

**This artifact was an assignment that I completed for GEDU 9004/EDUC 8043 Focused Educational Studies)*

Annotated Bibliography Assignment

Introduction

The purpose of this annotated bibliography is to provide relevant and quality sources that can be used towards the writing of my doctoral dissertation literature review. I have narrowed the literature down to twenty-one sources and, where possible, I have included either an abstract or overview for each resource. I have written a concise explanation that summarizes the central themes and scope of the literature and I have explained how this work helps to support my own research interests. My research question asks, “How can Indigenous storytelling be used as an important pedagogical intervention to unsettle the settler (non-Indigenous peoples who inhabit or inhabited Mi’kma’ki) and create more socially just narratives?”

Method

I have organized the literature resources for my annotated bibliography into three topic areas: (1) Educational Theory; (2) Methodology and Method; and (3) Decolonizing Education, and (4) History of Mi’kma’ki and its Indigenous inhabitants known as the Mi’kmaq. Mi’kma’ki territory includes: Nova Scotia, Prince Edward Island, New Brunswick, the Gaspé Peninsula of Quebec, and evidence suggests that the Mi’kmaq also inhabited parts Newfoundland and the state of Maine.

My literature review sources are based on texts and articles that I used for my recent master’s thesis, assigned weekly readings from various courses I have taken both at the master’s and doctoral level, and literary scholarly suggestions from Elders, professors and my doctoral supervisor. I consider this annotated bibliography to be a work in progress that will help me build an extensive and comprehensive literature review for my doctoral dissertation. Since my

research examines the historical narratives that have dominated the official view of Mi'kmaw territory, I will be critically analyzing both older historical documents and current literature. The purpose of this technique is to introduce decolonizing space to make room for the inclusion of the history and narrative of the L'nu or Mi'kmaw People

1. EDUCATIONAL THEORY

Bishop, A. (2006). *Becoming an ally: Breaking the cycle of oppression in people*. London: Zed Books.

Overview: Anne Bishop raises a number of questions concerning where oppression comes from. Has it always been with us as a part of 'human nature'? What can we do to change it? What does individual healing have to do with the struggles for social justice? What does social justice have to do with individual healing? Why do members of oppressed groups fight each other, sometimes more viciously than their oppressor? Why do some who experience oppression develop a life-long commitment to fighting oppression, while others turn around and oppress others?

In her work, Anne Bishop scrutinizes the origins of oppression and its interwoven relationship with privilege. Bishop examines her privileged life as a white, educated, English speaking Canadian and its intersections with being female and lesbian living in a white male dominated patriarchal society. She draws on her personal and professional life experiences, as well as others, to ask tough questions about how to break the cycle of oppression. Bishop states that the ability for people to work together as allies is necessary for dismantling hegemonic societal structures and their inherent relationship with privilege for some and oppression of others. Bishop clearly outlines ways to practice allyship. Key to Bishop's work is her astute observation of the juxtaposition between being oppressed and oppression which she argues is supported by a patriarchal, hierarchal society.

Freire, P. (2000). *Pedagogy of the oppressed*. New York, NY: Bloomsbury Academic.
No Overview Available

Freire's work is foundational to my interests in emancipatory pedagogy. In this work, Freire's understanding of critical pedagogy has supported the empowerment of oppressed,

illiterate, marginalized and impoverished people worldwide. One is hard pressed to go to an educational conference and not witness a presenter quoting this noteworthy author. His work is a stand-alone resource that opposes neo-liberal pedagogy in favour of educational theory that supports social justice and is therefore vital to my research interests.

**Taylor, D. (2011). *Michel Foucault: Key concepts*. Durham: Acumen.
No Overview Available**

French philosopher Michel Foucault's theories are based on using discourse analysis to understand the relationship between knowledge production, power and how they are used in society as a form of control. Fundamental to Foucault's overarching views is how power is linked to the formation of discourse and the hidden relations of power and discursive actions. Since Foucault is interested in how discourse is used to exercise power and who is the intended subject of these hegemonic frameworks, his work provides insights for dismantling and finding the political agenda behind the historical narratives that have dominated Mi'kma'ki for over 400 years.

Santucci, A., Di Mauro, Graziella, Hobsbawm, E. J., Buttigieg, Joseph A., & La Porta, Lelio. (2010). *Antonio Gramsci*. New York: Monthly Review Press.

Overview: Antonio Gramsci is a giant of Marxian thought and one of the world's greatest cultural critics. Antonio A. Santucci is perhaps the world's preeminent Gramsci scholar. Gramscian terms such as "civil society" and "hegemony" are much used in everyday political discourse. Santucci warns us, however, that these words have been appropriated by both radicals and conservatives for contemporary and often self-serving ends that often have nothing to do with Gramsci's purposes in developing them. Rather what we must do, and what Santucci illustrates time and again in his dissection of Gramsci's writings, is absorb Gramsci's methods. These can be summed up as the suspicion of "grand explanatory schemes," the unity of theory and practice, and a focus on the details of everyday life.

This text provides insight about the Marxist theorist Antonio Gramsci who was very interested in examining the discourse of hegemonic frameworks. Gramsci's ideas, known as cultural critique, focused on how everyday life and all that it encompasses is heavily tied to

power relations and schemes of the status quo. I am interested in applying Gramsci's concept of hegemony and positions of power that are rooted in analyzing how dominant discourse determines civil society ideology. Gramscian theory offers another approach for me to further examine how cultural hegemony maintains and legitimizes its own interests via the narratives they create.

2. METHOD AND METHODOLOGY

Archibald, J. A. (2008). *Indigenous storywork: Educating the heart, mind, body, and spirit*. Vancouver, Canada: UBC Press.

Overview: Indigenous oral narratives are an important source for, and component of, Coast Salish knowledge systems. Stories are not only to be recounted and passed down; they are also intended as tools for teaching. Jo-ann Archibald worked closely with Elders and storytellers, who shared both traditional and personal life-experience stories, to develop ways of bringing storytelling into educational contexts. Indigenous Storywork is the result of this research and it demonstrates how stories have the power to educate and heal the heart, mind, body, and spirit. It builds on the seven principles of respect, responsibility, reciprocity, reverence, holism, interrelatedness, and synergy that form a framework for understanding the characteristics of stories, appreciating the process of storytelling, establishing a receptive learning context, and engaging in holistic meaning-making.

Archibald demonstrates how Indigenous storywork can be used as an Indigenous pedagogical tool that employs the power of oral narratives for deep learning. Archibald's work provides sound evidence that Indigenous research not only has a place within academia but offers refreshing, novel ways to do research. Archibald effectively demonstrates how to incorporate all aspects of narrative research for making holistic meaning, something that is rarely considered within non-Indigenous educational models. It is Archibald's seven Indigenous storywork principles that provide the primary framework that guides my understanding of the importance of accountability throughout the whole research process.

I believe Archibald's (2008) storywork principles of: responsibility, synergy, reciprocity, holism, respect, interrelatedness and reverence offer a unique research approach for the

collective good. These principles demonstrate ways in which non-Indigenous researchers, who do Indigenous research, can practice relational accountability.

Like my own research interests, the examples of storytelling by Archibald demonstrate the power of storytelling as a pedagogical tool for socially just causes. Specifically, her work validates how storytelling can be used to support a culturally responsible approach to research. As participants and the researcher share this space of scholarship in community, a culturally responsive approach to socially just learning is fostered and the potential for real change is possible.

Bartlett, Cheryl, Marshall, Murdena, & Marshall, Albert. (2012). Two-Eyed Seeing and Other Lessons Learned within a Co-Learning Journey of Bringing Together Indigenous and Mainstream Knowledges and Ways of Knowing. *Journal of Environmental Studies and Sciences*, 2(4), 331-340.

Abstract: This is a process article for weaving indigenous and mainstream knowledges within science educational curricula and other science arenas, assuming participants include recognized holders of traditional ecological knowledge (we prefer “Indigenous Knowledge” or “Traditional Knowledge”) and others with expertise in mainstream science. It is based on the “Integrative Science” undergraduate program created at Cape Breton University to bring together indigenous and mainstream sciences and ways of knowing, as well as related Integrative Science endeavors in science research, application, and outreach. A brief historical outline for that experiential journey is provided and eight “Lessons Learned” listed. The first, namely “acknowledge that we need each other and must engage in a co-learning journey” is explained as key for the success of weaving efforts. The second, namely “be guided by Two-Eyed Seeing”, is considered the most profound because it is central to the whole of a co-learning journey and the article’s discussion is focused through it. The eighth lesson, “develop an advisory council of willing, knowledgeable stakeholders”, is considered critical for sustaining success over the long-term given that institutional and community politics profoundly influence the resourcing and recruitment of any academic program and thus can help foster success or sabotage it. The scope of relevance for Two-Eyed Seeing is broad and its uptake across Canada is sketched; the article also places it in the context of emerging theory for transdisciplinary research. The article concludes with thoughts on why Two-Eyed Seeing may seem to be desired or resisted as a label in different settings.

Two-Eyed Seeing is the Guiding Principle brought into the Integrative Science co-learning journey by Mi’kmaw Elder Albert Marshall. Two-Eyed Seeing refers to learning to see from one eye with the strengths of Indigenous knowledge and ways of knowing, and from the other eye with the strengths of Western knowledge and ways of knowing and learning to use both these eyes together, for the benefit of all.

This peer reviewed article presents an in-depth analysis of the Indigenous methodology known as Two-Eyed Seeing. This co-learning journey has provided me with a wider understanding for how Indigenous methodology practices participatory action style in research. Like my own research, this article represents an emerging theory in academia.

Another attractive feature of this article is that it is written by local scholars in Mi'kma'ki. Albert Marshall, for example, is a well-known and highly respected Mi'kmaw Elder whose life work is concerned with environmental issues and how this applies to broader social, economic and ethical practices. Regardless of our differences in research interests, Marshall exemplifies a similar passion to mine. We are both interested in the shared human responsibility between Indigenous Peoples and settlers that is needed to enact any transformational change regarding the betterment of humanity and protection of Mother Earth. Even though the focus of this methodology empathizes science, namely ecology, I believe it can still be applied to the social sciences and therefore is applicable to my research efforts.

Smith, L. T. (1999). *Decolonizing methodologies: Research and Indigenous Peoples*. London, United Kingdom: Zed Books.

Overview: To the colonized, the term "research" is conflated with colonialism; academic research steeped in imperialism remains a painful reality. This essential volume explores intersections of imperialism and research - specifically, the ways in which imperialism is embedded in disciplines of knowledge and tradition as "regimes of truth." Concepts such as "discovery" and "claiming" are discussed and an argument presented that the decolonization of research methods will help to reclaim control over indigenous ways of knowing and being.

In her book, Smith demonstrates the role of both Indigenous Peoples and settlers in Indigenous struggles for social justice. When reading Smith's work, I must admit that I feel at home as she validates why I situate my research among other worldviews, such as the Mi'kmaq, who present an alternate epistemological landscape for learning. Her scholarly work supports research that is rich in opportunity, relationship and human spirit and yet understands the

intersectionality and complexities of Indigenous research and colonial oppression that used objectification and pathology as research tools.

Like myself, Smith emphasizes a paradigm shift in research. Specifically, she calls on researchers to envision future research as a collaborative effort between non-Indigenous and Indigenous Peoples that focuses on the strengths, sovereignty and resistance capacities of Indigenous Peoples.

Smith's article presents evidence of the many colonial intersections of violence such as murdered and missing Aboriginal woman and two spirited people, and the regular sexual assault that occurred at residential schools to both sexes. She concludes that this violence is probably one of the most complicated and misunderstood impacts of colonization. However, Smith reminds us that, as Indigenous Peoples remain committed to decolonization by reclaiming their traditional culture and asserting their diverse and individual identities, it is important to build relations with all people. The Mi'kmaq call this Msit No'kmaq which means "All my relations." As a result, Smith's work forms an important part of my theoretical framework.

Macaulay, A., Delormier, T., Mccomber, A., Cross, E., Potvin, L., Paradis, G., . . . Desrosiers, S. (1998). Participatory Research with Native Community of Kahnawake Creates Innovative Code of Research Ethics. *Canadian Journal of Public Health / Revue Canadienne De Sante'e Publique*, 89(2), 105-108.

Abstract: Participatory research requires ethical guidelines to incorporate the needs of the partners, i.e., the researchers and the community. This paper describes the background, development and implementation of an innovative Code of Research Ethics developed for a participatory research project with a Native community in Canada. The document ensures that responsibility and control will be shared by both researchers and community throughout the project including joint publication of the results. It defines community control of data, means of resolving dissension at time of publication, incorporation of new researchers and the differences between community-based and academic researchers.

This paper represents a Canadian Indigenous and settler research effort on adopting research methods that support participatory action research (PAR) in a northern native

community. In short, this type of sociological study takes a startlingly different approach compared to many mainstream academic methodologies that place importance on the scientific method as the primary basis for doing research which often objectifies the participants, their knowledge and experiences.

Instead, the authors demonstrate how PAR is an emancipatory approach that focuses on participation and action which is often found in community settings. The authors suggest that this engaging style of research seeks to understand the world with the intention of enacting real change through the combination of joint efforts and partnerships within the community. In short, this work emphasizes a collaborative inquiry between participants, the researcher and community that is grounded in experience and social history of the participants and their community. The iteration of this style of PAR suggest that the sites of engagement are explicitly participatory and activist but implicitly Indigenous, underlying a transformative praxis at its core.

This study demonstrates how PAR can be used to begin the process of understanding the importance of the relationship between researcher and participant, changing the usual authority of the researcher, and power relations in research and knowledge production. This change in research style supports the understanding that the participants are at the center and the researcher is collaboratively facilitating the research process. This peer-reviewed article clearly demonstrated a cohesiveness between researcher and participants that supported engaged research with the participants as subjects as opposed to research that is supposedly value-neutral.

Overall, I found this article aligning with my own research interests since I am working with local Mi'kmaw communities and Mi'kmaw Elders to create space for a socially just pedagogy to emerge. Like the authors in this study, inherent in my belief is that I come from a place of humility, respect and reverence as I work with the Indigenous Peoples. It is less about

what I must gain and more about what we can do together to support real change which both unsettles the settler and enhances self-determination of the Mi'kmaq in Mi'kma'ki. As well, PAR helps to hold me accountable to the study itself, and anyone involved in the research.

Wilson, S. (2008). *Research is ceremony: Indigenous research methods*. Black Point, NS: Fernwood Publishing.

Overview: Indigenous researchers are knowledge seekers who work to progress Indigenous ways of being, knowing and doing in a modern and constantly evolving context. This book describes a research paradigm shared by Indigenous scholars in Canada and Australia and demonstrates how this paradigm can be put into practice. Relationships don't just shape Indigenous reality, they are our reality. Indigenous researchers develop relationships with ideas to achieve enlightenment in the ceremony that is Indigenous research. Indigenous research is the ceremony of maintaining accountability to these relationships. For researchers to be accountable to all our relations, we must make careful choices in our selection of topics, methods of data collection, forms of analysis and finally in the way we present information. I'm an Opaskwayak Cree from northern Manitoba currently living in the Northern Rivers area of New South Wales, Australia. I'm also a father of three boys, a researcher, son, uncle, teacher, world traveler, knowledge keeper and knowledge seeker. As an educated Indian, I've spent much of my life straddling the Indigenous and academic worlds. Most of my time these days is spent teaching other Indigenous knowledge seekers (and my kids) how to accomplish this balancing act while keeping both feet on the ground.

Wilson's work beautifully demonstrates how the intersections of Indigenous and dominant research ideology can work together in a collaborative manner. Since Wilson illustrates how relationship and accountability are linked to the researcher and their relationships with the research, the local community, Elders and others, his work is important for me to understand, practice and implement. Like my own research interests, Wilson's Indigenous research model weaves epistemology, ontology, axiology and methodology into a holistic approach that suggests a paradigm shift to consider the importance of other worldviews in academia. It follows that his work has been a guiding light as I try and balance the bicultural competency aspects of my research.

3. DECOLONIZING EDUCATION

Vowel, C. (2016). *Indigenous writes: A guide to First Nations, Métis, and Inuit issues in Canada*. Portage & Main Press.

Overview: In *Indigenous Writes*, Chelsea Vowel initiates myriad conversations about the relationship between Indigenous peoples and Canada. An advocate for Indigenous worldviews, the author discusses the fundamental issues the terminology of relationships; culture and identity; myth-busting; state violence; and land, learning, law and treaties along with wider social beliefs about these issues. She answers the questions that many people have on these topics to spark further conversations at home, in the classroom, and in the larger community.

By privileging the voice of the original inhabitants of the “settler state Canada”, Chelsea Vowel’s work is a thorough account of the colonization of Canada. Vowel exposes how Canadian settler ideology uses settler myths and Indigenous stereotypes to support colonial goals such land ownership, resource extraction and erasure of Indigenous Peoples. Vowel demonstrates how Canadian governmental policy, such as the Indian Act, has hidden interests in total assimilation and cultural genocide of Indigenous Peoples. Vowel’s work is an excellent counter narrative to mainstream Eurocentric history. By placing the voice of Indigenous Peoples at the centre of discussion, settlers learn the uncomfortable truths about Canadian history and must take a critical look at how Indigenous-state relations have negatively impacted the Indigenous Peoples.

Battiste, M. (2013). *Decolonizing education: Nourishing the learning spirit*. Saskatoon, SK: Purich Publishing Ltd.

Overview: Drawing on treaties, international law, the work of other Indigenous scholars, and especially personal experiences, Marie Battiste documents the nature of Eurocentric models of education, and their devastating impacts on Indigenous knowledge. Chronicling the negative consequences of forced assimilation and the failure of current educational policies to bolster the social and economic conditions of Aboriginal populations, Battiste proposes a new model of education. She argues that the preservation of Aboriginal knowledge is an Aboriginal right and a right preserved by the many treaties with First Nations. Current educational policies must undergo substantive reform. Central to this process is the rejection of the racism inherent to colonial systems of education, and the repositioning of Indigenous humanities, sciences, and languages as vital fields of knowledge. Battiste suggests the urgency for this reform lies in the social, technological, and economic challenges facing society today, and the need for a revitalized knowledge system which incorporates both Indigenous and Eurocentric thinking. The

new model she advocates is based on her experiences growing up in a Mi'kmaw community, and the decades she has spent as a teacher, activist, and university scholar.

In this seminal work, Battiste convincingly presents why decolonization is the best approach for challenging Eurocentric educational institutions. Her work supports educational excellence not just in Indigenous communities but across all levels of education in Canada. Battiste's commitment to education has been to critique, challenge and interrogate the basic tenets of western knowledge ideology and advocate for institutional and systemic change. Battiste's objective is to provide a basis for educational reform that synergistically combines Indigenous and Eurocentric epistemology, ontology, methodology, and axiology.

I have had the privilege of personally talking with Battiste about her lifelong commitment to decolonization of education. She also has been both faithful and quick to respond to any research question I have send her via email correspondence. Battiste's scholarly work has been instrumental for me to understand the complexities and potentiality of Indigenous knowledge-based systems for both Indigenous and non-Indigenous Peoples.

Lowman, E. B., & Barker, A. J. (2015). *Settler: Identity and colonialism in 21st century Canada*. Halifax, NS: Fernwood Publishing.

Overview: Canada has never had an “Indian problem”— but it does have a Settler problem. But what does it mean to be Settler? And why does it matter?

Through an engaging, and sometimes enraging, look at the relationships between Canada and Indigenous nations, *Settler: Identity and Colonialism in 21st Century Canada* explains what it means to be Settler and argues that accepting this identity is an important first step towards changing those relationships. Being Settler means understanding that Canada is deeply entangled in the violence of colonialism, and that this colonialism and pervasive violence continue to define contemporary political, economic and cultural life in Canada. It also means accepting our responsibility to struggle for change. *Settler* offers important ways forward — ways to decolonize relationships between Settler Canadians and Indigenous peoples — so that we can find new ways of being on the land, together.

This book presents a serious challenge. It offers no easy road, and lets no one off the hook. It will unsettle, but only to help Settler people find a pathway for transformative change, one that

prepares us to imagine and move towards just and beneficial relationships with Indigenous nations. And this way forward may mean leaving much of what we know as Canada behind.

This text is very purposeful to my research since it examines the relationships between Canada and Indigenous nations with the intention of unsettling the settler. Further, the authors clarify what it means to be a present-day settler and why disrupting the settler narrative is key to reconciliation and a transformation in Canada. These authors have done much of the leg work related to my research endeavours regarding unsettling settler hegemony ideals.

Regan, P. (2010). *Unsettling the settler within. Indian residential schools, truth telling, and reconciliation in Canada*. Vancouver, BC : UBC Press.

Overview: In 2008, Canada established a Truth and Reconciliation Commission to mend the deep rifts between Aboriginal peoples and the settler society that created Canada's notorious residential school system. The author of this text argues that non-Aboriginal Canadians must undergo their own process of decolonization to truly participate in the transformative possibilities of reconciliation. Settlers must relinquish the persistent myth of themselves as peacemakers and acknowledge the destructive legacy of a society that has stubbornly ignored and devalued Indigenous experience. A compassionate call to action, this powerful book offers all Canadians –both Indigenous and not- a new way of approaching the critical task of healing the wounds left by the residential school system.

Regan offers a cutting-edge approach to understanding the term “settlers” as it relates to colonization and power relations in Canada. Regan (2010) has vast experience documenting the culturally genocidal Canadian Indian Residential School system, as well as the Truth and Reconciliation process in Canada as this text was written when she was Director of Research for the Truth and Reconciliation Commission (TRC) of Canada. In this work, Regan offers insight into the challenges related to resolving contemporary conflicts between Indigenous Peoples and non-Indigenous Canadians that have arisen because of the colonization of Canada. Again, this is another seminal text that beautifully aligns with my research interests.

4. HISTORY OF MI'KMA'KI

Battiste, M. (2016). *Living treaties: Narrating Mi'kmaw treaty relations*. Sydney, NS: CBU Press.

Overview: Regardless of Canada's governmental attitude of entitlement, First Nations, Métis and Inuit lands and resources are still tied to treaties and other documents. Their relevance seems forever in dispute, so it is important to know about them, to read them, to hear them and to comprehend their constitutional significance in contemporary life. *Living Treaties* aims to reveal another side of the treaties and their histories, focusing on stories from contemporary perspectives, both Mi'kmaw and their non-Mi'kmaw allies, who have worked with, experienced and indeed lived with the treaties at various times over the last fifty years. These authors have had experiences contesting the Crown's version of the treaty story or have been rebuilding the Mi'kmaq and their nation with the strength of their work from their understandings of Mi'kmaw history. They share how they came to know about treaties, about the key family members and events that shaped their thinking and their activism and life's work.

Treaties were negotiated in good faith with the King or Queen with an objective of shared benefits to both parties and members. In *Living Treaties*, the authors offer the stories of those who have lived under the colonial regime of a not-so-ancient time. Herein are passionate activists and allies who uncover the treaties, and their contemporary meanings, to both Mi'kmaq and settler societies and who speak to their future with them. Here also are the voices of a new generation of indigenous lawyers and academics who have made their life choices with credentials solidly in hand to pursue social and cognitive justice for their families and their people. Their mission: to enliven the treaties out of the caverns of the public archives, to bring them back to life and to justice as part of the supreme law of Canada; and to use them to mobilize the Mi'kmaw restoration and renaissance that seeks to reaffirm, restore and rebuild Mi'kmaw identity, consciousness, knowledges and heritages, as well as our connections and rightful resources to our land and ecologies.

Battiste and other authors demonstrate how treaties signed between the British, Canadian government and Indigenous Peoples during European colonization are anything but static archaic documents. The purpose of *Living Treaties* is to show the fluidity of Mi'kmaw and other Canadian Indigenous Peoples' interpretation of these treaties and how they should affect contemporary relationships between the Mi'kmaw and their non-Mi'kmaw allies, as well as other Indigenous groups in Canada. My research aligns with the Nova Scotia Department of Education and its plans for the development of Nova Scotia Treaty Education. This endeavour requests that all Nova Scotians must be responsible for learning about their shared history of Mi'kma'ki with the Mi'kmaq, especially as it relates to the many Peace and Friendship treaties

that apply to Mi'kmaw territory today. Therefore, the collection of scholarly work found in this directly applies to what I am studying.

DesBrisay, M. B. (1980). *History of the County of Lunenburg*. Toronto, ON: William Briggs.

Overview: History of The County of Lunenburg provides a detailed history of the settlement and development of Lunenburg County from the time of European settlement up to 1895. Most important to family history researchers is the biographical and genealogical information of many of the individuals and families who settled and lived in this important Nova Scotia county.

This detailed Eurocentric perspective on the history of the settlement and development of Lunenburg County from the time of European settlement up to 1895 is told from the traditional Eurocentric lens. A contemporary reason for its relevance, is to show the inherent racism, stereotypes and myths that are found throughout this book that helped to perpetuate the oppression of the Mi'kmaq and others which, in turn, helped to support the British colonial efforts in Mi'kma'ki. To begin the process of creating more socially just narratives, historical colonial documentation from this book will be dismantled and deconstructed from the Mi'kmaw perspective.

Layton, L. G. (2003). *A passion for survival*. Halifax, NS: Nimbus Publishing Ltd.

Overview: Marie Anne and Louis Payzant had high hopes for a new future as they left a comfortable life on the island of Jersey and sailed with their children across the Atlantic to a new settlement on the shores of Nova Scotia in June 1753. Both had already fled religious persecution in their native France. In this fascinating and true account of Louis & Marie Anne Payzant, author Linda Layton has pieced together the couple's heartbreaking sense of loss, their struggles and deaths set against the backdrop of one of the most chaotic times in the history of Europe and North America.

The author is the great-great-great-great granddaughter of Marie Anne and Louis. She has spent years researching and traveling in a quest for facts about her ancestors. The book will appeal to enthusiasts of early Canadian history of Nova Scotia, Quebec and Acadia as well as readers who love a great adventure story as it focuses on one woman caught in the religious struggle between Roman Catholicism and Protestantism, and the colonial struggle between our two founding cultures.

When I first became interested in decolonizing my own upbringing and ways of being as a potential Master's thesis topic, I visited an Elder for advice. I asked her how I could begin to

unravel the other truths and hidden narratives within our shared history and be respectful at the same time. She suggested that I select a piece of my own history (and an oral story) that I knew from my childhood and then find the interrelatedness and synergy of the other stories hidden within the original story. She recommended that I begin with a significant oral Eurocentric story that occurred on Mi'kmaw territory and find out what else I could discover. She stressed that linking the content of my research to my personal relationships with the local land and place to which I am deeply connected would be a key element of my study.

The local oral story I chose is based on Layton's account of her family tragedy. Known as "The Island with the Bloody Hand" it has been the catalyst and basis for my original research. From this well-known local folktale, I exposed how this narrative used Indigenous stereotypes and settler myths to reinforce negative images of Indigenous Peoples such as the Mi'kmaq to support the justification for the displacement of the Mi'kmaq and the occupation of their land.

On so many levels this story has impacted my research. For starters, it is a reminder of the power of storytelling as a pedagogical tool for deep learning and transformation as that has been the case of me. As there are many unanswered questions surrounding the Payzant family tragedy I will continue to use this text in my research efforts.

Paul, D. (2008). *First Nations history: We were not the savages*. Halifax, NS: Fernwood Publishing.

Overview: We Were Not the Savages is a history of the near demise, from a Mi'kmaq perspective, of ancient democratic North American First Nations, caused by the European invasion of the Americas, with special focus on the Mi'kmaq. Although other European Nations, Spain for instance, were in on the slaughter this history relates in detail the actions of only one, Great Britain.

In Great Britain's case, it isn't hard to prove culpability because British colonial officials, while representing the Crown, recorded in minute detail the horrors they committed. When reading the records left behind by these individuals one gets the impression that they were proud of the barbarous crimes against humanity that they were committing while they were, using brute force, appropriating the properties of sovereign First Nations Peoples. From my knowledge of what

they did I can, without fear of contradiction from men and women of good conscience, use uncivilized savagery to describe it.

The following are some of the methods they used to cleanse the land of its rightful owners: Bounties for human scalps, including women and children, out and out massacres, starvation and germ warfare. These cruel British methods of destruction were so effective that the British came close to realizing their cleansing goal. All North American civilizations under their occupation were badly damaged, many eliminated, and close to 95% of the people exterminated.

In fact, after reviewing the horrific barbarities that the European invaders subjected First Nations citizens too, one finds it almost impossible to comprehend how any managed to survive. That some North American First Nations Peoples did survive the best efforts of their tormentors to exterminate them - from 1497 to 1850s out and out genocide and starvation, and from the mid-1800s to the mid-1900s a malnutrition existence under the rule of Canada and the United States, is a testament to the tenacious courage and faith in the Great Spirit of our ancestors.

Today, although starvation and malnutrition have been mostly eliminated, the systemic racism instilled in most Caucasians by colonial demonizing propaganda, which depicts our ancestors as the ultimate sub-human savages, is still widespread. This is witnessed by the level of discrimination still suffered, which is a very heavy burden for our Peoples to try to overcome. Interestingly, although both claim to be compassionate countries with justice for all as a core value, Canada and the United States are not making any viable effort to substitute demonizing colonial propaganda with the truth. Therefore, I wrote *We Were Not the Savages*, my small effort to air as much of the truth as possible.

This compelling book is a game changer for anyone who wants to gain better insight into the history of Mi'kma'ki from the Mi'kmaq perspective. Paul's detailed account of the brutal British intentions to displace, kill and extinguish the Mi'kmaq during European colonization is a crucial resource to help dismantle Eurocentric settler ideology. The purpose of Elder Paul's work, such as his book, up-to-date website, lectures and constant social action efforts, is to expose the inherent inaccuracies of Atlantic Canadian history and show its racist foundation.

When I personally met with Elder Paul his remarks made it clear: European colonization so drastically impacted the Mi'kmaq that, as a result today, many do not understand their own legacy, history and influence as a Nation. He stated that through his work, he hopes to support self-determination among Indigenous Peoples such as the Mi'kmaq. Elder Paul argues that part of the problem is the inherent, invisible racism and ignorance on the part of the settlers that is

prevalent throughout Canada including, especially, Nova Scotia. Elder Paul's belief is that once settlers understand their tainted colonial legacy they will become involved in the reconciliation process needed for any type of transformation to occur for Indigenous Peoples. Hence all of Paul's work is kept close at hand and instrumental to supporting my thesis question.

Plank, G. (2003). *An unsettled conquest: The British campaign against the peoples of Acadia*. Philadelphia, PA: University of Pennsylvania Press.

Overview: The former French colony of Acadia—permanently renamed Nova Scotia by the British when they began an ambitious occupation of the territory in 1710—witnessed one of the bitterest struggles in the British empire. Whereas in its other North American colonies Britain assumed it could garner the sympathies of fellow Europeans against the native peoples, in Nova Scotia nothing was further from the truth. The Mi'kmaq, the native local population, and the Acadians, descendants of the original French settlers, had coexisted for more than a hundred years prior to the British conquest, and their friendships, family ties, common Catholic religion, and commercial relationships proved resistant to British-enforced change. Unable to seize satisfactory political control over the region, despite numerous efforts at separating the Acadians and Mi'kmaq, the authorities took drastic steps in the 1750s, forcibly deporting the Acadians to other British colonies and systematically decimating the remaining native population.

The story of the removal of the Acadians, some of whose descendants are the Cajuns of Louisiana, and the subsequent oppression of the Mi'kmaq has never been completely told. In this first comprehensive history of the events leading up to the ultimate break-up of Nova Scotian society, Geoffrey Plank skillfully unravels the complex relationships of all the groups involved, establishing the strong bonds between the Mi'kmaq and Acadians as well as the frustration of the British administrators that led to the Acadian removal, culminating in one of the most infamous events in North American history.

This work was recommended to me by Elder Paul who wanted me to gain insight from lesser known narratives regarding British colonization. This seminal text provides excellent documentation on the removal of the Acadians by the British in Nova Scotia during early colonization. Plank masterfully reveals the Mi'kmaq and Acadian perspective surrounding the complex relationships between the British, Acadians and Mi'kmaq during this time-period. This text read like a long-lost novel that I instantly connected with and Plank's writing ability eloquently captured an important colonial time period in early North American settlement. Quite

simply I could not put this book down and I look forward to revisiting a favourite book of mine for intellectual purposes again.

Reid, J. (2004). Britannica or pax indigena? Planter Nova Scotia (1760-1782) and competing strategies of pacification. *Canadian Historical Review*, 85(4), 669-692.

No abstract available.

Dr. Reid was recommended to me because of his scholarly work on imperial and Indigenous issues in Mi'kma'ki. His research is so well respected that he has served in several court cases as an expert witness regarding Mi'kmaw and Wolastoqiyik Treaty rights. The most famous is *R. v. Donald Marshall Junior, 1999*. Since I have had the pleasure of meeting with Dr. Reid on several occasions, I have included a variety of his works. This study offers evidence of the strength, power and sophisticated ways of the Mi'kmaq prior to the settlement of the New England Planters from 1759 to 1768.

Reid, J. G. (2009a). Empire, the Maritime colonies, and the supplanting of Mi'kma'ki/Wulstukwik. 1780-1820. *Acadiensis*, 38(2), 78-97.

Abstract: While accepting that the supplanting of Mi'kma'ki and Wulstukwik by the Maritime Colonies entered a crucial phase during the waning years of the "long" 18th century, this article argues that the process is characterized by a complex and distinctive pattern. That dispossession was widespread is beyond doubt, even though the evidence suggests significant spatial variations in the scale and implications of environmental change. It has continued to be recognized by the United States and is still pending during this period.

In this work, Reid exposes both the negative implications and complexities of British colonization as it relates to the Mi'kmaq and Wulstukwik during the end of the 18th century. This article argues that the process of the settlement of Mi'kma'ki by the British, was not an easy feat. Despite what many history books claim, Reid's work demonstrates the ability of the Mi'kmaq and Wulstukwik to be assertive regarding the demands on the British such as the extent of the many treaty negotiations that they insisted upon which are still in effect today. Again, Reid

presents a perspective of the strength and depth of the Indigenous Peoples of Mi'kma'ki during attempts to settle their territory which is quite different from most Eurocentric documentation.

Reid, J. G. (2009). *Nova Scotia: A pocket history*. Black Point, NS: Fernwood Publishing.

Overview: Provides a concise chronicle of its various cultures, this handy reference recounts the broad and complex history of Nova Scotia, Canada. Beginning with an exploration of its indigenous people, the Mi'kmaq, this overview delves into the stories of the first European settlers before reviewing the dominant English colonists and how they shaped the province. Documenting the different challenges each group faced, this reconstruction illustrates the Mi'kmaq's battle for survival, the conquering of the Acadiens, and the toil of the working people who came to Nova Scotia in search of a better life. Ranging from its earliest days to the beginning of the 21st century, this illuminating examination paints a clearer picture of the most populous province in Atlantic Canada.

This text is an integral resource because it provides a concise understanding of Nova Scotia from when the Mi'kmaw inhabited Mi'kma'ki over 13,400 years ago up until the 21st century.

When reading this text, one gets a sense of the fluid and collective history that the Mi'kmaw, Acadians, British, Scottish and other settlers shared and how this has shaped Nova Scotia today.

Tattrie, J. (2013). *Cornwallis: The violent birth of Halifax*. East Lawrencetown: Pottersfield Press.

Overview: In June of 1749, Edward Cornwallis set into motion events that would determine the destiny of tens of thousands of people stretched across half a continent. His actions in the following three years would also determine the future of not only Nova Scotia, but of the vast land that would become Canada. To the Mi'kmaq people, the British governor stood on their ancestral home of "Mi'kma'ki"- the millennial-old name for the Seven Districts that comprised the main Mi'kmaq government in what is today Nova Scotia, New Brunswick, P.E.I. and parts of Maine. For France, Cornwallis was entering "Acadie", heartland of New France's territorial ambitions on the New World. For Cornwallis, and for the British crown he represented, it was Nova Scotia - territory France ceded to Britain on paper in 1712, and a land he intended to claim in the flesh with his massive influx of soldiers and settlers.

Steeped in a brutal militaristic philosophy he learned in the bloody fields of Scotland's Battle of Culloden, Cornwallis devised a plan to force the Acadians and Mi'kmaq to swear loyalty to his king, be forced off the land, or face massacre. His conquest of Nova Scotia laid the groundwork for the Expulsion of the Acadians and created the conditions that allowed his close colleague, James Wolfe, to claim a final British victory over France in the Plains of Abraham a decade later.

His conquest also pushed the Mi'kmaq toward the brink of extinction. But who was Edward Cornwallis? He remains an elusive, controversial figure to this day, but his full story has never been told. This in-depth biography makes use of Cornwallis's own words to tell his story. It also draws on a range of sources to provide a detailed account of his life, with rare first-hand accounts of: of his childhood growing up with the future king of Britain, of his rise in the military, of the formative Pacification mission he led to successfully suppress Scotland's Highland rebellion, of his central role in the birth of Halifax, of the later military disasters that saw him face the threat of execution by his own government and that compelled Voltaire to write of "a million regimented assassins" tormenting Europe, of Cornwallis's death in exile on Gibraltar. Whether you see Cornwallis as the heroic founder of Halifax, or a genocidal tyrant who ruthlessly destroyed those who dared stand against him, you cannot deny his crucial role in Canadian history. This book presents the evidence of his life: it is up to the reader to make the final judgment.

I first heard about this book while listening to CBC radio one day and decided to purchase the book as a birthday gift for my husband. Upon reading the startling account of Cornwallis from the Mi'kmaq perspective it became a catalyst for the passion in my research today. I recently met the author and shared with him how his work influenced my choice to enroll in a doctoral studies program to support socially just educational change in Nova Scotia as it relates to Mi'kmaq epistemology, ontology and axiology. Through our conversation, I discovered that, like my own settler heritage, his family also has colonial connections to the founding of Lunenburg. He was very interested in what I am researching and told me to stay in touch if I ever needed any help. My intuition tells me that Jon Tattrie and I will become scholarly comrades on our pursuit of how to enact social change.

Wicken, C. W. (2002). *Mi'kmaq treaties on trial: History, land, and Donald Marshall Junior*. Toronto, ON: University of Toronto Press.

Overview: In 1725-6 the British colonial government of Nova Scotia signed a treaty of friendship and peace with the local Mi'kmaq people. This treaty explicitly acknowledged the co-existence of Mi'kmaq and British law - but much of its meaning stemmed from its complex negotiation, which was influenced by the history of aboriginal-European relations in Acadia prior to 1726. William Wicken argues that after 1749 a more forceful British military presence led officials to re-interpret the treaty in the light of its own interests.

From 1994 to 1996, the author was an expert witness for the defence at the Marshall trial, during which the Supreme Court of Canada integrated aboriginal perspectives on treaty-making into

current interpretations. Dr. Wicken was one of the historians who gathered and presented the historical evidence to the court.

This timely and original work intersperses close analysis of the 1726 treaty with discussions of the Marshall case, and shows how the inter-cultural relationships and power dynamics of the past, have shaped both the law and the social climate of the present. The author argues that the treaties must be viewed in their historical context, and that of the oral tradition of Mi'kmaq people, to be properly understood.

Current high-profile legal cases involving aboriginal rights lend this work a special significance among the legal and academic communities, where it is destined to spark debate. It is of relevance to history and native studies students.

This is another excellent book that brings to light the Treaty of Peace and Friendship of 1725-6 signed by the British colonial government of Nova Scotia with the Mi'kmaq. Wicken closely examines this treaty and discusses its relevance to the Marshall case. It also demonstrates how treaties apply to the interpretation of law and the long-standing relationships between the Mi'kmaq and settlers today. This text clearly demonstrates the Mi'kmaq interpretation of the many treaties that they signed with the British. Wicken states that the Mi'kmaq and other Indigenous Peoples understood the "Peace and Friendship" treaties of the 18th century to be formal documents embodying the agreements between themselves and the British, which were associated with peace, friendship, alliance, land, commerce, and trade. From the perspective of the Mi'kmaq, a series of treaties, including those they themselves negotiated, signaled their continued sovereignty over their territory. This text provides me insight from the Mi'kmaq perspective. The importance of understanding these many living documents can be witnessed by new policy in Nova Scotia education being called Treaty education initiatives.