

THE DEVELOPMENT AND EVALUATION OF AN  
INSTRUCTIONAL UNIT FOR JUNIOR AND SENIOR  
HIGH SCHOOL SOCIAL STUDIES ENTITLED  
"MICMACS OF NEWFOUNDLAND"

CENTRE FOR NEWFOUNDLAND STUDIES

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EUGENE MAURICE OSMOND







THE DEVELOPMENT AND EVALUATION OF  
AN INSTRUCTIONAL UNIT  
FOR JUNIOR AND SENIOR HIGH SCHOOL  
SOCIAL STUDIES  
ENTITLED  
"Micmacs of Newfoundland"

by

Eugene Maurice Osmond BA(Ed), BA

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## ABSTRACT

The purpose of this project was to develop an instructional unit on the "Micmacs of Newfoundland" to supplement the junior and senior high school social studies program particularly in Grade 9 and Level I. The unit includes a student handbook, teacher handbook and a 30 minute video based on Micmac culture in Newfoundland today. The need for the unit was established through informal and formal means.

The evaluation of the unit was both formative and summative in nature. First it was examined by content, media/technical and learning specialists for their evaluations and as a result of their criticisms and suggestions, revisions were made at various stages during the development. Pilot testing was carried out with a small group of Level I students, the purpose being to find specific sections of the unit that needed strengthening or improvement before going on to complete the final product. Validation testing was later done at two different schools involving 47 students. The results of the pretest and posttest were analyzed using three forms of data analysis and found to be positive. The conclusion was that the objectives of the unit were met and that it was a successful instructional unit.

## ACKNOWLEDGEMENTS

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## CHAPTER I

### INTRODUCTION

The purpose of the following project was to develop an instructional unit on the Micmacs of Newfoundland. It was designed for use in the social studies curriculum at the junior high and/or high school levels. This project took on a mediated approach and consisted of three components - a student handbook, a teacher's guide and a 30 minute video. Formative evaluations or appraisals were done by specialists and a small group of students. Summative evaluation or validation testing was done with larger groups of students during field testing.

For the purposes of this instructional unit the Micmacs were divided into two groups. These groups included the Status Indians who live on a reserve at Conne River and the Non-Status Indians who are represented by the Federation of Newfoundland Indians. The latter group is presently organized into 10 local band councils across the island.

The main purpose in developing such a unit of instruction was to fill a void which existed in our social studies program. More specifically the unit was intended to correct a problem that existed due to a lack of coverage given to the Micmacs of Newfoundland in our curriculum.

When the decision was made to examine the problem of lack of coverage in our curriculum in relation to the Micmacs in Newfoundland, a design for development was given serious consideration. Several instructional models developed earlier were examined and studied in detail, particularly those by Thiagarajan, Semmel & Semmel (1976), Kemp (1985), Thiagarajan & Thiagarajan (1990) and Leshin, Pollock & Reigeluth (1992). After those models were explored, some of the concepts and ideas were adopted and used in the development of an instructional model for this project. (Figure 1)

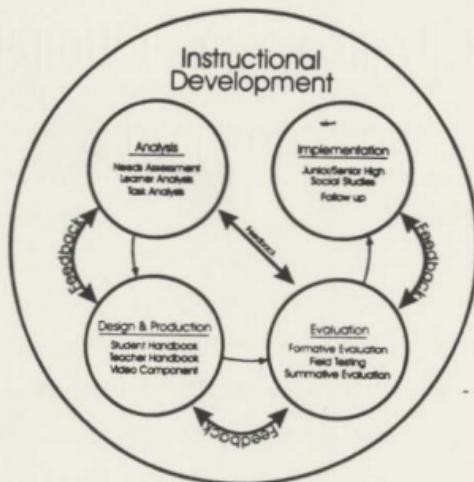


Figure 1. Instructional Development Model

## CHAPTER 2

### NEEDS ASSESSMENT

#### Background to the Problem

The culture of Newfoundland and Labrador would not be adequately studied without due considerations of its First Nations people. Unfortunately, much of what has been written or produced for schools in the province has failed to give sufficient space to one group of First Nations people, the Micmacs - their origin, areas of settlement, social structure, family life and present day Micmacs of Newfoundland as Status and Non-Status Indians. At present in Newfoundland there is a concentration of Status Micmac Indians living in Bay d'Espoir on the reserve at Conne River and also a well established group of Non-status Micmac Indians scattered across the island. The Non-Status Indians are represented by the Federation of Newfoundland Indians plus ten local band councils across the island. It is the opinion of this developer that such a concentration of native people on this island undoubtedly warrants a more indepth coverage than is presently available.

Newfoundland and Labrador Cultural Heritage 1200 is a Level I course in the high school curriculum which was designed to help students study the culture of their

province. From September 1982 to September 1993 Cultural Heritage 1200 was a required course in the Newfoundland High School curriculum. Presently all students must complete two (2) credits in Canadian Studies for high school graduation, this course satisfies that requirement. The course devotes a whole unit to "The Other Ethnic Groups in Our Cultural Mosaic" but only one page is related to the Micmacs in the present prescribed text "Our Newfoundland and Labrador Cultural Heritage". This is hardly adequate when studying such a significant portion of our Newfoundland and Labrador culture. One of the objectives Kearley and Dwyer (1985), authors of the prescribed text, listed in their teachers' guide for this unit was to develop an appreciation of the diverse contributions of various cultural groups which comprise our heritage. These "various cultural groups" would encompass all of our First Nations people including the Micmacs of this province.

Kearley and Dwyer (1985) also recognized the lack of coverage for First Nations people when they outlined the rationale for Unit 4, "The Other Ethnic Groups in Our Cultural Mosaic". They reported in their Teachers' Guide Book for Cultural Heritage 1200 that:

The aboriginal peoples of our province are relatively small in numbers, but they have played and are still playing a very special part in our life style. Our

objectives are, first to help students understand the life style and customs of our native people, and second, to encourage members of the native groups to extend their knowledge of their own culture, while they also learn about their fellow citizens. Coverage in the text is of necessity limited. However, we would encourage teachers to expand on the areas dealing with our aboriginal peoples today. (p. 43)

These two authors realized that coverage of specific cultural groups in the text was limited and suggested that teachers broaden some areas, especially those dealing with our own First Nations people.

Another educator who recognized the need for such a unit was Herbert Scott. In his project "The Development of an Instructional Unit for Elementary Social Studies entitled - The Beothucks", Scott (1978) recommended that additional instructional packages should be developed on other areas of Newfoundland history. He specifically mentioned groups such as the Micmacs, Inuit, and the Innu of Labrador.

Both informal and formal assessments were used to determine that an actual need existed for an instructional unit on the Micmacs of Newfoundland. The problem of a lack of instructional materials related to the Micmacs was discussed with junior and senior high school students and specifically with several social studies teachers in the

central Newfoundland area. Following these discussions this developer became aware of much evidence to indicate that a need existed for such an instructional unit related to the First Nations community of Newfoundland. This was true especially in the case of the Micmacs since they are the only living group of First Nations people on this island. All teachers agreed that there was a lack of materials available for use in the classroom on the Micmacs and expressed an interest in using such a mediated unit if one were readily available.

Enough evidence was acquired from the informal assessments to justify making a decision to conduct a formal assessment. A formal survey was then considered to get a wider view and a more varied response to the proposed project. As a result a questionnaire was designed and sent to a number of social studies co-ordinators across the province to get a broader indication that such a need existed. It was intended to demonstrate that a wider and even stronger need for such a project existed across the province. The questionnaire was sent to 18 social studies co-ordinators across the province by way of Stem-Net. Results of the survey are shown in Table 1. A copy of the survey is included in Appendix A.

Table 1  
Results of Formal Survey

ITEM	YES	NO	TO SOME EXTENT
1. Those presently using any instructional materials to help students identify with the Micmacs of Newfoundland.	1	10	0
2. Those familiar with any materials that could be used to help students identify with the total Micmac community of Newfoundland.	1	9	1
3. Those satisfied with materials if using any.	0	0	1
4. Would such a project be of value in teaching Social Studies?	11	0	0
5. Preference of media for social studies programs. (1 being most preferable and 4 being least preferable)	Print..... Slide/tape Filmstrip. Video.....	1   6   0   5   0   0 2   0   0   9   2   0 3   0   2   9   0   0 4   5   6   0   0   0	
6. Topics and/or components co-ordinators felt should be included in such an instructional unit.	All 11 felt that each of the topics listed should be included in the unit.		

Of the eighteen social studies co-ordinators contacted, eleven replied. Although the number of co-ordinators that responded may seem small, the developer is aware that they

were speaking for many of the social studies teachers in their respective districts. Several of those surveyed indicated that they had checked with different schools in their area before offering their responses.

None of the eleven co-ordinators expressed satisfaction with the materials that were being used and some of the comments indicated that suitable materials related to Micmacs were either scarce or non-existent. Those that were found to be available were becoming outdated.

Ten of the eleven stated that other than the limited coverage in the textbooks, they had not used any materials to help students identify with the Micmacs of Newfoundland; Nine of the eleven were not familiar with any other materials that could be used to help students identify with the total Micmac community of Newfoundland; One of the co-ordinators indicated that they were familiar with some instructional materials related to the Micmacs. This suggested that limited instructional materials related to this topic were readily available to teachers.

All eleven claimed that an instructional unit dealing with the Micmac of Newfoundland would be of value in teaching social studies at the junior and/or high school levels. Several noted that if the Department of Education were to drop Cultural Heritage 1200 from the regular program, they would offer a "local course" in Newfoundland

Cultural Heritage pending government's recognition of such an addition. One co-ordinator stated that their school board would continue to offer Cultural Heritage 1200 in their "alternate program" since some of the newly recommended courses appeared to be somewhat difficult for below average students; Another co-ordinator suggested that the instructional unit might be of value to the Atlantic region since Newfoundland and the maritimes are currently working together to develop common courses.

All co-ordinators indicated a preference for print and video as a choice of media in a social studies program. Six answered that print would be the most beneficial and five answered that video would be most beneficial to a social studies program. All indicated slide/tape and filmstrip as the least preferable choices of media. The eleven co-ordinators felt that each of those topics listed in the survey should be included in such an instructional unit.

The results of the survey indicated that social studies co-ordinators from across the province felt that there was a need for new instructional materials on this particular topic. After a thorough examination of the results of the survey a decision was made to develop an instructional unit dealing with the Micmacs of Newfoundland, meeting the preferences of the co-ordinators surveyed.

### Statement of the Problem

It is the opinion of this developer that there is inadequate coverage of the Micmacs in the social studies program at the junior and senior high school levels. This is especially true for the Level I Cultural Heritage 1200 course. Since the Micmacs represent the only living group of First Nations people on this island, it would be meaningful for students to become more familiar with this particular group in their social studies program.

There is a brief section on the Micmacs as early settlers in the Grade 5 social studies textbook The Atlantic Edge. The only other coverage of this group is in the prescribed text for Cultural Heritage 1200 which devotes only one page and one picture to the study of Micmacs. Very little is provided about Micmacs today and nowhere are the words status and non-status mentioned. There are no maps of Newfoundland to illustrate what areas these natives occupy or where the reserve at Conne River is located. Material available is not adequate to provide answers to questions raised by students. The authors of the prescribed text for Cultural Heritage 1200 recognize that there is limited coverage of either group of First Nations people and in turn recommend that this void be filled by teachers expanding on areas dealing with our aboriginal peoples.

A search of the Instructional Materials Center (IMC) at the Exploits Valley Integrated School Board and the Learning Resources Distribution Centre (LRDC) of the Department of Education revealed only one item related to this topic suitable for classroom use, a 1978 video production entitled "MI'KMAQ". This was a series produced by the Nova Scotia Department of Education which recreated the lifestyle of a fifteenth century Micmac family. Given that the earliest account of Micmacs travelling to Newfoundland only dates back to the early 1600s (Pastore, 1978), this series would be of limited use while teaching a unit on the Micmacs of Newfoundland.

This developer also did a search of the National Film Board of Canada and found that they have a special 1992 catalogue of films and videos related to natives of Canada. The catalogue entitled Our Home and Native Land - A Film and Video Resource Guide for Aboriginal Canadians, 3rd edition, had 3 videos listed connected to Micmacs in the Maritimes, but none related to Micmacs in Newfoundland. Three of the videos listed were as follows:

1. KWA'NU'TE': MICMAC & MALISEET ARTISTS. A 1991 production based on a series of interviews with 8 native artists from New Brunswick and Nova Scotia.
2. Medoonak the Stormmaker. A 13 minute production based on some Micmac legend which was performed on

stage at Wolfville, Nova Scotia.

3. Summer Legend. An animated 8 minute production centered around a Micmac legend of the great spirit Glooscap before the turn of this century.

Since none of the three videos made mention of the Micmacs in Newfoundland, they would not be particularly suitable to the social studies curriculum in this province.

The fact that there is a limited amount of resources available for students and teachers related to the Newfoundland Micmacs is a problem when a social studies course such as Cultural Heritage 1200 is taught. It was the intention of this developer to overcome such an instructional problem by making available a unit that could be used to supplement a study of our First Nations people.

### Alternative Solutions to the Problem

After establishing that there was a need for a unit on the Micmacs of Newfoundland at the junior and senior high school levels in this province the next step in the instructional development process was to meet such a need. There were three choices by which a developer could meet such a need or fix the instructional problem:

1. Adapt instructional materials from somewhere else. There may be materials already in existence that could be used without modification by the developer. This requires finding and distributing suitable materials by the developer.
2. Take instructional materials from somewhere else and do minor adaptations to make them fit a specific course or group of learners. This choice entails collecting materials and modifying them to supplement a course and then distributing them to teachers.
3. Develop an instructional unit from scratch. This should be the last choice as it is very costly in terms of time and money, but necessary if materials are not found or modified to suit the need.

### Rationale for Development of Materials

There are a number of books available on this subject but all have been written in such a way that they could only be used as supplementary materials in a classroom setting. As a result none of the materials reviewed were particularly suited to the nature of this project. Many of the books reviewed dealt with Micmacs of eastern Canada with very little emphasis on Newfoundland, while others dealt with natives of Newfoundland with little or no accent on Micmacs of Newfoundland today. As stated earlier, a search for audio-visual materials available presented only four items related to Micmacs and these were set in New Brunswick or Nova Scotia and were totally unsuitable for this project.

Modifying any of the materials examined would not only be very difficult but almost impossible. Major revisions, including rewriting of text and activities, is necessary in order to adapt the materials to the needs of the students and teachers of the junior and senior high social studies program.

Considering that all the print materials that were reviewed had limitations which made them unacceptable and that no audio visual materials were available, a decision was made to develop new materials on the Micmacs of Newfoundland. This student handbook component would

concentrate on their historical background and the video component would focus on the Micmacs of Newfoundland today.

This unit on the Micmacs of Newfoundland was developed specifically for use in the classroom, particularly the classrooms of Newfoundland. The whole unit was structured differently from other related resources reviewed, though the written portion for the most part was similar to other materials that were examined. The major difference was that the presentation was made through a different medium, that of written text and video. The text was developed in the form of a handbook for students with activities provided at the end of each unit to ensure that students would get a grasp on the main points presented. The activities also provided an opportunity for students to take on extra research related to the Micmacs of Newfoundland and other First Nations people in eastern Canada. A 30 minute video based on the Micmacs of Newfoundland Today was produced with an emphasis on their present day culture. The handbook provides a solid historical background of the Micmacs while the video provides a more current and up to date account of this native group today.

### Summary

A need was established for the development of an instructional unit on "The Micmacs of Newfoundland" for use at the junior and senior high school levels. The need was arrived at by examining existing materials and by consulting with students and teachers in the central Newfoundland area and social studies co-ordinators across the province. From these considerations a decision was made to develop a unit which would include a teacher handbook, a student handbook and a 30 minute video.

## CHAPTER 3

### LEARNER ANALYSIS

The next step taken in the instructional development process was learner analysis. Jerrold Kemp (1985) noted that when plans are being made for classroom instruction, the developer should obtain general indications of the academic and social characteristics of the learners, much of which can be obtained from student records which are kept on file in the school. He also pointed out that the range of capabilities, interests and needs can guide planning decisions relative to learning objectives, depth of treatment of a topic, activities to be recommended and resources needed. Kemp (1985) also recommended that special attention be given to nonconventional learners such as those from ethnic groups and learners with disabilities.

The learners for whom this unit was intended were students who had reached the junior or senior high school level in Newfoundland schools and who had registered for a social studies course in grade 9 or Level I. At the grade nine level the audience includes 14 - 15 year old students. In the newly recommended course, "Atlantic Canada in the Global Community", grade 9 students would study culture with an emphasis on First Nations people in Atlantic Canada. The

only other place in the curriculum that dealt with local aboriginal people was at the grade five level where the topic was covered briefly. In Level I the audience includes 15 and 16 year old students who register for Cultural Heritage 1200, Canadian History 1201 or Geography 1202. Each class is represented by a wide range of abilities which on occasion includes a small number of challenging needs students as well as above average students. Most classes range in size from 15 to 35 with a fairly equal balance between males and females.

The unit of instruction is of special value to those students and teachers in and around central and western Newfoundland, areas where many Micmacs reside. The unit is particularly suited to Unit 4 of the Cultural Heritage 1200 Course which is entitled "The Other Ethnic Groups in Our Cultural Mosaic". The unit, however, may also be used as a supplement to any social studies course dealing with First Nations people of the maritime provinces or Newfoundland.

When the task of developing an instructional unit is taken on it must always be realized that it is very important to know and understand the learners. This means analyzing their backgrounds, past experiences and achievements so that the instruction may be designed for them. It is important that learners be considered both as a group and as individuals to ensure that a maximum number of

students can benefit from the unit.

### Summary

The learners for this instructional unit were identified as 14 to 16 year old junior and senior high school students, particularly those registered for grade 9 and Level I in Newfoundland schools. These students usually have a wide range of abilities and are grouped heterogeneously in classes of 15 to 35 students per class.

## CHAPTER 4

### TASK ANALYSIS

Following learner analysis the instructional developer usually examines all of the subject matter, knowledge and skills that the learners are expected to acquire during the period of instruction for the particular project. This is called task analysis. Such an analysis is sometimes referred to as a detailed description of the whole learning task. Kemp (1985) explained that planning at this stage is guided by the question "What must be learned by the student or trainee to perform the task?" He further revealed that the answer to such a question requires a type of analysis which could be characterized as a detailed inventory of the "knowing" and "doing" components of a skill.

Task analysis forces the developer to examine in minute detail all the required knowledge and behaviors of the learners for a particular instructional unit. The subject matter may be thought of as falling into three categories - essential, important and nice to know. Only the essential subject matter should appear in a task analysis; that is the material a learner must do or know to achieve the main task. By carefully examining all the components of the unit in detail, many aspects that are found to be trivial or

redundant can be eliminated in these early stages of development and the developer can also be sure that the essential concepts are not overlooked.

When a task analysis is being developed, the main topic is identified and placed in a box at the top of a diagram. A series of subtopics are then identified which are the main components of the task the learners are expected to master. These subtopics are placed in boxes beneath the main topic and connected by a line system to indicate relationships. In this unit the main topic, that of the Micmacs of Newfoundland, was broken down into seven subtopics as shown in Figure 2.

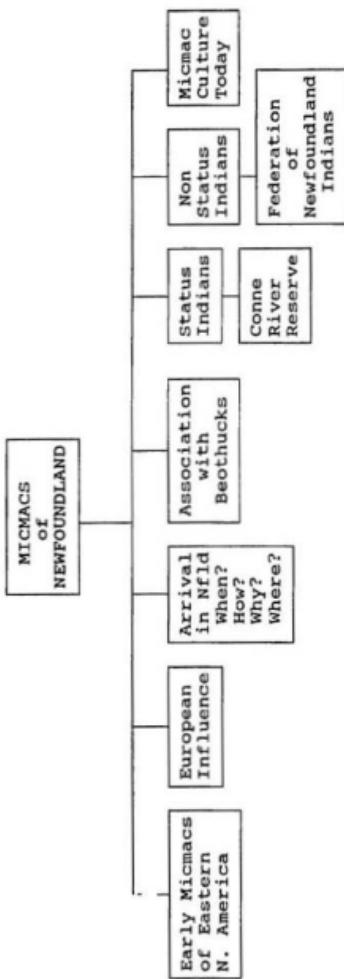


Figure 2. Task Analysis

Following the task analysis the developer generates learning objectives that stipulate what the learner is expected to achieve by being exposed to the instructional unit. According to Mager (1975), a well written learning objective has THREE components:

1. A verb that demonstrates how the learner is going to behave in order to show that the objective is achieved.
2. The conditions under which the behavior is to occur.
3. The criterion or degree to which the learner must perform the behavior.

In the instructional development process learning objectives are directly related to the task analysis. Using the task analysis, the instructional developer is able to formulate a terminal objective from the main topic which is what the learners are supposed to be able to do or know at the end of the instructional unit. From the subtopics he is able to draft a set of enabling objectives. These are the objectives that allow the learners to attain the terminal objective. The terminal objective and enabling objectives for this unit on the Micmacs of Newfoundland are as listed in Figure 3.

Knirk and Gustafson (1986) wrote that it is generally accepted that there are THREE domains of educational

**objectives:**

1. Cognitive objectives which relate to knowledge, understanding and thinking.
2. Affective objectives which relate to attitude, feelings and interests.
3. Psychomotor objectives which relate to physical skills such as handwriting, typing, swimming...

Each of the three domains has within it a classification scheme, but the three are not arranged in hierarchical order.

Krathwohl, Bloom, Masiia (1964) maintained that most educational objectives are placed rather easily into one of the three major domains. They found that the largest proportion of educational objectives fell into the cognitive domain and may vary from simple recall of material learned to highly original and creative ways of combining and synthesizing new ideas and materials. Bloom, Engelhart, Furst, Walker (1956) claimed earlier that cognitive objectives could be placed into one of six major categories: knowledge; comprehension; application; analysis; synthesis or evaluation.

The objectives for this unit on the Micmacs of Newfoundland have been developed such that they fall into the cognitive or knowledge domain. They are designed such that they represent several categories associated with the cognitive domain and vary between higher order and lower

order objectives. The objectives for this unit are listed in Figure 3. The evaluation instruments for the unit, which consist of 20 multiple choice questions, are based on these objectives in such a way that they are intended to reflect the primary goals of this instructional unit. These instruments, the pretest and the posttest, are written in the Teacher Handbook in Appendix D.

## Learning Objectives for the Instructional Unit

### "Micmacs of Newfoundland"

#### Terminal Objective

1. Junior and senior high school social studies students will develop an awareness of Micmac culture by identifying how it has helped shape our Newfoundland heritage.

#### Enabling Objectives

2. To examine the lifestyle of early Micmacs in eastern North America by comparing and contrasting the Micmac way of life before and after the arrival of Europeans.
3. To explore when and how Micmacs arrived in Newfoundland by examining factors which influenced their decision to come to this island and the route they choose.
4. To analyse the settlement patterns of Micmacs in Newfoundland by examining the relationship between why they came to Newfoundland and where they settled.
5. To reflect upon the myth that Micmacs were responsible for killing off the Beothucks by presenting evidence to support that argument.

6. To analyse reasons why the Micmacs of Conne River were late in gaining Indian Status and why some conflicts developed in relation to Federal funding for the reserve.
7. To reflect upon two major groups of Micmacs in Newfoundland by comparing and contrasting the organization of both Status and Non-Status Micmacs in Newfoundland.
8. After viewing the video "Micmacs of Newfoundland Today" students will demonstrate a deeper awareness of these First Nations people by describing specific aspects of their culture that have been revived over the past few years and how it has been a struggle to do so.

Figure 3. Learning Objectives - "The Micmacs of Newfoundland"

### Summary

All the knowledge and behaviors that were required of the learners were identified in the task analysis. The main topic was decided upon along with a series of subtopics which were the primary components of the main topic. These were outlined in the form of a diagram. A set of learning objectives were then drawn up based on the task analysis. These objectives indicated what the learners would be able to do after having worked through the unit of instruction.

## CHAPTER 5

### DEVELOPMENT, PRODUCTION AND EVALUATION OF INSTRUCTIONAL UNIT

The intention of this author was to develop a mediated instructional unit on the Micmacs of Newfoundland for use in the classroom at the junior high or high school levels. More specifically it was designed to fill a void which existed in the Social Studies Curriculum in relation to native groups. It is suitable for use in the grade 9 and Level I social studies programs. The unit developed was made up of a student handbook, teacher handbook and a video component.

#### Student Handbook

The student handbook included written text with a background to the Micmacs in the maritimes and how they were influenced by the arrival of the Europeans. It also explained when and how they came to Newfoundland and why and where they settled on the island. Myths surrounding Micmac slaughter of the Beothucks were also explored. There was a comparison of Status Indians of the Conne River Reserve with the Non-Status Indians who are represented by the Federation of Newfoundland Indians. The handbook also included a

number of student activities at the end of each section. These activities consisted of some true or false, fill in the blanks, short answer type questions along with further research questions providing students an opportunity to do more research on First Nations people of eastern Canada. A crossword puzzle and alternative student activities were added to the back of the student handbook. It is recommended that this part of the instructional unit be completed by students before they view the 30 minute video.

#### Teacher Handbook

The teacher handbook included directions to teachers, learning objectives, a list of references and two instruments to be used in the evaluation of the unit - a pretest and a posttest. The pretest and the posttest which are used to evaluate this unit each contains 20 multiple choice questions based on the objectives for the unit. Answers for student activities and criterion referenced tests are also included in this component.

#### Video Component

The main purpose of the video component is to focus on the present day culture of Micmacs in Newfoundland. It may also be used to reinforce some of the features contained in the student handbook. The video was designed to show, for example, that the largest group of Status Micmacs lives on a

reserve at Conne River, Bay d'Espoir and that Non-Status Micmacs are scattered across the island. They are headed by the Federation of Newfoundland Indians and ten Indian Band Councils. The video component contains a general overview of the Conne River Reservation including footage of St. Anne's School, the Roman Catholic Church, community center, recreational facilities and the local police force. Footage from at least four of the ten Indian Band Councils, Glenwood, Exploits, Benoit's Cove and St. George's is also included. Samples of Micmac culture such as special holiday activities, ceremonies and celebrations are also presented. References are made as to how Micmacs have been trying to revive and maintain certain aspects of their culture such as language, crafts, singing and dancing. The component also includes interviews with Michael Joe, the Chief at Conne River, Patrick Rumbolt, the Chief of Benoit's Cove Band Council and Scott Butt a member of the St. George's Band Council.

It is recommended that the video be shown only after students have written a pretest and have worked through the handbook and completed the activities assigned by the teacher.

There are several reasons why video was chosen to present the audio visual portion of this instructional unit. This way of presenting material has been very popular with

teachers and students alike and is still widely used in the schools across our province today. Most schools are equipped with at least one video cassette recorder and monitor and most teachers agree that videos are much more convenient to use in a classroom setting than filmstrips or slides. As indicated earlier, all of the social studies co-ordinators surveyed felt that video would be a preferable choice of media for such an instructional unit. All contended that print and video would be more beneficial than slide/tape or filmstrip to a social studies program.

In his book Instructional Technique, Ivor K. Davies (1981) notes that audiovisual aids such as video confer a number of benefits to the teaching-learning process. He points out that when videos are used sensitively, they attract and hold attention. Videos also supplement verbal information and illustrate relationships in a way that is not possible with words. Reiser and Gagne' (1983) declares in their book Selecting Media for Instruction that one of the advantages of using video is that it has the ability to convey verbal information in ways which provide immediate "elaboration" of that information. They also note that video has the ability to show human beings and their actions and the feeling of "being there" by the viewers. This illustrates another reason why this developer chose video in addition to written text for this instructional unit.

It is intended that students be given the opportunity to work through the text and activities in the student handbook and later be required to view the 30 minute video. This would mean that they would get a more detailed account of similar information concerning the Micmacs along with a feeling of being among these First Nations people of Newfoundland.

Letters of consent and interview questions related to the video are included in APPENDIX B.

### Evaluation of Instructional Unit

Evaluation of an instructional unit is more than just testing. Most agree that when a unit is being developed its evaluation serves two purposes - to improve on the instruction and to validate the instruction. Thiagarajan, Semmel and Semmel (1976) suggests two phases of testing that are usually incorporated into the instructional development process:

1. An initial testing phase which is usually referred to as pilot testing or formative evaluation;
2. A total package testing phase, usually referred to as validation testing or summative evaluation

#### Formative Evaluation

Formative evaluation is completed during the formation of the instructional unit. It suggests that if instruction is to be improved through evaluation, it is necessary that the evaluation process be started early in the design stage. According to Kemp (1985) formative evaluation takes place during development and tryouts. He suggests that this type of evaluation is useful for determining weaknesses in the instructional plan so that they can be eliminated before the unit is put into use.

A portion of the formative evaluation for this instructional unit on the Micmacs of Newfoundland was done

by content, media/technical and learning specialists. These specialists were consulted frequently throughout the process, their criticisms and suggestions were considered and revisions were made where necessary at various stages in the development. The specialists were also requested to complete checklists (APPENDIX C) which asked for feedback on how they thought the rough draft could be improved or what could be built into the instruction before going ahead and finalizing it.

The remainder of the formative evaluation was done by pilot testing with a small group of Level I students who fitted the category of learners for whom the unit was designed. This evaluation was conducted by giving the students a pretest, made up of 20 multiple choice questions, to determine their entry level before they worked through the unit. Students were then required to evaluate themselves as they worked through the unit by completing Student Activities at the end of each section and by checking their answers with the teacher or with answers given in the Teacher Handbook. The students were then instructed to view a 30 minute video based on the Micmacs of Newfoundland today. A posttest was given to the students following their completion of the unit and a comparison of the results was made with those of the pretest to determine if significant learning had taken place.

The testing was done by using Criterion Referenced Tests which are evaluation tools constructed from the learning objectives. The tests developed for this instructional unit contained only items directly related to the learning objectives outlined earlier. The main purpose of using such tests was to determine whether or not the learning objectives had been met. Interaction with students and the experience of working through the unit with them also assisted in overcoming problems associated with the unit. The criterion referenced tests are included with the package and when used as a pretest or posttest grading should be done by the teacher.

The primary purpose of the appraisals and pilot testing was to get feedback from professionals and students in order to find any specific sections of instruction or testing that needed strengthening or improvement before going on to complete the final product.

#### Summative Evaluation

Summative evaluation or validation testing is usually done by examining the results of an instructional unit to determine how well it has achieved the goals it was established to accomplish. It differs from formative evaluation in that summative evaluation takes place at the end of the unit, while formative evaluation is conducted as the unit is being "formed" and tried out before

implementation. The leading purpose of this evaluation was to establish whether or not the instruction was effective.

Validation testing for this particular instructional unit was done with three different groups of students, 15 - 20 in each group. They wrote a pretest and were given ample time to work through the unit. The teacher evaluation or posttest was administered only after the students had worked through the unit, had taken part in the required exercises and had been shown the 30 minute video. Test results, reactions from learners, observations of learners at work and suggestions from teachers were also examined. This was helpful in overcoming flaws in the total unit. At the end of this there were two scores for each learner - a pretest score and a posttest score. These scores were then recorded and analyzed to determine if significant progress had been made and if the learning objectives for the unit had been met.

Once the expert appraisals, pilot testing and validation testing were completed, it was the opinion of this developer that there was enough data to guarantee that the instructional unit was an effective piece of instruction. It should develop into a unit that leads to the attainment of objectives for all the learners.

### Summary

The instructional unit was made up of a student handbook, teacher handbook and a 30 minute video for use with social studies programs at the junior and senior high school levels. Formative evaluation was done by content, media/technical and learning specialists along with piloting the unit with a small group of Level I students. Summative evaluation or validation testing was carried out with three different groups of students in two different schools.

## CHAPTER 6

### FIELD TESTING

#### Preparation for the Field Test

In preparation for field testing the instructional unit on the Micmacs of Newfoundland, a pretest and a posttest were prepared which were included in the Teacher Handbook. (Appendix D) Both tests were based on or drawn up in reference to the learning objectives. The matching of multiple choice questions to the learning objectives is indicated in Figure 4. Questions on each of the tests were designed to determine the extent to which the learning objectives were achieved by the learners or to measure student performance. Both the pretest and posttest were written in such a way that they were very similar and could be used to determine whether or not significant learning had taken place during the teaching of the unit.

Permission was granted by the Exploits Valley Integrated School Board (Appendix B) to conduct field testing in three social studies classes, one in grade 9 and two in Level I. Further clearance was obtained from both principals of the two schools involved (Appendix B), Grand Falls Academy and Inglis Memorial High Schools.

<u>LEARNING OBJECTIVES</u>	<u>TEST ITEMS</u>
See pages 25-26 for complete statements	
1. To develop an awareness of Micmac culture by identifying how it has helped shape our Newfoundland heritage.	1, 2
2. To examine the lifestyle of early Micmacs in eastern North America...	3, 4, 5
3. To explore when and how Micmacs arrived in Newfoundland...	6, 7, 8
4. To analyse the settlement patterns of Micmacs in Newfoundland...	9, 10, 11
5. To reflect upon the myth that Micmacs were responsible for killing off the Beothucks...	12, 13
6. To analyse why Micmacs of Conne River were late in gaining Indian Status and related conflicts...	14, 15
7. To reflect upon two major groups of Micmacs in Newfoundland...	16, 17, 18
8. To recognize that it has been a struggle to revive Micmac culture over the past few years in Newfoundland...	19, 20

Figure 4. Matching of Learning Objectives with Items on Pretest and Posttest Instruments.

### Evaluation by Learning Specialists

Several specialists were consulted during the development of this instructional unit. Three of the specialists, content, media/technical and learning, were asked to complete checklists (Appendix C) based on the unit and to make additional comments and constructive criticisms as they saw fit. As a result of their recommendations, several revisions were made to the unit, especially the student handbook and the video component. Tony Dawe, video editor with Learning Resources at MUN and Bruce Lane project supervisor, were consulted on a number of occasions and made countless suggestions particularly in relation to the production of the 30 minute video and the designing of graphics for the student handbook.

### Evaluation by Learners - Pilot Testing

Pilot testing was carried out with a small group of Level I social studies students at Grand Falls Academy High School. As a result of feedback from these students many revisions were made. After working through the unit with the students a decision was made to shorten the pretest/posttest from 35 to 20 multiple choice questions. A number of test items were also rewritten. The students pointed out a number of grammatical errors and made suggestions as to how some of the questions might be

reworded and how some of the student activities could be revised. All of the suggestions made by students, teachers and specialists were given serious consideration and improvements were made to the unit as the developer saw necessary. After suggested changes were made the unit was ready for validation testing with a much larger group of students.

#### Validation Testing

Validation testing was done with three classes of social studies students in two different schools under the Exploits Valley Integrated School Board. This determined its effectiveness in a more formal manner. The total number of students who completed the testing was 47.

Teachers who had agreed to take part in field testing the unit were briefed by the developer on when the testing was to take place, how much class time it would take and the procedures to follow. Each teacher was given an instructional package consisting of: a student handbook, a teacher handbook which included among other items, a pretest, a posttest, and a 30 minute video on the Micmacs of Newfoundland today. The teachers who took part were asked to follow a consistent procedure when field testing the unit in order to ensure that the data collected would be valid. Teachers were asked to administer the pretest and explain

the reasons why it was being given. They were also asked to assure the students that the results of their pretest would not influence their grades. Following the pretest each student was given a student handbook and required to work through the unit with the teacher including all student activities that were assigned. This was to be followed by a discussion of the questions and topics involved. Answers to the activities could be verified by checking them against those given in the teacher's guide. After finishing the activities, the 30 minute video was to be shown to all the students followed by a discussion of any questions or comments that might arise. When the unit was finished to the satisfaction of those involved, the students were then asked to complete a 20 item multiple choice posttest, the results of which were made available to the students the following day.

The time period necessary to teach the unit and administer the tests depended on a number of factors such as grade level, class size, range of abilities and length of class periods. Each teacher involved with testing the instructional unit was asked to set aside approximately 4 hours of class time to teach the whole unit including testing. This estimate was based on the amount of time required for the pilot testing stage.

### Statistical Analysis of Results

After testing the instructional unit with three different groups of students, the pretest and posttest results were recorded and analyzed in three different ways:

1. Pretest and posttest means - a comparison
2. Percentage of students with items correct
3. Item analysis

#### Pretest and Posttest Means - a Comparison

A comparison of pretest and posttest means was done to show whether or not the instructional unit caused a significant increase in learning to take place on the part of students involved. In other words this analysis was used to show the degree of success of the unit as a whole. The difference between students' mean scores on the pretest and posttest were compared and the results are shown in Table 2.

Table 2

#### Comparison of Pretest and Posttest Means

Pretest Mean N = 47	Posttest Mean N = 47	t Score	df	Level of Significance
5.1	15.8	29.5	46	.001

Analysis

A t-test for nonindependent samples was used to determine if the difference between the mean on the pretest and the mean on the posttest was statistically significant. The t-score with degrees of freedom (df) 46, was found to be 29.5. For this instructional unit the difference between the mean score on the pretest and the mean score on the posttest was 10.7. As shown in Table 2 this difference was statistically significant at the .001 level.

Since all students tested had been subjected to the instructional unit on the Micmacs of Newfoundland between the pretest and posttest, it is reasonable to conclude that the growth in their performance on the posttest can be credited to that particular unit.

Percentage of Students with Items Correct

Table 3

## Percentage of Students with Items Correct

Percentage of students	Percentage of items correct
4	100
21	90 or more
55	80 or more
87	70 or more
13	Below 70

Analysis

Table 3 shows the percentage of students with the various percentages of items correct on the posttest. As shown in Table 3, 87 per cent of the students scored 70 per cent or more on the items in the posttest. Only 13 per cent achieved a score of less than 70 per cent. These results indicate a satisfactory success rate by the students and demonstrates to this developer an acceptable level of performance for the instructional unit on the Micmacs of Newfoundland.

Item Analysis

Table 4

## Differences Between Pretest and Posttest Scores by Item

Item	Pretest scores by item	Posttest scores by item	% of students with items correct on posttest	Difference between pretest and posttest scores
	Ns	Ns	Ps	$\chi^2$
1.	16	30	64	6.35*
2.	9	36	77	11.00***
3.	17	34	72	5.34*
4.	13	36	77	7.91**
5.	10	39	83	10.40**
6.	13	40	85	8.26**
7.	12	38	81	8.75**
8.	15	43	91	7.50**
9.	12	43	91	9.58**
10.	11	34	72	9.41**
11.	13	44	94	9.12**
12.	14	40	85	7.57**
13.	12	40	85	8.99**
14.	8	40	85	12.21***
15.	9	34	72	11.02***

Table 4 - continued

## Differences Between Pretest and Posttest Scores by Item

16.	8	39	83	12.07***
17.	10	28	60	11.01***
18.	12	37	79	8.67**
19.	10	36	77	10.18**
20.	11	40	85	9.74**

\* P &lt; .025

\*\* P &lt; .01

\*\*\* P &lt; .001

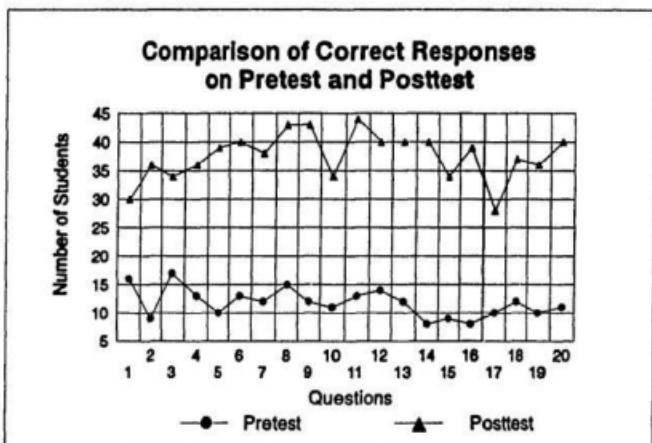


Figure 5. Number of Students who Answered Questions  
Correctly on Pretest and Posttest.

### Analysis

The purpose of this analysis was to examine each test item and compare the number of students who had items correct on the pretest with those who had items correct on the posttest. Since the 20 test items were designed to correspond with the objectives of the instructional unit, a significant increase in the number of students who had items correct from pretest to posttest would indicate that the objectives for the unit were met.

Columns 2 and 3 of Table 4 show the number of students who had correct responses on the pretest and posttest by item. Column 4 shows the percentage of students with items correct for each posttest item. A line graph was constructed to present a clearer picture of the number of students who had items correct on the pretest compared with the number on the posttest. This line graph is shown in Figure 5.

This developer considered a test item successful if it met two conditions:

1. At least 75 per cent of the students were successful with each item on the posttest.
2. A significant increase in the number of students getting the item correct in the posttest over the number of successful students in the pretest.

By using these criteria it was concluded that the test

items were successful and the objectives for the instructional unit were met. Both Table 4 and Figure 5 indicate that the majority of students improved notably on the posttest. Of the 47 students tested, a score of 75 per cent or better was gained on 15 of the 20 test items on the posttest. All of the items showed that a significant increase in learning took place from pretest to posttest. This was established by the difference in the number of successful students on all posttest and pretest items. Five of the differences between pretest and posttest scores were significant at  $P < .001$ , thirteen at  $P < .01$  and two at  $P < .025$ .

Item analysis also revealed some weaknesses, for example, 5 of the 20 items showed scores of less than 75 per cent on the posttest. Three of these items, however, had scores ranging from 70 - 74 per cent which was only slightly below the expected level. All five items, on the other hand, showed a significant increase on the posttest over the pretest. Only two items showed results lower than 70%, numbers 1 and 17. Item 1 was based on the revival of Micmac culture on the island of Newfoundland and resulted in only 64 per cent of the students selecting the correct answer. It is believed that many students confused reservations with Indian Band Councils and interpreted alternative (B), "reservations are being set up across the province", as

being a correct response for test item 1. This can be overcome by emphasising to students that although Indian Band Councils are set up across the island, they primarily represent groups of Non-Status Micmacs, not Federally funded reservations like the Conne River reserve. Item 1 may need to be rewritten by replacing alternative (B) if students do not continue to select the most suitable answer. This developer believes that the low score on item 17, which relates to the goals of the Federation of Newfoundland Indians, may have been due to a lack of emphasis placed on related content in the student handbook. This may be overcome by specifically drawing the attention of students to the goals set down by the Federation in the student handbook and by discussing them again after viewing the 30 minute video.

#### Summary

A pretest and posttest were drawn up and all test items were matched with the objectives for the instructional unit. As the analysis of the tests results were favorable and the objectives were met then the unit was considered successful. Both tests were used for the pilot testing and the validation testing of the unit. Testing was conducted at two schools with grade 9 and Level I classes after permission was granted by the Exploits Valley Integrated

School Board.

Two junior and senior high school teachers and one social studies co-ordinator acted as specialists and were consulted regularly during the development of this unit. They were all satisfied with the unit and agreed that it was worthwhile and well suited for use with the social studies program.

After testing the instructional unit with three groups of students, the scores of both the pretest and posttest were analyzed. The results indicated that there was a significant improvement in posttest scores over pretest scores and that the unit as a whole was successful.

## CHAPTER 7

### CONCLUSIONS, RECOMMENDATIONS AND IMPLEMENTATION

#### Conclusions

Based on the results of pilot and validation testing, this developer concluded that adequate growth in learning had been achieved. A significant increase in scores from pretest to posttest had taken place. This was attributed to students' exposure to the instructional unit. Analysis of the pretest and posttest also showed that the test items were appropriately matched with the objectives of the unit as shown in Figure 4 and all the objectives for the unit were met to the satisfaction of this developer as shown in Table 4.

The instructional unit on the Micmacs of Newfoundland was designed to supplement the junior and senior high school social studies program. The unit could be used independently but would be more effective if it were used as a supplement to a study of First Nations people in Newfoundland or the Atlantic provinces. The unit provides flexibility in that it allows teachers to add to existing programs without interfering with the programs laid down by

the Department of Education.

This instructional unit may be used in a traditional way with classroom lectures, discussions and seat work or it may be used in a more flexible way such as individualized or self-paced learning, or some combination of those methods. Whatever method(s) the teacher chooses to use, it is recommended that all students be required to write at least one standard form of evaluation, preferably the criterion referenced test which is included with the package.

Analysis of the 20 test items showed some minor weaknesses related to the evaluation instruments in that a small number of test item scores were slightly below the expected level. This developer recognizes that it is difficult to draw firm conclusions from testing 47 students and that some or all of these weaknesses may have been a result of the small number that was tested. A follow up on testing of this unit in the schools should confirm whether or not changes to the evaluation instruments are necessary. The low test scores on a few of the questions may have been due to a lack of emphasis placed on certain topics by the teachers involved. One teacher pointed out that since he had tested the unit during the month of December, just before the Christmas break, absenteeism on the part of some students may have been a factor that affected some of the test scores.

### Recommendations

1. Students and teachers could become involved in further development of materials related to the Micmacs. Replicas of early types of shelter or early modes of transportation could be developed for display at the school or district levels.
2. Additional instructional units should be developed related to other First Nations people of Atlantic Canada such as the Inuit, Naskapi, Montaganais and Beothucks.
3. Similar instructional units may be developed related to other minority groups such as the French, Chinese, German, Jewish, Portuguese, Indo-Pakistani, Italian and others in Atlantic Canada.
4. For challenging or special needs students, teachers should consider reading the pretest and posttest aloud to them especially if there is a reading problem. Teachers might also consider reducing the number of choices in each question to 2 or 3 as compared to 4 for other students. This could be done by a remedial teacher to make the tests somewhat easier and would also allow special needs students to complete the testing in approximately the same time span as others.
5. Since students do not have much time to focus on the three graphics presented in the video, teachers might want

to photocopy the laminated graphics included with the instructional unit and pass them out to the class.

6. Teachers should invite an aboriginal person to speak to the group during their study of First Nations people. The chief of a local band council, a Micmac elder or some native person living in their community would be logical choices.

7. Since there are a number of French Immersion classes across this province at the junior and senior high school levels, it might be worthwhile to translate the instructional unit into a French version.

#### Implementation

This instructional unit on the Micmacs of Newfoundland will be made available to teachers of central Newfoundland through the Instructional Materials Center (IMC) of the Exploits Valley Integrated School Board. Although this center was set up primarily for teachers and students of the Integrated system, many teachers from the Roman Catholic and Pentecostal School Boards frequently borrow items from the center as well. This developer will also attempt to make this unit available through the Instructional Materials division of the Newfoundland Provincial Department of Education which distributes a large collection of audio visual materials to schools throughout this province.

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## Appendix A

### Needs Assessment Survey

30 Birch Street  
Grand Falls-Windsor, NF  
A2A 2B4

95 12 09

Dear Social Studies Co-ordinator:

I am a part time graduate student in Learning Resources at Memorial University. The purpose of this letter and questionnaire is to determine if there is a need for an instructional unit on the Micmacs of Newfoundland.

Such an instructional unit would be designed to supplement the social studies program at the junior and senior high school levels. More specifically it might be used to supplement the current grade 9 social studies course or the Cultural Heritage 1200 course in Level I. It could also serve as a resource for other courses such as the Government's newly recommended social studies course for grade 9 - "Atlantic Canada in the Global Community", Canadian History 1201 or Canadian Geography 1202 in Level I. The unit would be designed to help students become more familiar with our First Nations peoples particularly the Micmacs on the island of Newfoundland.

Could you please answer the following questions and reply by way of STEM-NET as soon as possible. This would help determine whether or not such a project would be worthwhile. Thank you for your time and cooperation.

Yours truly,  
Eugene Osmond ([eosmond@calvin.stemnet.nf.ca](mailto:eosmond@calvin.stemnet.nf.ca))  
Teacher/librarian  
Grand Falls Academy High School

1. Are you presently using any instructional materials that could be used to help students become familiar with the total Micmac community of Newfoundland?

YES                  NO

2. Are you aware of any instructional materials that could be used to help students become familiar with the total Micmac community of Newfoundland?

YES                  NO

If YES, please list them below.

3. If you are using materials related to the Micmacs of Newfoundland, are you pleased with them?

YES                  NO                  TO SOME EXTENT

COMMENT:

4. Would an instructional unit on the Micmacs of Newfoundland be of value to you (or your teachers) in teaching social studies?

YES                  NO

5. Which of the following types of media would be most beneficial to your social studies program? Please indicate your preference by ranking the following from 1 - 4. (1 being most preferable and 4 being least preferable)

- A. Print material.....\_\_\_\_\_
- B. Slide/tape.....\_\_\_\_\_
- C. Filmstrip.....\_\_\_\_\_
- D. Video.....\_\_\_\_\_

6. Which of the following topics and/or components do you feel should be included?

- \_\_\_\_ Student handbook
- \_\_\_\_ Teacher handbook
- \_\_\_\_ History of Micmacs in eastern North America
- \_\_\_\_ When, how, why, where they settled in Newfoundland
- \_\_\_\_ Overview of Conne River Reserve
- \_\_\_\_ Federation of Newfoundland Indians
- \_\_\_\_ Indian band councils
- \_\_\_\_ Status and Non-Status Indians
- \_\_\_\_ Micmac culture in Newfoundland today
- \_\_\_\_ Others. Please list below.

## Appendix B

Letters of Consent and  
Questions for Interviews

30 Birch Street  
Grand Falls-Windsor, NF  
A2A 2B4

Chief Michael Joe  
Miawpukek Micmac Band  
Conne River

As partial fulfillment of the requirements for the degree of Master of Education from Memorial University of Newfoundland, I am developing a multi media instructional unit on the "Micmacs of Newfoundland". The unit will be designed to supplement social studies programs at the Junior High and/or Senior High School levels. The components of the unit will consist of a student handbook, teacher guide and a 20 - 30 minute video.

The main purpose of the video component will be to focus on the present day Micmacs of Newfoundland and how they are divided politically and geographically into two groups of Status and Non-Status Indians. The video will also contain interviews and samples of Micmac culture related to special holidays and celebrations, crafts and recreational activities. Hopefully, this will help students gain a better understanding of our aboriginal peoples and help them develop an appreciation of another cultural group which comprises our heritage.

I would appreciate it if you would allow me to interview you on video tape using the questions on the sheet attached. Participation is voluntary and you may refrain from answering whatever questions you wish or withdraw from the project at any time. All or part of the interview will be used as part of the video component. You will be allowed to view the video tape for purposes of approval prior to its use in the schools. A time and date for the interview can be arranged at your convenience.

If you have any questions or concerns please do not hesitate to give me a call at (709)489-6101 or my project supervisor, Mr. Bruce Lane, at Memorial University. If at any time you wish to speak to a resource person not associated with the study, please contact Dr. Patricia Canning, Associate Dean, Research and Development, Memorial University.

This project meets the ethical guidelines of the Faculty of Education and Memorial University.

Yours truly,

Eugené M. Osmond

I, ~~\_\_\_\_~~ (Chief of Conne River Band) hereby give permission to use a video taped interview given by me to be used in relation to the project described above. I understand that all or part of the interview will be used in the project and that the completed instructional unit may be used in schools across this province.

Date

Nov 12/94

Interview Questions for the Chief of the Conne River Reservation.

1. What is a Micmac Reservation?  
-description  
-purpose
2. When was the Conne River Reservation formed and why was it initiated?
3. Approximately how many Status Indians are registered with the Conne River Reservation?
4. What guidelines are used to determine if someone is a Status Micmac Indian?
5. How does a reservation like this one differ from a local Indian Band Council?
6. Comment on present day Micmac culture and how it has changed over the years!  
-language  
-religion  
-special traditions, events and celebrations
7. What is the greatest threat to Newfoundland Micmac culture in this province?
8. What special rights and privileges do Native Indians have in Newfoundland? In Canada?
9. How do the country and the province treat/perceive its natives differently?
10. What do you foresee happening within the next 10-20 years among the Status Micmac Indians of Newfoundland?

30 Birch Street  
Grand Falls-Windsor, NF  
A2A 2B4

Chief Patrick Rumbolt  
Benoits Cove Community Band Council  
Benoits Cove, Bay of Islands

Sir:

As partial fulfillment of the requirements for the degree of Master of Education from Memorial University of Newfoundland, I am developing a multi media instructional unit on the "Micmacs of Newfoundland". The unit will be designed to supplement social studies programs at the Junior High and/or Senior High School levels. The components of the unit will consist of a student handbook, teacher guide and a 20 - 30 minute video.

The main purpose of the video component will be to focus on the present day Micmacs of Newfoundland and how they are divided politically and geographically into two groups of Status and Non-Status Indians. The video will also contain interviews and samples of Micmac culture related to special holidays and celebrations, crafts and recreational activities. Hopefully, this will help students gain a better understanding of our aboriginal peoples and help them develop an appreciation of another cultural group which comprises our heritage.

I would appreciate it if you would allow me to interview you on video tape using the questions on the sheet attached. Participation is voluntary and you may refrain from answering whatever questions you wish or withdraw from the project at any time. All or part of the interview will be used as part of the video component. You will be allowed to view the video-tape for purposes of approval prior to its use in the schools. A time and date for the interview can be arranged at your convenience.

If you have any questions or concerns please do not hesitate to contact me at (709)489-6101 or my project supervisor, Mr. Bruce Lane, at Memorial University. If at any time you wish to speak to a resource person not associated with the study, please contact Dr. Patricia Canning, Associate Dean, Research and Development, Memorial University.

This project meets the ethical guidelines of the Faculty of Education and Memorial University.

Yours truly /  
- Eugene M. Osmona /

I, Chief of the Benoits Cove  
Community Band Council) Benoits Cove, Newfoundland, hereby give  
permission to use a video taped interview given by me to be used  
in relation to the project described above. I understand that  
the completed instructional unit may be used in schools across  
this province.

Date August 17/93

Interview Questions for the Chief of an Indian Band Council.

1. What is an Indian band council?  
-description of a typical council  
-number of band councils on the island?  
-location of band councils on the island?
2. What is the purpose of an Indian Band Council?  
-outline of the present goals/aims/objectives.
3. What is the procedure for electing the local chief of an Indian band council?
4. What guidelines are used to determine if someone is a Non-Status Micmac Indian?
5. There has been a revival of Micmac culture over the past few years. Why? What provoked such a revival and when did this come about?
6. Comment on present day Micmac culture using these as a guide  
-language  
-religion  
-special traditions, events, celebrations
7. How has Micmac culture changed over the years?
8. Outline some of the programs and/or activities carried on by your local band council.

30 Birch Street  
Grand Falls-Windsor, NF  
A2A 2B4

Victor Muiise Jr.  
Spiritual Leader  
Federation of Newfoundland Indians  
Bay St. George, Newfoundland

Sir:

As partial fulfillment of the requirements for the degree of Master of Education from Memorial University of Newfoundland, I am developing a multi media instructional unit on the "Micmacs of Newfoundland". The unit will be designed to supplement social studies programs at the Junior High and/or Senior High School levels. The components of the unit will consist of a student handbook, teacher guide and a 20 - 30 minute video.

The main purpose of the video component will be to focus on the present day Micmacs of Newfoundland and how they are divided politically and geographically into two groups of Status and Non-Status Indians. The video will also contain interviews and samples of Micmac culture related to special holidays and celebrations, crafts and recreational activities. Hopefully, this will help students gain a better understanding of our aboriginal peoples and help them develop an appreciation of another cultural group which comprises our heritage.

I would appreciate it if you would allow me to use video footage from a presentation made by you and the St. George's Micmac Dancers at Bannerman Park on July 1, 1993. All or part of the presentation will be used as part of the video component.

If you have any questions or concerns please do not hesitate to contact me at (709) 489-6101 or my project supervisor, Mr. Bruce Lane, at Memorial University. If at any time you wish to speak to a resource person not associated with the study, please contact Dr. Patricia Canning, Associate Dean, Research and Development, Memorial University.

This project meets the ethical guidelines of the Faculty of Education and Memorial University.

Yours truly,

Eugene M. Osmond

I (Spiritual leader for the Federation of Newfoundland Indians) St. Georges, Newfoundland, hereby give permission to use video footage of a Canada Day presentation given at Bannerman Park to be used in relation to the project described above. I understand that all or part of the presentation will be used in the project and that the completed instructional unit may be used in schools across this province.

Date

Oct 22/94

30 Birch Street  
Grand Falls-Windsor, NF.  
A2A 2B4

Dear Sir or Madam:

As partial fulfillment of the requirements for the degree of Master of Education from Memorial University of Newfoundland, I am developing a multi media package on the "Micmacs of Newfoundland". The components of the package consist of the following: a student handbook, a teacher's guide and a 15 - 20 minute video.

I hereby request release of the following without charge to be used by me in the development of the said package.

*Approval to use Micmac Choc Singing*

I do hereby agree NOT to use the materials stated in the release for financial gain.

Yours truly, /

Eugene Osmond /  
June 2/94

30 Birch Street  
Grand Falls-Windsor, NF  
A2A 2B4

Scott Butt  
St. George's Indian Band Council  
St. George's, NF

As partial fulfillment of the requirements for the degree of Master of Education from Memorial University of Newfoundland, I am developing a multi media instructional unit on the "Micmacs of Newfoundland". The unit will be designed to supplement social studies programs at the Junior High and/or Senior High School levels. The components of the unit will consist of a student handbook, teacher guide and a 20 - 30 minute video.

The main purpose of the video component will be to focus on the present day Micmacs of Newfoundland and how they are divided politically and geographically into two groups of Status and Non-Status Indians. The video will also contain interviews and samples of Micmac culture related to special holidays and celebrations, crafts and recreational activities. Hopefully, this will help students gain a better understanding of our aboriginal peoples and help them develop an appreciation of another cultural group which comprises our heritage.

I would appreciate it if you would allow me to video tape your presentation on "Micmac Crafts" on Friday, October 22, 1994. All or part of the presentation will be used as part of the video component.

If you have any questions or concerns please do not hesitate to contact me at (709) 489-6101 or my project supervisor, Mr. Bruce Lane, at Memorial University. If at any time you wish to speak to a resource person not associated with the study, please contact Dr. Patricia Canning, Associate Dean, Research and Development, Memorial University.

This project meets the ethical guidelines of the Faculty of Education and Memorial University.

Yours truly A. /

Eugene M. Osmond

I.A. (Member of the St. George's Indian Band Council) hereby give permission to use a video taped presentation given by me on "Micmac Crafts" to be used in relation to the project described above. I understand that all or part of the presentation will be used in the project and that the completed instructional unit may be used in schools across this province.

Date

Oct 22/94

30 Birch Street  
Grand Falls-Windsor, NF  
A2A 2B4

Chief Michael Joe  
Miawpukek Micmac Band  
Conne River

As partial fulfillment of the requirements for the degree of Master of Education from Memorial University of Newfoundland, I am developing a multi media instructional unit on the "Micmacs of Newfoundland". The unit will be designed to supplement social studies programs at the Junior High and/or Senior High School levels. The components of the unit will consist of a student handbook, teacher guide and a 15 - 20 minute video.

The main purpose of the video component will be to focus on the present day Micmacs of Newfoundland and how they are divided politically and geographically into two groups of Status and Non-Status Indians. The video will also contain interviews and samples of Micmac culture related to special holidays and celebrations, crafts and recreational activities. Hopefully, this will help students gain a better understanding of our aboriginal peoples and help them develop an appreciation of another cultural group which comprises our heritage.

I would appreciate it if you would allow me to video tape your presentation at the Mary March Museum on Friday, August 12, 1994. All or part of the presentation will be used as part of the video component.

This project meets the ethical guidelines of the Faculty of Education and Memorial University.

*Yours truly,* /

Eugene M. Osmond

*J* (Chief of Conne River Band) hereby give permission to use a video taped presentation given by me to be used in relation to the project described above. I understand that all or part of the presentation will be used in the project and that the completed instructional unit may be used in schools across this province.

Date

*Aug 12 / 94*

30 Birch Street  
Grand Falls-Windsor, NF  
A2A 2B4

Mr. Stan Cole, Superintendent  
Exploits Valley Integrated School Board  
Grand Falls-Windsor, NF

Sir:

As partial fulfillment of the requirements for the degree of Master of Education from Memorial University of Newfoundland, I am developing a multi media instructional unit on the "Micmacs of Newfoundland". The unit will be designed to supplement social studies programs at the Junior High and/or Senior High School levels. The components of the unit will consist of a student handbook, teacher guide and a 30 minute video.

Because of inadequate coverage given to the Micmacs of Newfoundland in some textbooks and the lack of instructional materials available, the main purpose of the project will be to fill that void which now exists in that area of Social Studies. The student handbook will contain an historical background to the Micmacs of the Maritimes and Newfoundland. The video component will focus on the present day Micmacs of Newfoundland and how they are divided politically and geographically into two groups of Status and Non-Status Indians.

I would appreciate it if you would grant me permission to do pilot testing and validation testing of the unit at Grand Falls Academy and Inglis Memorial High Schools. Students will be required to write a pretest, work through the unit and will then be given a posttest. The purpose will be to establish that the instructional unit is effective. The amount of class time required for such testing will be approximately 4 hours of class time per group. Times and dates of the testing will be arranged with the principal of each school. Please find attached copies of two letters to be sent to the respective principals.

Participation in this project is voluntary and subjects have the right to withdraw from the project at any time without prejudice and may refrain from answering any questions they prefer to omit. If at any time you wish to speak to a resource person who is not directly associated with the study, you may contact Dr. Patricia Canning, Associate Dean, Research and Development, Memorial University. The supervisor for my thesis/project is Mr. Bruce Lane, Memorial University.

This project meets the ethical guidelines of the Faculty of Education and Memorial University.

Yours sincerely,

Eugene M. Osmond

I \_\_\_\_\_ (Superintendent of the Exploits Valley Integrated School Board) hereby give permission for piloting testing and validation testing of the project related to Micmac Indians of Newfoundland as described above. Participation is entirely voluntary and all information is strictly confidential. I understand that the completed instructional unit may be used in schools across this province.

Date Dec / 95

30 Birch Street  
Grand Falls-Windsor, NF  
A2A 2B4

Dr. Brian Taylor, Principal  
Grand Falls Academy High School  
Grand Falls-Windsor, NF  
A2A 1T6

Sir:

As partial fulfillment of the requirements for the degree of Master of Education from Memorial University of Newfoundland, I am developing a multi media instructional unit on the "Micmacs of Newfoundland". The unit will be designed to supplement social studies programs at the Junior High and/or Senior High School levels. The components of the unit will consist of a student handbook, teacher guide and a 30 minute video.

Because of inadequate coverage given to the Micmacs of Newfoundland in some textbooks and the lack of instructional materials available, the main purpose of the project will be to fill that void which now exists in that area of Social Studies. The student handbook will contain an historical background to the Micmacs of the Maritimes and Newfoundland. The video component will focus on the present day Micmacs of Newfoundland and how they are divided politically and geographically into two groups of Status and Non-Status Indians.

I would appreciate it if you would grant me permission to do a pilot testing of the unit with a group of 10 - 15 Grade 9 students and validation testing with two other groups of approximately 20 grade 9 and 20 Level I students. The purpose of piloting testing will be to find specific sections of the unit that need strengthening or improvement before making the final product. Validation testing will determine whether or not instructional unit is effective. The amount of class time required for such testing will be approximately 4 hours of class time per class. A time and date of the testing may be arranged at your convenience and that of the classroom teacher.

Participation in this project is voluntary and subjects have the right to withdraw from the project at any time without prejudice and may refrain from answering any questions they prefer to omit. If at any time you wish to speak to a resource person who is not directly associated with the study, you may contact Dr. Patricia Canning, Associate Dean, Research and Development, Memorial University. The supervisor for my thesis/project is Mr. Bruce Lane, Memorial University.

This project meets the ethical guidelines of the Faculty of Education and Memorial University.

Yours truly,

Eugene M. Qsimordia

I, ~~Academy High School~~ (Principal of Grand Falls Academy High School), hereby give permission for pilot testing of the project related to the Micmacs of Newfoundland as described above. Participation is entirely voluntary and all information is strictly confidential. I understand that the completed instructional unit may be used in schools across this province.

Date Dec. /95

30 Birch Street  
Grand Falls-Windsor, NF  
A2A 2B4

Mr. David Stoodley, Principal  
Inglis Memorial High School  
Bishop's Falls, NF  
AOH 1CO

Sir:

As partial fulfillment of the requirements for the degree of Master of Education from Memorial University of Newfoundland, I am developing a multi media instructional unit on the "Micmacs of Newfoundland". The unit will be designed to supplement social studies programs at the Junior High and/or Senior High School levels. The components of the unit will consist of a student handbook, teacher guide and a 30 minute video.

Because of inadequate coverage given to the Micmacs of Newfoundland in some textbooks and the lack of instructional materials available, the main purpose of the project will be to fill that void which now exists in that area of Social Studies. The student handbook will contain an historical background to the Micmacs of the Maritimes and Newfoundland. The video component will focus on the present day Micmacs of Newfoundland and how they are divided politically and geographically into two groups of Status and Non-Status Indians.

I would appreciate it if you would grant me permission to do validation testing of the unit with a group of 20 - 25 Level I students. They will be required to write a pretest, work through the unit and will then be given a posttest. The purpose will be to establish that the instructional unit is effective. The amount of class time required for such testing will be approximately 4 hours of class time. A time and date of the validation testing may be arranged at your convenience.

Participation in this project is voluntary and subjects have the right to withdraw from the project at any time without prejudice and may refrain from answering any questions they prefer to omit. If at any time you wish to speak to a resource person who is not directly associated with the study, you may contact Dr. Patricia Canning, Associate Dean, Research and Development, Memorial University. The supervisor for my thesis/project is Mr. Bruce Lane, Memorial University.

This project meets the ethical guidelines of the Faculty of Education and Memorial University.

*Yvonne L. Osmund*

Eugene M. Osmund

I (Principal of Inglis Memorial High School) hereby give permission for validation testing of the project related to Micmac Indians of Newfoundland as described above. Participation is entirely voluntary and all information is strictly confidential. I understand that the completed instructional unit may be used in schools across this province.

Date Dec. /95

## Appendix C

### Checklists for Specialists

Content Appraisal - Checklist

	Poor		Excellent	
	1	2	3	④
Accuracy of content				5
Organization and sequencing of the content	1	2	3	④
Scope of content coverage	1	2	3	④
Adequacy of concept development	1	2	3	④
Theoretical soundness of content	1	2	3	④
Need for additional content	1	2	3	④
Adequate evaluation of objectives	1	2	3	④
Adequate evaluation of unit	1	2	3	④

Additional Comments

{

Media/technical Appraisal - Checklist

	Poor		Excellent	
Quality of visuals	1	2	3	(4) 5
Appropriate layout/design	1	2	3	(4) 5
Appropriate media choice	1	2	3	4 (5)
Attractiveness of presentation	1	2	3	(4) 5
Packaging of instruction for implementation	1	2	3	(4) 5

Additional Comments

There is very little available on the themes in this unit of work will prove to be very worthwhile for the Social Studies program in Montreal. It would be extremely valuable to have a copy for the District DMC. If pre & post test results are typed in, certainly will benefit in making our students more aware of another one of our native culture. The unit she has is a good blend of full research theory with a good blend of practicality.

### Learning Strategies Appraisal - Checklist

	Poor		Excellent	
Appropriateness of instructional format	1	2	3	4 <u>5</u>
Good mixture of theory/application	1	2	3	<u>4</u> 5
Adequate practice for skill development	1	2	3	4 <u>5</u>
Terminology suited to learners	1	2	3	4 <u>5</u>
Directions clear and unambiguous	1	2	3	4 <u>5</u>
Appropriate language level	1	2	3	4 <u>5</u>
Adequate learner feedback	1	2	3	<u>4</u> 5
Appropriate examples of concepts provided	1	2	3	4 <u>5</u>

#### Additional Comments

An appropriate resource for students throughout Atlantic Canada that responds to a definite need that has long been identified by those in the Social Studies field. Students participating in the field testing found the unit informative, user-friendly and a refreshing mix of media approaches. This unit afforded me (as a classroom teacher) more flexibility than usual in my pedagogical applications with students of varying abilities and schedules that constantly arise in a dynamic school environment.


  
S. Horneil  
B.A., B.Ed., M.Ed.

## Appendix D

Teacher Handbook

for

"Micmacs of Newfoundland"

# MICMACS OF NEWFOUNDLAND



Teacher Handbook

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## To the Teacher

The instructional unit entitled the "Micmacs of Newfoundland" is designed for junior or senior high school students who are registered for social studies in grade 9 or level I. It is made up of a student handbook, teacher handbook and a 30 minute video which focuses on Micmacs living in Newfoundland today. The unit will be of special value to those students in and around central and western Newfoundland, the areas occupied by Micmacs. It will particularly be suited to Unit 4 of the Cultural Heritage 1200 Course which is entitled "The Other Ethnic Groups in Our Cultural Mosaic". The unit, however, may also be used as a supplement to any social studies course dealing with natives of the Atlantic Provinces such as the newly recommended course for grade 9 "Atlantic Canada in the Global Community", Canadian History 1201 or Canadian Geography 1202. The unit is designed to help students become more familiar with our First Nations peoples, particularly the Micmacs on the island of Newfoundland.

## Teaching Strategies

This instructional unit provides flexibility in that it allows the teacher to add to existing programs without interfering with the programs laid down by the Department of Education. It may be used in a traditional way with classroom lectures, discussions and seat work or it may be used in a more flexible way such as individualized or self-paced learning or some combination of those methods. Whatever method(s) the teacher chooses to use, it is recommended that all students be required to write at least one standard form of evaluation, preferably the criterion referenced test which is included with the package.

It is suggested that students be required to work through the Student Handbook before viewing the 30 minute video. All Student Activities at the end of each section and those Further Research questions assigned by the teacher should be completed. Another approach teachers might use is to have students view the first 15 minutes of the video while completing the section on Status and Non-Status Indians in the Student Handbook. The second half of the video, which relates to present day Micmac Culture in Newfoundland, might be shown during a later class.

It is recommended that each student complete the posttest with a minimum of 75 per cent accuracy. If a student scores less than 75 per cent he/she should be given extra help with the unit or get remedial help before writing the test a second time.

If there are challenging or special needs students in the class, their teacher should consider reading the pretest and posttest aloud to them. The special needs teacher might also consider reducing the number of choices in each question to 2 or 3 as compared to 4 on the regular test. This would make it possible for these students to complete the testing in approximately the same time span as the others and also allow them to meet with much more success.

# **Learning Objectives**

## **Terminal Objective**

1. Junior and senior high school social studies students will develop an awareness of Micmac culture by identifying how it has helped shape our Newfoundland heritage.

## **Enabling Objectives**

2. To examine the lifestyle of early Micmacs in eastern North America by comparing and contrasting the Micmac way of life before and after the arrival of Europeans.
3. To explore when and how Micmacs arrived in Newfoundland by examining factors which influenced their decision to come to this island and the route they choose.
4. To analyse the settlement patterns of Micmacs in Newfoundland by examining the relationship between why they came to Newfoundland and where they settled.
5. To reflect upon the myth that Micmacs were responsible for killing off the Beothucks by presenting evidence to support that argument.
6. To analyse reasons why the Micmacs of Conne River were late in gaining Indian Status and why some conflicts developed in relation to Federal funding for the reserve.
7. To reflect upon two major groups of Micmacs in Newfoundland by comparing and contrasting the organization of both Status and Non-Status Micmacs in Newfoundland.
8. After viewing the video "Micmacs of Newfoundland Today" students will demonstrate a deeper awareness of these First Nations people by describing specific aspects of their culture that have been revived over the past few years and how it has been a struggle to do so.

## **Answer Sheet for Pretest**

Name \_\_\_\_\_ Score \_\_\_\_\_

1. \_\_\_\_ 11. \_\_\_\_

2. \_\_\_\_ 12. \_\_\_\_

3. \_\_\_\_ 13. \_\_\_\_

4. \_\_\_\_ 14. \_\_\_\_

5. \_\_\_\_ 15. \_\_\_\_

6. \_\_\_\_ 16. \_\_\_\_

7. \_\_\_\_ 17. \_\_\_\_

8. \_\_\_\_ 18. \_\_\_\_

9. \_\_\_\_ 19. \_\_\_\_

10. \_\_\_\_ 20. \_\_\_\_

## Pretest

This Criterion Referenced Test is Based on the Learning Objectives for the Unit.

Place the **LETTER** of the most suitable answer in the space provided at the **RIGHT**.

1. There has been a revival of Micmac culture on the island of Newfoundland in the past few years because . . . . . ( )  
  - (A) Micmacs are concentrating more on the sea as opposed to the land
  - (B) reservations are being set up across the province
  - (C) most have returned to traditional Micmac shelters
  - (D) Micmacs have placed more emphasis on their language, crafts, singing and dancing
  
2. "Micmacs of Newfoundland are proud of their heritage today and want to be recognized as First Nations people" . . . . . ( )  
  - (A) Micmac culture has always been very strong in St. John's and Corner Brook
  - (B) Micmac culture weakened somewhat during the first half of this century on this island but is now coming back strong
  - (C) Micmacs have always been proud of their heritage here on this island
  - (D) This is true only for Non-Status Micmacs
  
3. Which **ONE** of the following was **TRUE** regarding the lifestyle of early Micmacs in eastern North America? . . . . . ( )  
  - (A) Micmac clothing was always very plain and never decorated
  - (B) All of their houses or dwellings were rectangular shaped
  - (C) Buffalo meat and salt fish were their two main sources of food
  - (D) Before they were converted to Christianity by the Europeans, they believed in reincarnation and supernatural forces

4. Before the arrival of Europeans to eastern North America the Micmac system of government . . . . . ( )
- (A) was much more elaborate than that of the Europeans  
(B) had only one level of government and one chief for the entire Micmac nation  
(C) held discussions on major issues such as seasonal movements and reassigning hunting territories at a Grand Council  
(D) had a way of choosing their chief(s) from different families each year on a rotating basis
5. Which **ONE** of the following was a major change that took place in the Micmac way of life following the arrival of the Europeans? . . . . . ( )
- (A) Micmacs became less dependent on the land and more dependent on the sea  
(B) The introduction of such foods as flour and salt had negative effects on their health  
(C) With the introduction of European goods such as knives, axes and muskets the Micmacs could work less and trap fewer animals  
(D) European diseases had a positive effect on their health because it built up their resistance
6. Micmacs first made their way to Newfoundland by means of canoes. The route followed was . . . . . ( )
- (A) Cape Breton to Conne River  
(B) Cape Breton to St. Paul's Island to Cape Ray  
(C) North Sydney to Corner Brook  
(D) Halifax to Port aux Basques
7. One of the reasons why many Micmacs left Cape Breton and came to settle in Newfoundland was . . . . . ( )
- (A) they were invited to settle here by the English  
(B) Cape Breton was becoming over crowded by the French soldiers  
(C) Newfoundland had a larger population than Nova Scotia, hence they could carry on a better trade.  
(D) most Catholic Priests had left Cape Breton so by moving to Newfoundland, Micmacs would be able to access the services of a Catholic priest on the island of St. Pierre

8. One of the main reasons why Micmacs were attracted to Newfoundland was because . . . . . ( )
- (A) they were very interested in fishing off the Grand Banks of Newfoundland
  - (B) they wanted to become friends with the Europeans and Beothucks
  - (C) there were large herds of caribou on the island and a sizable population of beaver
  - (D) Newfoundland would have a much more favourable climate than Nova Scotia
9. This part of Newfoundland became the area where most of the Micmacs choose to settle . . . . . ( )
- (A) northern Newfoundland
  - (B) Notre Dame Bay area
  - (C) southern Newfoundland west of the Burin Peninsula
  - (D) eastern Newfoundland
10. Many Micmacs retreated to the Conne River area because . . . . . ( )
- (A) there was increasing conflicts with the whites along the western and northeastern coasts
  - (B) they wanted to fish for a living
  - (C) the Europeans were more civilized and easier to trade with in the Conne River area
  - (D) they were forced to move there by the Federal Government
11. The site of Conne River was chosen by the Micmacs because . . . . . ( )
- (A) it had good access to hunting and trapping in the interior of the island
  - (B) it was closer to their European friends along the coast
  - (C) of a large community of Beothucks in the area
  - (D) it was close to all the major trading centers on the island

12. One argument suggests that it is very unlikely the Micmacs were responsible for killing off the Beothucks because . . . . ( )
- (A) all documented evidence suggests that they were the best of friends
  - (B) the Micmacs did not have guns
  - (C) they occupied different parts of the island and were not competing for the same territory
  - (D) Beothucks were very good at using rifles and able to defend themselves
13. It is now believed that the reason for the demise of the Beothucks was not that the Micmacs killed them off but because . . . . ( )
- (A) they were cut off from their normal coastal food supplies by the European fishermen
  - (B) they were greatly reduced by the Vikings during their stay in Newfoundland
  - (C) there was a series of wars with the Inuit who periodically crossed the Strait of Belle Isle and attacked those living on the island
  - (D) there were a series of severe winters which the Beothucks were unable to endure
14. Micmacs of Conne River were late in gaining Indian Status with the Federal Government after Newfoundland joined Canada because . . . . ( )
- (A) the Provincial Government wanted them to become Status Indians in 1949 but the Micmacs refused
  - (B) they were unaware of how the Federal Government was dealing with other Indians across Canada
  - (C) the Federal Government only wanted to recognize those Micmacs living outside of Conne River
  - (D) Micmacs wanted to live as other Newfoundlanders and did not want any reserves in Newfoundland

15. Conflicts developed between the Micmacs and the Federal and Provincial Governments over funding for the Micmacs of Conne River because ..... ( )
- (A) at first, funding was handled by the Provincial and Federal Governments, which gave the province too much power over how the money was spent.
- (B) the Provincial Government wanted all Micmacs to resettle at Conne River so that they would have better control over funding
- (C) the Micmacs wanted the Provincial Government to manage all the funding
- (D) the Federal Government wanted to establish several reserves across the island but the Micmacs only wanted one at Conne River
16. Non-Status Micmacs in Newfoundland are now represented by the ..... ( )
- (A) Native Association of Newfoundland & Labrador
- (B) Innu Nation
- (C) Federation of Newfoundland Indians
- (D) Inuit Association
17. Which **ONE** of these is a goal of the Federation of Newfoundland Indians ..... ( )
- (A) for all Micmacs to become bilingual and speak French or English only
- (B) to see that Micmacs are not singled out as a distinctive group in our society
- (C) to be recognized as ordinary Newfoundland people
- (D) to obtain similar programs and services as their mainland counterparts
18. Micmac community band councils are located in these areas . ( )
- (A) Glenwood, Grand Falls-Windsor, St. George's
- (B) St. John's, Clarenville, Corner Brook
- (C) Clarenville, Gander, Grand Falls-Windsor
- (D) Port Aux Basques, St. Anthony, Deer Lake

19. July 26 is a religious holiday which has traditionally been celebrated by the Micmacs of Conne River. It is known as . ( )  
(A) Saint Patrick's Day  
(B) Saint Anne's Day  
(C) Saint Paul's Day  
(D) Saint Jude's Day
20. Which **ONE** of these Micmac spiritual symbols is properly described below? ..... ( )  
(A) The Micmac **drum** is square and made of a special plastic manufactured in Nova Scotia  
(B) **Sweet grass** is often used to replace sugar in traditional Micmac foods  
(C) A **talking stick** is used to help very young children speak at an early age  
(D) A **peace pipe**, which signifies unity, is considered sacred only when its two pieces come together

## Answers for Pretest

- |       |       |
|-------|-------|
| 1. D  | 11. A |
| 2. B  | 12. C |
| 3. D  | 13. A |
| 4. C  | 14. B |
| 5. B  | 15. A |
| 6. B  | 16. C |
| 7. D  | 17. D |
| 8. C  | 18. A |
| 9. C  | 19. B |
| 10. A | 20. D |

## Answers for Student Activities

Students may use these answers as a guide following the completion of the student activities. If answers are incorrect, students should read the appropriate section(s) again before moving to the next set of activities.

### Page 6

1. (A) Snowshoes, toboggans/sleds, canoes, backpacks/trumphines.  
(B) Breechclout, frock, moccasins, fur robes, skin leggings, hooded parkas.  
(C) Frills, porcupine quills, shells. Women.
2. (A) Conical shaped wigwam - constructed of birchbark laid over a frame of wooden poles and tied at the top with roots or strips of hide; had one door and a fireplace at the centre.  
(B) - Rounded type - resembled a bowl turned upside down.  
Used as a sweat lodge for taking steam baths.  
- Rectangular wigwam - made of logs with vertical upright posts at the front and rear.
3. (A) - A band chief headed a relatively small group of Micmacs - approximately 20-50.  
- A district chief headed a much larger group spread over a much larger area - approximately 100-500  
(B) - Personal qualities of leadership  
- Their families traditionally furnished chiefs  
- He would be strong, courageous and able to bear pain without complaining  
- He would be generous and able to control hostile tendencies
4. - Great supernatural forces associated with the sun  
- After death their souls would travel to a place where earthly evils would be punished and correct living would be rewarded  
- Reincarnation  
- Souls of animals and superhuman beings in the supernatural world

Page 8

- |      |       |
|------|-------|
| 1. T | 6. F  |
| 2. F | 7. F  |
| 3. T | 8. T  |
| 4. F | 9. F  |
| 5. F | 10. T |

Page 10

1. (A) Date is uncertain, but one source dates back to the early 1600s.  
(B) During the 1760s
2. Map work
3. Micmacs first came by canoe from Cape Breton to St. Paul's Island to Cape Ray. Crossings were made at night when it was calm. They were guided by fires lit on the barrens of Cape Ray.
4. Answers will vary depending on groups chosen.
5. Answers will vary.

Page 14

1. (A) Catholic priests had moved out of the Maritime area but by moving to Newfoundland Micmacs could access a priest on the nearby island of St. Pierre.  
(B) Would be better able to trade with English settlers and European fishermen in Newfoundland than in Cape Breton  
(C) Increased number of white settlers in Cape Breton. Newfoundland was not as crowded and populated only by a few Beothucks and European fishermen.  
(D) Attractive hunting and trapping in Newfoundland.
2. Map work

3. (A) - Because of conflict with the white population along the western and northeastern coasts.  
- Europeans had started fishing for salmon and trapping fur bearing animals near the coastline.  
- Micmacs were blamed by Europeans for disturbing traps and causing mischief.  
- They could hunt and trap the center of the island from Conne River.
- (B) Answers will vary.
4. Answers will vary.

#### Page 16

1. (A) Lack of documented evidence.
- (B) Beothucks and Micmacs occupied different parts of the Island.
2. Various diseases  
Cut off from coastal food supplies by the Europeans
3. (A) - Conflict over hunting territories.  
- Clashes over fishing zones on the coast.  
- Competition in the trading industry.
- (B) Answers will vary.

#### Page 20

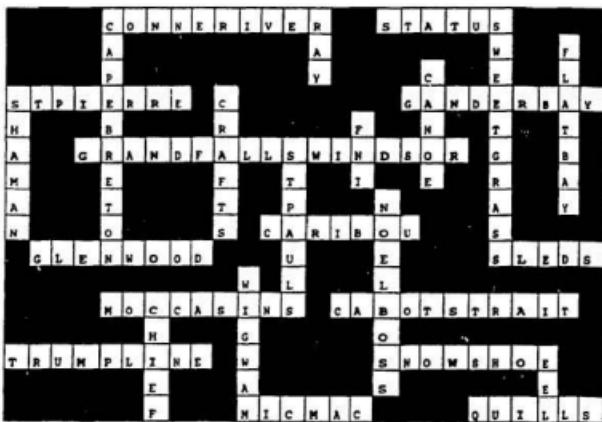
1. The Micmacs were not recognized as Status Indians when Newfoundland joined Canada in 1949 like those in the maritimes. Conne River was isolated and the few residents were unaware of what was happening in the rest of Canada.
2. There conflicts because all Federal and Provincial money received by Conne River was being channeled through the Newfoundland Government. Our provincial government had too much control over how their money was allocated.
3. Conne River Reserve is located on the south coast at the head of Bay d'Espoir. It is 12 km off the Harbour Breton Highway.

4. Education, social services, health, fire department, recreational facilities, police, economic development.
5. - Federally funded programs and services from the Department of Indian Affairs.
  - No sales tax on goods purchased on the reserve.
  - Community feeling among Micmacs.
  - Better able to maintain their own culture.
6. Answers will vary.
7. Answers will vary.

Page 24

1. Non-Status Micmacs
2. - Status Micmacs are entitled to programs and services to better their education, health and housing conditions under the Federal Indian Act. They are associated with the Conne River Reserve.
  - Non-Status Micmacs are not entitled to such programs as the Status Indians. They are represented by the Federation of Newfoundland Indians - office at Corner Brook. They are organized into 10 band councils.
3. Innu, Inuit, Micmacs.
4. Map work
5. Goals
  - To obtain recognition as aboriginal people.
  - To obtain programs and services as their mainland counterparts.
  - Maintain and promote Micmac identity
6. Answers will vary.
7. Answers will vary.
8. Answers will vary.

## Solution for Crossword Puzzle



## Answer Sheet for Posttest

Name \_\_\_\_\_ Score \_\_\_\_\_

1. \_\_\_\_ 11. \_\_\_\_

2. \_\_\_\_ 12. \_\_\_\_

3. \_\_\_\_ 13. \_\_\_\_

4. \_\_\_\_ 14. \_\_\_\_

5. \_\_\_\_ 15. \_\_\_\_

6. \_\_\_\_ 16. \_\_\_\_

7. \_\_\_\_ 17. \_\_\_\_

8. \_\_\_\_ 18. \_\_\_\_

9. \_\_\_\_ 19. \_\_\_\_

10. \_\_\_\_ 20. \_\_\_\_

## Posttest

This Criterion Referenced Test is Based on the Learning Objectives for the Unit.

Place the **LETTER** of the most suitable answer in the space provided at the **RIGHT**.

1. In the past few years there has been a revival of Micmac culture on the island of Newfoundland because . . . . . ( )  
  - (A) Micmacs are concentrating more on the sea as opposed to the land
  - (B) Micmacs have placed more emphasis on their language, crafts, singing and dancing
  - (C) reservations are being set up across the province
  - (D) most have returned to traditional Micmac shelters
2. "Today Micmacs of Newfoundland are proud of their heritage and want to be recognized as First Nations people" . . . . . ( )  
  - (A) Micmac culture has always been very strong in St. John's and Corner Brook
  - (B) Micmacs have always been proud of their heritage here on this island
  - (C) This is true only for Non-Status Micmacs
  - (D) Micmac culture weakened somewhat during the first half of this century on this island but is now coming back strong
3. Which **ONE** of the following was **TRUE** regarding the lifestyle of early Micmacs in eastern North America? . . . . . ( )  
  - (A) All of their houses or dwellings were rectangular shaped
  - (B) Micmac clothing was always very plain and never decorated
  - (C) Before they were converted to Christianity by the Europeans, they believed in reincarnation and supernatural forces
  - (D) Buffalo meat and salt fish were their two main sources of food

4. The Micmac system of government was different before the arrival of the Europeans because it . . . . . ( )
- (A) held discussions at a Grand Council related to major issues such as seasonal movements and the reassigning of hunting territories
- (B) was much more elaborate than that of the Europeans
- (C) had only one level of government and one chief for the entire Micmac nation
- (D) had a way of choosing their chief(s) from different families each year on a rotating basis
5. Following the arrival of the Europeans, which **ONE** of the following major changes took place in the Micmac way of life? ( )
- (A) Micmacs became less dependent on the land and more dependent on the sea
- (B) With the introduction of European goods such as knives, axes and muskets the Micmacs could work less and trap fewer animals
- (C) European diseases had a positive effect on their health because it built up their resistance
- (D) The introduction of such foods as flour and salt had negative effects on their health
6. The route followed when Micmacs first made their way to Newfoundland by means of canoes was . . . . . ( )
- (A) Cape Breton to Conne River
- (B) North Sydney to Corner Brook
- (C) Cape Breton to St. Paul's Island to Cape Ray
- (D) Halifax to Port aux Basques
7. Many Micmacs left Cape Breton and came to settle in Newfoundland. One of the reasons was . . . . . ( )
- (A) they were invited to settle here by the English
- (B) most Catholic Priests had left Cape Breton so by moving to Newfoundland, Micmacs would be able to access the services of a Catholic priest on the island of St. Pierre
- (C) Cape Breton was becoming over crowded by the French soldiers
- (D) Newfoundland had a larger population than Nova Scotia, hence they could carry on a better trade.

8. Another reason why Micmacs were attracted to Newfoundland was because . . . . . ( )
- (A) they were very interested in fishing off the Grand Banks of Newfoundland
  - (B) they wanted to become friends with the Europeans and Beothucks
  - (C) Newfoundland would have a much more favourable climate than Nova Scotia
  - (D) there were large herds of caribou on the island and a sizable population of beaver
9. Most Micmacs choose to settle on this part of the island . . . . . ( )
- (A) southern Newfoundland west of the Burin Peninsula
  - (B) northern Newfoundland
  - (C) Notre Dame Bay area
  - (D) eastern Newfoundland
10. Conne River became the area where many Micmacs selected to retreat because . . . . . ( )
- (A) they wanted to fish for a living
  - (B) the Europeans were more civilized and easier to trade with in the Conne River area
  - (C) there was increasing conflicts with the whites along the western and northeastern coasts
  - (D) they were forced to move there by the Federal Government
11. Micmacs choose the site of Conne River because . . . . . ( )
- (A) it was closer to their European friends along the coast
  - (B) of a large community of Beothucks in the area
  - (C) it had good access to hunting and trapping in the interior of the island
  - (D) it was close to all the major trading centers on the island

12. According to **one** argument, it is very unlikely that Micmacs were responsible for killing off the Beothucks because . . . . ( )

  - (A) they occupied different parts of the island and were not competing for the same territory
  - (B) all documented evidence suggests that they were the best of friends
  - (C) the Micmacs did not have guns
  - (D) Beothucks were very good at using rifles and able to defend themselves

13. A popular belief now held concerning the demise of the Beothucks is **not** that the Micmacs killed them off but because ( )

  - (A) they were greatly reduced by the Vikings during their stay in Newfoundland
  - (B) there was a series of wars with the Inuit who periodically crossed the Strait of Belle Isle and attacked those living on the island
  - (C) there were a series of severe winters which the Beothucks were unable to endure
  - (D) they were cut off from their normal coastal food supplies by the European fishermen

14. After Newfoundland joined Canada in 1949 the Micmacs of Conne River were late in gaining Indian Status with the Federal Government because . . . . . ( )

  - (A) they were unaware of how the Federal Government was dealing with other Indians across Canada
  - (B) the Provincial Government wanted them to become Status Indians in 1949 but the Micmacs refused
  - (C) Micmacs wanted to live as other Newfoundlanders and did not want any reserves in Newfoundland
  - (D) the Federal Government only wanted to recognize those Micmacs living outside of Conne River

15. Funding for the Micmacs of Conne River caused conflicts to develop between Micmacs and the Federal and Provincial Governments because . . . . . ( )
- (A) the Provincial Government wanted all Micmacs to resettle at Conne River so that they would have better control over funding
- (B) at first, funding was handled by the Provincial and Federal Governments, which gave the province too much power over how the money was spent.
- (C) the Micmacs wanted the Provincial Government to manage all the funding
- (D) the Federal Government wanted to establish several reserves across the island but the Micmacs only wanted one at Conne River
16. In Newfoundland today all Non-Status Micmacs are represented by the . . . . . ( )
- (A) Federation of Newfoundland Indians
- (B) Native Association of Newfoundland & Labrador
- (C) Innu Nation
- (D) Inuit Association
17. A major goal of the Federation of Newfoundland Indians is . . . . . ( )
- (A) for all Micmacs to become bilingual and speak French or English only
- (B) to obtain similar programs and services as their mainland counterparts
- (C) to see that Micmacs are not singled out as a distinctive group in our society
- (D) to be recognized as ordinary Newfoundland people
18. Micmac band councils are located in these towns and represent the surrounding areas . . . . . ( )
- (A) St. John's, Clarenville, Corner Brook
- (B) Clarenville, Gander, Grand Falls-Windsor
- (C) Glenwood, Grand Falls-Windsor, St. George's
- (D) Port Aux Basques, St. Anthony, Deer Lake

19. Traditionally, July 26 has been celebrated by the Micmacs of Conne River as a religious holiday. It is known as . . . . . ( )
- (A) Saint Patrick's Day  
(B) Saint Paul's Day  
(C) Saint Jude's Day  
(D) Saint Anne's Day
20. Four Micmac spiritual symbols are listed below.  
Which **ONE** of these is properly described? . . . . .( )
- (A) The **Micmac drum** is square and made of a special plastic manufactured in Nova Scotia  
(B) A **peace pipe**, which signifies unity, is considered sacred only when its two pieces come together  
(C) **Sweet grass** is often used to replace sugar in traditional Micmac foods  
(D) A **talking stick** is used to help very young children speak at an early age

## **Answers for Posttest**

- |       |       |
|-------|-------|
| 1. B  | 11. C |
| 2. D  | 12. A |
| 3. C  | 13. D |
| 4. A  | 14. A |
| 5. D  | 15. B |
| 6. C  | 16. A |
| 7. B  | 17. B |
| 8. D  | 18. C |
| 9. A  | 19. D |
| 10. C | 20. B |

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**Appendix E**  
Student Handbook  
for  
"Micmacs of Newfoundland"

# *MICMACS OF NEWFOUNDLAND*



Student Handbook

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## Introduction

This unit of study on the Micmacs of Newfoundland deals with the lifestyle of early Micmacs in eastern North America and the influences that Europeans had on them.

The date of their arrival in Newfoundland is observed and the route taken by them when they first arrived here. Some of the reasons why Micmacs came to Newfoundland are examined and why they settled where they did on this island.

The myth that the Micmacs slaughtered the Beothucks is considered and arguments are presented to show that these Indians were not responsible for killing off the Beothucks.

This unit shows how the Micmacs are divided geographically and politically in this province into groups of Status and Non-Status Micmacs. It also points out how each group is treated differently by the Federal Government.

Students are asked to work through this handbook either as a group or individually and complete the student activities assigned by your teacher. After completing the student activities, each student should view the accompanying thirty minute video on Micmac culture in Newfoundland today.

## Early Micmacs of Eastern North America

### Food

**T**here were approximately 6000 Micmacs living in the maritime area when Europeans first came to the New World. At that time the Micmacs were hunters, fishers and gatherers who lived a semi-nomadic life according to the seasons. They appeared to obtain a great portion of their food from the sea and throughout the spring, summer and early fall they caught smelt, salmon, trout, cod and eels. The Micmacs hunted birds and gathered their eggs and occasionally hunted sea mammals and seals off the coast from their canoes. When the weather turned colder they would begin to look inland for their livelihood. In the fall they trapped beaver, otter and muskrat and hunted bear. During the winter the Micmacs hunted caribou which was one of their main sources of food.

### Clothing

**T**raditionally, Micmac summer clothing consisted of a **breechclout** for men, which was a piece of cloth or leather worn about the hips, and a **frock** for women along with moccasins. In winter both men and women wore fur robes, skin leggings and moccasins. If it were extremely cold they would sometimes wear a hooded **pärka** made from caribou or seal skin. Quite often their clothes would have frills and would be decorated with porcupine quills or shells. This was a task performed only by women.

Traditional Micmac Clothing.



Breechclout



Frock

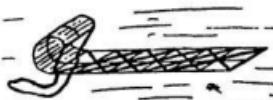
## Early Modes of Transportation.

One of their early modes of transportation included snowshoes, which enabled Micmacs to travel in deep snow during the winter. They also used snowshoes for stalking moose and caribou and tending their trap lines during the winter months.

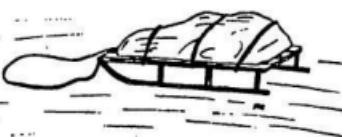


Snowshoes

Hand drawn toboggans or sleds were used for carrying heavy loads in winter.



Toboggan

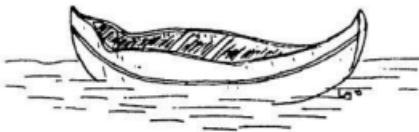


Sled

Birchbark or skin canoes were used to transport heavy loads during the warmer months. Their canoes ranged in size from three metres to eight metres. Its high ends and the sides which curved upwards towards the center, kept it from taking on water in rough seas. When portaging a canoe, the Micmacs often used a backpack and a trumpline to carry their food and equipment. A trumpline was a carrying strap worn across the forehead or chest and attached to a heavy load on the person's back.

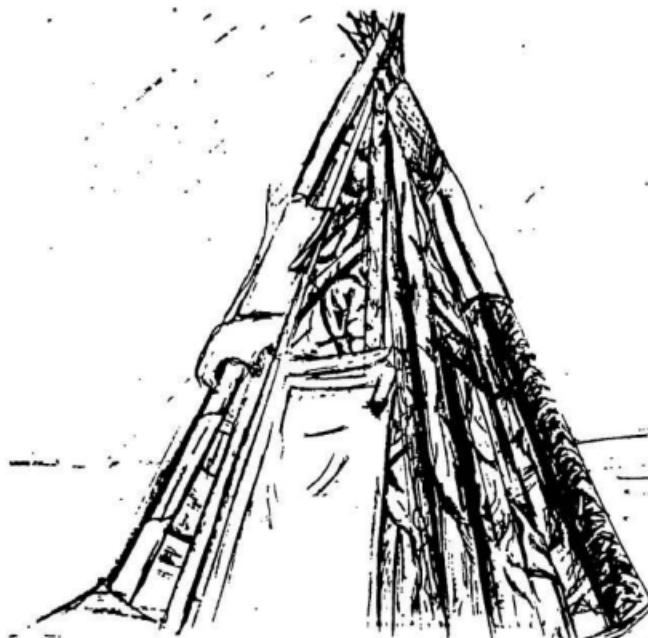


Trumpline



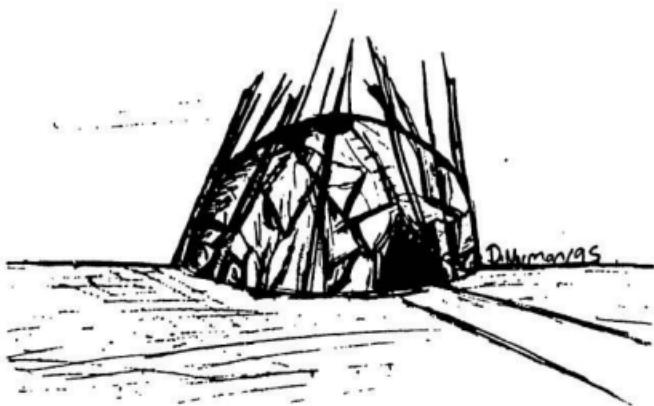
Canoe

**Shelter - Micmac Wigwams.**



Conical Wigwam

**U**ntil the middle of the 19th century Micmacs lived in small conical shaped wigwams erected on flat ground. These were constructed of birchbark laid over a frame of wooden poles which were tied at the top with roots or strips of caribou hide. This type of wigwam, which was the most common type, had one door and a fireplace at the centre. There was also a rounded type of hut which resembled a bowl turned upside down. Micmacs frequently used this shape when they wanted a small sweat-lodge which was used for taking steam baths.



Rounded Wigwam

There is also evidence that Micmacs built rectangular shaped wigwams made of logs with vertical upright posts at the front and rear of the structure. It was not until sometime between 1839 and 1869 that most of those Indians abandoned the wigwam for conventional North American style houses.

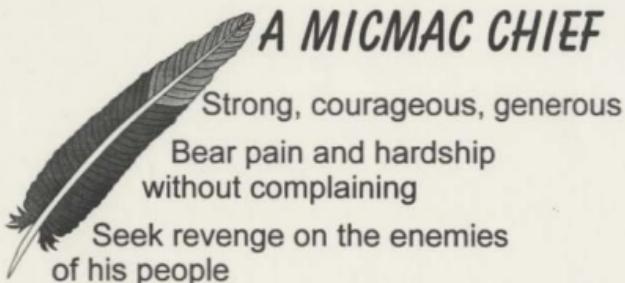


Rectangular Wigwam

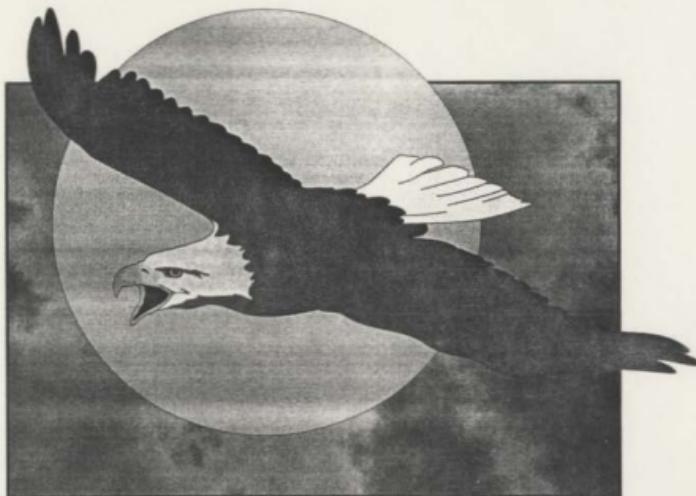
## How They Governed

The Micmacs had their own system of government but it was not considered as elaborate as that of the Europeans. The smallest political unit was that of a summer village which was nothing more than a number of families headed by a chosen local or band chief. The band chiefs would all meet occasionally in sort of a **district council**, presided over by a district chief, to discuss matters on a wider basis. The district chiefs along with important **shamans** occasionally met in what was referred to as a **Grand Council**. Their discussions would usually center on issues that affected all Micmacs, for example war and peace. They planned seasonal movements and also confirmed and reassigned hunting territories. The Grand Council was headed by a **Grand Chief** of all the Micmacs who usually lived in Cape Breton, Nova Scotia. Similar Micmac governments exist in Newfoundland and the Maritime Provinces today.

Chiefs of all levels were chosen because of their personal qualities of leadership and because they came from families which traditionally furnished chiefs. A chief was expected to resemble an ideal Micmac personality. He was supposed to be strong, courageous and able to bear pain and hardship without complaining. He was also expected to be generous and able to control any hostile tendencies that he might have toward other members of his community. A chief was also expected to seek revenge upon his enemies for any injuries that may have been brought upon his people.



## **Beliefs**



**B**efore the Micmacs were converted to Christianity by the Europeans, they believed in a great supernatural force associated with the sun. They were convinced that after death their souls would travel to a place where earthly evil would be punished and correct living would be rewarded. The supernatural world also included the souls of animals and super-beings called **Megumooowesoo** who were human like but much larger and more powerful. These creatures, Micmacs believed, were not subject to earthly ills such as sickness and starvation. The Micmacs also believed in the **reincarnation** of souls.

The Micmacs had shamans to mediate between the supernatural world and the day-to-day world. These people had considerable powers and could foretell the future. Shamans could both cause and cure physical evil and could influence almost any earthly event. They were feared and respected by all in the Micmac community.

Many of these traditional ways of life were passed down from generation to generation and some were brought to Newfoundland when the Micmacs first visited or permanently settled on this island.

### **Student Activities**

- 1.A. Name THREE early modes of transportation used by the Micmacs. \_\_\_\_\_

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- B. Name FOUR pieces of clothing worn by early Micmacs of eastern North America. \_\_\_\_\_

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- C. How might the clothing be decorated? By whom?

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2. Describe TWO types of wigwams used by the Micmacs!

A. \_\_\_\_\_

B. \_\_\_\_\_

- 3.A. What was the difference between the duties of a band chief and that of a district chief?

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- B. How were chiefs chosen?

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4. Describe some spiritual beliefs held by the Micmacs before they were converted to Christianity by the Europeans?

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## Changes after the Arrival of Europeans

The arrival of Europeans to eastern North America caused a number of rapid changes to take place in the Micmac way of life. Once the Micmacs acquired things like brass kettles, steel knives, axes and muskets from the Europeans, they lost many of their traditional skills and grew dependent upon these goods which they could neither make nor repair. This also meant that they had to work harder and trap more animals to pay for these goods. These changes forced them to maintain a connection with the white man in order to get a steady supply of European goods and keep them in repair. Sometimes the Micmacs were forced to trade not just furs for European goods but their allegiance, land and often religion. Because of these changes in work habits, the **Micmacs became less dependent on the sea and more dependent on hunting and trapping in order to support the fur trade.**

There was little sickness among the Micmacs before the arrival of Europeans and when some did feel ill they were treated with herbal medicines. **Diseases and foods brought over by Europeans, however, had negative effects on these Indians. Tuberculosis**, a disease of the lungs, took a heavy death toll on these Micmacs because their traditional remedies did not work well on such new sicknesses. European foods such as flour and salt meat also had a poor effect on their health. These foods were not as nutritious as their traditional foods and reduced their resistance to European diseases.

The Micmacs became allies of the French and as a result found themselves fighting enemies of France, especially the English and anyone aligned with the English. Before the arrival of the Europeans, relatively small wars or sporadic skirmishes took place, usually only between tribes or small groups. After the arrival of Europeans, however, wars were fought on a much larger scale with new weapons which meant **lethal fighting. These new weapons also meant increased pressures on animal stocks because the killing of more animals now meant more powder and better guns.** As a result, food and fur stocks of their traditional territory, were soon depleted to a dangerously low level. Many of these changes caused the Micmacs to look to Newfoundland as a better place to live. They looked eastward to Newfoundland because it was not as crowded, only lightly populated by Europeans and a few Beothucks. Newfoundland also looked attractive because it had large herds of caribou, a large population of beaver and a large hunting territory with little competition on the island.

## **Student Activities**

Answer the following by placing true(T) or false(F) in the spaces provided at the right.

1. Micmacs lost many of their traditional skills as they grew more dependent on European goods . . . . . ( )
2. With the introduction of European goods Micmacs were required to work less and trap fewer wild animals . . . . . ( )
3. Micmacs were sometimes forced to trade their allegiance, land and religion . . . . . ( )
4. Micmacs became more dependent on the sea and less on the land. . . . . ( )
5. Traditional remedies worked well on new European diseases ( )
6. European flour and salt meat had an excellent effect on their health . . . . . ( )
7. Micmacs became allies of the English . . . . . ( )
8. New weapons helped decrease animal stocks . . . . . ( )
9. Micmacs looked to Newfoundland because it was heavily populated with Europeans . . . . . ( )
10. Micmacs looked to Newfoundland because of the large number of wild animals and extensive hunting territory . . . ( )

## When & How They Came to Newfoundland

**N**ewfoundland Micmacs are an offshoot of the greater Micmac nation of Nova Scotia, Prince Edward Island, eastern New Brunswick and the Gaspe' Peninsula. They are a part of the great **Algonkian Federation**, a family of languages spoken by many Indian tribes in central and eastern North America.

### When the Micmacs Arrived

The exact date as to when the Micmacs first came to Newfoundland to take up permanent residence is uncertain, however, the earliest account of them travelling to this island dates back to the early 1600s. It was reported that the Micmacs had a fair knowledge of Newfoundland at that time, but it may only mean that they continuously travelled to and from the island from Nova Scotia. Bartells and Jansen concluded in their article entitled "Micmac migration to western Newfoundland" that the shift from seasonal to permanent occupation of Newfoundland by the Micmacs occurred sometime during the 1760's.

### How the Micmacs Arrived

During those early times, transportation to the island was made by means of canoes. The distance, which was approximately 93 miles from Cape Breton to Cape Ray, was completed in two stages. They first journeyed to St. Paul's Island 14 miles out of Cape Breton and then on to Newfoundland. The crossings were usually done at night when it was fairly calm and the canoes were usually guided by a fire which was lit on the high barrens of Cape Ray by a crew of experienced Micmacs who travelled ahead of the main body. Later these Indians would use schooners to make the same voyage across Cabot Strait.



Micmac Territory in Atlantic Canada.

### **Student Activities**

1. A. About what time did Micmacs first travel to Newfoundland?

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- B. About what time did the Micmacs permanently occupy Newfoundland?

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2. Identify these places on a map of Atlantic Canada as part of the route taken by Micmacs on their way to Newfoundland: Cape Breton Island; St. Paul's Island; Cape Ray; Cabot Strait.

3. Explain how the Micmacs first journeyed to Newfoundland.

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### **Further Research**

4. Compare the route taken by the Micmacs when they first arrived here with other First Nations groups that made their way to Newfoundland and Labrador.
5. Write a conversation between a member of the First Nations people and an European fisherman and/or explorer some 200 years ago. How might such a conversation be different today?

## Why & Where They Settled in Newfoundland

### Why Micmacs Settled in Newfoundland

In 1763, following a series of wars and conflicts between the French and English, France surrendered all of her possessions in North America except for St. Pierre and Miquelon. This meant that most French merchants, soldiers, administrators and priests left the Maritime area. As a result the remaining Cape Breton Micmacs, who were allies of the French, joined others already in Newfoundland because they needed a priest to perform masses, baptisms, marriages and last rites. The Nova Scotia governor had promised them one but the British Government had not consented. By moving to Newfoundland there would at least be a priest available for them nearby on the French island of St. Pierre.

By this time it was clear that many other Micmacs were visiting Newfoundland for other reasons as well. There was a shortage of European goods in Cape Breton as a result of the French leaving the area and the English did not feel obligated to trade with the Micmacs especially now that there was no competition for trading privileges. They were more likely to be able to trade with English settlers and European fishermen in Newfoundland who made annual voyages to and from Europe.

The end of the **American Revolutionary Wars** in the mid 1780s brought a new influx of white settlers to Cape Breton. This meant an increased strain on the food supply and more competition for the limited supply of game as well. To add to this struggle, a series of relatively warm winters had caused the quality of furs to be lower than average. As a result, in 1787 a large band of approximately 150 Micmacs moved to Newfoundland because of the sparse population and because there was better hunting. This particular group took up residence in St. George's Bay.

Newfoundland looked very attractive to these Micmac Indians of Cape Breton especially for hunting game and trapping fur bearing animals. The island was only populated by Beothucks and European fishermen and many of these fishermen returned home in winter. **The whites were not making much use of the interior of the island, the caribou herds were numerous and there was a variety of other traditional foods available as well, such as small game, trout and eels.**

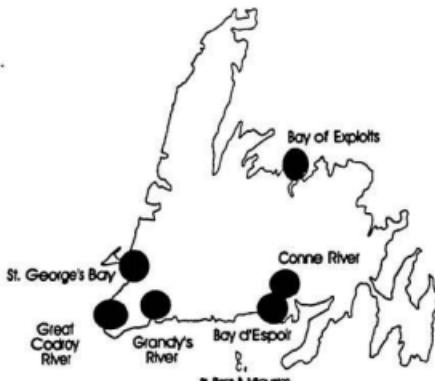
Although hunting and trapping were the major attractions, once the Micmacs permanently settled in Newfoundland they discovered that they could make a living by several other means as well. They cut and sold wood to the Europeans, acted as guides for white explorers and carried the mail on

overland routes. **Staves and hoops** were made and sold to be used in making barrels. They also gathered and sold **birch rind** for the Europeans to use on their flakes.

In 1765 the governor of Newfoundland, Hugh Palliser, discovered that approximately 150 Micmacs had arrived in Bay d'Espoir from Cape Breton. They had been issued passports by the commanding officer of **Louisbourg** who maintained that there was no law which prevented any of the King's subjects from moving from one part of British territory to another (Bartells & Jansen, 1990).

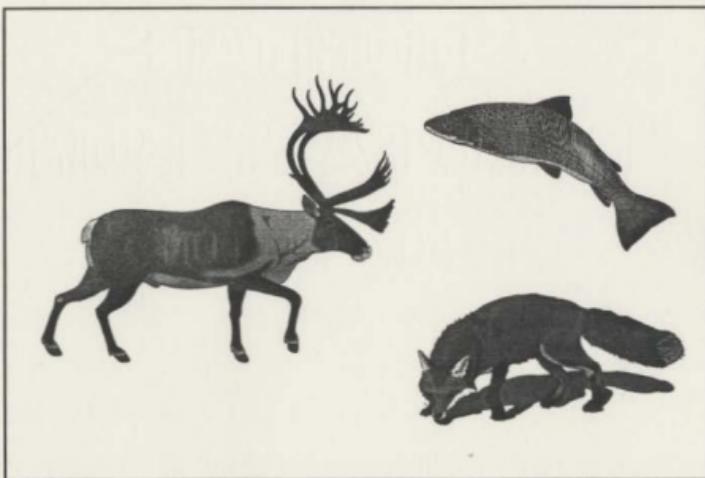
#### Where Micmacs Settled in Newfoundland

The Southern part of the island west of the Burin Peninsula became the area of Newfoundland where most of the Micmacs choose to settle. According to Bartells & Jansen it was relatively free of British and French interference because of its remoteness from administrative centers such as St. John's, Placentia and Louisbourg. The early 1800s saw St. George's Bay as the centre of the Micmac population. However, by 1857, one third was to be found in Bay d'Espoir, another one third on the Great Codroy River and the rest evenly divided between Grandy's Brook (near Burgeo) and the Bay of Exploits.



Where the Micmacs Settled in Newfoundland.

By 1870 the majority of Micmacs lived permanently at Conne River in the Bay d'Espoir area. They retreated to this location because they found it hard to live in peace with the white population which was increasing along the western and northeastern coasts of Newfoundland. The Europeans were now fishing for salmon and trapping fur bearing animals near the coastline, hence competing with the Micmacs for the same species. In many cases the Micmacs were blamed for disturbing the white man's traps and causing mischief, which led to the development of hard feelings between the natives and the local whites. Because of such incidents the Micmacs gradually withdrew from the coastline and distanced themselves from the Europeans, who were growing in numbers and depleting the wildlife resources. **They moved to the Conne River area where they could hunt and trap the center of the island and use it as a gathering place during the summer.**



## **Student Activities**

1. Discuss FOUR reasons why some Micmacs left Nova Scotia and came to settle in Newfoundland.

A. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

B. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

C. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

D. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

2. Identify these on a map of Newfoundland as places occupied by Micmacs: Conne River; St. George's Bay; Bay d'Espoir; Great Codroy River; Bay of Exploits; Grandy's River.

3. A. Why did the majority of Micmacs retreat to Conne River by the late 1800's?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

- B. Do you believe the Micmacs made a good choice? Why?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## **Further Research**

4. Research the following native groups using major headings from this unit to explain how they have contributed to our Newfoundland and Labrador culture.

- A. Inuit              B. Naskapi              C. Montagnais  
D. Beothuck           E. Dorset Eskimo

## Myths Surrounding Micmac Slaughter of Beothucks!

**N**ewfoundland Micmacs have been blamed in many reports for the extinction of the Beothucks. In his book, *The Indians of Canada*,

Diamond Jenness wrote that "a handful of Micmacs who crossed from Nova Scotia to Newfoundland in the eighteenth century quickly exterminated with their muzzle-loading guns the unhappy Beothuck, whose feeble bows and arrows gave no choice of effective resistance". However, Jenness did not offer any documented proof of this as did any of the others who wrote about the Micmacs. Such a belief that Micmacs may have slaughtered Beothucks with their modern weapons was very unlikely since **Beothucks and Micmacs did not compete for the same territory**. Beothucks inhabited the central and northern parts of the island while the Micmacs occupied the southern and western parts.

Descriptions of hatred and hostilities between the Beothucks and Micmacs were outlined by Frederick W. Rowe in his book *Extinction - The Beothucks of Newfoundland*, however, he pointed out that none of the stories were backed by a scrap of documentary evidence. The only real exception was a testimony given by Shanawdithit, the last known Beothuck, who claimed that she feared Micmacs and was shot in the leg by **Noel Boss** a Micmac trapper. Shanawdithit apparently gave an account of the shooting to **John Peyton** of Twillingate who had known Shanawdithit for a number of years.

Although there is no first hand evidence that Micmacs killed Beothucks, there are a number of well documented accounts of whites killing Beothucks. The belief that Micmacs were primarily responsible for the extinction of Beothucks, may have come out of a sense of guilt on the part of white Newfoundlanders. Many sensed that they may have been a major cause of the Beothucks disappearing so they laid blame on the Micmacs.

It is believed by many in Newfoundland today that the French paid a bounty to Micmacs for every Beothuck head taken. In his book, *Newfoundland Micmacs: A history of their traditional life*, Ralph Pastore noted that there is no certified evidence for this contention. Records kept at the French **garrison** at Placentia from 1662 to 1713 mention the Beothucks only once. Beothuck territory lay well to the north of Placentia so there seems little reason for those Indians to have bothered the French there.

Pastore believed that various diseases and not the Micmacs was the primary reason for the demise of the Beothucks. The fact that they were cut off from coastal food supplies by the Europeans led to a lowering of their resistance. This meant that they may have been more susceptible to these new diseases or possibly died from starvation.

### **Student Activities**

1. Give TWO arguments which indicate that Micmacs were not likely responsible for killing off the Beothucks.

A. \_\_\_\_\_  
\_\_\_\_\_

B. \_\_\_\_\_  
\_\_\_\_\_

2. According to Pastore what may have been responsible for the extinction of the Beothucks?

\_\_\_\_\_  
\_\_\_\_\_

3. A. Why might some whitemen want to fight or quarrel with the Micmacs?

\_\_\_\_\_  
\_\_\_\_\_

- B. Do you believe some of the fighting or quarrelling was justified? Why?

\_\_\_\_\_  
\_\_\_\_\_

## Status Indians and the Conne River Reserve

### Gaining Status

When the maritime provinces joined Confederation the responsibility for Indian affairs was transferred to the Federal Government. However, when Newfoundland joined Canada in 1949, the Micmacs of this province were not recognized as Status Indians. No thought was given to registering the Newfoundland Micmacs or creating reserves. Because Conne River was so isolated, few residents knew that Indians in other parts of Canada were making strides in terms of their newly discovered heritage. Marilyn John, a Micmac from Conne River, explained that when they started going to national meetings in 1973 they were confused when other Indians across Canada talked about **Status** and **Non-Status**. They quickly realized, however, that unless you are **fully recognized as a Status Indian you are not really considered an Indian at all by Federal Government**. The population of Conne River at that time was approx 500 people, 90 per cent of which were of Micmac blood.

In the mid 1970s the Micmacs of Conne River organized themselves and began to fight for a reserve and the same health, housing, education and other benefits given the 325,000 Status Indians in the other provinces. It was not until June of 1984, however, that the Federal Government finally recognized the Micmacs of Conne River as Status Indians and registered them as a band under the definition of the **Indian Act**. The new band was to be known as the "Miawpukek Band".

### Funding for the Reserve

Prior to a reserve being set up, Federal monies coming to Conne River was first managed by both the Federal and Provincial Governments. In the beginning the Micmacs got one \$1,000,000 a year with 10-15 per cent of that coming from our Provincial Government and the remainder from the Federal Government. At first this money was channelled through the Newfoundland Government but the Micmacs did not like this arrangement because it gave the province too much power over how the money was spent. This led to disputes and confrontations between the Micmacs and the Provincial Government. Following a series of conflicts in the form of a hunger strike and a number of demonstrations the provincial government agreed in 1987 to sign over 2 square miles of land to the Federal Government for the creation of the province's first Indian reservation.

The Micmacs of Conne River then became the responsibility of the Federal Government entirely. **Under this new agreement the Micmacs of**

**Conne River were granted total control over education, social services and health as in other parts of Canada.**

### **Conne River Reserve**

**C**onne River Reserve is situated approximately 12 km off the Harbour Breton Highway. It measures roughly 4 miles from north to south and is about 3/4 of a mile wide. Today the two communities on the reserve, Conne River and Burnt Woods have a total population of approximately 600 people. About another 500 Micmacs, former residents of Conne River now living all across Newfoundland and Canada, have been given Indian Status. These have been assigned to the Conne River Band by the Federal Minister of Indian Affairs.



**Status Micmac Indians of Newfoundland**

Today, the Conne River Band has its own volunteer fire department, police force, medical clinic, recreational facilities and school. The school has many modern facilities such as a computer lab, industrial arts center, home economics program, a gymnasium and a weight room. The Micmac language is taught from Kindergarten to Grade 6. School facilities are used by all band members and employees who live on the reserve after regular school hours.

Most of the workers of Conne River are employed on the reserve to work with the Local Band Council or hired by various businesses established there such as retail outlets or the local craft shop. Some of the Micmacs find jobs associated with the Band's hunting lodges and others with various types of construction work within the community.

Status Indians living on the Conne River Reserve are not required to pay sales tax on items which are purchased there. They are also exempt from paying Federal Income Tax.

### **Student Activities**

1. Why were the Micmacs of Conne River late in gaining Indian Status?

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2. Why were there conflicts between the Micmacs and the provincial government over Federal funding when their band was first formed?

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3. Give the geographical location of the Conne River Reserve.

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4. List some of the services over which the Micmacs of Conne River have local control.

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5. What are some of the advantages of living on a reserve such as the one at Conne River?

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### **Further Research**

6. What racial tensions do you recognize in Canada today? In each case, state the problems related to these tensions and defend your position on the issues.
7. Research the Indian Act(1876). Discuss the impact of this act on the aboriginal people's way of life from the 1870s to the present.

## Non-Status Indians and the Federation of Newfoundland Indians

The only Micmacs recognized as Status Indians by the Provincial and Federal Governments are those associated with the reserve at Conne River and that only came about in 1984. Being recognized as Status Indians means that they are entitled to programs and services such as education, health and housing conditions under the Federal Indian Act. **Most Micmacs living in other parts of Newfoundland are not registered as Status Indians and do not receive any of these Federal programs and services.** These Non-Status Micmacs are scattered across central and western Newfoundland and organized into ten band councils. The ten bands are represented by the **Federation of Newfoundland Indians**.

The Federation of Newfoundland Indians (FNI) was formed in 1972 under the name of the **Native Association of Newfoundland and Labrador**. At that time it represented all First Nations people in this province. In 1975 the Inuit and Innu of Labrador separated from the Association and formed the **Labrador Inuit Association** and the **Innu Nation**. The Native Association then assumed its present name, the Federation of Newfoundland Indians, which represented all Micmacs on the island of Newfoundland at that time. In 1982 the Conne River Band separated from the FNI leaving the Federation to represent only the Non-Status Micmacs of Newfoundland. The Inuit, Innu and Status Indians of Conne River, all receive Federally funded programs and services from the Department of Indian Affairs, however, the Non-Status Indians do not. The only Federal money received by this group of natives is from the **Federal Department of the Secretary of State** which provides only enough funding to manage the main FNI office at Corner Brook.

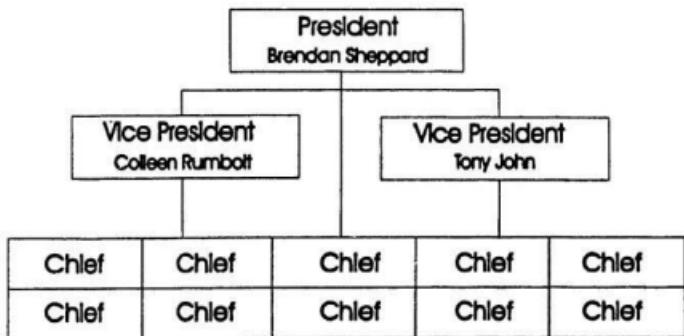
Like Indians in the rest of Canada, the Non-Status Micmacs of Newfoundland are organized in communities and are governed by local band councils. The Federation of Newfoundland Indians represents them as a group and speaks for them at the Provincial and Federal levels of government. The goals of the FNI are the same as that of the Status Micmacs and the Innu and Inuit of Labrador, that is to obtain official recognition as First Nations people and to obtain similar programs and services as their mainland counterparts. Today, however, the FNI and the ten band councils are still struggling for official recognition of its members and the provision of federally funded programs and services.



Ten Community Band Councils

Ten local band councils of the Non-Status Micmacs are set up in central and western parts of the Island and each is led by an elected chief of a given area. The Band Councils are located in the following communities: Bartlett's Harbour; Benoits Cove; Corner Brook; Exploits; Flat Bay; Glenwood; Gander Bay; Port-Au-Port East; St. Georges; Stephenville/Stephenville Crossing.

The executive of the FNI has a Federation Chief who is elected for life and is the symbolic head of Newfoundland Micmacs. The president and two vice-presidents are elected for two year terms and have the mandate to assist in organizing and uniting Micmac people for the purpose of advancing their level of education, training and socio-economic conditions. They also have the mandate to negotiate self government arrangements with the Federal Government on behalf of the Band Councils. The general goal of the Federation is to see Micmac identity maintained, promoted and given meaningful local influence in terms of economic livelihood and the welfare and education of Micmac people.



A Board of Directors consisting of  
Chiefs of the ten local Bands

Honorary FNI Chief  
Larry Jeddore

Provincial Structure of the Federation of Newfoundland Indians (FNI).

## **Student Activities**

- I. What group of Micmacs is represented by the Federation of Newfoundland Indians?

Non-Status Micmacs are treated differently than Status Micmacs by the Federal Government. How?

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3. What groups of natives were represented by the Native Association of Newfoundland and Labrador when it was first formed in 1972?

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4. On a map of Newfoundland and Labrador locate the following:

  - A. Community where the main office of FNI is located.
  - B. Ten local band council communities.

5. What are the goals of the Federation of Newfoundland Indians?

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### **Further Research**

6. How is the story of the Micmacs similar and/or different from that of the:

  - (A) Beothucks of Newfoundland
  - (B) Inuit of Nain
  - (C) Innu of Davis Inlet and/or Sheshatshiat

7. Because there are many different cultural groups living in Canada today, multiculturalism has become a very important element of Canadian society.
  - (A) List and research several of the many cultural groups of Canada today.
  - (B) What different or opposing views does society have of aboriginal groups? Where do people get those opinions?
  - (C) What can we do to learn more about the various cultural groups?
8. Research one of the treaties involving First Nations peoples in eastern Canada. What advantages would these people have over Non-Status Micmacs in Newfoundland?

## **Summary**

The lifestyle of early Micmacs in eastern North America was somewhat different from those who live in Newfoundland today. Their food supplies, clothing, transportation, shelter and spiritual beliefs have changed considerably. Many of the changes that took place was a result of European influence after the French and English arrived in North America.

The Micmacs made their way to Newfoundland across Cabot Strait and settled mostly on the southern part of the island. One of the main reasons why they came to Newfoundland was because wildlife was becoming scarce in Nova Scotia. Newfoundland looked very attractive to these Micmacs especially for hunting caribou and trapping fur bearing animals.

The Micmacs did not slaughter Beothucks as was believed by many. This was very unlikely since each group occupied a different part of this island. The Beothucks probably died from diseases and starvation.

Today the Micmacs in Newfoundland are divided into two groups. About 600 live on the Conne River Reserve and are referred to as Status Indians. The other Micmacs are identified as Non-Status Indians and are scattered across the island. They are organized into 10 local bands and represented by the Federation of Newfoundland Indians. These Non-Status Micmacs hope to gain Indian Status from the Federal Government and receive similar programs and services as their counterparts across Canada.

## Suggestions for Additional Student Activities

1. Research the views of First Nations peoples on the environment. How do modern environmental concerns echo these views? Present your research report orally or in writing.
2. Develop a file of newspaper articles about aboriginal issues such as social and political concerns.
3. Invite a speaker from a native organization to speak to the class about issues of significance facing aboriginal people today.
4. In small groups, rewrite the phrase "Europeans discovered the Americas" in a more accurate manner.

Students are encouraged to carry out areas of research in which they may have an interest. Space is provided below for students to list additional topics.

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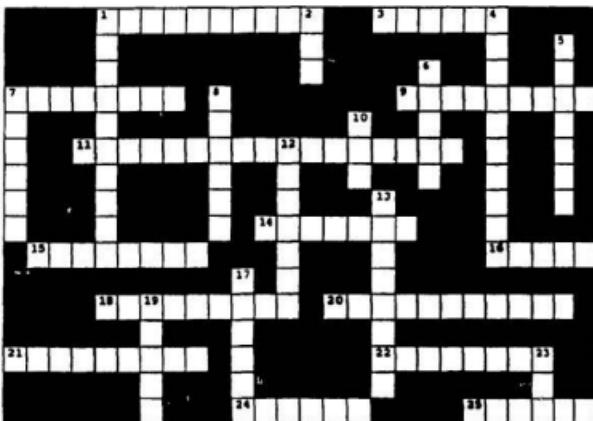
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## Crossword Puzzle



### ACROSS

1. A Micmac reserve in Newfoundland
3. Micmacs recognized as Indians by the Federal Government
7. A French island off the coast of Newfoundland
9. A Notre Dame Bay town with an Indian Band Council
11. Indian band council located in this central Newfoundland town
14. Traditional food of Newfoundland Micmacs
15. Home of Federation Chief Larry Jeddore
16. Used to haul heavy loads
18. Worn as boots by early Micmacs
20. Body of water between Nova Scotia and Newfoundland
21. A carrying strap worn across the forehead or chest
22. Worn by Micmacs as a method of transportation in winter
24. Only living group of natives on the Island of Newfoundland today
25. Used to decorate Micmac clothing

### DOWN

1. Many Newfoundland Micmacs came from this Island
2. A Cape in western Newfoundland
4. Used in religious ceremonies and special gatherings
5. Town with an Indian Band Council, on the west coast
6. An early mode of transportation
7. A medicine man
8. Micmacs are well known for making and selling these
10. Federation of Newfoundland Indians
12. An island between Cape Breton and Newfoundland
13. A Micmac trapper who shot Shanawdithit in the leg
17. A small conical dwelling used by early Micmacs
19. A chosen leader
23. A long slender fish eaten by Micmacs

## Glossary

**Algonkian Federation** - a large number of Indian tribes in central and eastern Northern America that speak similar languages.

**Allegiance** - the obligation of support and loyalty to a person, ruler or country.

**American Revolutionary Wars** - took place in 13 British colonies south of our border. It was a series of wars that extended over 6 1/2 years from 1757 to 1781 and ended in the creation of an independent nation - the United States of America.

**Birch Rind** - smooth bark on a birch tree which can easily be peeled off in thin sheets.

**Breechclout** - a piece of cloth or leather worn about the hips; a short wraparound skirt.

**Cabot Strait** - a body of water between Newfoundland and Nova Scotia. It is 110km wide and named after the explorer John Cabot.

**Cape Breton** - an island on the northern part of Nova Scotia. It is the closest part of that province to Newfoundland.

**Cape Ray** - a point of land on the southwest corner of Newfoundland near Port aux Basques.

**Demise** - death.

**District Council** - a governing body that represented a fairly large area and included several local band councils. It was presided over by a district chief.

**Federal Department of the Secretary of State** - was formed at the time of confederation in 1867 as the official channel of communication between the Dominion of Canada and the British Government. Today it is responsible for the promotion of Canadian identity, the use of two languages in Canada and multiculturalism.

**Federation of Newfoundland Indians** - formed in 1972 to represent all Non-Status Micmacs on the island of Newfoundland.

**Frock** - an outer garment of loose clothing worn mostly by Micmac women and girls.

**Garrison** - a group of soldiers stationed at a fort or town for defence purposes.

**Grand Chief** - head chief over the Grand Council of Micmacs.

**Grand Council** - prior to the 19th century, Newfoundland Micmacs were administered by a Grand Council in Nova Scotia. This council represented all Micmacs in eastern Canada and was headed by a Grand Chief.

**Hoops** - circular strips of wood or metal used for holding staves of a barrel together.

**Indian Act** - a federal statute which deals with Indian status, local government, management of reserve land and funding. The Indian Act describes the relationship between the Canadian Government and the Indians of Canada. It is intended to help Indians advance from a condition of dependence to one of full citizenship.

**Innu Nation** - an aboriginal group in eastern and western Labrador. The northern group is called Naskapi and the southern group is called Montagnais. The word Innu means "people".

**John Peyton** - operated a salmon fishing and fur-trapping business at Sandy Point and later moved to the Exploits Islands in the Bay of Exploits. He is best known for his contacts with the last remaining Beothucks.

**Labrador Inuit Association** - formed in the mid 1970's to represent all Inuit in Labrador.

**Lethal** - fatal or deadly.

**Louisbourg** - was capital and major settlement of the French colony on Cape Breton Island.

**Megumoowesoo** - souls of animals and super-beings, human like but much larger and more powerful.

**Miawpukek Band** - Micmac First Nations band of Conne River.

**Native Association of Newfoundland and Labrador** - formed in 1972 to represent the Micmacs of Newfoundland and the Innu and Inuit of Labrador.

**Noel Boss** - a Micmac trapper who at one time shot Shanawdithit in the hand and leg on the banks of the Exploits River. He later drowned in the Gander River.

**Non-Status** - Micmacs in Newfoundland that are not recognized as Indians by the Federal Government.

**Reincarnation** - the belief that the soul reappears after death in a different bodily form.

**St. Paul's Island** - located between Cape Breton and Newfoundland. It is approximately 14 miles or 22.5 km from Cape Breton.

**Shaman** - a medicine man who had considerable powers. He or she could foretell the future and could also cause or cure physical evil.

**Shanawdithit** - the last known surviving Beothuck. She died in 1829 at St. John's and was buried on the southside of the harbour.

**Status** - Micmacs that are registered with the Conne River Reserve and are recognized as Indians by the Federal Government.

**Staves** - strips of wood used to form the sides of a wooden barrel.

**Sweat-lodge** - used by Micmacs in certain purification rites. Water was poured over heated stones inside a domed structure to produce steam.

**Trumpline** - a strap or rope placed across the forehead or chest to help carry a heavy load on a person's back.

**Tuberculosis** - a wasting, infectious disease affecting the lungs and other parts of the body..

**Appendix F**  
Two Column Video Script  
for  
"Micmacs of Newfoundland Today"  
Approximately 30 minutes

# Micmacs of Newfoundland Today

Approx. 30 minutes

## Two Column Script

### Video

### Audio/Narration

#### Introduction

Graphics - "Micmacs of Newfoundland Today"

Background Music

Graphics - Produced by E. M. Osmond

"

Graphics - Narrated by George Scott

"

Drumming section of Conne River Choir playing drums.

The aboriginal peoples of this province consist of three groups-the Innu and Inuit of Labrador and the Micmacs of Newfoundland. Today, the Micmacs are the only living group of natives on this Island. The Micmacs of Newfoundland may be divided into two groups Status and Non-Status Indians. Most of the Status Indians live on the Conne River Reserve at the head of Bay d'Espoir. The Non-Status Indians are organized into 10 local Bands across the Island.  
(Narration .5 min)  
(Footage .25 min)

Graphics - Map of Newfoundland showing the location of Status Indians at Conne River.

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## Status Indians

### **Graphics - Status Indians**

Long shot of Conne River and Burnt Woods from across water.

Road sign of Conne River and Burnt Woods.

Long shot of Conne River and Burnt Woods from across water continued.

In June, 1987, 549 hectares or 2 square miles of land was transferred to the Federal Government by the Government of Newfoundland and Labrador to be used as a Reserve for the Micmac Indians of Bay d'Espoir.

The Reserve is situated approximately 12 km off the Harbour Breton Highway. It measures roughly 4 miles from North to South and is about 3/4 of a mile wide. The two communities on the Reserve, Conne River and Burnt Woods, have a total population of approximately 600 people.

(Narration .5 min)

Interview with Chief Michael Joe of Conne River Reserve  
He outlines the number living on the Reserve and how others have been assigned to this Band Council as well.

Today the majority of Status Indians live on this reservation although, as Chief Michael Joe explains, other Micmacs from across the Island have been assigned to this Band Council as well by the Federal Minister of Indian Affairs.

(Narration .25 min)  
(Interview 1 min)

Interview continued  
The Chief outlines reasons why Micmacs settled in the Bay d'Espoir area and why it was set up at an earlier date but not recognized by the Federal until the 1980s.

The Chief also explains why the Micmacs moved to this area and why the Reserve was set up in the middle 1800's but not recognized by the Federal Government until the 1980s.  
(Narration .25 min)  
(Interview 2 min)

Interview continued

The Chief describes what the term "Reserve" means to him and how there are advantages and disadvantages to such a setup.

Not all Micmacs are happy with being placed on a reserve, but as chief Michael Joe explains there are advantages and disadvantages to such a setup.

(Narration .25 min)  
(Interview 1.75 min)

Police van  
Amelia Joe Building  
Ball fields  
Outside of school

These Status Indians have their own local Government which manages a local police force, health and social services center, recreational facilities and their own education system.

Outside of school

School facilities on the Reserve are second to none in this province. The principal, Dr. Edwina Wetzel confirmed that they basically follow the regular Newfoundland Curriculum and students write public exams as in other schools. Sometimes, however, they have to develop local courses to meet the needs of their students. The school at Conne River has a modern library, gymnasium, weight room, and industrial arts center.

Inside of school

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#### Background Music

(Narration .75 min)  
(Footage .25 min beyond narration)

## Non-Status Indians and The Federation of Newfoundland Indians

### Graphics - Non-Status Indians

Long shot of Corner Brook

Graphics - Provincial Structure of the Federation

Graphics - 10 Band Councils

Interview with Chief Patrick Rumbolt of Benoit's Cove.  
He outlines the objectives of the Federation, names the ten Band Councils of the Federation and explains that each Band concentrates on different needs for example the Benoit's Cove Band focuses on housing.

### Interview continued

Some of the guidelines used to determine if someone may be classified as an aboriginal person or not are traced. The chief also explains how Micmac Culture is being revived on the Island and how satisfying it is to his people.

All Non-Status Micmacs on the Island are organized by the Federation of Newfoundland Indians which is established at Corner Brook. The provincial structure of the Federation is made up of a president, two vice presidents, an honourary chief along with the chiefs of the ten Band Councils. These are set up in various locations across the Island. As Chief Patrick Rumbolt of Benoit's Cove explains these Band Councils look after the economic and social interests of the aboriginal peoples.  
(Narration .5 min)  
(Interview 1 min)

Chief Rumbolt explains some methods used by local Band Councils to determine whether or not a person may be classified as a Micmac Indian. He also comments on the revival of Micmac culture.  
(Narration .25 min)  
(Interview 3.75 min)

## Micmac Culture

### Graphics - Micmac Culture

Micmac Dancers from the St. George's Band Council are shown performing at Bannerman Park during Canada Day celebrations. They are introduced by Victor Muise.

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### Micmac Choir of Conne River

(Footage .5 min)

Over the past few years there has been a revival of Micmac Culture here on the Island. A group of Micmac Dancers formed in St. George's, for example, have performed regularly on the west coast of the Island and on special occasions across the province. Here they are taking part in the Canada Day celebrations at Bannerman Park, St. John's.

(Narration .5 min)  
(Footage 1.25 min)

The Micmac Choir of Conne River is shown here performing at the opening ceremonies for their 1994 general elections. The choir also performs at other local functions in their community.

(Narration .25 min)  
(Footage 2.5 min)

### Saint Anne Day Celebrations

#### Close up of church

Group mingling on church and school grounds

celebrations.

Long Shot of boat approaching carrying the Bishop

July 26 is St. Anne's Day which is a religious holiday celebrated by the Micmacs of Conne River. Social and sporting events take place for 2 or 3 days prior to the 26th but today is set aside for spiritual

The Catholic Bishop arrives by boat in keeping with tradition and 200-300 local

Crowd gathered on and near wharf to welcome the Bishop. Singing of chants and the beating of drums take place

residents have gathered near the wharf to take part in the welcoming celebrations.

A group of Micmac Dancers from St. George's and the local Conne River Micmac choir are also on hand to help greet the Bishop.

(Narration .5 min)

(Footage .75 min beyond narration)

Crowd leaving the beach area and making its way toward the church.

Then the crowd, led by the Bishop, makes its way towards the church where a celebration of mass takes place. Following the service a procession bearing a statue of Saint Anne leaves the church and winds its way around the local grounds.

(Narration .25 min)

(Footage .75 min beyond narration)

#### Crafts

Glenwood Indian Band Council Sign

Many Micmacs still carry on the tradition of making and selling of crafts.

Crafts at Glenwood

Handiworks such as these at Glenwood and Grand Falls-Windsor are being made at the Band Council Offices and will be sold in local outlets and giftshops through out central Newfoundland.

Exploits Indian Band Council Office

Crafts at Exploits Office

#### Background Music

(Narration .25 min)

(Footage .75 min beyond narration)

Scott Butt, member of Micmac Band Council St. George's displaying some of his his crafts.

Interview with Scott Butt  
of St. George's Indian Band  
Council.

Scott explains how he got started in the carving business and what some of the items represent.

River Boats at Glenwood

Scott Butt is a member of the St. George's Micmac Band. He works with the Department of Fisheries during the summer months, but in his spare time and during the winter Scott works on carvings related to traditional Micmac culture which he sells locally.

(Narration .25 min)  
(Footage 2.5 min)

Customs and Symbols

Chief Michael Joe addressing  
a group at the Mary March  
Museum in Grand-Falls/Windsor

Close-up of drum and Chief Michael Joe speaking to a group at the Mary March Museum.

The Drum - Chief M. Joe

Many Micmacs today still act as guides especially in the Glenwood and Gander Bay areas. A special type of river boat, powered by an outboard motor, is built and used by the Micmacs to navigate these waterways.

(Narration .25 min)  
(Footage .5 min beyond narration)

Chief Joe explains how the drum is made and what it means to the Micmacs.

Chief Michael Joe of the Conne River Band explains the customs and symbols used today by the Micmacs in Newfoundland. These include the drum; sweet grass; talking stick and peace pipe.

(Narration .25 min)  
(Footage 3.75 min)

Chief Joe comments on Sweet Grass and how it is used in their ceremonies.

Chief Joe discusses the Talking Stick and how it used in some of their ceremonies.

The Chief explains the history behind the peacepipe and how they use it today.

Exit dance, chant and drums by the Micmac Choir at Conne River.

Unlike the past, the Micmacs of Newfoundland today are very eager to strengthen their culture. They are now being recognized by themselves and by others as having a very important role to play in our Newfoundland Culture.  
(Narration .25 min)  
(Footage 1.25 min)

### Special Thanks To

	Background Music
Chief Michael Joe	"
Conne River Band Council	"
Chief Patrick Rumbolt	"
Benoit's Cove Band Council	"
Exploits Band Council	"
Glenwood Band Council	"
Federation of Newfoundland Indians	"
Scott Butt - Member of St. George's Band Council	"
Victor Muise - Spiritual Chief	"
Video Editing - Tony Dawe/Ed Bennett	"
K. Bruce Lane - Project Supervisor	"

## Appenedix G

Letter of Approval from the  
Ethics Review Committee

FACULTY OF EDUCATION

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Memorial University of Newfoundland

Faculty Committee for Ethical Review of  
Research Involving Human Subjects

Certificate of Approval

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Investigator: *Mr. Eugene M. Osmoral*

Investigator's Workplace: *Faculty of Education, MUN*

Supervisor: *Mr. Bruce Lane*

Title of Research: *"Micromap of Newfoundland"*

Approval Date: *September 25, 1994.*

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The Ethics Review Committee has reviewed the protocol and procedures as described in this research proposal and we conclude that they conform to the University's guidelines for research involving human subjects.

Dr. Walter Okshevsky  
Chairperson  
Ethics Review Committee

Members: Dr. Walter Okshevsky  
Dr. Tim Seifert  
Dr. Dennis Sharpe  
Dr. Amarjit Singh  
Dr. Patricia Canning







