

**Author:** James Rowinski

**Grade Level:** 7-12

**Magazine Article:**

"Finding Forgiveness, Building Trust"  
by Jaime Battiste

**Theme(s):**

- First Nations, Inuit, & Metis
- Treaty Knowledge
- Treaty Education and Reconciliation

**Subject Area(s):**

- Social Studies
- History
- Geography

**Lesson Overview:** In this lesson, students use primary source material to explore the constitutional validity of the Treaties of Peace and Friendship. They employ the concepts of historical evidence and perspective-taking to support their inquiry.

**Time Required:** 3-5 class periods.

**Historical Thinking Concept(s):**

- Establish historical significance\*
- Use primary source evidence\*
- Identify continuity and change
- Analyze cause and consequence
- Take historical perspectives
- Understand the ethical dimension of historical interpretations.

**Learning Outcomes: Students will...**

- Explain and articulate First Nations perspectives of reconciliation.
- Identify and explain the contemporary significance of Treaties of Peace and Friendship.
- Utilize concepts of evidence and perspective-taking to contextualize and explain the Treaties of Peace and Friendship.

\*Focussed study

# Finding Forgiveness, Building Trust

## The Lesson Activity

### *Activating: How will students be prepared for learning?*

- Invite students to take turns reading the magazine article, "Finding Forgiveness, Building Trust" (page 53), taking time to discuss themes of contemporary Treaty Education and reconciliation.
- Lead a class discussion centred on the following questions regarding the author's perspectives:
- Ask:
  - How is reconciliation described by the author?
  - What does the author describe as an essential first step?
  - According to the author, when did the Treaties of Peace and Friendship begin?
  - According to the author, how has the Supreme Court recognized the constitutional validity of Treaties? (Constitutional validity: working within the framework set by the constitution of Canada; following the guidelines laid out in the constitution.)
  - What role does education play in reconciliation and Treaty relations?
- Encourage questions and participation.

### *Acquiring: What strategies facilitate learning for groups and individuals?*

- After discussing the article and exploring the focus questions as a class, organize students into large groups.
- Distribute to each group: BLMs 6.1, 6.2, and 6.3 and partial transcripts (If necessary, explain what a primary source is).
- Check for clarity. Invite questions.
- Provide each group with the BLM 6.4 Activity Sheet.
- Describe that the task is to use primary source evidence to understand the past through the eyes of those who experienced the Treaty negotiations. Reinforce:
  - the perspectives of individuals involved in the original signing,
  - the time and motivations of the British in the colonized Wabanaki territories
- Instruct the students to complete BLM 6.4 in their groups. Encourage discussion.
- Guide and assist as required.

# Finding Forgiveness, Building Trust (continued)

## *Applying: How will students demonstrate their understanding?*

- After allowing student groups time to analyze, critique, and discuss primary source materials, as well as time to answer questions on the activity sheet, encourage a whole class discussion on student findings centred on the following focus questions:
  - What additional information might you need to understand broader context and motivations?
  - What issues might the Mi'kmaw, Wolastoqiyik, and Passamoquoddy have been experiencing in their traditional territories with colonial governments and settlers?
- Optional: Access CBC link: <http://www.cbc.ca/archives/entry/aboriginal-rights-donald-marshall-wins-supreme-court-victory>
- As a closing activity, discuss with students the contemporary significance of the Treaties of Peace and Friendship for First Nations people and all Canadians.

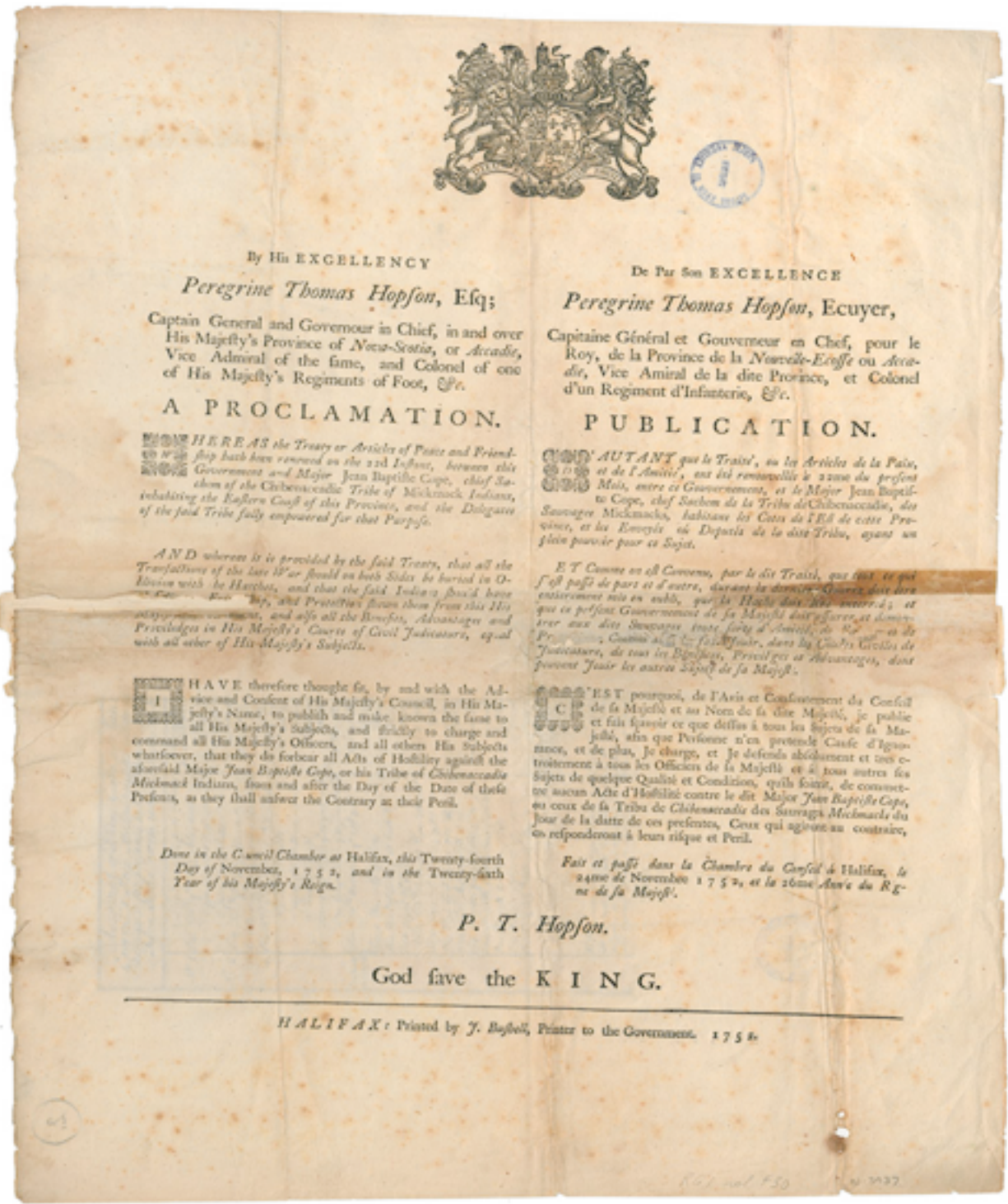
## **Materials/Resources:**

- Copy/copies of the *Treaties and the Treaty Relationship* issue of *Canada's History* magazine.
- Printed copies of BLM 6.1, BLM 6.2, BLM 6.3, and BLM 6.4 – one per student
- Access to Internet for video (optional)

## **Extension Activity:**

- Explore the significance of the Wabanaki Confederacy, experiences of Wolastoqiyik in the Treaty relation, broader context of historical influences of the time period impacting First Nation peoples, and to explore how the process of systemic colonization unfolded in policies impacting language, culture, and land in the Maritime region. An important area of focus is the residential and day school experience in the Maritime region.

BLM 6.1 Publication of "1752 Treaty of Peace and Friendship"



## BLM 6.1 Publication of "1752 Treaty of Peace and Friendship"

That all Transactions during the late War shall on both sides be buried in Oblivion with the Hatchet, and that the said Indians shall have all favour, Friendship & Protection shewn them from this His Majesty's Government. That the said Tribe shall use their utmost endeavours to bring in the other Indians to Renew and Ratify this Peace, and shall discover and make known any attempts or designs of any other Indians or any Enemy whatever against His Majesty's Subjects within this Province so soon as they shall know thereof and shall also hinder and Obstruct the same to the utmost of their Power, and on the other hand if any of the Indians refusing to ratify this Peace, shall make War upon the Tribe who have now confirmed the same; they shall upon Application have such aid and Assistance from the Government for their Defence, as the case may require.

It is agreed that the said Tribe of Indians shall not be hindered from, but have free liberty of Hunting & Fishing as usual: and that if they shall think a Truckhouse needful at the River Chibenaccadie or any other place of their resort, they shall have the same built and proper Merchandize lodged therein, to be Exchanged for what the Indians shall have to dispose of, and that in the meantime the said Indians shall have free liberty to bring for Sale to Halifax or any other Settlement within this Province, Skins, feathers, fowl, fish or any other thing they shall have to sell, where they shall have liberty to dispose thereof to the best Advantage. That a Quantity of Bread, Flour, & such other Provisions as can be procured, necessary for the Familys, and proportionable to the number of the said Indians, shall be given them half yearly for the time to come; and the same regard shall be had to the other Tribes that shall hereafter agree to Renew and Ratify the Peace upon the Terms and Conditions now Stipulated.

That to Cherish a good Harmony & mutual Correspondance between the said Indians & this Government...hereby Promises on the Part of His Majesty, that the said Indians shall upon the first day of October Yearly, so long as they shall Continue in Friendship, Receive Presents of Blankets, Tobacco, and some Powder & Shot; and the said Indians promise once every Year, upon the first of October to come by themselves or their Delegates and Receive the said Presents and Renew their Friendship and Submissions. That all Disputes whatsoever that may happen to arise between the Indians now at Peace, and others His Majesty's Subjects in this Province shall be tryed in His Majesty's Courts of Civil Judicature, where the Indians shall have the same benefit, Advantages and Priviledges, as any others of His Majesty's Subjects. In Faith and Testimony whereof, the Great Seal of the Province is hereunto Appended, and the partys to these presents have hereunto interchangeably Set their Hands in the Council Chamber at Halifax this 22nd day of Nov. 1752, in the Twenty sixth year of His Majesty's Reign.

Source: Aboriginal Affairs and Northern Development Canada, obtained at: <https://www.aadnc-aandc.gc.ca/eng/1100100028593/1100100028594>.

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Treaty of Peace and Friendship  
with Paul Laurent  
1760

(N<sup>o</sup> 17)

Treaty of Peace and Friendship concluded by  
the Governor and Commander in chief  
of Nova Scotia with Paul Laurent chief  
of the La Malisee tribe of Indians - at Halifax -  
Authenticated copy - having signature  
of Governor Lawrence - and in the  
testigraph of Richard Bulteel Esquire -  
his Secretary -

Six folio pages -

Treaty of Peace and Friendship  
concluded by H. E. Col. G. G. G. and  
Com<sup>o</sup> in chief in and over his Majesty's  
Provs. of Nova Scotia or Acadia with  
Paul Laurent chief of the La Malisee tribe of  
Indians at Halifax in the Province of  
N. S. or Acadia -

I Paul Laurent do for  
myself and the tribe of La Malisee Indians of which  
I am chief do acknowledge the full jurisdiction  
and Dominion of His Majesty George the  
Second over the Territories of Nova Scotia  
or Acadia - and we do make Submission  
to His Majesty in the most perfect ample  
and solemn manner -

And I do promise for myself  
and my tribe that I neither shall not molest  
any of His Majesty's subjects or their dependants  
in their Settlements already made or to be hereafter  
made - or in ranging on their Commerce or in any  
thing whatever within the Province of His  
said Majesty or elsewhere -

## BLM 6.2 Partial Transcription "1760 Treaty of Peace and Friendship"

I, Paul Laurent do for myself and the tribe of LaHave Indians of which I am Chief do acknowledge the jurisdiction and Dominion of His Majesty George the Second over the Territories of Nova Scotia or Acadia and we do make submission to His Majesty in the most perfect, ample and solemn manner.

And I do promise for myself and my tribe that I nor they shall not molest any of His Majesty's subjects or their dependents, in their settlements already made or to be hereafter made or in carrying on their Commerce or in any thing whatever within the Province of His said Majesty or elsewhere and if any insult, robbery or outrage shall happen to be committed by any of my tribe satisfaction and restitution shall be made to the person or persons injured.

That neither I nor any of my tribe shall in any manner entice any of his said Majesty's troops or soldiers to desert, nor in any manner assist in conveying them away but on the contrary will do our utmost endeavors to bring them back to the Company, Regiment, Fort or Garrison to which they shall belong.

That if any Quarrel or Misunderstanding shall happen between myself and the English or between them and any of my tribe, neither I, nor they shall take any private satisfaction or Revenge, but we will apply for redress according to the Laws established in His said Majesty's Dominions.

That all English prisoners made by myself or my tribe shall be sett at Liberty and that we will use our utmost endeavors to prevail on the other tribes to do the same, if any prisoners shall happen to be in their hands.

And I do further promise for myself and my tribe that we will not either directly nor indirectly assist any of the enemies of His most sacred Majesty King George the Second, his heirs or Successors, nor hold any manner of Commerce traffick nor intercourse with them, but on the contrary will as much as may be in our power discover and make known to His Majesty's Governor, any ill designs which may be formed or contrived against His Majesty's subjects.

I do accept and agree to all the articles of the forgoing Treaty in Faith and Testimony whereof I have signed these present, I have caused my seal to be hereunto affixed this day of march in the 33 year of His Majesty's Reign and in the year of Our lord - 1760  
Chas Lawrence.

Source: Aboriginal Affairs and Northern Development Canada, obtained at <https://www.aadnc-aandc.gc.ca/eng/1100100028596/1100100028597>

Copy

Treaty of Peace and Friendship concluded by the  
Honorable Jonathan Belcher Esquire President of  
His Majesty's Council and Commander in chief  
in and over His Majesty's Province of Nova Scotia  
or Acadia with Francis Miss Chief of the  
La Hève Tribe of Indians, at Halifax in the  
Province of Nova-Scotia or Acadia.

I Francis Miss for myself and the Tribe of La Hève  
Indians of which I am chief, do acknowledge the Jurisdiction  
and Dominion of His Majesty King George the third  
over the territories of Nova Scotia or Acadia and we do  
make Submission to His Majesty in the most ample and  
solemn manner.

And I do promise for myself and my Tribe that  
I nor they shall not molest any of His Majesty's  
Subjects or their dependants in their Settlements already  
made or to be hereafter made, or in carrying on their  
Commerce, or in any thing whatever within His Province  
of His said Majesty or elsewhere.

And if any insults, Robbery or Outrage shall happen  
to be committed by any of my Tribe, Satisfaction and  
Restitution shall be made to the person or persons injured.

That neither I nor my Tribe shall in any manner  
entice any of His said Majesty's Troops or Soldiers  
to desert, nor in any manner assist in conveying them  
away, but on the contrary will do our utmost endeavours  
to bring them back to the company, Regiment, fort or  
garrison to which they shall belong.

That if any quarrel or misunderstanding shall  
happen between myself and the English, or between  
them and any of my Tribe neither I nor they shall  
take any private Satisfaction or revenge but we will  
apply

## BLM 6.4 Treaties of Peace and Friendship - Activity Sheet

Use the following chart to explain each document's historical significance. The guided questions will assist you in your evaluation of each document:

1. Who are the historical authors and/or creators of the document?
2. How does authorship affect the language and perspective of the document?
3. What was the context of the time for First Nations people in their traditional territories that may have impacted the signers of the Treaties?
4. On both sides of the agreement, what was promised and why?

Explain: 1752 Peace and Friendship Treaty	Historical Perspectives
Explain: 1760 Peace and Friendship Treaty	Historical Perspectives
Explain: 1761 Peace and Friendship Treaty	Historical Perspectives



## **Additional notes for classroom use**

Impressions, clarifications, questions, and further necessary historical inquiry:



## Adaptations for grades 3-6

### See "Living Well Together"

on pages 8 to 13 in the *We Are All Treaty People* issue of *Kayak: Canada's History Magazine for Kids*.

### Read "Peace and Friendship Treaties, 1725 - 1779"

Mi'kmaq, Maliseet and Passamaquoddy people - sometimes grouped together under the name Abenaki - were the first to live in what we now think of as the Maritimes. The British, always looking for an edge in their on-again, off-again wars with the French, wanted to bring the First Nations squarely to their side. Both groups wanted more trade with each other. The Peace and Friendship Treaties said the British and First Nations would not bother each other, and agreed on the rights of First Nations people to hunt and fish and follow their spiritual beliefs. The treaties did not involve giving up land. For the Mi'kmaq in particular, the Treaties were seen as creating new family relationships with the newcomers.

### Minds on

On October 1, 1986 Treaty Day was proclaimed in Nova Scotia and since that time has been celebrated annually to recognize the connection between the Crown and the Mi'kmaq, and to commemorate the Peace and Friendship Treaties. Provide an overview of the Peace and Friendship Treaties.

### Hands on

Have students create an invitation to an event celebrating the Peace and Friendship Treaties/Treaty Day in Nova Scotia. Design a rubric that includes a short historical overview, main players, maps, and significance in the past and today.