

Reflections on Teaching Assisting in “Special Topics: Indigenous Knowledge and The Curriculum

Introduction

Last year, my PhD supervisor Dr. Jim Sharpe asked me if I would assist him in an education course that he was teaching at Mount Saint Vincent University (MSVU) called: “Special Topics: Indigenous Knowledge and the Curriculum.” The course combined graduate and undergraduate instruction into a mixed class of students. The teaching interests of the students enrolled ranged from elementary, junior and senior high and covered subjects in math, science, language arts, social studies, music and physical education.

It should be mentioned that neither Dr. Sharpe nor myself are Indigenous, however we were required to teach Indigenous material at the university level. To get around this conundrum, Dr. Sharpe suggested we teach the course more as “facilitators” rather than “knowledge experts” in the field. Dr. Sharpe also organized a number of Mi’kmaq guest speakers who shared their knowledge and world views and or organized hands on Indigenous learning activities for the class.

Course Overview

The objectives and goals of this course included an exploration of how Indigenous knowledge can be integrated into the school curriculum across all grades and subjects. The course also focused on the use of Jo-ann Archibald’s (2008) Indigenous Storywork principles from her work *Indigenous Storywork Educating the Mind, Heart and Spirit*. The students were required to consider a variety of film and electronic means as sources for Indigenous curriculum resources for the classroom. Another objective of the course was for students to examine and begin the process of decolonization within themselves, in addition to considering how to decolonize education in the school system which is predominantly Western in its ideology.

A key component of the course was that each student created their own Indigenous based curriculum materials that they could integrate in their classroom. The final assignment was to develop a curriculum unit for integrating Indigenous knowledge into a specific subject and grade. The students had the option of working individually on this unit or working in a group of up to three students.

My responsibilities included assisting Dr. Sharpe in the classroom, presenting on my Masters/Doctoral research, creating an annotated bibliography for the course, and helping with student evaluation. I looked forward to this weekly course and thoroughly enjoyed working alongside Dr. Sharpe and helping out in any way needed.

One of the huge assets for Indigenous learning in this course was the recent addition of the wi’koom to the MSVU campus. The English translation for wi’koom is home and was created in 2017 by outgoing MSVU Nancy’s Chair in Women’s Studies, Catherine Martin. Ms. Martin’s vision was to create a safe learning space for Indigenous students and create a teaching environment for non-Indigenous students to learn about Mi’kmaq knowledge-based systems.

Mi'kmaw Students Class Contributions

Another element that added to the class dynamic and greatly enhanced learning was that we had a number of students with an Indigenous background enrolled in the course. Their perspectives on decolonization and indigenization took learning to a whole new level. Often, they would state that they were learning something new about their culture and heritage, and that they always loved learning more. Other times they shared personal stories, and points of views about what happened to Mi'kmaw communities, families and the Mi'kmaw way of life as a result of European colonization.

Through this course, I had the pleasure of meeting Natalie Gloade who at the time, was a master's student in the Graduate Studies in Lifelong Learning (GSLL) program at MSVU. Natalie shared her community, family and personal experiences of what it was like to be Mi'kmaq from the 1940s until present day. Natalie's poignantly honest discussion about her mother's residential school experience and how this has influenced her family's lives is an example of the powerful contribution made in the class by Indigenous students.

Natalie's mother was Nora Bernard and was a residential school survivor. She was a Mi'kmaw social activist who was directly responsible for issuing the largest class action lawsuit in Canadian history regarding the Canada's residential school legacy. On the evening of December 27, 2007, Nora was stabbed to death in her home. Natalie's son was charged with her murder, convicted of manslaughter and sentenced to 15 years in prison.

Natalie's inspiration for her GSLL practicum project, which was separate from this course, came from her late mother Nora Bernard and her daughter Danielle. Natalie had the vision to create a space for healing, knowledge production and reconciliation to occur by inviting public discussion into the private space of her own personal experiences and at the location of her mother's home. Myself, Dr. Sharpe and two Mi'kmaw friends visited Natalie at this truly unique practicum setting. We spent the day listening to Natalie share her family's stories and enjoyed the homemade bannock and strong black tea that she made for us!

Coincidentally, I was reading the work of Elizabeth Kalbfleisch, Hannah Claus, Rebecca Belmore and Rosalie Favell's (2012) *Women, House, and Home in Contemporary Canadian Aboriginal Art* at the same time we visited Natalie. Kalbfleisch et al. (2012) critically examined the intersection of the quintessential identity of home with gender, race, culture and the impacts of colonization – which was what Natalie did for her practicum. Like Kalbfleisch et al. (2012), Natalie's practicum provided insight into how Aboriginal woman's voices in a feminist context can challenge physical colonizing spaces such as the concept of home.

Like Kalbfleisch et al. (2012), Natalie used narrative, along with her mother's artifacts and belongings, and the home itself as a unique artistic medium to confront intersections of identity, gender, colonization, family, community, nation, and racism. When reading the work of Kalbfleisch et al. (2012) on how a home was used as artistic expression in Toronto, Ontario, I thought of my visit with Natalie at her mother's home. Pulling into the driveway, I immediately noticed the haunting symbolism of two red dresses hanging from the garage door. This visual is a

reminder of Canada's disturbing colonial legacy that is attached to murdered and missing Indigenous women, two spirited people, and their families. Similar to Kalbfleisch et al. (2012), Natalie gives new purpose to horrific events in her family's past to help educate by weaving the past, present and future in to an experience that is more than art.

I also connected Natalie's practicum experience to Eve Tuck's (2009) *Suspending Damage: A Letter to Communities* as a feminist way to understand culture through images and experiences. Like Tuck (2009), Natalie's practicum did not objectify Indigenous Peoples but used a desire-based framework that considers the complexity, contradictions, conundrums and self-determination of Indigenous communities. Finally, similar to Tuck (2009), Natalie used storytelling to support the importance of breaking the silence on violence towards women which supports the advocacy for change in systematic silencing of people who exist on the margins of society.

Guest Speakers

Another positive element of the course were the many engaging guest speakers that Dr. Sharpe arranged. An excellent example was our first guest speaker Nik Phillips, Director of Early Education, in Millbrook, Nova Scotia who had attended this course last year and is now teaching it this year. Nik led the class in an in-depth analysis of two important Mi'kmaq concepts known as Msit No'kmaq and Netukulimk. Nik was phenomenal. He was a natural at teaching and communicating and was easily able to help the class, me included, gain a better grasp on of these significant Mi'kmaq concepts and their meanings.

Nik taught us that when Msit No'kmaq is translated into English the term roughly means "All my relations." Nik said that Msit No'kmaq is understood by the Mi'kmaq to be an acknowledgement of the deep connections with the living spirit within all things including animals, plants, rocks, water, fire and air, Mother earth, and the universe. Nik said that Msit No'kmaq was not so much about worshiping these things, as it is about recognizing that everything has a spirit and that all of their energies are interconnected in a holistic way. Nik suggested that Msit No'kmaq demanded individuals to recognize our place in the world and honour and respect the relationships that we have with everything. For example, by following Msit No'kmaq an individual does not take anything they do not need, or waste anything, and they must offer thanks and something for everything they do use and or take.

As a result of this class, I have begun to incorporate Msit No'kmaq into my own research work and daily life. This is in part because of the Mi'kmaq Elders that I have worked with who have instilled in me the concept of Msit No'Kmaq. But Nik's class presentation further clarified how Msit No'kmaq is a Mi'kmaq epistemological, ideological and axiological point of view and is important that humans recognize both individually and collectively all the many relationships to which they belong and how their actions are connected to those relationships.

It has become important to include Msit No'kmaq in my own research. I see the concept as part of the web of sacred and intricate relationships that are instilled in the Mi'kmaq worldviews which are important to my research process. By practicing Msit No'kmaq there has been an opportunity for me to unlearn mainstream educational values which place humans at the centre of research and learning. Instead, I have been exposed to Indigenous ways of knowing which

value embracing inherent holistic relationships that humans have with something larger than themselves.

Further, Msit' No' kmaq fosters Indigenous allyship which creates space for myself and others to understand how our many privileges are tied to inherent racism that is embedded in our adopted colonial system of culture and commerce. I believe that Msit' No' kmaq and Indigenous allyship can disrupt the colonial fabrication, to create a more balanced and ethical understanding so that a socially just story can emerge. As a result of the Mi'kmaw ideology of Msit' No' kmaq, truth and reconciliation can become transformational approaches for liberation, emancipatory growth and insight for all Canadians.

I must be clear, I am just scratching at the surface of what I have been learning from Mi'kmaw Elders and others such as Nik about Mist No Kmaq. I have also been told that Mist No Kmaq involves the epistemology or how to know about the world from a Mi'kmaw knowledge-based systems and that one cannot separate the two forms of consciousness (being and knowing) in Mi'kmaw experience.

It was also interesting to learn about Netukulimk from Nik as well. Nik stated that the Mi'kmaw understand Netukulimk to mean the natural bounty that is provided by the Creator for the self-support and well-being of individual's and their community. The purpose of Netukulimk is to strive to achieve adequate standards of community nutrition and economic well-being without jeopardizing the integrity, diversity, or productivity of our environment.

Experiential Learning

Another creative aspect of the course was the inclusion of guest speakers who incorporated experiential learning. The KAIROS Blanket Exercise (2017) is a powerful group activity about Indigenous history and the residential school experience and is one such example of experiential learning that was covered in class. Through the KAIROS Blanket Exercise (2017) students explore the nation-to-nation relationship between Indigenous and non-Indigenous peoples in Canada. The students have an opportunity to actively participate in this activity which helps them gain a sense of how colonization impacted the original people of Turtle Island, known to us as mainland Nova Scotia.

For many of the students, it was their first time encountering their colonial history from an Indigenous point of view. The realization of the many hard colonial truths in Canada such as forced assimilation, stolen land, use of small pox blankets to exterminate Indigenous Peoples such as the Mi'Kmaq and the inter-generational trauma that still exists because of the impact of residential schools left many of the students feeling very overwhelmed about Canada's colonial legacy.

From the experience of this engaging pedagogical tool, the student's colonial mentality was challenged which can be uncomfortable. However, as Anne Bishop (2006) has stated in *Becoming an Ally: Breaking The Cycle Of Oppression In People*, this is an important step that supports decolonization of oneself and how settlers can practice allyship.

For my presentation to the class, I concentrated on Archibald's (2008) Indigenous Storywork principles of interrelatedness, synergy, holism, reverence, reciprocity, respect and responsibility principles. I demonstrated how I thought these could be used in the classroom and also talked about what decolonizing education means, as well as using stories as a pedagogical tool for decolonizing education. We ended my presentation with a talking circle which is a powerful experiential Indigenous way to teach and learn.

I was struck by the overall level of honesty and maturity in many of the students answers and responses. I remember one student who commented that since there are so many important aspects of Canadian Indigenous history, how are teachers ever going to be able to grasp the breadth and depth of everything, so they can contribute to truth and reconciliation and decolonization of education. In the same response, this student also remarked that they were afraid that the limitations of their Eurocentric upbringing would limit their ability to change. The student stated that since our current mainstream discourse is marked by our inherent Eurocentric culture, by its very nature it prevents us from easily accessing different knowledges. The questions she asked were, "How can we ever hope to access and understand new concepts and Indigenous world views if we are limited by our colonial ideology?" and "is decolonization of the colonizer's mindset even achievable?"

These are very important queries that I often think about. For me, decolonization is not just dismantling current education practices for socially justice purposes. Rather, decolonization has become an ongoing process where I am constantly challenging my colonial upbringing to make space for other ways to think about how I should live out my life, with regard to personal, professional, academic, emotional, physical, and spiritual undertakings. For me, this is ultimately what learning is about.

Key to decolonization of one's self and education, means we must step outside what is comfortable to us, even embrace what is uncomfortable if we are ever going to have any transformational moment in the decolonization process. Lilla Watson's famous quote sums this up, "if you have come to help me you are waiting your time, but if your liberation is bound up with mine then let us work together."

I understand decolonization as transformational. Decolonizing settler ideology is not an easy task. As the student in my class mentioned, we are shaped by our upbringing which is heavily influenced by Eurocentric worldviews that have been firmly in place for hundreds of years. Gail Jardine (2005) supports this student's line of thinking in her work *Foucault and Education Primer called Foucault's Analysis of Disciplinary Knowledge and Power*. Jardine (2005) astutely investigates Foucauldian analysis of how an individual's actions, attitudes, discourses, and learning processes of their everyday life are complicit within the regime of power that controls them. As noted by Jardine (2005) Foucault states, "the exercise of power perpetually creates knowledge and, conversely, knowledge constantly induces effects of power" (1980, p.52). In her research, Jardine (2005) has demonstrated that understanding the many relationships within power dynamics is at the heart of Foucault's work.

Listening to student's remarks and questions has helped me to better understand the intersection between decolonization and Foucault's (1991) work. I have concluded that it is important to

understand how we are knowingly and unknowingly complicit within the hegemonic power structures that we live in. We must question and be critical of everything, even our own motives. Decolonization requires an individual to actively resist to the automatic assumptions about what counts as valid knowledge that are attached virtually everything we do.

Elders Onsite

An important part of the wi'koum protocol is that it requires that an Elder be present whenever this Indigenous space is being used. As a result, Elder Joe Michael ("Elder Joe") was often present during the classes that we held in this Mi'kmaw learning space. It should be noted that Elder Joe is a respected Elder of the Mi'kmaw community Indian Brook in Nova Scotia. He is also the first Indigenous person to be hired with the Royal Canadian Mounted Police in Nova Scotia.

In our early class sessions, I felt that Elder Joe appeared somewhat reserved and standoffish with me. However, as the course progressed, I noticed a switch and he began joking with me or teasing in a jovial sort of way. I took this change in behaviour to be an initial sign of trust. I believe that it was through the safe space that was created in the course "Special Topics: Indigenous Knowledge and the Curriculum" which often occurred in the wi'koum, that Elder Joe and I had an opportunity to build a relationship which has continued to grow even though the course is over. We have remained friends since the class ended and have become involved in a number of different capacities as a result.

For starters, Elder Joe is part of the circle of Elders who are responsible for many of my teachings about Mi'kmaw knowledge-based systems and world views. For example, Elder Joe has helped me with many questions I have regarding proper protocol for doing research. Elder Joe and I have also become involved in a number of interesting projects together. For example, Elder Joe and I participated in building the Indigenous community garden that was created at MSVU this year. He and I have also become involved in the Mahone Bay Museum Mi'kmaw/Settler partnership concerning how to best include the presences of the Mi'kmaq in the museum.

Elder Joe and I have also begun co-presenting at different conferences throughout Canada. In October we presented at a conference at Dalhousie University Faculty of Agriculture. The conference celebrated the theme of experiential learning. Our topic was "Mi'kmaw Community and Knowledge Garden: Building Relationship through Experiential Learning and Scholarship at MSVU." The purpose of our presentation was to demonstrate how community gardening can be considered scholarly work which fosters relationship building between the L'nu/Mi'kmaw and non-Indigenous peoples and is part of the Truth and Reconciliation Calls to Action. In November we travelled together to Toronto, Ontario to present at a Decolonizing Conference for critical dialogues on the theme of "Dialoguing and Living Well Together: Decolonization and Insurgent Voices" at University of Toronto. For our presentation, Elder Joe and I used both a decolonizing and indigenizing perspective to explore the intersections of Msit no'kmaq and Indigenous Allyship.

I believe the relationship that developed between Elder Joe and myself follows the principles of relations as defined by Shawn Wilson (2008) in *Research is Ceremony: Indigenous Research*

Methods. As suggested by Wilson (2008), the relationship that developed between Elder Joe and myself encompasses an understanding of, and respect for, Indigenous research as ceremony and is built on relationships on all levels that Wilson (2008) suggests is important when following Indigenous research methodology. Through my time spent with Elder Joe I have learned Wilson's (2008) emphasis of the fundamental Indigenous perspective that all knowledge is relational.

Finally, Paulette Regan (2010) affirms, in *Unsettling the Settler Within: Indian Residential Schools, Truth Telling, and Reconciliation in Canada*, that fostering links between Indigenous and non-Indigenous individuals is key for decolonization and indigenization. Further to the point, Bishop (2006) stresses through practicing allyship, Indigenous and non-Indigenous groups can support socially just changes and work towards what is best for the greater good.

Cultural Appreciation versus Cultural Appropriation

During one of our classes in the wi'koum, Catherine Martin and I were supposed to begin the class by drumming and singing a few Mi'kmaw songs. Catherine was running late, and we were under a time constraint with other activities planned for the class. Unsure about what I should do, I started singing and drumming without her, though I felt uneasy about my decision. I chose to begin our evening with the "Honour Song" as it is a song that I often sing with the drumming group, All Nations Drum. I also thought I knew it by heart, as I often sing the song when I am by myself. Since the main chorus is repeated four times it is also easy to learn, so I assumed that the students, after a couple of rounds, would join in. There were also other Mi'kmaw guests in the wi'koum, so I anticipated they probably would join along as well.

Unfortunately for me, once I began to sing, it quickly went from bad to worse. Not only did no one join in on the singing, but I became nervous and I forgot the words, resorting to humming the melody as I could not remember the lyrics. When Catherine finally arrived, she shut the song down after the third round even though we are supposed to sing the chorus four times. I would have never chosen to sing an Indigenous song especially the "Honour Song" had I known that I would be singing by myself. I felt horrible about the situation but shrugged it off as the students did not say anything, and Elder Joe was also present who did not say anything to me either. I quickly forgot about what had happened and we headed back to our class room to learn how to make a medicine pouch.

A few weeks later, when Catherine bumped into Dr. Sharpe, she mentioned what had happened. It should be mentioned that when the wi'koum was initially set up to be used at MSVU, Catherine was very concerned with the protocols of using the wi'koum, something that is still not resolved. She said she felt I was being disrespectful to her culture for singing a song that I did not know. My initial reaction when Dr. Sharpe disclosed this information to me was that I was aware I had made an error, however until now I was unaware that Catherine was upset about it. As a result, I have spent considerable time wondering about what happened and what I could have done differently. What is the big take away from this experience? What did I learn and as I continue to work within the Mi'kmaw community what will I do differently?

To me it is less about what I did, and more about what I can learn so that there is growth. One key point from this experience is the invaluable lesson that I learned when I am participating in Mi'kmaw culture. When I am engaging in activities that are not part of my own culture, I must be very careful not to be disrespectful.

From this experience, I have reflected on various Indigenous scholar's and their advice for non-Indigenous People when engaging in Indigenous research which I also believe extends to non-Indigenous people participating in Indigenous activities. I realized that I have a variety of Indigenous learning tools at my fingertips that I must always be practicing when I am in the company of any and all Indigenous culture, so I take the responsibility to be respectful and accountable for my actions. For example, I probably would not have drummed and sang on my own if I had thought about and applied Archibald's (2008) storywork principles when deciding if I should sing and drum without Catherine present.

When I first began to present my research at conferences, I asked All Nations Drum for advice on how to be respectful when presenting on my experiences within the Indigenous community. Their advice was that if I followed my heart, I would not be acting in a disrespectful manner. The funny thing was, that despite the fact that it did not feel right to be singing and drumming on my own, I did it anyway because I felt there was pressure to deliver this activity to the students. Since beginning scholarly journey, I have had many lessons from the various Elders who share their teachings with me. One lesson that sticks in my head is that as a non-Indigenous person it is important that I ask permission before using something from someone else's culture. Even though Elder Joe did not mention anything too me, I still should have consulted with him about whether it was appropriate to sing and drum on my own. In fact, by not asking for approval some individuals might even consider that my actions could be considered to be cultural appropriation, which in this case is the use of a Mi'kmaw music without their approval. In any event, this experience has taught me to be more careful when I am participating in activities outside of my culture in an attempt to remain humble and respectful.

Conclusion

In conclusion, working as a Teaching Assistant with Dr. Shape was insightful and helped me learn more about Indigenous knowledge-based systems and how non-Indigenous teachers can respectfully integrate Indigenous holistic ways for teaching and learning into their classroom. I felt the course was a good example of Murdena and Albert Marshall's (2012) seminal work know as Two-Eyed Seeing as it attempted to merge Mi'kmaw/Indigenous knowledge systems with Eurocentric knowledge systems. Further, the course demonstrated how to practice Indigenous allyship by emphasizing the responsibility that educators have in changing their conceptions, stereotypes and myths about First Nations heritage. All in all, I am thankful and grateful to Dr. Sharpe for providing me and others with another rich indigenizing and decolonizing learning experience.

Annotated Bibliography and Resources

Decolonizing Education Research Resources

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

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 seven Indigenous Storywork principles of respect, responsibility, reciprocity, reverence, holism, interrelatedness, and synergy are the basis for recognizing the importance of accountability when conducting Indigenous research.

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

Battiste's objective is to provide a basis for "educational reform that synergistically combines Indigenous and Eurocentric epistemologies, ontology, methodology, and axiology." This is a must read for anyone interested in understanding the complexities and potentiality of Indigenous knowledge-based systems for both Indigenous and non-Indigenous Peoples.

Bernard, E., & Battiste, M. (1999). *Mi'kmaw timeline*. Retrieved from <https://www.cbu.ca/indigenous-affairs/unamaki-college/mikmaq-resource-centre/miscellany/mikmaw-timeline/>

This is an excellent resource that describes the history and important events in Mi'kma'ki from the 1500s to 2000 from a Mi'kmaw perspective.

Boyd, J. (2004). *Racism: Whose problem? Strategies for understanding and confronting racism in our communities*. Halifax, NS: Metro Coalition for a Non-Racist Society.

I find this text useful and relevant because it covers the local racism experienced by African Nova Scotians, the Mi'kmaq, and recent immigrants moving to Nova Scotia. This book offers an alternative perspective on how and why regional racism is entrenched in our Maritime culture. It is very accessible and is an excellent resource for both teachers and students attending Junior high grades through university.

Conroy, B. (2016). *Nta'tugwaqanminen*. Black Point, NS: Fernwood Publishing.

This text is written through an Indigenous lens. It provides evidence that the Mi'kmaq of the Gespe'gewa'gi (Northern New Brunswick and the Gaspé Peninsula) were the sole occupants of their territory for over 13,000 years, prior to European settlement.

Crawford, J. (1998). *Media, stereotypes and the perpetuation of racism in Canada*.

This is an excellent study on the inherent racism throughout the media in Canada. Crawford examines how stereotypes are used in television, cinema, news and advertising to support the perpetuation of racism in Canada. Constructs such as "the other", whiteness, and white privilege are also examined.

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

This is a detailed Eurocentric perspective on the history of the settlement and development of Lunenburg County from the time of European settlement up to 1895. A contemporary reason for its relevance, is to show the inherent racism, stereotypes and myths that helped to perpetuate oppression of the Mi'kmaq and others which in turn helped to support the British colonial efforts of Mi'kma'ki. This book can be used to create a lesson around dismantling and deconstructing colonial history from the Mi'kmaw perspective.

Freire, P. (2000). *Pedagogy of the oppressed*. New York, NY: Bloomsbury Academic.

This book is foundational to anyone interested in emancipatory pedagogy. Freire's methodology has supported the empowerment of oppressed, illiterate and impoverished people worldwide. It is an excellent read no matter where an educator is in their academic career. One is hard pressed to go to an educational conference and not see a presenter quoting this noteworthy author.

Grenier, J. (2014). *The far reaches of empire: War in Nova Scotia, 1710–1760*. Norman, OK: University of Oklahoma Press.

The Far Reaches of Empire tells the story of the half century of Anglo-American efforts to establish dominion in Nova Scotia and an effort to overtake the important French/Acadian foothold in the North America. It is a great book to gain other perspectives on the British colonization of Nova Scotia.

Hunt, A. (2015). *Battered women support services: The violence stops here*. Retrieved from <http://www.bwss.org/resources/information-on-abuse/numbers-are-people-too/>

This is an article from a Canadian website which is devoted to creating and awareness and stopping violence against women.

Hunt, A. (2017). *Breaking the silos: Violence against women, resource extraction and climate change*. Retrieved from <http://www.bwss.org/breaking-the-silos-violence-against-women-resource-extraction-and-climate-change/>

This is an article from a Canadian website which is devoted to creating awareness and stopping violence against women. This article reveals the huge connections to resource extraction and the inherent violence that happens to women, especially Indigenous woman, as a result.

Indigenous and Northern Affairs Canada. (2016). *Treaty texts - 1752 Peace and Friendship Treaty*. Retrieved from <https://www.aadnc-aandc.gc.ca/eng/1100100029040/1100100029041>

This is an article on the Peace and Friendship treaty of 1752 found on the Canadian Indigenous and Northern Affairs website. This website provides quick links to a variety of topics such as Canadian Indigenous history, current events, programs and other related topics to Indigenous Peoples of Canada.

Jacobs, M. D. (2011). *White mother to a dark race: Settler colonialism, materialism, and the removal of Indigenous children in the American west and Australia, 1880-1940*. Lincoln, NE: University of Nebraska Press.

This book exams Indigenous education and acculturation by investigating the key roles that white women played in the United States policies for removing Indigenous children from their homes. This book demonstrates how settler myths and stereotypes were used to validate the removal of Indigenous children from their families and communities. Since many white women were eager to serve as surrogate mothers to Indigenous children, they used their privilege to influence public policy affecting the basic human's rights of Indigenous Peoples. Even though the book is written about the United States, many parallels can be drawn regarding similar government policy and power relations in Canada that have negatively impacted First Nations Inuit and Métis children and their families.

Kubik, W., Bourassa, C., & Hampton, M. (2009). *Stolen sisters, second class citizens, poor health: The legacy of colonization in Canada*. *Humanity & Society*, 33(1-2), 18-34.

This study investigates the many types of oppression that Indigenous women experience because of Canada's sexist and racist colonial past, gender roles, and power relations.

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

This book looks at the relationships between Canada and Indigenous nations and helps to clarify what it means to be a settler in present day. The books purpose is to unsettle the settler as a method for reconciliation and transformation in Canada.

Marshall, A. (2004). *Two-eyed seeing*. Retrieved from <http://www.integrativescience.ca/Principles/TwoEyedSeeing/>

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 knowledges and ways of knowing, and from the other eye with the strengths of Western knowledges and ways of knowing and learning to use both these eyes together, for the benefit of all.

***Mi'kmaw Resource Guide* (4th ed.). (2007). Truro, NS: Eastern Woodlands Publishing.**

This is an excellent, easy to understand, resource guide on the Mi'kmaq of Mi'kma'ki.

Miller, R. J. (2015). *American Indian constitutions and their influence on the United States Constitution*. Retrieved from https://www.amphilsoc.org/sites/default/files/proceedings/Miller_0.pdf

This article discusses a little-known secret about the influence of Native American governance and the United States constitution.

Napoleon, V. (2004). *Who gets to say what happened? Reconciliation issues for the Gitxsan*. In C. Bell & D. Kajane (Eds.), *Intercultural Dispute Resolution in Aboriginal Contexts* (pp. 176-95). Vancouver, BC: UBC Press.

Written from the Gitksan Nation perspective on what needs to occur before reconciliation can happen between Indigenous and non-Indigenous Peoples.

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

This is a compelling book which exposes the brutal British intentions to displace, kill and extinguish the Mi'kmaq in Mi'kma'ki during European colonization.

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

Excellent read on the removal of the Acadians by the British in Nova Scotia during early colonization. Plank skillfully unravels the complex relationships of the British, Acadians and Mi'kmaw during this time and gives the Mi'kmaw and Acadian perspective on what really happened.

Regan, P. (2010). *Unsettling the settler within*. Vancouver, BC: UBC Press.

Regan offers a cutting-edge approach to understanding the term "settlers" as it relates to colonization and power relations in Canada. Regan 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 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.

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

Reid offers evidence of the strength and power and sophisticated ways of the Mi'kmaq prior to the Planters settlers in Mi'kma'ki.

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

Reid exposes the negative implications of British colonization as it relates to the Mi'kmaq and Wulstukwik.

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

An excellent resource for anyone interested in understanding the history of Nova Scotia from alternative perspectives including Mi'kmaq and Acadian views.

Rogers, D., & Bowman, M. (2003). *A history: The construction of race and racism*. Portland, OR: Western States Center.

Resource book with materials on how to begin dismantling racism.

Silver, J. (Ed.). (2014). *Moving forward, giving back: Transformative Aboriginal adult education*. Halifax, NS: Fernwood Publishing.

Drawing upon the voices and experiences of Indigenous adult learners this book describes the initiatives and strategies that have proven successful and transformative for them.

United Nations. (2008). United Nations Declaration on the Rights of Indigenous Peoples Retrieved from:
http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf

United Nations document outlining the rights of Indigenous Peoples.

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

Another excellent book which brings to light the peace and friendship treaties signed by the British colonial government of Nova Scotia with the Mi'kmaq. In particular, this original work closely examines the 1726 treaty and discusses its relevance to the Donald Marshall Junior case. In 1993 Marshall was convicted on charges of fishing out of season without a licence. This landmark decision went all the way to the Supreme Court of Canada where treaty rights that date back to 1726 were upheld. The Supreme Court said that Marshall had a right to a moderate commercial livelihood and right to fish and hunt. This text also demonstrates how treaties continue to shape both the law and the social climate of today's world.

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

This is a great first book for researchers new to Indigenous research methodology. This book describes a research paradigm shared by Indigenous scholars in Canada and Australia and demonstrates how this paradigm can be put into practice.

Decolonizing Education Teaching Resources:

Bigelow, B., & Peterson, B. (1998). *Rethinking Columbus: The next 500 years*. Milwaukee, WI: Rethinking Schools.

This is an excellent teaching resource on European colonization and the devastating impacts from the Indigenous perspective. The book contains over 80 essays, poems, interviews, historical vignettes, and lesson plans which support the dismantling of the myth of Columbus and issues of indigenous rights. This book can be used for kindergarten through college. An understanding of what really happened in 1492 is key to understanding why Indigenous Peoples suffer injustices today.

First Nations and Indigenous Studies. (2009): *Terminology*. Retrieved from
<http://indigenousfoundations.arts.ubc.ca/terminology/>

Excellent resource and guide for Indigenous terminology, current events and issues

Hamilton, B. W. (1997). *Place names of Atlantic Canada*. Toronto, ON: University of Toronto Press.

This book is a must have for all teachers in the classroom. Well researched and documented the author offers the origins of geographical places throughout Atlantic Canada. Especially relevant is the documentation on the many Mi'kmaw connections to place.

Iseke-Barnes, J. M. (2008). Pedagogies for decolonizing. *Canadian Journal of Native Education*, 31(1), 123.

This article provides excellent examples of activities to engage students in the beginning process of decolonization.

Paul, D. (2017). *First Nations history: We were not the savages*. Retrieved from

<http://www.danielpaul.com/index.html>

<http://www.danielpaul.com/WeWereNotTheSavages-Mi'kmaqHistory.html>

Superior Website of resources for teachers and students created and continually updated by Daniel Paul. It contains a plethora of information and materials devoted to decolonization of education, unsettling the settler, and resurgence of Indigenous Peoples such as the Mi'kmaq.

Wagmatcook First Nations. (2016). *Wagmatcook traditional governance*. Retrieved from

<http://www.wagmatcook.com/governance/>

Great website and link for teachers and students on Wagmatcook First Nations.

Whitehead, R. H. (2015). *Ninishkamijinaqik/ancestral images: The Mi'kmaq in arts and photography*. Halifax: Nimbus Publishing

Beautiful and exquisite book on the history of the Mi'kmaq using various forms of artwork.