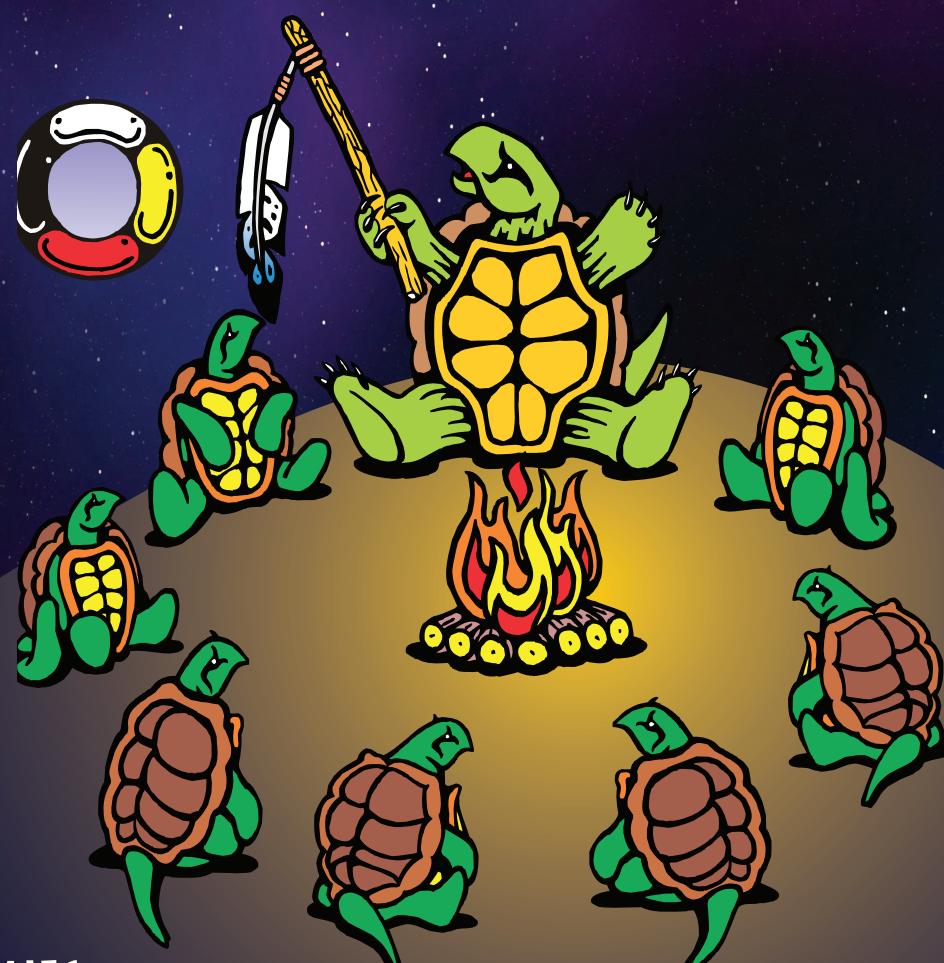




MI'KMAWE'L TAN TELI-KINA'MUEMK TEACHING ABOUT THE MI'KMAQ



HEALING



CONTEMPORARY ISSUES

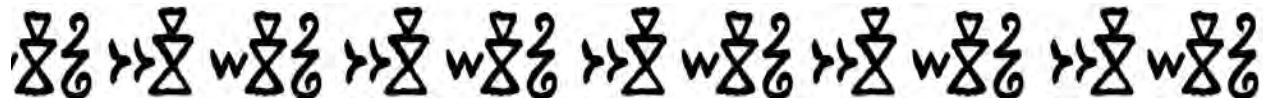


NETUKULIMK

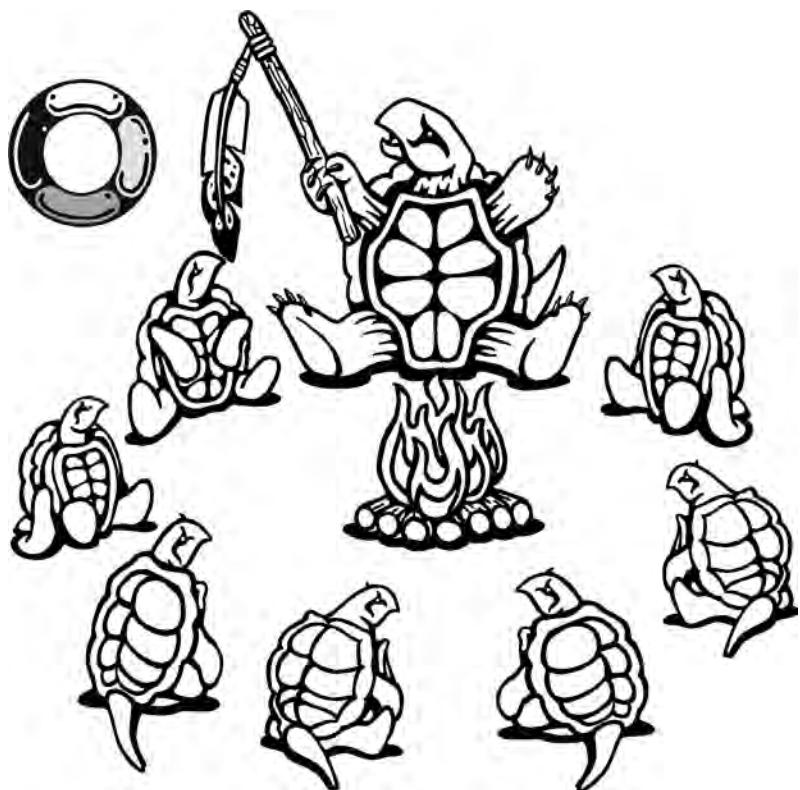


The Confederacy of Mainland Mi'kmaq





MI'KMAWE'L TAN TELI-KINA'MUEMK TEACHING ABOUT THE MI'KMAQ



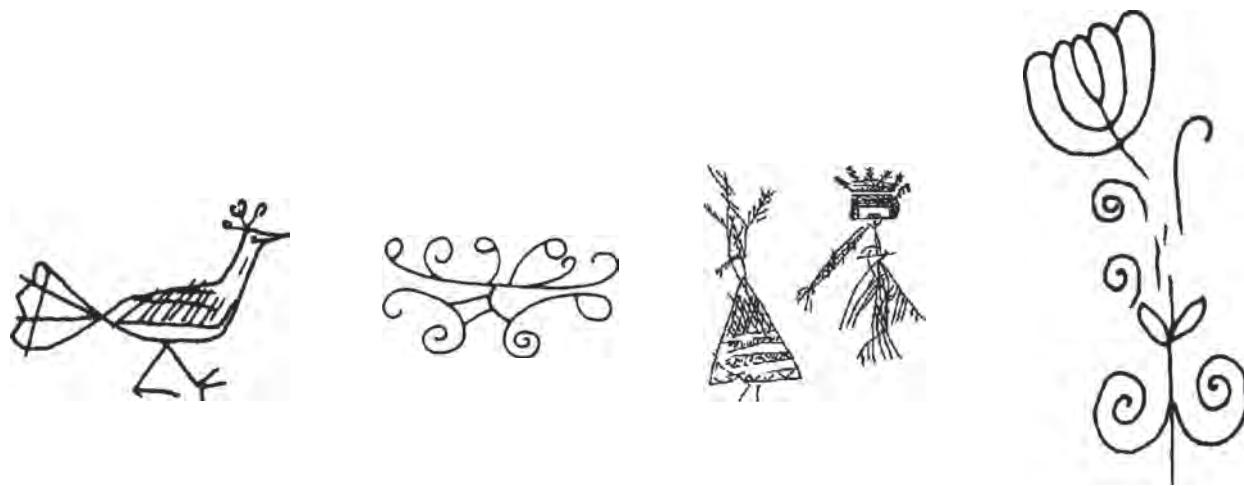
Mi'kmawé'l Tan Teli-kina'muemk: Teaching about the Mi'kmaq

Tim Bernard, Leah Morine Rosenmeier and Sharon L. Farrell, editors

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The Mi'kmaw translations found throughout this volume are the work of Mi'kmaw linguist Patsy Paul-Martin. 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.

The project team would like to acknowledge Gerald R. Gloade for the cover art as well as many of the images (line art and colour images) that are found throughout the volume. We would like also to thank Trevor Gould for his assistance with content in the Mawio'mi unit.

Questions? Comments? Please find us at mdcc@cmmns.com or (902) 895-6385.

All website links were active at the time of publication.

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TEACHER TIP:

Despite the breadth of content in this resource, implementing these lessons will require time, thought, and consideration of student abilities.

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TEACHER TIP:

The lessons are flexible, and easily adapted to many situations and individual learning styles.



APOQNMATIM KEWEY: PARTICIPANTS

MI'KMAWEY DEBERT ELDERS' ADVISORY COUNCIL

Elsie Charles Basque Saulnierville, NS
Sarah Francis Pictou Landing First Nation
Judy Bernard Julian Paqtnkek Mi'kmaw Nation
Theresa Isaac Julien Listugu'j/Millbrook First Nation
Mary-Ellen Googoo Membertou First Nation
Phyllis Googoo Waycobah First Nation
Donald Julien Millbrook First Nation
Douglas Knockwood Sipekne'katik First Nation
Lillian Marshall Potlotek First Nation
Murdena Marshall Eskasoni First Nation
Sister Dorothy Moore Membertou First Nation
Agnes Potter Bear River First Nation

WELO'LTIIMK—HEALING

Dorene Bernard Sipekne'katik First Nation
Lindsay Marshall Potlotek First Nation
Murdena Marshall Eskasoni First Nation
Michael Stephens Millbrook First Nation

KEJITASIMKEWEY KISKUK— CONTEMPORARY ISSUES

Jaime Battiste Eskasoni First Nation
Colin Bernard Millbrook First Nation
Mary-Ellen Googoo Membertou First Nation
Patsy Paul-Martin Millbrook First Nation

NETUKULIMK—ECONOMIC, SOCIAL AND POLITICAL LIFE

Phyllis Googoo Waycobah First Nation
Donald Julien Millbrook First Nation
Frank Meuse Bear River First Nation
Clifford Paul Membertou First Nation
Chief Sidney Peters Glooscap First Nation
Kerry Prosper Paqtnkek Mi'kmaw Nation

EDUCATION CONSULTANT

Melody Martin-Googoo Millbrook First Nation/
Chignecto Central Regional School Board

MI'KMAWEY DEBERT STAFF

Dorene Bernard Sipekne'katik First Nation
Tim Bernard Millbrook First Nation
Sharon Farrell Miawpukek First Nation
Gerald Gloade Millbrook First Nation
Shannon Googoo Millbrook First Nation
Sheila Pierro Millbrook First Nation
Leah Morine Rosenmeier Murray Siding, NS

MI'KMAW TRANSLATIONS

Patsy Paul-Martin Millbrook First Nation/
Chignecto Central Regional School Board

CURRICULUM OUTCOMES

Jennifer Burke NS Department of Education
Ian Doucette NS Department of Education
Natalie Flinn NS Department of Education
Marilyn Webster NS Department of Education
Barry Wilson NS Department of Education



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curriculum resource.*





PJILA'SI: WELCOME

Take a moment to pause and to reflect on your life and who you are. Think about where you were born. Think about where you grew up. Think of your family, your language, your traditions, your memories, and your adventures living in Mi'kma'ki. Look out your windows, or stand outside your door. Close your eyes and breathe in the air. Listen to the sounds of the world around you. Look down at your feet. Wiggle your toes. Those same feet walked upon the soil my ancestors lived on—the same soil that my people still walk upon today.

The Mi'kmaq have lived in Mi'kma'ki for thousands of years. We are a people rich in family, language, culture, knowledge and traditions. The young gained knowledge and built wisdom through experiences with their Elders. The Mi'kmaq have held a deep understanding of the relationship and connection we have shared with the plants, animals, and worlds that surround us. The arrival of newcomers to this land changed the lives of our ancestors forever. Yet despite years of hardship, extreme challenges and struggles to survive, we have proudly maintained the true essence of who we are.

Today, we have Mi'kmaw students in our classrooms who share both a common identity as well as diverse experiences as Mi'kmaw individuals. It is essential that our students learn the stories, language, history and way of life of a people whose stories have long been forgotten, neglected, and misconstrued. It is important that our students learn the deep history and the rich culture of a people whose roots are still growing today. It is with great honour that I had the unique opportunity to work with an amazing group of dedicated, passionate, knowledgeable (and quite humorous) group of educators, community leaders and

cherished Elders. The Elders planted the seed for this curriculum resource. Over the course of several years, a devoted group of Elders, educators and experts shared their knowledge, concerns, stories and experiences. There was much conversation, debate, tears and lots of humour. It is our hope that the educators of today will take this shared knowledge and wisdom and contribute to the education of our youth.

The content shared throughout this resource has been carefully discussed, sorted and chosen. *Although the resource provides just a glimpse into the rich history and experience of who we are as Mi'kmaq, it is a beginning.* More importantly, it is a true voice of a people whose own words have long been deprived. This resource is for you, the educator, the student, our lifelong learners. Don't stop here, keep learning, and open your eyes, your ears, your mind and your heart.

Honour the Mi'kmaw children of yesterday, teach their children and their friends about who they are, celebrate the legacy of the Mi'kmaq in our classrooms. Take the information in this resource and incorporate it into the daily lessons you create in your classrooms. Celebrate Mi'kmaw identity through English Language Arts, Social Studies, Physical Education, Health, Science and Math. The opportunity is here—use your creativity to plan it and make it happen! There is much more to do and say, but as I reflect on teachers today, I am confident that you will strive to honour and respect the experiences and history of the Mi'kmaq.

On behalf of the Mi'kmawey Debert Elders' Advisory Council, we thank you, wela'lloq.

Melody Martin-Googoo





TEACHER TIP:

Mi'kmaq is used as a plural term for the people. Mi'kmaw is the adjectival form and is also used for a single person, as in a Mi'kmaw spoke in class. The language is also Mi'kmaw.





ABOUT THIS BOOK

CONTENT AND ORGANIZATION

This curriculum resource was designed for anyone who teaches Mi'kmaw history, culture and knowledge. Through the stories and knowledge of Mi'kmaw Elders, educators, and other experts, this volume shares content and teaching strategies for three subject areas:

- **Welo'litimk** (Healing)
- **Kejitasimkewey Kiskuk** (Contemporary Issues)
- **Netukulimk** (Economic, Social and Political Life)

The content and strategies are grouped into three age ranges, Primary to Grade 3, Grades 4 to 6, and Grades 7 to 9, with specific topics shown below. For each topic, educators will find:

- core themes and issues
- an opening activity(ies)
- a core activity
- extension activities
- curriculum outcomes

General curriculum outcomes that are met by each of the units have been identified and listed at the end of each unit. Specific content addressed includes:

- Expressing Emotions (Healing)
- Diversity and Awareness (Healing)
- Indian Residential School (Healing)
- Mawio'mi (Contemporary Issues)
- Treaties (Contemporary Issues)
- Land Loss and Displacement (Contemporary Issues)
- Msit No'kmaq (Netukulimk)
- Traditional Knowledge (Netukulimk)
- Stories of Mi'kma'ki (Netukulimk)

While the content has been designed to be used in an integrated manner, any element could be adapted for any particular classroom or student, and, of course, content can be

adapted to other grade levels as desired. What is here is just the tip of the iceberg. Of course, we hope everyone will take what is here and develop it further and teach beyond the contents. We have intentionally left the targeted grade levels off of the BLMs and other reproducible resources so that lesson supports can be adapted as necessary.

The introduction will orient teachers who are less familiar with our history and culture. It provides a short historical overview and introduces some key concepts such as Mi'kmaw Values and the Sacred Circle. A few generalized classroom strategies are included at the end of the introduction and can be adapted as needed.

Throughout the volume we have incorporated Mi'kmaw language. If you want help pronouncing words, we would suggest you go to the Atlantic First Nations Help desk (www.fnhelp.com), where live recordings can help with pronunciation. If you as a teacher are discouraged from a unit due to language, then use the English versions. It is better to do the unit in English than not to do the unit at all!

We would recommend the teaching resource, *Kekina'muek: Learning about the Mi'kmaq of Nova Scotia*, which provides a rich introduction to Mi'kmaw history and culture—it can be used as additional background for all the units. Where the *Kekina'muek* volume covers Mi'kmaw history and culture, this resource delves into specific subject and content with strategies and activities for delivering content for specific grades. *Kekina'muek* is available in the supplementary materials or at [www.mikmaweydebert.com](http://mikmaweydebert.com).



ABOUT THIS BOOK

CONTENT AND ORGANIZATION

Notice that there are teacher tips throughout the volume. These tips have been designed to assist teachers; they also are used to raise awareness for units that may be particularly challenging or require particular attention. The following apple icon signals these tips:



Although the content can stand alone, the Mi'kmawey Debert Cultural Centre (MDCC) would be pleased to partner with teachers in its delivery. The entire content of this volume, as well as all supplementary materials, can be downloaded at the Mi'kmawey Debert website, www.mikmaweydebert.com.

Many graphics, black line masters and additional resources, for copying and/or enlargement, can be found in the supplementary resources on the DVD at the back of the volume, or downloaded from www.mikmaweydebert.com. The following icons identify materials as available in the supplementary materials and their format:

photo or other graphic image (.jpeg)

black line master or document (.pdf)

download available at www.mikmaweydebert.com

source at alternate website

	Welo'litimk— Healing	Kejitasimkewey Kiskuk— Contemporary Issues	Netukulimk— Economic, Social and Political Life
Primary to 3	Expressing Emotion	Mawio'mi (gathering)	Msit No'kmaq (we are all related)
Grades 4 to 6	Diversity and Awareness	Treaties	Traditional Knowledge
Grades 7 to 9	Indian Residential School	Land Loss and Displacement	Netukulimk and Mi'kma'ki

Content chart for Mi'kmawey'l Tan Teli-kina'muemk.



ABOUT THIS BOOK

ENGAGING ALL LEARNERS

(The following section has been contributed by the Nova Scotia Department of Education. Curriculum consultants at the Department of Education have identified curriculum outcomes for each unit. The table of contents guides readers to the outcomes for each unit.)

“No matter how engagement is defined or which dimension is considered, research confirms this truism of education: The more engaged you are, the more you will learn” (Hume 2011, 6).

Student engagement is at the core of learning. Engagement in learning occurs when students are provided with opportunities to become more invested in their learning. This is critical for teachers to take into account when planning and implementing instruction. Effective instruction engages, embraces, and supports all learners through a range of learning experiences that are both age and developmentally appropriate.

This curriculum is designed to provide learning opportunities that are equitable, accessible, and inclusive of the many facets of diversity represented in today’s classrooms. When teachers know their students as individual learners and as individual people, their students are more likely to be motivated to learn, persist in challenging situations, and apply reflective practices.

SUPPORTIVE LEARNING ENVIRONMENTS

A supportive and positive learning environment has a profound effect on students’ learning. Students need to feel physically, socially, emotionally, and culturally

safe in order to take risks with their learning. In classrooms where students feel a sense of belonging, see their teachers’ passion for learning and teaching, are encouraged to actively participate, and are challenged appropriately, they are more likely to be successful.

Teachers recognize that not all students progress at the same pace nor are they equally positioned in terms of their prior knowledge of particular concepts, skills, and learning outcomes. Teachers are able to create more equitable access to learning when,

- instruction and assessment are flexible and offer multiple means of representation.
- students have options to engage in learning through multiple ways.
- students can express their knowledge, skills, and understanding in multiple ways (Hall, Meyer, and Rose 2012).

In a supportive learning environment, teachers plan learning experiences that support each student’s ability to achieve curriculum outcomes. Teachers use a variety of effective instructional approaches that help students to succeed, such as,

- providing a range of learning opportunities that build on individual strengths and prior knowledge.
- providing all students with equitable access to appropriate learning strategies, resources, and technology.
- involving students in the creation of criteria for assessment and evaluation.
- engaging and challenging students through inquiry-based practices.
- verbalizing their own thinking to model



ABOUT THIS BOOK

ENGAGING ALL LEARNERS

- comprehension strategies and new learning.
- balancing individual, small-group, and whole-class learning experiences.
- scaffolding instruction and assignments as needed and giving frequent and meaningful descriptive feedback throughout the learning process.
- integrating “blended learning” opportunities by including an online environment that extends learning beyond the physical classroom.
- encouraging students to take time and to persevere, when appropriate, in order to achieve a particular learning outcome.

MULTIPLE WAYS OF LEARNING

“Advances in neuroscience and education research over the past 40 years have reshaped our understanding of the learning brain. One of the clearest and most important revelations stemming from brain research is that there is no such thing as a ‘regular student’” (Hall, Meyer, and Rose 2012, 2). Teachers who know their students well are aware of students’ individual learning differences and use this understanding to inform instruction and assessment decisions.

The ways in which students make sense of and demonstrate learning vary widely. Individual students tend to have a natural inclination toward one or a few learning styles. Teachers are often able to detect learning strengths and styles through observation and through conversation with students. Teachers can also get a sense of learning styles through an awareness of students’ personal interests and talents.

Instruction and assessment practices that are designed to account for multiple learning styles create greater opportunities for all students to succeed.

While multiple learning styles are addressed in the classroom, the three most commonly identified are,

- auditory (such as listening to teacher-modelled think-aloud strategies or participating in peer discussion).
- kinesthetic (such as examining artifacts or problem-solving using tools or manipulatives).
- visual (such as reading print and visual texts or viewing video clips).

For additional information, refer to *Frames of Mind: The Theory of Multiple Intelligences* (Gardner 2007) and *How to Differentiate Instruction in Mixed-Ability Classrooms* (Tomlinson 2001).

A GENDER-INCLUSIVE CURRICULUM AND CLASSROOM

It is important that the curriculum and classroom climate respect the experiences and values of all students and that learning resources and instructional practices are not gender-biased. Teachers promote gender equity and inclusion in their classrooms when they

- participate equally high expectations for all students.
- provide equal opportunity for input and response from all students.
- model gender-fair language, inclusive practices, and respectful listening in their interactions with students.



ABOUT THIS BOOK

ENGAGING ALL LEARNERS

- identify and openly address societal biases with respect to gender and sexual identity.

VALUING DIVERSITY: TEACHING WITH CULTURAL PROFICIENCY

“Instruction that is embedded in socially meaningful contexts, and tasks that are meaningful and relevant to the lives of students, will engage students in high-level problem-solving and reasoning and enhance students’ engagement (Frankenstein 1995; Gutstein 2003; Ladson-Billings 1997; Tate 1995)” (Herzig 2005).

Teachers appreciate that students have diverse life and cultural experiences and that individual students bring different prior knowledge to their learning. Teachers can build upon their knowledge of their students as individuals, value their prior experiences, and respond by using a variety of culturally proficient instruction and assessment practices in order to make learning more engaging, relevant, and accessible for all students. For additional information, refer to Racial Equity Policy (Nova Scotia Department of Education 2002) and Racial Equity/Cultural Proficiency Framework (Nova Scotia Department of Education 2011).

STUDENTS WITH LANGUAGE, COMMUNICATION, AND LEARNING CHALLENGES

Today’s classrooms include students who have diverse language backgrounds, abilities, levels of development, and learning challenges. By observing and interacting with students

and by conversing with students and/or their families, teachers gain deeper insights into the student as a learner. Teachers can use this awareness to identify and respond to areas where students may need additional support to achieve their learning goals. For students who are experiencing difficulties, it is important that teachers distinguish between those students for whom curriculum content is challenging and those for whom language-based factors are at the root of apparent academic difficulties. Students who are learning English as an additional language may require individual support, particularly in language-based subject areas, while they become more proficient in their English language skills. Teachers understand that many students who appear to be disengaged may be experiencing difficult life or family circumstances, mental health challenges, or low self-esteem, resulting in a loss of confidence that affects their engagement in learning. A caring, supportive teacher demonstrates belief in the students’ abilities to learn and uses the students’ strengths to create small successes that help nurture engagement in learning and provide a sense of hope.

STUDENTS WHO DEMONSTRATE EXCEPTIONAL TALENTS AND GIFTEDNESS

Modern conceptions of giftedness recognize diversity, multiple forms of giftedness, and inclusivity. Some talents are easily observable in the classroom because they are already well developed and students have opportunities to express them in the curricular and extracurricular activities commonly offered in schools. Other talents



ABOUT THIS BOOK

ENGAGING ALL LEARNERS

only develop if students are exposed to many and various domains and hands-on experiences. Twenty-first century learning supports the thinking that most students are more engaged when learning activities are problem-centred, inquiry-based, and open-ended. Talented and gifted students usually thrive when such learning activities are present. Learning experiences may be enriched by offering a range of activities and resources that require increased cognitive demand and higher-level thinking with different degrees of complexity and abstraction. Teachers can provide further challenges and enhance learning by adjusting the pace of instruction and the breadth and depth of concepts being explored. For additional information, refer to Gifted Education and Talent Development (Nova Scotia Department of Education 2010).



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KEKINUA'TAQN: INTRODUCTION

THE MI'KMAQ

The Mi'kmaq are the indigenous people of Mi'kma'ki, the Mi'kmaw homeland which includes all of present-day Nova Scotia, Prince Edward Island, central and eastern New Brunswick, the Gaspé Peninsula and Newfoundland. For at least the last 13,000 years our ancestors have called Mi'kma'ki home.

Our culture and language, Mi'kmaw, are rooted in our land and our people. We are closely related spiritually, culturally and linguistically to the First Nations in our region. We share many cultural traditions as well as linguistic roots with our neighbors, the Abenaki, Wolastoqiyik (Maliseet), Innu, Passamaquoddy, and Penobscot as well as many other Algonquian-speaking First

Nations. Together these nations make up the Wabanaki Confederacy.

For thousands of years our people have maintained sophisticated strategies and deep knowledge about our world—its animals, plants, seasons, landscapes and seascapes of Mi'kma'ki. This knowledge about our world is contained in our language and our stories and is passed on from generation to generation in visible and not so visible ways. In every corner of Mi'kma'ki, there is physical evidence of our continual presence in the land. This evidence includes ancestral camp sites, petroglyphs etched on rocks, toolstone quarry sites, place names, altered vegetation, and even fish weirs, which are thousands of years old and still visible today.



Cory Julian (left) and Brad Paul (right) drum at the 2010 Mawi'omi, where people recognized the 400 year anniversary of the alliance between the Mi'kmaq and the Catholic Church. Image courtesy of Communications Nova Scotia.

KEKINUATAQN:

INTRODUCTION

THE MI'KMAQ



A map of Mi'kma'ki, showing the Mi'kmaw homeland. The district names convey characteristics of the land. Kespe'k means last water or land. Siknikt signifies a drainage area. Sipekne'katik is the wild potato area. Kespukwitk translates to the last flow. Epekwitk and Piwktuk names the lying in the water place and the explosive place, respectively. Eskikewa'kik is the skindressers' territory. Lastly, Unama'ki aqq Ktaqmuk are the foggy lands and the land across the water, respectively.

Our culture is based on oral histories, meaning that what we need to know is passed on from generation to generation through oral histories, mentorship, and hands-on learning experience. The Mi'kmaq used wampum, chewed birchbark, and wrote hieroglyphics; we also etched petroglyphs into stone as physical representations of information. Knowledge was passed on primarily through oral histories and teachings based in practice. As you will find with much of the content in this volume, there are often multiple versions of important stories.



As information is passed on to the next generation, versions emerge that address particular situations. While story versions may differ from place to place or family to family, we are one people in spirit.

Wejisqaliati'k

The term *wejisqaliati'k* derives from a 1749 document in which Mi'kmaw Chiefs' declared our right to the territory of Mi'kma'ki. Mi'kmaw linguist Bern Francis first translated this term as "we sprouted from." Mi'kmaw people and our ancestors have lived in



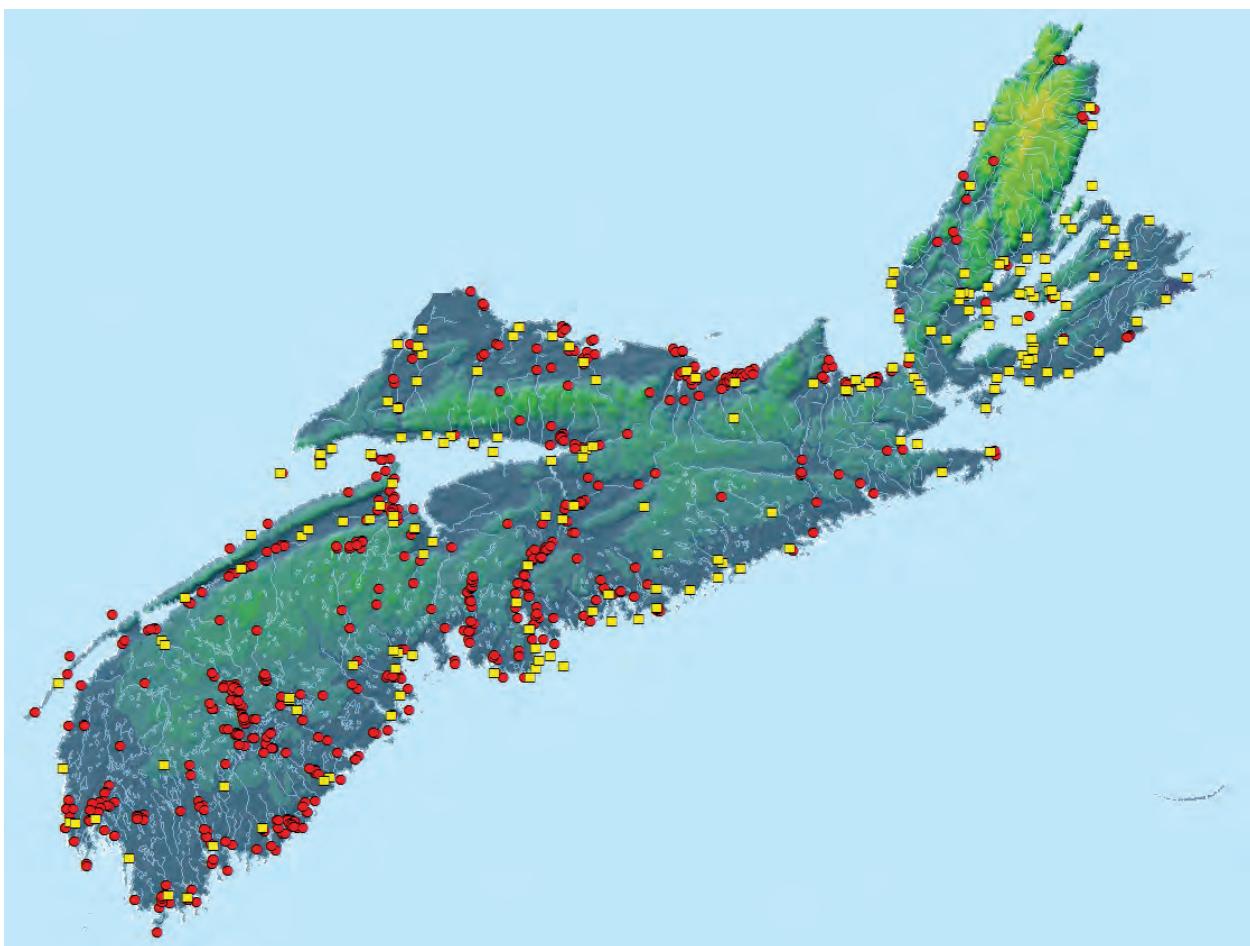
KEKINUA'TAQN: INTRODUCTION

THE MI'KMAQ

Mi'kma'ki for more than 11,000 years—we grew up here as a people as did our language, culture, knowledge and attachment to place. The earliest known evidence of our people comes from the Debert archaeological site, which dates between 13,300 and 11,100 years ago, but there is no area that we did not live and grow up from in our homeland. There is evidence of our deep history in every corner of our land. Our attachments to the land and beings of Mi'kma'ki are embedded in our place names, stories, language, governance

systems, songs, dance, and our relationships to one another. Nothing is more important than the land, animals, plants, waterways, and people—the web of relationships—out of which we have grown and from which our future will come.

Understanding the rich and sophisticated history of our people requires putting the record together from our stories and various “ologies,” particularly history, linguistics, ethnography, archaeology and geology. One



This map shows prominent archaeological sites in Nova Scotia and demonstrates that there are a great many more ancestral places than just Debert and Gaspereau Lake. The red circles indicate ancestral places before European contact, the yellow blocks indicate places after European contact (but that are no longer lived in today). The evidence of our people can be found anywhere and everywhere. Map courtesy of Roger Lewis, Nova Scotia Museum.



KEKINUATAQN: INTRODUCTION

THE MI'KMAQ

of the most significant areas of Mi'kma'ki has recently been revealed at Gaspereau Lake, where more than 250,000 artifacts were recovered in a project related to dam restoration by NS Power Inc. We have lived through great changes in Mi'kma'ki, from glaciation to land transformations to the arrival of Europeans. There is a great deal left to learn about our past.

Mi'kmaw Language

The heart of Mi'kmaw culture is truly in its language. The method of communicating information was primarily oral, but hieroglyphics, petroglyphs and wampum were also traditionally significant. Mi'kmaw was the primary means by which knowledge was passed on to younger generations. The language is rich with unique teachings, humour and world views. Complexities in the usage of sound or utterance can determine the meaning or emotions of words such as love, disappointment, or humour. Language is sacred. Healing, for example, took place in the form of Mi'kmaw chants and songs.

Language is central to identity for many different reasons. Oral traditions and the gift of speaking and listening played a vital role in the preservation and transmission of Mi'kmaw culture and history. Our language is distinguished from many other languages for being verb-based—meaning that the language expresses and emphasizes an active or transitional state of being and existence. The grammar and syntax of the language is also endlessly flexible and subtle, allowing for an enormous range of expressions and also for wordplay and humour to abound. Traditionally, Elders told stories and taught

the youth Mi'kmaw ways of thinking and doing. For thousands of years, our language grew up in Mi'kma'ki, and it reflects our experiences as a people in our homeland.

Over time, dialects emerged in different areas in Mi'kma'ki. For example, regional variations can be found in words such as the word to "eat." In Eskasoni, NS, the word for "eat" is "mijisi," but in Elsipogtog, NB, the word is "mitji." Likewise, in Eskasoni the word for "animal" is "wasis," but in Elsipogtog the word is "wisis." Such dialects reflect where an individual Mi'kmaw speaker learned the language, whether it be Nova Scotia, New Brunswick, Québec or other Atlantic areas. Dialects can be distinct enough to distinguish which community a person was from within Nova Scotia!

Over time, missionaries and other Europeans encroached upon Mi'kma'ki, threatening the Mi'kmaw language. Despite efforts of our ancestors to preserve and to protect the sacred Mi'kmaw language, centuries of attempts to assimilate and to colonize the Mi'kmaq have resulted in Mi'kmaw communities now struggling to revive a once vibrant language. Today, many Mi'kmaw youth know only short phrases or common words from the language their ancestors once spoke so beautifully. However, over the last decade in some communities a "Mi'kmaw language renaissance" has emerged. Elders, youth, leaders and community members are working to celebrate Mi'kmaw. Mi'kmaw children are learning to speak and write fluently in Mi'kmaw immersion programs, Elders are reclaiming the mother tongue that was once shunned by many, and youth are



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embracing the teachings of speakers. In some schools, Mi'kmaw and non-Mi'kmaw students have the option of studying the language, which was not an option a decade ago. And recently, a Mi'kmaw language app was developed (now available for Apple devices).

Mi'kmaw Cultural Values

Cultural values inform all aspects of life and interactions. Sometimes these values are easily identifiable, other times they are more difficult to discern. The values presented here are not all encompassing, but they represent some of the primary values that guide many Mi'kmaw decisions and practice. Rather than seeing these values as standards, it would be more appropriate to understand them as guiding practice and interactions among people—they are embedded in our stories and oral traditions and passed on from generation to generation.

Mi'kmaw language is sacred.

The Mi'kmaw language contains sacred knowledge, which provides wisdom and understanding that are only available when speaking and thinking in Mi'kmaw.

Customs and beliefs honour men and women. Different values for men and women coexist, with respect for both. Women are understood to be a powerful force, who not only transmit values, culture, and language, but whose power can affect the outcomes of hunting and fishing, for example.

Respect everyone.

All people, all things, deserve respect. Respect is learned and sustained through acknowledging and understanding the

interdependence of everything—the trees, the water, the birds, the animals, and our children. Elders are held in highest esteem because they are assumed to understand best this interdependence and our place in it.

Sharing is at the heart of the culture.

Sharing is one of the most important Mi'kmaw values and extends from food to childcare to land and resources. Sharing is an extension of the interdependence of life and the respect for all things.

Sweetgrass is sacred and ceremonial.

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

Individuals do not interfere.

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

Act through consensus.

Consensus is the dominant mode of decision-making in our history. Beginning at the family level and extending to the districts of the Santé Mawio'mi (Grand Council) we seek consensus rather than just majority rule whenever possible.

Observe rituals for dying and death.

Death is a part of life—something to be shared and accepted. We believe no person should be alone when dying. All people are encouraged to be with people in the last hours of their life. This extends for three days



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after death and is followed by gatherings or services, feasts and a salité—a Mi’kmaw gathering that supports family after the death of a loved one.

Care of children is everyone’s duty.

Children are visible everywhere in Mi’kmaw communities. Each adult has an obligation to keep an eye on children—we must all make an effort to protect all children.

Respect food.

Food is considered sacred and is not to be played with or wasted. Each person should take only what they can consume.

Humility and humour are valued.

Our sense of humour and humility are important. With the humility of accepting our own fallibility as well as the challenging aspects of our history, we laugh at ourselves and with others. Both aspects are essential in dealing with situations which might seem hopeless—helping us either accept them or transform them into something positive.

Spirit is present in everything.

The spirit is present in all of nature, in all parts of existence. All things have spirit, reflecting the interdependence of life and the harmony we seek to maintain in the world.

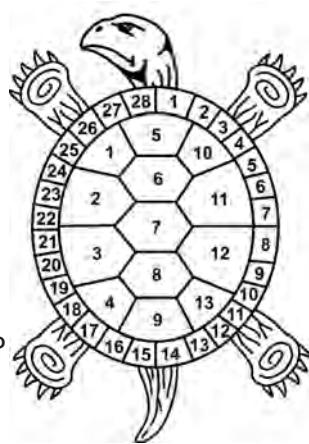
Mi’kmaw Sacred Circle

Circles are perhaps the most sacred Mi’kmaw concept. A circle is a reflection of a cycle, and there are many cycles found in nature and in life. Like a circle, a cycle flows continuously and repeatedly. Cycles are at the heart of “non-linear” thought—the belief that the most important patterns and experiences are

cyclical. This is just one example of pattern recognition. Pattern recognition is what we have used for thousands of years to survive. The circle representing cycles is the most important of all patterns in our lives.

Circles are essential to healing journeys. As we move through life, many Mi’kmaq believe we pass through the seven sacred gifts bestowed by the Creator: love, honesty, humility, respect, truth, courage, and wisdom. Love is the first gift from the Creator. This love is unconditional. Each of the gifts, which follow one after another, are developed and attained depending on a person’s experiences. Once the seven sacred gifts are experienced, you are close to completing your physical journey in life. It is at this time that one is given the honour of being named an “Elder,” the most honourable role a person can hold.

The image on the following page depicts some of the cycles and circles in our lives including seasons, days, months (12), moons (13), ceremonies, colours, and cardinal directions as well as the experiences or feelings associated with different cardinal directions. Note that the months are shown in the middle of the circle mirroring the pattern of sections on the back of a turtle. There is something unusual about the seasonal cycle on this image. Can you find it?



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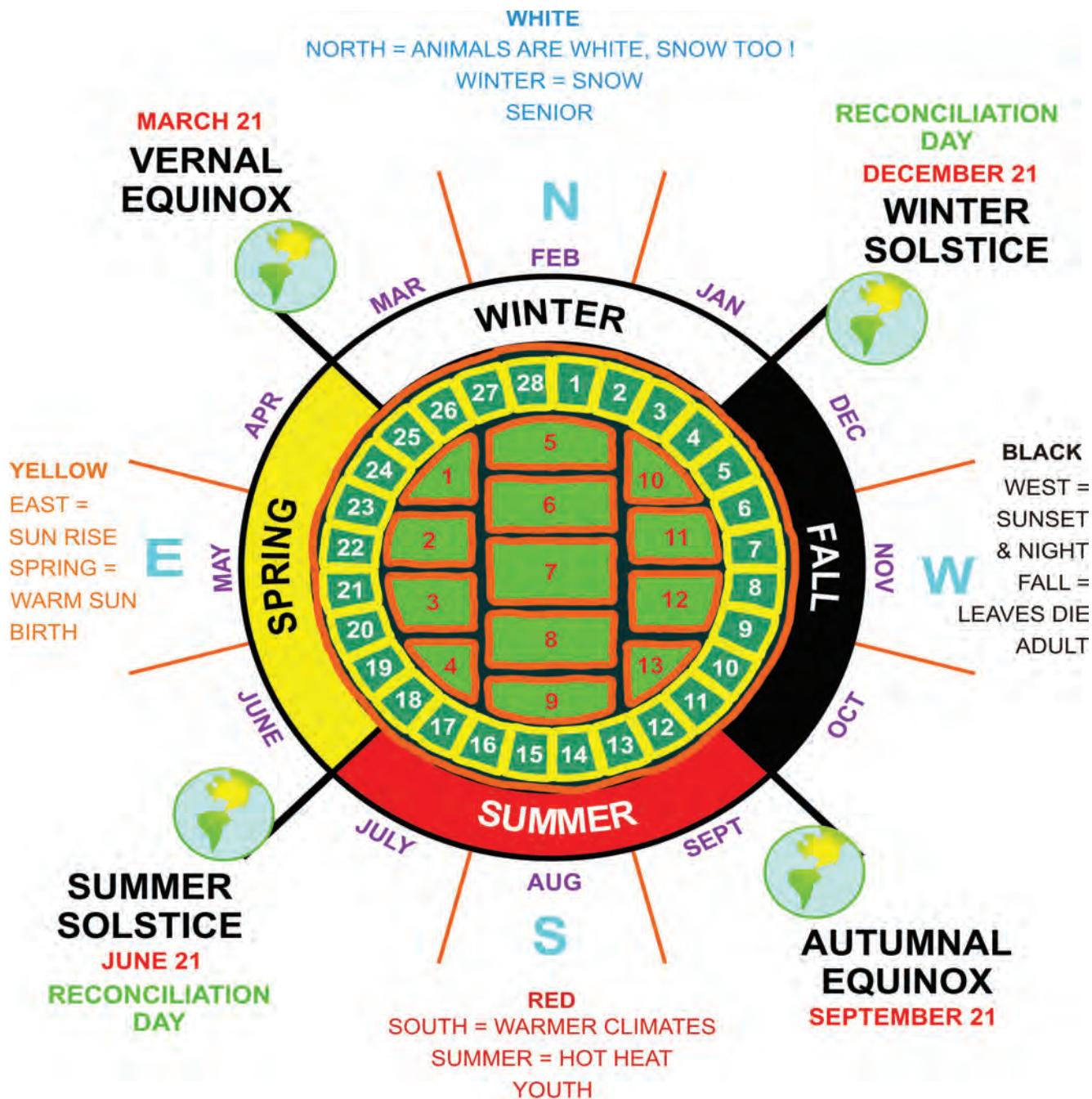


Diagram showing some of the annual cycles recognized in Mi'kmaw thought and culture. What is unusual about this image? Can you find it? (Hint: are the sequences in order? What is the perspective of the image?)





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A mirror image allows students to think about whether their perspective is that of a participant (inside out) or of an outside observer (outside in).

The seasons on the image are inverted from the clockwise-way they often appear: spring and fall are reversed. When Elders Lillian Marshall and Murdena Marshall developed the “Mi’kmaw Ecological Calendar” (available for download at www.integrativescience.ca/Activities), they used this sequence because it represents the seasonal cycle as if one is experiencing the seasons from the inside out rather than from the outside in. The best way to understand this is to imagine that you are asking someone to raise their left hand—that hand will be on your right, even though it will be their left as shown in the image above. When you experience something as part of it, it is different than when you observe it as outside oneself, observed as a distinct object rather than as part of whom you are. Take a moment to think through what the cycles and patterns are in your life. Do you see yourself as part of those cycles and patterns, or just

observing them from the outside?

Governance

Mi’kmaw governance, whether at the family level or the Nation, has been governed by the concept of consensus since time immemorial. The late Kji-Keptin, Alex Denny explained, “Most problems were resolved with the extended family, not by the Mawio’mi or district chiefs. Solutions were likewise spontaneous and contextual.” In Denny’s words, “The Nation

is a confederation of allied people (L’nu) who lived and harvested in the territory of Mi’kmawki.” The most important aspect of Mi’kmaw governance is the idea of customary law, which is “a process of reconciliation based on shared examples or models of conduct...It evolved from oral traditions, the daily traditions of sharing hardship and joy with each other....at the same time it is celebratory, expressive, and performative,” according to Denny.

The Mawio’mi Kji-Keptin Denny refers to is the Santé Mawio’mi, or Grand Council, which is the traditional form of Mi’kmaw governance. The Grand Council is made up of leaders from each of the seven Mi’kmaw districts (see map on page 16), and contained a number of roles including the Grand Chief (Kji-Saqmaw), Grand Captain (Kji-Keptin),



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Keptins and a knowledge keeper called the Putu's, who kept the official record of the Santé Mawio'mi. Today the Santé Mawio'mi continues to operate alongside the Indian Act Chiefs and Councils. Rather than addressing day-to-day activities, the Santé Mawio'mi is focused on strengthening and protecting the Nation over many generations.

European Contact

The period after European arrival has proved challenging for our people, land and communities. Our own oral histories as well as writings from early Europeans demonstrate

a large, healthy, organized, sophisticated, and prosperous people throughout Mi'kma'ki prior to European arrival and colonization. From early warfare and disease to the 20th century government policies of Centralization and the Indian Residential School, Mi'kmaq found our lives increasingly restricted. This restriction is reflected in the 1929 court case for Grand Chief Gabriel Sylliboy, who was convicted for hunting out of season. Because this case signals the growing restriction on traditional harvesting activities, it is often seen as the turning point from self-sustained livelihoods to a growing dependency on



This image of the Santé Mawio'mi was taken in the summer of 2010 at the Halifax mawio'mi, which recognized and celebrated the 400 year alliance between the Mi'kmaw Nation and the Catholic Church. The Santé Mawio'mi was presented with a plaque honouring the HMCS Micmac by the Royal Canadian Navy during this time. Members of the Santé Mawio'mi are appointed for life and chosen by the group in consultation with Elders from communities across Mi'kma'ki. Image courtesy of Clifford Paul.



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Federal and Provincial governments. We have survived enormous pressures through our spirit, language, humour, and worldviews.

Treaty Relationships

The Mi'kmaq, like other First Nations, retain a unique relationship to the Federal and Provincial governments through our treaties. A group of treaties were signed among Mi'kmaw Chiefs, the British and other First Nations in the region during the 18th and early 19th centuries. Today, these treaties are known as the "Covenant Chain of Treaties." At least on paper, these treaties continued with the British crown until 1982, when they were repatriated to Canada as part of Section 35 of the Constitution. At this time, under agreement with all parties, the role and authority of the British in the treaties were transferred to the Government of Canada and to the Province of Nova Scotia, both of which represent "the Crown." Since the early 1970s, there have been a number of key decisions by the Supreme Court of Canada that have affirmed the rights of First Nations, which are contained within treaty relationships. The Mi'kmaq have been central to many of these nationwide decisions, which have impacted First Nations and Canadians in all provinces and territories.

Land Loss and Displacement

The alienation of land is perhaps the most important and detrimental consequence of European contact in Mi'kma'ki. Over centuries the dispossession of land has taken many forms: overall population growth and pressure, outright confiscation, legally-sanctioned appropriation, community displacement, and the contamination of

land, as well as the destruction of ancestral sites across the region. The content in this volume addresses land loss and displacement in the 20th century in the grades 7 to 9 unit. Twentieth-century land loss developments, however, are only the most recent manifestations of a longer process of increasing restriction on Mi'kmaw land use and movement.

The significance of land loss is so profound that it is difficult to summarize here. The seasonal mobility of people—which supported ways of life for thousands of years—was dramatically curtailed with the alienation of lands as well as with the decline in plants and animal species related to industrialization. Alongside land alienation was the growth and strengthening of the concept of private property and other Western concepts of land management, which inevitably impacted the vast majority of land areas regardless of ownership.

Importantly, one must remember that land is about a great deal more than sustenance. Places anchor memories, ceremonies, the burial of the dead, and the evidence of past events and experiences. As land, habitats and species are lost, so too are the specific cultural knowledge, memory and practices that were embedded in that landscape.

Status and Citizenship

The issue of status and citizenship have intensified since the time of European Contact. Early identifications of indigenous people in treaties and other legal documents slowly became entrenched into the consciousness of people—both Mi'kmaq and



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non-Mi'kmaq. Ultimately the Indian Act of 1867 defined an “Indian,” which applied to all Native people across Canada. It is at this time that Native people are formally defined as “wards of the Crown.”

The late 19th and 20th centuries are a time of intense manipulation by the Federal government to manage Native identity, with damaging and illogical policies linked to the definition of being Native. The policies were designed to acculturate Native people. Perhaps the worst of these was the loss of “status.” If Native women married a non-Native man they lost their status with the Federal government as a First Nation person. However, if a Native man married a non-Native woman, she was granted status as an “Indian.” This policy was not reversed until 1985, more than 100 years later.

In addition, criteria were used to enfranchise, or grant citizenship to, some Mi'kmaq. The criteria included certain levels of education and professional designations. Like the other policies of this time, these overt criteria were used to destroy Native culture and practices.

Despite this intense interference by the Federal government in defining who was Mi'kmaq, all Native people were not considered citizens of Canada until 1956. Today, status as a First Nation person is recognized based on ancestry in a process that is shared across Canada. In the near future, however, Mi'kmaq will have the opportunity to define who is Mi'kmaq through the ongoing treaty rights process. Due to the history of government intervention, defining exactly “who is

Mi'kmaq” is a complex discussion. The discussion of who is Mi'kmaq is distinct from the process by which the Federal government determines Indian status. Many argue the importance of language, traditions, learning experiences and ways of life are defining factors of Mi'kmaw identity. Due to treaty rights issues and other priorities, the Nation is creating a more formal process for determining who is Mi'kmaq that will be distinct from that of the Federal government.

Communities Today

Today, there are more than 30,000 Mi'kmaq throughout Mi'kma'ki, who live in more than 35 communities. Our communities are diverse, including small groups of people living in more isolated areas to larger communities on reserves. Many people choose to live in and near urban centres. Individuals who have status as First Nation people are registered with many Mi'kmaw communities, which are governed by a Chief and Council. Each governance community also administers satellite land areas associated with their primary community; sometimes people live in the satellite communities and sometimes the land areas are vacant or used for other purposes.

Our communities face enormous opportunities as well as challenges as we move into the twenty-first century. The opportunities emerge from a growing young population, renewed economic strategies, and the potential of greater control over our natural and cultural resources. Our challenges include the health of our communities and our people, recovering and persevering through failed government policies as well

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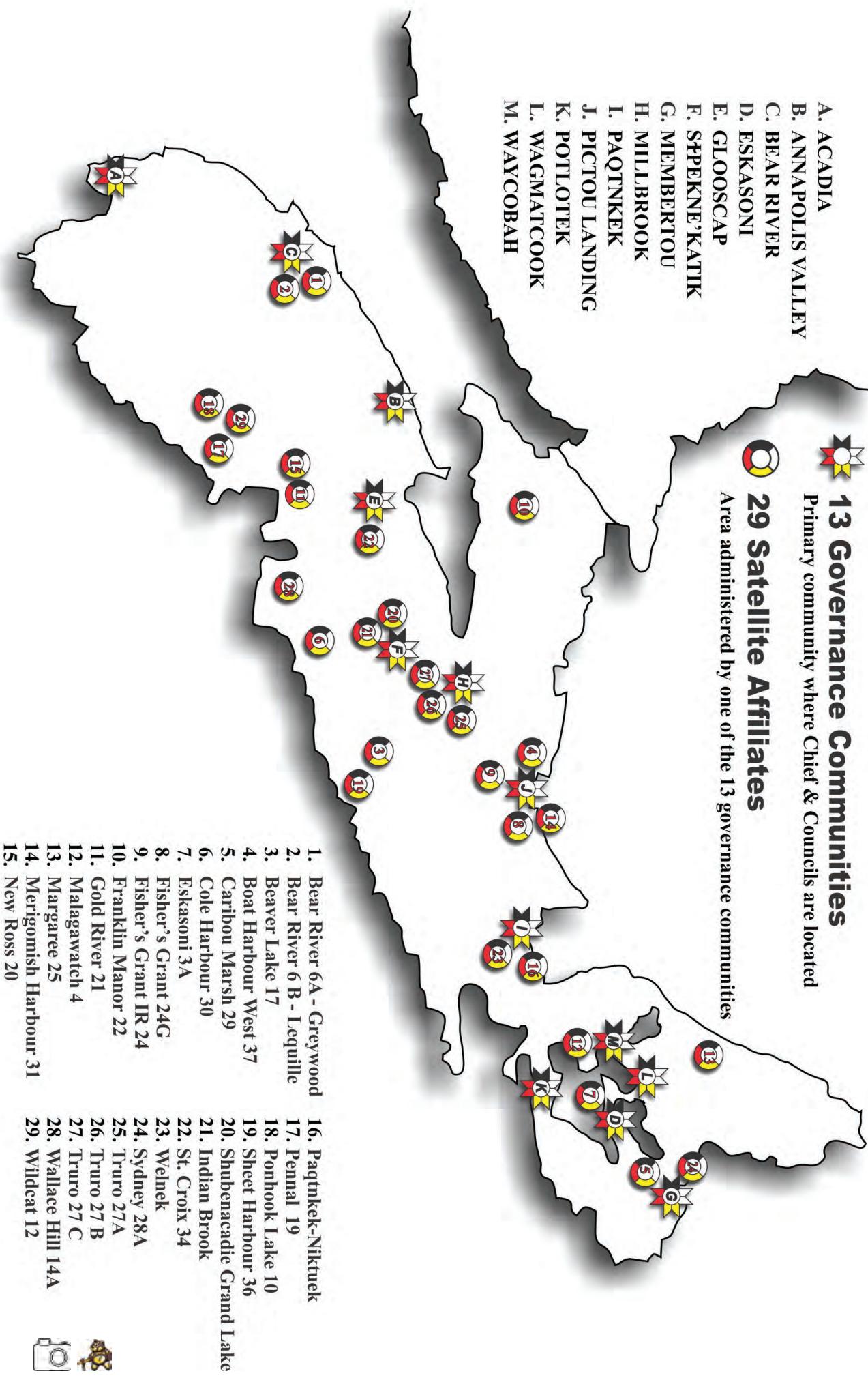
The moose hunt in Unama'ki has been a long standing governance issue, where treaty rights, conservation, and recent Supreme Court of Canada rulings all intersect. In September 1988, after years of denial and interference by governments in the Mi'kmaw customary hunting practices, the late Grand Chief Donald Marshall Sr. proclaimed that the Mi'kmaw had a Right to hunt moose. Mi'kmaw hunters, equipped with harvester identification cards, which were issued by the Mi'kmaw Grand Council, began to proudly exercise that Right. These hunters knew and understood that this authority stemmed from Mi'kmaw ancestors who had engaged in traditional hunting practices, as well as the celebrated Simon Decision in which the Supreme Court of Canada reaffirmed the validity of the Mi'kmaw Treaty Right to hunt. Many years later, the Mi'kmaw are once again faced with issues about hunting in the Cape Breton Highlands, which are negotiated and deliberated upon by an interconnected group of Mi'kmaw organizations and leaders. (L-R standing) Jaime Battiste, Eric Zschiele, Kerry Prosper, Annie Johnson, Kji-Keptin Antle Denny, Charlie Joe Dennis, and Allison Bernard Jr. (Sitting) Ernest Johnson. Image and content courtesy of Jaime Battiste, Citizenship Coordinator, KMKNO. For more on this issue go to the Mi'kmaw Maliseet Nations News website, www.mmnn.ca.

as generations of historic trauma. We draw on each other, strong families, traditional practices, humour and our faith to move us forward to a brighter future. Today, Mi'kmaw people can be found in all professions and there is great diversity of skills and knowledge in our people. Although communities have

specific histories, ancestors tie us together across Mi'kma'ki and more recent social, legal, and economic developments demand that we work together to build a positive future for all our people.



4.2 MI'KMAW COMMUNITIES IN NOVA SCOTIA





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First Nation Communities of Mi'kma'ki

NEW BRUNSWICK

MALISEET MI'KMAQ

- 21 MADAWASKA
- 22 TOBIQUE
- 23 WOODSTOCK
- 24 KINGSCLEAR
- 25 ST MARY'S
- 26 OROMOCTO
- 27 EEL RIVER BAR
- 28 PABINEAU
- 29 EGGENOOPETITJ
- 30 EEL GROUND
- 31 METEPENAGIAG
- 32 INDIAN ISLAND
- 33 ELSIPOGTOG
- 34 BUCTOUCHE
- 35 FORT FOLLY

NEWFOUNDLAND

- 1 QALIPU
- 2 MIAWPUKEK

QUEBEC

- 3 GESPEG
- 4 GESGAPEGIAG
- 5 LISTUGU

PRINCE EDWARD ISLAND

- 6 LENNOX ISLAND
- 7 ABEGWEIT

NOVA SCOTIA

- 8 ACADIA
- 9 BEAR RIVER
- 10 ANNAPOLEIS VALLEY
- 11 GLOOSCAP
- 12 SHPEKE'KATIK
- 13 MILLBROOK
- 14 PICTOU
- 15 PAQTINKEK
- 16 POTLOTEK
- 17 WAYCOBAH
- 18 WAGMATCOOK
- 19 MEMBERTOU
- 20 ESKASONI





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Addressing Stereotypes

Stereotypes continue to pervade First Nation content whether this is in formal news reporting, cartoons, or storybooks and toys. A discussion with students should help them identify not only what is damaging to First Nations people, but why. Give them the tools to speak up when misinformation is used to be hurtful. Facilitators or teachers can emphasize that stereotypes continue to exist and use their positions to help affect change in the lives of our youth. A discussion can be facilitated easily with a small number of hurtful and inappropriate examples of cartoons or other images containing First Nation people or subjects. If students can find examples on their own in class, they can do it in their everyday lives.

The Same Ol' Characters

Characters like Tiger Lily and Big Chief from Disney's Peter Pan perpetuate common misunderstandings about Native people that are repeated again and again in TV, movies and other modern media. As with many depictions, Big Chief cannot speak in full sentences and he and Tiger Lily appear either stupid or childlike. Not all Chiefs are men; they are not all big; and they have real names. Not all young girls are princesses. Most importantly, Native people speak different and intelligible languages rather than illiterate sounding grunt words. For people wanting to know more, we would highly recommend the documentary by Cree filmmaker Neil Diamond, called Reel Injun (which is not appropriate for grade school students).



There is also a recent Smithsonian Magazine article on the subject that can be found at <http://www.smithsonianmag.com/arts-culture/racist-history-peter-pan-indian-tribe-180953500/?no-ist>.

Misconceptions: Taxes and Gas

Sadly, in a recent Rolling Stone article Justin Bieber conveyed a common stereotype about First Nation people "getting free gas." His comments reflect confusion about taxes (not gas) and distort the economic reality of communities as well as the legal basis for treaty rights. Gas is not free for First Nation peoples. In Nova Scotia, there is a limited quantity of gas that is *tax-exempt* as long as it is purchased on reserve with valid identification.



Is there just one First Nation person here? Or two? Could this be the same person playing different roles at different times? Students could use thought or speech balloons to show a dialogue between the figures. This image can be found in the supplementary materials and at www.mikmaweydebert.com.

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Playing Indian

Too often “playing indian” includes war calls (“woo-woo-woo”), imagined clothes which do not come from an actual Nation, and a weapon of some kind. Without meaning to, kids may reinforce negative stereotypes: that Native people were and are violent, illiterate, and aggressive—not to mention locked in the past. Recently, both Victoria’s Secret and H&M have pulled headdress-like items, which corrupt the real meaning and use of headdresses which are worn only by leaders within certain Nations. The fake headdresses carry the practice of “playing Indian into adulthood with the same negative ramifications.” A funny, enlightening, adult article on this subject can be found at <http://www.thecoast.ca/halifax/playing-indian/Content?oid=3451421>.

Finding Examples

While we gathered a number of stereotypical images for this section, none of the publishers was willing to grant permission for their use. Teachers will need to find their own images for use with students. Subjects that produce useful results in Google include:

- fraternity fundraiser First Nation stereotypes
- Hollywood First Nation stereotypes
- First Nation costumes vs. regalia stereotypes
- “Indian” costumes (through Amazon.com)

The following Globe and Mail editorial can be used for discussion, <http://www.theglobeandmail.com/globe-debate/editorials/natives-still-suffer-shameful-stereotypes/article568349/>.

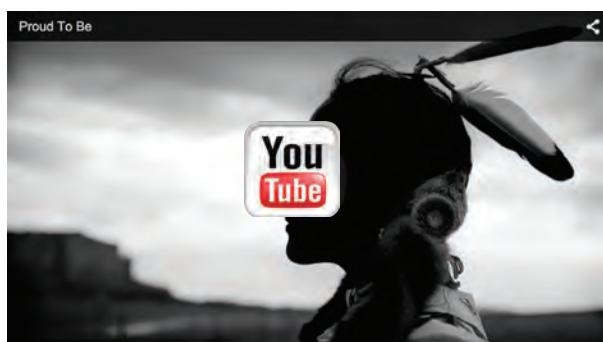
Some Questions to Ask

The following questions may help you assess materials for their content.

1. Are people portrayed as child-like? Stupid? Illiterate? Lazy? War-like? Too often, these attributes are associated with Native people.

2. Are all Nations mixed up into one generalized experience and identity? Are items that have special value within the culture being used by people who have the right to use them? Or are they being appropriated and misused? Content should be as specific as possible. We have particular practices, languages, and histories that make us who we are. Like all people, some objects are sacred and their uses are restricted.

3. Are people portrayed with contemporary, modern lives? Native people drive cars and sleep in houses. Our distinct cultures and history may or may not be visible in one context or another as we negotiate who we are with a larger society.



The National Congress of American Indians created a powerful (2 min) video that addresses the issue of Native people being used as mascots for sports team. In terms of length and impact, this is probably the best for in class use. Called *Proud to Be*, it can be found on youtube.com





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ACTIVITIES FOR ALL AGES

Drawing on the content in the previous pages,
we suggest starting with a discussion about

WHO ARE THE MI'KMAQ?

WHAT IS ANCESTRY?

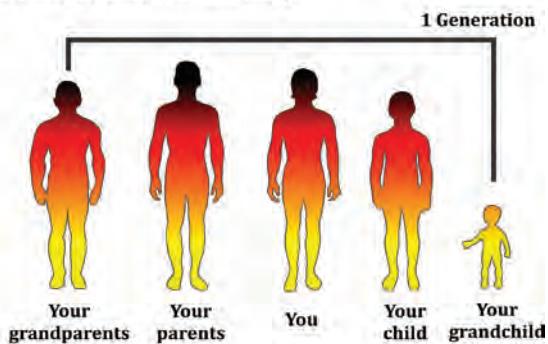
For younger students, time is a difficult concept. The images on the next few pages are designed to help students understand time through a generation, which is a unit kids can relate to. The first page (right) allows students to explore the concept of a generation. The following page uses the concept of a generation to convey the amount of time that Mi'kmaq have been in Mi'kma'ki.

Counting 80 years to a generation, we estimate that Mi'kmaw ancestors have been in Mi'kma'ki for at least 162 generations. Counting 20 years to a generation over 13,000 years, we can estimate that Mi'kmaw ancestors have been in Mi'kma'ki for at least 665 generations! That is a long time! Where ancestors come from is an important question because it allows for a discussion about what is unique about the Mi'kmaq: that we come from Mi'kma'ki and have been here for thousands of years.

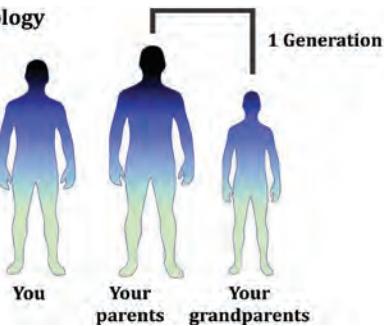
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ACTIVITIES FOR ALL AGES

Traditional Mi'kmaw Terminology

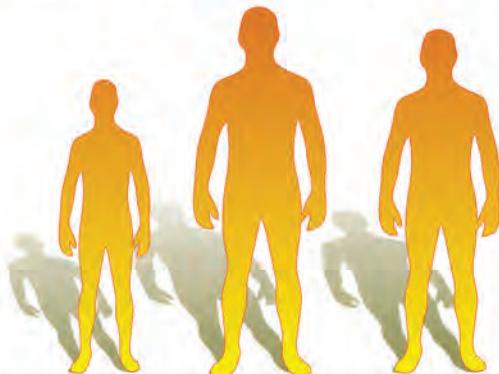


Today's Terminology

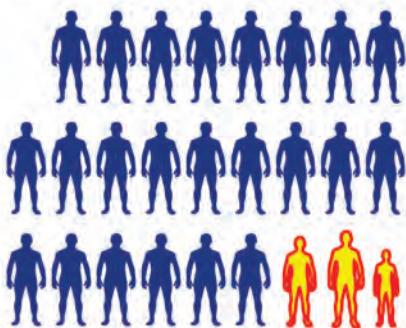


1 generation is achieved when your grandparents meet your grandchild

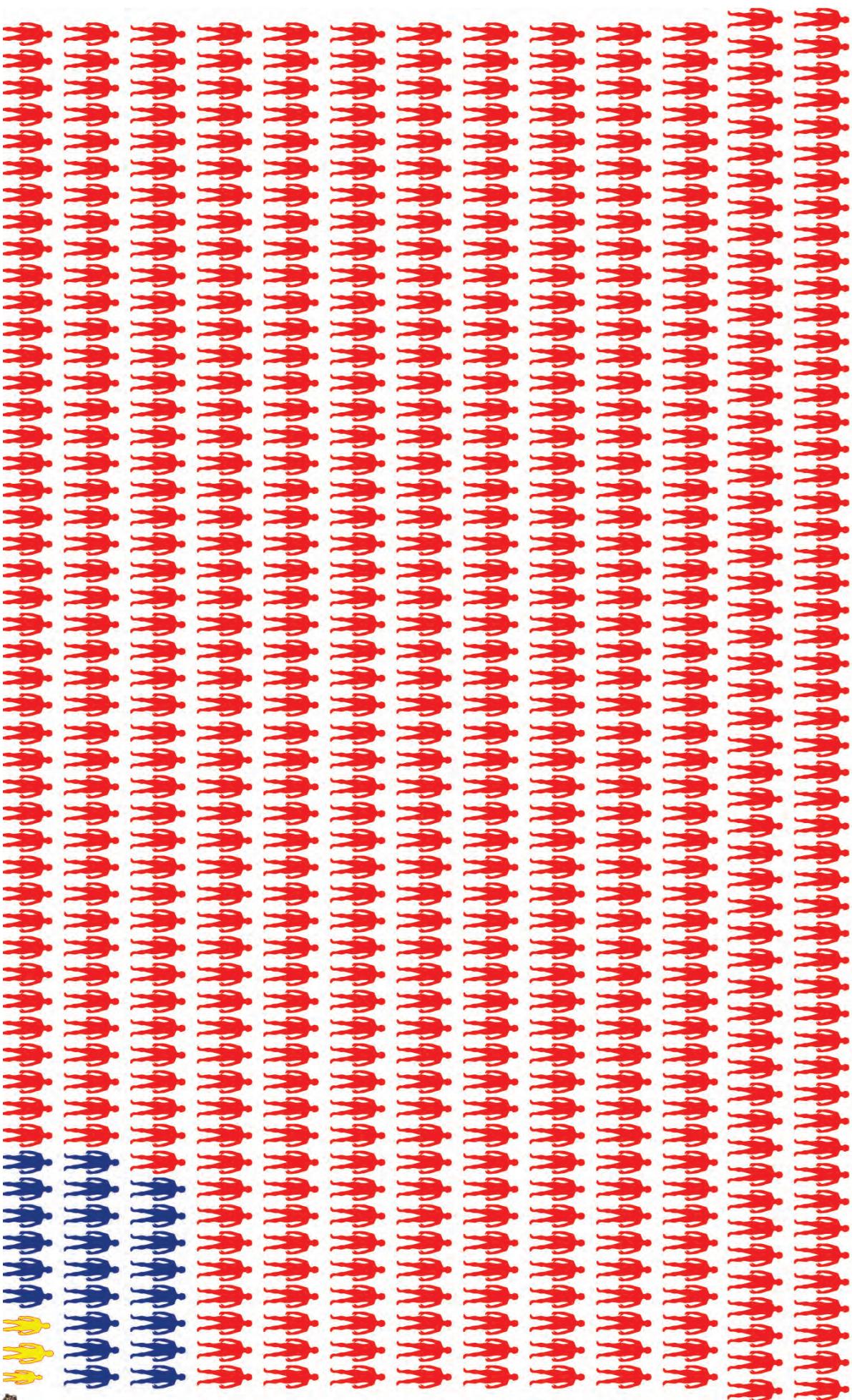
2 generations = 40 - 50 years = you, your parents and your grandparents



Europeans have been living in Mi'kma'ki for 500 years or 26 generations.



The Mi'kmaq have been in Mi'kma'ki for more than 13,000 years or more than 665 generations.



Blue generations = generations since European contact. Yellow generations = the generations students can relate to directly in their families.



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ACTIVITIES FOR ALL AGES



From left to right, Tim Bernard (Millbrook First Nation), Shannon Googoo (Millbrook First Nation), Sharon Farrell (Miawpukek First Nation) and Gerald Gloade (Millbrook First Nation).

WHO IS MI'KMAQ?

Don't let your students assume all Mi'kmaw people look the same. Today Mi'kmaq may have light skin, blond hair and blue eyes. Everyone in the above picture is Mi'kmaq. Their ancestry goes back generations from all over Mi'kma'ki.

The activity on the following pages allows students to disentangle their assumptions about what Mi'kmaw people look like from the reality of communities today.

Image courtesy of John Branch, who has given teachers permission to reproduce this image freely for educational purposes. It can be found in the supplementary materials as well as at www.mikmaweydebert.com.





KEKINU'A'TAQN: INTRODUCTION

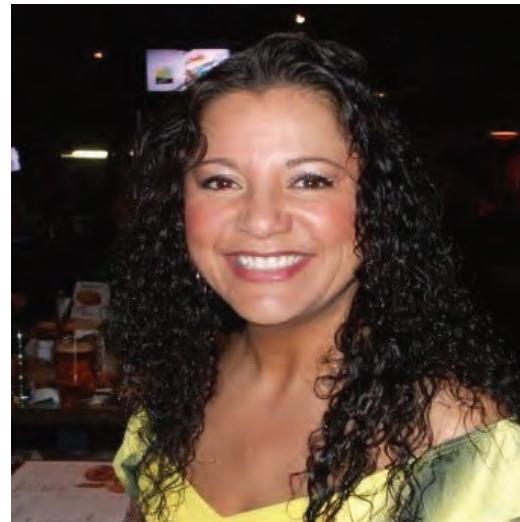
ACTIVITIES FOR ALL AGES

WHO IS MI'KMAQ?

The purpose of this activity is to help teachers and students to understand that today Mi'kmaq do not necessarily all look the same. Ask students to identify who is Mi'kmaq in these images. Work with them to see that not everyone who is Mi'kmaq may look the stereotype of a First Nation person.

The exercise also allows you to emphasize that there is a diversity of experiences and knowledge within the Nation. Some people speak the language, others do not. Everyone does not necessarily share the same cultural stories or experiences. Work with students not to make assumptions about identity or knowledge.

The other message for students is that all the people in these images have become family, even if they do not share the same ancestry.



The relationship key can be found on page 38.





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TEACHER TIP:

Don't assume the identity
of your students. Encourage
students to self identify
(privately if wished).





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Keah Googoo (Mi'kmaq).
Daughter of Francis and
Mary-Ellen Googoo. Sister
of Shannon Googoo. Aunt of
Bryan and Noel Brooks and
Janelle Googoo.



Shannon Googoo (Mi'kmaq).
Daughter of Francis and
Mary-Ellen Googoo. Mother
of Bryan and Noel Brooks.
Grandmother of Landon
Brooks and Bailee Brooks.



Janelle Googoo (Mi'kmaq).
Daughter of Robin and
Noreen Googoo. Niece of
Shannon Googoo and Keah
Googoo. Cousin of Bryan
and Noel Brooks.



**Bryan Brooks
(Mi'kmaq).** Son of
Shannon Googoo
and Arnold Brooks.
Father of Landon
Brooks.



**Rebecca Brooks
(non-Mi'kmaq).** Wife
of Bryan Brooks.
Mother of Landon
Brooks.



**Noel Brooks
(Mi'kmaq).** Son of
Shannon Googoo
and Arnold Brooks.
Father of Bailee
Brooks.



**Krystle Brooks
(non-Mi'kmaq).**
Mother of Bailee
Brooks.



Landon Brooks (Mi'kmaq).
Son of Bryan and Rebecca
Brooks. Grandson of
Shannon Googoo. Cousin
of Bailee Brooks.

Bailee Brooks (Mi'kmaq).
Daughter of Noel
and Krystle Brooks.
Granddaughter of
Shannon Googoo. Cousin
of Landon Brooks.



WELO'LTIMK: HEALING



Sage, tobacco, sweetgrass, and cedar are four sacred medicines commonly used by the Mi'kmaq for cleansing and purification. Today the sacred medicines are often burned in an abalone type shell as depicted here. Image courtesy of Gerald R. Gloade.

INTRODUCTION: HEALING

Mi'kmaw perspectives of healing are holistic and are centred in an understanding of overall well-being and balance. Wellness is based on comprehending the relationship between illness—be it physical, emotional, spiritual, or intellectual—and the causes of illness.

Health is about a process, not a “cure.” It is about choosing to understand who you are and what has caused you ill health. Whether the illness is cancer or alcoholism, the path to health is in understanding the causes of the illness and creating an awareness of your own relationship to the illness.

The Mi'kmaq as individuals, as communities, and as a Nation have lived through historic traumas that persist to the present day. Increasingly, people are recognizing intergenerational aspects of both trauma

and healing. This recognition is essential to understanding how historical experiences are affecting people today—both Mi'kmaq and non-Mi'kmaq.

Everyone has healing journeys—paths that people and communities choose everyday. Medicines of healing come in many forms from the plants, trees, water to interactions with others and to our sacred ceremonies and traditions. Often, teachings encompass the seven gifts from the Creator: love, honesty, humility, respect, truth, courage, and wisdom. The practice of these teachings are understood as paths to a healthy life.

Healing comes from within and creates awareness that empowers people to live in balance. A person is healthy when he or she walks in balance in life.



WELO'LTIMK: HEALING

HEALING: AN INTRODUCTION

Core Themes and Issues

While there are variations from person to person regarding healing, the concepts below reflect shared Mi'kmaw perspectives about healing.

- Being healthy is about seeing and accepting yourself for who you are.
- When you are healthy, you are happy and connected to your higher power, Creator or god.
- Healing in Mi'kmaw thought and practice does not equate with "cure." We strive to bring balance to our physical, emotional, mental and spiritual aspects of our lives. It is understood as a process that leads to a healthy life.
- Spirituality and religion are not the same. A person is born with their spirituality (Mi'kmaw consciousness), whereas religion is a personal choice.
- The healing road is a precious road, but you have to choose it.
- There is energy in all things, not just living creatures.
- Language is essential to connectedness and reconciliation.
- Anyone can be on a healing journey.
- The environment is a part of us, and we are a part of it. We are as healthy as the world around us.
- Apologies, reconciliation and forgiveness can be important steps in healing journeys.
- Awareness empowers us to live full lives, giving us the strength to share our gifts with the world around us.
- Many Mi'kmaq use the sacred circle to guide their actions and to reflect upon their lives. There are seven grandmother/grandfather teachings including, love, honesty, humility, respect, truth, courage, and wisdom.



TEACHER TIP:

Motivate students to explore and to gain new knowledge—to discuss it, expand it, and criticize it.



WELO'LTIMK: HEALING

HEALING: AN INTRODUCTION

Teaching Strategies

With age-appropriate content, the teaching strategies seek:

- to convey Mi'kmaw concepts of healing.
- to model journeys of self-awareness and consciousness that lead to healthy living.
- to demonstrate how historical experiences impact individual and community health.
- to realize strengths, gifts, and healthy living within relationships.
- to demonstrate how healthy personal relationships are essential to physical, emotional, mental and spiritual health.
- to share tools that can be used to reflect and to think about one's healing journeys (e.g., story map).
- to convey that everyone has healing journeys, whether we choose to recognize and act on them or not.

Grades Primary to 3 will focus on

the importance
and awareness of
expression

Grades 4 to 6 will focus on

how prejudgment
and assumptions
affect people

Grades 7 to 9 will focus on

the relationship
between identity
and wellness,
including the
concepts of
empathy and
forgiveness

WELO'LTIMK—HEALING

MÍ'KMAW PRAYER OF THE SEVEN SACRED TEACHINGS

Kisu'lk wela'liek wjit wla Na'kwek kisi
Iknmuiek.

Wela'liek wjit wla kis tli Mawita'nén, aq
etamulek piskwa'n ta'n eymek, klaman kis
tliatew ta'n tel-mnueken.

Iknmuinen Nsituoqn, klaman kjijitutesnen ta'n
koqoey Kelu'k wla wksitqamu'k.

Iknmuinen Ksaltultinen klaman kisi
siawa'tesnen ksalsuti msit tamiaw.

Iknmuinen Kepmite'sultinen, klaman
Kjijitutesnen ksalsuti msit tamiaw.

Iknmuinen Mlkitelsultinen, klaman ma' wen
nutajite'lsik lukwatmn wla tett.

Iknmuinen menaqajewo'ltinen, klaman ma'
wen ewlek kisna ewla'lat wen kikmanaq.

Iknmuinen Penoqite'lsultinen, klaman ma'
wen kisi aji espite'lsik aq wikma'jl.

Aq Niskam, Iknmuinene Ketleweyuti klaman
waqme'ktital Nkamulamunal aq njijaqmijinaq
ta'n tujiw nmu'lek elmi'knik.

Na tliaj



Creator, Thank you for this day you have given us.

Thank you for allowing us to gather here today and we ask you to enter where we are, so that your teachings will work in us.

We ask for wisdom, so that we will know what is good in this world.

We ask for love, so we can spread your love everywhere.

We ask for respect, so that we will know that everyone comes from one place....from you

We ask for bravery, so that we will not be afraid to do your work here.

We ask for honesty, so that no one will lie or harm anyone of us.

We ask for humility, so that no one will be superior to another.

And lord, we ask for truth, so that we will see you in the future, on the last day with clean hearts and spirits.

Amen

Helen Sylliboy



WELO'LTIMK: HEALING

PRIMARY TO GRADE 3: EXPRESSING EMOTION

Opening Activity I: What is Healing?

Access and share students' prior knowledge through a discussion about

what is healing?

Healing is what you do to make yourself feel better. It is a process, not an outcome.

what is health?

You are healthy when you have balance in your physical, emotional, mental, and spiritual aspects of your life.

Related discussion questions might include:

- Are there different kinds of sickness?
 - Where does sickness come from?
 - What is cure?
 - When is someone healed?
 - When was the last time you were sick?
 - What made you “better?”

“We feel the healthiest when our heart, body, mind and spirit are in balance.”
-Murdena Marshall

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WELO'LTIMK: HEALING

PRIMARY TO GRADE 3: EXPRESSING EMOTION

Opening Activity II: The Me'taleyin Game

How are you today? The purpose of this activity is to get students exploring and expressing feelings, which is the core theme in the Muin story that follows.

Use pictorial templates or written labels to do a warm up exercise about expression with the students. The exercise works as follows:

- Cut emotions so that there is one emotion per piece of paper.
- Put them in a container.
- Each student chooses one.
- Ask each student to act out their emotion and give an example of when someone might feel that emotion.

happy	<i>welta'sit</i>
surprised	<i>pa'qalaik</i>
shocked	<i>pa'qsipki</i>
thinking	<i>ankita'sit</i>
excited	<i>mnaqite'tk</i>
sick	<i>kesnukwa't</i>
bored	<i>siwe'k</i>
silly	<i>ama'tpa't</i>
scared	<i>we'kwa'ta'sit</i>
lonely	<i>siwqwa'tkw</i>
grouchy	<i>winka'qmiksit</i>
hurt	<i>kesa'timk</i>
tired	<i>kispinet</i>

Teachers can photograph their students showing their emotion, or they can ask students to draw their emotions. Hung on the wall, these can help reinforce the diversity of feelings and experiences on a daily basis.

Most importantly, encourage them to really express themselves...let them cry, yell, laugh—be loud and let it out!

jealous	<i>mija'nima't</i>
upset	<i>ta'kle'k</i>
sorry	<i>meske'k</i>
sad	<i>ewlituk</i>
proud	<i>welte'timsit</i>
worried	<i>sespita'sit</i>
angry	<i>we'kwaik</i>
stubborn	<i>ki'kaja'sit</i>
shy	<i>neta'ke'k</i>
calm/quiet	<i>wantage'k</i>
safe	<i>weleyi</i>
loved	<i>kesalut</i>
wonder/awe	<i>paqalayin</i>
curious	<i>ktu-jijitu'n</i>
pleasure	<i>kesatk</i>
brave	<i>melkita't</i>
confident	<i>kejitme'k</i>

TRANSLATIONS
Me'taleyin: How are you?





WELO'LTIMK: HEALING

PRIMARY TO GRADE 3: EXPRESSING EMOTION

Core Activity: The Muin Story

The story on the following pages conveys the importance of understanding our feelings and the role that expressing ourselves can play in healing as well as overall health.

The story is formatted to be reproduced for classroom use as necessary. Activities to help the students process the story follow, including a question worksheet for discussion. The activities include examples and black line masters for classroom use.



Image courtesy of Gerald R. Gloade.



TEACHER TIP:

Avoid using generic
Aboriginal images and/or
characterizations.

WELO'LTIMK—HEALING

MUIN— A LESSON IN SHARING YOUR FEELINGS

An original story by Melody Martin-Googoo

Angie woke up early Monday morning. The sun shone brightly through her bedroom window. Angie yawned and flipped the heavy blankets off of her. Gasp! Suddenly she remembered, “Today is Monday! It’s my turn for show and share!” Angie had been counting the days for weeks for her turn at “show and share.” She was so excited. Just as she was about to jump out of bed, a big furry beast leaped onto her and began to lick her face. “**Muin!**” Angie laughed. “You silly dog!” Angie’s face was covered with sticky kisses. Angie got dressed, quickly ate her breakfast, and ran off to the bus stop.

“Angie! Angie!” **Kalolin**, Angie’s best friend yelled to her in the school playground. Angie walked over to her. “Your show and share was so amazing!” Angie beamed with pride. During the class show and share, Angie had shared a special picture she had painted of her dog **Muin**. Angie’s mom had helped her paint a picture using special paints and brushes from her mom’s art school. She was proud of the picture and she was especially proud of her dog, **Muin**. Angie’s **Kiju** and **Tata** had given **Muin** to her as a special birthday present. Angie named her dog **Muin** because he reminded her of a soft, cuddly bear.

The girls walked up the path and opened the front door to Angie’s house. There were cars in her driveway. **Tata** and **Kiju** were usually at home when she came home from school. Why was her dad’s car home too? Angie and **Kalolin** looked at each other and walked through the door. **Kiju** and **Tata** were sitting at the table drinking tea. Just as she

was about to run to them to smother them with hugs and kisses, Angie’s parents were already hugging her and sitting her down at the kitchen table. Angie sat on **Tata’s** lap, **Kiju** held her hand and Angie’s mom played with her ponytail. Angie’s dad looked at her and said, “**Tu’s, Muino’q nepkaq.**”

Angie lay in bed. She did not want to get up. Her heart felt heavy. She could hear the rain and see the wind blowing in the trees through her bedroom window. The sun wasn’t shining. There was no **Muin** leaping on her bed to fill her face with sticky kisses. What did I do wrong? Why did **Muin** have to die? She slowly got out of bed, got dressed and pulled her hair into a ponytail. She grabbed an apple and made her way to the bus stop. Angie sat alone on the bus, sang no songs at school, and sat by herself on the play ground. She didn’t feel like skipping rope or playing hopscotch with **Kalolin** or anybody at all. All she could think of was **Muin**, her brown, cuddly, ball of fur. She thought of his big brown eyes and his soft, black nose.

Angie sat at her spot during circle time and watched her friend **Kalolin** gather her things and walk up to the front of the class room. It was **Kalolin’s** turn for show and share and Angie tried to be happy, but couldn’t be. Mrs. Sylliboy touched Angie’s shoulder and said, “Angie, are you alright? Would you like to join me during show and share?” The other students were looking at her. Angie wanted to cry, but she bit her lip and held back her tears. “No thank you, Mrs. Sylliboy. I’m okay.” **Kalolin** took her place at the front of the

TRANSLATIONS

Kiju Grandmother
Kalolin Caroline

Muin Bear
Muino’q nepkaq Muin died

Tata Grandfather
Tu’s Term of affection for a girl





Image courtesy of Gerald R. Gloade.

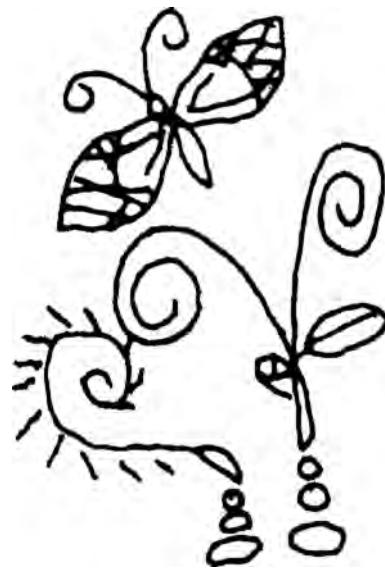
classroom and waited for the class to listen attentively. She looked at Angie and smiled. **Kalolin** cleared her throat and began, “For show and share today, I wanted to share something that my mom helped me make. I glued, and pasted and cut and coloured and worked very hard on this, and I did it for my best friend.” Angie’s back straightened. She wrinkled her forehead. Best friend? she thought to herself. Just then, she noticed what **Kalolin** held in her hands. It was a book. **Kalolin** had made a scrapbook of pictures and photos of Angie’s dog, **Muin**!

Angie’s heart was beating really fast, her eyes began to water and she tried really hard to bite her lip again so that she wouldn’t cry. But no matter what Angie tried to do, the corners of her mouth began to shake and her

chin began to quiver. Suddenly her throat released a sound and she began to cry. Angie sunk her face into her hands and cried as loud as she could, “Oh, **Muin**! I miss you so much!” The students surrounded her. Angie felt warm hands touching her shoulders, playing with her hair. Angie looked up and **Kalolin** embraced her in a big hug. Suddenly, Mrs. Sylliboy was hugging her too! And so was the rest of her class! Angie giggled and felt all warm and happy inside, “Group Hug!”

After everyone stopped giggling, Mrs. Sylliboy held onto Angie’s hand and explained, “Oh, Angie! We have seen you so sad these past couple of days, and you have a right to feel pain in your heart. You loved your dog, **Muin**, so very much.” **Kalolin** stepped forward and placed the book in Angie’s hands. Mrs.

Sylliboy took a hold of **Kalolin's** hand and said, "What you did for your best friend Angie was very nice!" Mrs. Sylliboy sat on her stool in the front of her classroom and said, "Boys and girls, it's important to talk and to cry and to remember the good times that we shared with someone we loved who has died." Just then, Christopher put up his hand, "My uncle died." And Sophia put up her hand and said, "My goldfish died two days ago." Mrs. Sylliboy smiled and decided to use the talking stick for a special sharing circle. Everyone shared stories of families and friends they had lost. Angie listened and smiled to herself as she thought of silly **Muin** leaping up onto her bed and smothering her face with sticky kisses.



blessing



MUIN: A HEALTHY DISCUSSION

1. Why was Angie so happy at the beginning of the story? _____

2. Why did Angie not want to share or take part in the class activities? _____

3. Have you ever felt like Angie? What made you feel better? _____

4. What would have happened if Angie had not shared how she felt? What happens when we keep things bottled up inside? _____

5. Does everyone say how they feel in the same way? _____

6. What if the students had not comforted Angie? How would she have felt better? Or would she? What if the other students had called her a "cry baby" or something like it? _____



WELO'LTIMK: HEALING

PRIMARY TO GRADE 3: EXPRESSING EMOTION

Extension Activities

SHARING CIRCLES

There are many different kinds of circles—teaching circles, sharing circles, sentencing circles, story circles, and healing circles. A talking circle is a ceremony that is sacred and held with the purpose of sharing truth and reaching resolution to a specific issue. Talking Circles are often emotional, and generally participants are asked to keep the sharing private. Because of this, a talking circle is not appropriate for all classroom settings. For the purposes of the classroom, we are suggesting using the basic practices of respect and attentive listening through a *Sharing Circle*.

- In place of a Talking Stick (which is considered sacred by many people), ask the students to go outside and together choose a single item from nature (for example, an interesting rock).
- Gather students into a circle.
- Discuss the importance of being respectful and listening attentively. Explain that attentive listening involves not only your ears, but your eyes and your heart. Whomever is holding the pebble is the

one who talks—no interrupting. Discuss the importance of respecting each person's words and voice.

- Begin with a question about the Muin Story (see discussion questions on previous page) or let the circle go where it does.
- Ensure each student has an opportunity to speak. The first time the item goes around, the student may pass; however, gently encourage everyone to share.
- Draw comments together with summarizing thoughts and observations.
- Return the object to where it was found and give thanks for its use.
- Be aware that simply sharing can trigger emotions that may be overwhelming for some students.
- This is not a “play” activity and should be respected by anyone taking part.



TEACHER TIP:

Remind students that attentive listening involves not only listening with your ears, but with your eyes and your heart.



WELO'LTIMK: HEALING

PRIMARY TO GRADE 3: EXPRESSING EMOTION

Extension Activities

STORYBOARD

Storyboards are great tools to gauge student comprehension. They can also be used to emphasize particular elements of stories.

It is very simple (and effective!). Students are asked to draw (together as a class or in small groups) the story in their own pictures and words.

Then a group discussion is held to discuss the storyboards.

With Muin, the group discussions could emphasize the importance of sharing and expression when you are in pain.

Then bring the entire lesson full circle, linking together Angie's pain with illness and the concepts of healing discussed in the opening activity.

See the next page for a template for storyboards as well as an example from a Grade 2 student below.



WELO'LTIMK: HEALING

GRADES PRIMARY TO 3: MUIN

Name MADISON



WELO'LTIMK—HEALING

AKNUTMAQN (STORIES)



Name





WELO'LTIMK: HEALING

PRIMARY TO GRADE 3: EXPRESSING EMOTION

Extension Activities

LETTERS

One teacher who piloted this unit followed up by having her students write letters to Angie to help her feel better. They were amazing! (Black line master for this can be found on the next page and in the supplementary materials.)

Dear Angie,

I hope you feel Better
I EVEN ONCE had a grand
mother and she Past uWay.
And She Was one of my
favorite grand mother I felt
Sad. But the next morning
i felt better and Better
Every day. I hope you feel
Better!

Your Friend,

Ella



Kwe Angie,

Kitap (your friend),





WELO'LTIMK: HEALING

PRIMARY TO GRADE 3: EXPRESSING EMOTION

Curriculum Outcomes

ENGLISH LANGUAGE ARTS: GENERAL CURRICULUM OUTCOMES

*(Note: because the resource meets so many English Language Arts **Specific Curriculum Outcomes (SCOs)** they have been appended as a digital (.pdf) file in the supplementary materials and are also available at [www.mikmaweydebert.com](http://mikmaweydebert.com). For English Language Arts, only General Curriculum Outcomes are listed here. Specific outcomes for other subject areas follow these General Curriculum Outcomes.)*

1. Students will speak and listen to explore, clarify, extend, and reflect on their thoughts, ideas, feelings, and experiences.
2. Students will be able to communicate information and ideas effectively and clearly, and to respond personally and critically.
3. Students will be able to interact with sensitivity and respect, considering the situation, audience, and purpose.
4. Students will be expected to select, read, and view with understanding a range of literature, information, media, and visual texts.
5. Students will be expected to interpret, select, and combine information using a variety of strategies, resources, and technologies.

6. Students will be expected to respond personally to a range of texts.
7. Students will be expected to respond critically to a range of texts, applying their knowledge of language, form, and genre.
8. Students will be expected to use writing and other forms of representation to explore, clarify, and reflect on their thoughts, feelings, experiences, and learnings; and to use their imaginations.
9. Students will be expected to create texts collaboratively and independently, using a variety of forms for a range of audiences and purposes.
10. Students will be expected to use a range of strategies to develop effective writing and media products to enhance their clarity, precision, and effectiveness.

HEALTH EDUCATION/HEALTHY LIVING: SPECIFIC CURRICULUM OUTCOMES

This unit meets the following specific curriculum outcomes. Students will be expected to:

Primary

P.1.2 demonstrate an awareness that humans have a range of emotions and that it is normal and expected to feel a range of emotions

WELO'LTIMK—HEALING



WELO'LTIMK: HEALING

PRIMARY TO GRADE 3: EXPRESSING EMOTION

Curriculum Outcomes

Grade 1

- 1.1.3 demonstrate an understanding that mental health is just as important for feeling well as physical health and that we can express our feelings to people we trust
- 1.2.1 demonstrate an awareness of changes that affect families and healthy ways to cope with changes
- 1.2.3 practice communication skills that promote healthy relationships and personal safety within a variety of contexts

Grade 2

- 2.1.1 demonstrate an understanding that the brain controls thoughts, feelings, and behaviours and that emotions can be felt in a positive or negative way
- 2.2.2 demonstrate empathy for others
- 2.2.3 demonstrate an awareness that individuals and families have values, and that these values can contribute to healthy relationships and healthy decision-making

Grade 3

- 3.1.1 recognize the choices they make in their day-to-day lives affect their physical, social, mental and emotional health

Primary

- P.1.1 demonstrate an understanding of themselves as unique and special
- P.2.3 recognize that families (local, national and global) have varied traditions, rituals, and celebrations

Grade 1

- 1.1.1 demonstrate an understanding of the importance of interactions between people
- 1.1.2 demonstrate an understanding of the similarity and diversity of social and cultural groups

Grade 2

- 2.1.1 describe changes in their lives and their reactions to these changes
- 2.1.2 demonstrate an understanding of how individuals and groups have contributed to change

Grade 3

- 3.2.1 examine the diverse people in their province
- 3.2.2 examine how diverse people in their province express their culture

SOCIAL STUDIES: SPECIFIC CURRICULUM OUTCOMES

This unit meets the following specific curriculum outcomes. Students will be expected to:



WELO'LTIMK: HEALING

GRADES 4 TO 6: DIVERSITY AND AWARENESS

Opening Activity I: What is Healing?

Access and share students' prior knowledge through a discussion about

what is healing?

Healing is a journey that reconciles your past with your present. Understanding and accepting who we are is important to a healthy future.

what is health?

Good health is attained not only when your body feels good, but when your spirit is happy and you feel your life to be in balance.

Related discussion questions might include:

- What is cure?
- How do we know when someone is healed?
 - Where does sickness come from?
- What are the factors that contribute to different kinds of illness?
 - Is history related to illness?
 - Is history related to healing?

WELO'LTIMK—HEALING



WELO'LTIMK: HEALING

GRADES 4 TO 6: DIVERSITY AND AWARENESS

Opening Activity II: Vocabulary Preparation

The story on the following pages has been written to highlight how different perspectives come from different experiences (cultural and historical in this case). Sometimes we assume that the experiences of others are like our own, when they are not. These kinds of assumptions can lead to prejudgments and, ultimately, to stereotypes. The story also deals with the importance of self-awareness in creating healthy environments.

Activities to help the students process the story follow. The activities include examples and black line masters for classroom use. Before reading the story, introduce the words **DIVERSITY** and **SELF-AWARENESS** and explore what they mean with students. Have the students skim the story and highlight or

underline words that are new, interesting or challenging. When piloting this unit, students found words such as **proceeded**, **lanky**, **frantically**, **cedar**, **reassured**, **sarcastically**, **abrupt**, **pronounced** and **sternly** were words that were either new, interesting, or challenging. Completing a vocabulary activity to encourage students to be familiar with these words is suggested. Next, introduce the story and its characters, briefly discuss what the story will be about. Activate prior knowledge and possible personal connections by asking the students questions such as *has anyone been in a situation where they were new? Has anyone been in a situation where they felt different from others? Has an adult ever hurt your feelings without realizing it?*

Opening Activity III: Strengthening Trust

Teachers who piloted this activity found that a simple trust activity enriched the students' experience and strengthened their ability to share and to discuss the story.

- Begin with a sharing circle, where students are asked to share a bit about themselves.
- Distribute one copy of the Mi'kmaw star template to each student.
- Students write their name at the top and

tape it to their desk.

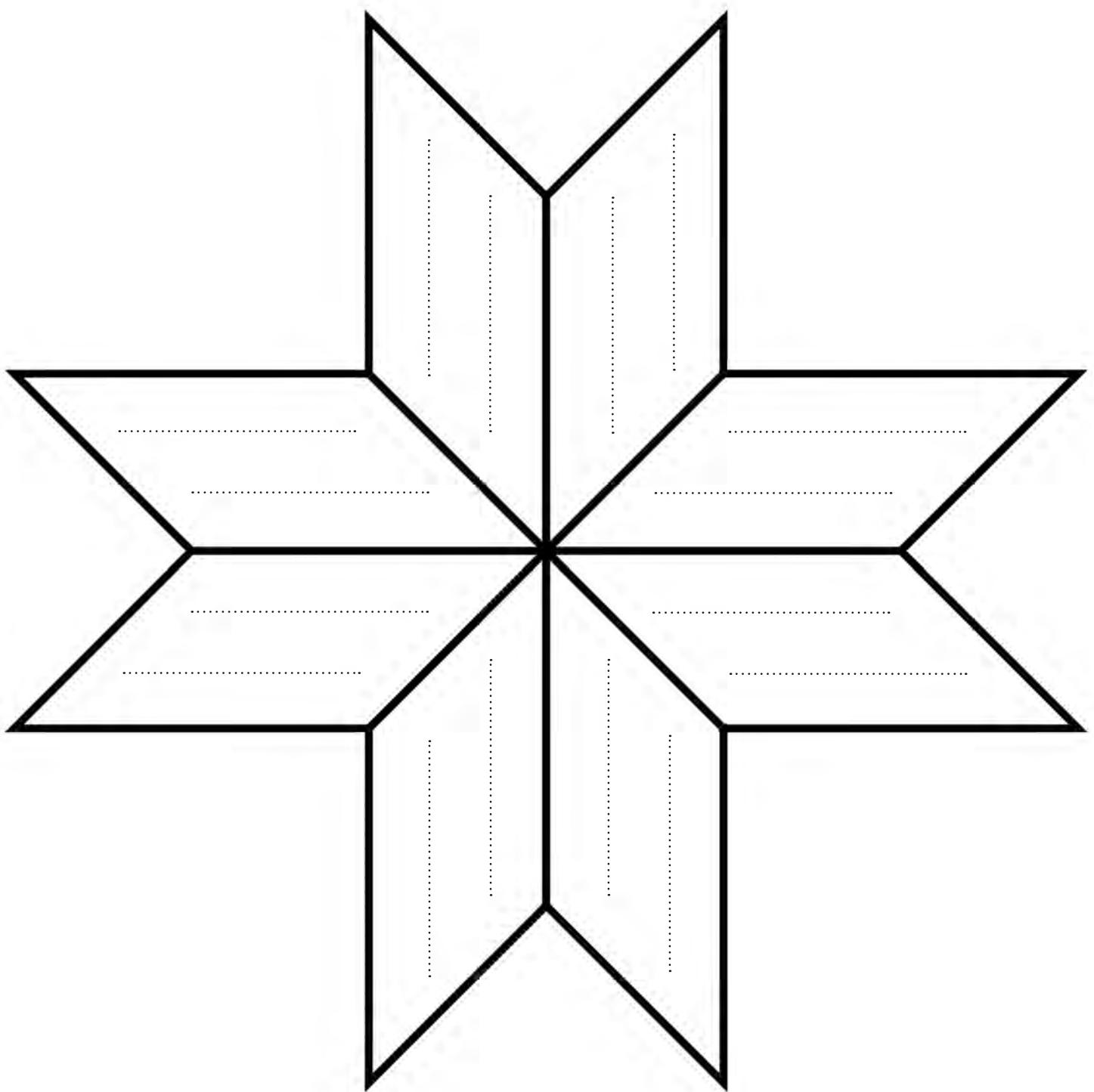
- Select a piece of Mi'kmaw music to play such as drumming.
- In the fashion of musical chairs, play music and have students circulate around desks.
- When the music stops (randomly), each student writes an individual trait celebrating that particular student.

A short discussion will allow students to share outcomes.

Core Activity: Ms. Burnsbee Story

Read the story on the following pages and continue with a class discussion and/or other extension activities that follow the story

narrative. See sharing circle guidelines on page 50 to assist you with the discussion.



Teluisi/Name _____

MS. BURNSBEE— LESSONS IN DIVERSITY AND AWARENESS

An original story by Melody Martin-Googoo

Bleeeeep! The school rang its low buzzer tone and the boys and girls of room seventeen scurried to take their seats. Mrs. Sweet had given early birth to twins over the weekend. And so, in her place, a tall and lanky substitute teacher stood at the front of the classroom. A few days before, the boys and girls of room seventeen had given a surprise baby shower to Mrs. Sweet and were filled with excitement over the news of the twins. Maggie and Molly gushed over what the babies' names would be. Jesse and Blake laughed at the thought of Mrs. Sweet chasing twins around the school yard.

The chatting and laughing was called to a sudden halt with an abrupt, "SHHHHH!" The substitute teacher, with lips carefully pursed into a thin, tight line, narrowed her eyes and scanned the room. Her neck carefully moved from one side to the other, like an owl perched on a branch scanning its prey. She turned and picked up a black marker from the ledge of the whiteboard and in carefully scripted cursive writing wrote the name, Ms. Burnsbee. Her hair was pulled back in a tightly wound bun; she wore a navy blouse with tiny polka dots patterned throughout and a brown wool skirt. Little apple earrings drooped on her earlobes. A heart-shaped pin attached to her collar read: A+ teacher.

"Morning boys and girls," the teacher stated sternly.

You could hear a pin drop. The students sat at attention as Ms. Burnsbee proceeded to take attendance.

"Tyler Crawford?" "Here." "Latisha Dingle?" "Here." "Bethany Fulton?" "H-h-h-here," a soft voice replied. "SPEAK UP," demanded Ms.

Burnsbee.

The little girl froze and took a big gulp. Just as she was about to open her mouth to answer, there was a light tap at the classroom door.

Ms. Burnsbee, annoyed at her disruption, marched toward the door. Her black leather shoes hit the floor with a heavy clunk, clunk, clunk. She opened the door, craned her neck forward, and pursed her lips into a frown.

"Yes?"

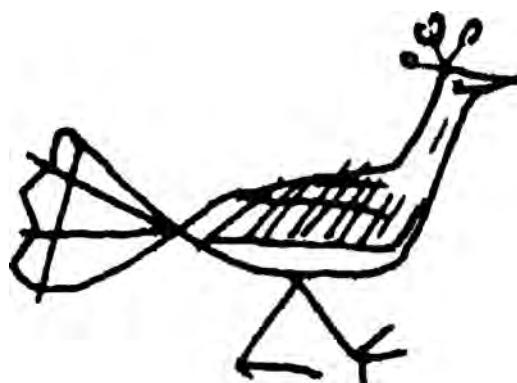
Mr. MacDonald, the school's principal, straightened his glasses and smiled cheerfully.

"Good morning, Ms. Burnsbee!"

The principal stood there proud as a peacock in his brown polyester suit. "So glad you made it in this morning!"

"Hmmmph. It's *always* a pleasure to be called at six in the morning to teach the children," she replied sarcastically.

What Ms. Burnsbee didn't know was that Mr. MacDonald had called frantically every single



substitute on his list and none was available. Just as Mr. MacDonald was about to give up, he dusted off an old card he found in his desk. It was printed in 1997 and read:

**Ethel Margaret Burnsbee
Substitute Teacher
Stern, strict, and WILL get the job done**

Mr. MacDonald cleared his throat and gently pushed a boy forward. The boy's long brown hair was pulled back into a loose ponytail. His skin was the colour of light bronze. His almond-shaped eyes were the colour of melted milk chocolate. He wore a pair of blue jeans and a white t-shirt printed with a faded image of a moose.

A small leather pouch wrapped in black string hung from his neck. The boy was a bit shy and embarrassed with so many faces staring at him.

"I would like to introduce our new student to you..."

Before Mr. MacDonald could finish his sentence, Ms. Burnsbee grabbed the folder from the principal's hand. She held it close to her face and read, "Pee-kun..." The boys and girls couldn't hold in their laughter at the idea of a boy's name beginning with *pee*. The boy's face turned a deep shade of red and he felt the heat rising from his cheeks to the tips of his ears. He lowered his head and bit his lip as he looked down at his sneakers.

"Uhhhh, nnnnnnno." Mr. MacDonald chuckled nervously. "Actually, the name is pronounced Bee-goon, not Pee-koon."

"This boy just moved to the city from his Mi'kmaw community. Let's make him feel



comfortable, shall we? **Pi'kun**, take the first seat over there by Bethany."

Pi'kun cautiously moved over to the table, placed his school bag on the floor beside him and took his seat. Bethany shyly tucked her hair behind her ear as she smiled at him.

"Hi, my name is Bethany."

Pi'kun felt reassured by her kind greeting and smiled back at her. He missed deeply his friends and family back home and wished he was with them. Being surrounded by all these eyes staring at him like he was some kind of alien made him feel uncomfortable and sad. Bethany reminded him of his little cousin Angie; he grabbed a hold of the brown leather pouch and smiled.

The boys and girls of room seventeen were filled with excitement. Not only had their teacher, Mrs. Sweet, given birth to twins,

TRANSLATIONS

Pi'kun Feather

but a new student had arrived in class. A Mi’kmaw boy! Curiosity filled the air as the students whispered and giggled to one another. Why was his name **Pi’kun**? Why was his hair so long? Did he live in a tee-pee? What was that thing hanging off his neck? A moose on a t-shirt(?!?) and so on.

Ms. Burnsbee closed the door and marched back to the front of the room. Clunk, clunk, clunk, clunk. She clapped her hands together; the students sprung back to attention.

“Boys and girls, this is our new student, **Pi’kun Googoo**.”

She paused and a questionable look took over her face.

“Goo-goo?”

Once again, the boys and girls giggled. Once again “Shhhhhh!” she demanded.

Pi’kun’s heart beat fast and his palms were sweaty. He could feel his face blush a deep crimson red again. **Pi’kun** swallowed and wished that he could stand up and tell the story his **Kiju** had told him about how he got the name feather when he was born, or how his last name means that his family is from the owl clan, **ku’ku’kwes**. But he couldn’t. His mouth was dry and he couldn’t speak. Bethany looked at him with sadness in her eyes.

Ms. Burnsbee rolled her eyes at the children and turned her back to write on the whiteboard. She was eager to get back to routine as half of the morning has been wasted on “foolishness.” After all, it was her job to be strict, stern, and to get the job done! She felt sorry for the boy and really did want to make him feel welcome. Sqqqqqqueak! Her black leather shoes made a sound as she



ku’ku’kwes (Barred owl)

twisted around to the class.

“Beee-gooon,” (she tried hard to pronounce the name correctly).

“Let’s try some math, shall we?” (**Pi’kun** did not say that he placed very well in the provincial math assessments he wrote at his old school.)

“If you have four birds in a tree and you’re out hunting with your grandpa, and you shoot one, how many birds are left?”

Pi’kun thought about the question, he felt good because the answer is simple.

“None,” he replied. Laughter and giggles echoed throughout the classroom.

Pi’kun was beginning to get annoyed with all of this laughter. What’s so funny? He thought to himself. Man, he couldn’t wait to get home. This place was strange. His friends at home didn’t laugh at his name and his teachers didn’t ask such strange questions.

TRANSLATIONS

Kiju Grandmother

Ku’ku’kwes Owl

Ms. Burnsbee shook her head and proceeded to ask Maggie for the answer.

"Three," Maggie replied. She was proud and her friend Molly patted her on the back sarcastically. **Pi'kun** was confused. He remembered all of the times his grandfather took him hunting. **Pi'kun** thought to himself, Man, if I shot a bird and there were four birds in the nest, they would all fly away. There would be no birds left!

The rest of the morning went by really slowly. The class read a novel that **Pi'kun** had already read at his old school, so the work he completed was quick and easy. At lunch, he sat with Bethany and shared the tea biscuits his **Kiju** had packed in his lunch bag.

The two were chomping away on their tea biscuits when Bethany asked a question, "Umm, what's that brown leather thing hanging around your neck?"

Pi'kun wasn't surprised with Bethany's question; some of his friends back home asked the same thing.

"Well, this here is called a medicine pouch. It's filled with bits of sweet grass, sage,

tobacco and cedar. These things are sacred to my people and my **Kiju** made this for me when I moved to the city."

"But, what's it for?"

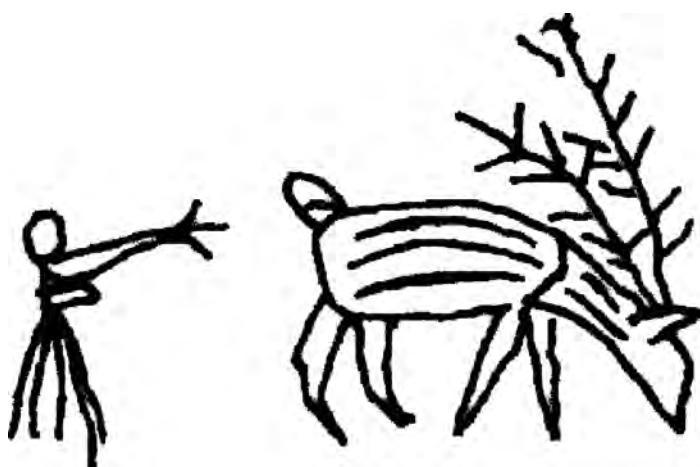
"Oh! Well, it's for protection. The tobacco, sweet grass, sage and cedar will help good spirits guide me."

"Spirits?!" Bethany got scared. "Won't you be afraid?" **Pi'kun** laughed. Bethany asked lots of questions and she sure did remind him of his little cousin Angie.

"No, Bethany! Not those kinds of spirits!"

Bleeeeep! The lunch bell rang and the two picked up their lunch bags and head to class.

The afternoon went by rather quickly. The boys and girls in room seventeen had a spelling bee, finished up some math, and worked on some new cards for Mrs. Sweet. The bell rang and the students went home. Ms. Burnsbee on the other hand, was exhausted. The classroom was quiet as she walked around the room, erasing the whiteboard, picking up paper off the floor and removing gum from the chairs. She dabbed a bit of glue to her panty hose to stop a snag



from running. She packed her bag and headed to her little Honda Civic.

A box of Kleenex sat on the back window sill. A tiny quilted cat dangled from her rearview mirror. She unlocked the door, sat down, smoothed out her skirt and started the ignition. As she drove along the back roads to her apartment building, she thought of her day. She thought of herself dressed and drinking her hot cup of tea at the breakfast table, her cat purring on her lap. She thought of how she was secretly happy to suddenly get “the call” at 6am this morning. She thought of the little boy standing in the doorway early that morning. She thought of the boys and girls laughing at the question she had asked him. But mostly she thought about the warmth and knowledge she saw in the boy’s almond-shaped eyes.

At a stop light, Ms. Burnsbee (Ethel after school hours), looked into the mirror and saw a faint twinkle in her green eyes. She rolled down her window to breathe in the warm spring air. Suddenly! Her car back fired with a loud BANG! A flock of birds in a nearby tree frantically flew away. Ethel was startled and her heart beat faster. Suddenly it all came to her, she got it. She gasped with joy and strained to stick her head out of the open window. “None!” She said aloud. “None!” she shouted again. She felt the wind blowing on her face and the sun shining in her eyes. The light turned green, she curled her lips into a deep toothy grin. A car honked its horn at her. She giggled and thought to herself, hmmmm, I think I just might wear my hair down tomorrow...



MS. BURNSBEE: A HEALTHY DISCUSSION

1. Which characters are “in pain” in this story? Are they ill? _____

2. Where does the pain come from? _____

3. Which person is the most (and least) aware of themselves and their actions? Why? Could this be related to illness or health? _____

4. How does the class help or not help individual people such as Pi’kun? Why is this important? _____

5. How does the past impact people in this story? _____

6. Does bullying affect people in the story? _____



WELO'LTIMK: HEALING

GRADES 4 TO 6: DIVERSITY AND AWARENESS

Extension Activities

ROLE PLAY

One way to explore the dynamics in this story is to do a role play activity. For example, the activity could focus on:

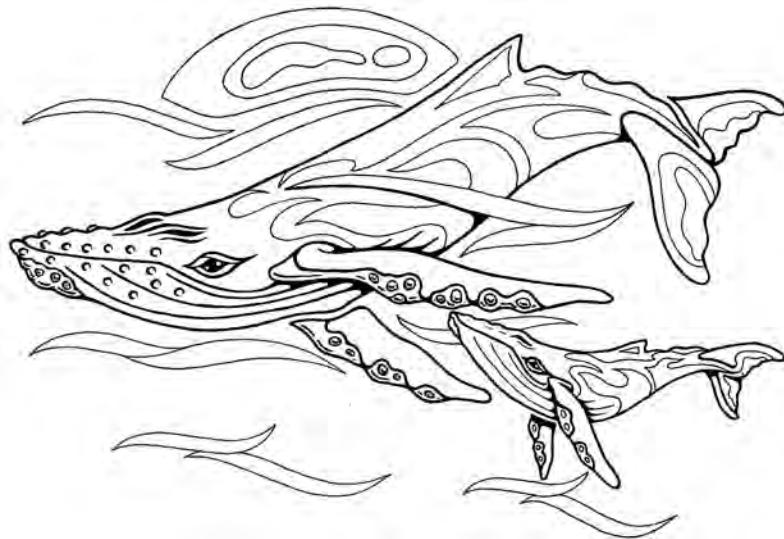
what happens at school the next day

Assign students to specific roles. New roles could also be added at this point too.

The following questions might help prepare students with their characters:

- How does Pi'kun feel entering his classroom the next day?

- What does Ms. Burnsbee do or say to Pi'kun and the rest of the class?
- How would the class learn more about Pi'kun and what his life is really like in a way that would make him confident and proud rather than shy and embarrassed?
- How might the teacher foster a learning environment that helps students understand Mi'kmaw life, culture and history without putting him on the spot?



TEACHER TIP:

This activity could be adapted to a discussion or a role play about bullying.



WELO'LTIMK: HEALING

GRADES 4 TO 6: DIVERSITY AND AWARENESS

Extension Activities

CREATE CHARACTER MAPS

A great way to get students thinking about their own lives is to map out the lives of the characters in the story. Here's how:

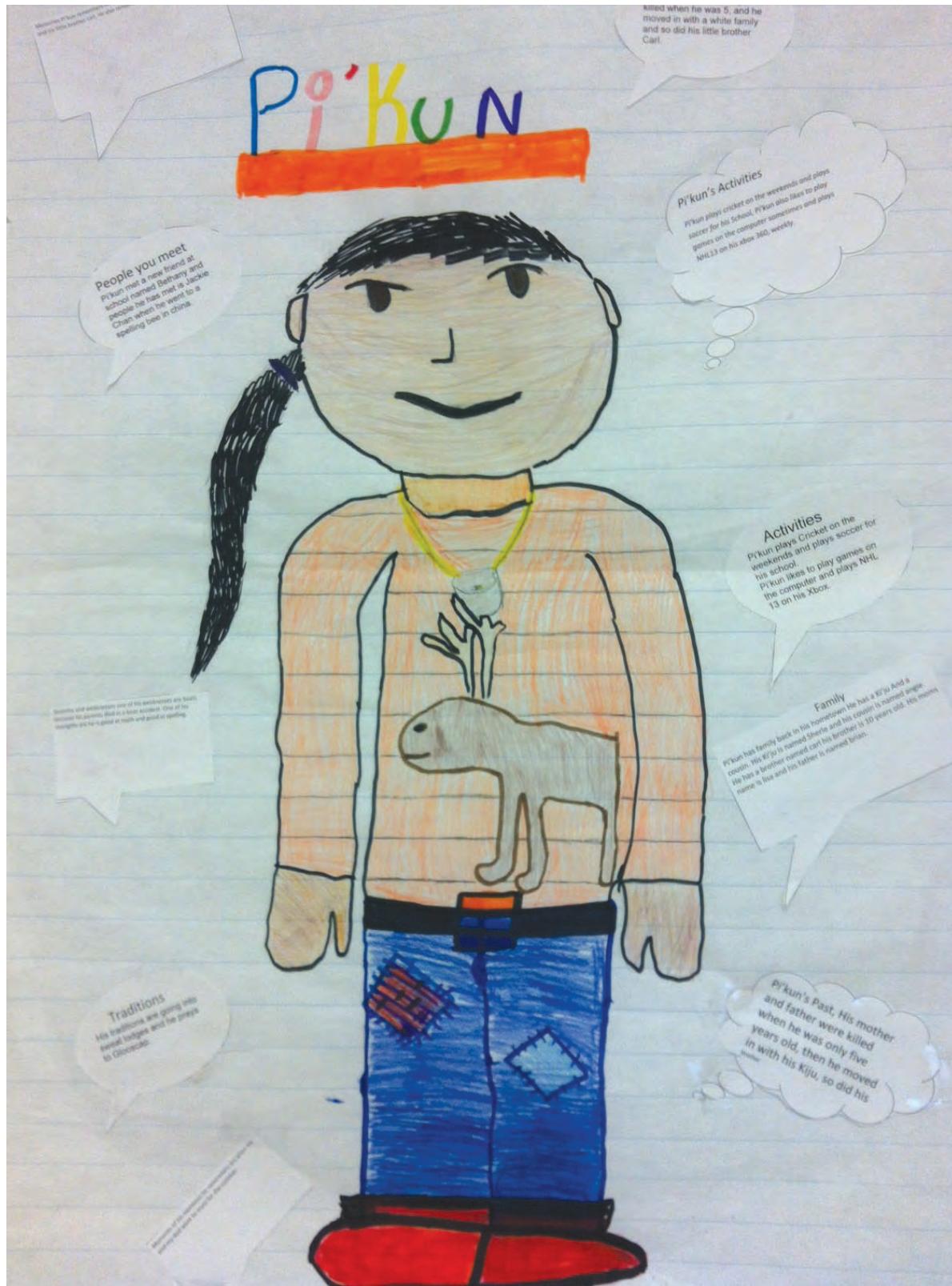
- Place the name of the person in a circle in the centre of the page (or blackboard, etc.).
- Add all of the people, places, events, experiences, activities, and other elements that influence the person or that the person influences. Be as specific and thorough as possible. You might include family members, friends, places, events, language, faith, activities, etc.
- Students can be as creative as time and resources will allow. They might draw pictures or just words. They can work in small groups, as a class, or individually.
- Then ask them to share their maps with others, discussing and showing which elements affect the lives of the characters—how and why.

CREATE PERSONAL MAPS

- You can follow this activity by suggesting students work on maps of their own lives. These may need to be independent projects with respect for privacy of students.

WELO'LTIMK—HEALING

WELO'LTIMK: HEALING



An example of a character map for Pi'kun.



WELO'LTIMK: HEALING

GRADES 4 TO 6: DIVERSITY AND AWARENESS

Curriculum Outcomes

ENGLISH LANGUAGE ARTS: GENERAL CURRICULUM OUTCOMES

(note: because the resource meets so many English Language Arts **Specific Curriculum Outcomes (SCOs)**, they have been appended as a digital (.pdf) file in the supplementary materials and are also available at www.mikmaweydebert.com. For English Language Arts, only General Curriculum Outcomes are listed here. Specific outcomes for other subject areas follow these General Curriculum Outcomes.)

1. Students will speak and listen to explore, clarify, extend, and reflect on their thoughts, ideas, feelings, and experiences.
2. Students will be able to communicate information and ideas effectively and clearly, and to respond personally and critically.
3. Students will be able to interact with sensitivity and respect, considering the situation, audience, and purpose.
4. Students will be expected to select, read, and view with understanding a range of literature, information, media, and visual texts.
5. Students will be expected to interpret, select, and combine information using a variety of strategies, resources, and technologies.
6. Students will be expected to respond personally to a range of texts.

7. Students will be expected to respond critically to a range of texts, applying their knowledge of language, form, and genre.
8. Students will be expected to use writing and other forms of representation to explore, clarify, and reflect on their thoughts, feelings, experiences, and learnings; and to use their imaginations.
9. Students will be expected to create texts collaboratively and independently, using a variety of forms for a range of audiences and purposes.
10. Students will be expected to use a range of strategies to develop effective writing and media products to enhance their clarity, precision, and effectiveness.

HEALTH EDUCATION/HEALTHY LIVING: SPECIFIC CURRICULUM OUTCOMES

This unit can meet the following specific curriculum outcomes. Students will be expected to:

Grade 4

- 4.1.2 differentiate between gender roles and gender identity
- 4.2.1 demonstrate components of a healthy relationship
- 4.2.2 demonstrate an awareness of the link between positive self-identity and making healthy decisions that affect relationships and care of self

WELO'LTIMK—HEALING





WELO'LTIMK: HEALING

GRADES 4 TO 6: DIVERSITY AND AWARENESS

Curriculum Outcomes

Grade 6

- 6.2.1 practice communication skills that keep relationships in their lives healthy, safe, and productive
- 6.2.2 create a personal value code of ethics on relationships in their lives

SOCIAL STUDIES: SPECIFIC CURRICULUM OUTCOMES

This unit can meet the following specific curriculum outcomes. Students will be expected to:

Grade 5

- 5.4.1 demonstrate an understanding of the diverse societies of First Nations and Inuit, in what later became Canada
- 5.6.1 illustrate the similarities and differences of past societies and your society

Grade 6

- 6.1.1 explore the concept of culture and demonstrate and understanding of its role in their lives
- 6.1.3 analyse the importance of cross-cultural understanding
- 6.3.1 examine how traditions relate to culture in a selected cultural region
- 6.4.2 examine the importance of language, literature, and theatre arts as expressions of culture in a selected cultural region
- 6.6.1 illustrate an understanding of how cultures from around the world have contributed to the development of Canada's multicultural mosaic





WELO'LTIMK: HEALING

GRADES 7 TO 9: INDIAN RESIDENTIAL SCHOOL

Opening Activity I: What is Healing?

A discussion that focuses on the concept of forgiveness as well as healing will assist significantly with this unit.

what is healing?

Healing is a journey that reconciles your past with your present. Understanding and accepting who we are is important to a healthy future.

what is health?

Good health is attained not only when your body feels good, but when your spirit is happy and you feel your life to be in balance.

Related discussion questions might include:

- What is cure?
- When is someone healed?
- Where does sickness come from?
- What factors contribute to illness?
 - Is history related to illness?
 - Is history related to healing?
- What role does forgiveness have in healing?
- In what ways are empathy and forgiveness related?
 - Who benefits most from forgiveness?
- Are there circumstances when forgiveness is not possible? Or even desired?

WELO'LTIMK—HEALING



WELO'LTIMK: HEALING

GRADES 7 TO 9: INDIAN RESIDENTIAL SCHOOL

Indian Residential School Background

The story on the following pages centres on the intergenerational effects of the residential school. It has been written to highlight forgiveness and its role in a healthy life. Please note that the story focuses on forgiveness and reconciliation among family members, rather than between First Nations and the governments and churches who ran the residential schools.

This unit raises questions and discussion regarding the Indian residential schools in Canada. These pages offer some initial information and directs teachers and students to additional resources about the Shubenacadie Indian Residential School.

When possible, inviting a survivor to talk with students is a powerful way to create awareness and context for overall learning. Extension activities to help the students process the core story follow.

Historical Summary

The residential school system was set up during the colonial period—envisioned by provincial governments and ultimately the Federal government as Canada's answer to the 'Indian problem.' In the 18th and 19th centuries, a reserve system emerged that aimed to take control of First Nation lands and resources and to assimilate First Nations into mainstream Canadian society. The residential

Image found in print version.

The Shubenacadie Indian Residential School, early 1930s. Image courtesy of the Sisters of Charity, Halifax, Congregational Archives.



WELO'LTIMK: HEALING

GRADES 7 TO 9: INDIAN RESIDENTIAL SCHOOL

Indian Residential School Background

school system was a devastating extension of these same policies, except that in the case of the residential schools, First Nations were pursued not for our land and resources, but for our children. The traumatic legacies of the residential school have lasted through multiple generations and have affected all First Nation communities and peoples.

The earliest residential schools in Canada were created in the 1870s by the federal Government of Canada, Department of Indian Affairs, as industrial schools and were later called Indian residential schools. There were 130 Indian residential schools throughout Canada, from the 1870s to the last school closure in 1996. The Shubenacadie Indian Residential School, where Mi'kmaw and Wolastoqiyik (Maliseet) children in the Atlantic region attended, was run by the Catholic Church, from its beginning in 1929 until it closed in June 1967.

The Government of Canada's primary purpose of the residential schools was to "kill the Indian in the child"—to assimilate Indian children into mainstream society and train them to become someone they were not. The churches were the vehicles to implement these purposes. The indoctrination of Christianity and non-Native customs was paramount. It was hoped that by forbidding the children from speaking their language and practicing their culture, that they would forget their culture, learn to speak English and adopt a new lifestyle. Children who spoke their own languages or practiced their cultural traditions were severely punished.

Children were removed from their parents and their communities and forced to attend the residential schools. Attendance was mandatory and many parents faced imprisonment and control by the Department of Indian Affairs, if they did not comply. The isolation, restricted access and long absences from home and family were more like imprisonment—punishment to the students for being "Indian." Male and female children were segregated and not allowed to speak to each other, including to their own siblings.

The first students were taught to do physical labour in farm work and 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 isolation from family and community.

The Indian day schools on reserve were created to continue the government's mandate and policies and were also run by the same churches, where the treatment of Mi'kmaw and Maliseet children varied. The most significant difference between the residential school and the day schools was that the day school students were allowed to return to their homes after school every day.

In 1997, former students of the Indian residential schools joined together to sue the Federal government and the churches in Canada for their residential school policy of assimilation, abuse and neglect. The traumatic experiences they endured as

WELO'LTIMK—HEALING



WELO'LTIMK: HEALING

GRADES 7 TO 9: INDIAN RESIDENTIAL SCHOOL

Indian Residential School Background

children had devastating effects in their lives. They mourned the loss of the cultural teachings and experiences they needed to become future parents. The resulting pain and loss has affected their families, something termed intergenerational trauma more recently. Over the years, the survivors of residential schools have gathered and come forward to talk about their experiences and to help each other to heal. They have also shared their healing journey with their families and communities to help them to understand and to heal as well.

The Mi'kmaq, and particularly, Nora Bernard, the president of the Shubenacadie Indian Residential School Association (SIRSA) initiated the suit against Canada and the Churches for compensation for survivors of the Shubenacadie Indian Residential School. Ultimately other survivors from across Canada

joined this suit. The legal action became one of the largest class-action lawsuits in Canadian history, representing an estimated 79,000 survivors. Nora played a critical role in this process that forced the Government of Canada to face the history of Indian residential schools and to make an out-of-court settlement agreement with survivors.

The federal government of Canada made a historical apology to survivors of residential schools on June 11, 2008, for the atrocities towards the Aboriginal people, the former students of residential schools and their families and communities—admitting they were wrong after 126 years. The National Truth and Reconciliation Commission (TRC) is a result of these efforts.

We would ask all students and educators to consider the strength and resiliency of the



2011/1

In October 2011, survivors and descendants Mary Sue Johnson, Carol Johnson, Beverly Gould, Sheila Pierro, and Dorene Bernard gather at the Atlantic National Truth and Reconciliation Event in Halifax, NS. National events allow survivors to share their experiences, and for descendants and others to appreciate the effects and meaning of the Indian Residential School legacy. The National Event followed a number of other smaller regional events, where the theme of love was identified for the Halifax gathering. Image courtesy of Dorene Bernard.



WELO'LTIMK: HEALING

GRADES 7 TO 9: INDIAN RESIDENTIAL SCHOOL

Indian Residential School Background

First Nations in learning about this chapter of our lives. The survivors of residential schools have withstood devastating, multi-generational traumas, the impacts of which are still being understood fully today.

There are a number of excellent resources available about the residential schools that teachers can use to better understand this tragic history and to develop additional units. Isabelle Knockwood's book *Out of the Depths: the Experiences of Mi'kmaw Children at the Indian Residential School at Shubenacadie, Nova Scotia*, is powerful account of the school anchored in her own experience. An excellent resource at the national level is through the Legacy of Hope Foundation, <http://www.legacyofhope.ca/projects/100-years-of-loss-curriculum>. A .pdf file of their volume *Where Are the Children* can be downloaded at <http://www.wherarethechildren.ca/>. More information can be found about the TRC at www.trc.ca.

Finally, many survivors are willing to come to classrooms and share their knowledge and perspectives. Knowing survivors, and hearing from family and community members, provides a powerful context for the content that follows in this unit; it will also help support any descendants within the class.



In May 2013, survivors and others marked the 16th anniversary since the late Nora Bernard launched the landmark class action lawsuit against Canada in 1997, on behalf of all survivors of the Shubenacadie Indian Residential School (which was joined to the Baxter National Class Action in 2002). Wela'liek, Nora, for your determination and deep commitment to survivors and for all you did to help us. We are here today because you led the way. Image courtesy of Gail Richardson.



TEACHER TIP:

There continues to be privacy around residential school experiences. Grandchildren of survivors and other people affected by the residential school are within our classrooms.





WELO'LTIMK: HEALING

GRADES 7 TO 9: INDIAN RESIDENTIAL SCHOOL

Opening Activity II: KWL

Activate prior knowledge for this unit with a “KWL” sheet (shown right). A KWL sheet guides the research process for students to identify what they “know” (K), “wonder” (W), and “learned” (L). Ask students to use the web to research the Indian residential schools. The website for the Truth and Reconciliation Commission is an excellent place to start (www.trc.ca) along with the resources included in the background section on the previous pages. Searching “A Lost Heritage” on cbc.ca/archives/teachers also provides great content. Students should come together after the research and share what they know. This sharing creates the base knowledge for the group for the core activity.

Core Activity: Mnja’si Dante!

Read the Mnja’si Dante! story that begins on page 78 and follow with a discussion as well as any of the extension activities beginning on page 83.

The content in the Dante story is intentionally vague. Teachers are cautioned that there is a wide range of experiences for residential school survivors. Some of the content on websites and in other resources is explicit. It may be difficult for some students. Establishing an atmosphere of caring and respect within the classroom is essential for successful discussion of “Mnja’si Dante!” It is important that students feel comfortable and safe with one another.



Diane Simon holds her four-year-old son Muin Simon during a ‘Letting Go’ ceremony in Shubenacadie, N.S., Wednesday, June 11, 2008. Image courtesy of Mike Dembeck, The Canadian Press.



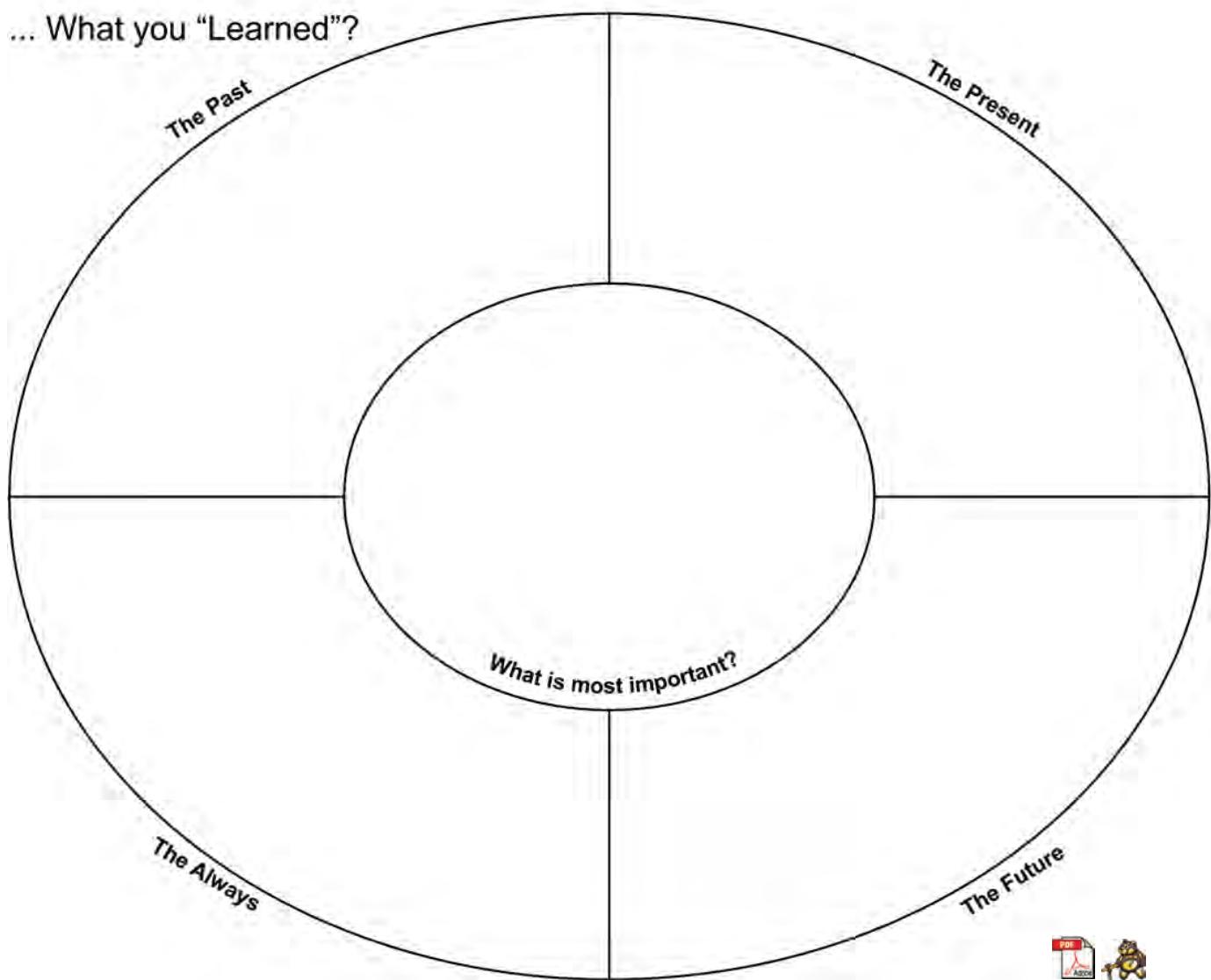


KWL: KNOWING, WONDERING, AND LEARNING

... What you "Know"?

... What you "Wonder"?

... What you "Learned"?



MNJASI DANTE! — A LESSON IN FORGIVENESS AND HEALING

An original story by Melody Martin-Googoo

Thump! Thump! Thump!

At first the sound seemed to echo in his dream. Dante slowly pulled the covers up over his head. His body was heavy, tired and aching to fall back asleep. Sleep, didn't he just fall asleep? Dante pulled the covers back down and glanced at the clock. The numbers were garbled and blurry. He rubbed his eyes and stretched his arms up over his head; he let them fall to the side with a thud. Dante managed to open one eye and then another. He looked around the room. It had been over a year since he moved in with his grandfather, but still the room felt strange. It wasn't his. Dante's eyes caught the sight of an old poster taped to the wall, New Kids on the Block. He thought of his mom, her warm smile and soft laugh. He missed her. He missed her a lot.

Thump! Thump! Thump!

"Mnjasi!" a male's muffled voice came through the door. It was **Etue'l**, Dante's grandfather. Dante imagined his grandfather standing behind the door—slightly stooped, leaning on his carved wooden cane, dressed and ready for the day. His grey hair neatly combed and oiled. "Mnjasi Dante..." Dante didn't respond. He lay there, still and silent. He waited. And then the sound of Grandfather's moccasins shuffled down the hallway. Dante rolled over, pulled the quilt up over his head, and closed his eyes. He figured he could squeeze in just a few minutes of sleep before it was time to get up for school.

A couple of hours later, Dante walked into the kitchen, grabbed his book bag and rummaged

through it. His head was pounding and he needed a fix. Grandfather sat at the kitchen table, a cup of tea and a newspaper out in front of him. Fresh wood shavings littered the paper. The radio played softly in the background. He put down his carving knife and the wooden figure he was whittling on. He reached up onto the shelf behind him and picked out a jar of liquid the colour of steeped tea. An old piece of masking tape was draped across the front and in careful cursive writing read the Mi'kmaw word, **tupsi**. **Etue'l** held the jar of liquid out to his grandson, "Na kwis..." Dante looked up from his book bag, shook his head and held up the small plastic bottle of Tylenol. He opened the cap, tossed a couple in his mouth and washed it down with a swig from his bottle of Pepsi. The carbonated soft drink quenched his thirst and burned as it passed through his throat, down his esophagus and into his empty stomach. Dante sighed with relief as he thought to himself, there's nothing like a hearty breakfast of carbonated soft drink to start off your day!

Dante arrived late for school, just in time for his third period class. He enjoyed third period because he didn't mind the teacher. She was nice—a little odd, but nice. Mrs. Bee was the type of teacher who didn't roll her eyes when you explained that you'd miss the test scheduled for Treaty Day. In fact, Mrs. Bee wasn't a teacher TO SCHEDULE a test on Treaty Day. Mrs. Bee was the type of teacher who wore chunky bracelets handmade by kids in a developing country. She was the type of teacher who showed up at the reserve powwows and ate Indian tacos and smiled

TRANSLATIONS

Etue'l Edward
Ko'jua a dance

Mnjasi Wake up
Na, kwis Here, son (kwis is a term of affection for a boy)

Tupsi Alder tree





Image courtesy of Gerald R. Gloade.

proudly while awkwardly attempting the “ko’jua” in her Birkenstocks. Today was no different, as Dante walked into Mrs. Bee’s classroom, he noticed an assortment of muffins freshly purchased from Costco set out on a tray in the middle of the room. Plastic cups of apple juice were set out beside them. A small handmade sign was taped to the front of the table, it read: **Pjila’si** Ida! Welcome Ida! A trio of three balloons, the color of red, yellow and white hung to the side.

“Ah man!” (Dante then mouthed the words no person younger than the age of eighteen should read.) He had forgotten all about Mrs. Bee’s guest speaker today. Poor Mrs. Bee, she was so excited, it was all she talked about for the past few weeks in school. He felt like a jerk. It was bad enough he never

remembered his homework and now he had forgotten about this. For homework, the class was assigned questions to prepare for Ida, an Indian residential school survivor. The class had been researching and learning about the Indian residential school and Mrs. Bee was kind enough to credit Dante with an overdue assignment. His assignment was due months ago and without it, he probably wouldn’t get enough credit to pass. But being Mrs. Bee, she gave Dante a chance. He had to prepare an introduction or rather a welcoming speech for Ida. He was not only late for class, but he forgot his assignment. Dante walked over to his seat, slumped into his chair, hung his head and tried desperately to avoid eye contact with Mrs. Bee.

Surprisingly, Mrs. Bee didn’t mention anything

TRANSLATIONS

Pjila’si Welcome

to Dante. This left Dante feeling a bit puzzled, but he sat up in his chair a little anyway. Everyone took their places and Mrs. Bee introduced Ida. Dante didn't really know Ida, but he had seen her on the reserve quite a bit. She was always being asked to do the opening prayer at community feasts and things like that.

Ida sat down and opened up a small leather sack. She took out a pouch of tobacco, some cedar, sage, and a braid of sweet grass. She placed each in a large abalone shell, then took out her lighter. As she lit the sacred medicines, the students all sat quietly and watched as she carefully whispered to herself, "**Kisu'lk, ke'apoqnmui kulaman kisi-apoqnmuates ula nutqo'ltite'wk kepmitetmnew ta'n teli-mi'kmawimik.**" Dante, along with a number of Mi'kmaw students wished they could understand the sacred words coming from the Elder's mouth. The syllables were familiar to Dante. But, Dante's only understanding had come from watching his grandfather's actions as he spoke the language so familiar yet foreign to Dante.

Ida smudged the classroom and the sweet smelling smoke filled the room. Mrs. Bee was the first to step forward to smudge herself, she closed her eyes and used her hands to draw the smoke into her and brushed it over her body. Some of the students were a bit reluctant and shy, but they stepped forward and did the same.

Ida sat in her chair, her eyes drawn toward her tanned hands, wrinkled with age. She twisted the tissue around in her fingers and looked up to the ceiling when she spoke. She shared the history of the Indian Residential School: how it opened in 1929; how children

as young as four years old were sent to the Indian residential schools, sometimes seeing their parents only a few times out of the year; how children were forbidden to speak their language; how they were taught to be ashamed of their traditions, beliefs and way of life; and how they were taught to be embarrassed and guilty for being Mi'kmaq. Ida shared stories of abuse, stories of tragedy and despair. When the bell rang for lunch, no one moved. It was quiet and the mood was still, almost mournful as if speaking would have disrespected the memories of the past. The voices of students going off to the cafeteria and to lunch echoed through the door. Mrs. Bee stood up and presented Ida with a gift that the class had made. Ida was happy and the two women hugged each other. As the students lined up and took turns thanking Ida, Dante felt compelled to stay. He sat at his desk reflecting on the stories that Ida has shared. He thought about what Ida said about the negative consequences and how the effects were still being felt today... wow.

Everyone was gone and Mrs. Bee helped Ida pack up her things. Ida looked over to Dante, the Elder and young man caught each others' eyes. Ida's eyes were warm and inviting. He thought of his grandmother. Dante somehow felt disrespectful to Ida and looked away. Ida took a seat close to Dante. Then, she took out some pictures and laid them on the table. Dante picked up the photos and looked through them. Ida asked Dante questions, "**Taluisin?**" Dante was embarrassed. He didn't understand what she was saying, but he guessed that she was asking for his name. Ida smiled when he replied with his name. "Where are you from? Who are your parents? Oh! I know who your grandfather is!" The

TRANSLATIONS

Kisu'lk, ke'apoqnmui kulaman kisi-apoqnmuates ula nutqo'ltite'wk kepmitetmnew ta'n teli-mi'kmawimik.

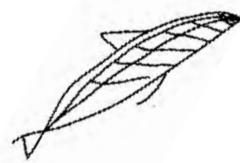
Taluisin? What is your name?

O Great Spirit, please help me, so that I can help these youth understand the hardships of our many people.

Elder and the young man bonded over conversation, while Mrs. Bee tidied the muffin crumbs and spilled apple juice.

Ida pulled out a picture and handed it to Dante. Dante looked at the picture and examined it closely. It was a group photo with a large number of children sitting or standing in rows. They sat around a large man, who Dante guessed to be the principal or priest. Ida pointed to a little boy in the third row. There in the third row was a little boy with a dull smile on his face. His dark eyes were piercing. They looked...sad. Dante's heart skipped a beat and a small gasp escaped his lips. He thought to himself, could it be? The room spun and he shook his head—he wanted to focus, he wanted to know the truth. Dante brought the small photograph closer to his face and he examined it again. The boy in the photo appeared to be about six or seven years old, and although he was surrounded by other boys and girls, he looked scared and alone. Dante's mind swam with questions and he was flooded with emotion. Where was the boy's mom? Did he cry for her when she was gone? Was he afraid? Did he get hurt? Did anyone hug him and let him know that it would be alright? Where was his dad? His grandmother? His grandfather? Who tucked him into bed at night? Who told him stories of the stars and how the universe came to be? Who made him feel loved and

secure and special? Perhaps nobody... Dante dropped his hand with a heavy thud and he released a deep sigh. Ida's weathered hand reached out for Dante's and Dante looked up at Ida. Their eyes met and no words needed to be exchanged to describe what Dante knew. She didn't need to explain. She didn't need to talk. Dante knew. And then more revelations came to Dante. He understood so much! He understood the pain he saw in his grandfather's eyes everyday. He thought of his grandmother's quiet moments. He knew why his mom was gone. He thought of his grandfather quietly carving axe handles, making baskets; of Dante ignoring Grandfather's invitation to learn, "**Kekkam kwis...**" Dante thought of his grandfather reaching for the jars of Indian medicine, all of the stories he told, the language he shared. He had been trying to make up for all that he didn't teach his own daughter. So, he tried to teach his grandson. After all of the years of Dante choosing to hold on to the anger and bitterness, suddenly he felt a release. He took a deep breath and let it out. He didn't fight the tears that rolled down his cheeks. Dante pushed the photographs aside and hugged Ida. Ida hugged him back and didn't let go. He thought of his grandmother and his heart filled with love and kindness and compassion. And then he thought of Grandfather **Etue'l**. He thought of the five year old boy in the picture and he wanted to hug him, he wanted to tell him that it was okay, and that he loved him. He wanted to make peace.



TRANSLATIONS

Kekkam kwis Look! Kwis



WELO'LTIMK: HEALING

GRADES 7 TO 9: INDIAN RESIDENTIAL SCHOOL DISCUSSION

We suggest focusing the discussion on the core ideas of forgiveness: letting go of anger, resentment, bitterness and allowing kindness, empathy and understanding to fill the void. Some questions might include: Was Dante alone? Who was there for him? If you were Dante, who would you turn to?

- Dante acts in a way that may contrast to the way a traditional Mi’kmaw boy would act toward his Elder. Why would Dante act this way?
- Dante comes to understand something very important, how might this “A-ha” moment change things?
- Dante is looking at the photo of the Indian residential school children and he remembers moments in his life, memories of his grandfather, his mother, his relationship with Etue’l. Why might these memories be important?
- The story ends with a last line that suggests surprising new information about Dante. What does this line make you wonder about?
- Read through the text again, until you reach a stopping point, use this to discuss the story. You might want to use; “I stopped here because I noticed...I wonder...this part made me think...”

It is important to acknowledge that someone we trust or love can hurt us, and while this cannot be forgotten, we do not want it to control us either. The discussion can emphasize that in many ways forgiveness benefits the person who is hurt more than it does the person or circumstance that created the original pain. Empathy is



essential to forgiveness. It is only when Dante understands Etue’l’s experience that he is able to find his way through his own healing journey.

It is important to say that forgiveness does not always mean acceptance of pain or trauma caused by an individual or event, nor does it necessarily mean a renewed relationship with the person who has caused pain. Forgiveness sometimes best happens at a distance; and sometimes it is never reached.



WELO'LTIMK: HEALING

GRADES 7 TO 9: INDIAN RESIDENTIAL SCHOOL

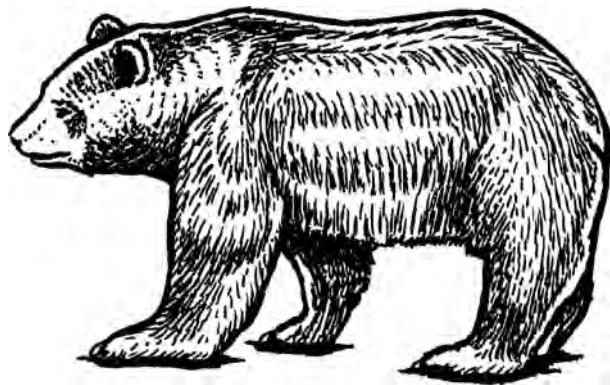
Extension Activities

ALTERNATE ENDINGS

To encourage students to think more deeply about forgiveness ask them to write an alternate ending to the story, as a narrative or a skit. These questions may help:

what happened between Etue'l and Dante next

- Did Dante ever learn about Etue'l's residential school experiences?
- Who or what helped him after this day?
- How did his forgiveness and understanding affect his life?
- Can the endings fill in the voids about what happened with Dante's mother? And between his mother and Etue'l?
- What would have happened if Etue'l was not present in Dante's life during this time? Would he ever have understood the circumstances of his own life?



JOURNALS

Encouraging writing as a means to expression and healing should never be underestimated. Discussion questions on the page 82 can be used as writing prompts for journal entries over a longer period of time. Another idea to get journal writing started would be to ask students to write a letter from Dante's perspective to his mother.

LISTEN TO SURVIVORS

Talking with survivors can happen prior to working with the Dante story as described in the introduction to this unit. Follow ups could also be created by talking directly to survivors, or by reading their stories at www.mikmaweydebert.com. We would recommend small groups working together rather than one-on-one as some first person experiences are intense and a group environment may be better suited to working with survivors and the difficult legacies of the Indian residential school.





WELO'LTIMK: HEALING

GRADES 7 TO 9: INDIAN RESIDENTIAL SCHOOL

Extension Activities

PROJECT OF THE HEART AND OTHER ARTISTIC EXPRESSIONS

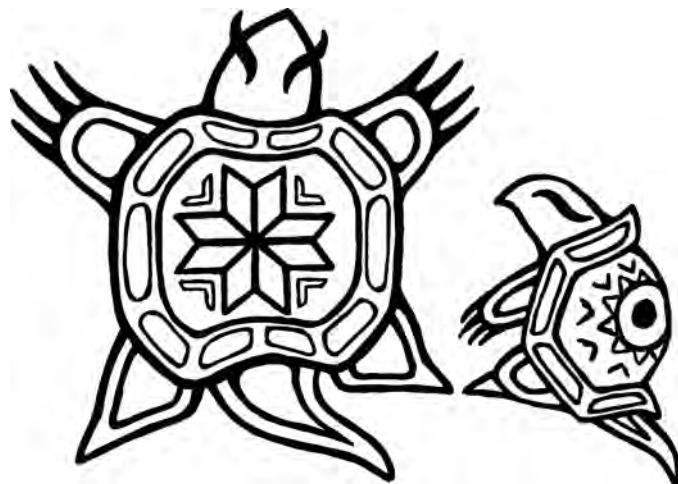
The Project of the Heart (POH) is a compelling and powerful classroom project for residential school content and can be adapted to any age level. See poh.jungle.ca.

Using the materials in this unit and the POH steps, students can create their own expressions and honourings for residential school survivors and their families. Such expressions can include all the examples found on the POH website, but also songs, baskets, beading projects, quilting, skits, videos, and story writing as well as poems as shown below.

POEMS

Using the late Elder Rita Joe's poetry or the late Pi'kun "Alex" Poulette's lyrics, both shown right, or other creative writing from survivors, encourage students to write creatively about what they have learned about the residential schools.

For students who feel writing is a challenge offer an option to start with something simple such as a cinquain or an acrostic poem.



I Lost My Talk

I lost my talk
The talk you took away.
When I was a little girl
At Shubencadie school.

You snatched it away:
I speak like you
I think like you
I create like you
The scrambled ballad, about my word.

Two ways I talk
Both ways I say,
Your way is more powerful.

So gently I offer my hand and ask,
Let me find my talk
So I can teach you about me.

Rita Joe, Mi'kmaw Poet



WELO'LTIMK: HEALING

GRADES 7 TO 9: INDIAN RESIDENTIAL SCHOOL

Extension Activities

Lyrics to *Frozen Child*

By Pi'kun (Alexander) Poulette

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

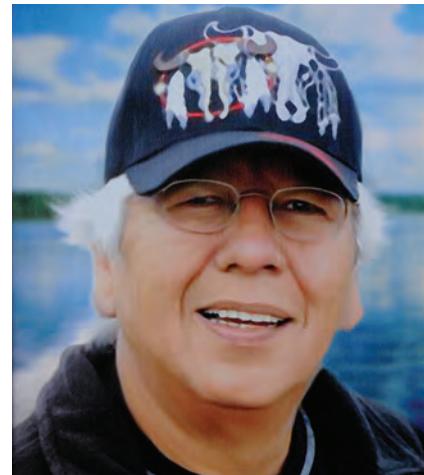
A frozen child I was for a long, long time.
Missing out on love, respect and happiness.
Living in fear of losing everything I touched.
To survive is not to live.

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

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

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

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



Pi'kun (Alexander) Poulette
(1951-2013)

A talented musician, Pi'kun's music has a special place in the hearts of many residential school survivors. His song Forgiveness, which won an East Coast Music Award, also shares his experience at the residential school. A tribute film can be found at <http://www.youtube.com/watch?v=t0fpu46XDdA>

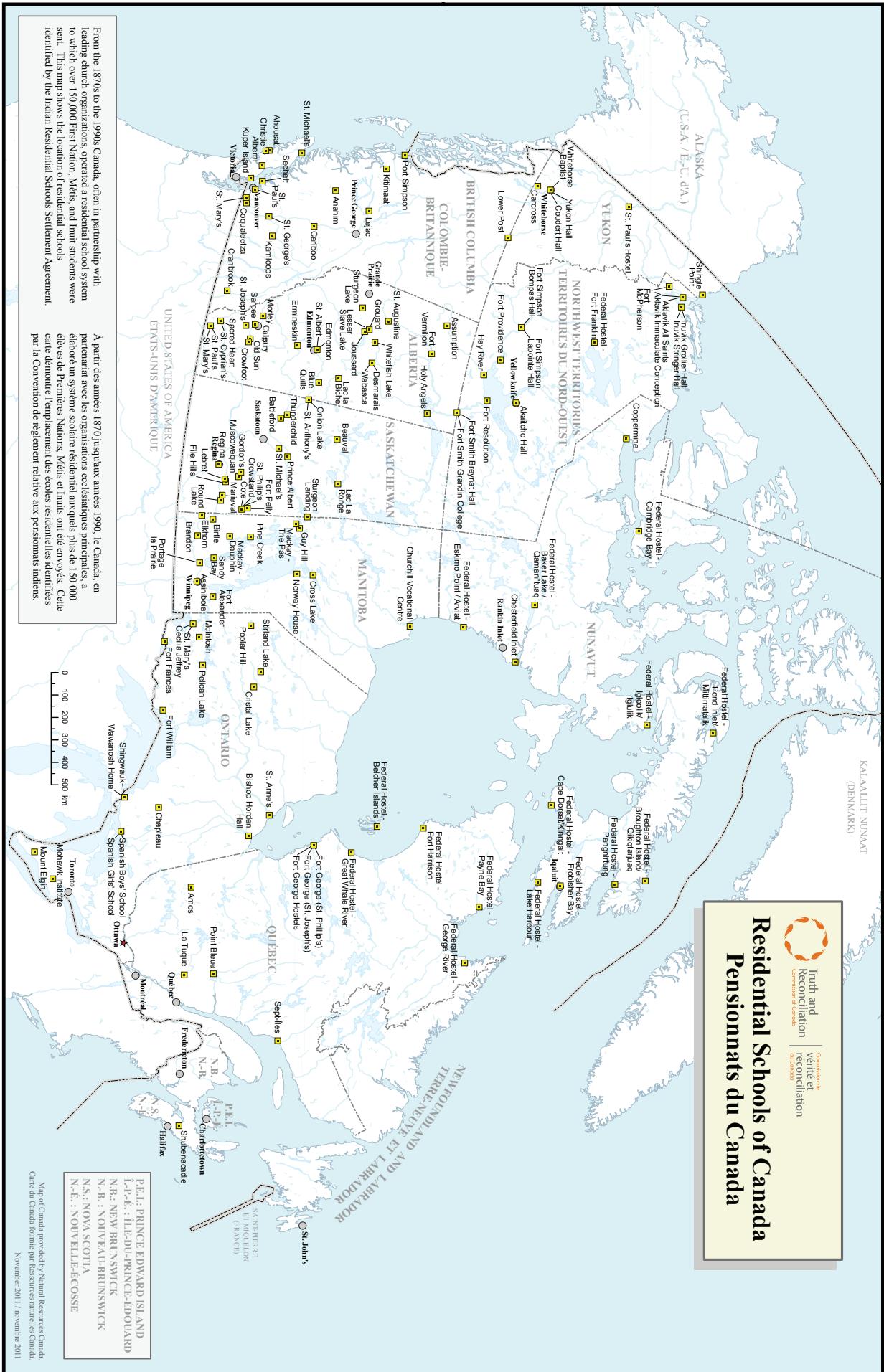


KALALILIT NUNAAT
(DENMARK)



Commission de vérité et
réconciliation
du Canada

Residential Schools of Canada Pensionnats du Canada



Map courtesy of the Truth and Reconciliation Commission (<http://projectofheart.ca/wp-content/uploads/2012/08/Canada-Map-Wall-Map-Nov2011.pdf>). For an online interactive map of residential schools in Canada and the United States, see http://atlas.gcrc.carleton.ca/lakehuronterritories/biography.html?surname=ResidentialSchools&side_panel=residential_schools_side.



WELO'LTIMK: HEALING

GRADES 7 TO 9: INDIAN RESIDENTIAL SCHOOL

Curriculum Outcomes

ENGLISH LANGUAGE ARTS: GENERAL CURRICULUM OUTCOMES

(note: because the curriculum resource meets so many English Language Arts **Specific Outcomes** these have been appended as a digital (.pdf) file in the supplementary materials and are also available at www.mikmaweydebert.com. For English Language Arts, only General Curriculum Outcomes are listed here. Specific outcomes for other subject areas follow these General Curriculum Outcomes.)

1. Students will speak and listen to explore, clarify, extend, and reflect on their thoughts, ideas, feelings, and experiences.
2. Students will be able to communicate information and ideas effectively and clearly, and to respond personally and critically.
3. Students will be able to interact with sensitivity and respect, considering the situation, audience, and purpose.
4. Students will be expected to select, read, and view with understanding a range of literature, information, media, and visual texts.
5. Students will be expected to interpret, select, and combine information using a variety of strategies, resources, and technologies.
6. Students will be expected to respond personally to a range of texts.

7. Students will be expected to respond critically to a range of texts, applying their knowledge of language, form, and genre.
8. Students will be expected to use writing and other forms of representation to explore, clarify, and reflect on their thoughts, feelings, experiences, and learnings; and to use their imaginations.
9. Students will be expected to create texts collaboratively and independently, using a variety of forms for a range of audiences and purposes.
10. Students will be expected to use a range of strategies to develop effective writing and media products to enhance their clarity, precision, and effectiveness.

HEALTH EDUCATION/HEALTHY LIVING: SPECIFIC CURRICULUM OUTCOMES

This unit can meet the following specific curriculum outcomes. Students will be expected to:

Grade 7

- 7.1 identify what they value and set personal goals that contribute to their health and value system

Grade 8

- 8.1 analyse the relationship between values and personal health practices
- 8.6 identify healthy and unhealthy relationships and demonstrate





WELO'LTIMK: HEALING

GRADES 7 TO 9: INDIAN RESIDENTIAL SCHOOL

Curriculum Outcomes

assertiveness skills to communicate thoughts and feelings within primary relationships

8.8 practice the ability to listen to a peer to understand another's needs and circumstances, express understanding, and support them in getting help in relation to physical, mental, and social health concerns

Grade 9

9.5.3 demonstrate an understanding of the advances and challenges related to universal human rights

Grade 9

9.1 analyse their health needs in times of change and apply strategies that enhance their capacity manage change in their lives

SOCIAL STUDIES: SPECIFIC CURRICULUM OUTCOMES

This unit can meet the following specific curriculum outcomes. Students will be expected to:

Grade 7

7.4.3 analyse the degree of empowerment and disempowerment for Aboriginal peoples in present-day Atlantic Canada during this period

Grade 8

8.5.2 analyse the political challenges and opportunities that may affect Canada's future

8.5.3 analyse the social and cultural challenges and opportunities that may affect Canada's future



KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

KEJITASIMKEWEY KISKUK—CONTEMPORARY ISSUES

CONTEMPORARY ISSUES: AN INTRODUCTION

Mi'kmaw people have a different history than other people in Nova Scotia and we share a different language and culture. There are also distinct legal relationships among the Mi'kmaq and other Nova Scotians and Canadians. Present-day issues often arise from these distinct historical, cultural, linguistic, and legal aspects of Mi'kmaw life. Understanding them is key to understanding Mi'kmaw identity today and to reconciliation amongst all people.

By "contemporary" we mean issues facing the Mi'kmaq today, or issues in the recent past that have serious consequences for people today. Sometimes issues of misunderstanding obscure the humour, beauty and sophistication of our culture. Along with seeking to clarify some of the most

prevalent misunderstandings, the content here is intended to convey the strengths and creativity within our culture and history.

There is a wide range of contemporary issues facing Mi'kmaw communities. Various studies at the provincial and national levels demonstrate that non-Mi'kmaw populations have very little accurate information about who Mi'kmaw people are today, and the history from which we have come.

Given the range of content for Contemporary Issues, we have addressed only a few of these subjects. Contemporary Issues content and strategies are intended to lay the basis for other learning and content. It answers a few primary questions about who Mi'kmaw people are today, and who we have been.



Elders Sister Dorothy Moore, the late Caroline Gould and the late Blanche Mousseau attend the mawio'mi recognizing the 400th anniversary of Chief Membertou's baptism and historic alliance with the Catholic Church. Among other activities, Queen Elizabeth II visited with an extensive Mi'kmaw delegation. Image courtesy of Natalie Goadle.

KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

CONTEMPORARY ISSUES: AN INTRODUCTION

Core Themes and Issues

Many Contemporary Issues share the following core themes and issues:

- Mi'kmaq have distinct values and priorities based in our history, experience and language. (See pages 19-21.)
- The Mi'kmaq have been sophisticated and knowledgeable people for thousands of years.
- The Santé Mawio'mi, or Mi'kmaq Grand Council, is the traditional governing body of the Mi'kmaq. The Santé Mawio'mi has governed through seven districts, Kespukwitk, Sipekne'katik, Eskikewa'kik, Unama'ki aqq Ktaqmkuk, Piwktuk aq Epekwitk, Siknikt, and Kespe'k.
- There is a long history of oppression of the Mi'kmaq over many centuries. The effects of these events, as well as many of the events themselves, persist through generations.
- Stereotypes and misinformation continue to impact our lives and communities.
- Building self-esteem for young people, based in knowledge about their identity is critical. Young people must have opportunities to explore who they are.
- We all live in our homeland, Mi'kma'ki, which needs care and protection.
- There are many creative events, activities, and practices going on in Mi'kmaw communities.
- There are differences between legal rights and privileges. Mi'kmaq have a distinct legal relationship to the Government of Canada and to the Province of Nova Scotia.
- Mi'kmaw treaties are not about land ownership. Rather they are called the "Treaties of Peace and Friendship" because they are agreements that focus on how the British and the Mi'kmaq interact with one another.
- Our ancestral places blanket Mi'kma'ki and all of its environments. The Canadian Maritimes are filled with place names that derive from our experiences and history. There is no place we did not live and travel through.



TEACHER TIP:

The Introduction (p. 15-38) is key to much of the Contemporary Issues content. The activities in the Introduction will also adapt well to these units.



KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

CONTEMPORARY ISSUES: AN INTRODUCTION

Teaching Strategies

With age-appropriate content, the teaching strategies seek:

- to understand some aspects of the distinct worldviews and culture of the Mi'kmaq.
- to understand specific historical experiences that continue to impact Mi'kmaw people and communities today.
- to understand and be able to discuss common stereotypes such as issues of taxation.
- to identify present-day priorities for Mi'kmaw communities and Nation.
- to be able to appreciate how current issues might be manifest or embodied in individual lives.
- to appreciate the complexity and richness of contemporary Mi'kmaw life.

**Grades Primary to 3
will focus on**

**celebrating the
who, what, where,
when, and how
about Mi'kmaw
history and culture**

**Grades 4 to 6
will focus on**

treaties

**Grades 7 to 9
will focus on**

**the 20th century
experience of
land loss and
Centralization**



TEACHER TIP:

The following activities are suggested. Teachers are encouraged to use the information to create unique lessons.



KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

PRIMARY TO GRADE 3: MAWIO'MI

Introduction

Gatherings for celebration, ceremony, business, and governance have occurred since time immemorial. Mawiomi'l (the plural of mawio'mi), or gatherings, play a central role for any people. These days the most visible form of mawiomi'l are powwows which blend traditions from across Canada and highlight dance competitions and cultural vending. They are a time when people come to visit, dance, sing, feast, and share knowledge and experiences—renewing and sustaining our traditions and culture. But gatherings today occur for many reasons and take many forms—governance summits, healing ceremonies, and educational conferences to name a few.

The image on the next page shows a dance ring in the ground at Potlotek (Chapel Island) in 1930. The ring is close to where the large wigwams of the Santé Mawio'mi (Grand Council) were placed during summer gatherings at Potlotek. This was also the time when the Feast of St. Anne took place (and still does today). The gathering blended ceremony, governance, and recreation into a single mawio'mi. People continue to gather at Potlotek for "mission" every summer. It gives us an example of the historical precursors to the contemporary powwows that occur throughout Mi'kma'ki.



People gather at the Halifax Commons during a mawio'mi recognizing the 400-year anniversary of Chief Membertou's alliance with the Catholic Church, July 2010. Image courtesy of Communications Nova Scotia.





KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

Today, powwows are a mix of many different dances, each with their own histories and rules. For many powwow dancers, it is a matter of pride to know the historical experiences and cultural traditions from which dances have emerged. Like many of the other songs and dances practiced at today's powwows, the dance style known as Men's Northern Traditional finds its origins in the practices of warrior societies, which were common among the nations in the northern and southern plains of North America, mainly the Lakota. This dance style represents the warriors of our nations and is a storytelling dance. Through the steps and movements of this dance the dancer tells the story of a battle they were in, or of a successful hunting

expedition. With footwork and body gestures the dancer will imitate the movements of birds or animals to honour and give thanks for the gifts they have given us. Other dancers will act out their stories to show you the honour of being in battle or a hunt. It is called Traditional because it predates mainstream powwows and finds its origins in traditions practiced before reservations were introduced. All regalia have elements a warrior or leader would wear, including a breastplate, a head roach made of porcupine hair, staff or club, a bustle made of eagle feathers, and of course beautiful beadwork and appliqué. Each part of his regalia helps with the story this dancer is trying to tell.



The dance ring at Potlotek, Nova Scotia, as taken by Frederick Johnson in 1930. Elder Murdena Marshall explained that one dance was called Neskawemk, which honours animals for providing their life for food and other needs. Image by Frederick Johnson and courtesy of the National Museum of the American Indian, Smithsonian Institution, N19825.





KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

PRIMARY TO GRADE 3: MAWIO'MI

Core Activity: Mawio'mi

The core activity for grades primary to three introduces them to Mi'kmaw culture by simulating a mawio'mi, or powwow, in the classroom. We have described how to create four activities and included necessary templates and examples. Divide the class into four groups, assign one of the following activities to each group. Teachers can opt to complete the activities as a class in divided groups or go one step further through the creation of a Mawio'mi or "Mini Powwow." In the spirit of a Mi'kmaw gathering, creatively enhance the atmosphere of the activities through the introduction of food, music, dance and humour!

Introducing contemporary powwow music with the Eastern Eagle Singers (www.EasternEagle.ca) would be a great start for students. Traditional Mi'kmaw songs and some dances can be found also at [www.beatoninstitutemusic.ca/mikmaq/index.html](http://beatoninstitutemusic.ca/mikmaq/index.html). We would recommend any of the Ko'jua versions for dance. The snake dance is also a fun starting dance for kids. There are further resources noted on the following page.

This unit is only an introduction, but it is important to review the protocols that follow with students. Also note that Mi'kmaw students *may* have regalia or other resources they could bring to share with classmates. All students can also be encouraged to attend local powwows, which start before school ends in the spring and extend into the fall after school begins. The NSCC Truro Campus, for example, holds an annual Mawio'mi each

January, when local schools are invited to participate.

While the mawio'mi activity in this unit is designed with materials generally found in classrooms, teachers have the option of incorporating real materials into the activities. Sweet grass can be purchased in many communities and could be threaded through paper or cardboard in the baskets activity for example. Or, spruce root could be wrapped around cardboard.

If teachers and students are enthusiastic about this idea, it is a great project to engage with resource people in the communities as found in the Mi'kmaw Resource Guide in the supplementary materials. The strength of the mawio'mi unit is the option of using just one of the activities or more as a group.

When the students have finished their activities, it will be possible to have a gathering where some people come dressed in the regalia they have created (they could role play leaders in the communities). Assigning roles to individuals or small groups will help organize the activity. Some can have baskets either to sell or just containing a small refreshment. The storytelling group can tell their stories and the humour group can tell jokes. A student or two may choose to create a simple script for an emcee role. With a snack and drink, the class will have many of the elements of a mawio'mi, or powwow, right in their classroom.





KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

PRIMARY TO GRADE 3: MAWIOMI

Core Activity: Mawio'mi

PROTOCOLS

There are some protocols and manners to be observed at mawiomi'l. This exercise should introduce this idea to the students, although, of course, not all mawio'mi protocol are appropriate for the classroom. The following guidelines can be adapted to the classroom as appropriate.

- The circle is reserved for dancers. Visitors may set up chairs or blankets beyond the circle.
- A dancer's clothing is called regalia. It is not a costume. Usually, a dancer's regalia is specially made for them and may be touched only with their permission.
- Visitors need to wait to be invited into the dance circle. If you do choose to dance after an invitation, follow the lead of others and enter the circle at the proper place.
- Stand during special songs, including the Grand Entry, Flag Song, Veterans Song, Memorial Song, and any other Prayer Songs the emcee indicates. Hats should be removed to show respect.
- Always ask permission before taking photos of individuals, and wait until they are out of the circle. The emcee may prohibit photography during some dances.
- There are no dogs allowed at mawiomi'l except for special assistance animals.
- Under no circumstances are alcohol, drugs, or firearms permitted on the grounds.

MUSIC

There is no gathering without music. Music can be streamed, downloaded or purchased and played in the classroom. We would recommend any of the following. There are many sources for music and students can choose their own First Nation songs, preferably Mi'kmaq. A mix of contemporary and traditional music would be a great way to proceed.

- Eastern Eagle (www.EasternEagle.ca)
- Morning Star
- Sons of Membertou
- A Tribe Called Mi'kmaq
- Any of the traditional Mi'kmaw songs found at the Beaton Institute, [www.beatoninstitutemusic.ca/mikmaq/index.html](http://beatoninstitutemusic.ca/mikmaq/index.html)

If necessary, please review the stereotypes summary on pages 30-31. To avoid any stereotypical regalia, it would be best if students used the contemporary regalia they have made from the templates. The point of the activity is to be true to Mi'kmaw design and practice. Dancing and singing should not encourage war chanting or other stereotypical behaviour.



TEACHER TIP:

Students could create a sign to illustrate powwow protocols to share and to post.



KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

PRIMARY TO GRADE 3: MAWIOMI

Core Activity: Mawio'mi

ACTIVITY 1: REGALIA

Use paint or markers with brown craft paper to create informal versions of traditional Mi'kmaw clothing, called regalia. Girls can make peaked caps and skirts. Boys can make coats. Design templates and examples have been included in the supplementary materials. Students can use design elements from the images shown here and on the following page for traditional designs, or make their own. Additional images can be found at the Mi'kmawey Debert website, www.mikmaweydebert.com, or the Mi'kmaq Portraits Gallery, www.novascotia.ca/museum/mikmaq/

The two images on this page show ribbon appliquéd and beading at the base of a skirt (below) and a detail of that design (right). Using the templates in the supplementary materials, students can work off of these traditional designs, or create their own. From the collections of the Nova Scotia Museum, ethnology collections, Halifax, NS.





KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

PRIMARY TO GRADE 3: MAWIOMI

Core Activity: Mawio'mi



The image at the top is of Tom Gloade at the island of Merigomish, which was taken in 1930. Regalia is worn not just at powwows, but at many special occasions. The detail below shows what the top of the back of his coat looked like. Notice the similarities with the design on the woman's peaked cap. The design of today's regalia has both old and new elements. Image of Tom Gloade by Frederick Johnson and courtesy of the National Museum of the American Indian, Smithsonian Institution, N19838. Coat detail from the collections of the National Museum of the American Indian, Smithsonian Institution (176429.000, 176429.001).



The images above show a complete woman's peaked cap (left) and a detail of a different cap (right). The quintessential "double-curved motif" has been interpreted in various ways, most often as representing life. With one end of the curve representing the beginning, the line representing the middle of life, and the other curve as the end of life: we end up where we started. From the collections of the Nova Scotia Museum, ethnology collections, Halifax, NS.



Brady Googoo proudly dancing at his first powwow in 2012. He "danced every jingle off his anklets" that day!





KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

PRIMARY TO GRADE 3: MAWIOMI

Core Activity: Mawio'mi

ACTIVITY 2: CARTOONS

Humour is a very important part of Mi'kmaw culture. After sharing the examples of "Little Big Men" cartoons and also the cartoon on page 35 (which may be reproduced freely for educational use), ask students to create their own. Laughter is always a part of powwows!

Students may need some gentle ground rules for this activity. Please keep in mind that cartoons need to be appropriate. Humour should not demean any group of people, or perpetuate stereotypes. You may want to begin with the stereotypes activity (p. 30-31) and move on to the cartoon activity.

Cartoons can be a great way for students to develop understanding and convey meaning. Humour is a great communicator! Steps for creating cartoons with students include:

1. Brainstorm ideas with a focus on irony, contradiction, right and wrong, and/or exaggeration. Given the age group, you may need to discuss what these terms mean!



TEACHER TIP:

Integrating technology with this unit is easy! Many educational apps are available that can be adapted to this lesson.

2. Gather symbols and image concepts that relate to your brainstorm ideas.
3. Choose and develop a *single* idea for the final cartoon.
4. Rough sketch one or two graphic ideas that convey your single concept.
5. Create final sketch and label or caption as necessary. We suggest working with the following themes:
 - first mawio'mi experience
 - meeting a new friend
 - learning a new language
 - experiencing a different culture
 - animals of Mi'kma'ki
 - family relationships
 - Kluskap and Giant Beaver



Image courtesy of Lalo Alcaraz.



KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

PRIMARY TO GRADE 3: MAWIOMI

Core Activity: Mawio'mi



Images courtesy of
Vernon Goad.



Teluisi/Name





KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

PRIMARY TO GRADE 3: MAWIO'MI

Core Activity: Mawio'mi

ACTIVITY 3: BASKETS

Baskets have been an integral part of Mi'kmaw culture for thousands of years. While there are unlimited designs and variations, usually baskets fall into two primary categories: work baskets and fancy baskets. Students can expect to "sell" these at the mawio'mi.

Using paper strips and following the directions attached to the templates found in the supplementary materials, work with students to construct baskets made out of paper.

Students could also make other crafts to sell at the mawio'mi, such as jewelry or artwork.



Baskets shown on this page are from the collections of the Nova Scotia Museum, ethnology collections, Halifax, NS.



KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

PRIMARY TO GRADE 3: MAWIO'MI

Core Activity: Mawio'mi

ACTIVITY 4: STORYTELLING



Image courtesy of Gerald R. Gloade.

Kluskap and the Three Sisters

After sharing one of the stories included here (or <http://www.mikmaweydebert.ca/home/ancestors-live-here/>) ask students to come up with their own stories (or skits). There are many other Mi'kmaw stories online; working with Mi'kmaw authored and told stories should be a priority.

According to Mi'kmaw legend, at one time Kluskap became angry with three sisters who were playing a prank on him while he was out hunting Moose. The sisters, who were Puowini'skw—female sorceresses or witch

spirits—have the power to turn into different animal spirits. They are also called Shape Shifters. The sisters turned themselves into wolves and chased off Moose who Kluskap was hunting. When Kluskap caught up to the sisters and figured out what they were doing, he turned the three sisters into the three large stone statues that we see today at Cape Chignecto. This rock formation stands on the northwest shore off Cape Chignecto Provincial Park in Cumberland County, Nova Scotia. Another version of this story goes on to say that Kluskap turned Moose into stone as well; this is Isle Haute.





KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

PRIMARY TO GRADE 3: MAWIO'MI

Extension Activities

WORK WITH ARTISANS/RESOURCE PEOPLE TO GATHER MATERIALS

The unit can be extended by reaching out to resource people to help create elements of the mawio'mi. Resource people may also be able to help students gather real materials to be used in creating regalia and baskets. Real materials can also be used in conjunction with paper and other substitute materials, such as using sweet grass as an embellishment or threading spruce root through cardboard. First Nation cultural coordinators with individual school boards as well as those individuals listed in the Mi'kmaw Resource Guide (found in the supplementary materials) can assist with finding artisans and other resource people.

ADD WALTES

Add the Mi'kmaw game waltes to the mawio'mi using the waltes playing cards game available through the Potlotek Education Office, (902) 535-3160, or www.potlotek.ca/contact/education-office. Contact the Department of Education Mi'kmaw Services or a local Mi'kmaw representative to assist in locating a resource person to play waltes.

Curriculum Outcomes

ENGLISH LANGUAGE ARTS: GENERAL CURRICULUM OUTCOMES

*(note: because the curriculum resource meets so many English Language Arts **Specific Outcomes** these have been appended as a digital (.pdf) file in the supplementary materials and are also available at www.mikmaweydebert.com. For English Language Arts, only General Curriculum Outcomes are listed here. Specific outcomes for other subject areas follow these General Curriculum Outcomes.)*

1. Students will speak and listen to explore, clarify, extend, and reflect on their thoughts, ideas, feelings, and experiences.
2. Students will be able to communicate information and ideas effectively and clearly, and to respond personally and critically.
3. Students will be able to interact with sensitivity and respect, considering the situation, audience, and purpose.
4. Students will be expected to select, read, and view with understanding a range of literature, information, media, and visual texts.
5. Students will be expected to interpret, select, and combine information using a variety of strategies, resources, and technologies.

KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

PRIMARY TO GRADE 3: MAWIOMI

Curriculum Outcomes

6. Students will be expected to respond personally to a range of texts.
7. Students will be expected to respond critically to a range of texts, applying their knowledge of language, form, and genre.
8. Students will be expected to use writing and other forms of representation to explore, clarify, and reflect on their thoughts, feelings, experiences, and learnings; and to use their imaginations.
9. Students will be expected to create texts collaboratively and independently, using a variety of forms for a range of audiences and purposes.
10. Students will be expected to use a range of strategies to develop effective writing and media products to enhance their clarity, precision, and effectiveness.

SOCIAL STUDIES: SPECIFIC CURRICULUM OUTCOMES

This unit can meet the following specific curriculum outcomes. Students will be expected to:

Primary

- P.1.1 demonstrate an understanding of themselves as unique and special
P.2.3 recognize that families (local, national, and global) have varied traditions, rituals, and celebrations

Grade 1

- 1.1.1 demonstrate an understanding of the importance of interactions between people

1.3.3 demonstrate an understanding that Aboriginal peoples' relationship with place has changed over time

Grade 3

- 3.2.1 examine the diverse peoples in their province
3.2.2 examine how diverse peoples in their province express their culture



TEACHER TIP:

Offer your Mi'kmaw guests an honourarium and/or gift. Treat them as educators, not entertainers.



KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

GRADES 4 TO 6: TREATIES

Introduction

This unit is designed to help students understand what a treaty is, why there are negotiations about their implementation, and why all Canadians are part of treaties.

A treaty is an agreement among nations. It is a signed document, binding by international law. Before European contact, Mi'kmaq created alliances and agreements with other First Nations. The most important of these were recorded in the wampum belts and documented by the Putu's. In many instances the elements in one treaty are built upon in the next treaty, creating a "chain of treaties." The Mi'kmaq Rights Initiative (www.mikmaqrights.com) explains treaties this way, "An Indian treaty is an exchange of promises between an Indian group and the Crown, done with a certain level of formality. It usually takes the form of a written, signed document, but can include oral agreements. Sometimes, as in the Mi'kmaq, Maliseet and Passamaquoddy treaties of 1760-61, it can include both written documents and oral representations by the British representatives."

One of the most common and critical misunderstandings about the Mi'kmaw treaties with the British is that they addressed issues of land and territory, which is not the case. The 18th century treaties between the Mi'kmaq and the British were treaties of "peace and friendship"—essentially

Queen Elizabeth II signs Canada's constitutional proclamation in Ottawa on April 17, 1982 with Prime Minister Trudeau. This event transferred legal responsibility of the treaties from the British Crown to the Government of Canada. Image courtesy of Ron Polint, The Canadian Press.

diplomatic agreements in which the Mi'kmaq promised their neutrality in the conflicts between the English and French in return for the protection of their livelihoods including fishing, hunting, trapping and gathering.

During the treaty-making period, translating among Mi'kmaq, French, and English was challenging. The Mi'kmaq relied on oral agreements given the oral nature of the culture. Currently, the Supreme Court of Canada has stated that the written word cannot be taken literally. Instead, a broader interpretation is required when implementing the treaties, where governments consider the intent of the signatories and honour the original purpose of the agreements. One of the most important ideas in contemporary issues related to treaties is the concept of Mi'kmaw Title. For many people this concept is difficult to understand because it does not equate easily to non-Mi'kmaw concepts of property rights and land use. The easiest way to understand it is as "the legal right to unceded territory." Because Mi'kmaw treaties are about peace and friendship, they never addressed land or territory.



KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

GRADES 4 TO 6: TREATIES

MI'KMAW COVENANT CHAIN OF TREATIES

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

1725-26-28 One of the first proposed treaties between the Mi'kmaq and the European settlers was negotiated initially in Boston in 1725 with a representative from Cape Sable attending the ratification. This treaty, between the British, Mi'kmaq and Maliseet, was then ratified by many of the Mi'kmaw and Maliseet villages at Annapolis Royal in 1726 and again in 1728. It was the first of what are now known as treaties of peace and friendship with the British Crown in the Maritime Provinces.

1749 Treaty signed at Chebucto and St. John renewing the Treaty of 1725. In the continuing campaign for Chignecto, Governor Cornwallis' instructions included a reward of ten guineas for the scalps of Mi'kmaw men, women and children. The Lords of Trade disagreed with this "extermination" policy.

1752 The Treaty of 1752, signed by Jean Baptiste Cope, described as the Chief Sachem of the Mi'kmaq inhabiting the eastern part of Nova

Scotia, and Governor Hopson of Nova Scotia, made peace and promised hunting, fishing and trading rights. Le Have and Cape Sable joined in 1753.

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

1762 Triggered by Royal Instructions in 1761, Belcher's Proclamation described the British intention to protect the just rights of the Mi'kmaq to their land.

1763 The Royal Proclamation of 1763 is a complicated document that reserved large areas of land in North America as Indian hunting grounds and set out a process for cession and purchase of Indian lands.

1776 The treaty of 1776, signed in Watertown, MA, USA, established relations with the newly-created United States. The Americans promised to approach their relationship with the Mi'kmaq in the manner of the French rather than the British.

1779 The final treaty between the Mi'kmaq and the British was signed. The military threat from the Mi'kmaq was diminished significantly by this treaty.



KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

GRADES 4 TO 6: TREATIES

TREATY TRUE AND FALSE*

While the core activity that follows is meant to be fun, it helps frame discussion about some important issues. Today, there are still many misconceptions about treaties and the processes that implement the treaties. Some common misunderstandings include:

The Mi'kmaq sold their land and their rights to it.

False. The Mi'kmaw treaties were never treaties about land; they were treaties entered into with the intent to establish “peace and friendship”—diplomatic measures desired by the British to secure Mi'kmaw neutrality in the wars with France. The treaties promised peaceful interaction in return for explicitly protecting Mi'kmaw hunting, fishing, and trapping practices. Land was never ceded in Mi'kmaw treaties.

Treaty rights are “special” and therefore the Mi'kmaw people are getting special rights.

True. Treaty rights are special—even sacred to many, but not because they represent unequal treatment conferred in an arbitrary manner by government. Instead, treaties reflect the unique relationship between the British Crown and the Mi'kmaq because the Mi'kmaq controlled Mi'kma'ki when Europeans arrived. The Supreme Court has affirmed this unique relationship for more than 30 years. The Mi'kmaq continue to press for the implementation of the legal rights conferred by the treaties in all aspects of Mi'kmaw life.

*adapted from “Contemporary Struggles” in *Rethinking Columbus: The Next 500 Years*, eds. B. Bigelow and B. Peterson. New York: Rethinking Schools, Ltd, 2007.

Treaties are valid and have significant legal standing.

True. Unfortunately for a long time Provincial and Federal governments ignored their treaty obligations. After the Confederation of Canada in 1867, treaty rights were slowly and increasingly eroded. Although there are a number of historic cases (e.g., 1929 Gabriel Sylliboy case), the treaties are not reaffirmed in a consistent way until the 1985 Simon case. Since this time, legal cases testing the validity of the treaties have reached the Supreme Court repeatedly. In every instance, the validity of the treaties has been affirmed. They are “living and breathing agreements.”

As treaties are implemented, land will be taken away from current owners.

False. Because treaties were essentially tools of diplomacy, not land negotiation, their implementation would never result in land being taken away from existing owners. In Canada there are two processes that redress land expropriated illegally—one is called Specific Claims and the other is Aboriginal Title. Specific claims redress particular parcels of land that were transferred illegally out of Mi'kmaw control. Aboriginal Title is a broader process that seeks to redress the loss of the use of land and resources within an entire territory. Even within these processes, land is not taken away from owners; in most cases compensation for illegal transfers is awarded or, alternately, Crown land is set aside for First Nation control and/or use. The Mi'kmaq continue to use these parallel processes to redress land that was illegally transferred, as well as to ensure the full implementation of treaty rights.



KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

1752

Enclosure in letter of Governor Hopson

to the

Right Honourable The Earl of Holderness 6th of Dec. 1752

Treaty or

Articles of Peace and Friendship Renewed

BETWEEN

His Excellency Peregrine Thomas Hopson Esquire Captain General and Governor in Chief in and 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, and His Majesty's Council on behalf of His Majesty,

AND

Major Jean Baptiste Cope Chief Sacham of the Tribe of Mick Mack Indians, Inhabiting the Eastern Coast of the said Province, and Andrew Hadley Martin, Gabriel Martin and Francis Jeremiah members & Delegates of the said Tribe, for themselves and their said Tribe their heirs and the heirs of their heirs forever. Begun made and Concluded in the manner form & Tenor following, viz.

1. It is agreed that the Articles of Submission & Agreements made at Boston in New England by the Delegates of the Penobscot Norridgwolk & St. John's Indians in the Year 1725 Ratified and Confirmed by all the Nova Scotia Tribes at Annapolis Royal in the Month of June 1726 and lately Renewed with Governor Cornwallis at Halifax and Ratified at St. John's River, now read over Explained & Interpreted shall be and are hereby from this time forward renewed, reiterated, and forever Confirmed by them and their Tribe, and the said Indians for themselves and their Tribe, and their Heirs aforesaid do make and renew the same Solemn Submissions and promises for the strict Observance of all the Articles therein contained as at any time heretofore hath been done.
2. That all Transactions during the Late War shall on both sides be buried in Oblivion with the Hatchet, And that the said Indians shall have all favour, Friendship & Protection shewn them from this His Majesty's Government.
3. That the said Tribe shall use their utmost Endeavours to bring in the other Indians to Renew and Ratify this Peace, and shall discover and make known any attempts or designs of any other Indians or any Enemy whatever against his Majesty's Subjects within this Province so soon as they shall know thereof and shall also hinder and Obstruct the same to the utmost of their power, and on the other hand if any of the Indians refusing to ratify this Peace shall make War upon the Tribe who have now Confirmed the same; they shall upon Application have such aid and Assistance from the Government for their defence as the Case may require.
4. It is agreed that the said Tribe of Indians shall not be hindered from, but have free liberty of Hunting and Fishing as usual and that if they shall think a Truck house needful at the River Chibenaccadie, or any other place of their resort they shall have the same built and proper Merchandise, lodged therein to be exchanged for what the Indians shall have to dispose of and that in the mean time the Indians shall have free liberty to being to Sale to Halifax or any other Settlement within this Province, Skins, feathers, fowl, fish or any other thing they shall have to sell, where they shall have liberty to dispose thereof to the best Advantage.
5. That a Quantity of bread, flour, and such other Provisions, as can be procured, necessary for the Familys and proportionable to the Numbers of the said Indians, shall be given them half Yearly for the time to come; and the same regard shall be had to the other Tribes that shall hereafter Agree to Renew and Ratify the Peace upon the Terms and Conditions now Stipulated.
6. 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 promises on the part of 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, and 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.
7. That the Indians shall use their best Endeavours to save the Lives & goods of any People Shipwrecked on this Coast where they resort and shall Conduct the People saved to Halifax with their Goods, and a Reward adequate to the Salvage shall be given them.
8. That all Disputes whatsoever that may happen to arise between the Indians now at Peace and others His Majesty's Subjects in this

P.T. Hopson
Chas. Lawrence
Benj. Green
Jno. Salusbury
Willm. Steele
Jno. Collier

Jean Baptiste Cope, his mark
Andrew Hadley, his mark
Francois Jeremie, his mark
Gabriel Martin, his mark





KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES



By His EXCELLENCE

Peregrine Thomas Hopson, Esq;

Captain General and Gouverneur in Chief, in and over His Majelty's Province of *Nova-Scotia*, or *Acadie*, Vice Admiral of the same, and Colonel of one of His Majelty's Regiments of Foot, &c.

A PROCLAMATION.

WHEREAS the Treaty or Articles of Peace and Friendship, which hath been renew'd on the 22d Instant, between this Government and Major Jean Baptiste Cope, chief Sachem of the Chibenacadi Tribe of M'ckmack Indians, inhabiting the Eastern Coast of this Province, and the Delegates of the said Tribe fully empower'd for that Purpose.

AND whereas it is provided by the said Treaty, that all the Transactions of the late War, shalld be buried in Obscurity with the Hatchet, and that the said Indians shalld have Free Trade, and Protection from them from this Instant, and also all the Benefits, Advantages, and Priviledges in His Majelty's Courts of Civil Judicature, equal with all other of His Majelty's Subjects.

H A V E therefore thought fit, by and with the Advice and Consent of His Majelty's Council, in His Majelty's Name, to publish and make known the same to all His Majelty's Subjects, and strictly to charge and command all His Majelty's Officers, and all others His Subjects whatsoever, that they do forbear all Acts of Hostility against the aforesaid Major Jean Baptiste Cope, or his Tribe of Chibenacadi M'ckmack Indians, from and after the Day of the Date of these Presents, as they shall answ're the Contrary at their Peril.

Done in the Council Chamber at Halifax, this Twenty-fourth Day of November, 1752, and in the Twenty-sixth Year of his Majelty's Reign.

P. T. Hopson.

God save the KING.

HALIFAX: Printed by J. Buffell, Printer to the Government. 1752.

The copies of the original treaties are barely legible, and in some cases the original document has been lost all together. But the content of the treaties is transcribed into the notes and orders of "Council"—the official transcripts for the British Colonial government. The image of the proclamation above is one of the best original signed documents. There is an

Indian Treaties Collection in the Mi'kmaw Holdings at the Nova Scotia Archives, which are online at, www.novascotia.ca/archives/virtual/mikmaq, where teachers can find online images of treaty documents. This image is courtesy of the Nova Scotia Archives.



KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

GRADES 4 TO 6: TREATIES

Opening Activity I: Word Scramble

To familiarize students with the idea of a treaty, we suggest beginning with a word scramble. Cut up each definition on the black line master on the following page (also found in the supplementary material) into single words and place them into an envelope so that there is one copy of the definition in each envelope. Then give the envelopes to students and ask them to reassemble the words into the phrase.

The process of putting the words back into correct order gives them time to think about what the words mean and raises other ideas and experiences related to them. The teacher

monitors groups and assists as necessary. Most students enjoy the competition that inevitably emerges to see who will find the solution first. They need to watch out—often they think they have it, but need to rearrange a word or two.



Drawing of a wampum belt. Image courtesy of Gerald R. Gloade.



TEACHER TIP:

Use this activity to provide time to learn, discuss and stretch student understanding of new vocabulary.

A treaty is an agreement among nations.
It is a signed document, binding
by international law.

A treaty is an agreement among nations.
It is a signed document, binding
by international law.

A treaty is an agreement among nations.
It is a signed document, binding
by international law.

A treaty is an agreement among nations.
It is a signed document, binding
by international law.

A treaty is an agreement among nations.
It is a signed document, binding
by international law.

KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

GRADES 4 TO 6: TREATIES

Opening Activity II: “We Are All Treaty People”

It is important for students to understand that treaties involve all the signatories. Often the treaties to which the Mi’kmaq agreed are called the “Mi’kmaq” treaties. However, the British, and ultimately the Province of Nova Scotia and the Government of Canada are full partners in these agreements. In the text of the 1752 treaty found on page 108, you will find the phrase “their heirs and the heirs of their heirs forever,” in reference to the commitment of the Mi’kmaq in the agreement.

This activity asks students to connect this 1752 treaty language with the contemporary assertion that “we are all treaty people.” The comment reflects the fact that both the Mi’kmaq and the people of Canada made an agreement, which both sides are still party to—treaties are not just a First Nation “issue.” Treaties are part of what defines all

Canadians. For many Mi’kmaq, honouring our treaties means accepting our responsibilities for stewardship of the land, including all our relations and resources. Teachers can talk with students about what the statement means and help them to see that treaties are the responsibility of all people who live in Canada. Without the treaties, there would be no Canada.

The BLM on the opposite page can be enlarged on 11 x 17 paper to allow students to reflect what these two quotes mean and how they relate to one another. We envision images and student quotes filling in the empty spaces. Combining all the sheets together would create a rich and meaningful visual bulletin board.



We are all treaty people.

...their heirs and the heirs of their
heirs forever.





KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

GRADES 4 TO 6: TREATIES

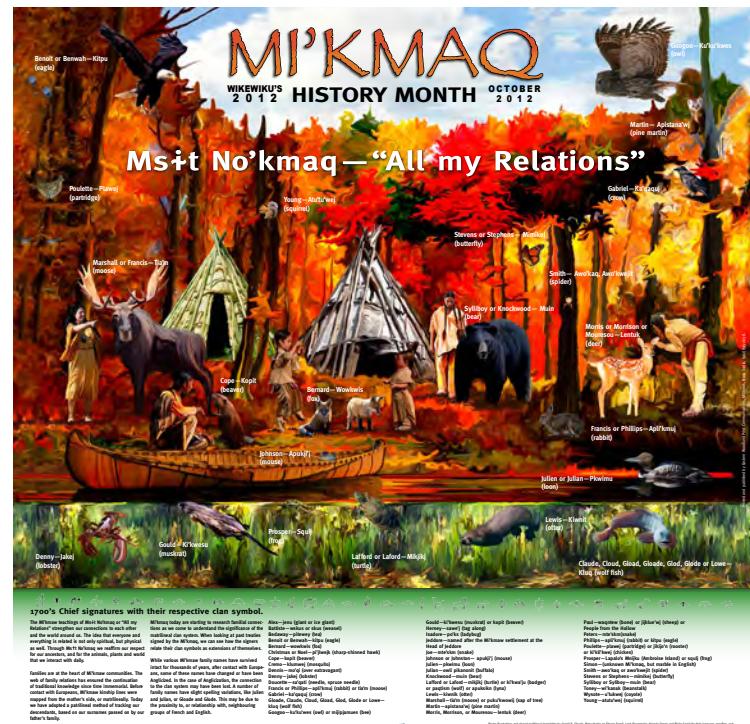
Core Activity: Classroom Treaty*

The core activity is a game that emphasizes the issues of communication and representation in the signing of treaties.

Begin with asking the students who would like a loonie or a small treat of some kind (choose the most enthusiastic student). Then bargain the student's signature on the treaty written in Greek for the treat. Coercing the signatures may take some creativity! When the treaty is signed, without any discussion, take the student's backpack and then the backpacks of the other students. Inevitably, this creates protest. At this point, pull out the translation and demonstrate that the student has signed away not only their personal belongings, but the belongings of others as well.

*adapted from "Contemporary Struggles" in *Rethinking Columbus: The Next 500 Years*, eds. B. Bigelow and B. Peterson. New York: Rethinking Schools, Ltd, 2007.

The 2012 Mi'kmaw History Month poster explored the animal totems associated with particular Mi'kmaw families. If teachers have a group of keener students, they can explore the marks of the Mi'kmaw signatories with the animals and names associated on the poster. To download the poster (and other Mi'kmaw History Month posters) go to: www.novascotia.ca/abor/office/what-we-do/public-education-and-awareness/mikmaq-history/



Βε ιτ ηερεβψ προχλαιμεδ τηατ τηισ ισ
α λεγαλ ανδ βινδινγ τρεατψ βετωεεν
Τεαχηερλανδ ανδ αλλ τηε πεοπλε οφ
Χλασσ, ασ ρεπρεσεντεδ βψ _____
_____, Χηιεφ οφ Χλασσ. Ιν εξχηανγε
φορ τηε παψμεντ ασ δεσιγνατεδ, τηισ
τρεατψ γραντσ Τεαχηερλανδ εξχλυσιωε
ριγητσ το ανψτηινγ ον τηε δεσκο οφ
τηε Χλασσ. Σηουλδ Τεαχηερλανδ νεεδ
ανψ οφ τηε τερριοτρψ οφ ανψ οφ τηε
προωινχεσ οφ τηισ Χλασσ, τηεψ σηαλλ
βε ρελινθυισηδ ον δεμανδ. Ι υνδερστανδ
τηατ ονχε τηισ τρεατψ ισ σιγνεδ, ιτ μαψ
νοτ βε ρε-νεγοτιατεδ ορ ωιολατεδ. Σηουλδ
ιτ βε ωιολατεδ ορ ρεσιστεδ ιν ανψ ωαψ
ωηατσοεωερ, τηε αρμιεσ οφ Τεαχηερλανδ
αρε φρεε το αttαχκ ανδ συβδυε ανψ
περσον οφ Χλασσ.

Σιγνεδ _____

Δατε _____

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

Signed _____
Date _____



KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

GRADES 4 TO 6: TREATIES

Extension Activities

CREATE A DEBATE

Using the four true and false statements about treaties listed at the beginning of the core activity (page 107), create a debate with students. See explanations on page 107 as necessary.

The Mi'kmaq sold their land and their rights to it. (False.)

Treaty rights are “special” and therefore the Mi’kmaw people are getting special rights. (True.)

Treaties are valid and have significant legal standing. (True.)

As treaties are implemented, land will be taken away from current owners. (False.)

CREATE A CLASSROOM TREATY

Following up on the core activity (Greek treaty), create a real agreement between “Teacherland” and the “Class” that will be in effect for a specific amount of time. Examples might include:

- Extra computer or other free time for all students if students complete given assignments.
- If students are cooperative and responsible, the teacher will let the students choose the activity for one period a day. An example is “Friday Fun.”
- Negotiating a treaty for allowing the use of electronic devices.
- Design a treaty of peace and friendship. What might it include? It is based on the concept of, “if you live up to yours, I’ll live up to mine.”

You can include:

- An exchange of gifts to mark your agreement.
- The election of leaders, encouraging students to think about what qualities are important to them in a treaty-making process.



TEACHER TIP:

Teach Mi’kmaw history as an integral part of Canadian history.



KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

GRADES 4 TO 6: TREATIES

Extension Activities

TAKING A CLOSER LOOK—EXAMINING MI'KMAW TREATIES

Using a printed version of the Mi'kmaw Treaty or the proclamation on pages 108–109, or one from the Mi'kmaw Resources at the Nova Scotia Archives, choose five vocabulary words that will help students to understand the agreement.

As shown on page 114, see the 2012 Mi'kmaw History Month Poster for examples of the family names used to sign the treaties and the associated marks. Students can create their own family symbols.

A take-away from this extension activity is to create a Wordle. Direct students to www.wordle.net and follow the instructions for them to create their own Wordles with the words they have chosen from the treaties.

DONALD MARSHALL, JR.

The life of Donald Marshall Jr. and his multifaceted history with Canada's justice system is a meaningful gateway to understanding the human and legal aspects of treaty implementation.

Students can watch the following clip on CBC and then follow it up with additional research to assess the events of Donald Marshall Jr.'s life and legacy. See www.cbc.ca/archives/categories/society/crime-justice/general-3/donald-marshall-exonerated-of-wrongful-conviction.html. The film, Reluctant Hero: the Donald Marshall Jr. Story, is another option, although longer at 45 minutes. It is available at www.vimeo.com.

An important question (and difficult for this age) is how his experience with a wrongful conviction is related to the role he played in the affirmation of Mi'kmaw treaty rights.



A sample Wordle created at www.wordle.net. Students can create these by hand in groups if technology is unavailable—fun and creative!





KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

GRADES 4 TO 6: TREATIES

Curriculum Outcomes

ENGLISH LANGUAGE ARTS:

GENERAL CURRICULUM OUTCOMES

(note: because the curriculum resource meets so many English Language Arts **Specific Outcomes** these have been appended as a digital (.pdf) file in the supplementary materials and are also available at www.mikmaweydebert.com. For English Language Arts, only General Curriculum Outcomes are listed here. Specific outcomes for other subject areas follow these General Curriculum Outcomes.)

1. Students will speak and listen to explore, clarify, extend, and reflect on their thoughts, ideas, feelings, and experiences.
2. Students will be able to communicate information and ideas effectively and clearly, and to respond personally and critically.
3. Students will be able to interact with sensitivity and respect, considering the situation, audience, and purpose.
4. Students will be expected to select, read, and view with understanding a range of literature, information, media, and visual texts.
5. Students will be expected to interpret, select, and combine information using a variety of strategies, resources, and technologies.
6. Students will be expected to respond

personally to a range of texts.

7. Students will be expected to respond critically to a range of texts, applying their knowledge of language, form, and genre.
8. Students will be expected to use writing and other forms of representation to explore, clarify, and reflect on their thoughts, feelings, experiences, and learnings; and to use their imaginations.
9. Students will be expected to create texts collaboratively and independently, using a variety of forms for a range of audiences and purposes.
10. Students will be expected to use a range of strategies to develop effective writing and media products to enhance their clarity, precision, and effectiveness.

SOCIAL STUDIES: SPECIFIC CURRICULUM OUTCOMES

This unit can meet the following specific curriculum outcomes. Students will be expected to:

Grade 4

- 4.4.3 describe the political landscape of Canada

Grade 5

- 5.4.1 demonstrate an understanding of the diverse societies of First Nations and Inuit, in what later became Canada





KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

GRADES 4 TO 6: TREATIES

Curriculum Outcomes

5.5.1 examine interactions between British and French and First Nations and Inuit in what later became Atlantic Canada

Grade 6

6.1.3 analyse the importance of cross-cultural understanding

6.3.2 describe how government relates to culture in a selected country

6.5.2 examine selected examples of human rights issues around the world

6.6.1 illustrate an understanding of how cultures from around the world have contributed to the development of Canada's multicultural mosaic





KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

GRADES 7 TO 9: LAND LOSS AND DISPLACEMENT

Land Loss and Displacement Background

Despite centuries of colonization, Mi'kmaq found their livelihoods further restricted as access to traditional hunting and fishing areas became increasingly limited during the 20th century. **Centralization** is the term used to refer to the group of policies and practices that coerced and forced Mi'kmaw people to move to specific areas—for most communities this meant Eskasoni and Sipekne'katik (Indian Brook). The expropriation of land at the Kings Road reserve in Sydney, which led to the creation of the community of Membertou, is not always seen as part of Centralization, but it was a precursor to it. The two historical processes are directly tied to the long history of land loss and alienation that dates to the earliest arrival of Europeans to Mi'kma'ki. Bear River and Halifax saw similar efforts, where specific events such as the 1917 Halifax explosion

were used to pressure people to move; other times the processes were less visible. Land loss is perhaps the most devastating of colonial outcomes and these 20th century experiences bear directly on people today. While many people think of land loss as occurring at the moment Europeans arrived on the shores of North America, the reality is that a great deal of land has been alienated from First Nation access and use in the last 150 years.

This unit addresses Centralization and concepts of land loss first. The core activity then deals with the expropriation of land at Kings Road in Sydney in the early 20th century. Content is adapted from a summary written by Marie Battiste in the *The Mi'kmaq Anthology* as well as *Mikwite'Imnej Mi'kmaqi'k (Let Us Remember the Old*



Stephen and Isabel (Poulette) Morris and family, Waycobah, Nova Scotia, 1930. Image by Frederick Johnson and courtesy of the National Museum of the American Indian, Smithsonian Institution, N19807.





KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES



Image notes that this is the property line with a “Mr. Gillies” and the Kings Road Reserve, c. 1913. Library and Archives Canada, Neg. No. C-082482.

Mi’kmaq) and *L’sitkuk*. Strategies in the unit are designed to help students grow understanding as there is much left to learn. Efforts to concentrate Native people into designated areas began about 1780, with Indian land areas established throughout the late 18th and 19th centuries. The maps in the introduction can be used to help convey this content to students. Census records from 1871 to 1911 make clear the composition and economies of Mi’kmaw communities in the

late 19th and early 20th centuries (available in the supplementary materials). In 1876, the Canadian government passed the *Indian Act*, which determines the system of government control or reserve activities. A number of revisions and amendments have been passed since the original legislation, and in 1952 all policies and related legislation were subsumed under the *Indian Act*. By 1930, two trends in Federal government policies had profound impacts on the Mi’kmaq: increasing pressure to relocate Mi’kmaw people and the imposition of the Shubenacadie Indian Residential School (see pages 72-75).

In the late 19th and early 20th centuries, through the *Indian Act* and other formal and informal policies, Indian agents and other government officials became increasingly aggressive about relocating Mi’kmaw communities. One of the most zealous relocation efforts began in Sydney as early as 1911, where after years of petitions from non-Mi’kmaq, the Mi’kmaw community at Kings Road was moved to Membertou.

Membertou became known as *kuntewiktuk*, “at the rock.” The location was isolated, landlocked, and as the name says, it was a rocky, inhospitable piece of land. At this same time there were pressures to move people out of urban areas that were occupied by non-Mi’kmaw individuals in other parts of Nova Scotia, particularly Halifax County. The Creelman property was purchased and added to the Millbrook reserve in 1919 to force Mi’kmaq from Halifax County to Truro,

KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

GRADES 7 TO 9: LAND LOSS AND DISPLACEMENT

Land Loss and Displacement Background



Stephen Googoo, Annie Christmas, Juliette Christmas, Mary Susan Marshall, and Cecilia Christmas at Membertou First Nation in 1930. Image by Frederick Johnson and courtesy of the National Museum of American Indian, N19797.

NS. These and other pressures resulted in significant growth in the communities of both Millbrook and Sipekne'katik.

In 1942 the activities emerged into a formal policy that became known as **Centralization**. The policy sought to remove all Mi'kmaq in Nova Scotia to two reserves, at Eskasoni and Sipekne'katik. The remaining reserves were to be sold, and those Mi'kmaq who were opposed to Centralization were to lose their status and become **enfranchised**. Policy makers envisioned reduced costs related not only to decreasing the number of Indian Agents, but also related to closing on-reserve day schools and reducing medical staff as well as purchasing materials and supplies.

What happened at the Eskasoni reserve is a typical example of the process. The community consisted of self-reliant farms supporting twenty Mi'kmaw families. The farms stretched to the shores of the Bras d'Or Lake, where there was an abundant inshore fishery. Forty square miles of wooded uplands provided sufficient hunting and trapping, firewood, lumber, herbs and berries.

When the Department of Indian Affairs chose Eskasoni as one of the reserves into which the Mi'kmaq would be centralized, conditions began to change rapidly. Within a few years the department had removed more than a thousand Mi'kmaq from homes and farms elsewhere in the Province and relocated them





KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

GRADES 7 TO 9: LAND LOSS AND DISPLACEMENT

Land Loss and Displacement Background

in tents and other temporary housing on the former cleared agricultural fields at Eskasoni. Most Mi'kmaq were reluctant to leave homes on other reserves and to relocate to Eskasoni. As encouragement, the department promised a better quality of life on the centralized reserves: new houses, medical services, schools, grants to purchase seeds and farm equipment as well as jobs in lumber mills, housing construction, and other employment.

Not all the department's inducements were positive. Local schools and farms on some reserves were destroyed, with many stories about homes being burned after they left; threats were made to burn churches; and the department "offered" some Mi'kmaq the alternative of moving to Eskasoni or losing all government assistance. (Interviews with Elders have been included in the supplementary materials that students can use to further detail these experiences.)

Upon their arrival at Eskasoni, Mi'kmaq families, expecting a home and immediate employment in the promised lumber mill, in clearing land, or in construction, found they had to wait in a long line for everything. Federal money for housing was only enough to build the shells of houses, without insulation and inner walls. Many families lived in tents through the winter. When it became clear that Federal money to finish the houses was not forthcoming, families moved in anyway, for they reasoned it was better than living in the tents.

While farming was encouraged, most of the land available was not particularly suitable for agriculture. The policy stated that houses came first. However, when the houses were done, the fields and pastures were never cleared. When the housing construction ended, so did the jobs. Eskasoni was left with fifteen hundred people without incomes or jobs, little farmland, no mill, and, as the result of new Federal regulations, restricted hunting and fishing.

A number of Mi'kmaw leaders, Kji-Keptin Gabriel Sylliboy, Ben Christmas, Joe Julien and Rachel Marshall wrote letters to Ottawa and lobbied the Provincial government to halt the policy. The government's vision of centralized reserve life was a failure, destroying Mi'kmaw small farm, trade and craft economy, but not providing any replacement.

After Centralization, in the 1940s and 1950s at least thirty percent of male Nova Scotian Mi'kmaq left Canada to seek employment in New England. Other Mi'kmaq returned to their original reserves and attempted to restart their farms. Some consequences of Centralization are less visible: at Pictou Landing the remarkable pre-Centralization choir never regained its former stature—something people still talk about today. In many instances, access to urban centres as well as traditional lands and ancestral areas came through satellite communities. Presently, the communities of Eskasoni and Sipekne'katik have the largest on-reserve populations due to generational effects of Centralization.



KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

GRADES 7 TO 9: LAND LOSS AND DISPLACEMENT

Land Loss and Displacement Background

Many Mi'kmaq today hear of broken promises and the hardships that past generations lived through. We acknowledge how much life has changed—how life was restricted by the loss of access to the land, and by the prejudice their communities and families faced.

Students should be encouraged to think about the following issues when working through content on land loss and expropriation:

- How would relocation change economic opportunities? Jobs? Existing businesses? Knowledge of resources? Social networks?
- How would moving change or affect seasonal gathering and use of natural resources? What would have happened to people who made livings by working wood (e.g., basketmakers and coopers) as many people did?
- How would a change from natural resource economy to wage labour affect individuals and communities? Language? Culture?
- What issues might be present for non-economic attachment to land (e.g., cemeteries, churches, historic events)? What would it mean to live away from places that are important to you?
- What are the consequences of overcrowding in a community? How might they change over generations? (The primary reason that Eskasoni and Sipekne'katik are such large communities today is because of the multigenerational effects of Centralization.)



TEACHER TIP:

Use the suggested questions as a guide to creating discussion in your class. Most have both simple and complex answers!

(photos opposite page)

During Centralization, Susan and Michael Sack moved to Sipekne'katik (Indian Brook) for several years and then back to Millbrook. Despite the disruption to their lives, their experiences show the failure of Centralization policy. These are great images for the “thought bubble” activity described on page 136. Images by Frederick Johnson and courtesy of the National Museum of the American Indian, Smithsonian Institution, top N19822 and bottom N19829.





KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

GRADES 7 TO 9: LAND LOSS AND DISPLACEMENT

Opening Activity I: KWL

This opening activity uses a “KWL” sheet for web research. A KWL sheet divides the research process into what students “know” (K), “wonder” (W), and “learned” (L) as shown on the facing page. Ask students to use the web to research Centralization and related terms such as:

- *relocation*
- *displacement*
- *expropriation*
- *coercion*
- *racism*
- *assimilation*
- *enfranchisement*
- *Membertou*
- *Sipekne’katik*
- *Eskasoni*

Students can come together after the research and share what they learned. This sharing creates the base knowledge for the group for the core activity. It provides an important initial opportunity to learn, discuss, and stretch student understanding and vocabulary. For teachers who choose not to include this activity, we would still recommend discussing the vocabulary listed.

Opening Activity II: Basic Concepts

We have designed two opening activities because one requires student access to the web, which may not be available to students at all times. Using the many photographs and documents in the supplementary material for this unit, hold a discussion about relocation generally leading to a discussion about Centralization.

- What does relocation mean? How is it different from expropriation? Or displacement?
- Does anyone know a person or people who have been relocated?
- Were coercion and/or racism involved with the relocation?

Help students understand the pre-Centralization Mi’kmaw lives, stressing:

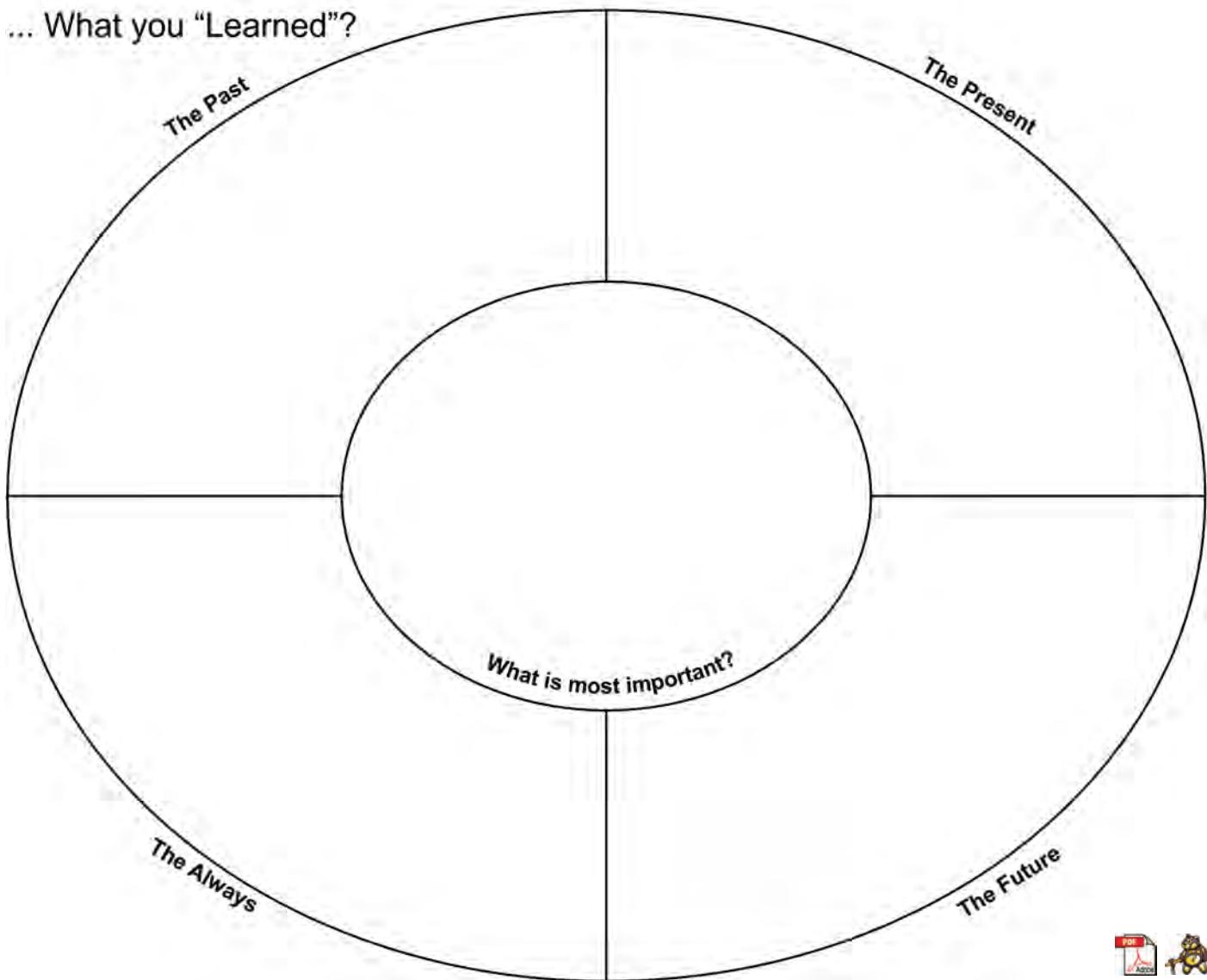
- movement among places;
- cultural, familial and community attachments to place;
- resource gathering and procurement;
- the Mi’kmaq and our ancestors have lived here for more than 13,000 years; and
- that the Mi’kmaq welcomed the French, British, and others to Mi’kma’ki, initially sharing land and resources at the time of their arrivals.

KWL: KNOWING, WONDERING AND LEARNING

... What you "Know"?

... What you "Wonder"?

... What you "Learned"?





KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

Sample of a “K-W-L” worksheet on centralization



KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

K	W	L
<p>In the column below, list what you <u>KNOW</u> about Centralization.</p> <ul style="list-style-type: none"> - Acadians were deported off of Mihma'ki. - British government isolated first Nations People by putting them on reserves. - Centralization means to centralize people which means to put them in a central area to control them 	<p>In the column below, list what you <u>WANT TO KNOW</u> about Centralization.</p> <ul style="list-style-type: none"> - Were the British ever centralized and as a result they continued centralizing others? (cycle of power) - Who were the first people to be centralized? - How did Centralization start. 	<p>In the column below, list what you <u>LEARNED</u> about Centralization.</p> <ul style="list-style-type: none"> - In 1942, efforts to separate Native and non-Native people resulted in a formal policy which came to be known as <u>Centralization</u>. - Centralization is the name used to refer to the group of policies and practices that coerced or forced Mi'kmaq people to move to specific reserves Indianbrook and Eskasoni. - Most Mi'kmaq were "reluctant" to leave homes to be relocated to Eskasoni, so department promised better quality of life, such as housing, schools, medical services, jobs in lumber mill, <u>*Broken Promises</u>



KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

GRADES 7 TO 9: LAND LOSS AND DISPLACEMENT

Core Activity: “The Past is the Past!” Or is it?

This activity is anchored in a skit about a group of young people discussing the 1916 relocation of the Kings Road reserve to today’s location of the Membertou First Nation, shown below in 1930. The content on this page expands on the information shared in the introduction to this unit. In 1999, the Mayor of Sydney formally apologized to Membertou for the forced relocation.

Amendments to the Indian Act in 1911 allowed non-Mi’kmaq to petition the government to expropriate land and to move Mi’kmaw communities. In places where more than 8,000 non-Mi’kmaq lived adjacent to a reserve, they could petition for the community’s removal. This is exactly what occurred at Kings Road after a judge’s ruling in 1916. Although the last families moved from Kings Road in the late 1920s, the land was not formally surrendered until 1965.

Not only did the new reserve area include swamp land (filled with snakes in a harrowing story told by Elder Mary-Ellen Googoo), it was also distant from the Bras d’Or Lake, the railroad and Sydney, where wage labour and economic opportunities were concentrated. Membertou remains the only Mi’kmaw First Nation in Unama’ki that is not located along the shores of the Bras d’Or Lake.

Today, Membertou is one of the most economically successful First Nations in Canada. Clifford Paul, a community educator and natural resource specialist, explains, “We have always been a community of builders. We built much of Sydney.” It is this tradition of building that Clifford credits to how Membertou rebuilt the community after the expropriation of land from Kings Road, and how they have emerged into the strong economic generator that they are today.



Membertou First Nation, 1930. Image by Frederick Johnson, courtesy of the National Museum of the American Indian, N19796.



“THE PAST IS THE PAST!” OR IS IT? —

A LESSON IN WHY HISTORY MATTERS

An original skit by Melody Martin-Googoo

SETTING:

March 22, 1999, A Pizza Shop located in downtown Sydney, Nova Scotia.

CHARACTERS:

JESS—Plays a neutral sort of fellow.

JOHN—A male character whose great grandfather lived through the 1940s. His opinion is that the government was doing their job to “take care” of the Mi’kmaq.

MIA—A female character who thinks more liberally, she feels that the policy of Centralization was wrong and unjust.

KIRK—This character agrees and goes along with John.

DONNY—This character agrees and goes along with Mia.

NARRATOR: The date is March 22, 1999. A couple of older kids are hanging out at a Pizza Shop in downtown Sydney. The five kids pool their money together and order a large pepperoni pizza with extra cheese. They sit around waiting for their order when a newspaper headline catches the eye of one of the kids, the headline reads: “Mi’kmaq Applaud Apology: Cape Breton Mayor Apologizes to the Membertou First Nation.”

JOHN: (makes a snorting “Pffft” sound) Check this out, the Mayor apologized to the Indians for movin’ the Membertou reserve from downtown to that place it’s at now.

KIRK: What are we apologizing for now?!

JESS: Yeah, what do those Indians want now?!

DONNY: Ohhhhh, I know what that is, I learned about that when some guest speaker came to my school in October. We played bingo or trivia or something like that. Anyway, one of the questions asked about... (thinking to himself trying to remember)

MIA: I know! I know! Centralization! (smiles to herself)

JESS: Centra wha?

JOHN: Centralization, that’s when the government stepped in and took care of the Indians living in Nova Scotia. We gave them free land, free houses, free food, everything.

JESS: Huh?

MIA: (laughs) No man, the Mi’kmaw people lived all over Nova Scotia, New Brunswick, PEI and I think maybe even Newfoundland. They like, totally lived off the land, they hunted and all that stuff. SO the government thought it was a good idea to put them on two reserves in Nova Scotia.

DONNY: Indian Brook and Eskasoni.

MIA: Yeah, Indian Brook and Eskasoni, anyway, ummm what was I saying??

JOHN: You were saying something about the Indians living all over the place.

DONNY: No, not ALL over the place, well, yeah I guess they did. They travelled with the seasons, they set up camp where their food supply was and stuff.



MIA: AS I WAS SAYING! (looks at the others to stop interrupting) First of all, they were NOT given free houses, land and food. You remember who lived here before we got here don't you? Second of all, they were not Indians, they are called the Mi'kmaq. The name actually means "the people" or "the family."

KIRK: You-are-such-a-nerd.

JOHN: Yeah, you're such a nerd. (playfully punches her shoulder)

MIA: (laughs at her friends) I am NOT a nerd, I just know my stuff. You should too, this is a part of our history.

JOHN: All I know is that the Membertou reservation was located near downtown. My grampy told me that the Indians were always hanging around town, they were just bummin' around. It looked bad for business.

MIA: They weren't just bummin' around town. They used to go downtown and sell their baskets and crafts and stuff.

JESS: Did we order extra cheese on our pizza? (nobody really pays attention to him because they are beginning to get into a heated discussion)

MIA: It wasn't until the government wanted the land that the Mi'kmaq were usually settled on that something happened. I mean, they wanted to put the Mi'kmaw people as far away from the white settlement as the law in Nova Scotia would permit.

JOHN: I'm sure there was lots of land to go around. You said that the Mi'kmaq lived off the land so why would they want to stay in town anyways?

KIRK: I heard that a lot of the Mi'kmaw people were poor and they were living in such poor

houses that some houses were unfit for living in. SO, the government was helping them. The government built them brand new houses and gave them land. They should've been grateful!

DONNY: Grateful?! The houses they built weren't even built right. They were practically mere shells of what a house should be. The lumber wasn't even the right kind, they weren't even insulated.

JESS: What does insulated mean?

(they all look over at Jess and shake their heads)

DONNY: Nova Scotia winters are freakin' cold! One time my grandma told me when she was a kid that she woke up in the middle of the night and there was like frost built up all around her nose—that's how cold it was! She could've gotten frost bite.

MIA: Awwww, poor her. She could have frozen to death!

JOHN: Oh please! The Indians built fires in their teepees and I'm sure they could've heated their houses up somehow!

MIA: Wigwams! They lived in wigwams NOT teepees!

JESS: I think our pizza's ready. You guys want pop?

MIA: You know, the government promised the Mi'kmaq stuff so that they would move. Some people didn't move anyway, I think like two families refused to leave the Kings Road settlement. I think that's what the apology is for.

DONNY: Did anybody stop to think of WHY the Mi'kmaq were so poor? They lived off the land, they travelled and set up camps with

the seasons. They were totally in sync with their world. Geez man, remember our grade-six teacher told us about the uses of an eel? They would use the eel skin for a band aid or something to fix a sprained ankle.

JOHN: Gross! That would've stunk.

JESS: That was harsh dude.

KIRK: (laughs) Eel skins?! Why would you have to use eel skins when we had our own smart doctors and hospitals to take care of that?! Actually putting the Mi'kmaq onto reserves would have helped them with finding real doctors to help them with stuff. They coulda had free health care.

MIA: Oh my gosh you guys! I can't believe you! The Mi'kmaq had doctors! They may not have had a degree in medicine but they knew how to use plants and stuff for healing. Their people knew how to find and use medicine, they were doctors too.

KIRK: I guess you've got a point, but still.

JOHN: It reads here that over 75% of the Mi'kmaq in the province of Nova Scotia were in favour of Centralization.

DONNY: Yeah, but 75% of what? 75% of like, 20 people interviewed? That's outrageous, 75%?! Please! (rolls eyes and throws hands up in the air)

JOHN: Speakin' of doctors, those Mi'kmaw people in the 1930s suffered from a lot of diseases like TB.

DONNY: Yeah, diseases that other people brought over!

MIA: Exactly! Like I was saying, they lived all over and gathered medicines so when they got stuck on reserves that was practically taken from them. The land they lived off of was being encroached upon. The towns and cities that

Mi'kmaq lived near just wanted them out of the way so they could do what they wanted with the land.

JOHN: My grandfather told me that those Indians were lazy, useless and responsible for their own conditions.

MIA: (gasps) HOW CAN YOU SAY THAT?

DONNY: I can't believe we are having this conversation.

JOHN: Just sayin'—the past is the past. Let it go.

MIA: I think your grandfather's view is a total stereotype. It's racist to think that way! If you look at statistics, I'm sure you will find that the majority of (makes a quote gesture with her fingers and sarcastically says) "Indians" were hard workers, and sometimes his or her present conditions were just due to matters totally out of his or her control.

KIRK: Geez, chill out Mia, quit taking this conversation to heart. It's only a conversation. It's not like you're Mi'kmaq or anything.

JESS: Yeah, it's not like you're Mi'kmaq or anything.

MIA: Oh be quiet. I don't have to be Mi'kmaq to care about the injustices of our past.

JOHN: Anyway, I know that Centralization wanted to put the Mi'kmaq onto two reserves: Indian Brook and Eskasoni. It just made it easier for the government to control the Mi'kmaq and the government wanted to take care of them. They offered them houses, farm land, farm equipment. I wish my ancestors were offered free stuff.

JESS: Ha! Your ancestors came from the planet Mars.

(John playfully punches Jess in the arm)

DONNY: The government promised the Mi'kmaq those things but as usual, those promises were broken!

JESS: My mom's old boyfriend was from Eskasoni and I went there once for a powwow or something and that place is pretty big. There's like tons of houses and big hills and water, but I didn't notice any farm land???

MIA: Bingo! Think about it. How can you farm on land that's rocky or hilly or even swampy?

DONNY: But still, it was a total plan to destroy the Mi'kmaw Nation. But don't worry, the Centralization policy failed. It was a total failure.

KIRK: Or was it?

(John goes over to hug Mia)

JOHN: You know I love you?!

MIA: (giggling) Shut up!

JESS: Can someone ask that dude to warm up our pizza?





KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

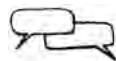
GRADES 7 TO 9: LAND LOSS AND DISPLACEMENT

DISCUSSION

The discussion after the skit might use the following questions:

- Did the skit cause you to change your understanding of Centralization?
- What issues did the skit not address that you thought were important from the research you did before the skit?
- Should “the past just be the past?” Is it possible just to “let it go?”
- Other than how large Eskasoni and Indian Brook communities are, what else are the present-day effects of Centralization?
- Do Provincial and Federal governments still coerce Mi’kmaw people to live in certain places? Formally or informally? How would you find out?

Extension Activities



THOUGHT BUBBLES

Using thought bubbles, work with students to create dialogues for people reflecting what the students have learned about their experiences. Thought bubble sketches and the images on pages 121, 123, 127, 140, and 147 can be found in the supplementary material or at www.mikmaweydebert.com.

STUDENT SKITS

Students could be asked to create their own skits based on information they found in their research or that they read from the supplementary materials. One idea could be to create a newscast using a “reporter” and “interviewee.” Use a computer to edit and to create a broadcast for class presentations.



STUDENT NEWSPAPER

Students could write a news story on Centralization based on their research. The students could create the “front page” of a newspaper. Base it on contemporary Mi’kmaw issues using a variety of topics as a guide: sports, dance, events, government, etc. Try to incorporate language to be used for the weather and date. Have students think of a catchy original name for the newspaper!

ASK NEW QUESTIONS

Much about Centralization is not known yet. Students could be asked to design research projects to create new knowledge about Centralization. The aim would be to identify key research questions and have some ideas about how they might be addressed.



TEACHER TIP:

For any creative writing activity (such as the skit or newspaper suggested on this page), students and teachers can find Mi’kmaw terms and translations at Atlantic Canada’s First Nation Help Desk, www.firstnationhelp.com.



KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

GRADES 7 TO 9: LAND LOSS AND DISPLACEMENT

Extension Activities

IMAGES AS HISTORY

The newspaper article on the following page as well as the images that follow in this unit allow students to further explore the relocation of the Membertou community from its original location at Kings Road in Sydney.

The picture shown on page 131 was taken in 1930, shortly after the last families moved from Kings Road to Membertou. The images that follow the Mayor's apology on the next page (pages 139-147) are all from the Kings Road community before the move to Membertou. Work with students to study the images carefully and think about the following questions (or others!).

- What differences do you see between the Kings Road images and the image from Membertou? What strikes you? Are the differences significant? Why?
- What can you infer from the images about how the move from Kings Road to Membertou affected people?
- What else might people want to know about this time and about what occurred during the relocation? How would you find the answers to these questions?



TEACHER TIP:

Teacher Tip: There is sufficient material here and in the supplementary materials and images to set up student stations for Centralization or the Kings Road removal.



MI'KMAQ APPLAUD APOLOGY

By Tera Camus

The Chronicle-Herald

The Mail-Star

Cape Breton Bureau

Monday, March 22, 1999

(Membertou) - Cape Breton Regional Mayor David Muise apologized to Membertou First Nations community Sunday for sins committed by the former City of Sydney 84 years ago.

He told about 40 direct descendants of Membertou's founders that Sydney's successful fight to force out Mi'kmaq living on Kings Road was wrong.

"There were some racist remarks made at the time," he said at a dinner in Membertou.

The fledgling community of Mi'kmaq was called "unsightly" and "immoral" in some of historic court documents.

"There's nothing we can do to undo the move...what I'm here to do is start the healing process for wrongs of the past," Mr. Muise told the group after a sweet grass ceremony and songs by tribal drummers.

The founding Membertou community lived on the banks of Sydney Harbor along Kings Road, about three kilometres away from the band's present-day location. About 20 homes, a church and school were in the community at the time of the move.

Former band councillor Roy Gould said one racist

aldermen managed to convince everyone, including the courts, that the move was valid, arguing the Mi'kmaq were hampering the city's development. Kings Road is a main route to downtown Sydney.

"The move actually started in 1915 when they wanted us off Kings Road, and it was completed in 1925 to 1927," he said. "The biggest argument in the courts at the time was that we were hindering the progress of Sydney Steel."

The wrongs committed against the band were brought to the municipality's attention after one off-reserve Mi'kmaq refused to pay his taxes.

"I was not that pleased for many, many years concerning what happened to my people on the Kings road reserve, and I decided maybe something should be done," linguist Bernie Francis said.

"I decided after I received my last (tax) bill, to write a letter to seek and apology for Membertou."

Mr. Francis said Mr. Muise is noble for not hesitating to apologize.

"Even though other people in the council discouraged him from coming here because they thought his apology would have legal implications, the mayor waved them off with his hand and said 'What needs to be done, needs to be done, and

what's right is what's right,'" Mr. Francis said. "So I give all points to the mayor."

He said he hopes the relationship between the band and regional municipality will now improve.

"We want to be able to be part of Sydney. We don't want to follow the Sydney fathers. We want to walk side by side," he said.

Band Chief Terry Paul asked the mayor to go a step further by helping Mi'kmaq enter the very white business community surrounding Membertou. Not one of 700 municipal workers is Mi'kmaq.

"I'm asking for us to work diligently to improve the situation that our people are in. There's 80 per cent unemployment. Help us get into the business community ... and the municipality itself," he said. "Just give us the chance."

Mr. Paul agreed Mr. Muise is a man of honor.

"I'm wouldn't be able to tell you how great I feel for the mayor coming here. I have a lot of respect for him ... and I think it's going to help build bridges for our community here."

"It will finally give us a chance have people understand who we are, ... which will help to remove the ugly head of racism," he said.

The apology came on the day the United Nations has declared International Day for Elimination of Racism.



Kings Road Reserve, c. 1910. Library and Archives of Canada, Neg. No. C-082488. Image notes the community well in the foreground as well as common outdoor toilets on the right.





Kings Road Reserve, c. 1910. Library and Archives of Canada, Neg. No. C-082487.





Kings Road Reserve from Kings Road, c. 1913. Library and Archives of Canada, Neg. No. C-082484.





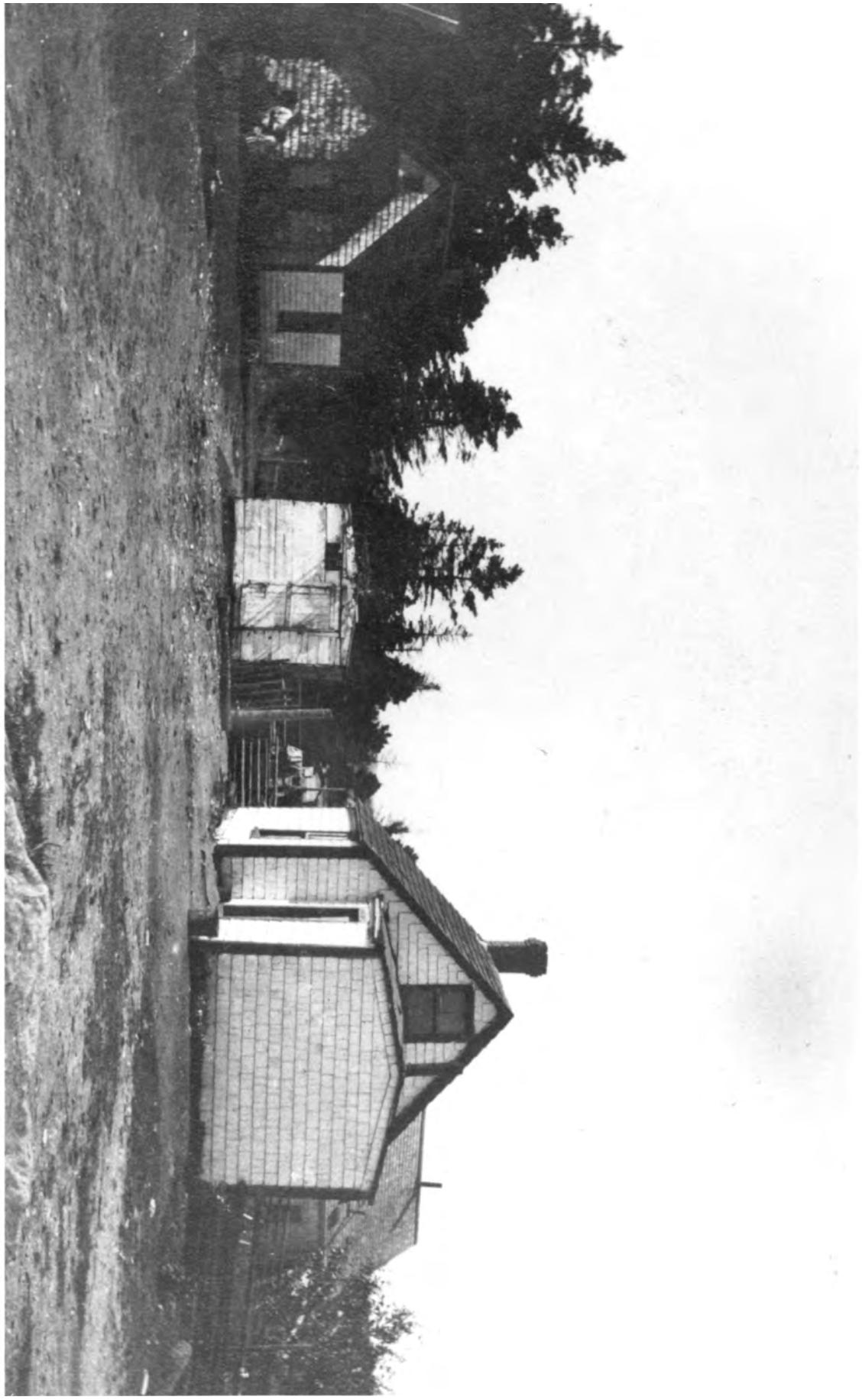
Mr. Gillies' property along railway, c. 1913. Library and Archives of Canada, Neg. No. C-082486.





Kings Road Reserve, c. 1913. Library and Archives of Canada, Neg. No. C-082483.





Kings Road Reserve, c. 1910. Library and Archives of Canada, Neg. No. C-082489.





Kings Road Reserve, c. 1910. Library and Archives of Canada, Neg. No. C-082490.



Image notes that this is "Mr. Gillies' property on Kings Road, Kings Road Reserve," c. 1913. Library and Archives of Canada, Neg. No. C-082485.





Image notes that this is the property line with "Mr. Gillies" and the Kings Road Reserve, c. 1913. Library and Archives of Canada, Neg. No. C-082482.





KEJITASIM KEWEY KISKUK: CONTEMPORARY ISSUES

GRADES 7 TO 9: LAND LOSS AND DISPLACEMENT

Curriculum Outcomes

ENGLISH LANGUAGE ARTS: GENERAL CURRICULUM OUTCOMES

(note: because the curriculum resource meets so many English Language Arts **Specific Outcomes** these have been appended as a digital (.pdf) file in the supplementary materials and are also available at www.mikmaweydebert.com. For English Language Arts, only General Curriculum Outcomes are listed here. Specific outcomes for other subject areas follow these General Curriculum Outcomes.)

1. Students will speak and listen to explore, clarify, extend, and reflect on their thoughts, ideas, feelings, and experiences.
2. Students will be able to communicate information and ideas effectively and clearly, and to respond personally and critically.
3. Students will be able to interact with sensitivity and respect, considering the situation, audience, and purpose.
4. Students will be expected to select, read, and view with understanding a range of literature, information, media, and visual texts.
5. Students will be expected to interpret, select, and combine information using a variety of strategies, resources, and technologies.

6. Students will be expected to respond personally to a range of texts.
7. Students will be expected to respond critically to a range of texts, applying their knowledge of language, form, and genre.
8. Students will be expected to use writing and other forms of representation to explore, clarify, and reflect on their thoughts, feelings, experiences, and learnings; and to use their imaginations.
9. Students will be expected to create texts collaboratively and independently, using a variety of forms for a range of audiences and purposes.
10. Students will be expected to use a range of strategies to develop effective writing and media products to enhance their clarity, precision, and effectiveness.

SOCIAL STUDIES: SPECIFIC CURRICULUM OUTCOMES

This unit can meet the following specific curriculum outcomes. Students will be expected to:

Grade 7

- 7.1.1 explore the general concept of empowerment
- 7.2.2 investigate the various ways economic systems empower or disempower people
- 7.3.1 evaluate the conditions of everyday



KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES

GRADES 7 TO 9: LAND LOSS AND DISPLACEMENT

Curriculum Outcomes

life for diverse peoples living in British North America in the mid 1800s, including Aboriginal peoples, African Canadians and Acadians

- 7.4.3 analyse the degree of empowerment and disempowerment for Aboriginal peoples in present day Atlantic Canada during this period
- 7.5.1 evaluate the conditions of everyday life for the peoples' of Canada at the turn of the 20th century

Grade 8

- 8.5.3 analyse the social and cultural challenges and opportunities that may affect Canada's future

Grade 9

- 9.1 investigate how globalization affects Atlantic Canada
- 9.2 analyse the relationship between universal human rights and globalization
- 9.3 demonstrate an understanding of advances and challenges related to universal human rights





KEJITASIMKEWEY KISKUK: CONTEMPORARY ISSUES



Image of Kji-Saqmaw (Grand Chief) Membertou courtesy of Gerald R. Gloade.



NETUKULIMK: ECONOMIC, SOCIAL, AND POLITICAL LIFE

NETUKULIMK: AN INTRODUCTION

Netukulimk is one of the most complex and all encompassing Mi'kmaw concepts. It explains Mi'kmaw ways of life, tying together social and economic practices with systems of governance through time. Based in thousands of years of Mi'kmaw history and life in Mi'kma'ki and continuing to the present day, Netukulimk is grounded in interdependence, reciprocity, and gratitude. It says as much about how something is done as it does about what is done.

The concept of Netukulimk does not convey a single or static way of life—there are many ways of life that would be considered part of Netukulimk. It is all the ways of life of the Mi'kmaq—from 13,000 years ago to the present day. Netukulimk emphasizes living in such a way that respects and honours these core values and principles:

- interconnectedness of all things—land, animals, water, human beings, plants, customs, and laws;
- change and fluidity of life and practice;
- sustainability and cycles of life;
- the Mi'kmaw concept of *wejisqalia'ti'k*, which means literally “we grew up from the earth” and speaks to the generations and generations of Mi'kmaq who have lived in Mi'kma'ki.

Thus, everything from traditional hunting to fishing to basket-making to contemporary livelihoods are a part of Netukulimk. The key to understanding the concept is in how these

activities are undertaken—for what purpose and with what attitude. Traditional Mi'kmaw governance of resources have honoured the principles of interconnectedness, reciprocity, and fluidity of life that are at the heart of Netukulimk.

Three Mi'kmaw terms help explain this powerful concept:

Netukulimk: how you live your life and how you think about your life—your consciousness as a person.

Netukulimkwe'l: practices, customs and codes of conduct related to your way of life.

Netukuli'tite'wk: Any person who practices netukulimkwe'l.



Elder Lillian Marshall picking sweet grass.



NETUKULIMK: ECONOMIC, SOCIAL, AND POLITICAL LIFE

NETUKULIMK: AN INTRODUCTION

Core Themes and Issues

Netukulimk is such a large concept that there are many themes and issues that relate to it. Here are some key ones:

- Netukulimk integrates social, economic, governance, and educational aspects of life.
- It reflects the interconnectedness of all life, place (Mi'kma'ki), and history.
- It includes not only governance, but also protocols and roles for Netukuli'tite'wk.
- Practices and stories accumulate over thousands of years.
- Pattern recognition is essential to Netukulimk—to seeing, living, and understanding. Observing, memorizing, and comparing are central to pattern recognition.
- The landscape is storied—places connect people to the past and to each other.
- Reciprocity and gratitude allow people to acknowledge the interdependence of life.
- Protocols, ceremonies and rituals all allow people to express gratitude and honour the interdependence of life.
- The relationship between thinking and doing is critical—living what you know is at the heart of Netukulimk.
- The Mi'kmaw term *wejisqalia'ti'k*, we have grown up from the earth, is part of Netukulimk. Mi'kmaq have a special relationship to the land because of the thousands of years of living in Mi'kma'ki. We are a part of every tree, blade of grass, and river.
- Knowing your life through Netukulimk is a path to healing, to wellness and to an increasingly balanced life.
- All things are in the process of being and becoming—humans and everything else.
- Traditional ways of Netukulimkwe'l are carried on by oral transmission and memory based in land and practice.
- Visual literacy is essential to the traditional ways of Netukulimkwe'l.
- One of the keys to Netukulimkwe'l is seeing yourself as living with the environment and being a part of the cycles of life. Viewing the world from the inside out, rather than the outside in epitomizes our worldview and consciousness.
- Protecting Netukulimk is a priority for the Mi'kmaq.
- Netukulimkwe'l is anchored in the concept of consensus, *maw-klusuaqn*, which governed interactions and negotiations within Mi'kma'ki and with our neighbours.



NETUKULIMK: ECONOMIC, SOCIAL, AND POLITICAL LIFE

NETUKULIMK: AN INTRODUCTION

Teaching Strategies

With age-appropriate content, the teaching strategies seek:

- to understand that Netukulimk includes social and governance practices as well as economic practices.
- to understand that practices change—in fact they must change for people to persist and to accommodate to new events and circumstances.
- to be able to identify a wide range of elements of Netukulimk including plants, animals, water, land, minerals, stories, key social relationships, and examples of protocols, customs and governance principles at different times.
- to appreciate the multiple significances and meanings in stories and their relationship to various aspects of Netukulimk.
- to see the importance of the Mi'kmaw language to the practices of Netukulimk and to be able to give examples of how the language conveys values and meanings to the practices and customs essential to Netukulimk.
- to understand what pattern recognition is and why it is central to Mi'kmaw thought and culture.
- to understand how long Mi'kmaw people have been in Mi'kma'ki and what that means for Netukulimk.
- to understand that protecting Netukulimk is a priority of the Mi'kmaq.
- to strengthen skills in pattern recognition, which is at the heart of Netukulimkwe'l.

Grades Primary to 3 will focus on

the
interrelatedness of
all life

Grades 4 to 6 will focus on

the intersection
of economic,
social, and
political practices
for aspects of
Netukulimk

Grades 7 to 9 will focus on

how Netukulimk
is created and
sustained



NETUKULIMK: ECONOMIC, SOCIAL, AND POLITICAL LIFE



jikitli'kej (kingfisher)



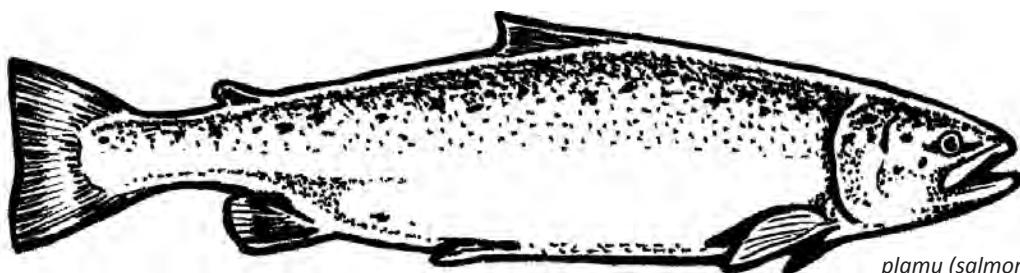
ku'ku'kwas (Barred owl)



matues
(porcupine)



Chief Joe Julien splitting ash, c. 1940-1949



plamu (salmon)



NETUKULIMK: ECONOMIC, SOCIAL, AND POLITICAL LIFE

PRIMARY TO GRADE 3: MSIT NO'KMAQ

Opening Activity I: What is Msit No'kmaq?

Msit No'kmaq is a Mi'kmaw concept that refers to all living things being related. It is also a term used for honouring and thanking the Creator during ceremonies or other occasions. It is a key part of Netukulimk.

To encourage students to think about the concept of **Msit No'kmaq**, ask your students about their experiences with the natural world around them. Questions may include: Have you ever walked in the woods with a parent or grandparent? What is your favourite memory of exploring in the woods? At the beach? On a hike? By a lake or a river? Did you collect anything to bring home? What did you do with it? Can you remember if there were things to eat? To make things from? Have you ever caught a snake? Pollywogs? Did you collect flowers? Rocks? Have you ever gone fishing? Dug clams? Picked wild berries? Did it matter what season it was? Why? Who were you with? What sounds do you remember? Smells? Feelings? Did you have to have permission to be there? Were there rules about how you were supposed to act? What was the most beautiful part? Were you happy? Confused? Curious? Excited? Are those places still there? Is there anything special that you remember about your experience?

Whether we realize it today or not, we gather from, and live within, the world around us. Msit No'kmaq and Netukulimk come together in our lives when we acknowledge that we are not alone in the world, and say thank you for everything that we are related to—for the air we breathe, the water we use, the ground we

walk on, our relationships with one another, and the plants and animals that give us both healing and nourishment.



Core Activity: Kiju

The following story, **Kiju**, has been written to share one example of Netukulimk. It is based on true stories of Mi'kmaw life in the mid-20th century. It can be used to discuss not only the practices of gathering from the natural world, but also how Mi'kmaw language and knowledge are interwoven into social relationships. It can be used to discuss knowledge and relationship with land, weather, seasons, and traditions as well as the importance of transferring knowledge from Elders to youth. It also allows for a discussion about climate change. For example, why are mayflowers picked in April now? Were they always?

KIJU— A STORY OF NETUKULIMK

An original story by Melody Martin-Googoo

Angie skips along the road, stopping every so often to kick pebbles down the street. It's late in April and Angie listens to the sound of a chickadee in the distance, "cheeeeseburrrgerr." Angie stops, smiles to herself and closes her eyes to imagine the morning sun shining on her face. After a few days of rain, spring is here, the grass is beginning to green and she is off to her **Kiju's** house for the day. "Sssweeet!" Angie declares and picks up speed, her little feet running as fast as they can as she dodges puddles and tries not to get her new sneakers wet. Angie's mom smiles as she observes her little girl run along to her grandmother's a few houses down the road. Angie's mom has an important meeting in the city for work today and thankfully, Angie's **Kiju** was more than happy to have her youngest granddaughter all to herself for the entire day.

The little yellow house stands out from the rest of the houses on the street. It is tiny and its front porch is filled with clay pots and soil and all kinds of other treasures a grandmother might collect in her lifetime. Angie stops to catch her breath at the bottom of **Kiju's** front step. Just as she's about to turn and wave to her mother, the front door flies open! "Oh hello, **Tu's!** **Kla'pis pekisin, sa'q eskma'lul** Angie Baby!" Angie's heart warms with the sight of her little grandmother—her warm brown eyes (just like her own!), the deep wrinkles on the side of her face, and her soft dimples when she smiles. **Kiju** makes her way down the step and grabs Angie's little nose with her hands. Angie pretends to

play the game with her grandmother, "I've got your nose!" **Kiju's** thumb peeks through her fingers as if Angie's nose is caught in her hand. Angie playfully grabs "her nose" back, puts it back onto her face and embraces her **Kiju** in a big snuggly hug. Angie squeezes tight as **Kiju** kisses the top of her head.

"Angie Baby! We've got a big day ahead of us!" **Kiju** looks down at Angie's new white sneakers and frowns. "Hmmph, the first thing you've got to do is change those new sneakers and put on some boots, your **tepots** are in the closet, go put them on and grab my sweater too." Angie listens to her grandmother and grabs her boots out of the closet. As she hands **Kiju** her sweater she asks: "Are we going to town today? Are we going on a taxi cab? Are we going to get groceries?" "No, no, no...But! First, I want you to guess what I saw lighting up the yard last night?" Angie thinks for a while. "Fireflies?" **Kiju** says, "And do you know what that means my little Angie Baby? The thin birchbark is ready for cutting and we can make mayflower cones today." Angie's face lights up and her smile is so big



juki'kes (chickadee)

TRANSLATIONS

Kiju Grandmother

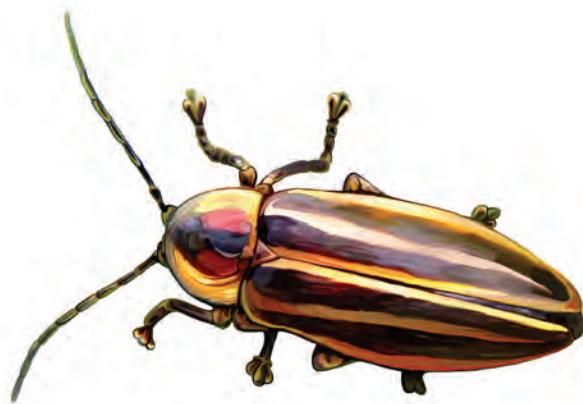
Kla'pis pekisin, sa'q eskma'lul You're finally here! I've been waiting for you!

Tepots Boots **Tu's** Term of affection for a girl



that all of her teeth can be seen. Angie's older cousin **Pi'kun** always got to help **Kiju** with mayflowers and now it is Angie's turn! She just knew that turning seven would be awesome. It feels so good being a BIG girl now! Angie does a little dance and joins her **Kiju** at the bottom of the step. **Kiju** wears her rain boots and carries a big hand-woven basket. "Cross your fingers Angie, these mayflowers are getting more difficult to find as I get older." Angie takes the big basket from her grandmother and gives her **Kiju** a look of curiosuty, "Why?" "The world is changing and, with it, the places where mayflowers grow. They don't like the change, my dear." The two walk along the side of the house to a worn pathway that crosses the yard and leads into the woods.

It is warm out and Angie and **Kiju** walk for some time. Just then, Angie spots a pussywillow tree and runs over to it. She pulls the branch down and pops a little bud off of the tree. She gently brushes the soft bud along her hand and then her face. Angie giggles to herself when she remembers how she once thought a little kitten lived inside the bud of a pussywillow tree. **Kiju** walks over to Angie and reminds her, "Now don't you pull that branch off of that tree. That tree is life and if you pull that branch off, it won't be the same." Angie turns to her grandmother and replies, "I know **Kiju**, I remember what Granddad told me and I won't forget to respect the tree's what...um, that..." (Angie pauses to remember). "The Creator?" replies **Kiju** with a gentle reminder. "Yeah, I won't forget to respect what the Creator has shared with us." **Kiju** nods her head and smiles, "**Kewisin?**" Angie's tummy growls, "My tummy's talking!" The two laugh as they prepare their picnic.



wasoqetesinktew (firefly)

Kiju sets out a large piece of oil cloth on the grass. She carefully removes a little jar of homemade gooseberry jam, some tea biscuits, and a thermos of hot tea. Angie tries to hide her disappointment when she sees the thermos of tea, but **Kiju** pulls out a grape juice pack and some bolognie and hands it to Angie, "**Na**" **Kiju** says. Angie's frown disappears. The two eat their lunch, chat about things and enjoy the peaceful, warm and sunny afternoon. Angie helps **Kiju** clean up their picnic. **Kiju** folds up the oil cloth and places it into the basket. Angie asks her grandmother, "**Kiju**, why do we have to walk all this way for mayflowers?" "**Tu's**, my mother used to take me into the woods to find mayflowers. Me and my brothers and sisters would follow our parents and we would find just the right spot. They can be very hard to find, you have to know just where to find them. Your mother never wanted to learn how to find mayflowers. **Pi'kun** helped me for some time, but now it's your turn. Your **Kiju** is getting old and there are things that you need to know of the old ways." Angie listens and they begin to walk. The two walk past trees of oak and pine until a slight aroma fills the air. **Kiju** stops and pushes some foliage out of the way until she sees a little patch of tiny white flowers tinged with hints of pink. Angie kneels down beside

TRANSLATIONS

Kewisin	Are you hungry?	Pi'kun	Feather	Na	Here, as in "here, take this"
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her grandmother and breathes in the sweet smell of early spring. “See this?” **Kiju** says. “It’s the first flower of spring. It’s been a long cold winter and the Creator has blessed us with the beauty of spring. My parents used to pick these flowers and we would make little cone baskets out of birchbark. We would spend all day making them and getting them ready to sell on the train and in the city.” **Kiju** stops and looks off into the distance and smiles. “My parents would buy us each a piece of hard candy once all of the cones were sold. What a treat that was...” Angie listens and **Kiju** directs her to some moss under a tree. “Angie Baby, you can help me gather the moss to keep the flowers moist, but first we need to make the cones.” Angie helps her grandmother get up off of her knees. She struggles to stand to her feet and wipes the sweat from her forehead, “Phew! I’m not as young as I used to be!” The two share a laugh. **Kiju** takes Angie’s hand and directs her towards some birch trees.

Angie and her grandmother stand in front of a birch tree. “You see this tree? It’s a birch tree. Our ancestors used birchbark for many things, but there’s one thing you should know.” **Kiju** looks at Angie and points to the tree. “Don’t ever take birchbark off of a tree, unless you know it’s safe for the tree.” “Why are we doing it now? How will I know, **Kiju**?” replies Angie. “Spring is here, the days are warm... You see those **tepots** you’ve got on? The ground is muddy because the earth has thawed and the frost is coming out of the ground.” Angie is listening carefully; she wants to remember all of what **Kiju** is telling her. **Kiju** goes on to explain, “Now, when these buds on the tree begin to bloom, the leaves will need moisture. Do you know how a tree gets moisture?” Angie thinks to herself and says, “Doesn’t the tree drink water from the ground? And the water travels into the roots and up the trunk and into the leaves?” “Yes!” replies **Kiju**. She squeezes Angie’s hand and kisses her on her forehead. “Angie, you’re so

smart for a seven year old!” **Kiju** goes on to say, “So, before the leaves on the tree begin to drink the water, all of the moisture is in the bark. The bark is full of water. If we take the bark now, we won’t kill the tree. Each layer of bark is protected by the water.” **Kiju** begins to peel a piece of bark off of the tree. “See? Like this...” Angie steps forward and tries the same. The bark peels off of the tree, it curls up and looks like a tube of bark.

Before Angie and her grandmother begin their task of collecting the birchbark, **Kiju** takes out a little pouch of tobacco from her front pocket. She turns to Angie and the little girl carefully removes a small handful of the moist, soft tobacco from its pouch. **Kiju** does the same and the two girls sprinkle the sacred medicine onto the ground before them. **Kiju** closes her eyes and touches her heart, she whispers words that Angie has heard before and she knows that she too must close her eyes and give thanks to the Creator for the gifts they are about to receive. When **Kiju** is finished she looks up into the branches of the birch tree and begins to speak, “Angie Baby, you must always remember to think carefully before taking anything from the earth. We all have a spirit, more than living things have spirits. Do you see that rock over there?” **Kiju** points to a large rock in the distance. “That rock has been here for many, many years. The rocks are our grandfathers. Listen, look around, close your eyes and breathe the air, feel the spirits around you. You and I are only a small part of this world. We respect what the Creator has shared with us.” Angie’s heart is in awe, she loves to listen to her grandmother’s stories.

After some time, Angie and **Kiju** collect their bark and move on to another area. **Kiju** takes Angie to a spruce tree, **Kiju** kneels down and feels the earth with her hands. She gently pulls and cuts some spruce root from the ground and the two work for some time until they have finished collecting what they need.

Kiju pulls the oil cloth and some tools out of the basket and takes a seat. Angie joins her. **Kiju** takes a piece of triangle-shaped birchbark and shapes it into a cone. She takes her tool and pokes holes along the side. Angie hands her some spruce root and **Kiju** threads it into the holes and ties it. **Kiju** then takes some moss and pushes it down into the cone and hands it to Angie. Angie carefully places some mayflowers into the cone and holds it up for the two to admire. Angie watches **Kiju** for a little bit and tries to make one herself.

It is getting late in the afternoon and the two mayflower-cone-makers are exhausted. It is time to end their adventure and head home. Angie lets her grandmother rest against a tree as she offers to pack up their flowers, cones and basket of tools. **Kiju** pours herself tea from an old thermos container. The tea is a few hours old, just the way she likes it. Angie is busy, but she stops for a moment and looks at her **Kiju** with a puzzled face. “**Kiju!** Why are we picking mayflowers and it’s not even May?!” **Kiju** laughs, her granddaughter is so smart. “Angie, years ago, mayflowers did blossom in early May...but it seems that they blossom earlier and earlier each year. It’s sad, **Tu’s**. But we don’t treat the earth the same way that we did when I was a young girl either.” “**Kiju**, is that why mayflowers are getting harder to find?” “**E’e**.” **Kiju** takes a flower and pops it into her mouth. Angie knows that mayflowers can be eaten and so she pops one into her mouth too. Angie thinks she knows what **Kiju** is talking about and is satisfied with the answer.

Kiju and Angie hold hands and walk along the path back to the tiny yellow house, the late afternoon sun shining on them. **Kiju** carries the basket filled with the mayflower cones that she and her young granddaughter made. **Kiju** walks with a little limp because it was

such a tiring day. She’s getting old and her body doesn’t know how to keep up with all that she wishes she could do. She looks down at her granddaughter and her granddaughter smiles back at her. Her heart fills with pride and her heart is warmed at the sight of her granddaughter, her warm brown eyes (just like hers!), the little freckles on her nose and deep dimples when she smiles. She worries sometimes that her ways will be lost, the ways of the ancestors, that all of what she needs to teach in this world won’t get done. She squeezes Angie’s hand. Angie looks up at her grandmother, her boots muddy from the adventures they had today, “**Kiju...kesalul**.” She squeezes her grandmother’s soft worn hands. **Kiju** squeezes right back and replies, “**Aq ni’n, kesalul**.”

Kiju thinks to herself, I think it’ll be just fine...



TRANSLATIONS

Aq ni’n, kesalul	And I love you	E’e	Yes	Kesalul	I love you
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NETUKULIMK: ECONOMIC, SOCIAL, AND POLITICAL LIFE

PRIMARY TO GRADE 3: MSTM NO'KMAQ

Extension Activities

SEQUENCING

After reading the story, students can use the images on the following pages (photographs or line art) in a sequencing activity. Ask students to place the images in order as they occur in the narrative. The teacher can print and laminate the images provided and then attach magnets for sequencing. Black line art images follow the photographs for an alternative, where students can cut, colour and label the images.

STORYBOARDS

The storyboard template on page 52 can be used to reflect and to demonstrate understanding.



Michael Thomas stands in front of one of the basket shops in Millbrook, ca. 1953. Image courtesy of the Nova Scotia Information Service, photographer, ca. 1953; NSA, NSIS Photo no. 7767.

COMPARE

Read the story by Elsie Charles Basque about collecting mayflowers, which is in the supplementary material. What is different and what is the same about this story and the Kiju story? Or, using the concept of Netukulimk, compare walking around a city block with walking through the woods, or harvesting along a shoreline, for gathering, governing, or sharing knowledge among generations.



TEACHER TIP:

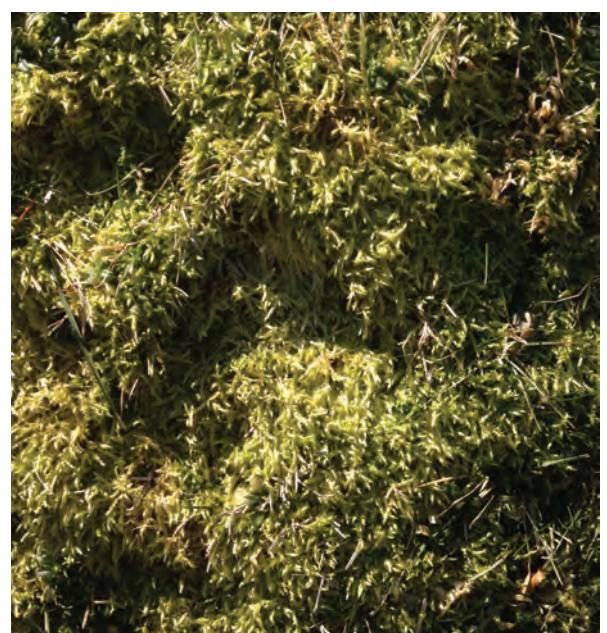
Please caution students not to harvest bark without guidance, as it can kill the tree if not done properly.

NETUKULIMK—ECONOMIC, SOCIAL AND POLITICAL LIFE

Image courtesy of Moira McCaffrey.



Image courtesy of Torjus Gaaren.

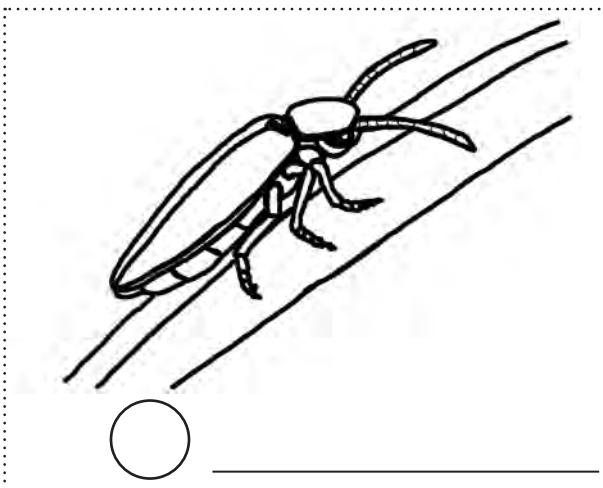


NETUKULIMK—ECONOMIC, SOCIAL AND POLITICAL LIFE

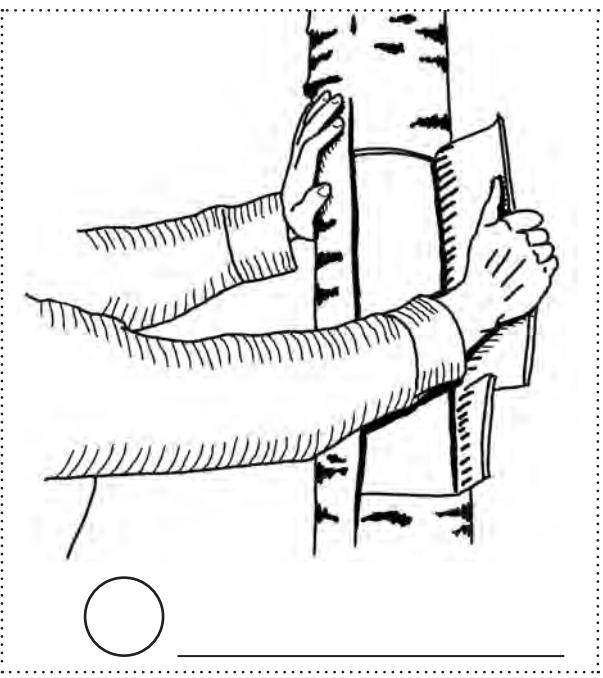


These drawings can be used in place of the photographs as desired.

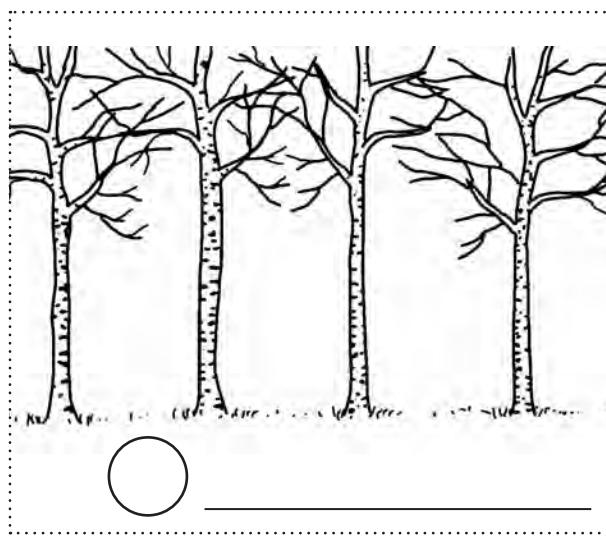
wasoqetesinktew / firefly



pe'lqo'qo'tun maskwi / peeling birchbark



temsi mtn maskwi / cutting birchbark



maskwi / birchbark



NETUKULIMK—ECONOMIC, SOCIAL AND POLITICAL LIFE

wjipisk / collecting spruce root



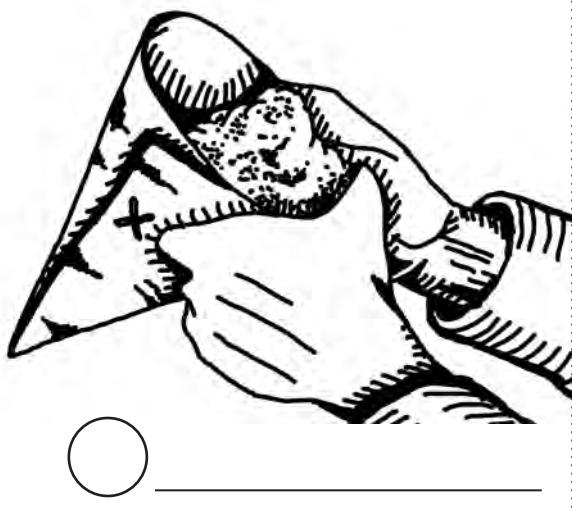
amaltoqiaqawey / picking flowers



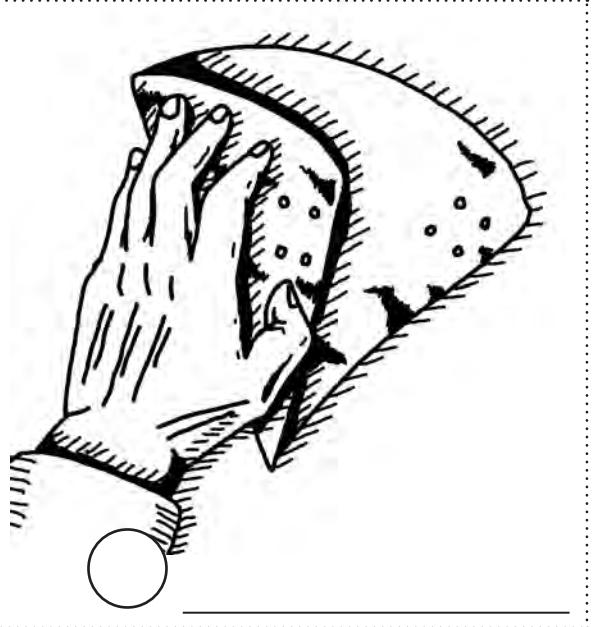
pisaqnatkw / collecting moss



wa'ju'peka'tun pisaqnatkw / filling cones



wijkeloqn / folding cones





NETUKULIMK: ECONOMIC, SOCIAL, AND POLITICAL LIFE

PRIMARY TO GRADE 3: M̄ST NO'KMAQ

Curriculum Outcomes

ENGLISH LANGUAGE ARTS: GENERAL CURRICULUM OUTCOMES

(note: because the curriculum resource meets so many English Language Arts **Specific Outcomes** these have been appended as a digital (.pdf) file in the supplementary materials and are also available at www.mikmaweydebert.com. For English Language Arts, only General Curriculum Outcomes are listed here. Specific outcomes for other subject areas follow these General Curriculum Outcomes.)

1. Students will speak and listen to explore, clarify, extend, and reflect on their thoughts, ideas, feelings, and experiences.
2. Students will be able to communicate information and ideas effectively and clearly, and to respond personally and critically.
3. Students will be able to interact with sensitivity and respect, considering the situation, audience, and purpose.
4. Students will be expected to select, read, and view with understanding a range of literature, information, media, and visual texts.
5. Students will be expected to interpret, select, and combine information using a variety of strategies, resources, and technologies.

6. Students will be expected to respond personally to a range of texts.
7. Students will be expected to respond critically to a range of texts, applying their knowledge of language, form, and genre.
8. Students will be expected to use writing and other forms of representation to explore, clarify, and reflect on their thoughts, feelings, experiences, and learnings; and to use their imaginations.
9. Students will be expected to create texts collaboratively and independently, using a variety of forms for a range of audiences and purposes.
10. Students will be expected to use a range of strategies to develop effective writing and media products to enhance their clarity, precision, and effectiveness.

SOCIAL STUDIES: SPECIFIC CURRICULUM OUTCOMES

This unit can meet the following specific curriculum outcomes. Students will be expected to:

Primary

- P.2.3 use basic mapping skills to identify, locate, and name familiar places in their community
- P.3.3 identify connections between their community and other communities (local, national, and global)





NETUKULIMK: ECONOMIC, SOCIAL, AND POLITICAL LIFE

PRIMARY TO GRADE 3: MSYT NO'KMAQ

Curriculum Outcomes

Grade 1

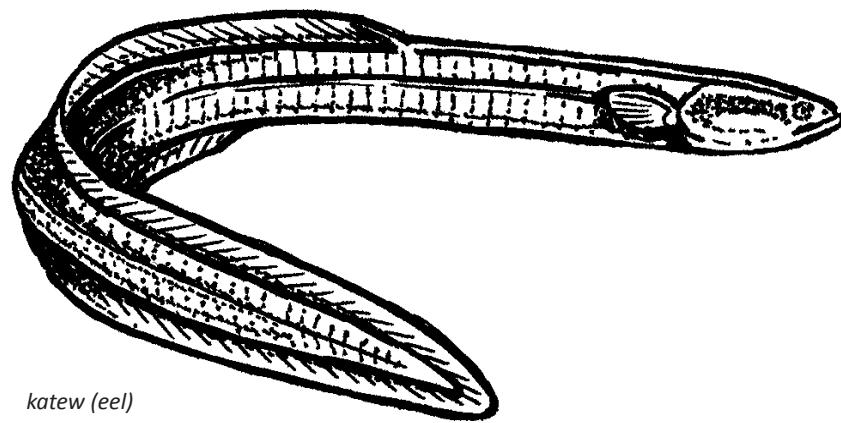
- 1.2.2 describe how peoples depend upon and interact with different natural environments
- 1.3.3 demonstrate an understanding that Aboriginal peoples' relationship with place has changed over time
- 1.3.4 explain how interactions between communities (local, national, and global) have changed over time

Grade 2

- 2.4.2 describe how people's interactions with their environment have changed over time
- 2.4.3 demonstrate an understanding of sustainable development and its importance in our future (local, national, and global)

Grade 3

- 3.1.2 describe the major physical features, climates, and vegetation of their province and the Atlantic region
- 3.2.2 examine how diverse peoples in their province express their cultures



katew (eel)



NETUKULIMK: ECONOMIC, SOCIAL, AND POLITICAL LIFE

GRADES 4 TO 6: TRADITIONAL KNOWLEDGE

Opening Activity I: What is Netukulimk?

Drawing on the core themes and concepts,
we suggest starting with a discussion about

what is Netukulimk?

Netukulimk explains Mi'kmaw ways of life, tying together social and economic practices with systems of governance through time.

Then view the Kate'kemk video, found online at:

<https://www.youtube.com/watch?v=Haw22f6P0ZY>

OR

any of the eeling videos at the Unama'ki Institute of Natural Resources:

<http://www.uinr.ca/?s=eels>

OR

read the book Kataq: Journey of the Eels found at:

<http://www.uinr.ca/news-articles/kataq-journey-of-our-eels/>

**Discuss how the videos or the book reflect the core concepts
and themes presented at the start of the Netukulimk unit.**



TEACHER TIP:

We would highly recommend surveying the videos at the Unama'ki Institute of Natural Resources TV, see www.uinr.ca/uinr-tv/ as part of familiarizing teachers and students about Netukulimk.





NETUKULIMK: ECONOMIC, SOCIAL, AND POLITICAL LIFE

GRADES 4 TO 6: TRADITIONAL KNOWLEDGE

Opening Activity II: Cycles of Life

This activity uses element cards (animals, plants, fish, molluscs, water and soil) and allows students to create a cycle of life with each other. The purpose is to explore the concept of *msit no'kmaq*—we are all related. The lesson would proceed as follows:

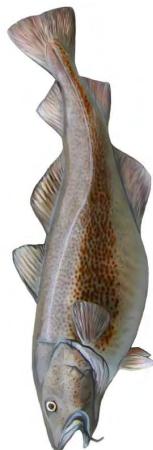
- Ensure students understand the following concepts: interdependence, predator, and prey. Other helpful terms include habitat, trophic levels, seasons, and migration.
- Distribute the element cards and review them with students. Ask each student to share who they are with the class.
- Students should then research their element to figure out what they eat and who eats them. This can be done with the teacher using the key on pages 179–182, or on the web as independent work. Useful websites follow at the end of the activity.
- When they are finished with their own element, ask the students to link arm with another element that they are related to or affect. Who do they eat? Who eats them? Who do they live near by? Share food with? Share a habitat with?
- When the students believe they have made all the linkages they can try to identify more linkages. In the end, students should be virtually on top of each other, demonstrating the degree of interdependence of the world. They should be able to see that each cycle is

a part of numerous other cycles, directly and indirectly.

- Then ask them who or what either helps them live, or damages them? What governs the behaviour of each element? Does it matter? Is it different for a person than it is for a coyote than it is for a tree? Who or what decides? Why does this matter?
- Finally, how is this element changed? What happens to it after it dies? Where did it go? Did it become a part of a new life? And new death? And a different new life? Did human life impact it?

When students are finished understanding relationships among the elements, they can draw or otherwise record their cycles of life.

One of the important concepts within Netukulimk is that every element in our world is a part of every other element. This opening activity helps students see that if these cycles are extended over many generations and thousands of years—through various events of death, decomposition, predation and prey—that we really are all part of one another.



PEJU



PUKUNMAWEL



PKWIMANN



KOPTEJ



TUPSI



MTE'SKM



KATEW



ATOQWA'SU



SU'N

BLUEBERRIES

IT EATS:

GETS EATEN BY:

OTHER FACTS:

QUAHOG

IT EATS:

GETS EATEN BY:

OTHER FACTS:

COD

IT EATS:

GETS EATEN BY:

OTHER FACTS:

SNAKE

IT EATS:

GETS EATEN BY:

OTHER FACTS:

ALDER

IT EATS:

GETS EATEN BY:

OTHER FACTS:

SOW BUG

IT EATS:

GETS EATEN BY:

OTHER FACTS:

CRANBERRIES

IT EATS:

GETS EATEN BY:

OTHER FACTS:

TROUT

IT EATS:

GETS EATEN BY:

OTHER FACTS:

EEL

IT EATS:

GETS EATEN BY:

OTHER FACTS:



KITPU



MIMIKEJ



KU'KU'KWES



TAQTA'LOQ



JIJAWE'J



MUIN



KOPIT



APLI'KMUJ



SQOLJ

OWL

IT EATS:

GETS EATEN BY:

OTHER FACTS:

BUTTERFLY

IT EATS:

GETS EATEN BY:

OTHER FACTS:

EAGLE

IT EATS:

GETS EATEN BY:

OTHER FACTS:

BEAR

IT EATS:

GETS EATEN BY:

OTHER FACTS:

CRICKET

IT EATS:

GETS EATEN BY:

OTHER FACTS:

SALAMANDER

IT EATS:

GETS EATEN BY:

OTHER FACTS:

FROG

IT EATS:

GETS EATEN BY:

OTHER FACTS:

RABBIT

IT EATS:

GETS EATEN BY:

OTHER FACTS:

BEAVER

IT EATS:

GETS EATEN BY:

OTHER FACTS:



JAKEJ



PUTUP



TI'AM



SU'ITE'L



MATUES



MASKWI



PLAWEJUIMANAQSI



PLAMU



WASOQETESINKTEW

MOOSE

IT EATS:

GETS EATEN BY:

OTHER FACTS:

WHALE

IT EATS:

GETS EATEN BY:

OTHER FACTS:

LOBSTER

IT EATS:

GETS EATEN BY:

OTHER FACTS:

BIRCH

IT EATS:

GETS EATEN BY:

OTHER FACTS:

PORCUPINE

IT EATS:

GETS EATEN BY:

OTHER FACTS:

SWEETGRASS

IT EATS:

GETS EATEN BY:

OTHER FACTS:

FIREFLY

IT EATS:

GETS EATEN BY:

OTHER FACTS:

SALMON

IT EATS:

GETS EATEN BY:

OTHER FACTS:

PARTRIDGEBERRIES

IT EATS:

GETS EATEN BY:

OTHER FACTS:



WETI



E'S



SPEKN



JIPJAWEJ



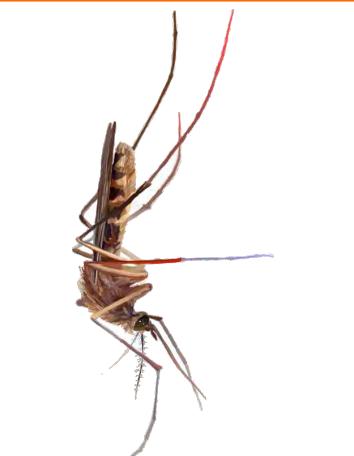
TITIES



PLAWEJ



AMU



KLMUE'J



SAMQWAN

GROUND POTATO

IT EATS:

GETS EATEN BY:

OTHER FACTS:

CLAMS

IT EATS:

GETS EATEN BY:

OTHER FACTS:

WORM

IT EATS:

GETS EATEN BY:

OTHER FACTS:

PARTRIDGE

IT EATS:

GETS EATEN BY:

OTHER FACTS:

BLUE JAY

IT EATS:

GETS EATEN BY:

OTHER FACTS:

ROBIN

IT EATS:

GETS EATEN BY:

OTHER FACTS:

WATER

IT EATS:

GETS EATEN BY:

OTHER FACTS:

MOSQUITO

IT EATS:

GETS EATEN BY:

OTHER FACTS:

BEE

IT EATS:

GETS EATEN BY:

OTHER FACTS:



SAP̕KM̕K



MNTMU



ALANJ



APUKS̕KN



LPA'TUJ



MIKJIKJ



NA'JIPUKTAQNEJ



KU'KU'KWESJI'J



L'KETU

HERRING

IT EATS:

GETS EATEN BY:

OTHER FACTS:

OYSTER

IT EATS:

GETS EATEN BY:

OTHER FACTS:

DIRT

IT EATS:

GETS EATEN BY:

OTHER FACTS:

TURTLE

IT EATS:

GETS EATEN BY:

OTHER FACTS:

YOUNG BOY

IT EATS:

GETS EATEN BY:

OTHER FACTS:

LYNX

IT EATS:

GETS EATEN BY:

OTHER FACTS:

MUSHROOM

IT EATS:

GETS EATEN BY:

OTHER FACTS:

MOTH

IT EATS:

GETS EATEN BY:

OTHER FACTS:

BAT

IT EATS:

GETS EATEN BY:

OTHER FACTS:



NETUKULIMK: ECONOMIC, SOCIAL, AND POLITICAL LIFE

GRADES 4 TO 6: TRADITIONAL KNOWLEDGE

Key to Elements: *this information is provided to get students started. It is not comprehensive; sources for additional research are included at the end of the key.*

Alanj/herring *Eats:* photoplankton, baby clams, oysters, lobsters and other crustaceans. *Eaten by:* bear, cod, birds including eagles, osprey and sea gulls, whales, other fish including salmon, and people.

Amu/Bumble bee *Eats:* nectar and pollen. *Eaten by:* birds, bears, insects (including wasps), spiders, toads, skunks, and small mammals. *Other:* bees produce honey for a range of animals including people and bears.

Apli'kmuj/Snowshoe hare *Eats:* plants including green grasses, vetches, strawberry, dandelion, clovers, daisies, birch, willow, aspen, and carrion. *Eaten by:* foxes, coyotes, owls, wolves, lynx, bobcat, people, and mink. *Other:* an important animal in Mi'kmaw stories as well as for food and fur. Historically, the leg bone was used for teething babies.

Apuksikn/lynx *Eats:* Snowshoe hare, rodents, porcupine, red squirrels, deer, large ground birds like partridge or pheasant, sometimes reptiles. *Eaten by:* as pups: foxes and coyotes, and large owls.

Atoqwa'su/Brook trout *Eats:* (anything and everything) aquatic insects, terrestrial insects, small fish (including their own), mayflies, salamanders, worms, crustaceans, spiders, frogs, snakes, small rodents. *Eaten by:* brook and other trout species, heron, eagles, and people. *Other:* called trout, but are actually a char species, and are highly sensitive to water temperature and acidity.

E's/soft shell clam *Eats:* plankton and organic detritus. *Eaten by:* sharks, sculpin, shorebirds, particularly gulls, cormorants, ducks, green crabs, snails, and people.

Jakej/lobster *Eats:* bottom feeder: decayed organic matter on the bottom of the ocean, crab, clams, mussels, starfish, sea urchins and flounder. *Eaten by:* as young: cod, flounder, monkfish, sculpin, and as older:

gulls and people. *Other:* lobster is now an important part of First Nation fisheries.

Jijawe'j/cricket *Eats:* grasses, ragweed, butterflies (eggs), grasshoppers (eggs), other insects and crickets. *Eaten by:* various birds, beetles, frogs, toads, turtles, salamanders, people, and small rodents. *Other:* indicator species for harvesting birchbark in the spring (coming out of hibernation) and for drying skins and meat in the fall (when chirping stops).

Jipjawej/American robin *Eats:* wild and cultivated fruits and especially berries, worms, beetles, caterpillars, small snakes, fish, and various other insects. *Eaten by:* owls, hawks, raccoons, snakes, squirrels, crows, and Blue jays. *Other:* one of the characters in the Muin and the Seven Bird Hunters that follows in the core activity for this unit.

Katew/American eel *Eats:* aquatic insects, small crustaceans, clams, worms, fish and frogs, carrion. *Eaten by:* eagles, seabirds (gulls, cormorants, herons), larger fish including sharks, and people. *Other:* eel have been an important food source for the Mi'kmaq and are culturally significant as well. See www.uinr.ca.

Kitpu/Bald eagle *Eats:* cod, eels, flounder, salmon, ducks, and carrion. *Eaten by:* the Bald eagle has no known predators, although human activities have major consequences for them. *Other:* the Bald eagle is one of the most culturally and spiritually significant animals to the Mi'kmaq, a messenger from the people to the Creator.

Klmue'j/mosquito *Eats:* plant nectar. *Eaten by:* bats, birds, spiders, frogs, dragonflies, and fish. *Other:* female mosquitoes require blood for reproduction, and will drink the blood from various mammals, birds, reptiles and amphibians.

Kopit/beaver *Eats:* bark of willow, maple, poplar, beeh, birch, alder and aspen trees. *Eaten by:* bears, wolves, lynx, fishers, River otters, and people. *Other:* beavers figure prominently in Mi'kmaw stories and also have been valued as a fur and food source.





NETUKULIMK: ECONOMIC, SOCIAL, AND POLITICAL LIFE

GRADES 4 TO 6: TRADITIONAL KNOWLEDGE

Kopitej/Sow beetle *Eats:* any decaying plant and animal material as well as algae, fungus, moss, and bark. *Eaten by:* spiders, ants, birds, and amphibians. *Other:* the Mi'kmaw name is a derivation of beaver—because it looks like a beaver tail!

Ku'ku'kwes/Barred owl *Eats:* mostly voles and shrews, but also frogs, snakes, slugs, rabbits, salamanders, fish, insects, and earthworms. *Eaten by:* Great Horned owl. *Other:* the Mi'kmaw name “Googoo” is a derivation of “ku'ku'kwes.”

Ku'ku'kwesji'j/Laurel Sphinx moth *Eats:* as a caterpillar, the leaves of laurel, lilac, fringe tree, ash tree, poplar, mountain holly and northern bush honeysuckle. *Eaten by:* spiders and many bird species. *Other:* ku'ku'kwesji'j means little owl in Mi'kmaw—reflecting that some moths look like miniature owls.

L'ketu/mushroom *Eats:* dead organic matter from the soil and water (decomposer). *Eaten by:* deer, bears, slugs, snails, insects, rabbits, crows and other birds, and people, among others. *Other:* mushrooms are more an animal than a plant, but they are distinct from both animals and plants.

Lpa'tuj (Nnu)/young boy (people) *Eats:* Human beings eat a wide variety of foods including mammals, fish, plants, insects, amphibians, and birds. *Eaten by:* coyotes, bears, and cougars. *Other:* while humans are in the middle of the food chain in terms of trophic levels, they have enormous consequences on habitats across the world—terrestrial and aquatic.

Maskwi/White birch *Eats:* water, nutrients from the soil. *Eaten by:* beaver, insects, moose, deer, porcupine, sapsuckers. *Other:* birchbark is lightweight, waterproof and pest resistant; due to these properties it has been used widely by the Mi'kmag for everything from wigwams, to canoes, to birchbark containers. The inner bark can also be used for an orange dye.

Matues/porcupine *Eats:* diet varies by season, but preference is for bark of young conifers and particularly spruce and fir, but also sugar maple, poplar, birch, hemlock, and ash trees as well as some seeds, nuts and fruits. *Eaten by:* lynx, bobcat, coyotes, fishers, wolves,

Great Horned owls, and people. *Other:* matues have been known to eat wood products such as axe handles, etc., for the salt. Porcupine quills are used extensively by the Mikmaq. The quills are used for quillboxes as well as to adorn a wide variety of household items such as chairs, wall pockets and picture frames.

Mikjikj/Painted turtle *Eats:* crustaceans, insects, snails, small fish, berries, worms, frogs, some plants including leaves and algae. *Eaten by:* raccoons, skunks, otters, mink, people, and foxes. *Other:* turtles are a symbol of knowledge and wisdom because of the knowledge they gain over their very long lives—in fact the longest of any animal in Mi'kma'ki.

Mimikej/butterflies *Eats:* adults feed on nectar with juveniles feeding on a wide variety of leaves of plants. *Eaten by:* birds, dragonflies, snakes, frogs and toads.

Mntmu/oyster *Eats:* phytoplankton and zooplankton. *Eaten by:* comb jellies, crustaceans, starfish, fishers, River otters, people and some fish as young oysters.

Mte'skm/Garter snake *Eats:* worms, salamanders, frogs, small fish, crickets, caterpillars, beetles, spiders, snails, and slugs. *Eaten by:* crows, foxes, raccoons, hawks, and eagles.

Muin/Black bear *Eats:* berries, insects, grasses, deer, moose, grubs, honey, many fish including salmon and trout, snakes, and small mammals. *Eaten by:* Grizzly bears, wolves, lynx, bobcat, coyote, and people. *Other:* a symbol of family and maternal care as young cubs stay with their mothers for 3-5 years after birth; one of the longest periods known for non-human animals.

Na'jipuktaqnej/Little Brown bat *Eats:* small moths, wasps, small beetles, gnats, mosquitoes and other insects. *Eaten by:* rarely preyed upon in the wild, mice during hibernation is possible. *Other:* bats in Mi'kma'ki have been affected dramatically by a fungus called the White Nose Syndrome with a 90% decline between 2011 and 2014 according to the Nova Scotia Department of Natural Resources.



NETUKULIMK: ECONOMIC, SOCIAL, AND POLITICAL LIFE

GRADES 4 TO 6: TRADITIONAL KNOWLEDGE

Peju/cod *Eats:* most small aquatic organisms, but mainly zooplankton, phytoplankton, shrimp, crustaceans including mussels, clams, sand dollars, squid, and other fish including cod. *Eaten by:* seals (harp and harbour), sharks, other fish including other cod, and people.

Pkwimann/blueberry *Eats:* water and nutrients in the soil. *Eaten by:* bears, bees, various birds including partridge, butterflies, deer, insects, robins, foxes, rabbits, and people. *Other:* blueberries were used for dyes, tea and medicines.

Plamu/salmon *Eats:* aquatic insect larvae, terrestrial insects, herring, alewife, smelt, capelin, trout, mackerel and cod. *Eaten by:* seabirds including mergansers, cormorants, and gulls, other fish including cod, pollack, and pike, bears, sharks, seals, otters, and people.

Plaweij/partridge *Eats:* insects as young, berries and fruit including partridgeberries, apples, blueberries, and strawberries, sunflower seeds, and birch, poplar and willow buds. *Eaten by:* foxes, bobcat, fishers, weasels, ermine, coyotes, owls, hawks, falcons, and people. *Other:* also called Ruffed grouse.

Plawejuimanaqsi/partridgeberry *Eats:* water and nutrients in the soil. *Eaten by:* moose, bear, deer, people, skunks, partridge (also called Ruffed grouse), and spruce grouse as well as many other mammals and birds. *Other:* used for medicines (to reduce fevers and swelling and to ease childbirth), and as a tea.

Pukunmawel/quahog *Eats:* plankton. *Eaten by:* starfish, whelks, crabs, snails, shorebirds, some fish and people. *Other:* wampum beads were made from the quahog shell.

Putup/Minke whale *Eats:* plankton, cod, eels, herring, salmon (can eat any small fish). *Eaten by:* people, orca whales, large sharks. *Other:* there has been no commercial whaling since 1986.

Taqta'lloq/salamander *Eats:* insects, worms, beetles, snails, spiders and slugs. *Eaten by:* Brook trout, turtles, frogs, beetles and owls.

Samqwan/water All plants and animals need water to survive; understood as the essence of life.

Sapikmik/soil While soil does not eat plants or animals, it does contain nutrients, bacteria, and minerals, among much else that are essential to plants and to some animals.

Sipekn/Wild potato *Eats:* nutrients from the soil and aquatic environment. *Eaten by:* beavers, porcupine, muskrats, ducks, geese, and people. *Other:* sipekn were an important food source for the Mi'kmaq historically and are still harvested today.

Sqolj/Bullfrog *Eats:* worms, insects, crustaceans, young birds, and eggs of fish, frogs, salamanders and snakes. *Eaten by:* herons, egrets, turtles, water snakes, raccoons, kingfishers, and people.

Su'ite'l/sweetgrass *Eats:* water and nutrients from the soil. *Eaten by:* waterfowl. *Other:* sweetgrass is one of the most culturally and spiritually significant plants to the Mi'kmaq; used in ceremonies as well as in baskets, quillboxes and other art forms.

Su'n/cranberry *Eats:* water and nutrients from soil. *Eaten by:* bees, deer, Black bears, rodents including woodchucks and voles, Blue jays, Red-winged blackbirds, woodpeckers, and people. *Other:* used as a dye and as medicine.

Ti'am/moose *Eats:* herbivore: grasses, young trees, lichens, woody plants, water plants. *Eaten by:* wolves, coyotes, bears, and people. *Other:* a culturally important animal to the Mi'kmaq. Today Nova Scotia Mainland moose are endangered. Lots of information at www.uinr.ca.

Tities/Blue jay *Eats:* berries, nuts, seeds (rarely insects, mice, frogs, and other birds). *Eaten by:* hawks, falcons, raccoons, snakes, owls, and crows. *Other:* one of the characters in the Muin and the Seven Bird Hunters that follows in the core activity for this unit.





NETUKULIMK: ECONOMIC, SOCIAL, AND POLITICAL LIFE

GRADES 4 TO 6: TRADITIONAL KNOWLEDGE

Tupsi/alder *Eats:* water and nutrients from the soil. *Eaten by:* butterflies, moths, partridge, snowshoe hare, moose, beaver, deer, moose, and people, among many others. *Other:* tea and medicine; also an indicator species. When tupsi pollen covers water bodies, the brook trout have reached the upstream habitats and can be harvested.

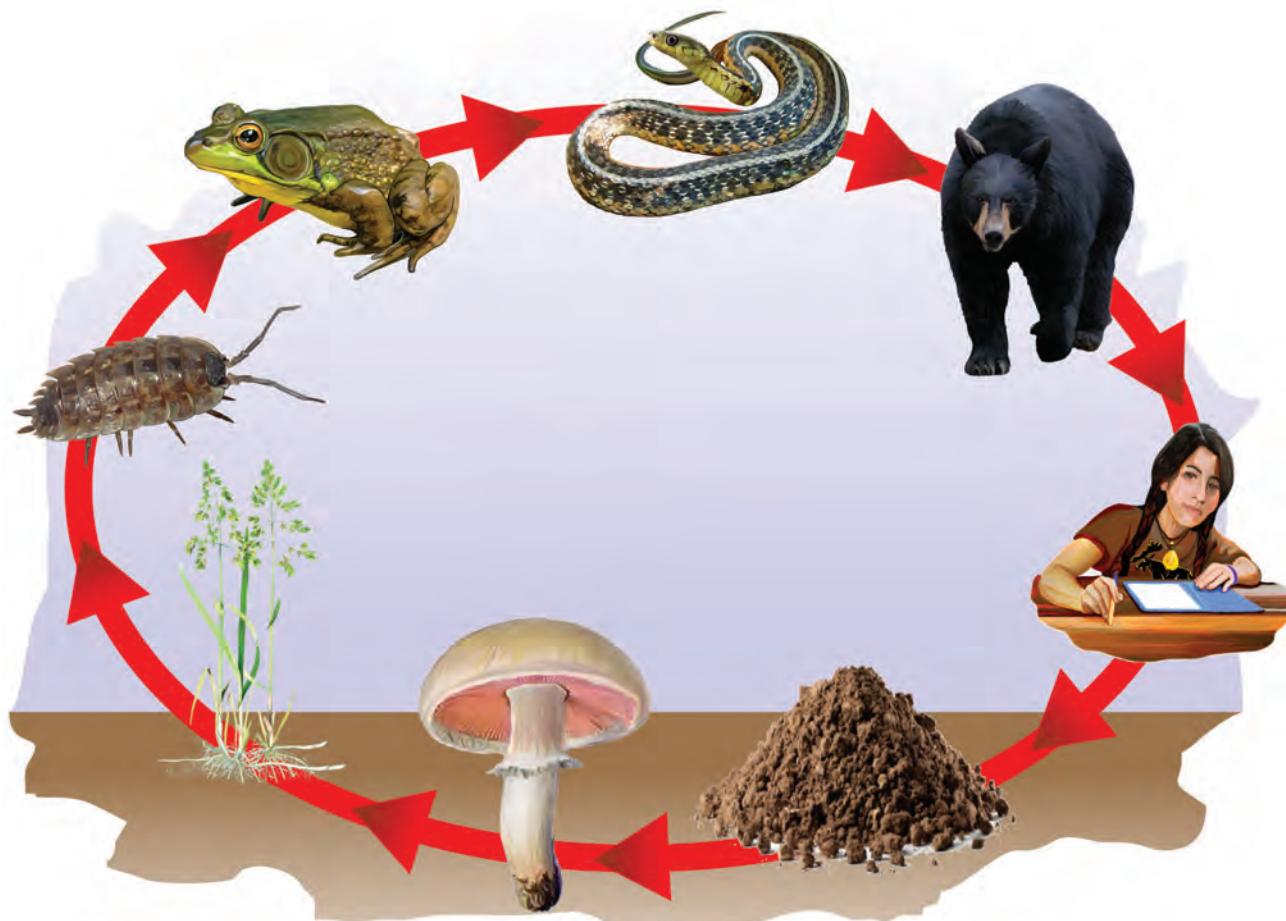
Wasoqetesinktew/firefly *Eats:* larvae are predators of other insects, snails, earthworms. Adults feed on nectar and may consume their mates. *Eaten by:* frogs, toads, other fireflies, bats, and mice. *Other:* they contain a chemical that can make mammals and birds vomit. Also an indicator species: when they emerge from winter hibernation, thick birchbark can be harvested, and when they begin to mate (their butts

light up), thin bark can be harvested.

Weti/earthworm *Eats:* organic matter, leaves, and humus. *Eaten by:* birds and particularly robins and gulls, snakes, turtles, frogs, toads, porcupines, raccoons, hedgehogs, foxes, and skunks.

Note that in some cases the Mi'kmaw translations may reflect only the species of the animal rather than the sub-species chosen to describe.

Primary sources of information include, the Animal Diversity Web at www.animaldiversity.org, the Nova Scotia Wildlife and Biodiversity inventory at novascotia.ca/natr/wildlife, and the Nova Scotia Museum at www.museum.novascotia.ca. Special thanks to Andrew Hebda of the Nova Scotia Museum for content review.



An example of a life cycle diagram. Similar drawings could be made by groups of students with the element cards.





NETUKULIMK: ECONOMIC, SOCIAL, AND POLITICAL LIFE

GRADES 4 TO 6: TRADITIONAL KNOWLEDGE

Core Activity: Muin aqq L'uiknek Te'sijik Ntuksuinu'k



*Kupkwe'j
(Northern Saw-whet owl)*

To begin this unit, share the story*

Muin aqq L'uiknek Te'sijik Ntuksuinu'k Muin and the Seven Bird Hunters

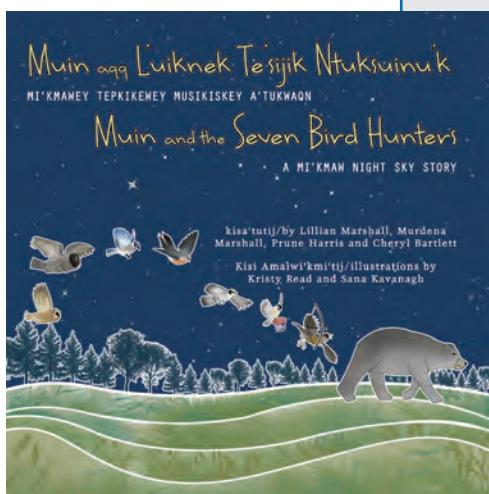


Image courtesy of Cape Breton University Press.



*Juki'kes
(Chickadee),
with his waw
(birchbark pot)*

The primary goal of this exercise is to introduce students to Mi'kmaw culture in a positive and sophisticated way. Students will have the opportunity to explore Mi'kmaw language, values, worldviews, spirit, connections to places, and shared history through a story recently recorded by two Mi'kmaw Elders, Lillian Marshall and Murdena Marshall, *Muin aqq L'uiknek Te'sijik Ntuksuinu'k* (Cape Breton University Press, 2010).*

Begin with students' general reaction and understanding to the story. Many students will be able to come up with the basic Netukulimk values of sharing, gratitude, interconnectedness, and humour. But do not miss the many layers of cultural knowledge embedded in this story including the use of indicator species, the extent of place specific information in the story as well as the historical depth of knowledge. The information on the following pages helps students and teachers think carefully about the nature and extent of knowledge this story conveys. A storyboard exercise as outlined on pages 51-52 can help with your discussion. Teachers may also want to begin with listening to a CBC interview with the authors at <http://www.cbc.ca/informationmorningcb/2011/01/muin-and-the-seven-bird-hunters.html>.

* hard copies can be purchased through CBU Press or students can listen to a reading at www.youtube.com.



NETUKULIMK: ECONOMIC, SOCIAL, AND POLITICAL LIFE

GRADES 4 TO 6: TRADITIONAL KNOWLEDGE

Core Activity: Muin aqq L'uiknek Te'sijik Ntuksuinu'k

Indicator Species

The story *Muin aqq L'uiknek Te'sijik Ntuksuinu'k* (Muin and the Seven Bird Hunters) contains information that links the timing of various activities with the behavior or appearance of particular animals, insects, plants, etc. So, when Jipjawej (robin) shakes the blood from Muin (bear) off of him, it makes the maple trees red. When the maples turn red, it is hunting season. The story links the start of hunting with the days when the maple trees turn red and carries this information from generation to generation.

There are many other “indicator” species or events embedded in stories. Another example of this is in the spring when the groggy fireflies come out of hibernation (before the



wasoqetesinktew (firefly)

leaves have flushed), it is time to harvest the birchbark for its thick layers for containers (as with the Juki'kes) or other larger objects such as canoes. Six weeks later, when the fireflies begin to create light with their bodies (during mating and after the leaves have flushed), it is time to harvest the thin layers of birchbark used for the liners of containers, flowers and other smaller objects as shown in the story, *Kiju*, in the preceding unit.



Muin (bear)



Jipjawej (robin)



Image courtesy of Cape Breton University Press.

Core Activity: Muin aqq L'uiknek Te'sijik Ntuksuinu'k

A Story of and from Mi'kma'ki

This story tracks the seasons with changes in the constellation known by many non-Mi'kmaq as the “Big Dipper”—the changes in Muin and the Seven Hunters is like a visual calendar in the sky. As the story introduction says, the seven bird hunters are the “time keepers.”

This story makes sense here in Mi'kma'ki, but it would not make sense farther north or south in North America. When the four hunters fall out of sight (page 8 of the story),

the story is saying that the stars are falling below the horizon. This view is only possible in Mi'kma'ki.

Many Mi'kmaw stories are like this—they reflect and describe in great detail specific places and animals as well as other features of Mi'kma'ki that convey where, when and why these parts of Mi'kma'ki have been important to the Mi'kmaq.



Tities
(Blue jay)



Nikjako'kej
(Gray jay)





NETUKULIMK: ECONOMIC, SOCIAL, AND POLITICAL LIFE

GRADES 4 TO 6: TRADITIONAL KNOWLEDGE

Core Activity: Muin aqq L'uiknek Te'sijik Ntuksuinu'k

Depth of Knowledge

The story includes passenger pigeons, which have been extinct since the early 20th century. There were billions of passenger pigeons in North America before non-Native people arrived to stay in the 15th century. The pigeons were known to “darker” an entire sky as the enormous flocks moved through an area. They became extinct due to

over-hunting the meat for food.

This story, like many Mi’kmaw stories, contains information about life in the past. Some Mi’kmaw stories contain information that reflect events and animals from thousands of years ago.

Students can use this aspect of the story to explore what other animals are facing extinction in Mi’kma’ki and why.





NETUKULIMK: ECONOMIC, SOCIAL, AND POLITICAL LIFE

GRADES 4 TO 6: TRADITIONAL KNOWLEDGE

Extension Activities

NAMING THE STARS

Using the labels below (found in the supplementary materials), ask the students to match the Mi'kmaw word with the bird in the illustration on the following page (p. 188). Encourage them not only to understand the words, but to notice that the size of the birds and the size of the stars match! This is just one more example of the stories reflecting Mi'kma'ki in concrete ways.

Ku'ku'kwes

Nikjako'kej

Tities

Ples

Jipjawej

Juki'kes

Kupkwe'j

SKY MAP PRO

If teachers wish to take this story and activity further, we would highly recommend a free software called Sky Map, which can be downloaded and used for student activities, such as simply finding the constellation in the sky chart. The software can also be used to view the sky in different seasons (to correspond with the story) and to demonstrate that as you move north or south, the story no longer reflects the positions of the stars.

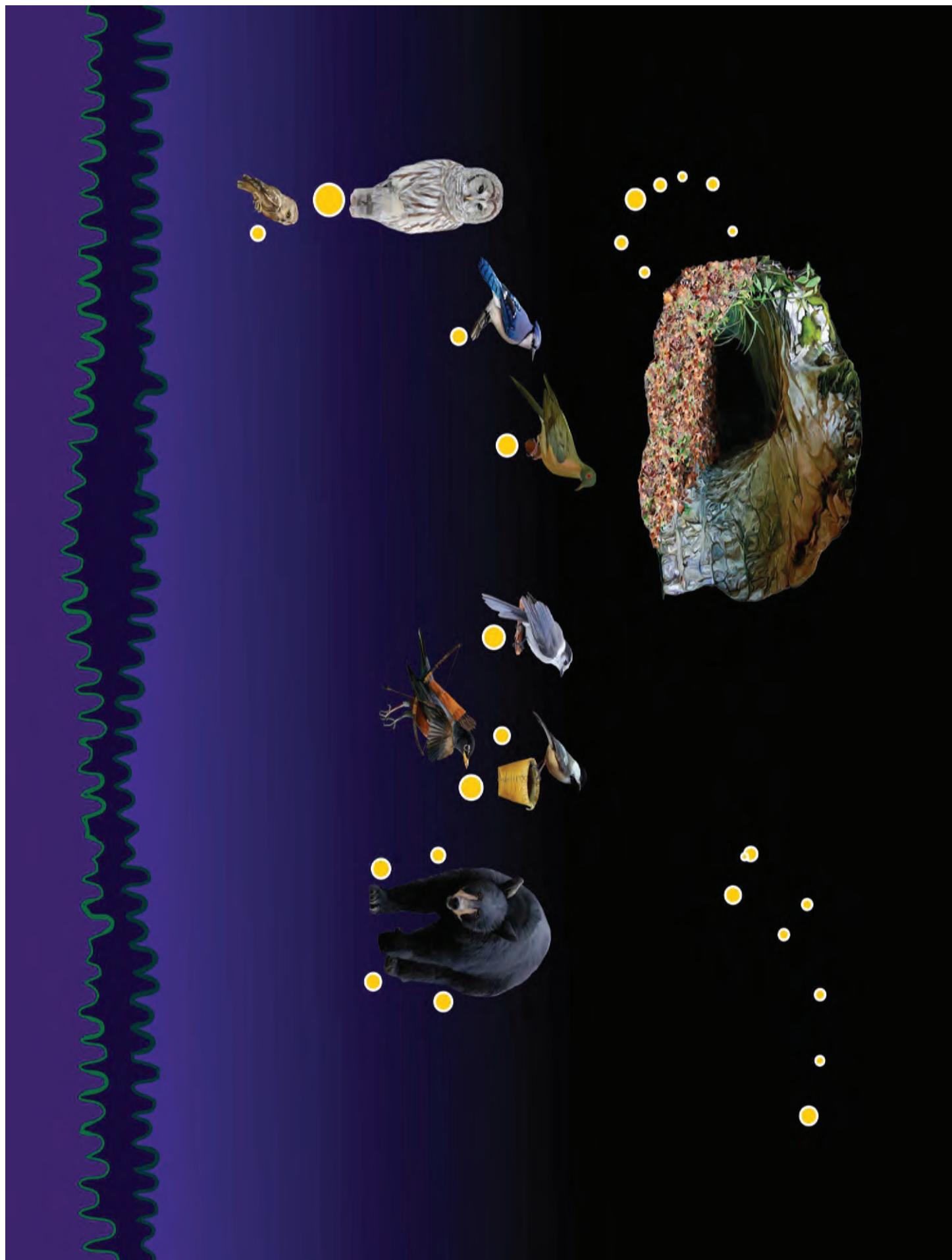
The images on the following pages (p. 188-190) show how the story stars can be charted in Sky Map Pro.

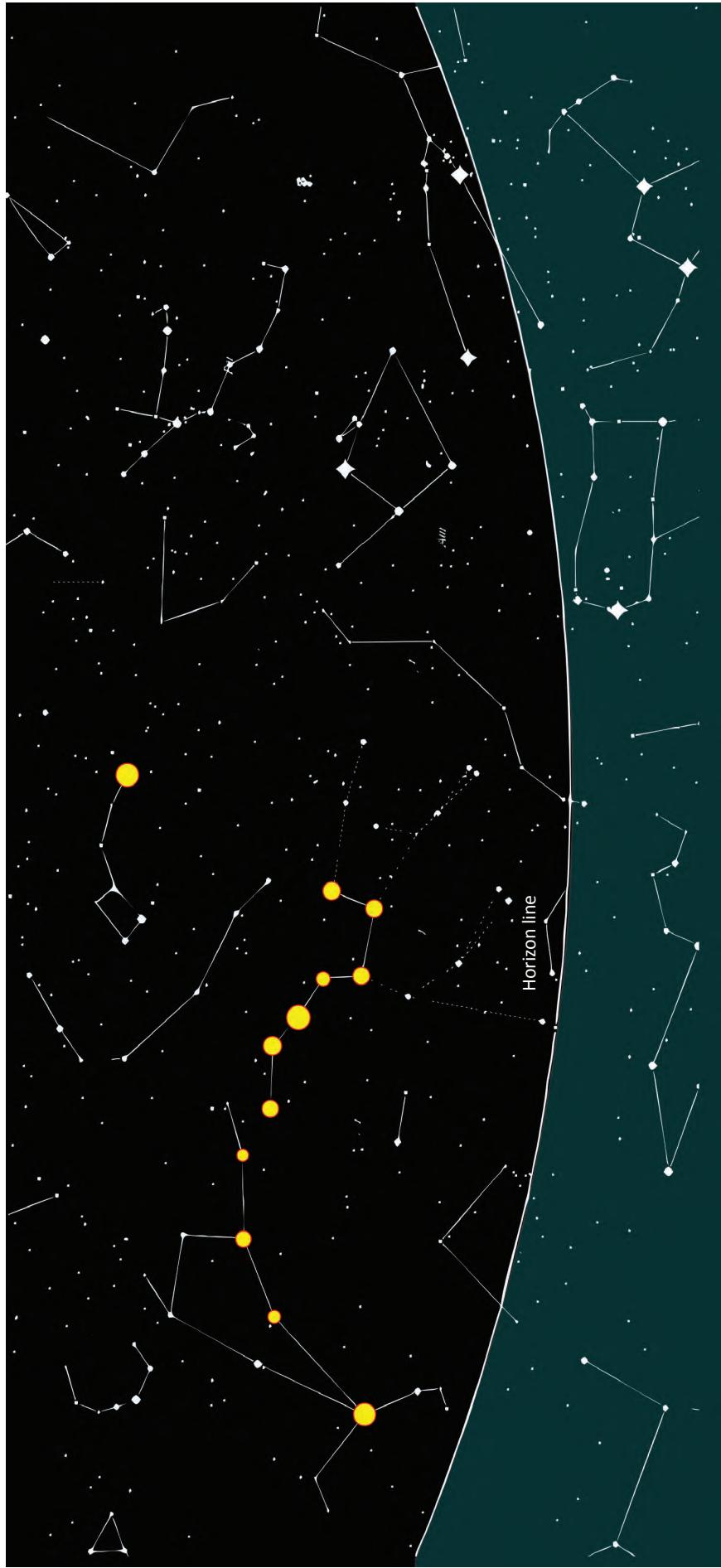
MI'KMAW NAVIGATION

There are many stories of Mi'kmaq using the stars to navigate, particularly during the First and Second World Wars, since a large portion of Europe sits at the same latitude as Mi'kma'ki.

Students could be asked what knowledge they carry themselves for wayfinding and navigation. Do they remember landmarks? Stars? Other special places that tell them where they are? Could they create a story about their landmarks to help them remember or pass on their knowledge to someone else?

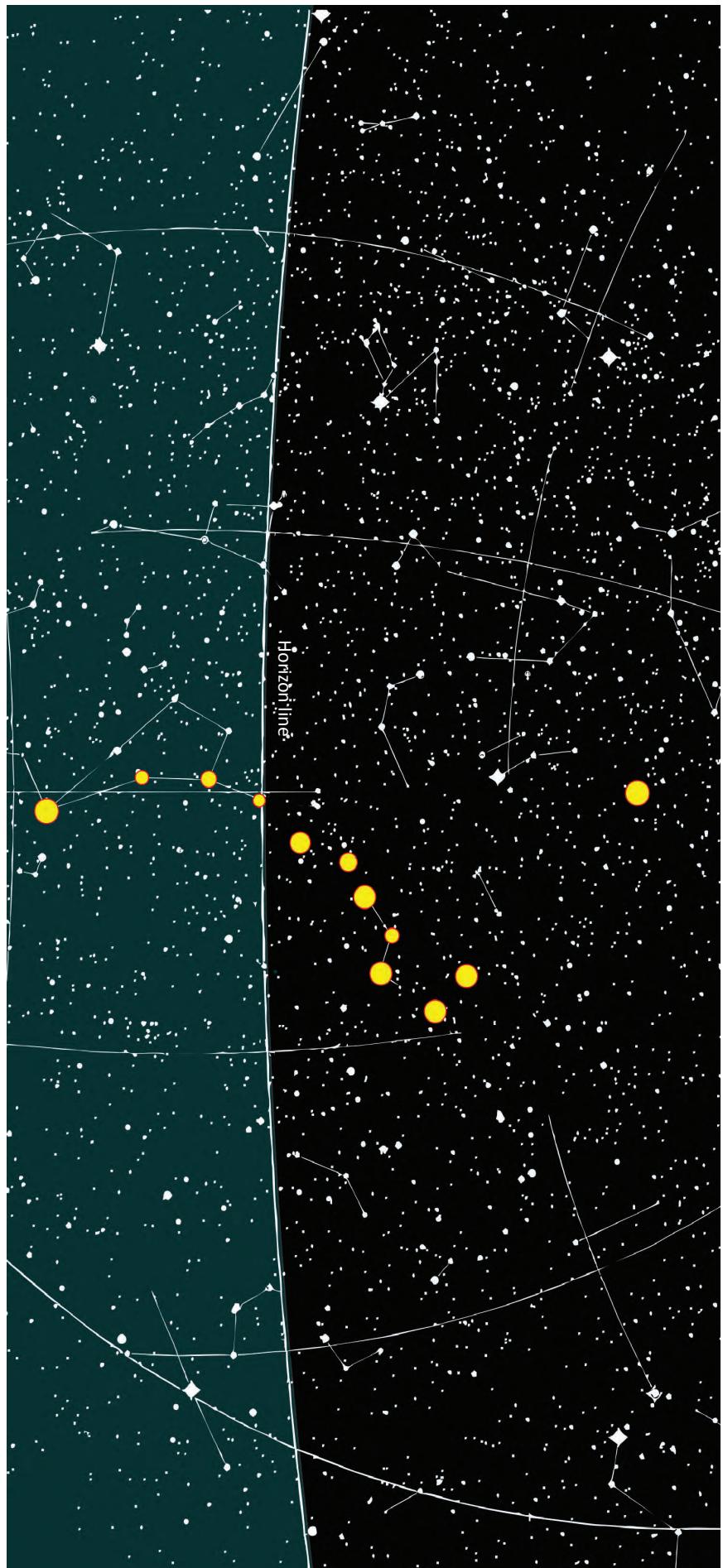






The constellation as it appears early on in the night when all of the hunters are above the horizon.





The point of observation in the story is the darkest hour of the night. The four stars are under the horizon at this time; two hours before sunrise is the darkest hour of the night. Because the sky is darkest at this time, it is also the point when we can see most deeply into the sky: It's always darkest before the dawn, just as the story says.





NETUKULIMK: ECONOMIC, SOCIAL, AND POLITICAL LIFE

GRADES 4 TO 6: TRADITIONAL KNOWLEDGE

Curriculum Outcomes

ENGLISH LANGUAGE ARTS: GENERAL CURRICULUM OUTCOMES

(note: because the curriculum resource meets so many English Language Arts **Specific Outcomes** these have been appended as a digital (.pdf) file in the supplementary materials and are also available at [www.mikmaweydebert.com](http://mikmaweydebert.com). For English Language Arts, only General Curriculum Outcomes are listed here. Specific outcomes for other subject areas follow these General Curriculum Outcomes.)

1. Students will speak and listen to explore, clarify, extend, and reflect on their thoughts, ideas, feelings, and experiences.
2. Students will be able to communicate information and ideas effectively and clearly, and to respond personally and critically.
3. Students will be able to interact with sensitivity and respect, considering the situation, audience, and purpose.
4. Students will be expected to select, read, and view with understanding a range of literature, information, media, and visual texts.
5. Students will be expected to interpret, select, and combine information using a variety of strategies, resources, and technologies.

6. Students will be expected to respond personally to a range of texts.
7. Students will be expected to respond critically to a range of texts, applying their knowledge of language, form, and genre.
8. Students will be expected to use writing and other forms of representation to explore, clarify, and reflect on their thoughts, feelings, experiences, and learnings; and to use their imaginations.
9. Students will be expected to create texts collaboratively and independently, using a variety of forms for a range of audiences and purposes.
10. Students will be expected to use a range of strategies to develop effective writing and media products to enhance their clarity, precision, and effectiveness.

SOCIAL STUDIES: SPECIFIC CURRICULUM OUTCOMES

This unit can meet the following specific curriculum outcomes. Students will be expected to:

Grade 4

- 4.2.1 examine the stories of various explorers of land, ocean, space, and ideas
4.3.3 examine the relationship between humans and the physical environment

Grade 5

- 5.2.1 explain how environment influenced the





NETUKULIMK: ECONOMIC, SOCIAL, AND POLITICAL LIFE

GRADES 4 TO 6: TRADITIONAL KNOWLEDGE

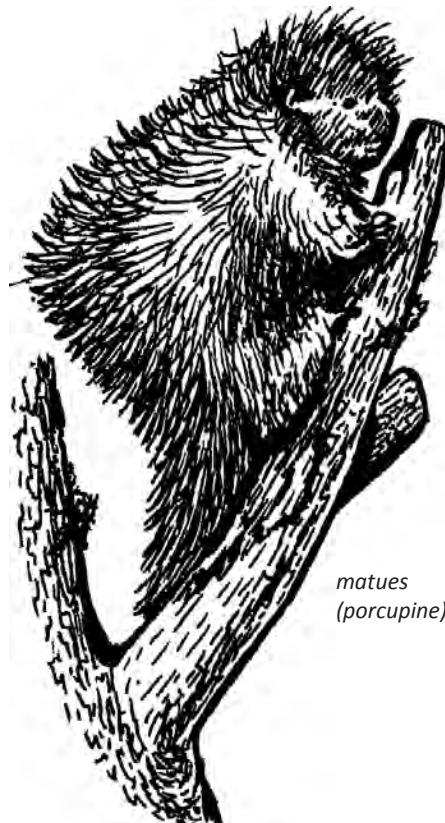
Curriculum Outcomes

- development of an ancient society
5.4.1 demonstrate an understanding of the diverse societies of First Nations and Inuit, in what later became Canada

Grade 6

- 6.1.1 explore the concept of culture and demonstrate an understanding of its role in their lives
6.1.2 identify, locate, and map major cultural regions in the world
6.2.2 assess the relationship between culture and environment in a selected cultural region
6.3.1 examine how traditions relate to culture in a selected cultural region
6.6.1 illustrate an understanding of how cultures from around the world have contributed to the development of Canada's multicultural mosaic

- night sky (302-13, 207-2)
• describe and compare how different societies have interpreted natural phenomena, using a variety of sources, to validate scientific knowledge (105-6, 205-8, 107-3)



*matues
(porcupine)*

SCIENCE: SPECIFIC CURRICULUM OUTCOMES

Grade 4

- classify organisms and draw diagrams to illustrate their role in a food chain (206-1, 302-3)
- predict how the removal of a plant or animal population affects the rest of the community and relate habitat loss to the endangerment or extinction of plants and animals (301-1, 301-2)

Grade 6

- identify constellations from diagrams, pictures, and/or representations of the



NETUKULIMK: ECONOMIC, SOCIAL, AND POLITICAL LIFE

GRADES 7 TO 9: NETUKULIMK AND MI'KMA'KI

Netukulimk and Mi'kma'ki Background

Where does Netukulimk come from? And how is it sustained and created? In this unit we explore how the places and environment in Mi'kma'ki have helped to create and to sustain Netukulimk. As Netukulimk is carried on through oral history, stories play a very important role in passing on information to the next generations. The stories carry essential information about the natural world, but also about Mi'kmaw interaction and governance within it.

Netukulimk and Mi'kma'ki are tied together through the concept of *wejisqaliati'k*.

Wejisqaliati'k means that we, as Mi'kmaq, have grown up from the earth. Our people and all of our relations (msit no'kmaq) have grown up from our homeland of Mi'kma'ki. Think about this for a minute. Over thousands of years our people have lived and died through many generations. Our bodies have gone back to the earth to decompose and to become anew in other life. For us, this means that over time our ancestors, our spirits, and our physical bodies are intertwined with all of the animals, plants, earth, and water of Mi'kma'ki. This is what it means to come from a place.



Partridge Island is one of the most storied places in Mi'kma'ki. Why? This place called heaven, *Wa'so'q*, is an important location for a wide range of resources as well as being centrally-located in the Minas Basin. Image courtesy of Gerald R. Gloade.



NETUKULIMK: ECONOMIC, SOCIAL, AND POLITICAL LIFE

GRADES 7 TO 9: NETUKULIMK AND MI'KMA'KI

Netukulimk and Mi'kma'ki Background

In this unit, students will be exposed to how practices and stories accumulate over thousands of years and the special role that the landscape of Mi'kma'ki plays in creating the memory and knowledge that lays the foundation of Netukulimk. Many Mi'kmaw stories, and particularly the Kluskap stories, appear to mark the landscape for important resources, such as the stone used to make tools for everyday life.

Mi'kmaw knowledge that would be understood as scientific is not the same

While there are storied, culturally important places across Mi'kma'ki, the Minas Basin has a great many Kluskap stories that mark important places along both its north and south shorelines. In part, this appears to be because many of these places are outcrops for important toolstone, and the Minas Basin undoubtedly has the greatest concentration of toolstone in Mi'kma'ki. But note also that the Basin is the location of the world's highest tides and that the scale of much of its geography dwarfs similar topographic features

as Western science, and yet both ways of knowing relate to each other. Elders and other experts across Mi'kma'ki have developed the concept of Two-Eyed Seeing. First developed by Albert and Murdena Marshall, there is an excellent film at uinr.ca in which Albert explains Netukulimk and Two-Eyed Seeing in one short (2 min) film (<http://www.uinr.ca/netukulimk/netukulimk/>). Any class in this unit can begin with this film. There are also other resources on the web, including the story told by Clifford Paul about Kluskap and the Animals on the Mi'kmawey Debert

elsewhere. For example, the beach cobble and height of shoreline cliff faces at Cape d'Or or at Cape Blomidon are a great deal larger than those seen in many other places in Nova Scotia. Perhaps this is part of why Kluskap was a giant and his stories are concentrated in this land of giants, where tides are stronger and higher than anywhere in the world. Mistaking the timing of the tides could mean being trapped along a shoreline, a thwarted crossing, or contending with a deadly tide on the water.





NETUKULIMK: ECONOMIC, SOCIAL, AND POLITICAL LIFE

GRADES 7 TO 9: NETUKULIMK AND MI'KMA'KI

Netukulimk and Mi'kma'ki Background

website (<http://www.mikmaweydebert.ca/home/ancestors-live-here/debert/an-ice-age-world/>). There are also multiple Two-Eyed Seeing stories on the website for the Unama'ki Institute of Natural Resources (www.uinr.ca).

It is also important for students to have the chance to explore the complex interplay of change and tradition. Change is a part of life, and all cultures continually make decisions about knowledge and practices they wish to carry on. These changes and continuities are evident in all aspects of Netukulimk.

Certain areas, such as Partridge Island repeatedly figure prominently in the stories. Partridge Island has many stories associated with it. The island was Kluskap's grandmother's island, and it sits across the bay from Cape Blomidon, which is Kluskap's campsite. We call the little spit of land that connects Partridge Island to the mainland "Wa'so'q" or heaven. And the island is where the story of Kluskap making an amethyst necklace takes place (as shown in Gerald Gloade's image on

The Minas Basin facing east, showing Cape Sharp (tip of the curving shoreline at the left middle ground), Partridge Island (popping up in back of Cape Sharp), and the Blomidon Peninsula from Cape Blomidon to Cape Split (right mid-ground).



p. 193). Kluskap—a sacred symbol, with grandmother—another sacred symbol, in a place we called heaven. Why? Partridge Island is one of the richest places in Mi'kma'ki for the types of stone we used in the past. For our ancestors, who used rocks for everything—tools, weapons, and much else needed for daily life, the stories carry this essential Netukulimk knowledge.



Culturally important resources, such as amethyst and toolstone (above) are found at sites along the shores of the Minas Basin. Kluskap stories mark these important places, some of which are shown on the map (left).



NETUKULIMK: ECONOMIC, SOCIAL, AND POLITICAL LIFE

GRADES 7 TO 9: NETUKULIMK AND MI'KMA'KI

Opening Activity I: Knowing Mi'kma'ki

This activity is designed to strengthen student knowledge and awareness of Mi'kma'ki. Working in groups of 4 to 5 students, have each group work with a particular district of Mi'kma'ki. Students can start with understanding what the name of their district means.

Students should research the characteristics of their particular district. What makes it special? Using the blank maps of Mi'kma'ki included in the supplementary material, set up a game to see who can identify the most number of natural and cultural attributes of the region. Characteristics should include everything from important landmarks, to terrestrial and aquatic resources to the nature of particular shorelines. Students can map in annual precipitation, temperature highs and lows, dominant flora and specific habitats. What patterns can they find? Why are patterns important? A started list of basic attributes might include:

- animals, fish, birds, insects and any other creatures for that district;
- nature and extent of salt water bodies;
- nature and extent of fresh lakes and rivers;
- forest cover and other characteristics of vegetation for that district;
- nature and extent of geology;
- tidal areas;
- nature and extent of soils and pedology;
- seasonal changes, temperature and precipitation;
- travel routes.

If students have the idea that the districts are all the same, work with them to see the environmental and ecological diversity of Mi'kma'ki. Nova Scotia alone has three very different ecological zones with distinct habitats, animals, and plants.

The districts have been an important aspect of Netukulimk for many generations because the governance structure of the Santé Mawio'mi (Grand Council) emerges from them. Governance has always been integral to the concepts of Netukulimk.





NETUKULIMK: ECONOMIC, SOCIAL, AND POLITICAL LIFE

GRADES 7 TO 9: NETUKULIMK AND MI'KMA'KI

Opening Activity II: Seeking Netukulimk

The film *Seeking Netukulimk*, available at www.youtube.com (22 min), ties together concepts of Netukulimk with Mi'kmaw treaty rights and Two-Eyed Seeing. We expect that viewing the film and having a discussion about it will be among the most powerful ways to convey the concept of Netukulimk. Teachers and students may need to use some of the content in the Treaty Rights unit to tie this material together. The following discussion questions should help to create a rich and meaningful dialogue:

- What does it mean when Elder Albert Marshall says “Netukulimk means that I cannot take too much of anything?” Why is this important? And why was “no one named a fisherman or hunter?”
- Elder Albert Marshall is serious when he says “our spirits are strengthened by our relatives—the birds, insects and animals.” Do you understand what he is saying? Who is it he thinks we should listen to? What might they be saying?
- How does Kerry Prosper answer his grandson’s question about how many eels they can take?
- What’s the relationship between “resources” and “rights?” Put another way, what happens to rights if resources are damaged or destroyed? (This question may require a reminder to students that a Right is based on the agreements made by the British and the Mi’kmaw in the 18th century; it is not a moral obligation,

but a commitment made legally between two parties and for which all Canadians are still responsible. See Treaties, p. 105-120.)

- Kerry Prosper explains to his grandson that “we had to break their law in order to fight for our law.” Why was this necessary? What would have kept the Mi’kmaw from having to break a law to recognize a different law?
- Explore Kerry Prosper’s statement that “you can never disconnect us (from the land).” One could argue that this is the most important thing for any student to understand about Mi’kmaw history and life, why? What is embedded in the land?



Noel Gould with a large batch of eels, Eskasoni First Nation, 1930. Image by Frederick Johnson and courtesy of the National Museum of the American Indian, Smithsonian Institution, N19922.



NETUKULIMK: ECONOMIC, SOCIAL, AND POLITICAL LIFE

GRADES 7 TO 9: NETUKULIMK AND MI'KMA'KI

Core Activity: Stories of Mi'kma'ki

In this core activity, students are asked to listen and read a variety of Mi'kmaw stories, online and as presented here, and then to create their own stories. Guidelines for creating the stories follows the story content presented directly below.

Videos of Mi'kmaw Elders as well as educators Gerald Gloade and Clifford Paul telling the stories of Mi'kma'ki can be found at www.mikmaweydebert.com. Choices include:

- Mi'kma'ki
- Advocate Harbour
- Arisaig
- Bear River
- Kamso'q (Canso)
- Cape Blomidon
- Cape d'Or
- Debert
- Five Islands
- Ingonish Island
- Kluskap Mountain
- Malagawatch
- Partridge Island
- Toney River
- Wreck Cove

Many, although not all, of the stories shared here are centred on Kluskap—the cultural hero of the Mi'kmaq. Stories about Kluskap have been passed down through generations, and many of them relate to geography, climatic events, and other natural phenomena. Learning to look for aspects of Netukulimk within the stories is an important teaching lesson for students of all ages, and it

is a great way to explore the concept of Two-Eyed Seeing.

One of Kluskap's defining characteristics is that he is giant, like the giant beaver. The issue of scale is obvious at Cape d'Or. The height of the cliffs is deceptive and the rocks along the beach appear as small beach cobbles. The rocks on the beach, however, are as large as boulders and the cliffs are up to 30m high. Between the massive Bay of Fundy tides, which are their strongest off Cape d'Or and the scale of the cliffs—it truly is a giant's landscape. Understanding this scale is not only about knowing the landscape, it is also about respecting the dangers and forces at play along this coast. See <http://www.mikmaweydebert.ca/home/ancestors-live-here/cape-dor/>.

There are also stories about certain places embedded in other parts of the Mi'kmawey Debert website (www.mikmaweydebert.com). A two-eyed seeing story about Mary Ann Falls can be found under Debert, An Ice-Age World. A Story about Bass River can be found under Debert, A Living Community. More stories will be added as they are produced.

There are many websites and sources for Mi'kmaw stories. The CBC radio program, Ideas, has uploaded a series of Mi'kmaw stories that teachers may find useful. See <http://www.cbc.ca/ideas/episodes/2013/03/15/legends-of-the-mikmaq/>.

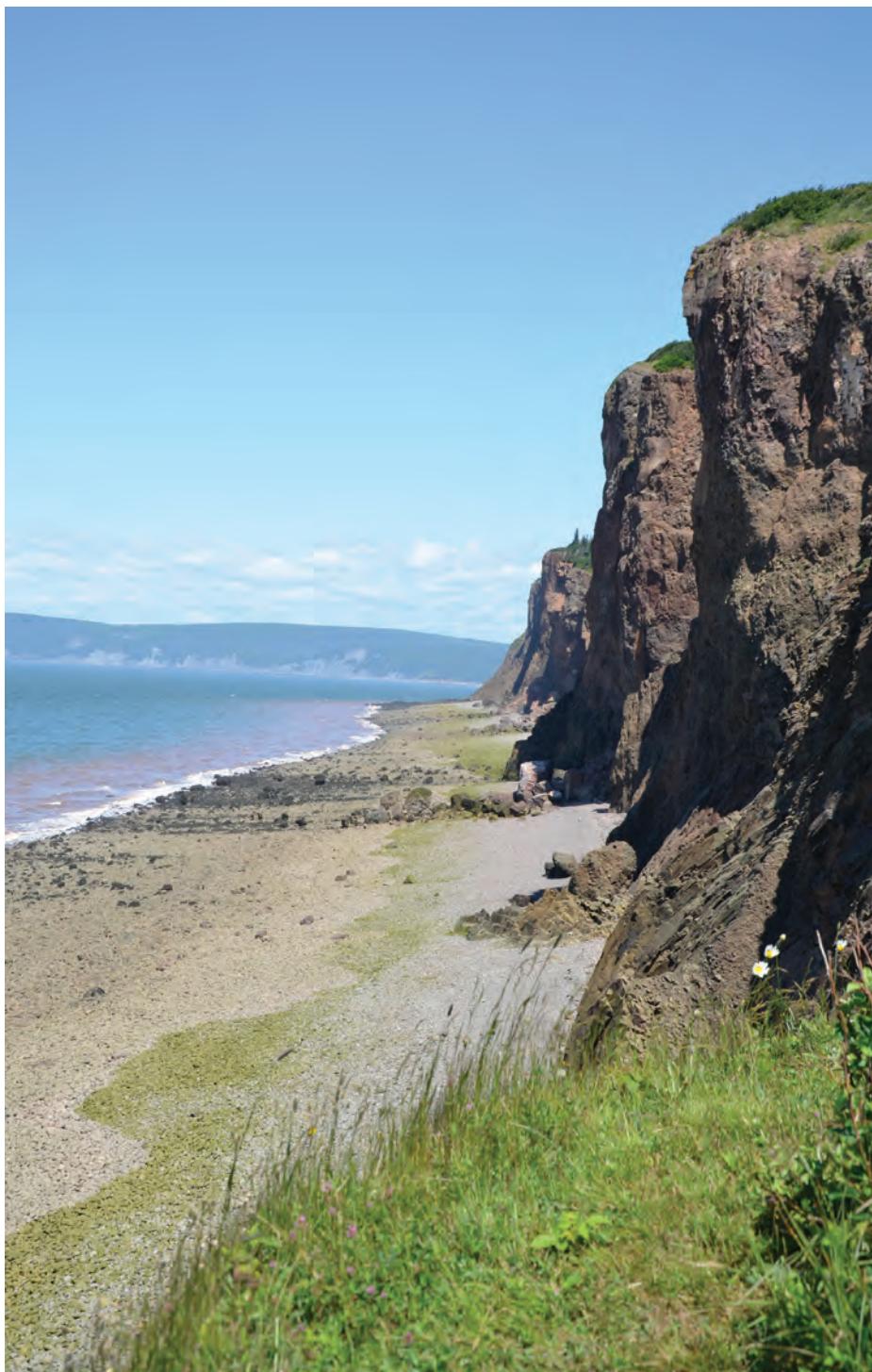




NETUKULIMK: ECONOMIC, SOCIAL, AND POLITICAL LIFE

GRADES 7 TO 9: NETUKULIMK AND MI'KMA'KI

Core Activity: Stories of Mi'kma'ki



Cape d'Or is one of the most storied places in Mi'kma'ki. It also provides an amazing view to many of the other story places in the Bay of Fundy. Toolstones, medicines and many other resources can be found in this one location. While this coast may look to be a fine grained, or even small cobbled shoreline, the reality is much different. The towering cliffs are up to 30m tall and the beach cobbles are the size of small boulders.



NETUKULIMK: ECONOMIC, SOCIAL, AND POLITICAL LIFE

GRADES 7 TO 9: NETUKULIMK AND MI'KMA'KI

Core Activity: Stories of Mi'kma'ki

Partridge Island

As with many places, stories describe Partridge Island as well as conveying the importance of it. One of the stories about Partridge Island refers to Kluskap's grandmother's cooking pot. The story goes that Kluskap's grandmother had a cooking pot that was always full of stew. If you cut off a piece of meat to eat, more would grow back. When the tide comes in around Partridge Island it fills the holes in the vesicular basalts that underlie the ocean floor (above right). The air bubbles in the basalt escape with the tide coming in and the water looks as if it is boiling, just like a cooking pot (right). The story can be shared with students via the online version at <http://www.mikmaweydebert.ca/home/ancestors-live-here/partridge-island/kkijinu-wtuoml-grandmothers-cooking-pot/>.





NETUKULIMK: ECONOMIC, SOCIAL, AND POLITICAL LIFE

GRADES 7 TO 9: NETUKULIMK AND MI'KMA'KI

Core Activity: Stories of Mi'kma'ki

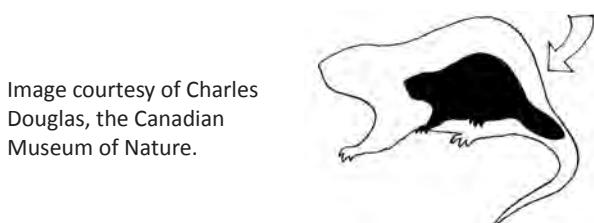
How the Beaver Got His Tail

When Kluskap was in Cape Breton, he obtained a canoe. He had such power that he took for this purpose a big stone which is now at St. Peters, Cape Breton, and resembles a canoe with a person in the middle and a paddle alongside him. He went to the Bras d'Or lakes. He saw a beaver and a muskrat. The muskrat had a tail like a paddle, the beaver had a poor round tail. Kluskap said to him, "That tail does not suit you—it is too small." He asked Muskrat, "Will you exchange?" "Yes." Kluskap took the tail off Muskrat and gave it to Beaver. "This will make you strong." He gave the other tail to Muskrat: "This will suit you. It is just your size." Beaver had a wigwam in the water, and a little poplar tree about twenty yards from the water. Beaver started out with the tail he had gotten from Muskrat, went to the poplar, stood on two legs to bite it, and cut it down. He gnawed first high, then lower. The big tail he had procured held him up like a third leg. But Muskrat merely watches and dives quickly. Kluskap had so much power that he could do anything he wanted to do. (Wallis and Wallis 1955:329)

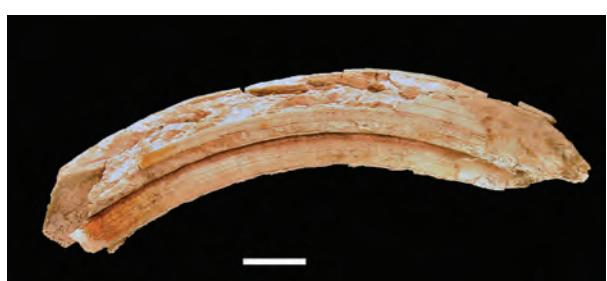
While this story may just seem whimsical, it appears to describe a real and ancient event in Mi'kma'ki. Up until somewhere around 8,000 years ago, giant beavers (*Castorides ohioensis*) weighing up to 200kg roamed North America—part of the “megafauna” of the last ice age glaciation. The curious thing about these beavers is that they had tails like muskrats (rounded) rather than the wide, flat beaver tails we know of today (*Castorides*



Image courtesy of Charles Douglas, the Canadian Museum of Nature.



canadiensis). This story appears to reflect the distinction of these two creatures. In addition, there is ecological evidence that giant beaver and muskrat shared habitats. There are only three fossils of the giant beavers known from Canada—one in Passamaquoddy Bay. Also, many of the Kluskap stories include “giant” beaver, named as such.



An image of a giant beaver incisor (20cm) found in Passamaquoddy Bay, NB. One of the three giant beaver fossils from Canada, it remains undated. Image courtesy of New Brunswick Museum, NB, Canada, NBMG 10368.



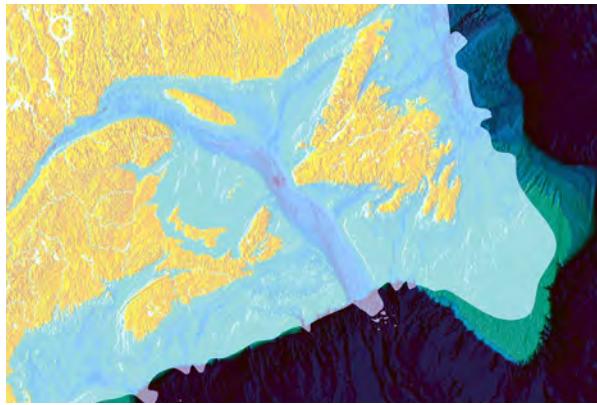
NETUKULIMK: ECONOMIC, SOCIAL, AND POLITICAL LIFE

GRADES 7 TO 9: NETUKULIMK AND MI'KMA'KI

Core Activity: Stories of Mi'kma'ki

Kluskap's Fight with Winter

One of the Kluskap stories describes a time when it was winter all year round. Kluskap and the Spirit of Winter had a battle. Kluskap lost and it became winter year-round. A related story talks about how Kluskap had to take his people south and recruit the Spirit of Summer to come back to Mi'kma'ki. After the four seasons returned, there was a remnant piece of ice on the Cobequid mountains. The erosional features on the top of the Cobequids attest to ice covering them in the late glacial period more than 11,000 years ago. Does this story stretch back that far? The climatic history of the region possibly relating to this story can be found at <http://www.mikmaweydebert.ca/home/ancestors-live-here/debert/an-ice-age-world/>.



Gerald Gloade's imagining of the Spirit of Winter. Courtesy of Gerald R. Gloade.

Image left: glacial maximum at 21,000 years ago. The ice was at least a km thick! **Bottom left:** glacial retreat has begun, and water levels are high from ice melt and isostatic rebound at 15,000 years ago. **Below:** isostatic rebound is outpacing ice melt with raised land areas throughout Mi'kma'ki at 11,000 years ago. Slide shows of the climatic history of Mi'kma'ki can be found on the Mi'kmawey Debert website. Maps courtesy of Dr. John Shaw, Bedford Institute of Oceanography.





NETUKULIMK: ECONOMIC, SOCIAL, AND POLITICAL LIFE

GRADES 7 TO 9: NETUKULIMK AND MI'KMA'KI

Core Activity: Stories of Mi'kma'ki

Ask students to think of their own place-based stories, working in groups create a legend based on an aspect of Mi'kma'ki. The goal of the story would be to integrate some essential information about the natural world (events, resources, relationships) that the next generation needs to understand. The stories should contain real events, real places, or actual resources that can be found in the students' environment. Perhaps students can incorporate their own family or community values, create a central character and include animal helpers. Refer to the legend of Braveshadow on the Mi'kmawey Debert website (<http://www.mikmaweydebert.ca/home/ancestors-live-here/>) as an inspiration for your students.

The stories can be written, but they should be delivered orally to the group. Also, work with students on memory. What makes a memorable story? Why? Which of all the stories shared with the class are the most memorable and why? If you lived in an oral culture, why would this be important?

An example might be for a student to write about climate change to pass on not only

what is happening, but how it may affect us and why it is important. Teachers might point out that using fantastical or exaggerated characters or events can often help to make stories memorable. They can also challenge students to think about how their stories might change their behavior or actions—which is a step beyond simply understanding.

Students could also make their own videos of place-based stories.

Extension Activities MAPPING STORIES

Using as many Mi'kmaw stories as students can find (here and elsewhere), have students map the locations of the stories. They should attempt to understand why stories are located or placed in particular locales. Asking the question about place names, resources, or connections among people and stories may help them understand the importance of places, and also of carrying on specific information about one's environment and world.



Gerald Gloade stands at Five Islands, one of the most well-known Kluskap story places in Mi'kma'ki. Students can hear some of these stories at <http://www.mikmaweydebert.ca/home/ancestors-live-here/five-islands/>.





NETUKULIMK: ECONOMIC, SOCIAL, AND POLITICAL LIFE

GRADES 7 TO 9: NETUKULIMK AND MI'KMA'KI

Curriculum Outcomes

ENGLISH LANGUAGE ARTS:

GENERAL CURRICULUM OUTCOMES

(note: because the curriculum resource meets so many English Language Arts **Specific Outcomes** these have been appended as a digital (.pdf) file in the supplementary materials and are also available at www.mikmaweydebert.com. For English Language Arts, only General Curriculum Outcomes are listed here. Specific outcomes for other subject areas follow these General Curriculum Outcomes.)

1. Students will speak and listen to explore, clarify, extend, and reflect on their thoughts, ideas, feelings, and experiences.
2. Students will be able to communicate information and ideas effectively and clearly, and to respond personally and critically.
3. Students will be able to interact with sensitivity and respect, considering the situation, audience, and purpose.
4. Students will be expected to select, read, and view with understanding a range of literature, information, media, and visual texts.
5. Students will be expected to interpret, select, and combine information using a variety of strategies, resources, and technologies.
6. Students will be expected to respond personally to a range of texts.
7. Students will be expected to respond critically to a range of texts, applying their knowledge of language, form, and genre.
8. Students will be expected to use writing and other forms of representation to explore, clarify, and reflect on their thoughts, feelings, experiences, and learnings; and to use their imaginations.
9. Students will be expected to create texts collaboratively and independently, using a variety of forms for a range of audiences and purposes.
10. Students will be expected to use a range of strategies to develop effective writing and media products to enhance their clarity, precision, and effectiveness.

SOCIAL STUDIES: SPECIFIC CURRICULUM OUTCOMES

This unit can meet the following specific curriculum outcomes. Students will be expected to:

Grade 7

- 7.3.1 evaluate the conditions of everyday life for diverse peoples living in British North America in the mid 1800s, including Aboriginal peoples, African Canadians, and Acadians





NETUKULIMK: ECONOMIC, SOCIAL, AND POLITICAL LIFE

GRADES 7 TO 9: NETUKULIMK AND MI'KMA'KI

Curriculum Outcomes

Grade 9

- 9.1.1 investigate how globalization affects Atlantic Canada
- 9.4.1 demonstrate an understanding of the relationship between environmental issues in Atlantic Canada and global environmental issues



While the Mi'kmaq are well known for our high-sided, ocean-going canoes (top), we also used smaller canoes without high sides, called gunwales, for river transport (bottom). Image courtesy of Gerald R. Gloade.

"Mi'kma'ki is sacred, it's a part of Mother Earth. The water that flows through the rivers, bays and lakes, flows through the veins of Mother Earth. The dirt is the skin and the trees, plants and shrubs are her hair. Today, we are always in a rush, the world swirls around us, we are immersed in technology, but we need to stop. We need to slow down, we need to put down our technological devices and sit back and observe the gifts Mother Earth has given us. Challenge your students (or even yourself!) to do the same. Walk into the woods or simply sit outside in the soccer or baseball field. Sit or lay down in the grass, close your eyes and observe the bugs, the weather, the birds in the sky. What are they saying to you? How do you feel? What connections can you make? Now think of the bigger picture, the different districts of Mi'kma'ki. Are you a part of them?"

— Frank Meuse



SUPPLEMENTARY MATERIALS

MI'KMAWE'L TAN TELI-KINA'MUEMK

All materials listed here and found on the enclosed DVD may be reproduced for educational purposes. Please note that websites identified within the text as sources for information or other resources are not listed here. All supplementary materials can be downloaded at
<http://www.mikmaweydebert.ca/home/sharing-our-stories/education-and-outreach/school-curriculum/>

INTRODUCTION

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8	Black and white line drawing (BLM) of Mi'kmaw drummers	.jpeg
9	Teacher resource, <i>Kekina'muek: Learning About the Mi'kmaq</i>	.pdf
16	Map of the seven districts in Mi'kma'ki	.jpeg
20	Graphic of Mi'kmaw cultural values	.jpeg
21	Black and white line drawing (BLM) of a turtle's back	.jpeg
22	Graphic of cycles and seasons	.jpeg
23	Black and white line drawing (BLM) of two men showing opposite perspectives	.jpeg
28	Map of Mi'kmaw communities in Nova Scotia	.jpeg
29	Map of First Nations in Mi'kma'ki	.jpeg
30	Black and white line drawing (BLM) of male stereotype image	.jpeg
	Template for thought bubbles (BLM)	.pdf
34	Graphic of Mi'kmaw generations	.jpeg
35	Cartoon about identity by John Branch	.jpeg
36-37	Photographs for the Who is Mi'kmaq? activity	.jpeg

HEALING: INTRODUCTION

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HEALING: PRIMARY TO GRADE 3

Page	Description	Format
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46-48	The Muin Story—a lesson in sharing your feelings	.pdf
49	Discussion questions for Muin story (BLM)	.pdf
52	Template for storyboards (BLM)	.pdf
54	Template for letters (BLM)	.pdf
55	English Language Arts Specific Curriculum Outcomes	.pdf

HEALING: GRADES 4 TO 6

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60-64	Ms. Burnsbee—lessons in diversity and awareness	.pdf
65	Discussion questions for Ms. Burnsbee story (BLM)	.pdf
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SUPPLEMENTARY MATERIALS

MI'KMAWE'L TAN TELI-KINA'MUEMK

HEALING: GRADES 7 TO 9

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84	<i>I Lost My Talk</i> by Rita Joe	.pdf
85	Lyrics to <i>Frozen Child</i> by Pi'kun (Alexander) Poulette	.pdf
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94	Mi'kmaw Resource Guide	.pdf
96	Templates for regalia (BLM)	.pdf
	Photographs of regalia patterns	.jpeg
97	Photographs of regalia and of Tom Gloade in regalia in 1930	.jpeg
99	Cartoon examples by Vernon Gloade	.jpeg
100	Template for cartoons (BLM)	.pdf
101	Templates for making baskets (BLM)	.pdf
	Photographs of Mi'kmaw baskets	.jpeg
102	Story of Kluskap and the Three Sisters	.pdf
103	Mi'kmaw Resource Guide	.pdf
103	English Language Arts Specific Curriculum Outcomes	.pdf

CONTEMPORARY ISSUES: GRADES 4 TO 6

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112	Graphic reflecting the concept of "We Are All Treaty People"	.jpeg
113	Graphic for "We Are All Treaty People" activity (BLM)	.pdf
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	Photograph of the Kings Road community, c. 1913	.jpeg
123	Photograph of people at the Membertou First Nation, 1930	.jpeg
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125	Interviews of Elders' stories about Centralization	.pdf



SUPPLEMENTARY MATERIALS

MI'KMAWE'L TAN TELI-KINA'MUEMK

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131	Photograph of Membertou, 1930	.jpeg
132-135	"The Past is the Past!" Or is it?—a lesson in why history matters	.pdf
136	Template for thought bubbles (BLM); see specific pages for photographs	.pdf/.jpeg
138	Apology for the Kings Road removal	.pdf
139-147	Photographs of the Kings Road community	.jpeg
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160	Story about mayflowers by Elsie Charles Basque	.pdf
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NETUKULIMK: GRADES 7 TO 9

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200	Graphic of the stories of Partridge Island	.pdf
201	Graphic of the story of How the Beaver Got His Tail	.pdf
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203	Photograph of Five Islands	.jpeg
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NOTES



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manager@easternwoodland.ca

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