**ETEC 511 66A: Truth and Reconciliation Assignment**

**James Halliday**

1. The text that I chose was *Mi'kmaq Landscapes: From Animism to Sacred Ecology,* written by Anne-Christine Hornborg. During my initial search, I put in “Atlantic Canada indigenous people” into the UBC Library database and this was the 23rd piece listed. It discusses the history of the Mi’kmaq people, who reside in what is now Nova Scotia, Canada. I wanted to find a text that provides more history and context to the Mi’kmaq people after having spent five years living in Halifax while I was attending Dalhousie University. This text might have impacted educational history in two possible ways, one being that it discusses the Mi’kmaq people and presents the opportunity to learn about an Indigenous community that most may not know about. The other impact it could make is referenced using the term “Indian” in the writing. The text was written in 2008, so that would provide us with the opportunity to examine what societal norms would have been back then and how they have changed since.
2. The question I would like to answer with this text is: “How did the Mi’kmaq rebuild their traditions and environmental relations to the 21st century?” This question could use the text from 2008 and research from more recent sources.
3. The following searches were used to find additional research:
	1. “Mi’kmaq”
	2. “Nova Scotia Mi’kmaq”
	3. “Mi’kmaq Treaties”
	4. “Mi’kmaq Residential Schools”
	5. “Mi’kmaq Culture”
4. In what ways where the Peace and Friendship Treaties in Nova Scotia similar and different from the Numbered Treaties used with most of Canada’s indigenous communities?
5. Resources

Battiste, M. A. (2018). Living treaties: narrating Mi’kmaw treaty relations (M. Battiste (ed.)). Cape Breton University Press. http://ubc.summon.serialssolutions.com/2.0.0/link/0/eLvHCXMwhV07T8MwED7RdGEpJRSRtlSeYCrKw06csalaIcTAULFarR8SCLF06r\_nznVEqSIxRTnFycmRfd-d774DKPKndH62J2i0DCYrMk5GQVdGV3VpSkfeSb5Njfk3Vee81K7zdEZWxFeFG3KvqET029Xt09O8IDIuM6rtQkCZIooveKB8au8RZfa0\_fqDNU9q8cngrIcQURHCNVzY7xhGRy6PA3tgRBS79c14DzEMfPvJxz0LyYA3MHj9oAAB8-njKBnBeL3aLJ\_n-H4VIjUq6J\_fQoS-v70DZmteptwKLXXNrcl3qdUoq93OOSulTuAKNVYEyPeKeu7yLAHWqq\_8gWvI8lSrZsmJ30rgI3HHZxOYnkrb-VXoPgtZi3HnoAlcIoQIQYkp9B0uGnvvp23mf8AM-otF07z768vb5geDTpK1

Capitaine, B. & Vanthuyne, K. (2017). Power through testimony: reframing residential schools in the age of reconciliation. UBC Press. http://ubc.summon.serialssolutions.com/2.0.0/link/0/eLvHCXMwhV07T8MwED7RdGFBEAq0lMoTTEWOH4lvhCoREgsDE0uUEGcMAyz595yNoz6UitG5SBc\_4vt8vrsPQIpHvj7YE1pJsJvzOrFIJk0Li62sFcpKOUBdyX9DdQ5T7UZvZ4xROjHpBCYy09GW1c37W0yiaHX7k3umDJ3MkG8byFWoxjMIca-NXO9B0J0UfWeHinOIXG7CBZzYLnaEyyE4I4bZX7mPnt0zV0u28ny9fQxnnqHy4ZuFeMFLuH5zvGgs8POwH1dlg5ZiP4NFkb9vXtakswxOnTJ0VVxB1H119gYYVmmdSo4ia6xqWlN9EppSujZ1Y6zlOAc2fH\_pL2JD9GeZP2-oi9oIeiUe0TGH5e7TYdxLpN3AJPqoWBC4EeqoWDpCQ1yMqryFU-HMp3d1LGHa0q9o7\_yor\_y0rmD6lH8Ur78vn6oN

Costa, A. (2018). Interrelated Treaty Orders Across the Generations: Autonomy, Obligation and Confederacy in the Wabanaki Compact (1725-26). 35, 463–485. https://doi.org/10.22329/wyaj.v35i0.5790

Henderson, J. S. Y. (2014). Mi’kmaq Treaties (S. Senier (ed.); p. 82). UNP - Nebraska. https://doi.org/10.2307/j.ctt1d9njj2.12

Hornborg, A.-C. (2016). Mi’kmaq landscapes: from animism to sacred ecology. Ashgate. https://doi.org/10.4324/9781315595375

MacEachern, M., MacEachern, S., Paul, Z. & (Firm), P. (2021). Muinji’j asks why: the story of the Mi’kmaq and the Shubenacadie Residential School. Nimbus Publishing Ltd. https://go.exlibris.link/jpGTzmkt

Wysote, T. & Morton, E. (2019). “The depth of the plough”: white settler tautologies and pioneer lies. 9(4), 479–504. https://doi.org/10.1080/2201473X.2018.1541221

1. Through my research I found that the First Nations people of the Maritimes made peace treaties with the British crown in the 18th century to build alliances and prevent those from the south from invading. These Peace and Friendship Treaties didn’t mention anything about purchasing of land like the Numbered Treaties made during the 19th and 20th centuries. There were various resources I found that provided greater insight to the experience of the Peace and Friendship Treaties, and by comparing those experiences of the Numbered Treaties or Indigenous communities with no treaties whatsoever, I would be able to analyze the similarities and differences. Early searching in the UBC library found plenty of texts that would aid in my analysis. A limitation I predict would be that with an analysis this larger there would be some of generalizing experiences within regions, which does a disservice to those negatively impacted by the British Crown and Canadian Government.