for yourself!

This famous Mi'kmaw story is often referred to as a myth. After all, giant beavers don't exist—right? Not so fast!

Remember: Mi'kmaw people have grown up and changed with Mi'kma'kik over thousands of years, documenting the experience of living in Mi'kma'kik in oral histories to pass on to future generations. This means that some Mi'kmaw stories describe what Mi'kma'kik was like long before anyone with living memory was here. Mi'kmaq would have witnessed new islands come up from the water. But giant beavers?

Actually—yes! There really *was* a species of giant beaver that lived alongside the Mi'kmaq from 13,000 to at least 9000 years ago. These beavers (*castoroides canadiensis*) were up to 2.5m long and could weigh up to 200kgs!

To call Mi'kmaw stories "myths" is to deny the truths held within them. Mi'kmaw oral traditions are **distinctive** and **descriptive**—every detail serves a deliberate purpose and demonstrates the unfathomable depths of knowledge developed through countless generations in Mi'kma'kik. They hold important lessons about living in balanced relationship in Mi'kma'kik. They are maps. They are histories. They are ecological studies. They tell us who we are.

To explore more Mi'kmaw stories and see the genius within them, visit www.mikmaweydebert.ca

Artist Dr. Gerald R. Gloade imagines Kluskap, Kopit, and the birth of Five Islands.

Tpi'tnewey — Sharing is at the heart of the culture

Tpi'tnewey is one of the most important Mi'kmaw values and extends from food, to childcare, to land, and to resources. It is the practice of enthusiastically sharing meat or other resources without any expectation of immediate return, but it goes beyond that: sharing is a blessing. Tpi'tnewey is also honoured when a person does good things for others, and when people work together. Tpi'tnewey is an extension of the interdependence of life and the respect for all things.

Act through consensus

Consensus has been the dominant mode of decision-making for Mi'kmaw communities for generations. Beginning at the family level and extending to the governance districts of the Sante' Mawio'mi (Grand Council), people seek consensus rather than majority rule whenever possible.

The close cousins of humility and humour

Humility and humour are related and important. In accepting one's own fallibility as well as the challenging aspects of a difficult history, Mi'kmaq value laughing at themselves and laughing with others. Both aspects are essential in dealing with situations that might seem hopeless—helping people to either accept them or to transform them into something positive.

Mi'kmaw language is sacred

The Mi'kmaw language grew alongside and out of the lands, waters, and spirit of Mi'kma'kik and msi̱t no'kmaq. It is a language that comes from a world always in flux, something that is abundantly clear in the very structure of Mi'kmaq

Five Islands, Nova Scotia. (Courtesy of Ashley Sutherland)

itself. While English and French are languages built around the centrality of nouns, Mi'kmaw's verb-dominant structure makes the relationship between the speaker and the world around them the most important part of speech. Mi'kmaw is **distinctive**, **descriptive**, and emotionally expressive. It contains knowledge and meaning that is difficult to understand when translated into other languages. The language is the foundation of Mi'kmaw culture, history and worldviews.

Spirit is present in everything

Spirit is present in all of nature, in all of existence. This belief reflects the interdependence and flux of life, as well as the harmony all beings seek to maintain in the world.

Asa ki'l — Individuals do not interfere

Asa ki'l is the Mi'kmaw philosophy that recognizes that a person can make their own decisions. When a person has learned the philosophy of netukulimk and practices it in their daily lives, then they are the boss of themselves to do whatever it is they want to do to help msit no'kmaq. Thinking this way allows people to do good for others, ensuring msit no'kmaq remain happy and healthy. As such, Mi'kmaq do not interfere in the lives or decisions of others.

Rather than speaking directly to poor decisions or disagreements, many Mi'kmaq choose to teach through observation and metaphors. Sharing a comparative situation is one preferred way of teaching.

Respect everyone

All beings and all things deserve respect. Respect is learned and sustained through acknowledging and understanding the interdependence of everything—the plants, the water, the birds, the animals and people. Elders are held in highest esteem because they are assumed to understand best this interdependence and a person's place within it.

Sweetgrass is sacred

Sweetgrass is considered an offering to the spirits. Woven into the fabric of daily life through ceremonies like smudging and the arts like baskets, it honours spirits all around us.

Care of children is everyone's duty

Children are visible everywhere in Mi'kmaw communities. All adults are seen as caretakers of children, and people depend on family and community relationships to raise young people.

Mi'kmaw Values Connection Cards

Overview

In this Learning Experience, learners will work through a matching exercise to become familiar with the important Mi'kmaw values outlined in the Family, Culture, Community introduction. This exercise will strengthen learners' understanding of how Mi'kmaw values are expressed in daily life and demonstrate how these values support Mi'kmaw family, community and attachment to Mi'kma'kik.

Learners will...

- Become familiar with some primary Mi'kmaw cultural values.
- Understand that some values are the same and some are different from other cultures.
- Understand that Mi'kmaw values are not just about people, but about all of creation.
- Explore examples of how the values are lived in an everyday context.
- See that Mi'kmaw family, community and attachment to Mi'kma'kik are supported by these values.

PE!

It is important that learners have a clear understanding of the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*
- *The concepts of netukulimk and msit no'kmaq. (See LE F4)*

Additional Resources

- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:

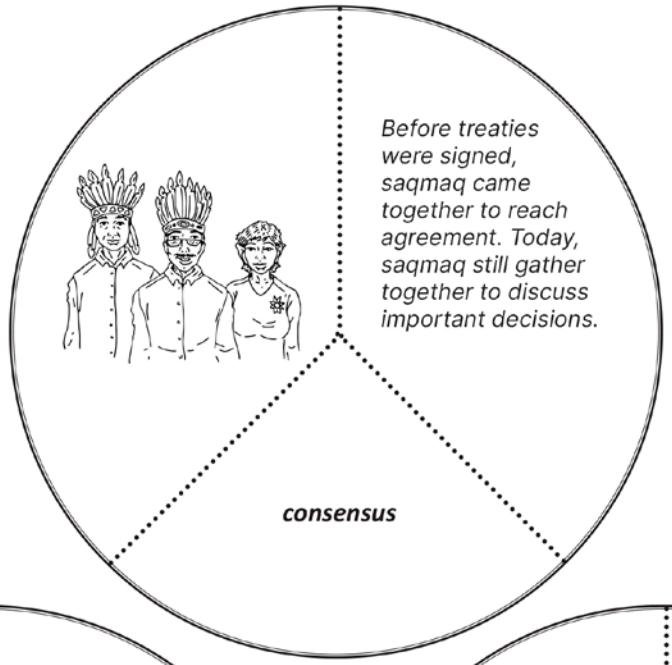
  http://mikmaweydebert.ca/f8

Focus

Learners may require a review of certain vocabulary: the words *consensus*, *humility*, and *interference* will likely need to be discussed prior to the activity. Attached to this Learning Experience are ten circular connection cards. Each connection card contains the name of a Mi'kmaw value, an image representing that value, and an example of how that value might be practiced in daily life.

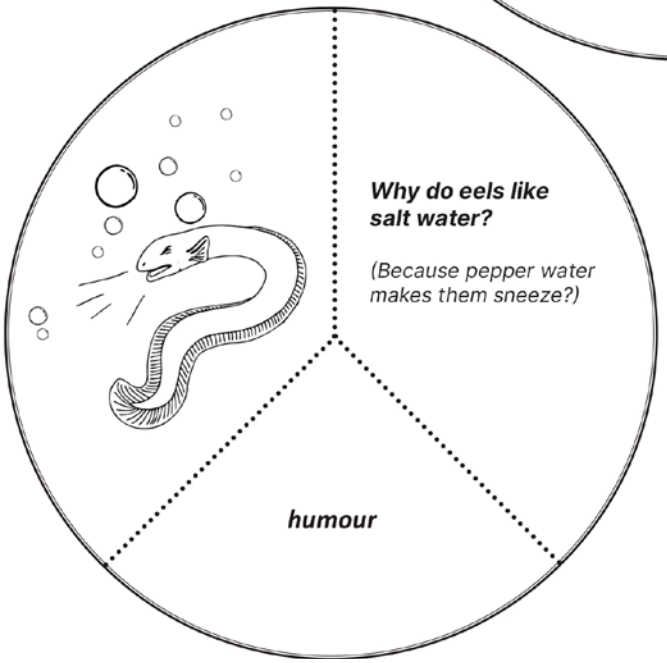
Create groups of 3-4 learners. Each learner gets one full set of ten cards. Each card is meant to be cut along the dotted lines and divided into three pieces. (10 circular connection cards x 3 pieces each, cut = 30 pieces total). The pieces are mixed up on the table, where learners are asked to collaborate to match the three elements of each card, putting the card back together. Matching the value with the image and example from daily life will require learners to dialogue, listen, and think carefully about each value and what it means. The activity can be gamified by setting up a race to the finish, if desired.

Cards are to be cut along dotted lines before distributing to learners



Before treaties were signed, saqmaq came together to reach agreement. Today, saqmaq still gather together to discuss important decisions.

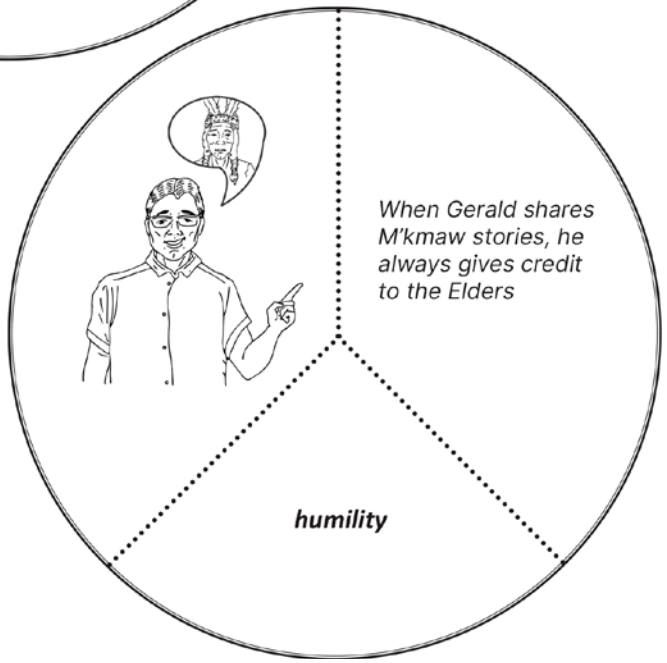
consensus



Why do eels like salt water?

(Because pepper water makes them sneeze?)

humour



When Gerald shares M'kmaw stories, he always gives credit to the Elders

humility

Drawings by Sipu Julien

A'tukwaqnn Drama Circle

Overview

In this LE, learners will participate in a drama circle (written by Melody Martin-Googoo) that uses a story-telling environment to demonstrate Mi'kmaw values. Using the values introduced in LE F8, the drama circle story follows a cousin from the city coming to visit his family. In particular, interactions with Kiju (grandmother) in this drama circle help to convey important Mi'kmaw values.

Learners will...

- Understand Mi'kmaw values within a (fictionalized) community context.
- Deepen their understanding of specific Mi'kmaw cultural values.
- Witness (fictionalized) intergenerational relationships.
- Witness (fictionalized) urban-rural dynamics between city communities and reserve communities.

Focus

In this drama circle, learners will be assigned one of the parts in the drama narrative. The parts are written on cards that contain verbal or visual cues (e.g., "when you hear someone say they just woke up..."). Learners read their lines aloud based on these cues. While it is important for learners to listen and watch for cues, the cards are numbered to support educators as they facilitate the pace and development of the drama. A class discussion should follow the drama circle activity. Suggested questions are included in the introductory comments of the narrative.

Get ready!

When you HEAR someone say...
"Kiju! Tata! Aunties! Uncles! Cousins! I'm here! I have arrived."

and SEE them step back into their spot...
STEP into the circle!

IMAGINE you are Kiju. Pretend to be at the stove STIRRING a pot of stew. ACT SURPRISED and say:
"Oh hello, Kwis! My grandson is finally here!"

Now YELL in a strong voice:
"Kids! Come greet your cousin, Mattio!"
STEP BACK into your spot!

5

PE!

It is important that learners have a clear understanding of the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*
- *Primary Mi'kmaw values such as tpi'tnewey, consensus, asa ki'l, humour, etc. (See LE F8, Family, Culture, Community introduction)*

Additional Resources

- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:

  http://mikmaweydebert.ca/f9

Teacher Tip

It is important to remind learners that this circle is a fictionalized community, although it has been written to reflect real interactions.

Oral Traditions: Memory-Making as Individuals and Groups

Overview

In this LE, learners explore the nature of oral histories through individual and group memories. They also learn that Mi'kmaw culture is anchored in oral, rather than written, traditions. Using only oral dialogue (or other non-written forms of communication), learners experience the differences between collective memory-making and individual memory-making. The content learned through memorization will also increase learners' understanding of Mi'kmaw history and culture, and provide context for future units.

Learners will...

- Understand that Mi'kmaw history and culture are anchored in oral traditions.
- Explore the differences between collective memory and individual memory through lived experiences.
- Brainstorm strategies for how to strengthen memory within groups.
- Brainstorm strategies for how to strengthen individual memories.
- Encounter the relationship between orality, cultural practice, and social organization.
- Learn key elements of Mi'kmaw history and culture.

Focus

An introduction to this activity should include a short explanation of Mi'kmaw culture and history as anchored in oral tradition as well as a brief discussion on strategies for remembering to activate learners' prior knowledge. See the Family, Culture, Community introduction for content on Mi'kmaw oral history, if required.

In this activity, each learner is asked to remember one Mi'kmaw knowledge element over a number of days (at least 3 days is suggested). The individual knowledge element is to be conveyed privately and orally (no writing!) to the learner. At the same time, the class is divided into groups of 3–4 learners and asked to remember a different element/story. Without writing anything down, learners are asked to remember the element, working together as a group.

In their groups, learners should brainstorm strategies to remember their elements together in a collaborative approach. After several days have elapsed, they are asked to recall both elements. The guided questions will help them to think through this activity, focusing on what creates oral traditions, makes them strong, and keeps them relevant.

PE!

It is important that learners have a clear understanding of the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*
- *The concepts of netukulimk and msit no'kmaq. (See LE F4)*

Additional Resources

- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:

  http://mikmaweydebert.ca/f10

Teacher Tip

Learners don't have to be "good" at remembering things to do well with this activity. There are lots of different methods to remember oral information: try making up rhymes, telling stories, giving one person in the group one part to remember, and another person another part. This takes practice—some might not get it on the first try, and that's okay! Mi'kmaq recognize that some people have strong memories, and some people have other gifts!

Memory Facts for Individual Learners

(TO BE SHARED VERBALLY WITHOUT ANYONE ELSE HEARING)

Tpi'tnewey (duh-bead-ne-way) is an important Mi'kmaw value.	**Humour** is an important part of Mi'kmaw culture.	**Kwe'** (gway) is the Mi'kmaw word for hello.	The Mi'kmaq call themselves **L'nu'k** (ul-noog), meaning "the people."
10,000 years ago there were **giant beavers** the size of black bears in Mi'kma'kik.	The Mi'kmaq signed **treaties** to protect Mi'kmaw ways of life.	Traditional homes were made of birchbark and called **wikuo'mk** (wi-gu-wom-k).	Many Mi'kmaq pray in **sweat lodge ceremonies.**
Mi'kmaq invented **snowshoes.**	The primary way to travel was with a **birchbark canoe.**	**Eel skin** can be used for casting broken bones and other injuries.	**Mi'kma'kik** includes most of the Maritimes and part of Quebec.
Oral Traditions are teachings that are passed on through generations.	A traditional dance of the Mi'kmaq is called **Ko'jua** (go-joo-a).	The closest nation to the Mi'kmaq are the **Wolastoqiyik** (woe-lis-toe-wee-uck) or Maliseet.	National Indigenous Peoples' Day is celebrated across Mi'kma'kik on **June 21st**.
The Mi'kmaq and their ancestors have been in Mi'kma'kik for more than **13,000 years.**	**Nitap** means friend in Mi'kmaw.	**Kluskap** is a Mi'kmaw culture hero.	**Wela'lin** means thank you from one person to another in Mi'kmaw.
Mi'kmaw knowledge of **plants** has provided **foods**, **medicines**, and **other supplies** for many generations.	Mi'kmaq used **wampum** (quahog shell beads) belts to pass on stories.	**Grand Chief Membertou** was the first Mi'kmaq baptized by the Catholic church.	**Qalipu** (hal-i-boo), or caribou, lived in Nova Scotia until the 1900s.
Sacred rocks, called **grandfathers**, are used in the sweat lodge.	There are **13 Mi'kmaw communities** in Nova Scotia, and many more across Mi'kma'kik.	The name **Googoo** comes from the Mi'kmaw word for owl, **ku'ku'kwes** (goo-goo-gways).	The largest Mi'kmaw-speaking community is **Eskasoni**.
Mi'kmaq use **black** and **white ash trees** to make many things.	More than **100 Mi'kmaq** volunteered for World War I.	Mi'kmaq are famous for **porcupine quillwork**.	Many **Mi'kmaw names** are based on animals that represent your **mother's family**.

Sharing Communities

Overview

In this activity learners will see how communities interacted with one another and how the values of **tpi'tnewey**, and **family-based Mi'kmawey** supported Mi'kmaw culture and economy for millennia. Assigned to a particular Mi'kmaw community (from the historical record), learners will experience one event or another (weather events, birth of children, hunting expeditions) as a member of a historic village. As historic villagers, goods and people will move to address the concerns of the events demonstrating the dynamics of tpi'tnewey and communal ownership.

Learners will...

- Understand how tpi'tnewey strengthened relationships among Mi'kmaw villages in the 18th century as well as before and after this time period.
- Appreciate the resiliency that is inherent in relationships founded through tpi'tnewey.
- Understand through their experience the size and nature of historic Mi'kmaw villages.
- Understand (generally) how decision-making and leadership functioned for historic Mi'kmaw villages.
- Become familiar with up to 7 historic Mi'kmaw villages and their locations and hunting areas.
- Establish a base understanding of pre-contact dynamics, which will be important to later LEs addressing the consequences of Treaty Denial.

PE!

It is important that learners have a clear understanding of the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*
- *Primary Mi'kmaw values such as tpi'tnewey, consensus, asa ki'l, humour, etc. (See LE F8, Family, Culture, Community introduction)*
- *Educators may want to review the meanings of communal ownership and tpi'tnewey. (See Family, Culture, Community introduction)*

Additional Resources

- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:

  http://mikmaweydebert.ca/f11

Focus

In this activity, dynamics of **tpi'tnewey** among the Mi'kmaw villages (as recorded in English and French historical records) at Minas, Chignecto, Cap Breton, Port Royal, Le Have, Chebenacadie, and Antigoniche are demonstrated. Learners are divided into seven groups, one group for each community. Each group should read the description of their village and locate it on the map (included). Each group receives an envelope with an event in it; these events are fictionalized, but based on real events from the historic record. The events will cause either people or resources to move among the villages as represented by activity pieces (images of families or goods) included in their envelopes.

Educators will organize the events based on time, using the Activity Key (See supplementary materials). The events recorded on the Activity Key are set in temporal sequence and one event on the Key corresponds to one event for each of the villages. As you will see, each event on the Activity Key will create a consequence for a village causing them to move themselves or goods as represented in their envelope. By the end of the activity each village will have experienced an event and its consequences.

Leadership

Introduction

The concept of consensus has guided Mi'kmaw governance since time immemorial. There are three levels of governance in Mi'kma'kik: the family, the community, and the Sante' Mawio'mi. Each level works together in order to create consensus and guide decision-making.

Family is at the heart of Mi'kmaw decision-making. Many important decisions, both historically and today, are worked out first within the family unit in a process often referred to as **family-based Mi'kmawey**. Unlike many communities across Mi'kma'kik, Mi'kmaw communities remain clusters of extended kin families. It is this relatedness that most determines who makes up communities more than any other factor. While Mi'kmaw people live in urban centres, each person maintains membership with an individual band with whom they are related.

Historically, Saqmaq (Chiefs) hold the responsibility for the community, and it is with the Saqmaq that decision-making among families is reconciled. The final decision rests with the community Saqmaw. Because of this authority, each treaty or other agreement has to be signed by each individual Saqmaw. No one Saqmaw speaks for or represents any other Saqmaw. When decisions require agreement among multiple bands, each Saqmaw must agree, and when it is required (in the case of a written treaty), sign their name to the agreement. The decision-making process today is similar to what happened when the Peace and Friendship Treaties were signed in the 18th century, though Saqmaq do not make decisions on behalf of communities without the documented support of Band Councils. Formal Mi'kmaw community decisions are expressed through Band Council Resolutions (BCRs). Today, the *Indian Act* dictates the election of Chiefs and Councils at the

Vocabulary for Leadership LEs

This vocabulary review is a good place to begin any Learning Experience in this theme:

Consensus is when everyone involved in making a decision agrees with the decision. This does not mean everyone has to think the same. Consensus is reached after much deliberation and compromise. It is not the same as majority rule. Consensus cannot be reached if one party is still voting "no."

Resiliency is the ability to deal with challenges over a long period of time.

Saqmaw (Chief) is the leader of a Mi'kmaw community (also called a Band). They work with Band Councillors to make decisions for the community.

Councillors support the Saqmaw in leading a Mi'kmaw community. They help make community decisions, which are often formalized through Band Council Resolutions, or BCRs.

Band Council Resolutions (BCRs) are written formal expressions of decisions made by a Chief and Council.

Sante' Mawio'mi (Grand Council) is the broadest form of Mi'kmaw governance and is focused on the future over many generations.

Putu's is the record keeper for the Sante' Mawio'mi, particularly for diplomatic events.

Keptins are the leaders of each Mi'kmaw district and make up the Sante' Mawio'mi.

Kji-Keptin is the Grand Keptin, a leadership position within the Sante' Mawio'mi.

Kji-Saqmaw is the Grand Chief, who leads the Sante' Mawio'mi.

community level, although several communities have created their own election processes. Like Chiefs, Councillors are voted in through a popular election.

When an issue involves all of Mi'kma'kik and its seven traditional districts, the Sante' Mawio'mi brings together leadership from across the Nation to resolve the concern. Along with a Keptin (Captain) from each district, roles within the Sante' Mawio'mi include the Kji-Saqmaw (Grand Chief), the Kji-Keptin (Grand Captain), and the Putu's. The Putu's is a knowledge keeper who keeps the official record of the Sante' Mawio'mi. While Saqmaq work together at this upper level, the final decisions continue to reside at the community level and with each individual Saqmaw and Council.

Rather than addressing day-to-day activities, today's Sante' Mawio'mi continues to operate alongside the Saqmaq and Councils. Its focus is now on guiding, strengthening and protecting the Nation over many generations. As the late Kji-Keptin Alexander Denny explained, "Most problems were resolved with the extended family, not by the Mawio'mi or district chiefs. Solutions were likewise spontaneous and contextual."

Family-based Mi'kmawey

Overview

In this LE, learners will explore Mi'kmaw decision-making processes. Using a role-play strategy, learners will progress through a decision-making process to resolve dilemmas with the values of consensus and tpi'tnewey. Fictionalized families grounded in historic fact will be used.

Learners will...

- Become familiar with Mi'kmaw governance practices at the family, community and Sante' Mawio'mi levels.
- Strive to employ Mi'kmaw values within a decision-making process.
- Encounter real historical dilemmas faced by Mi'kmaq during the Treaty-Making, Treaty Denial and Treaty Renewal periods.
- Compare and contrast their own decision-making with other groups of learners and actual historical outcomes.

Focus

Divide the class into 5 groups, with learners each being assigned to a particular role (Elder, adult community member, child, Saqmaw, Keptin, etc.) as identified in the group information provided. Each group is given a real historical scenario that needs resolution (provided in the group information).

Learners are asked to work through their scenario using a Mi'kmaw governance process, incorporating **tpi'tnewey**, **consensus**, and other core Mi'kmaw values (see LE F8). Scenarios will draw on the nature of Mi'kma'kik, the role of knowledge carriers, family resiliency, reciprocity, and community identity. The actual historical outcomes can be revealed after learners have worked together to create their own resolution.

Class discussion after the group work will allow each group to share their 1) scenario, 2) group resolution, and 3) actual historical outcome.

A fun way to do this activity while honouring Mi'kmaw oral culture is to make the deliberation process and the decision about the solution completely verbal with no written notes or other aids. Each person will need to remember their group's solution—no writing at all!

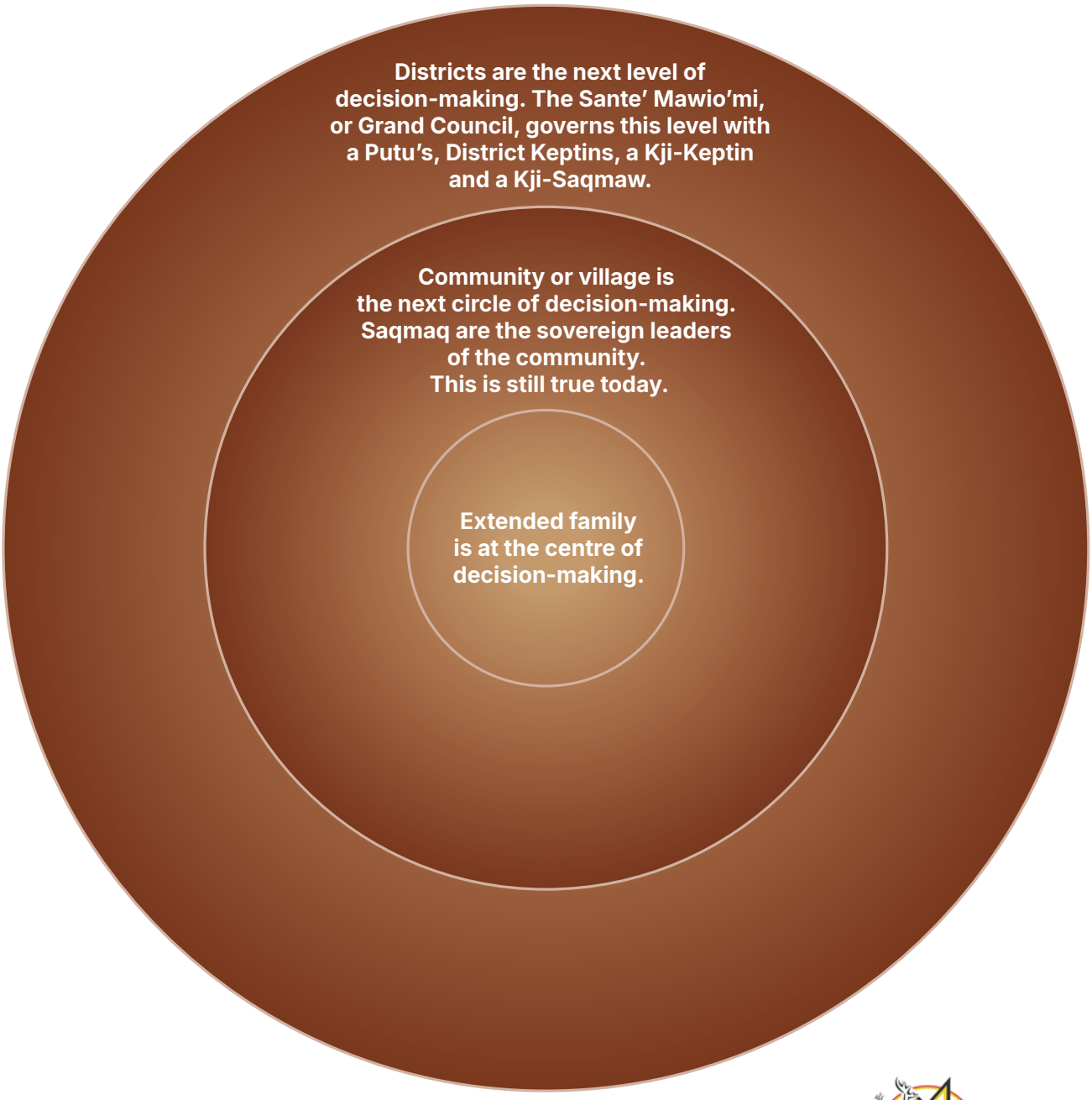
PE!

It is important that learners have a clear understanding of the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*
- *Mi'kmaw governance practices. (See Leadership introduction)*
- *The concepts of netukulimk and msit no'kmaq. (See LE F4)*
- *Primary Mi'kmaw values such as tpi'tnewey, consensus, asa ki'l, humour, etc. (See LE F8, Family, Culture, Community introduction)*

Additional Resources

- See the introduction to the **Leadership** section, as well as the introduction to **Family, Culture, Community**.
- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**: http://mikmaweydebert.ca/f12



Mi'kmawey Debert
CULTURAL CENTRE

A Community of Leaders

Overview

In this LE, learners will brainstorm and then create a portrait of an ideal Mi'kmaw leader. Leadership portraits incorporate 3 elements: historical context, Mi'kmaw values, and Mi'kmaw governance practices. Learners trace the similarities and differences in Mi'kmaw leadership over time, which will help them understand that different times demand different kinds of leaders. Despite historical change, the protection of people, culture, and netukulimk remain priorities.

Learners will...

- Incorporate Mi'kmaw governance practices with cultural values to determine leadership needs at different times.
- See that different historical situations require different leadership skills.
- Consider what the goals of Mi'kmaw leaders would be given a particular situation.
- Understand that even when times change, some goals stay the same.
- Figure out that the goals of Mi'kmaw leadership and the goals of other leaders might not be the same.

Focus

Working in groups, or as a class sequentially, learners use provided historical descriptions to create a portrait of an ideal Mi'kmaw leader.

Portraits are completed using a worksheet that asks learners to describe their leaders in 3 areas: 1) the qualities they need to guide Mi'kmaw communities well; 2) the skills they need to guide a community through their specific historical context; and 3) the goals a leader might have during their specific time period.

A follow-up class discussion will allow groups to share their portraits with each other, comparing their ideas.

PE!

It is important that learners have a clear understanding of the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*
- *Mi'kmaw governance practices. (See Leadership introduction)*
- *The concepts of netukulimk and msit no'kmaq, and weji-sqalia'tiek. (See LE F4, Family, Culture, Community introduction)*
- *Primary Mi'kmaw values such as tpi'tnewey, consensus, asa ki'l, humour, etc. (See LE F8, Family, Culture, Community introduction)*

Additional Resources

- See the introduction to the **Leadership** section.
- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:

  http://mikmaweydebert.ca/f13

Saqmaw,

This place where you are, this place where you build your house, here where you build your fortress, this place where you want to own all the land, there is exactly where I sprouted from, I, the native is where I'm from, that is my land; it is a fact that the Creator gives me my territory forever.

It is natural then for me to tell you what is in my heart-mind for your reflection. Far be it for the lieutenant to feel any guilt with all his construction in Halifax.

My king and your king both have distributed land for themselves; that is why today they have good relations. However, it is strange for me that I do not have the same relationship or have trade with your people. Where then I, a native can I live? You order me out. Where will you have me hide? You have nearly already taken all the land, the entire huge area. All I had left was Halifax. Even that you wish to withhold from me, you even wish for me to leave, which is how we know we will never cease to bicker, nor even be blood related. Your strength originates from your numbers, whereas I am few and nowhere do I acquire my courage but from the Creator. The lieutenant knows to be true that even a small insect knows his worthiness. I a native find it curious as to why I should not be thought of at least a little more highly.

I do not believe you will stay in Port Royal forever, because indeed it has been a long time since I had the highest respect for you. However it would now be odd of me not to speak after all you have stolen from me. Soon now I will go to see you. Perhaps truly you will appreciate all that I wish to tell you. If you like my words and I like your words, and if also you carefully consider how favorably you will speak, that is how I will know you want only harmony.
So that surely our affairs will right themselves, this is all I say to you.
I do not wish to badger you any further.

I kiss (embrace) you Chief.
This is written in Potlotek on the 5th day before the feast of St. Michael

Mi'kmaw Saqmaq wrote this letter to the British Governor Edward Cornwallis in the fall of 1749. It was delivered in January of 1750.

The letter conveys Mi'kmaw perspectives of land, leadership, and British presence in Mi'kma'kik. Can you spot the English phrase that describes weji-sqalia'tiek? A version of this letter for classroom use can be found in the supplementary materials.

Deciphered, translated and transliterated by Dr. Bernard Francis, 22 November 2016

Misconceptions

Introduction

Misconceptions about the Mi'kmaq are ubiquitous across Mi'kma'kik. They can be found in the media, in the home and, of course, in the classroom. The Learning Experiences in this section are designed not only to help learners identify and address misconceptions, but also to understand that as a shared society, we all have a role to play in challenging stereotypes, racism and prejudice, and the ways they shape misconceptions.

These Learning Experiences are designed to strengthen the skills required to recognize misconceptions about the Mi'kmaq. They ask learners to identify stereotypes, racism and discrimination that they may encounter in their daily lives. These skills include:

- Distinguishing among fact, misinformation and opinion.
- Learning to listen carefully to determine the source of information and other contextual information.
- Knowing when to ask "How do you know?"
- Using clues to recognize misconceptions in commonly-used biased words and phrases.

In addition to strengthening this generalized skill set, learners will also tackle key and often repeated statements about Mi'kmaq and other indigenous peoples. These statements include:

- "Indigenous people don't pay taxes."
- "Indigenous people get their education for free."
- "They should forget the past and get over it."
- "Indigenous people sold all of their land rights in the treaties."
- "Indigenous people want special treatment."
- "Residential schools weren't really that bad."
- "My tax dollars paid for their new casino."
- "Those treaties have nothing to do with me."
- "Indigenous people can hunt and fish whenever and wherever they want."
- "It's just a Halloween costume, why are they so mad about it?"
- "Indigenous people get free houses."

As learners come to understand more about Mi'kmaw history and experience, their ability to pinpoint misconceptions and stereotypes will grow. Educators can help young learners look forward to a future where they will understand more and feel confident about promoting interactions that are supportive and thoughtful for everyone.

Vocabulary for Misconceptions LEs

This vocabulary review is a good place to begin any Learning Experience in this theme:

A **misconception** is an opinion that is not correct, because it is based on false information. Usually misconceptions are widely-shared among people, but not always.

A **stereotype** is a simplified belief about an entire group of people. "All people who live in the country ride ATVs," or "All Asian people are good at math," are examples of stereotypes. Blanket statements like these are so big that they cannot be accurate, so regardless of whether stereotype is viewed as "good" or "bad," they are all harmful.

Racism is when a person judges another person by the way they look, and in particular by the colour of their skin.

Prejudice is when a person assumes they know something to be correct when it is actually false. It comes from the word pre-judgement or to judge before knowing.

Bias happens when people accept their misconceptions as permanent and always treat people according to these misconceptions.

Patterns are elements that repeat. In working to recognize misconceptions, the patterns of how people treat others or are treated themselves are important clues.

Fact, Opinion and Interpretation

Overview

In this LE, learners will strengthen the skills that allow them to distinguish among facts, opinions, and misinformation. Working through a set of provided statements, learners will be asked to identify whether each is a fact, an opinion, or misinformation. They are then encouraged to think through how to interpret each statement.

Learners will...

- Strengthen their ability to distinguish between fact, misinformation, and opinion.
- Understand the relationship between misinformation and fact or opinion.
- Appreciate the consequences of misinformation on individual and community lives.
- Learn to ask whether a statement is true before they accept its meaning or interpretation.
- Become aware of some of the common stereotypes about Mi'kmaw people and history.

Focus

Learners are provided with 3 wands each: a true fact wand, a false idea wand, and an opinion wand (wand icons are provided; they can be cut out and attached to popsicle sticks). Educators share the statements and work through the discussion as outlined in the provided notes.

This activity is most powerful when learners are encouraged to think through what the consequences of a statement might be. For example, what happens when a piece of misinformation is considered true? What happens when an opinion is mistaken for a fact? The goal is to help learners move beyond a simple determination of fact from fiction. This is to help them understand how pieces of information create meaning and comprehension in their lives and how, in turn, such meaning-making affects others' lives. When misinformation influences someone's understanding of the world, the consequences for Mi'kmaw people (and others) can be immense.

PE!

It is important that learners have a clear understanding of the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*
- *A basic definition of a stereotype. (See Misconceptions introduction)*

Additional Resources

- See the introduction to the **Misconceptions** section.
- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**: http://mikmaweydebert.ca/f14

News Article Mock-Ups

Overview

In this LE, learners will think critically about a news article, mocking it up with age-appropriate responses (I agree, I don't think so, Important! Wow—interesting! This makes think of..., I wonder..., Confusing?!?!). This activity is designed to strengthen critical thinking skills and provide an opportunity to apply some of the knowledge cultivated through engaging with Foundations content. Learners will work with real, age appropriate news articles.

Learners will...

- Engage public media information about Mi'kmaw life and experience.
- See themselves as a critical thinkers rather than just passive consumers of information.
- Apply their knowledge of Mi'kmaw history and culture to publicly available information.
- Gain greater awareness and insight into their own interactions with public information.
- See that how they engage with information changes how and what they comprehend about that information.
- Experience "news" that has its own biases and misconceptions.

Focus

Five age-appropriate news articles, varying in accuracy and levels of bias, have been selected for this Learning Experience that address the following topics: Cornwallis commemorations, environmental conditions at Boat Harbour, and the *Mi'kmaw Language Act*.

Working in groups, learners will read the article aloud, and then use the Response Key to mock it up, either individually or in groups. Educators are also encouraged to choose their own news articles to support this activity. Some other themes they might want to explore include: First Nations health outcomes, Treaty Day celebrations, and Mi'kmaw fisheries.

A follow-up discussion can connect learner responses with their comprehension of the information from their article. Questions to support the discussion might include:

- From where did the article author get their information?
- Is there an expert used in this article? If so, are they the right expert for this subject? Why or why not?
- Did you find bias, misconceptions or incorrect information in the article? How did this change your understanding of the article?
- What can others take away from this text?
- How much do you know about this subject? What would you like to know that might change how you think about this subject?
- Is the author missing anything, or did they not consider something? What?

PE!

It is important that learners have a clear understanding of the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*
- *Concepts like misconceptions, bias, and opinion. (See Misconceptions introduction and LE F14)*

Additional Resources

- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:

  http://mikmaweydebert.ca/f15

Teacher Tip

We're asking learners to respond to these articles, not to correct them. They are not expected to have prior knowledge of the issues or events discussed in the news articles.

Stereotype or Reality?

Overview

This LE introduces learners to common stereotypes about indigenous people found in media and other areas so that they can better identify them. Learners work their way through a slideshow (provided) which contrasts images that promote stereotypes with images that better reflect reality. Some of the stereotypes learners will encounter cover topics such as: housing, regalia, disease, speech and literacy, diet, education and work.

Learners will...

- Better identify common stereotypes about indigenous people, history and culture.
- Gain awareness of stereotypes that have become normalized (and learn to avoid and challenge them).
- Recognize aspects of stereotyping language and how it influences everyday conversation.
- Understand how stereotypes negatively impact individuals and their communities.

Focus

Comments for discussion are embedded within each image in the slideshow, which can be found linked in the "Additional Resources" section of this LE. The key take-aways from the slideshow are that stereotypes always generalize an entire group, and they often denigrate people. Stereotypes usually take an element of something that might be true or was true in the past and distort it so that it is harmful. It is worth noting that even positive stereotypes are damaging, because they can make a person feel as though they are not part of their community.

PE!

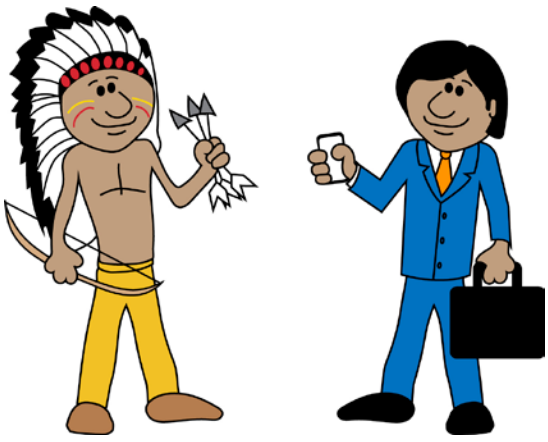
It is important that learners have a clear understanding of the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*
- *The concepts of netukulimk and msit no'kmaq. (See LE F4)*

Additional Resources

- See the introduction to the **Misconceptions** section.
- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:

  http://mikmaweydebert.ca/f16



Wen Welteskat Kiskuk?

Overview

Each level in this resource ends with a Wen Welteskat Kiskuk? (Who Are We Going to Meet Today?) LE that introduces learners to various Mi'kmaw people who have made a difference in areas related to the themes in that level. Learners will create a banner flag to highlight and honour each Mi'kmaw person they "meet," using information they learn from biographies, stories, videos, and their own research. These flags can be strung together to create a larger banner for the classroom, or can be left as an individual activity.

Learners will...

- Meet a group of Mi'kmaw people who have dedicated their lives to protecting and teaching about Mi'kma'kik, Mi'kmaw culture and values, Mi'kmaw leadership, and to correcting misinformation and stereotypes about Mi'kmaw people.
- Meet Mi'kmaw people from different time periods who addressed different issues.
- Learn about Mi'kmaw of all genders through a diversity of life histories.

Focus

The following Mi'kmaw figures have been selected for this level:

Kji-Saqmaw John Denny, Sr.
Murdena Marshall
Kji-Keptin Antle Denny
Rebecca Thomas
Dr. Gerald R. Gloade

Some age-appropriate biographies have been provided, but learners are encouraged to do their own research on the person they're "meeting" to complete their banner flag. As the digital component of this resource expands, more names and biographies will become available.

Learners will complete a Wen Welteskat Kiskuk? banner flag (either as individuals or in small groups) that honours their chosen Mi'kmaw individual by reading a short biography (provided) or doing their own research. Completed banners can be hung around the classroom and combined with banners from other levels.

PE!

Learners will be able to gather the information necessary for the banners either by researching people online, or in the provided resources available in the supplementary materials. As this is a consolidation activity, any knowledge gained in the Foundations level will help learners complete their banners.

Additional Resources

- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:
  http://mikmaweydebert.ca/f17

Top flap for hooking the banner onto your string.

Fold Here

Murdena Marshall

TEACHINGS

5 WORDS THAT SAY IT ALL

LIFE EVENT

LIFE EVENT

LIFE EVENT

LIFE EVENT

LIFE EVENT

IMPORTANT PLACES

Cut along the dashed line

Mi'kmawey Debert CULTURAL CENTRE

Treaty Education Quiz Show 1.0

Overview

Each level in *Roots of Reconciliation* ends with a fun consolidation exercise called the Treaty Education Quiz Show. Learners will put their knowledge of the level's content to the test in a lighthearted way. Each Quiz Show asks a series of questions (in a What Is? or true/false format) that cover 5 categories: People, Treaties, Events, Worldviews, and Fun Facts. Each category starts off easy, but gets harder when there are more points on the line! Educators can use these LEs as a benchmark to assess learner understanding.

Learners will...

- Understand what information has been prioritized as essential learning in the Foundations level.
- Consolidate what they've learned over the course of the Foundations level.
- Have some fun!

Focus

This Jeopardy-style in-class Quiz Show includes questions that cover content that spans the entirety of the Foundations level. The questions are grouped into five categories: People, Treaties, Events, Worldviews, and Fun Facts and can be found along with their correct answers and point values in the supplementary materials. Learners can play the game in small groups or as individuals, calling out their answers using a "buzzer" or any other format—the possibilities are endless. Each correct answer is worth a certain amount of points, with points increasing with the difficulty of the question. When all questions have been answered, the team with the most points wins!

PE!

This activity consolidates all content in this level. While most learners who have covered the key LEs in this level will be able to participate, the questions do get more difficult and specific as the "cost" of the question increases. Educators can add, eliminate, or modify questions to reflect the level of comprehension in their classrooms.

Additional Resources

- A review of each of the introductions in the **Foundations** level will be useful.
- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**: http://mikmaweydebert.ca/f18

Notes

Treaties

Overview

Treaties Overview and Key Learning Experiences

General Summary

The content in the Treaties Learning Experiences (LEs) allows learners to explore and to understand basic information about the treaty relationship between the Mi'kmaq and the British as well as how that relationship changed through the 19th and 20th centuries. The LEs in the Treaties level draw on content from Foundations as they explore the history and nature of the treaty relationship. An initial section called What is a Treaty? emphasizes both the importance of treaties as diplomatic tools that continue to the present day, and that Canada still uses in its nation-to-nation relationships across the world. The section on Treaty-Making is at the heart of Treaty Education and gives learners content that will support them through the remaining sections. Learning Experiences that delve into the 200-year Treaty Denial period (c.1785 to 1985) follow the first two sections. This content is difficult, and essential to moving into the last level of the volume, Renewal and Reconciliation. As part of the Treaty Education commitment to asking how Nova Scotians will reconcile a shared history and ensure justice and equity, the last section tackles the concept of equity.

What is a Treaty?

These introductory Learning Experiences provide the most general context of a treaty. What is it? Who uses them? What are they for? Does Canada still make them? Learners will grasp what a treaty is ("a formal agreement between two or more nations") as well as some primary vocabulary they will need in the sections and LEs that follow. They will also be asked to think about the advantages and disadvantages of war and peace—something the Mi'kmaq and British considered very carefully when making treaty agreements.

Treaty-Making

This section holds one of the most important Learning Experiences in this level, if not the entire resource: a readers' theatre called "The Ratification" (LE T4). This script conveys the core promises that define the treaty relationship and that can be found in every Peace and Friendship treaty.

It is important that learners grasp that treaties were not about land: they were diplomatic agreements made to secure peace and end hostilities that were frequent in the 18th century.

Key Learning Experiences

Can't do them all? Here are the key Learning Experiences in the **Treaties** level:

- Dialoguing Treaty Words (T1)
- The Ratification: A Readers' Theatre (T4)
- A Pictorial Timeline (T5)
- Honouring Netukulimk: A Poster Project (T7)
- IRS Gallery Walk (T9)
- *R v. Sylliboy*: A Persuasive Poster (T10)
- What is Equity? A Readers' Theatre (T13)

The logic of the Peace and Friendship Treaties was born out of msit no'kmaq.

Treaty Denial

The Learning Experiences that constitute the Treaty Denial section connect the Treaty-Making period of the 18th century with the era of reconciliation that Canadians are living through today. If learners do not grasp the severity and duration of this era (at an age appropriate level), it will be difficult for them to understand why Canada is engaging in a national reconciliation process today. These LEs address land loss, habitat destruction, residential schools, centralization and other challenges. They also share how Mi'kmaw leaders and communities moved through these difficult experiences into the Treaty Renewal period, beginning the 1980s.

What is Equity?

Many people see equity and equality as the same thing. The Learning Experiences in this section push learners to decouple these two ideas and to understand that equity is achieved when everyone can participate and determine their own futures. The historical experiences of the Treaty Denial period have left very different legacies for Mi'kmaw communities today. These legacies impact health, education, economic development, cultural identity and much more. The LEs in this section are anchored by another readers' theatre, one that emphasizes the historical roots of inequity for Mi'kmaw communities today.

Vocabulary for Treaties Learning Experiences

Vocabulary used throughout the themes:

A **treaty** is an official agreement among two or more nations.

Ratification is a process that makes a treaty official; each nation has their own internal steps they must take to make treaties valid.

Wampum are shell (quahog) beads that the Mi'kmaq strung into belts and other items. Wampum was used to record agreements, such as treaties as well as to communicate intention and commitment to other nations.

Rights are what nations guarantee to each other within a treaty agreement. Learners may think about rights as "what benefits a Nation gets" through a treaty agreement. Rights are often paired with responsibilities as a way of thinking about the "give and take" of treaties to ensure balance in the treaty relationship.

Responsibilities are what is required by a nation to uphold an agreement. Learners may think about responsibilities as "what nations agree to do" as part of a treaty. Responsibilities are often paired with rights as a way of thinking about the "give and take" of treaties to ensure balance in the treaty relationship.

An **alliance** is a long-standing partnership among nations. Learners can think about it as a "friendship among nations." Generally, alliances are not official and do not require ratification.

Signatories are those nations who are officially taking part in a treaty. Each signatory represents a sovereign political unit. Mi'kmaw treaties involved many signatories because each extended family group is its own nation, led by the saqmaw for that group.

What is a Treaty?

Getting Acquainted

This section provides basic content for learners who have no familiarity with treaties. The following Learning Experiences (LEs) are intended to place the 18th century Peace and Friendship Treaties between the Mi'kmaq and the British in a wider historical and political context. Treaties, which are agreements among nations, have been made since time immemorial across every continent and country in the world.

If learners understand that Canada has entered into treaties with many countries for many reasons since Confederation in 1867, it will help them see themselves as treaty people. Canada continues to enter into treaties and international partnerships, such as the Trans Pacific Partnership (2016).

The theme starts with a Learning Experience that strengthens primary treaty vocabulary (see some examples in the overview of this level). These terms will be revisited throughout the other Treaties sections: Treaty-Making and Treaty Denial.

Treaties come about as a tool when any nation seeks peace. The alternative to peace is, of course, war. One of the LEs (T2) helps learners consider why any nation might choose war. Many nations will choose war when they feel they have no other choice. During World War II, nations went to war because they believed it was the only way to fight Nazi Germany and the rise of fascism in the early 20th century. Similarly, both the British and the Mi'kmaq had their own reasons for choosing conflict two centuries earlier.

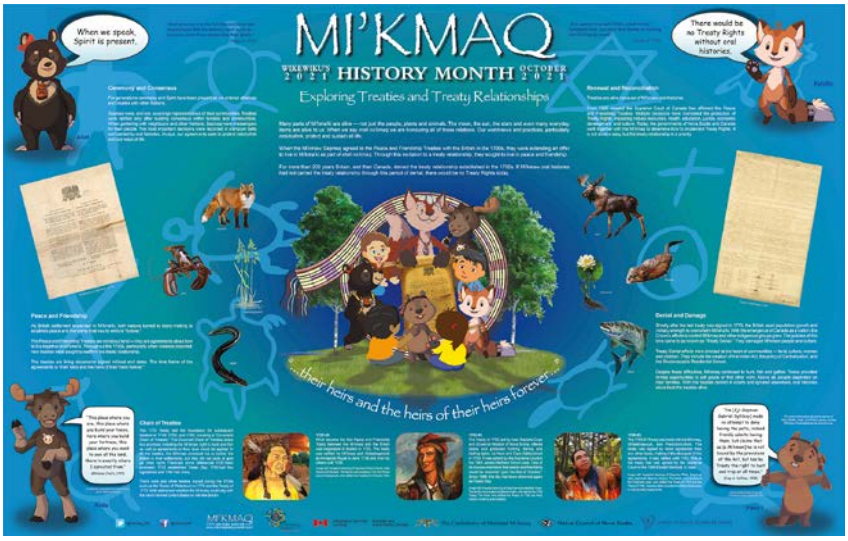
The last Learning Experience in this (short) theme is a puzzle that is a fun activity for learners to absorb and further play with broader treaty concepts.

Peace and Friendship Treaties: Distinctions

The 18th century Peace and Friendship Treaties differ from most modern treaties in that they were agreed to in perpetuity. The 1752 (ratified to 1753) and 1760 (ratified to 1763) treaties were agreed to on behalf of the British and Mi'kmaw "heirs and the heirs of their heirs forever...". Modern treaties have timelines requiring renewal.

Treaties with the British became treaties with Canada when the Constitution was repatriated to Federal and Provincial legislatures in 1982. The Charter of Rights and Freedoms was amended to the Constitution at the same time.

Educators and learners will find that all LEs in this section emphasize that the Peace and Friendship Treaties were never about land. This repetition is intended to counter pervasive misconceptions about Mi'kmaq ceding land to the British.



The 2021 Mi'kmaq History Month poster is a great resource for learning more about the treaties themselves and why they're so important.

Dialoguing Treaty Words

Overview

In this LE, learners are introduced to 12 key treaty terms and ideas. They are asked to absorb the meanings of the words through a creative dialogue experience. Dialogue bubbles are used to mimic the heavy reliance on discussion and negotiation at the heart of treaty-making. Learners imagine what people might think as well as what they might say.

Learners will...

- Grasp basic treaty vocabulary through a creative experience that emphasizes the social context of treaty-making.
- Be asked to use treaty terms appropriately within a scenario they imagine.
- See how other learners perceive the same primary terms.
- Be asked to consider what people are thinking at the same time that someone is speaking: the visible and non-visible aspects of discussion and dialogue.
- Apply their knowledge of social interaction and dialogue to convey meaning to others.

Focus

Twelve cards have been provided in the supplementary materials. Each card has one of the treaty terms on it, as well as a definition for that term and a blank dialogue image. Learners choose 1 card each and take a minute to absorb the term and what it means. Then, using the illustration on the reverse of their card, learners are asked to create a dialogue that demonstrates their understanding of the term. Learners who share the same term can find each other and compare their dialogues. These can also be shared in a class-wide discussion.

PE!

It is important that learners have a clear understanding of the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*
- *The concept of netukulimk and msit no'kmaq. (See LE F4)*

Additional Resources

- See the introductions to the **What is a Treaty?** and **Treaty-Making** sections, as well as the **general introduction** to the resource.
- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:

  http://mikmaweydebert.ca/t1

Teacher Tip

An initial class discussion about the terms may be a useful start.

The terms for this LE are:

treaty, heir, alliance, signatory, right, responsibility, msit no'kmaq, netukulimk, negotiation, peace, promise, consensus, and ratification.

War and Peace: A Discussion

Overview

In this LE, learners are asked to think carefully about war and peace in very general terms. This is important because it lays the groundwork for learners to understand why the Mi'kmaq chose peace through treaties in the 18th century and emphasizes the diplomatic nature of Mi'kmaw-British treaties.

Learners will...

- Consider the why and when nations choose peace due to safety, economic growth, protection of ecosystems, and other reasons.
- Consider why and when nations choose war due to aggression, principles or other factors.
- Strengthen their understanding of the role treaties play in creating stability and security.
- Understand that when there is conflict there are consequences for choosing peace or war.
- Grow the broader context for why the British and Mi'kmaq might have sought treaties as a means to peace in the 18th century.

Focus

This Learning Experience is designed as a class discussion. The discussion encourages learners to weigh the consequences of choosing peace or choosing war. Why choose peace? Perhaps it is to protect life, allow for economic activity, and prevent damage to infrastructure and environment. The harder question is why choose war? Learners may find it helpful to first reflect on more contemporary (or even 20th century) moments where Canada has chosen war (e.g., fighting fascism during WWII, peacekeeping missions, etc.) before considering why the Mi'kmaq and the British sometimes chose conflict in the 18th century. This exercise can also help learners appreciate just how important a treaty focused on peace and friendship might be.

The discussion prompts and supports are included in the supplementary materials. This LE is a great set up for an exit ticket activity that asks learners to identify their personal key takeaway from the exercise, and to share why that takeaway is important.

PE!

It is important that learners have a clear understanding of the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*
- *The concept of netukulimk and msit no'kmaq. (See LE F4)*
- *Core Mi'kmaw values. (See LE F8, Family, Culture, Community introduction)*

Additional Resources

- See the introductions to the **What is a Treaty?** and **Treaty-Making** sections, as well as the **general introduction** to the resource.
- It might also be useful to remind learners of the Mi'kmaw values found in the **Family, Culture, Community** introduction.
- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:

  http://mikmaweydebert.ca/t2

War and Peace: A Discussion

Discussion prompts

- What is **peace**?
  - A time when people are not in conflict. The absence of military action towards another group of people.
  - There might be some smaller conflicts, but nations (governments) are not at war.

- What is **war**?
  - A time when the leadership of a nation chooses to fight another nation.
  - A majority of people are organized to fight in the name of the group, or nation.

- Many people think **peace is good**. What might be positive about peace?
  - People aren't injured or die.
  - People can work instead of fight. This helps families and communities live their lives, gather and create the goods and resources they need (economies can grow and flourish).
  - Environments (plants, animals, waterways) aren't damaged and ecosystems are kept intact.
  - Peace requires **cooperation** and **compromise**, or give-and-take.
  - **Cooperation** and **compromise** require good listening and taking the time for one group of people to understand another group of people.
  - (and of course, the obverse is true, war is "bad" because: people die in war, it disrupts local economies, damages the environment, allows people to become entrenched in their own ideas and opinions, etc.)

- If peace is good, then **why do people choose war**?
  - People choose war when they can't find a solution of peace.
  - People choose war when they believe another nation threatens their own nation or an **allied** nation.
  - It may help learners to be reminded that Canada chose to go to war in World War II, and that in general Canada still goes to war to fight situations the government thinks are wrong.
  - In the 1700s, Mi'kmaq worked peacefully (for the most part) with Acadian villages for a century before war broke out between the British and the Mi'kmaq. Acadian and Mi'kmaq were able to compromise and cooperate, which allowed each to choose peace. They considered themselves **allies** and never needed treaties to get along with one another.

A Treaty Puzzle

Overview

This quick-and-simple puzzle LE provides an additional opportunity to establish a basic understanding of Mi'kmaw treaties. Learners will use a matching exercise to play with a basic understanding of a treaty ("an official agreement among two or more nations"), along with other core concepts in both contemporary and historical contexts.

Learners will...

- Understand the basic definition of a treaty.
- Understand that treaties are not just historical events, but contemporary ones as well.
- Work with five key concepts related to treaties: rights, responsibilities, signatories, ratification, and alliance.
- Consider some key aspects of Mi'kmaw treaties, including their diplomatic purpose and the importance of protecting netukulimk within 18th century treaty negotiations.

Focus

Beginning this LE with an initial discussion about treaties can assist learners in activating prior knowledge. Important discussion points include: understanding that treaties are made on a nation-to-nation basis and remembering that treaties are not only history lessons but current events: the Government of Canada continues to make treaties on behalf of all Canadians.

Learners can think of themselves as detectives as they work their way through this LE: using the information on the provided two-page worksheet, they will match key treaty terms with their definitions. The worksheets can be used as-is, or can be cut up and turned into a set of matching cards. A follow-up discussion can help consolidate the exercise.

PE!

It is important that learners engaging in this Learning Experience have a clear understanding of the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*

***NOTE:** Knowledge about treaties is NOT required for this experience — all the information learners need is contained within the activity.*

Additional Resources

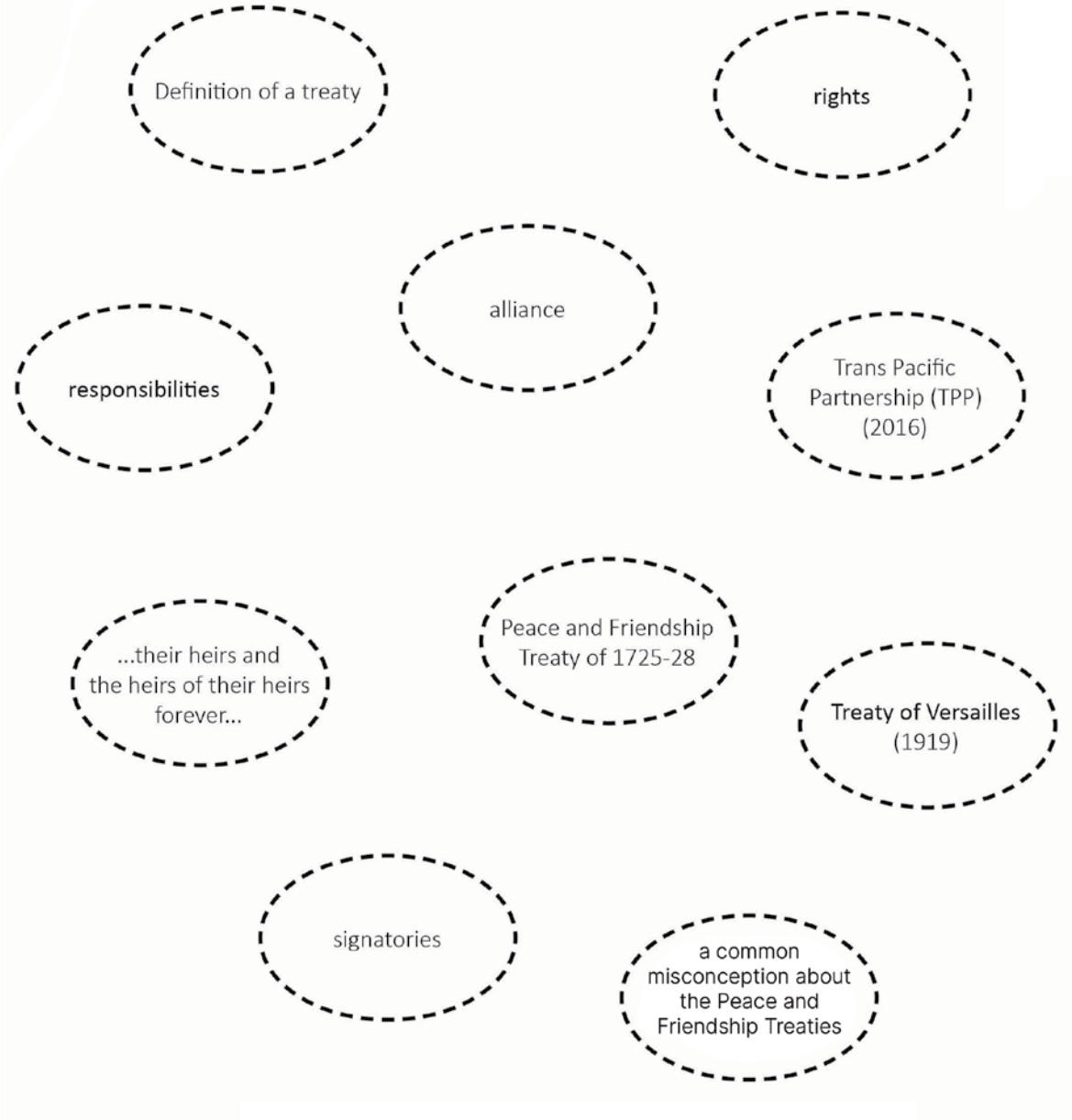
- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:

  http://mikmaweydebert.ca/t3

Treaty Puzzle

This puzzle requires only careful reading. Be a detective! Can you match the word or phrase in the oval with the description?

All the information you need to solve the puzzle is here!



Treaty-Making

Treaty-Making 101

The Peace and Friendship Treaties made between the Mi'kmaq and the British are often referred to as the Covenant Chain. They are called this because the Peace and Friendship Treaties all share a common core that links them together. All the treaties include a few key promises: the Mi'kmaq would allow already-existing British settlements to remain; they would allow trade within their territory (Mi'kma'kik); and conflict that arose between Mi'kmaq and settlers would be resolved by both Mi'kmaw law and British law, depending on the situation. For example, if Mi'kmaq caused harm to the British, Mi'kmaw law applied. If the British caused any harm to the Mi'kmaq, British law would apply.

The Covenant Chain began with the 1725 (ratified to 1728) treaty, and each one that followed would build off of the last. The rest of the Peace and Friendship Treaties renewed the 1725-1728 Treaty—albeit sometimes with additional elements. Some treaties freed prisoners (1725, ratified to 1728); some established Treaty Day (1752, ratified to 1753); some had few signatories (1749) and others had many (1760, ratified to 1763).

A Few Essentials

In teaching about treaties, it's important to remember a few essentials:

- Treaties are between two or more sovereign nations. They acknowledge the operation of two or more distinct legal systems. The Peace and Friendship Treaties are part of both Mi'kmaw law and British law.
- The Mi'kmaq delegated to the British Crown certain rights in their territory that benefited the British subjects.
- The Mi'kmaq never ceded any resources or territory to the British Crown. They permitted lawful British settlements under Mi'kmaw law.
- Under Mi'kmaw law, the Saqmaq (Chiefs) of each district had authority to enter into treaties. The renewal and ratification of the 1725-28 Treaty occurred through the 18th century until 1779. The more signatories a treaty had, the greater its geographic and political scope.
- The motivations to sign treaties were different. The British Crown needed Mi'kmaw consent to create settlements and to trade. The Mi'kmaq worked to protect netukulimk and to adjust to the presence of British settlers in Mi'kma'kik. The British also sought to enhance their existing relationship with the Mi'kmaq and to neutralize the Mi'kmaw alliance with the French, which was a powerful force in the 18th century.
- The treaties between the Mi'kmaq and the British are living documents signed without end dates. The phrase they use to describe the time frame of the written agreement is "their heirs and the heirs of their heirs forever."
- The treaties are not just "Mi'kmaw" treaties. They bring the British into the Mi'kmaw Law of Relationships. Mi'kmaw treaties are treaties that establish rights and responsibilities for all Canadians in Mi'kma'kik. This is what the phrase "we are all treaty people" means.

Which Treaty? 1725? 1726?

While the treaties are generally referred to by one year or another, most of them are signed over a number of years. Because individual Saqmaw were the sole authority for their community, no one Saqmaw could sign a treaty for another. This meant treaties had multiple signatories and took a number of years to ratify. For example, when someone talks about the "1726" Treaty, they are actually referring to the treaty signed in Boston in 1725 with indigenous leaders there, and then ratified by various Saqmaq across Mi'kma'kik in 1726, and 1727, and 1728. The same is true for the 1760 Treaty, where the ratification continued until 1763. The naming conventions often create confusion for modern learners.

- British efforts to claim Mi'kmaw land and resources for exploitation and settlement generated conflict with the Mi'kmaq, who fought to protect msit no'kmaq and uphold netukulimk. Mi'kmaw sovereignty and military strength in the 1700s are often poorly understood and almost always understated. The reality is that Mi'kmaq were the only ones who knew the interior of Mi'kma'kik. The Nation managed alliances with the French and English very skilfully. From this position of strength, Mi'kmaq compelled the British for many decades to sign treaties and end wars England could not win. Ultimately, the British succeeded with land taking through an aggressive effort to populate Mi'kma'kik with emigrants from New England and Great Britain. Loyalists, Planters and others all played a role in the displacement of communities and the disruption of netukulimk.
- After the last treaty was signed in 1779, the British began to ignore these existing treaties and their responsibilities. This was very much unlike the Acadians who managed a (mostly) respectful and complementary way of life in Mi'kma'kik. To a large extent, Acadians honoured the reciprocal practices at the heart of netukulimk. The Mi'kmaq experienced the British removing large quantities of resources (fish and wood primarily) without ever returning resources to Mi'kma'kik. In 18th century Mi'kmaw culture, raiding another's hunting ground was a declaration of war. So, while the British simply saw their fishing and lumbering practices as economic activity, for the Mi'kmaq, this British activity was unauthorized, hostile and destructive. Keeping promises and honouring the Mi'kmaw Law of Relationships were essential for maintaining peace and friendship.
- The Supreme Court of Canada has affirmed that the Peace and Friendship Treaties are valid multiple times since 1985. It is legally very clear that each party must keep their promises.
- Mi'kmaw kept the promises of the Peace and Friendship Treaties alive during the Treaty Denial period. Without these oral histories, which persisted through two centuries, there would be no treaty rights today.
- The repatriation of the Constitution to Canada from Great Britain in 1982 marked an important moment in which the promises made in the 18th century were explicitly and legally transferred to the Government of Canada.
- Since 1985, the Supreme Court of Canada has repeatedly affirmed the 18th century treaties as enforceable and binding. These cases mandate the Treaty Rights process and decisions.

Mi'kmaw Law of Relationships

Mi'kmaw treaty-making did not begin in 1725. By that point, Mi'kmaq were treaty experts. When Europeans arrived in Mi'kma'kik, they entered a world ordered by treaties, and when the British signed treaties with Mi'kmaq later, they were entering agreements guided by the Mi'kmaw Law of Relationships. The Law of Relationships emerges from an acceptance and acknowledgement that all of existence is interconnected. This is where the practice of saying msit no'kmaq ("all my relations") comes from.

Establishing and maintaining relationships among msit no'kmaq is at the heart of treaty-making. The intent of Mi'kmaw treaties is to hold all beings in relationship with one another whether they recognize it or not. The key is constantly working to ensure the relationships are good.

Mi'kmaw treaties are not just one-time formal agreements. Treaty is a foundational part of how we live our lives in Mi'kma'kik. The Law of Relationships asks that everyone works together every day to foster deeply loving and trusting relationships with msit no'kmaq so that everyone can thrive in a balanced way. An important part of taking care of our relationships is making a deliberate and dedicated choice to repair them when they are damaged, even when this work is difficult.

A Treaty-Making Timeline: 1720 to 1780

The Treaty-Making period is characterized by repeated attempts to reach peaceful agreements and to re-establish the relationship between the Mi'kmaq and the British. If the 1725-28 Treaty set the groundwork for the relationship, new treaties became required as events changed the conditions of the original agreements. For example, the arrival of 2500 British colonists and hundreds of troops to Kjipuktuk (Halifax) in 1749 signalled a change in British intentions and exacerbated tensions that had grown through the preceding decade. The establishment of Halifax paralleled a shift to a much more aggressive British colonial policy resulting in the Acadian Expulsion, among other events. Despite the Treaty of 1752-53, these developments put the treaty relationship in jeopardy for more than a decade; the relationship was reaffirmed by the 1760-63 Treaty. Brief descriptions of key treaties follow below:

Treaty of 1725 (ratified to 1728)

This was the first Peace and Friendship treaty between the Mi'kmaq and the British Crown. It incorporated the proposed Wabanaki compact that was negotiated in Boston, Massachusetts in the fall of 1725, which was then renewed, ratified and confirmed over a number of years across the districts of Mi'kma'kik. These treaties meant that the British sovereign acknowledged Mi'kmaw hunting, planting and fishing rights. The 1725-28 Treaty is the main focus of a great readers' theatre in this level! (See LE T4). It is this treaty that anchors future negotiations, and it is notable for its large number of signatories (at least 77 during the ratifications).

Treaty of 1752 (ratified to 1753)

This treaty was a renewal of the 1725-28 Treaty, and was signed by a small number of Saqmaq, including Saqmaw John Baptiste Cope, and Governor Hopson of Nova Scotia. The Treaty of 1752-53 was made as a response to growing hostilities between the Mi'kmaq and the British in the wake of British settlement in Halifax and greater British ambitions in Mi'kma'kik. The Saqmaq who signed the 1752-53 Treaty lacked broader support from many other Saqmaq due to the ongoing conflict with the British and growing mistrust across Mi'kma'kik. As with other Peace and Friendship Treaties, the 1752-53 Treaty promised "(F)ree liberty of hunting and fishing as usual" as well as protected trade with the British. The Treaty of 1752-53 established October 1st as Treaty Day

Artist's rendering of the ratification of the 1725–1728 Treaty at Fort Anne National Historic Site in June 1726. *(Courtesy of Parks Canada)*

and provided instruction on the annual renewal of promises between the British and the Mi'kmaq. Saqmaq from Le Have and Cape Sable joined in 1753, an important development at the time.

The Supreme Court of Canada upheld this treaty during the 1985 James Simon case (*R v. Simon*), marking the first time Canada acknowledged the legal validity of Mi'kmaw treaty rights. This was a particularly important moment for Treaty Renewal, as the 1752-53 Treaty was denied just fifty-seven years earlier when the Province of Nova Scotia wrongfully convicted Kji-Saqmaw Gabriel Sylliboy of hunting out of season, despite his argument that the treaty protected his right to hunt. Nova Scotia would apologize for this decision, reversing it and granting the Kji-Saqmaw a free pardon in 2017.

Treaty of 1760 (ratified to 1763)

This Mi'kmaw treaty is a renewal of the terms of the 1725-28 Treaty. Signed by a large group of Saqmaw over multiple years, the Treaty of 1760-63 significantly marked the end of more than a decade of hostilities with the British. The British promised not to hinder Mi'kmaw hunting, fishing and gathering. In return, the Mi'kmaq promised not to bother the British in their settlements. Just like all previous treaties, the Mi'kmaq did not cede land or give up other rights. This is also the treaty upheld by the Supreme Court of Canada during the 1999 Donald Marshall Jr. fishing case. *(R v. Marshall)*

1763 Royal Proclamation

The Royal Proclamation of 1763 is an important document in treaty history. In it, King George III claims the areas of North America won by Britain during the Seven Years War (1754-1763), but states explicitly that indigenous lands would remain indigenous lands until ceded by treaty. The Proclamation is often used to support Aboriginal Title—the assumed title for indigenous homelands by indigenous people at the time of contact regardless of land use practices.

The Watertown Treaty (1776)

The Mi'kmaq made one treaty with the United States in 1776, called the Watertown Treaty. The Watertown Treaty established relationships between Saqmaq and the new government of the United States. In it the United States promised to approach their relationship with the Mi'kmaq more as the Acadians did rather than as the British had at the time.

1779

This is the last treaty signed with the British. It affirms the previous treaties and includes the Siknikt/Sikniktuk and Kespe'k/Kespe'kewa'kik districts in New Brunswick and Quebec. It marks the end of open hostilities between the British and the Mi'kmaq during the American Revolution.

We Are All Treaty People

Since 1985, the Supreme Court of Canada has repeatedly reaffirmed the validity of the 18th century treaties. The court cases arising from Mi'kma'kik have become an established part of Canadian law, and have affected Aboriginal and Treaty Rights for indigenous nations across the country.

The phrase "We Are All Treaty People" has become widespread. It reflects simply that both Mi'kmaq and Canadians are part of the treaty relationship. Both groups have rights, and both groups have responsibilities. These rights and responsibilities continue to the present day and will continue into the future.

Because the treaty relationship was disrupted for two centuries, there is now work to be done to determine what that relationship means. The modern treaty rights process is focused on this work; it involves Mi'kmaw, Federal and Provincial governments.

The Ratification: A Readers' Theatre

Overview

This essential Learning Experience is a reader's theatre of the 1726 ratification of the 1725-28 Treaty. The hilarious, detailed, and illuminating script authored by Melody Martin-Googoo, highlights the key moments of the ratification and conveys a wealth of information on the context, decision-making, and events of 18th century Mi'kma'kik. The text is based on historical fact and includes notes and comments on the actual ratification.

Learners will...

- Understand the primary events of the 1726 ratification of the 1725–28 Treaty, the first in the Covenant Chain.
- Understand that protecting netukulimk was the priority for Mi'kmaw leadership in the 18th century.
- See Mi'kmaw cultural values and decision-making reflected in the character roles.
- Understand that the British and the Mi'kmaq wanted the treaty to create peace and stability across Mi'kma'kik.
- Understand that the ratification took several years, one saqmaw at a time. No one Saqmaw or other leader spoke for the Nation as a whole, which is still true today.

Focus

The script contains further notes about delivery of this LE. Roles are assigned to individual learners, with some roles requiring more or less content, as noted in the text, to accommodate various reading levels. Educators can choose to include props or to simply read from the text. As noted in the script, if educators want to involve more learners in the activity, they can consider the following:

- Add learner-written commercials influenced by the theme of Mi'kma'kik in 1726. For example, homemade mosquito repellent, finely made parchment paper, authentic feather quill pen, etc.
- Have more than one cast and have casts take turns presenting their versions.
- Read several scripts in small groups then choose one to perform for the class.
- Split the narrator roles into more than one person (e.g., first half and second half).

PE!

It is important that learners engaging in this Learning Experience have a clear understanding of the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*
- *Understand the concepts of netukulimk and msit no'kmaq. (See LE F4)*
- *What a treaty is. (See LE T1)*
- *Key pillars of Mi'kmaw governance. (See Leadership introduction, LE F12, F13)*

Additional Resources

- See the introductions to the **What is a Treaty?** and **Treaty-Making** sections, as well as the **general introduction** to the resource.
- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:

  http://mikmaweydebert.ca/t4

"The Ratification"

—SCENE 1—

Narrator 1: (proud and very serious) Many years ago, in the land of Mi'kma'ki... (me-gumah-ghee)

Narrator 2: (interrupts with excitement) today we call this place Nova Scotia!

Narrator 1: Ahem, (clears throat) Many years ago, in the traditional land of the Mi'kmaq, a group of British soldiers, Acadian men, Mi'kmaw chiefs, warriors and community members gathered at Annapolis Royal.

Narrator 3: (bright and cheerful) Annapolis Royal is the site of..

Narrator 2: (interrupts) Oh my gosh! The date! We need to mention the date. We forgot the date!

Narrator 1: (quietly mutters to Narrator 2) We will get to the date, could you please let Narrator 3 finish?

Narrator 2: Meskay! (mess-gay)

Narrator 3: Annapolis Royal is the site of a British Military fort named "Fort Anne." British officers lived here and there were...

Narrator 2: (interrupts again) Are we going to mention the date? Um, also, just to let you know that Meskay (mess-gay) translates to "I'm sorry" in the Mi'kmaw language. O gosh, meskay...again. I can't help myself. I am just sooo excited to narrate the story of the Mi'kmaq and the British ratifying the Treaty of 1725!

Narrator 1 & 3: Narrator 2! Stop Interrupting!

Narrator 1: Narrator 2, there are a lot of people waiting for us to begin this story. And look at all our classmates ready to read their parts.

Narrator 2: Yikes! Okay, my bad. Narrator 3, you can continue...and, um, don't forget the date!

A Pictorial Timeline

Overview

This LE is designed to consolidate learner understanding and provide context to Mi'kmaw history and experience from European contact to the present. A blank timeline is provided along with key events. Learners are asked to illustrate the events and then place them on the timeline. The timeline can serve as an ongoing classroom reference.

Learners will...

- Strengthen and consolidate their understanding of the scope of Treaty Education with a timeline that traces Mi'kmaw experiences from A.D. 1700 to the present.
- Think carefully about the sequence of primary events from A.D. 1700 to the present.
- Understand that there are four primary time periods from a Treaty Education perspective: Indigenous Diplomacy, Treaty-Making, Treaty Denial and Treaty Renewal.
- Create visual cues that will act as mnemonics for future Learning Experiences and ongoing learning.
- Explore visual representations of historical experiences.
- Strengthen graphic and visual literacy skills.

Focus

Educators may need to initiate the Learning Experience with a discussion about European contact and countries of origin. It is also important that educators remind learners that while the timeline starts with Mi'kmaw treaties with European nations (for the sake of space and time), Mi'kmaw treaty-making existed long before Europeans arrived in Mi'kma'kik. Blank timelines are provided along with a list of historical events and their dates. Learners are asked to cut out and attach the event at the appropriate date, and then to illustrate each along the timeline. Each learner could contribute a favourite illustration to a classroom version, or individual timelines can be retained by learners for future LEs. A key to the events with short descriptions is provided to support and assist an initial discussion and ongoing classroom dialogue.

PE!

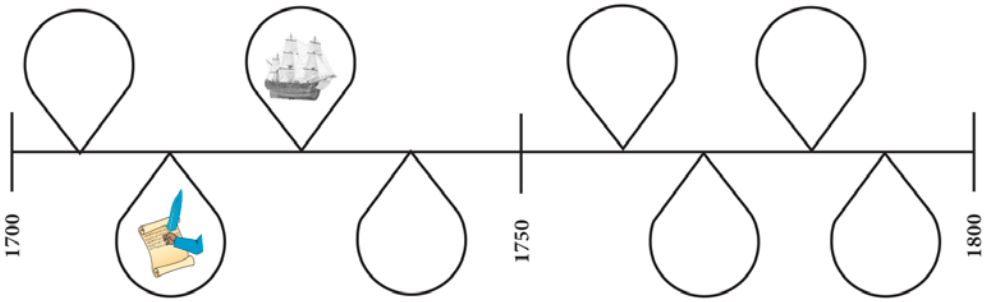
It is important that learners engaging in this Learning Experience have a clear understanding of the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*
- *Mi'kmaq were making treaties long before Europeans came to Mi'kma'kik. (See Treaty-Making introduction)*

Additional Resources

- See the introduction to the **Treaty-Making** section, as well as the **general introduction** to the resource.
- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:

  http://mikmaweydebert.ca/t5



Treaty Texting

Overview

In this LE, learners will have an opportunity to read the 1725–28 and 1760–63 treaties. Using their new or deeper understanding of one of the documents, learners will write a brief text or an email to a friend or family member. Class discussion will allow learners to consolidate their understanding of the treaty promises and to identify how the Covenant Chain grew over time.

Learners will...

- Be exposed to the content of the 1725-28, and 1760-63 treaties.
- Experience the language, graphics and nature of the treaty documents.
- Consider carefully what the most important parts of the treaties are.
- Utilize their reading comprehension skills to determine what should be shared with others about the treaties.
- Understand that the treaties anchor the relationships between the Mi'kmaq and the British.

Focus

Learners will work in pairs or small groups to read the 1725-28 and the 1760-63 treaty texts, provided in the supplementary materials. After working together to understand their document, the groups will come together to discuss the similarities and differences in the two treaty texts, and to consolidate their understanding of the most important parts of the treaties.

Learners should then work individually on a text or an email to a family member or friend. The messages should tell the recipient three things about Mi'kmaw treaties. They could be encouraged to include an important quote from the document as well, which may help them identify key sections of the treaty texts. Educators could also consider the kinds of social media platforms learners are using and adapt this LE to fit how learners are communicating on these platforms. (e.g., creating short videos, graphics for sharing)

PE!

It is important that learners have a clear understanding of the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*
- *The concept of netukulimk and msit no'kmaq. (See LE F4)*
- *What a treaty is. (See LE T1, T2, T3)*

Additional Resources

- See the introduction to the **Treaty-Making** section, as well as the **general introduction** to the resource.
- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:

  http://mikmaweydebert.ca/t6

Teacher Tip

Without modification, this LE is recommended for older learners. The original treaty texts are complicated historical documents with language that can be difficult to navigate. To support engagement with the texts, an educators' guide identifying the key focus points of each treaty has been provided, along with recommendations for scaling the activity for younger participants. The introduction to the Treaty-Making section will also be helpful.

It is important to note that learners are not being asked to engage with the complexities of British legal documents here. The central goal of this LE is to help learners identify how the relationship between the Mi'kmaq and the British comes through in the treaty texts themselves.

Reciprocal Promises Made by Captain John Doucett: 1726
London, England, Public Record Office, Colonial Office Series 217/4: doc. 321

Whereas the Chiefs of the Penobscott, Norrigwock, St. Johns, Cape Sable Indians and of the other Indian Tribes & their Representatives Belonging to and Inhabiting within this his Majesty's Province of Nova Scotia Conforme to the Articles Stipulated by their Delegates, Sangarumn (alias) Laurens, Alexis, Francis Xaver, & Meganumbe, at Boston in New England The Fifteenth day of December one thousand Seven hundred & twenty five have come to this His Majesty's Fort of Annapolis Royal and Ratifyed said Articles and made their Submission to his Majesty George by the grace of god of great Britain France & Ireland King Defender of the Faith &c and Acknowledged his said Majesty's Just Title this his said Province of Nova Scotia or Acadia & promised to Live peaceable with all his Majesty's Subjects & their Dependants & to performe what Further is Contained in the Severall articles of their Instruments. I do therefore in His Majesty's name for and in Behalf of this his said Government of Nova Scotia or Acadia Promise the Said Chiefs & their Respective Tribes all marks of Favour, Protection & Friendship.

And I do Further promise & in the absence of the houble the Lt. Govr of the Province in behalf of the this said Government, That the Said Indians shall not be Molested in their Persons, Hunting Fishing and Shooting & planting on their planting Ground nor in any other their lawfull occasions, By his Majesty's Subjects or their Dependants in the Exercise of their Religion Provided the Missionarys Residing amongst them have Leave from the Governor for So Doing

That if any Indians are injured by any of his Majesty's Subjects or their Dependants They shall have Satisfaction and Reparation made to them According to his Majesty's Laws whereof the Indians shall have the Benefit Equall with his Majesty's other Subjects

That upon the Indians Bringing back any Soldier Endeavouring to run away from any of His Majesty's Forts or Garrisons, the Said Indians for this Office Shall be handsomely rewarded

That as a Mark and token of a true Observation & Faithfull Performance of all and Every Article promised on his Majesty's part by the Government I have by and with the Advice of the Council for said Government Releas'd and Sett att Liberty the Indian Prisoners

Given under my hand and Seal at his Majesty's Fort of Annapolis Royall this 4th day of June in the Twelvth year of his Majesty's Reign.

John Doucett
Lieu Govr of Annapolis Royal

Just like the Mi'kmaq made promises to the British with the Peace and Friendship Treaties, the British made reciprocal promises. Here are the promises the British made to the Mi'kmaq when they ratified the 1725–28 treaty in 1726. This second part of the treaty text is often overlooked—many believe the treaty stops after the Mi'kmaw promises on the first page. Why might that be the case?

Thanks to historian Dr. William Wicken for his transcription of this treaty text.

Treaty Denial

Overview of Treaty Denial (c. 1795 to 1985)

Unfortunately, at the end of the 18th century, a period of Treaty Denial began in Mi'kma'kik. For nearly two hundred years, the British colonial government, and then Canada, would ignore their treaty responsibilities. Treaty Denial was part of a larger colonial regime that sought to use assimilation and other tactics to destroy indigenous cultures and communities. Across European-Canadian society, and in European-Canadian policies, the primary assumption was that indigenous peoples would "become" European over time.

This difficult and destructive period is marked by ongoing discriminatory policies across the public and private spheres in terms of land, employment, education and recreation. Government policies targeted the heart of communities—land, culture, leadership, women, and children—through formal and informal efforts. Laws and policies grew out of attitudes and assumptions that shared a common goal: to eradicate indigenous cultures and ways of life, and replace them with European-Canadian worldviews and practices. The genocidal prejudice of European-Canadian leaders and others in the historical record is painfully obvious; the devastating consequences of this period are at the heart of reconciliation efforts today.

Mi'kmaq survived this dark period by employing a range of strategies. People continued to hunt, fish, and gather across an increasingly fragmented landscape. They took advantage of urban centres for market and labour opportunities. Above all, people continued to depend on extended family networks for economic, social and cultural life. Oral histories also played an extraordinary role during the Treaty Denial period. With the treaties ignored or denied in courts and other formal venues, Mi'kmaw oral histories alone kept the promises of peace and friendship alive.

The 1985 James Matthew Simon case (*R v. Simon*), in which the Supreme Court of Canada found the 1752 Treaty was binding and enforceable, is an important event. Many argue that this moment marked the beginning of Treaty Renewal. In reality, the slowing of Treaty Denial and the renewal of treaty relationships had been happening for several generations by that point. While this periodization is helpful, it is important to remember that aspects of Treaty Denial continue into the present, and work towards Treaty Renewal preceded *R v. Simon*.

PE!

Mi'kmaw historians have remarked how difficult it is to research the Treaty Denial period. This is why Elders say that healing is part of historical work. It is difficult to engage the detail and extent of these experiences without having ways to move forward understanding the trauma of past generations.

It may be helpful for educators to remind themselves, as well as the learners that they work with, that reconciliation plays an important role in taking care of the treaty relationship, which is the responsibility of all treaty partners.

For more information, see "Mi'kmaw Law of Relationships" in the Treaty-Making introduction.

To support with this part of the learning journey, consider sharing or prominently displaying this "North Star Guiding Statement" before beginning any of the activities in this section:

"When we learn about the past, we learn how to move forward together in a good way today."

This introduction to Treaty Denial groups content into five areas:

- Assimilation and Fear
- Land and Water
- Children and Education
- Health and Well-Being
- Community, Identity and Discrimination

These areas are not comprehensive. There is a great deal more to understand about Treaty Denial than what can be included here. Content in this section is crucial to understanding the final level in this resource: Renewal and Reconciliation.

Assimilation and Fear

The Treaty Denial period is marked by extreme assimilationist policies and pressure. The pressure for Mi'kmaw people to fundamentally change who they are came in both formal and informal ways. The *Indian Act* and its many amendments were the primary legal instrument for assimilation in Canada. Policies that defined a woman's status through their husband's identity were meant to reduce the overall number of indigenous people. Early governments mistakenly thought they could bargain the right to vote in exchange for First Nations giving up their status. By the late 19th century, many Canadians

The Indian Act

The *Indian Act* was passed in 1876 and is the primary way that the Government of Canada controls its relationship with First Nations (The *Indian Act* does not include Inuit or Métis people, who are also indigenous peoples in Canada with their own histories of discrimination in Canadian law and policy). The *Act* dictates everything from how land is held to how status is determined to how estates are closed at the time of a person's death. For decades, the *Act* prohibited First Nations' ceremonial and traditional spiritual practices. In the early 20th century, it barred people from gathering or hiring lawyers for their own purposes. Because citizenship was not granted to First Nations people in Canada until 1956, the *Indian Act* used citizenship to coerce assimilation.

The *Act* is a contradictory and ever-evolving piece of legislation. On the one hand, it has been the most damaging government tool for assimilation. On the other hand, it is the legislative structure that sanctions one's legal identity as an indigenous person—so it is difficult to abolish. For many individuals, their identity derives from community and ancestry, but the legal definitions have affected people for generations in economic, political, and legal ways.

Here are some astonishing facts about the *Indian Act*:

- In the 1870s, Canada mistakenly thought that First Nations people would give up their status in return for land or the right to vote.
- A woman's status was determined by her husband's identity. A woman who married a non-indigenous, or non-status man, lost her status (until 1985, although legacies remain).
- Indian Agents and other officials unilaterally made decisions about rights for individuals based on their assessment of people's "good moral character."
- First Nations lost status if they became a Christian minister, lawyer, doctor or other professional (ended 1961).
- Amendments required children to attend "industrial" or residential schools.
- The Department of Indian Affairs replaced traditional governance structures, instituting band councils whether communities wanted them or not.
- First Nations' ceremonies such as the potlatch or dancing were prohibited (until 1951).
- Under the *Act*, it was illegal for First Nations people to hire lawyers to sue the government for land without consent.
- Today, the estate of every First Nations person with status in Canada has to be submitted to the Canadian Government for review and approval.

For more information, see:

https://www.thecanadianencyclopedia.ca/en/article/indian-act

believed that indigenous people would simply disappear within a few generations; they couldn't envision a future that included indigenous people as part of Canada. These assaults on indigenous life and culture created generations of trauma.

Land and Water

The loss of land across Mi'kma'kik began in earnest with British colonial governments encouraging emigration to Nova Scotia in the 1700s. These efforts were more damaging than any outright violence that happened between the British and the Mi'kmaq in the 18th century. The displacement of Mi'kmaw communities and the disruption of Mi'kmaw mobility was widespread. In addition, the agricultural practices of many settlers destroyed habitats that were central to the practice of netukulimk. For many settler communities, clearing land was the first step in creating a life in Mi'kma'kik. For the Mi'kmaq, this land clearing destroyed the animal and plant life that people had lived with for thousands of years. Many of the new settler communities disrupted access to the rivers and shorelines. This was a serious issue for Mi'kmaw families and communities whose livelihoods were tied to the waterways of Mi'kma'kik.

By the 1780s, the British colonial government was issuing "licenses of occupation" that delineated lands that were expressly to be used by indigenous peoples. These areas were the precursors to reserves that would emerge throughout the 19th and 20th centuries. European-Canadian land-holding mechanisms did not consider indigenous relationships to the land and its resources. Because land titles in a European sense did not exist in Mi'kmaw worldview and because the colonial governments ignored the treaty relationships, Mi'kmaq lost access to vast amounts of land during the late 18th and 19th centuries. The changes in habitats were extreme and undermined the extensive knowledge that had sustained Mi'kmaw use and care of those habitats for generations.

Land encroachments intensified on the small parcels that had been identified as reserves or for other indigenous peoples' use in the 19th century. By the turn of the 20th century, there was growing pressure on Mi'kmaw communities across Nova Scotia to amalgamate into specific areas. This process of "centralizing" people affected areas across Nova Scotia and resulted in additional land loss. Lands near Halifax, River Philip and Kings Road in Sydney are all examples of places that experienced disruption. The removals dislocated people from their homes and usually reduced access to water—rivers, harbours and other shorelines.

By the middle of the 20th century, Treaty Denial had ruptured Mi'kmaw mobility, eroded generations of knowledge and reduced economic opportunities for communities across Nova Scotia. The reality is that people were overwhelmed and often unable to care for themselves and their communities. In the content that follows, it becomes clear that the loss of land was coupled with other aggressive British colonial, and then Canadian policies related to education, culture and governance that damaged communities for generations.

Centralization

In the 1940s, assimilation pressures coalesced into a formal policy. The policy demanded that Mi'kmaw people become centralized at two reserves: Sipekne'katik and Eskasoni. Those who refused to move would lose their status and become enfranchised. The policy was a failure, but also created enormous disruptions for Mi'kmaw communities that have continuing legacies. You can read more about Centralization, and find educator resources at:

- **Overview**: http://www.mikmaweydebert.ca/home/wp-content/uploads/2015/06/Mikmawel_Tan_Telikinamuemk_Final_Online.pdf (pages 121-127)
- **Historical Documents on Centralization**: http://www.mikmaweydebert.ca/home/centralization-elders-transcripts-and-historical-documents/
- **An Elder's Story**: http://www.mikmaweydebert.ca/home/sharing-our-stories/exploring-our-histories/elders-stories/

Children and Education

Tragically, indigenous children were targeted directly during the Treaty Denial period. From the opening of the Shubenacadie Indian Residential School in 1929 to the Indian day schools, policy-makers understood that focusing on children was an effective path to eroding indigenous communities and culture. The traumatic legacies of European-Canadian control over education have affected all indigenous peoples.

The earliest residential schools in Canada were created in the 1870s by the Federal Government. More than 130 residential schools existed throughout Canada between the 1870s and 1996, when the last school closed. The Shubenacadie Residential School was run by the Catholic Church from 1929 until it closed in June 1967.

Many parents faced threats and punishment if they did not comply with local Indian Agents; others agreed to send their children to residential schools believing they would receive an education. The indoctrination of Christianity and European-Canadian values and practices were central goals of the residential school system. Indigenous languages and cultures were forbidden. Children were punished severely for speaking or practicing indigenous ways of life. Male and female children were segregated and not allowed to interact, even with their siblings.

At Shubenacadie, the first learners were taught to do physical labour to maintain the school. In later years, they received limited education in the classroom as well as more academic religious instruction. Despite some schooling, which differed in content and style at different times, many survivors report harsh treatment, abuse and devastating alienation from family and community.

The Indian day schools on reserve were created to continue the government's mandate and were often run by the same churches running the residential schools. Indian day school administration's treatment of and relationship to indigenous communities varied. The most significant difference was that children returned home every day, but the assimilationist goals remained. The effects of the day schools have come to light only recently, and are still being understood.

Beginning in the 1950s and continuing into the 1980s, the Canadian and Provincial governments supported a widespread practice of removing indigenous children from their homes and communities and placing them with non-indigenous families. The bulk of these removals happened during the 1960s, giving this era its more well-known name: The Sixties Scoop.

By the mid-20th century, the policies of the Treaty Denial period had devastated many communities. Seeing the impacts of these policies, but blaming them on indigenous peoples, European-Canadian social workers saw only poverty. They also looked at indigenous community-based practices of raising children, where extended family often stepped in to support young ones, and thought it was wrong. They assumed indigenous children were not being cared for and that indigenous parents were incapable. They often believed a more individual-focused nuclear family was necessary for assimilation. Social workers, police officers and other government officials often made no record of child removals, so many scoop survivors had no access to the records to tell them where they came from.

19th Century Disease

There is no question that poverty exacerbated the health of Mi'kmaw communities in the 19th and 20th centuries. Lower resistance to European diseases meant that communities were affected disproportionately.

Here are a few significant disease outbreaks across Nova Scotia that show up in the historic record.

Antigonish 1801: smallpox; families move to Cooks Cove, Guysborough County

Bear River 1846: "sickness"

Tufts Cove 1847: "destructive disease"

Antigonish 1850-51: smallpox outbreak

Musquodoboit 1861: smallpox outbreak

Mi'kmaw communities also experienced high rates of tuberculosis into the 20th century.

These social workers did not consider the implications of removing children from their communities. The impact these systemic removals had on multiple generations of indigenous people mirrors those of the residential school system. In fact, residential schools and the Scoop are viewed as two parts of the same continuous policy.

The legacies of the Sixties Scoop remain in Canadian foster care systems. Indigenous children in care are disproportionately represented in Canada today. For example, in Nova Scotia, more than 23% of children removed from homes by social welfare are indigenous, even though they make up only 6% of the overall population.

Mi'kmaw children remain at risk of the harmful legacies of the Treaty Denial period. Communities across Mi'kma'kik have named child well-being as a top priority. Today, largely through the *Mi'kmaw Education Act*, Mi'kmaw communities have reclaimed education and are working towards healthier futures for young people.

Did you know?

Even though First Nations people did not have citizenship in Canada until 1956, or the right to vote until 1960, more than 200 Mi'kmaq volunteered to fight in World War I and World War II.

Furthermore, sma'knisk (veterans) risked losing their status and gaining Canadian citizenship because official policy required servicemen to be citizens, and policy dictated that you could not be both a citizen and a status "Indian."

The reality of this policy is unclear, as citizenship was granted temporarily, if at all. Coming home was just as complex, where people faced prejudice and other legacies of British colonialism before and after the wars.

Health and Well-Being

The overall health of Mi'kmaw communities deteriorated during Treaty Denial. The onslaught of cultural, economic and social disruptions, and dislocations and damage impacted generations of Mi'kmaw families and communities. Rates of health concern were, and continue to be, higher for indigenous peoples. Most issues are related to decades of poverty, discrimination (environmental and otherwise) and lack of health-care resources.

Within this overall health context, European diseases affected Mi'kmaw communities disproportionately. Diseases referred to variously in the historic records continued to impact communities into the 20th century. Reports of repeated fevers (typhoid, scarlet, etc.), and illnesses like smallpox and tuberculosis were common. The poverty of the Treaty Denial period gave way to diseases that were socio-economic in nature: diabetes, obesity, and heart disease, among others.

Today, communities continue to face higher rates of negative health outcomes than other Nova Scotians. As of 2018, 80% of Mi'kmaw deaths are premature (<75 years old), compared to 38% for other Nova Scotians. Diabetes rates are twice the rate of other Nova Scotians. Mi'kmaw communities have higher rates of mental health concerns and addiction as well. Many organizations are working to combat these conditions, and today health is a major focus of Mi'kmaw leaders and community members.

Community, Identity and Discrimination

The Treaty Denial period is marked by the potent racism and prejudice that permeated life and interactions between Mi'kmaw and non-Mi'kmaw communities. The European-Canadian commitment to eradicating indigenous culture and life was so extreme that the *Indian Act* prohibited First Nations people from gathering together, performing ceremonies, and even dancing. While some individual interactions may have been tolerable, the legal, political and civic spaces had no understanding or acceptance for cultural diversity and differences in worldview.

Canadian policies targeted women for its assimilationist goals. As mentioned above, the *Indian Act* mandated that any woman who married a non-indigenous or non-status man would lose her status, which also denied her children status. This policy lasted for more than a century. In 1985, Bill C-31 partially rectified the situation. More amendments to the *Indian Act* in the last decade have continued to try to make up for generations of lost women and children, but First Nations women continue to feel the legacy of this *Indian Act* discrimination.

The seeds of change in Canadian society came in part from Canada's role in World War II and signing of the UN Universal Declaration of Human Rights in 1948. By 1951, some of the most prejudicial parts of the *Indian Act* were amended, but this did not end Canada's assimilation goals. In 1969, Prime Minister Pierre Trudeau, and Minister of Indian Affairs Jean Chrétien (who would later also become Prime Minister) outlined plans for a new policy in what is now known as the White Paper. This policy again envisioned First Nations people losing their status and assimilating into European-Canadian society. The immediate and wide-reaching rejection of this policy from indigenous peoples across Canada—including an influential position paper from the Indian Association of Alberta known as "The Red Paper" (Citizens Plus)—would not only result in the retraction of the White Paper, but would ultimately bring about Treaty Renewal. Many Mi'kmaw rights organizations also formed during this time.

Across sectors, legacies of Canadian assimilation continue. In 1990, the findings of the Donald Marshall Jr. inquiry exposed the pervasive and destructive discrimination of the judicial system. In the heritage and culture sector, the longstanding call for repatriation and access to ancestral cultural collections in museums came to the forefront starting in 1992. The 1996 Royal Commission on Aboriginal Peoples (RCAP) recommended sweeping changes across Canadian society. Nearly 20 years later, the Truth and Reconciliation Commission (TRC) of Canada would make 94 Calls to Action, many of which echoed the RCAP recommendations. Many Mi'kmaw organizations and individuals, along with others, are in the midst of making these Calls to Action a reality.

These society-wide inquiries were paralleled by success for the Mi'kmaq at the Supreme Court of Canada. Starting in 1985, and continuing into the present, the Supreme Court has affirmed the 18th century treaty relationship many times. These victories have changed the future of Mi'kma'kik, and of Canada, and form the bedrock of Treaty Renewal.

Honouring Netukulimk: A Poster Project

Overview

Using maps, images, quotes and descriptions, learners will compare land loss and community change during the early Treaty-Making period (1700–1750) and the beginning of the Treaty Denial period (1850–1900). Learners will create two collages reflecting those changes over time. They will consider mobility restriction, habitat damage (moose and caribou extirpation), disease, assimilation pressure, legal prohibitions, coerced movements, trains, urban markets, community-protected areas, oral traditions, and petitions.

Learners will...

- Encounter changes brought on by British colonialism and European settlement in Mi'kma'kik.
- Understand that ways of life were not always reconcilable.
- See that different populations experienced the past differently.
- Understand that multiple factors made the Treaty Denial period difficult for the Mi'kmaq, including environmental (habitat destructions), biological (disease), legal (land-holding mechanisms), and cultural (assimilation pressures and racism) factors.
- See that the Mi'kmaq accommodated these changes through various strategies including urban markets, trains, and new innovations.
- Understand that oral history, family, and cultural practices sustained and strengthened individuals, families and communities.
- Understand that 18th century treaty promises and negotiations were kept alive through oral histories during the Treaty Denial period.

Focus

It will help learners to start with a general discussion about Mi'kmaw culture and practice. For additional information, see the general introduction to this resource as well as the following section introductions in the Foundations level: Mi'kma'kik, Family, Community, Culture, and Leadership.

Working in two large groups, learners will create two collages (full size bristol board or chart paper): one of c. 1700–1750 and another of c. 1850–1900. Each learner is given one statement, map or image (suggestions provided) and is asked to interpret the information through their own drawing. Each individual drawing is then placed on the group collage to create a collaborative image. For example, one learner might get a fact about moose in 1700 and draw a picture of plentiful moose. Another learner might have an excerpt from an historical document noting an outbreak of smallpox, for which they would then draw some individuals with a fever to be included in the image. Printing and cutting out images is an alternative strategy.

PE!

It is important that learners have a clear understanding of the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*
- *Understand the concepts of netukulimk and msit no'kmaq. (See LE F4)*
- *The family as the heart of Mi'kmaw culture and practice. (See Family, Culture, Community introduction)*
- *Mi'kmaw core cultural values. (See LE F8)*
- *The oral traditions inherent in Mi'kmaw culture and practice. (See LE F10)*
- *That the Treaty Denial period is defined by British governance and culture denying the treaty agreements and by an overwhelming colonial experience of environmental and cultural disruption.*

Additional Resources

- See the introductions to the **Treaty-Making**, **Treaty Denial** and **Family, Culture, Community** sections, as well as the **general introduction** to the resource.
- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:

  http://mikmaweydebert.ca/t7

Voices of Change

Overview

Mi'kmaq were active and consistent protectors of treaty rights and responsibilities throughout the Treaty Denial period. To understand some of the issues Mi'kmaq faced during Treaty Denial, and how Mi'kmaq took steps to raise awareness of these issues, learners will read examples of historic petitions and letters written to Provincial and Crown authorities. They will create letters and petitions of their own—updated for modern audiences in an email or social media post format—related to selected topics including habitat destruction, mobility restrictions, assimilationist pressures, disease, and market opportunities.

Learners will...

- Consider carefully real letters written by Mi'kmaw leaders and individuals.
- Be exposed to a range of issues Mi'kmaq faced during the Treaty Denial period.
- Encounter Mi'kmaw agency and efforts to change the conditions of this difficult time.
- See that oral histories continued to be reflected in written correspondence to government officials.
- Be asked to write and think from a Mi'kmaw perspective on particular issues.
- Create possible strategies or solutions to a real historical issue.

Focus

In pairs, learners will read through provided examples of historic Mi'kmaw letters and petitions. Using these examples as inspiration, they will create their own formal advocacy emails or social media posts based on short summaries of a different issue (see supplementary materials). In their emails or posts, learners will 1) describe who they are and where they live; 2) describe their issue; and 3) make a request for a solution, or suggest first steps to solving their problem.

These guidelines may help learners with this experience:

- Suggesting strategies that would result in Mi'kmaw people changing who they are (aka, assimilation) is discouraged. Learners are encouraged to suggest solutions that allow Mi'kmaw practices and identity to thrive.
- Learners can share what they have already learned about Mi'kmaw practices in their emails or posts (e.g, netukulimk, the strength of oral histories, etc.)

PE!

It is important that learners have a clear understanding of the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*
- *Mi'kmaw core cultural values such as family-based Mi'kmawey, netukulimk and msit no'kmaq. (See LE F4, F12)*
- *The oral traditions inherent in Mi'kmaw culture and practice. (See LE F10 and Family, Culture, Community introduction)*
- *That the Treaty Denial period is defined by British governance and culture denying the treaty agreements and by an overwhelming colonial experience of environmental and cultural disruption.*

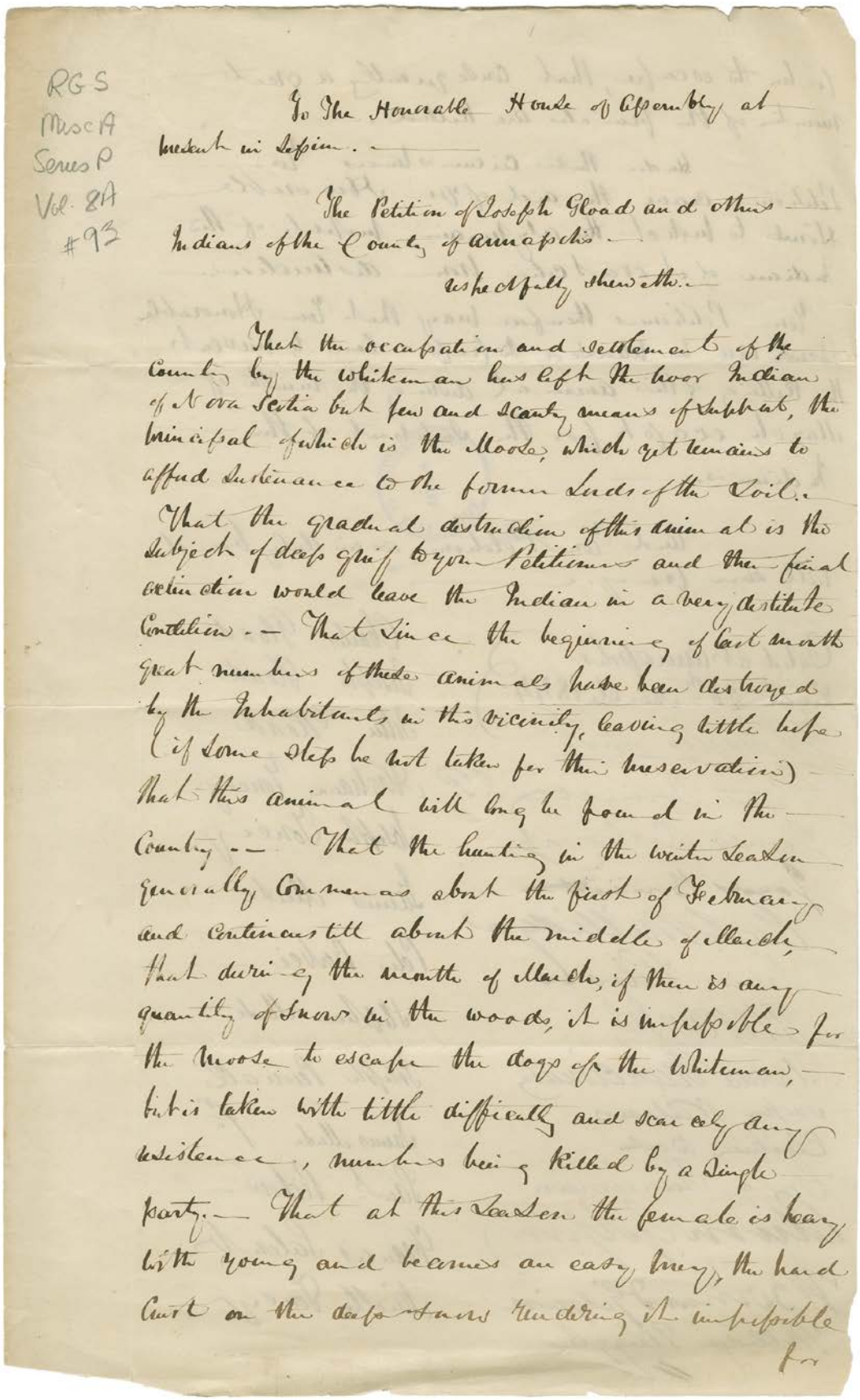
Additional Resources

- See introduction to the **Treaties** section, as well as the **general introduction** to the resource.
- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:

  http://mikmaweydebert.ca/t8

- Petitions and letters are formal communication, therefore slang or other informal phrasing should not be used.
- Often people use exaggeration to create a point, which learners could try.

A technology twist for this experience would be to use multimedia (video or audio) to deliver a persuasive message.



RG 5
Misc A
Series P
Vol. 8A
#93

To The Honorable House of Assembly at
Halifax in Session. —

The Petition of Joseph Gloade and others
Indians of the County of Annapolis —

respectfully shewth. —

That the occupation and settlement of the
Country by the Whiteman has left the poor Indians
of Nova Scotia but few and scanty means of subsistance, the
principal of which is the Moose, which yet remains to
afford subsistance to the former Lords of the Soil. —
That the gradual destruction of this animal is the
subject of deep grief to your Petitioners and the final
extinction would leave the Indian in a very destitute
Condition — That since the beginning of last month
great numbers of these animals have been destroyed
by the Inhabitants in this vicinity, leaving little hope
(if some steps be not taken for their preservation)
that this animal will long be found in the
Country — That the hunting in the winter season
generally Commences about the first of February
and Continues till about the middle of March,
that during the month of March, if there is any
quantity of Snow in the woods, it is impossible for
the Moose to escape the dogs of the Whiteman,
but is taken with little difficulty and scarcely any
resistance, numbers being Killed by a single
party. — That at this season the female is heavy
with young and becomes an easy prey, the hard
Crust on the deep Snows rendering it impossible
for

In 1844, Saqmaw Joseph Glode sent this petition to the Nova Scotia House of Assembly as part of his campaign to save moose populations across Kespukwitk from overhunting. In the petition, which was ultimately successful, Saqmaw Glode advocates for a closed moose hunting season for settlers, regulations for selling moosemeat, and the abolition of moose snares.

Note that there are multiple spellings of this family name: "Glode," "Gloade," and "Gload." The records are not consistent.
(Credit: Nova Scotia Archives)

IRS Gallery Walk

Overview

This Learning Experience uses a gallery walk format that includes discussion and feedback to introduce learners to primary facts about the Shubenacadie Indian Residential School. The gallery is punctuated and organized with five primary statements: 1) Many families were forced to send their children to residential school; 2) Residential schools punished children for practicing their culture or speaking their language; 3) Many children lost their language and parts of their culture at the residential schools; 4) Most children were not happy or healthy at the residential schools; 5) The residential school affected many generations of Mi'kmaw people.

Learners will...

- Engage their understanding of residential schools with a range of images and content.
- Understand central aspects of the residential school experience, including its origins, intentions, and outcomes.
- Appreciate the impacts of the residential school such that they can understand the need for a national reconciliation effort.
- Be asked to explore why Canada created the residential schools.
- Understand the residential school system as a key part of the Treaty Denial era.

Focus

This LE can be initiated or concluded with an ~11 minute video about Elder Ma'git Poulette's doll (See Additional Resources)

Images and quotes are provided for printing on single sheets of 11×17 paper so that they can be hung around the classroom like a gallery. These images and quotes are meant to prompt learner responses: some gallery stops pose questions directly, others elicit responses all on their own.

Learners will record their responses to the gallery on a worksheet, following the prompts of **Nemitekey** (I see), **Ankita'si** (I think), **We'tuo'tikey** (I feel), **Pemite'tm koqwey**? (I wonder). Class discussion and sharing is essential with this LE, as residential school content can be emotional, and sometimes even disturbing. Many learners will relate to the children as children even if they are not survivors or descendants of residential school survivors.

PE!

It is extremely important *that a note to guardians/parents be sent home ahead of this LE; the note should explain to parents that residential school content will be covered in this experience with the scheduled date and a method for parental/guardian communication.*

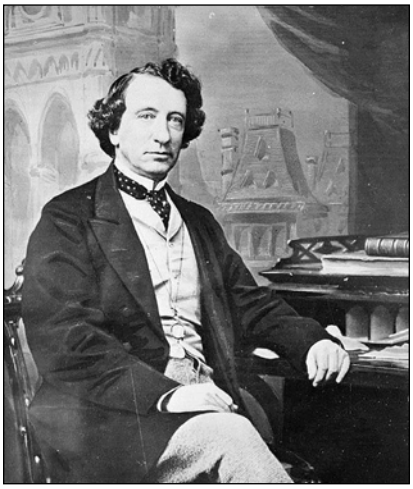
While the LE is designed to be age appropriate and does not include the more traumatic residential school stories and content, the images or other text may trigger descendants of survivors.

Learner responses will vary depending on how much prior knowledge they have about Mi'kmaw history and culture. Educators can empower learners in this situation by reviewing the following content:

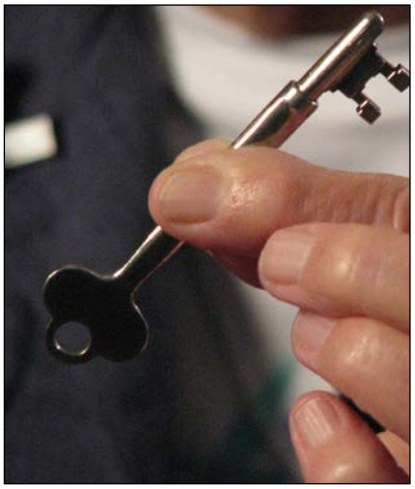
- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*
- *The family as the heart of Mi'kmaw culture and practice.*
- *Understand the concepts of netukulimk and msit no'kmaq. (See LE F4)*
- *Mi'kmaw core cultural values. (See LE F8)*
- *The oral traditions inherent in Mi'kmaw culture and practice. (See LE F10)*
- *A basic understanding of Treaty Denial. (See Treaty Denial introduction)*

Survivor Dr. Sr. Dorothy Moore and Dr. Mali-Ellen Googoo attend the Truth and Reconciliation Commission (TRC) National Event in Edmonton, AB, March 2014.

Elsie Charles, Cecilia Glode, and Hazel Paul at the Shubenacadie Indian Residential School, 1931. From the digital archive of Elsie Charles Basque, educator and survivor.



John A. MacDonald was a key architect of Canadian assimilation policy and was Canada's first Superintendent General of Indian Affairs *(Courtesy of Library and Archives Canada/C-006513)*



Dr. Sr. Dorothy Moore holds the key to the Shubenacadie Indian Residential School.

In 1997, survivor Nora Bernard, president of the Shubenacadie Indian Residential School Association (SIRSA), launched a class-action lawsuit against Canada on behalf of all survivors of the Shubenacadie Indian Residential School. After survivors from across Canada joined in, this lawsuit would become one of the largest in Canadian history, seeking compensation for an estimated 79,000 survivors. It would ultimately lead to the formation of the TRC in 2008. *(Courtesy of Gail Richardson)*

Additional Resources

- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:
  http://mikmaweydebert.ca/t9

R v. Sylliboy: A Persuasive Poster

Overview

In this LE, learners will explore the 1928 Gabriel Sylliboy court case (*R v. Sylliboy*, 1928) using an age appropriate summary from the Canadian Encyclopedia. The case is a touchstone for the Treaty Denial period and demonstrates British and Canadian attitudes about treaty rights, the strength of Mi'kmaw oral histories, and Mi'kmaw persistence within British colonialism. Using identified online resources (images and other historical resources), learners are asked to create a persuasive poster for a public audience that supports Kji-Saqmaw Gabriel Sylliboy.

Learners will...

- Explore a key event in Mi'kmaw treaty history.
- See how oral histories kept treaty promises alive during the Treaty Denial period.
- Witness the persistence of netukulimk through the Treaty Denial period.
- Connect early 20th century decisions by Mi'kmaw leadership to 18th century treaty-making and later 20th century decisions by the Supreme Court of Canada.
- See consistency in Mi'kmaw thought and priorities from 18th century treaties to the present-day.
- Understand that although Kji-Saqmaw Gabriel Sylliboy was convicted, later generations saw his actions as just, resulting in the Province of Nova Scotia granting him a "free pardon" in 2017.
- Encounter a concrete example of how the Treaty Denial period is defined by British governance and culture that denied treaty agreements as well as by an overwhelming colonial experience of environmental and cultural disruption.

Focus

Learners will engage with an age-appropriate summary of *R v. Sylliboy*, 1928, a court case where Kji-Saqmaw Gabriel Sylliboy was convicted under the *Nova Scotia Lands and Forests Act* for hunting fourteen muskrat and one fox out of season. In the case, Sylliboy argued that the 1752–53 Treaty protected his right to hunt and fish out of season.

In 1985, the precedent set by the 1928 decision was overturned by the Supreme Court of Canada in *R v. Simon*. In this case, the Supreme Court upheld the validity of the

Kji-Saqmaw Gabriel Sylliboy

PE!

It is important that learners have a clear understanding of the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*
- *Understand the concepts of netukulimk and msɨt no'kmaq. (See LE F4)*
- *Mi'kmaw core cultural values. (See LE F8)*
- *The oral traditions inherent in Mi'kmaw culture and practice. (See LE F10)*

1752-53 Treaty, marking an important shift in the recognition of the treaty relationship. In 2017, the Province of Nova Scotia apologized to Kji-Saqmaw Gabriel Sylliboy's family and issued a free pardon of his earlier conviction. A **free pardon** is granted to recognize that a previous conviction was in error, and that the person convicted is innocent. Free pardons are rare; in its entire history, Nova Scotia has only ever granted *two*. Before Kji-Saqmaw Gabriel Sylliboy, the first free pardon was granted posthumously to African Nova Scotian entrepreneur and civil rights activist Viola Desmond in 2010.

Learners will explore the facts of *R v. Syliboy*, 1928 and identify key takeaways, given what they know about 18th century treaty rights. Educators may want to ask older learners to read the original court documents to explore further.

Working collaboratively in groups and using provided documentation and materials found online, learners will create a persuasive poster about the case. The poster can choose a single aspect of this important story, or it can try to draw a broader picture, perhaps tying in other elements of Treaty Denial (e.g., habitat destruction, undermining netukulimk).

Learners should consider design and narrative in their posters. Ideas for using design strategies to accommodate different audience types are included in the supplementary materials.

A potential exit ticket activity for this LE could ask learners to answer the question: Would there be treaty rights today without oral history?

Kji-Saqmaw Gabriel Sylliboy was formally pardoned by the Province of Nova Scotia in 2017. This pardon is the second of the only two free pardons ever granted in Nova Scotia's history. The first was granted to Viola Desmond in 2010.
(Courtesy of Communications Nova Scotia)

Additional Resources

- See the introduction to the **Treaty-Making** section, as well as the **general introduction** to the resource.
- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**: http://mikmaweydebert.ca/t10

Teacher Tip

While this LE asks learners to look at a summary of the *Sylliboy* case, the original court transcripts and decision are available online for anyone to consult.

Educators may wish to ask older learners to engage with the full transcript instead of the summary. It is recommended that they exercise caution, however, as much of the language used in the case reflects the blatant racism of the court and may cause harm to readers.

Please note: the free pardon makes Kji-Saqmaw Gabriel Sylliboy unquestionably innocent. This LE is based on the acceptance and understanding of his innocence. This fact is important to remember while reading through transcripts outlining a guilty verdict.

Otia! Cause and Effect Game

Overview

In this gamified LE, learners think through the consequences of key parts of the Treaty Denial period. Teams of learners will compete to identify possible outcomes of various events of the time period between 1795 and 1985. The word **otia** is an affirmative "Wow!" in Mi'kmaw.

Learners will...

- Work together to think about the Treaty Denial period in a (mildly) competitive game environment.
- Be exposed to a range of issues Mi'kmaq faced during the Treaty Denial period.
- Be encouraged to think about how the challenges of Treaty Denial reverberated through communities and through generations.
- Encounter Mi'kmaw agency and efforts to change the conditions of this difficult time.
- See that oral histories were integral to Mi'kmaw identity and culture through Treaty Denial.

Focus

Divide learners into two or three groups. Working together, learners will identify the consequences of facts about the Treaty Denial period, calling out their answers as they agree upon them. A few examples are shown below. Each impact identified gives that team a point. At the end of the game, the team with the most points wins.

This LE is envisioned as an oral activity, but it could be organized in various ways and have a written component as well.

PE!

It is important that learners engaging in this experience have a clear understanding of the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*
- *The family as the heart of Mi'kmaw culture and practice.*
- *Understand the concepts of netukulimk and msit no'kmaq. (See LE F4)*
- *Mi'kmaw core cultural values. (See LE F8)*
- *The oral traditions inherent in Mi'kmaw culture and practice. (See LE F10)*
- *That the Treaty Denial period is defined by British governance and culture that denied treaty agreements and by an overwhelming colonial experience of environmental and cultural disruption.*
- *Any content learners carry about the details of Treaty Denial with help them in this LE, but simply thinking carefully is sufficient to participate fully.*

Statement	Possible impacts identified by learners	Actual known impacts (from historic or other records as noted)	Notes
Beginning in the **1920s**, the Mersey Pulp and Paper Company built large dams along the Mersey River. The dams flooded more than 100 square kilometres.			
Between **1848** and **1851**, Nova Scotia game wardens outlawed the use of spearing in the rivers as well as in waters above the high-tide water line.			
The Nova Scotia Railway was built between Halifax and Pictou by way of Truro between **1850** and **1870**.			

Sample of the Otia table, showing first few entries

Additional Resources

- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:

  http://mikmaweydebert.ca/t11

What is Equity?

Overview

One of the primary questions guiding Treaty Education in Nova Scotia is: what are we doing to reconcile our shared history to ensure justice and equity? An understanding of equity is key to engaging meaningfully with this challenge. The Learning Experiences (LEs) in this theme are designed to help learners identify themselves as participants in the process of reconciliation. They are the ones who will determine whether we have ensured justice and equity for future generations.

Identifying as Treaty People

The LEs in this section help learners to see themselves as part of the treaty relationship and participants in reconciliation. The Peace and Friendship Treaties were signed by both the British and the Mi'kmaq in perpetuity. Today, as affirmed by the Supreme Court of Canada, the treaties create rights and responsibilities for both Canadians and Mi'kmaq. Every learner is a treaty person and has a role to play in honouring these agreements.

Equality and Equity

This theme addresses primary issues of discrimination, justice and equity, along with others. The most nuanced of these terms is equity. The readers' theatre in this theme is dedicated to exploring the differences between equality and equity. Equality is achieved when conditions for people are designed to be the same. This is different than equity, which considers past experiences and other factors that impact a person or group's ability to reach their own goals. Equity is reached when challenges or barriers that keep people from participating or achieving goals are accommodated or outright removed; it is important that people define goals for themselves or their group.

Owning Reconciliation

The last section of the Treaties level asks learners to work on their own ideas for reconciliation. It places them at the centre of the reconciliation process and asks them to begin to answer the question: what are we doing to reconcile our shared history to ensure justice and equity? Ultimately Treaty Education seeks to grow learners' skills and confidence to participate in reconciliation as treaty people.

Vocabulary for What is Equity

Discrimination is treatment of a person or group based on their belonging to a specific group such as ethnicity, gender, culture, religion/spirituality, or disability.

Equality is when different groups of people or individuals receive the same treatment. The concept is rooted in the idea of sameness.

Equity is achieved when people and groups have what they need to live and succeed—access to opportunity, networks, resources, and supports. This means the removal or accommodation of any challenges or barriers that keep people from achieving their goals or participating in activities of their own choosing.

Fairness is impartial treatment or a lack of favouritism toward one side or another. The concept dominates many learners' judgments about good and bad. It often fails to take into account historical differences or other specific barriers.

Justice occurs when an outcome corrects or compensates for a past error or harm. Sometimes justice is framed as a concept of balance: it creates balance in situations that were previously out of balance.

Racism is prejudice, discrimination, or antagonism directed against someone based on the assumption that the way they look is indicative of their abilities or characteristics.

We Are All Treaty People

Overview

In this LE, learners are asked to reflect on and then connect two primary statements related to Treaty Education, one from the 1752-53 treaty and one from today:

- "...their heirs and the heirs of their heirs forever" (1752–53).
- "We Are All Treaty People" (2010+).

The primary goal is for learners to understand that the Mi'kmaq and British Crown negotiated an agreement for which the Mi'kmaq and all Canadians are still responsible. While many treaties today have given timelines and expire without renewals by set deadlines, the 18th century treaties were agreed upon in perpetuity.

Learners will...

- See themselves as part of the 18th century treaty relationship between the Mi'kmaq and the British Crown.
- Understand that while some treaties have set time frames, the 18th century treaties between the Mi'kmaq and the British Crown were intended to be unending.
- Understand that the Crown, now represented by the Government of Canada, and the Mi'kmaq have a responsibility to each other to honour the treaties today and in the future, including the learners themselves.

Focus

This LE requires a brief introduction about the origins of these statements, which are included in the supplementary materials. Each statement is formatted on an 11×17 worksheet for printing. Learners will use these worksheets to reflect on what the quotes mean. The sheets are designed to serve as spaces for creative thought and expression, so learners can either write or draw their reflections however they choose.

Reflections might include: I'm an heir to the treaties? Cool! What kind of a treaty person will I be? I never realized I have a connection to the treaties! Sentiments of confusion and/or awe can be expected as well. These are big ideas and learners may find it unusual or uncomfortable to see how directly they are tied to history.

The goal is for learners to articulate how these two statements relate to each other, and how the statements relate to the learners themselves. Learners may consider what they think the treaty relationship will look like when they are grown up. Completed worksheets can create a rich and meaningful bulletin board display.

PE!

It is important that learners have a clear understanding of the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*
- *What a treaty is. (See What is a Treaty? introduction and LE T1)*
- *An understanding that the Peace and Friendship Treaties were signed between the Mi'kmaq and the British in the 18th century. (See Treaty-Making introduction and LE T6)*

Additional Resources

- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:

  http://mikmaweydebert.ca/t12

Teacher Tip

Educators who reviewed this Learning Experience suggested that a definition of heirs would be helpful:

An **heir** is a person who will legally receive a benefit (e.g., money, property, or title) and/or a responsibility (e.g., care or custody of a loved one) from another person when that other person dies. Usually the person receiving the benefit and/or responsibility is a relative. In the context of treaties, rights and responsibilities are passed onto the next generation.

What is Equity? A Readers' Theatre

Overview

Many learners equate sameness with fairness: they believe that for conditions to result in fair outcomes, they need to arise from conditions that are the same. In this readers' theatre, written by Melody Martin-Googoo, learners will explore the difference between equality and equity. This is essential groundwork for understanding and realizing reconciliation.

Equality is achieved when conditions for people are designed to be the same. This is different than equity, which considers past experiences and other factors that impact a person's or group's ability to reach their own goals. Equity is reached when challenges or barriers that keep people from participating the way they want to or achieving their own goals are removed or accommodated.

Learners will...

- Explore the differences between equality and equity as well as sameness and fairness.
- Understand that there are many origins to the diversity of disability and disadvantage among people and communities. Some of these are due to inherent physical, emotional, health or other kinds of disability; some are due to historical experiences where groups experienced sustained discrimination.
- Understand that history creates a variety of contexts for individuals and communities.
- Understand that treaties are historically-determined agreements that were meant to work out a compromise to historical realities rather than to create sameness among groups.
- Be encouraged to consider context prior to making judgments about fairness or equity.

Focus

The readers' theatre content includes learner instructions as well as a general preface about its content, which compliments what is shared above. Note that the content has been designed for a range of reader strengths. The content also follows with a vocabulary list, discussion questions, ideas for extensions and important facts.

PE!

It is important that learners have a clear understanding of the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*
- *The British and Mi'kmaq created treaties in the 18th century that endure to the present-day.*
- *That the Treaty Denial period is defined by British governance and culture that denied treaty agreements and by an overwhelming colonial experience of environmental and cultural disruption.*

Additional Resources

- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:
  http://mikmaweydebert.ca/t13

If educators want to involve more learners in the activity, they can consider the following:

- Have more than one cast and have casts take turns presenting their versions.
- Read several scripts in small groups then choose one to perform for the class.
- Split the narrator roles into more than one person (e.g., first half and second half).

What is Equity?

-SCENE 1-

A Middle School Somewhere in Mi'kma'ki

(approximately 15 minutes)

Narrator 1:	The learners are gathered around a sitting area in the foyer of their middle school. Recess is coming to a close, the learners are engaged in casual conversation and finishing up their snacks.
Hudson:	Knock! Knock!
Tess:	(cautiously asks) Who's there?
Hudson:	Orange
Tess:	Orange who?
Hudson:	Orange you going to answer the door?!
Narrator 2:	Tess was not too sure if Hudson's knock, knock joke amused her, but the other learners chuckled at the fun.
TJ:	Ha! You make me laugh Hudson. Got another one?
Tess:	No! Please, not another knock, knock joke! But I'll take another one of those carrot sticks Hudson.
Narrator 1:	Hudson's mom is making an effort to pack healthy snacks in his lunch bag every day. Carrot sticks are fun, but it was the 98th day of school and 98 days of carrot sticks weren't as exciting as the first day of carrot sticks.
Narrator 2:	And so, Hudson was MORE than happy to share his snack with everyone.
Hudson:	I've got carrot sticks for daysss! Take one Tess, help yourself.

Wen Welteskat Kiskuk

Overview

Each level in this resource ends with a Wen Welteskat Kiskuk (Who Are We Going to Meet Today?) LE that introduces learners to various Mi'kmaw people who have made a difference in areas related to the themes in that level. Learners will create a banner flag to highlight and honour each Mi'kmaw person they "meet," using information they learn from biographies, stories, videos, and their own research. These flags can be strung together to create a larger banner for the classroom, or can be left as an individual activity.

PE!

Learners will be able to gather the information necessary for the banners either by researching people online, or in the provided resources available in the supplementary materials. As this is a consolidation activity, any knowledge gained in the Treaties level will help learners complete their banners.

Learners will...

- Meet a group of Mi'kmaw people who have dedicated their lives to creating a more equitable world.
- Learn some of the strategies Mi'kmaw people have used to fight for equity in a range of areas: education, justice, gender, and others.
- Understand some of the impacts of inequity for Mi'kmaw people through time.
- Strengthen their ability to recognize and address inequity across Mi'kma'kik.
- Understand that everyone plays a role in eliminating inequity.

Additional Resources

- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:
  http://mikmaweydebert.ca/t14

Focus

The following Mi'kmaw figures have been selected for this level:

Douglas Brown	Dr. Viola Robinson
Saqmaw Rachel Marshall	Kji-Saqmaw Ben Sylliboy
Cpl. Sam Glode	Saqmaw Joe Julien
Dr. Sr. Dorothy Moore	Blanche Mousseau
James Matthew Simon	Saqmaw Rita Smith

Some age-appropriate biographies have been provided, but learners are encouraged to do their own research on the person they're "meeting" to complete their banner flag. As the digital component of this resource expands, more names and biographies will become available.

Learners will complete a Wen Welteskat Kiskuk banner flag (either as individuals or in small groups) that honours their chosen Mi'kmaw individual by reading a short biography (provided) or doing their own research. Completed banners can be hung around the classroom and combined with banners from other levels.

Top flap for hooking the banner onto your string.

Fold Here

Douglas Brown

TEACHINGS

LIFE EVENT

LIFE EVENT

LIFE EVENT

LIFE EVENT

LIFE EVENT

5 WORDS THAT SAY IT ALL

IMPORTANT PLACES

Cut along the dashed line

Mi'kmawey Debert CULTURAL CENTRE

Treaty Education Quiz Show 2.0

Overview

Each level in *Roots of Reconciliation* ends with a fun consolidation exercise called the Treaty Education Quiz Show. Learners will put their knowledge of the previous level's content to the test in a lighthearted way. Each Quiz Show asks a series of questions (in a What Is? or true/false format) that cover 5 categories: People, Treaties, Events, Worldviews, and Fun Facts. Each category starts off easy, but gets harder when there are more points on the line! Educators can use these LEs as a benchmark to assess learner understanding.

Learners will...

- Understand what information has been prioritized as essential learning in the Treaties level.
- Consolidate what they've learned over the course of the Foundations level.
- Have some fun!

Focus

This Jeopardy-style in-class Quiz Show includes questions that cover content that spans the entirety of the Treaties level. The questions are grouped into five categories: People, Treaties, Events, Worldviews, and Fun Facts and can be found along with their correct answers and point values in the supplementary materials. Learners can play the game in small groups or as individuals, calling out their answers using a "buzzer" or any other format—the possibilities are endless. Each correct answer is worth a certain amount of points, with points increasing with the difficulty of the question. When all questions have been answered, the team with the most points wins!

PE!

This activity consolidates all content in this level. While most learners who have covered the key Treaties level LEs will be able to participate, the questions do get more difficult and specific as the "cost" of the question increases. Educators can add, eliminate, or modify questions to reflect the level of comprehension in their classrooms.

Additional Resources

- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:

  http://mikmaweydebert.ca/t15

Treaty Education Quiz Show 2.0

People	Treaties	Events	Worldviews	Fun Facts
$400	$400	$400	$400	$400
$800	$800	$800	$800	$800
$1200	$1200	$1200	$1200	$1200
$1600	$1600	$1600	$1600	$1600
$2000	$2000	$2000	$2000	$2000

Notes

Notes

Renewal and Reconciliation

Overview

Overview and Key Learning Experiences

General Summary

The Renewal and Reconciliation level brings this resource full circle. The Learning Experiences (LEs) here place learners at the centre of the treaty relationship as the people who will determine its future strength and meaning.

Treaty Renewal

The Treaty Renewal LEs provide learners with an overview of the Nation's efforts and successes with renewing the treaty relationship since the 1970s. It is during this period that the treaty relationship was recognized by the highest law in Canada: it was enshrined in the Constitution and affirmed by the Supreme Court multiple times. These legal decisions and events began to transform many aspects of the relationship between Mi'kmaq and non-Mi'kmaq in significant and longstanding ways. Requirements to engage indigenous people—a process called **consultation**—have become a normal practice for many businesses and organizations. Indigenous peoples are increasingly able to articulate their priorities and needs vis-a-vis a range of sectors across Canadian society through these developments.

Many elements of the Truth and Reconciliation Commission (TRC) emerged from the decades that precede the TRC and its calls to action. The roots of reconciliation are found in community organizations and Mi'kmaw leadership throughout this time period. An important Learning Experience, RR2: Roots of Reconciliation, anchors later LEs that address the TRC and its impacts.

Treaty Day

Treaty Day is an important (and easily accessible) way for both learners and educators to witness and to engage the treaty relationship. The day was established between the Mi'kmaq and the British as part of the 1752-53 Treaty, although it was not recognized until Kji-Saqmaw Donald Marshall Sr. revived it in 1986. The LEs in this section challenge learners to involve themselves and their communities in Treaty Day.

Reconciliation

The TRC's 94 Calls to Action sought to change the lives of indigenous people through direct action undertaken by all Canadians. After nationwide hearings, the final report identified multiple impacts of the residential school system on indigenous peoples, including: education, health, and culture. The report concluded that Canada's goal for residential schools was cultural genocide: a painful truth. The Learning Experiences in this

Key Learning Experiences

Can't do them all? Here are the key Learning Experiences in the **Renewal and Reconciliation** level:

- Roots of Reconciliation (RR2)
- Honouring Rights Today: A Mock Consultation (RR3)
- Etlita'suwaltultimk (RR4)
- Reconciliation Brainstorm (RR7)
- What is a Right?: A Readers' Theatre (RR10)
- UNDRIPA Check-In (RR11)

section are forward-looking and ask learners to think about what changes need to be made today to bring equity to indigenous lives across Mi'kma'kik and beyond. As with the other sections in this level, the LEs here emphasize the role that the learners of today will play in creating a future that does not repeat the past.

Mi'kma'kik in Global Context

The final section in this resource addresses the recognition of indigenous rights across the world and relates Mi'kmaw experiences to those of other indigenous peoples globally. The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) frames the LEs in this section. Canada signed onto UNDRIP as a full partner in 2016 and entrenched the Declaration into Canadian law with the *UNDRIP Act* in 2021. Learners may be excited to discover that the Sante' Mawio'mi played a key role in the development of UNDRIP in the 1980s. These last LEs provide a global context for Mi'kmaw success in renewing the treaty relationship and advocating for their rights as indigenous people.

Treaty Renewal

Treaty Renewal (c. 1985 to present)

The renewal of the treaty relationship between the Mi'kmaq and the Federal and Provincial governments has been a defining period in Canada's history. Rather than an exact year, or even decade, Treaty Renewal is marked by the growing empowerment and self-determination of the Mi'kmaw Nation.

Community organizations, led by the Union of Nova Scotia Indians (now the Union of Nova Scotia Mi'kmaq) in the 1970s, began to articulate and push for Mi'kmaw sovereignty and equity for the Nation. Land claims, and the formation of organizations like the Nova Scotia Native Women's Association, the Native Council of Nova Scotia, and the Micmac Association of Cultural Studies were all early efforts to move the Nation toward a larger goal of renewing the treaty relationship.

Legal Success and Changing Dynamics

A series of monumental developments in the 1980s secured a new era through which the Mi'kmaq continued to seek a renewed treaty relationship with the Federal and Provincial governments. The 1982 repatriation of the Constitution enshrined Treaty and Aboriginal Rights in modern law through Section 35 of the Constitution Act, which recognized and affirmed Treaty Rights. Section 52 of the Act made the treaties part of the supreme law of Canada. Section 25 of the Canadian Charter of Rights and Freedoms also protected Treaty Rights from being infringed upon by the private rights of Canadians. This was a watershed moment where the rights and responsibilities embedded in the 18th century treaties would no longer be a responsibility of the British Crown. Instead, they became constitutional responsibilities of the Government of Canada and its provinces.

The 1985 James Matthew Simon case (*R v. Simon*) was the first modern Supreme Court decision to affirm the Peace and Friendship Treaties. It was followed by affirming decisions in *R v. Marshall* (1999) *and R v. Bernard* (2005), as well as others. These Supreme Court of Canada decisions, along with other related cases, changed the way people across Canada understood treaty rights and obligations. Here in Mi'kma'kik, the cases changed the way that Mi'kmaw and non-Mi'kmaw individuals and organizations interacted in the public sphere.

A series of national and provincial commissions and inquiries have worked alongside these Supreme Court decisions to challenge Canadians to work towards equity with indigenous peoples on matters of land, water, natural resources, ancestral places, health, education, justice, economic development, culture, language, and governance. The Royal Commission on the Donald Marshall Jr. Prosecution, the Royal Commission on Aboriginal Peoples (RCAP), and the Truth and Reconciliation Commission (TRC) have laid out frameworks, identified key issues, and made recommendations that continue to affirm Mi'kmaw efforts to seek justice and equity from the harms of the Treaty Denial period.

Are Treaty Rights and Aboriginal Rights Different?

Yes! Aboriginal Rights and Treaty Rights are different kinds of rights. Aboriginal Rights come from the fact that indigenous people were here for thousands of years before Europeans and other newcomers arrived. Aboriginal Rights are general in nature and they are said to "flow" from this historical reality. Treaty Rights are specific rights guaranteed at one time or another within the treaty relationship. For example, fishing is part of the Mi'kmaw and British Peace and Friendship Treaties, but fishing is not necessarily guaranteed to all indigenous people just because they are indigenous.

Consultation and the Duty to Consult

Today, the Crown—represented by the Federal and Provincial governments—works together with the Mi'kmaq to determine how best to implement Treaty Rights. It is not always an easy process, but the parties have remained committed to this tri-lateral process. Consultation is required when Federal and Provincial actions or decisions impact Treaty Rights. The consultation process brings all parties to the table through sanctioned representatives to discuss the priorities of those involved. If Treaty Rights are impacted, then everyone works together to find an acceptable solution. All parties have both responsibilities and rights in this negotiation process. Ultimately, governments seek long-term solutions that are acceptable to all.

Generations of Effort

Treaty Renewal has grown through the efforts of many people across a myriad of organizations. Akin to reconciliation, it has required the work of people across communities and sectors to make it a reality. If Treaty Denial is defined by the loss and damage of land and water, children and education, health and well-being, and community and identity, then the Treaty Renewal period has seen growing strength and independence in these same areas.

There are a great many issues facing contemporary communities. The Treaty Rights process is just one pathway through which people are seeking greater equity for Mi'kmaw people as well as for other indigenous people in Canada. As Canadian society moves forward, learners will increasingly be asked to understand the realities of the modern treaty relationship in many personal and professional contexts. The more they understand the context of the relationship, the stronger it will be.

Dr. Viola Robinson has been a long-time champion for Mi'kmaw treaty rights, (among other important initiatives like Mi'kmaw women's rights). She was the president of the Native Council of Nova Scotia from 1975 to 1990, a Commissioner on the Royal Commission on Aboriginal Peoples, as well as the Lead Negotiator for Kwilmu'kw Maw-klusuaqn from 2011-2021.
(Courtesy of Viola Robinson)

Donald Marshall Jr. was charged with fishing for eel out of season in 1993. His appeal of this charge, rooted in the knowledge that the Peace and Friendship Treaties protected Mi'kmaw rights to fish led to the groundbreaking Marshall decision in 1999, which affirmed these treaty rights.
(Courtesy of Mi'kmaq-Maliseet Nations News)

Teacher Tip

Treaties are important to consider when thinking about the future, especially for younger learners. Some people believe that treaty education is only historically-oriented. Not so! All Nova Scotians and Canadians will require a thorough understanding of reconciliation and its roots in the treaty relationship. The duty to consult engages nearly every sector of Canadian life—forestry, commerce, fishing, education, and health. Jobs in any of these sectors require these fundamentals.

Key Developments in Renewal and Reconciliation

1969 The Union of Nova Scotia Indians forms, followed by the Nova Scotia Native Women's Association and the Micmac Association of Cultural Studies in 1972, and the Native Council of Nova Scotia in 1975.

1973 The Supreme Court of Canada recognizes the existence of Aboriginal Title for the first time in *Calder et al. v. Attorney-General of British Columbia*.

1977 A position paper on the Aboriginal Rights of the Mi'kmaq is presented to the Government of Canada. In it, the Nation makes its case for Aboriginal Rights in Mi'kma'kik.

1982 Treaty and Aboriginal Rights are recognized in Section 35 of the *Constitution Act*.

1985 *R v. Simon* affirms the validity of the 1752-53 Treaty. This is the first Supreme Court of Canada decision to affirm Mi'kmaw treaties with Canada.

1986 The Confederacy of Mainland Mi'kmaq forms to promote the interests of mainland Mi'kmaq in Nova Scotia.

1986 The Royal Commission on the Donald Marshall Jr. Prosecution is established. Its 1990 final report highlights widespread discrimination in the Nova Scotia justice system.

1986 Kji-Saqmaw Donald Marshall Sr. named October 1st Treaty Day, resurrecting the 1752 Treaty promise between the Mi'kmaq and the British "to renew their friendship" annually in October.

1991 The Royal Commission on Aboriginal Peoples (RCAP) forms in response to the Oka Crisis. Five years later in 1996, the RCAP would make recommendations across sectors for the improvement of the lives of indigenous people in Canada, most of which would be left unrealized.

1997 The Supreme Court of Canada confirms in *R v. Delgamuukw* that oral histories and traditions are legally valid demonstrations of the existence of Aboriginal Title.

1998 *The Mi'kmaw Education Act* transfers education authority to Mi'kmaw First Nation communities. Mi'kmaw Kina'matnewey forms to educate youth.

1999 *R v. Marshall* affirms Mi'kmaw rights from the 1760-63 Treaty to hunt and to fish for a moderate livelihood.

1999 In response to the 1994 Task Force on Museums and First Peoples, a Memorandum of Association concerning Mi'kmaw heritage is signed by Federal and Provincial governments.

2002 The Mi'kmaq, and Federal and Provincial governments sign an "umbrella agreement" for the implementation of Treaty Rights.

2003 Kwilmu'kw Maw-klusuaqn/Mi'kmaw Rights Initiative forms to implement Aboriginal and Treaty Rights across Nova Scotia. In time, Membertou, Millbrook and Sipekne'katik First Nations will negotiate their own rights as individual bands.

2010 The Truth and Reconciliation Commission (TRC) forms in response to a class-action lawsuit filed by survivors against the Government of Canada. In 2015, the TRC publishes 94 Calls to Action and finds that Canada's actions regarding the residential school system amounted to cultural genocide.

2016 Treaty Education Nova Scotia is launched to provide opportunities to learn about the Mi'kmaq and the Peace and Friendship Treaties.

2016 The Canadian Human Rights Tribunal determines that Health Canada's services for First Nations children were discriminatory. They use "Jordan's Principle" to create change.

2017 A "free pardon" is granted to Kji-Saqmaw Gabriel Sylliboy, exonerating him from the 1928 Nova Scotia Supreme Court conviction for hunting out of season. It is the second free pardon in the history of the Province.

Raising a Voice

Overview

Significant change does not happen out of nowhere. It usually comes about when people speak up and take action. Treaty Renewal in Mi'kma'kik started because Mi'kmaw people raised their voices; but Mi'kmaq are not the only ones who advocate for change. Everyone has a voice that can make a difference. This LE challenges learners to find their own voices by introducing them to historical and contemporary examples of Mi'kmaw and non-Mi'kmaw people making lasting change during Treaty Renewal. Using these examples as inspiration, learners will identify a circumstance they think requires change, creating strategies to achieve that change, together.

Learners will...

- Understand that working for change is inherent to most Mi'kmaw experience during the Treaty Denial period and extends to the present-day.
- Witness Mi'kmaw leaders and others advocating for their communities.
- See that oral histories drive the actions taken by leaders and others who are seeking change across Mi'kma'kik.
- Connect the agreements of the Peace and Friendship Treaties to the changes leaders advocated for during later periods.
- Understand that advocating for change is not specific to Mi'kmaq.
- Strengthen their belief in their ability to use their voices to make change.

PE!

It is important that learners have a clear understanding of the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*
- *Understand the concepts of netukulimk and msit no'kmaq. (See LE F4)*
- *Mi'kmaw core cultural values. (See LE F8)*
- *The oral traditions inherent in Mi'kmaw culture and practice. (See LE F10)*
- *The origins of Treaty Renewal. (See Treaty Renewal introduction)*

Additional Resources

- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:

  http://mikmaweydebert.ca/rr1

Focus

Working in small groups of 2-3, learners will work with provided examples of Mi'kmaw and non-Mi'kmaw people's efforts to create change during the Treaty Renewal period. The examples include, among others, the Sante' Mawio'mi's re-establishment of Treaty Day in 1986 and the Nova Scotia-wide movement to save Owl's Head from becoming a golf course in 2021. Brief and age-appropriate summaries of each example are included in the supplementary materials, along with suggestions for further research.

On the provided worksheet, each group will answer a series of questions about their example. Their responses can be shared with the class. Using the examples as inspiration, learners are then asked to think about a situation or circumstance they would like to change in their classroom, school or community, and develop strategies for making that change. Some changes learners might seek include: ensuring clean water, preventing bullying, or creating healthy environments.

Note: this activity does *not* require all students to agree on answers or action plans.

Educators can expand on this LE by asking the class to implement their strategies for change, keeping track of what they learn over time.

Roots of Reconciliation

Overview

This Learning Experience explores the many roots of reconciliation that extend back more than five decades. It also works well as an exercise in consolidating the key narratives that have weaved their way through the entire *Roots of Reconciliation* resource. Learners will populate a tree—which acts as a metaphor for the reconciliation process built into the treaties themselves—with leaves that represent various events along four primary branches:

- Mi'kmaw communities and organizations.
- Education.
- Canadian society.
- Residential schools and survivors.

As learners grow their tree, they will follow primary events and historical processes that mark major reconciliation milestones in Canada's relationship with indigenous peoples, while remaining rooted in Mi'kma'kik.

Learners will...

- Create an integrated visual graphic of multiple timelines consisting of events and actions that led to and supported reconciliation in Canada.
- Understand that pathways to reconciliation were laid out in the Peace and Friendship Treaties.
- Understand that reconciliation started many decades ago.
- Understand that achieving reconciliation means working together on many related issues.
- Be exposed to the many Mi'kmaw organizations that have had a role in challenging the Government of Canada to address reconciliation at a national level.
- See that reconciliation means many things to many people across Mi'kma'kik and Canada.

Focus

This LE is designed for large groups of learners, such as an entire class. It begins with a brief introduction (included in the detailed educators' guide provided in the supplementary materials) that activates learners' prior knowledge and sets up context for the activity.

After the introduction, each learner receives a **nipi** (leaf) on which an important event or fact is printed, along with a number to keep the **nipi'k** (leaves) in chronological order. One by one, following the numbers, learners read what is on their nipi and place it on the proper tree branch.

PE!

It is important that learners have a clear understanding of the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *The primary periods of Treaty-Making, Treaty Denial and Treaty Renewal. (See the introductions to each of these sections)*
- *A basic definition of reconciliation. (See Reconciliation introduction)*

Additional Resources

- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:

  http://mikmaweydebert.ca/rr2

Teacher Tip

While this LE covers 50 years, the roots of reconciliation go much further back in time—right to the treaties themselves! Learners can be encouraged to create nipi'k (leaves) for things they've learned in earlier LEs to add to the tree.

Some nipi'k have prompting questions, which are opportunities to stop and have a group discussion about the emergence of reconciliation.

This Learning Experience is scalable, and can serve as an anchor for working through the entire *Roots of Reconciliation* resource, or be completed in a single lesson. For scaling suggestions, see the included educators' guide.

Canada ratifies UNDRIP
2016

The United Nations Declaration on the Rights of Indigenous Peoples was passed in 2007, but at the time, Canada chose not to support it. Finally, in 2016, the Federal Goverment made the decision to ratify UNDRIP.

On June 21, 2021, Canada passed the UNDRIP Act, dedicating legislation to advancing implementation of the Declaration in Canada.

In the late 1980s, a group of survivors from the Shubenacadie school, organized by Nora Bernard, began sharing their stories with each other as a way of healing. In 1994, they established a formal organization, SIRSA, to begin sharing those truths with others.

SIRSA was a key player in the class action lawsuit that led to the establishment of the Truth and Reconciliation Commission.

Shubenacadie Indian Residential School Association (SIRSA) forms
1994

Honouring Rights Today: A Mock Consultation

Overview

In this mock consultation exercise, learners will experience the basics of treaty implementation in Mi'kma'kik, witnessing how the Mi'kmaq and the Crown work together to reach agreements in a modern context. Through a fictionalized case study on Unama'kik moose management, based on a real example of modern day consultation, learners will strengthen their understanding of how the treaties work today, and see what the phrase "we are all treaty people" can mean in practice.

Learners will...

- Be introduced to the modern treaty implementation process.
- Understand treaty implementation through a concrete example based on real experience.
- See the continuity of Mi'kmaw priorities between the 18th century treaties and contemporary treaty implementation.
- Understand themselves as part of treaty implementation as a "treaty person."
- Grasp some of the complexity in contemporary treaty implementation.

Focus

Before beginning the mock consultation, educators will share a brief introduction (included in the supplementary materials) to establish context for the activity.

Learners are then divided into two groups: one representing the Crown, and another representing the Mi'kmaq. Group members are assigned roles: a lead negotiator, associate negotiators (2), researchers, and community members (Mi'kmaq and non-Mi'kmaq).

Each group gets a copy of the one-page fictional case study on Unama'kik moose management (see supplementary materials) and will read it together. Individually, learners will make some inferences about what they believe the outcomes of the negotiation might be. The groups will then negotiate a solution, as described in the provided case study.

Ultimately, learners will understand that accommodations to treaty rights must 1) involve the Mi'kmaq in a meaningful dialogue; and 2) create an accommodation that addresses Mi'kmaw concerns. The case study is designed for there to be no "right" answers—just creative solutions that must address the concerns of both parties.

PE!

It is important that learners have a clear understanding of the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*
- *Understand the concepts of netukulimk and msi·t no'kmaq. (See LE F4)*
- *Mi'kmaw core cultural values. (See LE F8)*
- *The oral traditions inherent in Mi'kmaw culture and practice. (See LE F10)*
- *The basics of Treaty Renewal. (See Treaty Renewal introduction)*

Additional Resources

- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:

  http://mikmaweydebert.ca/rr3

Teacher Tip

This LE requires good listening and respect for a range of opinions and ideas. It is important to set some expectations for dialogue at the outside. Educators might find a helpful connection between RR3 and LE F12.

Mock Consultation: Moose Management in Unama'kik

Introduction for Educators

When Treaty Rights are affected by decisions the government makes, they must consult with the Mi'kmaw Nation. To consult means to talk with the Mi'kmaq about any concerns they might have. The goal of consultation is to figure out what changes will address any concerns the Mi'kmaq have. Changes that address Mi'kmaw concerns are called accommodations.

For example, in Debert, Nova Scotia, there are a series of very old (more than 11,000 years old) ancestral archaeological sites. When the government wanted to give land that was nearby away (to Colchester County), they entered into a consultation process with the Mi'kmaq before giving the land away. The Mi'kmaq didn't mind the land being given away, but they did not want any ancestral sites to be destroyed as a result of developing the land once it was given to the County. The solution the government and the Mi'kmaq worked out was to have archaeologists test the land for ancestral sites before it ws developed. This special testing for ancestral sites in Debert is more than fifteen years old, and during that time the archaeologists have found and protected more than fourteen additional ancestral sites that date back to this early time period. The solution, in this case archaeological testing, is called an accommodation in the treaty-rights process.

In this LE's fictionalized scenario, learners are asked to role-play a consultation process about the care and protection of moose in Mi'kma'kik. Clifford Paul, the Moose Management Coordinator at the Unama'ki Institute of Natural Resources (UINR) helped to put this scenario together. You can read more about Moose Management at http://www.uinr.ca/programs/moose/. In addition, as part of the Learning Experience, learners are asked to read the Tia'm Fact Sheet that is available on the UINR website, http://www.uinr.ca/tiam-facts-from-the-mikmaw-point-of-view/, to view the Land and Sea episode, A Tale of Two Moose, https://www.cbc.ca/player/play/2651378999, and/or to read the Tia'm book, http://www.uinr.ca/wp-content/uploads/2014/05/Tiam-This-is-our-Story-WEB-1.pdf

Working together, learners will negotiate the attached case study. Solutions they might reach include:

- ✓ Track the new mainland moose and monitor their behaviour and actions
- ✓ Gather additional information such as illness, overall health, genetics, etc.
- ✓ Establish regular gatherings to let all groups discuss the progress and outcomes
- ✓ Establish a co-management agreement that is based on:
    - Shared values
    - Common goals
    - Ways to solve future disagreements

Treaty Day

What is the Treaty Relationship?

In Mi'kmaw worldview, the original treaties establish relationships among all beings, even all existence. They are commitments to live in ways that honour and support all life—people, plants, animals, and even elements like water, soil and rocks. These treaties pre-date the arrival of Europeans in Mi'kma'kik and are as old as Mi'kma'kik itself.

The Peace and Friendship Treaties between the Mi'kmaq and the Crown were extensions of the original treaties—at least from Mi'kmaw perspectives. They were agreements that established how the Mi'kmaq and the British were going to live in Mi'kma'kik together peaceably. They addressed issues such as Mi'kmaw rights of hunting and gathering, how (some) disputes would be settled, the free movement of the Mi'kmaq, and where British settlements could occur.

Most of all, the treaties established the treaty relationship itself, which both parties committed to in perpetuity. In the words of the treaties, the agreements that framed the relationship were to live on in 'their heirs and the heirs of their heirs forever.'

Sometimes people think the Peace and Friendship Treaties are about land (as many treaties have been and are today). However, the Peace and Friendship Treaties are not about land. No land was ceded by the Mi'kmaq in these agreements. This is why land acknowledgements speak of 'unceded territory.'

Treaty Day

Treaty Day marks one of the most visible and inclusive events honouring the treaty relationship between the Mi'kmaq and the Crown. It is a day in which learners (and educators!) can participate, activating their own understandings about being treaty people.

As explained in the Treaties level overview, Treaty Day was first envisioned and agreed upon between the Mi'kmaq and the Crown in the 1752-53 Treaty (see excerpt below). However, this commitment to renew friendship was lost during the Treaty Denial period. It wasn't until 1986 that Kji-Saqmaw Donald Marshall Sr. invited all Mi'kmaq and the Crown to again honour Treaty Day. Since then, Treaty Day has been celebrated annually in Halifax. It is a time when people come together to become reunited and in some cases reacquainted with each other.

WHAT DID THE 1752-53 TREATY SAY ABOUT TREATY DAY?

It's true that Treaty Day started with the 1752-53 Treaty, and even marked October 1st as the day to renew the friendship between the Mi'kmaq and the Crown. Take a look:

That to cherish a good harmony and mutual Correspondence between the said Indians and this Government His Excellency Peregrine Thomas Hopson Esq. Capt. General & Governor in Chief in & over His Majesty's Province of Nova Scotia or Acadie Vice Admiral of the same & Colonel of One of His Majesty's Regiments of Foot hereby promise on the part His Majesty that the said Indians shall upon the First Day of October Yearly so long as they shall Continue in Friendship Receive Presents of Blankets, Tobacco, some Powder & Shot, and the said Indians promise once every year upon the first of October to come by themselves or their Delegates and Receive the said Presents and Renew their Friendship and Submissions.

What Happens at Treaty Day?

Treaty Day follows a similar set of events every year, allowing for particular aspects of the treaty relationship to be highlighted and honoured. A typical schedule includes:

- A cultural showcase on the night before Treaty Day.
- A flag raising ceremony at Government House.
- A church service at St. Mary's Cathedral Basilica.
- A Veterans' Parade of Honour at the Parade Square.
- A Flag-raising Ceremony at Grand Parade.
- An Awards Ceremony and remarks that includes a feast.

These elements of the celebration allow the Mi'kmaq and the Crown to acknowledge important aspects of the treaty relationship. The day also allows people to come together to reflect on the current state of the treaty relationship. It is a touchstone for both the Mi'kmaq and the Crown to reflect upon their own actions, as well as the actions of the other, in sustaining this important friendship.

The LEs in this section are designed for learners to participate in Treaty Day even if they cannot attend the events taking place in Halifax. The LEs can be augmented, of course, with in-person visits to Halifax or by watching live streams of the day's events.

For many Mi'kmaq, Treaty Day is a time to give thanks for the Peace and Friendship Treaties and for the generations who worked to keep the treaty relationship alive. The two treaty partners still exchange gifts, and renew their commitments for friendship for future generations.

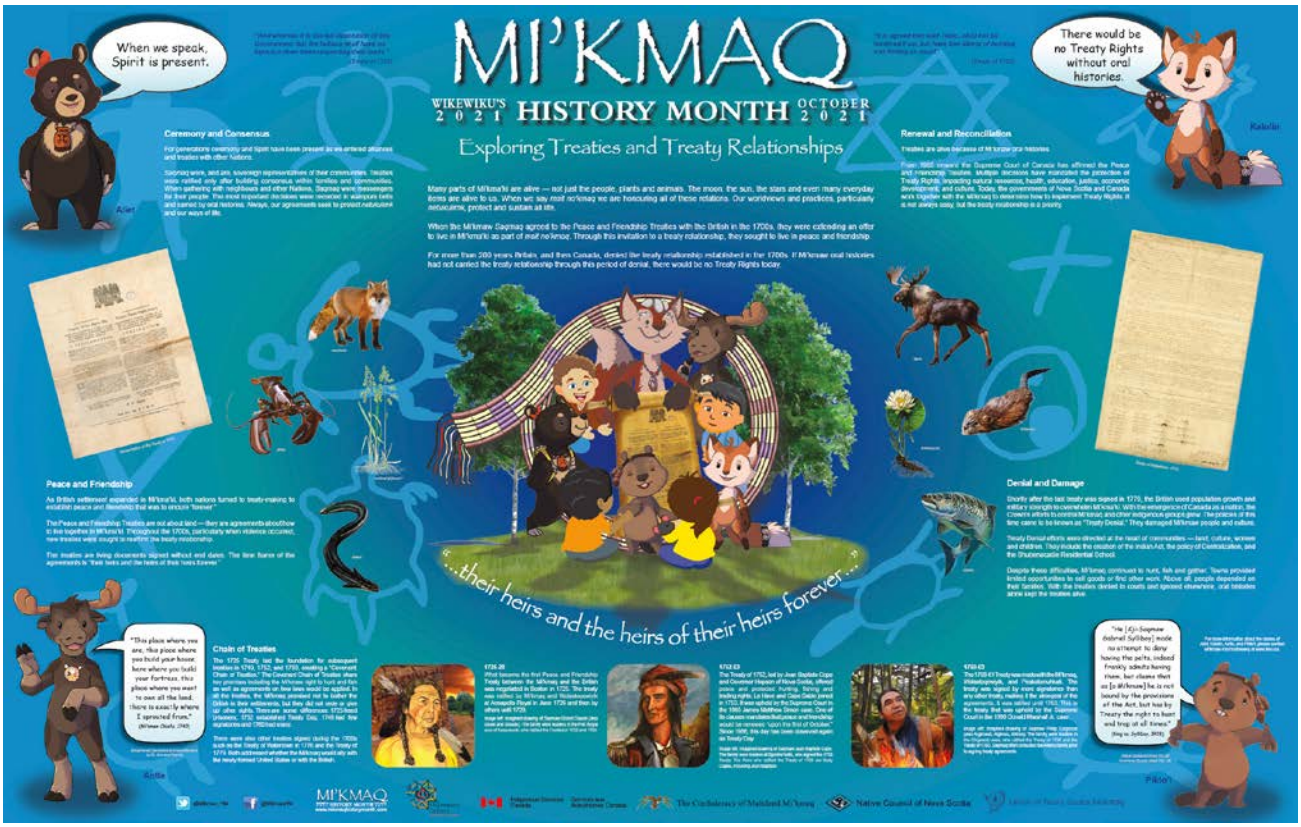
Kji-Saqmaw Donald Marshall Sr. (front right) leads the 1988 Treaty Day parade in downtown Halifax with Mayor Ron Wallace (front left). *(Courtesy of Micmac News vol. 18, no. 10, October, 1988, p. 3)*

The Kji-Keptin's Treaty Day Speech

Each year the Kji-Keptin of the Sante' Mawio'mi gives a speech at Treaty Day. This is a very important moment in the relationship between the Mi'kmaq and the Crown. In the speech the Kji-Keptin reflects on the state of the treaty relationship over the preceding year and looks forward to the future. The speech is part of the honest and respectful sharing that is part of any healthy relationship.

The speech honours the roles of both orality and leadership in the Mi'kmaw culture. Kji-Keptins are great orators, and their speeches are a key part of the oral traditions of the Mi'kmaw Nation. Many Mi'kmaq (and others) know that there would be no Treaty Rights and no treaty relationship without Mi'kmaw oral tradition. It is this oral tradition that has kept the treaty relationship alive since the 1700s when the Peace and Friendship Treaties were signed. Educators and learners can find more about the importance of this speech, and consider what it means to take care of the treaty relationship this way in LE RR4: Etlita'suwaltultimk.

Kji-Saqmaw Ben Sylliboy (second from left) and Kji-Keptin Antle Denny (end right) participate in the flag-raising ceremony on Treaty Day in Halifax, 2012. *(Courtesy of Len Wagg, Communications Nova Scotia, October 1, 2012)*



Treaty Day was officially established with the 1752-53 Treaty. The 2021 Mi'kmaq History Month poster is a great resource for exploring this treaty and many others. Educators can also revisit the Treaties level of *Roots of Reconciliation* to prepare for Treaty Day!

Etlita'suwaltultimk

Overview

Treaty Day plays an important role in the treaty relationship between the Mi'kmaq and the Crown. It is a time to reflect on what it means to take care of a relationship in both good times and bad.

This LE allows educators and learners to focus on important relationships in their lives through reflecting on how people celebrate, share and create ceremony to renew and strengthen their ties to one another. With these relationships in mind, educators and learners will watch or listen to one or more of the annual Kji-Keptin's Treaty Day speeches, and consider how the Kji-Keptin's speech seeks to strengthen the treaty relationship.

The Mi'kmaw expression **etlita'suwaltultimk** describes how Mi'kmaq approach any relationship. The intent of treaty relationships—whether they are with animals or plants, with individual people or among nations—is to be sure that life thrives within them. At the heart of any treaty relationship is a trust and a promise that beings can rely on each other, secure in the knowledge that everyone is doing their best to keep everything well and good. Etlita'suwaltultimk are the moments when people come together with the confidence that others will be there for them and that they can rely on each other.

Encouraging learners to think about moments when they knew they could trust someone is a good starting place. How did they know they could trust the other being? In turn, they can think about how the other being knew they could trust them. Experiencing trust is not luck. Etlita'suwaltultimk requires that relationships have time and care invested in them. It requires that people take time to share, to celebrate, and to enter into ceremony to affirm their relationships. Sharing takes listening and a willingness to work things out when misunderstandings or harm occur. Celebration (for example, birthday parties) or ceremonies (for example, weddings) help people to honour their promises and their commitments to one another. They are sources of both memory and guidance.

Learners will...

- Understand that Treaty Renewal is strengthened by Treaty Day, and other activities honouring the agreements in the Peace and Friendship Treaties.
- Understand an important component of Treaty Day as well as its significance.
- Connect present-day Treaty Day events with the 1752-53 Treaty.
- See themselves as treaty people, and understand that they are welcome and encouraged to participate in Treaty Day activities.
- Think about how the treaty relationship is lived and taken care of through the lens of their own important relationships.
- Begin to understand that taking care of the treaty relationship through sharing, celebration and ceremony helps everyone thrive.

PE!

It is important that learners have a clear understanding of the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*
- *The British and Mi'kmaq created legal agreements in the 18th century that endure to the present day.*
- *Family-based Mi'kmawey and Sante' Mawio'mi governance structure. (See Leadership introduction and related LEs in the Foundations level)*
- *Core Mi'kmaw values such as consensus and tpi'tnewey. (See LE F8)*

Additional Resources

- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:
  http://mikmaweydebert.ca/rr4

Focus

This Learning Experience is designed to be done in two parts. It is recommended to do parts one and two on different days to allow time for reflection. Part one of the LE asks educators and learners to think about their own relationships, which provides a foundation for approaching part two: watching and thinking about the Kji-Keptin's Treaty Day speech.

The LE begins with a lesson about Treaty Day, its origins in the Treaty of 1752-53, and how it has been celebrated since the Sante' Mawio'mi brought it back in 1986. The importance of the Kji-Keptin's speech to Treaty Day proceedings will also be good to include. Resources to support this lesson can be found in the introductions to the Treaty Renewal and the Treaty Day sections, as well as in the "Additional Resources" box.

It is difficult to understand the importance of Treaty Day without seeing it as a part of etlita'suwaltultimk; it will be helpful to share this concept with learners at the start as well.

In part one, educators and learners are asked to think about the most important relationships in their lives. They could be with a family member, a close friend, or even relationships with non-humans like with a pet, or a garden. Using the worksheet provided, they will then express (either through written words or drawings) how everyone in that relationship practices etlita'suwaltultimk through sharing, celebration, and ceremony. Everyone is encouraged to share their worksheets, either in a class discussion, or in a smaller group.

In part two, educators and learners listen to the Kji-Keptin's Treaty Day speech. This can be done live through video feed, or through one of the many videos of previous years' speeches available online (see Additional Resources). For accessibility purposes, written transcripts of previous speeches have also been included in the supplementary materials, but to honour Mi'kmaw oral culture, it is recommended that hearing participants listen to the speech.

Teacher Tip

A great way to participate in Treaty Day from any location is to listen to the speech live on October 1st. See Additional Resources for recommendations on where to stream.

While listening to the speech, educators and learners are asked to keep in mind the relationships they thought about in part one, and how important it is to take care of them. This is how the Kji-Keptin approaches the speech.

After listening, educators and learners will then fill out a second version of the worksheet, this time considering how the Kji-Keptin's speech shows many different ways of taking care of the relationship between the Mi'kmaq and the Crown. How is sharing, celebrating, and ceremony part of the speech? How do all of these parts make the treaty relationship stronger?

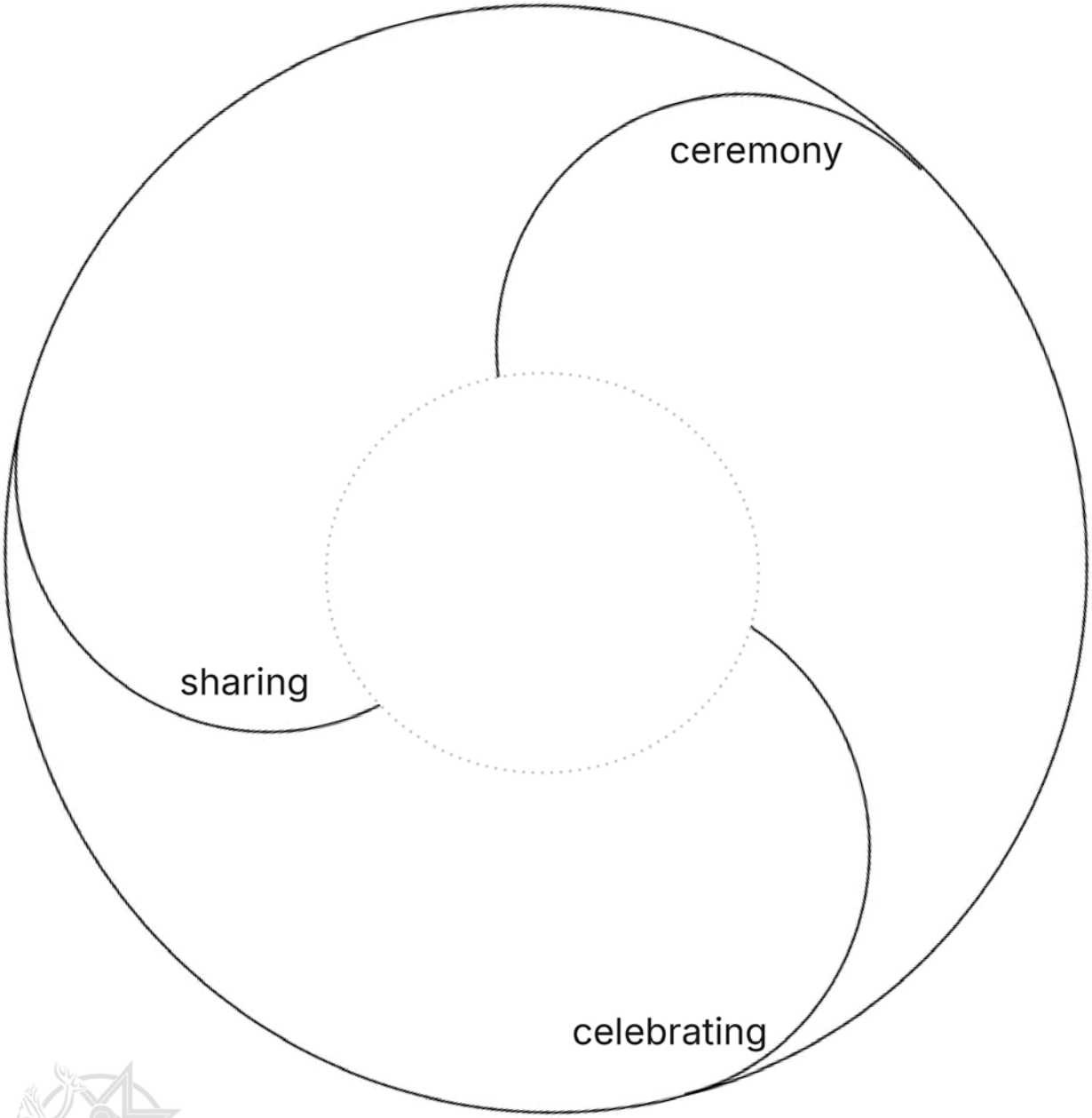
At the end of the activity, educators and learners will compare the two worksheets, and share their thoughts in either a class discussion, or in smaller groups. Discussion questions may include: What are some of the similarities between our everyday relationships and the treaty relationship? What are the differences? How does our understanding of the treaty relationship change when we connect it to the important relationships in our lives?

Teacher Tip

The Kji-Keptin approaches the speech every year with the intent to strengthen the treaty relationship. Part of thinking about "sharing" in relationships is to consider not only sharing good things—like food, time, loving words—but sharing when there problems as well, so they can be approached together. It will be helpful for learners to think about how being honest when there are problems in any relationship helps reach shared solutions that bring everyone closer together.

Etlita'suwaltultimk

(the moments of relying on each other–
and knowing we will show up for each other)



Treaty Day!

Overview

In this LE, learners help to publicize Treaty Day to their school community through the creation of informational posters. The emphasis is on the "We Are All Treaty People" theme and the goal is to foster an environment where a greater number of learners (and others) are involved in the promotion and celebration of Treaty Day, regardless of whether individuals are present in Halifax.

Learners will...

- Become directly involved in promoting Treaty Day as treaty people.
- Understand that Treaty Day originates from the 1752-53 Treaty in which the British and the Mi'kmaq pledged to "renew their friendship every year upon the first of October" through gifts and ceremony.
- Understand that the modern incarnation of Treaty Day began in 1986 as a result of the 1985 *Simon* case that affirmed the 1752-53 Treaty. Before that, Treaty Denial kept Treaty Day from occurring.
- Engage their school community with their own ideas and creativity about Treaty Day.
- See themselves as part of the treaty relationship.

Focus

Learners can create three kinds of promotional materials that celebrate Treaty Day: a digital advertisement for social media, a larger-scale paper poster, and a celebratory event. The goal is for learners to design content as engaged treaty people that considers multiple audiences and media types. Guidelines for each promotional media type are provided in the supplementary materials. Learners can propose other kinds of promotional activity, but developing design guidelines based on audience and media type is recommended.

Using information from the Treaty Day website and other sources (see Additional Resources), learners will create their promotional materials following the provided guidelines. An example of a Treaty Day poster can be found on the next page.

Before the end of the activity, a round of constructive peer-advice is recommended to strengthen the creative process.

PE!

It is important that learners have a clear understanding of the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*
- *What the Peace and Friendship Treaties are. (LE T1, T4, T6)*
- *What the phrase "We Are All Treaty People" means for people of all ages today. (LE T12)*

Additional Resources

- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:

  http://mikmaweydebert.ca/rr5

Educators can share/implement the promotional materials, or simply use them to generate discussion about how to engage as treaty people.

Every year, the Treaty Day committee, led by the Union of Nova Scotia Mi'kmaq, works very hard to make sure Treaty Day runs smoothly. An overview of the day's events is usually shared beforehand, both online, and in posters such as this one from 2023.

Reconciliation

Overview

The Truth and Reconciliation Commission of Canada (TRC) (2015) defines **reconciliation** as the process of "establishing and maintaining a mutually respectful relationship between Aboriginal and non-Aboriginal peoples in this country." Does this sound familiar?

While the term "reconciliation" became popular fairly recently in the context of the residential school system, the concept isn't new at all. In fact, as educators and learners working their way through this resource may have realized, reconciliation is built into the fabric of Mi'kmaw treaties. It is as old as Mi'kma'kik itself! This is why treaty education is so important. There can be no reconciliation without the treaties. Being a treaty person is understanding that reconciliation is everyone's responsibility, because Treaty Denial impacted everyone.

Reconciliation and Residential Schools

Reconciliation is required for healing from Treaty Denial in its entirety, but most Canadians link the concept to residential schools. In 2015, at the end of a seven-year inquiry into the abuses and impacts of the Indian Residential School system, the TRC released its multi-volume final report. The report concluded that Canada had committed cultural genocide. For the first time on a grand scale, Canadians were forced to reckon with this key pillar of Treaty Denial, and the fact that the Canadian government and various Christian churches orchestrated it with the support of the Canadian public. The truths of the residential school system are now hard to ignore, especially when its legacies remain starkly visible today. But the story cannot end with simply knowing what happened.

Key to the TRC's final report was the release of 94 "Calls to Action" that created a road map for Canadians and Canadian institutions to begin the process of healing from the trauma of the residential school system and repairing relationships that Treaty Denial broke. These Calls to Action form Canada's foundation for reconciliation. They can work alongside the treaties.

Reconciliation is an Action

Reconciliation cannot be achieved without learning about the past and acknowledging the harms that indigenous peoples have experienced because of Treaty Denial. But communities must also take action by working together to understand how to live as treaty people. Reconciliation isn't just something to learn about. It's something to *do*.

The Learning Experiences (LEs) in this section unpack both the *whys* and the *hows* of reconciliation through a focus on the historical and contemporary impacts of the residential school system in Mi'kma'kik, as well as on the actions that all treaty people can take to begin, or continue, the walk toward healing in their own communities. Learners will define what reconciliation looks like to them, strengthen the skills required to identify the kinds of attitudes that drove Treaty Denial in the first place, and understand that when they work together, they have the capability to carry reconciliation forward, ensuring a better world for future generations.

This beautiful arrangement of flags was made to honour residential school survivors at the site of the former Shubenacadie Indian Residential School on the National Day for Truth and Reconciliation in 2021. (Photo: Len Wagg)

What is Cultural Genocide?

The Truth and Reconciliation Commission of Canada (2015) defined cultural genocide in its final report:

"Cultural genocide is the destruction of those structures and practices that allow the group to continue as a group. Land is seized, and populations are forcibly transferred and their movement is restricted. Languages are banned. Spiritual leaders are persecuted, spiritual practices are forbidden, and objects of spiritual value are confiscated and destroyed. And, most significantly…families are disrupted to prevent the transmission of cultural values and identity from one generation to the next. In its dealing with Aboriginal people, Canada did all these things."

Reconciliation: A Discussion

Overview

In this LE, learners will read or listen to short biographies from survivors of the Shubenacadie Indian Residential School and discuss reconciliation as a class. The discussion will allow learners to work through issues at the core of reconciliation, considering their own ideas about the concept.

Learners will...

- Anchor their understanding of reconciliation to the experiences of survivors, which share common themes: isolation from family and community, cultural disruption and loss, abuse and ill-treatment, ongoing impacts of trauma, lack of genuine education, resiliency and persistence, and hopes for future generations.
- Engage five primary pathways of reconciliation: education, health, netukulimk, family and leadership.
- See themselves as part of the reconciliation process and identify ways they can participate as young people.

Focus

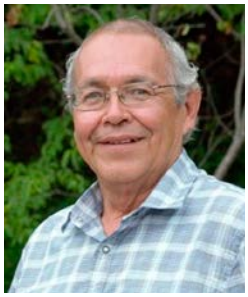
Learners are introduced to the residential school experience by reading life stories from survivors of the Shubenacadie Indian Residential School. These stories (provided) are written in first person and have been reviewed for age-appropriate content. They could be read in small groups, or aloud to the entire class. However learners engage, they should encounter more than one story to understand that there are differences for each survivor, and that residential school survivors share common experiences.

Learners will read the stories of four survivors:

Mary Rebecca (Becky) Julian

Judy Bernard Julian

Katherine Sorbey



Andrew Lafford

PE!

It is important that learners have a clear understanding of the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*
- *Understand the basic history of the Shubenacadie Indian Residential School. (See Treaty Denial introduction and LE T9)*
- *Understand that the residential schools originated from a fear of difference and an aggressive drive to assimilate indigenous children across Canada. (See Treaty Denial introduction)*
- *Understand the importance of children to community and generational impacts of residential school. (See Family, Culture, Community and Treaty Denial introductions)*

Additional Resources

- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:

  http://mikmaweydebert.ca/rr6

A provided discussion guide for educators covers key issues and discussion outcomes. This discussion lays the groundwork for LE RR7: Reconciliation Brainstorm Posters.

Reconciliation Brainstorm Posters

Overview

Reconciliation means many things to many people. This LE encourages learners to think about what reconciliation means in five core contexts: education, health, netukulimk, family and leadership. Learners will create reconciliation strategies in each of these areas, along with an informative poster detailing these strategies.

Learners will...

- Understand reconciliation on a basic level.
- Identify and understand the impacts of Treaty Denial on five primary areas: family, netukulimk, education, leadership, and health.
- See that each area affected every other area—damage did not happen in isolation: whole communities and multiple generations have been affected.
- Brainstorm creative strategies for reconciliation in the five primary areas.
- Convey their strategy in a visually compelling and informative manner.

Focus

Educators will need to activate prior knowledge about reconciliation, and/or help learners absorb a basic understanding of what reconciliation is. Then, using the provided chart (see example), learners work as a large group to identify the consequences of Treaty Denial in five key areas: education, health, netukulimk, family and leadership. When these consequences have been identified, learners brainstorm strategies that will support and encourage reconciliation in each area.

Learners are then divided into five groups, one group per area, to create an informative poster detailing a reconciliation strategy for that area. The strategy can follow the who, what, when, where, why format. Elements for posters include titles, fonts, short, catchy phrases, quotes and images. Posters are shared with the entire class as a wrap-up activity.

PE!

It is important that learners have a clear understanding of the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*
- *Understand the concepts of netukulimk and msit no'kmaq. (See LE F4)*
- *Mi'kmaw core cultural values. (See LE F8)*
- *The oral traditions inherent in Mi'kmaw practice. (See LE F10)*
- *The family as the heart of Mi'kmaw culture and practice. (See Family, Culture, Community introduction and LE F12)*
- *The Treaty Denial period is defined by British governance and culture that denied treaty agreements and by an overwhelming colonial experience of environmental and cultural disruption. (See Treaty Denial introduction)*

Additional Resources

- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:

  http://mikmaweydebert.ca/rr7

Teacher Tip

At its core, reconciliation is the process of acknowledging past wrongs and seeking ways of moving forward that assist individuals and communities in healing and that do not create further harm.

Areas of Impact Treaty Denial had, and continues to have, far-reaching impacts on many parts of Mi'kmaw life.	Impacts: Past and Presents What are some of the impacts of Treaty Denial that we can see in each of these areas? Write some of them here.	Strategies for Reconciliation Working with your classmates, brainstorm different ways that we can support and encourage reconciliation in each area.
Education		
Health		
Netukulimk		
Leadership		
Family		

Changing Our Future

Overview

In this LE, learners grapple with a primary driver of the residential school system: a fear of difference. They will also brainstorm strategies to increase understanding and compassion in their own schools. Using two quotes from architects of the residential school system, one from John A. MacDonald, and one from Duncan Campbell Scott, learners will work with the concepts of assimilation and culture ("modes of thought") as well as the importance of communities to shape their strategies.

Learners will...

- Understand that a fear of difference was the driving force behind Indian Residential Schools.
- Encounter the nature and extent of damage that can come from assimilationist pressures.
- Understand that children are the future of societies and that losing them ruptured indigenous families and communities in traumatic and sometimes irrevocable ways.
- See themselves as part of a community that can foster tolerance and acceptance of difference.

Focus

Learners will likely benefit from a vocabulary review of terms including: assimilation, difference, fear, resilience, habit, savage, custom and tradition. Reading the provided quotes together as a class or in smaller groups, learners will comprehend that the policy for residential schools was born in part out of a fear of difference. Learners may need an introduction to John A. MacDonald and Duncan Campbell Scott, particularly one that considers their roles in creating and intensifying the residential school system in the late 19th and early 20th centuries. Links to biographies for both men are found in the additional resources.

Working in small groups learners are asked to come up with strategies for increasing compassion in their own school community. What helps people embrace, rather than fear, difference? How can they help to create a culture of understanding and acceptance in their peer group, classroom or school?

PE!

It is important that learners have a clear understanding of the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*
- *Understand the basic history of Indian Residential Schools in Canada. (See LE T9, RR6)*
- *An understanding of the concept of equity will be helpful here. (See LE T13)*

Additional Resources

- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:

  http://mikmaweydebert.ca/rr8

Mi’kma’kik in Global Context

Introduction

The United Nations (UN) is an international organization of 193 Member States that seeks to address global issues affecting humanity. Among other things, it sets the standards for human rights. One of the ways the UN sets these standards is through the development of conventions, treaties and declarations that countries can use to shape their own laws. Countries must formally sign or adopt the conventions, treaties or declarations for them to apply; the UN cannot force a country to adopt any of its standards.

For indigenous rights, the UN standard is the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). Drafted over the course of nearly 25 years by indigenous peoples and allies from around the world and officially adopted by the UN in 2007, UNDRIP defines indigenous rights and provides a framework for state governments to address those rights at home.

While one might think about treaties and UNDRIP as two separate entities, the story of Treaty Denial and Renewal in Mi’kma’kik and the story of UNDRIP are tightly intertwined. Mi’kmaw people and their allies were some of the key architects of UNDRIP, and leaders who advocated for indigenous rights at the UN were also advocating for Treaty Renewal at home.

Following Mi’kmaw treaty protocol, the position paper was presented in ceremony. In that ceremony, Kji-Keptin Alexander Denny (middle) and Kji-Saqmaw Donald Marshall Sr. presented Minister of Indian Affairs Warren Allmand with a gift.
(Courtesy of Owen Fitzgerald, Micmac News, vol. 6, no. 5, May 1977, p. 1)

The Learning Experiences (LEs) in this section are designed to place Treaty Renewal in Mi’kma’kik into a global context and to demonstrate the ways Mi’kmaw leadership recognized that their struggles during Treaty Denial were linked to the struggles of indigenous peoples globally. They also highlight how Mi’kmaw values influenced UNDRIP’s development, and show learners the important role UNDRIP plays in our collective reconciliation journey today.

The Sante’ Mawio’mi goes to the UN

When considering the advocacy that led to Treaty Renewal in Mi’kma’kik, it is important to understand that the Mi'kmaq were not operating in a bubble. In fact, it was Treaty Denial that brought Mi'kmaq to the United Nations in the first place. It was also what would eventually get the Nation involved in UNDRIP's development.

In 1977, the Union of Nova Scotia Indians, an organization representing, at the time, 11 bands in Nova Scotia, presented a position paper to the Minister of Indian Affairs demonstrating that Mi’kmaq had Aboriginal and Treaty rights in Mi’kma’kik. (For a refresher on Aboriginal and Treaty Rights, see the introduction to the Treaty Renewal section.)

Despite overwhelming evidence that would later be affirmed by the Supreme Court, the Canadian government rejected the claim outright, stating that Mi’kmaw Aboriginal and Treaty Rights had been “superceded by laws passed by various colonial and provincial governments.” They denied that Mi’kmaq had ever given up their rights to Mi’kma’kik.

In response, Kji-Keptin Alexander Denny took Mi'kmaw concerns to the UN Human Rights Committee on behalf of the Sante' Mawio'mi. There, he made it clear that Canada had continuously denied the Mi'kmaw Nation the right to self-determination, violating the United Nations International Covenant on Civil and Political Rights.

Unfortunately, the UN would not address the Kji-Keptin's claim. The Human Rights Committee was designed to protect the rights of individuals, not the rights of a collective. The UN's very structure made it impossible to recognize the Mi'kmaq as a distinct people with distinct rights.

The Sante' Mawio'mi's experiences at the United Nations brought Mi'kmaq into contact with indigenous people from around the world who had also come to advocate for their own rights. They could see that a declaration that defined and protected indigenous peoples' *collective* rights worldwide was needed. The UN Working Group on Indigenous Peoples (WGIP) formed in 1982, and began developing what became UNDRIP three years later.

UNDRIP and Treaty Renewal

The WGIP started drafting UNDRIP in 1985, the same year that the Supreme Court of Canada affirmed the validity of the Treaty of 1752-53. This landmark decision, which came out of the *R v. Simon* court case, is generally recognized as the beginning of the Treaty Renewal period in Mi'kma'kik.

The relationships Mi'kmaq built with other indigenous peoples at the UN helped shape how they navigated Treaty Renewal at home. In turn, Mi'kmaq shared what they had learned from advocating for Treaty Rights in Canada with other nations experiencing similar struggles. These discussions shaped UNDRIP's very development.

The Push for Self-Determination

It would take nearly 25 years of negotiations and multiple drafts for UNDRIP to reach the ratification stage at the United Nations. Achieving UN-wide consensus on what indigenous rights were, without losing sight of what indigenous peoples were advocating for, was difficult.

Out of the numerous political, economic, cultural, and language rights that UNDRIP covers, one of the Declaration's most foundational protections is the right of indigenous peoples to *collective* self-determination. It also proved to be among the hardest-won.

Many UN Member States, Canada included, felt that recognizing indigenous peoples' right to self-determination undermined their own. Self-determination was close to being cut from UNDRIP at multiple points during the process. The irony, or perhaps arrogance, of colonial nations being unwilling to acknowledge the sovereignty of indigenous nations on whose lands their countries were built was not lost on the indigenous representatives and their allies at the United Nations.

What is UNDRIPA?

Canada's ratification of UNDRIP in 2016 was an important milestone, but it was not the end of the journey. UN Declarations cannot force states to make changes to their own laws; Canada had to choose to make UNDRIP official by writing it into Canadian law. Similarly to the difficulties UN Member States had in recognizing indigenous self-determination, Canada struggled with taking the next step. They had to recognize that many of the legal structures Canadians took for granted actively infringed upon indigenous rights.

Just as they had done in the decades previous, indigenous peoples and their allies in Canada worked hard to advocate for the adoption of UNDRIP into Canadian law. Finally, in 2021, their work paid off with the passing of the *United Nations Declaration on the Rights of Indigenous Peoples Act*, or *UNDRIPA*. Learners can explore what has happened with *UNDRIPA* in the years since in a Learning Experience in this section called "*UNDRIPA* Check-In" (LE RR11).

But collective self-determination remained important to indigenous peoples around the world. This was a right that needed protection, regardless of how UN Member States felt about it. Mi'kmaw voices proved crucial in achieving the working group's goals.

Mi'kmaw leaders like the late Kji-Keptin Alexander Denny understood self-determination not through a western worldview, but through a Mi'kmaw worldview. According to Russel Barsh, a lawyer working for the Sante' Mawio'mi, Mi'kmaq recommended that the Declaration frame self-determination not as a "right" the way the western world understood it, but as the *collective responsibility indigenous peoples had to govern themselves.*

This idea of self-determination was clearly informed by Mi'kmaw concepts like msit no'kmaq and netukulimk, but many of the other indigenous nations involved with UNDRIP had similar understandings of the world and agreed with the suggestion. By recognizing that indigenous peoples had the right as peoples to determine what their own responsibilities were, UNDRIP could protect indigenous peoples' right to live in a way that ensured balance for all. This framing had exactly the effect that UNDRIP writers hoped. Collective self-determination would be included in the final draft.

Canada and UNDRIP

Four countries, including Canada, voted against UNDRIP when the UN General Assembly officially adopted it in 2007. The Mi'kmaq, and other indigenous peoples who shared their territories with Canadians, were denied the fundamental right to collective self-governance. It would take another nine years of indigenous and allied advocacy to get the Canadian government to reverse their decision and ratify UNDRIP.

Residential School survivors and the Truth and Reconciliation Commission likely played an important part in Canada's change-of-heart. After decades of advocacy from survivors, in 2008, the Canadian government officially apologized for the residential school system. They launched the TRC that same year. In 2015, the TRC released its Final Report and the 94 Calls to Action, which called on the Canadian government to adopt UNDRIP fully (Call to Action #43) by entrenching it into Canadian law.

This global chapter in Treaty Denial and Treaty Renewal shows us not only that the fight for indigenous rights is much bigger than Mi'kma'kik, but that when people work together, they can make an impact that reaches far beyond themselves.

UNDRIP Word Bingo

Overview

This Learning Experience (LE) lays the conceptual groundwork for understanding the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). Learners will get a general introduction to UNDRIP, consolidating their learning with a word bingo exercise. This is an excellent activity to familiarize learners with what UNDRIP covers before seeing how Canada has implemented the Declaration in the *UNDRIPA* Check-In LE (RR11).

Learners will...

- Be introduced to UNDRIP.
- Understand that Mi'kmaw rights reflect experiences of indigenous peoples across the world.
- See that people across the world are working on indigenous rights, which share common themes but are implemented in a diversity of ways and environments.
- Gain context for later LEs that address the global context of colonialism and indigenous rights.

Focus

Working in nine groups, learners will use the *UNICEF Know Your Rights!* resource to digest the nine primary parts of UNDRIP (see Know Your Rights! under Additional Resources). Each group has two tasks: to understand UNDRIP in general, and to understand their section in more detail. Groups will share the key points of their section with the class. Listening carefully to classmates during this discussion will be important because content from each section appears in the word bingo game.

Following the discussion, the bingo game can start. Learners choose words from the provided word bank to fill their cards (provided in the supplementary materials). Educators then randomly choose definitions to read aloud. Learners match their words to the definition. Definitions must be matched with the correct word for any bingo to be valid.

While learners can engage this activity without significant background, it will be difficult for them to connect their understanding to Mi'kmaw experience if they do not have the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*
- *Understand the concepts of netukulimk and msit no'kmaq. (See LE F4)*
- *Mi'kmaw core cultural values. (See LE F8)*

Additional Resources

- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:

  http://mikmaweydebert.ca/rr9

What is a Right?: A Readers' Theatre

Overview

This LE encourages learners to think carefully about what a "right" is by demonstrating what conversations about rights might look like in everyday life. Where do rights come from? Who decides what a right is? On what basis are rights determined? Why do rights play an important role in how we care for each other? These questions are explored in a readers' theatre, written by Mi'kmawey Debert staff, about a group of young learners who respectfully challenge adults about how they have been treating a groundhog caught eating sprouts in the school garden.

Learners will...

- Understand rights as collective responsibilities as opposed to something owed to individuals.
- Think about non-humans as rights holders.
- Consider how the concept of rights has always been inherent in Mi'kmaw cultural values and language.
- See how Mi'kmaw values and worldview are honoured in and protected by UNDRIP and the *UNDRIP Act* (*UNDRIPA*).
- Bring the international scope of UNDRIP to the context of the everyday in Mi'kma'kik.

Focus

This readers' theatre explores the concept of rights rooted in a Mi'kmaw worldview through the perspective of a group of young learners. This script demonstrates how we can approach thinking about rights when we understand that we are all connected, as opposed to thinking about them from an individualistic, or even human-centric perspective. It can help learners understand how collective rights are framed in UNDRIP and *UNDRIPA*.

The script includes further notes about the delivery of this LE. Roles are assigned to individual learners, with some roles requiring more or less content as noted in the text (to accommodate various reading levels). Educators can choose to include props or simply to read from the text.

Further strategies for supporting learners with the readers' theatre text can be found in the script.

PE!

It is important that learners have a clear understanding of the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*
- *Mi'kmaw core cultural values. (See LE F8)*
- *Understand the concepts of netukulimk and msit no'kmaq. (See LE F4)*
- *The core elements of **UNDRIP**. (See LE RR9)*
- *The primary elements of the Peace and Friendship Treaties. (See Treaties Level)*
- *The **UNDRIP Act** (or **UNDRIPA**) is the legislation that requires Canada to align its laws with **UNDRIP**. (See Mi'kma'kik in Global Context introduction and LE RR11)*

Additional Resources

- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:

  http://mikmaweydebert.ca/rr10

UNDRIPA Check-In

Overview

This LE asks learners to explore Canada's progress in addressing the articles in the *United Nations Declaration on the Rights of Indigenous Peoples Act* (*UNDRIPA*), which made the original UNDRIP an official part of Canadian law in 2021. Working in groups, learners will research one (or several related) articles within the *Act* to understand how Canada works to meet the legal requirements of *UNDRIPA*. Learners will report their findings to the class, who will then make recommendations for Canada as it seeks to fully implement *UNDRIPA*.

Learners will...

- Gain a global perspective on indigenous rights and experience.
- Understand that Canada is working towards the goals set out in UNDRIP through *UNDRIPA*, but has not achieved them yet.
- Will see relationships between the Mi'kmaq and the Government of Canada through an international lens.
- Grow their understanding of the power and limits of international law and forums.
- Understand more fully the role of the United Nations in promoting indigenous rights in Mi'kma'kik, across Canada and in the world.

Focus

An introduction on the *United Nations Declaration on the Rights of Indigenous Peoples Act* has been included in the supplementary materials. Educators can use this introduction to establish context for learners. In groups of 2-3, learners should choose (or be assigned) one or several related articles from *UNDRIPA*.

From their research, learners will create a report to be presented to their classmates, acting as an advisory group to the Canadian government. The goal is to assess Canada's progress in implementing the article they have looked into. Presentations include an explanation of the article in question, and updates on its progress. The report will also include recommendations on how to move forward with implementing the article.

PE!

It is important that learners have a clear understanding of the following content:

- *The Mi'kmaq as the indigenous people of Nova Scotia and the Atlantic region.*
- *Mi'kma'kik as the ancestral homeland of the Mi'kmaq.*
- *Mi'kmaw core cultural values, such as consensus. (See LE F8)*
- *Understand the concepts of netukulimk and msɨt no'kmaq. (See LE F4)*
- *The oral traditions inherent in Mi'kmaw culture and practice. (See LE F10)*
- *The primary elements of the Peace and Friendship Treaties. (See Treaty-Making introduction, LE T4, T6)*
- *The core elements of UNDRIP. (See LE RR9)*

Additional Resources

- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:

  http://mikmaweydebert.ca/rr11

Each group presents to the class, acting as members of the advisory group when it is not their turn to report. It is the class's responsibility to listen well, ask questions about the report and contribute further recommendations for Canada as it seeks to fully implement *UNDRIPA*.

Wen Welteskat Kiskuk

Overview

Each level in this resource ends with a Wen Welteskat Kiskuk (Who Are We Going to Meet Today?) LE that introduces learners to various Mi'kmaw people who have made a difference in areas related to the themes in that level. Learners will create a banner flag to highlight and honour each Mi'kmaw person they "meet," using information they learn from biographies, stories, videos, and their own research. These flags can be strung together to create a larger banner for the classroom, or can be left as an individual activity.

Learners Will...

- Meet individuals who dedicated their lives to reaffirming Treaty Rights after two centuries of Treaty Denial.
- Understand that there would be no treaty rights without oral traditions. Oral traditions kept the knowledge of the treaty relationship alive over a two-hundred-year period and motivated and informed Treaty Renewal efforts (education and litigation).
- Understand that Mi'kmaw efforts at Treaty Renewal changed Treaty Rights for the Mi'kmaq, and impacted Treaty Rights across Canada.
- See that many communities and community organizations have grown and strengthened as treaty rights are implemented and affirmed across Mi'kma'kik.

Focus

The following Mi'kmaw figures have been selected for this level:

Kji-Keptin Alexander Denny	Elsie Charles Basque
Dr. Donald M. Julien	Naomi Metallic
Phyllis Googoo	Joe B. Marshall

Some age-appropriate biographies have been provided, but learners are encouraged to do their own research on the person they're "meeting" to complete their banner flag. As the digital component of this resource expands, more names and biographies will become available.

Learners will complete a Wen Welteskat Kiskuk banner flag (either as individuals or in small groups) that honours their chosen Mi'kmaw individual by reading a short biography (provided) or doing their own research. Completed banners can be hung around the classroom and combined with banners from other levels.

PE!

Learners will be able to gather the information necessary for the banners either by researching people online, or in the provided resources available in the supplementary materials. As this is a consolidation activity, any knowledge gained in the Foundations level will help learners complete their banners.

Additional Resources

- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:

  http://mikmaweydebert.ca/rr12

Top flap for hooking the banner onto your string.

Fold Here

Elsie Charles Basque

TEACHINGS

LIFE EVENT

LIFE EVENT

LIFE EVENT

LIFE EVENT

LIFE EVENT

5 WORDS THAT SAY IT ALL

IMPORTANT PLACES

Cut along the dashed line

Mi'kmawey Debert CULTURAL CENTRE

Treaty Education Quiz Show 3.0

Overview

Each level in *Roots of Reconciliation* ends with a fun consolidation exercise called the Treaty Education Quiz Show. Learners will put their knowledge of the previous level's content to the test in a lighthearted way. Each Quiz Show asks a series of questions (in a What Is? or true/false format) that cover 5 categories: People, Treaties, Events, Worldviews, and Fun Facts. Each category starts off easy, but gets harder when there are more points on the line! Educators can use these LEs as a benchmark to assess learner understanding.

PE!

This activity consolidates all content in this level. While most learners who have covered the key LEs in this level will be able to participate, the questions do get more difficult and specific as the "cost" of the question increases. Educators can add, eliminate, or modify questions to reflect the level of comprehension in their classrooms.

Learners will...

- Understand what information has been prioritized as essential learning in the Renewal and Reconciliation level.
- Consolidate what they've learned over the course of the Foundations level.
- Have some fun!

Additional Resources

- For additional resources, see the digital version of this LE at **Mi'kmawey Debert Cultural Centre website**:
  http://mikmaweydebert.ca/rr13

Focus

This Jeopardy-style in-class Quiz Show includes questions that cover content that spans the entirety of the Renewal and Reconciliation level. The questions are grouped into five categories: People, Treaties, Events, Worldviews, and Fun Facts and can be found along with their correct answers and point values in the supplementary materials. Learners can play the game in small groups or as individuals, calling out their answers using a "buzzer" or any other format—the possibilities are endless. Each correct answer is worth a certain amount of points, with points increasing with the difficulty of the question. When all questions have been answered, the team with the most points wins!

Treaty Education Quiz Show 3.0

People	Treaties	Events	Worldviews	Fun Facts
$400	$400	$400	$400	$400
$800	$800	$800	$800	$800
$1200	$1200	$1200	$1200	$1200
$1600	$1600	$1600	$1600	$1600
$2000	$2000	$2000	$2000	$2000

Notes

Notes