TREATY ED
Learning Experiences
Treaty Ed Learning Experiences

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Rationale
While exploring and investigating the plants and animals that live and interact in various local habitats, learners will observe the impact they can have on the environment. The concept of interconnectiveness will be further explored by looking at the variety of populations that exist in a habitat and the impact of the loss of one population on a community. Ideas of populations, food chains, predator/prey relationships and the roles of producers, consumers and decomposers will be developed. An analysis of interconnectiveness will empower students to take small steps in their local area to ensure habitats are preserved and protected.

Outcomes
Indicator: Analyse the interconnectedness of biotic and abiotic components in nature, inclusive of a Mi’kmaw perspective (COM/CZ/CT)

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<td>• How are Mi’kmaw contemporary issues similar to and different from other global Indigenous issues?</td>
<td>• Learners will investigate a variety of local natural habitats.</td>
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<tr>
<td>• Research the relationship Mi’kmaw people had with the land and how it impacted their lifestyle and where they lived before European Settlers landed</td>
<td>• How can different organisms share the same habitat?</td>
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Learning Objective
Students will understand that...
• the differences between the various habitats in the world
• the survival of plants and animals depends on their habitat
• engaging in respectful actions will keep habitats healthy

Essential Questions
• What is habitat?
• What is respecting Mother Earth? What does Mother Earth share?
• How do plants and animals depend on their habitat?
• How can I show respect for living things and our habitat?
• What do animals eat/drink/breathe?
• Are the animals awake during the night or day?
• What is needed to provide animals with a healthy habitat?

Learning Experience
Before: Introduction
Ask students where animals live. Make a list on the board. Watch Animal Habitats by Learning junction on YouTube. Add to brainstorm on board of any that students missed. Go through vocabulary with students that can help them to understand habitats (i.e. food chain, habitat type, etc.)
**During: Doing**
Take a class trip outside to search for habitats of different animals. *What can we see? What do we overlook? Who else lives here? Does this animal have neighbours? (Optional)*

**Read (Optional):**
• Beaks by Sneed B. Collard III
• White Owl, Barn Owl: Who Eats where? Who Eats who?
• I Wanna Iguana

**Inquiry Based Learning: Diorama**
• Have students group together or choose groups beforehand.
• Groups will now have to choose an animal or animal habitat.
• The group is now responsible for:
  o Creating a diorama about animals within their habitat type OR an animal habitat type (Polar, Rainforest, Desert, etc.)
  o Including how the animals needs are being met within the diorama. This can be found by researching online and by looking through books.
  o Listing ways that animals help each other within the habitat
  o Listing 3 ways that humans can protect the habitat
  o Presenting their diorama to the class either as a formal presentation or a Gallery Walk

**After: Closing**
Have students create a drawing of what they've learned from the presentations. They can divide their sheet up into 4-6 blocks, write the habitat type as a title of the block, and draw or write what they remember about each. On the back of their sheet, have students reflect on how what they do in this world impacts these animal habitats to connect them and their actions to the animals and their homes to help them to understand interconnectiveness.

**Resources**
• **YouTube:** Animal Habitats by Learning junction [https://www.youtube.com/watch?v=Xj1ASC-TlsI](https://www.youtube.com/watch?v=Xj1ASC-TlsI)
• **Book:** White Owl, Barn Owl: Who Eats where? Who Eats who?
• **Book:** I Wanna Iguana
• **Book:** Beaks by Sneed B. Collard III
Rationale
An important aspect of citizenship learning is understanding the perspectives of other people. In this outcome, learners will have the opportunity to consider how rights evolved and changed for disempowered peoples, such as Mi’kmaw, women, immigrants, and others. In terms of responsibilities of citizens, it is also an ideal context for a discussion about reconciliation. This is an opportunity to compare the rights and responsibilities of citizens and to look at how ideas of what it means to be a citizen have changed over time.

Outcomes
**Indicator:** Investigate how humans interact with the physical environment, with a focus on Canadian Aboriginal perspective (CT, TF)

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<td>• Who are the Mi’kmaw historically and today?</td>
<td>• Learners will investigate the relationships between humans and the physical environment.</td>
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<tr>
<td>• Compare the relationship Mi’kmaw people have with land/water, in the past and today.</td>
<td>• People need to be sensitive to the impacts they have on their physical environment</td>
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Learning Objective
*Students will understand that…*
• the relationship between the Mi’kmaw and the land/animals is one of respect

Essential Questions
• How can natural resources be used in a sustainable way for the creation of clothing?
• What types of animals are used in the creation of clothing/jewelry for the Mi’kmaw?
• What was the Mi’kmaw relationship to the land?
• What are current events in Nova Scotia or Canada that demonstrate First Nations respect for the environment?

Learning Experience
**Before: Introduction**
The teacher will introduce Netukulimk to students and how it refers to Mi’kmaw ways of being. *How does Netukulimk relate to recycling? How can we use an entire animal without wasting any parts? How do you practice Netukulimk?*

**During: Doing**
The teacher can play the Mi’gmaq Creation Story on Youtube. The students should be encouraged to keep note of the relationship between the humans and the animals. *How does this story reflect Mi’kmaw values and the respect for all living things? Discuss this after both parts have been played.*

The teacher will then read the first 2 paragraphs of *Kluscaps Science* from the UINR website.
Inquiry Based Learning: Presentation

• Students can now choose from a list of animals native to Mi’kma’ik to do a research project on (Deer, Moose, Caribou, Rabbit, Eel, Beaver, Porcupine, Whale, etc.)
• The student is now responsible for:
  o The Mi’kmaw spelling of their chosen animal
  o How the animal was used as a whole (jewelry – different styles, clothing – different styles, shelter, food - recipes)
  o Other ways that the animal can be used
  o A story or legend can be added (Optional)

After: Closing:
Presentation
The student can present their findings using a slideshow program (PowerPoint, Prezi, Explain Everything). All students can discuss what they’ve learned throughout the presentations.

Modifications
Students can do a drawing based on the Mi’kmaw Creation Story to help them to remember the story. Doing the drawing in a circle, in order of the characters may help with retention.

Other Suggested Activities
The teacher could tie this lesson to biodiversity and the need for it in our food chains and environment.

Resources
• Unama’ki Institute of National Resources (UNIR) - > Netukulimk definition
• YouTube: Netukulimk by UINR https://www.youtube.com/watch?v=ANxJJlcW4Rs
• YouTube: Mi’gmag Creation Story by Migmawei part 1 - https://www.youtube.com/watch?v=rQvup95nhvk and part 2 - https://www.youtube.com/watch?v=VHRfv2ADqH8&t=254s
**Rationale**
Learners interact with various texts by sharing, supporting, or challenging ideas. Learners make connections and react to texts from and through multiple perspectives. By critically responding to texts, new understandings emerge.

**Outcomes**
*Indicator: Interpret and explain the message(s) of the author*

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<td>• Who are the Mi’kmaq historically and today?</td>
<td>• Learners will analyse how issues become valued within and across all areas of government and society.</td>
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<tr>
<td>• Features of the regions (land/water) where Mi’kmaq originally lived</td>
<td>• Why is it important to read books which present the perspectives of a variety of cultures and peoples?</td>
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**Learning Objective**
*Students will understand that...*
- Netukulimk is the natural bounty provided by the creator
- Netukulimk is economic well-being of integrity, diversity, and productivity
- Sustaining balance through taking care of the environment is a way to live by Netukulimk

**Essential Questions**
- What is Netukulimk?
- What is the relationships between storytelling and Netukulimk?
- Define sustainability
- What does Netukulimk mean to you? How can student’s/communities live by Netukulimk?
- What are petroglyphs and how can they tell stories of the past of this province?

**Learning Experience**

**Before: Introduction**
The teacher can start the class off by showing the 30 second clip *Netukulimk – A Way of Life* on YouTube. The teacher will show students different pictures of petroglyphs from novasctory.ca. Ask the students why they think that these could have been important in pre-contact times and why they’re important now. Revisit the idea of Netukulimk covered in the previous year.

**During: Doing**
Students will learn about Mi’kmaw petroglyphs and what they represent. *How can petroglyphs tell stories?* Discuss.
From the petroglyphs, the discussion can be transitioned to pre-contact times and the relationship between the land, wildlife, and the people. *Tiam: This is Our Story* is a great way to transition smoothly. After reading, what can students take from the petroglyphs, Netukulimk, and the Mi’kmaw relationship? Why are petroglyphs so important? What was the purpose of writing this book for the Unama’ki Institute of Natural Resources?
After: Closing
The teacher can now have students bring all of the teachings together from this lesson to create their own petroglyph drawing. The drawing can represent a story they’d like to tell, something important to them, etc. Students can be given exemplar drawings by taking a look at Mi’kmaw art by artists like Alan Sylliboy and Gerald Gloade. These can be presented to the class when finished so that they can tell their story.

Resources

• *Netukilmk – A Way of Life* by Mi’kmaq History Month [https://www.youtube.com/watch?v=qf5bLypOef8](https://www.youtube.com/watch?v=qf5bLypOef8)
• NovaStory.ca Mi’kmaq Petroglyphs
• The Petroglyphs of Kejimkujik National Park, Nova Scotia: A Fresh Perspective on Their Physical and Cultural Contexts by Beverly Cave
• Unama’ki Institute of National Resources (UNIR) > Netukilmk definition [https://www.uinr.ca/programs/netukilmk/](https://www.uinr.ca/programs/netukilmk/)
• Unama’ki Institute of National Resources (UNIR) > Storytelling > Tiam [http://dev.uinr.ca/wp-content/uploads/2014/05/Tiam-This-is-our-Story-WEB-1.pdf](http://dev.uinr.ca/wp-content/uploads/2014/05/Tiam-This-is-our-Story-WEB-1.pdf)
• [https://www.uinr.ca/library/publications/](https://www.uinr.ca/library/publications/)
Rationale
In this outcome, learners will consider the importance of cross-cultural understanding and examine the globalization of culture. Here learners will see the impact of active citizenship in supporting positive and productive communities.

Outcomes
Investigate actions that are being taken to improve cross-cultural understanding

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<td>• Who are the Mi’kmaq historically and today?</td>
<td>• Learners will analyse the impact of cross-cultural understanding, inclusive of Acadians, African Nova Scotians, Gaels, Mi’kmaq, and additional cultures.</td>
</tr>
<tr>
<td>• What were the conditions of everyday life for Mi’kmaw people up to the mid-1800s?</td>
<td>• Why is it important to understand cultural perspectives?</td>
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Learning Objective
*Students will understand that...*
• The Maritime provinces were divided into seven traditional jurisdictions.
• Traditional Mi’kmaq could more freely throughout the jurisdictions.

Essential Questions
• What are the 7 traditional regions in Atlantic Canada?
• What effect did the Indian Act have on the traditional jurisdictions?
• Describe the freedom to travel between jurisdictions and impacts on communities and families?
• Where do Indigenous people live in Atlantic Canada and why?
• Were the Mi’kmaw ever displaced from their communities? Why?
• How did Mi’kmaq adapt their traditional lifestyles to the changes imposed by government?

Learning Experience

**Before: Introduction**
The students can be introduced to some of the types of signs we see along the highway in this province. Examples provide are regular highway place names, Gaelic place names, and the “Welcome to the Land of the Mi’kmaq” sign. Have any students seen these or recognize any? Why is it important to have these types of signs here?

The teacher can put students in small groups with a blank map of Atlantic Canada (no borders or place names). The groups will have 5-10 minutes to fill in as much of the blank map as possible. What do they really know about the land in front of them? When they’ve completed theirs and a class one is roughly drawn from it, the teacher can pull up the map of Mi’kma’ki from the Native Council of Nova Scotia on the Integrative Science website to show students the land of the Mi’kmaw pre-confederation. Big towns and cities of Nova Scotia can be labelled as well to help students with their understanding of locations.
**During: Doing**
Understand how the Indian Act imposed displacement and centralization. Understand the feelings of being unable to travel around to other communities.
- The students have to understand why there was boundaries, that provincial boundaries are brand new, and the meaning to their names to help them to remember what each district is named after.

**Research Assignment**
The teacher can have the students either work in groups or individually to do research one district of Mi’kma’ki.

**Expectations:**
- The students will draw their district with main highways/roads with the help of Google Maps.
- The students will pin point and label 5 names of towns within this territory
- The students will pin point and name 5 names of Mi’kmaw communities, giving the current day communities priority over communities prior to Centralization.
- The students will draw a dotted line for any provincial borders in their district labeling in the provinces on either side

**After: Closing**
**Poster**
Have the students choose a district to make a “Welcome to __________” poster for.

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**Modifications**
Students can do all of their assignments digitally. Power points can be made with slides made per expectation with a full completed map at the end to bring the work together.

**Other Suggested Activities**
Students can make videos to present their information as well. Students may choose to work with all other districts to create an entire tourism type video of Mi’kma’ki using pictures and video clips from the internet.

**Resources**
- Kekina’muek Resource – Learning About the Mi’kmaq of Nova Scotia – The Confederacy of Mainland Mi’kmaq
- Native Council Map of Mi’kma’ki - [http://www.integrativescience.ca/Location/](http://www.integrativescience.ca/Location/)
Looking at the Signs of Nova Scotia
7 Regions of Mi’kma’ki Research Assignment

Instructions:

Draw an outline of the assigned or chosen Mi’kmaw district

Label the main highways/roads with the help of Google Maps within the district

Pin point and label 5 names of towns/communities within the district

Pin point and name 5 names of Mi’kmaw communities, giving the current day communities priority over communities prior to Centralization

Draw a dotted line for any provincial borders within the district, labeling in the provinces on either side

Due:
Rationale
In this outcome, learners will consider the importance of cross-cultural understanding and examine the globalization of culture. This outcome provides an opportunity for an in-depth study of some important elements of culture such as traditions, customs, and beliefs. As learners examine these elements, they will also have the opportunity to identify other elements of culture and discover their interconnectedness. This is an important component as learners consider how particular actions and change over time can impact cultures.

Outcomes
Indicator: Analyse how traditions and beliefs are reflected and preserved.

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<tr>
<td>• Who are the Mi’kmaq historically and today?</td>
<td>• Learners will analyse how traditions and beliefs relate to culture in a region.</td>
</tr>
<tr>
<td>• What events have shaped Mi’kmaw life as it is today?</td>
<td>• How can traditions and beliefs be passed onto future generations?</td>
</tr>
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Learning Objective
Students will understand that...
• The significance of the Mi’kmaq flag and the relationship with the Ground Council
• Origin of the Mi’kmaq flag

Essential Questions
• What are the two main flag of the Mi’kmaw Nation?
• What do the symbols and colours of the Mi’kmaq flag represent?
• What is the difference between the Mi’kmaw National Flag and the Mi’kmaw Grand Council Flag?
• Why are these flags important for reconciliation?

Learning Experience
Before: Introduction
To open up the lesson, the teacher can ask the students to draw as many flags as they can remember on one sheet of paper. They may work in pairs or groups. They can also write underneath each flag where they may have seen it. When time is up, ask the students if any can draw a flag of the Mi’kmaw people. Where have they seen it and when?

During: Doing
The teacher can use the reference page from Daniel N. Paul’s website to show the students the difference between the two flags. It should be noted that at least one of these flags are flown in all Mi’kmaw communities but not in every town within the province or every institution. This can bring up a class discussion about the importance of it and comparing it to the Canadian flag that we see everywhere.
The teacher can either read aloud or hand out the article from The Xaverian Weekly written by Tamara Cremo. Students can work on the questions attached. The student can hand out post-it notes to all students and make a T-chart on the board for the Pros and Cons of flying the Mi’kmaw Flag outside of town halls, government buildings, etc. Students do not have to put their names on their sheets. This activity should provide a great visual that there are mostly only Pros on the issue.

After: Closing
The teacher can assign a letter writing assignment where the students must try to convince a place to fly the Mi’kmaw flag outside of their building. Places must be chosen beforehand by the teacher to keep it realistic.

Modifications
The teacher can work on vocabulary from the article prior to reading so that students can better understand the context.

Other Suggested Activities
• Students can draw either flag in the middle of a blank sheet of white paper or draw one on either side of the paper and then write 10-20 facts about Mi’kmaw people around the flag.
• Students can interview a Mi’kmaw person about their thoughts on places flying a Mi’kmaw flag.
• Students can create a poster with children as the targeted audience to teach them the difference between the two flags.

Resources
• Flying the Mi’kmaq Flag by Tamara Cremo in The Xaverian Weekly -https://www.xaverian.ca/articles/2016/10/13/flying-the-mikmaq-fla
Why the university ought to permanently install the Mi’kmaq flag on campus

Flying the Mi’kmaq flag
Tamara Cremo, Contributor

On Friday, September 30th, the Mi’kmaq flag was raised to honour Mi’kmaq History Month. While it is wonderful to have the flag up to recognize October as Mi’kmaq History Month, I believe it should be up all year. I am not alone in this belief, and I feel that it is hard to write about this issue because it is not just my story, but our story - from both Indigenous and non-Indigenous perspectives.

With the flag up, it helps us to recognize that we are treaty partners and through this, we take a step towards reconciliation. I want to share my perspective on why I believe the Mi’kmaq flag is important and why it should be installed permanently on campus.

The Mi’kmaq Flag is known as Sante’ Mawiomi; it represents the Mi’kmaq people in the territory, recognizing the alliances and the meaning of the Grand Council. The Grand Council is part of our traditional government, which has played an important role in treaty negotiations since settler populations first arrived in Mi’kma’ki.

The Mi’kmaq Grand Council flag gives me a sense of belonging. I am from the We’komaq First Nation community, where the Mi’kmaq flag is permanently installed. When I see the Flag I see me my history, the history of the Mi’kmaq Grand Council and recognizes our relationships with the Catholic Church and the Government.

The Mi’kmaq flag on campus gives me a sense of hope that my future generations will feel that they can come to school, feel accepted, and know that their opinions matter. I asked Mi’kmaq Grand Chief Ben Sylliboy and his sister Margaret Poulette, (both recognized elders and residential school survivors) what the Mi’kmaq Flag means to them. They both said, “It means that we are recognized.”

Being recognized is important to many First Nation people, because throughout history, particularly in formal academic settings, Indigenous people have not been not recognized as part of the fabric of Canada.

Furthermore, Canada has been built through subjecting Aboriginal people to cultural genocide. By recognizing this territory and recognizing our people, it sends an important message that we can heal together as a community and nation, and someday heal the world.

I want to recognize that there are many people learning about the true history of my people and beginning to understand that we are working hard to reclaim our dying language and culture, but that we can do more. Saint Francis Xavier University has put up the Mi’kmaq Flag for the month of October for Mi’kmaq history month. It has filled myself and many others with pride, and we feel that we are truly part of this University.

Yet it is only for a month, and I feel it only represents the Indigenous people and our territory for a month, when we are here all year round trying hard to become “properly” educated for our communities.
“Why is it so hard to keep the Mi’kmaq flag up?” is the main question I have heard from others, but have not been able to find an answer to. I do not know the proper policy to keep a flag up, but I hope to bring more awareness to others who know the policies, and are able to implement them on our beautiful campus at StFX.

Saint Francis Xavier University is known as a space where great learning takes place and as an institution that is diverse, welcoming people from all over the world. It is also a place that is situated within Mi’kmaw territory, or Mi’kma’ki, and I believe it would be an act of reconciliation to acknowledge this territory permanently, by flying the flag of this territory year round.

To see that I and other Mi’kmaq students, or other Aboriginal visitors to this territory, can go to a school where the flag of the Indigenous territory flies year round would be an honor. I hope one day to see the Mi’kmaq flag flying next to the Canadian Flag, because we need to recognize that we are all treaty people and that we need to continue listening and learning from each other.

**Questions for Reading Comprehension:**

1. When is Mi’kmaw History Month?

2. What is reconciliation and how does flying a flag relate to it?

3. What is the Grand Council?

4. What kinds of flags are flown outside of your school?

https://www.xaverian.ca/articles/2016/10/13/flying-the-mikmaq-flag
Prominent Flags of the Mi’kmaq Nation

<table>
<thead>
<tr>
<th>Mi’kmaq National Flag</th>
<th>Mi’kmaq Grand Council Flag</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image" alt="National Flag" /></td>
<td><img src="image" alt="Grand Council Flag" /></td>
</tr>
</tbody>
</table>

- The Mi’kmaq National Flag has three colors, white, red, and blue, signifying the three divine persons: The Father, The Son, and The Holy Spirit.
- The cross signifies Christ who was crucified on the Cross.
- The letters: N,A,M,T are very significant
  - o N - Nin (I or Me)
  - o A - Alasotmoinoi (being a Catholic)
  - o M - Mento (gisna gil mention (devil))
  - o T - Tooe ot Tooa (get out - go out)Nin Alasotmoinoi gil Mento Tooe
  - o (I am a Catholic, you are a devil, get out)
- SA - means Saint Anne (Patron Saint of the Mi’kmaq since 1730).
- MIGMAG - Mi’kmaq (The Allies)
- LNOG - L’núúk (The People)

The flag was first raised in Listukujk (Listuguj, P.Q.) on October 4, 1900 and in Kjipuktuk (Halifax, N.S.) in 1901.

- Commonly referred to as the Santéé Mawióómi flag or the Mi’kmaq Grand Council Flag
- The meaning of the Grand Council Flag
  - o Wapéék (White) - Denotes the purity of Creation
  - o Mekwéék Klujjewey (Red Cross) - Represents mankind and infinity (four directions)
  - o Náákúúset (Sun) - Forces of the day
  - o Tepkunaset (Moon) - Forces of the night

http://www.danielnpaul.com/Mi’kmaqFlags.html
Rationale
Learners interact with various texts by sharing, supporting, or challenging ideas. Learners make connections and react to texts from and through multiple perspectives. By critically responding to texts, new understandings emerge.

Outcomes
*Indicator: Share meaningful, personal connections to deepen comprehension orally and/or in writing*

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>English Language Arts 6</th>
</tr>
</thead>
<tbody>
<tr>
<td>- What are Treaties and why are they important?</td>
<td></td>
</tr>
<tr>
<td>- What are we doing to reconcile our shared history to ensure justice and equity?</td>
<td></td>
</tr>
<tr>
<td>• Learners will respond personally and critically to a range of culturally diverse texts</td>
<td></td>
</tr>
<tr>
<td>- Who are the youth today? How are they empowered? What problems do they face? Discussions about reconciliation, Treaty Day, stereotypes, inaccuracies, misconceptions, prejudices and biases.</td>
<td></td>
</tr>
<tr>
<td>• What is stereotyping, bias, and prejudice?</td>
<td></td>
</tr>
</tbody>
</table>

Learning Objective
*Students will understand that...*
• Mi’kmaw youth are working towards empowerment, education of all, and a greater future for all of Nova Scotians
• All Mi’kmaw youth are unique and cannot be grouped into any looks, talent, interest, etc. type of box

Essential Questions
• Do we hold any stereotypes about different groups of people?
• Why are stereotypes harmful?
• Who are Mi’kmaw youth today?

Learning Experience

**Before: Introduction**
The teacher can write “Stereotyping” on the board and explain them what it is. The students can now brainstorm together about what types of stereotypes there are about a) Youth under 12, b) and Youth 13-18. The conversation should lead to, “Do we have any stereotypes about a certain group of people?” What is wrong with stereotypes and how do they make us feel?

**During: Doing**
In order to work towards reconciliation, stereotypes must be addressed. Since contact, many stereotypes have painted Mi’kmaw people with the same brush preventing many relationships from happening between the Mi’kmaw and other groups of people.

The teacher can play *Native American Girls Transform into Traditional Clothing* | *Localish* Youtube. It must be noted that these children are not Mi’kmaw but of other tribes throughout North America. Two stereotypes that can be addressed is that 1) these youth do not live in teepees and that they are plain children just as any other group and 2) not all children are powwow dancers.
### Research Assignment

Each student should be assigned one of the thirteen Mi’kmaw communities for this assignment. Their task is to type into Google “[Their community] First Nation Youth”. They should scroll through the Images on Google as well as the News. They must pick one positive story about what is going on with the youth in their assigned community and summarize it into 2-4 lines in a Google Slide. From their story, they should copy and paste a picture to complete the work.

All of the students can share their page with their teacher so an entire slideshow can be made of the student’s work so that when presented by the teacher, the students get a full visual of the Mi’kmaw Youth of Nova Scotia.

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### After: Closing

The students can write on an Exit Slip:
- What they found the most interesting when the final presentation was played
- What they’d like to know more about

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### Modifications

The Research Assignment can be done as a gallery walk as well and on paper, where students note their favorite stories/articles.

The teacher can pre-pick the articles to save time or to have more control over what is being chosen.

### Mi’kma’ki Youth Video Assignment

If we could have a video of youth ages 16-30 with 30-60 second clips of them:
- Introducing themselves
- Saying what they love about their community but focusing on the physical environment

This will show students:
- #1 that Mi’kmaw aren’t ancient
- #2 what reserves look like
- #3 and how all of these youth feel a connection to the environment

*These videos would have to be made for this lesson to work. Contract out. I’m thinking of people like Salena Sylvester that are bubbly and friendly and love the environment. Maybe do a call out?*
**Rationale**

This outcome provides the opportunity for learners to examine the process of historical inquiry. For many learners, the study of history is thought of as finding or looking up “facts” that exist in a book or online. This is an opportunity for learners to engage in the process of considering how various primary sources are discovered, evaluated, and used to construct historical knowledge.

Archaeology is the study of people of the past: their way of life and their relationships with the environment. This is primarily achieved through the study of material remains (artifacts) left by past societies, the places people lived, and the changes people made to the landscape. Archaeology aims to recreate all the tangible and intangible aspects of peoples’ lives that are normally lost with the passage of time. The methods used in archaeology are based in critical inquiry. Information is gathered and, wherever possible, used as evidence to support interpretations about people in the past.

Learners need to understand that historians use a range of primary sources, including oral histories, to help them understand and construct accounts of the past. This outcome allows learners to consider the importance of oral histories and story-telling as valuable sources of evidence for understanding the experiences of individuals or groups within a certain historical period. For many societies throughout history, this was the only way to pass down and preserve the culture and traditions of a group of people.

As learners conduct historical inquiries, they will learn that there may be gaps in our knowledge. Reasons for this include: some of the past may have been lost or destroyed; the past is written by individuals such as archaeologists/historians who must interpret the material they find and the written accounts, therefore, may be biased, and; history may change as new discoveries are unearthed.

**Outcomes**

*Indicator: Investigate the role of oral storytellers, Elders, archaeologists, and historians. (COM, CI, CT, PCD)*

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>Social Studies 5</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Who are the Mi’kmaq historically and today?</td>
<td>• Learners will investigate how we learn about the past, with a focus on Acadians, African Nova Scotians, Gaels, Mi’kmaq, and additional cultures.</td>
</tr>
<tr>
<td>• What events have shaped Mi’kmaw life as it is today?</td>
<td>• What do primary sources, including oral histories, tell us about the history of a place and/or people?</td>
</tr>
</tbody>
</table>

**Learning Objective**

*Students will understand that...*

- the Mi’kmaq have inhabited and have taken care of this land for 11,000+ years
- many locations have very unique stories to tell of the ancestors of the Mi’kmaq
- the land is more than just land to the Mi’kmaq and that it has life to it
- the Land of the Mi’kmaq is more than just the 13 communities where Mi’kmaw people are
### Essential Questions
- Where did Mi’kmaw people live?
- How can the land have stories?
- Why is the land so important to the Mi’kmaq?
- How do Mi’kmaw legends bring land to life?

### Learning Experience

**Before: Introduction**
The students can write down what they know about Mi’kma’ki to start off the lesson. These can be done on post-it notes and then placed on the board or on a sheet of graph paper for the teacher to read when all students have completed the task. The teacher can then ask the students where Mi’kmaw people live today in 2020? How is this different from pre-contact? This discuss will give them a glimpse into the changes and break any stereotypes that they may have because not all Mi’kmaw people live in the 13 Mi’kmaw communities.

On the Mi’kmawey Debert Facebook page, there is a video that was uploaded on May 11, 2020 that should be shown to give the students and idea of how the land is alive in a Mi’kmaw lens. The video can be found captioned as, “As Mi’kmaw, we are descended from the people who have come before us in Mi’kma’ki.” Elders’ Advisory Council.

**During: Doing**
The teacher can now bring up the land of Mi’kma’ki in discussion and opening up the Mi’kmawey Debert website to give instructions for the next activity.

**Mi’kmawey Debert Web Quest**
All students should be given the “Virtual Tour of of Shores of Mi’kma’ki” worksheet for them to explore the website online. There are additional instructions on the worksheet that can be announced to the class to prevent any confusion.

**After: Closing**
When students have completed the worksheet, the class can share one at a time what they found the most interesting during their web quest.

### Modifications
- Students can be given the worksheet digitally if the teacher chooses so that links can be attached.

Places can be assigned to students to save time.

### Other Suggested Activities
- The teacher can assign an art piece for each student to come up with based on one of the place names they learned about.

### Resources
- Mi’kmawey Debert Elder’s Advisory video on Facebook

- Mi’kmawey Debert website mikmaweydebert.ca
Virtual Tour of the Shorers of Mi’kma’ki

For more than 11,000 years, the Mi’kmaq have called the Atlantic provinces, parts of Quebec, and parts of North Eastern United States home. Using the Mi’kmawey Debert website, go travel virtually to the places of Mi’kmaw ancestors to get a glimpse into why the Mi’kmaq love their ancestral home.

Instructions:
Using mikmaweydebert.ca, choose any 5 places in Mi’kma’ki to learn about. All information can be found under the “Sa’qewe’l kmitkinal” link on the top menu bar. Pin point each place visited on the map of Nova Scotia below in order.

Place name #1: ________________________________
What did you learn about this place? ________________________________________________________________
______________________________________________________________________________________________
______________________________________________________________________________________________
Did this place have any legends? If so, what was it? __________________________________________________
______________________________________________________________________________________________
______________________________________________________________________________________________

Place name #2: ________________________________
What did you learn about this place? ________________________________________________________________
______________________________________________________________________________________________
______________________________________________________________________________________________
Did this place have any legends? If so, what was it? __________________________________________________
______________________________________________________________________________________________
______________________________________________________________________________________________
Place name #3: ____________________________
What did you learn about this place? ________________________________________________

______________________________________________________________________________

Did this place have any legends? If so, what was it? __________________________________

______________________________________________________________________________

Place name #4: ____________________________
What did you learn about this place? ________________________________________________

______________________________________________________________________________

Did this place have any legends? If so, what was it? __________________________________

______________________________________________________________________________

Place name #5: ____________________________
What did you learn about this place? ________________________________________________

______________________________________________________________________________

Did this place have any legends? If so, what was it? __________________________________

______________________________________________________________________________
Rationale
All societies engage in decision-making. This outcome asks learners to examine the decision making practices of First Nations and Inuit societies, in what later became known as Atlantic Canada. All societies have social structures. These social structures influence power and authority in any group. Learners will examine the roles of men, women, Elders, leaders, etc. in First Nations and Inuit societies in Atlantic Canada. This examination will lead learners to understand how decisions were made, and by whom. They will also learn how power was shared in some groups. Another aspect of social structure and decision-making that learners will examine is the social structure of the family vs. the social structure of the community. This will vary with groups and will impact decision-making.

One important question learners will examine is “What decisions need to be made to meet our needs and wants?” This examination will begin with resources as a basic need for all societies. “What resources do we need/want? Where will we find these resources? How will we use these resources? Decision-making also involves an examination of the ideas and structures that facilitated the administration of justice and the exercise of rights and responsibilities.

In this study the use of oral tradition as a way of passing down information and preserving culture and tradition will be important. Archaeological evidence can also be used to make inferences about the nature of the social structures. In this way, learners should gain an appreciation of the ways in which First Nations and Inuit organized themselves throughout what would later be called Atlantic Canada.

Outcomes
Indicator: Investigate the role of oral storytellers, Elders, archaeologists, and historians. (COM, CI, CT, PCD)

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>Social Studies 5</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Outcomes</strong></td>
<td><strong>Indicator:</strong></td>
</tr>
<tr>
<td>- Who are the Mi’kmaw historically and today?</td>
<td>• Learners will investigate decision-making practices in First Nations and Inuit societies in what later became Atlantic Canada.</td>
</tr>
<tr>
<td><strong>Concepts</strong> and <strong>Learning Objectives</strong></td>
<td><strong>Concepts</strong> and <strong>Learning Objectives</strong></td>
</tr>
<tr>
<td>- Importance of family and community and how is was demonstrated in the past and today. Strength in community. Shared identity. Elders. Knowledge keepers. Mentors. Decision making by consensus. Grand Council then and now.</td>
<td>• How does a First Nations or Inuit social structure influence the society’s decision making?</td>
</tr>
</tbody>
</table>

Learning Objective
Students will understand that...
• The traditional government of the Mi’kmaq was called The Grand Council or Sante’ Mawio’mi
• Decisions were made traditionally as a consensus
• Consensus decisions are not easy to come by

Essential Questions
• Who was the Mi’kmaq Grand Council?
• Who is the Mi’kmaq Grand Council today?
• What is a consensus?
• How were decisions made by the traditional Mi’kmaw government prior to contact?
Learning Experience

Before: Introduction
The teacher should ask all students how decisions are currently made in the different levels of government in this country. A discussion should now take place about democracy.

During: Doing
The students should now learn who The Mi’kmaw Grand Council is and their role within the current day Mi’kmaw government. An introduction to traditional Mi’kmaw Governance can be found in the Mi’kmawe’I Tan Teli-kina’muemk - Teaching About the Mi’kmaq book on pages 23-24.

It is a widely known fact in Mi’kma’ki that our leaders from the traditional Mi’kmaw government met for days until a consensus was met on big decisions. To make this information personal for students, the teacher can choose a small and unlikely decision that all of the class would theoretically have to live with.

For example, perhaps the students in the class were working for the federal government and they were tasked to decide the one type of candy that can be sold in the country for the rest of time. Which candy would they choose and how could they come to a consensus? The options could be: Jellybeans, chocolate bars, gum, hard candy, soft candy (both sour and sweet).

The class can start by doing an anonymous tally with answers read off the board. Then the hard work must start. How can the class meet a consensus? Give students 30 seconds each to make their case if they choose. How long does it take them to come to a consensus? Anonymous tallies can happen to start a process of elimination until one is chosen or until the point is made.

Other theoretical decisions could be:
- Only one game could be played in gym class for the rest of the year
- Only one song could ever play in Canada for the rest of the year
- Only one video game could be played for the rest of the year

After: Closing
Discussion
How did the process make students feel? What types of qualities were required in leaders to make decisions in the traditional Mi’kmaw government?

Resources
- Mi’kmawe’I Tan Teli-kina’muemk - Teaching About the Mi’kmaq
Rationale
Learners develop their oral language skills through varied experiences. They need multiple opportunities to practise listening and speaking, asking and responding to questions, and sharing ideas and opinions.

Outcomes
Indicator: use social conventions (turn-taking, politeness, when to speak, and when to listen) in a range of conversations and co-operative play situations, in multiple cultural contexts

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>English Language Arts 4</th>
</tr>
</thead>
</table>
| - Who are the Mi’kmaw historically and today?  
- Why we are all Treaty people. | • Learners will communicate effectively and clearly respecting cultural contexts. |
| - Discussions about culture, that learning about other cultures promotes respect, learning about oral history, decision making process, cultural values and the interconnection with land | • How can you present information to encourage others to listen to you? |

Learning Objective
Students will understand that...
• culture is more than just material things  
• learning about other cultures can be exciting  
• learning about the culture of the Mi’kmaw is a sign of respect

Essential Questions
• What is culture?  
• What do I know about my own culture?  
• Why is culture important?  
• How can learning about different cultures promote respect?

Learning Experience

Before: Introduction
The day before the lesson, the teacher can ask students to bring in something for Show and Tell to show their class a little about their own culture. Some students may choose to not bring anything in and that is fine.

During: Doing
The students can start the lesson off by defining culture. In a short Writer’s Workshop, they can write about what they know about their own culture. This write up can include their family, traditions, sayings, language, etc.

The discussion can lead into what students know about Mi’kmaw culture. Is culture just material things? What are some things that the class knows about Mi’kmaw culture that isn’t tangible?

Do they know any Mi’kmaw words or have they seen any anywhere? How can knowing words like “Thank you” in Mi’kmaw be respectful of Mi’kmaw culture? Students can now research other phrases in languages that would be good to know to show respect to different cultures.
Modifications

The teacher can research different cultural groups beforehand to assign students the groups for the 1 fact a day. The teacher can decide the words that they want students to research for translating.

Other Suggested Activities

Students can come up with other ways of showing respect for different cultures

- Write to their administration to play O Canada in more than one language if the school plays it in only one
- Have signs up in their school with more than one language
- Write to elected officials about any ideas they have to promote respect for cultural diversity within the province

Resources

- Mi’kmaw Language Resources
  - L’nui’suti app
  - Mikmaqonline.org
  - Mi’kmaw Lexicon firstnationhelp.com › ali › lexicon
KEKINUA'TAQN: INTRODUCTION

THE MI'KMAQ

embracing the teachings of ancestors. 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 absolutes, it would be more appropriate to understand them as guiding principles and interactions among people— they are embedded in our stories and oral traditions and passed down 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 exist, 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 this interdependence and our place in it.

Sharing lies 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.

Sweatgrass is sacred and ceremonial.

Sweatgrass 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 our decisions or disagreements, many Mi'kmaw choose to teach through observation and metaphor. Sharing a comparative situation is often the preferred teaching strategy.

All through consciousness:

Consensus is the dominant mode of decision-making in our history. Beginning at the family level and extending to the districts of the Sambro Mi'kmaw (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.

KEKINUA'TAQN: INTRODUCTION

Mi'kmaw Cultural Values

Spirits are present in all nature.

Respect for everyone.

Food is respected.

Cares of children are everyone's duty.

Rituals for dying and death.

Consent.

Non-interference.

Sweatgrass is sacred and ceremonial.

KEKINUA'TAQN: INTRODUCTION

THE MI'KMAQ

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

Care of children is everyone's duty.

Children are a priority 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 honour are valued.

Our sense of honour and humility are important. With the humility of accepting our own fallibility as well as the challenges and 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 spirits, 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. Circles are at the heart of "interkoon" 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'kmaw 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 obtained depending on a person's experiences. Once the seven sacred gifts are experienced, you are close to completing your own physical journey in life. It is at this time that one is given the honour of being named an "Eide", 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. Notice that the months are shown in the middle of the circle, mimicking the pattern of seasons on the back of a turtle. There is something unusual about the seasonal cycle on this image. Can you find it?
Rationale
This outcome investigates early British and French societies in what later became Atlantic Canada and their interactions with First Nations and Inuit. The outcome asks learners to consider why and where the British and French settled in Atlantic Canada. Learners will use archaeological evidence that shows the lifestyles of the British and French in Atlantic Canada. They will see how the two groups tried to maintain their lifestyles while also seeing how they adapted to life in Atlantic Canada.
Interactions between the British and French and the First Nations and Inuit were both beneficial and adversarial. Learners will investigate how the various groups helped each other - how First Nations and Inuit helped the British and French survive in their new environment. Learners will examine how the expansion of the English and French in the region affected First Nations and Inuit negatively as well, leading to devastating consequences.

Outcomes
Indicator: Analyse the changing social structures of the British and French in Atlantic Canada.

Learning Objective
Students will understand that...
- The Mi’kmaq and the Acadians were allies
- The Mi’kmaq helped the Acadians to survive when they first came to Mi’kma’ki

Essential Questions
- How did the Mi’kmaq and the Acadians become allies?
- What evidence do we have to prove the allyship between the two parties?
- What was important about the Grand-Pré 2017 Celebration?

Learning Experience
Before: Introduction
The teacher can begin the class by writing Lassiet/L’assiette and asking the students what they think it means. Both mean plate in Mi’kmaq and French. How could this be so? Discuss.

During: Doing
The teacher can either read the letter “Wela’lioq: Acadian letter to the Mi’kmaq” out loud or give it to each student to read independently. Students can discuss what they found interesting about this letter.
The students can now read the article in groups or pairs about Grand Pre. Are they shocked or have they been taught this before?
After: Closing
When students finish, they can draw a cartoon for a newspaper highlighting the Mi’kmaq/Acadian alliance.

The teacher can assign an Exit Slip that students must write what they learned in this lesson that is new information to them.

Other Suggested Activities
The teacher may choose to have the students create a poem, a Heritage Minute video, or work in groups to create a mini graphic novel.

Resources
• How a bond ‘crucial to life’ was forged between the Mi’kmaq and Acadians
• Wela’lioq: Acadian letter to the Mi’kmaq  https://nsadvocate.org/2018/10/10/welalioq-acadian-letter-to-the-mikmaq/
Rationale
En langue seconde, les textes écrits sont nécessaires pour faire l’association entre le son et la graphie des mots que l’on a déjà appris à l’oral. L’apprenant lira des textes pour en dégager le sens et par la suite, pour faire des liens avec le monde qui l’entoure. En lisant, l’apprenant développera des processus cognitifs, un plaisir de lire et une compréhension d’un éventail de formes de communication tout en devenant plus autonome en lecture.

Outcomes

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>Core French 7</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Who are the Mi’kmaw historically and today?</td>
<td>• Les apprenants dégageront le sens d’une gamme de textes en français (y compris des formats multimédias) dans le cadre d’une variété de situations authentiques.</td>
</tr>
<tr>
<td>Discussion about the Mi’kmaw and Acadian relationship. Similarities in words in both languages. Discussion about how Mi’kmaw, French and British relationships were shaped by their interactions.</td>
<td>• What evidence do we have of British and French presence in Atlantic Canada?</td>
</tr>
</tbody>
</table>

Learning Objective
Students will understand that...
- The Mi’kmaq and the Acadian relationship is demonstrated in both languages

Essential Questions
- Which words in each language are derived from one another?
- What sounds are replaced with Mi’kmaw sounds in French derived words?
- How does sharing of words demonstrate a mutual respect between the Mi’kmaw and the Acadians?

Learning Experience

Before: Introduction
The teacher can ask students to work in pairs try to decode “Pusu’l Puna’ne in Mi’kmaw. Pusu’l comes from bonjour and Puna’ne comes from Bonne Année.

During: Doing
Some sounds did not exist in the Mi’kmaw Language prior to contact. When the French and the Mi’kmaq started forming a relationship, the sounds would be switched to accommodate Mi’kmaw speakers. Some Old French sounds were changed to Mi’kmaw sounds when words were borrowed and are now written in the Smith-Francis Orthography. A French G = a Mi’kmaw K, Ch = S, R = L.
The teacher can assign the students a reading online from Acadie 300 IPE. The students can try translating what they can into French and/or writing 3 new facts they learned.
After: Closing
Using mikmaqonline.org, students can find all of the Mi’kmaw words for the English/French translations in the table provided using the English search bar.

Exit Slip – Which words did you learn today? Are there other words that you know are derived from the other language?

<table>
<thead>
<tr>
<th>Mi’kmaw/English/French</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alame’s – Mass – a la messe</td>
</tr>
<tr>
<td>Lappuel – frying pan – (la) poêle</td>
</tr>
<tr>
<td>Lakla’ns – barn – (la) grange</td>
</tr>
<tr>
<td>Lakka’p – basement (la)</td>
</tr>
<tr>
<td>Lassiet – plate – l’assiette</td>
</tr>
<tr>
<td>Makasan – store – (le) magasin</td>
</tr>
<tr>
<td>Malie’wimk – Marriage – marier (marry)</td>
</tr>
<tr>
<td>Matues – Porcupine – Madouesse</td>
</tr>
<tr>
<td>Musuey – handkerchief - moucher</td>
</tr>
<tr>
<td>Mal’tkle’wimk – Shrove Tuesday – Mardigras</td>
</tr>
<tr>
<td>Aklasie’w – Englishman – l’anglaise</td>
</tr>
<tr>
<td>Pa’tlia’s – Priest - prêtresse</td>
</tr>
<tr>
<td>Pusu’l Puna’ne – Happy New Year – Bonjour bonne</td>
</tr>
<tr>
<td>année Pu’tay – Bottle – bouteille</td>
</tr>
<tr>
<td>Salite’ – Mi’kmaw charity auction – charité</td>
</tr>
<tr>
<td>Suppin – Pint – chopine</td>
</tr>
<tr>
<td>Te’pi’sewey – Pepper – des épices</td>
</tr>
<tr>
<td>Tepu’lewey – Butter – de beurre</td>
</tr>
<tr>
<td>Te’sipow – horse – de cheval</td>
</tr>
</tbody>
</table>

Resources
• How a bond ‘crucial to life’ was forged between the Mi’kmaw and Acadians
• Strong bonds between Mi’kmaw and Acadians: echoing harmonies of friendship, footprints on a path walked together. https://www.acadie300ipe.ca/en/liens-mikmaq-acadie/
• Pusu’l Puna’ne
  https://www.mikmaqonline.org/servlet/words/Pusu’l_Puna’ne.html#:~:text=Borrowed%20word%3A%20fro%20m%20French%2C%20Bonjour%2C%20Bonne%20Ann%C3%A9e!&text=Translation%3A%20Happy%20New%20Year!
• List of Mi’kmaw words derived from French collected by Dr. Bernie Francis.
Learning About Mi’kma’ki
What is Mi’kma’ki?

Over 400 years ago, this land was filled with only Mi’kmaw people. Prior to having names of places in English, all places in this land had Mi’kmaw names. There are now only 13 main Mi’kmaw communities in Nova Scotia where most of the people in the community are Mi’kmaw.

- When looked at from a globe, Mi’kma’ki is located in the continent of NORTH AMERICA.
- Within North America, Mi’kma’ki is located in the country of CANADA and a bit of UNITED STATES.
- Within Canada, Mi’kma’ki covers 5 provinces and 1 state: Newfoundland and Labrador, Nova Scotia, New Brunswick, Prince Edward Island, Quebec, and Maine.

To zoom in to figure out where Mi’kma’ki is, color in the following maps. Use a globe to help you!

1. Which continent is Mi’kma’ki in? Color it light blue.
What is Mi’kma’ki? continued

2. Which countries are Mi’kma’ki in? Color them orange.

3. Color in Mi’kma’ki. Color it red.
Over 400 years ago, this land was filled with only Mi’kmaw people. Prior to having names of places in English, all places in this land had Mi’kmaw names.

There are now only 13 main Mi’kmaw communities in Nova Scotia where most of the people in the community are Mi’kmaw.
Instructions:

Using the Atlantic Region Aboriginal Communities map and the list of communities that goes with it, fill in the traditional Mi’kma’ki districts and put the communities in the district they belong.
Rationale
This outcome introduces learners to the general concept of culture, and has them consider specific elements of culture, such as history, traditions, language, and beliefs and values. These elements of culture are briefly explored, and learners reflect upon the role of culture in their own communities.

Outcomes
Indicator: Investigate how culture is passed on from generation to generation. (CZ, COM, CI, CT, TF)

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>Social Studies 6</th>
</tr>
</thead>
<tbody>
<tr>
<td>Outcomes</td>
<td></td>
</tr>
<tr>
<td>Who are the Mi’kmaq historically and today?</td>
<td>• Learners will investigate the role of culture in communities, inclusive of Acadians, African Nova Scotians, Gaels, Mi’kmaq, and additional groups.</td>
</tr>
<tr>
<td>Concepts (and Guiding Questions)</td>
<td></td>
</tr>
<tr>
<td>Discussions about culture, family and importance of extended family in the Mi’kmaq culture. Talk about misconceptions, inaccuracies, stereotypes and the realities today. Explore diversity of life in nature and significant relationships with the natural world. What is being done to save culture and traditions.</td>
<td>• How is culture maintained and changed over time?</td>
</tr>
</tbody>
</table>

Learning Objective
Students will understand that...
• Mi’kmaw culture is more than material culture
• Mi’kmaw people work together as a family
• Extended family is just as important as immediate family in the Mi’kmaw culture

Essential Questions
• How important is family to the Mi’kmaw people?
• Does family stop at immediate family or does the Mi’kmaw culture place special importance on all family?
• What ways can love and respect be shown without having to say it?

Learning Experience

<table>
<thead>
<tr>
<th>Before: Introduction</th>
</tr>
</thead>
<tbody>
<tr>
<td>The teacher can hand out index cards to each student and ask the students to draw their family on one side and the people they consider family + their immediate family on the other side. How different do these pictures look? Students should be encouraged to draw stick people for time purposes.</td>
</tr>
</tbody>
</table>

<p>| During: Doing |</p>
<table>
<thead>
<tr>
<th>Video + Worksheet</th>
</tr>
</thead>
<tbody>
<tr>
<td>The film Mi’kmaq Family by Catherine Martin shows many aspects of Mi’kmaw culture with an emphasis on family. A worksheet has been provided. The students can start by filling out the KWL chart before the film starts and then answering each question while following along with the film. Answers can be discussed after the film.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>After: Closing</th>
</tr>
</thead>
<tbody>
<tr>
<td>The students can write a small reflection about how family is valued in the Mi’kmaw culture.</td>
</tr>
</tbody>
</table>
Resources

• Mi’kmaq Family film by Catherine Martin on the NFB website https://www.nfb.ca/film/mikmaq_family_migmaoei_otjiosog/
1. Prior to watching the film Mi’kmaq Family by Catherine Martin, fill out the first two columns in the following table about what you know about family systems within the Mi’kmaw Nation.

<table>
<thead>
<tr>
<th>K</th>
<th>W</th>
<th>L</th>
</tr>
</thead>
<tbody>
<tr>
<td>What I Know</td>
<td>What I Want to Know</td>
<td>What I Learned</td>
</tr>
</tbody>
</table>

2. Catherine Martin is the director and the main voice/character in the film. The film is a documentary of her teachings of the traditional family dynamic in Mi’kmaw culture. She gives birth to her second born child. What was the Mi’kmaw name for her son? What is his English name?

3. Where did she take her children?

4. What is special about this place?

5. The late Grand Chief Ben Sylliboy said that he wanted to help prevent the Mi’kmaw Nation from going through horrible things that happened before to them. What did the Grand Chief say about Residential Schools in his interview?

6. Who is the patron saint of the Mi’kmaw Nation? Why was she chosen?

7. Women are thought of very highly in traditional Mi’kmaw culture. What are some examples of women showing love in this film?

8. In the Mi’kmaw culture, are children only raised by their parents/guardians? Explain your answer.

9. In the past, the term “Micmac” was used over “Mi’kmaq” to accommodate English speakers so that it wouldn’t be as hard for them to say. Does it bother you if people pronounce your name wrong? Why is it important to pronounce names correctly?
Rationale
Netukulimk, the Mi’kmaw way of living with nature, provides the perspective for a study of ecosystems. The interconnectedness of biotic and abiotic components in ecosystems will lead to an understanding of energy input and matter cycling through food webs. Analysis of the impact of humans on ecosystems further demonstrates the interconnectedness of living things.

Outcomes
Indicator: Analyse choices about resource management and sustainability (CZ/COM/CI/CT)

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>Science 7</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Outcomes</strong></td>
<td><strong>Learners will analyse the interconnectiveness of living things and the environment, in relation to the concept of netukulimk.</strong></td>
</tr>
<tr>
<td></td>
<td><strong>Who are the Mi’kmaq historically and today?</strong></td>
</tr>
<tr>
<td></td>
<td><strong>What were the conditions of everyday life for Mi’kmaw people up to the mid-1800s?</strong></td>
</tr>
<tr>
<td><strong>Concepts (and Guiding Questions)</strong></td>
<td><strong>How can natural resources be used in a sustainable way?</strong></td>
</tr>
<tr>
<td></td>
<td><strong>What were the conditions of everyday life for Mi’kmaw people up to the mid-1800s?</strong></td>
</tr>
<tr>
<td><strong>Lesson Objective</strong></td>
<td><strong>Students will understand that...</strong></td>
</tr>
<tr>
<td>Students will understand that...</td>
<td>• The medicine pouch holds spiritual medicine</td>
</tr>
<tr>
<td></td>
<td>• Sacred medicines are used for spiritual healing, and each one has a different purpose and use</td>
</tr>
<tr>
<td></td>
<td>• Sacred pouches hold meaning to the person carrying it</td>
</tr>
</tbody>
</table>

Essential Questions
• What are sacred medicines?
• What are the usages of each?
• How do Mi’kmaw connect Netukulimk to sustainability?

Learning Experience

Before: Introduction
Students can each be given either half of a sheet of paper or an index card. They have two minutes, timed, to draw something that represents the word “Medicine”. When they are done, they can swap 3-5 times to classmates to see if their picture is similar to others.

During: Doing
Jigsaw Activity
• Break the class up into 4 separate groups with enough readings for three separate readings and one video for each group to become the “expert” on
  o Oral History One with Kevin Sack – cbu.ca/indigenoush-affairs/ under Mi’kmaw Essays
  o The Sharing Circle: Stories about First Nations Culture – Sweetgrass, Sage, Cedar, and Tobacco by Theresa Meuse-Dallien
  o The Four Sacred Medicines Pamphlet by Anishnawbe Health Toronto (AHT)
Modifications
The Jigsaw activity groups can be strategically planned for different styles of learners. The Medicine Pouches can be started by the teacher if there is a time constraint.

Other Suggested Activities
This lesson can be tied to Healthy Living 7 outcomes about substance use and the need for sobriety when making or wearing Medicine pouches or harvesting medicines.

Resources
- Cape Breton University Website - oral histories as told by Kevin Sack, William G. Paul, Cecile Marr, Wilfred Prosper, Daniel J. Stevens, and Annie Claire Googoo. Topics: stories tell about medicines, ceremonies, ceremonial items, etc.
- The Four Sacred Medicines Pamphlet by Anishnawbe Health Toronto (AHT) https://www.aht.ca/circle-of-life/teachings
- You Tube: Seeking Netukulimk: Albert Marshall
Where do places get their names?

Rationale
An exploration of various systems of classification demonstrates the diversity of life, which provides an avenue to explore adaptations and how species have evolved over time. Investigating evidence for evolution will allow learners to understand how environmental pressures and species interactions lead to natural selection and affect biodiversity.

Outcomes
Indicator: Investigate evidence of evolution (COM/CT)

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>Science 7</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Who are the Mi’kmaq historically and today?</td>
<td>• Learners will investigate factors that affect species adaptation and evolution.</td>
</tr>
<tr>
<td>• Explore the significance of geological features</td>
<td>• How can we observe geological evidence of evolution in the local environment?</td>
</tr>
</tbody>
</table>

Lesson Objective
Students will understand that...
• The Mi’kmaw names of places were descriptions of the geological features or what the land provided

Essential Questions
• How do places get their names?
• Where were the Mi’kmaw living and why?
• How have the geological features of Nova Scotia changed over time?
• How quickly does/can geographical change happen?
• How do geological features and processes affect where and how we live?
• Why do people live where they live? How would things be different if you lived somewhere else?

Learning Experience

Before: Introduction
The lesson can begin by pulling up a current map of Mi’kmaw’ki onto a projector. What do they notice about the community locations? Why do they think a lot of communities are near a body of water? Discuss. Are most by the water? The teacher can then explain the meaning of the word “nomadic”. Why would they be nomadic?

Do any students have camps or cottages? They, too, may spend their summers by the water. Do they fish in the summertime? Do their families hunt in the fall or winter? They have that in common with the Mi’kmaw, both pre-contact and today! Pair the students up and have they read about 1 place name from the following list:

• We’koqma’q
• Maliqomijk
• L’sitkuk
• Kejimkujik
• Waqmitkuk
• Malikewe’jk
• Kjipuktuk
• Paqtnkek
• Kun’tewiktuk
• Amaqapskekek
**During: Doing Jigsaw Activity**

Watch 2 videos of current place names within Nova Scotia that are relevant to the geographical features of the land such as:
- Nature of place names final HD 720p on YouTube by Mikmaw PlaceNamesProject
- Grandmother’s Cooking Pot on mikmaweydebert.ca in the Ancestors Lived Here section

The teacher can now explain that many place names within current day Mi’kma’ki are misspellings of words in Mi’kmaw that were named based on the geographic features of the area.

The teacher can make a list of different place names in Nova Scotia. Each student can do a quick research task to find out where the place name came from and present it to their classmates. Some examples of place names can be:

- Tatamagouche
- Molega
- Malagash
- Pictou
- Baddeck
- Hectanooga
- Musquodoboit, Pugwash
- Pomquet
- Shunacadie
- Antigonish, Chezzetcook
- Maccan
- Washabuck
- Shubenacadie

**Modifications**

Teachers may choose to do this lesson in more of a matching style, where they would put a list of the place names and their meanings and have the students either match physically with cut outs or by matching two columns as they research to make it an individual’s assignment.

**Other Suggested Activities**

Students can create a video that includes 3 people trying to read their place name, the origin of the name, and how its said in Mi’kmaw. These can be presented to the class.

Students can quickly find places on a map of Nova Scotia that ends in “-acadie”. Explain to the students that the “-acadie” ending is derived from “-e’kati” meaning “at the place of “. Some examples include: Tracadie – Tlaqatik (at the encampment, Benacadie – Pne’katik (bird egg laying play, Wowkwisue’katik – Bernard Island, Su’ne’katik – Shunacadie, Apji’jkmujue’katik – Castle Bay place of ducks)

**Resources**

- Daniel Paul – We were not the savages, First Nations History – Site www.danielpaul.com MAP: Land of the Mi’kmaq – Mi’kma-ki
- Mikmaweydebert.ca
- Mikmaqplacenames.ca
- Place Name Video #1 - nature of place names final HD 720p
  [https://www.youtube.com/watch?v=TAlK_vbUWj](https://www.youtube.com/watch?v=TAlK_vbUWj) by Mikmaw PlaceNamesProject
- Place Name Video #2 – Grandmother’s Cooking Pot [http://www.mikmaweydebert.ca/home/ancestors-livehere/partridge-island/kkijinu-wtuoml-grandmothers-cooking-pot/]
- Cape Breton University Site – Unama’ki College - Historical Overview of Mi’kmaq Territory & List of current Mi’kmaq Communities

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**Within:**

- Doing Jigsaw Activity
- Watch 2 videos of current place names within Nova Scotia that are relevant to the geographical features of the land such as:
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- Cape Breton University Site – Unama’ki College - Historical Overview of Mi’kmaq Territory & List of current Mi’kmaq Communities
Rationale
Learners need to become skillful movers in a range of environments. They should explore movement through locomotor, manipulative, and non-manipulative skills.

Outcomes
*Indicator*: Investigate historical games, sports, and physical activities of various groups in Nova Scotia (CT, CI, COM)

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>Physical Education 7</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Who are the Mi’kmaq historically and today?</td>
<td>• Learners will reflect on the relationship between sport, games, and activities and personal and cultural identity.</td>
</tr>
<tr>
<td>• What events have shaped Mi’kmaw life as it is today?</td>
<td>• How can you explore the relationship between spirituality and outdoor experiences of the Mi’kmaq?</td>
</tr>
</tbody>
</table>

Lesson Objective
• Students will learn about the historical significance of lacrosse to First Nations on Turtle Island (North America)
• Lacrosse began as a First Nations sport and played for various reasons

Essential Questions
• What is Lacrosse? When did people begin playing Lacrosse?
• Why and how Lacrosse played by First Nations?

Learning Experience

**Before: Introduction**
To begin the lesson, start off by reading the students the story of Glooscap and Winpe from [www.indigenouspeople.net/winpe.htm](http://www.indigenouspeople.net/winpe.htm). Ask the students

**During: Doing**
In-Class
The students can now watch *Mi’kmaq Warriors hoping to rejuvenate more than lacrosse in Nova Scotia during season* from the APTN website.

The teacher can begin a discussion about Mi’kmaw and other First Nation athletes and what their achievements mean to their communities and tribes. The teacher can use Sidney Crosby and Nathan MacKinnon as examples of having pride and what they’ve done for not only Cole Harbour but for Nova Scotia and Canada as well.

**After: Closing**
The teacher can bring the students to an area big enough to begin using Lacrosse sticks and balls.

The basics can now be taught, starting with safety. Lacrosse balls and very heavy and the students must treat the equipment with respect.
The students can learn how to cradle the ball at first then move up to passing to one another, both passing and receiving.

As students become better at the basic drills, they can move up to more running, scooping, and shooting drills that will lead to a game!

For a closing activity, the teacher can assign the “Halifax Thunderbirds: New team honours history of lacrosse as Indigenous sport” article as a reading and ask the students to paraphrase the article and write why Lacrosse is so important to the First Nations people.

### Other Suggested Activities
The legend reading can be used as an English reading and can an assignment can be created to encourage students to communicate their understanding of the legend.

### Resources
- Legend of Glooscap and Winpe, and Lacrosse: [http://www.indigenouspeople.net/winpe.htm](http://www.indigenouspeople.net/winpe.htm)
- World Lacrosse news and Information – Origins and History of Lacrosse, men and women: [https://filacrosse.com/fil/origin-history/](https://filacrosse.com/fil/origin-history/)
- You Tube – History of Lacrosse / Beginner’s Guide to Lacrosse
- Canadian Encyclopedia: History of Lacrosse
- Rules of Sport.com – Lacrosse Rules
Rationale
Netukulimk, provides the perspective for a study of ecosystems. The interconnectiveness of biotic and abiotic components in ecosystems will lead to an understanding of energy input and matter cycling through food webs. Analysis of the impact of humans on ecosystems further demonstrates the interconnectiveness of living things.

Outcomes
Indicator: Analyse the interconnectiveness of biotic and abiotic components in nature, inclusive of a Mi’kmaw perspective (COM/CZ/CT)

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>Science 7</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Who are the Mi’kmaq historically and today?</td>
<td>• Learners will analyse the interconnectiveness of living things and the environment, in relation to the concept of Netukulimk.</td>
</tr>
<tr>
<td>• What events have shaped Mi’kmaw life as it is today?</td>
<td>• How have human relationships with the environment changed over time?</td>
</tr>
</tbody>
</table>

Inquiry Enduring
Students will understand that...
• Traditional plant base medicines are gathered from the lands where you live.
• Plant base medicines are natural forms of healing practices, and are used for ceremonial practices, spiritual practices, and guided meditation
• Plant medicines promote healthy mind, body, spirit, and community.

Essential Questions
• What traditional plant base medicines are sounding your location?
• What are local plant based medicines? Search for all plants located in area
• How are plant medicines used for healing practices? Sage bath, roots etc. search more
• What are some safety precautions for preparing to hike to seek / harvest / and medicine walk
• How would Mi’kmaq and Nova Scotia residents use plant base medicines??

Learning Experience

Before: Introduction
The teacher can show the students a bottle of Aspirin and a bottle of Buckley’s Cough Syrup. The students can discuss answer out loud what they know about each and what they’re used for. This can lead into a discussion about certain foods. Which foods are beneficial to the body? How?

During: Doing
The teacher can now ask the class to make a T-chart of different types of medicines that can be taken for different ailments. The left side of the T-chart can be types of medicines that would be seen at a pharmacy. The right side of the T-chart can be home remedies used in their families.

This can be done individually, as a Think-Pair-Share, or done in groups. These can be shared and discussed as a class.
This discussion can lead to the history of medicine. Did we always have pharmacies? Where do home remedies come from? Do all home remedies work?

The teacher can bring the Mi’kmaw into the discussion and that knowing how to pick medicines within the Mi’kmaw culture is considered highly respected today. The teacher can ask the class if any of the students in the class have ever picked their own medicine or if they’ve ever taken plants as a substitute for medicine.

The students can now watch Membertou Mi’kmaq Medicine Walk on YouTube to introduce them to Mi’kmaw medicine harvesting. A discussion can now take place about the uses of medicine and that the Mi’kmaw do not only use medicine for health issues but for ceremonies and cleansing of the spirit.

If there is an elder or presenter, have them go over with the teacher different safety precautions and/or protocols (not eating unfamiliar plants, being respectful of nature, giving an offering, proper way of harvesting, etc.) that medicine harvesters must consider before harvesting.

Experiential Learning
There should be a set list of plants and trees that the students must look for, similar to a scavenger hunt, so that students know what to look for while out. If writing in a field book, the students can write down distinct details of each medicine to help them when harvesting in the future. What shape is it? What color is it in this season? What does it smell like? What does it feel like?

Examples of Medicine Walk tasks: Find a Willow Tree, Find Plantain, Find Peppermint

After: Closing
When students have completed their walk, they can thank the elder/presenter for their time and knowledge.

The class can have a discussion about what was learned on their Medicine Walk, what their favorite moment was, which plant was their favorite, the pros and cons of harvesting medicine, etc.

Discussion Questions
• How did the Mi’kmaw use plant medicine before pharmacies?
• How could the medicines been of use during times of contact? Who benefitted?
• How can we prevent overharvesting? What are the effects of overharvesting?
• How are Netukulimk, respecting the Earth, and interconnectiveness all related in terms of medicine harvesting?

The teacher can pair the students up and have all pairs choose a plant from Laurie Lacey’s Mi’kmaw Medicines: Remedies and Recollections to do a quick presentation on. Some suggested ideas for the assignment: combine findings from Medicine Walk, find pictures online, give characteristics of the medicine, find out the harvesting period in the year, how to prepare, uses, find the Mi’kmaw name for the medicine (mikmaqonline.org, L’nui’suti app, Mi’kmaw Lexicon), find the scientific name for the medicine. These can be handed in or presented to the class.

Modifications Resources
• A list of medicines can be made into a table prior to going out if students need more direction
• Each medicines can be sketched (or traced) into their field book
• Smart devices can be used for a field book instead of bringing paper out on walk
• The specific medicine for each pair can be decided by the teacher to save time
• Students can use an plant identifying app or Google Lens if WiFi is available to them
• A class scrapbook can be made from the assignments
Resources

- Membertou Mi’kmaq Medicine Walk - YouTube
- Lacey, Laurie. (2012). Mi’kmaq Medicines: Remedies and Recollections
- Saltscapes Magazine Online – Celebrating Canada’s Easter Coast Together – Long used by the Mi’kmaq people and early settlers, there’s a growing interest in medical plants in Atlantic Canada
- Judy Googoo (Mi’Kmaq) a member of Apaji-wla’matulinej on traditional medicinal plants – YouTube
- Indigenous People Want Brands To Stop Selling Sage And Smudge Kits by the Huffington Post

Other Suggested Activities

- Watching “Apaji-wla’matulinej on traditional medicinal plants” on YouTube
- Students can participate in a smudging ceremony
- The class can go through the following article Indigenous People Want Brands To Stop Selling Sage And Smudge Kits by the Huffington Post or a similar article and discuss
Rationale
From 1820-1920 was a challenging time for the diverse peoples of Atlantic Canada. Exploring challenges and opportunities and how they may have been fair and unfair, can give learners a historical understanding of the civic, geographic and economic conditions of the time for Mi’kmaq, Acadian, Gael and African Nova Scotian people. Other cultural groups seeking opportunities in Atlantic Canada also faced challenges.

Outcomes
Indicator: Reflect on historical events of injustice (CZ, COM, CT, TF)

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>Social Studies 7</th>
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</thead>
<tbody>
<tr>
<td><strong>Outcomes</strong></td>
<td><strong>Outcomes</strong></td>
</tr>
<tr>
<td>• Who are the Mi’kmaq historically and today?</td>
<td>• Learners will reflect on historical challenges and opportunities in Atlantic Canada, inclusive of the Mi’kmaq, Acadians, African Nova Scotians, and the Gaels.</td>
</tr>
<tr>
<td>• What events have shaped Mi’kmaw life as it is today?</td>
<td>• What evidence do we have that society was not equal?</td>
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</tbody>
</table>

Inquiry Enduring
Students will understand that...
Assimilation is still impacting First Nations people today.

Essential Questions
• What is assimilation?
• How did assimilation affect the Mi’kmaw?
• What is happening today to better the relationship with the Mi’kmaw?

Learning Experience

**Before: Introduction**
Entry slip: The teacher can ask the students what makes them unique? When finished, the teacher can ask the students to flip the entry slip and then write about their culture on the back and how it is unique. What kinds of traditions do they have? Does their family speak another language? Does their family wear traditional clothing for special occasions?

**During: Doing**
Introduction to Residential School Activity – Raise your hand if...
Ask the students the following questions and have them raise their hand if they answer “yes”: 1) If you had to do chores already this morning, 2) If you have been forced to cut your hair because it was longer than shoulder length, 3) If you chose the clothes you’re wearing 4) If you slept in your own bedroom last night, 5) If you were forced to speak only another language other than your own today, 6) If you were only given the option of cold porridge this morning for breakfast. The teacher can open up a discussion about Residential School and how these statements relate to the treatment of children in these schools.
Trying to understand the Residential School experience. **What is assimilation? What were Residential Schools?** Using the following worksheet, encourage students to make themselves as a gingerbread person. Tell them to make it look nearly identical to themselves: same style of clothing, accessories, hair, etc. Around the gingerbread person, they can write 5 things in their lives that they love the most.

When students have completed the first page, they can flip and start the second half. Now using a black marker to draw, they can connect the dots and follow the instructions. Of all of the things that students love, can any of these be written around the second page gingerbread people? Were any of these things allowed in Residential School? Discuss.

The students should now be encouraged to make connections of the past assimilation and any assimilation of today. How do we celebrate uniqueness and diversity?

<table>
<thead>
<tr>
<th>After: Closing</th>
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<tbody>
<tr>
<td>Reflection – Have students write a reflection with an emphasis on the following questions: How are you unique? How do you show the world your uniqueness? How does your taste in music, your appearance, your slang, giggle/laugh, talents, etc. make you unique and why should that be celebrated?</td>
</tr>
</tbody>
</table>

**Modifications Resources**
The teacher can change the Assimilation worksheet to whatever they feel may resonate better with the students. Students can also be prompted with questions for the 5 things that they love the most.

**Other Suggested Activities**
The teacher may choose to read the students children’s books about Residential Schools. Some suggestions are “When I was Eight” by Christy Jordan-Fenton, “Not My Girl” by Christy Jordan-Fenton and Margaret Pokiak-Fenton, “I am Not a Number” by Jenny Kay Dupuis and Kathy Kacer.

The teacher can read poems about Residential School by Rita Joe.

The students can create an art project to release any emotions caused by learning about Residential Schools.
Instructions

What would you look like as a Gingerbread person? How could your uniqueness shine? Using the following outline, decorate the Gingerbread person to represent you and your unique personality.

When finished decorating, write your top 5 favorite things in the world around you!
Instructions

Fill in the word above, complete the instructions below each Gingerbread person, then explain how the word above relates the Gingerbread people to the students that attended Residential School.

Boy

1. Draw short hair on the Gingerbread person (short bangs optional)
2. Connect the dots by drawing two triangles on either side of the middle dot
3. Draw 3 small buttons below the middle dot down the middle
4. Draw lines at the end of sleeves, the bottom of the shirt, and end of pants
5. Color the pants Navy blue
6. Color the shirt Navy blue

Girl

1. Draw hair that is shoulder length OR LESS on the Gingerbread person
2. Add short bangs to the forehead
3. Connect the dots by drawing two triangles on either side of the middle dot
4. Draw 3 small buttons below the middle dot down the middle
5. Draw a straight line from the left foot to the right foot for the bottom hem of the dress
6. Draw short sleeve lines
Rationale
Learners construct meaning from oral, visual, written, non-verbal, and technological communication to navigate a changing world. To make meaning, learners will consider who created the message, how and why it was constructed, as well as the perspective of the author. Learners will also explore how their lived experiences and background knowledge impact the construction of meaning. Learners will have opportunities to use a range of listening, reading, and viewing strategies to construct meaning.

Outcomes
Indicator: Investigate how reading and viewing strategies are used in the construction of meaning. (COM/CT/TF)

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>English Language Arts 7</th>
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</thead>
<tbody>
<tr>
<td>Who are the Mi’kmaq historically and today? Where are we learning about Mi’kmaq?</td>
<td>• Learners will create meaning (listening, reading, and viewing comprehension) from a range of communication forms</td>
</tr>
<tr>
<td>Where were the Mi’kmaq living, why? Discussions about daily lifestyle, livelihood, health &amp; diet and medicines. The game of Waltes and the importance of it. Discussions about oral history and wampum. How is culture and traditions being passed on today?</td>
<td>• How do my lived experiences influence how I understand what I hear, read or view?</td>
</tr>
</tbody>
</table>

Lesson Objective
Students will understand that...
• Waltes is an ancient Mi’kmaw game still played by the Mi’kmaq
• counting Waltes points is the most difficult part of the game
• The game reflects Mi’kmaw values

Essential Questions
• What is Waltes?
• Why is Waltes important to the Mi’kmaw people?
• How can the story help to teach basic counting?

Learning Experience

Before: Introduction
Brainstorm - When the power goes out, what kinds of games do they play? – What kinds of games do they play that makes them better at math?

During: Doing
The teacher can read A Story for Counting in Waltes by Matle’n Marshall to better picture a Mi’kmaw Family coming out of a wiku’om.

Ancient Mi’kmaw game of Waltes makes a comeback can be read by students.

The video of the late Lillian Marshall can be shown to the students to given an idea how to play.
**Before: Introduction**

The class can make class sets out of a Styrofoam/paper plates and math counters.

The students can use very basic rules to practice (i.e. get 5 up or down, they get 1 stick/get 6 up or down they can get 3 sticks). When students have mastered basic rules, they can move onto the Waltes as The Mi’kmaw Family sheet to help with counting.

**Resources**

- Mi’kmaw Waltes Card Game Rule Book
Excerpts from the Mi’kmaw Waltes Card Game Rule Book
Written by Lillian Marshall

The Head of the Family

In order to understand this ancient game of Waltes you have to visualize a wigwam and the resident’s protocol for visiting.

In 1895, an anthropologist asked a Mi’kmaw man, how the game of Waltes was played. He answered, “The king pin is called the old man, (kusiku) notched on both sides, and the three wives notched on one side are his three wives and the plain sticks his children.”

Mi’kmaw Protocol for Visitors

The Micmac explains these names by saying that when a stranger calls, the children come out of the wigwam first, then the women, and then the head of the family; and that is the way it happens when one plays at waltestamkewaqn.” Or the short way of saying it – waltes.

2nd Operation - Gathering Firewood

In this part of waltes, the old ladies and the (17) sets of counter sticks are in the players Circle B’s. These are the player’s private piles.

In this 2nd move the single stick that stood for (1) stick/child and was worth 1/3, in Circle A and B will become a whole number when it is moved to Circle C.

Multiplication by 3’s starts in Circle C. If the old man is not won and the player runs out of his sticks in circle C, he starts moving his sticks to Circle D, E, F, and etc.

...Con’d Gathering Firewood until the old man is won.

Timetable by 3’s

Multiplication starts in C Circle. It will continue as long as the old man stays inside the wigwam.

Circle C 1 x 3 = 3.
Circle D 2 x 3 = 6.
Circle E 3 x 3 = 9

Both players will be collecting their points, and they have to keep track of the value of their sticks. When the old man is won the final settlement will be made.

Appendix F

Breaking the Protocol Rule of the Old Man
(The last to come out of the wigwam)

If it happens, it’s usually premature, but in this last moving unpredictable game of Waltes, there will come a time when this happens.

- The scenario is this: During the Dividing of the sticks, (Naskute’matimik).
- When all of the old ladies are out of the wigwam and a player has a guaranteed win of the old man. The old man will be worth 5 or 10 points depending on what kind of win it is. The winner can be paid by using the following; To pay: A use an old lady. To pay: A use an old lady.
- The player who is paying can use the sticks in the wigwam to pay 5 points he’ll need 3x5=15 sticks. To pay 10 points he’ll need 3x10=30 sticks. If there are not enough sticks in the wigwam the player who is paying makes up the difference by using his own sticks.
- If there are any sticks remaining in the wigwam, the players continue playing dividing up the sticks until they are gone. The game ends when all of the sticks are out of the wigwam.
Waltes as The Mi’kmaw Family
as recalled by Jasmine Johnson told to her by the late Lillian Marshall

To teach the game of Waltes in a basic form for the classroom, Ms. Lily (Lillian Marshall), compared the counting sticks to the Mi’kmaw Family.

The purpose of the game is to remove all of the family from the wikuo’m. Whoever gets the most amount of people/points out of the wikuo’m AFTER A PAYMENT IS MADE wins the first round.

2 players take turns trying to get the Mi’kmaw family out of their wikuo’m. If a point is earned, play continues until the streak ends.

A family of 3 elderly women, 1 elderly man, and 51 children lived together in a wikuo’m.

In order to get the family out of the wikuo’m, points must be earned.

1 point = 5 dice up or down
1 elder = 6 dice up or down

Every individual point earned = 3 kids/sticks

1 point = 3 sticks

• 2 points in a row = 3 children/sticks + 3 children/sticks + 3 bonus children/sticks

• 3 points in a row = 1 elderly woman (5 points or 15 sticks)
• 6 dice up or down = 1 elderly woman (5 points or 15 sticks)

• When all elderly women come out, the next to be earned is the elderly man. He is earned the same way unless an elder is earned 3 turns in a row. This is called Sinking of the Loon.

• When the elderly man is earned, the played that has earned him must “guarantee” his win by getting a point. If the player guarantees his win, the elderly man is worth 10 points. If that player does not “guarantee” their win, the old man can be stolen by the opposite player but only if they get 6 up or 6 down.

• 1 elderly man guaranteed = 10 points or 30 sticks
• 1 elderly man not guaranteed/stolen = 5 points or 15 sticks

If the old man is not stolen or guaranteed, it goes back to the initial earner for 5 points. This player must have their points matched by the losing opponent to be paid for winning. Whoever has the most points after the payment is made wins!

Only the basics are taught with the rules above! Moving past the first round will require an experienced counter.
A Story for Counting in Waltes
written by Matle’n Marshall

Long ago there lived a pair of siblings in the beautiful land of Mi’kma’ki. These siblings consisted of an older boy named Pie’l and his younger sister Mali. They lived in one of the most breathtaking communities along the shore with their family in a wiku’om.

One day Pie’l and Mali were out and about looking for some berries to bring back to their kiju when they stumbled upon a big wiku’om in the woods. The siblings peered up at the home. Mali turned to her brother and asked who lived there. Pie’l had wandered to nearby bushes to pick some fresh berries and returned to his sisters side. He told her that an old man, three old women, and 51 children lived inside. After hearing the sound of children’s voices coming from the wiku’om, Mali asked her older brother why the children never came out and played with them and the other children from the community.

Pie’l, who happily munched on his berries shrugged, he told her that their Kiju said that the old man, the three old women, and their 51 children experienced a harsh winter long ago and ever since rarely left their wiku’om.

Mali seemed especially confused by this. "But this world is so wonderful," she thought to herself. She loved getting to play on the shore while Pie’l caught fish for supper, she loved harvesting medicine with her mother to help the community members who were sick. There were just so many wonderful things out on the land that Mali could not understand why anyone wouldn’t want to spend every chance they got exploring.

Mali held her basket of berries tightly and walked over to the wiku’om. She knocked and when the wiku’om opened and 3 children appeared, Mali spoke and asked if they wanted to berry pick with her and her older brother.

Pie’l offered up his basket, “You can use my basket and I can show you where the best places are.” And with that, the three children disappeared back into their wiku’om. At first Mali and Pie’l thought that their going back inside was a no but soon enough the three children appeared again and stepped out of their wiku’om.

That afternoon the two siblings spent their day talking with the children from the wiku’om and showing the best spots for berries. The basket Pie’l gave the children filled and as the day grew darker, the three children spoke, “We have to go back but if you come back to the wiku’om with something else we can do, more of our siblings will come out.”

Mali felt excitement run over her and she nodded and waved happily to the other children as they retreated back home. On the walk home to their own wiku’om, Mali asked her older brother if he would come with her tomorrow. Pie’l hummed a ‘yes’ and said to his younger sister, “I know what we can do but you have to wait until tomorrow.”

The next day, Mali woke up bright and early, she washed her face and woke her brother as well. She told him that they had to start their day, “We have to go to the wiku’om in the woods,” she said to Pie’l.

Pie’l who rubbed sleep out of his eyes nodded his head and got up, the siblings started their day and after getting permission, they set off to the woods.
The walk seemed longer than before and it felt like forever to get to the wiku:o'm, Mali practically buzzed with excitement as you called out for the children. The first three ran out and six other children lingered inside the wiku:o'm.

“Come and harvest sweet grass with us,” Pie'l suggested, he pointed in the direction past the wiku:o’m, “There’s a place nearby that our grandfather showed us.” And off all the children went.

After each day, the children would tell the pair of siblings to come back with something else to do. One day they all went to pick traditional medicine, another day they spent their time harvesting birch bark, along with many other things. After a while, Mali and Pie'l went back to the wiku:o’m and were taken back that there were no more children to come outside and play.

51 children had come out of the wiku:o’m and now inside remained the three old women and the old man. The days were losing their comfortable warmth and instead brisk breezes knocked against the cheeks of the children.

Mali, Pie'l, and all of the children adventured down to the lake with the spears they’d made together. They splashed around and tried their very best to catch fish, it took patience and time but eventually one was caught, and then another and another and so on. Mali stared at their day’s catch and narrowed her eyes, “Pie’l?” Her brother's head turned towards her, “Yes, Mali? What’s wrong?”

“I don’t know how to clean or prepare fish… do you?” Mali asked.

Pie'l itched his head and paused for a moment, he turned back to his sister, “I do not… I know how to catch it and eat it but not clean or cook it.”

The 51 children and the siblings picked up their spears and fish and went back to the wiku:o’m. Mali who was disappointed in not being able to clean or cook the fish gasped, she’d just had the best idea.

“The old women surely must know how to clean and cook fish. I bet they would help us.” Mali asked. She looked towards the children and hoped for a few nods of agreement but there were none. Pie'l patted his sister on the shoulder, “Don’t you remember? The old women haven’t left the wiku:o’m in a long time,” His eyes flicked to the wiku:o’m and he shrugged, “How can we convince them to come out?”

Mali who was determined to not have a fishing trip and the fish caught wasted didn’t know but she went up to the wiku:o’m with a few of her fish and she called out for the old women.

One old woman appeared and lingered inside the wiku:o’m, “Taliaq?” Mali gestured to her fish, she explained the situation and the old woman stepped outside the wiku:o’m. She agreed to help clean the fish but said that it would take the other women in the wiku:o’m to come out and help if they wanted to clean all the fish before they lost light.

Pie'l asked the old woman how to convince the other old women to come out and she answered, “Look into their eyes with the determination and eagerness that your sister showed me.”

Pie'l stepped up to the wiku:o’m and away from the children and Mali who were trying their best to help clean the fish with the little knowledge that they knew. “Kisikui’kwaq.” Pie'l called out, he took a deep breath before two old women appeared, he asked both to come out and help teach them how to clean fish. He hoped his eyes showed the determination and eagerness that he felt.

The determination and eagerness to learn was evident and the two old women stepped out of the wiku:o’m, they followed Pie'l outside and started on cleaning the fish.
With the three old women, the fifty-one children, and the pair of siblings, the fish were cleaned in no time. Mali heard her stomach growl and she was reminded that the fish needed to be cooked. She asked the old women if they’d help cook.

“We can’t start a fire to cook the fish.” The old woman said.

Mali didn’t want to give up but she was tired, hungry, and she had gotten fish guts in her braids. Pie’l saw the sadness on her face and he suggested that they ask the old man.

“He rarely comes out,” Pie’l was told but that didn’t stop the young man from going to the wikuo’om and asking to speak with the old man. No response and silence filled the outdoors, one could only hear the sound of birds amongst the trees. Pie’l asked again and more silence.

After almost giving up and walking back disappointed, the old man appeared, he stayed inside and asked Pie’l what he wanted.

“If you help us start a fire so we can cook our fish?” Pie’l asked.

The old man shook his head, “Moqo. There are no pine needles, bark or dried grass that can be used to start the fire.” He closed the wikuo’om and Pie’l was left staring at the home.

Pie’l wasted no time, they’d gotten this far and Mali was hungry…. so Pie’l ran back to the children and asked some to come along with him.

After finding a nice pine tree that the children could climb, pine needles were gathered and put into a basket. Next came some dry grass found in a sun kissed spot in a clearing and a few pieces of bark.

Pie’l went back to the wikuo’om and asked for the old man. He showed him what they’d gathered and asked, “Will you help us with the fire now?” The old man peered inside the basket but once again shook his head.

“Moqo. I do not have any stones to create a spark for the fire.” The old man disappeared again and Pie’l was left alone. He sighed and decided that there was still enough light in the day, he turned and ran down to the stream close by. He plucked two stones and ran back to the wikuo’om.

The old man appeared as Pie’l called for him. He said nothing when Pie’l showed him the stones. At first the young boy thought that he’d go inside once more and he’d have no choice but to give up but the old man placed a foot outside the wikuo’om.

Very slowly and hesitantly the old man stepped outside the wikuo’om.

Pie’l watched as the old man slowly walked over to the group of children and women, he gently sat down and pointed to the area in front of him. “We will make the fire here. Place the pine needles and dried grass.” The old man said, he took the stones from Pie’l.

“The fire will go out if not fed wood. Take the children behind the wikuo’om and walk 32 steps straight and take 9 steps right. There will be wood from last winter there, bring it back here before the fire goes out.” The old man said, he watched Pie’l gather the children and repeat the instructions. Before Pie’l and the children disappeared behind the wikuom, the old man called out and spoke, “If you aren’t back before the fire goes out, I’ll be going back inside and not coming out to help again.”

Pie’l said nothing in response and he and the children set off 32 steps straight and 9 steps right. Quite a bit
the wiku’om, his eyes landed on the small flame.

As fast as they could, the children and Pie’l hurried to the fire with the wood.

They patiently waited for the wood to catch and it did eventually. The old man told the children to keep feeding the fire as the old women hung the fish over it. Pie’l and Mali as well as the old women and children gathered around the fire and the old man.

The flames cackled and the smell of the fish cooking along with the smell of smoke filled the noses of the ones gathered around.

Mali and Pie’l looked around. The old man tended to the fire. The 3 old women took their first bites of the cooked fish and when they finished eating, the 51 children ate also.

Mali and Pie’l walked home just before the light for the day ended, the siblings brought some fish with them and after giving them to their family, they spoke about their days with the 51 children, 3 old women, and 1 old man.

Not only did they find new friends but they were able to both learn from the old women and the old man as well. Not to mention the skills they’d sharpened over the course of the few days and the skills that the children learned.
Rationale
Netukulimk, the Mi’kmaw way of living with nature, provides the perspective for a study of ecosystems. The interconnectedness of biotic and abiotic components in ecosystems will lead to an understanding of energy input and matter cycling through food webs. Analysis of the impact of humans on ecosystems further demonstrates the interconnectedness of living things.

Outcomes

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>Science 8</th>
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</thead>
<tbody>
<tr>
<td>• How are the Mi’kmaw people connected to the environment?</td>
<td>• Explain how waves and tides are generated and how they interact with shorelines</td>
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<tr>
<td>• Compare the relationship Mi’kmaw people have with land/water, in the past and today</td>
<td>• Reconciliation</td>
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Learning Objective

**Indicator:** Analyse the role of all citizens in reconciliation (COM/CT)

Learning Experience

**Before: Introduction**
Begin by asking students if they have ever heard the story of the Earth’s moon? Give students a few moments to gather their responses and record answers onto the board. It is important for students to know that this is a shared legend among many First Nation peoples of Turtle Island.

**During: Doing In-Class**
Explain to students that they will be watching a short video on youtube of a story read aloud to them. Have students take notes of important information while they are listening/watching the story. The teacher can play the educational video where a Dakota elder reads the story about the Thirteen Moons (YouTube - Thirteen Moons on a Turtle’s Back). When the film is over, the class can have a discussion about the important information students have recorded. Students should be able to notice that each moon has a different name based on the different events or time of the year.

**Activity:**
Have students create their own turtle with names for each of the moons based on important events in their lives. Students can come up with names for each of the 13 moons along with a short explanation of why they chose that specific name. Anyone personally affected by the IRS experience.

**After: Closing:**
Students can work on a short research activity to find information about the relationship between tides and the moon. Students can also look for the Mi’kmaw name for the moon phases. It is important for students to know that everything in the environment is connected thus giving our surroundings balance.
Other Suggested Activities

Art: Students can extend the previous lesson and draw out their turtle with the thirteen scales on the shell to represent the thirteen moons. Students can fill out the scales with the names that they came up with in the previous activity.

Resources

  https://www.youtube.com/watch?v=MpT7MfXogTQ
• *Rabbit and the Moon Man – A Micmac Legend*  
• You Tube - Gerald Gloade’s Presentation – L’nui’sultinej: the Mi’kmaw Ecological Calendar Mikmaq Month’s Names
• The Gregorian Calendar History – timeanddate.com
• You Tube - A short history of the modern Calendar
• Nova Scotia Environment SITE - Climate Change Unit  
  https://climatechange.novascotia.ca/what-ns-is-doing What Nova Scotia is Doing  
  https://climatechange.novascotia.ca/climate-data Climate Data For Nova Scotia
Rationale
An important aspect of citizenship learning is understanding the perspectives of other people. In this outcome, learners will have the opportunity to consider how rights evolved and changed for disempowered peoples, such as Mi’kmaw, women, immigrants, and others. In terms of responsibilities of citizens, it is also an ideal context for a discussion about reconciliation. This is an opportunity to compare the rights and responsibilities of citizens and to look at how ideas of what it means to be a citizen have changed over time.

Outcomes

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<tr>
<th>Treaty Education</th>
<th>Social Studies 8</th>
</tr>
</thead>
<tbody>
<tr>
<td>• What are we doing to reconcile our shared history to ensure justice and equity??</td>
<td>• Learners will evaluate key changes in the citizenship rights of Mi’kmaw and other traditionally disempowered people.</td>
</tr>
<tr>
<td>• What are examples of reconciliation and progress with indigenous communities? Why are they examples of reconciliation?</td>
<td>• Reconciliation</td>
</tr>
</tbody>
</table>

Learning Objective
Indicator: Analyse the role of all citizens in reconciliation (COM/CT)

Learning Experience

Before: Introduction
The teacher can begin the lesson by playing El Jones’ poem from YouTube found under Stop Alton Gas (Ecological Action). When the video is over, ask students if they know what the poem was about and why they might think that it is important.

During: Doing
Begin the lesson by explaining who Alton Gas is. A short description of the Alton Gas project can be found on their website. This can be read aloud to students. Now give a brief lesson on the history of the Shubenacadie River from the Shubenacadie Canal website. The website also briefly explains the heritage of the Mi’kmaq people and its relationship to the Shubenacadie River.

Think-Pair-Share
Begin by asking students if they agree or disagree with the Alton Gas project. Group students into two separate groups. One group can research articles about Alton Gas while the other half are researching articles about the peaceful protest from the First Nation community of Sipekne’katik. Students are looking for pros/cons from the side of Alton Gas and the side of Sipekne’katik. Students can write all of their pros and cons onto an index card or a small piece of paper. In small groups, students can share their understanding of the topic. The teacher can expand this into a whole class discussion.

After: Closing:
Exit Slip: Display an understanding of Netukulmk. Students can write a short exit slip stating whether they think the issue of the Mi’kmaw people protesting affects the bigger picture?
Resources

- Shubenacadie Canal - https://www.shubenacadiecanal.ca
- Alton Gas - https://altonnaturalgasstorage.ca
- YouTube - Stop Alton Gas Poem - https://www.youtube.com/watch?v=gnVBFflB4Ik
- YouTube - Alton Gas Blockade - https://www.youtube.com/watch?v=FxpwwiXuDLI
- YouTube: The Dangers of a Single Story Chimamanda Ngozi Adichie
- Press Release: Alton Gas brine release six times above what is considered deleterious to fish - https://stopaltongas.wordpress.com/blog/
Rationale
It is important that learners see themselves as a part of many different communities; that they are part of the relationship between citizens and communities. Learners will consider their personal strengths and challenges to develop their self-awareness, becoming self-directed learners who set and pursue personal goals in the aspects of health and wellness, career, and finance. Learners will recognize how they can use their strengths and skills in making positive contributions to their communities. Inquiry into the descriptors often associated with citizens, such as good, active, global, or engaged, provide an opportunity for discussion about worldview.

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Learning Objective
*Indicator:* Analyse the role of all citizens in reconciliation (COM/CT)

Learning Experience

**Before: Introduction**
The teacher can begin the lesson by showing the posters from the Mi’kmaw Spirit website and the Mi’kmaq History Month poster from 2005. Next, ask students what makes someone a hero and why they should be honoured. The teacher can brainstorm “hero” on a piece of chart paper. Create a T-chart and have students make a list of what strengths a person would need to qualify as a hero and what we can do to honour them. Next, give students some background information about the WWI, WWII, and the Korean War. Explain to students that over 12,000 Indigenous people from across Canada fought in WWI, WWII and the Korean War. According to the CBU Mi’kmaw timeline, over 150 Mi’kmaw men signed up for WWI, over 250 for WWII, and over 60 for the service in Korea.

**During: Doing**
The teacher can hand out the article from The Toronto Star titled Eskasoni honours its veterans. The teacher can hand out post-it notes to students and they can take notes while the article is read aloud. Have students make notes of how the community took initiative to honour veterans from the community. *Not all Mi’kmaw communities have banners to honour their veterans.*

**Persuasive Letter**
Have students write a persuasive letter to their Local MP. Students can state why a local Mi’kmaw community would need funding for banners to honour their veterans. One of the thirteen Mi’kmaw communities can be chosen beforehand by the teacher for it to be realistic.
Modifications
The teacher can assign students one of the thirteen Mi’kmaw communities in Nova Scotia. Students can work in pairs for this assignment. Students can research how that specific community honours its veterans. Students can present their information to the class.

Resources
- Mikmaw Spirit Wesbite – Mi’kmaq History – Mi’kmaw Veterans
- Veterans Affairs Canada – Anciens Combattants Canda – Canada Remembers Indigenous Veterans
  http://www.veterans.gc.ca/pdf/cr/pi-sheets/Aboriginal-pi-e.pdf
- The Toronto Star - Eskasoni honours its veterans
Rationale
It is important that learners see themselves as a part of many different communities; that they are part of the relationship between citizens and communities. Learners will consider their personal strengths and challenges to develop their self-awareness, becoming self-directed learners who set and pursue personal goals in the aspects of health and wellness, career, and finance. Learners will recognize how they can use their strengths and skills in making positive contributions to their communities. Inquiry into the descriptors often associated with citizens, such as good, active, global, or engaged, provide an opportunity for discussion about worldview.

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Learning Objective
*Indicator:* Analyse the role of all citizens in reconciliation (COM/CT)

Learning Experience

**Before: Introduction**
The teacher can begin the lesson by asking students to stand up if they were born in Canada and if they are a Canadian citizen. Welcome students to live in Canada and to use the resources. Now, explain to students that in order to remain a Canadian citizen, they will have to agree to terms of the Canadian Government. Students can remain standing, but if at any point they do not agree with terms, they can sit down and decline citizenship.

*To be a citizen, you must: 1. Ask for special permission to leave your town. 2. If you are a woman and marry a non Canadian citizen, you are no longer a Canadian citizen. 3. Have to send your children off to a specialized school and not see them during special occasions. 4. The government can come into your home at any time and take whatever they want without giving you anything in return. 5. No longer allowed to speak your language or to practice your culture. 6. You cannot vote for government elections.*

Are any students still standing?

**During: Doing**

**In-Class**
The teacher can now show the YouTube video: The Indian Act Explained. The video is 25 minutes long. Students should jot down any information that students find interesting. Now, working in pairs, students can read the Indian Act article found on *The Canadian Encyclopedia* webpage. Students can take notes about any changes that they find in the article. Together as a class, the teacher and students are to create a timeline of important dates and changes over time. This can be done on chart paper or on the whiteboard. The teacher should use two different color markers, one color to represent negative changes and another color to represent positive changes.
Resources

- You Tube – The Indian Act Explained https://www.youtube.com/watch?v=OhBrq7EzrQ&fbclid=IwAR284v5rl8Hhcnqy-BgYQ3V00xUIKmsLhiC3oToaWH6TKXFh9wa07IAL5rw
- You Tube – Canadian Aboriginal History: “Did You Know”? (Part 1 of 2) / (Part 2 of 2)
- You Tube – The Journey of the Mi’kmaq
- Indigenous Corporate Training Inc. (Sept 2016).
- Indian Act and enfranchisement of Indigenous Peoples
- 21 Things you may not have known about the Indian Act
Rationale
It is important that learners see themselves as a part of many different communities; that they are part of the relationship between citizens and communities. Learners will consider their personal strengths and challenges to develop their self-awareness, becoming self-directed learners who set and pursue personal goals in the aspects of health and wellness, career, and finance. Learners will recognize how they can use their strengths and skills in making positive contributions to their communities. Inquiry into the descriptors often associated with citizens, such as good, active, global, or engaged, provide an opportunity for discussion about worldview.

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<td>• Who are the Mi’kmaq historically and today?</td>
<td>• Example a sampling of physical activities, identify one and set personal goals related to including it as a part of a weekly activity/experience</td>
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Learning Objective

*Indicator:* Analyse the role of all citizens in reconciliation (COM/CT)

Learning Experience

**Before: Introduction**
Ask students to name as many plants or trees that they would typically find in the forest. Make a list on the board. Next, ask students if they know of any of these plants or trees that can be used as a home remedy.

**During: Doing In-Class**
Introduce the term ‘Medicine Walk’ to students. Typically, taking part in a Mi’kmaq medicine walk is a way to learn about traditional Mi’kmaq culture and medicines. Explain to students that there are many health benefits to walking. Show students an image of the 2020 Mi’kmaq History Month Poster. This poster is full of valuable information regarding plant knowledge and use. Have students take a good look at the images of plants found in the forest.

*Medicine Walk:* Go on a medicine walk with students in your local forest. Have students look for and create a list of the different plants that were found on the Mi’kmaq history month poster. The teacher can have a set list of plants or trees that the students must look for based on the Mi’maq history month poster. The teacher can allow students to take pictures using their cell phones or school ipads for identification purposes and locations. It is important for students to write down information about where the plant was found and what it looks like during the specific season of the walk.

**After: Closing:**
Have students create a map of the medicine walk. Students are to create markers on their maps of the locations of any plants or trees that were found. Can students identify medicines properties and benefits? If so, have them add the properties and benefits into their maps for the description of each of the medicines found.
Modifications

• Invite an elder from a nearby Mi’kmaw first nation to discuss Medicine Walks or Mi’kmaw medicine.
• Start the lesson by showing the short youtube video ‘Membertou Medicine Walk’ or show the video of Mi’kmaw elder Judy Googoos where she shares her knowledge of medicine plants.

Resources

• Nova Scotia Canada – Mi’kmaw Medicine Walk
• Lacey, Laurie. (2012). Mi’kmaw Medicines: Remedies and Recollections
• You Tube – Membertou Medicine Walk https://www.youtube.com/watch?v=V81MEhvTDpg
• You Tube - Mi’kmaw Medicine Walk https://www.youtube.com/watch?v=AEqp830n-1g&t=147s
• Saltscapes Magazine Online – Celebrating Canada’s Easter Coast Together – Long used by the Mi’kmaw people and early settlers, there’s a growing interest in medical plants in Atlantic Canada
Rationale
It is important that learners see themselves as a part of many different communities; that they are part of the relationship between citizens and communities. Learners will consider their personal strengths and challenges to develop their self-awareness, becoming self-directed learners who set and pursue personal goals in the aspects of health and wellness, career, and finance. Learners will recognize how they can use their strengths and skills in making positive contributions to their communities. Inquiry into the descriptors often associated with citizens, such as good, active, global, or engaged, provide an opportunity for discussion about worldview.

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<td>• Who are the Mi’kmaq historically and today?</td>
<td>• Learners will listen carefully to identify key points in oral presentations, and evaluate the relevancy of supporting details</td>
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Learning Objective
Indicator: Analyse the role of all citizens in reconciliation (COM/CT)

Learning Experience

Before: Introduction
The teacher can begin the lesson by asking students what they know about the topic of “Treaties”. The teacher can record responses on board.

During: Doing
In-Class
The students can learn about First Nation Treaties and how this affects the Mi’kmaw people today. An introduction to Treaties can be found in the Mi’kmaw’l Tan Teli-kina’muemk - Teaching about the Mi’kmaw book on page 105. The teacher can now introduce the Mi’kmaw Covenant Chain of Treaties. An introduction and summary of each of the treaties can be found in the Mi’kmaw’l Tan Teli-kina’muemk - Teaching about the Mi’kmaw book on page 106. Once the introduction has been read to the students, the teacher can go onto a true and false activity. The activity can be found students, the teacher can go onto a true and false activity found on page 107 of the Mi’kmaw’l Tan Teli-kina’muemk - Teaching about the Mi’kmaw book. The class can have a discussion about the importance of these treaties and their relation to the Mi’kmaw people today.

Oral Presentation:
The teacher can now explain to students that they will be working on a short oral presentation. The teacher can assign one of the Mi’kmaw Covenant Chain of Treaties to the students. Students can research using online tools (Nova Scotia Archives website). Students are to prepare a short 3 minute oral presentation on what they believe to be the most important Information from their assigned treaty. Students must also listen carefully to identify key points of peers presentations. Students should also discuss how these treaties are important to modern day Mi’kmaw.
Other Suggested Activities
The teacher can look through *Mi’kmawe’l Tan Teli-kina’muemk - Teaching about the Mi’kmaq* book to find other activities. Some other activities include a word scramble, *we are all treaty people* activity as well as a classroom treaty activity.

The teacher can choose to watch the videos rather instead of sharing the articles with students.

The teacher can choose one of the treaties from the Mi’kmaw Covenant Chain of Treaties and have students prepare a skit to act out the events that took place.

At the beginning of the school year, the teacher can work on a classroom treaty activity. Typically at the beginning of the school year, teachers and students usually discuss classroom expectations and rules. An anchor chart can be made titled Classroom Treaty where the teacher and students co-create the rules and expectations of the classroom. Once the chart has been made, the teacher and students can sign the bottom to show that an agreement has been made between both parties. This can be displayed during the duration of the school year.

Resources
- Nova Scotia archives - [https://archives.novascotia.ca/mikmaq/results/?Search=AR5&SearchList1=all&TABLE2=on](https://archives.novascotia.ca/mikmaq/results/?Search=AR5&SearchList1=all&TABLE2=on)
- Nova Scotia Museum INFO – The Mi’kmaq – Review Mi’kmaq way of Life
- You Tube – Two- Eyed Seeing
- You Tube – Netukulimk
- You Tube – Why Treaties Matter | NPR
- You Tube – Mi’kmaq Rights Initiatives Video
- You Tube – Past Mi’kmaq Struggles, treaties and the Future (JoeB Marshall Union of NS Indians)
- VIMEO – Murdena Marshall – Two-Eyed Seeing
- The Canadian Encyclopedia - History of Halifax / Peace and Friendship 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’kmaw 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’kmaw 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’kmaw, 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. This is not the case. The 18th century treaties between the Mi’kmaw, Maliseet and Passamaquoddy treaties of 1760-61, it can include both written documents and oral representations by the British representatives.

During the treaty-making period, translating among Mi’kmaw, French, and English was challenging. The Mi’kmaw 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 signatures and honour the original purpose of the agreements. One of the most important ideas in contemporary treaties 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.

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., 1939 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 that was illegally expropriated—one is called Specific Claims and the other is Aboriginal Title. Specific Claims allows 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’kmaw continue to use these parallel processes to redress land that was illegally transferred, as well as to ensure the full implementation of treaty rights.
Rationale
It is important that learners see themselves as a part of many different communities; that they are part of the relationship between citizens and communities. Learners will consider their personal strengths and challenges to develop their self-awareness, becoming self-directed learners who set and pursue personal goals in the aspects of health and wellness, career, and finance. Learners will recognize how they can use their strengths and skills in making positive contributions to their communities. Inquiry into the descriptors often associated with citizens, such as good, active, global, or engaged, provide an opportunity for discussion about worldview.

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<td>• Who are the Mi’kmaw historically and today?</td>
<td>• Give and elaborate on initial response, orally or in writing, to what is read or viewed</td>
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<td>• What events have shaped Mi’kmaw life as it is today?</td>
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Learning Objective
*Indicator:* Analyse the role of all citizens in reconciliation (COM/CT)

Learning Experience

**Before: Introduction**
Begin the class by asking students what they know about the significance of the drum in the Mi’kmaw culture. Answers can be recorded onto the white board or onto chart paper. Next, hand out anticipation guides to each student. This should be done at the very beginning of class. The teacher can read the statements of the anticipation guide aloud and give a few moments for students to choose that they either agree or disagree. Collect anticipation guides.

**During: Doing**
The teacher can introduce the students to the drum by reading the information from the Northern College website. The information given here discusses a brief history of the drum. Next, watch the video of Elders Ernest & Mildred Johnson showing how they create the traditional Mi’kmaw drum. Challenge students to learn a Mi’kmaw song. Play the Mi’kmaw Honour song on YouTube, sung by Elder George Paul. The song is done in the style of a singalong where the words are written in Mi’kmaw and phonetically so that it is easy for non speakers to sing along.

**After: Closing:**
End the lesson by passing out the anticipation guides that were completed at the beginning of the class. Revisit each of the statements. Ask students if their perception of each of the statements has changed since the beginning of the lesson. Generate a classroom discussion about the statements and have students share one thing they learned about the drum.
**Modifications**

- Students can research the significance of the drum in the Mi’kmaw culture. They can then find examples of the songs that are sung for different ceremonies.
- Invite a drum keeper from a nearby First Nation community to share their knowledge of the drum and to perform the honour song
- Design your own clan symbol to decorate the face of the drum
- Play the different songs performed by various drum groups

**Resources**

- Manitoba Trauma Information and Education Centre. “Trauma and Indigenous Peoples.” Two- Eyed Seeing; Residential Schools; Cultural Practices
- Show Me Your Math: Connecting Math to Our Lives and Communities. “Mawkina’masultinej: Pepkwejete’maq (Drum).”
- Northern College - [http://www.northernc.on.ca/indigenous/the-drum/](http://www.northernc.on.ca/indigenous/the-drum/)
- YouTube - Ernest & Mildred Johnson Drum [https://www.youtube.com/results?search_query=ernest+johnson+drum](https://www.youtube.com/results?search_query=ernest+johnson+drum)
- YouTube – The Mi’kmaq Honour Song
- YouTube – Grandmothers & Grandfathers Eastern Eagle
- YouTube – Saturday Night Special (Intertribal) Eastern Eagle
- YouTube – Alaska Native Drum Making Video (BoydCommunications)
- YouTube – George Paul (Creator of the Honour Song)
## Drum Anticipation Guide

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td></td>
<td>Agree</td>
<td>Disagree</td>
<td>Agree</td>
</tr>
<tr>
<td>1. The drum is highly respected in the Mi'kmaq culture.</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>2. The drum can only be used by a person who is Mi'kmaw.</td>
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<td>3. All drums have the exact same beat and rhythm.</td>
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<td></td>
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<tr>
<td>4. The drum helps us to connect with Mother Earth.</td>
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<td></td>
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<tr>
<td>5. The drum can only be used at a pow-wow.</td>
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<td>6. A drum can only be owned by the person who made the drum.</td>
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Rationale
It is important that learners see themselves as a part of many different communities; that they are part of the relationship between citizens and communities. Learners will consider their personal strengths and challenges to develop their self-awareness, becoming self-directed learners who set and pursue personal goals in the aspects of health and wellness, career, and finance. Learners will recognize how they can use their strengths and skills in making positive contributions to their communities. Inquiry into the descriptors often associated with citizens, such as good, active, global, or engaged, provide an opportunity for discussion about worldview.

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Learning Objective
 Indicator: Analyse the role of all citizens in reconciliation (COM/CT)

Learning Experience

**Before: Introduction**
To begin the lesson, ask students how information/agreements are usually recorded. Now, explain to students that for the Mi’kmaw people, important information or agreements were usually recorded using a wampum belt. Write the word Wampum Belt onto the board. Ask students to predict what a wampum belt might look like and record their answers.

**During: Doing**
Introduce the Mi’kmaw Wampum Belt by showing students a picture of Pu’tus Andrew Alex holding the Wampum Belt in Chapel Island (1930). Explain to students that the purpose of the Wampum Belt symbolizes the relationship between Wabanaki and the Haudenosaunee. The job of the Pu’tus was to be the keeper of the Wampum. The meetings of the Grand Council would be recorded and would be read back to them by the Pu’tus.

The teacher can play the Wampum Belts found on YouTube. The students should be encouraged to keep important notes about the information about the Wampum Belt.


Have students read the assigned articles to gather information. Students can gather 5 important facts about the Wampum Belt.

**After: Closing:**
Tweet It: Have students write a short response as a short tweet. Students can use the hashtag #wampum to record their responses and display them in the classroom.
Modifications
• Have the class create their own Wampum Belt about a topic that is important to the classroom (one of the classroom rules can be used here)
• Students can create their own Wampum Belt using seed bead graph paper. Templates of this can be found with a quick google search

Resources
• YouTube - Wampum Belt - https://www.youtube.com/watch?v=kvDNAiZA6I
Rationale
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<td></td>
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<td>• Who are the Mi’kmaq historically and today?</td>
<td>• Students will construct knowledge and understanding of concepts in life science, physical science, and Earth and space science, and apply these understandings to interpret, integrate and extend their knowledge</td>
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<td>• What events have shaped Mi’kmaw life as it is today?</td>
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Learning Objective
*Indicator:* Analyse the role of all citizens in reconciliation (COM/CT)

Learning Experience

**Before: Introduction**
To begin the class, pass out 2 post it notes to students. On the first post it note, have students write down what they know about the moose. On the second post it note, have students write down the parts of a moose.

**During: Doing**
**In-Class**
The teacher can now show the YouTube video: Tiam’s Promise. After the video has been watched, have a short discussion about the legend itself and the respect that Mi’kmaw people have towards the moose.

Next, read aloud to students information from the UINR website (pages 12-16). Have the diagram of a moose that is on pages 14-15 printed and displayed for students to see. Start by reading the importance of Netukulimk. Explain to students that there is great respect involved in harvesting Moose for the Mi’kmaw people. Next, read page 13 & 16 - Tiam: Parts of the moose.

Activity: Students are to create a diagram of a moose - labelling the parts of a moose. Students can also label each of the parts that the Mi’kmaw people use. Students can draw their diagrams on 11x17 paper.

**After: Closing:**
Exit Slip: students are to write a short paragraph as to why the Mi’kmaw people have such high respect for the moose and how no body parts are gone to waste.
Resources

- Poster of a Moose. (UINR) Unama’ki Institute of Natural Resources.
- CBC Legends of the Mi’kmaq
- UINR – Unama’ki Institute of Natural Resources - http://www.uinr.ca
- YouTube - Tiam’s Promise - https://www.youtube.com/watch?v=7j_j2bvetfo
- CBC Land and Sea - A Tale Of Two Moose https://gem.cbc.ca/media/land-and-sea-network/season-2014/episode-17/38e815a-00ba31145f1
Rationale
It is important that learners see themselves as a part of many different communities; that they are part of the relationship between citizens and communities. Learners will consider their personal strengths and challenges to develop their self-awareness, becoming self-directed learners who set and pursue personal goals in the aspects of health and wellness, career, and finance. Learners will recognize how they can use their strengths and skills in making positive contributions to their communities. Inquiry into the descriptors often associated with citizens, such as good, active, global, or engaged, provide an opportunity for discussion about worldview.

Outcomes

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>Social Studies 8</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Who are the Mi’kmaq historically and today?</td>
<td>• Demonstrate an understanding of the rights and responsibilities of citizenship and the origins, functions and sources of power, authority and governance</td>
</tr>
<tr>
<td>• What events have shaped Mi’kmaw life as it is today?</td>
<td>• How have some Canadian issues changed over time and others have not?</td>
</tr>
</tbody>
</table>

Learning Objective
*Indicator:* Analyse the role of all citizens in reconciliation (COM/CT)

Learning Experience

**Before: Introduction**
Begin the lesson by asking students if they know the significance to the date October 1st to the Mi’kmaw people. Record answers.

**During: Doing**
The teacher can discuss the significance of October 1st to the Mi’kmaw people. October 1st is the day that the Mi’kmaw people celebrate Treaty Day. Treaty Day is when we commemorate the unique relationship between the Mi’kmaw and the Crown. Every year, this celebration takes place in Halifax. An introduction to Treaty Day can be read aloud from the Kekina’muēk - Learning about the Mi’kmaw of Nova Scotia on page 61.

Show the video “We Are Treaty People” found on YouTube.
We are all treaty people. The province has enacted a stance in stating that every Nova Scotian is a treaty person either Mi’kmaq or Nova Scotian. The treaty was a friendship treaty between two cultural groups that resided in this area. Ask students:
• What does it mean that we are all treaty people to you?
• What celebration would occur?
• What do you do on October 1st?

**After: Closing**
**Reflection:** If there was one message that you can share with other treaty people, what would be your main points for discussion? How would you help with the perseverance of the Treaty?
Modifications

• Create an invitation to an event celebrating Treaty Day in Nova Scotia. What images would students add to their invitations? Students should include words from the Mi’kmaq language
• Design a classroom treaty using classroom rules (have all students sign)

Resources

• Union Of Nova Scotia Mi’kmaq - Treaty Day - https://www.unsm.org/treaty-day
• YouTube - We Are Treaty People - https://www.youtube.com/watch?v=TePIVr2bgCY
Rationale
It is important that learners see themselves as a part of many different communities; that they are part of the relationship between citizens and communities. Learners will consider their personal strengths and challenges to develop their self-awareness, becoming self-directed learners who set and pursue personal goals in the aspects of health and wellness, career, and finance. Learners will recognize how they can use their strengths and skills in making positive contributions to their communities. Inquiry into the descriptors often associated with citizens, such as good, active, global, or engaged, provide an opportunity for discussion about worldview.

Outcomes

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>English Language Arts 8</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Outcomes</strong></td>
<td><strong>Concepts (and guiding questions)</strong></td>
</tr>
<tr>
<td>• Who are the Mi’kmaq historically and today?</td>
<td>• What events have shaped Mi’kmaq life as it is today?</td>
</tr>
<tr>
<td></td>
<td>• Recognize the need for additional information to meet learning needs</td>
</tr>
<tr>
<td></td>
<td>• Demonstrate a commitment to crafting writing and other representations</td>
</tr>
<tr>
<td></td>
<td>• How have some Canadian issues changed over time and others have not?</td>
</tr>
</tbody>
</table>

Learning Objective
*Indicator: Analyse the role of all citizens in reconciliation (COM/CT)*

Learning Experience

**Before: Introduction**
The teacher can begin the lesson by asking students to make a list of reasons why oral history is important. Next, discuss the importance of oral history and the importance of passing down these stories from generation to generation from the perspective of the Mi’kmaq people. You can use the muiniskw website to further explain to students.

**During: Doing**
Mi’kmaq creation story
The teacher can play the Mi’kmaq Creation Story part 1 from YouTube. Once the video is over, this can transition into a classroom discussion about the creation story and its relation to the land.

**Research Poster:**
Have students research Mi’kmaq Kluskap legends that relate to the land. Students can choose any legend they wish and create an informational poster about their specific legend. There are several legends that students can choose from. Students can use computer software (google docs or microsoft word) to create their posters. Students should remember to include the legend and its importance to the Mi’kmaq people. The muiniskw website is an excellent resource for students to use. Posters can be displayed in the classroom.

**After: Closing:**
Students can present their Mi’kmaq Kluskap legend with their class.
**Modifications**

- Learners can create a presentation based on one of the Mi’kmaw legends and present this to their peers.
- Watch part 2 of the Mi’gmaq Creation Story on YouTube

**Resources**

- Poster of a Moose. (UINR) Unama’ki Institute of Natural Resources.
- CBC Legends of the Mi’kmaq
- UINR – Unama’ki Institute of Natural Resoruces - [http://www.uinr.ca](http://www.uinr.ca)
- Mikmawey Debert - [https://www.mikmaweydebert.ca/ancestors-live-here/partridge-island/](https://www.mikmaweydebert.ca/ancestors-live-here/partridge-island/)
- YouTube: Mi’gmaq Creation Story - [https://www.youtube.com/watch?v=rQvup95nhvk](https://www.youtube.com/watch?v=rQvup95nhvk)
**Rationale**

It is important that learners see themselves as a part of many different communities; that they are part of the relationship between citizens and communities. Learners will consider their personal strengths and challenges to develop their self-awareness, becoming self-directed learners who set and pursue personal goals in the aspects of health and wellness, career, and finance. Learners will recognize how they can use their strengths and skills in making positive contributions to their communities. Inquiry into the descriptors often associated with citizens, such as good, active, global, or engaged, provide an opportunity for discussion about worldview.

**Outcomes**

*Indicator: Analyse the role of all citizens in reconciliation (COM/CT)*

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>Social Studies 8</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Who are the Mi’kmaq historically and today?</td>
<td>• demonstrate an understanding of the past and how it affects the present and the future.</td>
</tr>
<tr>
<td>• What events have shaped Mi’kmaw life as it is today?</td>
<td>• How do we develop empathy and understanding of the experiences of others?</td>
</tr>
</tbody>
</table>

**Inquiry Enduring**

*Students will understand that …*

The Mi’kmaw have a great relationship with the land, and it connects them to their culture who they are as Mi’kmaw people.

**Essential Questions**

- • What loss have the people of PLFN and the land had since the formation of Boat Harbour?
- • How are the people of PLFN moving forward through the improvement and closure of Boat Harbour?
- • What impact does this have on the importance of netukulimk?

**Learning Experience**

**Before: Introduction**

To begin the lesson, the teacher can write Pictou Landing and Boat Harbour on the board. The students can brainstorm together all of the things they know or have heard about each place. This should lead to a conversation about the relationship that Mi’kmaw people have with the land.
During: Doing
- Understanding the relationship between the Mi’kmaw and the land.
- Exploring communities
- Explore the impact of the pollution on the water and the land.
- Making connections to criteria and issues going on.
- Digging deeper and asking questions.]

The teacher can begin by handing out a nonfiction film study organizer (double sided photocopy of graphic organizer). The students can fill out the first sheet while the documentary is being played. The teacher can play educational film on Boat Harbour (YouTube - A’se’k: the other room). When the film is over, the class can have a short discussion about the graphic organizer and any information that students may have recorded.

Next, the teacher can play a second educational film about Boat Harbor (YouTube - Reclaiming A’se’k: Boat Harbour and the next generation). The students can fill out the other side of the graphic organizer.

Discuss “Environmental Racism”.

After: Closing:
- Exit Slip - Learners can write a reflection from the essential questions on the previous page. The teacher can choose one of the questions at their discretion.

Modifications
- Learners can research environmental racism in Nova Scotia. Learners can then create an informational poster with information on topic.

Resources
- Kwilmu’kw Maw-Klusuaqn – Pictou Landing
- YouTube – A’se’k – The Other Room (Boat Harbour)
- YouTube - Reclaiming A’se’k - Boat Harbour and the Next Generation
- The Pictou Landing First Nation Reclaiming the A’se’k Estuary -https://www.ecelaw.ca/images/PDFs/ER_event/Asek_Estuary_final.pdf
- The Coast – Halifax Website – Boat Harbour: On Toxic Pond
- CBC – News – Nova Scotia group maps environmental racism
- Nova Scotia Website – Boat Harbour remediation – About the Project

Other Suggested Activities
The teacher can show the documentary “There’s Something in the Water” on Netflix. The documentary spotlights the struggle of minority communities in Nova Scotia as they fight officials over the lethal effects of industrial waste. Students can compare what has happened both in the Mi’kmaw community and the African community.
Non Fiction Viewing Sheet

Title of Film: ______________________
Topic of Film: ______________________

<table>
<thead>
<tr>
<th>5 Interesting Facts:</th>
<th>What message is the film trying to tell the reader?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The part of the film that stood out most to me:</th>
<th>5 questions I have:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Rationale
Music provides ways of knowing and expressing. It is a dynamic part of our life and culture, providing insights and awareness as well as pleasure and enjoyment. Music also enables a sense of community within a school, playing a significant role in the development of a vibrant learning culture. Music simultaneously engages the learner’s mind, body, and spirit.

Outcomes
Indicator: Demonstrate critical awareness of and value for the role of the arts in creating and reflecting culture.

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>Music 7-9</th>
</tr>
</thead>
<tbody>
<tr>
<td>• What is the cultural significance of a traditional Mi’kmaq Ji’kmaq?</td>
<td>• Demonstrate respect for, discuss and compare music from various historical and cultural contexts</td>
</tr>
<tr>
<td>• How did residential schools, centralization, and the Indian Act affect Mi’kmaw peoples and communities?</td>
<td></td>
</tr>
</tbody>
</table>

Learning Objective
Students will understand that ... use the elements of music to express and communicate meaning

Essential Questions
• What is a Ji’kmaq and how does it relate to the traditional dance of Kojua?
• Why is the Ji’kmaq an important part of history for the Mi’kmaw people?
• Is the Ji’kmaq still used today?

Learning Experience
**Before: Introduction**
The teacher can start the class asking students to write down as many musical instruments as they can in a given amount of time (3 minutes) on a sheet of paper. Students may work in pairs or groups. When the time is up, ask groups or pairs to share with other pairs or groups. The teacher can then show a picture of a Ji’kmaq and ask if they have seen it before and when?

**During: Doing**
The teacher will show the video from the Wabanaki Collection “Kojua and Ji’kmaq”. Before starting the video, explain to students that they are to work on a watch and respond graphic organizer. When the video is over, a discussion can take place about the traditional dance of Kojua and Ji’kmaq. Students can also share their responses from their graphic organizer with one another.

**After: Closing**
The teacher can now explain the importance of the Ji’kmaq and its relation to the traditional Kojua dance. Students can end the class with an exit slip (3-2-1: 3 things they’ve learned, 2 things they’ve found interesting and 1 question they might have).
Other Suggested Activities
Students can research the Ji’kmaqn and compare it to another traditional instrument from another culture. Students can then present their findings to the class.

The teacher can choose to read and share the articles with students instead of watching the video.

Students can create an art/music project where the student uses natural materials to create their own Ji’kmaqn.

Resources
Watch & Respond

Instructions: as you watch the video, take notes organized under the following areas. Feel free to use point form.

Title of Video: ______________________________

<table>
<thead>
<tr>
<th>Names of people interviewed</th>
<th>Relationship between the Kojua &amp; Ji’kmaqn</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Historical Facts</th>
<th>Drawing of a Ji’kmaqn</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**Rationale**
It is important that learners see themselves as a part of many different communities; that they are part of the relationship between citizens and communities. Learners will consider their personal strengths and challenges to develop their self-awareness, becoming self-directed learners who set and pursue personal goals in the aspects of health and wellness, career, and finance. Learners will recognize how they can use their strengths and skills in making positive contributions to their communities. Inquiry into the descriptors often associated with citizens, such as good, active, global, or engaged, provide an opportunity for discussion about worldview.

**Outcomes**
*Indicator: Analyse the role of all citizens in reconciliation (COM/CT)*

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>Social Studies 8</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Who are the Mi’kmaq historically and today?</td>
<td>• Demonstrate the ability to make responsible economic decisions as individuals and members of society</td>
</tr>
<tr>
<td>• What events have shaped Mi’kmaw life as it is today?</td>
<td>• How have some Canadian issues changed over time and others have not?</td>
</tr>
</tbody>
</table>

**Lesson Objective**
*Students will understand that ...*
- The Mi’kmaq have been apart of the Wabanaki Confederacy since the 18th century

**Essential Questions**
- Who was the Mi’kmaq Grand Council and how does it compare to today?
- What is a consensus?
- How were decisions made by the traditional Mi’kmaw government prior to contact?

**Learning Experience**

**Before: Introduction**
Introduce students to the topic of Wabanaki Confederacy. Explain to students that the Mi’kmaq Nation belonged to the Wabanaki Confederacy. The Wabanaki Confederacy is an 18th century alliance between several Indigenous Nations which include the Mi’kmaq, Wolastoqiyik, Passamaquoddy, Abenaki and Penobscot.

**During: Doing**
Next, the teacher can hand out the reading Governing a Nation (Kekina’muek: Learning About The Mi’kmaq of Nova Scotia, pp. 73-75). Assign learners the reading and have them answer the worksheet once they have finished reading. Learners can be grouped into pairs or work independently.

**After: Closing**
Exit Slip: Have students write a short exit slip about something they’ve learned about the Wabanaki Confederacy and a question that they may have.
**Modifications**

- The teacher may decide to do the activity together as a class.
- The teacher can have students create a powerpoint/google slides presentation on the Wabanaki Confederacy and the role of the Mi’kmaq Nation to this group.

**Resources**

- Kwilmu’kw Maw-Klusuaqn – Pictou Landing
- Nova Scotia Museum INFO – The Mi’kmaq – Review Mi’kmaq way of Life
- Kekina’muek – Learning About the Mi’kmaq of Nova Scotia recourse – The Confederacy of Mainland Mi’kmaq
Chapter 9

Governing a Nation

Overview of the traditional Mi’kmaq system of government and the challenges faced by Native peoples today

The Traditional Mi’kmaq System of Government

When European settlers came here in the 1600s, the Mi’kmaq Nation belonged to the Wabanaki Confederacy. This Confederacy included the Mikmaq, the Maliseet, the Passamaquoddy, the Penobscot, and the Abenaki tribes. The tribes were all members of the Algonquin family which occupied lands east of the St. Lawrence River, the Adirondacks and the Appalachians.

All these tribes respected the territory occupied by the Mi’kmaq, who divided it into seven hunting and fishing districts. This region, known as Mi’kma’ki, included all of what is today Nova Scotia, Prince Edward Island, the eastern part of New Brunswick, Newfoundland and southern Gaspé.

The Role of the Chief in the Mi’kmaq Society

The early Mi’kmaq had a complex system of government. The political structure was made up of a hierarchy of chiefs, including the Local Chief, the District Chief and the Grand Chief.

The Local Chief looked after the affairs of the village community. He presided (ruled) over the “Council of Elders” which was the governing body of the village. This group was made up of family heads or representatives. The Local Chief provided dogs for the chase, canoes for transportation, and supplies for hunting expeditions. He also provided emergency food supplies in times of need.
Each of the seven Mi’kmaq districts had a chief known as the Sagamaw. The Sagamaw, like all Chiefs, was usually the eldest son of a powerful family group. The District Chief presided over the Council of Local Chiefs in his area. The Council met usually in the spring or autumn to resolve such issues as peace, truce and war. The Council made decisions by means of consensus.

When issues affecting the whole Mi’kmaq Nation arose, a Grand Council meeting was called by the Grand Chief. This meeting was attended by all District Chiefs and their families. A Grand Chief was a District Chief who was appointed by his peers as the chief spokesperson. Grand Chief Membertou was the spokesperson for the Mi’kmaq at the time of European contact. The Grand Council also assigned hunting and fishing territories to the Chiefs and their families. They agreed on treaties of friendship with other tribes, and later they approved treaties with the Colonial Government of Nova Scotia.

Choosing Mi’kmaq leaders was a very serious matter. This is how it was structured:

- A Council of Elders chose Local Chiefs
- The Local Chiefs chose District Chiefs
- The District Chiefs, who made up the Mi’kmaq Grand Council, appointed the Grand Chief

In many cases these appointments may have only been a formality, as the position of Chief was normally passed on to the eldest son of the former Chief. The eldest son, however, had to be worthy. Otherwise, some other male in the same family group would get the job.

The Mi’kmaq Nation was governed by well-defined laws and procedures. Territories were clearly identified and local, district and national jurisdictions were well understood by all. The Mi’kmaq also understood and respected tribal affiliation and local village citizenship. Their leaders were well-respected and exceptional individuals who took their responsibilities very seriously. Meetings of the Mi’kmaq Grand Council were recorded by the Pu’tus, who was the keeper of the records and stories.

The traditional Mi’kmaq style of governing included the following features:

- They used consensus-building to make decisions.
- They discussed issues in the form of a talking circle, where every individual there had lots of time to express his or her opinions and views.
- They respected the wisdom and knowledge of community Elders when it came to making decisions.
- The Mi’kmaq did not keep a written record of how their government operated. Instead, policies and procedures were understood and passed on from generation to generation through the teachings of
the Elders. As well, the wampum belt kept by the Pu’tus recorded the history of the Mi’kmaq and the decisions of the Grand Council.

- There was opportunity for nationhood and strength on a tribal basis. i.e. The process allowed tribes to unite against common threats. Tribes could agree to unite and work together in times of war or natural disaster.

1. Before doing the reading, look up definitions for the following words and put them in sentence form relevant to the Mi’kmaw so that I know that you understood the meaning of the definitions you’ve researched:

<table>
<thead>
<tr>
<th>a) presided</th>
<th>b) consensus</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>c) jurisdictions</th>
<th>d) tribal affiliation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
3. Describe the roles of the following in your own words:

<table>
<thead>
<tr>
<th>Local Chief</th>
<th>District Saqamaw</th>
<th>Grand Chief</th>
<th>Putu's</th>
</tr>
</thead>
</table>

4. How does the traditional Mi'kmaq style of governing differ from the style of governing today?
Rationale
This lesson gives students an opportunity to examine regalia and traditional clothing from the past and from the present. Students learn that regalia and traditional clothing are a great way of showing a sense of cultural identity for the Mi’kmaq people.

Outcomes
Indicator: Respect the contributions of individuals and cultural groups to the arts in local and global contexts and value the art as a record of human experience and expression

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>Visual Arts 7</th>
</tr>
</thead>
<tbody>
<tr>
<td>• What events have shaped Mi’kmaw life mid-1800s onwards?</td>
<td>• Identify and describe characteristics of artwork from different cultures and periods in history</td>
</tr>
<tr>
<td>• What events have shaped Mi’kmaw life as it is today?</td>
<td></td>
</tr>
</tbody>
</table>

Student Learning Goals
Students will understand that ...
• Men and women have different ceremonial protocols during ceremonies. Men wear ribbon shirts and women wear ribbon skirts.
• When is it appropriate to wear traditional clothing today?

Essential Questions
• What did the Mi’kmaw use for making traditional clothing in the past?
• What materials did the Mi’kmaw gather from the environment to make traditional clothing?
• Where do Mi’kmaw (Aboriginal/Native/First Nations/Indigenous Peoples) wear their traditional clothing today?

Learning Experience

Before: Introduction
Entry slip: List traditional types of clothing worn by any culture (think/pair/share optional)
Flip the entry slip over: kilts, moccasins, kimono, etc.
Lead students into a classroom discussion about the traditional clothing that is worn around the world. Ask students if they know of any traditional clothing that would be closer to home.

During: Doing
The teacher can begin the lesson by explaining to students that Mi’kmaw traditional clothing or regalia has evolved over time. The teacher can show students pictures from the Nova Scotia Museum archives. Next, read to students the Mi’kmaw Daily Life - Dress and Ornamentation from the Muiniskw website.
Today, Mi’kmaw people wear all sorts of traditional clothing such as ribbon shirts for men, jingle dresses, ribbon skirts, shawls, etc. Most times, traditional clothing is worn for ceremony, special events, and pow-wows. There are several news articles
Modifications

• Extension activity from the book *Teaching About The Mi’kmaq* - Activity 1: Regalia (pg. 96). In the book is an excellent activity where students are to draw their own traditional regalia using the templates provided.
• Create a speech about how traditional clothing can make a person feel proud about what they’re wearing.
• Research other traditional clothing worn by different cultures and compare them to that of the Mi’kmaq culture.

Resources

• Library and Archives Canada - Archived Content – Online – The Kids site of Canadian Settlement - Mi’kmaq /Daily Life
• Mikmaw Spirit – Mi’kmaw Daily Life – Dress and Ornamentation
• Muiniskw website - [http://www.muiniskw.org/pgCulture1e.htm](http://www.muiniskw.org/pgCulture1e.htm)
• Nova Scotia Museum – Info – Mikmaq Clothing - [https://novascotia.ca/museum/mikmaq/](https://novascotia.ca/museum/mikmaq/)
• Meuse, Teresa. (2016). L’Nu’k: The people: Mi’kmaw History, Culture and Heritage.
• You Tube – Making Regalia Episodes / Powwow Regalia
Rationale
Learners are becoming proficient in responding critically to a variety of texts in a variety of ways by adopting analytical perspective.

Outcomes
Indicator: Respond critically to a range of texts, applying their understanding of language, form and genre.

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>Visual Arts 7</th>
</tr>
</thead>
<tbody>
<tr>
<td>• What Happened?</td>
<td>• Understanding how personal knowledge, ideas, values, perceptions and points of views influence how writers create texts</td>
</tr>
<tr>
<td>• How did residential schools, centralization, and the Indian Act affect Mi’kmaw peoples and communities?</td>
<td></td>
</tr>
</tbody>
</table>

Learning Objective
Students will understand that...
• with growing independence, identify places in texts where culture and beliefs influence the portrayal of reality

Essential Questions
• What does the word Smaknis mean?

Learning Experience

Before: Introduction
The teacher can write the word “Sma’knis” on the board and explain to students what the word is. The students can hear the word said out loud in Mi’kmaq from the first nations help desk website. The teacher and students can brainstorm reasons why people enlist and fight in war.

During: Doing
Discuss the biography of William Charles Basque from the tle website. This will give students further understanding of Will Basque’s background before reading the poem “Smaknis”. His biography can be projected onto a white board with a projector or a smartboard and students can follow along.

Hand out copies of the poem “Smaknis” by Will Basque. Pass out post it notes to students and have them annotate while the poem is read to them. Students can also make use of margins of the poem, taking notes of the structure and poetic devices found in the poem.

Next, have students choose three descriptive statements from the poem and write an inference for each one.

After: Closing
When students have completed their descriptive statements and inferences, students can work in small groups to compare their choices.
**Modifications**
The teacher can research other poems from other First Nations war veterans that can be compared to the poem Smaknis. Students can look for differences and similarities between the two.

**Other Suggested Activities**
Students can research ways in which Mi’kmaq communities honour their war veterans on Remembrance Day.

**Resources**
- [http://firstnationhelp.com/remember.html](http://firstnationhelp.com/remember.html)
- Nova Scotia Museum INFO – The Mi’kmaq – Review Mi’kmaq way of Life
- Kekina’muek – Learning About the Mi’kmaq of Nova Scotia recourse – The Confederacy of Mainland Mi’kmaq
Will Bosque was born in Shubenacadie March 8, 1944. His parents were Isaiah and Eliza Charles Bosque. He had 3 siblings: Brian, Marty and Beverly Bosque.

When he was young they moved to the United States so that his parents could find work. He grew up in Boston and when he finished high school he joined the U.S. Marines. At that time there was a war in Vietnam and many young men went to war.

He was around 20 years old when he first went to Vietnam. While he was in Vietnam he saw how poor the people were and he felt sorry for the children. He said, “Vietnamese people were like Indians,” so he had a hard time because he could not help them. He and his friends would write home to their families asking for books and various school supplies that they could give to the children.

Military policy stated that when one person goes to war then the soul surviving brother will not have to go to war. So he decided to go on a second tour of duty to Vietnam so that his brother Brian wouldn’t have to go. He didn’t know that Brian had signed up as a paratrooper.

After finishing his second tour he returned to Boston. He found work as a truck driver. People kept asking him to run for president for the Boston Indian Council. He was elected president and he laid off all the workers then he hired back those who had a serious interest in the Boston Indian Council. While he was in the United States he did a lot of work for native causes because the soldiers that he had fought with were now leaders that had high positions in the government. He worked on the old treaties.

Will returned to Nova Scotia in 1976 and then he came to Eskasoni to visit his relatives who lived there. On one of his visits he met Rosie Paul. They got married in July 22, 1977 and settled in Eskasoni. They had four children:

Kristen, Bryan, Nicholas and Anne.

Will will always care about the veterans. Every Remembrance Day he and Rosie would go to Wagmatmak to visit the grave of Vincent Bernard. Vincent had been killed in Vietnam. Eventually he mortgaged taking care of Remembrance Day ceremonies in Eskasoni. Will and Rosie would prepare a feast and provide gifts for the veterans. Will was also a part of the Mi'kmag Grand Council representing the veterans. The Grand Council even sent him to go help with the organization of the Watertown Treaty re-enactment.

Once Will couldn’t sleep and stepped up all night. When Rosie woke up in the morning Will showed her a poem that he had written about past, present and future veterans. Rosie liked it so much that she told Will it should be published. Right away she got him to have it printed.

Will traveled to the United States and passed away on his way home on January 16, 1998.

Sma’knis

By Will Bosque

I have always kept reminding everyone that I was born in 1944. Each time your door and uncle called, my ojibwa was appened and turn forward aspicked up my hands, my feet and my face.

The eagle sitting on top would show signs of the wind and storm.

It is my duty to fight for my people and for my nation.

The war and trials of war are not my problems.

I am called Bruders.

It is my duty to fight for my people and for my nation.

I am called Bruders.

I am called Bruders.

I am called Bruders.

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**Rationale**
An important aspect of citizenship learning is understanding the perspectives of other people. In this outcomes, learners will have the opportunity to consider how rights evolved and changed for disempowered peoples, such as Mi’kmaw, women, immigrants, and others. In terms of responsibilities of citizens, it is also an ideal context for a discussion about reconciliation. This is an opportunity to compare the rights and responsibilities of citizens and to look at how ideas of what it means to be a citizen have changed over time.

**Outcomes**

*Indicator: demonstrate an understanding of how citizenship has evolved over time*

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<td>• How did residential schools, centralization, and the Indian Act affect Mi’kmaw peoples and communities?</td>
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**Learning Objective**

*Students will understand that ...*
- The traditional government of the Mi’kmaq was called The Grand Council or Sante’ Mawio’mi
- Decisions were traditionally made as a consensus
- Consensus decisions are not easy to come by

**Essential Questions**

- Who was the Mi’kmaq Grand Council and how does it compare to today?
- What is a consensus?
- How were decisions made by the traditional Mi’kmaw government prior to contact?

**Learning Experience**

**Before: Introduction**
The teacher can begin the lesson by asking students how decisions are currently made in the different levels of government in this country. A discussions can take place about democracy.

**During: Doing Chunk/Chat/Work**
The teacher can assign students a reading about Mi’kmaw governance prior to contact. The reading can be found in Kekina’muek: Learning About The Mi’kmaq of Nova Scotia pp 81 - 92. Students are to be grouped into groups of 4. The students are assigned chapter 10 and students can read roughly 3 pages each. Students can read their assigned pages and once this has been completed, students can have a short discussion about Mi’kmaw Governance prior to contact.
**Modifications**
Instead of a chunk and chat, the teacher can read aloud the chapter. This will allow for a discussion between the teacher and the students regarding Mi’kmaw governance prior to contact. All important facts/information can be recorded onto chart paper.

**Other Suggested Activities**
Instead of working on the double sided worksheet, students can create a short presentation. Students can present on the topic of the importance of Mi’kmaw governance to the Mi’kmaq people.

**Resources**
- Kekina’muek – Learning About the Mi’kmaq of Nova Scotia recourse – The Confederacy of Mainland Mi’kmaq - Chapter 10 pp. 81-92
Mi’kmaw Governance Introduction

Chapter 10 – Kekina’muek

Freedom, Dependence and Nation Building

Tracking the ever-changing relationship between Mi’kmaq and Canadian governments

In the Beginning— a proud and free nation

Prior to European contact, the Mi’kmaq were an independent Nation with a sophisticated (complex) system of government. They used diplomacy with other First Nations and they were skilled negotiators. As members of the Wabanaki Confederacy (which included the Mi’kmaq, Maliseet, Passamaquoddy, Penobscot and Abenaki tribes), they worked together to resolve various issues.

The Mi’kmaq and the other members of the Wabanaki Confederacy often held meetings. They recorded their agreements on a series of Wampum Belts. The Wampum Belts were made of shells arranged in a special pattern. These belts told the story of the Mi’kmaq and the treaty agreements they had with other First Nations. The Wampum belt was the responsibility of the Pu’tus who knew how to record and read the messages of the belt.

First Nations peoples believed that everything was interconnected—meaning, connected to everything else. Their goal was to create and maintain harmony among all living things and to avoid conflict. This worldview was reflected in the Wampum Belts, which were used to record the treaties between First Nations and the European settlers.

1. Compare and contrast the differing views of land ownership between the Mi’kmaw and the Europeans.

<table>
<thead>
<tr>
<th>Mi’kmaw</th>
<th>Europeans</th>
</tr>
</thead>
</table>

Mi’kmaw Governance Introduction

2. Prior to European contact, the Mi’kmaw had their own form of government. Compare the Mi’kmaw, their government, and their relationship to the Wabanaki Confederacy to modern day provincial ridings & the provincial government.

<table>
<thead>
<tr>
<th>Pre-contact Mi’kmaq</th>
<th>Modern Day Province of Nova Scotia</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name of organization:</td>
<td>Name of organization:</td>
</tr>
<tr>
<td>Members:</td>
<td>Members:</td>
</tr>
<tr>
<td>What were agreements recorded on?</td>
<td>What are agreements recorded on?</td>
</tr>
</tbody>
</table>

3. If the definition for diplomatic is "someone who can be sensitive in dealing with others and who can achieve peaceful resolutions or facilitate discussion", what does it mean when they say that First Nations within the Wabanaki confederacy used "diplomacy"?

4. What is a Wampum Belt and whose job is it to take care of it to retell the treaties with them?
Rationale
An important aspect of citizenship learning is understanding the perspectives of other people. In this outcomes, learners will have the opportunity to consider how rights evolved and changed for disempowered peoples, such as Mi’kmaq, women, immigrants, and others. In terms of responsibilities of citizens, it is also an ideal context for a discussion about reconciliation. This is an opportunity to compare the rights and responsibilities of citizens and to look at how ideas of what it means to be a citizen have changed over time.

Outcomes
Indicator: demonstrate an understanding of how citizenship has evolved over time

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<td>• How did residential schools, centralization, and the Indian Act affect Mi’kmaq peoples and communities?</td>
<td></td>
</tr>
</tbody>
</table>

Learning Objective
Students will understand that ...
• There is a historical relationship between Indigenous people and European settlers
• Recognize the impact of the Indian Act on First Nations people

Essential Questions
• How did the Indian Act come to be?
• What effect did the Indian Act have on First Nations peoples?
• How has colonialism affected the economies of the First Nations?

Learning Experience

Before: Introduction
Begin the lesson by passing out a post it note to each student. Next, write the following question onto chart paper: Have you ever heard of the Indian Act? Does it affect your daily life?
Have students write their responses onto a post it note and post it to the chart paper.

During: Doing
On the Historica Canada website, there is an excellent activity for teaching the Indian Act.
Have students work in pairs. Assign the Indian Act from The Canadian Encyclopedia website.
Have students answer the worksheet on the 5 W’s from the Historica Canada website.
Once students have completed this activity, generate a classroom discussion with student responses. This discussion should flow into another conversation. Have a class discussion about change and continuity, and address the various ways that the Indian Act affected the lives of First Nations peoples since 1876.
After: Closing
The students can write on an Exit Slip:
• What did you find most interesting about the Indian Act?
• Was there anything that shocked you about the Indian Act?

Resources
• Historica Canada Website
• The Canadian Encyclopedia Website

Other Suggested Activities
• Students can create a timeline of significant dates and changes over time regarding the Indian Act. Students can present their timelines to peers
### Activity 07 Worksheet

**5Ws Reading Comprehension Chart: The Indian Act**

Use this worksheet to support Activity 7, *Analyzing the Indian Act: Continuity and Change*, located on page 10 of Historica Canada’s *Indigenous Perspectives Education Guide*.

Read the *Indian Act* article on *The Canadian Encyclopedia* and answer the following questions.

<table>
<thead>
<tr>
<th><strong>What?</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>What were the aims of the <em>Indian Act</em>?</td>
<td></td>
</tr>
<tr>
<td>What have been the most important reforms?</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Who?</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Who wrote the <em>Indian Act</em>?</td>
<td></td>
</tr>
<tr>
<td>Who is governed by the Act? Who is not?</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>When?</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>When was the <em>Indian Act</em> written?</td>
<td></td>
</tr>
<tr>
<td>When has it been amended?</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Where?</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Who owns reserve lands?</td>
<td></td>
</tr>
<tr>
<td>Who can live on reserve lands?</td>
<td></td>
</tr>
<tr>
<td>How can people who live on reserves use the land?</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Why?</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Why was the Act created?</td>
<td></td>
</tr>
<tr>
<td>Why did it get amended at different times?</td>
<td></td>
</tr>
</tbody>
</table>

What further questions do you have?

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109
Rationale
An important aspect of citizenship learning is understanding the perspectives of other people. In this outcomes, learners will have the opportunity to consider how rights evolved and changed for disempowered peoples, such as Mi’kmaw, women, immigrants, and others. In terms of responsibilities of citizens, it is also an ideal context for a discussion about reconciliation. This is an opportunity to compare the rights and responsibilities of citizens and to look at how ideas of what it means to be a citizen have changed over time.

Outcomes
*Indicator:* demonstrate an understanding of how citizenship has evolved over time

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Learning Objective
*Students will understand that ...*
- The traditional government of the Mi’kmaq was called The Grand Council or Sante’ Mawio’mi
- Decisions were traditionally made as a consensus
- Consensus decisions are not easy to come by

Essential Questions
- Who was the Mi’kmaq Grand Council and how does it compare to today?
- What is a consensus?
- How were decisions made by the traditional Mi’kmaw government prior to contact?

Learning Experience
*Before: Introduction*
The teacher can begin the lesson by asking what kind of traditional government they think might take place in local First Nation communities. This can lead to a classroom discussion of how the traditional Mi’kmaw Government (Sante Mawio’mi) has taken place for hundreds of years.

*During: Doing*
The teacher can give the explanation of the Sante Mawio’mi that can be found in the book: *Mi’kmawe’l Tan Teli-Kina’muemk* - *Teaching About The Mi’kmaq p.90*. 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’kaRk, Eskikewa’kik, Unama’ki aqq Ktaqmkuk, Piwktuk aq Epekwitk, Siknikt, and Kesan’k.*

Next, the teacher can play the video by Barry Bernard titled Sante Mawio’mi - Mi’kmaw Grand Council.
After: Closing
Once students have finished watching the video, the teacher can hand out the worksheet that goes with the video. Students can work in pairs to answer the questions that are on the worksheet. Once this has been completed by students, the teacher can generate a classroom discussion to briefly discuss the answers.

To end the lesson, the teacher can have students share one thing that they found most interesting about today’s lesson.

Resources
- Nova Scotia Museum INFO – The Mi’kmaq – Review Mi’kmaq way of Life
- Kekina’muek – Learning About the Mi’kmaq of Nova Scotia recourse – The Confederacy of Mainland Mi’kmaq
- Kekina’muek – Learning About the Mi’kmaq of Nova Scotia recourse – The Confederacy of Mainland Mi’kmaq - pp. 90e

Other Suggested Activities
Student Research Poster:
- how the Sante Mawi’omi (Traditional Mi’kmaw Government) still meets today
- research names of individuals that are apart of the Grand Council and what their title is
- research where meetings take place
- research what is discussed
Sante Mawio’mi
Mi’kmaw Grand Council
Barry Bernard video

1. Write the Mi’kmaw names for the following:

   Grand Council/ _______________________________   Grand Chief/ _______________________________
   
   Recorder/ _______________________________   Captains/ _______________________________

2. Every year, and even before a chapel was built on the Mniku in Potlotek First Nation in 1735, the Sante Mawio’mi met in Potlotek to discuss what?

   \[ \bigwedge \]
   \[ \bigwedge \]
   \[ \bigwedge \]

3. Who was the Kji-Keptin during the time the video was being filmed?

4. The Kji-Keptin stated that in 1973 the federal government accepted that L’nui’k in Canada had aboriginal title, with the exception of the Mi’kmaw people. Why did he say this?

5. The earliest recorded agreement between the Mi’kmaw and the Europeans was made in 1610 between the Mi’kmaw and who?

6. Why were the Mi’kmaw upset with their relationship with the Catholic church?

7. The Sante Mawio’mi hired Charles Bernard to speak on behalf of their organization with the United Nations. Why did Charles Bernard think that the traditional Mi’kmaw government was lost?

8. What does “Kaplnol siwalit” translate to?
Rationale
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Outcomes
Indicator:

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<th>Treaty Education</th>
<th>English Language Arts 8</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Who are the Mi’kmaq historically and today?</td>
<td>• Contribute to small-group conversation and whole-group conversation, choosing appropriate strategies that contribute to effective talk</td>
</tr>
<tr>
<td>• What events have shaped Mi’kmaw life as it is today?</td>
<td></td>
</tr>
</tbody>
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Learning Objective
Students will understand that ...
• The traditional government of the Mi’kmaq was called The Grand Council or Sante’ Mawio’mi
• Decisions were made traditionally as a consensus and these decisions are not easy to come by

Essential Questions
• How was leadership chosen?
• How were decisions made by the traditional Mi’kmaw government when making these decisions?

Learning Experience

Before: Introduction
The teacher can begin the lesson by passing out an index card to each student. The teacher can now instruct students to write “what they know” about how leadership is usually chosen. Once students have completed this task, the teacher can shuffle through the index cards to see student responses.

During: Doing
The teacher can introduce the topic of how traditional Mi’kmaw Leadership was chosen. Next, the teacher can hand out the reading Governing a Nation (Kekina’muek: Learning About The Mi’kmaq of Nova Scotia, pp. 73-75). Students are to read the assigned reading and answer the questions of the worksheet. The students can either work in pairs or work individually. Once students have completed the worksheets, their group can work with another group to discuss their answers.

After: Closing
As a closing activity, students can share their responses to the last question of the worksheet. Once all students have shared, the teacher can generate a classroom discussion about today’s lesson. What was the biggest take away from today’s class?
Other Suggested Activities

• Students can research choosing leadership for the Mi’kmaw people
• Students can create a report comparing how leadership was chosen pre-contact and today

Resources

• Nova Scotia Museum INFO – The Mi’kmaq – Review Mi’kmaq way of Life
• The Canadian Encyclopedia - History of Halifax / Peace and Friendship Treaties
• Kekina’muek – Learning About the Mi’kmaq of Nova Scotia recourse – The Confederacy of Mainland Mi’kmaq
• Kwilmu’kw Maw-Klusuaqn - Treaties http://mikmaqrights.com/negotiations/treaties/
• Mi’kmaq Past and Present - A Resource Guide pp. 3-5

****INSERT LINK FOR THIS RESOURCE HERE***
1. How were chiefs chosen before European contact? Write your answer and then make a pros/cons list about the way they were chosen.

2. List the 8 qualities required in a chief:

3. How does the character of an effective chief symbolize Mi'kmaw values, customs, and traditions? Give examples.

4. Since the creation of the Indian Act, the Mi'kmaw have had to adopt the Indian Act's form of choosing leadership. Explain how this new style of choosing leadership can have its downfalls. (1 paragraph minimum)
**Rationale**
In this outcome, learners will explore the evolution of Mi’kmaw Education. Students will explore the traditional Mi’kmaw Education beginning with the teachings of parents, elders and extended family. This outcome will allow learners to gain deeper understanding of the role of elders in Mi’kmaw Education.

**Outcomes**

*Indicator: interact with sensitivity and respect, considering the situation, audience, and purpose*

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<tbody>
<tr>
<td><strong>Outcomes</strong></td>
<td></td>
</tr>
<tr>
<td>• What are we doing to reconcile our shared history to ensure justice and equality</td>
<td>• Recognize that different situations (interviews, speeches, debates and conversations) require different speaking and listening conventions (questioning techniques, persuasive talk, formal language) appropriate to the situation</td>
</tr>
<tr>
<td><strong>Concepts (and Guiding Questions)</strong></td>
<td></td>
</tr>
<tr>
<td>• How did residential schools, centralization, and the Indian Act affect Mi’kmaw peoples and communities?</td>
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**Learning Experience**

**Before: Introduction**
Introduce the students to the lesson by writing the word “Elder” onto the board. Have students write down their first thoughts when reading this word. Have students share their thoughts and copy these onto chart paper. Next, explain to students that Elders have an important role in the Mi’kmaw Nation. Elders are treated with great respect as they share their knowledge, language, wisdom and our Mi’kmaw history.

**During: Doing**
Begin the lesson by reading pages 27-29 of Kekina’muek: Learning about the Mi’kmaq of Nova Scotia. Explain to students that they will be working on a short worksheet after the pages are read to them. Group students into groups of two and have them work collaboratively on the answers. When students have completed the worksheets, they can turn and discuss with the groups that are seated near them. Using a projector or smart board, project the worksheet onto the board, discuss with student and record student responses.

**After: Closing**
The students can write a small reflection and can choose one of the following:
*In your own words, explain what traditional Mi’kmaw education was*
*OR*
*In your own words, explain the role of elders in education*
Modifications
• Have students present their reflections in a short one minute speech

Other Suggested Activities
• Research assignment: students are to research the importance of Elders in the Mi’kmaw culture. Students can create a powerpoint presentation to present to their peers
• Interview an elder from their family and ask them how traditions and values have been passed down from generation to generation in their family and compare it to that of the Mi’kmaw
• Assign page 34 of Kekina’muek: Learning about the Mi’kmaq of Nova Scotia, p. 34 and have students create a poster of this significant point in time for the Mi’kmaw people.

Resources
• Kekina’muek: Learning about the Mi’kmaq of Nova Scotia, pp. 27-29
# The Evolution of Mi’kmaw Education

*Kekina’muek: The Evolution of Mi’kmaw Education pp. 27-29*

<table>
<thead>
<tr>
<th>Question 1</th>
<th>Question 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>What are some advantages of learning from elders opposed to learning from the younger generation?</td>
<td>What was the first thing Europeans taught the Mi’kmaw after contact?</td>
</tr>
<tr>
<td>After 1867, who was in charge of education to the L’nu people of Canada?</td>
<td>Why do you think it’s beneficial for Mi’kmaw students to have some traditional Mi’kmaw education within current provincial standard education?</td>
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Rationale
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Outcomes
*Indicator:* Analyze the role of all citizens in Reconciliation (COM/CT)

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<tbody>
<tr>
<td>• What are we doing to reconcile our shared history to ensure justice and equality</td>
<td>• Analyse the social and cultural challenges and opportunities that may affect Canada’s future.</td>
</tr>
<tr>
<td>• How did residential schools, centralization, and the Indian Act affect Mi’kmaw peoples and communities?</td>
<td></td>
</tr>
</tbody>
</table>

Learning Experience

Before: Introduction
The teacher can begin the lesson by passing out an index card to each student. The teacher can now instruct students to A great way to introduce the topic of the Residential School system in Canada is to read children's stories. The teacher can play the read aloud *When I Was Eight* by Christy Jordan-Fenton and Margaret Pokiak-Fenton found on youtube. Next, introduce students to the topic of the Shubenacadie Residential School that was located in Nova Scotia.

During: Doing
Write the word “Residential School” on the board. Give students the definition of Residential Schools - a movement by the Federal government to educate Aboriginal youth. Unfortunately, took many youth away from their homes communities, culture and language (Kekina’muek: Teaching about the Mi’kmaq in Nova Scotia, Glossary, pp. 103).

Print copies from the book Kekina’muek: Learning about the Mi’kmaq of Nova Scotia pp. 29-33 and distribute copies of the activity sheet that go along with this. Have students read the pages in order to answer the questions. The students can work in pairs to complete the activity sheet. When this has been completed, discuss student answers.

Residential School Timeline:
In groups of 3, have students research the Residential Schools in Canada and create a timeline of events leading up to and when the school started and ended. Students can present their findings to the class.

After: Closing
Closing Circle Activity
End the lesson by having students pull up chairs and sit in a circle. The idea is to have students discuss something they’ve learned about during today’s lesson. The topic of Residential Schools is a sensitive topic and it is understandable if there are students who wish to not participate in the closing circle activity.
Modifications
Students can create an illustrated version of their Residential School timeline.

Resources
• YouTube: When I was Eight by Christy Jordan-Fenton and Margaret Pokiak-Fenton
  https://www.youtube.com/watch?v=1-L88X0JVSo
• Kekina-muek: Learning About The Mi’kmaq in Nova Scotia, Chapter 4, pp. 29-33
Residential Schools – A Detrimental Experience
The Evolution of Mi’kmaw Education
Kekina’mues: Learning about the Mi’kmaq of Nova Scotia pages 29-33

1. Read the first paragraph to fill in the following:

<table>
<thead>
<tr>
<th>The Indian Act required the government to:</th>
<th>The government wanted to:</th>
</tr>
</thead>
</table>

**The result =**

2. Which provinces were the schools opened in and how many students attended these schools?

3. How were children transported to Residential School and by who?

4. How are Mi’kmaw families still feeling the effects of Residential School?

5. Which government implemented the Residential School System (municipal, provincial, or federal)?
**Rationale**
An important aspect of citizenship learning is understanding the perspectives of other people. In this outcomes, learners will have the opportunity to consider how rights evolved and changed for disempowered peoples, such as Mi’kmaw, women, immigrants, and others. In terms of responsibilities of citizens, it is also an ideal context for a discussion about reconciliation. This is an opportunity to compare the rights and responsibilities of citizens and to look at how ideas of what it means to be a citizen have changed over time.

**Outcomes**

**Indicator:** Analyze the role of all citizens in Reconciliation (COM/CT)

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>Social Studies 8</th>
</tr>
</thead>
<tbody>
<tr>
<td>• What are we doing to reconcile our shared history to ensure justice and equality.</td>
<td>• Demonstrate an understanding of the past and how it affects the present and the future</td>
</tr>
<tr>
<td>• How did residential schools, centralization, and the Indian Act affect Mi’kmaw peoples and communities?</td>
<td></td>
</tr>
</tbody>
</table>

### Learning Experience

#### Before: Introduction
The teacher can start the class by asking the students how they would feel if they were told that they would have to relocate to another town or community. In order to relocate, you would have to leave your home behind but you are promised a new home as well as a new job. When you relocate to the other town or community, that is when you realize that it was a lie. You are given a small shack or tent to live in and no job! What would you do?

#### During: Doing
Write the word “Centralization” on the board. Give students the definition of Centralization - a government movement in Nova Scotia to locate all Native people to two locations in the province - Eskasoni and Shubenacadie - in order to control them and limit their movement (Kekina’muck: Teaching about the Mi’kmaq in Nova Scotia, Glossary, pp. 100).

Print copies from the book *Teaching About The Mi’kmag: Contemporary Issues Land Loss and Displacement Background pp. 121-125* and distribute copies of the activity sheet that go along with this. Have students read the pages in order to answer the questions. The students can work in pairs to complete the activity sheet. When this has been completed, discuss student answers.

Advertisement: Imagine that you are an Indian Agent working for the Federal Government. You have been assigned to convince as many Mi’kmaw in Nova Scotia as possible to relocate to either We’kwistoonik (Eskasoni) or Sipekne’katik (Shubenacadie). Use your best advertising and persuasion skills to illustrate a poster that will convince Mi’kmaw to relocate based on the promises made by the federal government.

#### After: Closing
**Gallery Walk**
When students have all passed in their work, have a gallery walk of all student collages. When all work has been appreciated, have the students either discuss which posters stood out for them the most and why. Students can write their responses on an exit slip.
Modifications

• The teacher can have students research the topic and create an informational poster giving an understanding of the topic of Centralization.

Resources

• High School Supplementary Resource Material for Treaty Education p. 7
• Teaching About The Mi’kmaq: Contemporary Issues Land Loss and Displacement Background pp. 121-125
1. Explain **Centralization** in your own words.

2. What two communities in Nova Scotia were the Mi’kmaw coerced to move to?

3. What happened to the original Membertou community?

4. What happened to the land where the Mi’kmaw came from when the people living on them were relocated?

5. How was centralization envisaged to reduce costs for the government?

6. List the promises that the government made to the Mi’kmaw who would leave:

7. Explain the housing situation when people moved to Eskasoni.
Centralization Assignment

Centralization has played a huge part of Nova Scotia’s history. This policy created by the Federal government fast-tracked the grouping of the Mi’kmaq of this province. The effects of this policy implemented are still felt today. How can you educate others about this policy created by Canada by doing this assignment?

Choose one of the following:

Imagine that you are an Indian Agent working for the Federal government. You have been assigned to convince as many Mi’kmaw in Nova Scotia as possible to relocate to either We’kwistoqnik (Eskasoni) or Sipekne’katik (formerly Indian Brook). Use your best advertising and persuasion skills to illustrate a poster that will convince Mi’kmaw to relocate based on the promises made by the federal government.

OR

Imagine you are a Mi’kmaw who relocated for the new life promised by the Indian Agents under the federal government. Illustrate a picture that captures your experience in your new location. Make sure to include all of the promises made to the Mi’kmaw by the Indian Agents in your picture.

Date due: __________
Rationale
Netukulimk, the Mi’kmaw way of living with nature, provides the perspective for a study of ecosystems. The interconnectedness of biotic and abiotic components in ecosystems will lead to an understanding of energy input and matter cycling through food webs. Analysis of the impact of humans on ecosystems further demonstrates the interconnectedness of living things.

Outcomes

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>Healthy Living 9</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Who are the Mi’kmaw historically and today?</td>
<td>• examine how people support healthy communities locally and globally, and take age-appropriate action to support a community health issue of interest to them</td>
</tr>
<tr>
<td>• What events have shaped Mi’kmaw life as it is today?</td>
<td>• supportive environments are conducive to healthy communities</td>
</tr>
</tbody>
</table>

Learning Experience

**Indicator:** analyse the role of all citizens in reconciliation

**Before: Introduction**
Begin the lesson by asking students what they typically do when they are not feeling well. Do they go for a walk for fresh air? Do they go to the doctor? Do they take any over the counter medication? Create a list of the things they would do when they are not feeling well.

**During: Doing**
Introduce the term ‘Medicine Walk’ to students. Typically, taking part in a Mi’kmaw medicine walk is a way to learn about traditional Mi’kmaw culture and medicines. Explain to students that there are many health benefits to walking. This should lead into the conversation of traditional Mi’kmaw medicines and some of their uses. The teacher can now play the youtube video Herbal Medicines - Teaching by Frank Meuse. Explain to students that they are to create a list of the medicines that are named and their uses in the video. Once the video has been watched, the teacher can collect the list of medicines from students.

**After: Closing**
The teacher can end the lesson by discussing what the students have written down by viewing the video.

**Exit Slip:** Have students write a short reflection of how Mi’kmaw people connect to nature -especially when gathering medicines and the significance of walking and traditional Mi’kmaw medicines.
Modification
Invite an elder from a nearby First Nation community to discuss a typical medicine walk.

Other Suggested Activities
Watch the video How to Make a Medicine Pouch - Theresa Meuse and have students create their own medicine pouches

Resources
• Youtube: Herbal Medicines - Teaching by Frank Meuse
  https://www.youtube.com/watch?v=flazSlmp3Jo
• Youtube: How to Make a Medicine Pouch - Theresa Meuse
  https://www.youtube.com/watch?v=6CIKld9Tb-I
Rationale

An important aspect of citizenship learning is understanding the perspectives of other people. In this outcome, learners will have the opportunity to consider how rights evolved and changed for disempowered peoples, such as Mi’kmaw, women, immigrants, and others. In terms of responsibilities of citizens, it is also an ideal context for a discussion about reconciliation. This is an opportunity to compare the rights and responsibilities of citizens and to look at how ideas of what it means to be a citizen have changed over time.

Outcomes

Indicator: Analyse the role of all citizens in reconciliation (COM/CT)

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>Citizenship 9</th>
</tr>
</thead>
<tbody>
<tr>
<td>• What are we doing to reconcile our shared history to ensure justice and equity?</td>
<td>• Learners will evaluate key changes in the citizenship rights of Mi’kmaw and other traditionally disempowered people.</td>
</tr>
<tr>
<td>• What are examples of reconciliation and progress with indigenous communities? Why are they examples of reconciliation?</td>
<td>• Reconciliation</td>
</tr>
</tbody>
</table>

Learning Objective

Students will understand that...

• The Residential Schools in Canada still impact First Nations people today.

Essential Questions

• What is the Truth and Reconciliation Commission of Canada?

Learning Experience

Before: Introduction

Begin the lesson by asking students to think about what the word apology means. Ask them to take a sheet of paper and write their version of the definition. Give students a few minutes to look up the actual definition of this word using either a dictionary or the internet. Now, generate a discussion about what an apology is by comparing the two.

During: Doing

Begin the lesson by playing the video Namwayut: We are all one. Truth and Reconciliation in Canada. Once the video has finished playing, ask students to put themselves into Chief Robert Joseph’s position and discuss the following question: How do you think this experience would have affected your life? Do you think you would have the same customs, values and traditions after leaving the school?

Next, explain what the Truth and Reconciliation Commission of Canada is to students. The TRC is a component of the Indian Residential Schools Settlement Agreement. Its mandate is to inform all Canadians about what happened in Irish Residential Schools (IRS). The commission will document the truth of survivors, families, communities and anyone personally affected by the IRS experience.

After: Closing:

To end the lesson, have students create a collage about what the word apology means to them. This activity can be done on google docs/slides, powerpoint or microsoft word. Students can use images, phrases, quotes, memes, etc to create their collages.
**Modifications**
Instead of creating collages using computer software/technology, students can use magazines and/or newspapers to create their collages.

**Other Suggested Activities**
• The teacher can choose to read a children’s book about Residential Schools. There are several children’s books read aloud that can be found on YouTube.
• Students can write a poem about the impacts of TRC’s apology.

**Resources**
• National Centre for Truth and Reconciliation website
  https://nctr.ca/map.php
• Canadian Encyclopedia - Truth and Reconciliation Commission
• YouTube - Namwayut: We are all one. Truth and Reconciliation Canada
  https://www.youtube.com/watch?v=2zuRQmwaREY
• asfd
Rationale
It is important that learners see themselves as a part of many different communities; that they are part of the relationship between citizens and communities. Learners will consider their personal strengths and challenges to develop their self-awareness, becoming self-directed learners who set and pursue personal goals in the aspects of health and wellness, career, and finance. Learners will recognize how they can use their strengths and skills in making positive contributions to their communities. Inquiry into the descriptors often associated with citizens, such as good, active, global, or engaged, provide an opportunity for discussion about worldview.

Outcomes
Indicator: Analyse the role of all citizens in reconciliation (COM/CT)

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>Citizenship 9 / English Language Arts 9</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Who are the Mi’kmaq historically and today??</td>
<td>• Learners will analyse how issues become valued within and across all areas of government and society.</td>
</tr>
<tr>
<td>• What events have shaped Mi’kmaw life as it is today?</td>
<td>• How have some Canadian issues changed over time and others have not?</td>
</tr>
</tbody>
</table>

Learning Objective
Students will understand that...
• Understand the meaning of Reconciliation and how Canada is working to achieve this.

Essential Questions
• What is Reconciliation?
• What is happening today to achieve reconciliation?

Learning Experience

Before: Introduction
Begin the lesson by writing the word Reconciliation on the board. Ask students if they know the meaning of this word. Write student responses. Next, the teacher can give the students the correct meaning of the word.

During: Doing
Now, the teacher can divide students into groups. Have each group create their own definition of the word TRUTH. Once groups have finished their own definitions, they can share with the class what the word truth means to them.

Next, the teacher can play the video of Prime Minister Stephen Harper’s Federal apology to Residential School survivors. The teacher can post several questions onto the board and ask each of the groups to answer the following question: What is your opinion of Stephen Harper’s apology? Why is an apology an important part of reconciliation?
**Modifications**
The teacher can change the lesson from students working in groups to working independently.

**Other Suggested Activities**
TV Commercial - Students can brainstorm different ways Reconciliation can be achieved between the Government and First Nations. Once students have gathered some ideas, students can work on a short skit for a tv commercial that will be broadcasted in all homes in Canada to share the message of Reconciliation.

**Resources**
- YouTube- 2008 Federal Apology to Residential School Survivors
  [https://www.youtube.com/watch?v=aQjnK6d3oQ](https://www.youtube.com/watch?v=aQjnK6d3oQ)
- Canadian Encyclopedia - Reconciliation
- National Centre for Truth and Reconciliation website
- [https://nctr.ca/map.php](https://nctr.ca/map.php)
Rationale
It is important that learners see themselves as a part of many different communities; that they are part of the relationship between citizens and communities. Learners will consider their personal strengths and challenges to develop their self-awareness, becoming self-directed learners who set and pursue personal goals in the aspects of health and wellness, career, and finance. Learners will recognize how they can use their strengths and skills in making positive contributions to their communities. Inquiry into the descriptors often associated with citizens, such as good, active, global, or engaged, provide an opportunity for discussion about worldview.

Outcomes
**Indicator:** Compare rights and responsibilities as current and future citizens (CZ/CT)

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>Citizenship 9</th>
</tr>
</thead>
<tbody>
<tr>
<td>- What are the Treaties and why are they important?</td>
<td>• Who am I as a citizen?</td>
</tr>
<tr>
<td>Gabriel Sylliboy's case and what have been some key Treaty decisions since the</td>
<td></td>
</tr>
<tr>
<td>Gabriel Sylliboy case.</td>
<td></td>
</tr>
<tr>
<td>Viola Desmond and Grand Chief Gabriel Sylliboy.</td>
<td></td>
</tr>
<tr>
<td>Discussion about where and why indigenous people live in Atlantic Canada and</td>
<td>• Learners will evaluate evolving concepts and</td>
</tr>
<tr>
<td>why? Where do Mi’kmaw people work?</td>
<td>attributes of citizenship as members of different</td>
</tr>
<tr>
<td>Discussion about Band governance, oral traditions and cultural changes.Case</td>
<td>kinds of communities.</td>
</tr>
<tr>
<td>studies: 1) James M. Simon vs The Queen</td>
<td></td>
</tr>
</tbody>
</table>

Learning Objective
*Students will understand that...*
- Both Grand Chief Gabriel Sylliboy and Viola Desmond were met with unlawful racism and have since been pardoned by the province of Nova Scotia
- Both Grand Chief Gabriel Sylliboy and Viola Desmond fought for their rights
- Both Grand Chief Gabriel Sylliboy and Viola Desmond changed the history for minority communities after them

Essential Questions
- Who was Grand Chief Gabriel Sylliboy and why is he so important to the Mi’kmaw?
- Who was Viola Desmond and why is she so important to Canadians?
- How are the stories of Grand Chief Gabriel Sylliboy and Viola Desmond similar? How are they different?
- What is a “pardon”?

Learning Experience
**Before: Introduction**
The teacher can begin the class by writing the alphabet on the board titled “Change Makers of Nova Scotia”. As a class, names can be brainstormed that start with each letter. This activity will activate prior knowledge. To move into the next step of the lesson, the teacher can prompt the students by asking which Mi’kmaw and which African-Nova Scotians can be added to the list. If Grand Chief Gabriel Sylliboy or Viola Desmond are not mentioned they can be added and circled to transition to articles.
During: Doing
The children’s book “Viola Desmond Won’t Be Budged” can be read to the students to give them quick background knowledge of who she was. The class can be divided by 2 with half of the class on one side reading articles about Grand Chief Gabriel Sylliboy and the other half reading about Viola Desmond. This can also be done Jigsaw style with different reading material where students come back to discuss what they’ve read that they have “mastered” and had responsibility for.

YouTube videos of both stories are available in the resources if teachers would prefer to watch videos to give a better idea of who these people were and what they did for their communities and this province as a whole.

There is a worksheet provided that ties stories of both the former Grand Chief and Viola Desmond together in their fight for rights.

After: Closing:
After all work is completed, and readings are done, the whole class should come together for a discussion. How are these people inspiring even still today? What can we do to honor their bravery?

Students can be assigned a portrait of either person and students can write or cut and paste different adjectives to describe these people.

Other Suggested Activities
The students can create a dual-biography on one sheet of paper.

The students can write a letter thanking the province for giving both Grand Chief Gabriel Sylliboy and Viola Desmond post-humous pardons explaining why they think it is so important for the entire province.

The students can write a piece on how pardoning the Grand Chief Gabriel Sylliboy was good for the province to work towards reconciliation.

Resources
• Grand Chief Gabriel Sylliboy
  https://www.youtube.com/watch?v=SPFXZnLUD0k
• N.S. pardons late Mi’kmaq leader: ‘He was the first to stand up for us’
  https://atlantic.ctvnews.ca/n-spardons-late-mi-kmaq-leader-he-was-the-first-to-stand-up-for-us-1.3287955
• Rights icon Desmond gets N.S. apology
• Viola Desmond Won’t Be Budged (Children’s Book) by Jody Nyasha Warner
• Long Road to Justice - The Viola Desmond Story (Full Documentary)
  https://www.youtube.com/watch?v=yI0O99tS08
HALIFAX -- Gabriel Sylliboy died feeling like he failed his Mi’kmaq people.

The grand chief launched a fight for aboriginal rights after being charged with illegal hunting in the 1920s, but the courts of the era dismissed the notion that a 1752 treaty gave Sylliboy any rights.

It would take another six decades before those rights were recognized by the courts.

Related Stories
N.S. to grant pardon to late Mi’kmaq chief convicted of illegal hunting
“Our grand chief was really quite sad about the fact that he was charged and wasn’t able to be successful in obtaining Mi’kmaq rights for his people,” said Jaime Battiste, the province’s treaty education lead.

“He went to his deathbed thinking he let the Mi’kmaq people down.”

On Thursday, nearly 90 years after his conviction, the Nova Scotia government pardoned and honoured Sylliboy, who was born in 1874 in Whycocomag, N.S., and became the first elected Mi’kmaq grand chief.

At Government House in Halifax, Sylliboy was feted as a Nova Scotia hero.

“While we formally complete this process, it is not simply the stroke of a pen on the Queen’s behalf that is the only component of what we undertake today,” said Lt.-Gov. J.J. Grant, who granted the free pardon at a ceremony.

“It is a process of treaty education that includes understanding and valuing what the Mi’kmaq have contributed in shaping this province and nation.”

Sylliboy received only the second posthumous pardon in Nova Scotia history, after black civil rights pioneer Viola Desmond.

He was convicted of hunting illegally in 1928, and died in 1964.

Speaking directly to Sylliboy’s grandson George Sylliboy at the ceremony, Premier Stephen McNeil apologized.

“I want to say to you, to your ancestors, to the grand chief, how sorry I am,” said McNeil, noting that he was born in 1964.
and it has taken his lifetime for the province to recognize Sylliboy’s legacy.

Members of the Sylliboy family and the Mi’kmaq community submitted a petition for the free pardon several years ago. Battiste said he sat down with McNeil in late 2015 and he agreed to the apology.

Naiomi Metallic, a law professor at Dalhousie University, said Sylliboy’s case was the first time treaty rights were used as a defence.

“There’s a quote I use when I’m teaching. The judge said something like, ‘Treaties are unconstrained acts between two sovereign powers and the Mi’kmaq were savages and incapable of having treaties,” said Metallic, who is Mi’kmaq and specializes in aboriginal law.

Decades later, the Supreme Court of Canada affirmed the treaty rights of the Mi’kmaq people.

The court determined in 1985 that James Simon of Nova Scotia had the right to hunt for food. He relied on the same 1752 Peace and Friendship Treaty as Sylliboy for his defence.

And later, the Marshall ruling of 1999 upheld treaties from 1760 and 1761 that said Mi’kmaq can earn a moderate living from hunting and fishing. That case was brought by Donald Marshall Jr., well-known for having been wrongfully convicted of murder in the early 1970s and himself the son of a Mi’kmaq grand chief.

Battiste, who is a Mi’kmaq historian and activist, said he hopes the apology helps Sylliboy’s story become more widely known.

“We hope very much that the name Gabriel Sylliboy becomes as common as Viola Desmond,” said Battiste, as dozens of descendants of Sylliboy hugged and chatted after the ceremony.

“Four years ago during the 50th anniversary of his death, his family said, ‘There’s nothing known about our grand chief and what he stood for and what he tried to do.’ We needed that in our history books. We needed people in our own Mi’kmaq communities to understand that he was the first to stand up for us in this way.”

Peter Paul said his grandfather is highly regarded in the Mi’kmaq community.

“When he spoke, you could hear a pin drop,” said the 67-year-old man, who is from Eskasoni, N.S. “He had a lot of respect from the people.”

Battiste said he’s heard stories that wherever Sylliboy walked, people stopped and waited until he passed out of respect.

But he also had a sense of humour.

“If people wanted to get married, they would come to him and ask for his blessing,” said Battiste, adding he has 47 living grandchildren. “But if it was his grandson or son getting married, he would tell the woman, ‘You couldn’t find someone better than that?’”

Aly Thomson, THE CANADIAN PRESS
1. Why couldn’t Viola Desmond go to school in Halifax?

2. Where was Viola Desmond travelling to & why?

3. Define “segregate”.

4. Why did the owner of the theatre make it racially segregated?

5. What are some examples of discrimination and/or racism in the video? (*take notes throughout entire video)

6. Recently, the late Grand Chief Gabriel Sylliboy was granted a posthumous free pardon, the first since the late Viola Desmond. The two stories are very similar. List similarities between the 2 stories.

<table>
<thead>
<tr>
<th>Viola Desmond Story</th>
<th>Grand Chief Gabriel Sylliboy Story</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
7. Viola Desmond’s story was very inspiring and very empowering. How do you think Viola Desmond empowered other African-Nova Scotians? Other women? Other minorities?

8. These huge acts of bravery empowered many and created social change. What are realistic things that you can do to empower your community to help to put them in a better position than the current?

9. Why does Sgt. Craig Smith think it’s important to educate everyone about other people’s history?
Rationale
An important aspect of citizenship learning is understanding the perspectives of other people. In this outcome, learners will have the opportunity to consider how rights evolved and changed for disempowered peoples, such as Mi’kmaw, women, immigrants, and others. In terms of responsibilities of citizens, it is also an ideal context for a discussion about reconciliation. This is an opportunity to compare the rights and responsibilities of citizens and to look at how ideas of what it means to be a citizen have changed over time.

Outcomes
Indicator: Analyse the role of all citizens in reconciliation (COM/CT)

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>Citizenship 9</th>
</tr>
</thead>
<tbody>
<tr>
<td>What are the Treaties and why are they important?</td>
<td>• Who am I as a citizen?</td>
</tr>
<tr>
<td>What happened to the Treaty relationship?</td>
<td></td>
</tr>
<tr>
<td>What are we doing to reconcile our shared history to ensure justice and equity?</td>
<td></td>
</tr>
<tr>
<td>Marshall decision - how did the governments react? What were the impacts to both Mi’kmaw and non-Mi’kmaw people?</td>
<td>• Learners will evaluate key changes in the citizenship rights of Mi’kmaw and other traditionally disempowered people.</td>
</tr>
<tr>
<td>Discussion on Burnt Church case study and current issues like Cornwallis. Oka crisis leading to the Royal Commission on Aboriginal People. Truth and Reconciliation. Mi’kmaw Kina’matnewey agreement. Residential school settlements.</td>
<td></td>
</tr>
</tbody>
</table>

Learning Objective
*Students will understand that...*
- All people that reside in this province live in Mi’kma’ki
- Mi’kmaw people still see Mi’kma’ki a current geographical location and not one of the past
- Nova Scotia has built towns on traditional Mi’kmaw land and the names of places reiterate that fact

Essential Questions
- Where is Mi’kma’ki?
- Where in Mi’kma’ki do I reside?
- How was Mi’kma’ki divided and is it divided now?
- What are the traditional names of places in Nova Scotia?
- Which place names are derived from Mi’kmaw words?

Learning Experience

**Before: Introduction**
Prior to class starting, the teacher should write on the board the following words to activate prior knowledge:
- Wabanaki
- Mi’kma’ki
- [Name of district the school is in]

**During: Doing**
The students can be prompted with the question, “What do we know about Mi’kma’ki?” All answers can be written on post-it notes and placed on the board for a discussion among the class. Students do not need to write their names on their post-it notes.
Students can do a quick write after researching Mi’kma’ki for 10 minutes, timed. The resources can be print, digital, online, etc. but it is just a quick way to get them motivated.
Another colored set of post-it notes can now be given out to all students and placed again onto the board where they fit. Another discussion can take place as the teacher reads out the answers.

After: Closing
To familiarize students with Mi’kma’ki the Traditional Lands of the Mi’kmaq Pamphlet Assignment can be given out. Teachers can alter this assignment to fit the needs of their students or have them create a PowerPoint/Prezi presentation instead.

Other Suggested Activities
Teachers may assign a video assignment to students for them to represent their knowledge in a different way.

Resources
• Pronunciations for places can be found at mikmaqonline.org written in Listuguj Orthography. Mi’kma’ki can be found as Mi’gma’gi. Typing “mi’g” into the English search bar will bring up the districts with audio files.
• Mikmawplacenames.ca “View the Map” button in the top right corner will take visitors to the interactive map.
Traditional Lands of the Mi’kmaq Pamphlet Assignment

Fold a 8.5” x 11” sheet in thirds, pamphlet style, for this assignment!

Front page – Title Page (3 points)

a) The front page will be titled “Traditional Lands of the Mi’kmaw”. Make it as visually appealing as you can! Creativity will be marked!

1st Page - Wabanaki Confederacy (7 points * 5 tribes = 1 pt each, .05 pts per sentence in write up)

b) The 1st page of the pamphlet will be titled “Wabanaki Confederacy”. Write a 4-5 sentence explanation of what the Wabanaki Confederacy. Make sure to include all tribes!

2nd Page – Mi’kmaw (9 points * 7 Districts – 1 pt each Eng/Mi’kmaw, 1 pt per sentence in write up)

c) The 2nd page, or the middle, must have all 7 districts listed and their translations. There must also be 2-3 sentence write up on Mi’kmaw and how it is related to the Sante Mawio’mi.

3rd Page – [The District You’re in] (10 points * 5 current – 1 pt each, 0.5 pts for each community from Mi’kmaw Digital Atlas)

d) Write the names of all current Mi’kmaw communities in the district.

e) Write the names of 10 other communities in Mi’kmaw and in English using the Mi’kmaw Digital Atlas.

4th and 5th Page – Traditional Lands Map (10 pts for correctly portioned map, 13.5 pts for following instructions below)

f) Draw a map similar to the Traditional Territory Map to fit over the back 2 pages.

- Outline the land of the Wabanaki Confederacy in Brown (1 pt)
- Color in Mi’kmaw with a Light Red (1 pt)
- Draw in all 7 District Boundaries (3.5 pts)
- Draw double curve motifs along the edge of the inside of Unama’ki in any color (1 pt)
- Put a small Yellow Star on Potlotek (1 pt)
- Put bullet points on all 12 other reserves in Nova Scotia and label each. (0.5 per correctly labelled/placed community)

DUE: ____________________________
**Rationale**
An important aspect of citizenship learning is understanding the perspectives of other people. In this outcome, learners will have the opportunity to consider how rights evolved and changed for disempowered peoples, such as Mi’kmaw, women, immigrants, and others. In terms of responsibilities of citizens, it is also an ideal context for a discussion about reconciliation. This is an opportunity to compare the rights and responsibilities of citizens and to look at how ideas of what it means to be a citizen have changed over time.

**Outcomes**
**Indicator:** Evaluate the importance of treaties as integral to citizenship rights and responsibilities (CZ/PCD/CT)

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>Citizenship 9</th>
</tr>
</thead>
<tbody>
<tr>
<td>What are the Treaties and why are they important? What are we doing to reconcile?</td>
<td>• Who am I as a citizen?</td>
</tr>
<tr>
<td>Discussion about past and present cases with fishing. Supreme court ruling. Sipekne'katik band stand. Discussions about DFO and the latest news.</td>
<td>• Learners will evaluate key changes in the citizenship rights of Mi’kmaw and other traditionally disempowered people.</td>
</tr>
</tbody>
</table>

**Learning Objective**
*Students will understand that...*
- Fishing is an inherent right of the Mi’kmaq which was affirmed by the Supreme Court of Canada in 1999
- Mi’kmaw fishing issues with the government are not new

**Essential Questions**
- Why is the Mi’kmaw fishery targeted?
- What was the result of the Supreme Court Ruling from 1999?
- Where has Sipekne’katik band stood in terms of practicing their fishing rights since the ruling?
- What is a treaty?
- Why is learning about treaty rights important for all people of Nova Scotia?

**Learning Experience**

**Before: Introduction**
This lesson should be approached with a gentleness and respect to ensure that all students feel comfortable learning about these issues. A lot of Nova Scotian families are a part of the fishing communities and many different opinions may arise. These fishing issues have affected many people, especially the Mi’kmaw population.

Prior to addressing this lesson, the basic political structure of the federal government should be revisited so that students understand who the Department of Fisheries and Oceans is as well as the Supreme Court of Canada. The video for this lesson refers to the DFO a lot so the acronym should be known by all students in order to proceed.
During: Doing
The next vocabulary piece of this lesson should be around the word treaty. As a class, students should come up with synonyms that are used more often than the word treaty to get a better understanding of what is meant when Mi’kmaw and politicians use this word.

The teacher can play the Living Treaties – Part 1 & 2 videos on YouTube made by APTN’s Trina Roache. Student can write a reflection after the viewing the both videos to help them to remember what they’ve watched.

When they have finished watching both videos, a writing prompt should be assigned that asks “What is the relationship between fishing and Mi’kmaw treaties?”

After: Closing
To tie all of the information together, the Treaty Tribulations: The Indian Brook Fishing Dispute video by April Maloney. Students can fill in their answers in the worksheet provided.

Students may need to decompress after this lesson. If a Sharing Circle would help, then all students can sit in a circle and say something they feel afterwards. If a Sharing Circle cannot be done as a class, students can continue working on their reflection piece they started after watching both parts of the Living Treaties videos. All students should be encouraged to let their thoughts out on paper which is fine as well and more controlled.

Other Suggested Activities
Students may be impacted by these videos and another way to decompress with the students could be to assign a project that gives different options for students to express their feelings. Students may choose to create a poem, or a drawing/painting/comic strip, write a song, write an essay, create a sculpture, etc.

Resources
- Living Treaties - Part 1 | APTN Investigates https://www.youtube.com/watch?v=y2h_orzCC1s
- Living Treaties – Part 2 | APTN Investigates https://www.youtube.com/watch?v=SlqM_WEvsyM
- Treaty Tribulations: The Indian Brook Fishing Dispute by April Maloney https://www.youtube.com/watch?v=or85WQ3Md-8&list=PLR9iaabzqkOaKPIRD0aVvx-DnmyyYoWR&index=3
- Marshall Fact Sheet from the Kwilmu’kw Maw-Klusuaqn Negotiations Office (KMKNO)
What do the Marshall decisions say?

In September 1999, in the Donald Marshall case, the Supreme Court of Canada held that a series of Treaties signed 1760-61 by Mi’kmaq and the British Crown are still valid.

Known as the Peace and Friendship Treaties, they provide that Mi’kmaq have the right to harvest and sell fish, wildlife, and wild fruit and berries to provide a moderate livelihood.

In a second decision, released in November of 1999, the Court clarified its earlier ruling. Together, these two decisions are known as Marshall 1 and Marshall 2.

What is a “Moderate Livelihood”?

The most significant clause in the 1760-61 Treaties is the so-called “truckhouse clause” which the Supreme Court said means, in the present-day context, a right to a moderate livelihood. The “truckhouse clause” promised Mi’kmaq (and Wolastoqiyik and Peskotomuhkati) that government-run truckhouses or trading posts would be established for Mi’kmaq to sell their goods such as meat, furs, feathers, fish. In return, Mi’kmaq, Wolastoqiyik and Peskotomuhkati promised only to trade at the truckhouses.

According to the Supreme Court, the promise of a truckhouse and the promise to trade only at a truckhouse is the equivalent of a right “to trade for necessaries” (the European goods which, by 1760-61, Mi’kmaq had come to rely on) and not a general right to trade for large economic gains.

“A moderate livelihood includes such basics as “food, clothing and housing, supplemented by a few amenities”, but not the accumulation of wealth...” (Marshall 1, para.59)
No. Mi’kmaq have the continued right to harvest and sell whatever kinds of products Mi’kmaq had to trade in the 1760s. Items which can be harvested and sold to earn a moderate livelihood does not extend, for example, to logs. The Supreme Court of Canada in *R. v. Bernard; R. v. Marshall* (“the logging case”) found that when the Treaties were signed there was so much wood available for lumber that incoming settlers would have no need to purchase lumber from Mi’kmaq to build homes, barns, sheds, etc.

It found that while the Treaties protect Mi’kmaq rights to harvest and dispose of some items, cutting and selling logs (commercial logging) was not protected as a “logical evolution” of a traditional trading activity.

While the Supreme Court spoke of the 1760-61 Treaties as “local Treaties” exercised by individual Mi’kmaq with community authority, the territoriality of the 1760-61 Treaties is unclear and the approach of the Assembly of Nova Scotia Mi’kmaq Chiefs is that all Nova Scotia Mi’kmaq have the same rights throughout the Province.

Yes. The Supreme Court indicated that the exercise of Treaty rights, like the exercise of Aboriginal rights, can be limited.

The Crown may limit or *infringe* the right to a moderate livelihood but there must be an over-riding public purpose for limiting the exercise of the right – such as conservation or public safety. Any infringement must be the minimum needed to meet the public objective and the Aboriginal group must be consulted before the limitation on the right is imposed. Compensation must be provided for infringement. This is known as “justification”; that is, the Crown must demonstrate that the limits it places on the Treaty right are justified because it is the only way to accomplish the over-riding public purpose.

Resources which are harvested to obtain a moderate livelihood must be equitably shared with non-Mi’kmaq.
1. In the video, the narrator talks about why the courts did not think the treaties were valid. The court used the words “savages” and “incompetent” saying that the L’nu’k who signed these treaties were not able to understand what they signed. How many years ago was this?

2. Why did James (Jimmy) Simon get charged? Which Treaty did he use as his defence in the case?

3. What was Marshall 2?

4. What was the initial amount of traps that the DFO allowed Sipekne’katik? How many did they allow afterwards? Why did they do this?

5. The comparison in the video spoke of hundreds of thousand traps used by the non-L’nu’k in the commercial fishery. The non-L’nu’k complained of the hundreds of traps that L’nu’k were setting and said that their setting of traps would destroy the fishery. What seems to be the bigger problem here?

6. Why didn’t Chief Reg Maloney want to sign the agreement with DFO?

7. Why is learning about Treaties important for the youth?
Mi’kmaw Feelings in Poetry

Rationale

Outcomes

Indicator:

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>English Language Arts 9</th>
</tr>
</thead>
<tbody>
<tr>
<td>Who are the Mi’kmaw historically and today?</td>
<td>• SCO 9.2: demonstrate an awareness of the effect of context on writing and other forms of representing:</td>
</tr>
<tr>
<td>Discussion about Mi’kmaw poetry. Rebecca Thomas, Rita Joe, Michelle Sylliboy, Lindsay Marshall and Shalan Joudry.</td>
<td>• know and be able to apply in their own work differences in form, tone of voice, organization, and word choice in a variety of fiction, nonfiction, poetry and other print media texts</td>
</tr>
</tbody>
</table>

Learning Objective

Students will understand that...

- In more recent years, poetry has become a great form of healing for many Mi’kmaw people
- Many issues have been addressed in poetry books written by Mi’kmaw poets

Essential Questions

- What makes Mi’kmaw poetry so powerful?
- What can we learn from Mi’kmaw poetry?
- How can we express ourselves through poetry?

Learning Experience

Before: Introduction

Students will be told that they will have to express how they feel about anything then want. They should be given time to think about what they would like to write Quick Write poem on. When they’re ready, they can be given 2 minutes to write a free verse poem. Let them know that it does not have to be shared but rather used as a way of expressing themselves quickly. If any students would like to share when they finish, allow time for this.

During: Doing

The teacher can show the students the Spoken Word poem about Pocahantas by Rebecca Thomas on YouTube. When the video is over, have a discussion of the Pocahantas movie and sequel by Disney compared to the poem. What stood out to the students about the poem and the comparison to the movie? If the students would like, play more Rebecca Thomas videos where she performs her spoken word poetry.
After: Closing Sharing Circle
Students may choose to read their favorite poem they’ve found or share their own poem they’ve written after reading the Mi’kmaw poems.

The teacher can now find an assortment of Mi’kmaw poetry books for the students to go through. The teacher may choose to bookmark off the poems they’d like the students to read the most. Some book suggestions of Mi’kmaw poems are:

- Songs of Rita Joe: Autobiography of a Mi’kmaq Poet
- Lnu and Indians We’re Called by Rita Joe
- The Blind Man’s Eyes by Rita Joe
- Songs of Eskasoni by Rita Joe
- Clay Pots and Bones by Lindsay Marshall

- Kiskajeyi – I am Ready by Michelle Sylliboy
- The Mi’kmaq Anthology
- I’m Finding My Talk by Rebecca Thomas
- Generations Re-merging by Shalan Joudry
- The Mi’kmaq Anthology Volume 2

Prior to handing out the worksheet provided, the teacher should go through the list of themes to give examples they may find in the poems written by Mi’kmaw authors. Each student is responsible for finding 5 poems and summarizing what the poem was about. When students complete their search, they can write their own poem.

Modifications
The teacher may choose the poems that the students read and categorize them by theme. The themes can run as a Carousel Activity.

Other Suggested Activities
Students can create a mixed media piece that includes the poem and drawings, in a scrapbook style piece of art.

Resources
- Rebecca Thomas - Matoax | Artists in Residence [Pocahantas]
  https://www.youtube.com/watch?v=sjqYfQ4Dna4
Mi’kmaw people have chosen to express themselves, their hurt, their happiness, and their triumphs through many types of forms of art. While reading poetry written by Mi’kmaw people, carefully examine the words to recognize any common themes in their works.

Choose 5 poems, write the title and author, write what you believe the poem was about, and write the theme(s) that the poem touches on.

<table>
<thead>
<tr>
<th>Themes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hurt</td>
</tr>
<tr>
<td>Love</td>
</tr>
<tr>
<td>Residential School</td>
</tr>
<tr>
<td>Racism</td>
</tr>
<tr>
<td>Family</td>
</tr>
<tr>
<td>Youth</td>
</tr>
<tr>
<td>Language</td>
</tr>
<tr>
<td>Community</td>
</tr>
<tr>
<td>Hope</td>
</tr>
<tr>
<td>Pride</td>
</tr>
<tr>
<td>Oppression</td>
</tr>
<tr>
<td>Traditions</td>
</tr>
<tr>
<td>Environment</td>
</tr>
<tr>
<td>Discrimination</td>
</tr>
<tr>
<td>Trust</td>
</tr>
</tbody>
</table>

Poem #1: ________________________________
Author: ________________________________
What was the poem about?
________________________________________________________________________________________
________________________________________________________________________________________
________________________________________________________________________________________
List themes presented: __________________________________________

Poem #2: ________________________________
Author: ________________________________
What was the poem about?
________________________________________________________________________________________
________________________________________________________________________________________
________________________________________________________________________________________
List themes presented: __________________________________________

Poem #3: ________________________________
Author: ________________________________
What was the poem about?
________________________________________________________________________________________
________________________________________________________________________________________
________________________________________________________________________________________
List themes presented: __________________________________________
Poem #4: ________________________________________________
Author: ________________________________________________
What was the poem about?
__________________________________________________________________________________________
__________________________________________________________________________________________
__________________________________________________________________________________________
List themes presented: _______________________________________________________________________

Poem #5: ________________________________________________
Author: ________________________________________________
What was the poem about?
__________________________________________________________________________________________
__________________________________________________________________________________________
__________________________________________________________________________________________
List themes presented: _______________________________________________________________________

Write a poem that puts feelings into what you’ve learned about Mi’kmaw history and culture up until now...
**Rationale**

**Outcomes**

Indicator: Analyse the role of all citizens in reconciliation (COM/CT)

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>English Language Arts 9</th>
</tr>
</thead>
<tbody>
<tr>
<td>- What happened to the Treaty relationship?</td>
<td>• GCO 6: Students will be expected to respond personally to a range of texts</td>
</tr>
<tr>
<td>- What are we doing to reconcile our shared history to ensure justice and equity?</td>
<td></td>
</tr>
<tr>
<td>Discuss role of Mi’kmaw women and how they helped to preserve culture. Discuss some of the women who had great contributions. Truth a reconciliation discussions.</td>
<td>• SCO 6.1 respond to some of the materials they read or view by questioning, connecting, evaluating, and extending</td>
</tr>
</tbody>
</table>

**Learning Objective**

Students will understand that...

- Mi’kmaw women are thought highly of in Mi’kmaw culture
- Mi’kmaw women have always been the teachers and knowledge holders that pass down generational knowledge to ensure that Mi’kmaw culture is not lost

**Essential Questions**

- How have these women helped to preserve Mi’kmaw culture?
- Why is it important to hold women in high esteem?
- Who are the matriarchs in everyone’s home/family? How do they keep the family together?

**Learning Experience**

**Before: Introduction**

The teacher can start the class by asking the students who their matriarchs are in their family. *Who takes care of them? Who continues traditions? Who teaches them things?* Have them explain their answer.

**During: Doing**

The Mi’kmaw have lived in a matriarchal society since time immemorial and it has only been since contact that the men have had bigger roles to protect our women. Over the years, the patriarchal system has crept into Mi’kmaw society but it is still out women that emit the love and caring for passing down ancestral knowledge and ensuring it isn’t lost.
### Carousel Activity
Have the students read any 4 of the 6 profiles provided and have them fill out the “Mi’kmaw Women Profiles” worksheets for each. Students can retrieve additional information on these women by searching them up online to help with writing mini-biographies.

When the students have completed the work, they can choose one woman they felt related to them the most and explain why.

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### After: Closing
Students can create their own biography on another Mi’kmaw woman or write a biography of a matriarch in their own family.

Some suggestions for other Mi’kmaw women are:

- Caroline Gould
- Margaret Poulette
- Phyllis Googoo
- Eleanor Johnson
- Isabelle Knockwood
- Lillian Marshall
- Andrea Paul
- Ardy Born With Three Thumbs
- Dorene Bernard
- Annie Bernard-Daisley
- Judge Cathy Benton
- Sister Dorothy Moore
- Rachel Marshall
- Ingrid Brooks
- Ursula Johnson
- Loretta Gould
- Naomi Metallic
- Pam Palmater
- Viola Robinson
- Becky Julian
- Rebecca Thomas

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### Modifications
The teacher can read the biographies out loud while students take notes followed by video clips of each woman.

### Other Suggested Activities
Students can create a piece of art inspired by one of the women they’ve researched.
Mi'kmaq Women Profiles

Name: _____________________________
Which Mi'kmaq community was/is she from?

Write a mini biography and include what made this woman important to the culture/well being of Mi'kmaq today. Do not copy or copy & paste. 2 paragraphs minimum.

Write 2 different sources that you used to help you with your information (websites/books/binders/videos/etc.)
Rationale
It is important that learners see themselves as a part of many different communities; that they are part of the relationship between citizens and communities. Learners will consider their personal strengths and challenges to develop their self-awareness, becoming self-directed learners who set and pursue personal goals in the aspects of health and wellness, career, and finance. Learners will recognize how they can use their strengths and skills in making positive contributions to their communities. Inquiry into the descriptors often associated with citizens, such as good, active, global, or engaged, provide an opportunity for discussion about worldview.

Outcomes
Indicator: Analyse the role of all citizens in reconciliation (COM/CT)

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>Citizenship 9</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Who are the Mi’kmaq historically and today?</td>
<td>• Learners will analyse how issues become valued within and across all areas of government and society.</td>
</tr>
<tr>
<td>• What events have shaped Mi’kmaw life as it is today?</td>
<td>• How have some Canadian issues changed over time and others have not?</td>
</tr>
</tbody>
</table>

Learning Objective
Students will understand that...
• Mi’kmaq people have used different forms of art to help heal themselves from systemic and historical oppression
• Art is not just drawing and/or painting

Essential Questions
• How can art help people with their emotions?
• How can art help bring awareness to issues? What kinds of examples can be found?
• What are different forms of art that people have used to educate?
• How have the Mi’kmaq used art to express their historical and current oppression?

Learning Experience
Before: Introduction
Before the lesson started, assign a quick Entrance Ticket where students must find a piece of art online or at home that they feel represent them or where they come from. This can be in any art form (pottery, painting, drawing, beadwork, sculpture). These can be uploaded onto a Google Classroom thread, Nearpod Collaborative board, or onto a share Google Slide online so that a slideshow or collage can be shown using a Smart Board or a projector.
**During: Doing**
Have each student fold a sheet of paper into four. Each quadrant should list four different emotions: Happy, Angry, Sad, Excited. In each quadrant, have the students create an abstract drawing that they can color in whichever colors they see fit for the feeling, without speaking.

All students should be reminded that an abstract isn’t a drawing of a particular item but rather an expression of emotion. If preferred by the teacher, the students can close their eyes while they “feel” their emotions. Each drawing should take no more than 5 minutes each. After the drawing activity, the class can discuss how art could help people to express themselves.

**Art Collage**
Have students work in groups to create a collage of art pieces that represent a particular topic (i.e. MMIW, Treaty Education, the abuse from early politicians from Canada, Residential School, etc.) OR have students work individually to create their own collage. Encourage students to use different medias such as paintings, sculptures, poems, songs, bead work, quill work, sewing, etc.

**After: Closing**
When students have all passed in their work, have a gallery walk of all student collages. When all work has been appreciated, have the students either discuss what art piece stood out for them the most and why or assign an exit slip with the same questions.

**Modifications**
The teacher can devise a list of all artists they suggest the students look for beforehand or limit resources to save time.

**Other Suggested Activities**
Each individual student can be responsible for creating their own piece of art but it should only be created after seeing a lot of Indigenous pieces specific to the topic. Cultural appropriation must be discussed if this route is taken.

**Resources**
- www.wabanakicollection.com
- Alan Syliboy www.alansyliboy.ca
- Jordan Bennett www.jordanbennett.ca
- Tracey Metallic www.traceymetallic.com
- Loretta Gould www.mikmaq-artist.com
- Gerald Gloade https://www.deviantart.com/gloade/gallery/53970987/native-artwork
Rationale
In this outcome, learners will explore political changes in the Maritimes. Exploring changes to political systems and structures and their impacts helps learners understand the political forces that have shaped the Maritimes. Exploring a range of historical perspectives and voices is encouraged when considering issues related to political changes in the Maritimes.

Outcomes
Indicator: Question the origins and purpose of responsible government in the Maritimes (CZ, COM, CT)

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>English Language Arts 9</th>
</tr>
</thead>
<tbody>
<tr>
<td>• What has happened to the Treaty relationship?</td>
<td>• GCO 2: Students will speak and listen to communicate information and ideas effectively and clearly, and to respond personally and critically.</td>
</tr>
<tr>
<td>• What was the British colonial government’s approach to Mi’kmaw peoples up to the mid-1800s?</td>
<td>• SCO 2.1: participate effectively in formal speaking situations such as presentations, speeches, and debates, using a range of strategies that contribute to effective talk</td>
</tr>
</tbody>
</table>

Learning Objective
Students will understand that...
• Nova Scotia honoring Edward Cornwallis is hurtful to the Mi’kmaw people
• Honoring people can be done in a respectful manner
• Educating people about the full history of issues is important for all parties

Essential Questions
• Who was Edward Cornwallis?
• What was the relationship between Cornwallis and the Mi’kmaq like?
• Why is honoring Cornwallis hurtful to the Mi’kmaq?

Learning Experience

Before: Introduction
The teacher can begin the lesson by playing Rebecca Thomas’s poem from YouTube found under Poet Laureate Rebecca Thomas Illustrates the Power of Words | APTN News. When the video is over, the teacher can ask the students what the poem was about.

During: Doing
The students can read the two articles about wanting the Cornwallis statue removed in Halifax to understand the Mi’kmaw perspective.

Debate
The students have a small debate on whether or not to keep the statue up. The two sides could be “For” and “Against” removing the statue. The students should have time to research their arguments so that they are well thought out and not just based on opinion.
Rules should be in place to prevent the debate from getting out of hand (i.e. Each speaker only gets so much time, only so many speakers per team, etc.).

After: Closing
The class can wrap up the lesson by coming up with a Pro/Con list of all arguments made and any others that come to student’s minds.

The teacher may choose to have the students write a letter to the late Edward Cornwallis, to the Mi’kmaw, to Daniel N Paul who worked for centuries to have his name removed from everything in Halifax, or to the Halifax City Council to tell them their feelings on the issue.

Resources
• Poet Laureate Rebecca Thomas Illustrates the Power of Words | APTN News
  https://www.youtube.com/watch?v=wNVzI PAo_PA
• Cornwallis Removal Statue Video https://www.aptnnews.ca/national-news/cornwallis-statue-removalmarks-historic-day-for-mikmaq/
• Cornwallis statue removal marks historic day for Mi’kmaq https://www.aptnnews.ca/nationalnews/cornwallis-statue-removal-marks-historic-day-for-mikmaq/
• Mi’kmaq chiefs want Cornwallis statue ‘removed immediately’ https://www.cbc.ca/news/canada/novascotia/mikmaq-chiefs-cornwallis-statue-1.4506900
Mi’kmaq chiefs want Cornwallis statue ‘removed immediately’
A bounty for Mi’kmaq scalps has yet to be formed, chiefs say.

The Assembly of Nova Scotia Mi’kmaq Chiefs is calling on Halifax regional council to remove the statue of Edward Cornwallis immediately, saying a process to discuss the statue’s future is taking too long.

In a community notice posted to Facebook on Friday, the assembly said it agreed in October to work with council to form a panel to discuss its concerns with the statue, and how the city commemorates history.

“This committee has yet to be formed and yesterday at the assembly meeting the Chiefs unanimously agreed that this process has taken far too long and have therefore chosen to no longer participate in these panel discussions,” the statement read.

In April, Halifax regional council voted to form an expert panel to make recommendations on how to handle city streets, parks and other infrastructure named after Cornwallis. In October, council decided it would select half of the panel’s eight members and the Assembly of Nova Scotia Mi’kmaq Chiefs would recommend the other four people.

Cornwallis, a military officer who founded Halifax in 1749, issued the so-called scalping proclamation, offering a cash bounty to anyone who killed a Mi’kmaw person.

The statue of Cornwallis in Halifax’s south end became a flashpoint during the summer, with protesters demanding the statue be taken down.

Bob Gloade, chief of Millbrook First Nation, said the assembly has been working with councillors and Mayor Mike Savage for months.

“They were supposed to put a committee together. They still actual committee t oh adveeanl ‘wt fitohr mthael izisesdu easn,” he said. “That’s been delayed and delayed. It’s frustrating.”

Gloade said the assembly has put forward names of people it wants to represent the Mi’kmaq of Nova Scotia on the committee.

“They keep coming back with different questions. It’s just prolonging the issue and delaying the issue,” he said.
On Saturday afternoon, Mayor Savage said he hoped to continue the conversation with the chiefs and with the wider Mi’kmaq community.

“We came up with a policy, a plan that I think had integrity and showed that we were prepared to have a serious conversation. I want to continue the conversation,” he said.

Mayor wants community to be ‘more united’

The Cornwallis statue will have to be dealt with “one way or another,” Savage said — adding that could mean taking it down, adding other statues to the park or creating a new theme for the entire downtown park.

He has called the statue an “obvious impediment” to reconciliation before and said that is still what he believes.

Council will have to weigh in on what happens to the panel now, he said.

“I’m in favour of something that leaves the community more united than it is right now,” Savage said, adding any solution will have to consider “the spirit of truth and reconciliation.”

“If we don’t ... I think we’ve lost an opportunity. The panel in my view was the best way. There may be others. We’ll have to figure that out,” he said.

Gloade said the statue needs to be removed now and council could still set up the committee to “deal with all the other issues that were brought forward for a number of years.”

“But if they’re really committed to building a nation-to-nation relationship and showing a true sign of reconciliation with the Mi’kmaq of Nova Scotia, let’s deal with the one pressing issue that keeps getting continually brought up,” he said.

Savage said because the statue was central to the debate over the use of Cornwallis’s name, it wouldn’t be possible to separate it from the other discussion of the name’s use on other municipal assets.
Cornwallis statue removal marks historic day for Mi’kmaq

An eagle circled overhead as the statue of Edward Cornwallis came down Wednesday in Halifax. For hours members of the Mi’kmaq community and others watched as workers sawed and hammered away at the feet of the bronze statue erected almost 90 years ago to commemorate the city’s founder. They cheered when a crane lifted the large bust off a stone pedestal and onto the back of a truck to be taken away and put into storage indefinitely.

Workers spent hours cutting and chipping away at the bronze statue in an effort to separate it from the stone pedestal it was placed on.

In a 12-4 vote on Tuesday Halifax Regional Council voted to immediately remove the statue and continue with plans to form an expert panel that will include appointed Mi’kmaq representatives to determine the fate of the controversial statue.

Cornwallis issued bounties on Mi’kmaq scalps in 1749-and 1750 while establishing a barracks at Halifax.

For at least three decades Mi’kmaq have called for the statues removal, many arguing that a man who incited genocide against their ancestors should not be publicly celebrated, and that the statue’s prominence in downtown Halifax is a constant reminder of the pain, suffering and colonization endured by Mi’kmaq for hundreds of years.

Tensions rose last July after five Canadian military personnel identifying as members of the Proud Boys interrupted an Indigenous mourning ceremony at the Cornwallis statue.

Many indigenous-led ceremonies protests in recent months and years have been met with public displays of racism by settlers who some say reject facts and narratives that challenge Eurocentric perspectives of Canada’s history. Council’s decision to remove the statue came days after the Assembly of Nova Scotia Mi’kmaq Chiefs announced it was pulling its support for the establishment of the panel to review the city’s commemoration of Cornwallis. The chiefs said the process of forming the committee was taking too long.

After years of debate and previous votes against removing the statue, on Tuesday some Halifax councillors admitted changing their position on the matter after researching Mi’kmaq history and reading the 2015 Truth and Reconciliation Commission report.

“I look at the 500 years of broken promises since Europeans first arrived and settled on these shores. And those 500 years have been rife with disease, strife, broken treaties, broken promises, hidden agendas, military action — and circumstances which beggar the imagination to the point where a true decimation occurred in North America,” Councillor Richard Zurawski said in an impassioned speech.

“If we want reconciliation, we pull down the statue immediately,” he continued. “We don’t discuss putting it someplace else. We don’t discuss temporary measures. For goodness sakes, let’s end the 500 years of broken promises and take away this visible symbol of supremacy.”
Following the vote Assembly of First Nations Regional Chief Morley Googoo said he hopes other municipalities across Canada are paying attention.

“I think there’s a huge opportunity here for the City of Halifax to show how other municipalities across the country are dealing with the very same question, about how do they have relationships with Indigenous people,” he said.

By the end of the day Tuesday posters appeared on benches and light poles in the statue’s vicinity at Cornwallis Park. They read “Save Our Statue” and contained a QR code linking to a Facebook community page that contains comments denying genocide ever occurred against the Mi’kmaq.

Elder Daniel Paul, author of acclaimed Mi’kmaq history book “We Were Not The Savages,” said he “fully expected there’s going to be white supremacists coming out of the woodwork,” but that he does “hope that the majority of Nova Scotia is going to be supportive of reconciliation.”

By Wednesday morning the posters had been removed, and there were no protests or visible dissent during the statue’s removal.

Rebecca Cope-Moore, a Mi’kmaw activist and member of Pictou Landing First Nation who has long advocated for the statue’s removal, said it was “surreal” to watch Cornwallis come down Wednesday.

A seventh-generation descendant of former Mi’kmaw leader Jean-Baptiste Cope, a signatory of the British-Mi’kmaq 1752 Peace and Friendship treaty, Cope-Moore said she felt she was watching a prophecy unfold.

Rebecca Cope-Moore, member of Pictou Landing First Nation, describing the moment when an eagle flew over the area as the Cornwallis statue was being removed.

“I was here to witness that moment along with my sister and lots of community members. And when Cornwallis came down an eagle flew over—right over all of us—and that’s not common here in the city to see them too often,” she said.

“So for that eagle to come and fly right over us, right at the same moment as Cornwallis got removed from his pedestal, was just — it was very affirming to me.”

Halifax Regional Council will now continue its effort to form the expert panel to review the city’s commemoration of Cornwallis and to make recommendations on what to do with the statue.

https://www.aptnnews.ca/national-news/cornwallis-statue-removal-marks-historic-day-for-mikmaq/
Rationale
Netukulimk, the Mi’kmaw way of living with nature, provides the perspective for a study of ecosystems. The interconnectedness of biotic and abiotic components in ecosystems will lead to an understanding of energy input and matter cycling through food webs. Analysis of the impact of humans on ecosystems further demonstrates the interconnectedness of living things.

Outcomes

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>Citizenship 9</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Who are the Mi’kmaq historically and today?</td>
<td>• examine how people support healthy communities locally and globally, and take age-appropriate action to support a community health issue of interest to them</td>
</tr>
<tr>
<td>• What events have shaped Mi’kmaw life as it is today?</td>
<td>• supportive environments are conducive to healthy communities</td>
</tr>
</tbody>
</table>

Learning Objective
Students will understand that...

Essential Questions

Learning Experience

Before: Introduction

During: Doing
After: Closing

The class can wrap up the lesson by coming up with a Pro/Con list of all arguments made and any others that come to students' minds.

The teacher may choose to have the students write a letter to the late Edward Cornwallis, to the Mi'kmaq, to Daniel Paul who worked for centuries to have his name removed from everything in Halifax, or to the Halifax City Council to tell them their feelings on the issue.

Resources

- Poet Laureate Rebecca Thomas Illustrates the Power of Words | APTN News [https://www.youtube.com/watch?v=wNVzIPAo_PA]
- Cornwallis Removal Statue Video [https://www.aptnnews.ca/national-news/cornwallis-statue-removalmarks-historic-day-for-mikmaq/]
- Cornwallis statue removal marks historic day for Mi'kmaq [https://www.aptnnews.ca/nationalnews/cornwallis-statue-removal-marks-historic-day-for-mikmaq/]
- Mi'kmaq chiefs want Cornwallis statue 'removed immediately' [https://www.cbc.ca/news/canada/novascotia/mikmaq-chiefs-cornwallis-statue-1.4506900]

Rules should be in place to prevent the debate from getting out of hand (i.e. Each speaker only gets so much time, only so many speakers per team, etc.).
For more than 11,000 years, the Mi'kmaq have called the beautiful ocean, mountains, forests, beaches, rivers, marshes, and grasslands of Mi'kma'kik home. In the most recent years, countries from allover the world have come to enjoy and love this land as well. To promote living in peace and harmony, the Peace and Friendship Treaties were created and signed between the original habitants of the land and its newcomers.

Using the internet as a resource, practice your research skills by filling in the table below to learn about the Peace and Friendship Treaties.

1. Vocabulary – Write meanings for the words below prior to starting the Online Scavenger Hunt.

<table>
<thead>
<tr>
<th>treaty</th>
<th>ratified</th>
<th>right</th>
</tr>
</thead>
</table>

2. What year was the first treaty signed between the Mi’kmaq nation and the British Crown?

3. What year did Canada become a country?

4. Mi’kmaw Treaties predate the creation of Canada. How many years before Canada became a country was the first Treaty signed?

5. Using internet searches, fill in the following blanks in the table to get a glimpse of the Peace and Friendship Treaties.

<table>
<thead>
<tr>
<th>Treaty of (Year)</th>
<th>Location Signed</th>
<th>Purpose of Treaty</th>
</tr>
</thead>
<tbody>
<tr>
<td>17__6</td>
<td></td>
<td>to establish truck houses/trading posts and promised hunting, fishing, and trading rights</td>
</tr>
<tr>
<td>__ __2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1760/1761</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
6. Fill in the following table to learn about former leaders of the Mi’kmaw Nation and their connection to the Peace and Friendship Treaties.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>Copy and paste a picture of each leader</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>What year were they born? What year did they pass?</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>How was this person connected to the Treaties between the Mi’kmaw and the Crown? (Minimum of 2 sentences required)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

7. Optional activity
   - Based on what you’ve learned in the Online Scavenger Hunt, create a work of art to represent what you’ve learned. This work of art can be in the form of a poem, a drawing, a painting, a song, and collage, etc.