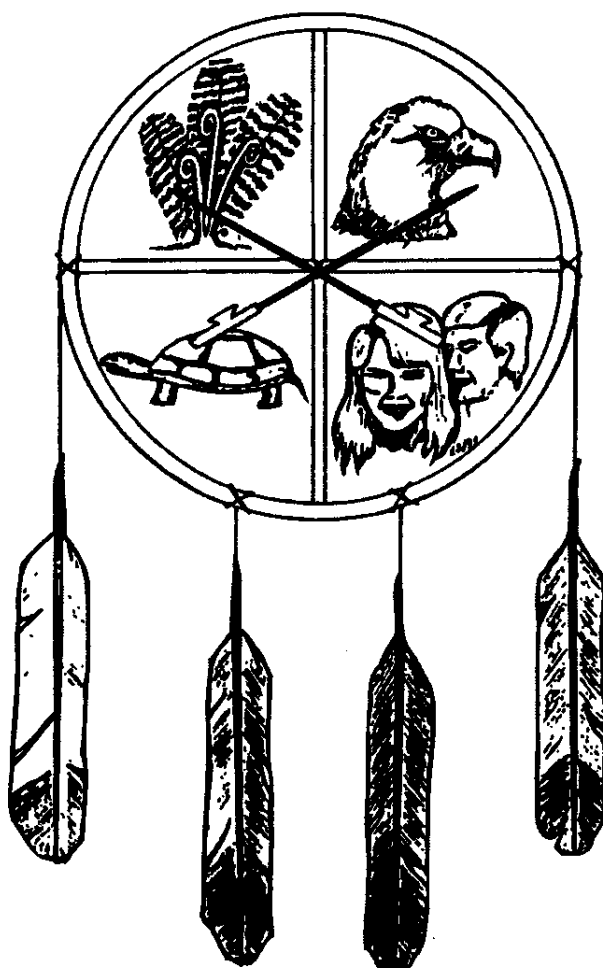


Native Studies 120



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INTRODUCTION

Native Studies 120 is designed to promote understanding of Micmac and Maliseet perspectives on life in the Maritime provinces — past, present, and future.

Beginning with the earliest contacts between Europeans and Micmac and Maliseet peoples, the cultural perspectives of each group established the general pattern of their relationship. These differing perspectives have, at times, caused conflicts. Only recently have leaders of Native and non-Native groups realized that years of cultural conflict can be resolved only through dialogue, where both parties are encouraged to open their minds to each other's point of view.

AIMS OF THE CURRICULUM

The aim of this curriculum guide is, in part, to assist such dialogue by looking at how Native and non-Native perspectives have influenced the course of events in the Maritimes. Given the wide-spread availability of information which presents Euro-Canadian perspectives, the guide emphasizes Native points of view in order to provide more balanced insights for students.

The curriculum guide contains key concepts and questions, suggested procedures, assignments and resources. As teacher, you bring to the course your own ideas and goals, along with many ways of involving students in stimulating inquiry and learning.

Because the curriculum lists many activities and resources and may contain more material than can be covered thoroughly in one semester by *all* students in a class, you may wish to consider assigning some sections to the class as a whole while giving others to individual students or small working groups, who can pursue the topic on their own and share their findings with the class. In this way, too, you not only respond to the variety of students' own goals and interests but also provide instruction and assignments appropriate to students with various abilities. All students may receive the same number of assignments, but each student or group can work on a somewhat different set of tasks.

In presenting the course, it is also possible to vary the order of study, remembering that many of the topics in Section 1 and Section 2 are meant to lay the foundation for ideas introduced in later sections.

You may choose to order the sections of the course according to vital issues of the day or the principal topics of interest in your locale. Individual students or groups may wish to pursue a particular interest throughout the course, touching upon it in each section. For example, a student or a group of students may be particularly interested in land claims and the issue of land ownership, and may choose to look at this topic in relation to three or four sections of the course. In the first section, the students may look at ways Native language reflects Native thinking about land ownership. In the section on Colonial Relations, the student may investigate the events that resulted in the establishment of reserves and relate them to what was discovered about Native thinking on land ownership. The students may then relate what has been researched to what is happening today with land claims in the Maritimes. The final results may be presented and can be used to replace a major essay on a single topic.

Teachers need to be aware that some of this course will focus on attitudinal development and that not all objectives will be quantifiable. Many objectives can be measured through testing and assignment marking, where a score is determined and is related to the amount of information that the student has acquired. While attitudes and feelings can be expressed in discussions and essays, the attitudes cannot be marked right or wrong in the same way that a factual test can be marked. Desired attitudes may easily be identified, but it may be difficult to give a number mark with regard to the attitude that the student has acquired. Instead, you may wish to determine certain activities through which the students can display their attitudes and use these activities or assignments to determine a mark that reflects attitude. These assignments or activities may include essays or discussions. For example, at the beginning of the course, some stereotypes, prejudices and misconceptions may exist among students, both Native and non-Native. It is hoped that through the course students will have opportunities for self-reflection and that they will identify and discuss biases and misconceptions. Misconceptions are overcome with increased knowledge and understanding. Again, students may exhibit a change in attitude over the period of the course but this is difficult to assess through traditional educational measurement

A Note on Usage

Teachers and students will hear a variety of words used to refer to the Native people of North America — *aboriginal*, *First Nation(s)*, *Indian*, *indigenous*, *Native* — in addition to the names of particular peoples, such as Micmac and Maliseet. Many of these terms are interchangeable in everyday usage, but it is helpful to make distinctions among their meanings in a book such as the present guide (see also the Glossary). Local usage among students and community members may vary. Consult students and community members in teaching the Native Studies course.

- *aboriginal* (adjective) refers especially to the conditions, rights, and way of life that existed before contact with Europeans, and to any aspects of these which still exist today — *aboriginal rights*, *aboriginal self-government*, *aboriginal people*.
- *First Nation(s)* (adjective or noun) refers in particular to governments or communities of Native peoples — *First Nations leaders*, *First Nations representatives*, *the Assembly of First Nations*
- *Indian* (adjective or noun) refers to land or people in relation to the Indian Act, other legislation, or federal or provincial government policy — *Indian reserves*, *status Indian*
- *indigenous* (adjective) is essentially the same as *aboriginal*, but with emphasis on being the original inhabitants of a place, or “belonging to” the land — *indigenous languages*, *indigenous peoples of the world*
- *Native* (adjective) refers to the original inhabitants of North America (Canada and USA) at any point in history, past, present, or future — *Native women*, *Native artists*, *Native literature*

APPROACHES TO THE COURSE MATERIAL

Teaching Strategies and Techniques

Several approaches will prove valuable in teaching Native Studies 120. Varied teaching strategies will address a variety of learning styles. All of the following will be useful.

1) WHOLE CLASS AND SMALL GROUP DISCUSSIONS

The goal of whole class and small group discussion is for students to express their ideas about the topics and issues addressed in their readings and other experiences. Questions such as "What do you think?" "Does anyone have a different idea?" "What evidence supports your idea?" will encourage an inquiry approach to the learning. As the teacher, you can ask appropriate recall questions when needed, as a part of the discussion, eliciting information that will encourage understanding by all students.

Small group discussions can use a cooperative learning format, where each student reads a small section of the reading material and gives a brief summary to the group. One person might analyze a map or photograph as part of a small group discussion. It is important that each member of such a group have a task and an opportunity to contribute to the discussion.

Group discussions may also use a "Talking Circle" format, where each person in turn around the circle has the opportunity to express his or her view on a particular statement or question. In this way, each person is ensured a turn to speak, and each person's words are listened to before the discussion is concluded. Students can take turns chairing the discussion and choosing the question or topic to be discussed.

2) READINGS

A suggested list of readings, resources and textbooks is provided in this document. Include selected readings about each topic. Discuss the meaning and significance of important words both before and after reading a selection. (Some words appear in the Glossary at the end of this document).

Read a passage aloud in class when it is particularly significant to the discussion or when students find it difficult. Sample questions are provided with each section in this curriculum. These can be used to introduce a discussion. You are encouraged to create questions

about each section that are particularly relevant to the students in your area. For longer readings, you may wish to assign one or two students to summarize the reading in their own words, giving key ideas and preparing a question for the class to discuss.

3) PRIMARY SOURCE DOCUMENTS AND ARTIFACTS

It is important that the teacher provide primary source materials as a source of information for the students. These might include:

- texts of treaties and proclamations
- passages from writings of early European visitors
- Maliseet and Micmac myths, legends and other stories
- archaeological reports on particular sites
- recent newspaper articles on aboriginal issues in Canada
- maps and photographs
- paintings and drawings
- statistical information
- writings of Native authors, especially those from the Maritime region
- current books

Students can discuss the significance of these documents. Ask them to describe a document's message and what they think about it and why. The same approach can be used with Micmac and Maliseet art or handicrafts, particularly if the artist or craftsman is on hand to answer questions and demonstrate techniques.

4) ESSAYS

You may wish to assign essays on specific topics or issues chosen by the students. It may be desirable to keep these brief, with one major essay being expected for the semester. Essays may include reaction papers, to films viewed in class or articles read by the students. Teachers have suggested that a short reaction paper each week on an assigned article is appropriate in this course.

5) ORAL PRESENTATIONS

Students can make oral presentations individually or in a small group or circle. These presentations can be made as a summation of a particular section, or on a related topic of the students' choosing. You may choose to divide a section into parts and have several small groups each make a presentation on one of them.

6) MAPMAKING, TIMELINES, DIAGRAMS, ILLUSTRATIONS

Visual aids such as maps and diagrams provide a concise format for presentation of a great deal of information. Creating and using these materials helps students gain a larger picture or an overview of material being covered. They allow students to display their learning in a format other than writing. These materials summarize information and show relationships among ideas. This type of assignment complements and supplements essays. In addition, these materials can be used to create a dramatic mural or display, supporting the presentations of not only the teacher but the students themselves. Each classroom should display maps of local Native communities and have access to a map of reserves in the area.

7) GUEST SPEAKERS

Speakers from the Micmac and Maliseet communities will contribute a great deal to students' learning. Students may wish to prepare for such a visit by listing questions for discussions or interviews with guest speakers. Students can also be encouraged to summarize the speakers' presentations for their own classroom discussions. It is also beneficial to have small groups or individuals visit these people in their homes or communities. Speakers can include an elder or traditionalist from a Native community, or a First Nation official, such as the Chief or Membership Clerk. Students should be prepared to present a respectful gift to elders who help them or speak with them.

8) FIELD TRIPS

Students can visit museums, *e.g.*, Restigouche Museum, New Brunswick Museum (Saint John), the New Brunswick Archaeological Branch (Fredericton), or any number of communities. Nearby reserves, friendship centres, and native organizations may welcome visits from classes, given proper notification. Students should go with prepared questions. Pre-visit discussions will help prepare the students for the types of displays, etc. that they might see. Students can tape or write summaries of the visits and report to the class through presentations with class discussions.

Prior to visiting a field-trip site, the teacher should request information from the institution to be visited. Most museums or interpretive centres have pamphlets and brochures that describe their facilities. In addition, the teacher should visit the site prior to taking students there, in order to ensure the best use of the services offered.

Field trips could also be video-taped — *e.g.*, salmon fishing — to be viewed in class and shared with parents. Trips to the woods can be used to collect birchbark or sweetgrass. Some Native communities will offer to include students in a sweatlodge ceremony or sweetgrass ceremony. Teachers may also wish to organize an exchange with another Native Studies class in the province.

9) SIMULATIONS, ROLE-PLAYING, DEBATES, PANEL DISCUSSIONS

These techniques are particularly useful when discussing issues facing Micmac and Maliseet people today. You can explore Native and non-Native governmental and judicial procedures, ways of achieving consensus, land claim negotiations, etc., followed by classroom discussion. You may choose to have the class divided into teams representing different groups' perspectives on a topic, allowing each group equal time for both a presentation and a rebuttal. A panel discussion can be held, by either students or Native community members, presenting views on critical issues. Students not directly involved in the panel can act as news reporters or interviewers, asking questions of the participants.

10) PERFORMANCES

Students should be exposed to the music, dance and drama of the Micmac and Maliseet people whenever possible. Local dance or drumming groups can be invited to perform at the school. Students can script and perform their own productions with appropriate guidance. Video and film screenings may be useful in providing these opportunities for the students. Video and films are also available about a number of topics related to this course. Audio/visual materials are included in the Resource listings.

11) ADDITIONAL ACTIVITIES

The following activities have been suggested by Native Studies teachers and have proved valuable to students in this course.

- Have a traditionalist speak to the class
- Tape a speaker of Micmac or Maliseet in conversation, telling a story, etc.
- Visit a reserve, attend a sweatlodge ceremony
- Have a First Nation membership clerk explain status and other issues
- Invite a local artist to participate, with students doing craft activities
- Ask student class members to teach crafts to classmates
- Invite performers for drumming and chanting
- Make scrapbook on local issues from newspapers and other sources

- Together with the art teacher, make baskets and other items
- Arrange a field trip to an archaeological site
- Pick medicinal plants
- Have an elder perform a sweetgrass or other ceremony
- Invite a Native women's group to give a presentation about traditional dress and the making of garments

12) CHARTS

The use of charts can help the student consolidate the information in this course. The following charts are examples of the type of charts that can be used for this purpose.

	Attitudes toward Land and Envi- ronment	Maliseet & Micmac Society	Expressions of Spirituality	Cultural Change and Development
Section 1				
Section 2				
Section 3				
Section 4				
Section 5				
Section 6				
Section 7				

	Mind (Intellectual)	Heart (Emotional)	Spirit (Spiritual)	Body (Physical)
Section 1				
Section 2				
Section 3				
Section 4				
Section 5				
Section 6				
Section 7				

ASSESSMENT

Assessment in high school courses has often consisted of one or two term papers or projects plus an exam at the end of term. While these types of assessment can provide useful information to the teacher, it is hoped that along with trying a variety of teaching approaches, the teacher will also try a number of different approaches to assessment.

Where possible, it is important to offer the students the choice to be responsible for determining their own assignments and marking criteria, with the teacher providing guidance with regard to class expectations and standards. This allows students with a variety of learning styles to negotiate the types of assignment that allow them to present their own learning in the best way.

These might include the marking of oral presentations based on criteria similar to those used with essays, *i.e.*, content, accuracy of information, plus marks for organization and clarity of the display or presentation. In addition, students can be offered the opportunity to negotiate or contract their work with assignments of their own design. Together, the student and teacher decide what would be appropriate for a course of this level and set time frames and expectations with regard to the work to be produced. These might include written assignments, oral presentations, drama presentations, craft work or displays.

Another assessment possibility is the creation of a portfolio of work by each student. Students can be asked to select the best seven out of ten assignments for inclusion in this portfolio. Students should be encouraged to include work in a variety of formats — some written work, some illustrations, drawings or map work, some taped or videotaped work. The portfolio should be discussed fully at the beginning of the course and students should be given ample time to ask questions about what is expected. This type of assessment allows students to evaluate their own work as they make their own judgments about what is included in the portfolio. Teachers may choose to have each portfolio presented to the class at the end of the term, with students providing a brief explanation about why they included each assignment in the portfolio. Teachers may choose to have the portfolio worth a portion of the class mark, supplementing it with a term paper and an exam.

TIME ALLOTMENTS

This curriculum includes seven major sections covering a variety of topics related to Native Studies. There is more information than can be covered in one term. It is suggested that teachers select four sections of the curriculum to cover in depth. Teachers will want to adjust the number of lessons on each topic to the interests and abilities of the students in the class, and the resources available.

For example, teachers who have access to local artists or crafts people might want to ensure that Section 4, on Art and Crafts, is covered.

In addition to four main sections, teachers may choose to highlight the main points of one other section (or to assign one or more students to do so), depending on the interests of the students and the teacher's own interests.

AN APPROACH TO TEACHING NATIVE STUDIES

It is expected that both Native and non-Native students will participate in this course. In the same way that you try to meet the individual needs of all students in your classroom, it is helpful to be aware of background and needs that might be different for Native students.

The traditional child-rearing practices of Native cultures are different from those of most European-North American societies. Many children have been exposed to freer activity patterns, which are rooted in a number of important values. These include generosity and sharing, cooperation and group harmony, placidity and patience, different concepts of time and different values of ownership and property. Many Native people believe that all people are of equal social value, and therefore each person has inherent rights to mutual respect and equal treatment. These values are generally learned in an informal manner and unconsciously applied.

Childhood is often a time of autonomous/independent exploratory activity, and children come to regard non-interference as normal. This can cause a conflict in the classroom where the teacher, in the course of his or her normal teaching activity, may be seen as interfering with the children's affairs — that is, their learning task. In fact, because much of the

Native child's early learning may be informal in nature, a more formal approach to education may seem foreign to them.

The style of learning familiar to many children can contrast sharply with the learning styles fostered through practices in most Canadian classrooms. Couture (1985) suggests that traditional Native learning style and conditioning induce development of *both* analytical and intuitive capacities, where as most classrooms encourage mainly analytical, linear thought. In other words, traditional learning is based on the approach that we first *observe* and then *do*. Typically, North American schools have failed to draw on this learning style. In order to meet the needs of not only our native students, but many others as well, our curriculum has to shift to include more metaphoric and symbolic assignments, drawing on the cooperative and intuitive strengths of all students.

Although a preference for informal learning is usually attributed to Native students, many other students will also benefit from this type of experiential learning. Teachers can recognize and respect Native attitudes and knowledge by relying on an oral tradition in the classroom. Discussions and presentations will reach many students, both Native and non-Native.

Some students may appear to be quiet and not participate in class discussions. When the situation is teacher-driven and the expectation to perform is formally explicit, they may feel uncomfortable and be reluctant to participate. Given time to think and watch others in a situation where all participants are equal and given the same chance to speak and be listened to, most students will participate. Teachers may wish to introduce a Talking Circle with students in order to achieve this kind of participation. As described earlier, in the Talking Circle format of discussion, participants sit in a circle and each person is given the opportunity to speak in turn, clockwise around the circle. Often, a feather, talking-stick, or other object passes to each speaker in turn. All participants know that they *will* have a chance to speak and they know *when* they will have a chance to speak, as soon as the person beside them is finished. The Talking Circle allows for an equal voice among participants and encourages listening among the participants. Any member of the circle may choose not to speak when it is his or her turn.

Leavitt (1991) provides us with an illustration of the contrast between Native and non-Native ways of thinking about education:

"If at first you don't succeed, try, try again" — English

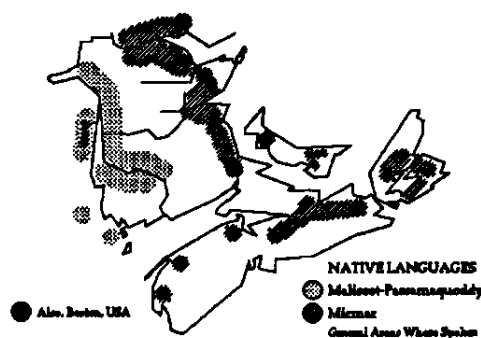
"Watch and listen and do it right, watch and listen and do it right" — Mohawk

When you hear the English expression, your attention is focused on the goal; it will be difficult to attain, but the obstacles are worth overcoming. To be successful, you must complete the task. When you hear the Mohawk expression, your eyes and ears are focused on what is happening now. Just by doing this, you will be successful. In English, education is the acquisition of skills and knowledge which will be useful in future activities. In Mohawk, education is participation in ongoing adult work, where, the "subject" is the real-life task currently in progress.

Notwithstanding these distinctions, which are equally true for traditional Maliseet and Micmac education, teachers are reminded that not all Native students will have grown up with a traditional Native upbringing; likewise not all non-Native students are comfortable in the traditional North American classroom setting. Each student's needs and strengths must be identified and built upon. An awareness of Native culture and a variety of teaching styles can help a teacher make this more possible. The course is designed to allow the teacher the freedom to provide opportunities for both Native and non-Native students. Teachers are encouraged to become familiar with the Native culture and the local community before starting the course, by reading about issues of concern and discussing them with members of the Native community. Teachers are also encouraged to experiment with non-traditional types of teaching and assessment.

SECTION ONE
Key Concepts
LANGUAGE AND CULTURE

- * A people's language reflects their knowledge of the world and their beliefs about it. At the same time, the language they speak determines the nature of what they know and believe.
- * All human languages are highly developed and sophisticated.
- * The oral tradition has provided cultural continuity in Maliseet and Micmac communities through the sharing of stories, songs, history and social commentary.
- * Culture is a people's shared way of thinking and acting. Culture may also be defined as a way of life, which has been developed socially.
- * People take their own culture for granted and may not realize how it affects their thinking and behaviour.
- * Differences between the Maliseet and Micmac and English languages indicate different ways of thinking.
- * What people say and do can be taken as evidence of their culture — but only if understood in the same way that the people themselves understand it.



A LIST OF RESOURCES ADDRESSING THESE IDEAS BEGINS ON PAGE 48.

PRONOUNCING MALISEET

The Alphabet — a c e h i k l m n o p q s t u w y '

VOWELS

Maliseet Letter	English Example	Maliseet Examples	English Translation
a	father	ahahs	horse
e	bed	epit	sitting
eh	tack	ehpit	woman
i	machine	imi	pray
o	apron	opos	tree, stick
u	dune	uten	town

BLENDS

aw	how	awt	road
ew	*	new	four
iw	few	lamiw	within
ay	pie	sepay	this morning
ey	grey	piksey	pork

(*The sound of ew is like the sound of e (bed) plus the sound of u (dune) said together in sequence.)

CONSONANTS

The letters *h*, *l*, *m*, *n*, *w*, and *y* have the same sounds as in English; the letter *h* is pronounced before a vowel, silent or just barely heard before a consonant. The other consonants are pronounced as follows.

Maliseet- Passamaquoddy Letter	When not next to a consonant, except initial <i>n</i> - with the meaning "I/me/my; we/us/our,"* has soft sound, like English letter...	When next to another consonant or next to apostrophe, has hard sound, like English letter...
c	j	ch
k	g	k
p	b	p
q	gw	kw
s	z	s
t	d	t

(*For example: *nepiw* [n-ZEEB-oom] "my private spot." In this word the *n*- means "my.")

APOSTROPHE

Apostrophe (') indicates a missing initial consonant that used to be pronounced in an older form of the word. It is written only before *c*, *k*, *p*, *q*, *s*, and *t*.

PRONOUNCING MICMAC

The Alphabet (as written in Restigouche, Québec, & Campbellton, NB)

a e g i j l m n o p q s t u w '

VOWELS

Micmac Letter	English Example	Micmac Examples	English Translation
a	father	ta'pu	two
e	bed	epit	sitting
i	machine	jim	man
o	toe	moqwa	no
u	dune	Listugujg	at Restigouche

(The sound of *o* is made without drawing the lips together at the end. Long vowels, which have the same sound but are held longer, are marked with an apostrophe: a' e' i' o' u'.)

BLENDS

aw	how	awti	road
cw	*	ngwt	one
iw	few	mu maja'siw	I don't leave
ow**	know	negmow	they
ai	pie	atlai	shirt
ei	grey	welci	I'm fine

(*The sound of *cw* is like the sound of *e* (bed) plus the sound of *w* (dune) said together in sequence.

**The sound of *ow* is made by rounding the lips after saying the *a*.)

CONSONANTS

The letters *l*, *m*, *n*, and *w* have the same sounds as in English. The letter *q* has a guttural sound, similar to the sound of *ch* in the Scottish word *Loch*.

The other consonants are pronounced as follows.

Micmac Letter	When next to vowels* has soft sound, like English letter...	When next to another consonant,* has hard sound, like English letter...
g	g	k
j	j	ch
p	b	p
s	z	s
t	d	t

(*In some words the Micmac consonant will have the "other" sound even when these conditions apply. Space does not allow discussion of all the rules here.)

APOSTROPHE

1) Apostrophe (') indicates a vowel sound like that of the *o* in *aprgn*. It is written only when it is needed in order to show the correct pronunciation; for example, in *ms't* ('m-S'D; "all") the apostrophe shows it is not pronounced (m'st).

2) Apostrophe is also used after a vowel to show that its sound is held longer.

QUESTIONS AND ACTIVITIES

Read a number of Maliseet or Micmac myths, legends, or tales. In what ways are they like other stories you have read? In what ways are they different?

What kinds of stories do people tell at your house? ...at school or church? What is the oldest story you know? Is it written down? Was it always written? Share the story with your classmates.

Find several stories that you feel teach a lesson. How do they do this? What makes the lesson effective? How are Maliseet and Micmac stories different from other lesson-teaching stories?

Some human communication is non-verbal. Give examples of gestures or postures that people use to convey certain meanings. Can you think of any that can be interpreted in different ways, depending upon the situation (community, setting, event)?

List some non-verbal symbols (such as traffic signs, airport facility signs, map symbols, company and team logos, etc.). Are these sets of symbols a language? Defend your answer. What symbols are commonly used by Maliseet and Micmac people?

You may wish to interview a Native-language teacher or another person to find out about the present status of Maliseet or Micmac in the Native community in your area. What factors have affected the survival of the spoken language? What efforts are currently underway to teach Micmac and Maliseet?

After reading this chapter, what arguments might you make in favour of bilingualism or multilingualism as a personal goal for Canadians?

SECTION ONE
Sample Lesson Plan

Purpose: To give students first-hand experience with oral history and storytelling

Activity: Recording Oral History — Interviewing a Maliseet or Micmac Elder

Related Concept: The oral tradition has provided cultural continuity in Maliseet and Micmac communities through the sharing of stories, songs, history and social commentary.

Student Task: After reviewing examples of Native oral history, students record on tape or write down some of the oral history of their families, their school or their community (whether Native or non-Native). Students can interview people who have first hand knowledge of past events or who heard about them from other people. Have students identify corroborations and/or discrepancies in accounts of more than one person. Ask them to see how far back in time they can find information. Students can present the information through timelines, and by using samples of the interviews. Students can present the highlights themselves orally, playing parts of their tapes in class. Students should think about why it is important to keep stories of the past alive in the memories of new generations and identify information that they gain through these interviews.

Time Frame: Approximately three weeks should be given for this assignment. Students will need ample time to prepare interview questions and identify what they know about the past before they conduct the interview. After the interview, they will need time to prepare a presentation. This process can involve some class time but will also require out-of-class time for the student. In-class instruction should include a discussion about interviewing and types of questions that can be used, in addition to the discussions directly related to the curriculum objective. *Note:* Students should be prepared to present a small, respectful gift to the elder they interview.

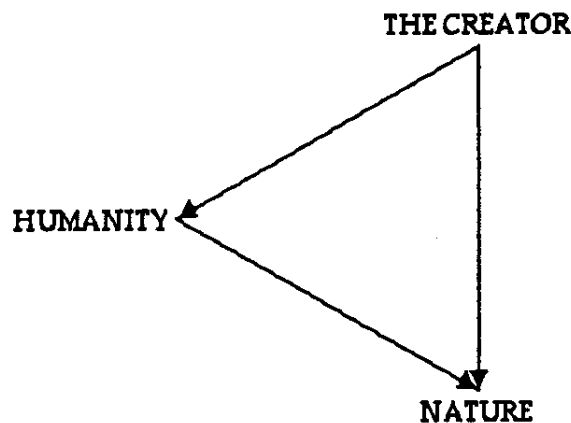
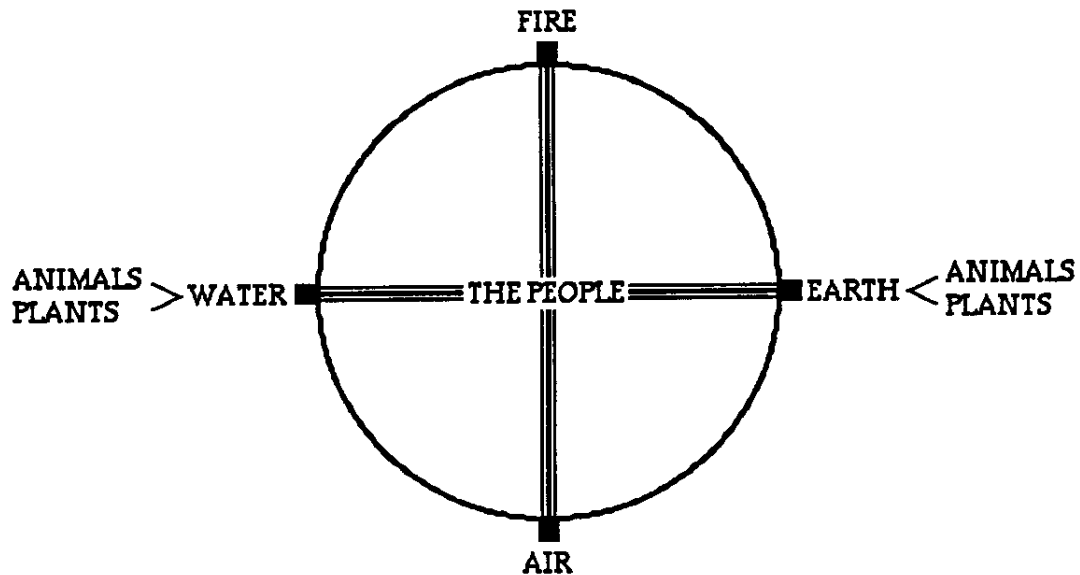
SECTION TWO
Key Concepts
RELIGION AND SPIRITUALITY

- * A people's identity, sense of place, or world view is their understanding of
1) how they fit into history, 2) the part they play in the visible and "invisible" worlds,
and 3) how appropriate relationships with people and spiritual beings are formed.
- * Religion consists of people's beliefs in spiritual beings and powers and their attitudes
towards them.
- * In non-literate societies, knowledge is preserved in the memories of living people, in
the symbols of the culture, and in the rituals and artifacts of everyday life.
- * There is a continuity between the people of the present and the past.
- * Written accounts of Maliseet and Micmac religion before the arrival of Europeans
were made long after contact with Europeans began. They are distorted by writers'
biases and motives. Nevertheless, we can gain some knowledge from them of Maliseet
and Micmac religion in ancient times.
- * Glooscap, the "culture hero" of the Micmac and Maliseet oral tradition, made the
world habitable for human beings and taught people to live wisely.
- * Converting the Micmacs and Maliseets to Christianity was considered essential to
"civilizing" them, and European missionaries ignored the fact that Native peoples al-
ready had a spirituality of their own.
- * Today, there is a revival of Native spirituality in many Native communities in the
Maritime provinces.

A LIST OF RESOURCES ADDRESSING THESE IDEAS BEGINS ON PAGE 48.

TWO WAYS OF UNDERSTANDING THE PERSONAL AND PHYSICAL WORLDS:
AS A CIRCLE — AS A TRIANGLE

CIRCLE: WHOLENESS. All things are interrelated. Everything in the universe is a part of a single whole. Everything is connected in some way to everything else. It is therefore possible to understand something only if we can understand how it is connected to everything else. (*The Sacred Tree*, p. 26)



TRIANGLE: HIERARCHY. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (*Genesis*, 1:27-28)

QUESTIONS AND ACTIVITIES

The Importance of Spiritual Beliefs

We read that Native peoples define their group and individual identities by defining their relationship with their surroundings — people, animals, environment. How do non-Native peoples or “ethnic groups” in Canada define their identities?

What aspects of your daily life are determined by your spiritual beliefs or by those of the society in which you live? (Consider, for example, the division of work and leisure time according to seven-day periods — or your attitudes toward elderly people, including your grandparents.)

You may wish to write a poem or short story expressing the relationship between an individual person and the divine.

What are some factors that keep a religion or system of spiritual beliefs alive?

Rituals

What are some rituals you perform? Which of them are religious or connected with spiritual beliefs? Which occur in non-sacred situations? What is the difference between a ritual and a habit? What are the important “transitional events” in your life?

Sort your list of rituals from the previous question according to whether they are simple or elaborate. Which rituals are associated with times of transition, seasonal events, unforeseen crises? Which ones are for seeking and using help from divine or spiritual beings?

What are some of the rituals performed today in the Micmac or Maliseet communities in your part of the Maritimes? You may be able to observe or take part in some of these rituals, or you may be able to interview the men and women who conduct them. Who are the people in the community who perform these rituals? When? Why? What other people are involved? How do they participate? — Are they observers or do they take an active part?

Religion and Reading and Writing

How would your life be different if reading and writing didn't exist? List both major and minor changes.

How is knowledge gained in an oral tradition? How is knowledge passed on to others? List some things you have learned from direct experience and others you have learned from reading. Which type is it easier to imagine other people *not* knowing?

How were religious beliefs passed on from generation to generation among the Micmacs and Maliseets (at various periods in history)? In what ways might chiefs, shamans, and captains have been involved?

Why is it difficult for us today to get a clear picture of Micmac and Maliseet religion as it was practised before the arrival of Europeans? What are some of the things we have to be careful of in reading early observers' accounts of Micmac and Maliseet religion? If there are so many "obstacles" between the present and the 1400s, what can we hope to know about this religion?

Make a list of do's and don'ts for studying Maliseet and Micmac spirituality.

In what ways has "scientific thinking" — that is, inductive and deductive reasoning — affected religious beliefs? Do you think a person can think entirely according to the scientific method and still have religious beliefs?

For many people in North America, religion can be said to be one of the "boxes" of daily life — like sports or school or entertainment. What is meant here by "boxes"? Make a chart showing a typical week or month of your life, placing events and activities in appropriate divisions. What kinds of things cannot be entered on the chart in this way? How is Native spirituality different?

Glooscap and Others

In what ways is Glooscap divine? In what ways is he like a human being?

How does Glooscap teach people? In other words, what methods does he use to get his lessons across?

Does the Maliseet and Micmac oral tradition you have heard or read tell something about the past? ...about geography, the universe, or natural history? If so, how could you verify the accounts?

What kinds of characters are in the oral tradition? How would you describe them? Do any of them change? In what ways?

What powers do the characters have? How do they use them? What do you learn about sense of place? ...about persons? Give examples.

Micmacs and Maliseets and Christianity

How is the Micmac and Maliseet land of the ancestors different from heaven in the Judaeo-Christian tradition? How is it the same?

What are your beliefs about death? In what ways do relationships between people continue after death?

Given all the difficulties faced by the missionaries, why do you think the Maliseets and Micmacs nevertheless eventually agreed to convert to Christianity?

Discuss the motives of the early French missionary priests in working among Native people. Why did they learn Native languages? In what ways, if any, did the priests benefit the Maliseets and Micmacs? In what ways, if any, was their presence harmful? Think of the immediate as well as the long-term effects of their work.

Discuss the place of Native spirituality in life today. You may wish to invite a speaker to tell you more about Native spirituality today in the Maritime region.

Invite an elder (spiritualist or traditionalist) to conduct a sweetgrass ceremony in class, and to conduct a Talking Circle.

SECTION TWO

Sample Lesson Plan

Purpose: To give students the opportunity to recognize the importance that symbols play in our culture.

Activity: Identify religious symbols used in your community.

Related Concept: In non-literate societies, knowledge is preserved in the memories of living people, in the symbols of the culture, and in the rituals and artifacts of everyday life. We can learn much about Micmac and Maliseet religion from oral and artistic traditions.

Student Task: With drawings, photographs, or illustrations, have students create a collage or display of religious symbols used in their community. Students can collect these by visiting local churches or meeting houses, remembering to include religions other than Christianity if they are present in the community. Students may wish to sketch, photograph or videotape the symbols as they appear in the community. Symbols should be identified according to religion, and where possible, the significance of the symbol should be indicated. Students may wish to include actual artifacts in their display, such as crucifixes. These displays can be used to introduce discussions on the origin of symbols or as a culminating activity following curriculum work on Micmac and Maliseet symbols. These displays may be extended to include a comparison with Micmac and Maliseet symbols.

Time Frame: This activity can be completed in approximately one week if sketches, videotapes, or instant photographs are used. Groups of students can share in the collection of symbols. The collection will take place outside of school hours but class time can be used for the creation of the display, allowing group members time to work as a unit.

SECTION THREE

Key Concepts

ANCIENT TIMES

- * During the past 10,000 years there have been significant changes in the Maritime way of life.
- * Archaeology uses the scientific method to explore human history. In North America, archaeologists are able to demonstrate the continuous existence of human life and culture going back for more than 12,000 years. In Atlantic Canada and New England the record covers a period of nearly 11,000 years. Present-day Micmacs who live along the Miramichi are descendants of the people who have lived on the banks of that river for at least 3000 years.
- * Knowledge of the ancient environment is important to the understanding of Maritime history.
- * Maritime history may be divided into four broad periods — Early, Middle, Late and Historic — during which new ways of life developed within the region or came from outside.
 - At the beginning of the Early Period, the tundra environment and climate were much different from today's. By about 10,000 years ago, however, the land was forested and people were depending on the ocean and inshore fishery for most of their food.
 - The Middle Period saw increased travel and exchange among people in the Maritime region and people in other regions.
 - During the Late Period, people in different areas of the Maritimes took advantage of the marine and inland resources. Different ways of life developed locally among the stable population of the region.
 - From relatively permanent, year-round settlements, small groups of people went seasonally to nearby locations in search of fish, game, and wild plants.
 - More information is known about the Historic Period because archaeological information is supported by written documentation.

A LIST OF RESOURCES ADDRESSING THESE IDEAS BEGINS ON PAGE 48.

*Archaeologists divide the span of human history in the Maritime region
into four broad periods —*

EARLY PERIOD	10,600 - 6000	years ago
MIDDLE PERIOD	6000 - 3000	years ago
LATE PERIOD	3000 - 500	years ago
"HISTORIC" PERIOD	500 - 0	years ago

QUESTIONS AND ACTIVITIES

What are some reasons that knowledge of the past is important to people — including Native people — living in the Maritime region today?

Archaeology is one way of studying history. What kinds of questions would you expect archaeology to answer definitively? What kinds of questions might receive tentative answers from archaeological investigation? What kinds of questions would archaeology not be able to answer at all?

Imagine what might be left of your classroom 1000 years from now. Which things in it would have disappeared entirely? Which things would still be recognizable? Do you think future archaeologists would know what these artifacts were? How would they know that this was once a classroom? ...or wouldn't they? What else could they know (and *not* know) about the classroom and what happened there? Think about everything that has happened in your classroom since your school was built. List, in two columns, the things it would be *possible* to find out about and things that it would be *impossible* to find out. Your classmates or your teacher may disagree with the column you choose — be prepared to defend your decisions. — What does this exercise tell you about our knowledge of the distant past?

Which periods of the past are best known to you? Which aspects of the past do you understand best? Which do you have the best "feel" for? Think about your family's history, community history, provincial and national history, and world history. Also consider your history — your "cultural roots" — from the point of view of religion, music and art, literature and oral tradition, technological developments, and other aspects of culture. (And think about how you know all of these things.)

What kinds of evidence might be used to show how the environment in the Maritime region has changed over the past 13,000 years?

How is our environment changing today? Think about climate, land-forms, vegetation, and the effects of human activity. What effects do those changes have on what we do? What evidence might future archaeologists find of today's environmental conditions?

Use a map to show the routes people might use to travel by water to places outside the Maritime region — north, west, and south. You may wish to research Native water routes in Maine and the Maritimes as described by people in recent times.

Why did people live along estuaries in ancient times? Why are estuaries still important today?

What are some reasons that people today do not live the same way as their ancestors? List as many ideas as you can. (Include changes in the environment and changes in the human population.)

What were some factors that led to there being many different ways of making a living in the Maritime region?

SECTION THREE

Sample Lesson Plan

Purpose: In creating a timeline students will have the opportunity to see events in the chronological order in which the events occurred.

Activity: Create a time line identifying Early Period, Middle period, Late Period and Historic Period dates.

Related Concept: Maritime history may be divided into four broad periods — Early, Middle, Late and Historic — during which new ways of life developed within the region or came into the region from outside.

Student Task: After identifying the dates of the Early, Middle, Late and Historic periods, have students create a timeline to scale showing the four periods. You may choose to have the students transfer the information from chart form to a time line. You may also provide additional dates related to archaeological finds. Have students divide their time line into segments that depict the appropriate length of time for each section. They may wish to add in one or two dates from recent history to dramatize the true length of the history you are studying. As sample assignment might read as follows:

Make a timeline, using the same measurement for each 1000-year period. Your timeline should be 13,000 years long, ending with the year 2000 AD. Use a scale of at least 5 cm/1000 years. Mark on the time-line:

- Important events of Maritime history
- The time when your ancestors first lived in the region
- The time-spans of major prehistoric traditions
- The introduction of new technologies to the region
- Changes in the Maritime environment
- Changes in the shape of the land and the level of the ocean

Time Frame: This activity can be completed in one class if you provide the dates to the students in chart form. The dates provided need not be in chronological order. It can be used as an introductory lesson to the four broad time periods of the Maritime History. You may choose to use the chart provided with the students.

MARITIME CULTURAL HISTORY

(All dates are approximate.)

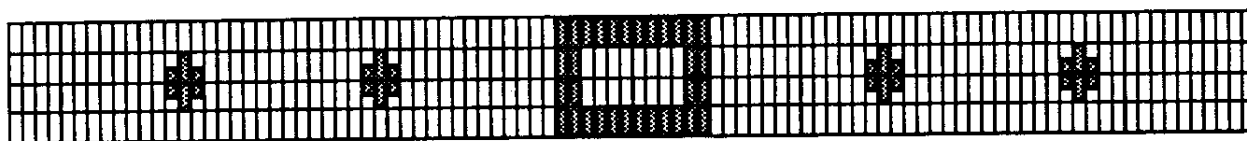
PERIODS	NORTHEASTERN PERIODS	MARITIME REGION TRADITIONS
EARLY PERIOD 10,600 — 6000 yrs ago	Palaeo-Indian 11,000 — 10,000 yrs ago Early Archaic 10,000 — 8000 yrs ago Middle Archaic 8000 — 6000 yrs ago	Palaeo-Indian 11,000 — 10,000 yrs ago <i>(Little or no evidence in the Maritimes — most sites probably underwater)</i>
MIDDLE PERIOD 6000 — 3000 yrs ago	Late Archaic 6000 — 2500 yrs ago	Laurentian about 5000 yrs ago Maritime Archaic 5000 — 3700 yrs ago Susquehanna 4000 — 3500 yrs ago
LATE PERIOD 3000 — 500 yrs ago	Ceramic (Woodland) 3000 — 500 yrs ago	Maritime Woodland (Micmac & Maliseet) (?)3000 yrs ago — Present Middlesex (burial) about 2400 yrs ago
HISTORIC PERIOD 500 yrs ago — Present	Historic 500 yrs ago — Present	Micmac, Maliseet, and European Traditions

SECTION FOUR
Key Concepts
ART AND CRAFTS

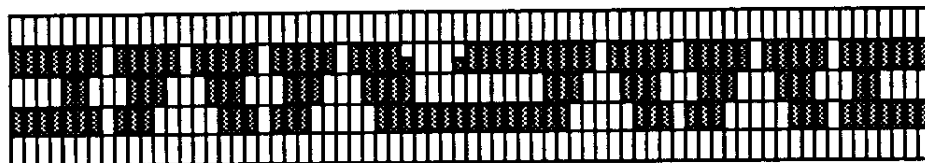
- * Handmade objects (artifacts) may be classified as works of art, crafts, and tools. Many items display characteristics of two — or all three — of these categories.
- * Artwork and crafts and tools provide information about a people's way of life, their beliefs, and their aesthetic values.
- * Birchbark was the Maliseets' and Micmacs' all-purpose material before and for some time after the arrival of the Europeans. It can be decorated by etching and painting, and by embroidering it with moosehair, porcupine quills, or spruce-root.
- * A wide variety of baskets, from very delicate to heavy-duty, are made from splints of black ash and other woods.
- * Children have traditionally learned basket-making skills by participating in the production of baskets, and other crafts, for sale.
- * The craft of porcupine quillwork on birchbark was probably first developed by Micmac women around the time of contact with Europeans. Many quillwork items were created to meet the demands of European collectors.
- * The form of Micmac and Maliseet clothing in aboriginal times was ideally suited to its function. With the arrival of the Europeans, wool fabric quickly became the preferred material for Native garments. Moccasins and jewelry continued to be made of traditional materials.
- * Today, well known Micmac and Maliseet artists are working in traditional and other media to develop their own styles in painting, carving, and other techniques.

A LIST OF RESOURCES ADDRESSING THESE IDEAS BEGINS ON PAGE 48.

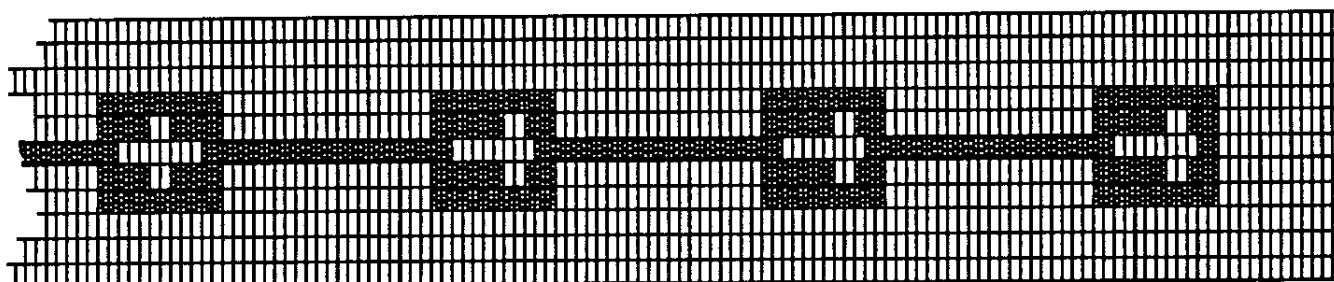
The following are examples of wampum belt patterns from the Wabanaki Confederacy:



Pattern of the Belt Carried by the Penobscot Delegate to Kahnawake. — White background: peaceful mission. Four small crosses: the four nations: Micmac, Maliseet, Passamaquoddy, Penobscot. Dark (purple) rectangle: the nations around their council fire.



Pattern of the Belt Representing the Union of the Four Eastern Nations (Micmac, Maliseet, Passamaquoddy, Penobscot). — Dark background: former hostility. White border: present bonds of friendship. Four white triangles: wigwams of the four nations. White pipe at centre: peace ceremony. This belt was a reminder of the Confederacy, carried by a messenger from any council to show the importance and sincerity of his message.



Pattern of the wampum belt worn by the Putu's of the Micmac Grand Council. The seven crosses (only four of them are shown here) represent the seven districts of the Micmac Nation.

QUESTIONS AND ACTIVITIES

Think about the things you make at home and in school, and perhaps at work. List as many as possible. Which would you call art? Which are tools? Which are crafts? Which fit into more than one category?

In general, what kinds of things do we consider to be superior when they are handmade? What things do we value more highly when they are machine-made? Under what circumstances? How would you explain the differences?

Do you think there are any objects which *all* people make in some form, no matter where they live? If so, what might these be?

When Europeans and Native peoples first met in the Maritime region, which objects belonging to the other group would have seemed most familiar? ...most surprising? ...most valuable? Why?

Many of the materials brought to North America by Europeans were ready-made; that is, they did not require extensive preparation before use. Besides opening up new design possibilities, what other effects might such materials have had on the Micmac and Maliseet way of life?

What are some new items which have become widely used only during the past five years? Where did they originate? How might you explain their popularity?

Why do we know little about the decorative traditions of the Micmacs and Maliseets before contact?

What are some popular design motifs used today by Native artists and craftspersons? Examine fabrics, jewellery, and other decorated items.

What materials can you think of that are as versatile as birchbark? How are they used today? Examine samples of bark brought in by classmates and describe things that you could make with it. Try to make them.

What Native and non-Native crafts are part of the economy of your area? How did these crafts come to be important? How are the products marketed?

Invite local Maliseet and Micmac artists to visit your class, or arrange to visit them in their studios. How do their works reflect tradition and innovation?

SECTION FOUR

Sample Lesson Plan

Purpose: To appreciate Native art and craftwork. To think about why we value some goods when they are made by hand, and others when they are machine made.

Activity: Comparison of handmade and machine made goods.

Related Concept: Handmade objects (artifacts) may be classified as works of art, crafts and tools. Many items display characteristics of two — or all three — of these categories.

Student Task: As a start to this discussion bring in similar articles that are handmade and machine made. Examples include loaves of bread, cookies, quilts, mittens, clothing, etc. Have students create lists of things that can be both handmade and machine made and then ask the students which are better when they are handmade? ... which are better when they are machine made? What do we mean by “better”? Ask students, in groups, to create charts that can be displayed to the class that answer these questions. For the following class, ask students to collect objects for comparison and create a display of handmade and machine made objects.

Time Frame: The discussion and chart can be completed in one class, two at the most. The collection of the articles for the display can take place over a few days, allowing students to search at home for articles that can be compared.

Extension: Look at examples of Maliseet and Micmac craftwork — for example, baskets, birchbark containers, beadwork, carving. What are their characteristics? How are they used? Think about the items in light of the discussion and charts outlined above.

SECTION FIVE

Key Concepts

THE LAND

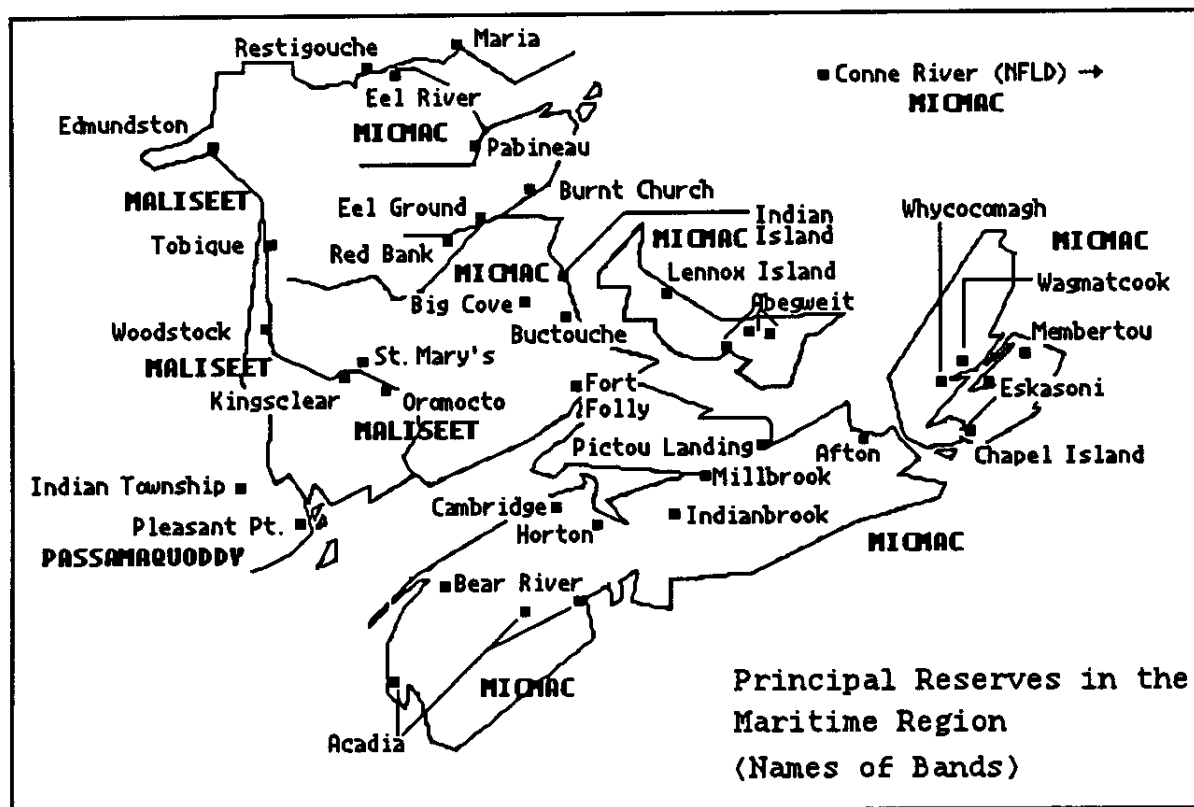
- * Aboriginal rights are the rights which Native peoples enjoyed under their systems of government before the arrival of Europeans. These rights still exist. ("Existing rights" are acknowledged in the Constitution, but they remain to be defined in legal terms, although many Native groups have identified those rights).
- * The Micmac and Maliseet peoples hold aboriginal title to all of the land in what is now the Maritime provinces, plus parts of the Gaspé, Newfoundland, and Maine. Europeans did not gain title to land in the Maritime region by discovery, occupation, conquest or cession.
- * Self-government is seen by Native nations as giving them *exclusive* legislative authority in certain matters. Self-government is seen by the federal and provincial governments as giving Native and Inuit peoples certain *delegated* authority.
- * Self-determination is the right of all peoples to determine their political status and to pursue economic, social and cultural development — that is, the ability to act as sovereign nations.
- * Micmac and Maliseets did not have the concept of private ownership of land. Europeans recognized private ownership of land, but ultimate title to all land in a European country was vested in the Crown.
- * Indian reserves are land set aside for the exclusive use of Native peoples. The Indian Act determines who controls reserves and how they are governed.
- * The Maliseets and Micmacs signed no treaties in which they ceded or sold lands to the Crown. Pressures on Native territory, however, forced them to petition the colonial governments for reserves. In practice, the boundaries of reserves were often ignored by settlers, and violations were not prevented by the colonial, provincial or federal governments.

- * The surrender of the New Germany reserve, in Nova Scotia, raised questions about the determination of Indian status and First Nation membership.
- * The Lennox Island reserve was established on private land because no Crown land was available in Prince Edward Island.
- * From about 1840 until Confederation, the New Brunswick government pursued a policy of trying to sell Native lands in order to pay for services to Native people. This policy proved ineffective.

NOTE: Students should have access to key documents relating to Maliseet and Micmac rights and land issues, including Belcher's Proclamation of 1762, the *Royal Proclamation* of 1763, and the various treaties signed by the Crown and the Micmacs and/or Maliseets. Many of these may be found in the *Mi'kmaq Treaty Handbook*, by Clarke et al. (see Resource listings).

A LIST OF RESOURCES ADDRESSING THESE IDEAS BEGINS ON PAGE 48.

The present location of reserve land in the Maritime region:



QUESTIONS AND ACTIVITIES

Aboriginal Rights

Discuss the differences between “rights” and “privileges” under the law.

What rights do Native people identify as aboriginal rights? Why are these rights termed “aboriginal”?

What rights do Native and non-Native people have under the law today? How do these compare with aboriginal rights? In what ways are they similar and different?

Why do Native people today have to establish their rights in court?

In your own words, what is ambiguous about the word “existing” in the phrase “existing rights” of aboriginal people? How is its meaning affected by past, present, and future court decisions?

Native and non-Native Interests

Why did the Europeans establish colonial governments in North America? Why were the existing Native governments ignored?

If, at the time when European governments were being established in North America, you had been asked to devise a system fair to both the Native North Americans and the European newcomers, what would you have done?

How was the ability of Native people to dispose of their land as they wished restricted or limited by European governments?

What are the differences between usufructuary rights and ownership? ...between occupation and ownership?

The Treaty of Utrecht (1713) was signed by England and France. It was the agreement by which England acquired jurisdiction over North American territory that had once been under French control. Why did the British and French think they could settle their dispute without reference to the Native people who lived in the territory?

Today, Native people are participating in discussions about their territory. What — if anything — does the government of Canada have to fear from the settlement of land claims?

The government of Canada does not want to distinguish the rights of any group of people on the basis of "race". Why might Native peoples feel they should be an exception to this policy? In what ways does their status in Canada differ from that of other groups?

Land Tenure and Land Use

How would land tenure and land use be different in Canada today if Europeans had adopted the Native system? Give as many details as you can. (You may want to add to your list as you continue your study.) Draw a map of your city or neighbourhood, making the appropriate changes.

What kinds of land and waters did Native people value in the Maritime region? What kinds of land and waters did non-Native people value?

In what ways was the European system unsuitable for the Maliseets' and Micmacs' way of life? — and vice-versa?

Why do you think the Europeans had such a system? What might have been its origins? Consider the differences between European and North American society, including population distribution, during the 1500s and 1600s and later.

What would have made Europeans think of Micmac villages on the Miramichi as "camping spots" or "seasonal gathering-places"? What would they have seen there?

What might Native North Americans have thought about European villages, cities, and rural areas?

Land Issues and Land Claims

Why did European powers want to claim land in the New World?

Give examples from recent times (1900s) of land *occupation*, *conquest*, and *cession*. For each case — What led to the dispute or agreement concerning land? What land was involved? Did any land change ownership? If so, how? Was the change permanent? Was the transfer of ownership fair, in your opinion? (Use examples from any part of the world.)

What is the difference between "Indian lands" as described by the government and land to which Native people have aboriginal title?

Why did provincial governments think their way of using land was "better" than that of the Micmac and Maliseet? What criteria might they have used to decide?

Read newspaper articles (e.g., from the *Globe & Mail*, Toronto, or from the *Maliseet Micmac First Nations News*, Truro, NS) about Native land claims. Explain the issues to your class. What further information would you need to help you decide the merits of the claim?

Investigate a Maliseet or Micmac land claim case. Invite speakers to explain their points of view on the case to your class.

Reserves were set up to protect Native lands from settlers. (What definition of "Indian land" is being used in this statement?) To what extent was this purpose accomplished?

In what ways do current land practices on reserves reflect aboriginal practices? How is the occupation of reserve land today different from the occupation of land in aboriginal times?

How do we know who is subject to Canadian laws today? How do we define the group of people who make up the nation called Canada?

How might squatters have justified using Native land for their own purposes? Do you agree with their doing so? Why, or why not?

In colonial times, why could the Micmacs of Nova Scotia no longer maintain their former way of life?

In what ways might decisions about providing land for the Micmacs have depended upon political considerations?

Why were officials eager for Native people to "settle down" and farm? Why were Native people reluctant to do so?

If you had been in charge of the colony of Nova Scotia, what would you have done about non-Native squatters on the reserves?

Why was it so difficult for Native people and immigrant settlers to agree on the ownership and distribution of land in the colonies?

Compare the problems of land ownership and distribution experienced in New Brunswick with those of Nova Scotia.

Why do you think the federal government has consistently tried to keep the issues of aboriginal rights and land claims separate?

Design a passport for the Maliseet or Micmac nation.

Refer also to the questions in Section Seven.

SECTION FIVE
Sample Lesson Plan

Purpose: To give students the opportunity to examine their own opinions with regards to aboriginal land rights, in relation to those of Native and other spokespersons, and to share these opinions in a concise written format.

Activity: To express an opinion in an essay form.

Related Concept: Aboriginal rights are the rights which Native peoples enjoyed under their systems of government before the arrival of Europeans. These rights still exist.

Student Task: After a class discussion (preferably led by a guest speaker) and listing of rights that Native people identify as aboriginal and a further discussion on what rights Native and non-Native people have under the law today, ask students to write an essay on which of the rights they think are the most important and why. This can be a short essay, 500 words, and students should be encouraged to provide evidence to support their opinions about the most important rights. Have students select only one or two rights to discuss in this essay.

Time Frame: While the class discussions on aboriginal rights may take one or two classes, the students should be given at least one week's notice to write this essay. They should be told about the essay prior to the discussion on aboriginal rights so that they can listen to the discussion with the essay in mind.

SECTION SIX
Key Concepts
COLONIAL RELATIONS

- * The traditional government of the Micmac Nation is the Grand Council. It has played a role in the political, governmental, spiritual, and economic life of the Micmac people.
- * In addition to other treaties, the Micmacs signed a Concordat with the Holy See (Vatican), in 1610.
- * British colonial officials, and later the government of Canada, treated the regional branches of the Micmac people as separate, politically independent groups.
- * In a number of stages, colonial officials replaced the traditional government of Micmac communities with a European system.
- * Chiefs were appointed and maintained in office by commissions from the colonial government, who controlled First Nation politics in this way.
- * The Catholic Church played an active role in First Nation politics, even under a Protestant government.
- * The New Brunswick government legalized the sale of land on Indian reserves in an act of 1844.

NOTE: Students should have access to key documents relating to Maliseet and Micmac rights and land issues, including Belcher's Proclamation of 1762, the *Royal Proclamation* of 1763, and the various treaties signed by the Crown and the Micmacs and/or Maliseets. Many of these may be found in the *Mi'kmaq Treaty Handbook*, by Clarke et al. (see Resource listings).

A LIST OF RESOURCES ADDRESSING THESE IDEAS BEGINS ON PAGE 48.

QUESTIONS AND ACTIVITIES

What is the significance of the Concordat between the Micmac Nation and the Holy See?

Since 1610, what factors have affected the Grand Council's ability to exercise its sovereignty?

What advantage did the colonial government of Nova Scotia have in dealing only with individual Native peoples or small groups? Do you think there may have been other reasons that the authorities did not try to settle land questions with the Micmac people as a whole?

Investigate Native given and family names in colonial times? What are the origins of these names? What is the origin of your family name? Can you learn anything about the changes it has gone through since it was first recorded? What about your given name? Does your family have a custom for selecting given names?

Do you think a provincial government nowadays would be able to get away with breaking its own laws? Can you give any examples of situations for which you answer Yes? ... for an answer of No?

Why do you think politics and religion were so closely connected in Micmac communities? What effect did the connection have on people's lives?

Discuss recent hunting and fishing rights cases in the Maritimes or in other parts of Canada? What may be learned from these cases about First Nations sovereignty?

SECTION SIX

Sample Lesson Plan

Purpose: To help students describe differences and similarities between the government of the Micmac Nation and other governments with which the students are familiar.

Activity: A comparison of the government of the Micmac Nation with other governments in North America

Related Concept: The traditional government of the Micmac Nation is the Grand Council. It has played a role in the political, governmental, spiritual, and economic life of the Micmac people.

Student task: Allow students to determine their own method of answering the following questions: In what ways is the government of the Micmac Nation like other governments in North America? What are the most significant differences? Suggestions for student presentations include a chart comparing different kinds of government, an essay written about the different kinds of government, an oral presentation comparing the kinds of government, or a group dramatic presentation or role-play depicting decision making under the different kinds of government. Students should choose a format of presentation appropriate to the information.

Time Frame: Students should have the opportunity to research a variety of basic government forms and class time should be allowed for the discussion of these. The students should then have approximately two weeks to complete the assignment.

Extension: How is the Micmac government system studied in this lesson different from the present-day Chief and Council system under the Indian Act? What can you learn about traditional Maliseet government?

SECTION SEVEN
Key Concepts
CONTEMPORARY ISSUES

Contemporary issues related to Native Studies should be included in course discussions. You may use items in the news as a way to introduce the course itself or to introduce individual sections of the course. You may wish to discuss a present-day land-claim issue and then invite the students to look at the history behind the modern situation. The topics may change with current events during the time of the course, but topics for discussion may include:

- Government taxation of purchases off reserves
- Land claims, not only locally but nationally, e. g., Dene land claim
- Events leading up to the crisis at Oka
- The establishment of casinos on reserve land
- Aboriginal self-government
- Native education
- Prominent Native men and women
- Prominent Native organizations
- International events/issues concerning indigenous peoples (*e.g.*, in the USA, Brazil, Central America, Australia, Tibet)
- James Bay issues
- Structure and policies of the Department of Indian and Northern Affairs
- Social and economic issues in Native communities; economic development
- Hunting and fishing rights in contemporary contexts
- Bill C-31 (which re-defined official Indian "status")

A LIST OF RESOURCES ADDRESSING THESE IDEAS BEGINS ON PAGE 48.
ALSO, USE CONTEMPORARY NEWSPAPERS, MAGAZINES, TELEVISION, ETC.

QUESTIONS AND ACTIVITIES

Find out as much as you can about the Native community or communities located nearest you. Choose a topic to report on, such as the people in the community there, their history, their present activities, or their aspirations for the future.

When, if ever, should a reserve cease to exist? Who should participate in the decision? Who should not participate? What, in your opinion would be the fairest way of deciding whether it should be surrendered?

When, if ever, should a new reserve be created (or an existing reserve be expanded)? Who should participate in the decision? Who should not participate? What, in your opinion, would be the fairest way of deciding whether it should be created?

If a comprehensive land claim were decided in the favour of the Maliseets or Micmacs, what, in your opinion, would be a fair settlement? To what extent would the claim be settled with land (what land and how much)? ...with money (how much)? ...with the recognition of aboriginal rights (which rights)? Be prepared to defend your proposal.

Why do you think the federal government has consistently tried to keep the issues of aboriginal rights and land claims separate?

Interview a prominent Native community member concerning a current issue or event.

SECTION SEVEN

Sample Lesson Plan

Purpose: To encourage students to connect information learned about the historical perspective of the Native peoples of this region, with current day issues.

Activity: To initiate discussion relating to issues currently portrayed in the media.

Related Concept: To create an awareness of contemporary issues and establishing relationships between the contemporary issues and other objectives covered by this course.

Student Task: Collect news clippings and create a display about a current issue in the media. As a part of their display, students will be asked to list five possible discussion questions and display these with the clippings. These questions may be prompted by previous class discussions with the teacher and should go beyond the 5 W's (who?, what?, where?, when?, and why?). The questions should encourage students to look at the historical events which have lead to or affect the current issue. The students should also be encouraged to investigate the individuals involved in the current issue, identifying any previous involvement in current issues. Students can also be asked to predict the outcome of any disputes involved in the current issue, suggesting ways to resolve the issue that they deem to be fair.

Time Frame: The time frame will vary for this activity depending on the depth of the media coverage and extent to which the events or issues affect the students in the class. This type of activity can become part of a weekly current event discussion that is a departure from the current topic of discussion in the course, or it can be part of an in-depth study of recent contemporary issues that is being taught as a separate unit of study.

GLOSSARY OF TERMS

ABORIGINAL relating to Native or Inuit life before the arrival of non-Native peoples.

ABORIGINAL RIGHTS rights of Native peoples arising from their aboriginal use and occupation of territory.

ABORIGINAL TITLE an aboriginal people's right to ownership of their territory.

ANTHROPOLOGY the study of human society, culture, and behaviour, and also of the origins of human beings and their physical characteristics.

ARCHAEOLOGY the recovery and detailed study of material evidence remaining from human life and culture in the past.

ART the making of works of beauty; that is, works whose appearance (or sound) has an emotional and/or spiritual impact. There are many other arts besides those listed here, including photography, printmaking, pottery, song, theatre, mime. (Sometimes art disturbs our emotional or spiritual understanding by questioning it.)

BAND the basic unit of Native government recognized by the government of Canada (the term *band* is defined in the Indian Act).

BILL C-31 an Act of Parliament which changed the rules for determining who is a "status" Indian. An important result of Bill C-31 has been that many women who lost their status by marrying non-Indians have regained it, since status is no longer gained or lost by marriage.

CESSION surrender of territory — the act of *ceding* territory.

CRAFT the skillful making of items by hand. The words craftwork and crafts usually refer to items intended for everyday use or wear which are made with special attention to form and design.

CROWN the government that represents the monarch. In Canada, this can be the federal or a provincial government, as well as the Governor-General or the Queen herself.

CROWN LANDS public lands, which are legally the property of the Crown.

DIALECT a variety of a language used in a certain region or among an identifiable group of people. A dialect differs from other varieties of the same language in respect to pronunciation, vocabulary, and/or grammar.

ETHNOCENTRIC believing in the superiority of one's own ethnic group. Ethnocentric observers are unable to understand other groups' beliefs or customs because they interpret them only from their own point of view.

EXTINGUISH (IN LAW) to end completely an existing legal right.

FEE SIMPLE an estate in land which the owner holds without restrictions on ownership, future sale, or inheritance.

GRANT a transfer of land to a private owner.

HANDIWORK the making of objects by hand. Handiwork also refers to handmade objects themselves.

INDIAN ACT the federal statute first passed in 1876, and amended many times since then, which contains most of the federal law concerning Native people. The first Indian Act also incorporated many colonial and local statutes passed prior to 1876. The most recent amendments date to 1985.

INDIAN LANDS in general, lands in Canada belonging to Indian peoples. Between 1876 and 1951, this was a technical term referring to Indian reserve land which had been surrendered for sale

but not yet patented (granted to buyers and paid for in full).

INDIGENOUS originating in a place; not introduced from outside. The Native and Inuit languages of North America are sometimes called *indigenous languages*; Native people and Inuit themselves, *indigenous peoples*.

INFLUENCE an exchange of designs or techniques resulting from contact between different people or groups — for example, Native peoples' adoption of European floral motifs for beadwork embroidery shows an influence of European design on Native craftwork.

INHERENT RIGHT a right which exists permanently for the people who have it and which cannot be taken away. (The people who have the right may not always be able to exercise it.)

INSTITUTION an organization which represents an authority.

LAND TENURE the ways in which land is or can be owned.

LANGUAGE a system which relates meanings with sounds of the human voice. Language is used to express and communicate thoughts and feelings. We can also speak of a *specific* language, such as English, Japanese, Polish, or Micmac.

LANGUAGE FAMILY a group of languages which are related historically. For instance, the Indo-European language family includes most of the languages spoken in Europe, as well as many others. Some language families have only one member. Basque, for instance, is not related to any other language.

LICENCE OF OCCUPATION a permit to use Crown land granted by the colonial governments of Nova Scotia and New Brunswick before Confederation.

MÉTIS in general, a person of mixed Native and non-Native descent who does not have Indian *status* under the *Indian Act* and who is not considered to be a *non-status Indian*.

NATION a people who share common origins, history, customs, and government, as well as (usually) a common territory and language.

NON-STATUS INDIAN a person who does not have legal status under the *Indian Act* (including a person who has lost that status) but who considers himself or herself to be Native because of descent or way of life.

ORAL TRADITION the passing along of knowledge (including tradition, customs, and skills) by word of mouth from one generation to the next. "Oral tradition" is also the name given to the body of knowledge passed on in this way.

PEOPLE human beings collectively; in the singular — "a people," "the people" — this word refers to the largest group sharing a common culture — for example, the Micmac *people*, Native *peoples*.

PROCLAMATION a formal legal document issued by the Crown or its representative. Royal proclamations have the same authority as if they were laws passed by a legislature and given royal assent.

RELIGION a people's beliefs in spiritual beings and powers, and attitudes toward them. The word *spirituality* is generally used as a synonym for religion in speaking of the beliefs and attitudes of Native peoples.

RESERVE land set aside for the use or occupancy of an Indian band.

RITUAL an action through which people express religious beliefs.

SAGMAW/SAKOM chief (Micmac, Maliseet). These leaders were sought out for their advice and the wisdom of their experience, but decisions affecting the community were made by consensus after everyone had an opportunity to speak. Chiefs did not wield power over others; nor did they have a higher status than other leaders.

SELF-DETERMINATION the right of a people to determine their own political status and to pursue

their own economic, social, and cultural development.

SELF-GOVERNMENT a people's legislative or other authority over some or all matters affecting them.

SITE any place where evidence of past human activity is found. Sites range in size from small deposits of artifacts to entire villages and cities. Usually, sites have boundaries beyond which there is no further sign of human activity in the immediate area. At the same time, every site is part of a larger network. For instance, a hunting camp may be like others discovered in the same region: the hunters used the same kinds of tools and killed the same kinds of game. There may also be evidence of trade between widely-separated sites.

SOVEREIGNTY the power of independent self-government.

SPIRITUALITY (See religion.)

STATUS INDIAN a person entitled to be recognized as an Indian under the definitions used in the Indian Act.

SURRENDER a formal agreement, by which an Indian band consents to give up part or all of its rights to its reserve. The procedures for a legal surrender are set forth in the *Indian Act*.

TERRITORY the land and waters under the jurisdiction of a nation

TOOL an *artifact* designed and used to perform a task or to make work easier. Tools include *weapons* and *utensils*, as well as containers, sewing and agricultural implements, etc. Most of the ancient tools found in the Maritime region are made of stone. But clay, wood, bone, and ivory were also used to make tools such as pots, sewing needles, fish-hooks, and (from beaver teeth) knives and gouges. Bone handles and harpoon-points have been found in shell-middens. Naturally occurring metallic copper was sometimes used for making awls. The word *tool* usually refers to something used or operated by hand.

TREATY an agreement signed between nations — for example, between an Native nation or people, through its representatives, and the Crown, through its representatives. *Treaty rights* are rights explicitly affirmed in a treaty.

TRIBE a term used officially in Canada before 1867 to apply to a group of Native people coming under a traditional local or regional government.

USUFRUCTUARY RIGHTS the right to use and occupy a property or piece of land (as opposed to owning it). One legal view of aboriginal rights is that they are usufructuary rights on land actually owned by the Crown, and that the Crown can appropriate the land for other purposes if it chooses to do so. This interpretation has, however, been challenged by some legal experts.

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AUDIO/VISUAL RESOURCES AVAILABLE FOR LOAN

(Note: schedule show dates and arrange to borrow these materials well in advance.)

- a AUDIO/VISUAL SERVICES, NB Department of Education, Fredericton, NB. Telephone (506) 453-2319 or 453-2246 to make bookings (FAX: 453-7974). Please check their catalogue for full descriptions of the videos, films, and kits, and for other Native Peoples listings not included here. (E,J,H,U,A refer to level — elem., junior, senior high, university, adult.)

As Long as the River Flows: The Learning Path — 703569,VH (Video VHS) 59 min NFB 1991 JHUA — Positive results of Native control of Native education.

By Instinct a Painter — 203900,16 (16mm) 23 min CBC 1976 HUA — Allan Sapp, Cree artist.

Canadian Indians — 700067,VB (Video Beta) 28 min YORKU 1980 HUA — Discussion: Indian Act, racism, political issues.

First Nations: The Circle Unbroken — NFB 1993 EJHA — A series of four videos about current issues, cultural identity, relations between First Nations and Canada; each contains several short programs, about 20 min each; discussion guides available — 703563 (80 min), 703564 (67 min), 703565 (66 min), 703566 (66 min)

Gift of Indians — 703606,VH (Video VHS) 15 min VEC 1991 JHUA — A playwright's view of the inspiration for his work (Thompson Highway).

The Great Spirit — 203858,16 (16mm) 16 min CBC 1978 HUA — The rediscovery religious heritage and sense of identity.

Medoonak the Stormmaker — 700840,VB (Video Beta) 13 min NFB 1975 JH — Micmac legend in mime, dance, and narration by Mermaid Theatre, of Wolfville, NS. (Available in VHS from the National Film Board.)

Mi'kmaq — Series of six video programs by CBC and the NS Department of Education — each is a Video Beta 25 min 1981 JHUA — Micmac way of life before contact with Europeans.

Mi'kmaq: Arrival — 700190,VB

Mi'kmaq: Summer Encampment — 700191,VB

Mi'kmaq: The Wedding, Part 1 — 700192,VB

Mi'kmaq: The Wedding, Part 2 — 700193,VB

Mi'kmaq: Eel Weir — 700194,VB

Mi'kmaq: Winter Encampment — 700195, VB

The Micmac — 550025,MM (Multimedia) NFB 1982 EJH — Micmac daily life before contact (visuals are from the NFB Mi'kmaq series, above).

Native Studies Conference — 702365,VB/VHS 53 minutes. New Brunswick/Maine Native leaders talk about sovereignty, self-determination, and self-government; with panelists Graydon Nicholas, Gwen Bear Orechia, Christine Saulis, Levi Sock, Stewart Paul, Wayne Newell.

North American Indian Arts and Crafts — Series of films showing Canadian Indian artists at work — each is a 16mm film 10-15 min NAIF 1977 EJHA — See catalogue for additional titles in the series.

Malecite Fancy Basket — 203263,16 (Featuring Veronica Atwin, of Kingsclear, NB)

Micmac Scale Basket — 203261,16 (Featuring the Michaels, of Shubenacadie, NS)

Pair of Moccasins for Mary Thomas — 203262,16

Porcupine Quill Work — 210851,16

Peter Paul: Memories of a Maliseet Indian — 701089,VB (Video Beta); 203507,16 (16mm) 11 min NBFCO 1982 EJHUA — Growing up on a New Brunswick reserve.

The Song Says It All — 701689,VB (Video Beta) 26 min NSDE 1989 JH — Rita Joe, Micmac poet, from Eskasoni, talks to a group of high school students.

Spirit Speaking Through — 203840,16 (16mm) 57 min CBC 1982 H — Spirituality as an issue in the work of Indian artists.

The War against the Indians — (Video VHS) CBC 1993 JH — Two videos about the impact on First Nations of the "discovery" of the New World. An important historical perspective. — **Part 1: The Feather and the Cross**, 703603 (56 min); **Part 2: The Hunters Become the Hunted**, 703604 (54 min).

- b NATIONAL FILM BOARD, Moncton, NB. Tele. (506) 857-6101 (M-F, 8:30-17:00) or 1-800-267-7710 (M-F, 10:00-16:00). Video rentals (VHS only) are \$2.00 for up to 5 days, not counting time in the mail. Orders are shipped by mail; return postage is at the client's expense. For full descriptions and other listings, request the 1990 catalogue, *Our Home and Native Land*.

Atlantic Native Artists — (for release in 1991) — Micmac and Maliseet artists of the Atlantic provinces, including Ned Bear, Shirley Bear, and Peter Clair.

Cesar's Bark Canoe — 0371074 (58 min) 1971 — Cree canoe-maker.

Doctor, Lawyer, Indian Chief — 86532 (29 min) 1986 — "Native women from across Canada discuss how they have taken control of their personal and work lives by drawing on their own strengths and on the values of their culture."

First Nations: The Circle Unbroken — Thirteen 20-minute programs about current issues, cultural identity, and relations between First Nations and Canada

Incident at Restigouche — 84029 (46 min) 1984 — Conflict over salmon-fishing rights examined in the context of Micmac history.

Justice Denied — 89100 (98 min) 1989 — The story of Donald Marshall, the Micmac man who was wrongfully convicted of murder and sentenced to life in prison.

Kwa'nu'te: Atlantic Native Artists — ...

Medoonak the Stormmaker — 75005 (13 min) 1975 — Micmac legend (see description in NB Audio/Visual listing, above).

Mother of Many Children — 77518 (58 min) 1977 — An album of native womanhood: issues, struggles, pride.

Native Spirituality Imprisoned — (to be released, 47 min) — "Elders and followers of... traditional ways, some of whom are former inmates, come to the prisons to teach and support native inmates who are on their journey back to their homes and communities and on the path to their own self-development."

Our Land, Our Truth — 83040 (54 min) 1983 — Inuit of James Bay: rights, environmental, and economic issues.

Rendezvous Canada, 1606 — 88001 (29 min) 1988 — Two teenage boys, one at Port Royal, the other in the interior of the continent, just on the verge of “coming into contact” with each other’s culture.

Summer Legend — 86024 (8 min) 1986 — Micmac legend, animated.

SUPPLEMENTARY MATERIALS FOR (OPTIONAL) STUDENT AND TEACHER USE

(Note: these materials are available separately from the textbook and Curriculum Guide. Contact the Department of Education, Aboriginal Education Consultant. The materials listed below are intended for use by the teacher for background information, or by students as classroom handouts or for additional research. The materials may suggest classroom discussions, cooperative learning tasks, assignments, or projects.)

a SECTION 1 — LANGUAGE AND CULTURE

- *Æsop’s Fable of the Wind and the Sun* — for contrast with Native oral tradition.
- “The First Languages,” by Michael K. Foster — status of Indian and Inuit languages in Canada
- *The Lord’s Prayer in Micmac Hieroglyphs* — to show an alternative way of writing Micmac (developed in early colonial times by a Recollect priest, based his observation of children’s drawings on birchbark; no longer widely used, but still known by a few)
- If possible, have available a Maliseet or Micmac dictionary
- “Inuit Sense of Physical Space,” from *Eskimo*, by Carpenter, Varley, and Flaherty (Toronto, University of Toronto Press, 1959) to show a contrasting sense of space.

b SECTION 2 — RELIGION & SPIRITUALITY

- Excerpt from the Jesuit Relations, by Fr. Paul LeJeune SJ, who came to New France in April 1631 — early description of the “savages” of New France (WARNING: comments will sound offensive to modern ears; take care to develop context before having students read this excerpt.)
- Excerpts from *The Description and Natural History of the Coasts of North America*, by Nicholas Denys, 1672 (WARNING: comments will sound offensive to modern ears; take care to develop context before having students read these excerpts.)
- “Father Maillard at a Micmac Feast: 1758,” from the *Micmac News*, July 1977 — another colonial account (WARNING: comments will sound offensive to modern ears; take care to develop context before having students read this article.)
- Legends: “Kiwahqiyik (gee-WAH-kwee-eeg): The Giants,” “Pukcinsqehs (BOOK-cheen-skwass): The Tree-Stump Woman,” and “Koluskap Nekotok Skitkomiq (GLOOS-kahb NEH-g’-d’g SKEET-k’-meegw): When Koluskap Left the Earth” — texts translated from the Passamaquoddy-Maliseet
- “An Open Letter to the Heads of the Christian Churches in America,” by Vine Deloria, Jr., 1972 — an approach to understanding the past
- Excerpt from *The Conflict of European and Eastern Algonkian Cultures*, by A. G. Bailey, 1937
- “Religion, Public Policy, and the Education of Micmac Indians of Nova Scotia, 1605-1872,” by Helen Ralston, 1981
- “Indians’ Attitudes toward the Priests,” by Edwin Tappan Adney, 19
- “The Micmacs and the Churches” (Chapter 11 of *Micmacs and Colonists*), by L. F. S. Upton, 1979 — for teacher use with Section 2.

c SECTION 3 — ANCIENT TIMES

- “Who Owns Prehistory? The Bering Land Bridge Dilemma,” by Robert McGhee, 1989
- “The First Americans are Getting Younger,” by Roger Lewin, 1987

- “Who Owns Our Past?” by Harvey Arden (*National Geographic*, March 1989)
- Illustrations from *Guide to Indian Artifacts of the Northeast*, by Roger W. Moeller — for use with Section 3.
- “Bark Bag Link to 16th Century Micmac,” by Joleen Gordon (*Micmac News*, February 1989) — description of an artifact from the Historical Period
- “An Eastern Micmac Domain of Islands,” by Charles Martijn — how the Micmacs inhabited the land around the southern Gulf of St. Lawrence and the Cabot Strait from pre-contact into contact times
- Maps from the *Historical Atlas of Canada: Vol. 1 — Beginnings to 1800* (it is preferable to have the *Atlas* itself for the classroom or school library, if possible).
- “The Burial-Mound Builders” (from Chapter 4 of *Ancient Canada*), by Robert McGhee, 1989
- “Ancient Treasure Unearthed,” by Brian Douglas (*Micmac News*, December 1989) — recent work at Debert
- Oxbow: ceramic seriation chart, pottery decorations (schematic drawings) and post molds identified in a site, from Patricia Allen’s report

d SECTION 4 — ART AND CRAFTS

- “Info: The Micmac,” from the NS Museum — for general use with Section 4.
- “Oracle: The Micmac,” from the National Museums of Canada 1979 — for general use with Section 4.
- Excerpts from *The Bark Canoes and Skin Boats of North America*, by Adney & Chappelle, 1964 — detailed descriptions of Micmac and Maliseet-Passamaquoddy canoes, including illustrations
- Illustrations of canoes from *Les Micmacs et la mer*, by Charles Martijn, 1986
- “Watercolour by John Stanton depicting the stages of Maliseet basket making...”

- "Micmac Porcupine Quillwork on Birchbark" (from an exhibit catalogue)
 - "Micmac Costume Reconstruction from the 15th Century," by Ruth Whitehead and Melodie Dauphinee, 1982 —
 - "From Animal Skins to Polyester," by Gaby Pelletier, 1978 — information on Micmac and Maliseet clothing styles
- c SECTION 5 — THE LAND
- "What the Indians Gave the World," by Olive Patricia Dickinson (from the *Globe and Mail*, 4 February 1989) — a review of *Indian Givers*, by Weatherford, for general use with Section 5.
 - 4 articles by Vachon, Tax, Thomas, and Fink, under the general heading, "Persistence of Native Indian Values," 1984 — for teacher use with Section 5.
 - Various newspaper articles from the *Micmac News*, *Fredericton Daily Gleaner*, and the *Globe and Mail*, 1985-1990 (the teacher will want to supplement these with recent clippings) — for general use with Section 5.
 - *The Mi'kmaq Treaty Handbook*, by Clarke et al., 1987 — texts and interpretations of principal treaties — for general use with section 5
 - Excerpt from "Aboriginal Title: A Legal Analysis" (in *Our Land: The Maritimes*), by Gould and Semple, 1980 — (non-status Indian point of view)
 - "Declaration of Mi'kmaq First Nations Rights," by Micmac Chiefs, 22 March 1989
 - Excerpts from "Maritime Indian Treaties in Historical Perspective," by W. E. Daugherty (issued by DIAND, but "not necessarily" their view), 1983 — analysis of the treaties of 1725 and 1752
 - 2 articles on the Iroquois Confederacy: "Peacemaker and the Haudenosaunee" and "Roots of Constitution...", 1987
 - "Traditional Native Indian Juridical Ways and the Struggle for Native Rights," by Robert Vachon, 1982 — for teacher use

- "A Question of Nationhood," by André Picard (from the *Globe and Mail*, 21 July 1990) — should be supplemented with more recent articles about Kanestake and Kahnawake,
- Letters between Jean Chrétien and Roy McMurtry, 1981 (from the *Globe and Mail*, 19 Nov 1981)
- "Lost and Found" (The Micmacs of Newfoundland), by Ian Anderson (from *Saturday Night*, August 1983)
- Excerpts from *Micmacs and Colonists*, by L. F. S. Upton, 1979 — historical material for teacher use
- "Micmac Indians of Nova Scotia: Land Claims," signed by Nova Scotia chiefs (recent, but date uncertain) — details of a number of claims
- "Answers to Eight Common Concerns about the Gitksan and Wet'suwet'en Land Claim" (British Columbia), c. 1987 — for comparison with Maritimes claims
- *Comprehensive Land Claims Policy*, by DIAND, 1987 — the government's policy and procedures to be followed

f SECTION 6 — COLONIAL RELATIONS:

- "The Indians," by W. D. Hamilton (from *Old North Esk*) — brief history of the Miramichi reserves,
- Selected primary source documents relating to the Miramichi reserves (from *Source Materials Relating to the New Brunswick Indian*, by Hamilton and Spray, 1977)
- "Struggling to Improve the Education System," by Carol McLeod (from *Atlantic Insight*, May 1988) — New Brunswick situation, based on interviews with Graydon Nicholas and Levi Sock
- "Prisoners of Racism," by Clifford Paul (from the *Micmac News*, December 1989) — 2 articles about education

- Maps of Micmac territory, showing the seven districts administered by the Grand Council, from *Les Micmacs et la mer*, by Charles Martijn, 1986

g GENERAL — FOR ADDITIONAL BACKGROUND OR STUDY FOR SECTIONS 1-6

- Outline map of the Maritime Provinces (you may wish to provide others of your own choice or design)
- *Indigenous Peoples and the United Nations: A Curriculum Project for Grades VII — XII*, by Judith P. Zinsser, United Nations International School, New York, 1988 (available from ERIC Document Reproduction Service for approximately \$12 plus shipping; call 1-800-227-3742 — phone line open 24 hrs — or write to 3900 Wheeler Ave., Alexandria, VA 22304-6409).
- *The Gaia Atlas of First Peoples: A Future for the Indigenous World*, by Julian Burger, Toronto, Anchor Books (Doubleday), 1990 (\$19.95 in Canada). Addresses issues from all chapters of the course textbook, with brief but detailed examples from all the inhabited continents.



There is a longing in the heart of my people to reach out and grasp that which is needed for our survival. There is a longing among the young of my nation to secure for themselves and their people the skills that will provide them with a sense of worth and purpose. They will be our new warriors. Their training will be much longer and more demanding than it was in the olden days. The long years of study will demand more determination, separation from home and family will demand endurance. But they will emerge with their hand held forward to grasp the place in society that is rightfully theirs.

The Late Chief Dan George