

Reconciliation & Resilience: continued from page 1

others it is speaking everyday in the Mi'kmaw language, and for others still it is recording and sharing the stories of our families. Ceremonies, practices and protocols that were once outlawed are now being shared and embraced. Traditional knowledge is now once again common practice, leading our communities on journeys of healing and reconciliation. Drawing on inspiration from each other, our families, traditional practices, humour and faith, we honour the teachings of our ancestors, passing on their knowledge to future generations.

After centuries of European contact and influence, these journeys of reconciliation grow our resiliency. Together, Mi'kmaw Elders, youth, leaders and educators are working to strengthen their relationships to each other and to their attachments to Mi'kma'ki. In what ways are you connecting with the culture and heritage of your ancestors?

<http://mikmaqhistorymonth.ca/>

Everyone Has A Culture: Deaf & Hard of Hearing



Deaf and Hard of Hearing Culture

Many people with hearing loss are proud to identify as Deaf or Hard of Hearing. They belong to the Deaf community, and are proud of their Deaf Culture. They consider deafness to be a difference to be accepted and celebrated, not a disability that must be fixed.

The preferred terminology is “Deaf” and “Hard of Hearing”. “Hearing impaired” is considered offensive, because it is judgmental and focuses on what people can’t do, rather than what they can. The Deaf community has a shared language, history, social rules, values, art, literature, institutions and even music. In Canada, we use American Sign Language (ASL). ASL

is a full, natural language with its own vocabulary, grammar, and social rules, just like any other language. All Deaf/Hard of Hearing people can choose to learn sign language, no matter how much they hear and how clearly they speak. Some people prefer to sign, some prefer to speak, and some people do both.

There are many ways to identify as a member of the Deaf community. Here are a few:

- Deaf – usually prefers to use sign language
- Hard of Hearing – usually prefers to speak and listen, using technology like hearing aids and cochlear implants.
- Deaf/Blind – both deaf and blind; may communicate with tactile sign language, or speak and listen with hearing aids/cochlear implants.
- CODA (Child of Deaf Adult) – a hearing person raised in a Deaf family, who uses American Sign Language as their first language within their family.

Understanding Terminology: Do you know what you say?

Indian:

- “Indian” is broadly believed to have originated from Christopher Columbus when he thought that he had discovered a shortcut to India and therein used this term to refer to the indigenous peoples in North America;
 - The definition of people considered to be “Indian” and their associated rights and conditions are embedded in legislation (Indian Act) which has specific legal and historical connotations for First Nations;
 - Used outside of the legislative context (or historical context quoting primary sources), “Indian” is generally considered outdated and often offensive because it is disrespectful of who Indigenous people are as it misrepresents their identity.
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Native:

- “Native” was commonly used to reference First Nations specifically; however, its reference is too broad to be specific;
 - The term has fallen out of common use although still exists within organization titles and programs.
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Aboriginal

- “Aboriginal” is commonly used for a pan-Canadian or global application;
 - The term “Aboriginal” is used in the Canadian Constitution (1982) where First Nations, Inuit and Métis Peoples are categorized together.
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Indigenous

- “Indigenous” is increasingly used in international and academic settings, and refers to people who are indigenous to the land, in the same way that animal and plant species are indigenous to an area. The term has found favor among Indigenous people, organizations, and governments who are reclaiming their traditions and tying their own identities more closely to their traditional territories;
 - “Indigenous” is the preferred term at the United Nations- including the United Nations Permanent Forum on Indigenous Issues, and the United Nations Declaration on the Rights of Indigenous Peoples
-

Mi’kmaq

- “Mi’kmaq” is a plural noun and is also used when referring to the entire nation.
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Mi’kmaw

- “Mi’kmaw” is a singular noun and an adjective. It is also used to refer to the language.



Social Justice PD Opportunity

WE Schools Professional Learning Workshop: A Strategic Approach to Service-Learning

OVERVIEW

WE Schools is a unique, step-by-step program that challenges young people to identify the local and global issues that spark their passion and then empowers them with the tools to take action. Educators and students work together to learn about world issues and to take action, creating meaningful change in the world.

This professional learning workshop is designed around the four steps of the WE Schools program, with reflection at the center of each step. Educators will utilize the steps of the WE Schools program as a foundation for strategizing towards a specific service-learning initiative that can be implemented immediately following the session. This year, Heritage Canada has partnered with WE to create curriculum to support teacher in this pursuit. Participants will use WE Are Canada as a theme of this workshop, and will explore all the resources that will help them to fulfill this mandate, using the 4 steps of the WE Schools program as a foundation.

OBJECTIVES

- Participants will be equipped with resources to help them to fulfill Heritage Canada's Canada 150 mandate
- Explore the 4 steps of the WE Schools program as a foundational process for service-learning in and outside of the classroom
- Examine the WE Schools kit, identifying resources that participants can use to action plan with their students
- Engage in meaningful discussion and opportunities for educators to network and share strategies and best practices for developing student leadership and engagement

This session will be hosted by South Shore Regional School Board, please see details below and follow the link to register for the available session:

Location: SSRSB Office, Board Room

69 Wentzell Drive, Bridgewater NS

Date: Thursday, October 13, 2016

Time: 1:00pm – 4:00pm

To register, go to:

<https://forms.we.org/outreach2016/professional-learning-workshops?cmd=>

- The first 15 spots will be available for a sub/sub code
- For questions, please contact Lamar Eason, RCH Coordinator at leason@ssrsb.ca or the RCH admin assistant, Sharon Jewer at sjewer@ssrsb.ca
- For information from our partners at WE Schools, contact:
 - Misha Celentano at misha.celentano@we.org
 - Marie (Fuki) Duavis at marie.fuki@we.org

**FIRST
PEOPLES**

PRINCIPLES OF LEARNING

Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.

Learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place).

Learning involves recognizing the consequences of one's actions.

Learning involves generational roles and responsibilities.

Learning recognizes the role of indigenous knowledge.

Learning is embedded in memory, history, and story.

Learning involves patience and time.

Learning requires exploration of one's identity.

Learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situations.



For First Peoples
classroom resources
visit: www.fnesc.ca





Come Explore the Trades

4th Annual Nova Scotia Aboriginal Youth Skilled Trades Fair



Nova Scotia Construction Sector Council Halifax
November 6th to 8th 2016

This three day exploration into the Trades will provide a hands-on learning experience with individuals who are experts in the industry.

The Nova Scotia Aboriginal Youth Skilled Trades Fair is open to aboriginal youth in grades 9-12 and students attending Adult Learning Programs.

To apply please fill out the registration form which can be found at www.kinu.ca. All costs (hotel, meals and transportation) will be covered by Mi'kmaw Kina'matnewey, Native Council of Nova Scotia, the Assembly of Nova Scotia Chiefs and MEBO.

Please submit your application via email to ann@kinu.ca or fax to 902 567 0337 by October 14th, 2016.

Aboriginal Youth Skilled Trades Fair
November 6, 7 & 8, 2016
Halifax, Nova Scotia

Name: _____

Email: _____

Phone: _____

School: _____

Gender: _____

Sweater Size _____

PERSONAL INFORMATION:

Mailing address:

Parent/Guardian

(under18): _____

Contact Phone: _____

Emergency Contact:

_____ Phone: _____

Health Card Number (required): _____

Expiry date: _____

Doctors Name: _____

Medical Conditions/

Allergies: _____

Below are some lesson activities and concepts that help to support the 4-6 curriculum and can be used to help build students' knowledge from the perspective of healing. One of the activities uses the Mi'kmaq star as a way to help students present positive and healing messaging to each other. Please send feedback to me or let me know when you are using these in your classroom. I'd love to see. ***ACCESS TO THESE ACTIVITIES AND MORE CAN BE FOUND ON THE LAST PAGE OF THIS NEWSLETTER



WELO'LTIMK: HEALING

GRADES 4 TO 6: DIVERSITY AND AWARENESS

Opening Activity I: What is Healing?

Access and share students' prior knowledge through a discussion about

what is healing?

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

what is health?

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

Related discussion questions might include:

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



WELO'LTIMK: HEALING

HEALING: AN INTRODUCTION

Core Themes and Issues

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

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



TEACHER TIP:

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



WELO'LTIMK: HEALING

GRADES 4 TO 6: DIVERSITY AND AWARENESS

Opening Activity II: Vocabulary Preparation

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

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

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

Opening Activity III: Strengthening Trust

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

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

tape it to their desk.

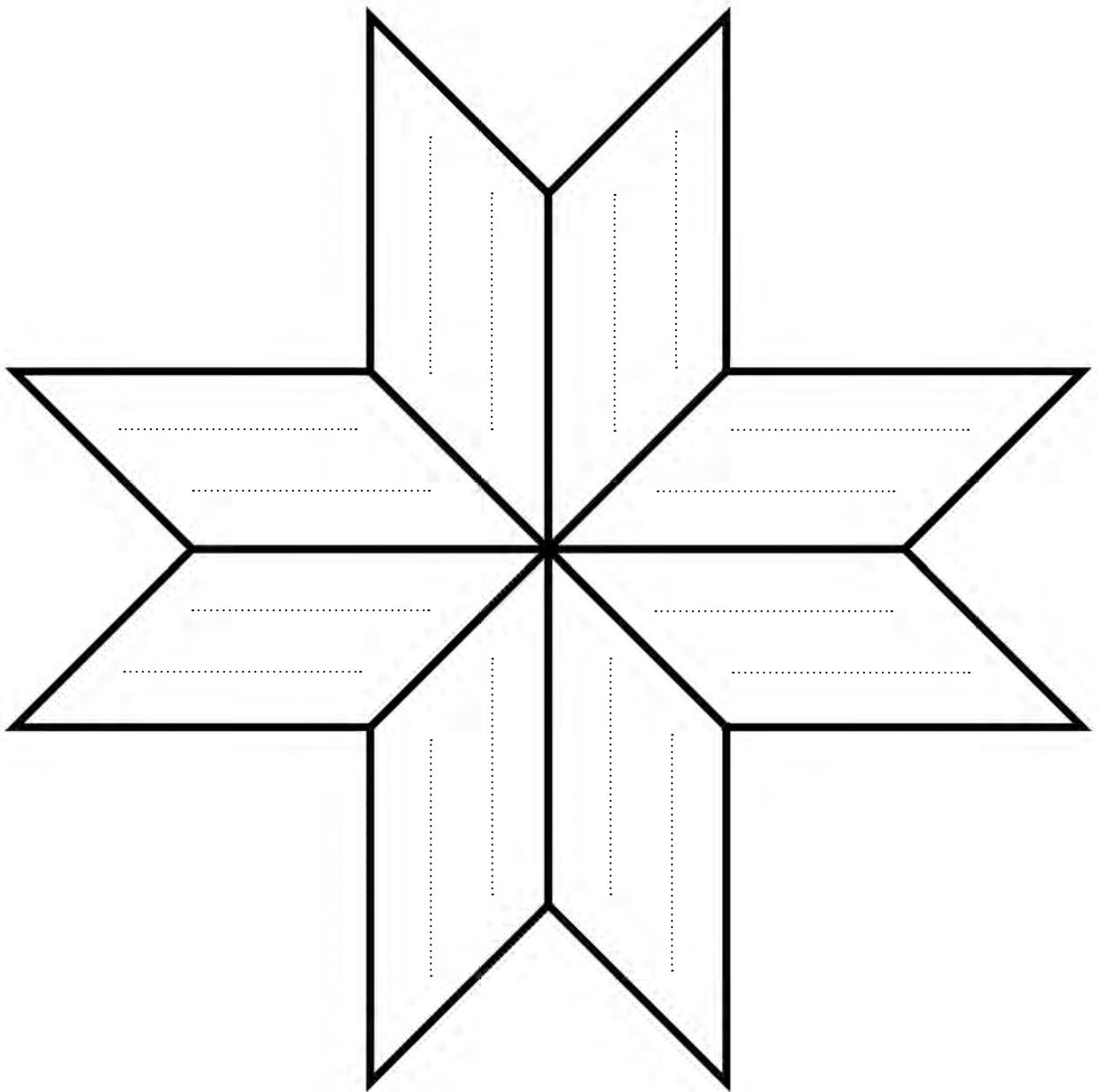
- Select a piece of Mi'kmaw music to play such as drumming.
- In the fashion of musical chairs, play music and have students circulate around desks.
- When the music stops (randomly), each student writes an individual trait celebrating that particular student.

A short discussion will allow students to share outcomes.

Core Activity: Ms. Burnsbee Story

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

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



Teluisi/Name _____



MS. BURNSBEE— LESSONS IN DIVERSITY AND AWARENESS

An original story by Melody Martin-Googoo

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

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

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

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

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

Burnsbee.

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

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

"Yes?"

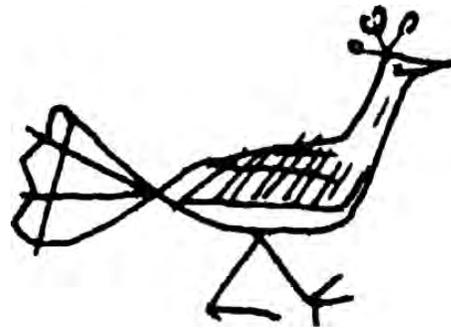
Mr. MacDonald, the school's principal, straightened his glasses and smiled cheerfully.

"Good morning, Ms. Burnsbee!"

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

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

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



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

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

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

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

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

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

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

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



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

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

"Hi, my name is Bethany."

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

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

TRANSLATIONS
Pi'kun Feather

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

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

"Boys and girls, this is our new student, **Pi'kun** Googoo."

She paused and a questionable look took over her face.

"Goo-goo?"

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

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

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



ku'ku'kwes (Barred owl)

twisted around to the class.

"Beee-goon," (she tried hard to pronounce the name correctly).

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

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

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

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

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

TRANSLATIONS

Kiju Grandmother **Ku'ku'kwes** Owl

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

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

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

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

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

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

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

“But, what’s it for?”

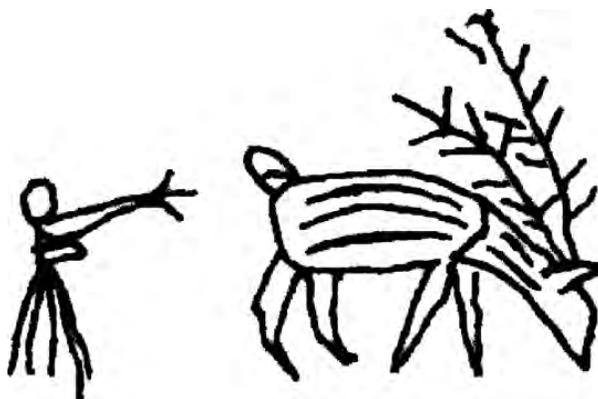
“Oh! Well, it’s for protection. The tobacco, sweet grass, sage and cedar will help good spirits guide me.”

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

“No, Bethany! Not those kinds of spirits!”

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

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



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

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

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



GREAT ONLINE RESOURCES TO TEACH ABOUT THE MI'KMAQ CULTURE

- TEACHING ABOUT THE MI'KMAQ P-6 RESOURCE

<http://www.mikmaweydebert.ca/home/sharing-our-stories/education-and-outreach/school-curriculum/>

- MI'KMAQ ELDERS STORIES:

<http://www.mikmaweydebert.ca/home/sharing-our-stories/exploring-our-histories/elders-stories/>

- DO YOU REALLY WANT TO LEARN ABOUT THE MI'KMAQ: 12 LESSONS

<http://player.communitylive.ca/Player/Player/46>

- RITA JOE POEM "I LOST MY TALK": MI'KMAQ POET

<http://globalnews.ca/video/2559597/full-story-i-lost-my-talk>

- GENTLE WARRIOR:

<https://www.youtube.com/watch?v=UkUxIFw5vOg>

- LEARNING THE MI'KMAQ HONOUR SONG:

<https://www.youtube.com/watch?v=MNf1FLW7D0U>



HERES WHAT'S COMING THIS MONTH ... AND NEXT!

OCTOBER

NOVEMBER

- * Mi'kmaq History Month
- * Women's History Month
- * Canadian Autism Awareness Month

OCT 1: Mi'kmaq Treaty Day

OCT 8: World Site Day

OCT 10: Thanksgiving Day &
World Mental Health Day

OCT 18: Persons Day

OCT 29: Diwali/Deepavali

- * Men's Health Awareness Month & Movember

- * Women Abuse Prevention Month

- * Family Violence Prevention Month

NOV 11: Remembrance Day

NOV 14: World Diabetes Day

NOV 20: National Child Day

NOV 25: Int'l Day for the
Elimination of Violence
Against Women

* This is not inclusive of every celebration, awareness or day recognized. These represent only a portion.