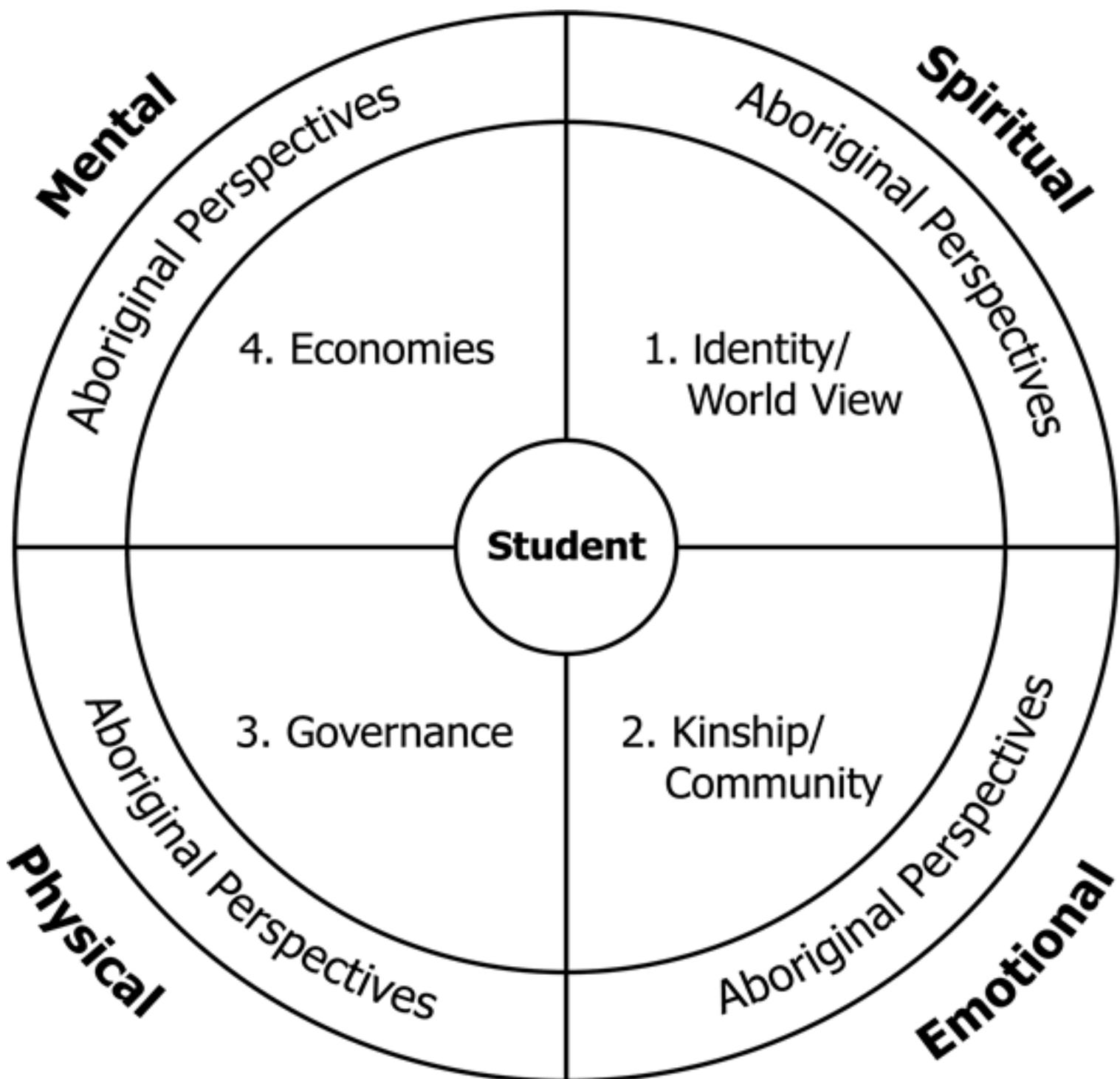


Native Studies 10



If Natives began living on the Plains 11,500 years ago, and Europeans first saw the Canadian Plains less than 300 years ago, this means that more than 97% of Plains history is Native history alone. Imagine a textbook with ten chapters, with each chapter portraying an equal part of that history. The first nine chapters would be devoted to Native history, as would more than 70% of the final chapter.

*Full Circle Canada's First Nations
Steckley and Cummins, 2001, p. 91*

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Social Sciences Unit

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Native Studies 10 Program Essentials

Curricula has two functions, it provides a mirror in which students see themselves, but it also provides a window through which students see others.

(Source unknown)

Native Studies 10: Social Organizations of First Nations, Métis and Inuit Peoples

Rationale

The development of Native Studies courses fulfils a central recommendation of *Directions, the Five Year Action Plan for Native Curriculum Development*, (Saskatchewan Education, 1984) and the *Indian and Métis Education Policy from Kindergarten to Grade 12*, (Saskatchewan Education, 1989). Further, in January, 1997, IMEAC (now AEPAC):

Affirmed the importance of supporting Aboriginal identity through continuing development and implementation of Native Studies Courses. The need exists for all students to have access to specific, accurate information on Aboriginal history, culture, and perspectives. Aboriginal life is an important part of Saskatchewan's reality, and all students need to be empowered to work together for the future of the province. (p. 6) *Priorities in Indian and Métis Education.* (1997).

Courses of study for and about First Nations, Métis and Inuit peoples clarify identity and address misinformation of the past. All students are entitled access to accurate information on Saskatchewan's history. Such information forms the basis for positive future relationships amongst the diverse groups in Saskatchewan.

Vision

All students will benefit from a historically accurate study of Aboriginal peoples. The vision of Native Studies 10 is to graduate a generation of students who will be prepared to interact in mutually respectful ways in a multicultural environment.

Aim

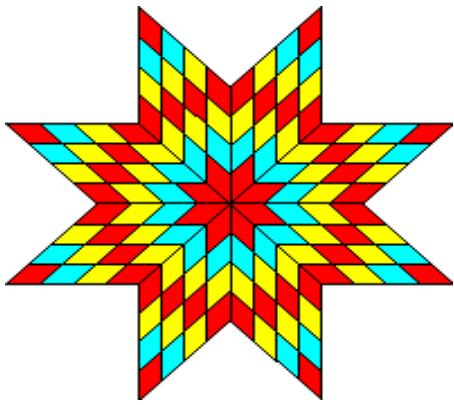
The aim of Native Studies 10 is to help all students develop their knowledge, positive attitudes and cultural understanding about First Nations, Métis and Inuit peoples. The unique history of Aboriginal peoples is part of our collective past and present reality. Thus, students will benefit from a study of Aboriginal peoples because it will give them the opportunity to understand and respect one another.

Goals

*AEPAC, the Aboriginal Education Provincial Advisory Committee (formerly IMEAC), developed goals for Native Studies. The major goals of the course are to have students:

- Gain knowledge about First Nations, Métis and Inuit nations.
- Clarify their **own** cultural identities, and function effectively within their local and broad-based communities.
- Become sensitive, understanding and respectful of other cultural groups.
- Understand First Nations, Métis and Inuit philosophies and the underlying importance of land, culture and the ideals that foster respect for the environment.
- Understand the important connection between the preservation of language and tradition to the preservation of culture.
- Appreciate the contributions made by First Nations, Métis and Inuit peoples to the development of Canada and contemporary Canadian society.
- Appreciate current issues, and the historical context that affects First Nations, Métis and Inuit peoples and their position in Canadian society.
- Develop knowledge about Aboriginal rights, land claims, treaties, legal distinctions and related policies such as the *Indian Act*.

*AEPAC is a committee represented by individuals from Saskatchewan's educational community. AEPAC advises the Minister of Learning on issues related to Aboriginal education. For more information see AEPAC's most recent publication, *Action Plan 2000-2005*, September 2000. Saskatchewan Education.



Aboriginal Content and Perspectives

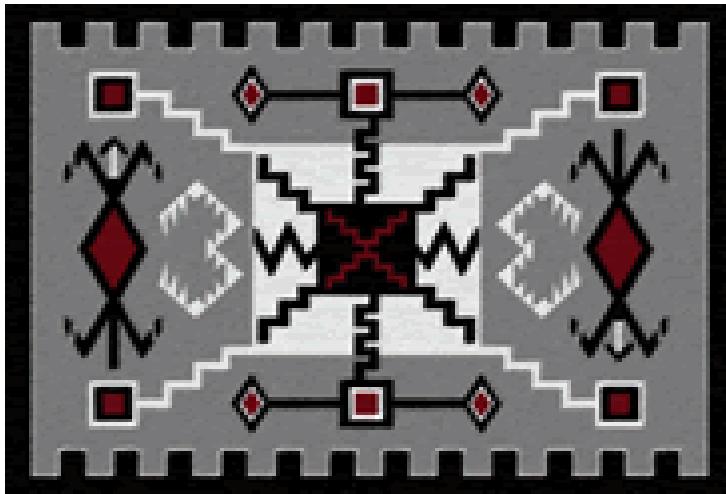
Integrating First Nations, Métis and Inuit content and perspectives in the K-12 curriculum fulfils a central recommendation of *Directions, the Five Year Action Plan for Native Curriculum Development* and the *Indian and Métis Education Policy from Kindergarten to Grade 12*. In general, the policy states:

Saskatchewan Education recognizes that education programs must meet the needs of Indian and Métis peoples, and that changes to existing programs are also necessary to benefit all students (1995, p.2).

An understanding of traditional Aboriginal cultures and worldviews provides educators with a basis for teaching Aboriginal students whose diverse traditions and learning styles may be factors in learning. The policy further states:

The education system must recognize that Indian and Métis students are the children of people whose cultures are, in many ways, very different from those of the people who established the school system. These differences, which may include learning styles, language and worldview, must be accounted for in curriculum, programs, teaching methods and climate... (p.5).

The diversity of Aboriginal students in Saskatchewan should be reflected in curricula, teaching methods and the school climate. However, cultural norms must allow for individuality. No cultural group should be stereotyped as exhibiting a particular learning style.



Focus of Native Studies

The traditional diversity of Aboriginal societies is made complex by the effects of contemporary social change. Today, students of Aboriginal ancestry make up approximately one fourth of Saskatchewan schools' population. (*Saskatchewan Education Indicators Kindergarten to Grade 12, 1999*. Saskatchewan Education).

Native Studies 10 concentrates on positive images of First Nations, Métis and Inuit peoples. It reinforces and complements the beliefs and values of the peoples, and presents materials in a continuum of traditional, historical and contemporary perspectives. The teacher and students will become familiar with the preferred terms used in Native Studies 10.

Aboriginal peoples have a unique position within the province's cultural mosaic because they are, firstly, the original peoples of the province. Secondly, they are the first pluralistic society. The Cree, Siksika, Nakota, Dakota, Dene, Anishinabeg, Métis, Inuit and others, are distinct linguistic groups with individual languages (and dialects), cultural traditions and histories. The Métis form a distinct nation. Historically, the Métis draw from both First Nations and European traditions creating a new culture and a new identity.

Native Studies 10 focuses on social organizations of First Nations, Métis and Inuit peoples in Canada. Within the context of these organizations important concepts may be developed including, but not limited to:

Beliefs Decision making

Causality Distribution

Change Diversity

Conflict Location

Culture Needs

Environment Power

Identity Resources

Institution Technology

Interactions Time

Interdependence Values

Social Sciences disciplines, as demonstrated in provincial curricula, require the development of 20 core concepts. These concepts provide the foundation from which knowledge, skills, values and processes are learned. The interrelatedness of the Native Studies content makes it difficult to compartmentalize concepts. Instead, Native Studies 10 focuses on the **bolded** concepts and acknowledges the relatedness of the others as shown on the next page.

Native Studies 10 Concept Development

Concepts	Unit One - Identity and Worldviews: Aboriginal Perspectives	Unit Two - Community and Kinship: Aboriginal Perspectives	Unit Three - Governance: Aboriginal Perspectives	Unit Four - Economies: Aboriginal Perspectives
Beliefs	Related	Focus	Related	Related
Causality	Related	Related	Related	Focus
Change	Focus	Focus	Focus	Focus
Conflict	Focus	Related	Related	Related

Culture	Related	Focus	Related	Related
Decision making	Focus	Related	Focus	Related
Distribution	Related	Related	Related	Focus
Diversity	Focus	Related	Focus	Related
Environment	Related	Related	Related	Focus
Identity	Focus	Related	Related	Related
Institution	Related	Related	Focus	Related
Interaction	Related	Focus	Focus	Related
Interdependence	Related	Focus	Related	Focus
Location	Related	Related	Related	Related
Needs	Related	Related	Related	Related

Power	Focus	Related	Focus	Related
Resources		Related	Focus	Focus
Technology		Related		Focus
Time		Related	Related	Related
Values	Focus	Focus		Related

Native Studies 10

Social Organizations

Unit One - Identity and Worldviews: Aboriginal Perspectives

- Goal setting
- Life-long learning
- Respect
- Values and decision making
- Equity and equality
- Leadership
- Ignorance-based thinking
- Identity
- Worldviews (unity and harmony) and spirituality

Unit Two - Community and Kinship: Aboriginal Perspectives

- Importance of family
- Values
- Child-rearing philosophies
- Oral tradition

- Government policy
- Social organization
- Environment
- Emergence of Métis

Unit Three - Governance: Aboriginal Perspectives

- Leadership
- Values
- Political processes and structures
- Forced change
- Legislation
- Imposed governance
- Residential schools
- Loss of traditional land
- Experience with colonization
- Treaties

Unit Four - Economies: Aboriginal Perspectives

- Environmental responsibility
- Diverse economies
- Self-reliance
- Active, successful economies
- Skilled work force
- Economic disruption
- Worldviews

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World Issues

Unit One - Self-determination and Self-government

- Sovereignty
- Treaties
- Aboriginal rights
- Land claims
- International declarations
- Self-government
- Resistance and protest for change

Unit Two - Development

- Cultural programming
- Environment
- Conservation
- Sustainable development
- Industry/technology
- Education
- Urbanization
- Poverty and debt
- Multinational corporations
- Development banks
- Resistance and protest for change

Unit Three- Social Justice

- Racism
- Identity
- Human rights
- Child welfare
- Genocide
- Ethnocide
- Justice system
- Resistance and protest for change

Native Studies 30

Canadian Studies

Unit One - Aboriginal and Treaty Rights

- Aboriginal beliefs and Worldviews
- Treaty rights and Aboriginal rights

Unit Two - Governance

- Political structures
- Aboriginal self-government

Unit Three - Land Claims and Treaty Land Entitlements

- Land claims processes and cases

Unit Four - Economic Development

- Development of natural resources
- Economic development

Unit Five - Social Development

- Justice, health, education and child welfare

Foundational and Learning Objectives

Unit One - Identity and Worldviews: Aboriginal Perspectives

Foundational Objectives	Learning Objectives
Realize that learning is a life-long process.	<ul style="list-style-type: none">Establish realistic, achievable goals.Recognize that learning is a life-long process
Know that self-respect and respect for others is the foundation on which human relationships develop.	<ul style="list-style-type: none">Gain self-awareness, self-respect and acknowledge the need for self-development.Recognize that respect for self and others are important human values.List specific behaviours that illustrate respect for self and others.
Analyze the difference between equality and equity.	<ul style="list-style-type: none">Make judgements regarding fairness, equality and equity.Describe the difference between equality and equity.

Develop and expand the concept of leadership to include subtler forms of leadership.

- Develop the skills required to be an effective leader and group member.
- See the value of various approaches to leadership.
- Compare and contrast leadership qualities.
- Collect, classify, and present pertinent information.
- Interpret and describe leadership qualities in self and others from print and electronic sources.
- State the difference between effective and ineffective leadership qualities.

Use effective decision-making techniques to solve a problem.

- Practise decision making techniques individually and within a group.
- Identify appropriate decision making methods.

Interpret the harm caused by ignorance-based thinking.

- Define bias, stereotyping, discrimination, prejudice and racism.
- Analyze the subtler distinctions of ignorance-based thinking.
- Explore the possibility of becoming agents of change.
- Understand and describe the harmful effects of bias, stereotyping, discrimination, prejudice and racism.
- Apply critical thinking skills to a specific racist incident.
- Become increasingly independent thinkers and decision-makers.
- Replace negative stereotypes with accurate information.
- Empathize with people who are victimized by another's lack of knowledge.

Analyze materials for bias and stereotypes and replace these with accurate information.

- Sort through a variety of data for relevant information.
- Compile, organize and present data in a pie chart or graph form.
- State/explain how knowledge gained can improve the quality of life for self and others.
- Detect bias and stereotypes in print and video.

Infer the complexity of identity for people in general, and for Aboriginal people in particular.

- Recognize factors that influence identity generally, and Aboriginal identity specifically.
- Expand knowledge of Aboriginal philosophy.

Value Aboriginal worldviews as valid ways of thinking and knowing and understand that worldviews underlie self-concept.

- Recognize the concept of circularity as it applies to Aboriginal worldview.
- Apply the Aboriginal concept of circularity to personal identity.

Analyze the effects of external labels on Aboriginal peoples.

- Identify ways that legal and political appellations affect identity.
- Recognize Aboriginal peoples' right to self-define.

Respect the distinctions among and within Aboriginal groups: First Nations, Métis and Inuit.

- Use legal, political and preferred terms in their appropriate contexts.
- Describe the relationship between culture and identity.

Respect Aboriginal cultural traditions.

- Research and demonstrate knowledge of the cultural traditions of Aboriginal peoples' in Canada.
- Make connections between personal and Aboriginal cultural traditions.
- Learn and practise group skills: cooperate, participate, listen, respect and assume different roles.
- Recognize and avoid the use of stereotypes.
- Build on group and leadership skills.

Identify the major elements of Aboriginal worldviews.	<ul style="list-style-type: none"> • Deepen understanding of Aboriginal worldviews. • Make connections between Aboriginal worldviews and personal world-views. • Describe an understanding of the cyclical nature of life.
Identify and explain the ethics by which Aboriginal peoples live.	<ul style="list-style-type: none"> • Display an understanding of the spiritual philosophy of Aboriginal peoples. • Discuss the value of ethics in everyday life. • Produce codes of ethics that represent personal values.
Interpret the important teachings of tricksters in Aboriginal stories.	<ul style="list-style-type: none"> • Display understanding that Aboriginal worldviews are embedded in Aboriginal literature. • Gain insight into the importance of trickster stories to Aboriginal cultures.
Value Aboriginal authors' literary contributions.	<ul style="list-style-type: none"> • Discuss how Aboriginal authors express worldview through their works. • Experience and analyze Aboriginal literature.
Value storytelling, both as a teaching tool and as an art form.	<ul style="list-style-type: none"> • Engage in listening for a variety of purposes. • Write with a specific audience in mind.
Explore the unique ways in which Aboriginal peoples experience spirituality.	<ul style="list-style-type: none"> • Distinguish similarities and differences among the spiritual beliefs of Aboriginal groups. • Choose and practise a variety of presentation skills.

Unit Two - Community and Kinship

Foundational Objectives

Learning Objectives

Analyze the functions of families.

- Summarize the importance of family life in the development of the individual.
- Illustrate the fact that family size or composition does not hinder its importance or function.
- Identify the individual needs met by families.
- State the benefits and drawbacks to flexibility in familial roles.
- Identify family patterns.

Determine the importance of family members as role models.

- Discuss specific examples of Aboriginal family life.
- Categorize the qualities of Aboriginal family members.
- Identify similarities and differences between traditional Aboriginal family life and contemporary family life.
- State the similarities and differences in contemporary and traditional family roles.
- Show the importance of role models to Aboriginal families.

Interpret the importance of traditional Aboriginal family life.

- Relate the various ways in which Aboriginal people established kinship ties.
- List the benefits of traditional kinship ties.
- Compare the traditional roles of women and men with regard to the Aboriginal groups being studied.
- Infer the benefits of consensus decision making to Métis family life.

Illustrate the importance of traditional Aboriginal family values today.

- Identify the values that underlie traditional Aboriginal relationships.
- Evaluate individual and family values.

Detail how Aboriginal societies cultivated a sense of belonging.

- Explain traditional Aboriginal child-rearing practices.
- Interpret the goals of traditional Aboriginal education.
- Analyze the methodologies of traditional Aboriginal child rearing and education.
- Show how a sense of family and community extended to the environment.

Appreciate the relevance of traditional Aboriginal child-rearing philosophies to contemporary society.

- Explain the importance of Elders to Aboriginal family life.
- List Aboriginal approaches to education and youth development.
- Illustrate the different views on child rearing and discipline in Aboriginal societies.
- Explain the ways in which Aboriginal peoples nurture self-esteem.

Synthesize the impact of residential schools on Aboriginal family life.

- Describe the importance of spirituality to Aboriginal family life.
- Illustrate the impact of colonialism on Aboriginal family life.
- Explain how being removed from one's family for education impacted individuals and families.
- List specific elements of traditional Aboriginal child-rearing practices.

Appreciate the discipline and guidance techniques of Aboriginal peoples.

- Differentiate between traditional Aboriginal education and European education.
- Evaluate how external changes can be both beneficial and detrimental to individuals.
- State the role of children to Aboriginal family life.

Respect the intellectual integrity of the oral tradition.

- Discuss aspects of the Aboriginal intellectual tradition.
- Understand that, with the assistance of their Elders, Aboriginal people strive to preserve their cultural knowledge.
- Discuss some characteristics of Aboriginal Elders.
- Discuss the value of sharing knowledge orally.

Determine how the intellectual integrity of the oral tradition was undermined by government policy.

- Explain the changes in government policy on Aboriginal education in the 1960s.
- Discuss the goals of the foreign education system.
- Understand the factors that disrupted Aboriginal education systems.
- Understand how the differences between Aboriginal and European worldviews caused conflict.
- Discuss Aboriginal peoples' reaction to government policy.

Determine how Aboriginal people have reclaimed their education.

- List the important values in Aboriginal education.
- Discuss how Indian education benefits everyone.
- Appreciate individual contributions to Indian education.
- List ways in which challenges in Aboriginal education may be met.

Discover what Aboriginal people are doing to heal from the residential school experience.

- Appreciate the cross-generation effects of residential schools on Aboriginal people.
- Appreciate the challenges that Residential School survivors and their families face.

Analyze the ways in which Métis people preserve their cultural heritage through education.

- List the goals of Métis education.
- Infer the relationship between Métis and Non-status Indian education.
- Analyze the unique features of Métis education.

Compare Aboriginal peoples' and European views of the land.

- Deepen understanding of how worldview contributes to a peoples' view of the land.
- Understand Aboriginal peoples' special relationship with the land.

Explain the unique ways in which Aboriginal peoples chose to live.

- Analyze traditional marriage and child-rearing customs to discover their value.
- Discover the different ways in which Aboriginal nations celebrate the coming of age.
- Make personal connections with historical customs.

Appreciate the historical customs of Aboriginal peoples.

- Identify similarities and differences between personal experiences of "coming of age" and historical experiences.

Analyze the importance of the clan and extended family systems to Aboriginal people.

- Explore aspects of a specific clan system.

Research factors that influence(d) Aboriginal housing.

- Locate information from a variety of sources.
- Make inferences based on accurate information.
- Become aware of and respect specific customs and beliefs of cultural groups that may be different from personal customs and beliefs.
- Account for the longevity of Aboriginal values and customs.
- Become aware of current issues that concern the integrity of Aboriginal families.

Analyze the importance of the concept of circularity to Aboriginal peoples.

- Discuss the concept of circularity as applied by Aboriginal peoples.
- Apply the concept of circularity to self.

Discern and appreciate the values that underlie Aboriginal recreation.	<ul style="list-style-type: none"> • Understand the values embedded in traditional Aboriginal forms of recreation. • List some of the goals of traditional Aboriginal recreational activity.
Discover how Métis people emerged and developed.	<ul style="list-style-type: none"> • Research how the Métis Nation emerged from the marriages between First Nations women and explorers. • Understand how Aboriginal families were affected by the fur trade. • Appreciate the unique familial patterns of the Métis Nation.
Display understanding of the evolution of Aboriginal family life.	<ul style="list-style-type: none"> • Express understanding of Aboriginal family life over time.

Unit Three - Governance: Aboriginal Perspectives

Foundational Objectives	Learning Objectives
Determine how, historically, Aboriginal leaders were chosen.	<ul style="list-style-type: none"> • Evaluate the criteria by which leadership is chosen. • Assess leadership qualities based on personal knowledge.
Investigate how Aboriginal leadership is based on values that may differ from the values of Euro/Canadians.	<ul style="list-style-type: none"> • Research a variety of sources for accurate information. • Categorize information into specific time, place and situational contexts. • Use symbols to convey meaning • Increase knowledge base on Aboriginal leadership.

Appreciate the unique political processes and structures of Aboriginal peoples.

Respect that First Nations, Inuit and the Métis Nation have always had political structures designed to serve their needs.

Examine the harmful effects of forced change.

Know that Euro/Canadian government policies intended to 1) remove Aboriginal people from their land, 2) suppress Aboriginal nations and their governments, 3) undermine Aboriginal cultures, 4) erode Aboriginal identity.

Understand the legislation that affects Aboriginal peoples.

- Work cooperatively to enhance the learning of self and others.
- Rethink previously held thoughts on Aboriginal leadership.
- Assemble information in a coherent format.
- Appreciate the unique ways in which Aboriginal peoples traditionally chose leaders.
- List the important qualities of Aboriginal leadership.

- Read, interpret and summarize written material.
- Compare different political structures.
- Use symbols to express ideas.
- Dramatize an interpretation of a specific time period in history.

- Interact with specific policies and legislation that put Aboriginal independence in jeopardy.
- Explain how policies and legislation jeopardized traditional Aboriginal governance.
- Explain how legislation discriminated against Aboriginal women.
- Analyze the intent and detriment of government assimilation policies.
- Make connections between new learnings and prior knowledge.
- Appreciate the resiliency of Aboriginal peoples under oppressive conditions.

Recognize the effects of an imposed system of governance by examining a specific example.

- Empathize with people who have experienced a process of assimilation.
- Question why the government would implement assimilationist policies to the detriment of the people involved.
- Imagine what it would be like to have your history and identity completely devalued.

Realize the devastating effects of the Residential School system.

- Learn the means by which governments oppressed Aboriginal peoples.
- Make inferences based on research and personal accounts.
- Compare an imposed education system to traditional Aboriginal education.
- Gain knowledge of the Residential School system from primary sources.

Analyze the concept of contractual agreements.

- Brainstorm the components that comprise agreements.
- Imagine situations in which agreements may be necessary.
- Discuss factors that may cause different interpretations of the same agreement.
- Discuss the consequences of breaking an agreement.

Investigate the factors that led to Aboriginal peoples losing their traditional, historical territories.

- Use a variety of sources for information to discover how Aboriginal peoples lost their land.
- Explore the implications, for Aboriginal peoples, of the loss of their land.

Infer that Aboriginal peoples had, and have, different experiences with governments regarding their land.

- Research a specific Aboriginal group's experience with their traditional, historical land.
- Demonstrate understanding of the objective.

Interpret the circumstances under which Métis people lost their land.

- Discover the government's motives for their mistreatment of the Métis.
- Know that Métis people organized governments to assert their needs.
- Know that the Métis do not have a collective land base from which to build the nation.
- Simulate writing a land agreement for the Métis nation.

Discover why Louis Riel is an important figure to Saskatchewan and Canadian history.

- Research one aspect of Métis history.
- Demonstrate a variety of researching, writing and critical thinking skills.

Understand the significance of provincial recognition of Métis people.

- Appreciate the lengthy struggle of Métis people for provincial recognition.
- Interpret the implications of legislation affecting Métis people.
- Infer the implications of a symbolic gesture.

Research the unique land agreements between the Inuit and various governments.

- Respect the sacredness with which treaties were signed.
- Research a specific land agreement between Aboriginal peoples and the government.
- View and interpret video productions on treaty and other land agreements.
- Display understanding of the Elders' perspectives on treaty.

Unit Four - Economies: Aboriginal Perspectives

Foundational Objectives

Learning Objectives

Analyze how Aboriginal economies were environmentally responsible.

- Explain Aboriginal peoples' reciprocal relationship with the environment.
- List Aboriginal peoples' contributions of food to the well-being of everyone.
- Provide evidence of the reciprocal relationship that involved spiritual rituals of showing respect and giving thanks for that which was harvested.
- Understand that the message of reciprocal obligations is carried in Aboriginal stories.
- Appreciate the economic contributions of Aboriginal peoples to historical and contemporary society.

Infer that the buffalo economy was one part of diverse Aboriginal economies.

- Describe the requirements of pursuing a buffalo economy.
- List the contributions of women to Aboriginal economic life.
- Describe how Aboriginal peoples replenished the environment to ensure renewal and abundance.
- Confirm that Aboriginal peoples were agriculturists prior to the arrival of Europeans.
- Provide evidence that Aboriginal peoples were habitat specialists.

Recognize that Aboriginal peoples were economically self-reliant prior to European contact.

- Illustrate how the Cree adapted to environmental changes.
- Discuss how sharing was an economic necessity and a diplomatic virtue.
- Appreciate the independence and sophistication of Cree trade systems and uses of technology.

Interpret how the horse dramatically altered Aboriginal economic enterprise.

- List the effects of the horse on Aboriginal economies.
- Describe how the horse became a status symbol.

Provide evidence that economic activity thrived prior to the arrival of Europeans.

- Describe Aboriginal economic activity prior to arrival of Europeans.
- Describe how Europeans adapted to Aboriginal commerce.
- List specific Aboriginal trade strategies.

Analyze the factors that contributed to successful Aboriginal economies.

- Provide details of cooperation and organization.
- Give evidence that Aboriginal peoples were astute business people.
- Supply evidence of Aboriginal diplomacy.
- Describe Aboriginal hospitality.
- Appreciate Aboriginal adaptations of European technology.

Illustrate the physical dexterity and mental acuity required for hunting buffalo.

- Describe specific skills required of buffalo hunters.
- Describe the difficulties involved in butchering and preparing a buffalo.
- List the duties involved in butchering and preparing a buffalo.
- Construct a buffalo pound.

Explain how the Métis buffalo hunt was a highly organized, democratic event.

- Describe the Métis buffalo hunt.
- Justify regulations for the Métis buffalo hunt.
- Describe how American policy altered the buffalo hunt.
- Describe how the Métis prevented a HBC monopoly of the buffalo hunt.

Analyze the factors that disrupted traditional Aboriginal economies.

- List the technologies that disrupted traditional Aboriginal economies.
- List the developments that broke Aboriginal nations apart.
- Describe how different government Acts impeded Aboriginal control of their economies.
- Explain why certain government economic projects ultimately failed.
- Provide evidence of Aboriginal economic diversity.

Understand that European diseases devastated entire Aboriginal populations.

- Describe how the fur trade facilitated epidemics.
- Describe the causes for the change in relationships between Aboriginal nations.

See that while Aboriginal and Euro-Canadian worldviews are vastly different, basic values can be shared.

- Discuss the values that can be shared by Aboriginal and non-Aboriginal Canadians.
- Create an imaginary business in which traditional Aboriginal values are incorporated.

Explain the importance of a land base to Métis economic well being.

- Discuss the ways in which Métis peoples used the land and its resources.
- Appreciate the Métis traditional use of land in spite of not having a land base.

Recognize how the rich history of Métis people attracts economic activity.

- Discover why Louis Riel is still an important figure to Saskatchewan and Canadian history.
- Research one strand of Métis history.

Analyze the impact of the post-contact economy to traditional Aboriginal societies.

- Describe the economic pressures experienced by Aboriginal peoples.
- Explain the factors that made economic transition difficult.

Realize some of the barriers to employment for Aboriginal peoples.

- List the obstacles to employment off reserve.
- List other barriers to Aboriginal peoples gaining employment off reserve.

Realize that traditional Aboriginal skills and values are relevant to a contemporary economy.

- Discuss the effects of economic devastation.
- List and provide details of Aboriginal entrepreneurial temperament and skills.
- Describe how government policy restricts Aboriginal economic development.

State the importance of preserving Indigenous knowledge.

- List the academic disciplines to which Aboriginal peoples contribute.
- List the academic institutions that Aboriginal knowledge can enhance.
- Appreciate the scholarly contributions of Aboriginal peoples.

Analyze the importance of Aboriginal peoples and individuals to the current economy.

- Gauge the current and projected growth of the Aboriginal population.
- Interpret the purchasing power of Aboriginal Canadians.
- Calculate the projected growth of the Aboriginal labour force.
- Calculate the increase in educated Aboriginal peoples over time.
- Explore the kinds of occupational choices Aboriginal peoples are making.
- Infer factors that make Aboriginal peoples accessible employees.
- Describe how Aboriginal economic success is beneficial to Canadian society.

Strategize for ways in which work environments can be inclusive.

- Convert statistics into a visual format.
- Brainstorm for ways to embrace a diverse work force.

Analyze Aboriginal participation in artistic economic endeavors.

- Explore the implications of the growth of Aboriginal involvement in the arts.
- Discuss the successes and challenges of Aboriginal economic ventures.
- Investigate the qualities of Aboriginal film and/or television programming.

Display understanding of the damage stereotypes and misinformation do to the employment opportunities of Aboriginal peoples.

- Discuss the myths surrounding Aboriginal peoples.
- Discuss the facts that dispel stereotypes of Aboriginal peoples.

Display knowledge of the economic experiences of Aboriginal peoples.

- Discuss the experiences of historical and/or contemporary Aboriginal peoples.
- Apply previous knowledge to a group project.

Worldview

Aboriginal worldviews are as diverse as they are complex. Aboriginal peoples in Saskatchewan, like all other Canadians, have divergent cultural backgrounds and innumerable experiences that shape the ways in which they see the world. Saskatchewan Education acknowledges the complexity of Aboriginal worldviews. However, it is important for teachers to explore and expand their understanding of Aboriginal worldviews because they are so closely linked to Aboriginal identity. Such knowledge aids in dispelling stereotypes and enhances our ability to empathize. Seeing the world from another person's perspective is an invaluable skill that can enhance all the relationships we have in life.

Teachers and students need a guide or benchmark from which to begin discussions and learning. Therefore, the following model of a traditional Aboriginal worldview is presented. It is important to remember that the Aboriginal students in Saskatchewan classrooms may or may not have this worldview and that their own is just as important as anyone else's, even those expressed in this curriculum guide.

Within Aboriginal philosophy, four dimensions of human nature (spiritual, mental, emotional and physical) are identified and viewed as interrelated.



Each dimension is considered inseparable from the others.

When each aspect is developed equally, an individual is considered well-balanced and in harmony. If an individual concentrates on only one aspect, the other three suffer. All aspects are connected together through the individual. When off-balance the individual is not considered to be whole. (Hart, Michael Anthony, 1996, p. 66.)

Aboriginal worldview also includes the perspective that people are not superior to other creatures and elements of nature. Rather, people are an equal and integral partner in nature's cycle. One is considered to be living in balance when one is cognizant and respectful of one's place within the entire spectrum of being.

This worldview, which embodies a common respect for the environment, is being applied to problems of waste, pollution of the environment and sustainable development. A quote from Chief Seattle aptly captures this view:

The Earth does not belong to man, man belongs to

the Earth. All things are connected, like the blood that unites us all. Man did not weave the web of life, he is but a strand in it. Whatever he does to the web, he does to himself. (xv) (Oakes, J., R., Riewe, K. Kinew and Maloney, E. (eds.), 1988, p. 337.)

Transmission of this holistic way of thinking ensures the development of the individual in all four areas. This focus on all four areas also ensures the continuation of Aboriginal cultural traditions.

Similarly, this holistic worldview assumes a wide variety of instructional approaches to the curriculum. See

Approaches to Instruction on page 30. All units further develop this concept further.

Identity

For the purposes of this guide, the term "Aboriginal" is used to name all three groups: Inuit, First Nations and Métis. The teacher will notice that the terms "Indian(s)" and "Native(s)" are used within the context of certain quotations to maintain the veracity of the speaker's words.

A peoples' right to name themselves and to self-identify their members is basic to survival as a distinct people. Aboriginal peoples' right to self-identify must be

respected as they seek to regain what was lost through colonization. It is therefore important to respect Aboriginal peoples' self-definitions. Learn the appropriate terms for the Aboriginal peoples in your region or community.

The names many nations choose often translate into "the people." It is appropriate and respectful to refer to Aboriginal groups according to their preference. People's concept of themselves is the most valid form of group identity. Self-determination is a struggle crucial to all societies.

How society meets this challenge defines its cultural identity. The reclaiming of lost traditions, customs, ceremonies and languages will help determine and strengthen the identity and culture of future generations.

Saskatchewan First Nations, Métis and Inuit students come from diverse cultural backgrounds and social environments including northern, rural and urban areas. Ideally, teachers recognize and welcome the diversity among, and within, their students' unique backgrounds.

An explanation of political and legal terms is provided in Unit One, IWAP8 Definitions, on p. 97. A further explanation is found in Appendix A – on p. 366.

(Mills, Sheryl, 1996, p. 11. Adapted with permission.)

Culture

Culture governs behaviour and communication styles. Understanding this reality leads to greater respect for the cultural differences teachers see in their classrooms. Students should be guided to understand how people operate in different cultures according to their belief systems.

Awareness of such differences also allows teachers to create lessons that reflect cultural norms, varied learning styles and abilities, as well as to understand students' perspectives. Identity development is important to young people in general, and Aboriginal youth in particular. Hence, the transmission of cultural heritage is critical to the development of a healthy self-concept. Educators may contribute to their students' cultural development when they:

- Recognize the validity and integrity of traditional knowledge systems and use traditional settings for transmitting both cultural and academic knowledge and skills.
- Involve Elders, parents and local leaders in instruction, implementation and evaluation.

- Provide opportunities and time for students to learn in culturally relevant settings.
- Respect the cultural and intellectual property of the knowledge students are exploring.
- Learn about local culture by actively participating in the community's cultural events.
- Exercise professional responsibilities in the context of local cultural traditions and expectations.
- Seek to continually learn about, and build upon, the cultural knowledge, including language, and promote their use in the classroom.
- See cultural differences as springboards for expanding knowledge and opportunities to learn about what different cultures have to offer.
- Provide learning opportunities that help students recognize and affirm the integrity of the knowledge they bring to the classroom and expand their knowledge in ways that strengthen their own identities.

(Alaska Native Knowledge Network, 1998, pp. 9-11. Adapted with permission.)



Community Awareness and Involvement

To enhance the Native Studies Program, capitalize on the strengths of the community in which you are teaching. Initiate communication with the school staff and the community prior to implementation of the curriculum. The community may be sensitive to the presentation of particular information.

The resource-based nature of the curriculum allows flexibility in the selection of resources and in the implementation of course content. Discussions with community members and leaders may inform the teacher

of areas of concern or interest, and the availability of community resource people and facilities to enhance implementation.

Engaging with persons of expertise in the community or local reserve enhances the program's credibility and implementation. Community involvement places curriculum materials within the appropriate context of the region, thereby benefiting those particular students.

Students come to appreciate this social context by going into the community, and by having resource people come into the classroom. Resource people may be able to validate data, discuss issues of concern or present workshops illustrating their area of knowledge or expertise. Contact the reserve band council, education committee, district chiefs' office, tribal council office or Métis Local in your area. They may be able to provide the names of persons who are recognized for their knowledge and skills. (See the appendices at the end of this curriculum guide.)

Inviting Elders into the School

Elders are the keepers of indigenous knowledge and traditions. Certain valuable and unique individuals enrich all cultures. Such individuals possess a wide range of knowledge that, once shared, can expand students' insight beyond the perspectives of the teacher and classroom resources.

Bell (1999) summarizes the qualities of Métis Elders from a recent meeting of Métis Settlement Elders. While Bell refers specifically to Métis Elders, the qualities are similar to the qualities these First Nations and Inuit Elders possess.

Respect

They have the respect of the community not because they are older, but because they have earned the respect through their lifestyle.

Values

They display clearly recognizable values and live their lives according to those values. In doing so, they set an example for others to follow.

Knowledge, Wisdom and Life Experience

They demonstrate, through their actions, that they possess the knowledge, wisdom and experience that come from a lifetime of learning.

Work Ethic

They are hard working, self-sufficient members of the community.

History and Culture

They are keepers of the traditions. They know the history and language of their people, and understand the importance of a unique cultural heritage.

Caring

They care about their community and the welfare of their fellow settlers, and they work for the common good of the community.

Mentoring

They carry the values and traditions from generation to generation by mentoring those who follow them.

Leadership

They are the true leaders in the community, whether directly or in an honorary capacity.

(Bell, Catherine E., 1999. P.18. Adapted with permission.)

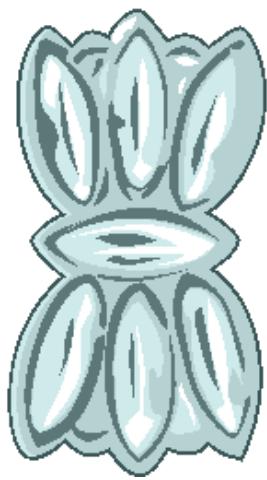
First Nations, Métis and Inuit Elders are particularly integral to the revival, maintenance and preservation of Aboriginal cultures and languages. First Nations and Métis students develop a positive identity and gain self-esteem from interacting with Elders. All students may benefit from contact with Elders.

When approaching Elders, follow the protocol (code of conduct or etiquette) that is appropriate in your community. Notice that protocol varies from community to community. The district chiefs' office, tribal council, band council or education committee may be able to assist you. Ask these professionals what is appropriate to give, because traditions differ throughout Aboriginal communities. Initiate the cycle of giving and receiving prior to an Elder's visit. An appropriate offering represents respect and appreciation for knowledge shared by an Elder.

In addition, if your school division normally offers honoraria and/or expense reimbursement to visiting instructors, it would be similarly appropriate to extend such considerations to a visiting Elder.

To initiate the process of dialogue and participation, a letter should be sent to the local band council requesting Elder participation, and indicating the role the Elder would have within the program. The band council may then be able to provide the names of persons who have the recognized knowledge and skills to meet your specific needs. Consult with the Elder prior to his or her visit to clarify expectations for learning opportunities.

For comprehensive information on the role of Aboriginal Elders in schools, see *Aboriginal Elders and Community Workers in Schools* (March 2001), Saskatchewan Education. For specific delineation of the distinct qualities of First Nations, Métis and Inuit Elders see *AWPI Tool Kit* (1998) Indian and Northern Affairs Canada.



Native Studies 10 Resource-Based Focus

The over-arching benefit of involving Aboriginal Elders, community workers, cultural advisors and other resource people in the school is that Aboriginal students see themselves and their cultural heritage reflected and respected within the school.

Aboriginal Elders and Community Workers in Schools

Saskatchewan Education, 2001, p. 3

Resource-Based Learning

Resource-based learning is advocated for all provincial curricula, but is particularly effective for Native Studies. It can be argued that given the diversity of topics and the rapidity of change taking place, Resource-based learning is the only effective approach to Native Studies teaching and learning.

Resource-based learning:

- makes provision for the exceptional student, and the student who needs to learn in a different manner.
- allows students to vary the rate at which they learn.
- encourages children to be creative, imaginative and curious, and to become active rather than passive learners.
- offers many choices in print and nonprint resources from which to learn.
- offers students and teachers the opportunity to choose the location in which to learn.
- allows the teacher to team teach with other teachers, teacher-librarians and community members.
- encourages students to make choices and accept responsibility for the outcomes of those choices.

(Saskatchewan Education, 1987.)

Many school divisions and communities employ Aboriginal consultants who can provide important links to community agencies, individuals, the public library, special libraries, government departments and nongovernmental agencies. All of these sources may provide valuable information for students and teachers of Native Studies 10.

Community resources complement the Resource-based nature of Native Studies 10. Often there is someone knowledgeable on relevant subjects in your community who may be willing to speak to the students. Sometimes government offices have personnel who will come to speak to students. Saskatchewan Learning acknowledges that it takes time to develop a network of human resource, and encourages teachers to share this valuable information with each other.

Native Studies 10 uses background material such as current case studies and articles. It is essential that teachers, teacher-librarians and students evaluate materials for bias, stereotyping, discrimination and racism. Unit One provides the forum in which students acquire these necessary skills. However, even information that is biased can be used to teach critical and creative thinking skills, provided it is openly discussed and specific guidelines are used. Refer to *Selecting Equitable Resources* on p. 27 of this guide.

Learning material selected for use in Native Studies 10 should be accurate, up-to-date and meet the criteria of literary and artistic excellence. Guidelines for selecting First Nations, Métis and Inuit resource materials are detailed in *Diverse Voices: Selecting Equitable Resources for Indian and Métis Education*, Saskatchewan Education, (1995). Teachers may wish to consult Elders when uncertain of the validity and accuracy of content.

Saskatchewan Learning compiles an *Aboriginal Resource List for K-12*, (1999) which is available at the Learning Resources Distribution Centre (LRDC). Resources that the LRDC has in stock have been given an order number (Order no). Other items can be special ordered through the LRDC. Orders to the LRDC can be placed by telephone (306) 787-5987 or fax 1-800-668-9747, or online at: <http://lrdc.sasked.gov.sk.ca>.

Prices quoted are subject to change and do not include taxes, but will serve as a guide to approximate costs. LRDC prices include shipping and handling fees.

Please note that LRDC will be closing effective March 31, 2003. If you need assistance acquiring learning resources after that date, please contact the Instructional Resources Unit at 787-8621

The local library is part of a network of regional

and branch libraries that reach most communities in the province. An interlibrary loan service may assist communities in obtaining information from other communities.

Reading Material

Readings are provided at the end of each unit to support the achievement of curriculum objectives with relevant content. Readings have been selected based on their relevance to the objectives, their literary quality and their appeal to grade 10 students; however, students may find some of the reading challenging. Teachers may need to provide direct reading instruction, and guided reading activities, to enhance comprehension. Every attempt has been made to reflect an authentic Aboriginal voice in materials written by Aboriginal writers. Similarly, care has been given to choosing materials that achieve high standards of literary and intellectual excellence, including the elimination of bias and stereotypes.

Teacher diligence in constantly adding or replacing reading material will ensure the continued relevance and literary excellence of the resource material. Each reading is coded with its unit acronym, its title and a number, according to the order in which it appears. For example, the first reading in Unit One, **Identity and Worldviews: Aboriginal Perspectives** is labeled, **IWAP1 Native Studies Self-Assessment Profile**. Readings are referred to under the **Suggested Activities** column and are listed as bulleted items under the **Resources** column of each unit. Teachers may choose to give students reading material as the course progresses, or give students reading "packages" at the beginning of each unit.

At the time of printing, the resources listed in the third column of each unit page were available. However, occasionally, print, video, and Internet sources become unavailable over time. Teachers need to add to the list of suggested resources to ensure continuity of course content.

First Nations, Métis and Inuit Resource Material

All materials identified for use in the classroom are chosen based on literary and artistic excellence. Resources depicting First Nations, Métis and Inuit peoples are evaluated to determine accuracy, balance and diversity of perspectives.

Excellence is generally based upon, and judged by, individual and community members who are portrayed in the particular resources. What one community may deem appropriate may be regarded as unsuitable in another. Differences can also occur at the individual level.

Attending cultural events can be rich and rewarding experiences. Consult Aboriginal groups/persons on the etiquette of participation. Such consultation will enhance the outing and provide a rich learning experience.

Resources and the Adaptive Dimension

As mentioned in the previous section, the reading level of the provided readings may pose challenges to students and teachers. The Adaptive Dimension; however; provides the flexibility teachers need to ensure all students receive the learning benefits of Native Studies 10. Teachers may need to provide scaffolding supports for particular students in order to address the following factors:

- Many print sources have high levels of readability.
- Variety of print sources with which students may not be familiar (require different reading strategies).
- Use of original documents can be challenging.
- Use of historical texts create challenges.
- Students for whom English is a second language.
- Opportunities to use documentation in original Aboriginal languages where students have the expertise.

Internet Use

School-based Internet use requires teachers to plan and supervise student activity on the Internet. Saskatchewan Learning's requirements for excellence in materials also apply to Internet sites. Follow school-based policy regarding the use of Internet.

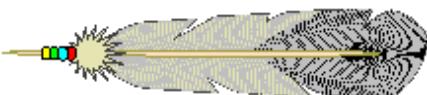
Saskatchewan Learning provides a link through its website on the World Wide Web for teachers to share educationally appropriate Internet sites. If teachers wish to suggest new Internet sites or evaluate websites that have been suggested by other teachers, they may do so at: <http://www.sasked.gov.sk.ca/cgi-bin/urldb/urlreview>

Information on sites that are highly recommended will be shared with teachers. Saskatchewan Learning will list the sites recommended for curriculum support at: <http://www.sasked.gov.sk.ca/cgi-bin/urldb/urlsearch>

Saskatchewan Learning also provides links to other provincial and territorial education websites at: http://www.sasked.gov.sk.ca/curr_inst/tech/links.html

If teachers are unsure about the reliability of the information found at a website, they should seek the authors' and/or contributors' names along with the title. If the site does not identify contributors and authors, the information found at the site may not be reliable.

The Internet sites provided on the following pages offer an overview of what is available. They have been evaluated and are recommended for use in schools; however, it is still a good idea to carefully screen and evaluate sites prior to use. These sites were last viewed in January of 2002.



Selected List of Web Resources with Aboriginal Content

Aboriginal Education Unit, Saskatchewan Education
<http://www.sasked.gov.sk.ca/k/pecs/h/ab/index.html>

Aboriginal Faces of Saskatchewan
<http://collections.ic.gc.ca/faces/women.htm>

Aboriginal Links (Canada and U.S.)
<http://www.bloorstreet.com/300block/aborcan.htm>

Ahtahkakoop Publishing
<http://www.ahtahkakoppublishing.com/>

Bill's Aboriginal Links (Canada and U.S.)
<http://www.bloorstreet.com/300block/aborcan.htm>

Cradleboard Project (Buffy Saint Marie)
<http://www.cradleboard.org/>

Dene Kede Curriculum - A Resource Book for Teachers
<http://www.learnnet.nt.ca/ECE/ECSS/school/7/index.htm>

http://www.learnnet.nt.ca/ECE/ECSS/early_childhood_ss.html

Federation of Saskatchewan Indian Nations
<http://www.fsin.com/>

First Nations Education Centre
<http://www.cmsd.bc.ca/schools/fnec/main.html>

First Nations History Theme Page Index
http://www.cln.org/themes/fn_history.html

First Nations Periodical Index
<http://www.lights.com/sifc/index.htm>

First Nation's Traditional Teaching Units
<http://aboriginalcollections.ic.gc.ca/e/listssubject.htm>

First Peoples on SchoolNet
<http://www.schoolnet.ca/aboriginal/>

Gabriel Dumont Institute

<http://www.gdins.org/>

Indian and Northern Affairs Canada

http://www.inac.gc.ca/index_e.html

INAC - Kids Page for Students and Teachers

http://www.inac.gc.ca/ks/english/4000_e.html

Index of Native American Book Resources on the Internet

<http://www.hanksville.org/NArerources/indices/NAbooks.html>

Indigenous Peoples' Literature

<http://www.indigenouspeople.org/natlit/natlit.htm>

Links for First Nations

<http://www.treaty7.org/links/links.htm>

Maracle, Dawn T., Queen's University at Kingston - Iroquois Creation Story

<http://collections.ic.gc.ca/curriculum/iroquois/iroquois.htm>

Metis Resource Centre

www.metisresourcecentre.mb.ca

National Library of Canada - Native Canadian Women Writers

<http://www.nlc-bnc.ca/6/3/s3 - 201 -.html>

National Aboriginal Achievement Foundation

<http://www.naaf.ca/cnaf.html>

Native American Authors

<http://www.ipl.org/ref/native/>

Native American Authors - Teacher Resources

<http://falcon.jmu.edu/~ramseyil/natauth.htm>

Native American Authors - Internet Public Library

<http://aristotle.sils.umich.edu/cgi/ref/native/browse.pl/authors>

Native American Books (includes reviews)

http://www.kstrom.net/isk/books/auth_idx.html#b

<http://www.kstrom.net/isk/books/bookmenu.html>

Native American Indian Resources (includes Canadian content)

<http://www.kstrom.net/isk/mainmenu.html>

Native Authors (closing)

<http://nativeauthors.com/index.html>

Norval Morrisseau and Medicine Painting

http://www.kstrom.net/isk/art/morriss/art_morr.html

Oyate (Books and reviews)

<http://www.oyate.org/main.html>

Saskatchewan Evergreen Curriculum

<http://www.sasked.gov.sk.ca/>

Saskatchewan Indian Cultural Centre

<http://www.sicc.sk.ca/>

Saskatchewan Indian Federated College

<http://www.sifc.edu/>

Storytellers and Native American Authors Online

<http://www.hanksville.org/storytellers/alfa.html>

Saskatchewan Teacher's Federation

<http://www.stf.sk.ca/>

Windspeaker's 2000 PeopleofHonor <http://www.ammsa.com/achieve/index.htm>



Selecting Equitable Resources

Saskatchewan Learning acknowledges the difficulty in finding reliable, bias-free sources to support Native Studies curricula. This limitation makes it even more important that teachers of Native Studies select sources carefully.

Saskatchewan Learning's document, *Diverse Voices Selecting Equitable Resources for Indian and Métis Education*, affirms that:

All students are influenced by what they read and by what they see. The interactions they observe and in which they participate shape their attitudes. An individual's perceptions may become distorted to the point that myths and stereotypes are accepted as reality. Students who are constantly exposed to, and come to accept, perceptions about themselves as "inferior" and their cultures as "uncivilized" or "primitive" may suffer psychological scars that undermine their personal development. Conversely, students who come to believe that certain peoples are incapable of participating fully in a "civilized" world may develop an unrealistic sense of superiority that may be psychologically damaging. Students who are actively taught to identify bias in resources and to examine its effect on their thinking, will learn to understand all individuals and groups. They may then transfer their understandings to other areas.

Native Studies 10 provides a forum for such active participation by students. Unit One for example, allows both time and opportunity for teachers and students to engage in productive discussions on bias, stereotyping and so on. Secondly, the time-line (provided within the curriculum guide) is also an important spring board for teaching about biases. The time line illustrates, for example, that Aboriginal peoples had thriving, complex communities prior to contact with Europeans. Finally, the reading material provided at the end of each unit not only dispel myths about Aboriginal peoples, but it is, as often as possible, written by Aboriginal scholars and writers. Therefore, teachers have opportunities, throughout the teaching of Native Studies to address biases and dispel myths. Teachers and students may wish to use *Diverse Voices* on which to base their discussion.

Different forms of bias occurring over time in resources have been identified. These include:

- **invisibility/omission**

some groups may be rarely seen, or not seen at all

- **stereotyping**

use of pared down, simplified attributes

- **imbalance**

one-sided interpretation of issues or situations

- **unreality**

avoidance of in depth analyses of situations and circumstances in life

- **fragmentation/isolation**

treatment of gender, age and cultural differences as separate, add on information

- **linguistic bias**

language that is patronizing or ignores disability, age, gender differences and cultural diversity.

(Saskatchewan Education. March, 1995. p. 2)

Diverse Voices provides background on the need for guidelines, how to use guidelines and the use of (appropriate) terms for Aboriginal peoples. It also provides a series of checklists that teachers and students may use together to address bias. These checklists include:

- General Questions
- Portrayal of Cultural Interactions
- Portrayal of Traditions and Institutions
- Portrayal of Identity
- Use of Language
- Use of Visuals
- Literature
- Oral Literature.



Teacher Planning Guide

Teachers have several factors to consider when planning to teach Native Studies 10.

Students and Community.

Teachers need to consider who their students are and the community in which they live. Teachers should tailor the Native Studies content to the people for whom they are providing the course. For example, if the course is being taught in a Dene community, content should focus on that community's history. Community people may be available to provide the teacher with guidance. Human and other resources will vary from community to community. Teachers are encouraged to tap into the strengths of the community in which they are teaching.

My Students and Community are...

Time Frame

Saskatchewan Learning curriculum guides are designed with 100 hours of instruction in mind. To stay within these suggested guidelines teachers are encouraged to select foundational and learning objectives that will most benefit their students within the time frame. After the initial week of study, for example, teachers will have a better idea about how much time students will need to spend achieving the foundational objectives in Unit One. To save time, teachers may choose an activity that will achieve more than one foundational objective. Teachers may also team up with other teachers to achieve mutual foundational objectives.

Considerations for time in my classroom are...

Reading Material

The reading material provided within each unit is provided to support the achievement of foundational and learning objectives. However, teachers are encouraged to use other materials that may be more appropriate in their particular community. For example, when teaching kinship in Unit Two, teachers may have sources (other than Cree) that are more relevant to the kinship system(s) in their community.

Reading material more appropriate for my community is...

Using the units of study.

Teachers are encouraged to see the renewed Native Studies 10 curriculum as flexible. Teachers who are new to Native Studies 10 may wish to follow the guide more precisely than teachers who are experienced Native Studies teachers. Teachers may wish to combine relevant sections from each unit to achieve certain foundational objectives. Teachers are also encouraged to familiarize themselves with the objectives and the reading material provided. After teachers have read the foundational and learning objectives, as well as the readings, they will have a better idea about where to begin.

I will begin preparation for teaching the units of study by ...

Saskatchewan Learning Essentials

Students need a learning environment in which they are at ease; they need to be taught in a manner compatible with their backgrounds and learning styles; they need to see their world reflected in subject matter and content; they need to feel they are part of a learning community.

Aboriginal Education Initiatives in Saskatchewan Education
Saskatchewan Education, March, 2000. p. 3.

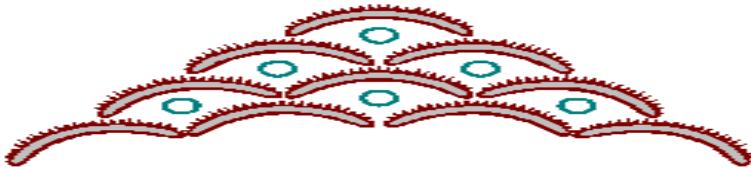
Components of Core Curriculum

Core Curriculum encompasses:

- Seven Required Areas of Study
- Six Common Essential Learnings
- The Adaptive Dimension, and
- Locally-determined Options.

In addition to these components, Core Curriculum includes various initiatives that guide the selection of teaching materials, as well as instruction, in the classroom. These initiatives include: Resource-based learning, Aboriginal Content and Perspectives, Gender Equity, Multicultural Education, Special Education, instructional approaches, assessment and evaluation practices, and others.

(Saskatchewan Education, 2000 a.)



Common Essential Learnings

The Common Essential Learnings (CELs) are to be developed and evaluated within each subject area. The decision to focus on one or more CELs in a lesson is guided by the needs of the students and by the specific requirements of Native Studies 10.

Most units offer several opportunities to develop knowledge, values, skills and abilities related to the

CELS. They also provide the basis for planning, instruction, assessment and evaluation. The CELs are not necessarily discrete categories, so working toward the achievement of one CEL may contribute to the development of others.

Incorporating the CELs into instruction has implications for the assessment of student learning. Thus, if students are encouraged to think critically and creatively throughout a unit, then teachers need to develop assessment strategies for the unit which require students to think critically and creatively.

The Common Essential Learnings are designated according to the following acronyms.

C Communication

N Numeracy

CCT Critical and Creative Thinking

TL Technological Literacy

PSVS Personal and Social Values and Skills

IL Independent Learning

Teachers may use the following guideline to ensure they are incorporating the CELs appropriately for Native Studies 10.

During the course of study, students are provided the opportunity to:

Communication

- Develop and express understanding of Native Studies content by providing a forum where different forms and styles of communication are accepted and relevant.
- Use all forms of language communication (listening, speaking, reading, writing, representing and viewing) for different audiences and purposes that are relevant to learning Native Studies.
- Understand and use the vocabulary, structures and forms of expression that are appropriate to the people being studied in the Native Studies course.
- Experience oral history methodology in a nurturing environment.

Numeracy

- Participate in activities that focus on historical and current situations involving quantitative information in Native Studies.
- Strengthen understanding of Native Studies content through applying knowledge of numbers, graphs, maps, locations and their interrelationships.
- Develop ability to analyze and critique statistics, and reporting techniques.

Critical and Creative Thinking

- Make use of multiple abilities and intelligences.
- Experience situations in which research combines oral and written information.
- Participate in activities that focus upon differing points of view or alternate perceptions.
- Use intuitive and imaginative thought.
- Freely generate ideas.
- Apply creative thinking to problems.
- Participate in activities and assignments that encourage discussion of controversial issues and challenge perceived biases.
- Use various strategies to develop awareness of thought processes.
- Develop an understanding of how, and by whom, knowledge is created, evaluated, refined and changed in the area of Native Studies.
- Determine the most accurate and fair positions regardless, or in spite of, particular interests or desires.

Technological Literacy

- Develop a historical and contemporary view of technology within the framework of Native Studies.
- Develop an understanding that technology both shapes and is shaped by society.

- Develop an understanding of both the value and limitations of technology within society.
- Understand, analyze and evaluate technological issues/developments, and their implications for both historical and contemporary Aboriginal societies.

Personal Social Values and Skills

- Learn in an environment that incorporates democratic processes.
- Practice and reflect upon cooperative, respectful, and empathetic behaviours.
- Develop self, interpersonal, group and cross-cultural understandings.

Independent Learning

- Grow as independent learners within a classroom environment that promotes self-esteem, curiosity, competence and trust.
- Experience a wide variety of activities, topics, and various ways to learn in order to determine interests, abilities and preferences.
- Discover meanings and solutions through active participation in learning activities and experiences.
- Participate in experiences that lead to independent exploration, or that require information beyond what the classroom provides.
- Choose among learning options.
- Take on more responsibility for learning as competence develops.
- Develop abilities to access knowledge from a variety of sources.



The Adaptive Dimension

The use of the Adaptive Dimension is critical to the success of students taking Native Studies 10. The course entails more than students acquiring knowledge; rather it is an active engagement in group and individual processes. Teachers are encouraged to adapt content, instructional strategies and assessment tools to recognize students' varied levels of prior knowledge, cultural backgrounds and comfort levels (with course materials).

Saskatchewan Education's *Core Curriculum: Principles, Time Allocations, and Credit Policy*, 2000 outlines that the Adaptive Dimension is used:

In order to meet the variety of students' needs, flexibility is required within the school program to enable schools and teachers to adapt instructional materials, methods, and environment to provide the most appropriate educational opportunities for students. (p. 4)

The Adaptive Dimension is used to:

- help students achieve the objectives of the course.
- maximize student learning and independence.
- lessen discrepancies between achievement and ability.
- promote a positive self-image and feeling of belonging.
- promote a willingness to become involved in learning.

These purposes address the primary function of the school, that of helping students to maximize their potential as independent learners.

Critical to the appropriate application of the Adaptive Dimension is the understanding that **Foundational Objectives are not changed**. Rather, the curriculum materials and topics, instructional approaches and the learning environment are adjusted so that students with varying strengths and needs can achieve pre stated curriculum objectives.

The Adaptive Dimension is intended to meet individual student needs through adaptations that enrich, extend, reinforce or teach differentially toward formally stated curricular objectives for small groups of students. The teacher may also choose to accommodate the needs, interests or abilities of individual students using the same procedures.

The teacher is the key to successful application of the Adaptive Dimension. In Native Studies 10, the teacher's role may be to adapt classroom instruction, the learning environment, or course materials to reflect the different knowledge bases and learning styles students bring to class. Students' knowledge base and learning styles depends on several factors, including experiences at home and at the elementary level.

(Saskatchewan Education, September 2000 b.)

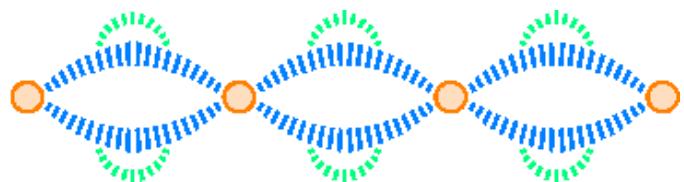
Gender Equity

Saskatchewan Learning is committed to efforts to bring about the elimination of gender bias, which restricts the participation and choices of students. Expectations based primarily on gender limit students' ability to develop to their full potential. Saskatchewan Learning recognizes and applauds attempts to provide equal opportunity for males and females. However, continued efforts are required so that equity is realized.

Saskatchewan schools are responsible for creating an educational environment free of gender bias. This can be facilitated with the use of gender-balanced material and varying teaching strategies. Both genders benefit from encouragement to explore different learning options. Every attempt has been made to reflect gender balance in this curriculum guide. However, many documents written about Aboriginal peoples focus on the roles and perspectives of males in a society to the exclusion of women.

A balanced view of female and male perspectives and roles is consistent with principles of Aboriginal philosophies and the teachings of the Medicine Wheel.

Material is written and compiled to attain gender balance; however, because gender balance is not always possible, students should learn to detect gender bias. Thus, it is appropriate to analyze and discuss articles presented in this curriculum from the point of view of both genders.



Portrayal of Persons with Disabilities

Wherever possible, ability rather than disability should be emphasized. Materials implying that persons with disabilities must be cared for or pitied should not be used. Materials should convey respect for the individuality of all persons, including those with disabilities. For example, terminology such as "people with disabilities" or "has a disability" should be used, rather than terms like "the less fortunate," "afflicted" or "suffers from a disability" that tend to have negative connotations.

Heim (1994) suggests that it is important to be aware that literature, the media and other resources frequently portray people with disabilities in a stereotypical way. When evaluating material for use in the Native Studies classroom, the teacher should consider the following:

Accuracy of Information: Accurate and up-to-date information should be used in the resource to describe the disability. The best approach is one where aspects of the disability are revealed, not as the main focus of the text, but through the unfolding of the documentary or story.

Stereotypes: Stereotypes frequently found in media portrayals of people with disabilities include pitiable and pathetic, objects of violence, or burdens who are incapable of fully participating in everyday life. Material that includes characters or people with disabilities should provide an insight into the feelings and thoughts of the individuals with disabilities. The characters should not be used to provoke certain feelings and thoughts in the reader, listener or viewer (e.g., pity).

Growth in Character: Often, in fiction, a character with a disability is used as a vehicle for the growth of another character who is "normal." The "normal" character gains sensitivity or awareness as a result of his or her relationship with the character with a disability. The character with a disability does not grow or change. This treatment is troubling because the character with a disability is relegated to a passive role; the character is not treated as a unique, whole individual.

(Saskatchewan Education, 1999 a.)



Approaches to Instruction

Applied to education, the Medicine Wheel illustrates the necessity of attending to the physical, emotional, intellectual, and spiritual dimensions of learning and personal development.

Aboriginal Education: Fulfilling the Promise

Castellano, Davis, and Lahache (2000)

An Indigenous Model for Teaching and Learning

Students come to the classroom with a wide range of backgrounds and cultural lenses through which they see the world. Given the varied backgrounds of students, teachers may wish to utilize a more inclusive approach to classroom dynamics.

The teachings of the Medicine Wheel offer a model for inclusion of all students. This holistic educational philosophy is geared toward teaching the whole child. Holistic teaching from the Medicine Wheel begins with the individual and expands therefrom to include an Aboriginal view of human development: mental, spiritual, emotional and physical.

Figure 1 (although American) illustrates the synthesis of the Medicine Wheel and the seven intelligences, but includes an eighth intelligence, the indigenous worldview.

Pewewardy (1999) applies this holistic model to Harvard psychologist Howard Gardner's seven intelligences. The seven intelligences are centered around the self that, with the addition of an eighth intelligence, indigenous worldview, all impact on the individual as he or she learns and grows in life. The seven intelligences not only surround the self, but also act as spokes that connect to the outside circle and the world.

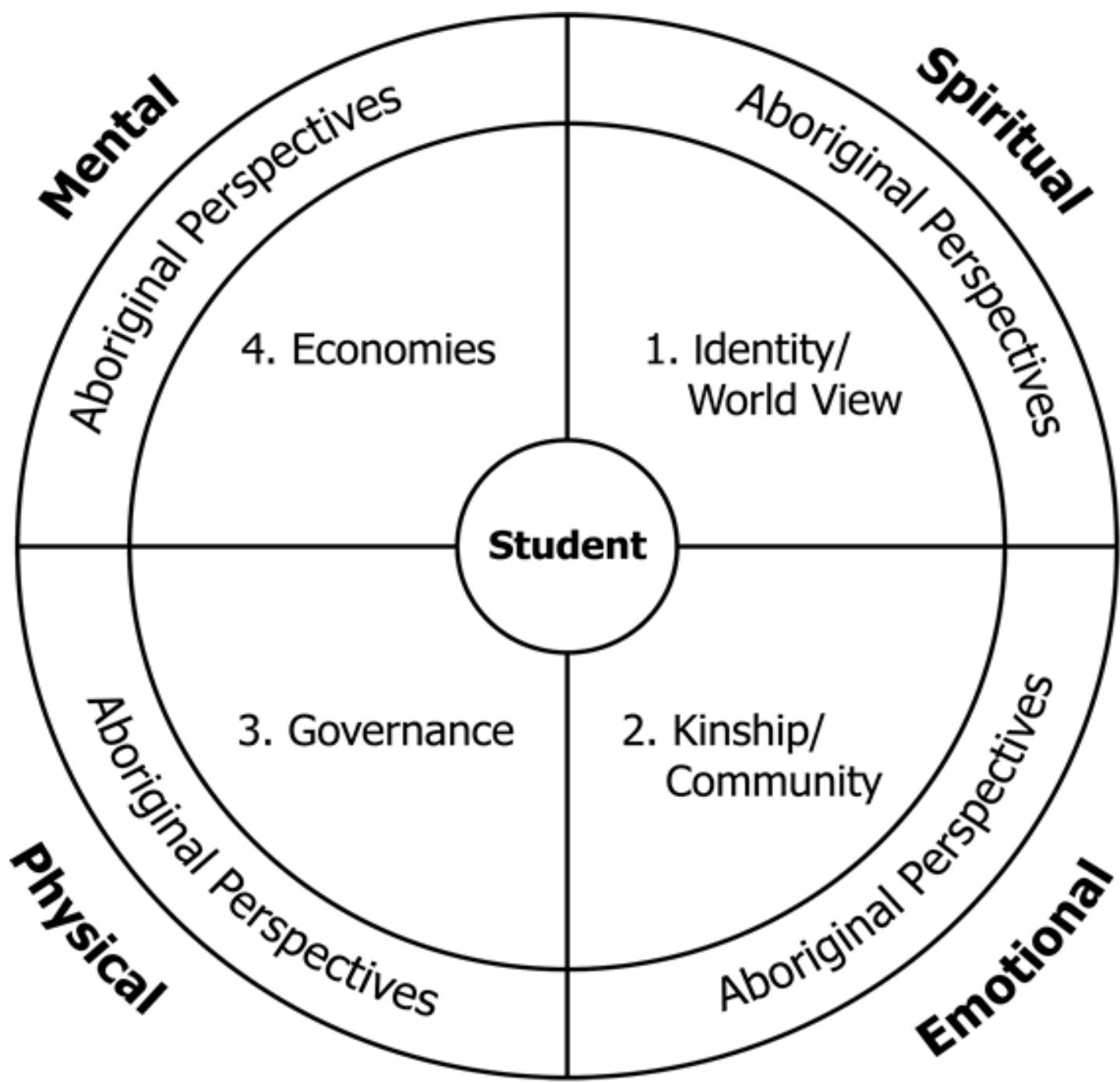


(Pewewardy, Cornel, 1999, pp. 29-30. Adapted with permission.)

Figure 2 is an adaptation of Pewewardy's Medicine Wheel model as it relates to Native Studies 10. Notice that the Aboriginal worldview permeates the entire the entire model, and consequently, the entire course. In Native Studies 10, Aboriginal worldview is seen as the overriding lens through which content is taught. Therefore, instructional approaches that affirm Aboriginal worldviews are listed first.

Subsequent strategies are also categorized under a circular model geared toward the Aboriginal philosophy of

the circular nature of teaching and learning. Please note that instructional approaches are categorized for organizational purposes. Teachers know that instructional approaches are not easily categorized and one strategy may fit under several headings.



Storytelling

When inviting storytellers, try to create a comfortable atmosphere for the storyteller and the students that is less institutional. Compensation in the form of a gift is appropriate.

Storytelling, as a teaching and learning strategy, is central to illuminating both Aboriginal history and Aboriginal worldviews Petrone (1999) points out, in her study, *Native Literature in Canada*, "Long before Europeans came to Canada, even long after their arrival, the natives of Canada had an oral literature that had been transmitted by word of mouth from generation to generation through storytelling, song, and public ceremony, which itself involves oration and song." She also cautions that although Aboriginal peoples have an oral tradition, that those traditions are unique to the nations. "Canada's Indian peoples, however, do not share a common literary heritage. Tribal literatures are culturally specific to each of the five cultural groups in Canada.... Their oral cultures reflect this great diversity in their histories and literatures." (Petrone, Penny. 1990 Reprinted with permission.)

The teacher may use the following instructional strategies to enhance understanding of Aboriginal worldview in any of the units.

Oral Tradition

- Use creation/transformation/origin stories to compare the worldviews of different First Nations.
- Invite Elders, oral historians and storytellers to discuss the art of storytelling including getting permission to tell a story, appropriate times to use a story and their views on cultural appropriation.
- Use a prompt (such as a natural phenomenon), and apply the writing process to draft, revise, write, edit and illustrate the story.
- Have each student bring a significant object from home, and tell the story of how the object was acquired and why the object is important.
- Have students create storybooks for younger children using vocabulary from an Aboriginal language.
- Have students compare/contrast the characteristics of traditional oral literature to contemporary Aboriginal stories. How has the oral tradition influenced contemporary literature?

- Examine the stylistic elements of oral literary traditions and written forms. Look at literary devices and figures of speech including the use of symbolism and metaphor. (*Ahtahkakoop* is a useful source.)
- Have students employ similar devices and figurative language in their retelling or creation of their own story.

(See IWAP13 Narrative and IWAP15 Passing on the Knowledge at the end of Unit One for protocol.)

Talking Circles

Talking circles foster respect, enhance self-concept, nurture a sense of belonging and affirm identity. Talking circles are most useful when:

- the topic has no right or wrong answer
- moral or ethical issues need to be addressed
- consensus is not required.

Talking circles may also be useful to:

- introduce new ideas/concepts
- teach the significance of the circle for various Aboriginal cultures
- promote respect for the opinions and ideas of others
- develop a trusting environment where students feel free to express thoughts, ideas, and feelings
- develop listening and speaking skills in a safe, affirming environment
- respond to literature, other media, or important issues.

Guidelines for Talking Circles:

The group sits in a circle and each person has a turn to contribute. An object (stone, stick or other) can be used to signify whose turn it is to speak. The teacher facilitates by ensuring that guidelines are followed.

- Direct comments to the question or issue, not to comments that another participant has made.
- Avoid responding either negatively or positively to participants' comments.

- Silence is an acceptable response. There must be no negative consequences, however subtle, for passing.
- Show respect for others by listening when they speak.
- Explain that self-putdowns or putdowns of others are unacceptable.
- Ensure that everyone has a turn to speak.

The facilitator should model respectful listening and speaking by participating in the talking circle. The facilitator might also consider the size of the group. Small groups are preferable when students are uncomfortable speaking in a large group or when time constraints are an issue.

(Four Worlds Development Project, 1988 . Reprinted with permission.)

Timeline Activities

Timeline activities are presented to give teachers a starting point from which to develop their own repertoire of timeline activities. The timeline shows unique features of Aboriginal life, and offers teachers a source with which to dispel myths about Aboriginal peoples. The timeline shows that there was a profusion of activity (intellectual and otherwise) in North America prior to the arrival of Europeans, and provides a "snap shot" of events from which the teacher and students can explore the rich cultures of Aboriginal peoples. One of the difficulties in devising a timeline is determining what to include and what to leave out. This dilemma can provide rich learning opportunities because events left out are useful as springboards for exploration and discussion.

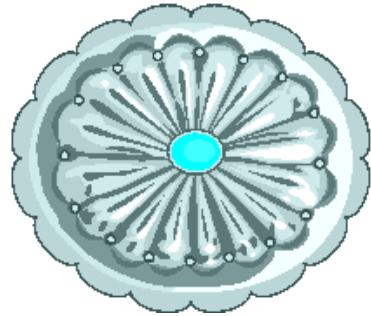
- Have students create a timeline of their own lives, outlining the major events.
- Have students create a timeline choosing an important journey in their lives.
- The teacher and students can trace events that are of particular importance to their own community.
- The students may devise their own timelines using the events on the one provided as anchor points.
- The students may develop a "people timeline" of important leaders, politicians or humanitarians.
- Students may illustrate a particular segment of the timeline that is important or of interest to them.

"Inspiration" Models

Like the National Aboriginal "role model" posters, students may develop their own "you have inspired me" posters. Sometimes people are reluctant to be seen as role models, even though they make important contributions to students and the community. Respecting people's reticence to be seen as a "role model" is important; however, they may be more willing to participate in being honoured when they are being honoured

for a specific contribution. A student may be inspired, for example, by his or her grandmother or grandfather to learn traditional hunting or trapping methods. A student may want to honour an extended family member for carrying on a cultural tradition or for helping him or her to cope with one of life's many challenges. The reasons for honouring the people in our lives are as unique as each student. This activity is particularly appropriate to the inclusive nature of Native Studies 10. It fosters personal and community pride because everyone has a mentor.

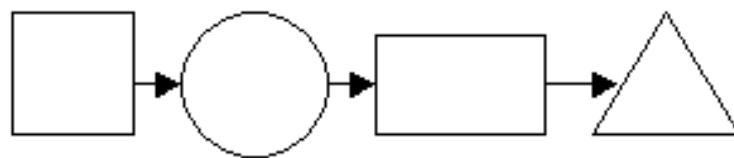
(Riese, Kandis, 2001, Churchill Composite High School. Used with permission.)



Critical Thinking

In Native Studies 10, students may be introduced to information or ideas that are completely new to them. Students may come to your classroom with misconceptions or misinformation about Aboriginal peoples. The teacher's challenge is to teach the skills required so students can think critically for themselves. For this reason critical thinking skills are important to Native Studies.

Critical thinking allows us to determine the accuracy of statements, the soundness of reasoning that leads to conclusions, interpret complex ideas, appraise evidence offered in support of arguments, and distinguish between reasonableness and unreasonableness. Both problem solving and decision making depend on critical thinking, as does the meaningful discussion of controversial issues. Traditionally, our notion of critical thinking is based upon logic rooted in Western philosophic tradition. Matters under discussion are divided into smaller parts to make them more manageable as is shown by the following linear thinking model.

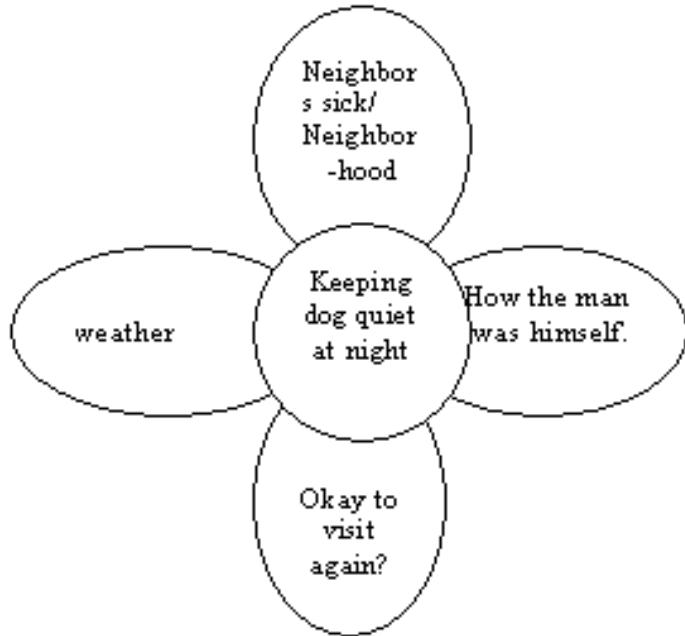


One of the problems associated with this way of thinking is that it asks us to detach ourselves from what we are discussing. In other words, we ask our students to disregard experience, intuition and indeed the *context in which a problem occurs*. This model requires linear thinking.

This linear method may work for thinkers who can separate problems into discrete parts and analyze each separately. For some students, this method of thinking is inappropriate and unproductive. In fact, some students **rely** on context and the interrelatedness of ideas to gain meaning and solve problems.

(Ruggiero, Vincent Ryan, 1990, p. 14. Adapted with permission.)

In the following daisy pattern, ideas are not laid out in a form that leads directly from one conclusion to the next. Instead, background context is developed, even before identifying the point of the discussion. The central idea, the center of the daisy, will not be addressed in full until the entire background is thoroughly provided. In fact, the central idea may not be explicitly discussed at all. Instead, the background context and the richness of that context makes the sense of the central idea evident. Meaning is embedded in context.



This daisy pattern illustrates how the following problem was solved: *This is a true story. There was a man once who had a dog that barked at night. That dog barked and barked, and kept neighbors up at night. This man did not seem to care. He did nothing to stop his dog barking. So a group of neighbors talked about his problem. They could not sleep because of the barking dog. One man said, "I know what to do," and without knowing what he would do, and without asking what he would do, the community gave its consent. The man went and talked with the man. He did not talk about the dog. He talked about the neighborhood. About the weather. About how the man was. And the neighbor asked if he could come back and visit. And he did, and they talked about the neighbors, and so-and-so who has been sick and needs rest, and ... before long, that dog did not bark at night anymore. Nothing was ever said about the dog, or the problem of barking at night, or angry upset neighbors. The context created the frame for just one behaviour being acceptable within the context: to keep the dog quiet.*

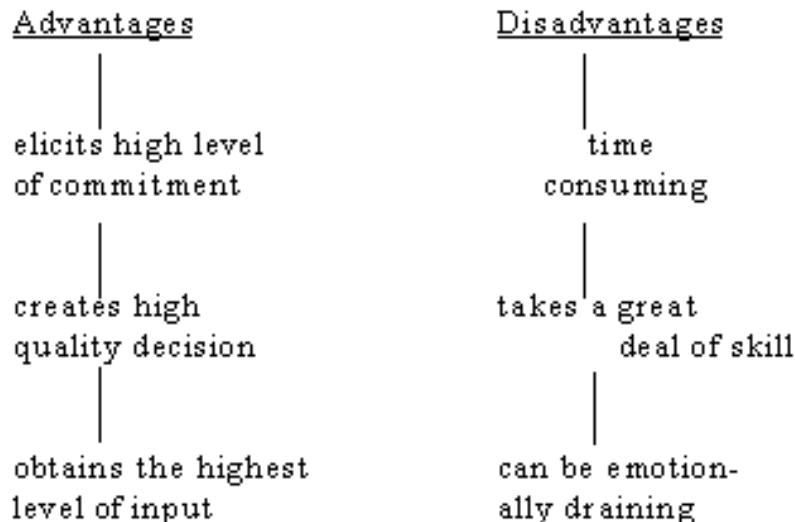
(Palmerton, Patricia R and Yvonne Bushyhead , 1994. Adapted with permission.)

In this particular case, the idea of explicitness inherent in linear thinking would limit and create boundaries to solving the problem. Hence, although linear thinking is a valuable method to apply to problems and has its place, it is not always the best model. Teachers may wish to experiment with both methods of critical thinking, and have students determine which is most effective for them.

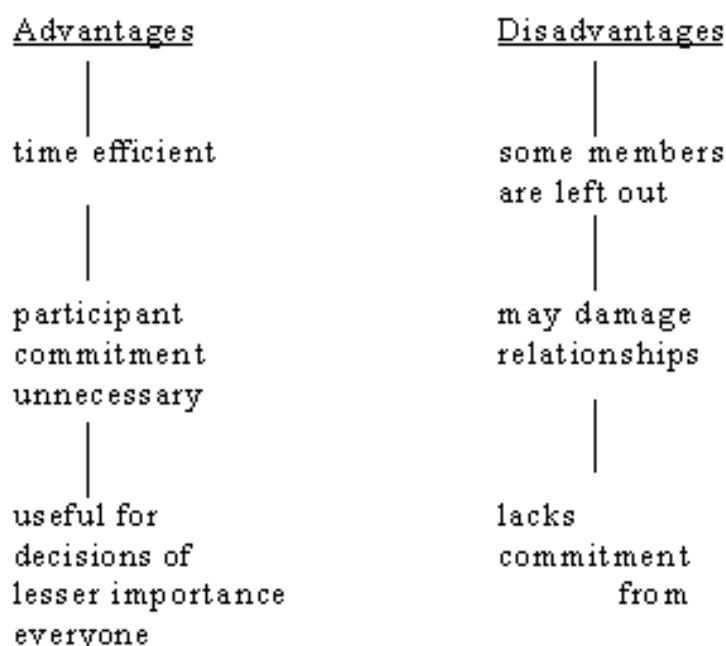
Concept Mapping

Concept mapping is designed to show meaningful relationships between concepts. The difference between concept mapping and concept webbing is that "mapping is hierarchical. Mapping can make clear to students the key ideas on which to focus. It can show new relationships between concepts and can "stretch" the student's mind to see things in a new perspective. The following concept map may be used to show the strengths and weaknesses between two methods of decision making.

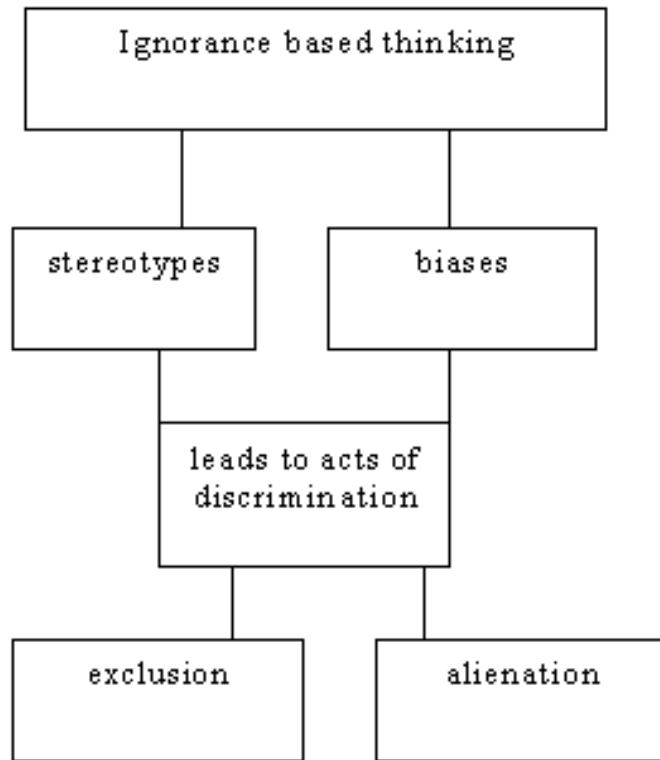
Consensus



Majority Control



The concept map at the top of the next column may be used to show the interrelationship between ideas. For example, the cause/effect relationship between negative stereotyping, bias, prejudice and the consequences.



Concept Webbing

Concept webbing may begin with a concept presented in the middle of a page. From that concept, a group of students may brainstorm all related concepts that they feel are relevant or that flow from that initial concept. Concepts will multiply as more and more of them are generated and presented on paper. Each individual within the group may build upon the concepts of others.

Concept webbing may also be used as an evaluation tool. Teachers may ask students to discuss the relationships between items on a self-made, or provided, blank concept web. Students can be asked to complete it with the knowledge gained from a particular unit. Students may be asked to explain how the following elements affected Aboriginal family life in a specified time period.

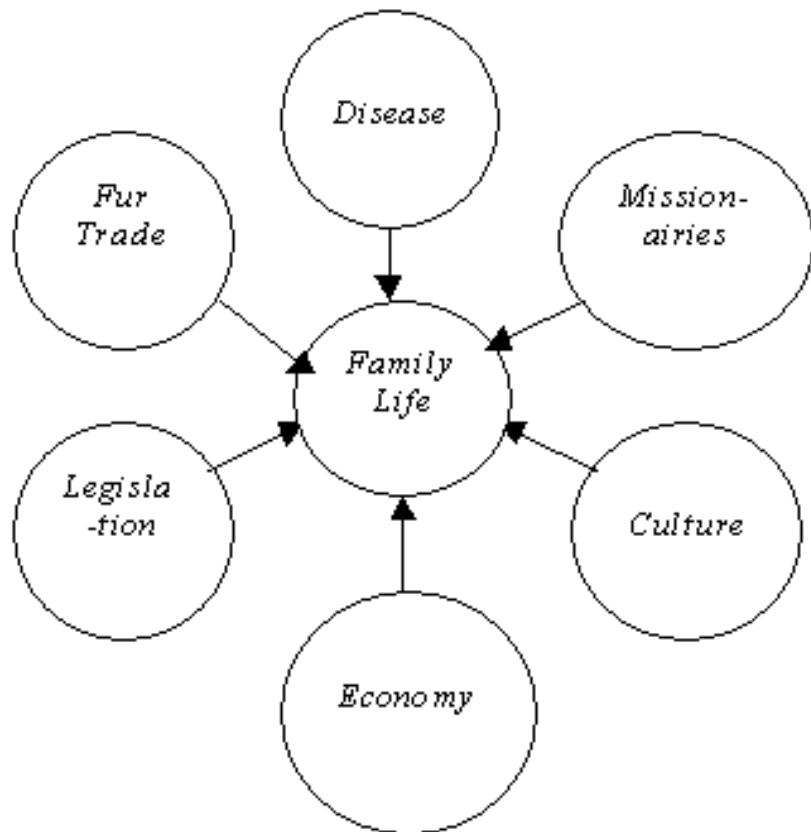
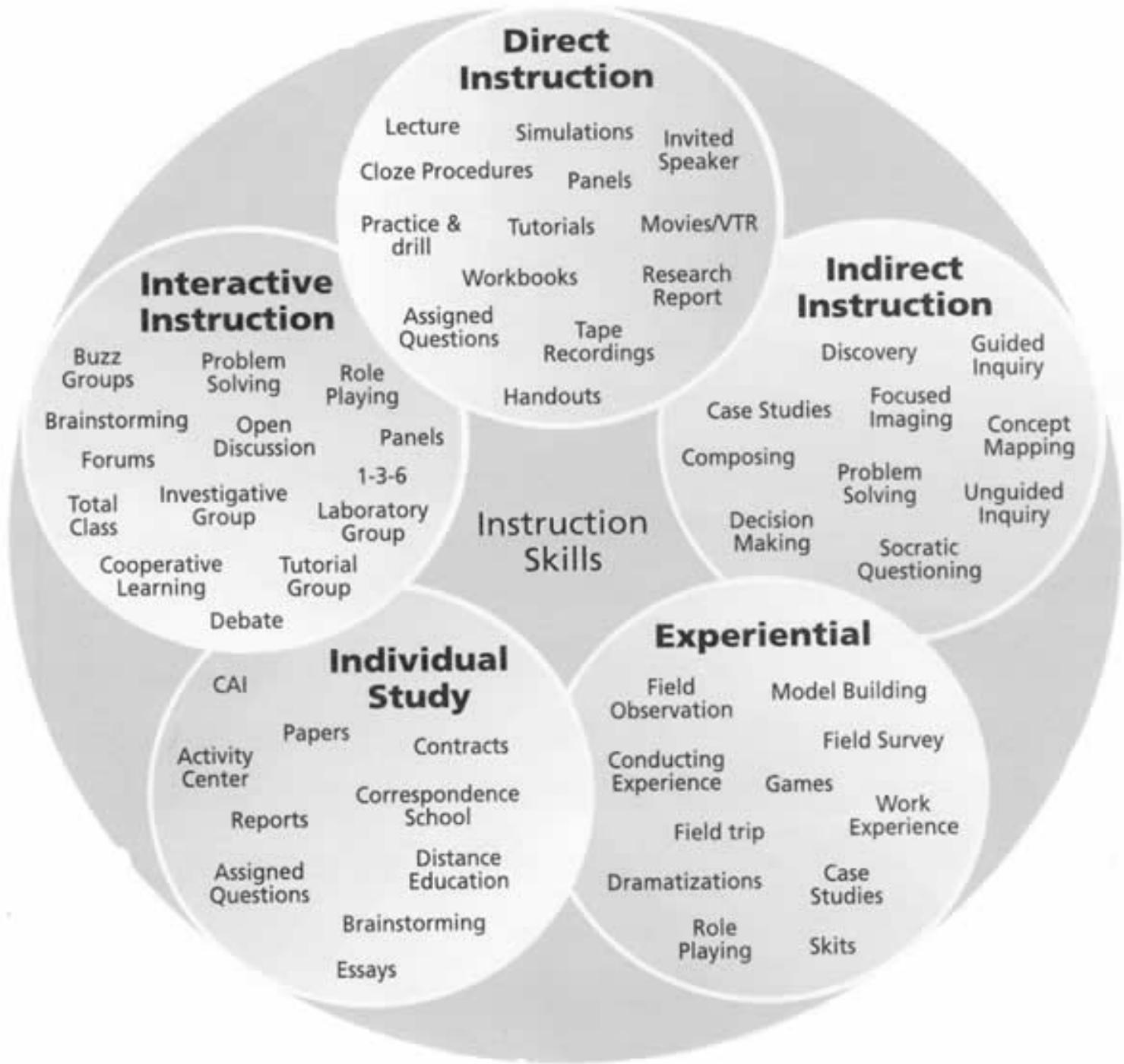


Figure 3 depicts strategies as intersecting circles reinforcing the idea of a circular method of teaching and learning. The headings of the five circles are then used to organize the instructional strategies on the following pages.



(Pewewardy, Cornel, 1999, p. 30. Adapted with permission.)

Direct Instruction

Direct instruction is usually deductive. A rule or generalization is presented and then illustrated with examples. While this strategy may be easier to plan and use, it has limitations for developing the abilities, processes, and attitudes required for critical thinking and for interpersonal and group learning. Native Studies 10 requires development of the affective domain and higher level thinking skills. Direct instruction is most effective when the teacher prepares students to become actively involved in the activity. Direct instruction should not be

discounted, just used sparingly with a wide variety of other strategies.

Video

The use of video or film can be an effective instructional strategy for Native Studies 10, particularly when they present an Aboriginal perspective. However, watching a video or film is of little use to students if they are passive listeners/viewers. To help students become productive when viewing a film or video, teachers may employ a number of methods before, during and after viewing.

Pre-viewing

- Determine students' prior knowledge
- Discuss the content or concept under study
- Have students make predictions
- Brainstorm for related ideas
- Provide "cue" words or phrases that require students' complete attention
- Ask students to focus on a particular idea.

Viewing

- Make notes on important ideas
- Use a chart to gather information
- Create a visual of an important idea
- Map/web the salient points.

Post-Viewing

- Discuss predictions
- Remake or add to map/web
- Engage in small or large group discussion
- Create small group or individual summaries.

Invited Speakers

The importance of knowledgeable guest speakers to Native Studies 10 can not be overstated. Students can gain

valuable knowledge about Aboriginal content and worldview. It is important for students of Native Studies 10 to see knowledgeable Aboriginal people as the owners of their knowledge. Knowledgeable Aboriginal speakers are invaluable both to their own communities and to the community at large.

During communication between the teacher (or a selected student) and the speaker, the teacher/student needs to find out:

- the kind of presentation the speaker will give (Will the session be interactive or lecture style?)
- the equipment (e.g., t.v., vcr, overhead) the speaker will need
- the amount of time the speaker is willing to share
- if the speaker needs access to photocopying
- if the speaker will allow time for questions.

*If the speaker is using a lecture style, the

teacher can help the students prepare by conducting a brief discussion that solicits students' prior knowledge about the topic.

Information the teacher can share with the guest speaker:

- number of students
- classroom arrangement
- time frame
- the current topic under study
- students knowledge level
- foundational and learning objectives.



Indirect Instruction

Indirect instruction is student-centered and may also be called inquiry, induction, problem solving, decision making and discovery. Indirect instruction may involve reflective discussion, concept formation or attainment, cloze procedure, problem solving and guided inquiry. Students may be asked to observe, investigate, draw inference or form hypotheses. Indirect instruction taps into students' natural curiosity and encourages them to seek intriguing alternatives. Students are free to think creatively without worry about giving the wrong answers. Interpersonal skills are enhanced as students seek out the appropriate material and human resources. This strategy is most appropriate when:

- thinking outcomes are desired;
- attitudes, values, or interpersonal outcomes are desired;
- process is as important as product;
- students need to investigate or discover something in order to make connections from later instruction;
- there is more than one appropriate answer;
- the focus is personalized understanding and long term retention of concepts or generalizations;
- involvement and intrinsic motivation are desirable;
- decisions need to be made or problems need to be solved
- life-long learning capability is desired.

Inquiry

Inductive Inquiry may be approached in two ways:

Guided Inquiry

The teacher provides the basic information to conduct the lesson and asks the students to make generalizations or conclusions that can be reasonably inferred. The teacher begins the process of induction through a set of guided experiences. The teacher's key role is to ask questions, prompt responses, and structure materials and situations. The teacher is the main organizer of the learning. Thus, guided inquiry takes substantial teacher preparation time, but students become active thinkers and doers.

Unguided Inquiry

Generally once the students have gained some skill at guided inquiry, they may then begin this more independent method of study. Students take on more responsibility for collecting and examining data, concepts and events or situations.

The teacher's role becomes one of "clarifier." As students develop their own generalizations and hypotheses, the teacher acts as a sounding board.

(Orlich et. al., 1990 , p. 339)

Problem Solving and Decision Making

Decision making is an intellectual process that requires students to select the "best" alternative choice based on a set of conditions and circumstances. This process requires that the students review and describe the issue or the problem to be resolved and identify the various alternatives for resolution. They study the effects and consequences of each possible alternative choice. After each possible selection has been compared according to the same set of characteristics, the final selection is presented with a list of reasons for selecting this choice over the other alternatives. Teachers can engage students in problem solving and decision-making activities through a variety of sources:

- historical events
- literature
- art
- news stories
- stories.

(Orlich et. al.,1990 , p. 285)

The following steps may guide students.

- Define the problem.
- Develop criteria for judgement.
- Find solutions/Apply criteria.
- Take action.
- Evaluate solution.

Experiential Learning

Native Studies 10 lends itself most appropriately to experiential learning in a variety of ways, in particular, attending cultural events and activities. However, to ensure that meaningful learning takes place, students need to be prepared accordingly. Students should be reminded that they are going on a learning adventure. Their conduct during the outing is as important to the success of the outing as the event itself. Students should also be aware of:

- the purpose of the outing
- the expected conduct for the event
- the specifics of the event
- what they are to do with the information gained from the outing

- how the outing relates to the content under study.

Skits

Have students write and perform skits that portray an historical or contemporary situation related to what they are learning. Creating their own props and improvising costumes enhances student learning.

Role Playing

Background knowledge

An effective role playing exercise builds on knowledge that students already possess about a particular historical concept. They may have read a certain curriculum reading, literary work or an excerpt from a textbook. Their knowledge may be imperfect or superficial, but that makes little difference to the success of the exercise. The purpose of the activity is to enhance their understanding of a specific historical situation, so it is actually a good thing if they have not yet mastered the ideas or perspectives under discussion. Difficult texts are often the ideal foundation for a role playing activity. While students may have trouble immediately discussing a text they had difficulty understanding, role playing allows them to focus on one aspect of the reading and to delve more deeply into the author's points of argument and evidence.

Perspectives

The second element of the role play is to design the roles themselves to maximize student involvement and, most important, student conflict. Whether students choose their roles does not seem to make much difference, so long as conflicting perspectives are equally presented.

In some instances it is important to have opposing views represented, while in other instances it is important that students focus on the perspectives of the historical personalities involved in the conflict.

Situation

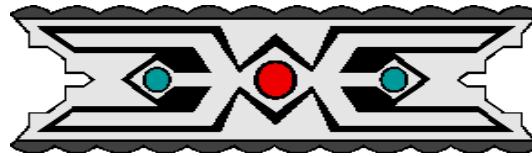
Some role playing exercises need more in the way of a story than others, but it is almost always a mistake simply to "let the students go" in a role playing discussion without giving them a focal point for debate. Students feel an investment in the part they are to play if there is a specific, immediate crisis to be solved.

Management

The final and most critical element of a successful role play exercise is the teacher's management of the debate. This is the most difficult element to master and to explain. The two keys to a well-managed role playing discussion are the teacher's limited involvement and willingness to be flexible. One of the main purposes of the role play is to get students talking to each other, instead of to the teacher. Accordingly, the teacher's role is to guide the students' conversation among themselves through questions issued from the side lines. This limited role means that sometimes students may follow an unanticipated line of argument, or take up positions that were not originally a part of the lesson. These circuitous or unexpected routes can provide some of the most

interesting and valuable insights into the historical situation. While the teacher does need to manage the discussion so that it does not veer off onto unproductive tangents, to a large extent the role of the manager is to let the students drive the discussion and to remain flexible about the paths students take to understanding.

(McDaniel, Kathryn N. May, 2000. pp. 357-62. Adapted with permission.)



Case Studies

By giving students actual or fictional case studies but not providing them with the concluding accounts of the situation, teachers can pose analytical dilemmas to students to be resolved. After reading and discussion, students may try to complete the case and reach resolution individually or as a group. If conclusions cannot be reached, students offer alternatives, or may declare the problem a dilemma.

The case study is a valuable strategy for skill building, particularly in strengthening critical thinking abilities. Commercial case studies are difficult to find. Most teachers develop materials themselves.

(Dynneson & Gross, 1999, p. 339. Adapted with permission.)

Individual Study

Journals

A journal is one way to help students record what they learn from classroom experiences and course materials.

Journals should be kept at school, although students may add entries they have written elsewhere. Assign specific journal entries and allot specific times for daily entries.

Confidentiality should be guaranteed; entries are not shared with the class without the individual's permission. Students may choose to have the teacher share a journal entry, but keep the authorship anonymous. These general rules of journal writing should be clearly stated, as should the dates for handing in and returning the journals.

To establish positive relationships with students it is important that the teacher respond to journals expediently and sensitively. Students need immediate feedback, both for their self-confidence and to get to know their teacher. There is always something positive to say to every student. Journals provide privacy for the free exchange of thoughts, feelings and ideas that discussion cannot ensure.

To facilitate learning through journals, prepare and display a series of questions or provide a handout as a journal recording guide. Provide thought-provoking questions after lessons. For example:

- In your opinion, what was the issue that stood out from the others? What did you learn?
- How did you feel after the experience and discussion? Why?
- What new questions did it bring to you or what puzzles you?
- How did this experience connect to your own experiences?

Journal entries may include poems, short stories, artwork, questions or comments related to the topic.

Journal entries may provide springboards for further discussion and other activities. As you read the journals, try to share with the class (with permission from the writer) a journal entry from each student. You will undoubtedly read a variety of perceptions on a single issue. This illustrates the students' individuality, and at the same time, shows that they each have a contribution to make.

Periodically, ask the students to reread their journals, and notice specific instances of personal growth and learning. Ask them to write, or share with others, some of their personal feelings as a result of this growth.

Journals may also be used for unit-ending summaries. They may provide ideas for short essays or areas for further study.

Teachers may also keep a journal and occasionally share entries with the class. Students benefit from seeing teachers as partners in the learning process.

Benefits of Journal Writing

The writer:

- learns to articulate thoughts
- has a source of writing ideas
- has the opportunity for daily reflection and self-examination
- has the opportunity to rehearse writing
- has the opportunity to experiment with different forms and styles of writing
- develops a daily "habit" of writing
- is provided with a sense of the importance of everyday events
- is provided with a record of personal development

- learns that everyone writes (including the teacher)
- can share thoughts with others
- enjoys privacy
- has the opportunity to get to know the teacher on a personal level
- gets feedback without criticism of the writing.

Types of Journals

Dialogue Journals provide a forum for communication between teacher and student and student and self.

Journalogs are usually written in chronological order and cover main ideas/generalizations and opinions.

Reaction Journals assist students in absorbing information, answering questions, highlighting main points, sorting new information and expressing feelings.

Diaries are personal and student's choose when and if to share these thoughts.

Learning Logs differ from journals in that the focus is upon course content and classroom experiences. Generally, topics decided by the teacher stem from required reading, viewing or discussing issues related to the course.

Learning logs serve a number of important functions. Students may be encouraged to write more, to provide more detail or to investigate an issue. Students may be asked to perform specified tasks, then respond to the product. They may model problem-solving techniques or critical thinking skills.

It is important that teachers allow students class time to complete journal assignments. Often the quality of journal entries is equal to the quality and quantity of time given during class time.

Creative Writing Activities

Poem/Song Activity: Ask students to compose a poem or song based upon the concepts or facts in a particular unit. Specific topics and/or historical perspectives may be used.

Personal Letter: Ask students to write personal letters to fictional characters in the literature, or to the author of the expository reading material.

Biography: Have students write a biography of an historical or contemporary Aboriginal person of interest to the student.

Autobiography: Have students write an autobiography (in the first person) from the perspective of an Aboriginal individual of interest.

Parody: Have students write parodies of poems, newspaper articles or other short narratives.

Pamphlets: Have students develop a pamphlet of information on a particular unit or issue being studied.

Cartoon: Have students create cartoons with captions that depict an ironic situation or issue.

Advertisements: Have students create an advertisement that will convince an audience to choose their side on a particular issue.

Oral Histories: Have students interview an Elder or other members of the Aboriginal community who have cultural knowledge. Students may ask the Elder for permission to practice their storytelling skills using the information.

Allegory: Have students create and illustrate an animal allegory or fable representing a key concept in a particular unit.

Book Review: Have students design a book cover for a book by an Aboriginal author; write a review that goes inside the cover, and display it for others to see.

Newsletter: Have students write a newsletter to be sent home, or for the school newspaper explaining the current unit of study.

Reading Strategies

Native Studies students need to develop thoughtful interpretations of the reading material. They need to be actively involved in making sense of what they read. Teachers can encourage students to become actively involved in the process of making meaning by choosing instructional approaches that meet the needs of their students. Consider the following instructional activities:

Help students prepare to read by:

- Encouraging them to activate what they already know about the people, situations, events and ideas in the text.
- Providing important background information, relevant to the selection, in order to expand their knowledge.
- Explaining the conventions, techniques and vocabulary used by the writer.
- Helping them set purpose(s) for reading.

Help students employ effective reading strategies during reading by:

- Encouraging them to become involved with the text.
- Modelling strategies that effective readers use as they read.
- Guiding the reading process with questions and activities that help students build their own understanding of what they are reading.

Help students understand and respond after reading by:

- Encouraging them to move beyond their initial understanding, and developing deeper interpretations and connections.
- Expanding their reading experiences to include a variety of genres.
- Clarifying and extending their thinking about language and meaning through related writing, speaking, viewing and listening activities.
- Encouraging them to share their initial reactions to text through discussion and other activities.

(Saskatchewan Education, April 1999. a)

Note-Making Activity: Have students read a short curriculum reading or other selection and discuss the central or difficult ideas in pairs. Students try to remember basic points of the selection without referring to the text. Students share their notes with the class. Each pair contributes until all the main ideas are charted on the board or chart paper.

Map and Chart Interpretation: Students interpret maps and charts supplied by the teacher, or develop their own from material being studied.

Glossary Activity: Students compile a glossary of terms, concepts and organizations that appear in a specific unit. Students may use this glossary to develop crossword puzzles to test their classmates. This glossary could be used in class and kept as a permanent Appendix.

Collage: Students work through a particular concept or unit and then collect photographs, pictures, cartoons, articles and headlines for the production of a collage, or mixed-media work illustrating the ideas presented in the unit.

Verbal-visual Essay: Combines collage and writing. Students create a verbal-visual collage using pictures and captions from magazines/catalogues. Then students provide a brief summary on the back of the collage on the topic they are assigned or have chosen. Then they provide 10 "verbals": five factual statements reflecting the content under study and five statements reflecting their opinion.

Current Affairs Activity: Students locate materials and sources for current information regarding Aboriginal issues, or on the content of a given unit. Appropriate sources may be:

Newspapers

Journals

Magazines

Radio and television programs

Friendship Centres

Aboriginal rights organizations

Video and audio tapes.

Clippings and references may be shared with the class, displayed in the classroom, evaluated for bias, and/or compiled into folders. Keep clippings for class use and placement in a school resource centre.



Independent Research Activities

Assign, or have students choose, a topic to explore as a research essay. Students may use the readings provided at the end of each unit, listed sources and independent research to document and write about their topic. The readings often supply the names and addresses of organizations and companies involved with the subject of a particular unit. Contacting such organizations may yield more specific and current information. Students may choose to present their findings to the class.

Essay Writing

The essay is a prose form with which all students should become adept. Native Studies 10 offers plenty of opportunities for students to refine their writing skills. An essay usually begins with an opening paragraph that states the topic or thesis, a body of one or more paragraphs that provides evidence or proof and a concluding paragraph that sums up arguments and relates to the thesis.

Teachers have a variety of essay writing formats from which to choose. Native Studies 10 is particularly suited to three particular styles of essay writing: the Personal Essay, the Persuasive Essay and the Research Essay.

Personal Essay

The main purpose of a personal essay is to share an insight with the reader in a manner that reflects the writer's

personality and attitude toward a subject. This type of essay leaves room for individuality and creativity. It is written in a conversational style and usually from a first-person point of view. It does not just narrate events or experiences; it explores their significance or insignificance, and offers the writer's perspective on them.

In Native Studies 10 students might:

- Write a personal essay to illustrate or refute one of the following statements:
 - Goal setting is not necessary for personal achievement.
 - Some of our greatest leaders received no formal education.
 - Equality does not necessarily mean fair.
- Write a reflective essay to narrate a personal experience and explain what students learned from this experience.
- Use one of the following as the subject for a personal essay:
 - family
 - friends
 - community
 - coming of age.
- Use one of the following as a first sentence for a personal essay:
 - How I appreciate...
 - If I could change the world in one way I would...
 - My greatest adventure was....

Students might introduce their personal essay in a casual or easy way by arousing their readers' interest and stating the theme or insight the essay will explore. They might consider opening with a proverb or a familiar quotation, challenging a statement made by someone else, asking a question that will arrest the attention of the reader, or beginning with a personal anecdote or experience. The opening should announce the subject of the essay, and establish the tone (e.g., humorous, reflective) and point of the essay. The body of the personal essay should stick closely to the subject and maintain the thesis and tone.

It might include commentary, narrative passages, and descriptive details to illustrate or convey an idea, feelings or experience of the subject. The reader needs to be able to follow the treatment of the subject and understand the meaning intended. Finally, students should bring the essay to a satisfactory end. They might conclude with

a strong statement about the lesson their experience has taught them, a thought-provoking question or a concluding paragraph that states what they have learned.

Persuasive Essay

A persuasive essay gives the writer's opinion about a topic. A persuasive essay appeals to the emotions and the logic of the reader. The writer's task is to convince the audience that his or her point of view is correct (or at least reasonable).

In Native Studies 10 students might:

- Write a persuasive essay that presents their point of view on one of the issues studied in the course.
- Use readings from this curriculum to support their stance on the following: "Education is today's Buffalo."
- Agree or disagree with the following statement. "The question of identity is important and matters to most people." Students might support their stance by referring to personal experiences and selections they have studied in this course.
- Write an essay in which they take a position on a controversial issue facing the world today. Students could convince their readers that they are right by using accurate information, concrete examples and compelling organization.
- Agree or disagree with the following statement: "Human beings each have the responsibility for one another."

The introduction of a persuasive essay should begin with a device to catch the reader's attention (e.g., a strong statement of the main idea/thesis, a question, or an important, unusual or dramatic detail). The introduction should also express a firm opinion or position that the writer wants the reader to consider. The body of the essay should provide evidence to support the opinion that has been offered in the introductory paragraph. It should support the thesis with appropriate facts, incidents, expert opinions, or responsible appeals to emotion. An effective persuasive writer tries to anticipate opposing or alternative viewpoints, and may provide counter arguments along with main points of the essay.

The conclusion usually ends with a summary of the most important details of the argument and restates what the reader is to believe or do.

Research Essay

A short research essay explores a specific topic, synthesizing and incorporating information from a variety of sources. In addition to stating clearly the purpose in a thesis statement, an effective research essay uses evidence and details from a variety of sources to support the thesis. It contains only accurate and relevant information, documents sources correctly, and includes a properly formatted reference list or bibliography.

Finding and evaluating relevant sources, and determining useful, accurate information from those sources, requires students to explore a range of human, electronic, and print resources and to check if they are authoritative, up-to-date and respected. It also requires students to make notes as they paraphrase, summarize, and quote the key ideas they wish to use. To avoid plagiarism, students need to credit sources using documentation procedures employed in various acceptable style guides (e. g., Modern Language Association). Students should feel comfortable using a research strategy that might include:

- choosing and defining their topic
- finding background information from a range of sources
- narrowing and summarizing their topic and identifying a possible thesis statement to direct their research
- finding the basic information they need to support their thesis
- evaluating useful sources, making notes and documenting sources
- finding additional information (if needed)
- organizing their notes and planning their essay
- writing their first drafts and citing their sources
- revising and polishing their papers
- reflecting on experience.

Teachers may provide students with the Essay Instructions and Outline provided on page 272 in Unit Three - Governance: Aboriginal Perspectives.

(Saskatchewan Education. 1999. b)



Learning Contract

Learning contracts can be used for enrichment, or as a replacement for missed assignments. The learning contract may be as simple or as complex as the situation requires. The teacher and student may develop the learning contract together, negotiating the terms of the contract, specific goals, learning outcomes, evaluation criteria, resources, learning environment and due dates. An example follows.

Name:

From this project I hope to learn:

This project will be evaluated based on:

The resources I need are:

I can find the resources at:

I will use the following schedule to complete the work:

This project is due on:

Obstacles I might encounter:

Persons I could consult if obstacles occur:

We, the undersigned, agree to consult from time to time to discuss my goal and to review my plan.

Interactive Instruction

Group Work

Group work not only facilitates learning, it also gives grade 10 students a structured environment in which to develop important social skills. However, to keep grade 10 students motivated requires more than providing the forum for discussion. Ayers and Paris (1994) suggest that motivating students involves creating a student-centered classroom. A classroom that puts students at the center of its environment provides the following:

- authentic projects
- learning centres
- flexible groups and partners
- response journals and thinking logs
- student-teacher conferences
- hands-on materials and technology
- caring atmosphere
- exhibitions of students' work
- classroom libraries
- peer discussions and tutoring.

(Paris, Scott G., and Linda R. Ayres. 1994, p. 4. Adapted with permission.)

Classroom Discussion

The teacher's ability to conduct discussions is a key element in the development of inquiry and critical thinking skills. Skillin facilitating a discussion is achieved through continued practice. There are a few questions teachers may think about when conducting discussion.

- Why am I using discussion?
- Am I trying to increase verbal interaction between, and amongst, myself and the students?
- Am I willing and able to accept and facilitate a wide range of ideas and opinions?
- Am I willing to allow students to discover and state a personal opinion and not merely repeat what I said or the text has presented?

- Am I conducting the discussion to enhance learning?
- Do I want to improve the speaking-thinking-articulating skills of the students?
- Am I optimizing the opportunities for the success of all the students?
- Am I willing to facilitate the discussion and not dominate it?

Classroom discussion can be an effective teaching tool. Teachers may provide students with some basic ground rules for discussion. It may also be practical to start with small group discussions prior to entire class discussions, depending on the students' comfort level with open discussions.

Debate

A debate is a structured discussion. The degree of structure and formality is up to the teacher. There are usually two teams of at least two people each. One team, the Affirmative, supports the resolution. The second team, the Negative, opposes it.

The topic can be selected to achieve a particular educational goal. In a debate, students are often required to debate both sides of a proposition, which offers them the opportunity to understand more than one viewpoint.

In preparing to debate, participants are required to proceed through a variety of steps. First, students research the topic to identify what the issues are. The research must then be examined to allow the formulation of propositions and the gathering of evidence to support these propositions.

The Affirmative will examine problems and try to formulate resolutions advocating the most logical solution. The Negative will try to show that the reasoning, evidence and propositions of the Affirmative are faulty, and may offer solutions of their own. Debate focuses on oral communication and thorough preparation, which triggers pragmatic and spontaneous response. Debating contributes to the development of several of the Common Essential Learnings.

The Saskatchewan Elocution and Debate Association (SEDA) suggests the following ideas to get started.

Guiding Principles in Teaching Debate:

1. The teacher does not have to hear and evaluate everything.
2. In any activity, each student must have a specific duty.
3. All events are timed.
4. At first, give insufficient time for the activities.
5. Get a whistle or bell to signal the end of time.

Depending on circumstances, debates may work better if you use teams of three, four or more students. Consider the maturity of your students, the time available and the class size.

Warmups (One hour)

Step #1: In partners, give students a word (blue, birthdays, happy). They must speak for 30 seconds, then switch.

Step #2: Give students a list of words. One partner begins, and must talk about the first word for as long as possible without pausing or saying "um." As soon as he or she pauses, the partner starts on the next topic. Have students time each other.

Step #3: Give students a simple resolution (e. g. school is important, birthdays are fun) and have each partner take a side. The Affirmative one speaks for 30 seconds, then the Negative one speaks for 30 seconds.

Step #4: Have each pair choose sides, as described above, but this time he or she must listen to their partner and clash with as many points as possible. It is not quite a debate, just: Negative speech (1 min), Affirmative reply (30 seconds), then Affirmative speech (1 min), Negative reply (30 seconds).

The following Sample Unit using debate is a guide to help teachers develop their own.

Step #1: Explain the idea of resolutions. Have the students develop resolutions (one hour).

Step #2: Once the resolutions are prepared, students divide into groups of six to study the implications and set the basis for the research. The teacher should provide a template or general guide for the students to use.

Template suggestion:

Students may be familiar with some type of **KWL** procedure:

K - First, the students record what they already **Know** about the topic.

W - Next, students record what they **Want** (or need) to know about the topic.

L Finally, after their research, students record what they have **Learned** about a topic - usually in a chart format.

Research tools should be student-centred, but other simple and general patterns are **PMI** (plus, minus and interesting) the classic **W5**. Active learning needs to involve the students at all stages, including the guiding of their own research.

Step #3: Once each group has researched its' issue (at least two hours), divide the groups into two teams of three people. The teams draw for Affirmative/Negative, then spend time preparing their arguments. It is a good idea to ask at least three students and probably five to act as judges for the debate.

Step #4: The teacher then takes time to explain the roles of each of the debaters and the debates begin. (See Step by Step Guide available from SEDA for this information.) Discussion style works best. Some teachers have debaters clashing only in their speeches, and a large number of the audience or class act as questioners,

distributing questions between the two sides. The remaining groups take their turn; if time is controlled carefully, all the groups of six can finish debating in two hours.

The "Step by Step Guide" to debate contains detailed information about debate in general. The "Debate Information Package for Teachers" contains information on using and adapting debate for the classroom and can be obtained from SEDA.

SEDA also offers research packages, in a pro/con format for a reasonable price. Those relevant to Native Studies 10 may be: Pardon of Louis Riel (1991), Media, Influence (1999), Native Rights and Self-Government (1994). For more information, contact:

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Appendices

Appendix A: Glossary of Terms

WORDS FIRST An Evolving Terminology Relating to Aboriginal Peoples in Canada

Introduction

Aboriginal peoples have occupied the territory now called Canada for thousands of years. Many diverse and autonomous peoples lived in this territory and had distinct languages, cultures, religious beliefs and political systems. Each community or culture had its own name for its people and names for the peoples around them.

When Columbus arrived in North America, he gave the name ‘Indians’ to the people he encountered. This misnomer was based on the mistaken notion that he had landed in India.

Today, terms to describe Aboriginal peoples are continually evolving. Understanding the distinctions among these words, and to whom they apply, can be a challenge for teachers and students.

Purpose

WORDS FIRST is a lexicon of words that describe or relate to Aboriginal peoples in Canada. It was created by the Communications Branch at Indian and Northern Affairs Canada (INAC) to help departmental staff with terminology usage. While it was written with INAC staff in mind, it is also useful to anyone who wants to write or learn about Aboriginal peoples in Canada.

Guidelines

- Teachers should keep in mind that there is no single lexicon to describe Aboriginal peoples. For example, there is not a sole agreed-upon name for the original peoples who inhabited North America before European settlers arrived. In Canada, ‘Aboriginal peoples’ is often used. In the United States, ‘American Indian’ or ‘Native American’ are commonly used. United Nations documents and organizations (and some Aboriginal scholars and advocates) use the term ‘Indigenous people.’
- This guide uses current names and definitions that have been selected and defined by Aboriginal peoples themselves. However, some of the terms listed here have strict legal definitions. They may seem outdated, but they are still necessary in certain contexts explained later in the guide.
- This guide does not list the many and varied names of individual Aboriginal nations. Rather, it provides inclusive terms that describe them collectively. Whenever possible, try to characterize Aboriginal people through their specific identities, for example, a Haida painter, a Mohawk school, a Blackfoot publication. These types of identifications more accurately capture the unique aspects of the people or things you are describing.

- If teachers are unsure about names and terms, try contacting Aboriginal peoples to learn which terms *they* prefer. Also note that many Aboriginal peoples use English transliterations of terms from their own languages to identify themselves. For example, the Mohawk Nation is also called ‘Kanien ‘Kaha:ka’; the Blackfoot, ‘Sisika’; the Chippewas, ‘Anishnabeg’ and the Swampy Cree, ‘Mushkegowuk.’

The following is a breakdown of the terms in this guide according to various themes.

Collective names to describe the original peoples of North America and their descendants:

- *Aboriginal people(s)*
- First Peoples
- Indigenous people(s)
- Native people(s)
- Native American
- American Indian.

More narrowly defined groups of Aboriginal peoples:

- First Nation
- Indian
- Innu
- Métis
- Eskimo
- Inuit.

Terms associated with communities and community organization:

Among First Nations

- band
- tribal council

- tribe
- reservation
- reserve.

Among Inuit

- Inuit communities
- Inuit regions.

American usage:

- American Indian
- Native American
- Eskimo
- Reservation
- Tribe.

Aboriginal people(s)

Aboriginal people is a collective name for the original peoples of Canada and their descendants. The *Constitution Act, 1982* specifies that the Aboriginal peoples consist of three groups: Indians, Inuit and Métis.

When referring to ‘Aboriginal people’, you are referring to all the Aboriginal people in Canada collectively, without regard to their separate origins and identities. Or, you are referring to more than one Aboriginal person.

By adding the letter ‘s’ to the word people, you are emphasizing that there is a diversity of people within the group known as **Aboriginal people**.

non-Aboriginal people (*not* peoples) refers to anyone who is not an Aboriginal person. *Note that the ‘non’ stays lower-case.*

Usage:

Despite the wide use of the word Aboriginal as a proper noun by many Canadian and Aboriginal media, Indian and Northern Affairs Canada uses the term only as a modifier, for example, ‘The government’s new strategy will support increased business with Aboriginal people.’

Avoid describing Aboriginal people as ‘belonging’ to Canada. Use neutral terms instead. For example, ‘Aboriginal people in Canada have traditions and cultures that go back thousands of years,’ instead of ‘Canada’s Aboriginal people have traditions and cultures that go back thousands of years’.

Capitalization: INAC capitalizes ‘Aboriginal,’ as it would other designations like ‘Francophone,’ ‘Arabic,’ or ‘Nordic.’

American Indian

American Indian is a commonly used term in the United States to describe the descendants of the original peoples of North America (*see also Native Americans.*) Some people are dissatisfied with this term, because it retains the misnomer ‘Indian’ in its name, and it covers people who consider themselves distinct from Indian peoples, namely Inuit, and the Yupik and Aleut peoples in Alaska. The term is not popular in Canada.

Band

A band is a community of Indians for whom lands have been set apart, and for whom money is held by the Crown. It is a body of Indians declared by the Governor-in-Council to be a band for the purposes of the *Indian Act*. Many bands today prefer to be called First Nations and have changed their names to incorporate First Nation; (e.g., the Batchewana Band is now called the Batchewana First Nation).

Band Council

The band council is the governing body for a band. It usually consists of a chief and councillors, who are elected for two- or three-year terms (under the *Indian Act* or band custom) to carry out band business, which may include education, water, sewer and fire services, community buildings, schools, roads and other businesses and services.

Capitalization: When naming a specific band, for example, the Bonaparte Indian Band, the word band is capitalized. Otherwise, the word band can remain lower case.

Eskimo

Eskimo is the term once given to Inuit by European explorers and is now rarely used in Canada, but is used frequently in the United States in reference to Inuit living in Alaska.

First Nation(s)

The term First Nations came into common usage in the 1970s to replace ‘band’ or ‘Indian’, which some people found offensive (*see Indian for an explanation*). Despite its widespread use, there is no legal definition for this term in Canada.

Many people today prefer to be called First Nations or **First Nations people** instead of Indians. Generally, ‘First Nations people’ is used to describe both Status and Non-Status Indians. The term is not used as a synonym for Aboriginal peoples as the term First Nations people does not include Inuit or Métis.

Because the term First Nations people generally applies to **both** Status and Non-Status Indians, writers should take care in using this term. For example, when describing a government program that is for Status Indian youth only, they should avoid using ‘First Nations youth,’ which could cause misunderstanding.

'First Nation' has been adopted by some Indian communities to replace the term 'Indian band.' A band is defined as a community of Indians for whom lands have been set apart, and for whom money is held by the Crown. Many Indian bands started to replace the word 'band' in their name with 'First Nation' in the 1980s. It is a matter of preference, and writers should follow the choice expressed by individual First Nations/bands.

Usage: The term 'First Nation' can be used as both a noun and a modifier.

Capitalization: INAC capitalizes 'First Nation' as it would any other designation like 'Francophone', 'Arabic', or 'Nordic.'

First Peoples

First Peoples is another collective term used to describe the original peoples of Canada and their descendants. It is used less frequently than terms like 'Aboriginal peoples' and 'Native peoples.'

Capitalization: Some spell the word 'peoples' in lower case, but both words in upper case appear to be the dominant spelling.

Indian

The term Indian collectively describes all the Indigenous people in Canada who are not Inuit or Métis. Indian peoples are recognized as Aboriginal in the *Constitution Act, 1982*, which specifies that Aboriginal peoples in Canada consist of three groups: Indian, Inuit and Métis.

In addition, three categories apply to Indians in Canada: Status Indians, Non-Status Indians and Treaty Indians.

Status Indians

Status Indians are people who are entitled to have their names included on the Indian Register, an official list maintained by the federal government. Certain criteria determine who can be registered as a Status Indian. Only Status Indians are recognized as Indians under the *Indian Act*, which defines an Indian as "a person who, pursuant to this Act, is registered as an Indian or is entitled to be registered as an Indian." Status Indians are entitled to certain rights and benefits under the law.

Non-Status Indians

Non-Status Indians are people who consider themselves Indians or members of a First Nation, but whom the Government of Canada does not recognize as Indians under the *Indian Act*, either because they are unable to prove their status or have lost their status rights. Many Indian people in Canada, especially women, lost their Indian status through discriminatory practices in the past. Non-Status Indians are not entitled to the same rights and benefits available to Status Indians.

Treaty Indians

Treaty Indians are descendants of Indians who signed treaties with Canada and who have a contemporary connection with a treaty band.

The term 'Indian' is considered outdated by many people, and there is much debate over whether to continue using this term. Indian and Northern Affairs Canada, following popular usage, typically uses the term 'First Nation' instead of 'Indian,' except in the following cases:

- in direct quotations
- when citing titles of books, works of art, etc.
- in discussions of history where necessary for clarity and accuracy
- in discussion of some legal/constitutional matters requiring precision in terminology
- in discussions of rights and benefits provided on the basis of 'Indian' status
- in statistical information using these categories (e.g., the Census).

Capitalization: INAC capitalizes 'Indian,' 'Status Indian,' 'Non-Status Indian,' and 'Treaty Indian,' as it would other designations like 'Francophone,' 'Arabic,' or 'Nordic.'

Innu

Innu are the Naskapi and Montagnais First Nations peoples who live in Quebec and Labrador. Not to be confused with Inuit.

Inuit

Inuit are the Aboriginal people of Arctic Canada. Inuit live primarily in the Northwest Territories and northern parts of Labrador and Quebec. They have traditionally lived above the treeline in the area bordered by the Mackenzie Delta in the west, the Labrador coast in the east, the southern point of Hudson Bay in the south and the High Arctic islands in the north.

Inuit are not covered by the *Indian Act*. However, in 1939, the Supreme Court interpreted the federal government's power to make laws affecting "Indians, and Lands reserved for Indians" as extending to Inuit.

The word Inuit means 'the people' in Inuktitut, the Inuit language, and is the term by which Inuit refer to themselves. Avoid using the term 'Inuit people,' as the use of 'people' is redundant. The term 'Eskimo,' applied to Inuit by European explorers, is no longer used in Canada.

Inuk is the singular form of Inuit. Use 'Inuk' when referring to one Inuit person.

Usage: It is acceptable to use the term Inuit as both a noun and as a modifier. According to the Inuit Tapirisat (spelling) Kanatami, the preferred use of the term as a noun is simply 'Inuit,' not 'the Inuit' or 'Inuit people.'

Capitalization: INAC capitalizes 'Inuit,' as it would other designations like 'Francophone,' 'Arabic,' or 'Nordic.'

Inuit Communities

Inuit live in communities. They are referred to as communities in the Arctic, and more commonly as Inuit communities in southern Canada.

Inuit never lived on reserves. Therefore, the terms 'on-reserve' and 'off-reserve' do not apply to Inuit, only to First Nations. Wording that is supposed to cover all Aboriginal communities, for example, a reference to people 'living on a reserve, off a reserve, or in urban areas', must add in 'Inuit communities' to be inclusive of Inuit living in the North.

Inuit Regions

Inuit live in regions. They are referred to as regions in the Arctic, and more commonly as Inuit regions in southern Canada.

There are four Inuit comprehensive land claims regions covering one-third of Canada: They are Inuvialuit, Nunavut, Nunavik and Labrador. Nunavut has three sub-regions, Kitikmeot, Kivalliq and Qikiqtaaluk — which are called regions.

Sometimes Inuit regions are called Inuit territories, or Inuit territory, individually or collectively.

Métis

The word Métis is French for ‘mixed blood.’ The *Canadian Constitution* recognizes Métis people as one of the three Aboriginal peoples.

Historically, the term Métis applied to the children of French fur traders and Cree women in the Prairies, and of English and Scottish traders and Dene women in the north. Today, the term is used broadly to describe people with mixed First Nations and European ancestry who *identify themselves* as Métis, distinct from Indian people, Inuit or non-Aboriginal people. (Many Canadians have mixed Aboriginal and non-Aboriginal ancestry, but not all identify themselves as Métis.) Note that Métis organizations in Canada have differing criteria about who qualifies as a Métis person.

Use of accent

Many people and groups, particularly in the West and North, have dropped the accent in Métis. Both spellings are acceptable in English, but INAC continues to use the accent. Regardless of your preference, it is a good idea to always check the names of individual Métis organizations before you publish them. For example, the Metis Association of the NWT does not take an accent; the Métis National Council does take an accent.

Capitalization: INAC capitalizes ‘Métis,’ as it would other designations like ‘Francophone,’ ‘Arabic,’ or ‘Nordic.’

Native

Native is a word similar in meaning to ‘Aboriginal.’ ‘Native peoples’ is a collective term to describe descendants of the original peoples of North America. The term is increasingly seen as outdated (particularly when it is used as a noun) and is starting to lose currency.

Native American

This is another commonly used term in the United States to describe descendants of the original peoples of North America. The term has not caught on in Canada because of the apparent reference to U.S. citizenship. Some Aboriginal peoples in Canada have argued that because they are descendants of the original peoples of the *Americas*, the term Native American should apply to them, regardless of their citizenship.

Reservation

A reservation is land set aside by the United States government for use and occupation of a group of Native Americans. The term does not apply in Canada.

Reserve

A reserve is the land that is set aside by the Crown for the use and benefit of a band in Canada. Many First Nations now prefer the term ‘First Nation community,’ and no longer use ‘reserve.’

Tribal Council

A tribal council is a group made up of several bands that represents the interests of those bands and may administer funds or deliver common services to those bands. Membership in a tribal council tends to be organized around geographic, political, or cultural and linguistic lines.

Tribe

A tribe is a group of Native Americans sharing a common language and culture. The term is used frequently in the United States, but only in a few areas of Canada (e.g., the Blood Tribe in Alberta).

Adapted from *WORDS FIRST: An Evolving Terminology Relating to Aboriginal Peoples in Canada*, a guide created by the Communications Branch of Indian and Northern Affairs, Government of Canada (2001).

For more information about Aboriginal Peoples in Canada, visit INAC’s website at www.inac-ainc.gc.ca.

Appendix B:

Saskatchewan Tribal Councils

Agency Chiefs Tribal Council

P.O. Box 327
Spiritwood, Saskatchewan
S0J 2M0
Telephone: (306) 883-3880
Facsimile: (306) 833-3336

Battlefords Tribal Council

P.O. Box 1300
North Battleford, Saskatchewan
S9A 3L8
Telephone: (306) 445-1383
Facsimile: (306) 937-7797

File Hills Qu’Appelle Tribal Council

Treaty Four Governance Centre
740 Sioux Avenue
Box 985

Fort Qu'Appelle, Saskatchewan
S0G 1S0
Telephone: (306) 332-8200
Facsimile: (306) 332-1811
Website: www.fhqtribalcouncil.ca

Fort Carlton Agency Council
P.O. Box 220
Shell Lake, Saskatchewan
S0J 2G0
Telephone: (306) 468-2326
Facsimile: (306) 468-2344

Meadow Lake Tribal Council
8003 Flying Dust Reserve
Meadow Lake, Saskatchewan
S9X 1T8
Telephone: (306) 236-5654
Facsimile: (306) 236-6301

Prince Albert Grand Council
P.O. Box 2350
Prince Albert, Saskatchewan
S6V 6Z1
Telephone: (306) 953-7200
Facsimile: (306) 764-6272

Saskatoon Tribal Council
Suite 200, 203 Packham Avenue
Saskatoon, Saskatchewan
S7N 4S1
Telephone: (306) 956-6100
Facsimile: (306) 244-7273

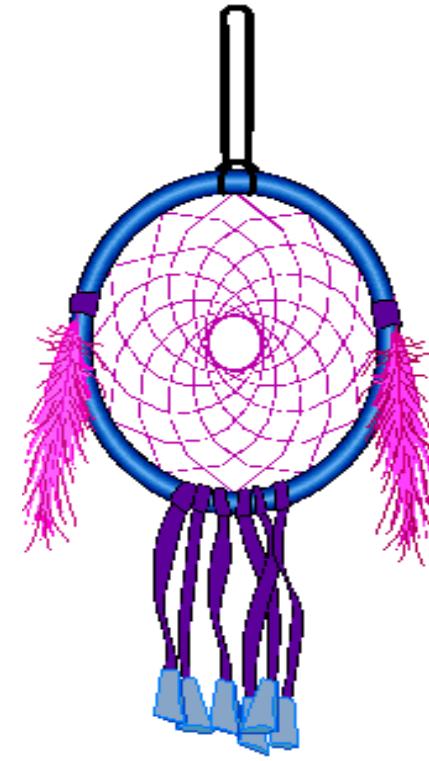
South East Treaty #4 Tribal Council
P.O. Box 550
Whitewood, Saskatchewan
S0G 5C0
Telephone: (306) 696-3451
Facsimile: (306) 696-3146

Touchwood Agency Chiefs
P.O. Box 280

Punnichy, Saskatchewan
S0A 3C0
Telephone: 835-2937
Facimile: 835-2198

Yorkton Tribal Council

21 Bradbrooke Drive
Yorkton, Saskatchewan
S3N 3R1
Telephone: (306) 786-7888
Facsimile: (306) 786-7855



Appendix C:

Saskatchewan First Nations

Ahtahkakoop First Nation

P.O. Box 220
Shell Lake, Saskatchewan
S0J 2G0

Telephone: (306) 468-2326
Facsimile: (306) 468-2344

Beardy's & Okemasis First Nation

P. O. Box 340
Duck Lake, Saskatchewan
S0K 1JO
Telephone: (306) 467-4523
Facsimile: (306) 467-4404

Big Island Lake Cree Nation

(formerly Joseph Bighead First Nation)
P.O. Box 309
Pierceland, Saskatchewan
S0M 2K0
Telephone: (306) 839-2277
Facsimile: (306) 839-2323

Big River First Nation

P.O. Box 519
Big River, Saskatchewan
S0J 0S0
Telephone: (306) 724-4700
Facsimile: (306) 724-2161

Birch Narrows First Nation

General Delivery
Turnor Lake, Saskatchewan
S0M 3E0
Telephone: (306) 894-2030
Facsimile: (306) 894-2060

Black Lake Denesuline Nation

General Delivery
Black Lake, Saskatchewan
S0J 0H0
Telephone: (306) 284-2044
Facsimile: (306) 284-2101

Buffalo River Dene Nation

General Delivery
Dillon, Saskatchewan
S0M OS0

Telephone: (306) 282-2033
Facsimile: (306) 282-2101

Canoe Lake First Nation

General Delivery
Canoe Narrows, Saskatchewan
S0M 0K0
Telephone: (306) 829-2150
Facsimile: (306) 829-2101

Carry the Kettle First Nation

P.O. Box 57
Sintaluta, Saskatchewan
S0G 4N0
Telephone: (306) 727-2135
Facsimile: (306) 727-2149

Chakastapasin First Nation

717 MacArthur Drive
Prince Albert, Saskatchewan
S6V 5X6
Telephone: (306) 922-5633
Facsimile: (306) 922-5662

Clearwater River Dene Nation

P.O. Box 5050
Clearwater River, Saskatchewan
S0M 3H0
Telephone: (306) 822-2021
Facsimile: (306) 822-2212

Cote First Nation

P.O. Box 1659
Kamsack, Saskatchewan
S0A 1S0
Telephone: (306) 542-2694
Facsimile: (306) 542-3735

Cowessess First Nation

P.O. Box 100
Broadview, Saskatchewan
S0G 5L0

Telephone: (306) 696-2520
Facsimile: (306) 696-2767

Cumberland House Cree Nation
P.O. Box 220
Cumberland House, Saskatchewan
S0E 0S0
Telephone: (306) 888-2226
Facsimile: (306) 888-2084

Day Star First Nation
P.O. Box 227
Punnichy, Saskatchewan
SOA 3CO
Telephone: (306) 835-2834
Facsimile: (306) 835-2724

English River First Nation
General Delivery
Patuanak, Saskatchewan
SOM 2HO
Telephone: (306) 396-2066
Facsimile: (306) 396-2155

Fishing Lake First Nation
P.O. Box 508
Wadena, Saskatchewan
SOA 4JO
Telephone: (306) 338-3838
Facsimile: (306) 338-3635

Flying Dust First Nation
8001 Flying Dust Reserve
Meadow Lake, Saskatchewan
S9X 1T8
Telephone: (306) 236-4437
Facsimile: (306) 236-3373

Fond du Lac Denesuline Nation
General Delivery
Fond Du Lac, Saskatchewan
SOJ OWO
Telephone: (306) 686-2102

Facsimile: (306) 686-2040

Gordon First Nation

P.O. Box 248
Punnichy, Saskatchewan
SOA 3CO
Telephone: (306) 835-2232
Facsimile: (306) 835-2036

Hatchet Lake Denesuline Nation

General Delivery
Wollaston Lake, Saskatchewan
SOJ 3CO
Telephone: (306) 633-2003
Facsimile: (306) 633-2040

Island Lake First Nation

P.O. Box 460
Loon Lake, Saskatchewan
SOM 1LO
Telephone: (306) 837-2188
Facsimile: (306) 837-2266

James Smith Cree Nation

P.O. Box 1059
Melfort, Saskatchewan
SOE 1AO
Telephone: (306) 864-3636
Facsimile: (306) 864-3336

Kahkewistahaw First Nation

P.O. Box 609
Broadview, Saskatchewan
SOG OKO
Telephone: (306) 696-3291
Facsimile: (306) 696-3201

Kawacatoose First Nation

P.O. Box 640
Raymore, Saskatchewan
SOA 3JO
Telephone: (306) 835-2125
Facsimile: (306) 835-2178

Keesekoose First Nation

P.O. Box 1120

Kamsack, Saskatchewan

S0A 1SO

Telephone: (306) 542-2516

Facsimile: (306) 542-2586

Key First Nation

P.O. Box 70

Norquay, Saskatchewan

S0A 2VO

Telephone: (306) 594-2020

Facsimile: (306) 594-2545

Kinistin First Nation

P.O. Box 2590

Tisdale, Saskatchewan

SOE 1TO

Telephone: (306) 878-8188

Facsimile: (306) 873-5235

Lac La Ronge Indian Band

P.O. Box 480

Lac La Ronge, Saskatchewan

SOJ 1L0

Telephone: (306) 425-2183

Facsimile: (306) 425-2590

Little Black Bear First Nation

P.O.Box 40

Goodeve, Saskatchewan

SOA 1CO

Telephone: (306) 334-2269

Facsimile: (306) 334-2721

Little Pine First Nation

P.O. Box 70

Payton, Saskatchewan

SOM 2JO

Telephone: (306) 398-4942

Facsimile: (306) 398-2377

Lucky Man Cree Nation
#225 : 103B Packham Avenue
Saskatoon, Saskatchewan
S7N 2T7
Telephone: (306) 374-2828
Facsimile: (306) 934-2853

Makwa Sahgaiehcan First Nation
P.O. Box 340
Loon Lake, Saskatchewan
SOM 1L0
Telephone: (306) 837-2102
Facsimile: (306) 837-4448

Mistawasis First Nation
P.O. Box 250
Leask, Saskatchewan
SOJ 1MO
Telephone: (306) 466-4800
Facsimile: (306) 466-2299

Montreal Lake Cree Nation
General Delivery
Montreal Lake, Saskatchewan
SOJ 1YO
Telephone: (306) 663-5349
Facsimile: (306) 663-5320

Moosomin First Nation
P.O. Box 98
Cochin, Saskatchewan
SOM OLO
Telephone: (306) 386-2206
Facsimile: (306) 386-2098

Mosquito Grizzly Bear's Head First Nation
P.O. Box 177
Cando, Saskatchewan
SOK OVO
Telephone: (306) 937-6120
Facsimile: (306) 937-3678

Muscowpetung First Nation

P.O. Box 1310
Fort Qu'Appelle, Saskatchewan
SOG 1SO
Telephone: (306) 723-4747
Facsimile: (306) 723-4710

Muskeg Lake Cree Nation

P.O. Box 248
Marcelin, Saskatchewan
SOJ 1RO
Telephone: (306) 466-4959
Facsimile: (306) 466-4951

Muskoday First Nation

P.O. Box 9
Birch Hills, Saskatchewan
SOJ OGO
Telephone: (306) 764-1282
Facsimile: (306) 764-7272

Muskowekwan First Nation

P.O. Box 249
Lestock, Saskatchewan
SOA 2GO
Telephone: (306) 274-2061
Facsimile: (306) 274-2110

Nekaneet First Nation

P.O. Box 548
Maple Creek, Saskatchewan
SON 1NO
Telephone: (306) 662-3660
Facsimile: (306) 662-4160

Ocean Man First Nation

P.O. Box 157
Stoughton, Saskatchewan
SOG 4TO
Telephone: (306) 457-2679
Facsimile: (306) 457-2933

Ochapowace First Nation

P.O. Box 550

Whitewood, Saskatchewan
SOG 5CO
Telephone: (306) 696-2425
Facsimile: (306) 696-3146

Okanese First Nation

P.O. Box 759
Balcarres, Saskatchewan
SOG OCO
Telephone: (306) 334-2532
Facsimile: (306) 334-2545

One Arrow First Nation

P.O. Box 147
Bellevue, Saskatchewan
SOK 3YO
Telephone: (306) 423-5900
Facsimile: (306) 423-5904

Onion Lake First Nation

P.O. Box 100
Onion Lake, Saskatchewan
SOM 2EO
Telephone: (306) 847-2200
Facsimile: (306) 847-2226

Pasqua First Nation

P.O. Box 968
Fort Qu'Appelle, Saskatchewan
SOG 1SO
Telephone: (306) 332-5697
Facsimile: (306) 332-5199

Peeppeekisis First Nation

P.O. Box 518
Balcarres, Saskatchewan
SOG OCO
Telephone: (306) 334-2573
Facsimile: (306) 334-2280

Pelican Lake First Nation

P.O. Box 399
Leoville, Saskatchewan

SOJ 1NO

Telephone: (306) 984-2313

Facsimile: (306) 984-2029

Peter Ballantyne Cree Nation

General Delivery

Pelican Narrows, Saskatchewan

SOP OEO

Telephone: (306) 632-2125

Facsimile: (306) 632-2275

Pheasant Rump Nakota First Nation

P.O. Box 238

Kisbey, Saskatchewan

SOC 1LO

Telephone: (306) 462-2002

Facsimile: (306) 4462-2003

Piapot First Nation

General Delivery

Zehner, Saskatchewan

SOG 5K0

Telephone: (306) 781-4848

Facsimile: (306) 781-4853

Poundmaker Cree Nation

P.O. Box 220

Payton, Saskatchewan

SOM 2JO

Telephone: (306) 398-4971

Facsimile: (306) 398-2522

Red Earth First Nation

P.O. Box 109

Red Earth, Saskatchewan

SOE 1KO

Telephone: (306) 768-3640

Facsimile: (306) 768-3440

Red Pheasant First Nation

P.O. Box 70

Cando, Saskatchewan

SOK OVO

Telephone: (306) 937-7717
Facsimile: (306) 937-7727

Sakimay First Nation
P.O. Box 339
Grenfell, Saskatchewan
SOG OBO
Telephone: (306) 697-2831
Facsimile: (306) 697-3565

Saulteaux First Nation
P.O. Box 159
Cochin, Saskatchewan
SOM OLO
Telephone: (306) 386-2424
Facsimile: (306) 386-2444

Shoal Lake Cree Nation
P.O. Box 51
Pakwaw Lake, Saskatchewan
SOE 1GO
Telephone: (306) 768-3551
Facsimile: (306) 768-3486

Standing Buffalo First Nation
P.O. Box 128
Fort Qu'Appelle, Saskatchewan
SOG 1SO
Telephone: (306) 332-4685
Facsimile: (306) 332-5953

Star Blanket First Nation
P.O. Box 456
Balcarres, Saskatchewan
SOG 1SO
Telephone: (306) 334-2206
Facsimile: (306) 334-2606

Sturgeon Lake First Nation
Comp. #5, Site 12, RR#1
Shellbrook, Saskatchewan
SOJ 1EO
Telephone: (306) 764-1872

Facsimile: (306) 764-1877

Sweetgrass First Nation

P.O. Box 147

Gallivan, Saskatchewan

SOM OXO

Telephone: (306) 937-2990

Facsimile: (306) 937-7010

Thunderchild First Nation

P.O. Box 600

Turtleford, Saskatchewan

SOM 2YO

Telephone: (306) 845-4300

Facsimile: (306) 845-3230

Wahpeton Dakota First Nation

P.O. Box 128

Prince Albert, Saskatchewan

S6V 5R4

Telephone: (306) 764-6649

Facsimile: (306) 764-6637

Waterhen Lake First Nation

P.O. Box 9

Waterhen Lake, Saskatchewan

SOM 3BO

Telephone: (306) 236-6717

Facsimile: (306) 236-4866

White Bear First Nation

P.O. Box 700

Carlyle, Saskatchewan

SOC ORO

Telephone: (306) 577-4553

Facsimile: (306) 577-4363

Whitecap Dakota/Sioux First Nation

Site 507, Box 28, RR#5

Saskatoon, Saskatchewan

S7K 3J9

Telephone: (306) 477-0908

Facsimile: (306) 374-5899

Witchekan Lake First Nation

P.O. Box 879

Spiritwood, Saskatchewan

SOJ 2MO

Telephone: (306) 883-2787

Facsimile: (306) 883-2008

Wood Mountain First Nation

P.O. Box 104

Wood Mountain, Saskatchewan

SOH 4L0

Telephone: (306) 266-4420

Facsimile: (306) 266-2023

Yellowquill First Nation

P.O. Box 40

Yellow Quill, Saskatchewan

SOA 3AO

Telephone: (306) 332-2281

Facsimile: (306) 332-2304

Young Chippewyan First Nation

P.O. Box 66

Gallivan, Saskatchewan

S0M 0X0

Telephone: (306) 937-7475

Facsimile: (306) 937-1010

Appendix D:**First Nations Affiliates****Federation of Saskatchewan Indian Nations**

Saskatoon FSIN Head Office

Asimakaniseekan Askiy Reserve

Suite 200, 103A Packham Avenue

Saskatoon, Saskatchewan

S7N 4K4

Telephone: (306) 665-1215

Facsimile: (306) 244-4413

Office of Treaty Governance Processes
Asimakaniseekan Askiy Reserve
200-203 Packham Avenue
Saskatoon, Saskatchewan
S7N 4K4
Telephone: (306) 667-1876
Facsimile: (306) 477-5115

Regina Sub-Office
Regal Plaza
Suite A : 1680 Albert Street
Regina, Saskatchewan
S4P 2S6
Telephone: (306) 721-2822
Facsimile: (306) 721-2707

e-Learning Project
U of R Petroleum Research Centre
Suite 150-6 Research Drive
Regina, Saskatchewan
S4S 7J7
Telephone: (306) 949-3415
Facsimile: (306) 949-3419

Fort Qu'Appelle Sub Office
Treaty Four Governance Centre
#120-740 Sioux Avenue
Fort Qu'Appelle, Saskatchewan
S0G 1S0
Telephone: (306) 332-2556

First Nations Bank of Canada
224 : 4th Avenue South
Saskatoon, Saskatchewan
S7K 5M5
Telephone: (306) 955-3622
Facsimile: (306) 955-6811

First Nations Insurance Services Ltd.

Opawikoscikan Reserve
2300 : 10th Avenue West
Prince Albert, Saskatchewan
S6V 6Z1
Telephone: (306) 763-4712
Facsimile: (306) 763-3255

National Indian Financial Corporation

Suite 217, 103B Packham Avenue
Saskatoon, Saskatchewan
S7N 4K4
Telephone: (306) 955-4712
Facsimile: (306) 477-4554

Saskatchewan Indian Culture Centre

Suite 205, 103B Packham Avenue
Saskatoon, Saskatchewan
S7N 4K4
Telephone: (306) 955-4550
Facsimile: (306) 955-3577

Saskatchewan Indian Equity Foundation

224 : 4th Avenue South
Saskatoon, Saskatchewan
S7K 5M5
Telephone: (306) 955-4550
Facsimile: (306) 373-4969

Saskatchewan Indian Federated College

Room 118, College West
University of Regina
Regina, Saskatchewan
S4S 0A2
Telephone: (306) 546-8400
Facsimile: (306) 546-8470

Saskatchewan Indian Federated College

Native School of Dental Therapy
710 : 15th Avenue East
Prince Albert, Saskatchewan
S7V 7A4
Telephone: (306) 763-8800

Facsimile: (306) 763-8899

Saskatchewan Indian Federated College

Prince Albert Campus
1500 : 10th Avenue East
Prince Albert, Saskatchewan
S6V 6G1
Telephone: (306) 763-0066
Facsimile: (306) 764-3511

Saskatchewan Indian Federated College

Saskatoon Campus
710 Duke Street
Saskatoon, Saskatchewan
S7N OP8
Telephone: (306) 931-1800
Facsimile: (306) 665-0175

Saskatchewan Indian Gaming & Licensing Inc

Suite 200, 103B Packham Avenue
Saskatoon, Saskatchewan
S7N 4K4
Telephone: (306) 477-5700
Facsimile: (306) 477-5704

Saskatchewan Indian Gaming Authority

Suite 250, 103C Packham Avenue
Saskatoon, Saskatchewan
S7N 4K4
Telephone: (306) 477-7777
Facsimile: (306) 477-4582

Saskatchewan Indian Institute of Technology

5th Floor, 229, 4th Avenue South
Saskatoon, Saskatchewan
S7K 4K3
Telephone: (306) 373-4777
Facsimile: (306) 373-4977

Saskatchewan Indian Loans Company

224B : 4th Avenue South
Saskatoon, Saskatchewan
S7K 5M5

Telephone: (306) 955-8699
Facsimile: (306) 373-4969

Saskatchewan Indian Training Assessment Group
Suite 100, 103A Packham Avenue
Saskatoon, Saskatchewan
S7N 4K4
Telephone: (306) 244-4444
Facsimile: (306) 244-1391

Appendix E:

Metis Nation of Saskatchewan

Head Office
219 Robin Crescent
Saskatoon, Saskatchewan
S7L 6M8
Telephone: (306) 343-8285
Facsimile: (306) 343-0171

Eastern Region I, Region Office
P.O. Box 266
Cumberland House, Saskatchewan
SOE OSO
Telephone: (306) 888-2080
Facsimile: (306) 888-2080

Eastern Region I Local Offices: (3)

Beaver Lake/Creighton Denare Beach #89
P.O. Box 645
Creighton, Saskatchewan
SOP OAO

Cumberland House #42
P.O. Box 266

Cumberland House, Saskatchewan
SOE OSO

Sandy Bay #90
P.O. Box 133
Sandy Bay, Saskatchewan
SOP OGO
Telephone: (306) 754-4545

Eastern Region II, Region Office
P.O. Box 158
Archerwill, Saskatchewan
SOE OBO
Telephone: (306) 323-4244
Facsimile: (306) 323-4520

Eastern Region II Local Offices: (14)

Archerwill #58
P.O. Box 158
Archerwill, Saskatchewan
SOE OBO
Telephone: (306) 323-4244
Facsimile: (306) 323-4520

Bjorkdale #99
P.O. Box 2573
Tisdale, Saskatchewan
SOE 1TO
Telephone: (306) 873-5723

Carragana#96

Carrot River #137
P.O. Box 416
Carrot River, Saskatchewan
SOE OLO
Telephone: (306) 768-3784

Chelan #111
General Delivery
Chelan, Saskatchewan

SOE ONO
Telephone: (306) 278-2243

Hudson Bay #114
P.O. Box 1431
Hudson Bay, Saskatchewan
SOE OYO
Telephone: (306) 865-3209

Kelvington #158
General Delivery
Kelvington, Saskatchewan
SOA 1WO

Melfort #22
P.O. Box 3842
Melfort, Saskatchewan
SOE 1AO
Telephone: (306) 752-5445
Facsimile: (306) 752-9068

Nipawin #134
P.O. Box 2287
Nipawin, Saskatchewan
SOE 1EO
Telephone: (306) 862-9744

Sturgis #138
P.O. Box 147
Sturgis, Saskatchewan
SOA 4AO
Telephone: (306) 548-2123

Tisdale #222
P.O. Box
Tisdale, Saskatchewan
SOE 1TO

Weekes #169
P.O. Box 26
Weekes, Saskatchewan
SOE 1VO

Whitefox/Love #78

P.O. Box 274

Whitefox, Saskatchewan

SOJ 3BO

Telephone: (306) 276-5762

Wynyard #116

P.O. Box 1125

Wynyard, Saskatchewan

SOA 4TO

Telephone: (306) 554-2835

Eastern Region IIA, Region Office

44 : 44th Avenue North

Yorkton, Saskatchewan

S3N 1A2

Telephone: (306) 782-0494

Facsimile: (306) 783-6780

Eastern Region IIA Local Offices: (11)**Crescent Lake #47**

P.O. Box 1580

Yorkton, Saskatchewan

S3N 3L2

Telephone: (306) 782-7115

Esterhazy #84

P.O. Box 1261

Esterhazy, Saskatchewan

SOA OXO

Telephone: (306) 745-6271

Gerald #49

General Delivery

Rokabey, Saskatchewan

SOA 4SO

Telephone: (306) 783-6878

Kamsack #168

P.O. Box 184

Togo, Saskatchewan

SOA 4EO

Telephone: (306) 597-2103

Langenburg #45

P.O. Box 7
Marchwell, Saskatchewan
SOA 2LO
Telephone: (306) 743-2742

Marchwell #150

P.O. Box 70
Marchwell, Saskatchewan
SOA 2LO

Melville #15

General Delivery
Melville, Saskatchewan
SOA 2PO
Telephone: (306) 728-4921

Spy Hill #140

General Delivery
Spy Hill, Saskatchewan
SOA 3WO
Telephone: (306) 534-4509

Togo #163

P.O. Box 191
Togo, Saskatchewan
SOA 4EO
Telephone: (306) 597-4652

Willowbrooke #139

P.O. Box
Calder, Saskatchewan
SOA OKO

Yorkton #13

193 : 2nd Avenue South
Yorkton, Saskatchewan
S3N 1H9
Telephone: (306) 782-5027

Eastern Region III, Region Office

P.O. Box 308
Fort Qu'Appelle, Saskatchewan
SOG 1SO
Telephone: (306) 332-5588
Facsimile: (306) 332-2335

Eastern Region III Local Offices: (13)

Abernethy #4

P.O. Box
Abernethy, Saskatchewan
SOA OAO

Balcarres #52

P.O. Box
Balcarres, Saskatchewan
SOG OCO

Estevan #25

P.O. Box 1581
Estevan, Saskatchewan
S4A 2L7
Telephone: (306) 634-6701

Fort Qu'Appelle #6

P.O. Box 552
Fort Qu'Appelle, Saskatchewan
Telephone: (306) 332-4565

Indian Head #2

P.O. Box 182
Sintaluta, Saskatchewan
S0G 4N0
Telephone: (306) 727-4910

Ituna #252

P.O. Box 331
Ituna, Saskatchewan
SOA 1NO
Telephone: (306) 795-2908

Lebret #48

P.O. Box 14
Lebret, Saskatchewan
S0G 2Y0
Telephone: (306) 332-6938

Lestock #8

General Delivery
Lestock, Saskatchewan
S0A 2G0
Telephone: (306) 274-2269

Moosomin #44

P.O. Box 657
Welwyn, Saskatchewan
S0G 3N0
Telephone: (306) 435-3260

Qu'Appelle #1

P.O. Box
Qu'Appelle, Saskatchewan
S0G 1A0

Rocanville #135

P.O. Box 456
Rocanville, Saskatchewan
S0A 3L0
Telephone: (306) 645-2918

Sintaluta #103

P.O. Box 115
Grenfell, Saskatchewan
Telephone: (306) 697-3536

Weyburn #87

P.O. Box 321
Weyburn, Saskatchewan
S4H 2K1
Telephone: (306) 848-0607

Northern Region I Region Office

P.O. Box 1647

La Ronge, Saskatchewan
S0J 1L0
Telephone: (306) 425-3444
Facsimile: (306) 425-5282

Northern Region I Local Offices: (7)

Camsell Portage #79

General Delivery
Uranium City, Saskatchewan
S0J 2W0

Jim Brady #19

P.O. Box 1647
La Ronge, Saskatchewan
S0J 1L0
Telephone: (306) 425-3444
Facsimile: (306) 425-5282

Stanley Mission #23

General Delivery
Stanley Mission, Saskatchewan
S0J 2P0
Telephone: (306) 635-2221

Stoney Rapids #80

General Delivery
Stony Rapids, Saskatchewan
S0J 2R0
Telephone: (306) 439-4994
Facsimile: (306) 439-4922

Timber Bay #20

General Delivery
Timber Bay, Saskatchewan
S0J 2T0
Telephone: (306) 663-5885
Facsimile: (306) 663-5052

Uranium City # 50

General Delivery
Uranium City, Saskatchewan
S0J 2W0

Telephone: (306) 498-2412
Facsimile: (306) 498-2577

Weyakwin #16

P.O. Box 283
Weyakwin, Saskatchewan
S0J 1W0
Telephone: (306) 663-5178

Northern Region II Region Office

P.O. Box 213
Buffalo Narrows, Saskatchewan
S0M 0J0
Telephone: (306) 235-4740
Facsimile: (306) 235-4474

Northern Region II Local Offices: (9)

Bear Creek #156

P.O. Box 459
Buffalo Narrows, Saskatchewan
S0M 0J0

Black Point #162

P.O. Box 126
La Loche, Saskatchewan
S0M 1G0
Telephone: (306) 822-2678

Buffalo Narrows #62

P.O. Box 194
Buffalo Narrows, Saskatchewan
S0M 0J0
Telephone: (306) 235-4906

Duscharme Lake #130

P.O. Box 257
La Loche, Saskatchewan
S0M 1G0

Garson Lake #127

P.O. Box 297
La Loche, Saskatchewan
S0M 1G0

La Loche #39
P.O. Box 370
La Loche, Saskatchewan
S0M 1G0
Telephone: (306) 822-2129

Michele Village #65
P.O. Box 434
Dillon, Saskatchewan
S0M 0S0
Telephone: (306) 282-4509

St. Georges Hill #70
General Delivery
Buffalo Narrows, Saskatchewan
S0M 0J0
Telephone: (306) 282-2102 or 282-4408

Turnor Lake #40
General Delivery
Turnor Lake, Saskatchewan
S0M 3E0
Telephone: (306) 894-2055 or (306) 894-2004

Northern Region III Region Office:
P.O. Box 238
Beauval, Saskatchewan
S0M 0G0
Telephone: (306) 288-2342
Facsimile: (306) 288-4411

Northern Region III Local Offices: (10)

Beauval #37
P.O. Box 238
Beauval, Saskatchewan
S0M 0G0
Telephone: (306) 288-2115

Canoe River #174

P.O. Box 118

Ile a la Crosse, Saskatchewan

S0M 1C0

Telephone: (306) 833-2258

Cole Bay #41

General Delivery

Canoe Narrows, Saskatchewan

S0M 0K0

Telephone: (306) 829-4314

Dore/Sled Lake

General Delivery

Dore Lake, Saskatchewan

S0J 0E0

Telephone: (306) 832-2214

Green Lake #5

P.O. Box 188

Green Lake, Saskatchewan

S0M 1B0

Telephone: (306) 832-2062

Ile a la Crosse #21

P.O. Box 28

Ile a la Crosse, Saskatchewan

S0M 1C0

Telephone: (306) 833-2079

Jans Bay #38

General Delivery

Canoe Narrows, Saskatchewan

S0M 0K0

Telephone: (306) 829-4320

Patuanak #82

General Delivery

Patuanak, Saskatchewan

S0M 2H0

Pinehouse #9

General Delivery
Pinehouse, Saskatchewan
S0J 2B0
Telephone: (306) 884-2173

Sapawgama #176
General Delivery
Canoe Narrows, Saskatchewan
S0M 0K0

Western Region I Region Office:
P.O. Box 2261
Meadow Lake, Saskatchewan
S0M 1V0
Telephone: (306) 236-3122
Facsimile: (306) 236-5081

Western Region I Local Offices: (12)

Brightsand #118
P.O. Box 43
St. Walburg, Saskatchewan
S0M 2T0
Telephone: (306) 248-3548

Chitek Lake #97
P.O. Box 36
Chitek Lake, Saskatchewan
S0J 0L0
Telephone: (306) 984-4828

Cochin #27
General Delivery
Cochin, Saskatchewan
S0M 0L0
Telephone: (306) 386-2059

Glaslyn #75
P.O. Box 35
Glaslyn, Saskatchewan
S0M 0Y0
Telephone: (306) 342-4481

Leoville #64

P.O. Box 88

Leoville, Saskatchewan

S0J 1N0

Telephone: (306) 984-4646

Livelong #72

P.O. Box 106

Livelong, Saskatchewan

S0M 1J0

Telephone: (306) 845-2781

Loon Lake/ Makwa #32

P.O. Box 321

Loon Lake, Saskatchewan

S0M 1L0

Telephone: (306) 837-2239

Meadow Lake #31

P.O. Box 2646

Meadow Lake, Saskatchewan

S0M 1V0

Telephone: (306) 236-4869

Midnight Lake #161

P.O. Box 85

Glaslyn, Saskatchewan

S0M 0Y0

Telephone: (306) 342-4234

Pierceland #71

P.O. Box 211

Pierceland, Saskatchewan

S0M 2K0

Telephone: (306) 839-2271

Rush Lake #91

P.O. Box 513

Meadow Lake, Saskatchewan

S0M 1V0

Telephone: (306) 236-4041

Spiritwood #136

P.O. Box 565
Spiritwood, Saskatchewan
S0J 2M0
Telephone: (306) 883-2732

Western Region IA Region Office:

P.O. Box 1752
North Battleford, Saskatchewan
S9A 3W2
Telephone: (306) 445-6822
Facsimile: (306) 445-9830

Western Region IA Local Offices: (13)

Battleford #106

P.O. Box 1752
North Battleford, Saskatchewan
S9A 3W2
Telephone: (306) 445-6822

Border City #76

4608 - 50th Street
Lloydminster, Saskatchewan
S9V 1B8
Telephone: (306) 825-8855

Delmas #98

11371 Clark Drive North
North Battleford, Saskatchewan
S9A 3P6
Telephone: (306) 445-9968

Frenchman Butte #92

P.O. Box 128
Frenchman Butte, Saskatchewan
S0M 0W0
Telephone: (306) 344-4946

Hamlin #93

1872 St. Laurent Drive
North Battleford, Saskatchewan
S9A 2A7

Telephone: (306) 445-6266

Lloydminster #18

4706 - 47th Street
Lloydminster, Saskatchewan
S9V 0K1
Telephone: (306) 825-3949

Maidstone #171

P.O. Box
Maidstone, Saskatchewan
S0M 1M0

Marshall #94

4702 - 26th Street
Lloydminster, Saskatchewan
S9V 1H9
Telephone: (306) 825-4847

Mayfair #141

1061 - 104th Street
North Battleford, Saskatchewan
S9A 1N4
Telephone: (306) 556-9989

Maymont #172

1615 McKenzie King Cres.
North Battleford, Saskatchewan
S9A 3C9
Telephone: (306) 445-1450

North Battleford #30

701 - 102nd Street North
North Battleford, Saskatchewan
S9A 1E2
Telephone: (306) 445-9397

Paynton #142

P.O. Box 76
Paynton, Saskatchewan
S0M 2J0
Telephone: (306) 895-4214

Wilkie #132
c/o P.O. Box 1752

North Battleford, Saskatchewan
S9A 3W2

Western Region II Region Office:

P.O. Box 397
Duck Lake, Saskatchewan
S0K 1J0
Telephone: (306) 467-2217
Facsimile: (306) 467-2160

Western Region II Local Offices: (18)

Batoche #51

P.O. Box 1, Site 5, R.R. #1
Wakaw, Saskatchewan
S0K 4P0

Big River #59

P.O. Box 131
Big River, Saskatchewan
S0J 0E0
Telephone: (306) 469-2030

Christopher Lake #108

R.R. 1, Site 1, Box 77
Christopher Lake, Saskatchewan
S0J 0N0

Crutwell #66

P.O. Box 3108
Prince Albert, Saskatchewan
S6V 7M4
Telephone: (306) 763-7027

Debden #61

P.O. Box 239
Debden, Saskatchewan
S0J 0S0
Telephone: (306) 724-4686

Duck Lake #10

P.O. Box 397

Duck Lake, Saskatchewan

S0K 1J0

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Cando #36

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S7M 3E2

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http://www.iaa.gov.sk.ca/aboriginal /html/AC/Directory/AC_FSIN.htm

Appendix F:

Historical Developments in Aboriginal and European Worlds

Timeline Rationale

Aboriginal education is thriving in Saskatchewan. Aboriginal scholars, writers and educators are contributing to an unprecedented volume of research enlightening today's generation about Aboriginal history. Previously untapped oral histories are taking their rightful place beside (and in many cases instead of) mainstream history. Aboriginal and non-Aboriginal scholars (such as Hoffman-Mercredi in Alberta and Christensen in Saskatchewan) are using both oral tradition and written documentation to rewrite Aboriginal history from the Aboriginal perspectives.

The ancestors of those whose voices have been repressed by legislated assimilation are emerging with their unwritten family records firmly committed to memory. As the growing quantity and quality of emerging Aboriginal knowledge demonstrates, the oral tradition has, in fact, proven resistant to even the most oppressive

conditions. The formidable task of transmitting knowledge by word of mouth lends credence to the oral tradition that written versions of history do not have.

The timeline attempts to contextualize history. For example, the reader will notice that Columbus' arrival goes almost unnoticed somewhere in the middle of the bottom half of the timeline, indicating that civilizations were thriving prior to his arrival and that plenty was yet to occur. This is not to say that this particular event wasn't important to both Aboriginal and non-Aboriginal peoples. However, it does point out that the Aboriginal peoples were living and thriving long before this conspicuous point in history.

It is no longer acceptable for Aboriginal worldviews to be relegated as appendices to curriculum, nor to the margins of well meaning but limited archeological research. Aboriginal peoples have always had their own history carefully nestled in the hearts and minds of their Elders and in stories handed down from one generation to the next. Authentic Aboriginal knowledge has always existed. However, it has not always been treated with respect.

The timeline attempts to bring a more balanced view to the collective history of the people who now occupy North America. The timeline shows both in content and visually that a spectrum of human activity was taking place amongst both Aboriginal and non-Aboriginal societies for centuries. The timeline shows that Aboriginal peoples do not rely on archeological evidence to validate their existence prior to contact with other peoples. The timeline also offers a glimpse into the numerous historical and contemporary contributions Aboriginal peoples have made to our society.

Caution students not to look at the boxes of information in isolation from one another. Developments over time are invariably connected to each other in some way. For example, how a people educate its children is always connected to their spiritual beliefs, to their economy, and to the way in which they govern themselves. Events described in the timeline are "snapshots" intended to show developments that do not necessarily occur sequentially. Events described in the timeline are also written in the present tense to encourage teachers and students to "stand" inside that event in that particular time in history.

One difficulty in creating a timeline that reflects the Aboriginal worldview is language. It is known that Aboriginal languages lose meaning when translated into English. Therefore the English language does not easily lend itself to describing Aboriginal concepts. But translating Aboriginal ideas using the English language is only part of the problem. Research sources are often biased in the way they attribute motivation to past events. As contemporary people, we sometimes assume that hindsight gives us greater clarity and insight describing events from. Both Aboriginal and non-Aboriginal historical knowledge is subject to the biases of contemporary writers. How many of us, for example, understand the process by which Aboriginal peoples transferred information from one generation to the next? Do we really know how the keepers of Aboriginal knowledge meticulously maintained the integrity of the messages they earned the right to preserve? Can we really be sure that Paleolithic peoples were "mystical" in their beliefs? Every effort has been made to avoid a tone of judgement on ancestral and contemporary peoples. This timeline was created with great humility and respect to the ancestors whose lives are represented on both sides of this timeline.

Another difficulty in constructing a timeline is deciding what information to include and what information to exclude. Some of the information for example, may not be relevant to a specific region. However, this can be turned into an advantage if the viewer sees the gaps as challenges, and extends this timeline to include regionally specific information. Having students research the history of their own communities is seen as a worthy and productive extension of other timeline activities. Viewers in all regions are encouraged to adapt the timeline to suit their own needs.

It is also important that teachers and students add to the timeline those people who have played a significant role in the history of their particular region. Specific names, as well as specific events, will make the timeline more relevant to those whose lives have been affected by them. The pieces of information within the timeline therefore, may be seen as springboards for discussion and further investigation.

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Original Peoples Historical Developments in Aboriginal and European Worlds

Interrelated, simultaneous developments...

Economies	C S R T E O A R T I I E O S N	Agriculture	Collective Economies	Horticulturalists
The way(s) in which people meet their basic needs.		In some cases, permanent settlements long predate agriculture, in others the reverse occurs; agricultural experimentation begins long before the adoption of a sedentary life style. (CFN 44)	The Europeans would later look to the Incas as exemplars of how to manage a socialist economy without private property, money or markets. (IG 172)	The proto-Iroquoian-speaking people living in the lower Great Lakes make one of the most revolutionary changes... when they take up corn cultivation. ... Well before the arrival of the Europeans, the Iroquoians are skilled horticulturalists. (IHL 5)

<h2>Governance</h2> <p>The processes by which groups of people make and carry out decisions.</p>	<h2>Social Organization</h2> <p>The power of leaders depends on their capacity to provide for their community, as well as their powers of persuasion; perhaps most importantly of all, they are expected to set an example for their people. (CFN 45)</p>	<h2>The Principle of Non-interference</h2> <p>Among North American indigenous societies in general there is a powerful imperative to avoid opposing one's will on another individual in all but the most extreme situations. (SV 9)</p>	<h2>Leadership</h2> <p>In plains societies, a chief and a council of Elders, chosen for their leadership abilities, oversee the affairs of the summer and winter camps. When several groups gather in the summer, the oldest and most respected winter leader acts as spokesperson for the entire group. (IHL 29)</p>
<h2>Community and Kinship</h2> <p>The way(s) people organize and educate themselves so that they can live together.</p>	<h2>Early Education</h2> <p>Common elements in education are: shaping behaviour by positive example, subtle guidance toward desired behaviour through the use of games, the use of stories for didactic purposes and ritualized ceremonies to impart rite-of-passage lessons. (SV 17)</p>	<h2>Linguistic Diversity</h2> <p>People speak numerous languages and countless dialects that derive from eleven major language families.... Linguistic divisions do not create insurmountable communication barriers.... Most of the groups are bilingual as a consequence of centuries-old trading, warring, and diplomatic traditions. (IHL 5-6)</p>	<h2>Skills and Knowledge</h2> <p>Instruction is suffused with deeply ingrained spirituality, an invariable tendency to relate the material and personal to the spiritual world. The approach to instruction relies on looking, listening and doing. (SV 16)</p>
<h2>World View</h2> <p>The ideas, beliefs and values people in groups agree to use as the basis for understanding reality.</p>	<h2>Early Knowledge</h2> <p>Teachings involve ... understanding of the genesis of individuals and the world they inhabit, the origins and attainments of the collectivity to which they belong, the rules governing the behaviour of human beings and other life forms, and, ultimately, the purpose of the existence of individuals, collectivities and the created world. (SV 15)</p>	<h2>Interdependence</h2> <p>The summer sundance is the grand ceremony of the Plains people. It takes place following a summer buffalo hunt especially to obtain food for the elaborate feast. Every aspect of Plains culture is symbolically represented in the event and serves to renew bonds between attendees. (IHL 32)</p>	<h2>Spiritual Reality:</h2> <p>Aboriginal People believe:</p> <ul style="list-style-type: none"> ● there is a Creator who created reality. (A 6) ● all life is a manifestation of spiritual reality. ● Humans come from the spirit world; and when they leave this life, they return to the spirit world. (CG 37)

Cultivation of Plants	Roadways	Urbanization	Plant Genetics
The early Aboriginal peoples concentrate on cultivating plants rather than domesticating animals. (CFN 43) Machu Pichu is an agricultural research station run by the Inca state. Its purpose is to conduct plant experiments in a variety of ecological niches along the mountainside. (NS 145)	The Indians built the best roads known in the world. (IG 241) The Inca highway through Ecuador twists along the top of ridges and at times leaps over gorges via several kinds of bridges, including suspension bridges constructed from twenty two thousand feet or more of handmade rope. (IG 243)	<p>By 500 A.D.:</p> <ul style="list-style-type: none"> ● Cities with surrounding farms dot the landscape from the Mississippi Valley south to Bolivia and west to the Pacific. (CFN 47) ● The Iroquois and Huron have villages containing as many as 1500 people. (CFN 19) ● Large libraries exist. 	Aboriginal peoples utilize plant breeding to develop many types of plants including: corn, cotton, rubber, beans, squash, tomatoes, chocolate and peanuts. Europeans eventually learn about these plants from the Aboriginal peoples of America. (NS 138)
Consensus	Social Obligation	Nation to Nation Treaties	Mediation
Decision making at all levels is by consensus of the decision makers : a practice common to all Native groups, irrespective of their particular political organization. Significantly, the councils lack any coercive powers; normally, kin and peer pressure ensure co-operation. (IHL 27)	In egalitarian societies resources are available to everyone, and personal responsibilities translate into influence rather than coercive authority. (CFN 45)	Relationships between nations depend upon their ability to build alliances. Through family based alliances, nations share each other's resources and knowledge. They safely travel, visit and trade in the territories of their allies. (STI 14) Subsequent treaties are built on this concept.	Peace councils are opened with a sacred pipe to affirm the relatedness of all living things. The purpose of the peace council is to explore and seek an understanding of political and cultural differences between people. (NA 444)
Kinship connections...	Traditional Teaching	Education	Storytelling
... strongly influence patterns of social and economic interaction, and they frequently determine a person's position in society.... All groups esteem co-operation and sharing among kinfolk. Without exception, leaders are expected to be generous. (IHL 25)	Ceremonies such as the Mistassini Cree walking-out ritual mark the child's entry into community life, foreshadowing its adult economic role, and underlining respect for nature. (SV 18)	Stories, legends and myths are used to transmit ethical, theological, historical, ecological, and political information in societies in which oral tradition is dominant. (SV 25)	The stories that elders tell children account not just for the creation of the world, but also its contents and how the various beings that populate creation relate to each other. (SV 29)

Personal Responsibility	The land is a history book	Justice	Social Responsibility
<p>Spiritual life extends well beyond elaborate ceremonies. Like groups elsewhere, Pacific Coast people engage in a variety of daily practices and rituals to show their respect to the spirit world for providing for their basic welfare. (IHL 34)</p>	<p>Drawing from their natural surroundings, Native groups develop powerful metaphors, symbols and narrative traditions to express their religious and philosophical views. As the Tlingit-Tagish say, these narratives are true stories about how the land came to be. (IHL 1)</p>	<p>Aboriginal People believe that:</p> <ul style="list-style-type: none"> ● the purpose of authority is to maintain harmony with the creation, and that, ● force and power are less important than harmony. (CFN 47) 	<p>Aboriginal People believe that the well being of people depends less on what individuals believe, than on their responsible actions in the here and now. (NA 445)</p> <p>Land belongs to future generations and is something to be cared for.</p>

400 B.C.

|0

in the Sixteenth Century	in the Seventeenth Century		
<p>European ‘Explorers’</p> <p>When European ‘Explorers’ come to penetrate the interior of North America, the Aboriginal Peoples make it possible by giving them nutritious, nonperishable food, transportation equipment, as well as providing maps and guides. (CFN 12)</p>	<p>Pemmican</p> <p>After the hunt is over the women do most of the butchering and process the hides and robes. They also make one of the most famous Aboriginal foods : pemmican. Pemmican is the ideal food because a single <i>parfleche</i> holds the equivalent of nine hundred pounds of meat. (IHL 14)</p>	<p>Technology</p> <p>By 1600 there are an estimated 1000 ships fishing and trading in the coastal waters off of present day Newfoundland.</p> <p>European traders depend upon Aboriginal technology to successfully hunt and fish. (CFN 12)</p>	<p>Medicine</p> <p>Physicians, apothecaries and doctors (ie. healers, herbalists, etc.) use their knowledge and experience to cure ills. More than 500 drugs in the medical pharmacopeia (of today) are developed. (CFN 43)</p>

Accountability	Aboriginal Nations	Iroquois Nations	The Need for Allies
Certain individuals are responsible to maintain the integrity of the decision making process based on community advisement.	More than 2000 nations speaking more than 2000 languages live in North and South America at the time of contact. (CFN 24 & 29)	The Iroquois unify into a six nations confederacy under the Great Law of Peace. Its purpose is to end feuds and to encourage peace, unity and clear thinking among the people of the long house (Haudensaunee). (NA 60)	The Iroquois and the Huron are powerful nations. The Europeans treat them as allies and trading partners to ensure commercial and military success in North America.
Collective Responsibility	Communities Thrive	Huronia	Epidemics
The use of "warning" stories rather than physical punishment or loss of privileges is consistent with an ethic that is general throughout the Aboriginal societies of northern North America. (SV 18)	Estimates of the Aboriginal population for North and South America range up to a high of 112 million people. There may have been as many as 18 million people in North America north of the Rio Grande. (CFN 27)	Huronia has 7000 acres under cultivation, trade over a wide territory, and produce pottery among other commodities. The population of the Huron is 20,000 to 30,000 people living in 25 villages. (CFN 70)	Small pox quickly infects large numbers of Aboriginal People. Entire populations die from the disease. Eventually disease would kill up to 93 per cent of the Aboriginal population. (CFN 27)
Aboriginal philosophy	Egalitarian Societies	Inherent Land Rights	Relations between Equals
Stories about creation, flora and fauna, and how species evolved to be somewhat distinctive are consistent with the religious outlook, or worldview, that is general to Aboriginal populations in North America. (SV 36)	Aboriginal societies are: Egalitarian and rule by consensus. Authority depends upon the ability to build consensus. (CFN 66) Gift giving and hospitality are important social values. (CFN 78)	Aboriginal societies believe: <ul style="list-style-type: none"> ● They owe no allegiance to European monarchs; ● Europeans have no claim on Aboriginal land; ● They are lending the Europeans some land to encourage trade and to be hospitable. (CFN 108) 	Peace and friendship treaties are seen by the Aboriginal Peoples and the Europeans as agreements between equals. Indian nations can either be powerful enemies or powerful allies. (NA 336)
500 A.D	1400 A.D	1500 A.D.	1600 A.D.

in the Eighteenth Century		the nineteenth century
<p>The Fur Trade</p> <p>Many peoples capitalize on commercial opportunities of the environment by systematically trapping fur bearing animals. Furs are traded for manufactured goods. (CFN138) They strategically play the English off against the French in pursuit of a better deal for their furs. (CFN 144)</p>	<p>Geography</p> <p>Fur traders depend on Indians for geographical information. The COT AW NEY YAZ ZAY map, drawn by a Chipewyan, provides essential information for canoe travel between the Churchill River and Lake Athabasca. (HAC 59)</p>	<p>Loss of Territory</p> <p>Growing European settlement undermines traditional hunting practices. Conflict arises between the Aboriginal peoples and mining and logging companies over the use of Indian land. (CFN 252) The eventual destruction of the buffalo destroys a way of life. The Métis lose their pre-eminent place as buffalo hunters. (CFN 263)</p>
<p>Controlling the Fur Trade</p> <p>The Huron and the Iroquois struggle for control of the northwestern fur trade.</p> <p>The Iroquois prevail, absorbing the surviving Huron into Iroquois clans.</p> <p>The Iroquois become the sole gatekeepers and traders in the international fur trade. (CFN 138)</p>	<p>Western Fur Trade System</p> <p>The growing fur trade in the North West results in Aboriginal and European peoples working closely together. The Cree, who are expert hunters agree to trade with the Hudson's Bay Co. (CFN 141) An emerging group of people, the Métis, would soon become an important force in the West.</p>	<p>The Robinson Treaties</p> <p>The Ojibwa and others indicate they need formal land settlements for protection.</p> <p>Their attitude is that reserves were 'lands that had not been shared with the whites'.</p> <p>The Robinson Treaties (1850) set the terms for future treaties in Canada. (CFN 253-4)</p> <p>Political Change</p> <ul style="list-style-type: none"> ● Indian Nations sign treaties with Ottawa at a time when they had limited choice not to sign. (CFN 300) ● Métis nationalism is born in 1816 after the Battle of Seven Oaks. ● The Métis, under Louis Riel, resist Eastern domination of the North West in the 1880s.

Social Effects of Contact	Intermediaries	File Hills Farm Colony	Loss of a Way of Life
Iroquois society is badly hurt by its contact with Europeans: <ul style="list-style-type: none">● In 1794 a smallpox epidemic reduces the population to 4000 people;● Respectful relations between the people collapse;● Women lose their political influence. (NA 463)	Aboriginal women play a vital role in the fur trade because of their family connections and their skills. (CFN 171) Marriages between Aboriginal women and European traders result in a group of people who are known as Métis. In the West the Métis became important traders in the fur trade.	Indian Agent Graham decides that the ex-pupils of Residential and Boarding schools are to be separated from their bands or training and education are wasted. The colony idea is well received by the clergy, for it is seen as a way to end the ‘Indian problem’. (IRT 1)	Plains Indian bands are devastated by smallpox and are starving because the buffalo are gone. (A 139) The Métis turn to farming and wage earning. (CFN 264)
Wampum Belts Wampum belts are exchanged to illustrate the important concept of parallel developments, in perpetuity, between Aboriginal and European peoples. SC 101)	Economic Partnership Sacred ceremonies ensure reciprocity in trade agreements with Europe. For example, the pipe ceremony binds agreements amongst the people involved.	Cultural Survival One leader, Handsome Lake, proclaims that temperance, peace, unity and limited European influence will preserve a way of life against colonial influence. (NA 494)	Métis Spirituality Some Métis people practise First Nations spiritualism, others combine First Nations and European spiritual traditions, others still practise European spirituality.
1700 A.D.		1800 A.D	

in the Twentieth Century		in the Twenty-first Century	
Oka In the 1970s the warrior society protests the seizure of Iroquois lands and begins raising revenue to make their government independent. Relations between Canada and the Iroquois deteriorate until the Oka crisis erupts in 1990. (SC 329-31)	Outstanding Land Claims At the close of 1990 more than 500 specific land claims remain outstanding. The government is dealing with only six claims at a time. By 1993 only 44 cases are resolved. (CFN 393)	Fiduciary Responsibility of the Department of Indian Affairs In case law the Musquean Band successfully proves that Indian Affairs fails in its duties as trustee of the band’s affairs. (CFN 411) Other cases are pending.	Economic Self-sufficiency Aboriginal people are continue to gain control of resources that make economic development possible. In 2002 the Government of Saskatchewan proclaims the <i>Métis Act</i> . This act establishes the Métis Nation : Saskatchewan Secretariat Incorporated.

International Law	Meech Lake	Self-determination	Political Determination
<p>In 1919 the Grand River Sachem prepares a legal case for recognition of their sovereignty under international law. They appeal for recognition from:</p> <ul style="list-style-type: none"> • The Supreme Court; • The British Government; and, • The League of Nations. <p>All refuse to give recognition. (SC 323)</p>	<p>The Aboriginal Peoples are concerned about the implications of the Meech Lake Accord. Aboriginal peoples, as distinct societies, are models for Quebec's struggle in becoming a distinct society. Elijah Harper refuses the necessary unanimity in the Manitoba Legislature for ratification.</p>	<p>Aboriginal peoples exercise their inherent right to self-determination through self-government and continued partnerships with other governments.</p>	<p>Aboriginal peoples demonstrate their ability to hold their own in the sway of powerful political, legal and economic forces.</p> <p>Highway #11 is renamed "Louis Riel Trail" in recognition of the Métis' historical and contemporary contributions to Saskatchewan and Canada.</p>
<p>Self-government</p> <p>Traditional Iroquois Sachems are being destroyed.</p> <p>The Grand River Sachem in 1919 demands that it be given status as a self-governing protectorate in the British Empire in the same way as other British colonies are. (SC 320)</p>	<p>Resistance and Loyalty</p> <p>Residential schools are an example of a colonial approach to education. Aboriginal peoples, frustrated at being patronized, resist assimilationist education. (CFN 327)</p> <p>Despite the oppressive treatment of Aboriginal peoples, they choose to fight in WW I and WWII to protect their homeland.</p>	<p>Vital Statistics</p> <p>The population of status Indians is 500,000 people (1990) who live in 596 bands on 2283 reserves (100,000 at Confederation). Life expectancy is 68 years. The birth rate is 3.15 births per women (Canadian 1.7). The Suicide rate is six times the Canadian rate.</p>	<p>Education</p> <p>Aboriginal Peoples continue to develop effective control of their schools. Aboriginal colleges are being expanded. Attendance at universities has grown from a few in the 1960s to approximately 25,000 per year.</p>
<p>Self-determination</p> <p>"Indians do not want to be subjects of any foreign nation ... We ask only to be left to our way and our traditions. We want the same freedom for ourselves that the whites wanted when they fled European tyranny."</p> <p>Iroquois Leader 1966 (SC 320)</p>	<p>Inherent Rights</p> <p>To understand the treaties and the treaty relationship one must have some understanding of the First Nations' spiritual traditions. This is because the spiritual traditions contain the First Nations' world-views, customs, and laws that are reflected in and are a fundamental component of the treaties and the treaty relationship. (STI 12)</p>	<p>Persistence of Identity</p> <p>A major historical reality is the persistence of Aboriginal identity. Adaptability is key. Aboriginal peoples deal with the Western world on their own terms and have economic equality. (CFN 419)</p>	<p>Living, Evolving Cultures</p> <p>Aboriginal peoples continue to revitalize their cultures and to meld the strengths of Aboriginal and non-Aboriginal cultures. The <i>Aboriginal Achievement Foundation</i> honours the contributions of entrepreneurs, artists, business people, scholars, writers and other successful individuals with annual, televised awards.</p>

1900 A.D.

2000 A.D.

Interrelated, simultaneous developments ...

<p>World View</p> <p>The ideas, beliefs and values people in groups agree to use as the basis for understanding reality</p>	<p>C REACTION STORIES</p>	<p>Paleolithic Times</p> <p>Paleolithic people produce art portraying the animals that they depend upon for survival. (HWS 5)</p>	<p>Domestication</p> <p>The Neolithic revolution occurs when people understand that plants and animals can be domesticated and used as a constant source of food. This makes trade (by barter) and specialization possible. (HWS 6)</p>	<p>Development of Religion</p> <p>The harsh environment creates a grim, pessimistic spirit. People believe disasters are caused by fickle, jealous gods who have to be appeased. This can best be done by building grand temples where expensive offerings could be made to the gods. (HWS 10)</p>
<p>Governance</p> <p>The processes groups of people use to make and carry out decisions.</p>	<p>Families</p> <p>The basic social unit is the family. Nomadic societies depend upon an extended family of aunts, uncles, cousins, etc. to share the work and to protect each other. Men hunt and make stone tools. Women gather food and look after the family and the camp. (HWS 4)</p>	<p>Settled Life Style</p> <p>As people settle in one place small villages develop. In villages neighbours begin to replace kinfolk as sources of support. (HWS 6)</p>	<p>Aristocratic Societies:</p> <p>These societies have four levels:</p> <ul style="list-style-type: none"> • Nobility - king, the priests, and high palace officials; • Wealthy people who receive land for loyalty; • Commoners : citizens who own land; and, • Slaves - people who do the work (HWS 12) 	
<p>Community and Kinship</p> <p>The way people organize and educate themselves so that they can live together.</p>	<p>Social Organization</p> <p>A division of labour based on gender evolves. Work considered to be the most important to the group's survival receives the most social significance. The power to make decisions depends upon social significance. (HWS 5)</p>	<p>Growth of Cities</p> <p>A dependable food supply allows villages in good locations to prosper and grow. These villages become centres of trade and eventually grow into cities. This occurs in many places in Middle Eastern river valleys. (HWS 8)</p>	<p>City States</p> <p>In the Tigris-Euphrates river valleys many cities develop and become trade rivals. Each city is a state controlled by military leaders whose goal is to conquer other city-states. The history of this area is one of chronic warfare and bloodshed. (HWS 10)</p>	

Economies

The way(s) in which people meet their basic needs.

Hunter-Gatherer Societies

People make their living as hunter-gatherers:

- they hunt in a variety of ways using all parts of the environment for a living.
- They have an extensive knowledge about plants and how they may be used. (HWS 4)

Growth of Trade

Some Neolithic peoples settle in one place and cultivate plants as their primary source of food. Others remain nomadic, and travel with flocks of domestic animals. The two groups often barter products between each other. (HWS 6)

Food Surpluses

Using irrigation and the plow, Middle Eastern people are able to produce a surplus of food, which they trade for other goods. Trade leads to the development of writing and numbers and the production of wealth. (HWS 15)

European Peoples

Interrelated, simultaneous developments ...

The Roman City State

The early Romans who built the empire believe:

- They are citizens and have a right to be consulted;
- They have a responsibility to defend Rome to the death
- That defeated peoples who are loyal should be made citizens of Rome. (HWS 130)

Christianity

- Jesus taught his listeners to:
- Love God as their father and each other as God's children;
- Treat each other as they would be treated;
- Render unto Caesar those things that are Caesar's. (HWS 171)

Beliefs of the German Tribes

The German tribes tend to be isolated from each other by dense forests and distance. It is said that gods and spirits inhabit the forests and that trees are sacred. They teach, for example, that clearing the land of trees might offend the forest spirits. (HWS 215)

Feudal Beliefs

Feudal society is a militaristic society in which a small group of people controls power. The less powerful are linked to the more powerful in a chain of loyalty with the weaker person pledging loyalty to the stronger in return for protection. (HWS 250)

Paterfamilias	Christianity's Appeal	The Value of a Person	Feudal Social Organization
Family ties are very strong in Roman society. Paterfamilias is the idea that the oldest male in the family has nearly absolute power over the lives of his family. He has the legal right to kill his wife or divorce her. He could kill his children or sell them into slavery. (HWS 144)	Christianity is willing to accept men and women, slaves and nobles as being equal and important in God's sight. It creates a community where people have a sense of belonging and a goal to work for. It offers people forgiveness and a second chance. (HWS 172)	A person's value is based on the ability to protect. <ul style="list-style-type: none"> Men of fighting age are the most valuable followed by women of child bearing age, children, and the old. Tribes are led by chiefs who are the strongest and bravest in battle. (HWS 214) 	Feudal society has three classes <ul style="list-style-type: none"> Aristocrats who own the land and govern the people. Knights who protect the aristocrats. and, Peasants who till the soil to produce the food. (HWS 249)
Roman Empire	Christianity and the State	Germanic Control of Europe	Feudal Government
In order to govern a huge complex empire, Roman government changes from a republic to a constitutional monarchy (called emperors). Later the emperors become military dictators. Finally, generals fought each other to become an emperor. (HWS 162)	The Church grows into a powerful organization in Rome. In matters of faith, the Church has more authority than emperors do because it is responsible for the salvation of all. Otherwise the Church cooperates and obeys the Roman government. (HWS 198)	German armies defeat the Romans and become rulers of most of Europe. As the German peoples make contact with the Romans they adopt many Roman ways and Christianity. Eventually they conquer present day England (Angles), France (Franks), etc. (HWS 212)	Kings have little power to enforce law and order. The aristocratic landowners control society. They maintain private armies for protection and to control the peasants. Wars between aristocrats for land and power are common. (HWS 250)
Soldier-Farmers	Growth of Christianity	Origins of the Feudal System	Manorialism
The Roman army is made up of soldier-farmers who must spend years away from their farms defending Rome. When they return, their farms are in ruins and have to be sold to rich men who use slave labour to do the farming. The soldiers are forced to move to cities. (HWS 152)	During the collapse of Rome, Church leaders are able to negotiate with and convert some of the 'barbarians' who are attacking Rome. Later the Church is able to convert people in places like France (A.D. 375), Ireland (A.D. 450), England (A.D. 600). (HWS 199)	Warrior-nobles lead the German warriors. These nobles acquire land for prestige and power. This system is the basis for European noble class and the feudal system, which develops over the next centuries. (HWS 213)	Peasants originally are free, but they are in danger. In desperation they turn their land over to the Lords in exchange for protection. Peasants have to give the lord a percentage of the harvest as well as other fees. They cannot leave the land to work elsewhere. (HWS 250)

More Power for Kings	Motivation for Exploration	Justifying Slavery	Aboriginal Rights
Machiavelli argues that humans are selfish and care only for themselves. Freedom always results in crime and civil war. Thus, powerful rulers need to keep society peaceful and law abiding by ruling harshly and rewarding those who are loyal. (HWS 404)	<p>Europeans at this time:</p> <ul style="list-style-type: none"> • Are afraid of the Moslem empire in the Mediterranean and want it destroyed. • Want to find new areas of trade and commerce; and • Wish to know more about the physical world. (HWS 470) 	Historically the Catholic Church vigorously opposes enslaving Christians. (HWS 281) Pope Paul III condemns racism saying that Indians and Blacks are capable of faith and therefore human. Others believe that they are not human and can be enslaved (HWS 496)	Europeans do not respect Aboriginal societies calling them "savage." The French want to evangelize and remold Aboriginal peoples into Christian Europeans and trade with them. Aboriginal peoples are not considered to have rights to sovereignty or property. (CFN 13)
The Need for Order	Converting People	Christopher Columbus	Champlain
France, Spain, England endure a century or more of civil war in which many are killed. Peasants are unable to grow food, and trade is badly disrupted. The power of the nobles has to be destroyed so that the law can unify society and create peace. (HWS 416)	Europeans believe they have a duty to convert people to Christianity. Columbus wrote to Queen Isabella: "...as Catholic Christians and Princes (you should)...send me...to...India to see the said...peoples and lands [to determine]...their conversion to our holy faith." (HWS 467)	Columbus reports to Queen Isabella that the Aboriginal peoples are "very deficient in everything". It seems to him that they have no religions, no governments, and no laws. He also says "that in all the world there cannot be a people better or more gentle. (NA 444)	<p>The French under Champlain establish a colony at Quebec in 1608. It is to be a copy of French society with:</p> <ul style="list-style-type: none"> • a feudal system of land ownership; and with, • a strong presence of the Catholic Church.
The Majesty of the King	Empire	The Slave Trade	Struggle for Empire
The new monarchs give kingship a strong sense of royal authority and national purpose. Kings argue that the monarchy can unify and link all classes and peoples into a single nation. Everyone is required to be more loyal to the king than his or her region or group. (HWS 416)	The discovery of gold convinces Europeans that seizing and controlling territories outside of Europe is a quick way to wealth and power. Soon European nations are at war for control of territory in the "New World". (HWS 469)	<p>Several European nations participate in the profitable African (Indian) slave trade:</p> <ul style="list-style-type: none"> • Spain began in 1518; • Portugal in 1600; • Dutch in 1621; and the, • English around 1680. <p>By 1780 there are 757,181 Blacks in the U.S. (HWS 496)</p>	The French and British fight a series of wars for control of North America. The French ally with the Huron and the British with the Iroquois. Both countries depend upon their Indian allies for survival and for help in winning control of the fur trade.

Rebuilding Economies	Mercantilism	Plantation Agriculture	Coureurs de Bois
The kings of France, Spain, and England actively encourage new businesses. Industries are started; tradesmen and craftsmen are helped. Trade routes are protected against criminal gangs. Currency and measurement systems are developed (HWS 417)	European nations believe that countries become rich by accumulating gold. Countries can do this by selling more than they buy. Empires are needed to supply cheap raw materials that can be manufactured at home and resold abroad. (HWS 515)	Sugar in Europe is very scarce and expensive. Plantation farms can produce a lot of sugar, but growing sugar is very labour intensive. Indian slaves are used at first, but Blacks survive better and are preferred. (HWS 495)	The young and adventurous are not interested in working as French peasants on a Quebec seignory. They want adventure and the opportunity to get rich in the fur trade. The unofficial fur trade is illegal so these men have to sneak away and live with the Huron.

(1300-1499) (1492) (1500-1599) (1600-1699)

The Enlightenment Enlightenment thinkers believe: <ul style="list-style-type: none">● A true understanding of reality can only happen after ideas are critically examined for their truth.● Science could explain society as well as nature.● Progress (improving society) is possible. (HWS 582)	The Scientific Revolution Thinkers reject theorizing as the only basis for thinking and turn to experimentation as a better way to understand reality. The scientific method turns out to be a revolutionary way of discovering knowledge and criticizing existing ideas. (HWS 582).	Nation Building Many large nation states are created out of different regions defined by geography and/or culture. Usually these countries are unified around a nationalistic sense of identity based on a common culture, language, and history. Each nation sees itself as sovereign.	Building a Canadian Nation Ottawa believes its first duty is to build a nation. The West is key to that goal. (Fr 83) Aboriginal peoples are expected to accept that reality and give up their way of life. Cultural mosaics are not acceptable in the new, British nation of Canada. (CFN 313)
Political Revolution The ideas of liberty and equality stimulate people to question the power of kings. In North America, the Thirteen Colonies successfully revolt against the British Monarchy (1776), and, in France the monarchy is overthrown and replaced with a republic (1789). (HWS 668)	The Agricultural Revolution The European standard of living rises because: <ul style="list-style-type: none">● Farmers learn to use nitrogen producing crops (beans, peas, etc.);● More crops produce more fodder and more animals,● More manure means more fertilizer for the land.	The Liberal State The political revolutions result in the concept of the liberal state. Every individual is to be self-sufficient and responsible for his or her well being. Citizens can have political and economic freedom provided they live within the bounds of law.	The Western Myth Many poets and writers write flowery descriptions of the 'heroes' who will create a 'new utopia in the Canadian West. A 'hero' is some-one who is considered to be "young, free, unrestrained by convention and caste, strong, loved nature and was not a city person." (Fr120)

The Fall of Quebec	The First Corporations	Confederation 1867	Reserving Land?
In 1759 France is defeated at Quebec and Britain now controls North America. The Thirteen Colonies and the Indian allies of the British both claim the territory of the Ohio Valley. The British have to decide how they will resolve these conflicting claims.	European business people raise capital by selling shares of a business to investors. Each investor becomes a part owner of the business. The Hudson's Bay Co. is an example of an early corporation. It is created to exploit the fur trade in British North America.	In the 1850s the British North American colonies find the British no longer need them as colonies. At the same time they have little interest in becoming American and feel threatened by their power. They respond to these problems by unifying into a new country called Canada through the <i>British North America Act</i> .	The Plains Cree Chiefs want to establish a large reserve for all their bands. It would stretch from Gleichen, AB to Swift Current, SK and south to the international border. Ottawa works to prevent it because it is seen as a threat to Canadian sovereignty (CFN 302)
Royal Proclamation of 1763	The Industrial Revolution	The National Policy	A Belief of Entitlement
<p>It has provisions for Aboriginal Peoples:</p> <ul style="list-style-type: none"> • All land (Ohio Valley) not transferred is to be reserved for Aboriginal peoples. • Indian title is for occupancy only and can not be sold. 	<p>Industrialization is the culmination of changes in farming, science, and social organization.</p> <p>Industrialization is a system in which the production of goods is systematized so that it can be performed by machines.</p>	<p>The Canadian economy is to be developed by industrializing central Canada. The West will be settled so it can produce raw materials to trade for Eastern goods. A railroad will be built to move goods back and forth. All this is to be protected by a tariff wall.</p>	<p>Settlers to the western plains do not regard the land as Indian territory. They believe that settling on the land makes it theirs. (CFN 293)</p> <p>To make it easier to register private property, Ottawa imposes a square survey system on the West. (CFN 294)</p>

In Eastern North America (1700-1799)

in Northwest North America in Eastern North America

1800-1899) in Northwest North America

Assimilation	Individualism	Pluralism	Mutual Respect
<p>A senior administrator states that the department of Indian Affairs will "...continue until there is not a single Indian in Canada that has not been absorbed into the body politic and there is no Indian question and no Indian Department". (CFN 327)</p>	<p>The 1969 <i>White Paper</i> on Indian Policy proposes to dismantle the Indian Act, thus eliminating Indian Status and Treaty obligation.</p>	<p>Canadians begin to recognize their historical roots. Aboriginal history is their history.</p>	<p>Aboriginal cultures are alive and vital, with much to contribute to Canadian society. Canada values both the historical and contemporary contributions of all its citizens.</p>

Westernizing Indian Peoples	Accepting Sovereignty	Aboriginal Nations	Social Diversity
Government policy is to assimilate the Aboriginal peoples. Indian Agents have the power to control everything on reserves. (CFN 319) Children are forced to leave their homes and attend residential schools where they must not speak their own language and must practice western ways.	In 1983 the <i>Penner Report</i> recommends that Aboriginal peoples be allowed to establish their own level of government distinct from municipalities and the <i>Indian Act</i> . This would mean phasing out the <i>Indian Act</i> and reinforcing Aboriginal rights. (CFN 408)	The Royal Commission (1990s) on Aboriginal Peoples recommends nations as the appropriate unit for self-government. Such government would operate within defined territory. Each territory would have to be large enough to be self-administering. (ASG 356)	Canada affirms social diversity, rural and urban. People retain their cultural roots and corresponding interests. A multi cultural social policy is thriving. (ASG 358)
Reservation System The <i>Indian Act</i> (1876) imposes strict regulations on Aboriginal peoples. They cannot: <ul style="list-style-type: none">● Travel without a pass;● Use Aboriginal languages;● Practice ceremonies such as the potlach;● Wear traditional ceremonial clothes. (CFN 327)	Revising the Constitution Provinces resist the attempt of Aboriginal leaders to have Aboriginal self-government entrenched in the constitution. It threatens provincial power. At Meech Lake the Premiers agree to special status for Quebec and ignore the Aboriginal Peoples. (CFN 408)	Federal Responsibility The Federal Government is transferring certain responsibilities to the Aboriginal peoples. One approach is to amend the <i>Indian Act</i> before recognizing the great diversity of Aboriginal peoples and without giving them much voice in the process. (ASB 358-9)	Self-determination Communities are complex mixtures of the traditional and non-traditional ways of life. Diverse communities are finding ways to live together harmoniously. (ASG 370)
Protecting Aboriginal Peoples Aboriginal peoples are not allowed to launch a claim against the Crown because the Government held that Aboriginal peoples are wards of the government, and it is the government's responsibility to determine whether a claim should be made or not. (CFN 390)	Encouraging Claims? The governments of Canada both prevent and encourage claims against the crown. Federal and provincial governments waffle and disagree about negotiations because there are extremely expensive claims to be settled in all parts of Canada. (CFN 390)	Burnt Church The Supreme Court affirms that treaties signed in the past are binding upon current Canadian government policy. The treaty relationship ensures that discussions and negotiations continue between Aboriginal peoples and the government.	Financial Self-sufficiency Federal, provincial, municipal and Aboriginal governments form partnerships to improve their shared economic future. (ASG 406)

(1900-1950)

(1951-1999)

(2000-2099)

Assessment and Evaluation

Instructional approaches must activate, respect, and amplify students' prior experience, and we must develop assessment methods that do not see the problem in the child.

Aboriginal Education: Fulfilling the Promise

Kathy Hodgson-Smith, 2000

Phases of the Evaluation Process

Although the evaluation process is not necessarily sequential, it can be seen as a cyclical process including four phases: preparation, assessment, evaluation and reflection. The evaluation process involves the teacher as a decision maker throughout the process.

Preparation

Decisions are made to determine:

- What is to be evaluated.
- Whether diagnostic, formative or summative be used.
- The criteria against which student Education and outcomes will be judged.
- The most appropriate assessment techniques with which to gather data.
- How to include students in the process.



Reflection

Consideration of:

- Whether the previous phases have been successful.
- Whether decisions concerning improvements in subsequent teaching and evaluation are needed.

Assessment

Decisions determining:

- Information gathering strategies.
- Proper administration of the strategies.
- The elimination of bias.
- How assessment is done.
- Where self-assessment is appropriate.

Evaluation

- The teacher interprets the assessment information and makes judgements about student progress.
- The teacher makes decisions about student Education programs, and reports on progress to students, parents and appropriate school personnel.

Assessment and Evaluation

In keeping with the nurturing philosophy of Native Studies 10, the assessment and evaluation of Native Studies students takes the developmental approach. Instead of telling students what they are not capable of, the developmental approach shows them how to get there. The sample rubrics, beginning on page 61 of this curriculum guide, illustrate developmental assessment. Development assessments can improve cognitive ability and enhance self-esteem.

Assessment and evaluation are key components of teaching and Education. Assessment and evaluation serve to enhance student Education and to improve teacher instruction. It is important; however, that teachers, students, parents and guardians differentiate between assessment and evaluation.

Assessment

It may be appropriate to see assessment as the preliminary phase in the evaluation process. It is the **gathering** of information on student progress. Various techniques are employed to collect the information.

Evaluation

Evaluation, on the other hand, is the weighing of assessment information against a standard (such as a curriculum learning objective) in order to make a judgement or evaluation.

There are three main types of student evaluation:

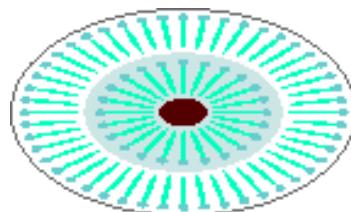
- **Diagnostic** evaluation is used when the teacher decides that information is needed about student knowledge or skills **prior** to deciding on the most effective instruction. Diagnostic evaluation then, informs instruction.
- **Formative** evaluation provides information for both teacher and student about the progress of that student so that corrective action may be taken to help achieve the desired learning outcome.
- **Summative** evaluation provides information to be used in making judgements about a student's achievement. Summative evaluation occurs primarily at the end of a unit of study. Its purpose is to inform students, teachers and parents of progress made over a period of time. Involving students in the selection of more specific or more precise words will help to make the criteria more meaningful and clearer to them.

Guiding Principles of Student Evaluation

Recognizing the value of evaluation in the process of teaching and learning, Saskatchewan Learning has developed five general guiding principles, which are

linked closely to the *Evaluation in Education*, 1990, report and provide a framework to assist teachers in planning for student evaluation. For extensive information see *Student Evaluation: A Teacher Handbook*. Saskatchewan Education (1991).

- Evaluation is an integral part of the teaching- learning process, and is a planned, continuous activity, that reflects the outcomes of the curriculum.
- A variety of assessment strategies should be used to accommodate the individual needs of the students and to provide ongoing, relevant programming.
- Evaluation plans should be fair and equitable, taking into account students' socio-demographic differences such as culture, gender and geographic location; it should be free of bias.
- Evaluation plans should be communicated in advance. Students should have opportunities for input into the evaluation process opportunities to demonstrate the extent of their knowledge, understandings, skills and attitudes.
- Evaluation should help students by providing positive feedback and encouraging them to actively participate in their own learning.



Gathering Information and Keeping Records

Keeping accurate, up-to-date records of student achievement is crucial to meeting the principles of evaluation. Easy access to accurate data facilitates student confidence and teacher decision making.

Teachers are encouraged to use a wide range of assessment techniques to track student progress and facilitate future learning. The teacher determines the instructional strategy and method that will be used to achieve the Education objectives and correlates them to the appropriate type of assessment strategy.

Suggested organization methods are included in this section. The assessment techniques are suggestions only. Teachers use their professional judgement to decide which strategies will best suit the specific purposes of the evaluation. Just as no one teaching strategy will apply, nor will one evaluation formula.

This exercise also gives students, parents and guardians the language they need to discuss learning progress. When parents understand educational jargon, they feel more comfortable asking questions before, during and after summative evaluation. Clear communication of expectations and evaluation can help parents and guardians support student achievement.

Student Self-Assessment

Self-assessment is a basic metacognitive function. It is a form of appraisal that fosters life long-learning. In Native Studies 10 students establish personal learning goals, aside from those the curriculum sets for them.

Hence, it is important that students have opportunities to develop the skills necessary for self-assessment. The teacher can assist in this process by modelling goal setting and helping students to articulate their own objectives. While some students are unrealistic about the quality of their work, Dynesson and Gross 1995, agree that the value of self-assessment out weighs the difficulty. They concur that, "... studies of self-evaluation indicate that correlations between students' and teachers' marks are .60 to .80, certainly high enough to justify self-grading, especially since students learn from such opportunities." (p. 391)

Even so, students need clear guidelines and structure to experience success in self-assessment. Developing the evaluation should be part of the exercise. Students, working alone or in groups, make the initial suggestions and these are modified in consultation with the teacher.

Peer Assessment

Like self-assessment, peer assessment is used with an emphasis on student growth and self-understanding, rather than on arriving at a final grade. Having students involved in developing criteria also serves to deepen their knowledge of the expectations concerning their work. Engaging students in consultation about each other's performance and making suggestions for improvement requires them to think analytically. In turn, their analytical skills may extend their thinking to their own work.

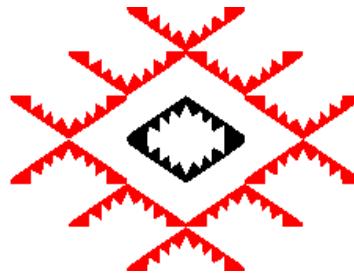
Peer evaluation should be structured to ensure that students are descriptive rather than judgmental. Students are encouraged to be consistent, realistic, positive and reflective when providing feedback to one another. Teachers can assist peer evaluators by modeling the behaviour and the language used in their own assessments.

Self and peer evaluation should be reserved for those situations where student self-knowledge about the Education process is important. Major projects involving a mix of Education skills such as researching, planning, drafting and bringing to completion are good examples. A high degree of interaction is encouraged in Native Studies 10, so

students have a number of opportunities for peer evaluation.

Communicating Evaluation to Students, and Parents or Guardians

In order to achieve the principles of evaluation it is important that students, parents and guardians are well informed about the evaluation process. The teacher can facilitate this process by establishing expectations from the start. Native Studies 10 teachers are encouraged to involve students in the development of their evaluation plan. Students will want to know what will be assessed, how it will be assessed, why it is to be assessed, when it will be assessed and how it will contribute to an evaluation of their progress. Establishing an evaluation plan with students allows students to invest in their achievement. Doing so also establishes an atmosphere of trust between teachers and students, parents or guardians.



Assessment of Problem Solving/Decision-Making

It is difficult, if not impossible, to evaluate students' solutions to a problem or a decision. There are; however, particular skills students develop in the process. Teachers may consider the following when assessing problem solving and decision making.

- Consider the quality and quantity of ideas generated when students identify possible solutions. Flexibility and originality should be given more weight than quantity.
- Consider students' ability to identify and rank criteria upon which solutions are based.
- Consider students' ability to explain their reasons for choosing a particular solution. Thinking about the basis for choice allows students to develop understanding of the subtle forces that lead them to make one choice over another.
- Consider students' ability to articulate or write down the process that they used to solve the problem.
- Consider the extent to which students can apply the problem-solving process to another situation. Hypothetical problems lend themselves to this process.

(Mills, Sheryl, Editor, 1996, Adapted with permission.)

Assessment of Values and Attitude Objectives

Values objectives in the curriculum guide call for students to respect, appreciate, understand or empathize with aspects of Aboriginal life. While the curriculum does not expect students to adopt Aboriginal values, it does expect students to respect those values.

Historically, Aboriginal values were misrepresented, or not represented at all, in curricula and Education materials.

The use of almost exclusively Aboriginal content fills a need that has been missing from curricula.

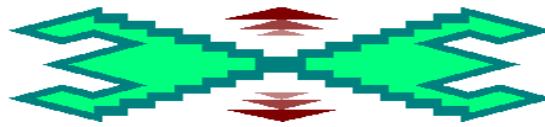
Assessing students' values poses the same conundrum as assessing problem solving and decision making; however, it also offers a similar solution.

Rating scales used periodically over the duration of the Native Studies course can give students and teachers a picture of growth and development. Teachers may ask students to self-assess and peer-assess on occasion. Or, teachers may use an observation check list to assess growth and development during selected activities.

(Dynesson and Gross, 1999, p. 389-390, suggest that Story Completion and Role Plays may also be an effective values and attitudes assessment.)

Story Completion and Role Plays

Having students complete or add an ending to a story (or picture interpretation) may assess attitudes. Typically, story completion rests on a criterion related to the students' ability to comprehend the nature of the social issue or conflict and to deal with it reasonably and effectively. Prior to the story completion exercises, the student would receive instruction regarding the use of democratic processes, or some form of moral reasoning, that could be generally applied to almost any situation involving controversy or conflict. This instruction can be completed individually or in a group through class discussions, in committees or in paired exercises between two students. A valuable modification here is to have students role play the possible conclusion(s) to the story, event or problem being studied. Precise evaluation is difficult, but teachers can gain valuable insights into student beliefs and attitudes by observation and from subsequent class discussion of the action. When such skits or role plays are employed, they can be especially helpful in formative evaluations, indicating emphases and options that may be in order for an entire class or the needs of certain students.



Portfolios

Portfolios are collections of relevant work that reflect students' individual efforts, development and progress over a designated period of time. Portfolios provide students, teachers, parents and administrators with a broad picture of each student's growth over time, including abilities, knowledge, skills, processes and attitudes. Students should be involved in selecting the items to be included, setting goals for further personal learning, and self-assessment and reflection.

Teachers can encourage critical and reflective thinking by having students decide which of their works to include in their portfolios and explain why they have chosen those particular items.

Instruction and assessment are integrated as students and teachers collaborate to compile relevant and individual portfolios representing each student's progress. Some guidelines for developing and using portfolio assessment include:

- Brainstorm with students to discover what they already know about portfolios (e.g., designers and architects use them to collect samples of their best work to show prospective employers).

- Explain the purposes of portfolio assessment, and share samples of portfolios with students. Teachers may need to create examples if student samples are not available; however, samples should be as authentic as possible.
- Collaborate with students to develop guidelines for the contents of their portfolios, and to establish evaluation criteria for their portfolio collections.

Consider the following for discussion with students:

- What is the purpose of the portfolio? (Is it the primary focus of their assessment or is it supplemental?)
- Will it be used to determine a mark for the unit, or will it simply be used to inform students, teachers and parents about student progress?
- Who will be the audience(s) for the portfolio?
- What will be included in the portfolio (e.g., projects, checklists, research assignments)?
- What are the criteria for selecting items for inclusion?
- When, or at what intervals in the unit, should those selections be made?
- Who will determine what items are included in the portfolio (e.g., the student, the teacher, student and teacher in collaboration)?
- When should items be added or removed?
- How should the contents be organized and documented in the portfolio (e.g., similar assignments grouped, chronologically by date, representative range of work)?
- Where will the portfolios be stored? Will students be allowed to take their portfolios home to share with their parents, or to do further work on them?
- What will be the criteria for evaluating each portfolio collection? Are students aware of these criteria prior to beginning to collect their portfolio items?
- What form will feedback to the students take (e.g., written summaries, oral interviews or conferences)? Will the portfolios be assigned a number value?
- Assemble examples of work that represent a wide range of students' developing abilities, skills, knowledge, thinking and research processes, and attitudes. Select items that demonstrate their oral and written abilities.
- Date all items for effective organization and easy access.
- Inform parents/guardians about the use and purposes of portfolios (e.g., send home letters describing portfolio assessment, display samples on meet-the-teacher nights).

Consider the following for organization and inclusion:

- criteria for content selection
- table of contents or captioned labels that briefly outline the contents
- samples of a variety of student work (e.g.,
 - both oral and written products, evidence of effort and/or achievement of a process or skill, self-assessment checklists)
- evidence of student self-assessment

- audio and video tapes of student performances and presentations
- photographs
- computer disks
- collaborative projects.

Formats for portfolio assembly should provide for easy organization, storage and accessibility. Some possibilities include:

- Keep file folders or accordion folders in a classroom filing cabinet or cupboard, or in boxes.
- Use three-ring binders for ease of adding and removing items as students' progress.
- Store scrapbooks in boxes or crates.

Evaluating Student Portfolios

At the end of the unit, term, semester or year, when portfolios are submitted for summative evaluation, it is useful to review the contents as a whole. Data can be recorded using previously established criteria

outlined on a rating scale or rubric. One example of a portfolio assessment is provided on page 59 of this curriculum guide. Teachers may use this portfolio assessment as it appears, or adapt it to meet the specific needs of their students.

Modelling the presentation procedure will give students a good idea about how to conduct a portfolio presentation.

Giving students the opportunity to rehearse the portfolio presentation with their classmates prior to presenting to parents and teachers may alleviate anxiety some students might feel.

(Saskatchewan Education.)

Methods of Data Recording

Anecdotal Records

Anecdotal records are written descriptions of daily student progress. The teacher may decide to keep anecdotal records of students' ability to work in groups, conduct themselves appropriately for an invited speaker or complete a research project.

Observation Checklists

Observation checklists, once developed, are a quick way of assessing knowledge, specific skills, learning processes or attitudes. A list of criteria gives the teacher the opportunity to assess several students over a short time. Students should be aware of the criteria before observation assessment takes place.

Rating Scales

Rating scales have the same use as observation checklists with one essential difference. While checklists record the presence or absence of a particular knowledge item, skill or process, rating scales record the degree to which they are found or the quality of the performance. A rating scale can easily be adapted into a rubric.

Ongoing Student Activities

Ongoing student activities include learning activities that students are engaged in on a daily basis.

Written Assignments

Teachers may collect student progress information by having students plan, organize, and produce a written product.

Presentations

Native Studies 10 covers a vast amount of content so students are often asked to present their findings to their classmates. Hence, while teachers may use checklists, rating scales and anecdotal records to assess

presentation, they may also enlist the help of those students acting as audience.

Performance Assessment

Teachers may collect assessment data on various types of performances. Native Studies 10 students may be asked to role play a discriminatory incident, or create a graphic organizer that displays their understanding of the concept of identity, for example.

Homework

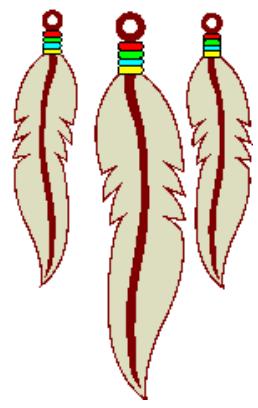
Homework may be assigned as an instructional strategy or an assessment technique. The teacher may ask students to watch the news for a week and analyze the Aboriginal content.

Assigning homework is most effective when students are interested in the project and when the teacher requires specific assessment information.

Quizzes and Tests

Saskatchewan Education's Student Evaluation Handbook 1991, covers the development and use of quizzes and tests. Quizzes and tests in Native Studies 10 should allow students to demonstrate their knowledge of the subject matter, and, depending on the quality of the test items, they may be used to assess processes, skills and attitudes.

The following pages provide teachers with samples of various assessment instruments. Teachers are encouraged to adapt and refine the assessment tools to meet their students' specific needs.



Assessment Tools

Information Use - Checklist

Date: _____
_____ is able to:

State the purpose for the collection of the information.

Find sources that illuminate Aboriginal worldview.

Identify relevant information from a variety of materials.

Organize information into usable categories.

Identify related details.

Integrate previously known and new information.

State ideas clearly to fit the topic being addressed.

Give evidence of checking information for accuracy.

Show awareness of bias, stereotypes and prejudice in information gathered.

This instrument should be tailored for specific uses and may also be adapted for use as a rating scale.

Attitudes and Values - Checklist

Date: _____

Student: _____

Check applicable criteria.

____ Read the material, viewed the film/video, or listened to the tape (or speaker) related to the topic.

____ Participated in the discussion about the topic.

____ Followed the established procedure for classroom discussion.

____ Gave an opinion on the topic.

____ Cited relevant information to support a position on the issue.

____ Expressed ideas, comments, agreement or disagreement without putting down others.

_____ Sought more information to support an opinion on the topic.

_____ Defended opinion in spite of opposition.

_____ Accepted constructive criticism of opinion.

_____ Showed a thoughtful approach to development of opinion.

_____ Acknowledged respect for other opinions.

This instrument should be adapted to meet specific needs.

Writing for Children - Checklist

Student: _____

Title of Story: _____

_____ Considers age of audience.

_____ Considers attention span of audience.

_____ Considers interests of audience.

_____ Provides visuals (cut out or drawn) that appeal to audience.

_____ Uses imaginative language (figures of speech) that intrigue a younger audience.

_____ Chooses topic that appeals to children.

_____ Chooses characters that are appealing to children.

_____ Presents a "lesson" or moral in the story that is appealing and understandable to children.

_____ Is willing to share the story with a younger person (or group).

The teacher and student may complete the criteria list together.

Listening - Checklist

Listening Activity: Visual Imaging

Student: _____

Date: _____

Evidence of careful listening:

_____ Participates in discussion after listening.

_____ Remembers salient details.

_____ Remembers the mood created by the storyteller.

_____ Makes a plot outline.

_____ Creates a visual that relates to the story.

_____ Discusses storyteller's use of pause and voice volume.

_____ Remembers relevant words or phrases to the story.

The teacher and students may complete the criteria list together.

Portfolio Assessment: Rating Scale

Student	Term/Semester/Year				
	Date				
Criteria to be Assessed/Evaluated	Excellent	Very Good	Good	Adequate	Needs Much Improvement
Table of contents is sequentially organized and contains adequate detail.					
Representative of achievements or progress this reporting period.					
Includes a variety of activities, projects and assignments that reveal a range of abilities, processes and skills.					
Includes evidence of student reflection (e.g., self-assessment forms or notes).					
Includes evidence of goal setting and readjustment of goals.					

Anecdotal Notes (student)

I can....

I need to work on...

Anecdotal Notes (teacher)

This student can...

This student might try...

Anecdotal Notes (significant adult)

This student can...

This student might try...

Social Studies: A Curriculum Guide for the Middle Level (Grade 9). August, 1999. Saskatchewan Education. (pp. 418-419)

Rubrics

Students should be given the rubrics prior to doing the assignment so that they may strive to achieve the criteria at the highest level possible.

A rubric is set of scoring guidelines for evaluating student work. Rubrics answer the question, "By what criteria should student performance be judged?" A rubric is an assessment tool that uses clearly specified evaluation criteria and proficiency levels to gauge student achievement of those criteria. The criteria provide descriptions of each level of performance in terms of what students are able to do. Rubrics help teachers measure products, progress and the process of learning, and at the same time, clearly communicate to students the standards for academic success.

Assessing student work through the use of rubrics helps the teacher to clarify the critical learning that should take place and increases the likelihood that students will produce quality work. The following steps may help when beginning to design rubrics.

- Look at several models of anonymous student work from previous classes. Show students examples of effective and ineffective work. Identify the characteristics that make the effective ones effective and the ineffective ones ineffective.
- Encourage students to ask clarification questions and make comments as they evaluate the models.
- Use questions and comments to revise the rubrics.
- List evaluation criteria. Use the discussion about the models to begin a list of what is essential in quality work.
- Articulate gradation of quality for the selected evaluation criteria. Begin by describing the best and worst levels of quality, and then fill the middle levels based on your knowledge of common problems.
- Practise descriptions of criteria on the models originally observed by having students evaluate the models used in class.

When teachers design and revise rubrics, it is important that they strive for clear language. One way to achieve clarity is for teachers to ask students to interpret what is meant by the evaluation criteria. If student interpretation is correct, then the goal of clarity has been met.

If not, student involvement in the selection of more specific or more precise words will help to make the criteria more meaningful and clearer to students.

Whether teachers are designing their own rubrics or modifying existing ones, the following suggestions may help:

Be specific when choosing evaluation criteria. Nonspecific, vague words such as *creative*, *interesting*, and *boring* should be avoided because they mean different things to different people. The following examples demonstrate the precision of meaning that specificity adds to a word:

Nonspecific: The opening of the oral presentation was creative.

More specific: The presentation opened with an amusing fact, a short demonstration, a colorful visual or a personal anecdote about the topic.

Nonspecific: The presentation was boring.

More specific: The presenter spoke in a monotone.

Specific criteria helps teachers and students to focus on, and see, exactly how they can improve their work.

- *Include specific feedback on student work.* This feedback can come from teachers or students, depending on the teacher's objectives. Students need specific feedback and a chance to reflect on their work, as well as opportunities to engage in self-analysis if they are to take charge of their own learning.
- *Encourage student self-assessment.* Most students desire A grades and yet many, upon earning an A, do not have a clue as to why they received that grade. The same is true for a grade of B, C, D, or F. If pressed, students will respond that they are either good or bad at something, or that the teacher likes or dislikes them. Neither of those explanations involves assessment. Teachers need to enable students to take ownership for their work through reflection on why their work was either quality work or in need of improvement. Teachers can give students a chance to assess their own work by asking them to complete the same assessment rubrics that teachers are using. Whether their assessments exactly match the teacher's is not of vital importance; the teacher's awareness of the student's ability to self-assess accurately may give valuable clues as to how deeply the student understands the task, as well as how skilled the student is at self-reflection. Self-assessments also help teachers to guide students toward setting realistic goals for improvement. Examples of rubrics are provided on the following pages.



(Montgomery, Kathleen, 2000. Adapted with permission.)

Group Work Rubric

Group Roles: Recorder: Takes note of discussion.

Reporter: Speaks on behalf of the group.

Task Monitor: Identifies task; monitors discussion.

Time Keeper: Keeps the group within time limits.

Performance Factors	Excels	Is Good At	Is Getting There
Sharing	Demonstrates a balance between courteous speaking and courteous listening.	Shows a preference for either speaking or listening.	Needs encouragement to speak and listen.
Participation	Performs roles as a _____ with diligence and dignity.	Performs role as a _____ somewhat reluctantly.	Needs encouragement to participate more often.
Cooperation	Works effectively with a wide range of peers; accepts all peers as equals; shows consideration for others.	Works effectively with preferred peers; shows effort to include others; usually considerate of others.	Prefers to work alone.
Self-Awareness	Demonstrates awareness of own strengths and weakness and works toward self improvement.	Is aware of either strengths but needs encouragement to improve.	Does not demonstrate understanding of own strengths or weaknesses.
Respect	Displays respect for others by encouraging, clarifying and keeping the group focused.	Shows awareness of others needs, but requires encouragement to display appropriate behaviours.	Displays awareness difficult to tell.

This template should be adapted to suit specific needs of teacher and students.

Writing Rubric

	Competent	Adequate	Getting There

Content/Ideas	Captures reader's attention with an interesting lead, pertinent details and a closure that makes the reader think. Reader gets to know the person written about.	Provides an interesting lead and pertinent details to describe the person's attributes. The reader has some idea about the subject.	Leads the reader into the piece. Provides some detail.
Organization	Details are provided in a logical sequence. Paragraph and sentence structure is accurate.	Has a beginning, middle and end. Paragraph(s) are apparent.	Random order. Beginning to use paragraphs.
Style	Demonstrates creativity and originality. Writer's voice is clear.	The reader gets some sense of the writer's voice.	Writer's voice not yet apparent. Provides details that may not illuminate the subject.
Mechanics	Uses accurate capitalization, spelling, and conventions. Minor errors do not interfere with reading.	Uses conventions consistently. Some errors cause confusion.	Uses some capitals. Spelling errors evident. Errors make reading difficult.

Case Study Rubric

Skill	Level 4	Level 3	Level 2	Level 1

Comprehension	Shows complete understanding of the issues, and grasps implications beyond the immediate issue.	Asks for more details to clarify understanding of the issue.	Shows partial understanding of the issue but does not ask for clarification.	Resists attempts to get clarification for understanding.
Strategizing	Develops realistic strategies that would provide a satisfactory conclusion to those involved.	Chooses appropriate strategies that may satisfy one of the parties involved.	Shows evidence of a strategy that may or may not satisfy either party.	Needs assistance to choose an appropriate strategy.
Innovation	Devises more than one innovative resolution to the problem.	Offers a solution with limited flexibility.	Offers a solution that includes only one point of view.	Shows some understanding of the problem.
Communication	Convincingly communicates resolution to others.	Explains solution so others understand.	Is tentative in conveying opinion.	Unsure about how to explain to others.

Holistic Essay Writing Rubric

Criteria	A	Grade	B	C	D

Aboriginal worldview	Shows respect for the Aboriginal worldview.	Shows knowledge of the Aboriginal worldview.	Shows awareness of the Aboriginal worldview.	Writes from an ethnocentric point of view.
Ideas	Forceful sentences establishes tone and impression; all ideas directly support the topic sentence; intriguing clincher.	Good topic sentence establishes tone and impression; most ideas directly support topic sentence; strong closing sentence.	Adequate topic sentence; some ideas support topic sentence; adequate closing sentence.	Weak topic sentence; few ideas support topic sentence; weak concluding sentence.
Organization	Logical sequence clear to reader; varied use of transitions maintain flow of ideas.	Logical sequence, clear to the reader; transitions lack variety and flow.	Ideas are out of order, and, instead of staying with one idea at a time, there is some disorganization.	Sentences are not in order, and the ideas are not explained.
Sentence Structure	Clear, correct, fluid sentences.	Generally clear correct sentences with minor errors.	Sentence structure errors occasionally make writing unclear.	Several sentence errors.
Diction	Variety of strong verbs and vivid adjectives; precise vocabulary; words enhance ideas.	Strong verbs and effective adjectives; some variety.	Limited diction; some attempt at using descriptive language.	Limited and inappropriate word choice; little attempt at using descriptive language.
Mechanics	Makes very few grammatical, spelling, or punctuation errors that do not interfere with reading.	Some errors, but they do not interfere with reader comprehension.	Spelling, grammar, and punctuation errors make reading the piece difficult.	Errors make reading very difficult.

Creative Writing Rubric

RATING	Awesome 4	Cool 3	It's a start...	Still in your head...
	<p>It captivates the reader. The writer has chosen words carefully for maximum effect and interest. The reader learns something about the writer from the piece.</p>	<p>It is interesting and well organized. There is some description and detail to support the key ideas.</p>	<p>It contains common ideas written in a simple way. The reader may have trouble figuring out what the main points are.</p>	<p>It may not be clear to the reader. The ideas may not make sense. The writing may have so many errors that the reader cannot figure out what it says.</p>
IDEAS <i>are the heart of the message and the details that support it</i>	<p>Original, creative</p> <p>Captures attention</p> <p>Involves the reader</p> <p>Sometimes ordinary ideas are expressed in extraordinary ways</p>	<p>Interesting but not captivating</p> <p>Ideas are explained, described and clear to the reader</p> <p>Gets to the point</p>	<p>Ordinary ideas that anybody could think of</p> <p>Seems like they're slapped together</p> <p>Might be repetitive</p> <p>May by too many ideas; not focused</p>	<p>Unimaginative</p> <p>Doesn't make sense</p> <p>Scrambled</p> <p>Reader does not get it</p>
ORGANIZATION <i>is the framework of the writing, the beginning, middle, and end</i>	<p>Smooth flow of ideas, no abrupt changes</p> <p>Opening sentence grabs attention and tantalizes the reader</p> <p>Conclusion satisfies the reader</p> <p>Details enhance key ideas</p>	<p>Effective lead</p> <p>Focused, sticks to the main point</p> <p>Stresses key ideas</p> <p>Logical-makes sense</p> <p>Support for ideas</p> <p>Conclusion wraps up writing</p>	<p>May contain some irrelevant details</p> <p>No distinction between important ideas and supporting details</p> <p>Loosely connected but not ordered</p> <p>Gets to the point but offers little support</p> <p>Needs more info</p>	<p>Disorganized</p> <p>No Logical order</p> <p>Main idea is unclear</p> <p>Rambling,; jumps around, choppy</p> <p>No clear beginning, middle, or end</p>

VOICE is the writer's personality coming through the writing	Narrator's personality comes through Voice varies according to purpose and audience	The reader learns something about writer/narrator Some emotion, mood Create mood, tone, humor, sadness	Inconsistent voices comes through Some evidence of style	Writing sounds like a dictionary or encyclopedia No personality or voice
WORD CHOICE is the use of language that not only communicates the idea but paints a picture in the reader's mind	Precise, sophisticated, and deliberate Uses powerful nouns and verbs Vocabulary suits the purpose of the piece	Effort at description Use of describing words for effect Variety of language styles	Irrelevant description and detail Common words repeated Words don't appear to be carefully chosen	Unvaried vocabulary Misused words No description
SENTENCE STRUCTURE involves the variety of sentence lengths, forms and word patterns	Sentence lengths and styles deliberately chosen for effect	Variety in sentence beginnings Complete compound sentences Experiments with different types and lengths of sentences	Similar sentence structures; variety occurs incidentally	Run-on sentences All sentences start the same way
MECHANICS are the conventions of standard English, such as spelling, usage, capitalization, punctuation and paragraphs	Sophisticated use of punctuation Almost perfect spelling All capitalization correct Standard English usage except where chosen for effect Good sense of paragraphing; appropriate format	May have errors in more complex sentences Punctuation generally correct Most words spelled correctly Paragraphs in place but not necessarily appropriate	Some difficult words misspelled Some evidence of paragraphs Simple sentences generally correctly punctuated Capitalization generally correct	Frequent spelling errors make writing hard to understand Nor paragraphs Consistently incorrect punctuation

Adapted with permission from the students and staff at Scott Collegiate. This rubric is the result of a school-wide writing project, which resulted in the publication of an anthology entitled *Achimoona* in honor of Maria Campbell whose motivational speech inspired many young writers.

Essay Writing Rubric

	Highly Competent	Competent	Satisfactory	Not Yet Satisfactory
Content	<ul style="list-style-type: none"> • Clearly and accurately explains an original topic • Effectively proves a point 	<ul style="list-style-type: none"> • Original ideas • Relevant and appropriate supporting detail 	<ul style="list-style-type: none"> • Mundane but adequate ideas • Some supporting sentences 	<ul style="list-style-type: none"> • Unoriginal ideas • Marginal support
Structure	<ul style="list-style-type: none"> • Organization is clear and original • Strong main idea which clearly states the purpose • Strong lead and effective clincher 	<ul style="list-style-type: none"> • Well organized and logical • Effective lead • Adequate closure and transitions 	<ul style="list-style-type: none"> • Evidence of organization • Adequate lead and conclusion 	<ul style="list-style-type: none"> • Inadequate organization • Lacks effective lead and conclusion
Style	<ul style="list-style-type: none"> • Word choice is vivid and precise • Highly original • Sentences are varied in length and complexity 	<ul style="list-style-type: none"> • Clear and descriptive word choice • Uses transitions and logical development • Attempts originality • Attempts sentence variation 	<ul style="list-style-type: none"> • Adequate vocabulary • Ineffective transitions and development • Ordinary sentence structure 	<ul style="list-style-type: none"> • Ineffective vocabulary • Awkward sentence structure makes it incoherent • Lacks variety and originality

Mechanics

- | | | | | |
|-----------|--|--|---|---|
| Mechanics | <ul style="list-style-type: none">• Accurate spelling, punctuation, capitalization• Grammatically correct• Errors show willingness to take risks | <ul style="list-style-type: none">• Few spelling errors, misuse of punctuation, capitalization; grammar, does not interfere with reading | <ul style="list-style-type: none">• Some errors in spelling, punctuation, capitalization, grammar | <ul style="list-style-type: none">• Frequent errors in spelling punctuation, capitalization, and grammar. |
|-----------|--|--|---|---|

Unit One-

Identity and Worldviews:

Aboriginal Perspectives

... it is not enough for Native people to feel good about themselves; it is just as important that others share this feeling with them.

Defeathering the Indian

Emma LaRoque, 1975

Unit One - Identity and Worldviews: Aboriginal Perspectives

Unit One prepares students to read and view material conscientiously. Through unit one, students come to know about some of the issues that affect the identity of Aboriginal peoples. Students learn to recognize and positively address biases, stereotypes, prejudice and racism. Unit one also focuses on the importance of Aboriginal worldview, which lays the foundation for the other units.

Foundational Objectives	Learning Objectives
Realize that learning is a life-long process.	<ul style="list-style-type: none">Establish realistic, achievable goals.Recognize that learning is a life-long process.
Know that self-respect and respect for others is the foundation on which human relationships develop.	<ul style="list-style-type: none">Gain self-awareness, self-respect and acknowledge the need for self-development.Recognize that respect for self and others are important human values.List specific behaviours that illustrate respect for self and others.

<p>Analyze the difference between equality and equity.</p>	<ul style="list-style-type: none"> • Make judgements regarding fairness, equality and equity. • Describe the difference between equality and equity.
<p>Develop and expand the concept of leadership to include subtler forms of leadership.</p>	<ul style="list-style-type: none"> • Develop the skills required to be an effective leader and group member. • See the value of various approaches to leadership. • Compare and contrast leadership qualities. • Collect, classify and present pertinent information. • Interpret and describe leadership qualities in self and others. • State the difference between effective and ineffective leadership qualities.
<p>Use effective decision-making techniques to solve a problem.</p>	<ul style="list-style-type: none"> • Practice decision making techniques individually and within a group. • Identify appropriate decision making methods.
<p>Interpret the harm caused by ignorance-based thinking.</p>	<ul style="list-style-type: none"> • Define bias, stereotyping, discrimination, prejudice and racism. • Analyze the subtler distinctions of ignorance-based thinking. • Explore the possibility of becoming agents of change. • Understand and describe the harmful effects of bias, stereotyping, discrimination, prejudice and racism. • Apply critical thinking skills to a specific racist incident. • Become increasingly independent thinkers and decision-makers. • Replace negative stereotypes with accurate information. • Empathize with people who are victimized by another's lack of knowledge.
<p>Analyze materials for bias and stereotypes and replace these with accurate information.</p>	<ul style="list-style-type: none"> • Sort through a variety of data for relevant information. • Compile, organize and present data in a pie chart or graph form. • State/explain how knowledge gained can improve the quality of life for self and others. • Detect bias and stereotypes in print and video.
<p>Infer the complexity of identity for people in general and for Aboriginal people in particular.</p>	<ul style="list-style-type: none"> • Recognize factors that influence identity generally, and Aboriginal identity specifically. • Expand knowledge of Aboriginal philosophy.

<p>Value Aboriginal worldviews as valid ways of thinking and knowing and understand that worldviews underlie self-concept.</p>	<ul style="list-style-type: none"> • Recognize the concept of circularity as it applies to Aboriginal worldviews. • Apply the Aboriginal concept of circularity to personal identity.
<p>Analyze the effects of external labels on Aboriginal peoples.</p>	<ul style="list-style-type: none"> • Identify ways that legal and political appellations affect identity. • Recognize Aboriginal peoples' right to self-define.
<p>Respect the distinctions among and within Aboriginal groups: First Nations, Métis and Inuit.</p>	<ul style="list-style-type: none"> • Use legal, political and preferred terms in their appropriate contexts. • Describe the relationship between culture and identity.
<p>Respect Aboriginal cultural traditions.</p>	<ul style="list-style-type: none"> • Research and demonstrate knowledge of the Aboriginal peoples' cultural traditions. • Make connections between personal and Aboriginal cultural traditions. • Learn and practise group skills: cooperate, participate, listen, respect and assume different roles. • Recognize and avoid the use of stereotypes. • Build on group and leadership skills.
<p>Identify the major elements of Aboriginal worldviews.</p>	<ul style="list-style-type: none"> • Deepen understanding of Aboriginal worldviews. • Make connections between Aboriginal worldviews and personal worldviews. • Describe an understanding of the cyclical nature of life.
<p>Identify and explain the ethics by which Aboriginal peoples live.</p>	<ul style="list-style-type: none"> • Display an understanding of the spiritual philosophy of Aboriginal peoples. • Discuss the value of ethics in everyday life. • Produce codes of ethics that represent personal values.
<p>Interpret the important teachings of tricksters in Aboriginal stories.</p>	<ul style="list-style-type: none"> • Display understanding that Aboriginal worldviews are embedded in Aboriginal literature. • Gain insight to the importance of trickster stories to Aboriginal culture.

Value Aboriginal authors' literary contributions.	<ul style="list-style-type: none"> Discuss how Aboriginal authors express worldview through their works. Experience and analyze Aboriginal literature.
Value storytelling both as a teaching tool and as an art form.	<ul style="list-style-type: none"> Engage in listening for a variety of purposes. Write with a specific audience in mind.
Explore the unique ways in which Aboriginal peoples experience spirituality.	<ul style="list-style-type: none"> Distinguish similarities and differences among Aboriginal groups. Choose and practise presentation skills.

Key Resources

- [IWAP1 Native Studies 10 Self-Assessment Profile](#)
- [IWAP2 'T' Diagram](#)
- [IWAP3 Equity](#)
- [IWAP4 Decision-making](#)
- [IWAP5 Banished Activity](#)
- [IWAP6 Introductory Lesson "For Angela"](#)
- [IWAP7 Holistic Medicine Wheel](#)
- [IWAP8 Identity Imaging](#)
- [IWAP9 Definitions](#)
- [IWAP10 Métis](#)
- [IWAP11 First Principles](#)
- [IWAP12 Code of Ethics](#)
- [IWAP13 Comparison Chart](#)
- [IWAP14 Narrative](#)
- [IWAP15 Aboriginal Authors/ Artists/Athletes](#)
- [IWAP16 Passing on the Knowledge](#)
- [IWAP17 Early Settlement Life](#)
- [IWAP18 Spirituality \(RCAP\)](#)
- Aboriginal and non-Aboriginal Community Members
- *National Native Role Model Posters*
- Newspapers/magazines
- Video: *For Angela*
- *Ahtahkakooop*, Christensen
- Time line
- *Expressing Our Heritage: Métis Artistic Designs, Prints GDI*
- *Expressing Our Heritage: Métis Artistic Designs, Book GDI*
- *Our Shared Inheritance: Traditional Métis Beadwork*, Video

- [IWAP19 Religion \(Inuit\)](#)

Unit One - Identity and Worldviews: Aboriginal Perspectives - VIDEO

Title	Summary	Length/ Availability/ Date
For Angela	Teena Keeper plays the role of an Aboriginal woman whose daughter is subjected to a racist incident while waiting for a bus on a Saskatoon street. The incident compels the mother to change attitudes and shatter stereotypes.	22min/ NFB/ 1993
Shooting Indians	From stereotypical images of his childhood, Ali Kazimi's eye-opening film demonstrates the role that visual images have played in shaping views of Aboriginal peoples.	Toronto: Mongrel Media/ 1997
Pocahontas	Along Virginia's lush tidewaters, Pocahontas, the young daughter of Chief Powhatan, wonders what adventures await just around the riverbend. In sails the gold-loving Governor Ratcliffe and a shipful of English settlers, led by their courageous Captain John Smith. A chance meeting by Pocahontas and Captain Smith leads to a friendship that will change history, as the Native Americans and English settlers learn to live side by side.	81 min/ Disney/ 1986

Pocahontas: Her True Story	<p>She was the Native American who, at the age of twelve, saved the life of English explorer Captain John Smith. Before her death at 23, she had single-handedly forged peace between two nations: she was the legendary Pocahontas. Popular history remembers her for a single act of courage, yet Pocahontas had a vision of peaceful cooperation between the European settlers and her own people that was far ahead of its time. Ambassadress, stateswoman, peacemaker, visionary and friend, her struggle ultimately cost Pocahontas her life, but her legacy lives on with the survival of a colony that led to the birth of a nation. This video is a romantacized version of a true story.</p>	50 min/ A & E Television Network/ 1995
Redskins, Tricksters and Puppy Stew	<p>Director Drew Hayden Taylor, takes a comical look at complex issues of Native identity, politics and racism. Features Don Kelly who uses comedy to dispel stereotypes of the "apathetic Indian." Tomas King uses satire to deal with Native issues, personalities and customs. Don Burnstick's act journeys through the Native psyche with laughter. Herbie Barnes explores the "dark side" of Native humor. Sharon Shorty and Jackie Bear portray two elderly Native ladies who amuse with discussion of their daily activities.</p>	54 min/ NFB/ 2000

Images of Indians Series (5)

1) The Great Movie Massacre	Explains how and why Hollywood created the Indian warrior image.	30min/ SICC/ 1982
2) The Movie Reel Indians	Explains the sad effect that the "movie Indian" has had on the self-image of Native people, and contrasts it with reality.	30 min/ SICC/ 1982
3) Heathen Injuns and Hollywood Gossip	This program focuses on the distortion of Indian culture in two specific areas: the role of women and traditional Indian religious beliefs.	30 min/ SICC/ 1982

4) Warpaint and Wigs	Shows the sharp contrast between "Hollywood Indians" and the self-image held by Native people.	30 min/ SICC/ 1982
5) How Hollywood Won the West	Examines the idea that white settlers had the right to take over the land in North America just because nobody "owned" it, and the justification of the "bad guy" stereotype for Indians.	30 min/ SICC/ 1982
The Last of the Mohicans	A love story, set during the French and Indian War, between an American raised by the Mohican Indians and the daughter of a British officer	114min/ Twentieth Century Fox/ 1993
Women in the Shadows	Christine Welsh documents her search for her Métis identity by tracing her roots to the Hudson's Bay fur trade. Welsh is a Métis writer and filmmaker.	56 min/ NFB/ 1991
Who We Are: A Celebration of Native Youth	Profiles of young Native people, their Elders and other inspiring role models. The video provides positive messages to Native youth about education, culture and making unique contributions to their communities. From all across Canada, Native Youth are invited to share their pride in who they are.	34 min/ Ken Murch ProductionEVDS/ 1992
The Little Trapper	Robert Grandjambe is equally at home in town or in the bush hunting and fishing and learning to live off the land. The knowledge and skills passed down from his parents and other family members are strengthened by Robert's desire to learn more about the traditional lifestyle and beliefs of his ancestors.	24 min/ NFB/ 1999
The Sacred Circle	The circle is an important concept in Plains Indians' religious tradition. The video shows that a sense of cycles underlies the attitudes regarding creation of the earth and the role of mankind in creation, and that this is a spiritual basis for religious practices.	Access Network/ 198?

'I Was Born Here In Ste. Madeleine' ...We Made Our Own Fun	The people of Ste. Madeleine were very spiritual. Moving them off the land could not break their spirit. Sixty years later people gathered to celebrate the spirit that is Ste. Madeleine. These Metis people have held their identity, and have passed it to their children and grandchildren. Ste. Madeleine is still alive today.	8 min/ BPH/ Brandon Production House Inc./ 1991
Trickster Videos	Several trickster stories are available on video including: Coyote, Hare, Nanabush, Old Man, Wesakychak, Kluskap.	
Smoke Signals	Victor and Thomas have lived their entire lives on the same Indian reservation, but could not be more different. When Victor is called away, it is Thomas who comes up with the money to pay for his trip. However, Victor has to take Thomas along for the ride.	89 min/ Aliance Video/ 1999
Our Shared Inheritance: Traditional Métis Beadwork	A documentary that discusses the Métis beading tradition of Cumberland House, an old Métis community located in northeast Saskatchewan. Isabelle Impey (née Dorion), who was born and raised in Cumberland House, strives to practice and preserve the artistic traditions of Métis beadwork.	50 min/ Gabriel Dumont Institute/ 2002
The Middle Passage	The Middle Passage explores how misconceptions and expectations lead to intolerance and racism. Two women, one white and one black, get off the bus at the same stop. Entering the park, they encounter a group of teenage boys, who offer to escort them through the park. Each woman must decide which passage to take. Their experience promotes discussion on racial and gender relationships.	22 min/ Direct Cinema Ltd./ 1994

Aboriginal Voices

*The freedom and strength of the individual is the strength of the group...
 The individual does not form an identity in opposition to the group but
 recognizes the group as relatives included in his or her own identity.*

Eber Hampton, Chicksaw Nation, Oklahoma.
Saskatchewan Indian Federated College (1993, p. 279).

*... the real knowledge comes from the Creator.
The knowledge that grows in the mind
comes from the Creator.*

Steven Chapman
Big Trout Lake
First Nation.
RCAP

Introduction

As Mr. Hampton suggests, identity is complex. Youth are particularly vulnerable to the negative perceptions of others. Popular culture stereotypes send mixed messages to youth; for example, by under-representing one group and over-representing the other. Herein lies the confusion for students.

Along with being in their "rapids of life," Aboriginal youth face a multitude of other factors affecting the development of their identity. A flourishing Aboriginal identity is made all the more complex by legal and political appellations and media stereotypes.

Unit One combines the concepts of identity and Aboriginal worldview because, in a sense, they are symbiotic. It might be said that worldview is the lens through which identity is developed. It is in fact through the spirit of respect for Aboriginal worldview that the Native Studies 10 curriculum is written. Hence, it is important that all students begin a study of their collective history with a basis of respect for the Aboriginal worldview.

Students will be enriched through the discoveries they make in Native Studies 10. Along with plenty of opportunities for self-discovery, students will have numerous opportunities to enhance their knowledge of, and respect for, Aboriginal peoples. They will discover that while Aboriginal peoples see the world through a similar lens, the lens has a multitude of angles, textures, sizes and shapes, which makes each group and individual therein, unique.

It is expected that students acquire specific skills that apply to the entire Native Studies course. Detecting bias, stereotypes, prejudice and racism is necessary to a thoughtful study of Native Studies 10.

Similarly, the Aboriginal worldview permeates the course. Out of respect for Aboriginal peoples, it is not intended to be a definitive description of spiritual beliefs. In fact, Aboriginal peoples prefer to nurture and transmit spiritual knowledge themselves. However, because worldview incorporates all elements of Aboriginal life, it is introduced in this guide. Teachers who feel discomfort teaching the concept of spirituality have the support of the Aboriginal Education Provincial Advisory Committee (AEPAC). AEPAC understands that teachers are not expected to endorse, nor practise the spiritual beliefs discussed in this unit. Instead,

... the school's responsibility with respect to spirituality in general, and Aboriginal spirituality in particular, is to increase awareness. (Action Plan 2000 – 2005 Saskatchewan Education, 2000, p. 9)

Inviting qualified Elders may help teachers and students gain a respectful understanding of Aboriginal worldview.

Unit Organization

Objectives: Foundational (**FO**) and Learning Objectives (**LO**) are found at the beginning of each unit and are **bolded** within each unit. **CELs** are similarly incorporated.

Suggested Activities: Teacher and student activity designed to meet curriculum objectives.

The following symbol

indicates the end of one activity and the beginning of a new one:



Resources: Four categories of resources are listed: **Community, Print, Video and Internet.** **Community** resources are listed first to emphasize the importance of consulting the Aboriginal peoples in your community.

Print resources are either included in the form of readings or are available from traditional sources. Readings are numbered and designated with their unit's acronym. For example, Unit One's Readings are designated IWAP (Identity and Worldview: Aboriginal Perspectives). **Videos** are particularly important when they express the Aboriginal voice.

Internet addresses are included, knowing the limitations of such sources, and relying on the diligence of the teacher to ensure the reliability of the source.

The shaded areas provide information to assist teacher in achieving the unique goals of Native Studies 10.

Objectives

Suggested Activities

Resources

	<p>Give students an overview of the Native Studies 10 course. Inform them that the course begins with where they are now. Establish classroom routines, expectations, and assessment and evaluation criteria. Let students know that journals are confidential.</p>
FO - Know that learning is a life-long process.	<p>Show students Bloom taxonomy of thinking skills as cited by Dynneson and Gross (1999). Discuss the levels of cognitive ability. Ask students to think of examples that illustrate each level of thinking. Students should know that while they will be asked to employ all levels of cognitive ability, it is the teacher's goal to encourage thinking at the higher levels.</p> <ul style="list-style-type: none"> • Evaluation - the judgment level of thinking • Synthesis - the combining or mixing level of thinking • Analysis - the disassembling level of thinking • Application - the utilizing level of thinking • Comprehension - the descriptive level of thinking Knowledge - the recall level of thinking.
LO - Recognize that learning is a life-long process. PSVS, CCT	<p>Ask students to fill out the self-assessment profile (IWAP1).</p>
FO - Know that self-respect and respect for others is the foundation on which human relationships develop.	<p>Instruct students to establish realistic, achievable goals for the Native Studies 10 course. Ask students to outline the steps necessary to achieve their goals and a list of indicators that show accomplishment. (See <i>Life Transitions 20, 30. A Curriculum Guide for the Secondary Level</i>, Module 1, Saskatchewan Education, 1999.)</p>
LO - Gain self-awareness and self-respect, and acknowledge the need for	<p>The teacher may wish to model this procedure based on personal or professional goals.</p> <p>Once students have established goals, tell them that their ability to self-evaluate is critical to the successful completion of Native Studies 10. Use the example of respect, which is fundamental to Aboriginal worldview. Draw a 'T' diagram (IWAP2) on the chalkboard and ask students to brainstorm a list of the descriptors to complete these stems: "When I respect other people I..." and "When I respect myself I...."</p>

Community:

- Aboriginal and non-Aboriginal community members who establish and achieve goals.

Print:

- IWAP1 Native Studies Self-Assessment Profile.
- IWAP2 'T' diagram
- *The Meaning of Respect* by Dave Bouchard

Video:

Internet:

self-development.
PSVS, IL

Ensure that students are describing specific behaviours. Compile the list as a handout for students and the teacher. Use the handout as a self-improvement guide and assessment tool for respectful behaviour. Students should know that self-development is a life-long learning process.

Teacher participation provides students with a model for life-long learning and creates an equitable atmosphere in which students feel

LO -
Recognize that respect for self and others are important human values.
PSVS

LO - List specific behaviours that illustrate respect for self and others.
CCT, PSVS

Ask students to think about where concepts like respect come from, and to surmise why they are important. Then ask students to come up with their own list of the concepts that are important, or that they value. Ensure students elaborate. If students value friendship for example, ask what, specifically they value about friendship. Do they value friends who are trustworthy? Share similar interests?

It may be helpful to read *The Meaning of Respect*, by Dave Bouchard. Students enjoy listening to the story and it may deepen their understanding of respect.

FO – Analyze the difference between equality and equity. **CCT, PSVS**

LO - Make judgments regarding fairness, equality, and equity. **CCT, IL, PSVS**

Discuss further the following ideas: What do you know about fairness? Equality? Equity? List the students' examples on the chalkboard. Slocum and Payne's (2000, pp. 8-10) explanation of equity ([IWAP3 Equity](#)) may be one with which students can identify. They assert that identical treatment of unequals is not equitable.

Tell students that their knowledge of equity provides them with a basis on which to build leadership skills.

LO - Describe

Community:

Print:

- [IWAP3 Equity](#)

Video:

Internet:

the difference between equality and equity. **CCT**

FO - Develop and expand the concept of leadership to include subtler forms of leadership.
CCT, IL, PSVS

LO - Develop the skills required to be an effective leader and group member. **C, IL, CCT, PSVS**

LO - See the value of various approaches to leadership.
CCT, IL, PSVS

LO - Compare and contrast leadership qualities.
CCT, N

LO - Collect, classify, and present pertinent information.

Explain to students that, in a sense, they are the leaders not just of our future, but today as well. The success of that leadership, in part, will depend upon the leadership skills they choose to develop now. The knowledge they acquire now, in Native Studies 10, and subsequent courses, will give them a foundation on which to build positive relationships in their communities. Students should know that Native Studies was not always available, and in fact, is a relatively new course of study.

Students of a generation ago did not have access to Native Studies and at times were misinformed or uninformed. Therefore, students of today are much better equipped to deal with the challenges and to enjoy the benefits of a multicultural society.

Today's students will have skills and knowledge that was difficult to obtain a generation ago. They can use these skills and knowledge to become leaders in their communities to enhance the lives of everyone.

Have students look at the *National Native Role Model Posters*. Ask the students to think about how or why these people were chosen to be on the role model posters. Have students form small groups and gather around the available posters to discuss the qualities of leadership of each person.

Have a volunteer from each group read aloud the brief biography and words of advice from their poster. The other

Community:

- Local leaders

Print:

- *National Native Role*

<p>N, CCT, IL</p> <p>LO – Interpret and describe leadership qualities in self and others from print and electronic sources. CCT, IL, TL</p> <p>LO - State the difference between effective and ineffective leadership qualities. CCT, IL, C</p>	<p>groups should ask the presenting group about the leadership qualities of the role model. When each group has presented, compile a classroom list of the qualities of an effective leader. Ask students to write a journal entry that explores the qualities of leadership that they possess or have potential to develop.</p> <p>Ask students to write about a person whom they believe to be an effective leader and share with their classmates.</p>	<p><i>Model Posters.</i> Available by calling 1-800-363-3199</p> <p>Video:</p> <p>Internet:</p>
	<p>Assign half of the students to bring news or magazine articles to the classroom that show individuals who are effective leaders, and the other half news or magazine articles that show individuals who are ineffective leaders. Have them present their article to the class by:</p> <ul style="list-style-type: none"> ● Summarizing the article. ● Stating the qualities of leadership the individual or group displays. ● Stating the reasons an individual or group lacks leadership ability. ● In what ways have the leaders in your life affected who you have become? <p>Ask students to write journal entries periodically discussing the development of their leadership potential.</p> <p>Ask students to apply their knowledge of leadership by analyzing the leadership that exists in their lives. Questions may include:</p> <ul style="list-style-type: none"> ● Who are the leaders who influence your life 	<p>Community:</p> <p>Print:</p> <ul style="list-style-type: none"> ● newspapers, magazines <p>Video:</p> <p>Internet:</p> <p>Some students do not have access to newspapers or magazines at home. Teachers may want to use a proactive approach and make plans to visit the library.</p>

currently?

- Why is it important to have leaders? In what situations? Does every situation require a leader?
- In what ways are you a leader to: yourself, peers, family, school, community or country?
- How can you acquire more leadership skills for use now and in the future?

FO - Use effective decision making techniques to solve a problem.

LO - Practice decision making techniques individually and within a group. **PSVS, C, IL**

LO - Identify appropriate decision making methods.
PSVS, C, IL, CCT

Give students copies of [**IWAP5 Banished Activity**](#) individually. Then have students form small groups and complete the activity again. When the activity is complete, ask students to reflect on their decision making styles and the styles that are best suited to the Banished activity. Students may also be asked to reflect on their own decision making styles and under which circumstances they use them.

Community:

Print:

- [**IWAP4 Decision Making**](#)
- [**IWAP5 Banished Activity**](#)

Video:

Internet:

FO - Interpret the harm caused by ignorance based thinking.

PSVS, CCT

LO - Define bias, stereotyping, discrimination, prejudice, and racism. **CCT, IL, C**

LO - Analyze the subtler distinctions of ignorance-based thinking. **CCT, PSVS**

LO - Explore the possibility of becoming agents of change. **IL, CCT, PSVS**

Generate a discussion on the sources of self-image. For example, how do magazines, newspapers, television, movies, textbooks and other media. influence how we see ourselves? Are their images fair? Equitable?

Learn what students know about stereotypes by having each student write (anonymously) a stereotype they know or have heard on a slip of paper. Read a few that are not hurtful to anyone in the classroom.

Write these definitions on the chalkboard:

Bias: A preference or inclination that leads to unfair treatment.

Stereotype: An unjustified, usually negative, mental picture of a group of people.

Prejudice: A preconceived opinion used to exclude people.

Discrimination: Unfavorable treatment based on prejudice.

Racism: Prejudice based on the belief in the superiority of one's race.

Ask students to give examples of each and write a few on the board, a further explanation might include the examples on the next page:

Bias: When you **allow** your own preferences to interfere with clear thinking.

Stereotyping: When you **think** negatively about a person because of his/her association with a group.

Prejudice: When you **do not associate** with a person because of his/her affiliation with a group.

Discrimination: When you **mistreat** someone because of your prejudice.

Racism: When you **exclude** or otherwise mistreat someone based on his/her race.

Community:

- People who are willing to share their experiences or knowledge on this topic.

Print:

- [IWAP6 Introductory Lesson "For Angela"](#)
- *The Imaginary Indian: The Image of the Indian in Canadian Culture.*
Arsenal Pulp Press 1992.

Video:

- *For Angela*
- *Shooting Indians.*

Internet:

If the video For Angela is not available, the video The Middle Passage is also suitable for this topic. It clearly illustrates the effects of stereotyping.

Ask students to notice that these behaviours grow increasingly overt. When this happens, one can think that biases and stereotypes are innocuous; however, remind students that biases and stereotypes are just as harmful as the overt actions and should not be discounted.

LO -

Understand and describe the harmful effects of bias, stereotyping, discrimination, prejudice, and racism. **CCT, PSVS**

Ask students to think of situations they have observed that illustrate the above negative behaviours. Discuss and point out that these are harmful to both the victims and the victimizers. While the harm to victims is obvious, the victimizers are robbing themselves of accurate information as well as rewarding relationships. Discuss consequences such as harm to personal integrity, spiritual growth and clear thinking.

Teachers may wish to use [**IWAP6 Introductory Lesson "For Angela"**](#) in this activity.

Show the video *For Angela*. Debrief the video by first allowing students a break. Then, either conduct small group discussions or have students write in their journals based on these sample questions.

- Describe the feelings of the people involved in the racial incident.
- Why do you suppose the perpetrator behaved the way he did?
- Describe the victims' reaction. Do you agree with their reaction? Explain.
- What do you think should happen to the perpetrators?

Students respond emotionally to *For Angela* even though they may have seen it before. It is important to give students some "space" before a discussion or assignment.

LO - Apply critical thinking skills to a specific racist incident.

CCT, IL

LO – Become increasingly independent thinkers and decision-makers. **IL, CCT**

LO - Replace negative stereotypes with accurate information. **C, IL, CCT, PSVS**

LO - Empathize with people who are victimized by another's lack of knowledge. **IL, PSVS**

- What stereotypes did the perpetrators have about Angela and her mom?
- How did the witnesses respond to the incident?
- Explain how stereotyping negatively affects both victims and victimizers.

Alternatively, stop the video before Angela's mother takes action and ask what students would do or what they think Angela's mother should do and why.

Or, write a letter to one of the characters in the video.

Have students strategize for ways of handling difficult situations like the one in the video. Ask students to keep their strategy list in their journals.

(The poems listed under **Print** can be used to extend and enrich.)

FO – Analyze materials for bias and stereotypes and replace these with accurate information.

LO - Sort through a variety of data

Assign students to look at one of the following:

Newspapers

Magazines

Television

Radio

Children's literature.

Have students collect data on these portrayals of Aboriginal

Community:

Print:

- "Colours" by Colin Greyeyes, and "My Moccasins Have Not Walked," by Duke Redbird. *Native Voices, the Issues Collection and Teacher's Guide Book*

Video:

Internet:

Community:

Print:

- newspapers/magazines
- children's literature

Video:

<p>for relevant information.</p> <p>CCT, IL</p> <p>LO - Compile, organize, and present data in a pie chart or graph form. N, CCT, IL</p>	<p>people. Samplings might include:</p> <ul style="list-style-type: none"> • The number of times Aboriginal people are portrayed in a specified time period. • The way in which Aboriginal people are portrayed. • Gender comparison. • Age comparison. • The category of information (e.g., sports, news, entertainment). <p>Have students chart or graph the data, and provide a written and oral analysis.</p>	<ul style="list-style-type: none"> • television programs (e.g., APTN, DISC) • <i>Pocahontas</i> • <i>Pocahontas: Her True Story</i> • <i>Redskins, Tricksters and Puppy Stew.</i> <p>Internet:</p>
<p>LO - State/explain how knowledge gained can improve the quality of life for self and others. CCT, PSVS, IL</p> <p>LO - Detect bias and stereotypes in print and video. CCT, IL</p>	<p>Students may bring samples of stereotypes they discover and display them on a bulletin board, and supply a corrected version.</p> <p>Select one of the videos listed in the resource column. View and discuss with students from where the stereotypes come, and how damaging they can be to people.</p> <p>Ask students to jot down some of the stereotypes discussed in the video.</p>	<p>Community:</p> <p>Print:</p> <p>Video:</p> <ul style="list-style-type: none"> • <i>Images of Indians Series:</i> 1) <i>The Great Movie Massacre</i> 2) <i>The Movie Reel Indians</i> 3) <i>Heathen Injuns and Hollywood Gossip</i> 4) <i>Warpaint and Wigs</i> 5) <i>How Hollywood Won the West</i> • <i>Women in the Shadows</i> • <i>Who We Are A Celebration of Native Youth</i> • <i>The Last of the Mohicans.</i> <p>Hollywood's interpretation of <i>The Last of the Mohicans</i> shows the other side.</p>

Have students apply the Aboriginal concept of circularity to their understanding of their own identity.

Draw a circle on the chalkboard with the words self/identity in the center.



FO – Infer the complexity of identity for people in general and for Aboriginal people in particular.

CCT, PSVS

LO - Recognize factors that influence identity generally, and Aboriginal identity specifically.

CCT, PSVS, C

LO - Expand knowledge of Aboriginal philosophy.

CCT, C, PSVS

Ask students to brainstorm a list of elements that impact identity. Have students draw their own map/web that reflects the elements that influence their individual identity. Ask a few students to share with the class to create a comprehensive list.

Next ask students to turn their attention specifically to the Aboriginal concept of identity.

Draw another circle on the chalkboard and divide it into four sections to represent the Aboriginal philosophy of the four dimensions of human beings.

Community:

- Elders, Aboriginal consultants, parents, school and community libraries.

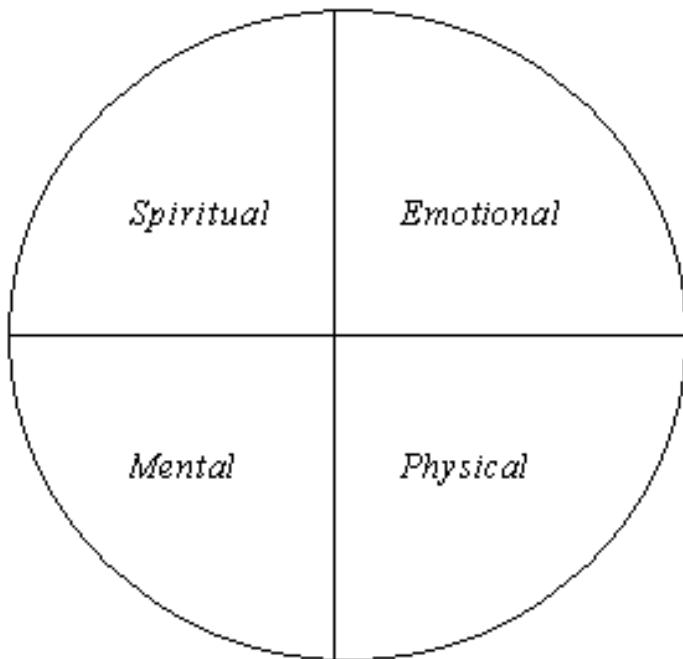
Print:

Video:

Internet:

<http://www.inac.gc.ca>

Identity can be a difficult issue for students. Aboriginal students may be particularly sensitive to discussion of the labels.



FO - Value
Aboriginal worldviews as valid ways of thinking and knowing and understand that worldviews underlie self-concept. **CCT, PSVS**

LO -
Recognize the concept of circularity as it applies to Aboriginal worldviews.
CCT, PSVS

LO - Apply
the Aboriginal concept of circularity to personal

Explain one circle concept in terms of worldview from **IWAP7 "Holistic Medicine Wheel."** Explain that in this sense the colours represent all people, and that they are included equally within the circle. Have students replicate the circle from the previous page on tag board. Students may draw, cut and paste or otherwise express artistically, symbols that represent their identity in each of the four dimensions.

The teacher may ask students to keep the center area open for a picture.

When the identity circles are complete, students may present individually, or have partners introduce one another to the class.

Display these in the classroom and ask students to write a journal entry that addresses their understanding of how the philosophy of the circle applies to Aboriginal identity. Periodically, students may want to change, add or delete information to show personal growth.

To facilitate this activity, the teacher may wish to use **IWAP8 Identity Imaging.**

Community:

Print:

- *Circle Without End*
Naturegraph Publishers, Inc. 1982
- [IWAP7 "Holistic Medicine Wheel"](#)
- [IWAP8 Identity Imaging.](#)

Video:

Internet:

identity.
**PSVS, CCT,
IL**

FO - Analyze the effects of external labels on Aboriginal peoples.

LO - Identify ways that legal and political appellations affect identity.
CCT

LO - Recognize Aboriginal peoples' right to self-define.
PSVS

Display the legal or government appellations for Aboriginal peoples from [**IWAP8 Definitions**](#) on the chalkboard or overhead projector.

Conduct a discussion with students about the legal and political labels that are applied to Aboriginal peoples. Ask students to notice that most labels that are applied to Aboriginal peoples are external. Tell students that Aboriginal peoples prefer original historical names, or the names they originated.

Ask students to notice that each group: First Nations, Métis and Inuit; are distinct groups with unique heritages, languages, cultures and spiritual beliefs.

Community:

Print:

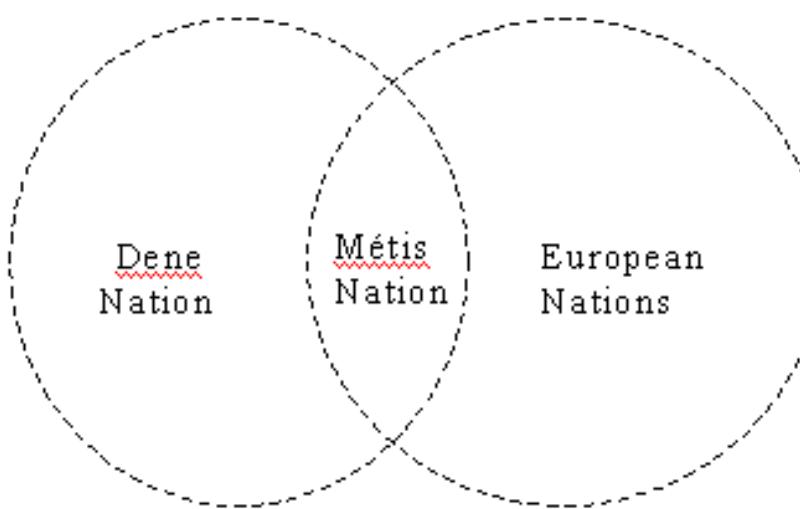
- [**IWAP9 Definitions**](#)

Video:

Internet:

Aboriginal students may feel uncomfortable being singled out to share when dealing with Aboriginal content.

This diagram denotes the combining of two cultures, Dene and European Nations, to create the Métis Nation. Teachers may replace the Nation on the left with the Nation in whose community they teach.



FO - Respect the distinctions among and within Aboriginal groups: First Nations, Métis and Inuit.
CCT, IL, C

LO - Use legal, political and preferred terms in their

Discuss with students the unique identity of the Métis

Community:

- Aboriginal historians, community members, parents.

Print:

- [**IWAP10 Métis**](#)
- *Canada's First Nations*, Dickason
- *First Nations in Canada*, INAC
- *Flags of the Metis*, Racette

<p>appropriate contexts. N, IL</p> <p>LO - Describe the relationship between culture and identity. CCT, IL</p>	<p>people. Point out that Métis identity includes ancestry, but more importantly, is linked to a culture that is distinctly Métis. Copy IWAP9 Métis for students and have them read and discuss what makes Métis people distinct from other Aboriginal peoples.</p> <p>Have students brainstorm ways in which Aboriginal peoples practise their cultural traditions. Examples might include:</p> <ul style="list-style-type: none"> • Hunting • Fishing • Trapping and gathering • Ceremonies • Feasts • The use of drums, music, dance, storytelling • Leadership development • Symbols of identity. 	<p>Video:</p> <p>Internet:</p> <ul style="list-style-type: none"> • http://www.turtle-island.com/metis.html <p>(The hyphen between turtle and island is part of this Internet address.)</p>
<p>FO - Respect Aboriginal cultural traditions.</p>	<p>From the list on the previous page, offer students a choice of which cultural tradition to research. They may want to interview a First Nations, Métis or Inuit individual who practises or has knowledge of his/her cultural traditions. Emphasize that students are studying one small part of a people's culture for practical purposes. Their research will contribute to a much larger circle of knowledge.</p> <p>Ensure students research all Aboriginal groups:</p>	
<p>LO – Research and demonstrate knowledge of Aboriginal peoples' cultural traditions. TL, IL, CCT</p>	<p>First Nations, Métis and Inuit.</p> <p>From the interview/research students may find:</p> <ul style="list-style-type: none"> • Who participates? • When is it appropriate to practise this particular cultural tradition? • What is the cultural significance of the event/activity? • How does the cultural tradition relate to the identity of the participants? Observers? • What barriers, if any, are there to continuing the cultural tradition today and into the future? • How can society help in maintaining the cultural traditions of Aboriginal peoples? • What are students' own cultural traditions? Are they similar to Aboriginal cultural traditions? In what 	<p>Community:</p> <ul style="list-style-type: none"> • Aboriginal authors • Libraries • Government offices • Museums • Tribal Council offices • Gabriel Dumont Institute.
<p>LO - Make connections between personal and Aboriginal cultural traditions. PSVS, IL</p>		<p>Print:</p>

<p>LO - Learn and practice group skills: cooperate, participate, listen, respect, and assume different roles.</p> <p>PSVS, IL, C</p> <p>LO - Recognize and avoid the use of stereotypes.</p> <p>CCT, IL</p> <p>LO - Build on group and leadership skills. IL, C</p>	<p>ways?</p> <p>Students present and hand in their research assignment for evaluation. Journal entry: What did your research, and that of your classmates, teach you about the importance of culture to identity? How do cultural traditions contribute to a people's self-concept? Your own?</p> <p>In small groups have the students imagine they are working for a Hollywood producer who is creating a movie based on a Saskatchewan Aboriginal group. This producer is sensitive to stereotypes and wants to avoid the traps of other producers in their portrayals of Aboriginal peoples. Students will advise this producer by providing:</p> <ul style="list-style-type: none"> • Ideas for set, scenery and props • Wardrobe considerations • Plot, character and dialogue considerations • Casting considerations. <p>Students should also submit a list of:</p> <ul style="list-style-type: none"> • Print video and electronic sources. • Names of people to whom they speak. • Names of places they visit for information. 	<ul style="list-style-type: none"> • Short Story, "Cowboys and Indians," by Johnston <p>Video:</p> <ul style="list-style-type: none"> • <i>The Little Trapper</i> <p>Internet:</p>
<p>FO – Identify the major elements of Aboriginal worldviews.</p> <p>CCT, C</p> <p>LO – Deepen understanding of Aboriginal worldviews.</p> <p>CCT, PSVS</p>	<p>Brainstorm meanings for the terms principle and philosophy. To ensure understanding, the teacher may give examples from his/her own life and ask students for examples from theirs. The teacher may ask: What principles govern your lives? What is your philosophy on a given topic?</p> <p>Have students read IWAP11 First Principles. In small groups, have students discuss the meaning of the twelve principles.</p> <p>Conduct a discussion that may include:</p> <ul style="list-style-type: none"> • Give examples from nature of the idea that all things in the universe are connected in some way. • Give examples of both types of change: the coming together of things and the coming apart of things. • Give examples of things that occur in cycles or patterns. 	<p>Community:</p> <ul style="list-style-type: none"> • Elders, • Aboriginal community leaders. <p>Print:</p>

<p>LO - Make connections between Aboriginal worldviews and personal worldviews. IL, C, PSVS</p> <p>LO - Describe an understanding of the cyclical nature of life. IL, C, PSVS</p>	<ul style="list-style-type: none"> Give examples of how the breaking of spiritual laws can affect the physical world and vice-versa. How are people both physical and spiritual beings? Speculate on why people must struggle to acquire new, personal gifts. Give an example of a true learning experience. Create a scenario where an individual uses the four related capacities of the spiritual dimension. Why is it important for individuals to participate in the development of their own potential? What choices do people have when deciding to develop their own potential? Who has been your guide thus far on your journey and how has he/she assisted? Whose responsibility is one's success according to principle 12? Why does this make sense? <p>Have students interview an individual who has achieved success. Find out about the struggle to achieve the success and the rewards upon getting there. Students may also ask individuals define success and how these compare to the students' definition of success</p>	<ul style="list-style-type: none"> <u>IWAP11 First Principles</u> <p>Video:</p> <ul style="list-style-type: none"> <i>The Sacred Circle</i> <i>Part 3: I Was Born Here In Ste. Madeleine.</i> <p>Internet:</p>
<p>FO - Identify and explain the ethics by which Aboriginal peoples live.</p>		
<p>LO - Display an understanding of the spiritual philosophy of Aboriginal peoples. CCT, PSVS, C</p>	<p>Have students read <u>IWAP12 Code of Ethics</u>. In small groups, have students discuss why each ethic could be helpful to guide people in their everyday lives. They may want to think about what would happen if they do not adhere to the <i>Code of Ethics</i>.</p>	<p>Community:</p> <ul style="list-style-type: none"> Family and community members, teachers, counselors and administrators. <p>Print:</p> <ul style="list-style-type: none"> <u>IWAP12 Code of Ethics</u>
<p>LO - Discuss the value of ethics in everyday life. PSVS, C, IL</p> <p>LO - Produce</p>	<p>Develop a code of ethics for the classroom and display the code of ethics in the classroom.</p>	<p>Video:</p> <p>Internet:</p>

codes of ethics that represent personal values. **PSVS, C, IL,**

FO - Interpret the important teachings of tricksters in Aboriginal stories.

LO – Display understanding that Aboriginal worldviews are embedded in Aboriginal literature. **IL, CCT**

LO - Gain insight to the importance of trickster stories to Aboriginal cultures. **CCT, PSVS**

FO - Value Aboriginal authors' literary contributions.

LO - Discuss how Aboriginal authors express worldview through their

Have students read and compare a variety of trickster stories using [**IWAP13 Comparison Chart**](#), and consider the following questions.

- What can you infer about the trickster from his actions?
- What can you infer about the Creator?
- What evidence suggests the physical world is spiritual?
- What can you infer about the Aboriginal peoples' relationship with the physical world?
- What do you learn about caring for the environment from the story?
- What evidence suggests that all creatures are equal?

Look back at the [**IWAP11 First Principles**](#). What happens in the stories that you can connect to those principles?

Have students choose an author from [**IWAP15 Aboriginal Authors/Artists/Athletes**](#). Read selections of the author's work and provide answers to the following questions:

- How is worldview reflected in the writing?
- What biographical information did you find on this particular author?

Have students put author information and a summary of their works on index cards. Make the collection available to all students and request that students add to it during the course.

Community:

Print:

- [**IWAP13 Comparison Chart**](#)
- [**IWAP14 Narrative**](#)

Video:

- For variety in presentation, many trickster stories are available on video. Tricksters: Coyote, Hare, Nanabush, Old Man, Wesakychak, Kluskap.

[**IWAP14 Narrative**](#) offers an explanation of how Aboriginal peoples' view of 'Myth' is different from the European view.

Community:

- Aboriginal authors and storytellers.

Print:

- [**IWAP15 Aboriginal Authors/Artists/Athletes**](#)
- [**IWAP16 Passing on the Knowledge.**](#)

works. **C**,
CCT, IL

LO -
Experience
and analyze
Aboriginal
literature.
CCT, IL, C

Have students read the biographical information and personal statements from the *National Native Role Model Posters*. Compare the information and personal statements for similarities and differences. How is worldview expressed in their statements?

To extend this activity teachers may ask students to review a book by an Aboriginal author of their choice.

Video:

Internet:

Protocol regarding traditional Aboriginal stories and storytelling needs to be observed. See [IWAP16 Passing on the Knolwedge](#) for more information.

FO - Value
storytelling
both as a
teaching tool
and as an art
form. **PSVS,**
CCT, C

LO - Engage
in listening for
a variety of
purposes.
CCT, IL

LO - Write
with a specific
audience in
mind. **CCT,**
IL, C

Read, or invite a storyteller to read, "Chapter One: Ahtahkakoop's World" from *Ahtahkakoop*.

Ask students to close their eyes and visualize as the story is being read. Have students write in their journals about their impressions of what Ahtahkakoop's world must have been like.

Have students form groups and discuss:

- How does the storyteller incorporate lessons into the story?
- Who is the audience?
- How might the historical purpose and audience differ from the purpose and audience today?
- Who are the primary characters in the story? Why might this be so?
- For what effect or purpose does the storyteller use voice volume and pauses?
- What other literary devices did you notice?

Have students write their own stories that teach an important lesson. Ask students to choose a specific audience. They may choose a younger sibling or other family member, or younger children in your local elementary or preschool.

Community:

Print:

- National Native Role Models Posters (Available by calling 1-800-363-3199)
- *Ahtahkakoop*, by Deanna Christensen.

Video:

Internet:

<http://nativeauthors.com>

Writing for a real audience adds purpose and incentive

FO - Explore the unique ways in which Aboriginal peoples experience spirituality. **CCT, PSVS**

LO - Distinguish similarities and differences among the spiritual beliefs of Aboriginal groups. **CCT, N, TL**

LO - Choose and practice presentation skills. **IL, N, TL**

Have students research the beliefs and ceremonial practices of a chosen Aboriginal nation. Students may write and present a report, highlighting the similarities and differences among the Aboriginal groups.

In small groups, have students read [**IWAP17 Early Settlement Life**](#), [**IWAP18 Spirituality \(RCAP\)**](#) and [**IWAP19 Religion \(Inuit\)**](#). Have students divide chart paper into three columns and label each column with the title of the reading. Ask them to discuss and list the similarities and differences their group notices. Have each group present its findings to the class.

In pairs, have students look at the timeline and compare the Aboriginal worldview to the European worldview. What are the similarities and differences? Have students speculate on reasons for these similarities and differences.

Community:

- Aboriginal storytellers, historians

Print:

- [**IWAP17 Early Settlement Life**](#),
- [**IWAP18 Spirituality \(RCAP\)**](#)
- [**IWAP19 Religion \(Inuit\)**](#)
- *Ahtakahkoop* (2000)
- Time line

Video:

Internet:

IWAP1 Native Studies 10 - Self-Assessment Profile

Name: _____

Date: _____

❖ Check the box below that best describes you.

1. My knowledge of Aboriginal life and people is:

none	minimal	good	extensive
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. My knowledge of Aboriginal peoples comes from:

school	television/ movies	home	other - specifically _____
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. I enrolled in Native Studies 10 because I want:

an interesting class	knowledge	a challenge	other - specifically _____
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. In school, I am good at:

social sciences	math	arts	other - specifically _____
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. In school, I am not very good at:

social sciences	math	arts	other - specifically _____
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

6. In school, I work best:

independently	in a group	with a partner	other - _____
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

7. Name three Saskatchewan First Nations.

8. List three historical uses for the buffalo.

9. If I could be good at anything I wanted, it would be: _____

IWAP2 'T' Diagram

When I respect others I...

When I respect myself I...



IWAP3 Equity

Competitive sports events have long acknowledged the need for equity. Golfers have handicapping scores. Women golfers have “red tees” that reduce the distance between the tee and the green. Female basketball players use a smaller [lower] basket than the one male basketball players use... Competitive sports events attempt to level the playing field in order to achieve equity... In events in which size and gender are significant factors in the competition, competitors are placed in categories with comparable players. For example, weightlifters, boxers, and wrestlers compete with those of like gender and size. A heavyweight does not compete with a middleweight... Competitive events that don’t account for differences in gender, physical size, or physical strength of the players are those events in which size, gender, and strength are not a factor. Skeet competition allows men and women to compete with one another because it is the power of the gun and the accuracy of the shooter that are the critical elements- not size, gender, or physical strength of the competitor. The power of the racecar or the strength of the horse is a factor so significant that it makes the person driving the car or riding the horse of lesser consequence, comparatively speaking.

(Payne, Ruby K. and Paul D. Slocum, 2000, pp. 8-10. Reprinted with permission from RTF Publishing.)

What is Equity?

A useful approach in coming to understand what equity means is to ask the question, **What is fair?** Fairness and justice for all people, taking into account their unique situations, is at the heart of equity.

For example:

Let’s say two children are playing and fall and hurt themselves. One child is a hemophiliac and the other child doesn’t have anything the matter with her. Both kids are going to bleed, both kids are going to hurt. But you can’t attend to the children in the same way. Because if you do the same thing for both kids, one of the children is going to die because they don’t have the capacity to start the clotting.

(Saskatchewan Education, 1997, pp. 4-5. a)

IWAP4 Decision Making

The following guidelines may assist students in learning and using the decision-making process.

- Identify the problem or dilemma. Help students define the problem or dilemma in a concise and positive way. Have them consider who “owns” different parts of the problem and decide who is capable of resolving the problem.
- List alternative choices. Have students list as many alternative choices or solutions as possible.
- Consider alternatives and predict possible consequences of each. Have students determine their goal(s) in solving the problem or resolving the dilemma. Encourage them to consider all of the factors involved, including values and feelings about each alternative, and the advantages and disadvantages of each.
- Have students decide whether it is necessary to obtain more information before choosing an alternative and, if so, where and how they can obtain needed information.
- Explain to students that decisions usually have more than one consequence, so they must thoughtfully consider what could be lost and gained for themselves and for others in the short and the long term.
- Select and use the best alternatives. Have students decide which of the alternatives will most clearly meet their goals with the most positive and least negative consequences.
- Instruct students to evaluate the choice that they make. Encourage them to reflect on whether their choice is satisfactory and whether they would choose it again. Also, encourage them to reflect on whether they learned anything from going through the process that will be helpful in future decision-making situations.
- Ask students to think about the transferability of the skills developed in the decision-making process. How could they apply what they learn both in and out of school?

(Saskatchewan Education, 1999, p 354. c)

Decision-making Styles

Students may find it useful to know and understand their own decision-making practices.

Agonizing

People using this style search for so much information that the decision gets very complex. They are in danger of becoming “lost” in the confusion.

Compliant

People using this style prefer to let someone else decide. “Whatever you say, sir.”

Delaying

People using this style cannot make up their minds. “I’ll do it later.” (They are known as procrastinators.)

Fatalistic

People using this style believe that it does not matter what their decision is because the outcome is predetermined by fate.

Impulsive

People using this style decide, then think about the decision later. This is perfectly acceptable in many situations, such as where to park on a busy street.

Intuitive

People using this style use more feeling than thinking. “It feels right inside so I think I’ll do it.” We are encouraged to “trust our feelings”. Some argue that intuitive decision making is a higher order of decision making than the logical or rational style.

Paralysis

People using this style know they must decide but are so overwhelmed by the choices that they are unable to make any decision at all.

Planning

People who use this style are organized decision makers who consider alternatives before deciding. They follow a definite strategy.

IWAP5 Banished Activity

“BANISHED”

INSTRUCTIONS: Imagine that you have been ordered to spend nine (9) months on an island in Northern Saskatchewan. Below is a list of provisions, of which, you can take only ten (10). Rank these ten (10) items in order of importance, number 1 being the most important, and so on.

Sling Shot	_____
Wood Stove	_____
Axe	_____
Sleeping Bag	_____
First Aid Kit	_____
Compass	_____
INXS CD	_____
Portable Toilet	_____
Sears Catalogue	_____
Fishing Pole	_____
22 Gun	_____
Ten Boxes of Shells	_____
10 Feet of Rope	_____
Hunting Knife	_____
8 Feet of Snare Wire	_____
Radio/CD/Cassette Player	_____
Matches (5 Boxes)	_____
The Best of Elvis CD	_____
Lighter	_____
20 Boxes of Cigarettes	_____
Box of Reading Material	_____
Winter Jacket	_____
Tools	_____
Army Tent	_____
Buffalo Hides	_____
T.V. Set	_____
Cooking Pots	_____
Water Container	_____
Woolen Socks	_____
Flour	_____
Lard	_____
Patsy Cline Cassettes	_____
5 Diaper Pins	_____

IWAP6 Introductory Lesson “For Angela”

Topic: “What is in the Box?”	
Specific Issue: Ignorance-based Thinking	
Objectives: Understand the concepts of bias, stereotyping and prejudice	
Materials: A small box with brand printing on the side (e. g., Kraft Dinner) and a small bag of chips sealed inside the box.	
Procedure: Place the box at the front of the class and write down students' perceptions; pass the box around.	
<p>Activity and Strategy:</p> <ul style="list-style-type: none"> ▪ Place a sealed box at the front of the class when class begins. ▪ Ask <u>one</u> student to identify what's inside without touching the box, using only the label as a clue. ▪ Allow <u>a few</u> students to feel the weight of the box (without shaking!) and then guess. “I don’t know” is not a guess. ▪ Allow remaining students to shake the box and guess. ▪ Show how some perceptions, once the students have more information, eliminate earlier perceptions (e. g., nothing). ▪ Some students will still cling to the perception that the box contains what is written on the side (e.g., “a few pieces of macaroni”). ▪ Offer a reward of what is in the box to the first person to guess correctly. 	<p>Key Questions:</p> <ul style="list-style-type: none"> ▪ What is in the box? <ul style="list-style-type: none"> ▪ Students will answer what is printed on the outside of the box. ▪ Write perceptions on the board. Also ask why this is his/her perception and write down reason. ▪ May get the answer “nothing,” which is also useful. ▪ What are some ways we could find out without opening the box? ▪ What do we learn from the weight of the box? ▪ What do we learn from shaking the box? ▪ If this box were not in the class, but where it is “supposed to be” would you guess there was something else inside? (e. g., the cafeteria kitchen)?
<p>Extension: (Application)</p> <ul style="list-style-type: none"> ▪ Write the definition for bias – explain the relationship to the first perceptions of the box. ▪ Write the definition for stereotype. Ask students about groups or cliques within the school (ex: jocks). Explain how this is like the outside of the box, and once we get to know more, we often find stereotypes to be incorrect (e.g., some “jocks” participate in artistic endeavors as well). ▪ Write the definition for prejudice. Explain the difference between a stereotype and prejudice. ▪ Write the definitions for discrimination and racism. 	
<p>Evaluation:</p> <ul style="list-style-type: none"> ▪ Connect to the next lesson using “For Angela” and have students give examples of stereotypes and prejudice from the video. ▪ Definitions quiz. ▪ Definitions on unit exam. 	

(LaPlante, Dwayne. Mount Royal Collegiate. Used with permission.)

IWAP7 Holistic Medicine Wheel

An understanding of the significance of the circle is the first step toward understanding the Medicine Wheel concept. The Medicine Wheel circle is unique and sacred to many indigenous peoples in North and South America. The concept of the circle is reflected across the many diverse tribal cultures that collectively are referred to as indigenous peoples. Many tribal cultures, especially the plains tribes, use concepts of the circle through their teachings of the Medicine Wheel. The circle is the heart of their value system, philosophy, and religion. Many traditional tribal cultures teach that all living elements are connected and each is affected as much as any part of the circle is affected. What is put in the Medicine Wheel Circle is circulated among the people. It is important that people are careful about what is put in the Medicine Wheel, as it will go around. The circle is eternal. The Medicine Wheel circle is a vital part of Northern and Southern Plains culture, as well as of other tribal cultures throughout North and South America. It is important to understand that not all tribes believe in the concept of the Medicine Wheel. However, for the purpose of brevity in explaining the Medicine Wheel, a brief and general description is presented from a Comanche and Kiowa perspective.

First and foremost, the symbol of the circle provides the foundation of spirituality, family structure, gatherings of people, meetings, songs and dances. The circle surrounds the entire thought process of traditional indigenous peoples. This symbol is still used by many indigenous peoples in North and South America. There are many different ways to express this concept: the four grandfathers, the four winds, the four cardinal directions, and many other relationships that can be expressed in sets of four.

The Medicine Wheel teaches us that we have four aspects to our nature: the physical, the mental, the emotional, and the spiritual. Each of these aspects must be equally developed in a healthy, well-balanced individual through the development and use of volition. All elements are contained within the Medicine Wheel, and all elements are equal within it. The Medicine Wheel is symbolic of the total universe. For people who recognize this holistic unity, the natural forces of the universe inspire wholeness of being. A natural high, this discovery provides possibilities that cannot be conceived of from more limiting worldviews. An indigenous worldview holistically interrelates all components of life. Tribal structures of life cannot be fragmented due to the intrinsic binding and interconnecting power of the circle.

Inside-Out vs. Outside-In

The first place to start is with “self.” Therefore, the inside-out approach means to start first with self - to start with the most inside part of self - with your paradigms, your character, and your motives. Look at your own life first, rather than looking at other people’s lives when examining the whole picture. The inside-out approach suggests that if we want to develop the trust that results in win-win agreements and synergistic solutions, we must control our own lives and subordinate short term desires to higher purposes and principles.

The Medicine Wheel teaches us that the four symbolic races are all part of the human family. All are brothers and sisters living on the same Mother Earth: white, black, yellow, and red. The Medicine Wheel teaches us that the four elements, each so distinctive and powerful, are all part of the physical world. All must be respected equally for their gifts of life: fire, water, air and earth. The Medicine Wheel teaches us the cycles of human development from our birth toward our unity with the wholeness of creation: wholeness, growth, nourishment, and protection. The Medicine Wheel teaches us symbolic meanings of life: virtue, power, competence, and significance. Finally, the Medicine Wheel teaches us that in this global universe, “all things are connected and related.”

(Pewewardy, Cornel, 1999, p. 31. Reprinted with permission from AISES Publishing Inc.)

IWAP8 Identity Imaging

Discuss with students four aspects of the self: physical, mental, emotional, and spiritual

Find a comfortable space in the classroom. Close your eyes, if that is comfortable to you. Take several deep breaths.

Remember a time that you felt good about your physical self, i.e., an athletics event, a quiet moment walking in nature, etc. Try to re-experience this in as much detail as possible. How did you look in that situation? What sounds did you hear? Did you perceive anything with your sense of smell or touch? Try this for at least a minute.

Now, remember a time you felt good about the mental part of yourself i.e. finding a solution to a problem in everyday life, reading a bedtime story to a younger sibling, playing chess, or working on a hobby. Try to recreate the experience as clearly as possible, as you did above.

Now, remember a situation in which you felt loved and when you felt the capacity to love others, i.e. a moment shared with a relative, friend, pet, or other. As above, recreate the experience in your mind.

Finally, try to recall a time in which you felt a strong connection with your own history and with the world around you i.e. religious experience, communion with nature, creativity through art, etc. Try to recreate the experience as clearly as possible.

For the purpose of this exercise, write down what it is you visualized in each aspect of yourself: physical, mental, emotional and spiritual. Use as much detail as possible.

(McCue, Harvey, 1996, Reprinted with permission from Industry Canada.)

IWAP9 Definitions

Aboriginal peoples: The descendants of the original inhabitants of North America. The *Canadian Constitution* recognizes three groups of Aboriginal peoples – Indians, Métis people and Inuit. These are three separate peoples with unique heritages, languages, cultural practices and spiritual beliefs.

Inuit: An Aboriginal people in northern Canada, who live above the tree line in Nunavut, the Northwest Territories, Northern Quebec and Labrador. The word means “people” in the Inuit language – Inuktitut. The singular of Inuit is Inuk.

Métis: People of mixed First Nations and European ancestry who identify themselves as Métis, as distinct from First Nations people, Inuit or non-Aboriginal people. The Métis have a unique culture that draws on their diverse ancestral origins, such as Scottish, French, Ojibway, and Cree.

First Nation: A term that came into common usage in the 1970s to replace the word “Indian,” which many people found offensive. Although the term First Nation is widely used, no legal definition of it exists. Among its uses, the term “First Nations people” refers to the Indian people in Canada, both Status and Non-Status. Many Indian people have also adopted the term “First Nation” to replace the word “band” in the name of their community.

Indian: A term that describes all the Aboriginal people in Canada who are not Inuit or Métis. Indian peoples are one of three groups of people recognized as Aboriginal in the *Constitution Act, 1982*. The act specifies that Aboriginal people in Canada consist of Indians, Inuit and Métis people. In addition, there are three legal definitions that apply to Indians in Canada: Status Indians, Non-Status Indians and Treaty Indians.

Status Indian: An Indian person who is registered under the *Indian Act*. The act sets out three requirements for determining who is a Status Indian.

Treaty Indian: A Status Indian who belongs to a First Nation that signed a treaty with the Crown.

Bill C-31: The pre-legislation name of the 1985 Act to Amend the *Indian Act*. This act eliminated certain discriminatory provisions of the *Indian Act*, including the section that resulted in Indian women losing their Indian status when they married non-Indian men. *Bill C-31* enabled people affected by the discriminatory provisions of the old *Indian Act* to apply to have their Indian status restored.

http://www.ainc-inac.gc.ca/pr/info/info101_e.pdf. Reprinted with the permission of the Minister of Public Works and Government Services Canada, 2002.)

IWAP10 Métis

The story of the Métis in Canada is one of a unique people. Genetically and culturally, their formation represents a mixture of European (primarily French) and Native (primarily Cree). Their language, *Michif*, is one of the clearest examples of that fact, being partially French (mostly the nouns) and partially Cree (mostly the verbs).

The Métis came into being during the eighteenth century, when the fur trade was extending west into the Prairies. The French voyageurs who manned the big canoes made personal connections with Natives in the area—very personal when it came to Plains Cree women. The marriages between the two (whether or not they were sanctified by the Catholic church) were practical for both cultures. Their children learned from each people.

From the Native culture they learned how to hunt buffalo and how to prepare pemmican, the staple food for the fur trade. European culture taught them how to farm and how to build and use the big ox-driven carts they utilized to carry large loads of pemmican from the hunt to their homes.

By the beginning of the nineteenth century, there were several thousand Métis, most of them around the area of present day southern Manitoba.

The Métis developed a sense of nationhood not only from their distinct culture but from battles they won. One of the “enemies” that they fought was the Hudson’s Bay Company. This organization had been given most of what is now Canada in 1670 by King Charles II, who had little idea of what he was giving away so freely: a monopoly of trade on the lands drained by the waters that flow into Hudson Bay.

In 1811, Lord Selkirk, a leading official in the Hudson’s Bay Company, arranged for settlers to be brought to what is now the Winnipeg area. The settlers got along with the Métis, whose land they were sharing, but the governor of this new colony made enemies with the Métis by declaring that they should not be providing pemmican for the fur trade, as the trade was an H.B.C. monopoly. This conflict came to a head in 1816 when Governor Semple and about 25 of his men challenged the leader of the Métis, Cuthbert Grant (c.1793-1854) and a slightly smaller group of his people. When the smoke cleared, the governor and his men were dead, as was only one of the Métis. A song was composed to celebrate this victory (unfortunately referred to as the Seven Oaks “massacre” in many history textbooks). The people started calling themselves the “New Nation” and the song became their national anthem.

For several generations the Métis had worked for the Northwest Company, a rival of the H.B.C. based in Montreal. In 1821, the H.B.C. absorbed its competitor and could truly be said to hold a monopoly after that date. But the Métis (continued) to challenge the company. This came to a head in 1849 when a Métis named Pierre-Guillaume Sayer, among others, was charged with trafficking in furs. Despite the fact that he was charged, he was let go once the trial was over. This perhaps reflected the fact that a good number of armed Métis were waiting outside the courtroom.

The Métis inherited the political alliances and enemies of the Cree mothers, grand-mothers, and great-grandmothers. They fought alongside the Assiniboine and Saulteaux, and fought against the Dakota Sioux and the Blackfoot. In 1851, a group of Métis met and defeated a much larger force of Sioux at the Battle of Grand Coteau, another victory for the New Nation.

This sense of self came under severe threat during the 1860s. In 1867, the year of Canadian Confederation, the new country began negotiating with the H.B.C. for a massive transfer of land. People moving out to the West at that time included in their numbers “Canada Firsters,” who arrogantly declared to the Métis that the future of the West belonged to them and not the “half breeds.” The antagonism was exacerbated by the presence of outsiders surveying land held by the Métis for generations. In 1869, the Métis took action. A 25-year-old, college-educated man named *Louis Riel* emerged as their leader. They formed a provisional government and blocked entry of the Canadian governor at the U.S-Canada border. Their government had the support of most people but made the unfortunate mistake of imprisoning, and eventually executing, an

especially obnoxious White, Protestant, Ontarian by the name of Thomas Scott, an action that would have dire consequences for Louis Riel.

In 1870, most of the proposals put forward by the provisional Métis government were put into legal place by the Manitoba Act. The Métis had their rights to the land recognized through legal papers known as “scrip.” Riel’s status became an unusual one. He was officially exiled by the federal government but time and again he was elected to parliament by the people of Manitoba, both Métis and non-Métis alike.

IWAP10 Métis (continued)

In the Manitoba of 1871, there were 9,800 Métis, 5,270 of whom were French-speaking (the rest spoke English). In the same area there were only 1,600 Whites, and a greater number, undetermined, of Cree. That was to change with the westward migration of settlers. With them came land speculators and government officials who were not above working out scams to cheat the Métis of their scrip. The laws relating to scrip changed 11 times over 12 years and most Métis ended up moving west into what is now Saskatchewan and Alberta.

In the 1880s, the Métis found themselves in a similar situation to that which they had faced earlier in Manitoba. They again called upon Louis Riel, then living peacefully in Montana, to lead them in what would become known as the Second Riel Rebellion. [Note: Other sources refer to this event as “Resistance.] They would lose this time, thanks to the technology against them (i.e., the new railroad, steamboats, and the precursor to machine guns) and due to Riel’s reluctance to fight. He would be hanged in 1885, largely because of his authorization of the execution of Thomas Scott years earlier.

Throughout the twentieth century, the Métis were still in an uncertain political position. Some, in Alberta, live in what are termed “colonies,” developed during the 1930s. They have been fighting for royalties for the oil and gas extracted from their land. Other Métis organizations suffer from the lack of definition of who is and isn’t Métis and from a lack of federal recognition of their status.

(Steckley, John L. and Bryan D. Cummins, 2001, pp 98-100. Reprinted with permission from Prentice Hall.)

IWAP11 First Principles

What follows is a summary of some of the important teachings of the Sacred Tree.

Each one of them is a gate opening onto a path. It is up to the traveller to step through the gate and begin the journey.

1. Wholeness. All things are interrelated. Everything in the universe is part of a single whole. Everything is connected in some way to everything else. We can understand something only if we can understand how it is connected to everything else.
2. Change. All of creation is constantly changing. Nothing stays the same except the fact that there are always cycles of change. One season follows the other. Human beings are born, live their lives, die and enter the spirit world. All things change. There are two kinds of change. The coming together of things (development) and the coming apart of things (disintegration). Both of these kinds of change are necessary and are always connected to each other.
3. Changes happen in cycles or patterns. They are not accidental or without purpose. Sometimes it is hard to see how a particular change is connected to everything else. This usually means that our ability to see is limited by the situation we are in.
4. The seen and the unseen. The physical world is real. The spiritual world is real. Yet, there are separate laws which govern each of them. When we break the spiritual laws, it can affect the physical world. When we break the physical laws, it can affect the spiritual world. A balanced life is one that honors the laws of both the physical world and the spiritual world.
5. Human beings are spiritual and physical.
6. Human beings can always acquire new gifts, but they must struggle to do so. The timid person may become courageous. The weak person may become bold and strong. The insensitive person may learn to care for the feelings of others. The person who values only money and material things can begin to look inside and listen to his inner voice. When human beings develop new qualities, this process is called “development” or “true learning”.
7. There are four parts of “true learning”. These four parts of every person’s nature are shown in the four points of the medicine wheel. These four parts of our being are developed through the use of our volition, or will. A person cannot learn in a totally whole and balanced way unless all four parts of his/her being have been involved in the process.
8. We develop the spiritual aspect of our nature in four related ways:

First, we have the capacity to respond to non-physical realities like dreams, visions, ideals, spiritual teachings, goals and thoughts.

Second, we have the capacity to understand that these non-physical realities can teach us about our own potential to do or be something more, or different, than we are now.

Third, we have it within us to express these dreams, visions, ideals, spiritual teachings, and our own goals and thoughts by using symbols like language, mathematics and the arts.

Fourth, we have the capacity to use these symbols to guide our future actions. These actions will make it possible for us to “enter into” the vision, or goal we have set before ourselves in the form of symbols, and thus develop our true potential.

9. We must become actively involved in the process of developing our own potential.



10. IWAP11 First Principles (continued)

11. The doorway through which all must pass if they wish to become more or different than they are now, is the doorway of the will (volition). A person must decide to take the journey. The path has never-ending patience. It will always be there for those who decide to travel it.
12. Anyone who sets out on a journey of self-development will be helped. There will be guides and teachers who will appear, and spiritual protectors who will watch over the traveller. No test will be given that the traveller does not already have the strength to meet.
13. The only way to fail on the journey will be our own failure to follow the teachings of the *Sacred Tree*.

(The Four Worlds Development Project, 1988, pp. 27-32. Reprinted with permission from the Four Worlds International Institute for Human and Community Development.)



IWAP12 Code of Ethics

1. Each morning when you wake up, and each evening before sleeping, give thanks for the life within you, for all life, for the good things the Creator has given you and others, and for the opportunity to grow a little more each day. Give thanks for yesterday's thoughts and actions and for the courage and strength to be a better person. Ask for the things that will benefit everyone.
2. Respect. Respect means "to feel or show honour or esteem for someone or something; to consider the well-being of, or to treat someone or something with deference or courtesy." Showing respect is a basic law of life.
 - Treat every person, from the tiniest child to the oldest elder with respect at all time.
 - Special respect should be given to elders, parents, teachers and community leaders.
 - Don't make anyone feel "put down" by you; avoid hurting other hearts as you would avoid a deadly poison.
 - Don't touch anything that belongs to someone else (especially sacred objects) without permission, or an understanding between you.
 - Speak in a soft voice, especially when you are with elders, strangers or others who should be especially respected.
 - Never interrupt people who are having a conversation.
 - Respect the privacy of every person. Never interfere with a person's quiet moments or personal space.
 - Never walk between people who are having a conversation.
 - Do not speak about others in negative ways, whether they are present or not.
 - Treat the earth and all of her aspects as your mother. Show deep respect for the mineral world, the plant world, and the animal world. Do nothing to pollute the air or the soil. If others want to destroy our mother, rise up with wisdom to defend her.
 - Show deep respect for the beliefs and religions of others
 - Listen with courtesy to what others say, even if you feel that what they are talking about is worthless.
 - Listen with your heart.
3. Respect the wisdom of the people in council. Once you give an idea to a council or a meeting, it no longer belongs to you. It belongs to the people. Respect demands that you listen carefully to the ideas of other people in council, and that you do not insist that your idea is best. You should freely support the ideas of others if they are true and good, even if those ideas are quite different from the ones you have contributed. The clash of ideas brings forth the spark of truth.

Once a council has decided something in unity, respect demands that no one speak secretly against what has been decided. If the council has made an error, that error will become clear to everyone in its own time
4. Be truthful at all times, and under all conditions.

- 
5. Always treat your guests with honour and consideration. Give your best food, your best blankets, the best part of your house, and your best service to your guests.
 6. The hurt of one is the hurt of all.

IWAP12 Code of Ethics (continued)

7. Receive strangers and outsiders with a loving heart and as members of the human family.
8. All the races and tribes in the world are like the different coloured flowers of one meadow. All are beautiful. As children of the Creator they must all be respected.
9. To serve others, to be of some use to family, community, nation or the world is one of the main purposes for which human beings have been created. Do not fill yourself with your own affairs and forget your most important task. True happiness comes only to those who dedicate their lives to the service of others.
10. Observe moderation and balance in all things.
11. Know those things that lead to your well-being and those things that lead to your destruction.
12. Listen to and follow the guidance given to your heart. Expect guidance to come in many forms: in prayer, in dreams,
in times of quiet aloneness and in the words and deeds of wise elders and friends.

(The Four Worlds Development Project, 1988, pp. 76-84. Reprinted with permission from the Four Worlds International Institute for Human and Community Development.)



IWAP13 Comparison Chart

Title/Author	Aboriginal Nation	Main Character	Minor Characters	Crisis	Consequence	Solution
Example: The Beginning of the Cree World. by Ella Elizabeth Clark	Cree	Wisakedjak	Otter Beaver Muskrat	Wisakadjak disobeys the Creator	The rains come and flood the earth.	The Creator takes pity on Wisakedjak and endows him with the power to recreate everything using the material beneath the water. He enlists the help of Otter, Beaver and Muskrat with no success. Finally, Muskrat obtains a bit of earth from which Wisakedjak recreates the earth and plant life.



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IWAP14 Narrative

Canada's native people have created a vast and remarkably diversified body of oral narratives. Each linguistic group had its own particular set that accords with its own regional ecologies, its own values, customs, and tastes, embodying its own religious and philosophical beliefs. As a consequence, tribal literatures are unique and culturally specific.

The importance of these early narratives was noted as early as 1830, when acculturated Ojibway, George Copway, wrote in *The Traditional History and Characteristic Sketches of the Ojibway Nation*:

The Ojibwas have a great number of legends, stories, and historical tales, the relating and hearing of which, form a vast fund of winter evening instruction and amusement....

Some of these stories are most exciting and so intensely interesting that I have seen children during their relation, whose tears would flow most plentifully, and their breasts heave with thoughts too big for utterance.

Night after night for weeks have I sat and eagerly listened to these stories. The days following, the characters would haunt me at every step, and every moving leaf would seem to be a voice of a spirit....

These legends have an important bearing on the character of the children of our nation. The fire-blaze is endeared to them in after years by a thousand happy recollections. By mingling thus, social habits are formed and strengthened.³

Many narratives were considered private property in some tribes, or in societies within the tribe (for example, the Midewewin Society of the Ojibway), and were owned by a particular person or family. This secrecy meant that only a limited few-certain initiated elders- had knowledge of them. Only they had the right to tell or hear them, or to perform the associated rituals. Restricted access to certain kinds of knowledge helped to ensure their power and authority. Unfortunately many stories did not survive and were lost forever when no successors were left to remember them.

Not all traditional narratives belonged to this restricted category. There were many stories for everyone to hear, and those for secular hearing were not necessarily steeped in ritual and ceremony. They were ordinary stories told for entertainment or instruction....

The world-view of Aboriginal people produced mythologies as a means of understanding the world around them. Essentially religious in character, it contains the spiritual beliefs, traditions, laws, morals, and history of the culture-group transmitted by the elders of the tribe in order to explain the mysteries of the universe. The many aboriginal cultures of Canada all have a variety of narratives to formulate their understanding of the world. Their basic assumptions about the universe and their place in it are alien to non-Indian thought and the European tradition. Early non-native readers, therefore-with their different conceptions of time, space, material possessions, phenomena of nature, the supernatural, and their different sense of humour and language- regarded Indian narratives as quaint and childish fairly tales, as superstition or primitive folklore. (It is very easy to get a false idea about aboriginal narratives from present-day versions of the literature written for children, which simply recount stories about culture heroes, the animal kingdom, and natural phenomena that are unrelated to the social, economic, and religious life of the tribes)....

George Copway put oral narratives into three distinct classes: the Amusing, the Historical, and the Moral. Most scholars since his time have loosely used the terms 'myths and legends' as labels to categorize them. In order to provide convenient frameworks for understanding, others have classified them in the context of themes, motifs, linguistic families, geographical regions, and culture groups, or by a number of labels like 'sacred and secular', 'news and tidings', 'folklore and fables'. But terms such as myths and legends, folklore and fables, are European and have specific literary meanings. Myth, for instance, in the mind-set of the non-native reader, is considered as fiction. But the traditional narratives that whites have categorized as

myth are not regarded by natives as untrue. All Indian traditions are valid guides to reality. Conversely, 'because Indian oral tradition blends the material, spiritual and philosophic together into one historically entity, it would be a clear violation of the culture from which it is derived if well-meaning scholars were to try to demythologize it, in order to give it greater validity in the Western sense of historiography.'⁷ As a result, Indian oral narratives defy simple categorization, and European classifications are inadequate. In the absence of suitable terminology, the terms 'traditional narrative' or 'oral narrative' or 'story' will be used in this book instead of 'myth' or 'legend'.



IWAP14 Narrative (continued)

We must remember that traditional stories were not told to be read. They were performed by gifted and respected storytellers-entertainers whose use of body and voice was determined by the context of the story. Certain liberties might be taken according to particular interests, but the fundamental actions, characters, and theme always remained the same. Listeners did not expect to hear all the details since they already knew them, but there were times when they participated directly by prompting the narrator. Each telling was a unique event.





(Petrone, Penny, 1999, pp. 10-13. Reprinted with permission from Oxford University Press.)





IWAP15 Aboriginal Authors/Artists/Athletes

Freda Ahenakew

Randy Lundy

Jeanette Armstrong

Janice Acoose

Maria Campbell

Constance Dieter

Beth Cuthand

Patricia Monture-Angus

Stan Cuthand

Leah Dorion

Beatrice Culleton-Moisoner

Calvin Racette

Sherry Farrel-Racette

Susan Aglukark

Connie Fife

John Kim Bell

Chief Dan George

Gordon Tootoosis

Thompson Highway

Dr. Allen Sapp

Rita Joe

Rita Bouvier

Basil Johnston

Janice Acoose

Lenore Keeshig-Tobias

Brian Maracle

Thomas King

Ted Nolan

Daniel David Moses

Bryan Trottier

Penny Petrone

Tantoo Cardinal

Dan Prouty

Robbie Robertson

Buffy Sainte-Marie

Ruby Slipperjack

Richard Wagamese

Bernelda Wheeler

Jordan Wheeler

Marilyn Dumont

Gregory Schofield

Drew Hayden Taylor



IAWP16 Passing on the Knowledge

The meaning of legend, myth, story or narrative is bound up in the cultural way of life of the storyteller, and serves to show how some event has a particular meaning. Traditionally, in the transmission of the oral tradition, the storyteller shapes the narrative with elements of their own cultural knowledge. Usually the audience shared the same cultural backgrounds, so the storyteller did not need to analyse each element or component of the story. The stories enhanced both the utilitarian and spiritual wisdom of a particular way of life.

Ojibway and Cree stories were usually divided into two types of knowledge: the sacred and the everyday, often called the *aadisookkaan* and *aajimowin*. The Algonquian sacred stories contained permanent components, the symbolic, ethical and encoded messages to be passed on to the next generation. These myths were not ‘invented,’ but rather retold over the centuries.

The storyteller was the medium for this type of knowledge, and the vehicle for the re-enactment of a special event. This event was not confined by time or space. Many layered messages were encoded in the stories, which were often told to groups of people of all ages. The elders, or the parents, or the children taking different messages from the stories.

Many Ojibway cultural groups told sacred stories only in the winter when there was more leisure time for family bonding and entertainment. It is part of the Ojibway belief system that the winter months were the time when the grandfathers and other than human beings, were close by to guide the people. It was also the time when the more malevolent spirits were asleep under a blanket of snow.

Everyday stories include the human accomplishments, their relationships to each other, and their relationships to other bands or nations, including the European. Other stories included human relationships to both the animate and the inanimate, to the earth, the stars, the plants, the animals and to the other than human beings. Often, responsibility and duties applied across to the spiritual world, sometimes mirroring the world in which the humans lived.

Using stories to transmit or pass on knowledge was a very flexible structure, whole components or just portions could be adapted or borrowed from other regions. Stories could be re-shuffled and shifted around. There was never a real beginning or an end, and storytellers could often tell stories for days. While different regions might tell stories in one sequence, the neighbouring band may tell another version; the main thing to keep in mind is that the messages were similar because the components did not change. People used what they needed to pass on the knowledge or wisdom of the nation, and stories were the living truths of the nation. The sacred stories were often recounted with the accompaniment of songs or dancing, sometimes to the beat of a small drum. They were influenced by the other than human beings, much the same as the shaking tent ceremony or the *midiwewiwin*. These bundles of knowledge were passed down through the generations from time immemorial.

Everyday stories contained the history of one’s community and there were often elders in the community who could name whole lineages going back many generations. Stories often contained the migration patterns, marriages both in or outside the community, and each family member knew exactly where their extended family lived. Native identity is determined many times by where you come from and to whom you might be related. An example of this today; when greeting another native person after exchanging names the next question is invariably ‘where are your from?’ and to next enquire whether the other might know some one from their place.

Everyday stories included the strategies for life and group survival skills, such as net-making, building shelters, and harvesting the rice. They were sometimes very humorous, permitting the storyteller artistic creativity. Stories had to be presented in an interesting and insightful manner, in order to evoke feelings and emotions. This enabled the listener to remember the events. The storyteller developed skills of eloquent speech and the ability to open the mind and imagination of the listener. This was done through facial gestures, body movements, voice intonations and, most importantly, through the language itself. If the storyteller was a spiritual leader he could often perform the shaking tent ceremony, present in many

Algonquian ways of life. The shaking tent, though a spiritual event, often had humorous spirit guides. Everyday stories were the memories of past generations, to be granted to the succeeding generation.

(O'Meara, Sylvia and Douglas A. West, 1996, pp. 123-125. Reprinted with permission from Garamond Press.)

IWAP17 Early Settlement Life

Social behaviour was not controlled through the unsolicited imposition of government rules, but through an unwritten system of beliefs learned in the course of everyday life including respect for family, Elders, community, and the church. Mr. Francis Dufresne, from Fishing Lake, recalls the “rules from the church” were “strict”. Further, parents taught their children “what’s wrong and what’s right” and people respected the advice of Elders. Although outsiders might be contacted about some serious problems, problems between community members were usually raised and addressed at general community meetings. The objective was to resolve the conflict within the group for the greater well being of the community and respect was accorded to those who were able to compromise. If discussions failed at the community level, Elders, local councillors and sometimes supervisors were approached to help resolve disputes. As an Elder from Fishing Lake, explains “in the 1940s, if a person was stealing, council would go and warn him. If it (continued), then he was removed from the settlement.” Although strongly rooted in Metis history, banishment from the community for serious misconduct was exercised with caution.

Mrs. Theresa Patenaude, one of the first settlers of the Caslan Metis Settlement (now Buffalo Lake) has similar recollections of early life on her settlement. Reflecting on standards of behaviour and methods for solving problems in the early years, Mrs. Patenaude explains that distinctions were not clearly drawn between legal and moral obligations. Rather Christian values, family values, respect for others, and behaviour demonstrated by settlement Elders merged to form the codes of conduct in her community.

The people were leaders here when they first came. There was one who had a little bit of education, there was one who could read and write a little bit, but there was lots who didn’t including the council and supervisor. But they had knowledge and experience so it was real good. They seen that if anybody had a criminal record, even if it was just for drunkenness, he had nothing to do with being on Council. If people were living common law, they had nothing to do with being on Council. They were very strict. The way Elders were brought up is the way they tried to run the place and there wasn’t that very many people so there was not dispute over land. You took your quarter and it was yours.

Well back in those days it seemed like everybody got along. Seemed like people worked together and everybody, whether the priest came in once a month or whatever until they got a place to have mass, everybody was in church. I think that is really what helped - that the parents took their children to church. They knew there was someone up above.

In addition to Christianity, traditional Metis knowledge and spirituality was also an important influence in establishing social norms in many settlement areas. In his book, *Spirit Gifting*, Mr. Elmer Ghostkeeper of Paddle Prairie describes Metis traditional knowledge as “the body of information, rules, and values which made existence possible and meaningful for a Metis group of people before they were overwhelmed by influence of foreign codes.” He explains the essential elements of traditional knowledge as they relate to relationship and response of the Metis to the environment as follows:

This knowledge involved a sacred worldview in which the Great Spirit, who can also be conceived as our Creator, Our Father, or Our Mother, created spirit helpers and messengers, referred to us as Our Grandfathers and Our Grandmothers. Our creator also created the land as a gift, referred to as Mother Earth. Plants, people, and other animals were also viewed as gifts because they were part of the land. Relationships between people and the other gifts were characterized by spiritual exchanges which continually renew the body, mind, emotion and spirit.

Our way of making a living was with the land. The land was used for basic subsistence and with small surplus, rather than for profit, and the use of land was marked by an ongoing round of ceremonies, rituals and sacrifices. The gifts from Mother Earth were viewed in concrete terms, and ownership was viewed as collective stewardship. The essence of holistic livelihood was sharing, giving, and receiving in an attempt to keep body, mind, emotion, and spirit in balance. To the extent this was done, the individual existed in a spiritual state, and was happy and healthy.

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IWAP17 Early Settlement Life (continued)

Elsewhere in his text he remembers:

Through these activities it is clear that the essence of my relationships with my family was primarily spiritual. They were based upon local traditions of preparing and sharing gifts obtained from the land. The Great Spirit was the donor of these gifts of food, which consisted of the aspects of the mind, emotion, spirit, and body of plants and animals. My family were the recipients. The concept of Spirit Gifting was incorporated into every activity of livelihood, through the ceremony, ritual, and sacrifice which made it possible for my family to live a happy and healthy life throughout this year. I was taught to respect the land, plants and animals because we were created with all the same aspects, adapted to live in the same environment, and were equal as gifts to one another.

Throughout the settlements, Elders played an important role in preventing conflict and resolving problems. Their role in dispute resolution was colored by Christian teachings of the church, traditional spirituality and the respect they held for other community members. They influenced behaviour by giving “advice, guidance and moral direct.” Through their own actions they imposed a “certain degree of discipline on their fellow community members that (ensured) orderly conduct and a sense of accountability.” As teachers, listeners, storytellers and advisors they ensured community values were remembered and practised. As respected members of the community they were also asked to help resolve conflicts which occurred among family and community members.

Conflict means to me disagreement between two people but, I noticed here, in them days before we had the tribunal, people used to sit down and discuss the problem. Actually there weren’t that many problems. People got along really good. Everybody was happy. Hunting has always been a big thing. What we would do, we would talk to the Elders and usually the problems were resolved. There was always give and take and compromise on both sides. I don’t remember having any family conflicts in the settlements. There was a lot of sharing (between) people on the settlement in those days. When there is a moose, everybody would get a share - a bit of meat. Not only the ones who go out or have the horses. There was a lot of respect. I remember those days - the family, log houses and you would be out hunting all fall. All you would see is a piece of string on the door and stuff outside. When they came back everything would be as it was left. These are the things I really miss right now.

(Bell, Catherine E., 1999, pp. 15-18. Reprinted with permission from Native Law Centre, University of Saskatchewan.)

IWAP18 Spirituality

The fundamental feature of Aboriginal world view was, and continues to be, that all of life is a manifestation of spiritual reality. We come from spirit; we live and move surrounded by spirit; and when we leave this life we return to a spirit world. All perceptions are conditioned by spiritual forces, and all actions have repercussions in a spiritual reality. Actions initiated in a spiritual realm affect physical reality; conversely, human actions set off consequences in a spiritual realm. These consequences in turn become manifest in the physical realm. All these interactions must be taken into account as surely as considerations of what to eat or how to keep warm in winter.

Historian Olive Dickason describes this pervasive world view in the following words:

[B]elief in the unity of all living things is central to Amerindian and Inuit myths, despite a large and complicated cast of characters who experience an endless series of adventures. Of utmost importance was harmony, the maintenance of which was by no means automatic, as the demands of life could make it necessary to break the rules; hence the importance in Native legend and myth of the trickster, who could be an individual but who could also be an aspect of the Creator or world force. As well, peaceful cooperation could be shattered by violent confrontations with malevolent, destructive powers....

Amerindians and Inuit perceived the universe as an intricate meshing of personalized powers great and small, beneficial and dangerous, whose equilibrium was based on reciprocity. While humans could not control the system, they could influence particular manifestations through alliances with spiritual powers, combined with their knowledge of how these powers worked. Such alliances had to be approached judiciously, as some spirits were more powerful than others, just as some were beneficent and others malevolent; every force had a counterforce. Things were not always what they seemed at first sight; as with stones, even apparently inanimate objects could have unexpected hidden attributes. Keeping the cosmos in tune and staying in tune with the cosmos called for ceremonials, rituals, and taboos that had to be properly observed or performed if they were to be effective... Even the construction of dwellings and the layout of villages and encampments... reflected this sense of spiritual order...

Some (but not all) tribes recognized an all-powerful spirit, but the important ones to deal with were those who were directly connected with needs such as food, health, and fertility... Whatever the form of their particular societies, Amerindians led full and satisfying social lives within the framework of complex cosmologies, despite the simplicity of their tools.¹⁵

Exploration of Aboriginal belief systems demonstrates that for diverse peoples, their world was filled with mystery, but there were rules and personal guides, in the form of wisdom handed down from ancestors and spirit helpers who were available, if properly approached, to aid them in pursuit of a good life. It was the responsibility of every person to learn the rules, to acquire the measure of spiritual power appropriate to his or her situation, and to exercise that power in accordance with the ethical system given to the whole society as 'wisdom'.¹⁶ Failure to do so would have repercussions not only for the individual; his or her transgressions of spiritual law could cause hardship for family members and associates in the community.

Aboriginal spirituality therefore had both private and public dimensions. Responsibility for observing the requirements of natural and spiritual law rested with the individual, but misfortune in the family or the interdependent community was considered evidence of a failure of morality or an offended spirit. Setting the problem right was a concern of the whole community, and ceremonialists, medicine persons or shamans were the agents called upon to diagnose the problem and restore balance on behalf of the community.

The interaction of self-disciplined observance of rules of behavior and resort to shamans in public ceremonials to maintain order is spelled out in a conversation between Knud Rasmussen and Qaqortingneq, an old camp leader of the Netsilik Inuit, recorded in 1931 in Rasmussen's account of encounters during an expedition to the central Arctic. Rasmussen asked Qaqortingneq what he desired most in life, and the old Inuk replied,

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IWAP18 Spirituality (continued)

I would like at all times to have the food I require, that is to say animals enough, and then the clothes that can shield me from wind and weather and cold.

I would like to live without sadness and without pain, I mean without suffering of any kind, without sickness.

And as a man I wish to be close to all kinds of animals that in the hunt and at all kinds of sports I can excel over my countrymen.

All that I desire for myself I desire for those who through relationship are near to me in this life.

What will you do to attain this?

I must never offend Nuliajuk (the Sea Spirit) or Narssuk (the Weather Spirit). I must never offend the souls of animals or a tonraq (personal protective spirit) so that it will strike me with sickness. When hunting and wandering inland I must often as I can make offerings to animals that I hunt, or to the dead who can help me, or to lifeless things, especially stones or rocks, that are to have offerings for some reason or other.

I must make my own soul as strong as I can, and for the rest seek strength and support in all the power that lies in the name.¹⁷

I must observe my forefathers' rules of life in hunting customs and taboo... I must gain special abilities or qualities through amulets. I must try to get hold of magic words or magic songs that either give hunting luck or are protective.

If I cannot manage in spite of all these precautions, and suffer want or sickness, I must seek help from the shamans whose mission it is to be the protectors of mankind against all the hidden forces and dangers of life.¹⁸

Children in Aboriginal cultures are prepared from birth to learn and respect teachings about spiritual reality and the responsibilities of human beings to maintain the order of the universe. The obligation of human beings to adapt to the natural order is put into perspective by the observation that human beings were the last to emerge in the order of creation, and they are the most dependent of all creatures on the sacrifice of plant and animal life for their survival. It is proper, therefore, that they should behave with humility and thankfulness toward the earth, which nourishes them like a mother, and other beings that give up their lives for human sustenance.

The obligation of all Aboriginal people to reflect on their responsibilities is reinforced by stories, particularly stories of the Creation. Jacob (Jake) Thomas, a hereditary chief of the Cayuga Nation and ceremonialist among the Six Nations of the Iroquois in both Canada and the United States, explained:

Since the time of Creation the population of the Onkwehonweh were instructed. That's why we always go back to the time of Creation. We were always instructed from that time: Where did we come from? And what's our purpose in being here? And how did that tradition come about? We talk about the clan system. That's where it originated, from the Creation.

Chief Jacob Thomas
Iroquois Confederacy
Akwesasne, Ontario, 3 May 1993

In the Yukon and elsewhere we heard people reflecting on the fundamental question of what it means to be human and saw them turning to their elders for enlightenment:



(continued next page)





IWAP18 Spirituality (continued)

Who am I? Being of Tlingit ancestry and [knowing] that 'Tlingit' means 'human being'... how do you be a human being? Talking to some of the elders on things like that, they look at different approaches. Being a human being, you have certain rights, obligations and responsibilities. One is that you have an obligation to treat all people and things with respect. You have the obligation and the right and the responsibility to share with all people, all things, all beings. You have a right and an obligation to the education of children, the education of yourself, of your family or your nation. You have a right and obligation to maintain economies. ...when we look at this, this doesn't differ around the globe because all human beings have certain rights. The question of how we express those rights becomes important.

Mark Wedge

Yukon Indian Development Corporation
Whitehorse, Yukon, 18 November 1992

All human beings share common rights, but the way these are expressed by Aboriginal people across Canada takes on a particular shape, joining them with extraordinary consistency in kinship with the land and all the creatures and elements with which they share life.



(Canada. Royal Commission on Aboriginal Peoples. (1996). *Report of the Royal Commission on Aboriginal Peoples*. Vol. 1. *Looking Forward, Looking Back*, pp. 628-631. Reproduced with the permission of the Minister of Public Works and Government Services, 2002, and Courtesy of the Privy Council Office.)

IWAP19 Religion (Inuit)

The life of the Inuit was intimately bound to the natural environment, and in traditional religion this same emphasis was apparent. Religion and spirituality was in the form of nature worship. The unpredictable forces of nature were believed to be controlled by powerful spirits, and it was important to appease these spirits when they had been angered. This responsibility to protect people from spirits fell to the shamans - the Inuit medicine men or women.

The shaman was the intermediary between the human world and the spirit one. When the sea goddess showed her anger by causing storms over the ocean or by withholding the sea mammals it was the shaman's duty to divine what had made her angry and what would appease her. This involved performing certain rituals. It was hoped that once the sea goddess was happy, the animals would become available to the hunters.

It was believed that the shamans possessed magical powers, such as the ability to fly, turn themselves into animals or read people's minds. Good shamans were said to have healing powers and be able to cure illnesses by expelling evil spirits from the body. Evil shamans, however, were capable of murderous acts.

Another traditional Inuit religious belief was that human spirits lived on after people died. The spirit of a deceased person would eventually occupy a newborn who had received the spirit's mortal name. The child, it was believed, would acquire its namesake's soul and abilities.

Today many Inuit follow either the Catholic or Anglican faith. Missionaries from these two denominations came to the Arctic in the early 1900's, bringing medicines, technology and faith. The Inuit were impressed and bought the whole package. Older Inuit still have faith in shamans, and their ideology is a blend of traditional beliefs and modern theology. Many of the missionaries were devout priests and ministers who learned Inuktitut and the Inuit culture and who passionately wanted to make life better for their parishioners.



(Cahill, Charlie, 2001, CDROM. Reproduced with permission from Central Arctic Management Ltd. website: www.huskydog.com)



Unit Two- Community and Kinship: Aboriginal Perspectives

Nothing is more familiar in the stereotype of the Inuit than the igloo or snow house. Not only do they not live in igloos today, and few have ever been in one, but traditionally The Inuit had a good variety of houses.

Steckley, John L. and Cummins, Bryan D. (2001)
Full Circle: Canada's First Nations. Toronto, ON: Prentice Hall

Unit Two - Community and Kinship: Aboriginal Perspectives

Unit two traces Aboriginal family life from the traditional to the present. Students will discover the rich heritage of Aboriginal family life and some of the changes that have affected family life.

Foundational Objectives

Analyze the functions of families.

Learning Objectives

- Summarize the importance of family life in the development of the individual.
- Illustrate the fact that family size or composition does not hinder its importance or function.
- Identify the individual needs met by families.
- State the benefits and drawbacks to flexibility in familial roles.
- Identify family patterns.

Determine the importance of family members as role models.

- Discuss specific examples of Aboriginal family life.
- Categorize the qualities of Aboriginal family members.
- Identify similarities and differences between traditional Aboriginal family life and contemporary family life.
- State the similarities and differences in contemporary and traditional family roles.
- Show the importance of role models to Aboriginal families.

Interpret the importance of traditional Aboriginal family life.

- Relate the various ways in which Aboriginal people established kinship ties.
- List the benefits of traditional kinship ties.
- Compare the traditional roles of women and men with regard to the Aboriginal groups being studied.
- Infer the benefits of consensus decision-making to Métis family life.

Illustrate the importance of traditional Aboriginal family values today.

- Identify the values that underlie traditional Aboriginal relationships.
- Evaluate individual and family values.

Detail how Aboriginal societies cultivated a sense of belonging.

- Explain traditional Aboriginal child-rearing practices.
- Interpret the goals of traditional Aboriginal education.
- Analyze the methodologies of traditional Aboriginal child-rearing and education.
- Show how a sense of community and family extended to the environment.

Appreciate the relevance of traditional Aboriginal child-rearing philosophies to contemporary society.

- Explain the importance of Elders to Aboriginal family life.
- List Aboriginal approaches to education and youth development.
- Illustrate the different views on child-rearing and discipline in Aboriginal societies.
- Explain the ways in which Aboriginal peoples nurture self-esteem.

Synthesize the impact of residential schools on Aboriginal family life.

- Illustrate the different views on child-rearing and discipline in Aboriginal societies.
- Describe the importance of spirituality to Aboriginal family life.
- Illustrate the impact of colonialism on Aboriginal family life.
- Explain how being removed from one's family for education impacted individuals and families.
- List specific elements of traditional Aboriginal child-rearing practices.

Appreciate the discipline and guidance techniques of Aboriginal peoples.

- Differentiate between traditional Aboriginal education and European education.
- Evaluate how external changes can be both beneficial and detrimental to individuals.
- State the role of children in Aboriginal family life.

Respect the intellectual integrity of the oral tradition.

- Discuss aspects of the Aboriginal intellectual tradition.
- Understand that, with the assistance of their Elders, Aboriginal people strive to preserve their cultural knowledge.
- Discuss various characteristics of Aboriginal Elders.
- Discuss the value of sharing knowledge orally.

Determine how the intellectual integrity of the oral tradition was undermined by government policy.

- Explain the changes in government policy on Aboriginal education in the 1960s.
- Discuss the goals of the foreign education system.
- Understand the factors that disrupted Aboriginal education systems.
- Understand how the differences between Aboriginal and European worldviews caused conflict.
- Discuss Aboriginal peoples' reaction to government policy.

Determine how Aboriginal people have reclaimed their education.

- List the important values in Aboriginal education.
- Discuss how Indian education benefits everyone.
- Appreciate individual contributions to Indian education.
- List ways in which challenges in Aboriginal education may be met.

Discover what Aboriginal people are doing to heal from the residential school experience.

- Appreciate the cross-generation effects of residential schools on Aboriginal people.
- Appreciate the challenges that residential school survivors and their families face.

Analyze the ways in which Métis people preserve their cultural heritage through education.

- List the goals of Métis education.
- Infer the relationship between Métis and non-status Indian education.
- Analyze the unique features of Métis education.

Compare Aboriginal peoples' and European views of the land.

- Deepen understanding of how worldview contributes to peoples' view of the land.
- Understand Aboriginal peoples' special relationship with the land.

Explain the unique ways in which Aboriginal peoples chose to live.

- Analyze traditional marriage and child-rearing customs to discover their value.
- Discover the different ways in which Aboriginal nations celebrate the coming of age.
- Make personal connections with historical customs.

Appreciate the historical customs of Aboriginal peoples.

- Identify similarities and differences between personal experiences of "coming of age" and historical experiences.

Analyze the importance of the clan and extended family systems to Aboriginal people.

- Explore aspects of a specific clan system.

Research factors that influence(d) Aboriginal housing.

- Locate information from a variety of sources.
- Make inferences based on accurate information.
- Become aware of and respect specific customs and beliefs of cultural groups that may be different from personal customs and beliefs.
- Account for the longevity of Aboriginal values and customs.
- Become aware of current issues that concern the integrity of Aboriginal families.

Analyze the importance of the concept of circularity to Aboriginal peoples.

- Discuss the concept of circularity as applied by Aboriginal peoples.
- Apply the Aboriginal concept of circularity to self.

Discern and appreciate the values that underlie Aboriginal recreation.

- Understand the values embedded in traditional Aboriginal forms of recreation.
- List some of the goals of traditional Aboriginal recreational activity.

Discover how Métis people emerged and developed.

- Research how the Métis Nation emerged from the marriages between First Nations women and explorers.
- Understand how Aboriginal families were affected by the fur trade.
- Appreciate the unique familial patterns of the Métis Nation.

Display understanding of the evolution of Aboriginal family life.

- Express understanding of Aboriginal family life over time.

Key Resources

- [CKAP1 Family Tree Activities](#)
- [CKAP2 Cree Kinship Terms and Activity](#)
- [CKAP3 The Riel Family of Red River](#)
- [CKAP4 Family Life in Various Traditions](#)
- [CKAP5 The Spirit of Generosity](#)
- [CKAP6 The Spirit of Belonging](#)
- [CKAP7 Circle of Life \(Graphic\)](#)
- [CKAP8 The Circle of Courage](#)
- [CKAP9 Elders' Interviews](#)
- [CKAP10 Elders' Perspectives](#)
- [CKAP11 Education](#)
- [CKAP12 From Humble Beginnings...](#)
- [CKAP13 Settlement reached between Grollier Hall residential school students, church](#)
- [CKAP14 Métis Education](#)
- [CKAP15 Traditional Knowledge](#)
- [CKAP16 Cree Family Life](#)
- [CKAP17 The Extended Family of the Plains](#)

- [CKAP21 A Society of Sharing \(Dene\)](#)
- [CKAP22 Suggested Research Resources](#)
- [CKAP23 Stories by Marie Osecap](#)
- [CKAP24 The Tipi The Circle Camp](#)
- [CKAP25 Clan System Activity](#)
- [CKAP26 The Circle Camp](#)
- [CKAP27 The Circle of Life \(Reading\)](#)
- [CKAP28 Games - Hampadedam \(Dakota\)](#)
- [CKAP29 The Red River Jig](#)
- [CKAP30 Voyagers and Indian Maidens: the Fur Trade Creates a New People](#)
- [CKAP31 "Many Tender Ties"](#)

- *Ahtahkakoop* by Deanna Christensen
- *The Shaman's Nephew* by Tookoome
- *Halfbreed* by Maria Campbell

- [CKAP18 Family \(Maria Campbell\)](#)
- [CKAP19 The Traditional Life-Social Organizations \(Inuit\)](#)
- [CKAP20 Child-rearing\(Inuit\)](#)

Teacher Notes

Unit Two - Community and Kinship: Aboriginal Perspectives - VIDEO

Title	Summary	Length/ Availability/ Date
Our Dear Sisters	Alanis Obomsawin, a North American Indian who earns her living by singing and making films, is the mother of an adopted child. She talks about her life, her people and her responsibilities as a single parent. Her observations shake some of our cultural assumptions.	15 min/ NFB/ 1975

Mother of Many Children	This film is an album of Native womanhood, portraying a proud matriarchal society that for centuries has been pressured to adopt different standards and customs. All of the women featured share a belief in the importance of tradition as a source.	57 min/ NFB 1977
Dances of the Northern Plains	Shows the diversity in the music, clothing and dances of the Northern Plains Indian peoples. Information is provided that explains the traditional role of dance in their cultures. Dances shown include: grass dance, women's traditional dance, older men's traditional dance and fancy dancing.	18 min/ SICC/ 1987
I was born here... in Ste. Madeleine Series (4)		43 min/ Brandon Production House Inc./ 1991
1) Ste. Madeleine ... They Never Did Forget	This is the story of what happened to the people of Ste. Madeleine. Former residents, now Elders, talk about the days when their parents settled on the Assiniboine Valley, and how their community grew with a school, churches, and businesses. They share what happened when the people were told they could no longer live at Ste. Madeleine.	10min/ BPH/ 1991
2) We Made Our Own Fun	The community of Ste. Madeleine flourished for eighty years. People shared stories and memories of the togetherness and the hard times. Money was scarce but families and neighbors stuck together. There was plenty of laughter. We made our own fun.	8 min/ BPH/ 1991
3) I Was Born There... in Ste. Madeleine	The people of Ste. Madeleine were very spiritual. Moving them off the land could not break their spirit. Sixty years later people gathered to celebrate the spirit that is Ste. Madeleine. These Metis people have held their identity, and have passed it to their children and grandchildren. Ste. Madeleine is still alive today.	9 min/ BPH/ 1991

4) Metis Square Dance	<p>Ste. Madeleine Days was an outdoor summer celebration. This production introduces the viewer to modern day Metis Square Dancing. Home dancing has always been part of Metis culture. It is practiced widely by Metis people of Western Canada. Traditional fiddle music creates a fun loving, energetic, atmosphere. The upland bluffs on the Assiniboine River offers the back drop for interviews with a caller and excerpts from several dances.</p>	15 min/ BPH/
Daughters of the County Series (4)		
1) Ikwe	<p>A young Ojibwa girl of 1770, Ikwe awakens one night from a disturbing dream about a strange man. The arrival of a young Scottish fur trader transforms her dream into reality. Marrying him, Ikwe leaves her village on the shores of Georgian Bay. Although the union promises prosperity for her tribe, it means hardship and isolation for Ikwe. Values and customs clash until, finally, the events of Ikwe's dream unfold with tragic clarity.</p>	57 min/ NFB/ 1986
2) Mistress Madeleine	<p>Set in the 1850s, Mistress Madeleine unfolds against the backdrop of the Hudson's Bay Company's monopoly of the fur trade. In protest, some Métis are trading with the Americans. Madeleine, the Métis common-law wife of a Hudson's Bay Company clerk, is torn between loyalty to her husband and loyalty to her brother, a freetrader. Even more shattering, a change in company policy destroys Madeleine's happy and secure life, forcing her to re-evaluate her identity.</p>	57 min/ NFB/ 1986
3) Places Not Our Own	<p>By 1929, Canada's west, which had been home to generations of Métis, was taken over by the railroads and new settlers. The Métis became a forgotten people, relegated to eking out a living as best they could. In <i>Places Not Our Own</i>, Rose l'Esperance, a Métis, is determined that her children will have a normal life and an education. Her hopes reside in her daughter Flora, but the harshness of their situation culminates in a devastating and dramatic event.</p>	57 min/ NFB/ 1986

4) The Wake	Set in contemporary Alberta, <i>The Wake</i> is the story of the love affair that blossoms between a well-meaning Royal Canadian Mounted Police officer and a young Métis woman. The Métis have a strong sense of community, but there is also a feeling of separateness defined by racial origins and economics. In this atmosphere, the romance offers a new sense of hope. Then, during a dark winter's night on a frozen lake, something happens to change the lovers' lives forever.	57 min/ NFB/ 1986
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Aboriginal Voices

For hundreds of years, the Inuit of northern Labrador employed their ingenuity, courage, and deep sense of community to meet the challenges of living in a harsh environment. In the process, they developed a rich culture of customs and traditions that strengthened their family and community life as well as their relationship to the natural world.

Igloriorte, John (1994). *An Inuk Boy Becomes a Hunter*, Halifax, NS: Nimbus Publishing.

Introduction

Mr. Baikie's words reflect the universal experience of Aboriginal peoples. The need to survive on and from the land created enduring bonds of kinship and community among and between Aboriginal peoples. Just as hardships were better endured by sharing responsibilities, so too were bountiful times more joyous when everyone participated. A common respect for nature and all that it provides was part of this pact that continues to this day.

In this environment, where people depended on one another for their very survival, the education of children was critical to the continuance of the group. Children necessarily became careful observers, listeners and eventually the performers of important tasks that would benefit the society in which they lived. The environment was the curriculum; the community provided the teachers. Daily living furnished the structure and guidelines for the day's lessons. Education was a natural extension of daily family life.

Elders provided both informal and specialized lessons to help in the development of children. Elders, along with an entire community of teachers, nourished children's cognitive, emotional, physical and spiritual development. Both boys and girls were encouraged to develop their individual gifts. Today, Elders are seen as the vital link to both traditional and contemporary knowledge.

In Unit Two, students have the opportunity to expand their knowledge of Aboriginal worldviews as

earlier concepts connect to new knowledge. Aboriginal peoples' special relationship with the land is embodied in their philosophy of living in harmony with the land and with each other. Students explore an array of ideas that show the diversity of Aboriginal peoples.

Students learn about traditional familial roles and responsibilities. They learn how Aboriginal families were, and are, affected by several factors including contact with non-Aboriginal peoples and systems, legislation and urbanization. Students gain insight into the importance of family and education to Aboriginal peoples both historically, and in contemporary lives.

Unit Organization

Structurally, Unit Two is much the same as Unit One. The readings provided accommodate a wide range of reading ability. In some cases, pre-reading activities are provided. In others, potentially difficult vocabulary is identified, so the teacher may decide the appropriate approach to guide reading and comprehension.

Activities are loosely organized chronologically.

This is only one way to organize Unit Two. Teachers are encouraged to experiment with their own unit organization, whether thematically, conceptually or otherwise. The following symbol separates one activity from the other:



Objectives	Suggested Activities	Resources
	<p>Have students provide a personal definition of family. Ask for volunteers to put their definitions on the chalkboard. Discuss the similarities and differences.</p> <p>Have students form small groups and compile a list of needs that families fulfill. Needs may include necessities such as food, clothing and shelter, as well as psychological needs such as love and acceptance.</p> <p>Have a reporter from each group share</p>	

FO - Analyze the functions of families. **C, N, CCT**

LO - Summarize the importance of family in the development of the individual. **CCT, PSVS, C, N**

LO - Illustrate the fact that family size or composition does not hinder its importance or function. **CCT, PSVS, N, TL**

LO - Identify the individual needs met by families. **N, TL, PSVS**

LO - State the benefits and drawbacks to flexibility in familial roles. **CCT, C**

LO - Identify family patterns. **CCT, TL, N**

their lists. Discuss familial roles. Who is responsible for fulfilling each of the needs listed? Have students label each need with the person responsible for meeting those needs.

Have students transfer information to chart paper, display and present their list to the class, and answer questions that arise.

Possible discussion questions:

- What patterns do you see developing?
- Is there a predominance of one gender responsible for satisfying certain needs?
- Could the person or persons responsible for certain needs be substituted or replaced? How much flexibility is there in terms of role- sharing or role-changing?
- How might society react to changes or substitutions in familial roles?
- What values and beliefs are involved in the acceptance or nonacceptance of change?

Students may wish to compare their information with the information Alanis Obomsawin shares with the audience in her video, *Our Dear Sisters*.

Community

- Family members

Print:

Poets:

- Rita Bouvier
- Joanne Arnott
- Marilyn Dumont
- Kateri Damm
- Armand Garnet Ruffo
- Janice Acoose
- Louise Erdrich
- Kimberly M. Blaser
- Greg Young Ing
- Annharte

Video:

- *Our Dear Sisters* (Alanis Obomsawin)

Internet:

	<p>Have students create a three-generation family tree, bring it to class and share with others.</p> <p>Make a diagram of your own family tree. On a separate piece of paper, write a paragraph stating whether your family is matrilineal or patrilineal. How would a change affect your family?</p> <p>Use poetry to discuss familial issues. The poets listed under the print section on this page may be appropriate sources of poetry.</p>	<p>Community:</p> <p>Print:</p> <ul style="list-style-type: none"> • <u>CKAP1 Family Tree Activities</u> • <u>CKAP2 Cree Kinship Terms and Activity</u> <p>Video:</p> <p>Internet:</p> <p>If for any reason students are uncomfortable in creating their own family tree, CKAP1 offers an alternative.</p>
<p>FO - Determine the importance of family members as role models.</p> <p>LO - Discuss specific examples of Aboriginal family life. CCT, PSVS, N</p> <p>LO - Categorize the qualities of Aboriginal family members. N, CCT, IL</p>	<p>Read Chapter Five, "Ahtahkakoop and His Family" and/or CKAP3 The Riel Family of Red River. Have students form literature circles and discuss the people described in Chapter Five. Possible discussion questions:</p> <ul style="list-style-type: none"> • What do we learn about Ahtahkakoop/Riel and his family members? • How can we categorize the information (e.g., physical description, accomplishments, specializations, marriage)? • What information do we learn about women? Why might this be so? • Why was it important for Ahtahkakoop to marry more than one woman? <p>Have students write a description of a significant family member including the</p>	<p>Community:</p> <ul style="list-style-type: none"> • Family members <p>Print:</p> <ul style="list-style-type: none"> • Chapter Five: "Ahtahakakoop and

LO - See similarities and differences between traditional Aboriginal family life and contemporary family life. **CCT, IL, C**

LO - State the similarities and differences in contemporary and traditional family roles. **CCT, N, C**

LO - Show the importance of role models to Aboriginal families. **CCT, IL, C**

same criteria Christensen does, but to also include:

- The family member's relationship to the student.
- Reasons for choosing this relative (e.g., interesting, intriguing, mysterious, funny, inspiring.)
- Is this person a role model to the student? To others? In what ways?
- Ask students to describe, like Christensen does, for what the person they have chosen is known. What makes the person interesting or distinct from everyone else?

Next ask students to make a journal entry in response to this sample question: How might familial roles have been different in their ancestor's era? Were roles more or less flexible as they are now? Explore this idea by having students interview an elder family member. Develop a list of questions as a class.

FO - Interpret the importance of traditional Aboriginal family life.

LO - Relate the various ways in which Aboriginal people established kinship ties. **CCT, N, C**

LO - List the benefits of traditional kinship ties. **CCT,**

"His Family" by Christensen

- [CKAP3 The Riel Family of Red River](#)

Video:

Internet:

Friends are often considered family members. Students should choose whom they describe.

Have students read **CKAP4 Family Life in Various Traditions**.

Possible Questions:

- Describe the broader meaning of family life to Aboriginal peoples.
- What benefits were associated with belonging to an extended family?
- Describe the ways in which Aboriginal peoples developed kinship ties.

Community:

- Aboriginal and non-Aboriginal Elders

Print:

N, IL

LO - Compare the traditional roles of women and men with regard to the Aboriginal groups being studied. **CCT, IL, PSVS**

LO - Infer the benefits of consensus decision-making to Métis family life. **CCT, PSVS, IL**

- Specifically, why was the extended family such an important unit to the Caribou Inuit?
- How did the extended family sustain members into adulthood?
- Explain the male/female role distinctions in traditional Anishnabe families.
- Describe the male/female role distinctions in Métis families.
- What might be the benefits of consensus decision making to Aboriginal family life?

- [CKAP4 Family Life in Various Traditions](#)

Video:**Internet:**

FO - Illustrate the importance of traditional Aboriginal family values today. **PSVS, IL, C**

LO - Identify the values that underlie traditional Aboriginal relationships. **CCT, PSVS**

LO - Evaluate individual and family values. **PSVS, CCT**

Have students read **CKAP5 The Spirit of Generosity**

Possible Questions:

- According to the authors, what is the highest virtue one could attain?
- What could one do to achieve this form of altruism?
- What proof do the authors offer to show that generosity continues to be an important value to Aboriginal people?
- Support or refute the statement: "... the attitude of looking out for number one ... is rampant today." Explain, using your own examples.
- According to the authors, what do Aboriginal cultures and Western democracies have in common?
- Explain the significance of the Alberta Elder's words.
- What virtues are most important to you? To your family?

- [CKAP5 The Spirit of Generosity](#)

Community:**Print:****Video:****Internet:**

- What can today's families do to cultivate virtues?
- How might you cultivate virtues in your own family today?

Have students read **CKAP6 The Spirit of Belonging.**

Possible Questions:

- Explain how the concept of the circle applies to family life and the environment.
- Describe the goals of traditional Aboriginal education and how these goals were achieved.
- Explain how Art was incorporated into daily life.
- Explain how older children learned parenting skills.
- How would you characterize the quality of competition as explained in the reading?
- Explain how children learned through play.
- Have students write a journal entry describing their thoughts and feelings regarding what they have read. Or, have students compare how the spirit of belonging then and now differ. Do they experience a spirit of belonging in their own communities?

FO - Detail how Aboriginal societies cultivated a sense of belonging.

LO - Explain traditional Aboriginal child-rearing practices. **CCT, PSVS,**

LO - Interpret the goals of traditional Aboriginal education. **C, N, IL, CCT**

LO - Analyze the methodologies of traditional Aboriginal child-rearing and education. **IL, TL, PSVS, CCT**

Community:

- Elders

Print:

- [CKAP6 The Spirit of Belonging](#)
- [CKAP7 The Circle of Life \(Graphic\)](#)

Video:

Give students a copy of **CKAP7 The Circle of Life (Graphic)**. Based on the idea that "Nature is a member of the family," have each student create an artistic expression answering the

LO - Show how a sense of community and family extended to the environment. **PSVS, CCT**

question, How does nature reflect who you are?

Students may choose one circle from **CKAP7 The Circle of Life (Graphic)**, and illustrate the chosen circle with elements from nature that best reflect who they are. For example:

Four Legged: Students may draw: Bear - because I am cuddly but can also be as ferocious as a bear.

Two Legged: Students may draw:

Self Portrait

Winged Ones: Students may draw:

Crow - because I am old and can be annoying.

Swimmers: Students may draw: Shark - because I'm intelligent.

Internet:

FO - Appreciate the relevance of traditional Aboriginal child-rearing philosophies to contemporary society. **PSVS, IL, N**

LO - Explain the importance of Elders to Aboriginal family life. **PSVS, C**

LO - List Aboriginal approaches to education and youth development. **CCT, IL, C**

Have students read **CKAP8 The Circle of Courage**.

Possible Questions:

- Explain how traditional Aboriginal child-rearing philosophies provide alternatives to current approaches for education and youth development.
- List the four basic components of self-esteem, and explain how Aboriginal education addressed these needs.
- Give specific examples of how

Community:

Print:

- [CKAP8 The Circle of Courage](#)

Video:

LO - Illustrate the different views on child-rearing and discipline in Aboriginal societies.

CCT, IL, PSVS

LO - Explain the ways in which Aboriginal peoples nurture self-esteem. **CCT, PSVS, C, IL**

- each component may be nurtured.
- What traditional philosophies from the reading are familiar to you?

- *Mother of Many Children*

Internet:

Have students create their own circle of courage using the concepts from the reading. Display these in the classroom. Next, have students write journal entries describing ways they think their own education and development could be nurtured by the education system.

FO - Synthesize the impact of residential schools on Aboriginal family life.

LO - Describe the importance of spirituality to Aboriginal family life. **PSVS, CCT, C**

LO - Illustrate the impact of colonialism on Aboriginal family life. **PSVS, C, CCT**

LO - Explain how being removed from one's family for education impacted individuals and families. **PSVS, CCT, C**

LO - List specific elements of traditional Aboriginal child-

Have students read **CKAP9 Elder's Interviews**.

Possible Questions:

- In your own words, summarize the discipline described in the reading.
- What methods were used to keep children in need in the community?
- What practice did people employ to keep families strong and healthy?
- What happened to the Peigan nation when they signed Treaty 7?
- Imagine that you are sent to a school, far away from your family and friends. You are not allowed to speak your language and there is no choice as to what you will learn. In your journal, describe your feelings about your imaginary school.
- What do you think the author means by "cultural colonialism"?
- Given your knowledge of

Community:

Print:

- [CKAP9 Elder's Interviews](#)

Video:

Internet:

rearing practices. **N, CCT, PSVS**

traditional Aboriginal education systems, explain some of the differences between that and the new imposed system.

- What other problems did Aboriginal people face during and after experiencing Residential Schools?

FO - Appreciate the discipline and guidance techniques of Aboriginal peoples.

LO - Differentiate between traditional Aboriginal education and European education. **CCT, PSVS, N, C**

LO - Evaluate how external changes can be both beneficial and detrimental to individuals. **IL, C, CCT**

LO - State the role of children to Aboriginal family life.

PSVS, IL

- Why do you think the "pass system" was created? How effective was it at achieving the goals of the government? What impact did it have on Aboriginal and non-Aboriginal peoples?
- Why do you think that there is still a relatively low percentage of Aboriginal people completing high school or taking post secondary education today?
- Why is it important to maintain Aboriginal languages?

Create a simulation activity in which a "pass system" exists. Students are restricted from sitting in their desks and being in their classrooms, and they have other restrictions imposed on them. Then have students write journal entries about how they felt to be the only students in the school to have restricted access to their education.

	<p>FO - Respect the intellectual integrity of the oral tradition.</p> <p>LO - Discuss aspects of the Aboriginal intellectual tradition.</p> <p>IL, CCT</p> <p>LO -Understand that, with the assistance of Elders, Aboriginal people strive to preserve their cultural knowledge. CCT, PSVS</p> <p>LO - Discuss various characteristics of Aboriginal Elders. C, IL</p> <p>LO - Discuss the value of sharing knowledge orally. CCT, C, IL</p> <p>Have students read CKAP10 Elders' Perspectives.</p> <p>Possible Questions:</p> <ul style="list-style-type: none"> ● Explain the North American intellectual tradition. ● Explain the Elder's resistance to writing down the stories and legends. ● Why is the North American intellectual tradition still relevant? ● According to the reading, why are Elders chosen to impart cultural knowledge? ● What is cultural knowledge and why is it important to Aboriginal peoples? ● What kind of activity resulted from Aboriginal philosophical teachings prior to the arrival of the newcomers? ● How did the Inuit view of the land differ from the view of the newcomers? ● Several references are made to suggest a familial relationship between Aboriginal people and nature. Explain two or three examples. ● Describe the roles of Elders, parents and children in the process of traditional education. ● Explain why it is not necessary to sacrifice culture to live in a modern world. 	<p>Community:</p> <p>Print:</p> <ul style="list-style-type: none"> ● <u>CKAP10 Elders' Perspectives</u> <p>Video:</p> <p>Internet:</p>
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<p>FO - Determine how the intellectual integrity of the oral tradition was undermined by government policy.</p> <p>LO - Explain the changes in government policy on Aboriginal education in the 1960s. CCT, N, TL</p> <p>LO - Discuss the goals of the foreign education system. CCT, IL, PSVS</p> <p>LO - Understand the factors that disrupted Aboriginal education systems. CCT, N, IL, TL</p> <p>LO - Understand how the differences between Aboriginal worldviews and European worldviews caused conflict. CCT, IL, TL, C</p> <p>LO - Discuss Aboriginal peoples' reaction to government policy. C, PSVS</p>	<p>Have students read CKAP11 Education.</p> <p>Possible Questions:</p> <ul style="list-style-type: none"> ● What was the common purpose of European-style education? ● What legislation gave the government constitutional responsibility for the education of status Indians? ● What could the government gain by intercepting cultural transmission? ● What coercive efforts still are felt generations later? ● Describe the education of Métis people from the reading. ● How did the formal European education of Inuit differ from the education of Métis people? ● How did the National Indian Brotherhood's policy statement become a watershed in Aboriginal education? ● Why was the government's main goal of education for Aboriginal people "assimilationist"? ● To whom did the federal government turn to provide formal education to Aboriginal people? Why might this be so? ● Given your knowledge of traditional Aboriginal education, what might the effects of formal European education systems have been for children and for family life? ● How was life at residential schools different from traditional Aboriginal education? 	<p>Community:</p> <p>Print:</p> <ul style="list-style-type: none"> ● <u>CKAP11 Education</u> <p>Video:</p> <p>Internet:</p>
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FO - Determine how Aboriginal people have reclaimed their education.

LO - List the important values in Aboriginal education. **C, CCT**

LO - Discuss how Indian education benefits everyone. **C, CCT, PSVS**

LO - Appreciate individual contributions to Indian education. **PSVS, C**

LO - List ways in which challenges in Aboriginal education may be met. **C, CCT, PSVS**

Have students read **CKAP12 From Humble Beginnings: Indian Education now Flourishing in Saskatchewan**

Possible group discussion questions:

- According to the reading what values are most important in Indian Education?
- By enrolling in Native Studies 10, how are you taking part in the National Indian Brotherhood's vision?
- Why is 1974 regarded as a breakthrough year?
- What was chief Sol Sanderson credited with in 1974?
- What innovative approaches were used at the new school?
- What important event took place in 1976? What was the significance of that event for Aboriginal people then? What is its significance for them today?
- How was Ida Wasacase recognized for her contribution to Indian education?
- Brainstorm options that address the challenges Linda Pelly-Landrie describes.

Community:

Print:

- [CKAP12 From Humble Beginnings: Indian Education now Flourishing in Saskatchewan](#)
- *Aboriginal Education Fulfilling the Promise* by Castellano, Brant, Davis and Lahache

Video:

Internet:

FO - Discover what Aboriginal people are doing to heal from the residential school experience.

LO - Appreciate the cross-generation effects of residential schools on Aboriginal people. **PSVS, C, CCT, IL**

LO - Appreciate the challenges that residential school survivors and their families face. **PSVS, CCT, C**

Have students read **CKAP 13 Settlement reached between Grollier Hall residential school students, church**

Have students research Saskatchewan Aboriginal peoples' Residential School experience. Ask students to document, compile, analyze and present this information to show their understanding of the Saskatchewan Residential School experience.

Community:

Print:

- [CKAP13 Settlement reached between Grollier Hall residential school students, church](#)

Video:

Internet:

CKAP14 Métis Education

Possible activities/discussion questions.

- Based on the information in the reading, create a concept map of the organizational structure of the Gabriel Dumont Institute (GDI).
- Interview a GDI graduate. In pairs or small groups brainstorm a list of interview questions based on the reading.
- Research other Aboriginal educational institutions available to Aboriginal people.
- What is involved in the GDI mission statement?
- Why do you think GDI serves both Métis and non-status Indian peoples?
- What makes GDI unique in Canada?
- At its inception, what was the focus of the institute? Does it have the same focus today?

FO - Analyze the ways in which Métis people preserve their cultural heritage through education.

LO - List the goals of Métis education. **C, CCT, PSVS**

Community:

- GDI Staff
- SUNTEP alumni

Print:

- [CKAP14 Métis Education](#)

LO - Infer the relationship between Métis and non-status Indian education. **CCT, IL**

LO - Analyze the unique features of Métis educational programs. **CCT, IL, N, C**

- What steps did the institute take to fulfill the multifaceted needs of the Métis community?
- What are the special features of GDI programs?
- How does the GDI library help achieve the goals of the institute?

Have students research to learn the following:

- Is the general public aware of these organizations? How does the general public respond to GDI and SUNTEP? Why?
- How successful is SUNTEP? Do these teachers make a difference to the Aboriginal students' cultural development, self-esteem and success? How do these teachers influence non-Aboriginal students?

Video:

Internet:

The teacher may ask students to develop a questionnaire to add their research on the public's perceptions of Métis education.

FO - Compare Aboriginal peoples' and European views of the land.

LO - Deepen understanding of how worldview contributes to a peoples' view of the land.
IL, CCT, PSVS

LO - Understand Aboriginal peoples' special relationship with the land. **CCT, PSVS**

CKAP15 Traditional Knowledge

Possible Questions:

- Explain the differing views of the land described in the reading.
- How did Aboriginal peoples gain their knowledge of the land?
- How does the fact that Aboriginal languages are predominantly verb-based reflect their relationship with the land?
- To what 'relatives' does the reading refer? How does this concept define the ways that Aboriginal peoples relate to the land, and other parts of the

Community:

- Libraries, archives, museums
- Elders
- Band, or local housing authority.

Print:

- [CKAP15 Traditional Knowledge](#)

Video:

	<p>environment?</p>	<p>Internet:</p>
<p>FO - Explain the unique ways in which Aboriginal peoples chose to live.</p> <p>LO - Analyze traditional marriage and child-rearing customs to discover their value. CCT, PSVS, IL</p> <p>LO - Discover the different ways in which Aboriginal nations celebrate the coming of age. IL, C,</p> <p>LO - Make personal connections with historical customs. IL, PSVS</p>	<p>Provide students with: CKAP16 Cree Family Life (Childhood), CKAP17 The Extended Family of the Plains People, CKAP18 Family (Maria Campbell), CKAP19 The Traditional Life - Social Organizations (Inuit), CKAP20 Child-rearing (Inuit), CKAP21 A Society of Sharing (Dene), CKAP22 Suggested Research Sources, CKAP23 Stories by Marie Osecap and CKAP24 The Tipi as starting points on which to base further research.</p> <p>Have students look for appropriate categories during their reading.</p> <p>Encourage students to build on the information these provide and to look for information on other First Nations: Dene, Anishnabe, Nakota and Dakota.</p> <p>Group work may be suitable for locating and gathering information. Individuals may then write a report and present their information orally with the support of charts, graphs, maps or other visuals. Encourage students to be creative in their presentations. Encourage students to make a journal entry discussing what ideas they found that they could use when they are parents.</p> <p>Teachers may organize this research activity in various ways. For example, assign groups to focus on a specific nation and find information on all the categories. Or, students may choose two</p>	<p>Community:</p> <p>Print:</p> <ul style="list-style-type: none"> • <u>CKAP16 Cree Family Life (Childhood)</u> • <u>CKAP17 The Extended Family of the Plains People</u> • <u>CKAP18 Family (Maria Campbell)</u> • <u>CKAP19 The Traditional Life - Social Organizations (Inuit)</u> • <u>CKAP20 Child-rearing (Inuit)</u> • <u>CKAP21 A Society of Sharing (Dene)</u> • <u>CKAP22 Suggested Research Sources</u> • <u>CKAP23 Stories by Marie Osecap</u> • <u>CKAP24 The Tipi</u> <p>Video:</p> <ul style="list-style-type: none"> • <i>Dances of the Northern Plains</i> <p>Internet:</p>

	<p>or three categories and find information on all Aboriginal nations regarding these categories.</p>	
<p>FO - Appreciate the historical customs of Aboriginal peoples. PSVS, CCT</p> <p>LO - Identify similarities and differences between personal experiences of "coming of age" and historical experiences. PSVS, CCT</p>	<p>Have students read a variety of "coming of age" stories including "Chapter Four: Ahtahkakoop Becomes a Man." Students should look for similarities and differences amongst other Aboriginal groups. Have students compare their findings to their own experiences of having added responsibilities as they mature. What rituals or rights of passage do today's youth experience in recognition of developmental milestones? What rituals or rights of passage did the students' parents/grandparents experience?</p>	<p>Community:</p> <p>Print:</p> <ul style="list-style-type: none"> • <i>Ahtahkakoop</i> by Christensen <p>Video:</p> <p>Internet:</p>
<p>FO - Analyze the importance of the clan and extended family systems to Aboriginal people. CCT, N, IL</p> <p>LO - Explore the aspects of a specific clan system. IL, CCT, C</p>	<p>CKAP25 Clan System Activity provides teachers an activity with which to introduce students to the Iroquois Clan system. For comparison, teachers may refer students to the print sources listed on this page that delineate the Clan system, and compare them to the extended family system discussed earlier. (The title, author, publisher, page numbers and ISBN numbers are provided to assist teachers in locating the sources.)</p>	<p>Community:</p> <p>Print:</p> <ul style="list-style-type: none"> • <u>CKAP25 Clan System Activity</u> • <u>Back on the Rez: finding the way home</u> by Brian Maracle (1996) Viking Publishers <p>"Turtles are Skeptical" pp. 184-193</p> <p>ISBN 0-670-85915-X</p> <p>• <i>Inkonze: The Stones of Traditional Knowledge</i> by Couture R. and Hoffman-Mercredi, L. (1999) Thunderwoman</p>

Ethnographics. "Dene
Clan Systems of the
Athabaska" pp. 92-97.

ISBN 0-9685403-0-9

**CKAP16 Cree Family Life (Housing),
CKAP26 The Circle Camp and
CKAP18 Family (Maria Campbell)**
may be used to introduce this activity.

Students may use the readings provided to research traditional and contemporary housing of Métis, Inuit and First Nations' families. Have students build models of the traditional housing of each group. They should research:

- What environmental issues influenced the traditional types of housing?
- What economic factors influenced housing?
- Did/do spiritual beliefs influence the construction of housing?
- What symbolism is involved in the design and construction of each type of house?
- What housing issues do Aboriginal families have today? (Students may want to contact local or regional housing authorities to find current information. Information is also available on the website provided.)

Students may chart or graph information into agreed upon categories. Compare traditional housing to current housing conditions.

FO - Research factors that influence(d) Aboriginal housing.

LO - Locate information from a variety of sources. **TL, IL, N**

LO - Make inferences based on accurate information. **IL, CCT**

LO - Become aware of and respect specific customs and beliefs of cultural groups that may be different from personal customs and beliefs. **CCT, PSVS, N, TL**

LO - Account for the longevity of Aboriginal values and customs. **CCT, N, IL**

LO - Become aware of

Community:

- Local or regional housing authorities (e.g., Gabriel Housing, Silver Sage)

Print:

- [CKAP16 Cree Family Life \(Housing\)](#)
- [CKAP18 Family \(Maria Campbell\)](#)
- [CKAP26 The Circle Camp](#)

Video:

Internet: www.inac.com

current issues that concern the integrity of Aboriginal families. **CCT, PSVS, N, TL**

- Are conditions better or worse than they once were? How are they better or worse? Why is this so?
- What solutions would you suggest to improve housing conditions?
- What are the implications for Aboriginal and non-Aboriginal peoples of the housing situation today?
- What housing programs are available today for Aboriginal and non-Aboriginal peoples?

FO - Analyze the importance of the concept of circularity to Aboriginal peoples.

LO - Discuss the concept of circularity as applied by Aboriginal peoples. **CCT, IL, PSVS**

LO - Apply Aboriginal concept of circularity to self. **PSVS, IL**

Have students form a talking circle and speak about what the circles symbolizes to each of them. Then, in small groups, have students read and discuss **CKAP26 The Circle Camp** and **CKAP27 Circle of Life (Reading)**. After a brief discussion, have students form a talking circle again and speak to how the reading has expanded their knowledge of the symbolism of the circle. Ask students to create a circle that symbolizes aspects of their own lives.

Community:

Print:

- [CKAP26 The Circle Camp](#)
- [CKAP27 Circle of Life \(Reading\)](#)

Video:

Internet:

The teacher may use **CKAP19 The Traditional Life - Social Organizations** (Inuit Recreation), **CKAP28 Games - Hampadedam (Dakota)**, and **CKAP29 The Red River Jig** to introduce students to this project. The readings provide samples of recreational activities of Aboriginal peoples.

Have students work in small groups to study traditional and contemporary forms of recreation. In their groups, students should choose one Aboriginal group to study. Students may look for:

- The spectrum of recreational activity in which the group participated.
- Learn the origin of the activity.
- The stories associated with the activity.
- Choose one recreational activity (e.g., games, sport, music, art) of their chosen Aboriginal group, and present to their classmates.
- Students may recreate Aboriginal toys, for example, Inuit dolls, and explain what children learned from them.
- The skill developed through the activity (e.g., physical, mental, spiritual, emotional.)
- The life skills developed through participation in the activity.
- How they develop life skills through participation in their recreational activities in and out of school. How are these activities similar to, or different from, traditional Aboriginal recreation? Why?

FO - Discern and appreciate the values that underlie Aboriginal recreation.

LO - Understand the values embedded in traditional Aboriginal forms of recreation. **PSVS, C, CCT**

LO - List some of the goals of traditional Aboriginal recreational activity. **CCT, C**

Community:

- Local Aboriginal dance groups, musicians, artists, dramatists, writers, sports groups and so on.

Print:

- [CKAP19 The Traditional Life - Social Organizations \(Inuit Recreation\)](#)
- [CKAP22 Suggested Research Resources](#)
- [CKAP28 Games Hampadedam \(Dakota\)](#)
- [CKAP29 The Red River Jig.](#)

Video:

- *I Was Born Here in Ste. Madeleine Series*
- *Ste. Madeleine, They Never Did Forget*
- *We Made Our Own Fun'*
- *Metis Square Dance.*

	<p>Students may demonstrate their knowledge by having their audience participate in the activity, or group members may provide a demonstration.</p> <ul style="list-style-type: none"> ● Groups should provide an oral presentation of the background information they discovered. ● How has the activity evolved over time and what caused the change? ● What events influenced changes? ● What impact does technology (e.g., the Internet) have on Aboriginal recreation? Your own? 	<p>Internet:</p> <p>The teacher may wish to collaborate with the Native Studies teacher for music and dance activities.</p>
<p>FO - Discover how Métis people emerged and developed.</p> <p>LO - Research how the Métis Nation emerged from the marriages between First Nations women and explorers. IL, TL, N</p> <p>LO - Understand how Aboriginal families were affected by the fur trade. TL, N, CCT</p>	<p>Provide students with CKAP30 Voyagers and Indian Maidens and CKAP31 "Many Tender Ties." In small groups have students take turns reading segments. In their groups, students may discuss:</p> <ul style="list-style-type: none"> ● What circumstances led to marriages "<i>à la façon pays?</i>" ● What skills did First Nations women have to offer European traders. What did the women get in return? ● Aside from their traditional skills, what role did First Nations women play in the fur trade? ● What the European traders had to offer First Nations women. ● What First Nations' custom led to a proliferation of Métis children? 	<p>Community:</p> <p>Print:</p> <ul style="list-style-type: none"> ● <u>CKAP30 Voyagers and Indian Maidens: The Fur Trade Creates a New People</u> ● <u>CKAP31 "Many Tender Ties"</u> ● First Nations in Canada, INAC ● The Buffalo Hunt ● Gabriel Dumont ● Louis Riel ● Red River Insurgence ● The Skirmish at Seven Oaks by J. Pelletier ● Changing Times ● Conflicting Plans ● Ending an Era ● Petitioning for Rights, by C. Racette

LO - Appreciate the unique familial patterns of the Métis Nation. **PSVS, C**

- Why might the HBC have rules forbidding relationships between their employees and First Nations women?
- Why might it have been difficult to adhere to the restrictions imposed by the HBC?

Video:

- Daughters of the Country Series
 - Ikwe
 - Mistress Madeleine
 - Places Not Our Own
 - The Wake

Internet:

FO - Display understanding of the evolution of Aboriginal family life. CCT, N, IL

LO - Express understanding of Aboriginal family life over time. CCT, N, IL, C, PSVS

Have students create a collage with the theme, Aboriginal families of the past, present and future. Have students cut pictures, words, and symbols from newspapers and magazines that depict their perception of Aboriginal family life following this pattern. How it was, how it became, how it is and how it could be.

Have students listen and respond to Susan Aglukark's song, "O Siem." Or, use the lyrics as poetry. Students may also be interested in exploring the impact of Western culture on song lyrics and music in general. Ask students to bring recordings of the songs they listen to that make references to family. Have students write their own "song of my family."

Students may write journal entries expressing their understanding of Aboriginal life as presented in this unit. Teachers may ask students to expand on a previous journal entry to create a polished piece of writing for evaluation.

Community:

Print:

- "O Siem" (Lyrics) available with the CD

Video:

Internet: [Susan Aglukark Online](#)

CKAP1 Family Tree Activities

Family Tree Assignment

Create a family tree with your own family background. Your tree needs to include only three generations.

Your mother's parents	Your father's parents

Your mother's brothers/sisters	Your parents	Your father's brothers/sisters

Your cousins on your mother's side	Your brothers	You	Your sisters	Your cousins on your father's side

Part 1:

- Place your tree on a large enough sheet of paper so that all names are legible.
- If your family tree is very large, complete your most immediate family first; your tree does not need to include more than 50 people.
- Include marriages **and** maiden names of the women if available. For example:

John Smith + Joanne Little OR John Smith + Joanne (?)

Part 2:

- On lined paper, choose any five people from your tree (you may be one).
 - Record the location **and** the year in which the people were born.
 - Record where they lived for the majority of their lives.
 - Record to whom they were married (if applicable).
 - Record the year in which they died (if applicable).
 - Record the information in point form.

Hand-in both part 1 and part 2 on the due date: _____



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CKAP1 Family Tree Activities (continued)

Alternate Assignment

Instead of completing a family tree.

- Choose any one person from your family or someone you know personally (e.g., grandparent, parent, auntie, uncle, significant adult or other pop culture person) whom you consider to be inspirational; someone you admire.
- In proper sentence and paragraph form, write:
 - Where and when was the person born?
 - Where did the person grow up?
 - What makes the person inspirational/admirable?
 - Tell one story from his/her life (may also be why he/she is inspirational).
- To be a minimum of 200 words in length.
- This assignment is worth the same amount of marks as the family tree assignment.
- Due date is the same as the family tree assignment.
- **Do not** complete both a family tree and this assignment; do one or the other.

(LaPlante, Dwayne. Pilot Teacher. Mount Royal Collegiate. Used with permission.)

CKAP2 Cree Kinship Terms

A. Grandparents, mother, father, son, daughter, siblings – younger & older

nôhkôm	my grandmother
nîmosôm	my grandfather
nikâwiy	my mother, my mother's sister
nôhtâwiy	my father, my father's brother
nitânîs	my daughter, my parallel-daughter
nikosis	my son, my parallel-son
nicisân	my sibling
nistês	my older brother, my older parallel-cousin [son of mother's sister or father's brother]
nimis brother]	my older sister, my older female parallel-cousin [daughter of mother's sister or father's brother]
nisimis	my younger sibling, my younger parallel-cousin

B. Uncles, aunts, and cross-cousins

UNCLES

nisis brother	my mother's brother, my father's sister's husband, my father-in-law, my father-in-law's
nohcâwis	my father's brother, parallel-uncle

AUNTS

nisikos	my father's sister, mother's brother's wife, mother-in-law, father-in-law's brother's wife
nikâwis	my mother's sister, parallel-aunt

Cross-cousins who are older than ego (self) who is male (the speaker)

nîstâw	my male cross-cousin, my father's sister's son, my mother's brother's son
nîtim	my female cross-cousin, my father's sister's daughter, my mother's brother's daughter

Cross-cousins who are older than ego (self) who is female (speaker)

nîtim	my male cross-cousin, my father's sister's son, my mother's brother's son
nicâhkos	my female cross-cousin, my sister-in-law (woman speaking)

CKAP2 Cree Kinship Terms (continued)

C. Other terms of kinship and friendship

niciwâm has many meanings in male kinship and friendship (used by male speaker only)

niciwâm my brother, my friend, my male parallel-cousin, sometimes nistâw is used in the same manner

nîcimos my cross-cousin (opposite speaking), this is a diminutive

D. Other words

Ninâpêm my husband

niwîkimâkan my spouse, my wife, my husband, my housemate

nâpêw man

nâpêsis boy (diminutive of nâpêw)

iskwêw ‘woman’

iskwêsis ‘girl’ (diminutive of iskwêw)

(Reprinted with permission from Barbara McLeod, (Educator and First Nations Languages Consultant with the Prince Albert Grand Council and Saskatchewan Learning) in consultation with Shirley Waskewitch and Leonard Ermine.)



CKAP3 The Riel Family of Red River

Louis Riel, the charismatic Metis leader of the 1870 and the 1885 resistance movements in the West, was the product of a dynamic but tragic Metis family of Red River. The Riel family's history began in the province of Quebec. Louis Riel's grandmother was Marie Ann Lagimodiere, the woman credited with having the first white child in the Canadian West. Marie Ann Gaboury was born into a staunchly religious and hardworking habitant family who farmed a plot of land on the north shore of the St. Lawrence River.

Marie Ann was a headstrong woman who was attracted to the free-wheeling coureurs de bois rather than to those steady but boring young swains, the serfs of the seigniorial system in Quebec. At twenty-five, she was still unmarried, a fact that caused tongues to wag in her native village, and she was consequently a source of much discomfort and worry for her parents.

At twenty-six, Marie Ann married Jean Baptiste Lagimodiere, an exuberant courieur debois, but unlike her more passive female peers, she refused to sit waiting month after month for her lover to return from the rivers and forests. So, despite the fears and trepidations of everyone, including Baptiste, her new husband, she went west with him on the long and dangerous canoe voyage to the Red River country. Her first child, a girl whom she named Reine (Queen) was born in a tent while she was accompanying her husband on the trail. The birth was handled by gentle Cree midwives, who so impressed her with their warmth and kindness that she became their life-long friend, eventually returning to live with them when her husband died many years later.

Julie Lagimodiere was born years later, just another child in a large family among the Metis of the Red River. When she grew up she married a dashing young French Metis named Jean-Louis Riel. Jean-Louis Riel was from a relatively wealthy background. He had been sent to Quebec for his education, as was the custom for the sons of the local petit bourgeoisie of Red River. Julie, however, was illiterate, since women's education was deemed an unnecessary luxury.

Jean-Louis entered studies for the priesthood in Quebec, but during his years of study he became acquainted with the revolutionary political ideas of Louis Joseph Papineau, who, together with William Lyon Mackenzie, initiated the rebellion in Upper and Lower Canada in 1837. When Jean-Louis Riel returned to Red River, he did so as a radical free trade proponent. But Jean-Louis was also an inventor and innovator. He constructed the first mill at Red River. Almost singlehandedly, he dug a 15-kilometer canal to obtain additional water for his water-driven mill situated on the bank of the vapid sein River, a small tributary of the Red River.

The Riel family prospered, since Jean-Louis was not only a miller, but also a subsistence farmer and free trader doing business with the American merchants in St. Paul. Like his father, young Louis Riel was sent to Quebec at age fourteen to study.

Louis, one of the oldest in a family of eight children, had been a precocious child who excelled as a student in Red River. He arrived at the Petit Seminaire de Montreal in 1858 to begin ten years of study. During this period he missed his family and his community. He was known as a lonely, sensitive and deeply anguished youth, especially after he received word of his father's untimely death in 1864. Jean-Louis died tragically on his twentieth wedding anniversary, leaving Julie and eight children behind.

Louis returned to Red River in 1868. Like his father, he had abandoned the priesthood for politics. In 1870 he was banished to Montana for his political activity in Red River. His sister Marie died of influenza in 1873, and his brother Charles died of the same disease in 1874. Louis, unable to return, had to mourn their deaths from afar. Two of his sisters were afflicted with tuberculosis, and one, a nun, is rumoured to have died after a fall down a flight of stairs. The family's tragedy was compounded when its small fortune disappeared, as the Riel family became victims of political persecution.

During his period of banishment, Louis married Marguerite Monet, a petite Metis from Montana who was seventeen years his junior. Marguerite was a slim, sickly woman who nevertheless bore him two children, Jean, in 1881, and Angelique, in 1883. In 1886, Marguerite died of tuberculosis, exacerbated by severe

emotional trauma, brought on by the execution of her husband on November 16, 1885. The delicate Angelique died of diphtheria at age of fourteen, in 1897.

(continued next page)

CKAP3 The Riel Family of Red River (continued)

Jean, the last surviving member of the Louis Riel family, was a handsome young man who resembled his father. Standing over six feet tall, and with a slim build, he was eagerly sought after by the women of Quebec, where he received his education. Jean married a Quebec woman named Laura Casult, and returned to Red River in 1908. But Jean was involved in a buggy accident in May of that year. The accident did not seem serious, but by June he knew that he was dying. He wrote to Honore Jaxon, an old compatriot of his father who was living in Chicago, asking him to write the true story of his beloved father. This had been a task that Jean Riel had set for himself, but he knew that he would never be able to complete it. He died a few days later, at the age of twenty-six. He was buried in St. Boniface Cathedral cemetery, near his father. Thus, the Riel family who had provided two of the greatest of the Metis leaders, had left no progeny for posterity.

(McLean, Don, 1987, pp. 47–50. Reprinted with permission from the Gabriel Dumont Institute.)

CKAP4 Family Life in Various Traditions

To Aboriginal people, family signifies the biological unit of parents and children living together in a household. But it also has a much broader meaning. Family also encompasses an extended network of grandparents, aunts, uncles and cousins. In many First Nations communities, members of the same clan are considered family, linked through kinship ties that may not be clearly traceable, but stretch back to a common ancestor in mythical time.

Under the rules of clan membership, individuals are required to marry outside the clan to which they belong. Over generations, this resulted in every family in a community being related by descent or marriage to every other family in the community. Indeed, in rural communities whose membership has remained stable over time, family and community represent the same network of persons.

The layers of relationship built up over generations are described in a study of traditional life among the Caribou Inuit who live in the area west of James Bay.

According to Caribou Inuit belief, the best marriages were those of first cousins, and the very best arrangement of all was a brother-sister exchange (*akigiik*) between two sets of cousins; thus a brother and sister of one family would marry a sister and brother of another, the two sibling pairs being cousins to begin with. When a cousin marriage occurred, people who started life as siblings, cousins, nieces, and nephews suddenly would become spouses and in-laws of various kinds as well, thus building one layer of kin relations upon another.²

The practice of marriage between cousins, with restrictions against marriage within the same clan, has been found in other Aboriginal societies as well.³ The problem of intermarriage with close kin were evidently known historically to Aboriginal people. Elders report that raids on neighbouring nations to steal wives, as well as large seasonal gatherings where marriages of persons from different communities were contracted, were methods used to broaden the gene pool of small communities.

Aside from descent and marriage, Aboriginal people became kin or like kin in other ways as well. For example, adoption was a common practice in most communities. Some nations, such as the Iroquois, adopted captives taken in war, giving family names and full membership privileges to these persons, who replaced a member lost to war or misfortune. It is still common practice in many communities for parents to give a child to another family in the community. In some cases, a fertile couple would agree to have one of their children adopted at birth by a childless couple; in so doing the two families would contract a special bond with each other for life. As well, many traditionalists, having retained their knowledge of Aboriginal language, bush skills and medicine practices, consider it a privilege to have been reared by grandparents within these customary adoption arrangements.

Other forms of bonding within a community included hunting partnerships whereby kin groups or friends would share hunting territories to reduce the impact of the harvest on the land. The entire group would use the territory of one part of the partnership one year, then shift to another partner's territory the following year. These partnerships also often entailed certain obligations to distribute meat from the hunt.

The effect of these diverse, overlapping bonds was to create a dense network of relationships within which sharing and obligations of mutual aid ensured that an effective safety net was in place. As Ernest Burch observed regarding the Caribou Inuit:

A Caribou Inuit society was entirely lacking in politically, economically, or other specialized institutions, such as governments, businesses, churches or schools. Almost all of the functions required to sustain life were performed within the extended family context. Indeed, to a degree that most Canadians could scarcely comprehend, the life of the Caribou [Inuk] revolved around the family – from the moment a person was born until the time one died.⁴

As is the case in contemporary society in Canada, among Aboriginal peoples traditionally it has been the responsibility of the family to nurture children and introduce them to their responsibilities as members of

society. However, the extended family continued to play a significant role throughout the lives of its members. When a young man went out on the hill to seek a vision of who he was to be and what gifts were uniquely his, it was not because he was preparing to go out into the world and seek his fortune.

CKAP4 Family Life in Various Traditions (continued)

Rather, he could come back to the camp or the village to obtain advice from his uncles or his grandfather on the meaning of his experience, and his ‘medicine’, or personal power, was to be exercised in the service of family and community.

A clear division of labour along sex lines prevailed in most Aboriginal societies. For example, among the Anishnabe (Ojibwa),

... there was a clear distinction made between male and female roles, and public recognition went almost exclusively to the activities of men. The exploits of the hunter, warrior and shaman were celebrated in stories told in the lodge. The legends recording encounters with the supernaturals deal with the affairs of men. The role of women was to send men on their journeys with proper ceremony, to welcome them back with appropriate mourning or rejoicing, to hear and applaud the accounts of their achievements.

Ojibwa women were, more, however, than passive complements to the life of their men. They were essential economic partners in the annual cycle of work. They were needed to perform the normal domestic chores of cooking, sewing and child care, but their skills were also essential to weave the fish nets and paddle the canoe during the duck hunt, to construct protective fur robes and roof the birchbark wigwam, to tan the hides and harvest the rice and maple sap.⁵

Métis families similarly divided responsibilities between men and women as they ranged on extended hunting expeditions from permanent settlements, such as Red River. A woman from a Montana Métis settlement, who lived a mobile lifestyle with a group that migrated from Manitoba to Montana following the buffalo, recalled camp life in the early part of the twentieth century:

Our men did all the hunting, and we women did all the tanning of the buffalo hides, jerky meat making,

pemmican and moccasins. For other supplies, we generally had some trader with us ...who always had a supply of tea, sugar, tobacco and so on.⁶

In many Aboriginal nations, women could become warriors, hunters, healers or bearers of chiefly names and titles. But their contribution to the well-being of the community was typically through responsibilities specific to women, including marriage and child rearing. The fact that women did so-called women’s work did not necessarily mean that they had minor influence or low status...

The Métis Extended Family

Thelma Chalifoux, a Métis woman of senior years who has been honoured for her community service, spoke at our hearings about her experience in a Métis extended family:

... I was not a product of the Mission school. I was a product of a very strong Métis extended family that lived between the City of Calgary and the Sarcee Reserve.

...the role of women ... was to take care of the elderly people in our community. We each had a role.

My mother’s role was equal to my father’s. My mother’s role, my aunt’s role and my grandmother’s roles were that they looked after the whole family, the children, the garden, the berry picking, the food, because the men were away working most of the time. So they had total control and roles.

The man’s role in the family was to make the living and bring home the money. When times were hard, everybody stuck together. When my grandmother or my aunts were out of food, everybody joined together and helped them out. We were a very, very proud extended family. There was relief in those days, but we never took it because that was just gifts and we weren’t about to take it.



The role of the woman...was an equal role... The women's role within the Elders, my grandmother's role and my aunt's roles we were almost like hidden leaders...



CKAP4 Family Life in Various Traditions (continued)

Everybody that needed advice went to my mother, went to my aunts, went to my grandmother. Even the men, when they went to the meetings and organizing, they never went before we always had a meeting and a gathering of the total family unit, the total community unit, and the women told the men what to say. It was a consensus of the total family unit...

Senator Thelma Chalifoux
Metis Nation of Alberta
Winnipeg, Manitoba, 22 April 1992

... In Thelma Chalifoux's generation, the pursuit of the buffalo had given way to waged employment. Métis people (continued) to be mobile, but the maintenance of community life fell to the women.⁷ Sharing within the extended family helped ease the effects of economic ups and downs. Women were the decision makers and practical nurses, and they were secure in their skills and knowledge. Decisions in organizations, presumably political, were reached by consensus within the family.

Clearly, Métis culture in the framework of a strong extended family was a source of life skills and confidence for Senator Chalifoux. [Her experience] highlights the vitality of Aboriginal families and their effectiveness in fostering a strong sense of identity and extraordinary resourcefulness in individuals, particularly those who are now elders....

(Canada. Royal Commission on Aboriginal Peoples, 1993, pp. 11-15. *Report of the Royal Commission on Aboriginal Peoples. – Vol. 3. Gathering Strength.* Ottawa, ON: Reprinted with permission from Canada Communication Group Publishing.)

CKAP5 The Spirit of Generosity

Children in Native Cultures often sat in a circle while an older person talked to them of what was ahead as they became adults and what they should do to live good lives. A recurrent message was that the highest virtue was to be generous and unselfish. Long before he could participate in the hunt, a boy would look forward to that day when he would bring home his first game and give it to persons in need. Training in altruism began in earliest childhood. When a mother would share food with the needy, she would give portions to her children so they could experience the satisfaction of giving.

Children were instructed to always share generously without holding back. Eastman tells of his grandmother teaching him to give away what he cherished most, his puppy, so that he would become strong and courageous. Giving was a part of many ceremonies, such as a marriage or a memorial to a loved one. People engaged in gift-giving upon the least provocation; children brought food to their elders' tipis and women made useful and artistic presents for orphans and widows. Prestige was accorded those who gave unreservedly, while those with nothing to give were pitied. To accumulate property for its own sake was disgraceful.

Unlike communal societies where property was owned collectively, individual ownership prevailed in Native cultures; however, property was not acquired for conspicuous consumption but to be better able to help others. Things were less important than people, and the test of one's right values was to be able to give anything without the pulse quickening. Those not observing these customs were seen as suspicious characters whose values were based on selfishness. While generosity served to redistribute wealth, giving had more than an economic rationale. Core values of sharing and community responsibility were deeply ingrained in the community. Giving was not confined to property, but rather permeated all aspects of Native culture.

Bryde observes that one does not have to live long among the Indian people today to realize that the value of generosity and sharing is still very much alive:

A high-school boy will spend his last coins in buying a pack of cigarettes, walk into a crowded recreation room, take one cigarette for himself and pass out the rest to eager hands around him... Another high-school boy will receive a new coat in the mail and wear it proudly to the next school dance. For the next three months the same coat will appear on cousins and friends at the weekly dances, and it may be several months before the original owner wears his new coat again.

Bryde concludes that the modern Indian has the ability to be content without driving for status through material possessions and to measure others by intrinsic worth rather than external appearance.

Members of the dominant culture who define success in terms of personal wealth and possessions are usually unable to view positively the Native values of simplicity, generosity and nonmaterialism. Yet, this value system has enabled an oppressed people to survive generations of great economic and personal hardships, and has made life more meaningful. Giving was the delight of the Indians: "The greatest brave was he who could part with his cherished belongings and at the same time sing songs of joy and praise."

Native culture shares with Western democracy the fundamental tenet of responsibility for the welfare of all others in the community. Conrad and Hedin call for a return to the spirit of service among contemporary youth to counter the attitude of "looking out for number one" that is rampant today.

The power of caring in Native cultures is summarized in a story shared with us by Eddie Belleroe, a Cree elder from Alberta, Canada. In a conversation with his aging grandfather, he posed the question, "Grandfather, what is the purpose of life?" After a long time in thought, the old man looked up and said, "Grandson, children are the purpose of life. We were once children and someone cared for us, and now it is our time to care.

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CKAP6 The Spirit of Belonging

In Traditional Native society, it was the duty of all adults to serve as teachers for younger persons. Child rearing was not just the province of biological parents but children were nurtured within a larger circle of significant others. From the earliest days of life, the child experienced a network of caring adults. Standing Bear observed that each child belonged both to a certain family and to the band; wherever it strayed, it was at home, for all claimed relationship.

The days of my infancy and childhood were spent in surroundings of love and care. In manner, gentleness was my mother's outstanding characteristic. Never did she, or any of my caretakers, ever speak crossly to me or scold me for my shortcomings.

Kinship in tribal settings was not strictly a matter of biological relationships but rather a learned way of viewing those who shared a community of residence. The ultimate test of kinship was behavior, not blood: you belonged if you acted like you belonged. Children were trained to see themselves as related to virtually all with whom they had regular contact. They honored valid kinship bonds, and relationships were manufactured for persons still left out so that everyone would feel included in the great ring of relatives.

Treating others as related was a powerful social value that transformed human relationships. Drawing them into one's circle motivated one to show respect and concern, and live with a minimum of friction and a maximum of good will. To this day one of the similarities among various Indian peoples is a quiet, soft-spoken manner of dealing with others which results from a world view that all belonged to one another and should be treated accordingly.

The sense of belonging extended to nature as well. Animals, plants, people, and streams all were interdependent. From childhood, children were taught through stories that if this harmony was upset, tragedies could result. All are related, and one's actions impinge on the natural environment. Maintaining balanced ecological relationships is a way of ensuring balance in one's life.

Recent research by Red Bird and Mohatt shows that belonging to a community (Tiyospaye) continues to be the most significant factor in Sioux identity. This belonging is expressed by vibrant cross-generational relationships such as grandparents sharing stories and legends with children. (pp 37 – 38)

The goal of Native education was to develop cognitive, physical, social and spiritual competence. One of the first lessons a child learned was self control and self restraint in the presence of parents and other adults. Children were taught that wisdom came from listening to and observing elders. Ceremonies and oral legends transmitted ideals to the younger generation. Stories were not only used to entertain but to teach theories of behavior and ways of perceiving the world. Such lessons became more meaningful with repetition; the more one listened, the more was revealed. Stories facilitated storing and remembering information and functioned as a higher order of mental process that ordered human existence.

Competence was also cultivated by games and creative play which simulated adult responsibility. Dolls and puppies taught girls nurturing behaviors while boys were given miniature bows and arrows in preparation for the hunting role. For older boys, team games promised rowdy excitement while fostering toughness and courage. Girls' games were less combative and fun was expressed through contests of skill or chance. Children learned to make articles of utility and adornment, and art was an integral part of everything they created. The learning that came from such activities was effortless, since the motivation towards competency and group involvement provided powerful intrinsic reinforcers. While play was encouraged, this was balanced by an emphasis on work as well.

From the earliest years parents
nourished the mastery of responsibility:
I was asked to do little errands and my
pride in doing them developed. Mother
would say, "Son, bring in some wood." I
would get what I was able to carry, and if

it were but one stick, Mother would in some
way show her pleasure.

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CKAP6 The Spirit of Belonging (continued)

Older children were given responsibility caring for younger children. Deloria describes a grandmother tending an infant asleep in a blanket on the ground. She had to leave so she called her own five-year-old son from his play and instructed him, "Cinks (son), stay here until I come back and take care of him. He is your little son, so do not leave him alone." Her tone was earnest, as if in conversation with an adult. "See that he is not stepped on, he is so tiny – and scare the flies for him." Some time later he was still on the job. While his eyes wistfully followed his playmates nearby, he stuck to his post. He had already learned that a father does not desert his son.

Success and mastery have produced social recognition as well as inner satisfaction. Native children were taught to generously acknowledge the achievements of others, but a person who received honor must always accept this without arrogance. Someone more skilled than oneself was seen as a model, not a competitor:

There was always one, or a few in every band, who swam the best, who shot the truest arrow, or who ran the fastest, and I at once set their accomplishment as the mark for me to attain. In spite of all this striving, there was no sense of rivalry. We never disliked the boy who did better than the others. On the contrary, we praised him. All through our society, the individual who excelled was praised and honored.

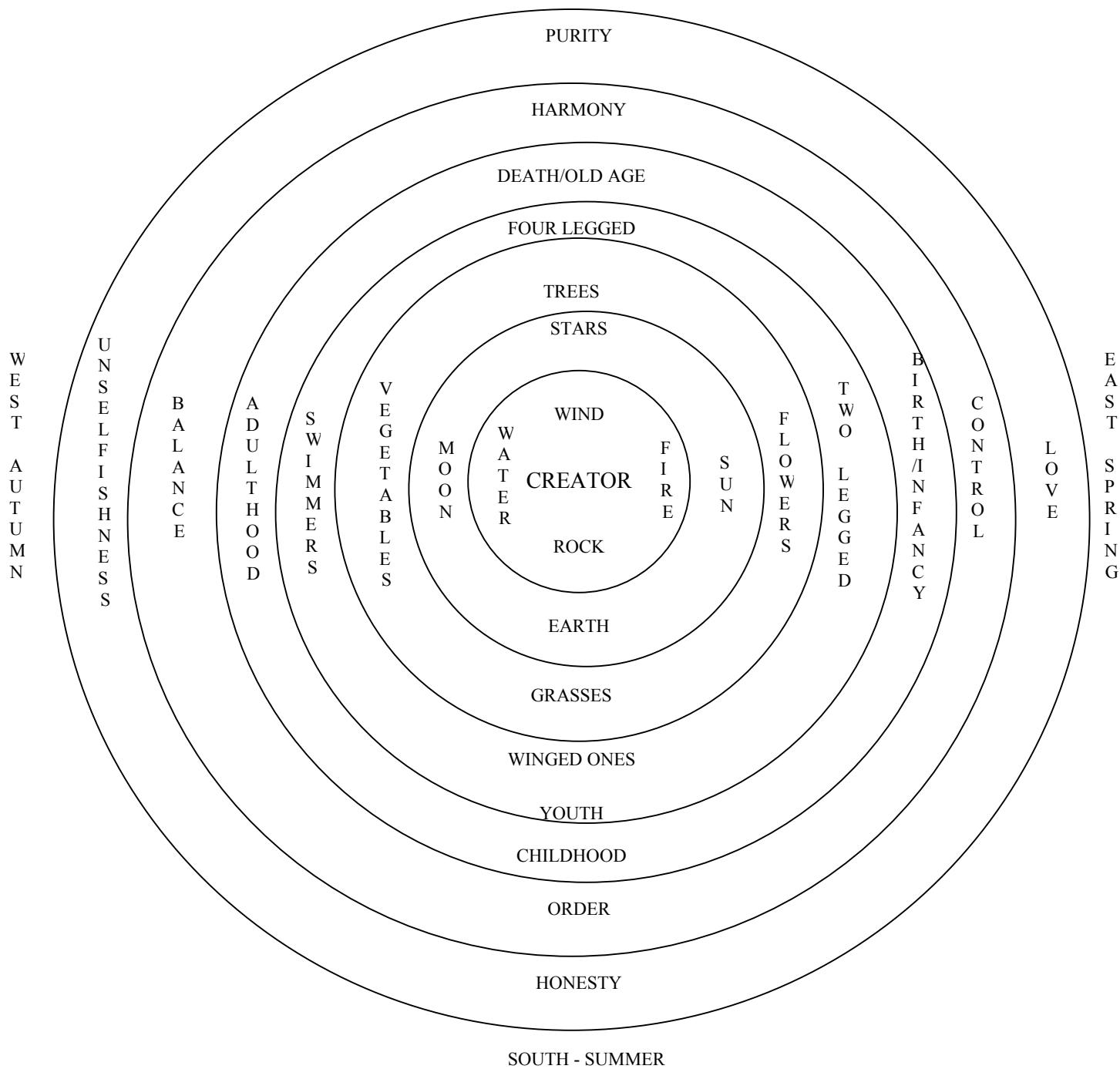
The simple wisdom of Native culture was that since all need to feel competent, all must be encouraged in their competency. Striving was for attainment of a personal goal, not being superior to one's opponent. Just as one felt ownership in the success of others, one also learned to share personal achievements with others. Success became a possession of the many, not of the privileged few.

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CKAP7 Circle of CIRCLE OF LIFE

NORTH - WINTER



CKAP8 The Circle of Courage

Vocabulary

pedagogy

psychological

alienation

holistic

vulnerable

efficacy

milieu

intrusion

Traditional Native American child-rearing philosophies provide a powerful alternative in education and youth development. These approaches challenge both the European cultural heritage of child pedagogy and the narrow perspectives of many current psychological theories. Refined over 15,000 years of civilization and preserved in oral traditions, this knowledge is little known outside the two hundred tribal languages that cradle the Native Indian cultures of North America.

Indians were conquered by military and technologically superior European invaders who saw them as primitive peoples who had much to learn but little to offer to a modern society. In reality, Native peoples possessed profound child psychology wisdom which might well have been adopted by the immigrants to North America. Instead, missionaries and educators set out to “civilize” their young “savages” with an unquestioned belief in the superiority of Western approaches to child care. Typically, children were removed from families and placed in militaristic schools. Forbidden to use their own language under penalty of severe whippings, their supposedly inferior identity was stripped away. Generations of such cultural intrusion have left deep scars of alienation on Indian children and families.

Native American philosophies of child management represent what is perhaps the most effective system of positive discipline ever developed. These approaches emerged from cultures where the central purpose of life was the education and empowerment of children. Modern child development research is only now reaching the point where this holistic approach can be understood, validated and replicated.

Fostering self esteem is a primary goal in socializing normal children as well as in specialized work with children and adolescents at risk. Without a sense of self worth, a young person from any cultural or family background is vulnerable to a host of social, psychological and learning problems. In his definitive work on self concept in childhood, Stanley Coopersmith observed four basic components of self esteem are significance, competence, power and virtue:

Significance is found in the acceptance, attention and affection of others. To lack significance is to be rejected, ignored and not to belong.

Competence develops as one masters the environment. Success brings innate satisfaction and a sense of efficacy while chronic failure stifles motivation.

Power is shown in the ability to control one's own behavior and gain the respect of others. Those lacking in power feel helpless and without influence.

Virtue is worthiness judged by values of one's culture and of significant others. Without feelings of worthiness, life is not spiritually fulfilling.

Traditional Native educational practices addressed each of these four bases of self esteem: (1) significance was nurtured in a cultural milieu that celebrated the universal need for belonging, (2) competence was insured by guaranteed opportunities for mastery, (3) power was fostered by encouraging the expression of independence, and (4) virtue was reflected in the pre-eminent value of generosity.

The number four has sacred meaning to Native people who see the person as standing in a circle surrounded by the four directions. Lakota Sioux artist George Bluebird has portrayed the philosophy of child development in the medicine wheel in the art accompanying the text. We propose belonging, mastery, independence and generosity as the central values – the unifying theme – of positive cultures for education and youth work programs. We believe the philosophy embodied in this circle of courage is not only a cultural belonging of Native peoples, but a cultural birthright for all the world's children.

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CKAP9 Elders' Interviews

Discipline

Discipline of children was a key focus of raising children practiced by the parents and adults in the old days. My parents really pushed and disciplined us as we were growing up. They were very clear as to what our responsibilities were and what they expected from us. If we failed to meet our responsibilities we were thoroughly lectured on what we were doing wrong. This type of guidance and direction (continued) day in and day out. We were taught to work hard at meeting our chores and responsibilities. Our parents took real interest in these things and how we behaved. They frowned upon laziness and failure and we were always instantly corrected in these situations. They set certain examples and provided role models through their actions and related many of their experiences both positive and negative.

I never had the opportunity to attend school so my education was provided by my parents. I was taught our Native values, customs and the language. Their efforts centered on preparing me for the challenges of life.

Guidance and discipline in child rearing have always been and will continue to be important values. This must be (continued) and encouraged primarily to younger families.

Discipline, through encouraging and communicating to children were the basic practices to raising children in the old days. By communication to the child, they were told what is right and what is wrong. They learn from what they are told and what they experience. If you don't talk to children they lack direction and motivation and become very negative in life.

I was shown respect, honor and discipline and grew up with these.

Traditional Child-Rearing

During these days a lot of attention and care was given to children by the community and to our customs and values. Children were never removed from the Reserve as families were always found who would take them. There was no financial assistance available and this was not a concern or issue. There were cases of child neglect due to various reasons, however, child abuse was virtually non-existent. If a child was being neglected or abandoned then the grandparents or other members of the family took the child as their own, either permanently or temporarily depending on the situation.

In the old days discipline on children was practiced. However, in maintaining discipline, physical or other methods of force was never used. This was accomplished by communication, talking to the children, and using examples such as experiences, to bring the point across. Children were often taught through their own experiences, on the rights and wrongs under the guidance of the parents.

Prayers are very powerful and children hear, understand and learn this if the parents practice spirituality. Prayers will provide some guidance and direction in a very positive way for children. A family becomes strong, content and happy through prayers. (pp. 24-25)

The quality of family and community life of the Peigan Nation has been significantly altered since the signing of Treaty Number 7 in 1877. The signing "heralded an end to the traditional way of life that the Peigan Nation had enjoyed for centuries before the coming of the white man" (Pard, 1986, p. 85). As with other Bands, the actions of the dominant society since the late 1800s has impacted all facets of traditional lifestyle. The systems that were implemented on Reserves and for Native people broke down family units and systems as a process of de-culturalization. Hudson and McKenzie (1981) define these systems as "attempts at cultural colonialism." In substantiating this definition the authors state:

These efforts are designed to explain and legitimize actual control, and historical efforts designed to 'civilize the savage' reflect this tradition. The missionaries, the education system and the health system were all oriented toward objectives associated with cultural colonialism. (p. 65)



(continued next page)

CKAP9 Elder's Interviews (continued)

The children and families of the Peigan Nation were directly affected by the types of programs and policies imposed on the Reserve. The Old Victoria Home was opened in 1896. By the early 1900s two residential schools were opened on the Reserve. Children were also taken from the Reserve to places such as Dunbow School in Calgary. Members of the Peigan Nation who attended these schools vividly recall the events of the year spent in residence:

As the child got older, about six or seven, the child was required to attend school. This was a strict policy enforced by the Indian Agent. Some parents were resistant to send their children to school.

As a child began their education they were grouped into age categories. Girls were taught domestic responsibilities and chores, and to speak and write the English language. There were no grade levels or academics.

This education was difficult, especially the English language as this was new and embarrassing to learn. This type of pressure tended to establish a level of shyness to all children due to the embarrassing attempts in learning language. (Peigan Elder)

I grew up in the Victoria home and the boarding school until I was eighteen years old. My visits home were rare. I did not realize I had two brothers and two sisters at the residence with me. I did not know by (sic) brothers until I was fifteen years of age. (Peigan Elder)

It was not uncommon for children to run away from boarding school and go back home. Sometimes they would be found frozen to death in the winter. Parents were often threatened with jail terms if they refused to send them back. (Pard, 1986, p.99)

With the introduction of boarding school all children within certain age groups were required to attend these schools leaving their families for months. (Peigan Elder)

Education at the residential schools centered on domestic routines for the girls and agriculture for the boys. Elders noted that while removal from families was not desirable, this type of education assisted many people later in life.

The health and physical well-being of the Peigan Nation also suffered during this era. Flu epidemics, starvation, and pox-infested blankets significantly reduced the number of Band members to a few hundred. There is a feeling by some Band members that purposeful attempts were made to reduce the population.

During this era the movement of Band members were also restricted: "Permits were necessary in order to travel off the Reserve. This Canadian version of the 'pass law' wasn't entirely eliminated until the 1950s." (Pard, 1986, p. 100). Those without papers were fined or went to jail.

Closure of the boarding schools in the early 1950s did not decrease the amount of intervention in child and family life. From an educational perspective, further intervention occurred with the placement of children off the Reserve for the purpose of attending school in the surrounding communities. Those who were involved in this process during the 1950s and 1960s recall that records were not kept as to where children were placed. The families receiving these children often changed the child's last name to their own. Children from the Peigan Reserve also moved to new locations out of the area with these families. The difficulties encountered in obtaining an education in off Reserve schools under circumstances of poverty, prejudice and discrimination continue to be noted as factors in the relatively low percentage of persons completing high school or taking post secondary education.

(Graff, Joan, 1988, pp. 1–3. Excerpts. Reprinted with permission from the University of Calgary Press.)



CKAP10 Elders' Perspectives

Vocabulary

preordained	philosophical	mutual
compatible	conferring	prescriptive
intrusive	normative	embodies
interpersonal deculturalization		intergenerational

The land we occupy is known to First Nations people as Turtle Island. The relationship of Aboriginal people to Turtle Island is governed by rules and principles formed in the distant past. Aboriginal people believe the Creator preordained how that relationship should be and provided the tools and the means to live a life that expresses that relationship. The nature of that relationship with the Creator, the natural world, the animal world and other human beings is described in Aboriginal languages, which are seen as gifts from the Creator. For thousands of years, each generation learned the lessons of Turtle Island from preceding generations. The ancient wisdom, the traditions, rituals, languages and cultural values were passed on and carried forward. In this process, a primary role was played by the Elders, the Old Ones, the Grandmothers and Grandfathers. As individuals especially knowledgeable and experienced in the culture, they were seen as those most closely in touch with the philosophical teachings of life lived in harmony with the Creator and creation.

Guided by the teachings of the Old Ones, the people survived and flourished. Great nations coexisted. Extensive trade networks thrived. Alliances and confederacies formed for mutual interest, and complex international relationships emerged. Compatible attitudes toward the Creator and Mother Earth formed the basis of agreements among nations. Rules of conduct, whether in peace or in war, governed behaviour.

Then there came a great change. About 500 years ago, strangers from across the ocean sailed to this ancient land – Turtle Island – and called it ‘The New World’. To the newcomers, this was unexplored country. They knew little about the original inhabitants, whose footsteps had worn a patchwork of paths and trails across the continent. When eventually they did come to know the First Peoples, the newcomers understood little of their laws and customs and the values that underlay their relationship to Turtle Island:

The Great Land of the Inuit is the sea, the earth, the moon, the sun, the sky and stars. The land and the sea have no boundaries. It is not mine and it is not yours. The Supreme Being put it there and did not give it to us. We were put there to be part of it and share it with other beings, the birds, fish, animals and plants.¹

The new arrivals had quite different beliefs and sought to promote their beliefs in the hope that the original inhabitants would come to see things their way. It did not happen. The Old Ones (continued) to teach the ancient wisdom about the way to live, how to relate to the Creator, and how to coexist with their brothers and sisters of the plant and animal world. The lessons of how the Creator intended people to live with one another persisted.

These teachings form part of the intellectual tradition of the Aboriginal nations of Canada. They are the foundation upon which an Aboriginal community is built. Aboriginal peoples’ understanding of their relationship to Canada and Canadian society is shaped by these teachings....

Elders are generally, although not exclusively, older members of the community. They have lived long and seen the seasons change many times. In many Aboriginal cultures, old age is seen as conferring characteristics not present in earlier years, including insight, wisdom and authority. Traditionally, those

who reached old age were the counsellors, guides and resources for the ones still finding their way along life's path. Elders were the ones who had already walked a great distance on this path and were qualified to advise based on their knowledge of life, tradition and experience....

Elders have special gifts. They are considered exceptionally wise in the ways of their culture and the teachings of the Great Spirit. They are recognized for their wisdom, their stability, and their ability to know what is appropriate in a particular situation. The community looks to them for guidance and sound judgement. They are caring and are known to share the fruits of their labours and experience with others in the community....

CKAP10 Elders' Perspectives (continued)

Elders are neither prescriptive nor intrusive in their teachings. They live their lives by example, according to the laws of the Creator. When asked in an appropriate manner, they offer their teachings. They will recount stories and legends that flow through their culture but will not impose their personal interpretations of the lessons to be drawn from them...

In the Métis Nation, the title 'Senator' is bestowed on individuals in recognition of their knowledge and insight. It carries many of the same connotations as the term Elder in First Nations cultures. In some Aboriginal societies Elders are called Grandmother and Grandfather, titles that acknowledge their role as teachers and wise ones. These familial designations also allude to the important role of Elders in raising children. Elders apply their spiritual understanding of relationships among the elements of creation to relationships within the family and the community...

Children learned respect from Elders.... From ten years on, more responsibility was placed on the child. Boys and girls had different chores to do. They were encouraged to help Elders with their tasks. They began to learn the importance of co-operation and social aspects of traditional Inuit lifestyles.

Elder James Panoyak
Cambridge Bay, Northwest Territories
17, November, 1992

Both Elders and parents had a role in rearing and teaching the children. We were taught to respect all our peers; respect and obey the rules; respect and knowledge for the life and ways of all the animals, killing only the mature and/or only what was required; respect and knowledge of weather-related elements and the lay of the land. We learned to respect others, share with each other and care for one another⁶ ...

Traditional wisdom is both content and process. It speaks of how things should be done as well as what should be done. It is normative. It embodies the values of the people in the lessons that are taught. What is right and appropriate can be found in the teachings.

The North American intellectual tradition is, for the most part, an oral one. This means that the transmission of knowledge is an interpersonal and, often, intergenerational process. All that must be remembered must be spoken aloud. The relationship between the speaker and the listener is a personal one. They share an experience. Each person hearing the stories of the past feels the pain, joins in the laughter, and relives the victories as part of his or her own experience. The past, present and future become one:

The human voice leaves a lasting imprint on human memory and feelings, because so much heart and spirit can be communicated through the voice, like no other medium.

I resist writing down the stories and legends of our past because I have experienced the value of sharing them through close human contact. I also respect that the spoken word is sacred and powerful because I have seen instances where hearts were moved into action simply through listening to the voice of a storyteller. I have witnessed people change after listening to their past speaking to them through storytelling.

There is a particular kind of magic or force that reaches out from a storyteller and touches something deep inside a listener, to respond. I have been led to believe that we carry some ancient memory inside ourselves that only the human voice can unlock and awaken, but how this happens I cannot explain.⁸ ...

Traditional knowledge consists of a world view, organizing principles of life, laws of behavior, and a knowledge of the sciences, from archaeology to zoology, framed and presented in a unique way through the power of the spoken word. The spoken word, itself a gift of the Creator preserved by the

Elders, is the fabric out of which the pattern of culture is fashioned. This is the content of Aboriginal cultures...

Cultures are dynamic, not static – they evolve, adapting to new conditions. But if their essence is not interfered with, they change in ways that leave the core values intact. They build on new knowledge and past achievements, but their foundation remains fundamentally sound. Aboriginal cultures have struggled to maintain their traditional values and knowledge despite aggressive external attempts to destroy cultural integrity.

CKAP10 Elders' Perspectives (continued)

The western intellectual tradition is perceived to be the standard by which knowledge is measured, the superior tradition. Western cultures have considered themselves more advanced (their societies being 'nations', for example, and Aboriginal societies, 'tribes'). Simply stated, the western way is seen as the right way and if Aboriginal peoples are to advance and enter the modern world, they must abandon the North American intellectual tradition (categorized not as an intellectual tradition but as 'ritual', 'magic', 'folkways').

For most Aboriginal people, this deculturalization has been too great a price to pay for modernization. Moreover, it is an unnecessary sacrifice. A return to traditional values does not mean turning back the clock. Many people live their lives according to other great teachings and philosophies, some of which are thousands of years old. Elders are crucial if traditional knowledge and values are to become a source of strength and direction in the modern world:

Elders are the carriers of knowledge of our culture and our Nations. They should be listened to because the teachings are from their ancestors and are the 'way of life'.¹⁰

Elders are the contemporary link to traditional knowledge. Elders are the keepers of the traditional culture. They know the teachings of the ancestors – the ceremonies, rituals and prophecies, the proper way to behave, the right time for things to happen, and the values that underlie all things. Elders are essential to the perpetuation and renewal of the traditional way of life.

(Canada. Royal Commission on Aboriginal Peoples, 1993, pp. 108-118. *Report of the Royal Commission on Aboriginal Peoples. Vol. 4. Perspectives and Realities.* Ottawa, ON: Reprinted with permission from Canada Communications Group Publishing.)



CKAP11 Education

Vocabulary

assimilationist	indoctrinate	denominations	constitutional
negotiated	provisions	transmission	compelled
intergenerational	coercive	compulsory	predominated
integrating	watershed	unequivocal	

The introduction of European-style education to Aboriginal people varied by geographical location, by the timing of contact, and by the specific history of relations between various peoples and Europeans. In some regions, schools operated by religious missions were introduced in the mid-1600s. In other locations, formal education came much later. But if there were many variations in the weave of history, a single pattern dominated the education of Aboriginal people, whatever their territorial and cultural origins. Formal education was, without apology, assimilationist. The primary purpose of formal education was to indoctrinate Aboriginal people into a Christian, European world view, thereby ‘civilizing’ them. Missionaries of various denominations played a role in this process, often supported by the state.

Under its constitutional responsibility for “Indians, and Land reserved for the Indians”, the federal government enacted provisions in the *Indian Act* applying to the education of status Indians. In the late 1800s and early 1900s, the numbered treaties were signed, and tribal leaders negotiated education provisions as part of the treaties. In the provinces, the federal government gradually withdrew from funding the education of Aboriginal people not residing on reserves, but not without protests from some of the provinces, which were reluctant to assume these costs.

In carrying out its responsibilities for Indian education, the federal government turned to the churches, which shared the government’s goal of imparting Christian, European values. ... (In fact), residential schools were used deliberately to break down the transmission of culture and language from one generation to the next. For nearly a century, parents and grandparents in reserve communities were legally compelled to turn their children over to the custody of residential school authorities. Children were beaten for speaking their own language, and Aboriginal beliefs were labelled ‘pagan’. In many schools, sisters and brothers were forbidden social contact, and the warmth of the intergenerational Aboriginal family was replaced with sterile institutional child rearing. Many residents endured sexual and physical abuse. Hard labour and hunger were part of the experience of many children. Those who tried to run away were returned to be punished and rehabilitated. The effects of these coercive efforts at social engineering continue to be felt generations later. ...

From early contact, education for Métis people emphasized religious studies, with some basic arithmetic and writing. Métis people in some areas attended residential schools, and in the northwest, the sons of affluent Métis received the formal education of the privileged, often being sent to eastern Canada or England for higher education. Missionaries provided limited instruction to the children of Métis people who followed the migration of the buffalo. However, most Métis in rural and northern areas had little access to more than primary school until the 1950s. According to the report of Alberta’s *Ewing Commission* in 1936, 80 per cent of Métis children in the province had no schooling at all.²

Among Inuit, formal education in the north arrived at various times. In Labrador, the first school was begun by the Moravians in 1791. From the age of five years, children were taught to read and write in their own language. By the early 1800s, the *New Testament* and hymn books had been translated into Inuktitut and were used to teach children and adults alike. Christian Inuit were required to send their children to school, and by 1840 most Christian Inuit could read and write in Inuktitut.³ When Newfoundland joined Confederation in 1949, the language of instruction became English, eroding Inuktitut language use.

In other parts of northern Canada, formal schooling of Inuit began much later. Contrary to the experience of Inuit in Labrador, teaching in the local language was not commonplace elsewhere in the north. Inuit attended residential schools in some areas and missionary-run schools in others. In the 1950s, Inuit were encouraged to move into permanent settlements by making school attendance by children compulsory.⁴

CKAP11 Education (continued)

With few exceptions, assimilationist education predominated in schools established under government or church authority. Although elementary day schools supported by the federal government continue to be a characteristic of schooling on-reserve, in the 1960s the federal government pursued a policy of integrating children from reserves into nearby provincial schools or boarding children with families in urban centres to attend high school. Also in the 1960s, provincial governments in the west formed large school districts in northern areas of their provinces with some Aboriginal representation. At the same time, a growing number of Aboriginal people moved from employment-starved rural areas into urban centres, expanding the number of Aboriginal students in city schools. Residential schools (continued) to operate into the 1970s.

In 1972 the National Indian Brotherhood (the forerunner to the Assembly of First Nations) produced a policy statement, “*Indian Control of Indian Education*,” which marked a watershed in Aboriginal education. This statement sent a clear, unequivocal call for local control of education by First Nations communities and parents. It recognized the failure of federal, provincial and territorial governments to implement appropriate policies to address First Nations goals for education. From 1972 on, discussion between First Nations and the state shifted to restoring control of education in all its dimensions to First Nations parents and communities. Inuit and Métis people voiced similar concerns. ...

(Canada. Royal Commission on Aboriginal Peoples. *Report of the Royal Commission on Aboriginal Peoples*. Vol 3 *Gathering Strength*. (Ottawa: Supply and Services, 1996), pp. 434-436. Reproduced with the



permission of the Minister of Public Works and Government Services, 2002, and Courtesy of the Privy Council Office.)

CKAP12 From Humble Beginnings: Indian Education now Flourishing in Saskatchewan

The story of Indian-controlled education in Saskatchewan is a relatively new one, having developed only in the last three decades.

Those close to the scene have worked tirelessly to create institutions and implement programs that responded to a 1972 policy paper entitled *Indian Control of Indian Education* that was penned by the National Indian Brotherhood.

The momentous report, which was presented to the Minister of Indian Affairs and Northern Development four days before Christmas in 1972, was a statement of the philosophy, goals, principles and directions that would form the foundation of any school programs for Indian children. The paper recognized a very different set of standards that Indian parents were demanding on behalf of their children. These principles were often in conflict with the mainstream educational systems of the day and proudly stated ideals that have always been a part of Indian tradition.

First and foremost was the notion that “each adult is personally responsible for each child, to see that he learns all he needs to know in order to live a good life.” The statement of the Indian philosophy of education (continued): “As our fathers had a clear idea of what made a good man and a good life in their society, so we modern Indians want our children to learn that happiness and satisfaction come from pride in one’s self, understanding one’s fellowmen, and living in harmony with nature.”

The report went on to identify certain values which have an honoured place in Indian tradition and culture. The authors of the policy paper, which utilized the skills of the National Indian Brotherhood’s Education Committee including Rodney Soonias of the Federation of Saskatchewan Indians (FSIN), knew that any fundamental revamping of the education system as it related to Indian students would have to include values “which make our people a great race, (ones) that are not written in any book.” These ideals, the report noted, are found in Indian history in legends and in culture.

“We believe that if an Indian child is fully aware of the important Indian values he will have reason to be proud of our race and of himself as an Indian,” the report stated. “When our children come to school they have already developed certain attitudes and habits which are based on experiences in the family. School programs, which are influenced by these values respect cultural priority and are an extension of the education which parents give children from their first years. These early lessons emphasize attitudes of self-reliance, respect for personal freedom, generosity, respect for nature and wisdom.

The National Indian Brotherhood observed that there are significant differences between Native people and “those who have chosen, often gladly, to join us as residents of this beautiful and bountiful country.” In an effort to overcome these differences and misunderstanding, the Brotherhood took a conciliatory and respectful approach in offering this wise counsel. “It is essential that Canadian children of every racial origin have the opportunity during their school days to learn about the history, customs and culture of this country’s original inhabitants and first citizens. We propose that education authorities, especially those in Ministries of Education, should provide for this in the curricula and texts which are chosen for use in Canadian schools.”

Against the backdrop of the *Indian Control of Indian Education* report, Indian leaders began the process of change. It was a task that proved to be frustrating as the system was prepared to transform itself only very slowly. New policies were met with open resistance by civil servants at many levels and Indian bands hoping to establish their own schools struggled to find funding.

The year 1974 is regarded as something of a breakthrough year in the area of Indian control of Indian education, particularly in Saskatchewan as several bands began to take charge of the education of their children. One of the highlights took place on the James Smith Reserve in northeast Saskatchewan where the community of 1,500 took the first steps in developing their own school system. The then-Chief Sol Sanderson, who later became a chief of the FSIN, is credited with doing much of the early work in creation of

a new school on the reserve, one that would see the removal of Indian students from the nearby Kinistino school, a place that had not been meeting the academic needs of James Smith band students. It had also been the scene of an unfortunate, racially-motivated incident that had been dubbed the “great louse hunt” after Indian children were sent home after being humiliated by teachers and other students.

CKAP12 From Humble Beginnings Indian Education now Flourishing in Saskatchewan (continued)

Clearly, this “whiteman’s school”, with its high dropout rate among Native students and its oppressive environment, was no place for Indian children

With the overwhelming support of James Smith parents, the band council ordered the establishment of a makeshift school, which would accommodate 350 students. Under the direction of James Burns, the chairman of the James Smith school committee, a number of portable classroom units were constructed and an existing gymnasium was divided into three classrooms. Within weeks the facility was operational and almost overnight the dramatic change was being labeled a success.

In a January 1974 story in *The Saskatchewan Indian*, Burns commented on the new attitude that had emerged. Previously, the band’s school committee had spent much of its time attempting to settle beefs with the Kinistino School.

Suddenly it was not just only a committee that only listened to grievances, but a committee that could give direction to the band council and band members,” Burns said. “It’s something that had never happened before”.

Buoyed by its early success, the people of the reserve began planning for a new, permanent school, one that would reflect their values. For example, James Smith parents were displeased by the structure of the Kinistino school, which like most schools of its era, featured ringing bells and inflexible seating plans that controlled the lives of their children. Their new school, they determined, would be different.

When it opened in September of 1974, the school was different. There were 62 staff members and 43 were James Smith band members. Fifteen teachers’ aids were hired, all of them parents of children attending the new school. Notably, the teacher’s aids could speak Cree, an asset that enhanced the students’ comfort levels. Other innovative measures, such as a “contract” approach that would see a student undertake to achieve a specific educational objective and the development of courses that reflected local Cree history from an Indian perspective were introduced.

Meanwhile, as the 1970s moved into mid-decade, other positive events were happening in other parts of the province. In 1976, the Saskatchewan Indian Cultural College and the Saskatchewan Indian Federated College (SIFC) were officially opened. Chief Sol Sanderson again played an integral role in these developments. SIFC was created through an agreement between the FSIN and the University of Regina, which recognized SIFC as a federated college of the U. of R. From modest beginnings – a mere nine students were enrolled in 1976 – SIFC has grown to an annual enrolment of 1,300 students.

The late Ida Wasacase, a member of the Ochapowace First Nation, also played a key role in the establishment of SIFC, serving as its first director from 1976 until 1982. A recipient of the Order of Canada in 1982, Wasacase was internationally respected for her dedication to Indian education. She was also named the SIFC Outstanding Indian Educator of the Year in 1990.

Almost 30 years after the release of the National Indian Brotherhood’s Indian Control of Indian Education report, Indian educators and leaders have much to be proud of. But cautions Linda Pelly-Landrie, president of the Saskatchewan Indian Cultural Centre, there are many challenges yet to be met.

“We have come a long way in the last 28 years,” she told a conference on First Nation education, sponsored by the FSIN and held in Saskatoon last month. “We have done many things properly and as a teacher, I’m not ashamed of what we’re doing badly. I’m proud that we’re doing as well as we have with the resources we’re given.”

Pelly-Landrie said the pace of change has taken its toll on educators. “We are coping with change on such a scale, and of such rapidity, that we are now engaged in what I call whitewater teaching.” She said. “We are paddling frantically through social rapids, trying to keep our kids and ourselves off the rocks.”

Pelly-Landrie also sounded a warning for educators who may have lost sight of the vision that was front and center 30 years ago.

CKAP12 From Humble Beginnings Indian Education now Flourishing in Saskatchewan (continued)

“We have moved too far left and have become white oriented. Our form of education has been to embrace the provincial system,” said Pelly-Landrie. “We must relearn to trust ourselves.”

“Customs, beliefs and language must be part of the school program with culture incorporated into the curriculum programs, she continued.

“Language and culture should be the basis for education. It is crucial for an awareness and understanding to take place as to how we want to incorporate these fundamental values in our education system.”

As the authors of *Indian Control of Indian Education* determined in 1972, Pelly-Landrie Indian agrees educators must move out of the shadow of white educational structures that poorly serve Native students.

“For too long, we have depended on others to do things for us,” she said. “We must learn to accept our own potential as First Nation people and demand that our needs be met based on an equal relationship.”

“Being governed by others is no longer acceptable.”

“And, just as the National Indian Brotherhood has opined almost 30 years ago, change must be undertaken in order for Indian controlled education to remain viable,” Pelly-Landrie said.

“Perhaps our greatest challenge will be to clear the way for a new kind of school, and foster a learning that will arm our children to face and overcome anything that a chaotic future has in store.”

(Goulding, Warren, June, 2001, pp. 1–3. Reprinted with permission from *Eagle Feather News*.)

CKAP13 Settlement reached between Grollier Hall residential school students, church

YELLOWKNIFE, May 06, 2002 (The Canadian Press via COMTEX) -- A group of northern natives abused as children in a Catholic residential school have signed a historic out-of-court compensation deal with their church and the territorial and federal governments.

The 28 former students of Grollier Hall in the Northwest Territories' community of Inuvik announced Monday they had signed an agreement with the Catholic Diocese of MacKenzie, the N.W.T. and Ottawa to resolve their claims of physical and sexual abuse.

Alvin Yallee, 45, the first victim to come forward, said he planned to use the settlement to go back to school to take business courses to help him run an oilfield company he is launching.

"I'm starting to turn my life around," said Yallee, a heavy-equipment operator from Tulita, N.W.T.

He said he hoped the settlement will encourage other victims to reach deals.

But he warned that it wasn't easy.

"It has been a long, agonizing trail," he explained. "One of my friends said it is a road no one wanted to go down. (But) it's time for other people to make that journey."

Federal officials say there are 10 other alternate dispute resolution programs under way involving about 600 abuse victims from residential schools across Canada.

In all, more than 9,000 former residential school residents have registered claims against the federal government for abuse at the schools.

The Grollier Hall deal - a pilot project initiated more than three years ago is the first of the alternate dispute resolution processes to be resolved. It comes in the wake of the federal government's announcement last fall that it will pay 70 per cent of agreed-upon compensation.

Deputy Prime Minister John Manley praised the settlement.

"We now have a process which responds to the interests of survivors and taxpayers and one that maintains our relationship with churches."

Norman Yakeleya, coordinator of the Grollier Hall Healing Circle, said the process was like running a marathon, with many hurdles and pitfalls but also a lot of support along the way.

He said it was a test of courage and endurance to make it to the finish line.

"When you get there, it's exhausting, but it's overwhelming," he said. "It shows the perseverance (*sic*) of these men."

"The key to that deal was having the men participate in the process right from the start to the end. It is a very empowering process. That's a big piece of their lives that's been put back on track."

Although no financial details of the settlement were disclosed, church officials said the deal includes an apology from the bishop of the MacKenzie Diocese as well as training, education, healing circles and counselling.

"It's a wide range of opportunities," said Father Jean Pochat. "Money was part of the settlement, but the biggest part was the healing."

The victims, sent to the church-run residential school by the federal government in the 1960s, were abused by four lay supervisors who have since been convicted in criminal courts.

CKAP13 Settlement reached between Grollier Hall residential school students, church (continued)

Yallee's abuser was sent to prison for 10 years.

Pochat said the key to the settlement was building up trust between the victims and the other parties. He said it helped that several of the victims knew him personally.

"Maybe the most important part was we worked in a non-hostile environment," he said. "We sat and talked to people."

He said the process has been tried unsuccessfully elsewhere because trust was missing between the parties.

"If you don't establish a trust in the beginning, you're dead," he explained. "You don't go very far."

But Pochat said some of the victims will never get over the abuse they experienced as children.

"It's a fact of life if you're hurt bad," he said. "Their lives were messed up. You can have a normal life, but you can't erase the trauma done."

Yallee, who was sexually assaulted along with his cousin at age 13, said he kept the abuse inside for 27 years until his cousin killed himself.

Although the pair were assaulted at the same time by the same man, they never spoke about it, even to each other.

"We were the closest of cousins, but we never talked about it," he said. "We were ashamed of what happened."

Driven by despair at his cousin's death, he broke down and revealed the assault to a friend, who happened to be an RCMP officer.

He said that when he first came forward, he had no idea that he was not the only victim.

"I was totally shocked when I saw the end result; that so many people that I knew that were related to me, that were sleeping in the same room in the dorm, that it happened to them," he said. "It was very painful for all those years."



(Canadian Press. May, 2000. Reprinted with permission from *The Canadian Press*.)

CKAP14 Métis Education

Vocabulary

articulated	instrumental	infrastructure	inception	liaison
multifaceted	practicum	accredited		

The Gabriel Dumont Institute of Native Studies and Applied Research (GDI) is the educational arm of the Métis Society of Saskatchewan. It offers a wide range of educational training programs to the Métis people across the province. With its main office in Regina and sub-offices in Saskatoon and Prince Albert, GDI's programs are delivered to Métis communities on a needs basis.

In 1992, GDI articulated its mission statement as follows: "To promote the renewal and development of Métis culture through appropriate research activities, material development, collection and distribution of those materials and the design, development and delivery of specific educational and cultural programs and services. Sufficient Métis people will be trained with the required skills, commitment and confidence to make the MSS [Métis Society of Saskatchewan] goal of Métis self-government a reality" (GDI 1992a).

GDI is governed by a board of governors comprised of six members, with four alternative members and an additional representative from the Métis Nation of Saskatchewan. The board members are identified by region, with two each representing the southern, central, and northern areas of the province. Members of the board are jointly appointed by the Métis Nation of Saskatchewan and the government of Saskatchewan.

GDI's day-to-day operations are overseen by the executive director, the director of university programs, and the director of finance and administration. A research and development unit reports to the executive director. GDI is funded by a variety of agency sources, primarily the Core grant to cover operational costs and a SUNTEP (Saskatchewan Urban Native Teacher Education Program) grant from the province of Saskatchewan as well as from such sources as the Métis Pathways to Success Secretariat of the federal government, Métis regional management boards (RMBs,) and local management boards (LMBs).

GDI was formally incorporated as a non-profit corporation in 1980 to serve the educational needs of the Saskatchewan Métis and non-status Indian peoples. With more than a decade of experience in education and research, the institute has been instrumental in the development of technical infrastructure and the education of professional personnel for the Métis Nation.

As a completely Métis-directed educational and cultural establishment, GDI is unique in Canada.¹ At its inception, the institute focused on education through cultural research as [a] way of renewing and strengthening the heritage and achievement of Métis and non-status Indian peoples in Saskatchewan. It soon became apparent, however, that the institute would need to become more directly involved in education to fully serve the multifaceted needs, including the employment needs, of Métis communities.

As a result, GDI established a curriculum unit in order to pursue the development of curriculum and historical educational materials. The curriculum unit primarily focused on the development of teaching materials in Métis history and culture as well as other materials intended to increase awareness of Métis history and culture, including books, videos, CD-ROMs, audiotapes, and posters.

The Institute's efforts to strengthen Métis education evolved into the establishment of the well-known SUNTEP program – a four-year teacher education program leading to a bachelor of education degree designed specifically for Métis students. In essence, SUNTEP trains Native teachers to meet the needs of Native students, and it has served as a model for Native adult education programs across Canada. In addition, GDI has succeeded in developing and delivering culturally relevant training and education programs in Métis communities across Saskatchewan. The programs are accredited and cover a wide range of areas, including business administration, law enforcement, human justice, health care, resource technology and management, recreation and early childhood education, and housing administration.

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CKAP14 Métis Education (continued)

GDI programs have been designed with a number of special features. First, almost all GDI programs are community-based. This means that courses leading to diplomas are offered in towns and urban centres across Saskatchewan. Students can take courses and complete their education in their own communities instead of having to leave home to take courses on campuses of universities and colleges. In this way, students can maintain their cultural and political awareness within a bicultural and sometimes bilingual context. Second, most of the GDI programs offer a sixteen-week preparatory phase that includes academic upgrading related to specific programs. This enables students whose schooling has been interrupted or whose academic standing does not meet program admission requirements to gain access to diverse post-secondary studies. Third, GDI programs offer a strong Native studies component to enable students to grow in the knowledge and pride of their heritage and cultural identity. Fourth, GDI provides a comprehensive system of supports that gives students full access to individual and family counselling. Last, each of GDI's programs includes, if at all possible, an applied practicum phase.

The development and support functions of GDI are carried out by three units: curriculum development, research and development, and library information services. Unfortunately, it has been very difficult to secure funding to carry out the very important tasks of research and development. When monies have been available, the research unit has been instrumental to the GDI and its membership in that it provides a wide range of services in the following areas: research and policy analysis, community needs surveying and assessment, program development and implementation, funding acquisition, short- and long-term strategic planning, and liaison and advisory services. Post-secondary educational programs that were developed and implemented by the research and development unit in past years have included Native human justice, Métis business administration, integrated resource management, health care administration, and Métis housing administration cooperative education programs. In recent years, the research and development unit has been greatly reduced due to funding limitations.

GDI has sought funding in order to undertake a wide spectrum of research issues that are important in Aboriginal communities and contemporary Canadian society. Notable projects accomplished in past years include a research project on literacy contracted by the federal department secretary of state (now Heritage Canada) entitled "Literacy for Métis and Non-Status Indian Peoples: National Strategy" (GDI 1991); a social economic assessment of uranium mining projects in northern Saskatchewan entitled "Positions and Concerns for the Proposed Uranium Mining Projects in Saskatchewan: A Position Paper" (GDI 1992b); and a major province-wide study for the Royal Commission on Aboriginal Peoples (RCAP) on the topic of Saskatchewan Métis family literacy and youth education (Yang 1993). Again, like its development function, GDI's research services depend upon securing external funding.

The GDI library was established in May 1980 in Regina, and it contains a remarkable collection of uncatalogued materials on Aboriginal rights and Métis history as well as published books and journals. The collection covers a wide variety of materials, including the political, social, and economic history of Indian and Métis peoples documented from British colonial records, Hudson's Bay Company records, the Selkirk Papers, and Canadian government records and transcripts. The GDI library information services have been instrumental in fulfilling the institute's goal of providing resource services for students, staff, and community. The GDI library information services are provided through two major locations – Regina and Prince Albert – to support the institute's educational, training, curriculum, research, and other program initiatives in various program delivery locations.

GDI serves 800 to 1,000 adult students each year and also oversees the Dumont Technical Institute, which is federated with the Saskatchewan Institute of Applied Sciences and Technology (SIAST). Gabriel Dumont College, affiliated with the University of Saskatchewan, was established in 1995. The majority of the GDI student population is of Métis origin. In 1992, 126 students successfully completed their course requirements and graduated with SUNTEP degrees (certificates or diplomas in the case of other programs). Between 1980, when it was initiated, and 1990, SUNTEP graduated 370 students, 80 percent of whom were female.

The profile of academic and vocational programs offered by GDI changes annually, so any one year provides only a snapshot of GDI programs at a fixed point in time. In its 1995 and 1996 annual report, GDI reported SUNTEP and a Métis social work program in Cumberland House as its university programs. In addition, it delivered Métis management and entrepreneurship programs at a number of locations.

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CKAP14 Métis Education (continued)

The same year, the Dumont Technical Institute offered programs in adult basic education, youth care worker training, General Equivalency Diploma preparation, introduction to office management, business administration, micro computer repairs, computer applications, truck driver training, heavy equipment operator training, and a gambling addiction workshop.

Saskatchewan Urban Native Teacher Education Program (SUNTEP)

SUNTEP is a four-year program offered by GDI, designed specifically for Métis students, and leading to a bachelor of education degree. It is one of the family of Indian Teacher Education Programs (ITEPs) dedicated to preparing Aboriginal teachers to meet the unique needs of Aboriginal communities. Since its inception, its special educational purpose and unique features have drawn substantial attention from the research community. Some research has gone into exploring a number of issues related to SUNTEP education, including special requirements of SUNTEP programming, factors influencing students' persistence in the SUNTEP program, elements of peer support among SUNTEP students, and comparison of the differences and similarities between SUNTEP and other Aboriginal teacher education programs. The research on SUNTEP constitutes one of the few research collections focused on Métis education, and it makes a very important contribution to our knowledge of Métis education.

(Castello, Marlene Brant, Lynne Davis and Louise Lahache, 2000, pp. 179-182. Reprinted with permission from UBC Press.)

CKAP15 Traditional Knowledge

Vocabulary

exigencies	innate	affiliation	credo
exploitation	sanctity	subsumed	commodity
secular	stewardship		pristine
unidimensional			

In the Western view land is lifeless, a commodity to be bought and sold, an economic resource, an inert landscape to be shaped to the need and will of those who own it. The word “sacred” has no meaning or place in the modern Western concept of land. Rather, land is “real estate”, territories, counties, states, and nations. All such concepts and entities are defined through the legal, intellectual, political, and cultural exigencies of Western society, which long ago replaced innate affiliation for places with a social intellectual credo of scientific and social progress based on the exploitation of land and resources for economic gain. The existence of an inherent sanctity of the land became the stuff of fairy tales and “primitive” Native peoples. Although many Westerners declare they love their land, their feeling for the mythic and spiritual qualities of the land have become subsumed by the modern conditioning of land as a commodity.

Meanwhile, however, the notion of land as sacred has lived on in the secular notions of conservation and stewardship. After the U.S. West was “won” in the late 1800s, a few enlightened Westerners such as John Muir began to lobby publicly for the protection of certain pristine tracts of land such as Yellowstone by setting them aside as national parks. This was the beginning of the conservation movement in the United States.

The Earth and the places on it have a story and a language through which that story may be told and remembered. Native peoples through long experience and participation with their landscapes have come to know the language of their places. In learning this language of the subtle signs, qualities, cycles, and patterns of their immediate environments and communicating their landscapes, Native people also come to know intimately the “nature” of the places which they inhabit. Learning the language of the place and the “dialects” of its plants, animals, and natural phenomena in the context of “homeland” is an underlying foundation of Native science.

Metaphorically, learning the language of place and using that language to talk that place into being in both individual and collective consciousness of the community is one of the essential functions of Native languages. It is for this reason that Native languages are predominantly verb based and are filled with metaphors about nature that celebrate and remember participation and relationship and make up the body of Native song, prayer, and everyday conversation. Native identity and hence Native science are wrapped in a blanket of the place that has formed Native tribal life through the generations. Indeed, it may be said that Native cultures are the earth, air, fire, water, and spirit of the place from which they evolved. “From this attitude of respect, gratitude and humility, aboriginal people have acquired an understanding of their ‘relatives’ that is far more extensive than the unidimensional kind of information that is gleaned by scientists.”

(Cajete, Gregory, 2000, pp. 282-284. Reprinted with permission from Clear Light Publishers.)

CKAP16 Cree Family Life

Vocabulary

weaned

supplication

merit

protege

elliptical

bosses

apex

Childhood:

The period during which children were nursed varied. Some women weaned their babies when they were about a year old; others keep them at the breast much longer. When a child was weaned, it was given a tough piece of meat to suck and put to sleep with a woman who was not its mother. The woman slept with a paunch full of soup next to her body. When the child awoke, she fed it the warm soup with a mussel shell spoon.

A broth made of the scrapings from a buffalo hide was the first non-milk food given to infants. Later, a soup made of blood and berries was fed to the child. Mothers also chewed meat and vegetable foods thoroughly and placed them in their babies' mouths.

Lullabies had distinctive melodies and were usually sung to nonsense syllables.

As soon as a child was able to run about, a navel cord bag was tied around its neck so that it hung down the back. The bag, finely decorated with beads and quills, was about four inches long. It had two compartments; in one the cord was stored, the other was filled with tobacco. An old man or woman might call the child and take a pipeful of tobacco from the bag. Before the old person smoked the pipe, he would offer it to his spirit helpers and ask them to grant good fortune to the child. In this way the parents assured a continual round of supplication for their child. Not all boys and girls wore these bags for only the wealthy could afford to keep them filled with tobacco. When the child reached puberty, the bag was discarded. Boys abandoned it in the woods when on a hunting trip; girls laid it on the ground when they went out to collect firewood.

Children were never beaten and rarely reprimanded. One informant related that as a child he habitually threw himself on his back and yelled if he disliked his food. The habit was broken when his parents placed a vessel full of water behind him. As he went over on his back, he got wet and when everyone laughed he also laughed.

Children spent a great deal of time with their grandparents and relatively little with their parents who were preoccupied with adult tasks and cares. Once, in telling how the souls of the dead sometimes visit the earth, Fine-day incidentally said, "The old people come back to see their children and especially their grandchildren for the Cree love their grandchildren even more than their own children." When asked for an explanation, he replied, "When a person grows old he has more time to spend with the children and so grows very fond of them."

Sex knowledge was not formally imparted, but was acquired by boys and girls largely through observation and the talk of their contemporaries.

A boy often attached himself to a young man who was a good hunter and a brave warrior. The two were constant companions and called each other, NIWITCEWAHAKAN, "he with whom I go about." The young man taught the boy how to hunt and fight and was proud of his protege, since the boy's attentions symbolized his own merit.

When there was a large encampment, boys of different bands would play together and become close friends. When camp was broken, one of the boys might go off with his friend's family. After a time the two would go to live with the other household. The boys exchanged gifts and each received many things from the other's parents. If one died, the parents of the surviving boy sent him to live with the parent of his deceased friend for a while. The boy considered both households equally his own.



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CKAP16 Cree Family Life (continued)

Housing

The primary dwelling was the hide-covered tipi, constructed on a three-pole foundation. In setting up the tipi, three poles were laid on the ground and lashed together. The poles were raised and the legs of the tripod extended. The rawhide line, which tied the poles, hung down and was staked to the ground inside the tipi. Upon this base thirteen poles were laid in counter-clockwise order. The total number of poles in the tipi frame varied with the size of the structure.

The cover was hoisted by being lashed to the last pole placed in position. It was drawn around the frame and pinned together between the door poles with peeled wooden pegs. Thongs were lashed across the door poles at a height of about five and seven feet to make footrests for fastening the upper part of the cover.

The pegs for fastening the cover above and below the doorway were about eighteen inches long, peeled of bark except for a section four inches wide near one side. The left edge of the cover had two holes to receive the pin. The pin was slipped into place in such a manner that from the outside of the tipi only the four-inch ring of bark was visible.

After the cover had been pinned together, the woman went inside and shoved the tipi poles out until the cover was tight. The bottom of the cover was fastened to the ground by driving short wooden pegs through eyelets in the cover itself, or through looped thongs fastened to it.

The doorway was an elliptical opening covered by a flap. The door flap was hung from two thongs fastened to the outside of the cover immediately above the door opening. It was made of hide stretched over the U-shaped willow frame. Two beaded bosses often covered the place where the door hangers were attached to the tipi cover.

The smoke-hole at the apex of the tipi was flanked by two projections of the cover, the tipi "ears." A pole was inserted in a hole in each "ear" and was shifted about to regulate the size and shape of the smoke-hole, and, consequently, a draft within the dwelling.

Twelve to twenty buffalo hides were used for a cover. An old woman skilled in cutting covers measured the hides and cut them to the proper shape. Then a feast was prepared and all the women of the camp were invited to partake. After they had eaten, they were assigned to be at various places on the cover. A bone awl was used to punch holes through which sinew thread was drawn. The ends of the sinew were not clipped, even if a piece ten inches longs protruded. It was believed that the occupants of the dwelling would become mean and stingy if the threads were trimmed. The seams on which the hair had been were outermost when the tipi was set up. When the sewing was completed, the cover was spread out and the seams flattened with awls.

Women made the tipi, set it up, owned it. Therefore, a man had to get his wife's consent to have a picture of his spirit helper drawn on the tipi cover. A back wall of buffalo hide, similar to that used by the Siksika, lined the sides of the tipi. Hair was stuffed between this screen and the tipi cover, providing insulation in winter and preventing drafts. In summer the bottom of the cover was rolled up on the poles to a height of about two feet from the ground. Ten or twelve people usually lived in a single tipi. The fireplace was in the centre, the place of honour being behind the fire, opposite the door.

(Mandelbaum, David G., 1979 pp. 87–89, 142–145. Reprinted with permission from Canadian Plains Research Centre.)

CKAP17 The Extended Family of the Plains Peoples

The strongest commonly held obligation was to one's relatives, and family ties tend to emphasize the integrated nature of plains peoples' social life. A close family, always camping together and occupying several tipis, might include grandparents and great-grandparents, unmarried brothers and sisters, parents and children; possibly totalling thirty or more individuals, each of whom had a mutually supportive role.

Elderly members could be cared for, the horse travois making the practice of abandonment unnecessary, and their knowledge and experience made them invaluable advisors to the young. A boy gained his first experience of hunting small game close to the camp under the tutelage of his grandfather, who also made him his first bow and arrows and taught him about the myths and ceremonies; while grandmothers spent much of their time with the girls, beading dresses for buckskin dolls, making play tipis, and helping the mother instruct her daughter in the art of dressing and tanning animal skins. Like grandparents everywhere they spoiled the children, and there was a particularly close bond of affection between these generations.

Supplying meat and protection was the duty of the men, and their wives were responsible for the household and moving camp. In fact, men had little say in matters concerning the home: the woman owned the tipi, household furniture such as buffalo-robe bedding and backrests made from peeled willow rods, as well as the kettle and tripod used in cooking; the parfleche containers of dried meat were hers, as was any meat her husband secured while hunting. Women walked a few paces behind the men when together in public, and men wore the more elaborate and colourful costume, sat in council, became chiefs, and boasted of their sexual conquests, however, women ruled the tipis and wielded considerable behind-the-scenes influence in any major band decisions. In some nations, where residence was matrilocal, the family living with the wife's band and family, it was the man's direct responsibility to support his wife's relatives rather than his own.

Even in patrilocal societies, families living with the husband's band and relatives, marriage extended obligations to other families with whom there was an interdependent relationship that was maintained through gift exchanges and mutual assistance. This began when marriages were validated by an exchange of goods, which were distributed among the respective relatives, but could continue for several generations as a marriage was often considered to be a union between families rather than individuals and might be arranged for this purpose.

Many marriages, however, were romantic ones and folklore is full of references: to girls secretly making moccasins for the youths of their choice; to men wrapping themselves in borrowed robes or blankets to conceal their identities while courting from fear the parents would reject their advances; to visits of youthful warriors to girls' tipis when the families were asleep; to love flutes and charms, elopements; and to Siksika couples going 'berry picking' together.

A general belief that it was 'good to get more relatives' endorsed the concept of the extended family. It made a number of hunters available and in the event of their making a large kill, there were several women to prepare the meat and hides. This type of organization, in which the relatives acted together as an economic unit, was essential on the Plains where resources were plentiful in summer and autumn but scarce in winter; it was imperative that there was a large group of people with definite responsibilities who could pool their skills. Also, children could be adequately provided for, should something happen to their parents; and rarely did anyone, through age, illness or misfortune, find themselves in the position of having no close relation to turn to for assistance.

The obligations of family and relatives were clearly defined and constantly reiterated, often by reference to the spiritual powers that guided actions and ultimately controlled destiny. Taboos observed by a woman during pregnancy--such as refraining from certain 'harmful' foods and not sitting with her back to the sun, the Life-giver--protected her unborn child and brought spiritual assistance not only for a long, healthy life but for one that would be lived 'the right way'; in harmony with the environment, the Sacred Powers, and with his or her fellows.



(Bancroft-Hunt, Norman, 1981, pp. 45-46. Reprinted with permission from Orbis Book Publishing Corporation Ltd.)

CKAP18 Family (Maria Campbell)

I should tell you about our home now before I go any further. We lived in a large two-roomed hewed log house that stood out from the others because it was too big to be called a shack. One room was used for sleeping and all of us children shared it with our parents. There were three big beds made from poles with rawhide interlacing. The mattresses were canvas bags filled with fresh hay twice a year. Over my parents' bed was a hammock where you could always find a baby. An air-tight heater warmed the room in the winter. Our clothes hung from pegs or were folded on the floor, and in one corner a special sleeping rug where Cheechum slept when she stayed with us, as she refused to sleep on a bed or eat off a table.

I loved that corner of the house and would find any excuse possible to sleep with her. There was a special smell that comforted me when I was hurt or afraid. Also, it was a great place to find all sorts of wonderful things that Cheechum had - little pouches, boxes, and cloth tied up containing pieces of bright cloth, beads, leather, jewelry, roots and herbs, candy, and whatever else a little girl's heart could desire.

The kitchen and living room were combined into one of the most beautiful rooms I have ever known. Our kitchen had a huge black wood stove for cooking and for heating the house. On the wall hung pots, pans and various roots and herbs used for cooking and making medicine. There was a large table, two chairs and two benches made from wide planks, which we scrubbed with homemade lye soap after each meal. On one wall were shelves for our good dishes and a cupboard for storing everyday tin plates, cups and food.

The living-room area had a homemade chesterfield and chair of carved wood and woven rawhide, a couple of rocking chairs painted red, and an old steamer trunk by the east window. The floor was made of wide planks which were scoured to an even whiteness all over. We made braided rugs during the winter months from old rags, although it often took us a full year to gather enough for even a small rug.

There were open beams on the ceiling and under these ran four long poles the length of the house. The poles served as racks where furs were hung to dry in winter. On a cold winter night the smell of moose stew simmering on the stove blended with the wild smell of the drying skins of mink, weasels and squirrels, and the spicy herbs and roots hanging from the walls. Daddy would be busy in the corner, brushing fur until it shone and glistened, while Mom bustled around the stove. Cheechum would be on the floor smoking her clay pipe and the small ones would roll and fight around her like puppies. I can see it all so vividly it seems like only yesterday.

Our parents spent a great deal of time with us, and not just our parents but the other parents in our settlement. They taught us to dance and to make music on the guitars and fiddles. They played cards with us, they would take us on long walks and teach us how to use the different herbs, roots and barks. We were taught to weave baskets from the red willow, and while we did these things together we were told the stories of our people - who they were, where they came from, and what they had done. Many were legends handed down from father to son. Many of them had a lesson but mostly they were fun stories about funny people.



(Campbell, Maria, 1973, pp. 16-17, Excerpts. Reprinted with permission from Formac Publishing Company Ltd.)

CKAP19 The Traditional life - Social Organization (Inuit)

The Inuit lived in small communities numbering several households. During a lifetime an Inuk might encounter a few hundred people. Most of these would be relatives of one kind or another. Relatives were obliged to share with each other. So the more relatives you had, the better your chances of survival. Virtually everyone became a relative and was subject to the same bonds, expectations and obligations as blood relatives.

The basic unit of Inuit society was the family. A household might consist of a wife and husband, unmarried children, an adopted child, and maybe someone's widowed mother or a widowed sister. The oldest active male was the family spokesman.

A cluster of several households of related people formed the next unit, the hunting group. Within this group there was no single leader, and decisions were made by consensus. But different leaders would emerge with a number of specific skills, such as navigating during a storm or locating a caribou herd. The size of the hunting community depended on the resources of the area; if there were plenty of game or meat, the groups could contain six to 10 families. When food was scarce this hunting group would break into smaller camps.

The overall regional community, consisting of various scattered hunting groups, made up the outer limits of kinship bonds. As households or individuals moved around on the land, they could rely on the help of relatives in the other hunting communities who were part of the same overall regional community.

Today Inuit live in 28 small communities throughout Nunavut. The home environment is climate controlled. The Government provides housing, health care, education, employment opportunities and social services. The government support system attached to centralization and urbanization has meant that family size is not dependent on the physical environment. Societal relationships are not as highly correlated to survival. The social safety net means Inuit can live in larger communities, such as Iqaluit where 4,000-5,000 people reside permanently in a small municipal area.

The Family: Rules of Kinship

While kinship usually applies to people related either by blood or marriage, the Inuit extended this term to include friends, neighbors and associates. By certain rituals these individuals all became one's relatives.

A common way to unite families in Inuit or any other society is through marriage. Another rite practised in traditional Inuit society was child betrothal; parents customarily pledged their children to a future marriage. This drew the parents of the betrothed children into a kinship alliance, even if the marriage never took place.

Today Inuit life is very different. Schools throughout Nunavut teach Canadian curriculum from K-12, with aspects of cultural immersion and inclusion. Inuit children today spend as much time in front of computers and cable television, as children anywhere in Canada. By December, 2000, every Nunavut community will have a local internet server and Inuit children will be connected to the world wide web.

Education

Education took place within the family and the community circle. By constant exposure to their parents and other adults in the community, children learned all they needed to live successfully.

The Inuit of old did not have a written language, so skills and knowledge were passed down by word of mouth. After a successful hunt, for example, the details would be shared with the community. The children, boys in particular, listened to reports of the hunters' latest venture and learned from them. The hunters would describe in detail the location where they spotted the animal. They would give elaborate accounts of the animal's behaviour and how they responded to that behaviour. Besides listening to the hunters' stories, the children enacted their own hunts by watching animals and observing their behaviour. They also tried to stalk animals, which required great patience.

But being patient was part of life and children learned this too. If a family was confined to the igloo because of a storm, children entertained themselves. After all, bad weather or sickness couldn't be controlled: one simply learned to live with it.



CKAP19 The traditional life - Social Organization (Inuit) (continued)

Waiting was a part of life. Ajurnamat, the people would say: "it can't be helped." Another important aspect of children's education was learning to orient themselves in their surroundings. Children learned from an early age to memorize the landscape.

In traditional Inuit society there were no laws as we know them today. Taboos and rituals, however, did restrict behaviour. Fear of criticism and rejection were two strong forces that controlled people's actions.

Today, Inuit attend elementary schools and high school, and are subject to federal and territorial laws which are administered in every Nunavut community by the RCMP and municipal by-law officers. There are also restrictions and licences required for the handling of firearms and the hunting of animals, monitored by the Nunavut government's renewable resource officers. Many Inuit today can read and write both English and Inuktitut, and much of their oral history has now been written down and documented.

Recreation

The life of the Inuit was not all hard work. As long as there was plenty of food and no immediate chores to be done, or when a severe winter storm kept everyone house-bound, there was time to indulge in pastimes.

One pastime the Inuit children enjoyed was games. Children spent a lot of time outside playing tag or hide and seek or pretending to hunt. But there were other games for the young and old during the long, dark winter months, when there was little else to do. During winter, families were often restricted to their small igloos. Games served to break the monotony and acted as a release for pent-up energy and emotions. Since it was considered disgraceful to show open hostility, games became a safe outlet for such feelings.

Games were also geared to enhance societal values. Feats of strength such as wrestling kept men in good physical shape. Other games such as arm-pulling tested men's endurance. The high-kick tested one's agility. In every aspect of the Inuit culture high value was placed on group achievement rather than self-achievement, and games were no exception. Grudges were never held against the winner, for the winner ultimately was responsible for the well-being of the loser.

A toy called an ajagaak was played to sharpen the senses. It consisted of a small pointed bone attached by sinew to a larger bone with a hole in the middle. Holding the bone spindle, the player would swing the larger piece and attempt to jab the spindle through the hole in the center.

While some pastimes were tests of physical endurance, others tested the mind. One such game was cat's cradle, which encouraged innovative thinking. A round of sinew was stretched between the players two hands. The participants fingers were used to form a series of loops that resembled, for example, animal shapes. The person creating the most shapes which no one could duplicate was the winner.

The Inuit were also great storytellers. Some stories were accounts of the latest hunt. But the Inuit also maintained a large repertoire of legends, many of which their society's values and stimulated the imagination. Numerous stories traditionally told by the Inuit show the close relationship between nature and the people. Some stories are morality tales about truthfulness, unselfishness and other desirable traits.

Today Inuit enjoy volleyball, basketball, badminton, ice hockey, and curling. Most communities have a school gym, a community hall and an ice hockey rink with one or two sheets of curling ice available. During the long winters various tournaments are held and people often travel from neighboring communities to compete in a variety of sports. Athletes battle not just for their own prestige, but for their home community, and the competition can be quite intense. Inuit also celebrate Christmas, Easter and Halloween, among other occasions. Many Inuit children have computer games at home as well as Nintendo 64, Gameboy and Sega. The long winters and often adverse weather encourage stay-at-home activities. The advent of satellite technology has introduced cable television, and internet service in Nunavut through an array of community satellite dishes.

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CKAP19 The traditional life - Social Organization (Inuit) (continued)

Music Singing and Dancing

The drum dance combined music, song, dance and story. It was performed by an individual or by a group, depending on the custom of the area. In the eastern arctic the drum (made of animal skin) could be a meter in diameter. It was held in one hand, with the wrist rotating the drum back and forth. As the drum was rotated, its rim was hit with a stick held in the other hand. The drum dancer, who could also be the drummer, moved rhythmically, acting out the imagery of the accompanying song, usually a personal story. Women in many northern communities, particularly in the eastern and central arctic practiced a form of singing called throat singing. Two women facing each other made guttural and resonant sounds through voice manipulation and breathing techniques. Often, the resulting sounds imitated the sounds of the north - the northern lights, the seashore, the wind - and evoked similar images. Some Inuit created sounds from a goose feather similar to those produced by a juice harp.

Today Inuit enjoy community feasts and dances. Drum dances are still common in many Nunavut communities, as are electric guitars and rock and roll bands. Music CD's and music channels on television have introduced the latest pop music groups from around the world to the Inuit culture. While throat singing and traditional dance are practiced by the older Inuit, the younger generation prefer more contemporary styles of music.

(Cahill, Charlie, 2001, CDROM. Reproduced with permission from Central Arctic Management Ltd. website: www.huskydog.com)

CKAP20 Child-rearing (Inuit)

How We Were Raised

Inuit don't like to eat alone. We call people to our homes and we all eat together. It feels much better to share the food. When a person had a successful hunt he would call everyone to share the food. This also happened when a child first caught something. The family would cut it into small pieces and call everyone to share it. This made the child very proud. When I caught my first snow goose, everyone was very happy. They celebrated by tearing into pieces to share with everyone. The pieces were so small there was almost nothing of the goose. But everyone got something.

Once my friends and I were playing far from camp. We caught and killed some baby geese. We brought them back to show everyone. We were proud that we had killed something like hunters. My parents did not get angry but they explained that when we got big we could catch birds to eat but we must not hurt the little ones. We understood that we must never kill something unless we needed to.

My parents were never angry with me. Anger and impatience were the worst things for Inuit. It was dangerous to behave that way on the land. If you lost your reason you could have an accident or get lost. It was also dangerous in the igloo. The people had to live closely together for long periods of time. They needed to get along with each other.

Inuit parents believed that if they acted with anger, the child would turn away and act with anger. If they spoke with respect, the child would learn respect.

We did not ask questions. To ask a question was considered rude. We waited to find things out. We learned by being quiet and watching. This is still true even as adults.

Sometimes someone might tell a person how to do something but no one gave an order unless it was very serious. When decisions had to be made, we would talk together until we agreed. We did not boss each other around – we did not have bosses. We were all families living together.



(Tookooome, Simon and Sheldon Oberman, 1999, 18-19. Reprinted with permission from Stoddart Kids©.)



CKAP21 A Society of Sharing (Dene)

Survival in the subarctic climates of Northern Canada required a great deal of communication, cooperation, and commitment toward the common good. Dene peoples created strong communal societies composed of large extended families who worked together as a socio-economic unit. Everyone from the smallest child to the oldest grandmother contributed to the group's survival:

We would even eat Bull Rushes, pull it by the roots, Back then, your parents showed you which roots or berries to eat or not to eat... Everybody would be happy to see one another, share what food they had (George Wandering Spirit).

Young children were proud to assist the clan by finding fire wood, picking berries, helping in food preparation or hauling the group's belongings. Dene Elders participated in child-rearing, parental guidance, and the preparation of young people's entrance into the adult world. Their knowledge of the land, and workings of nature, and the traditions of their forefathers were valued by all community members. Especially gifted Elders often became the medicine people, storytellers, and prophets of their generation. In the process, they played central roles in the transmission of traditional knowledge and assisted greatly in cultural renewal.

Women, united and strengthened by matriarchal clan systems, contributed greatly to the harmony of this communal society. Strong bonds of friendship and understanding were created by their daily participation in shared work activities. Women shared the responsibilities of child rearing, communal meals, sewing clothing and tents, making fish nets and preparing hides:

It usually takes more than one person to prepare a hide; five women could do it in one day. The People used to make a moose-scraper out of the calf bone of a moose. To prepare moose hide, you have to scrape all the moose hair off on a stretcher, soak it in water and then put it on a stretcher, ... Brains or fat are put on top of the hide to soften it; this is after all the fur is scraped off. Stretching it all the while, but you have to take it off the stretcher to stretch it manually. Then you smoke it. (Alice Boucher)

Just as work was shared, a fundamental principle which guided Dene society was the concept of sharing responsibilities for the hunt and the products of its outcome. Many Elders expressed deep regret for the loss of this aspect of Aboriginal society:

When someone killed something everybody shared. Today you hear about it; they don't share; you have to buy it in order to have some. Long ago, people cared for each other; today, all they want to do is kill each other. I have seen it. There is a lot of jealousy today. If you succeeded in anything you were not liked. There are no jobs, so people have to live on welfare. If you don't, then you don't eat. Whereas long ago, people lived in the bush and didn't get hungry. They never used to stay in town. (Rose Waquan).

A group of men would go out and hunt and split the animal amongst themselves. They would split the meat with their families... The white society cannot understand that; they say, killing two moose is too much. They don't realize that if I kill two moose I might have one chunk [of meat] by the next day. I would split it with my sons or uncles or relatives and the rest of the people that we hunt with. We still have distribution that we used to do in the old days... We still share; that is what we do in this community; we still share. (William Coutoreille).

Men formed hunting societies which were critical to the clan survival. Those especially gifted hunters and warriors who possessed good judgment became the leaders of the communal society. Their ability to provide for others was honoured, and it wasn't uncommon for these men to maintain several wives and family members. As every man required a wife, this was a natural outcome in a society of caring and sharing:



Yes, before the priests, maybe 200 or 300 years ago, men had more than one wife, three or four. The men hunted, while the women worked on whatever the men brought home. If a young, single man came along, a wife was given to him, to help him (Victoria Mercredi).

(Cautu, Phillip R. and Lorraine Hoffman- Mercredi,1999, pp. 63–65. Reprinted with permission from Thunderwoman Ethnographics.)



CKAP22 Suggested Research Resources

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CKAP23 Stories by Marie Osecap

When I was young, the people on the Sweetgrass Reserve used to organize rabbit hunts. These hunts were unique. It was done by many people, men, women, children and dogs.

A long, narrow bush was selected. Snares were hung along one end of the bush. The men and children would then come marching from the other end of the bush and scare the rabbits toward the snares, where the women waited.

Some of the men and boys carried bows and arrows. A few rabbits were shot before the snares were reached. Some of the rabbits would then be caught in the snares, where the women would tap them on the head and take them off the snares. The snares would then be reset, and the whole procedure repeated. The men and boys would be heard shouting war cries as they chased rabbits toward the snares. The rabbits were then skinned, and the hide was stretched. They would later be made into warm blankets. Bit pots of rabbit meat were cooked over a camp fire. It seemed in those days we were always hungry for meat. The rabbits not cooked were hung on racks over the campfire to smoke and dry. The skins from rabbits killed in the summertime did not make as warm a blanket.

When the mating season arrived for prairie chickens, the people would snare them in great numbers on their mating grounds. The person snaring prairie chickens would cut young willows, perhaps two feet long, and a shade over half an inch thick. He would cut as many of these as he had snares to set. Then he would sharpen both ends of these willows. The willows would then be bent into a U-shape, with sharpened ends six or seven inches apart. It was then pushed into the ground, leaving a half circle around the ground. Rows and rows of these were pushed into the ground, and snares hung on them. The mating prairie chickens would be caught in these snares in great numbers. The feathers were used for pillow making and for making feather mattresses.

One day, my mother and Fine-Day's wife, Ton-Toh, my sister, and I, climbed Drumming Hill. We walked south, on the west bank of Drumming Creek. We walked and walked. After walking south a long way, we went to another creek. This creek is not far from where the Gallivan store is now.

Below a bank beside this creak grew many maple trees. With these maple trees grew many wild rhubarb. After a lunch and a good rest, we cut the rhubarb, putting it in neat piles. Then we tied it up in four bundles and headed for home, each of us carrying one bundle. It was a long way home. We were good workers then.

Today, I don't think the young people know what wild rhubarb is. Nowadays, they do not care to eat things like that. Wild rhubarb was very good when added to soup. It was first peeled, then cut up in short lengths, then added to the soup and boiled for a while. It was very delicious.

It was hard work and we rested many times before reaching home. When we arrived with the rhubarb, we passed it around, as was the custom in those days. People were many and only a little could be given to each family, but they were pleased and happy with what we gave them. Today, when I think back, I am amazed that we were such good walkers. Nobody walks today. We dug many wild turnips and wild onions, and we did it all by walking. Both grew in profusion on the side of Drumming Hill. They were free for the taking and we did not hesitate picking what we could.

Gophers were hunted in much the same manner as rabbits. "We are going on a gopher hunt," someone would say. I was into everything when I was young. I went along on these gopher hunts. We would go back to the east of our camp. Below was a big flat beside the creek; this is where we would go to hunt gophers. It was toward Battleford, and it was a long, long ways away. We would walk over there, carrying the things we would need on our backs. We would carry pots and pans, cups and plates, knives and forks. We would also make traps for the gophers, and big pails for drowning the gopher. We would kill many gophers and they were fat.

Not so long ago I had an occasion to pass by this place where we used to hunt gophers. The land is now like a slough. It has changed. We cleaned and cooked the gophers over there, right where we had killed them.



Then we would all have a big meal and we all enjoyed it. We would then kill more and clean them so we could take them home for the people who weren't able to come with us on the hunt.

Then toward evening we would start for home, carrying our traps and pails and other things, beside the gophers. There was just one road at the time to Battleford, and we used this road when we hunted gophers.

CKAP23 Stories by Marie Osecap (continued)

It was a long walk over there and back. The people were very good at walking in those days

Duck hunting was also a much looked forward to event in those days. A duck hunt would be organized in early summer when the baby ducks were big, but not big enough to fly. The women would wade in the water, walking abreast, scaring the young ducks onto dry land. The men would grab them and wring their necks. The women would catch some in the water, too. Sometimes they would grab garter snakes by mistake. This caused much squealing and some giggling by the spectators. In this way, I caught many ducks myself. The people at the time also had many good hunting dogs. The dogs brought many ducks each to the owners. The people were destitute and many things were done to put food on tables.

Early in the spring many duck eggs were gathered by the people. I have gathered a lot of duck eggs myself. The feathers from these duck hunts were saved for making pillows and useful things. Late in the summer, another duck hunt was organized, this time when the ducks were moulting and could not fly.

South of Sliding Hill are numerous sloughs. These were full of water, and ducks in the early days. This is where we hunted ducks, and in the creek, a little to the south. There were no trees or bushes. Only, along the creek, there was the old clump of willows. Otherwise it was all prairie. Porcupines were also used as food.

There were many deer at the time and people were not stingy. When someone killed a deer, he gave most of it to his friends and relatives, leaving very little for himself. The intestines were given to the old people who knew what to do with them. Nothing was wasted. My uncle, Two on Two, used to collect deer horns, and he made all sorts of things with them. He once made a deer horn chair, which he sold for a good price.

The women helped with the haying. They used a forked stick in place of a hay fork. There were no forks on the reserve at the time. There was maybe the odd fork around, if a man was well to do. He was considered rich.

There were no Sundances when I was growing up because the white man did not allow it. My uncle once prepared to make a Sundance on Strike Him On the Back Reserve. Many tents were there on camping day. We came to this Sundance from the east. We crossed the Battle River, east of the reserve, where there is now a bridge. We then moved west along the south side of the river. Then we met a man who said to us, "you must hide. Policemen are at the Sundance site and they say more are on the way."

My uncle was doing this Sundance, and people were already there, and a lot of them were hiding in the bushes. We also pulled off the road, travelling over rough country and through some bushes, hiding as we went. Come to think of it, we lost a pillow, hiding from the police as we went. We never found our pillow.

There was no Sundance that year. Instead we had a steam bath ritual. Post holes were already dug for the Sundance lodge. Again the police came and kicked the dirt back in the holes. The police were mean. They also told my uncle they would put him in jail if he persisted in going through with the Sundance. A steam bath ritual was held in the afternoon, instead of a Sundance. Later in the evening, after the police had left, we came out of the bushes and camped there that night. All the cloth and tobacco offerings which were to be used at the Sundance were placed in the sweat bath lodge and left there. The policeman who kicked the post holes shut did not have long to live. On their way home, he was thrown from his horse and died instantly, so that was the end of that.

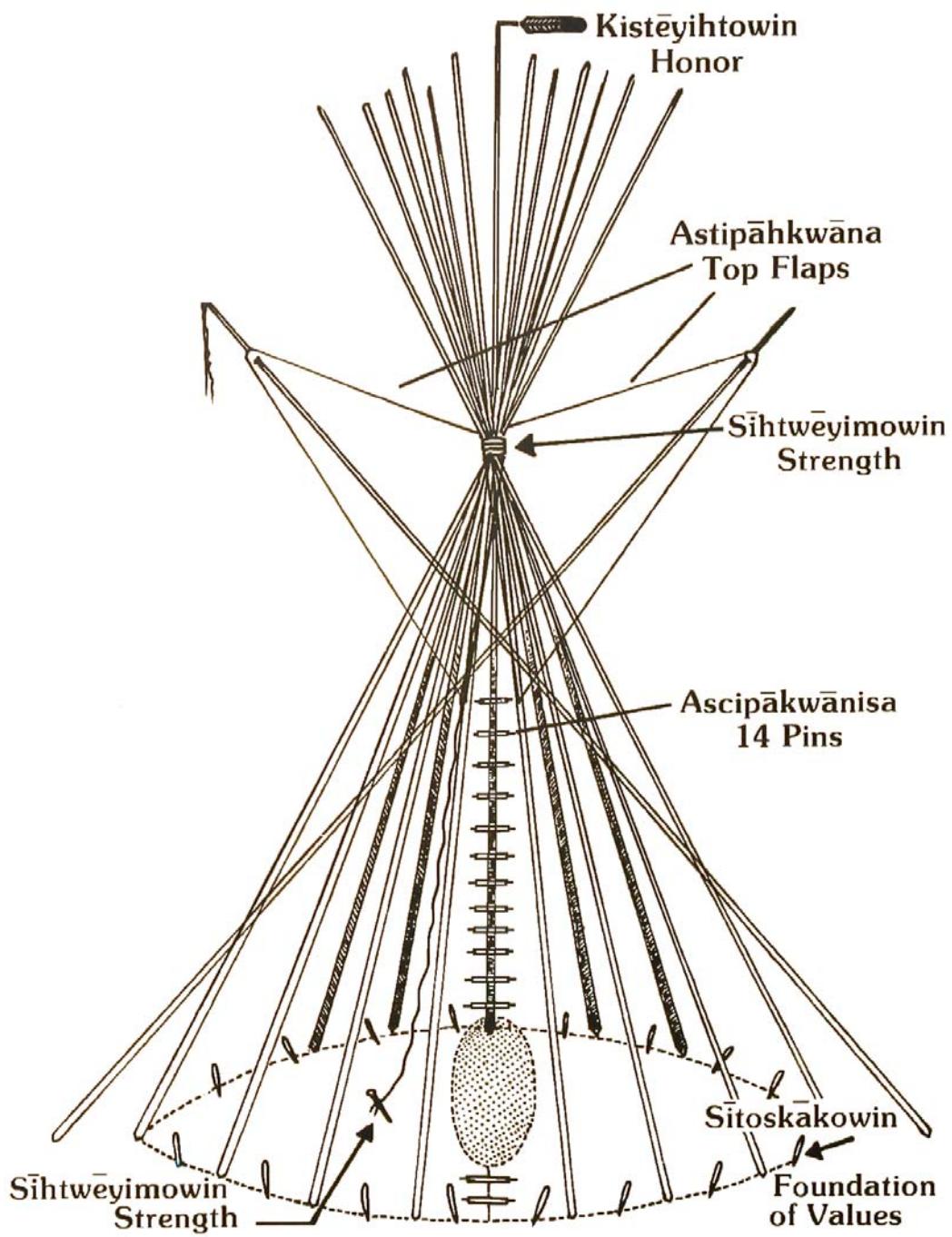
Early next morning, camp was broken and the people moved home. In those times we had many berries. There were saskatoons, chokecherries, cranberries and pincherries. The young girls used to pick the very best pincherries. They were good eating berries. They were eaten without being cooked. At the foot of the hill by the school were a lot of raspberries and cranberries. All these berries were picked. They were dried and put away for future use.

The policemen did wrong when they came, and put a stop to our Sundance. This was the only time they did wrong that I know of.

(Littlepoplar, Alphonse, 1974, pp. 85–88. Reprinted with permission from the Department of Culture and Youth.)

CKAP24 The Tipi

MIÎKIWÂHP - THE TIPI



(Reproduced with permission from Saskatchewan Indian Cultural College.)

POLES REPRESENT

	CREE	ENGLISH TRANSLATION
1.	nanahîtamowin	1. Obedience
2.	kistêyihtowin	2. Respect
3.	tapâhtêyimowin	3. Humility
4.	wiyâtikwêyimowin	4. Happiness
5.	kisêwâtitâtowin	5. Love
6.	tâpôwakêyihtamowin	6. Faith
7.	wâhkohtowin	7. Kinship
8.	kanâtêyimowin	8. Cleanliness
9.	nanâskomowin	9. Thankfulness
10.	wícihitowin	10. Share
11.	sôhkêyihtamowi	11. Strength
12.	miyo-opikinâwasowin	12. Good child rearing
13.	iyitatêyihtamowin	13. Hope
14.	kanawêyimikôsowin	14. Ultimate Protection
15.	mâminawêyitatowin	15. Control flaps from wind

kistêyihtowin	honor
astipâhkwna	top flaps
síhtwêyimowin	strength
ascipâkwânsa	14 pins
sítoskâtowin	foundation of values
síhtwêyimowin	strength

(Cree terms provided by Barbara McLeod.)

CKAP25 Clan System Activity

Pre-Reading: Students may need a review of the vocabulary prior to reading the chapter, “Turtles are Skeptical” from pp 184 to 193 in Maracle’s book, *Back on the Rez*.

Vocabulary

matrilineal	missionaries	descended
accelerating	theoretically	patriarchy
undermined	alliances	bureaucratic
distinctive	imperialism	colonial
taboo	communal	dissension
prevalent	daunting	prohibited
predicament	discord	

After reading the chapter, students may answer these possible questions:

- According to the author, what is the foundation of traditional Iroquois society?
- List the clans to which Iroquois people can belong.
- Explain the rules of Iroquois matrilineal descent.
- According to the author, what are the influences that caused the clan system to become progressively weaker?
- How were First Nations women discriminated against? What were/are the results?
- How did the government try to correct the regulation mentioned in the previous question?
- Why are over a thousand people in the author’s territory “clanless”?
- Explain what the author describes as “clan confusion.”
- How has the clan system’s problems become “greatly compounded”?
- How has the author’s own family ties become weakened?
- How is your own family organized?
- Write your own “clanoscope” (as Maracle describes on pp 185-186). Explain why the clan name you choose is suited to your family.

Crossword Puzzle: Page 182

Solution: Page 183

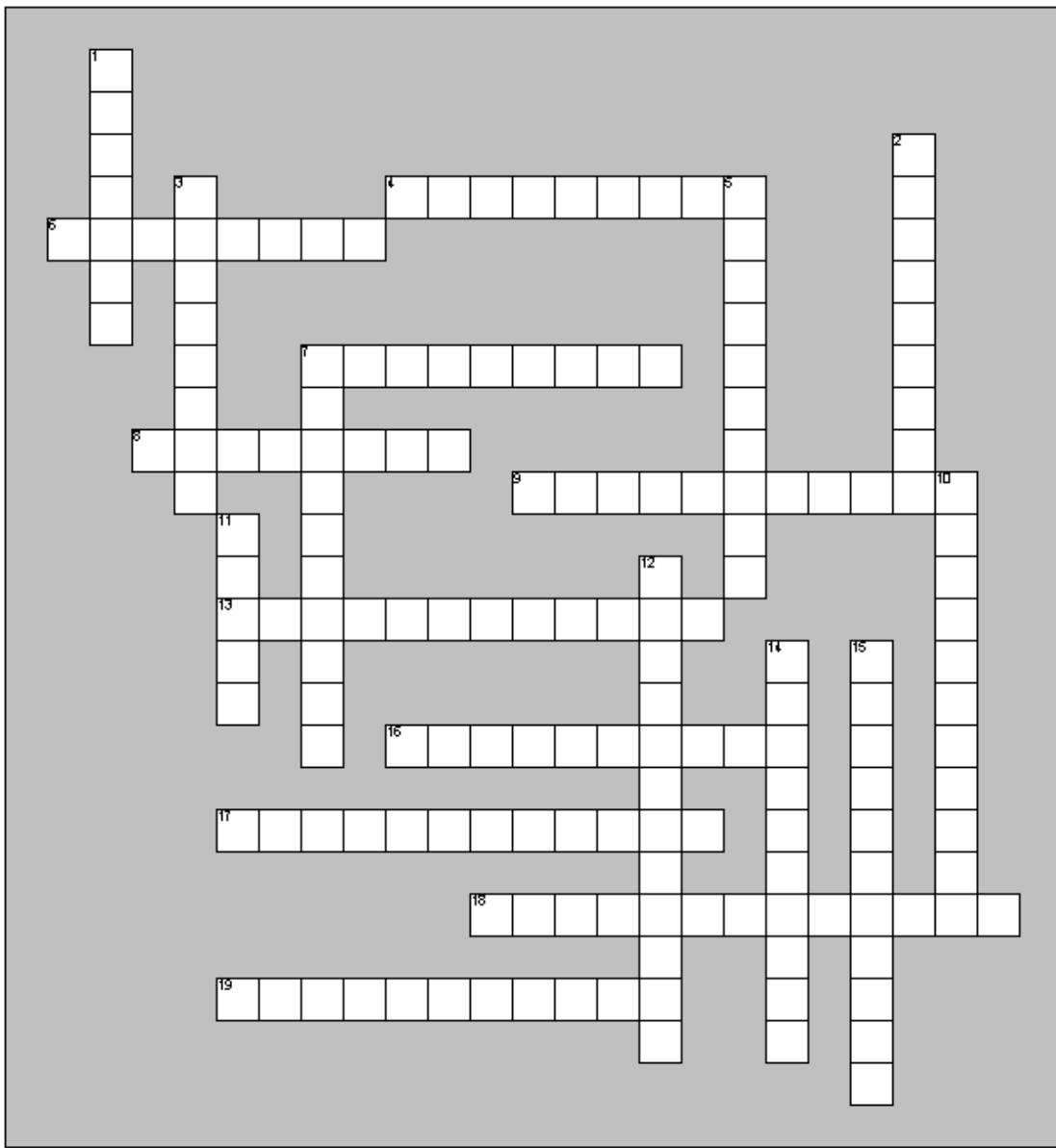


CKAP25 Clan System Activity (continued)

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Crossword



Across

4. originated from; ancestry
6. under control of parent family
7. occurring frequently; common
8. intimidating; discouraging
9. governing by supreme authority
13. rigid adherence to administrative routine
16. not allowed
17. advancing faster; quicker
18. hypothetically
19. well defined; different

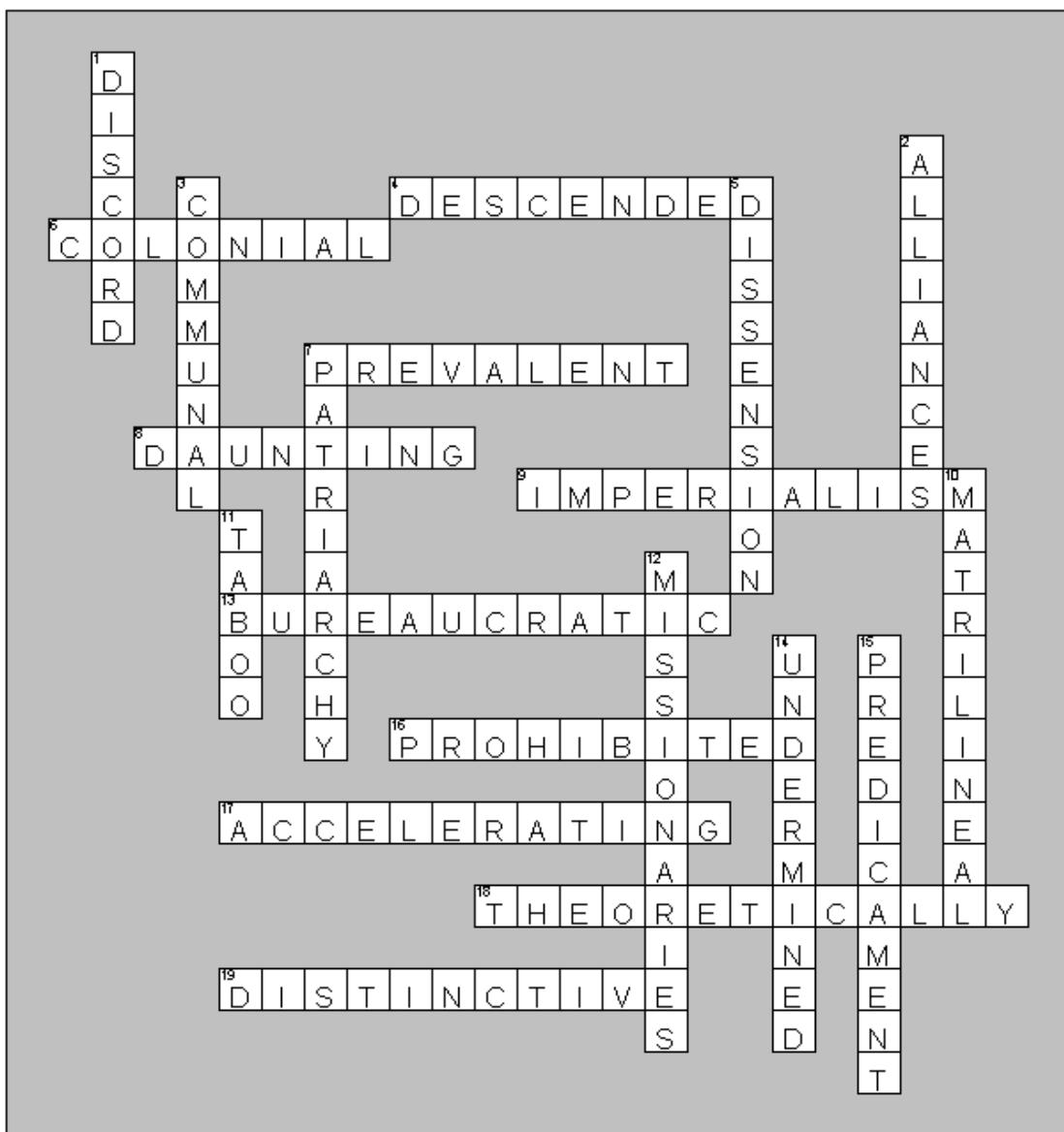
Down

1. strife; disagreement
2. friendly associations
3. public; pertaining to commune
5. disagreement in opinion
7. father is ruler of family
10. children belong to mother's people
11. forbidden
12. people sent to spread religion
14. weakened; impaired
15. a trying situation; plight

CKAP25 Clan System Activity

(continued)

Name _____

Crossword**Across**

4. originated from; ancestry
6. under control of parent family
7. occurring frequently; common
8. intimidating; discouraging
9. governing by supreme authority
13. rigid adherence to administrative routine
16. not allowed
17. advancing faster; quicker
18. hypothetically
19. well defined; different

Down

1. strife; disagreement
2. friendly associations
3. public; pertaining to commune
5. disagreement in opinion
7. father is ruler of family
10. children belong to mother's people
11. forbidden
12. people sent to spread religion
14. weakened; impaired
15. a trying situation; plight

CKAP26 The Circle Camp

The Indian peoples believed that they were surrounded by spiritual forces. These forces had powers which were not ordinary. The Indian peoples also held the belief that this spirituality could give them an explanation of their reality, as well as of the origin and structure of the world.

These explanations are contained in traditional myths and legends. The explanations are based upon the idea that all things, living or non-living (animate and inanimate) are of equal importance. It is important to maintain a balance between the two. By maintaining a balance the strength of the family, band and nation is preserved. Individuals should direct their activities towards ensuring that the delicate relationship between the physical and spiritual world is balanced.

Since Indian peoples believe that everything takes place within a series of circular movements, this governs their relationships with the environment. The Sacred Circle is the symbol of life and harmony for Indian peoples.

After the annual summer buffalo hunts, entire nations would split up into separate bands. At this time a great celebration was held. This celebration was a combination of social events, sacred rituals and secular dances. There were songs and parades in which everyone participated. It was during this event that the existence of the nation and the spiritual unity of its members were demonstrated and affirmed.

The symbolic circle of this camp, which represented both the spiritual and physical worlds is expressed by Tyon, a “mixed-blood” Oglala, in his explanation of the significance of the Sacred Circle.

The Dakota believe the circle to be sacred because the Great Spirit caused everything in nature to be round except stone. Stone is the implement of destruction. The sun and the sky, the earth and the moon are round like a shield, though the sky is deep like a bowl. Everything that breathes is round like the body of a man. Everything that grows from the ground is round like the stem of a tree. Since the Great Spirit has caused everything to be round, mankind should look upon the circle as sacred for it is the symbol of all things in nature except stone. It is also the symbol of the circle that marks the edge of the world and therefore of the four winds that travel there. Consequently it is also the symbol of a year. The day, the night, and the moon go in a circle above the sky. Therefore the circle is a symbol of these divisions of time and hence the symbol of all time.

For these reasons the Oglala make their tipis circular, their camp circle circular, and sit in a circle in all ceremonies. The circle is also the symbol of the tipi and of shelter. If one makes a circle for an ornament and it is not divided in any way, it should be understood as the symbol of the world and of time.

All of these symbols were present in the circle camp. All of the activities of the plains Indian peoples, their beliefs, ceremonies, traditions, myths, customs and social relationships were enclosed within the boundaries of the circle camp. The camp was the ultimate expression of everything the Indian peoples consider to be important. The circle camp provided an opportunity for the men, women and children to show their national commitment every single year.

The circle camp served the purpose of bringing the nation together when social and ceremonial support was demanded from all. This was important on the plains where the environment meant that a person was primarily concerned with the survival of the band, rather than with the concerns of the nation. The sacredness was highlighted in a number of ways: by the camp’s circular formation; by specific ceremonial restrictions; and by its rules.

Many of the rules and restrictions have symbolic meanings that may seem obscure. Although the symbolism may be difficult to fully understand, the fact that they were so strictly followed tells us of its supreme sacredness. These symbolic meanings are important because they incorporate the past, as well as being a source of inspiration for the future.



(Bancroft Hunt, Norman, 1981, pp. 103-104. Reprinted with permission from Orbis Book Publishing.)

CKAP27 Circle of Life (Reading)

The eagle (kihéw) is a symbol of vision and signifies family unity and balance of life. It is a great provider for its family and goes through its lifetime having only one mate.

We live our lives in the following stages; conception, infancy, child, adolescent, adult, Elder. We are taught our values and morals in all stages of life through the use of such tools as storytelling, dancing, humor, ceremonies, and so on. Each of the stages in the Circle of Life are part of the journey. The birth of a child is the greatest gift from the Creator! The Elder near the end of the journey on earth passes on traditional knowledge that will be left to the children by teachings and by the oral tradition.

The individual, the family, the people, the Creator, the cycles of the seasons, and the spiritual world are all in the Circle of Life. There is also the Storytelling Circle. Singers sit in a circle around the drum and tipis are put up in a circle. The circle is a powerful symbol of unity and renewal in many aspects of the cycles of life. In the Cree language, Circle of Life is Nahàtisiwin, living a balanced life. Our ancestors lived in harmony with nature always giving something back to replace what was taken.

Centuries old practices of social order based on the sacred and ceremonial with family in a formal but cooperative community with many specialized societies, including medicine societies and a strict code of laws passed down in the oral tradition is a legacy from the ancestors.

From time to time we need to focus on healing the spiritual part of our lives in order to heal holistically. One way of healing our spirit is through our ceremonies. The spirit knows it is safe to come out in a ceremony as this is a spiritual time and place.

We need to allow time for the mind to be at rest through contemplation and meditation. Our ancestors have always had a natural way of quiet meditation with nature and the universe. We need to reclaim and practice this gift of natural meditation. This can be as simple as a walk in the park, or walks through the bush. It can be as simple as sitting by the side of a lake and taking a few moments to reflect on the meaning of life.

Language is an important part of our culture. Our Elders have told us we should encourage people to learn our language to protect our culture. Without our language it is more difficult to understand the meaning of ceremonies such as the Sun Dance. However, many people have lost the language through no fault of their own. If you don't speak the language find someone who is willing to translate for you. Teaching a child a few words or expressions is a good start at giving them cultural awareness. Not speaking the language does not mean that we are lesser First Nations people.

Our culture has changed over the years but our values and morals remain the same. We have heard some of our communities have lost and forgotten their culture. Our Elders have stressed to us that it is not lost or forgotten but has been unused. With so many First Nations people searching for their identities our culture will rise, maybe not as it existed in our ancestors' eras, but adapted to today's society and still following the teachings of our ancestors.

Basic teachings such as respecting Elders, ceremonies, and our First Nations way of life will give the children we care for a solid foundation that will help them through life's experiences. We can still have our beliefs and be able to function in this fast paced world. That means we have to learn to relate to each other and to live in harmony with Mother Earth.

The teachings of culture, language, morals, and values are a life long lesson. Our Elders tell us that a person learns everyday but still will never know everything. It is only the Creator who has this knowledge.

(Safarik, Allan, Editor. 1997, pp. 4-6. Reprinted with permission from *Kisewàtötàtowin Aboriginal Parenting Handbook*.)

CKAP28 Games – Hampadedam (Dakota)

The Dakota, like other Indian tribes, enjoyed playing gambling games which involved guessing. Hampapedam was one of these. It is played with eleven sticks and two sets of bones, the object of the game being for one team to collect all the sticks. The game begins with each team getting five sticks.

A player hides a set of four small bones in the palms of his hands, two of the bones being marked or taped, and two being clear of any markings. Opposing players try to guess the position of the unmarked or ‘clear’ bones. If they guess rightly they receive a stick from their opponents, if wrongly, they must give up a stick. The eleventh stick is called the Kick Stick and is fought for by the teams main guesser or pointer. Players who guess the clear bone remain ‘alive’ and can continue to guess, but if the marked bone is chosen, the Kick Stick must be given up. Players must choose the position of the unmarked bones, whether on the inside or outside of the palm, right or left hand, positions known as ‘outside point’ ‘inside point’, ‘right side point’ or ‘left side point’. Games can end quickly, or may go on for hours.

In a similar game, a bullet or plum stone is placed by one person in one of four moccasins or mittens and opposing players try to guess its whereabouts.

In another, a small bead is placed under one of four small fur mats. The player clenches the bead in his hand, then passes his hand over and under each of the mats in time to music supplied by drummers and chanters. Opposing players watch carefully for changes in facial expression or certain eye or hand movements that may give a hint as to where the bead has been placed. Two teams of four men each are involved in the game as it is played on the Oak Lake and other Dakota reserves.

Eli Taylor of the Sioux Valley Reserve says the game has its origin in a legend which indicates it was first played by a Dakota and an Ojibwa warrior who met by accident while hunting. Although the tribes were enemies at the time, the two decided to play the game which was devised by the Dakota. The winner was to take the other’s life. The Dakota won, but rather than kill his opponent, declared a truce and the two exchanged gifts. Peace was thus established between the tribes. The game is played by both Dakota and Ojibwa people under slightly different rules and has become a symbol of understanding.

A game similar to the dice games of other cultures is played with eight plum stones marked with certain devices. The stones are shaken in a bowl and if certain devices turn up when they are rolled out, the game is won.

(Laviolette, Gontran, 1991, p Reprinted with permission from DLM Publications.)

CKAP29 The Red River Jig

The Red River Jig developed within a cultural milieu that was as colorful and dynamic as any in North America – that of the Metis. The Metis culture came into being through, and was nurtured by, the fur trade in Rupert's Land during the two-hundred-year period 1670-1870. There were good reasons for the birth and growth of this high energy, courageous way of life that emerged through the marriage of peoples as different from each other as is possible among the brothers and sisters of the human family.

The Metis culture that developed in Rupert's Land was a symbiosis of the Indian cultures with that of the French and Scots. These Europeans were fur traders who first established a trading relationship with the Indian peoples, and then became blood relatives to them through marriage. Nowhere is the symbiosis of cultures more apparent than in the traditional music and dancing of the Metis. Indeed, the Red River Jig presents in an audible and visible way the amalgamation of the rich mixture of the ethnic groups who, together, became the soul of the new Metis nation.

The Red River Jig was not a highly structured dance. It allowed for some individual variations of the dance steps, although it did have a basic pattern. It consisted of up to thirty different variants of jig steps. It was often the basis of individual dance competitions. Often of a cold winter's eve, people would gather in the log cabin of friends and neighbors, and the inevitable fiddles would be brought out. As the music grew faster and warmer, one of the merrymakers would take center stage, dancing his best for a time, and then hurling a silent challenge to his friends, he would leave the floor. Now the next dancer would appear, man or woman, elder or child, and give it his (or her) best.

But the jig was not always presented as a challenge, or a competition. Partners danced it as well, circling each other from a distance of some six feet, keeping the body fairly straight, with all the rhythm directed towards the brightly beaded moccasined feet.

In the intricate steps of the Red River Jig, moccasined feet created patterns of rhythm borrowed a thousand years ago by the Plains Indians from the incredible mating dance of the male prairie chicken, a dance so full of wild and perfect rhythm that once seen can never be forgotten. In the wild skirl of the Metis fiddle the mind's eye can also detect the swirl of kilts and the panorama of brilliant Highland plaids. One can also see the flourish of the full black skirts and the bright homespun shirts of the Quebec *habitants*, as rich and full-bodied in spirit as their homemade maple syrup.

So much social prestige was bound up in one's ability to jig well at Metis social events that tongue-in-cheek stories abound concerning those who sold their souls to Lucifer in return for power to out-fiddle and out-dance all other competitors.

Elements of restraint were introduced into the fiddling and dancing of the Metis by many of the good fathers of the Catholic faith as he ministered to the spiritual needs of the Metis of the North West. Indeed, music and dancing were forbidden altogether during certain holiday seasons such as Christmas, Lent and Easter. But many of the Metis parishioners experienced great difficulty denying themselves these joys over extended periods of time. Thus the happy sounds of the fiddle (continued) to be heard in the dark of the night, despite the religious ban. A priest was heard to say in exasperation, "Ah, these Metis parishioners – they are all half Indian, half French, and they are half devil. We must take their fiddles from them, we will return them only when the holiday season is over."

But for the Metis the sound of fiddle music could not be turned off. Shortly after the last fiddle had been confiscated, music was heard again in the dark of the night. The tone was a bit askew, with a little higher pitch, even a hint of a screech – but the rhythm was impassioned as ever. It was coming from homemade fiddles. And so the music of Old Red River survived the scrutiny of the good fathers, and it persists to this very day. It survived two world wars and the loss of most traditional music when country music transplanted to the commercial city markets during the 1950s. It survived rock and roll and the period of punk. Today, it is more alive than ever.

(McLean, Don, 1987, pp. 44-46. Reprinted with permission from the Gabriel Dumont Institute.)

CKAP30 Voyagers and Indian Maidens: The Fur Trade Creates A New People

The LONDON DIRECTORS of the HBC's trading empire in Rupert's Land were aghast at the possibility that their servants in the colony might become enamoured with the Native women with whom they came in contact. As a result of their fears, rules were laid down forbidding the Company's servants to dally with the young women who came with their relatives on the annual trip to trade furs for commodities at the Company's forts.

The directors' orders, posted throughout the Company's string of forts around the northern bays, threatened to punish any servant who engaged in a love affair with an Indian woman. The posted order proclaimed:

- Rule 1: All persons attend prayers.
- Rule 2: All persons to live lovingly with one another,
not to swear or quarrel but to live peaceably
without drunkenness or profaneness.
- Rule 3: No man to meddle, trade with or affront any
Indians, nor to concern themselves with
women. Men going contrary to this order are
to be punished [in public] before Indians.

But these cold rules could not be successfully transplanted to the desolate shores of the Hudson Bay region. Such a cold climate demanded warm human relationships, and within a few brief years both the servants and the officers of the HBC were eagerly taking Native wives. By 1763, when France ceded its territories in North America to England under the terms of the *Treaty of Paris*, the majority of the HBC's employees in Rupert's Land were of "mixed blood."

This new class of people, "Halfbreeds" as they were called, provided an unexpected boost to the Company's commercial operations in Rupert's Land. Bilingual and bicultural, they became the near-perfect middlemen of the fur trade, expanding the Company's trading empire as they created new trade alliances between the Company and bands of Northern Cree. Furthermore, the men were a made-to-order workforce for the fur trade which rapidly replaced the indentured servants who previously had to be brought all the way from Europe. These Halfbreed people acquired within their family structure both the European and Indian skills necessary for the fur trade. Good hunters, at home in the forest or in the fort, they were expert canoemen as well.

As an added bonus to the Company, the Indian wives of Company men had many skills that proved essential once the Company's operations began to expand to the interior of the continent. In fact the fur trade in the interior could not have been successfully carried out without the Company's acquisition of the traditional skills of the Indian women. The Native wives made pemmican, a mixture of smoked meat and wild berries. Pemmican was such a nutritious food staple that voyagers could live on it for months at a time without any other food supplement. The women also made snowshoes, without which overland trips would have been impossible during the winter months when furs were at their prime. Indian women made and repaired canoes, which were, of course, vital to the fur trade.

When Canadian merchants from Montreal took over the fur trading route abandoned by the French after 1763, they forced the HBC to expand its operations into the continent's interior in order to meet the new competition. These merchants, who soon amalgamated into a large monopoly known as the North West Company, used the St. Lawrence, Great Lakes, Rainy River system that connected Montreal to the West. This route consisted of thousands of miles of rivers and lakes stretching from the stately maple forests of Quebec and Ontario through the majestic desolation of rock and pine known as the Great Canadian Shield to the open immensity of the Canadian prairies. Beyond the seas of grass, alive with immense herds of buffalo, other waterways led to the incredibly rich fur-producing regions along the Mackenzie and Coppermine Rivers, whose poplar-lined shores wound north to the open tundra and beyond to the frozen shores of the Beaufort Sea.

Over these splendid waterways came hundreds of the most adventurous sons of the Quebec Habitants. Unlike their Hudson Bay counterparts, they were the sons of Canadian soil, at home in the woods and on the rivers – and far less amenable to company discipline than their foreign-born counterparts in the HBC. These “Nor’Westers” took Native brides without facing questions of foreign morality. They married for love and passion and for the same trade-related reasons as the Hudson’s Bay Company men. But they were more prolific, with many voyageurs taking more than one wife, as was the custom of the Natives.

CKAP30 Voyagers and Indian Maidens: The Fur Trade Creates A New People (continued)

The children of these unions, like their fathers, became employees of the North West Company. They were known as “les Metis,” a name that has passed the test of time.

Today, all Canadians of Indian and European descent proudly call themselves Metis. They are the descendants of the early adventurers who first made their way across the vastness of this continent. They marked the beginning of the end for the ancient Indian cultures. And they planted the seeds of a new social order, the value of which is still to be determined.

(McLean, Don, 1987, pp. 5-7. Reprinted with permission from the Gabriel Dumont Institute.)

CKAP31 “Many Tender Ties”

Traditionally the Western Canadian fur trade has been regarded as a totally male sphere. I have often been met with the bemused query, “What women were there in the fur trade?” This study reveals that there were many women in the West who played an essential role in the development of fur-trade society. It is true that for many decades there was a virtual ban on all European women in the West, and this fact in itself is of the utmost importance. Contrary to what might be anticipated, the Canadian trader did not conform to the image of the “womanless frontiersman”. Fundamental to the growth of the fur-trade society was widespread intermarriage between traders and Indian women. This phenomenon has been remarked upon in previous works, but the nature and extent of these unions have not been subject to detailed scrutiny. A major concern of the present study is to show that the norm for sexual relationships in fur-trade society was not casual, promiscuous encounters but the development of marital unions which gave rise to distinct family units. There were differences in attitude and practice between the men of the two companies; yet fur-trade society developed its own marriage rite, marriage *à la façon du pays*, which combined both Indian and European marriage customs. In this, the fur-trade society of Western Canada appears to have been exceptional. In most other areas of the world, sexual contact between European men and native women has usually been illicit in nature and essentially peripheral to the white man’s trading or colonizing ventures. In the Canadian West, however, alliances with Indian women were the central social aspect of the fur traders’ progress across the country.

An explanation of this phenomenon can be found in the nature of the fur trade itself. Both the attitudes of the Indians and the needs of the traders dictated an important social and economic role for the native woman that militated against her being simply an object of sexual exploitation. Fur-trade society, as in both Indian and pre-industrial European societies, allowed women an integral socio-economic role because there was little division between the “public” and “private” spheres of work and home. The marriage of a fur trader and an Indian woman was not just a “private” affair; the bond thus created helped to advance trade relations with a new tribe, placing the Indian wife in the role of cultural liaison between the traders and her kin. In Indian societies, the division of labour was such that the women had an essential economic role to play. This role, although somewhat modified, was carried over into the fur trade where the work of native women constituted an important contribution to the functioning of the trade.

An analysis of the evolution in the choice of marriage partners among the traders provides insights into the changing nature of fur-trade society. Indian wives were “the vogue” during the initial stages of the fur trade when the traders were dependent upon the Indians for survival. The important economic role of the Indian wife reflected the extent to which the traders adopted a native way of life. Nevertheless, fur-trade society was not Indian; rather it combined both European and Indian elements to produce a distinctive, self-perpetuating community. This process was symbolized by the emergence of a large number of mixed-blood children. The replacement of the Indian wife by the mixed-blood resulted in a widespread and complex pattern of intermarriage among fur-trade families. It produced a close-knit society in which family life was highly valued. James Douglas echoed the sentiments of his colleagues when he declared that without “the many tender ties” of family, the monotonous life of a fur trader would be unbearable. Fur-trade society was not static and the shifting influence of its dual cultural roots was mirrored in the experience of successive generations of mixed-blood girls. Initially Indian influences were strong, but there was a noticeable tendency, particularly on the part of Company officers, to wean their daughters away from their Indian heritage and to encourage them to emulate the style of European ladies. After an absence of over a century, the actual appearance of white women in the Canadian West was to have serious repercussions, particularly upon the fur-trade elite. Their coming underscored the increasing class and racial distinctions which characterized fur-trade society in the nineteenth century. In the Rupert’s Land of the 1830s, a genteel British wife was a conspicuous status symbol for a Hudson’s Bay Company officer, but, ironically, the white wife also presaged the ultimate decline of the fur trade. Her presence was most visible in the Red River Settlement, where, like the missionary, she symbolized the coming of the settled, agrarian order. This would be a world in which native women would have little role to play.

Indian wives of the traders sometimes used their trading acumen to their husband’s advantage. Anastasie, the Ojibwa wife of J. B. Cadotte, played a very active part in conducting her husband’s trading operations which were eventually based at Sault Ste Marie. Cadotte, the only French trader of any consequence to

remain in the Indian Country after the conquest, formed a partnership with the early Nor'Wester Alexander Henry, who noted that Madame Cadotte was "very generally respected." Indian wives at Bay posts made an important contribution to the Company's trade by trapping martens and rabbits. Even the unbending James Duffield at Moose Factory in the 1740s was prepared to give preferential treatment to a former officer's Indian wife because she was very industrious in catching martens:

CKAP31 “Many Tender Ties” (continued)

“Must use [her] with tenderness on acct of ye Compys Interest,” he informed the London Committee. Many decades later, Chief Factor Joseph Beioley reported “The Women belonging to and dependent on this place [Moose Factory] have traded a good many [Made] Beaver, consisting chiefly of Martins and Rabbit Skins.” This trade in “small furs” became increasingly important as the supply of beaver decreased, and it helped to offset the cost of the women’s maintenance. When the London Committee complained in 1802 that its goods were being wasted on servant’s families, they were informed that the women had earned the clothing which they received for themselves and their children. To this the Committee acquiesced: “We do not object to women being paid for the Service in Trapping Martins.”

Altogether, the multi-faceted work role of Indian women in the fur trade merits the description as “Your Honors Servants”. But they were servants who never received wages in any real sense and undoubtedly both companies profited by this source of cheap labour. Significantly, in fur-trade society, it was the Indian woman’s traditional skills which made her a valuable economic partner, a fact that serves to underscore the initial dependence of the traders upon the Indians. Nevertheless, the Indian woman’s life was not left undisturbed by the coming of the Europeans. As has been emphasized, Indian women played an active social and economic role in the functioning of the fur trade; it remains to try to determine how they themselves view the intrusion of the white man and his technology.

(Van Kirk, Sylvia, 1980, pp. 3–5, 72–73. Reprinted with permission from Watson & Dwyer Publishing Ltd.)



Unit Three -

Governance: Aboriginal Perspectives

Amerindians had their own priorities and their own agenda, which were and are reflected in their historical narratives. Their version of the past deserves to be accepted on its own terms, and fully integrated into the larger history of humans in North America.

D. Peter MacLeod
Canadian Historical Review, LXXIII, 2, 1992

Unit Three - Governance: Aboriginal Perspectives

Unit Three focuses on the process by which Colonial and Canadian governments undermined traditional Aboriginal governments. Prior to contact with Europeans, Aboriginal peoples were self-reliant, self-governing nations. Europeans used self-serving policies, doctrines and philosophies to justify their invasion of North America. In today's society, both Aboriginal and non-Aboriginal peoples are still coping with the effects of colonialism.

Foundational Objectives	Learning Objectives
Research how, historically, Aboriginal leaders were chosen.	<ul style="list-style-type: none">Evaluate the criteria by which leaders are chosen.Assess leadership qualities based on personal knowledge.
Investigate how Aboriginal leadership is based on values that may differ from the values of Euro-Canadians.	<ul style="list-style-type: none">Research a variety of sources for accurate information.Categorize information into specific time, place, and situational contexts.Use symbols to convey meaning.Increase knowledge base about Aboriginal leadership.

Appreciate the unique political processes and structures of Aboriginal peoples.

Respect that First Nations, Inuit and the Métis Nation have always had political structures designed to serve their needs.

Examine the harmful effects of forced change.

Recognize that Euro/Canadian government policies intended to
1) remove Aboriginal people from their homelands 2) suppress Aboriginal nations and their governments 3) undermine Aboriginal cultures

4) stifle Aboriginal identity.

Understand the legislation that affects Aboriginal peoples.

- Work cooperatively to enhance the learning of self and others.
- Rethink previously held thoughts and beliefs about Aboriginal leadership.
- Assemble information in a coherent format.
- Appreciate the unique ways in which Aboriginal peoples chose leaders.
- List the important qualities of Aboriginal leadership.

- Read, interpret, and summarize written material.
- Compare and contrast different political structures.
- Use symbols to express ideas.
- Dramatize an interpretation of a specific time period in history.

- Interact with specific policies and legislation that put Aboriginal independence in jeopardy.
- Explain ways that colonial and contemporary governments eroded traditional Aboriginal governance.
- Explain ways that legislation discriminated against Aboriginal women.
- Critically analyze the intent and detriment of government assimilation policies.
- Make connections between new reading and prior knowledge.
- Appreciate the resiliency of Aboriginal peoples under oppressive conditions.

Identify the effects of an imposed system of governance on Aboriginal peoples by examining a specific example.

- Empathize with people who have experienced a process of assimilation.
- Question why the government would implement assimilationist policies to the detriment of the people involved.
- Imagine what it would be like to have one's history and identity completely devalued.

Realize the devastating effects of the Residential School system.

- Learn the means by which governments oppressed Aboriginal peoples.
- Make inferences based on research and personal accounts.
- Compare an imposed education system to traditional Aboriginal education.
- Gain knowledge of the Residential School system from primary sources.

Analyze the concept of contractual agreements.

- Brainstorm the components that comprise contracts.
- Imagine situations in which contracts may be necessary.
- Discuss factors that may cause different interpretations of the same agreements.
- Discuss the consequences of breaking an agreement.

Investigate the factors that led to Aboriginal peoples losing their traditional, historical territories.

- Explore the implications, for Aboriginal peoples, of the loss of their land.
- Utilize a variety of sources for information to discover how Aboriginal peoples lost their land.

Understand that Aboriginal peoples had, and have, different experiences with governments regarding their land.

- Research a specific Aboriginal group's experience with their traditional, historical land.
- Compile and present information to show knowledge gained.

Interpret the circumstances under which Métis people lost their land.

- Discover the government's motives for their mistreatment of the Métis.
- Know that Métis people organized governments to fulfil their needs.
- Know that the Métis do not have a collective land base from which to build the nation.
- Simulate writing a land agreement for the Métis nation.

Research one aspect of Métis history.

- Demonstrate a variety of research and writing skills.
- Discover why Louis Riel is an important figure to Saskatchewan and Canadian history.

Understand the significance of provincial recognition of Métis people.

- Appreciate the lengthy struggle of Métis people for provincial recognition.
- Interpret the implications of legislation affecting Métis people.
- Infer the implications of a symbolic gesture.

Research the unique land agreements between Aboriginal peoples and various governments.

Understand the sacredness with which treaties were entered into and signed.

- Respect the sacredness of the treaty making process.
- Research a specific land agreement between Aboriginal peoples and the government.
- View and interpret video productions on treaty.
- Display understanding of the Elders perspectives on treaty and other land agreements.

Key Resources

- [GAP1 Historical and Contemporary Leaders](#)
- [GAP2 Laws of the Land \(Dene\)](#)
- [GAP3 Aboriginal Governance](#)
- [GAP4 Blackfoot Governance](#)
- [GAP5 Cree Governance](#)
- [GAP6 1875: Metis](#)

- [GAP24 Treaty Maps \(Saskatchewan\)](#)
- [GAP25 Land Claims and Aboriginal Rights \(Inuit\)](#)
- [GAP26 Elders' Perspectives on Treaty](#)
- [GAP27 Research Essay Instructions and Outline](#)
- *Ahtahkakoop*, Deanna Christensen
- *My Life in a Residential School*, Louise Moine
- *From Our Mothers' Arms*, Constance Deiter
- *Breaking the Silence*, Assembly of First Nations
- *Sunrise: Saskatchewan Elders Speak*, Regina Public School Board
- *"To Colonize a People"* Evelyn Poitras
- *Indian Fall*, D'Arcy Jenish
- *Warriors of the King*, L James Dempsey

- [Governance and Metis Law](#)
- [GAP7 Separate Worlds - Stage One](#)
- [GAP8 Co-operation - Stage Two](#)
- [GAP9 Displacement and Assimilation - Stage Three](#)
- [GAP10 Negotiation and Renewal - Stage Four](#)
- [GAP11 The Royal Proclamation of 1763](#)
- [GAP12 The Indian Act](#)
- [GAP13 Limitations of the Indian Act](#)
- [GAP14 Discriminating Against Women](#)
- [GAP15 Enfranchisement](#)
- [GAP16 Native Veterans: Legal Definitions Getting in the Way](#)
- [GAP17 The White Paper](#)
- [GAP18 Background to the \(Residential\) Schools](#)
- [GAP19 Loss of Métis Land](#)
- [GAP20 Métis Scrip](#)
- [GAP21 Metis Colonies](#)
- [GAP22 Highway #11 Named Louis Riel Trail](#)
- [GAP23 Province Gives Metis Recognition](#)

- *The One and a Half Men*, Murray Dobbin
- *The Metis: Two Worlds Meet*, Gabriel Dumont Institute
- CD "The Metis Our People Our Story" GDI
- *Remember Us: Metis Veterans* GDI
- *Statement of the Treaty Issues - Treaties as a Bridge to the Future*, Office of the Treaty Commissioner (OTC)
- *Bounty and Benevolence*, (OTC)
- *Treaty Elders of Saskatchewan*, (OTC)
- *Legacy - Indian Treaty Relationships*, Richard Price
- "A Solemn Undertaking - The Five Treaties of Saskatchewan", (video) (OTC)
- "Spirit and Intent - Honouring the Treaties as Long as the Sun Shines - Treaties in Saskatchewan", (video) (OTC)

Unit Three - Governance: Aboriginal Perspectives - VIDEO

Title	Summary	Length/ Availability/ Date
Northwest Rebellion: 1885	The film explores the reasons for the Northwest Rebellion of 1885 in Saskatchewan and graphically depicts the events leading up to and including the final battle at Batoche. The rebellion is filmed on the actual location. The struggles of the Indians and Métis led by Louis Riel, Gabriel Dumont, Indian chiefs Big Bear and Poundmaker are shown through archival material and special effects.	20 min NFB 1977
Before Columbus (Series of 3)		150 min/ NFB/ 1993
1) Invasion	Tells the real story of Columbus's "discovery" of the Americas, a story not found often in history books.	
2) Conversion	Shows that the European conquest of the Americas was not just a struggle for territory, but a battle for souls.	
3) Rebellion	Describes the war against the Indians, a war that has never ended.	
To Colonize A People	The File Hills Indian farm colony in southern Saskatchewan consists of four bands: Peepeekasis, Star Blanket, Okanese and Little Black Bear. In 1896 the Canadian government sent William Morris Graham as government agent to solve the "Indian Problem." His job was to assimilate the Indian people into one Canadian society.	78 min/ Blue Thunderbird Productions/ 2000

School In the Bush	Contrast shown between the traditional education system of the Cree and residential schools, which saw children being separated from their communities. The site of a Cree winter camp is used to show the traditional education that children receive by working with their parents in constructing the camp, hunting, fishing and learning other skills needed for survival in the North. Shows that for the Cree, life and education are part of the same process.	15 min/ NFB/ 1986
Beyond the Shadows	A film about the devastating effects of the residential/boarding schools on Canadian Indians and the sexual and physical abuse to which native people were subjected. The viewer sees the historical background of these government mandated schools while depicting painful personal experiences: the causes of ‘multi-generational grief’ and the healing processes under way in communities today.	28 min/ NFB/ 1993
The Spirit of Batoche the Metis	The Battle of Batoche in May, 1885 saw the end of the Métis fight for a homeland and self-rule, and Batoche has become the spiritual home of the Métis people.	60 min/ CBC Enterprizes/ 1998
A Solemn Undertaking - The Five Treaties of Saskatchewan	Features the historical relationship between the Hudson Bay Company (HBC) and First Nations when important alliances were formed. The First Nations and the HBC established protocol in their economic relationship that formed the basis for treaty relationships later. Both Canada (the Crown) and First Nations were motivated to enter mutually beneficial treaty negotiations.	13min/ OTC (Office of the Treaty Commissioner) 1999
Spirit and Intent - Honouring the Treaties	Emphasizes the longevity (forever) of the treaties. Treaties were meant to be mutually beneficial, but First Nations people did not receive what was promised. Today, both parties, First Nations and the Federal government, realize they have common ground upon which treaties issues can be settled.	13 min/ OTC/ 2001

<p>... For as long as the sun shines - Treaties in Saskatchewan</p>	<p>Explains why and how the First Nations and the Canadian Government (Crown) entered into treaties. The importance of the oral tradition and the pipe ceremony is emphasized. Various interviews show the different views on the treaties.</p>	<p>13min/ OTC/ 2000</p>
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Aboriginal Voices

In traditional Aboriginal societies, women were the equal of men and were entitled to be treated with respect. In fact, in Aboriginal matriarchal societies, women were the ultimate holders of political and social power, with responsibilities expressed in teachings handed down

Anne McGillvray, Brenda Comasky. Foreword, *Black Eyes All of the Time*

Introduction

Unit Three focuses on the process by which Colonial and Canadian rule undermined traditional Aboriginal self-government. Prior to contact with Europeans, Aboriginal peoples were self-reliant, self-governing nations. Aboriginal governments based their practices on the spiritual philosophy that everything in creation is of equal value. This is particularly evident from the way in which they conducted themselves during the treaty-making process. It is important for students to understand the treaty-making process because they, as do we all, benefit from treaties.

British Colonial rule and the Canadian government's paternalistic policies undermined traditional Aboriginal governments and sovereignty through the process of assimilation. First Nations political structures were seen as obstacles to assimilation and Euro-Canadian social and economic development. Similarly, Métis people were viewed as barriers to settlement of the Canadian West, and were subject to similar treatment.

Aboriginal peoples have shown determination, resiliency and courage to overcome the oppression of the past. Their goals of self-determination and self-government continue today.

Unit Organization

Unit three begins with an overview of traditional Aboriginal governance and dispels the myth that Aboriginal peoples were incapable of governing themselves. It shows that, in fact, Aboriginal peoples had sophisticated, practical methods of governance and leadership.

Using RCAP's structure, Unit Three gives an overview of four stages in the relationship between Aboriginal peoples and Euro-Canadian governments. Students are then introduced to legislation and policy such as *The Royal Proclamation of 1763*, *The Indian Act* and others. Students discover, through a specific Saskatchewan example, how colonialism affects Aboriginal peoples. Students also see the effects of the Residential School system through reading personal accounts.

Students then study the different land negotiations between Aboriginal peoples and government. They see the land negotiation experiences between First Nations, Inuit and Métis people and the government.

In Unit Three activities are divided using this symbol:



Objectives	Suggested Activities	Resources
<p>FO - Determine how, historically, Aboriginal leaders are chosen.</p> <p>LO - Evaluate criteria by which leadership is chosen. CCT, IL, PSVS</p>	<p>Have students brainstorm the qualities/skills that they think a leader should possess. Write these ideas on the chalkboard. Discuss the statement, "A true warrior puts the community before him/her self."</p> <p>Write the statement, "Who gets the job?" on the chalkboard and give students the following assignment:</p> <p>Following is a list of skills and traits that may or may not be useful to a chief or an Aboriginal leader. Rank these skills and traits in order of importance with 1 being the most important and 15 being the least important.</p> <ul style="list-style-type: none">• Good speaker _____• Knowledge of computers _____• Has lots of friends and relatives _____• Good Listener _____• Honest _____	<p>Community:</p> <p>Print:</p> <p>Video:</p> <p>Internet:</p>

LO - Assess leadership qualities based on personal knowledge. **IL, CCT, PSVS**

- Knowledge of Canada's political structure _____
- Drives a car _____
- Happy-go-lucky _____
- Social drinker _____
- Values culture and tradition _____
- Speaks his/her First Nations language _____
- Effective problem solver _____
- Knows communities needs _____
- Goal Oriented _____
- Hard worker _____

In small groups, have students discuss and compare their rankings. After discussion, do their rankings change? In journals, have students provide the rationale for their ranking of the leadership qualities.

Teachers may choose to use all or some of the items on the leadership list depending on the maturity of students

FO - Investigate how Aboriginal leadership is based on values that may differ from the values of Euro/Canadians.

LO - Research a

Have students choose historical or contemporary Aboriginal political leaders to research. Students may provide a written report or an oral report. (Part of an oral presentation could include a discussion of the connections the students' chosen leaders have with one another.)

Students may provide:

Community:

- Local political leaders.

Print:

- [GAP1 Historical and Contemporary Leaders](#)
- *Indian Fall*, D'Arcy Jenish
- *Warriors of the King*, L. James Dempsey
- *The One and a Half Men* Murray Dobbin
- *Ahtahkakoop* Deanna Christensen
- *The Metis: Two Worlds Meet* Study

variety of sources for accurate information.

IL, N, CCT

LO - Categorize information into specific time, place, and situational contexts. **IL, N, CCT**

LO - Use symbols to convey meaning. **N, IL, CCT**

LO - Increase knowledge base on Aboriginal leadership. **CCT, C, N, IL**

- The Nation or group with whom the leader identified or identifies.
- Autobiographical information.
- An anecdote that illustrates specific leadership qualities.
- A poster that symbolizes the leader's qualities.
- The context in which the person became a leader.
- The specific personal attributes the person brings to the leadership role.
- A quote that illustrates leadership.
- Use the timeline to contextualize their leader. (What events are occurring that may have influenced the leader's actions and decisions.)

Prints & Teacher's Guide:

5.1 Cuthbert Grant

5.2 George "Shaman" Racette

5.3 Jerry Potts

5.4 Gabriel Dumont

5.6 Malcolm Norris

5.7 Jim Brady

- Gabriel Dumont Institute booklets *Louis Riel, Gabriel Dumont*
- *Treaty Elders of Saskatchewan* Harold Cardinal & Walter Hildebrandt.

Video:

- *Northwest Rebellion: 1885*

Internet: www.otc.gov

FO - Appreciate the unique political processes and structures of Aboriginal peoples.

FO - Respect that First Nations, Inuit and the Métis Nation have always had political structures designed to serve their needs.

LO - Work cooperatively to enhance the learning of self and others. **IL, PSVS**

LO - Rethink previously held thoughts on Aboriginal leadership. **CCT, IL, C**

LO - Assemble information in a coherent format. **N, C, CCT**

LO - Appreciate the unique ways in which Aboriginal peoples chose leaders. **PSVS, CCT**

In groups of five, have students jigsaw Aboriginal governance and become experts at their particular group. Assign each group member a copy of either **GAP2 Laws of the Land (Dene)**, **GAP3 Aboriginal Governance**, **GAP4 Blackfoot Governance**, **GAP5 Cree Governance**, or **GAP6 1875 - Metis Governance and Metis Law**.

Students may base their discussion on the following questions:

- How were decisions made?
- Who had decision making powers?
- How were leaders chosen?
- How did the group maintain social control?
- What are the most important qualities of the leader of the group?
- **GAP5 Blackfoot Governance** specifically mentions *greed*. Teachers may ask students their views on greed. For example, is greed a virtue in Canadian society? What are students' values?

Using the reading, ask students to add to their (previously developed) list of leadership qualities, the qualities that are important to the group they are assigned. As well, have the groups discuss the form of governance they read about, and be able to describe its characteristics.

Next, have an "expert" from each group form new groups to teach each other about their assigned or chosen Aboriginal group.

Have student groups make charts or graphs that shows the similarities and differences of governance and leadership among the groups they were assigned. They may also want to note the differences and similarities between the leadership qualities they originally chose, and the group at

Community:

- Aboriginal Historians

Print:

- [GAP2 Laws of the Land \(Dene\)](#)
- [GAP3 Aboriginal Governance](#)
- [GAP4 Blackfoot Governance](#)
- [GAP5 Cree Governance](#)
- [GAP6 1875: Metis Government and Metis Law](#)
- *Ahtahkakoop* (pp. 62-69)
- *The Metis: Two Worlds Meet*, Study Prints & Teacher's Guide

7.1 The Provisional Government of 1870

7.2 Scrip

7.3 Metis Prisoners of 1885

7.4 Trial of Louis Riel

Video:

LO - List the important qualities of Aboriginal leadership.
C, CCT, IL

which they are "expert."

Ask students to keep in mind the ideas they learn about traditional Aboriginal governance as they continue to learn about the governance that was imposed on Aboriginal peoples with the arrival of the Europeans.

- *Northwest Rebellion: 1885*
- CD *The Metis Our People, Our Story*, (ISBN 1-896081-23-1) GDI Saskatoon 306-249-9400

Internet:

FO - Examine the harmful effects of forced change.

FO - Recognize that Euro/Canadian government policies intended to 1) remove Aboriginal people from their homelands 2) suppress Aboriginal nations and their governments 3) undermine Aboriginal cultures 4) stifle Aboriginal identity.

Have students form different groups for the next activity. Teachers may wish to ensure that a variety of student strengths are represented in each group.

Give each group an assigned reading: **GAP7 Separate Worlds**, **GAP8 Cooperation**, **GAP9 Displacement and Assimilation** or **GAP10 Negotiation and Renewal**.

From the reading, the group's assignment is to:

- Read and discuss the article.
- Present their "stage" to the class including:
- An oral presentation that summarizes the main points of the reading.
- A presentation of the difficult vocabulary, including definitions.
- A visual expression that characterizes the spirit of the relationship at their "stage." (e.g., poster, collage)

Community:

Print:

- [GAP7 Separate Worlds - Stage One](#)
- [GAP8 Cooperation - Stage Two](#)
- [GAP9 Displacement and Assimilation - Stage Three](#)
- [GAP10 Negotiation and Renewal - Stage Four](#)

Video:

- *Before Columbus Series*
- *Invasion*
- *Conversion*
- *Rebellion*

Internet:

GAP 7, 8, 9 and 10

LO - Read, interpret, and summarize written material. **IL, CCT, C**

LO - Compare and contrast different political structures.

LO - Use symbols to express ideas. **IL, N, CCT**

LO - Dramatize an interpretation of a specific time period in history. **CCT, IL, C**

- A skit, role play or pantomime that expresses the Aboriginal/non-Aboriginal relationship in their "stage."
- Students may be encouraged to attempt a group role they have not chosen yet.
- Students may be reminded that each group member should have a significant part to play.
- Students may be encouraged to get their audience involved in the presentation.
- Students may be encouraged to be creative in all aspects of their presentation.
- Students should be encouraged to display their work in the classroom or school.
- Students may be reminded that the teacher could use students' presentations on which to base a quiz, test or essay questions.

The teacher (or chosen student) may compile the vocabulary from each group, and have each group create a crossword/scrabble or other word game for classroom use.

The Royal Commission on Aboriginal Peoples found it useful to divide its account of the historical relationship into four stages. The stages follow each other with some chronology, but they overlap and occur at different times in different regions. It is difficult to place each stage within a precise timeframe. In part, this is because of the considerable overlap between the stages. They flow easily and almost indiscernibly into each other, with the transition from one to the other becoming apparent only after the next stage is fully under way. Nor is the time frame for each period the same in all parts of the country; Aboriginal groups in eastern and central Canada generally experienced contact with non-Aboriginal societies earlier than groups in more northern or western locations.

In small groups, give each student copies of:
GAP11 The Royal Proclamation of 1763, GAP12 The Indian Act, GAP13 Limitations of the Indian Act, GAP14 Discriminating Against Women, GAP15 Enfranchisement, GAP16 Native Veterans: Legal Definitions Getting in the Way and GAP17 The White Paper.

Have students share the reading responsibilities equitably. After reading, have students discuss the following (suggested) questions, and share this information with the class.

GAP11 *The Royal Proclamation of 1763*

- Under what conditions could Indian land be bought or sold?
- Why is the Royal Proclamation still valid?

GAP12 *The Indian Act*

- What were the objectives of the *Indian Act*?
- What were assimilation policies designed to do?
- What initiatives were embarked upon to encourage economic, political and cultural transition?
- What idea formed the basis for Indian policy?
- What new restrictions were introduced between 1895 and 1914?
- How did chiefs react to the restrictions?

GAP13 Limitations of the *Indian Act*

- Make a list of the limitations outlined in the reading.
- How did these limitations affect First Nations people?

Indian Status: Who Defines Who Is an "Indian"?

Community:

Print:

- [GAP11 The Royal Proclamation of 1763](#)
- [GAP12 The Indian Act](#)
- [GAP13 Limitations of the Indian Act](#)
- [GAP14 Discriminating Against Women](#)
- [GAP15 Enfranchisement](#)
- [GAP16 Native Veterans: Legal Definitions Getting in the Way](#)
- [GAP17 The White Paper](#)
- [Remember Us: Metis Veterans GDI](#)

FO - Understand the legislation that affects Aboriginal peoples.

LO - Interact with specific policies and legislation that put Aboriginal independence in jeopardy. **CCT, IL,**

LO - Explain how policies and legislation jeopardized traditional Aboriginal governance. **PSVS, CCT, IL**

LO - Explain how legislation discriminated against women. **IL, CCT**

- Why is the above question said to be controversial?

Video:

GAP14 Discriminating Against Women

Internet:

- Why was section 12 (1) (b) of the *Indian Act* discriminatory?
- What happened to remove the discriminatory clause?

GAP15 Enfranchisement

- What does enfranchisement mean and what is it intended to do?
- Why was this idea doomed for failure?
- Why would some First Nations give up their status?

GAP16 Native Veterans: Legal Definitions

Getting in the Way

- How was the *Indian Act* used against First Nations Veterans?
- What did Status Indians face if they became enfranchised?
- What other legal restrictions hindered First Nations Veterans?

GAP17 *The White Paper*

- What was the primary thrust of the White Paper?
- Why did Indian people take exception to the White Paper?
- What did Indian people do in reaction to the White Paper?
- What was this colonial assumption on which the *White Paper* was based?
- What important consequences did the White Paper have?

LO - Critically analyze the intent and detriment of government assimilation policies. **CCT, C, PSVS**

LO - Make connections between new reading and prior knowledge. **IL, CCT**

LO - Appreciate the resiliency of Aboriginal peoples under oppressive conditions. **CCT, PSVS, IL**

FO - See the effects of an imposed system of governance by examining a specific example.

LO - Empathize with people who have experienced a process of assimilation. **PSVS, C, CCT**

LO - Question why the government would implement assimilationist policies to the detriment of the people involved.
PSVS, IL, CCT

LO - Imagine what it would be like to have one's history and identity completely devalued. **CCT, PSVS, IL**

Show students the video, "To Colonize a People." Discuss with students these (sample) questions:

- Give specific examples of how colonization affected, and still affect, the people in the video.
- What did the File Hills people give up for Graham's idea of "success"?
- What was the rationale behind the experiment?
- What were some of the punishments for "breaking the rules"?
- According to the video, how were Veterans of War treated?
- What were some of the limitations put on the farming operation?
- How did this project fit in with the government's overall plans for Aboriginal peoples?
- Write a journal entry that describes your feelings about the File Hill experiment. Write down how you might feel if your family was involved.

Community:

Print:

Video:

- *To Colonize a People: The File Hills Indian Farm Colony*. Blue Thunderbird Productions (60 min.), 2000.

Internet:

Have students read **GAP18 Background to the (Residential) Schools**.

Teachers may ask students to answer these (sample) questions individually or in small groups, depending on the reading skills of the students.

- According to the author, how did the Jesuits take advantage of Algonkian practices and beliefs?
- At one point, residential schools closed. Why?
- According to the Jesuits, four major changes were needed "to civilize Indian people." List these, and explain their detriment to

Community:

Print:

- [GAP18 Background To the](#)

FO - Realize the devastating effects of

the Residential School system.

LO - Learn the means by which governments oppressed Aboriginal peoples. **CCT, IL**

LO - Make inferences based on research and personal accounts. **IL, CCT, PSVS**

LO - Compare an imposed education system to traditional Aboriginal education. **IL, CCT, N, C**

LO - Gain knowledge of the Residential School system from primary sources. **C, IL, CCT, PSVS**

established Aboriginal systems.

- Why were non-Indian children placed in residential schools?
- Before attendance at residential schools became compulsory, how did missionaries entice students to school? Why might this have been an effective strategy?
- According to paragraph 8, why were residential schools established?
- What was the result of the government's mandate "to deal with Indians"?
- What did the *Royal Proclamation* acknowledge with regard to Indian land?
- Prior to the western treaties, what was official Canadian policy and what was it called?
- Why did the Indians of the west think that treaties would be a fair exchange?
- Why, according to the government, were residential schools unsuccessful?
- In 1879, how and why did government policy change?
- What criticism did Frank Oliver, Member of Parliament, and the Indian Department (at the time) have of industrial schools?
- According to survivors, how was compulsory attendance ensured?
- Compare the residential school system to what you know about traditional Aboriginal education systems.

Ask students to read an individual's account of the residential school experience. Constance Deiter's book contains personal accounts, as do the other books listed. Teachers may ask students to share an individual's experience with the class to have them learn about a variety of experiences.

[\(Residential\) Schools](#)

- *From Our Mothers' Arms*, Constance Deiter
- *Breaking the Silence*, Assembly of First Nations
- *Sunrise: Saskatchewan Elders Speak*, Regina Public School Board

Video:

- *School in the Bush*
- *Beyond the Shadows*

Internet:

- www.otc.ca

Or email:

- otcmail@otc.ca

FO - Analyze the concept of contractual agreements.

LO - Brainstorm the components that comprise agreements.
CCT, IL, C

LO - Imagine situations in which agreements may be necessary.

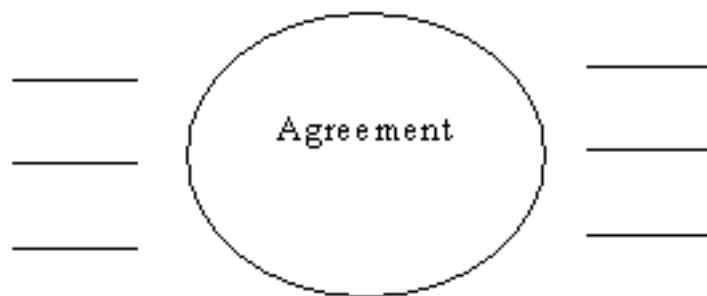
LO - Discuss factors that may cause different interpretations of the same agreement.
CCT, C, PSVS, IL

LO - Discuss the consequences of breaking an agreement. **PSVS, CCT, C, IL**

Ask students to brainstorm a list of all the agreements they make on a daily basis. These may include:

- You want to borrow your mom or dad's car and she/he agrees with the stipulation that you: put gas in, drive your sister/brother to soccer practice, make sure you clean it when you are finished and be home by a specified time.
- You have missed a certain class for two weeks in a row. Your teacher agrees to keep you on the class list if you: make up the time after school, catch up on your missed assignments and do not miss any more classes.

Have students come up with a personal definition of an agreement. Develop the concept as a class by brainstorming a list of the elements that make up an agreement.



These may include:

- Stipulations/Conditions.
- Ceremony (hand shake for example).
- Obligations, who is obligated for what.
- Timeframe.
- Under what conditions can the contract be broken?
- What are the consequences of broken agreements?
- The basis on which agreements are made (e.g., trust).

Community:

Print:

Video:

Internet:

	<ul style="list-style-type: none"> The reasons people enter into agreements. 	
FO - Investigate the factors that led to Aboriginal peoples losing their traditional, historical territories. LO - Utilize a variety of sources for information to discover how Aboriginal peoples lost their land. CCT, IL, N, C	<p>Tell students they will now be investigating the different "agreements" that were negotiated between Aboriginal peoples and government. First Nations, Inuit and Métis people all had different experiences with regard to negotiations for land. Tell students that they (in partners or small groups) will be studying the land negotiation experiences of Métis, Inuit or First Nations.</p> <p>(A list of choices appears on the following pages along with readings and possible questions each group can use to begin their research. The Métis are listed first, then Inuit and finally First Nations. "Clusters" of Foundational and Learning Objectives are found at the beginning of each group's section.)</p>	<p>Community:</p> <p>Print:</p> <ul style="list-style-type: none"> <u>GAP28 Research Essay Instructions and Student Research Essay Outline</u> <p>Video:</p> <p>Internet:</p>
FO - Infer that Aboriginal peoples had, and have, different experiences with governments regarding their land. LO - Research and write an essay on a specific Aboriginal group's experience with their traditional, historical land. CCT, C, N, IL	<p>Teachers may wish to make copies of GAP28 Research Essay Instructions and Student Research Essay Outline.</p> <p>GAP19 Loss of Metis Land</p> <p>Suggested questions:</p> <ul style="list-style-type: none"> What two elements did the <i>Manitoba Act</i> give the Métis to ensure national liberation? Why did the <i>Manitoba Act</i> turn out to be a "paper victory"? Where did the Métis disperse after 1870? What was the concern of the government with regards to Métis land? How did the government also alienate the non-Aboriginal settlers? How did the Métis and the settlers attempt to get title to land? What happened to help destroy Métis nationalism and their fight for land? How were the Métis finally manipulated out 	<p>Community:</p> <p>Print:</p> <ul style="list-style-type: none"> <u>GAP19 Loss of Metis Land</u> <i>Métis Development and the Canadian West Series (GDI)</i> <ol style="list-style-type: none"> <i>Changing Times</i> <i>Petitioning for Rights</i> <i>Conflicting Plans</i> <i>Contrasting Worlds</i> <i>Ending an Era</i> <p>Video:</p> <p>Internet:</p>

- of their land?
- Where did many displaced Métis live?

In journals, ask students to reflect on what they have learned from this reading. For example, what have they learned that they didn't know before? How has their learning affected their beliefs about Métis people?

It may be beneficial to review the requirements of a research essay with students and provide GAP27

FO - Interpret the circumstances under which Métis people lost their land.

LO - Discover the government's motives for their mistreatment of the Métis. **C, CCT, IL**

LO - Know that Métis people organized governments to assert their needs. **C, CCT, IL**

LO - Know that the Métis do not have a collective land base from which to build the nation. **PSVS, CCT, C, IL**

LO - Simulate writing a land agreement for the Métis Nation. **CCT, PSVS, IL**

GAP20 Metis Colonies

Suggested Questions:

- In their struggle to preserve and enhance their collective existence as a people, what makes Métis people different from First Nations and Inuit?
- What factors ensured the Métis nation would not retain a collective land base?
- What happened to further disenfranchise the Métis in 1909?
- What did the Métis do as a result of this last event?
- How did the 1930 *Natural Resources Transfer Agreement* benefit the Métis?
- Why might provincial governments not recognize Métis rights?

Community:

Print:

- [GAP20 Metis Colonies](#)

Video:

- The Spirit of Batoche: the Metis*

Internet:

GAP21 The Métis after Batoche: 1855-1900

Suggested Questions:

- What is "scrip" and why did it come about?
- How did scrip differ from treaties?
- What were the Métis granted via the *Dominion Lands Act* and the *Manitoba Act*?
- After 1870, what happened to ensure the Métis did not get their land?
- What evidence does the writer provide to support that fraud took place?
- On what do Métis people today base their entitlement to scrip claims?

When students have completed their research, ask them to conclude by rewriting a land agreement for the Métis. Ask them to take on the persona of a Métis leader such as Riel, Dumont, Norris or Brady. Have them write a land contract between the Métis and the Canadian government.

FO - Discover why Louis Riel is an important figure to Saskatchewan and Canadian history.

LO - Research one aspect of Métis history. **CCT, N, IL, C, TL**

LO - Demonstrate a variety of research and writing skills. **CCT, IL, C, TL**

Community:

Print:

- [GAP21 The Métis after Batoche: 1855-1900](#)

Video:

Internet:

Have students read **GAP22 Highway #11 Named Louis Riel Trail.**

Students may choose to research and report on one of these related topics from the reading:

- Why Riel is considered the father of confederation.
- Why Riel is considered a controversial figure.
- Why Riel is considered a hero.
- Riel's role in Saskatchewan and Canadian history.
- The historic link between the Métis and the Francophone community.
- The significance of having the ceremony conducted at Duck Lake.
- The significance of the Red River cart.

Community:

Print:

- [GAP22 Highway 11 Named Louis Riel Trail](#)
- GDI Traveling Museum

Video:

Internet:

CDROM: *Metis History*, GDI

FO - Understand the significance of provincial recognition of Métis people.

LO - Appreciate the lengthy struggle of Métis people for provincial recognition.
PSVS, IL, CCT

LO - Interpret the implications of legislation affecting Métis people. **CCT, IL, C**

LO - Infer the implications of a symbolic gesture.
CCT, IL, C

GAP23 Province Gives Métis Recognition

Suggested Questions:

- How does the *Métis Act* acknowledge Métis people?
- How does the *Métis Act* affect the relationship between Métis people and the Saskatchewan government?
- What practical use does the *Métis Act* serve?
- How might Métis people benefit from the *Métis Act* now, and in the future?

Community:

Print:

- [GAP23 Province Gives Métis Recognition](#)

Video:

Internet:

Resources

Community:

- Descendents of treaty signatories, Chiefs, Elders, OTC Speakers' Bureau

Print:

- [GAP24 Treaty Maps](#)
- [GAP25 Land Claims and Aboriginal Rights \(Inuit\)](#)
- [Inuit GAP25 Land Claims and Aboriginal Rights \(Inuit\)](#)
- [GAP26 Elders](#)

- **Inuit GAP25 Land Claims and Aboriginal Rights (Inuit)**
- What land claims have the Inuit negotiated since the mid-seventies?

FO - Research the unique land agreements between Aboriginal peoples and various governments.

FO - Understand the sacredness with which treaties were signed.

LO - Respect the sacredness with which treaties were signed.

PSVS, C,

LO - Research a specific land agreement between Aboriginal peoples and the government.

CCT, N, PSVS

LO - View and interpret video productions on treaty.

CCT, C, IL

LO - Display understanding of the Elders perspectives on treaty and other land agreements. **PSVS, CCT, C**

- What does each settlement include?
- Explain the creation of Nunavut.
- What makes the Nunavut land claim different than all others?
- First Nations:

Treaty 2

Treaty 4

Treaty 5

Treaty 6

Treaty 10

GAP24 Treaty Maps of Saskatchewan

GAP26 Elders Perspectives on Treaty

Have students apply W5 to their treaty research.

Who were the signatories?

What was involved?

Where is the land?

When was the contract signed?

Why was the contract signed?

Have students calculate the difference between the First Nations' traditional land and their actual reserve land.

Perspectives on Treaty

From the Office of the Treaty Commissioner(OTC):

- *Statement of Treaty Issues - Treaties as a Bridge to the Future*
- *Bounty and Benevolence*
- *Treaty Elders of Saskatchewan*
- *Legacy - Indian Treaty Relationships* - Richard Price
- *Ahtahkakoop*

Chapter 12 - Preliminaries to Treaty Six Negotiations pp. 217-231.

Chapter 13 -Treaty Six pp. 232 - 277

Chapter 14 - The Days After Treaty Six was signed at Fort Carlton pp. 278 - 299

Video: (OTC)

- *A Solemn Undertaking - The Five Treaties of*

- *Saskatchewan*
- *Spirit and Intent - Honouring the Treaties*
- *As Long as the Sun Shines - Treaties in Saskatchewan*

Internet:

<http://www.sicc.sk.ca/cgi-bin/sicc/elders>



GAP 1 Historical and Contemporary Leaders

Cuthbert Grant

Chief Perry Bellegarde

Big Bear

Louis Riel Sr.

Crowfoot

Piapot

Captain William Kennedy

Ahtahkakoop

Keith Goulet

Alexander Kennedy Isbister

J. P. "Jim" Brady

Poundmaker

Reverend Henry Budd

Charles Eugene Boucher

Louis Riel

Gabriel Dumont

Madeleine Welkey Dumont

Maxime Lepine

Pierre Parenteau

Joe Amyotte

Rose McKay

Boyer

Xavier Letendre di Batoche

Jim Sinclair

Dr. Adam Cuthand

Archdeacon John Alexander MacKay

Sam Badger

Joseph Octave Nolin

Malcolm F. Norris

Clem Chartier

Michael Greyeyes

Nora Ouellette Thibodeau

Mistawasis

Gerald Morin

Dr. Howard Adams

Reverend Edward Ahenakew

Buckley Belanger

Norman MacAuley

Gary Farmer

Elmer Campbell

Mary Ellen Turpel Lafonde

Louis Morin

Mel Isnana

Rick Laliberte

Deliah Opikokew

Website: <http://collections.ic.gc.ca/faces/women.htm>

Email address: native@ipl.org



* Please note: This is not an exhaustive list, nor is it ordered hierarchically. Please add the important people from your own community, and share these names with others.

GAP2 Laws of the Land (Dene)

Vocabulary

ultimate	egalitarianism	consensus
hierarchical		
ostracized	formidable	

According to the Dene legend, *Yamoria* was sent by the Creator to teach *The People* the rules of the Universe which would guide their lives and bring harmony to the natural environment. Dene civilization was based on these “laws of the land,” and the wisdom of nature was the ultimate guide to right or wrong. Under these laws of nature, groups of inter-related peoples formed clans and lived in peace for centuries in *Denendeh*:

People lived under one law, a long time ago. Everything was good; it was the best form of government. Everything was sacred and to be respected; Yedariyé, the Creator, gave the laws to The People. Up here in the forest country, God put the laws for The People to see and follow: on the trees, on the water, on the flowers, in the Universe. When things are wrong, nature will tell us we’re not living in a good way, like air and water pollution, today.

The Creator gave us all the things we need to survive. Our life reminds us of a flower that is put on the earth, in a special place. That place where the flower is standing is its home. Nature had provided everything for it to survive. The sun comes up and it is warm; its petals open up and reveals itself as best it can be. It’s a comfortable place and it has a right to be there, just like us. It reminds us that we, too, like to be comfortable in this world, have wood for our fires, a home, food on our tables. Yedariyé gave us all these things, to survive (Harvey Scanie).

The Dene nations of the Mackenzie Valley evolved a system of government that emphasized egalitarianism and consensus building. Decisions were made over the council fire, and all members of the circle had the right to express opinions. Influence over others was not gained by loud voices, hierarchical status, or wielding authority. Instead, the *Kalther’s* or headman’s authority was based on his wisdom, abilities, and knowledge in each particular circumstance. Therefore, in matters of hunting, the most skilled hunter or perhaps the person with the greatest medicine power might attain leadership. In time of war, a “war chief” was selected. In other times, the wisdom of the Elders, whether man or woman, often exerted the greatest degree of authority:

The land was their land; nobody was a chief. The People lived the way they wanted. There were no such things as chiefs. Men were equal. Usually a woman was chosen to be the leader of a group that traveled together. This woman usually was the most knowledgeable about the land. The group would combine their food and eat together. If someone did not have something, others shared. The People helped one another (Victoria Mercredi).

True leadership in Aboriginal culture comes with age, a quiet voice, and humility. In sharp contrast, European leadership has often been defined by power, aggression and hierarchical status. Aboriginal wisdom regarding leadership is expressed in the following thoughts of an Apache Dene Elder:

He did not have to raise his voice, because others listened better; they came closer and bowed to hear. He had to say less because they gave him attention.... The man who speaks loudly or emphasizes with blows has not earned his place, even if he occupies the place of a leader. He has stolen it or it has fallen his way by chance. Sooner or later he will lose it and sink back where he belongs (“Indian Wisdom,” 1932: 103).

The system of self-government within the *Denendeh* honoured the individual rights of its members and emphasized shared decision making of the circle. There were no prisons, and only for extreme offenses, such as murder, was a clan member ostracized. Theft of property was dealt with simply by confronting the person and requiring that the belongings be returned to the rightful owner. When disputes among young men became physical, their wrestling matches seldom escalated into more serious violence. The Dene people’s

love of harmony and disdain for “making the earth red with man’s blood” exerted proper limits on these young men’s behaviors.

Though occasional conflict always arises amongst neighbors, the Dene were a peace loving people, possessing a cooperative spirit and willingness to resolve issues without violence.

GAP2 Laws of the Land (Dene) (continued)

The land and resources belonged to all and were to be shared by all its creatures. The concept of ownership of land was foreign to this civilization, which recognized that mankind's role was to take gentle care of Earth's abundance. With respect and gratitude, these gifts of life would be transferred to future generations. In a land of low population density and unlimited resources, there was little need to struggle for territorial supremacy or dominance over other cultures. The law of the land centered on mutual respect and a willingness to help in times of scarcity. Therefore, in times of need, it was perfectly acceptable to hunt in another clan's traditional territory. No compensation or formal agreement was required, for it was accepted knowledge that this relationship was reciprocal.

Territorial boundaries were undefined, flexible, and often overlapping. Indeed, many of the great seasonal gathering places were located in areas of overlapping territories, resulting in frequent inter-marriages and substantial sharing of cultural knowledge. These gatherings interlocked *Denendeh* like gears in the ancient wheel of life. Though The People were separated by formidable geographical boundaries such as the Rocky Mountains and expansive Barren Lands, the lakes and rivers connected their trade routes, and their common language defined the nation's boundaries. In the final analysis, the ancient land of Denendeh was a loosely connected federation of states possessing all the necessary attributes of a distinct country.

(Cautu, Phillip R. and Lorraine Hoffman-Mercredi, 1999, p. 61. Reprinted with permission from Thunderwoman Ethnographics.)

GAP3 Aboriginal Governance

Vocabulary

affluent	superficially	censured	confederacy	conciliator
prestigious	lavishly	diplomacy	prerequisite	lineages
sachems				

The ancestors of Canada's First Nations all lived in "small scale" societies, in the sense that day-to-day contacts of individual members were usually limited to close relatives. Kinship connections strongly influenced patterns of social and economic interaction, and they frequently determined a person's position in a society. As well, all groups esteemed cooperation and sharing among kinfolk. This important feature of Native life found expression in numerous ways, but without exception leaders were expected to be generous. Even in those nations where individuals or families were highly status conscious, gift giving, rather than the hoarding of wealth or private ownership, was the key to enhanced social position, even among the most affluent of the Pacific slope.

Nations differed in the sizes of the kinship groupings, the manner in which people traced descent, and the degree to which heritage determined a person's social and political position. Generalizing very broadly, there were two kinds of societies. One featured clans, or large kinship groups claiming a mythical ancestor, and the other emphasized small groups of closely related families.

Superficially, politics seemed to be male dominated, but in reality men held their positions based on the ancestry of their mothers. Furthermore, the ranking matrons of the various clans conducted assemblies that nominated, censured, and even recalled the *sachems*. Successful warriors, great orators, and men who earned recognition for other achievements could also acquire the status of chief, but they could not be voting members of the village council and they could not pass their titles on to their descendants.

The confederacies, such as those of the Huron and the Five Nations Iroquois, knitted various nations and villages together. Confederacies, whose members included the *sachems* of the member clans, promoted harmonious inter-village relations and co-ordinated external affairs, particularly warfare. Decision making at all levels was by consensus of the decision makers- a practice common to all Native groups, irrespective of their particular political organization. Significantly, the councils lacked any coercive powers; normally, kin and peer pressure ensured compliance. Once a council reached a decision, its members customarily selected one of their best orators to announce it. After contact, Europeans often mistook these "speakers" for prominent leaders.

Political leadership was fluid in the sense that group members followed the man who was best suited to lead them in the task at hand. Usually the "situational leader" was a married elder who was a superior hunter, a generous man, a skilled orator, or a good conciliator. When a number of local boreal-forest groups came together to form summer camp, the winter headman who commanded the greatest respect became the camp's leader.

Political Life of the Plains

The social and political life of the Plains buffalo hunters share some of the characteristics of both the Iroquoian and Pacific-slope clan-based societies and Subarctic and Arctic societies where this type of organization was weak or absent. Partly this was because camp sizes on the plains varied with the seasons. The population of a winter buffalo –pound village, for instance, ranged from twenty-five to one hundred or more, which was about the same size as the summer encampments of the boreal-forest groups. During the late summer, on the other hand, the buffalo-hunting and sun-dance camps could number more than one thousand inhabitants, about the size of the winter villages of the Iroquoian and Pacific-slope nations.

In Plains societies, a chief and informal council of elders, chosen for their leadership abilities, oversaw the affairs of the summer and winter camps. When several groups gathered in the summer, the oldest and most respected winter leader acted as spokesman for the combined group. As in other regions, decision making by consensus prevailed, and persuasion rather than coercion was the preferred way for elders to implement their individual and collective wills.

GAP3 Aboriginal Governance (continued)

Associations of adult male warriors, popularly known as “warrior societies,” enforced rules as necessary. Society members could seize a defiant person’s property and impose physical punishment; however, this was rarely necessary.

Although Plains nations were very concerned about social status, its attainment was largely an individual quest of men. Typically, a major goal for a man was to become a member of a warrior society. These societies were the most prestigious of all the various men’s associations. To be eligible for membership, a man had to earn status and wealth through demonstrations of fighting and hunting prowess as a member of other, lower-ranked organizations. Among the Blackfoot people, for example, associations existed for different age groups: boys in their early teens, young adult men, and older men who no longer hunted or engaged in warfare. Each society had its own requirements, and a man usually bought the emblems and rights to the rituals of a society from one of its members, who in turn purchased access to a higher-ranked association. Often men who had gained a great deal of respect and status publicly proclaimed it by lavishly decorating their dwelling with pictographs that recalled their best-known achievements.

In Native Canada, diplomacy and trade were intertwined. Gift giving was the cement of inter-nation diplomacy. Leaders of unrelated nations met and presented gifts of equal value to each other as symbolic gestures of good will. Often the exchange was a lengthy affair, which involved feasting, speech making, and the ritual smoking of the calumet, a long-stemmed, decorated tobacco pipe. Exchanges of this kind were an integral part of inter-nation trade because they served to create or renew peaceful relations between groups that were a prerequisite for regular commerce. This explains why peace chiefs or heads of lineages usually controlled external trade. When the leaders of different groups were keen to establish long-lasting bonds, they often arranged marriages between their respective kin.

(Ray, Arthur J., 1996, pp. 25-30. Excerpts. Reprinted with permission from Lester Publishing Limited and Key Porter Books.)

GAP4 Blackfoot Governance

Vocabulary

recalcitrant	ridicule	exile	intervention	acquisitive
restitution	mettle	jeopardized	oratory	adherents
unanimity	proliferation	stewardship		

In Blackfoot culture, descent was recognized through both the paternal and maternal line. Men and women contributed to the continuance of the nation in different ways. For example, men were providers of food and protection, while women were responsible for overseeing the domestic side of tribal life. Although women were the backbone of these societies, providing for many of the material needs of the tribe, they were also the teachers, inculcating tribal laws and customs in every facet of tribal life. Where men sought valour and respect in manly deeds, the survival of the nation also depended on the moral and spiritual strength of the women.

Like Mother Earth, women were held in high esteem as givers of life and were protected and sheltered by the nation. Some played powerful roles. Among the Blackfoot for example, women of impeccable character presided over the sundance. Among the Peigan, the term Ninaki was used to indicate a chief woman or favourite wife, who was accorded certain exceptional privileges and prestige in areas typically associated with men. The ‘manly hearted women’ excelled in every important aspect of tribal life – property, ownership, ceremonialism and domestic affairs.⁵⁶ As well, the Blood had a society for women called the Motoki, which conducted rituals to honour the importance of the buffalo to their culture.

The Blackfoot ethical code was imparted to the young through oral history and traditions. Social and moral codes were rigidly enforced, and premarital social interaction was conducted in public. In addition, children were taught by example. Girls and boys used play modeled after the adults’ behaviour and were thus imbued with the values of the society – industriousness for girls and hunting ability and bravery for boys.

Young men learned horsemanship and were trained to be equestrians of the plains. Summer and winter games occupied the young, while socializing, tea drinking, visiting and storytelling occupied the adults during long evenings. Blackfoot youth and men enjoyed passing the time with gambling and games of chance.

Status was earned by individual achievement and provided the incentive to succeed. Wealth was measured by the ability to provide a plentiful food supply and indirectly the number and quality of horses in one’s possession. Careful management of breeding stock increased the number of horses and, correspondingly, one’s wealth. Horses were critical to the economy and defence of the nation, and the material wealth of the individual depended to a great extent on the number of horses at his disposal. Raiding for and breeding horses were the principal means of increasing their numbers. The number of horses available at any given time often meant the difference between life and death in situations that presented a threat.

Although it was the exception rather than the rule, men who were good providers had several wives, because many women were war widows and needed a provider, and because the production of food, clothing and shelter was difficult and required the labour of many hands. The families of the chiefs and other good providers extended their largesse to the poor, the old and the indigent. Because of the tradition of sharing and the lack of many types of accumulated wealth (e.g., permanent dwellings), the passing of social status through inheritance was limited. Rather than accumulation, the culture emphasized the exploration and expansion of the spiritual dimension.

While land was owned collectively by the Blackfoot people, individual ownership of property existed, aside from land, and could be transferred from one individual to another. No one could appropriate the property of another member, and the right of individuals to defend their property was part of the nation’s law.

In their social organization, the Blackfoot and allied nations were notable for their use of organized societies to carry out particular administrative, spiritual and other functions. There were at times eight different societies officiating at the various hunting, social, ceremonial and political gatherings of the nation, each with different responsibilities.

GAP4 Blackfoot Governance (continued)

Police or warrior societies carried out the orders of the political chief and of the war chief if he was in control. These societies served to police tribal life and to settle disputes, being responsible not only for punishing offenders but for rehabilitating them as well.⁵⁷ Youth served in different societies as they grew older and were given more responsibility according to their age and abilities. By their 20s they served as camp police, patrolled at night, acted as guardians during the hunt, protected the band, and carried out punishment.

Absolute governmental authority was exercised only at special occasions such as the annual tribal hunts or the ‘Many Lodges Gathering’. The police societies (All Brave Dogs and Black Soldiers Society) were used to the greatest extent by the Chiefs to carry out ‘executive orders’ and instructions on how to maintain the camp or who was responsible for a number of important government functions and roles of key tribal government officials. The greatest of the Chiefs would not personally or directly command a recalcitrant individual to fall into line. That duty or order was carried out by a member of the police societies.⁵⁸

The secret Horn society oversaw the buffalo hunt and participated in the sundance. When communal hunts were held in the summer and fall, order and discipline prevailed.

Adults who broke the law were held up to public ridicule and embarrassment. Their social standing was so diminished that it sometimes drove offenders into self-imposed exile or battle. The tremendous power of public censure did much in itself to curtail dishonourable conduct, misbehaviour and violence.

Transgressions and other deviant behaviour were dealt with by consensus in council with the chief, the war leader and the heads of families.⁵⁹

Punishment and penalties were meted out for murder, theft, adultery, treachery or treason, cowardice, and greed or selfishness. Although murder was rare, when it occurred the aggressor was stripped of his property and revenge by relations was allowed. Theft required the full restoration of the property after apologies were made. Adultery could sometimes result in death, but divorce was allowed in some cases by returning gifts provided at the time of marriage.⁶⁰ A woman could leave her husband because of cruelty or neglect, or a family or other type of intervention might occur. There was, however, enormous social pressure to preserve the family unit and ensure couples stayed married. Divorce was discouraged and marriage looked upon as permanent, since the inability to preserve them meant that relational networks would break down and weaken the social structure of the nation.

Treason, where it involved the security of the nation, meant death on sight. Cowardice was rewarded with ridicule, and greed, when a person acted selfishly against the interests of his people, was dealt with severely. A greedy person, or a person with an acquisitive nature, was quickly ostracized in tribal life.

Hunting expeditions were managed carefully and anyone who interfered with the buffalo hunt by disrupting it or contravening orders was dealt with swiftly and effectively by having his horse seized, his riding gear destroyed and his other possessions taken.⁶¹ However, taking responsibility for one’s behavior and offering restitution usually allowed the offender to return to the tribal structure. “Conformity, not revenge, was sought, and immediately after a promise to conform was secured from the delinquent, steps were taken to reincorporate him into the society.”⁶²

Plains nations tended to be band-centered during most of the year, but nation-centered during the summer months. The band, the smallest political unit, was built upon the extended family. Bands lived separately for most of the year and came together annually for major summer ceremonies and communal hunting. The band had to be small enough to sustain its economic base yet large enough to protect itself. Bands were fluid and mobile political units operating year-round and made up the larger political unit of the nation, which met in council annually.

Leaders or headmen of bands held office throughout the year, but those who officiated and acted as spokesmen at the nation level exercised authority at that level only when the nation met in annual council. “The most influential band chief became recognized as the head chief of his tribe. However, his rank was of

little significance except during the period of the tribal encampment in summer. Even then his role was more that of chair of the council of chiefs than of the ruler of his people.”⁶³

Leaders were not elected to office, but gained recognition for their contributions to the band and the nation and for personal qualities such as wisdom, honesty and strength.⁶⁴

GAP4 Blackfoot Governance (continued)

Two essentials for leadership were an outstanding war record and a reputation for generosity. Leaders had to be warriors of proven mettle with the ability to protect the band and carry out acts of revenge, or war, against the enemy. Generosity was equally important:

A chief could receive and maintain his status only by lavish generosity to the unfortunate. Therefore, charity, next to a fine war record, was the basis for achieving and maintaining high standing. Especially among the Blackfoot tribes, a man aspiring to become a leader sought to outshine his competitors by his feasts and presents given to others, even at the cost of self-impovery. Once selected, he was expected to give away with one hand what he had obtained with the other. Greed...was not a Blackfoot virtue and was despised as a personal trait.... Care of the poor was one of the recognized responsibilities of the band chief. Should he fail in this duty, his leadership position was seriously jeopardized.⁶⁵

Persuasion through oratory played no small role in maintaining leadership. Oratory and the individual's experience and accomplishments frequently determined the stature of a leader:

Council meetings were usually attended by the head chief, the war chief, and the heads of leading families. Decisions were made by consensus, rather than by majority vote, and the head chief seldom tried to give direct orders to the other councillors. He knew they were too proud and independent to be intimidated and that they could always withdraw from the camp if they disagreed with him. Instead the head chief tried to win adherents through oratory; when he felt he had enough support, he would announce his own intentions. If there was a dispute as to whether the camp should move north or south, the chief might present his arguments, gain support, and then say that he was going south. He did not order the others to follow, but he knew that they would probably go with him.⁶⁶

Leaders who lost the respect of their members lost their following:

The Blackfoot had a system of informal leadership. The "chiefs" were "leaders only by the consent and will of their people". They had no power except that of personal influence. A head "chief" was not formally selected; he "attained his position simply by a growing unanimity on the part of the head men of the bands as to who should hold the position". If the band headmen opposed the desires of the members of his band, the band simply deserted him and got another headman. The tribal councils were likewise informal; they were just gatherings of the band headmen.⁶⁷

The civil and military system of government of the Blackfoot, described by David Thompson, was orderly and well managed:⁶⁸

[They] had a civil and military chief. The first was called Sakatow, the orator, and his office was hereditary in the family. He was responsible for order and discipline throughout the tribe, and had under his command a company of couriers who travelled from one camp to another delivering orders of the day and collecting news. The information thus gathered was made known to the lodges each day at sunset somewhat after the fashion of a town-crier. In addition to his couriers, the civil chief had charge of the police force, whose function it was to quell civil disturbances, keep order in camp, and strictly supervise the nightly games of chance with which the young men entertained themselves. The war chief, on the other hand, concerned himself solely with the training of his young men in the arts of war, and in leading his tribal forces against the enemy.⁶⁹

The proliferation of mobile plains cultures increased the range of encounters among nations, leading at times to conflict. War was sometimes seen as a game, with horses and bounty and prestige that could be achieved by carrying out formalized deeds of skill and bravery – for example, through counting coups, which involved touching (not killing) the enemy with a weapon.

Trespassing on a nation's territory without previous arrangement or warning often ended in warfare. Intruders, in search of furs and buffalo to supply trading posts, often ventured into the lands of plains peoples, causing them to push the invaders back.

GAP4 Blackfoot Governance (continued)

The Blackfoot and Cree, who had many altercations, made periodic efforts to settle their differences by making peace treaties.⁷⁰ Raiding for horses or revenge also created conflict and war. The Blackfoot generally raided for booty, and the booty was usually horses.

Revenge, as a system of retribution, was essentially an eye for an eye, a tooth for a tooth, and was customary for Blackfoot and other plains nations. When one of their people was deliberately killed or injured, action was taken against the offending band or nation. Retribution was meted out swiftly to the first persons of the offending nation who were encountered, rather than the specific individuals guilty of misconduct.

A fierce love of freedom and independence, balanced by responsibility to the Creator, the nation, the land and the others who inhabited the earth were the dominant characteristics of the plains tribes. They carried out their responsibilities of stewardship of the land for all their relations and for future generations. This stewardship remained intact until the buffalo, their lifeblood and soul mate, disappeared and the plains people were confined to smaller and smaller areas of land by non-Aboriginal settlement.

Because of their individualism and independence, the Blackfoot failed to unite with other plains nations to defend and protect their common interests during the spread of settlement to the western plains.

The Great Plains Indian was a firm individualist. No single person ever held total influence over any Blackfoot tribe. A Chief ruled by the “will of the people” so long as he remained true to his duties and continued to provide sound leadership. Individualism prevented the Great Plains Indian tribes from forming a great alliance against the armies of the Canadian and U.S. governments. This was fortunate for the soldiers and white settlers alike, for the Great Plains Indian tribes constituted the best light cavalrymen the world has ever known. Had they united, the course of Canadian and American history and politics could indeed by very different today.⁷¹

The Blackfoot, like all plains nations, suffered greatly from the crush of settlement and the resulting changes in the social, political and environmental landscape; but throughout they tried to continue to live in the traditions of their ancestors. Despite the *Indian Act* and constant attempts by governments to destroy their traditional governments and spiritual ceremonies many Blackfoot people continue to apply traditional values in the selection of their leaders and in the internal and external relations of their governments.

Over the years the Blackfoot have also been engaged in revitalizing and renewing their traditional forms of government, their ceremonies and all their relations with the physical and spiritual world around them.

(Canada. Royal Commission on Aboriginal Peoples, 1996, *Report of Royal Commission on Aboriginal Peoples*. Vol. 1. *Looking Forward, Looking Back*, pp. 66-72. Reproduced with the permission of the Minister of Public Works and Government Services, 2002, and Courtesy of the Privy Council Office.)

GAP5 Cree Governance

Vocabulary

suppleness	elasticity	transferability	disaffected
cohesiveness			
longevity	generative	accrued	determinant
paramount			
corroboration	incumbent	intrepid	aggrieved
mollifying			
liberality	disdain	valour	consequence
incompetent			

The basic suppleness of this (Cree) band system should be noted. The system of complete transferability of membership among the bands gave the Cree social structure the elasticity to absorb, among other shocks, the blows of war and disease. As well, internal social pressures were given vent when a disaffected member could easily join another band without having to disrupt the existing political structure.²⁵ Although there is no evidence of “democracy,” the band members’ freedom of movement enforced a code of acceptable behaviour on the leadership, and made leaders seek consensus as the basis for decision making. The quality of leadership was a prime determinant in the cohesiveness and longevity of a band.²⁶

As well as the nature of leadership, the social and political organization of the Cree band and tribe reflect the generative forces at work behind the military and trade patterns. Prestige, which accrued to those who exhibited military valour, wealth and liberality, was the most important determinant governing social and political status. These factors were intimately linked, and enforced customary behaviour upon Cree males, channeling their lives into prescribed patterns. By following those prescribed patterns, the men competed with their peers to acquire increases in status until the ultimate level – chief – was reached. Yet, the very aspect of competition, upon which status was built, ensured the operation of an effective system of social welfare, through the distribution of wealth.

The path to the position of chief was clearly marked. The young male Cree, unless he was a chief’s son, began his social life without status, for unlike other plains people the Plains Cree had no age-grade societies. Participation in a raiding party would probably be the first act giving status to a young Cree man. If he displayed bravery he might be given, after one raid as chief’s son or after a number of raids if his family was of no great consequence, the title, “worthy young man.” The next step was to be invited to join the warrior society, of which there was but one in each band. This society was led by the warrior chief, who was chosen by the warriors with his authority “confined to those activities performed by the Warriors as a group.” The society charged with guarding the line of march when the band travelled, policing the buffalo hunt and controlling the warriors when they were engaged in a military campaign. The last and paramount step was from a member of the warrior society, or warrior chief, to chief. The chief’s position was often hereditary, but if a chief’s son was considered incompetent, “some man of high prestige was acknowledged as successor.”²⁷

A man’s war record established his status and was responsible for a rise from one level to the next. ...A man “who had not distinguished himself on the warpath could not be chief.” Even ranking among chiefs was determined by their war exploits. When a number of chiefs met in council the status accorded each “did not depend on the size of his following but hinged largely on his war record.” This record was composed of the history of the individual’s participation in military campaigns or raids in which each of his deeds was given a particular value on a predetermined scale. “The criterion in ranking war exploits was the degree of danger to which the man was exposed while accomplishing the feat. Thus a man who shot an enemy while he himself was under fire outranked one who had killed an enemy from ambush. Similarly, one who had killed his man with a club had more to his credit than one who had picked off his opponent with a rifle.

The concept that the more danger the warrior exposed himself to, the higher would be his deed's merit, was carried through to its logical end: "The highest deed of all was to make peace with a hostile tribe. It required great courage to approach the enemy unarmed, for hostile peoples usually shot the Cree at sight. Throughout his life the warrior was given the opportunity to reinforce his status by recounting his war record. These occasions included, among others, the sun dance, the giveaway dance and the Dakota dance. If a man were foolish enough to falsify his deeds, "he could be challenged by anyone who had been on war parties with him." This fact, plus the helpfulness of corroboration, guaranteed accurate reporting.

GAP5 Cree Governance (continued)

Although an outstanding war record was a prerequisite for advancement, wealth and liberality were also important. Open-handedness was a consideration in ranking a chief among his peers. "A chief who gave freely of his possessions to needy tribesmen, and usually set the pace on the occasions for ceremonial gift giving." It was incumbent upon the chief to be an energetic hunter as well as an intrepid warrior. One chief, Teimmskos, derived most of his prestige from his ability as a poundmaker, the individual responsible for the construction of the buffalo trap – the corral or pound. "In winter, people from distant places would seek his encampment to enjoy the abundance of meat secured under his guidance." Ceremonial communal feasts were "commonly made by chiefs." Because "gift giving was a socially accepted method of mollifying an aggrieved person," it even played a role in the arbitration of disputes.

Liberality was an expected and important mark of the chief's behaviour. It was also a device for increasing social status in conjunction with the individual's war record. The elevation from worthy young man to the warrior society was often delayed by the fact that "membership in the society entailed considerable expense; Worthy Young Men did not usually become Warriors until they acquired a number of ...material possessions." Appropriate social mechanisms also existed to reward gift giving with enhanced status. Some of these, including the giveaway dance or the sitting-up-until-morning ceremony, were elaborate occasions while others were informal. During the dog feast, for example, "a Warrior would occasionally demonstrate his disdain of material possessions by having a new robe passed around on which the others wiped their greasy hands."³³

Clearly related to individual gift giving was the practice of social investment which not only brought status but also worked as part of a Cree social welfare system. The individual would, having acquired a quantity of goods, distribute them among his friends, relatives and "the aged chiefs, and most respectable men of the tribe." The recipient could in turn use these goods in gift giving to raise his own status. But when the original owner needed a large amount of food for a feast, or required additional wealth to purchase a medicine bundle or a public position, such as the pipestem carrier, he had only to call in his investment. If a man failed to fulfill his obligation to aid the donor, "his relatives... teased and mocked him until he settled his debt."³⁴ In this manner wealth was distributed throughout the band, raising the level of each family's status and ownership of material possessions yet still guaranteeing benefit for the individual who had originally acquired it.

Allied to this was a well-developed system of social welfare which extended to all members of the band. A chief, it was assumed, would display concern for the material welfare of his followers. "At ceremonies chiefs were expected to contribute a larger share of the feast than the other tribesmen." After a hunt when the meat was brought back to the camp, "the chief's wife dropped the choice parts in front of the tipis of the poor." As a wealthy man, the chief attached to his household orphans or sons of poor families. "They were treated as members of the family, provided with clothes and food and were able to use the chief's horses. From the chief they received informal training in hunting and warfare. These workers... were to be found in the tipis of most men of high rank."

(Milloy, John S., 1988, pp. 75–80. Excerpts. Reprinted with permission from The University of Manitoba Press.)

GAP6 1875: Metis Government and Metis Law

Vocabulary **enfranchised** **appointee** **sphere** **ideologies** **spectre**
magistrate

litigation **interim** **usurp** **preamble** **tyrannical** **mediating**
stipulated

belligerent **superseded** **provocateur** **insurrection**

The system of government used by England and many of its colonies, including Canada, was thought to be the most progressive in the world throughout the 19th century. But the British system of government was not truly democratic. For example, in Canada many people were not yet enfranchised. Women could not vote. Indians could not vote. Working people and poor people could not vote unless they owned property. Substantial wealth was required of potential appointees to the Senate in Canada. Appointees had to be British subjects aged 30 or over, who owned real property valued at \$4000 and clear of debt.

The Metis system of government, on the other hand, was described by historians as uncivilized, yet it was in many ways a model democracy. All positions of social importance, save that of the priests, were filled by elected members. This was true not only in the political positions, such as council members, but also in the economic sphere of activity. Men who had proven themselves good hunters, or men of wisdom or compassion, were elected to the Metis council.

At St. Laurent, the Metis council became a permanent facet of village life. This was simply a natural progression from the hunting councils of earlier times, which were elected only for the duration of the buffalo hunt. Traditionally, captains and leaders were elected to office on the eve of a hunt, and served only until the hunt ended.

The laws that were developed through this practice, known as the laws of the prairie, served only to regulate the hunt, and did not attempt to regulate civil or criminal matters on a permanent basis.

Then, in 1873, the Metis of St. Laurent updated and formalized the laws of the prairie into a written document, known as the *Laws of St. Laurent*. These laws covered all aspects of Metis life in the district, not just the conduct of people engaged in the hunt. The traditional principles remained unchanged, however. All laws were made by elected representatives of the people. Hunters were governed by hunters. Community members were governed by members of the community who had no special status apart from their proven record of ability and generosity. The only exception to this was the priests who, as part of the Catholic Church, represented forces and ideologies that did not develop and emerge directly from within the Metis community.

The representatives of the Church, particularly Fathers André and Moulin, played a prominent part in the creation of the *Laws of St. Laurent*. As a result, a stern religious morality was built into these laws. The *Laws of St. Laurent* went far beyond the creation of a moral civil code of conduct, however. They set up a written system of enforceable guidelines for both the hunting and the preservation of the remaining buffalo herds.

By 1873 the scarcity of buffalo was becoming critical, and the spectre of starvation hovered over the people of the North West.

In September 1874, the federal government received a petition from the Metis of Fort Qu'Appelle, asking that steps be taken immediately to preserve the remaining buffalo as a food supply for the Natives. The government in Ottawa, however, exhibited little concern for such matters, and no action was taken on this request.

This government inaction tended to justify the steps taken by the Metis of St. Laurent in creating their own laws for the protection of the buffalo. There were three groups of people on the prairies whose very existence

depended upon the buffalo. There were the Indians who had not settled on reserves, such as the numerous Cree bands under the leadership of Chief Big Bear. There were the Metis hunters under the direction of Gabriel Dumont, and there were the Hudson's Bay Company's northerly posts such as Fort Edmonton and Fort Carlton. The Company simply could not carry out its winter operations without pemmican, the vital food staple made from smoked buffalo meat. As competition for the scarce buffalo herds increased, these three groups came into open conflict with each other.

GAP6 1875: Metis Government and Metis Law (continued)

While the *Laws of St. Laurent* served to ensure an equitable share of the dwindling herds for the Metis families involved, the laws came into conflict with the needs of the Hudson's Bay Company. Lawrence Clarke, the Company factor at Fort Carlton, was also the legal representative of the federal government as a magistrate. In this role, he sat in judgment when people entered into civil or criminal litigation. The *Laws of St. Laurent* conflicted with Lawrence Clarke's interests in both his positions: As Hudson's Bay Company factor, and as magistrate of the federal government.

In drawing up the *Laws of St. Laurent*, the Metis had been careful to impress upon the federal government that the laws were not designed to usurp Canadian authority in the North West territories. They were intended as an interim measure only. The preamble to the *Laws of St. Laurent* stated:

It is well understood that in making these laws and regulations the inhabitants of St. Laurent in no wise pretend to constitute for themselves an independent state but the actual situation of the country in which they live obliges them to take measures to maintain peace and union amongst them.... But in forming these laws, they acknowledge themselves as loyal and faithful subjects of Canada, and are ready to abandon their own organization and to submit to the laws of the Dominion, as soon as Canada shall have established amongst them regular magistrates with a force sufficient to uphold in the country the authority of the laws.

In 1875, Lawrence Clarke took bold action to regain his power over the Metis hunters whose laws gave them effective control over the buffalo. Clarke, using his position as magistrate, requested that federal troops be brought in to crush what he considered to be a rebellion against the Canadian government. He complained to the Lieutenant Governor that the Metis "have assumed to themselves the right to enact laws, rules and regulations for the Government of the colony and adjoining countries of a most tyrannical nature." Clarke closed his letter by stating:

Unless we have a certain protective force stationed at, or near Carlton, the ensuing winter, I cannot answer for the result. Serious difficulties will assuredly arise and life and property be endangered.... I have thus presumed to address you not as an officer of the HBC but in my magisterial capacity.

Awaiting anxiously for a reply, I have the honor to be sir, your obedient servant, Lawrence Clarke,
J.P. for the North West Territories.

The Laws of St. Laurent were placed in jeopardy by the very man who had the most to gain from their destruction. If Lawrence Clarke could establish himself as the man who had the final say over the hunting of buffalo and distribution of the meat, he could ensure that his company would continue to have a good supply of pemmican for its winter operations. This would also be a means by which Canadian police could enter the area, not as an invading army, but as a force capable of mediating disputes and enforcing Canadian law in the North West.

The 1875 Incident

The *Laws of St. Laurent* functioned to preserve the remaining buffalo and to set up a system of harvesting, rather than plundering, this vital food supply. The laws worked well from their inception in December 1873 until the late spring of 1875, when a group of Indian and Metis hunters broke an all important law. This law stipulated that no one could hunt buffalo until the time decided upon at a general public assembly which was slated for the end of April every year. The article from the *Laws of St. Laurent* stated: "No one, unless authorized by the Council can leave before the time fixed for departure."

These hunters, by starting their hunt prior to the time decided upon for the community hunt, committed an act that could have resulted in tragedy. Had they driven the buffalo out of the region, there could have been severe hardship, and even starvation for some. According to the punishments set out in the *Laws of St. Laurent*, the culprits, if proven guilty, were to be fined heavily.

This small band of renegade hunters, under the direction of Peter Ballendine, a Metis employee of the Hudson's Bay Company, left to hunt for the Company without consulting the Metis council of St. Laurent. The council was informed of their activities, however, and an emergency meeting was called. The council ordered Gabriel Dumont to take a small armed party out on to the prairie and capture Ballendine and his group. Dumont was also instructed to put them on trial.

GAP6 1875: Metis Government and Metis Law (continued)

Dumont quickly located the hunters and arrested them. They were tried and found guilty of leaving for the hunt prior to the time decided upon by council. Ballendine and several of his Indian companions became belligerent. They argued that the Council of St. Laurent had no jurisdiction over them. Dumont ordered that their carts, guns and equipment be seized, and in addition, Ballendine was fined \$25.

Ballendine then returned to Fort Carlton and told the story of his capture and trial to his supervisor, Lawrence Clarke, who was also acting in the capacity of a court magistrate for the federal government. In the meantime, the Metis, under the leadership of Gabriel Dumont, left on the annual spring buffalo hunt. Unknown to them, Lawrence Clarke, in his capacity as magistrate, was using Dumont's arrest of Ballendine as an excuse to abolish the *Laws of St. Laurent*. His plan was to bring in Canadian law, and Canadian police to enforce it.

On Clarke's advice, Lieutenant Governor Alexander Morris directed the North West Mounted Police commander at Swan River, some 430 kilometres east of Fort Carlton, to investigate the matter. A force of 50 police arrived at Fort Carlton on August 5, 1875. Colonel French, the commanding officer of the troop, immediately launched a thorough investigation. In his initial report to Lieutenant Governor Morris, French explained:

As I expected, there is no reason for alarm with reference to the affair of Gabriel Dumont. It is customary for the [Metis] when organizing buffalo hunting parties to place themselves voluntarily under rules and regulations framed by certain officers whom they elect. These regulations usually impose fines for various offences and disobediences of orders, particularly when in the immediate vicinity of, or in chase of the buffalo. In the case reported by Mr. Clarke it appears that Gabriel Dumont as president or captain of a band mostly from St. Laurent undertook to punish and fine certain individuals who did not belong to his camp. Dumont is at present hunting on the plains, and may hereafter be arrest and tried for this offence, and as Mr. Clarke is the only J.P. in this vicinity, I propose leave Inspector Crozier to assist him in his magisterial capacity, should Dumont be arrested within the next fortnight as is believed to be likely.

After further investigation into the affair Colonel French wrote a final report on the case, implicating both Lawrence Clarke and the HC's new chief commissioner, Mr. James Graham, as co-conspirators who had set up the whole affair. A Metis informant named Pierre LaValee had discovered how the incident between Dumont and Ballendine had occurred. LaValee reported:

The [Dumont party] caught up to Ballendine, took his carts and fined him twenty-five dollars and sent him back home. He reported to the HBC all kinds of things, thus the excitement. It seems the HBC are the cause of it. They supplied this man with goods and sent him out secretly ahead of the rest.

In his final report, French informed the Lieutenant Governor that both Clarke and Commissioner Graham had indeed been spreading false rumours about a Metis Insurrection. The report concluded:

I cannot myself help thinking that his honor, and I fear the Dominion Government, have been unnecessarily agitated by the alarming reports received... I was informed that four of the persons accompanying Mr. Graham, the Chief Commissioner of the HBC, had stated when passing Fort Pelly that serious disturbances had occurred at Carlton. I however, considered that such could not be the case as Mr. Graham had sent me no previous message on the subject. I sent to the HBC's post at Pelly and inquired from the Officer there if any message or letter had been left for me by Mr. Graham and finding that none such had been left I concluded that the matter a mere canard.

There was, of course, much more to this affair than a ‘mere canard’ or hoax. This incident, insignificant as it appeared, resulted in the establishment of the NWMP in this northern region. It also resulted in the end of the effective use of Metis law.

French’s report was passed on by Lieutenant Governor Morris to the Secretary of State in Ottawa. Although officials there condemned Clarke’s actions in the affair, no formal charges were ever brought against him. Instead, Gabriel Dumont and the men under his orders were captured and brought to trial.

GAP6 1875: Metis Government and Metis Law (continued)

They were tried by the very man who, according to police records, had orchestrated the whole affair—Lawrence Clarke. It was also Lawrence Clarke who, in his capacity as magistrate, levied the fine against Dumont.

Ironically, Clarke's punishment seemed lenient and since the Metis were not aware of his role as the *agent provocateur* who initiated the entire affair, he did not lose stature in the eyes of the Metis. Consequently, he continued to be a political ally of Father André. In fact, since the Metis were not aware that Clarke had conspired to have Dumont arrested for enforcing the *Laws of St. Laurent*, Clarke's leniency served to enhance his image and position in the Metis community.

But the damage had been done. Although Colonel French recognized Clarke's role as *provocateur* in this affair, and also that the Metis were in no way threatening an insurrection, a permanent police force was established at Fort Carlton. The *Laws of St. Laurent* were no longer in effect, having been superseded by Canadian law enforced by Canadian police. With the *Laws of St. Laurent* no longer in effect the buffalo had no formal protection and the slaughter of the remaining buffalo began in earnest.

(McLean, Don, 1987, pp. 91-94. Reprinted with permission from the Gabriel Dumont Institute.)

GAP7 Separate Worlds - Stage One

Summary

In the period before 1500, Aboriginal and non-Aboriginal societies developed in isolation from each other. Differences in physical and social environments inevitably meant differences in culture and forms of social organization. On both sides of the Atlantic, however, national groups with long traditions of governing themselves emerged, organizing themselves into different social and political forms according to their traditions and the needs imposed by their environments.

In this first stage, the two societies – Aboriginal and non-Aboriginal – were physically separated by a wide ocean. From an Aboriginal philosophical perspective, the separation between the two distinct worlds could also be expressed as having been established by the acts of creation. Accordingly, the Creator gave each people its distinct place and role to perform in the harmonious operation of nature and in a manner and under circumstances appropriate to each people. Aboriginal creation stories are thus not only the repository of a people's distinct national history, but also an expression of the divine gift and caretaking responsibility given to each people by the Creator.

By the end of Stage 1, ... the physical and cultural distance between Aboriginal and non-Aboriginal societies narrowed drastically as Europeans moved across the ocean and began to settle in North America.

(Canada. Royal Commission on Aboriginal Peoples. *Report of the Royal Commission on Aboriginal Peoples*. Vol. 1. *Looking Forward, Looking Back*, p. 43-46.)

Stage One: Separate Worlds

Europeans arriving in North America attempted to justify their assumption of political sovereignty over Aboriginal nations and title to their lands on the basis of a re-interpretation of prevailing norms in international law at the time, in particular the *doctrine of discovery*. This doctrine is based on the notion of *terra nullius* – a Latin term that refers to empty, essentially barren and uninhabited land. Under norms of international law at the time of contact, the discovery of such land gave the discovering nation immediate sovereignty and all rights and title to it.

Over the course of time, however, the concept of *terra nullius* was extended by European lawyers and philosophers to include lands that were not in the possession of 'civilized' peoples or were not being put to a proper 'civilized' use according to European definitions of the term. ...

Upon the 'discovery' of the North American continent by Europeans, according to this doctrine, the newcomers were immediately vested with full sovereign ownership of the discovered lands and everything on them. When faced with the fact that the lands were inhabited by Aboriginal peoples, European commentators, such as the preacher Gray, popularized the notion that Aboriginal peoples were merely in possession of such lands, since they could not possibly have the civilized and Christian attributes that would enable them to assert sovereign ownership to them. Over time these ethnocentric notions gained currency and were given legitimacy by certain court decisions. The argument made by the attorney general of Ontario in *St. Catherines Milling and Lumber Co. v the Queen*, for example, is part of this tradition:

To maintain their position the appellants must assume that the Indians have a regular form of government, whereas nothing is more clear than that they have no government and no organization, and cannot be regarded as a nation capable of holding lands. ...

Despite evidence to the contrary, the argument that Aboriginal people merely roamed over the land and were not in the habit of cultivating the soil, as was the practice in Europe, was picked up and developed in the latter part of the seventeenth century by the English philosopher John Locke. His writings were highly influential in legitimizing in the minds of non-Aboriginal politicians and lawyers the almost complete takeover of Aboriginal lands by Europeans....

These kinds of arguments, which distorted the reality of the situation and converted differences into inferiorities have had surprising longevity in policy documents and court proceedings up to the present day. As modified by the courts, they are at the heart of the modern doctrine of Aboriginal title, which holds that Aboriginal peoples in North America do not 'own' their lands, although they now have the legal right in Canada to demand compensation if they are dispossessed of them by the authorities. ...



GAP7 Separate Worlds - Stage One (continued)

Centuries of separate development in the Americas and Europe led to Aboriginal belief systems, cultures and forms of social organization that differed substantially from European patterns. Although this is generally accepted now, there is often less recognition of the fact that there was considerable diversity among Aboriginal nations as well. They were as different from each other as the European countries were from each other. Moreover, they often still are. Thus, the use of a term such as Aboriginal obscures real differences among the various indigenous nations. It was not only differences between Aboriginal and non-Aboriginal peoples that shaped relations between them in the post-contact period; it was also differences among Aboriginal nations, and among European societies.

These differences remain important to the present day. They are not the dead artifacts of history, of value only to those who choose to study the past. Rather, they speak to the origins of cultural patterns that find (or seek to find) expression in contemporary times, in contemporary forms. These differences are at the heart of the present struggle of Aboriginal peoples to reclaim possession not only of their traditional lands, but also of their traditional cultures and forms of political organization. ...

(Canada. Royal Commission on Aboriginal Peoples. *Report of Royal Commission on Aboriginal Peoples. Vol. 1. Looking Forward, Looking Back.* p. 37. Reproduced with the permission of the Minister of Public Works and Government Services, 2002, and Courtesy of the Privy Council Office.)

GAP8 Co-operation – Stage Two

Summary

The beginning of stage 2 ... was marked by increasingly regular contact between European and Aboriginal societies and by the need to establish the terms by which they would live together. It was a period when Aboriginal people provided assistance to the newcomers to help them survive in the unfamiliar environment; this stage also saw the establishment of trading and military alliances, as well as intermarriage and mutual cultural adaptation. This stage was also marked by incidents of conflict, by growth in the number of non-Aboriginal immigrants, and by the steep decline in Aboriginal populations following the ravages of diseases to which they had no natural immunity.

Although there were exceptions, there were many instances of mutual tolerance and respect during this long period. In these cases, social distance was maintained – that is, the social, cultural and political differences between the two societies were respected by and large. Each was regarded as distinct and autonomous, left to govern its own internal affairs but co-operating in areas of mutual interest and, occasionally and increasingly, linked in various trading relationships and other forms of nation-to-nation alliances.

(Canada. Royal Commission on Aboriginal Peoples. *Report of the Royal Commission on Aboriginal Peoples*. Vol. 1. *Looking Forward, Looking Back*, pp. 100-105.)

Stage 2: Cooperation

... [In] general, contacts between Aboriginal and non-Aboriginal peoples in this part of North America were marked less by these European pretensions and open conflict with Aboriginal peoples than by a mixture of mutual curiosity, halting efforts at friendship and some considerable apprehension. Each side struggled to interpret the behaviour and motives of the other in the light of their respective cultural traditions. Frequently this led to negative judgements on both sides. While some Aboriginal groups retreated from contact, others moved quickly to establish firm trading relationships and to solidify their monopoly on trade with the newcomers.

Relations were established in a context in which Aboriginal peoples initially had the upper hand in population in terms of their knowledge of the land and how to survive in it. These factors contributed to early patterns of co-operation and helped to overcome the colonial attitudes and pretensions the first European arrivals may originally have possessed. The newcomers, far from their home ports and scattered in a vast land of which they had little practical knowledge, of necessity had to develop friendly relations with at least some original inhabitants. Political and economic accommodations soon followed. ...

Politically, the initial period of contact was also one of mutual recognition, whereby Aboriginal and non-Aboriginal societies appear, however reluctantly at times, to have determined that the best course of action was to treat each other as a political equal in most important respects. ... However, it was a time when the European powers were developing great ambitions for North America. These ambitions would drive them to claim these lands as their own, to proclaim their exclusive sovereignty over the Aboriginal inhabitants, and to issue instructions either to drive the Aboriginal peoples farther inland or to subdue them entirely, as given in the original instructions carried by John Cabot and other voyagers to the new world.

However, the existence of relatively strong, organized and politically active and astute Aboriginal nations caused the Europeans to recognize in practice, and later in law, the capacity of Aboriginal nations not only to govern their own affairs and to possess their own lands, but also to conclude treaties with them of a type similar to those the European nations were accustomed to making with each other. In the many ensuing struggles between France and Britain, as well as in the later ones between the American colonists and the British, Aboriginal nations were also greatly valued as military allies. Since victory or defeat in any particular military contest might hang in the balance, strenuous efforts were often made by the warring colonial powers either to enlist the support of Aboriginal nations or, at least, to assure their neutrality. Neither support nor neutrality could be demanded at this stage in the relationship, however; it could be achieved only by persuasion and diplomacy.

At this point it is important to state that, by highlighting areas of co-operation, recognition and mutual benefit, it is not our intention to minimize the hardship, the diseases and the sheer racial and religious prejudice that were also characteristic of

GAP8 Co-operation – Stage Two (continued)

the initial period of contact. For example, historical accounts make clear that the newcomers suffered greatly and

indeed, many died from illness, exposure and other challenges presented by a land they regarded at the outset as foreign and inhospitable. Undoubtedly they would have suffered even greater hardships had not the Aboriginal peoples helped them with food, medicines and survival techniques. Much more devastating, though, was the impact of imported diseases on the Aboriginal population, whose numbers are estimated to have declined by at least 50 per cent, if not more, in the first three hundred years of sustained contact.⁶

With declining Aboriginal populations and ever-increasing European immigration to the New World, the numerical balance between the two groups gradually shifted during this first period of relations between them. By the latter part of the 1700s, in fact, it is estimated that Aboriginal and non-Aboriginal people were roughly equal in numbers. On the eastern seaboard the imbalance in favour of the newcomers quickly became pronounced and resulted in the rapid loss of Aboriginal nations' relative autonomy in that area.

Many chose to move away from non-Aboriginal settlements to preserve their independence – a tendency that would increase during the next stage in the relationship: displacement.

At this early stage, however, neither society seemed to know what to make of the other. Much debate occurred within each, as well as between them, about the new people they were encountering and their strange habits. Representatives of the Haudenosaunee Confederacy would later say that, as time went on, it was decided that the appropriate relationship was one of some distance:

[W]hen your ancestors came to our shores, after living with them for a few years, observing them, our ancestors came to the conclusion that we could not live together in the same way inside the circle. ... So our leaders at that time, along with your leaders, sat down for many years to try to work out a solution. This is what they came up with. We call it Gus-Wen-Tah, or the two row wampum belt. It is on a bed of white wampum, which symbolizes the purity of the agreement. There are two rows of purple, and those two rows have the spirit of our ancestors; those two rows never come together in that belt, and it is easy to see what that means. It means that we have two different paths, two different people.

The agreement was made that your road will have your vessel, your people, your politics, your government, your way of life, your religion, your beliefs – they are all there. The same goes for ours. ...They said there will be three beads of wampum separating the two, and they will symbolize peace, friendship, and respect.⁷

Interpretations of cultural difference often take the form of racist stereotypes. ... However, while prejudices and stereotypes abounded, during this first period of relations between culturally divergent Aboriginal and non-Aboriginal societies, there is also evidence of a relationship of mutual respect that developed among those individuals and groups who worked, traded and sometimes lived together over longer periods of time. Outside the salons of Europe and the discourse of élites, ordinary people adopted each other's foods, clothing, hunting or transport technologies as they proved useful. Those brought together by the fur trade often intermarried and, as a result, enriched both cultures. The offspring of these unions would eventually form a new people with a distinct identity, the Métis people. And at the same time as missionaries were seeking to convert Aboriginal peoples to Christianity, there is also evidence that Europeans, especially young men working on the frontiers of contact with Aboriginal peoples, found much not only to admire but also to emulate, especially their quiet determination and independent attitudes.⁸ Indeed, many Europeans were adopted and assimilated into Aboriginal nations.

(J.R. Miller, 1989, pp. 44, 45. *Skyscrapers Hide the Heavens: A History of Indian-White Relations in Canada*, revised edition. Toronto: University of Toronto Press.)

This stage in the relationship between Aboriginal and non-Aboriginal societies was, in short, a tumultuous and often confusing and unsettled period. While it established the working principles that were to guide relations between them, it also brought substantial changes to both societies that, at times, threatened to overwhelm them.

(Canada. Royal Commission on Aboriginal Peoples. *Report of Royal Commission on Aboriginal Peoples Vol. 1. Looking Forward, Looking Back*, p. 38. Reproduced with the permission of the Minister of Public Works and Government Services, 2002, and Courtesy of the Privy Council Office.)

GAP9 Displacement and Assimilation - Stage Three

Summary

In Stage 3, ... non-Aboriginal society was for the most part no longer willing to respect the distinctiveness of Aboriginal societies. Non-Aboriginal society made repeated attempts to recast Aboriginal people and their distinct forms of social organization so they would conform to the expectations of what had become the mainstream. In this period, interventions in Aboriginal societies reached their peak, taking the form of relocations, residential schools, the outlawing of Aboriginal cultural practices, and various other interventionist measures of the type found in the *Indian Acts* of the late 1800s and early 1900s.

These interventions did not succeed in undermining Aboriginal social values or their sense of distinctiveness, however. Neither did they change the determination of Aboriginal societies to conduct their relations with the dominant society in the manner Aboriginal people considered desirable and appropriate, in line with the parameters established in the initial contact period.

Non-Aboriginal society began to recognize the failure of these policies toward the end of this period, particularly after the federal government's ill-fated 1969 *White Paper*, which would have ended the special constitutional, legal and political status of Aboriginal peoples within Confederation.

(Canada. Royal Commission on Aboriginal Peoples. *Report of the Royal Commission on Aboriginal Peoples*. Vol. 1. *Looking Forward, Looking Back*, pp. 137-140.)

Stage 3: Displacement and Assimilation

At least three factors were at work [to change the relationship between Aboriginal and non-Aboriginal peoples.]

The first was the rapid and dramatic increase in the non-Aboriginal population, owing to the massive influx of Loyalists after the American Revolution and swelling immigration, especially from the British Isles. Beginning in the 1780s, thousands of Loyalists poured into the Maritimes, sharply increasing pressures on the Aboriginal land and resource base. The landless new immigrants pursued agriculture and the export of timber, and although parcels of land had been set aside for the Indian peoples of the region, squatting and other incursions on the Aboriginal land base inevitably occurred. ... [C]olonial governments appeared to have neither the will nor the means to counter illegal occupation of the remaining lands of the indigenous population. ...

... [A]second and equally important factor undermining the more balanced relationship of the early contact period was change in the colonial economic base. The fur trade was already declining in eastern Canada by the latter part of the 1700s. The 1821 merger of the two major rivals, the North West Company and the Hudson's Bay Company, signalled the end of the Montreal-based fur trade and with it the relative prosperity of the Aboriginal nations dependent on it. ... [I]n eastern Canada, the fur trade – and the era of co-operative division of labour between Aboriginal and non-Aboriginal people it represented – were over.

It was replaced by a new situation, one in which the economies of the two peoples were increasingly incompatible. More and more, non-Aboriginal immigrants were interested in establishing permanent settlements on the land, clearing it for agricultural purposes, and taking advantage of the timber, fish and other resources to meet their own needs or to supply markets elsewhere. They were determined not to be frustrated or delayed unduly by those who claimed title to the land and used it in the Aboriginal way. In something of a return to earlier notions of the 'civilized' and 'savage' uses of land, Aboriginal people came to be regarded as impediments to productive development. Moreover, as Aboriginal economies declined because of the loss of the land, the scarcity of game and the continuing ravages of disease, relief payments to alleviate the threat of starvation became a regular feature of colonial financial administration. In short order, formerly autonomous Aboriginal nations came to be viewed, by prosperous and expanding Crown colonies, as little more than an unproductive drain on the public purse.

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GAP9 Displacement and Assimilation - Stage Three (continued)

The normalization of relations between the United States and Great Britain following the War of 1812 was a third factor in the changed relationship that emerged at this time. No longer courted as military allies, a role they had enjoyed for two centuries, First Nations were forgotten for their major contributions in the many skirmishes and battles that were so important in earlier decades. By 1830, in fact, responsibility for 'Indian policy' – formerly a quasi-diplomatic vocation – had been transferred from military to civil authorities. The preoccupation of policy makers turned to social rather than military concerns, and soon schemes were devised to begin the process of dismantling Aboriginal nations and integrating their populations into the burgeoning settler society around them.

In retrospect it is clear that the non-Aboriginal settlers, because of their sheer numbers and economic and military strength, now had the capacity to impose a new relationship on Aboriginal peoples. Their motive for so doing was equally clear: to pursue an economic development program increasingly incompatible with the rights and ways of life of the Aboriginal peoples on whose lands this new economic activity was to take place. To justify their actions, the non-Aboriginal settler society was well served by a belief system that judged Aboriginal people to be inferior. Based originally on religious and philosophical grounds, this sense of cultural and moral superiority would be buttressed by additional, pseudo-scientific theories, developed during the nineteenth century, that rested ultimately on ethnocentric and racist premises. ...

Regardless of the approach to colonialism practiced, however, the impact on indigenous populations was profound. Perhaps the most appropriate term to describe that impact is 'displacement'. Aboriginal peoples were displaced physically – they were denied access to their traditional territories and in many cases actually forced to move to new locations selected for them by colonial authorities. They were also displaced culturally, subject to intensive missionary activity and the establishment of schools – which undermined their ability to pass on traditional values to their children, imposed male-oriented Victorian values, and attacked traditional activities such as significant dances and other ceremonies. In North America they were also displaced politically, forced by colonial laws to abandon or at least disguise traditional governing structures and processes in favour of colonial-style municipal institutions.

In Canada, the period saw the end of most aspects of the formal nation-to-nation relationship of rough equality that had developed in the earlier stage of relations. Paradoxically, however, the negotiation of treaties continued, but side by side with legislated dispossession, through the *Indian Act*. Aboriginal peoples lost control and management of their own lands and resources, and their traditional customs and forms of organization were interfered with in the interest of remaking Aboriginal people in the image of the newcomers. This did not occur all at once across the country, but gradually even western and northern First Nations came under the influence of the new regime.

(Canada. Royal Commission on Aboriginal Peoples, Report of Royal Commission on Aboriginal Peoples. Vol. 1. Looking Forward, Looking Back. p. 38. *Reproduced with the permission of the Minister of Public Works and Government Services, 2002, and Courtesy of the Privy Council Office.*)

GAP10 Negotiation and Renewal - Stage Four

Stage 4: Negotiation and Renewal

This stage in the relationship between Aboriginal and non-Aboriginal societies, which takes us to the present day, is characterized by non-Aboriginal society's admission of the manifest failure of its interventionist and assimilationist approach. This acknowledgement is pushed by domestic and also by international forces. Campaigns by national Aboriginal social and political organizations, court decisions on Aboriginal rights, sympathetic public opinion, developments in international law, and the worldwide political mobilization of Indigenous peoples under the auspices of the United Nations have all played a role during this stage in the relationship.

As a result, non-Aboriginal society is haltingly beginning the search for change in the relationship. A period of dialogue, consultation and negotiation ensues, in which a range of options, centering on the concept of full Aboriginal self-government and restoration of the original partnership of the contact and co-operation period, is considered. From the perspective of Aboriginal groups, the primary objective is to gain more control over their own affairs by reducing unilateral interventions by non-Aboriginal society and regaining a relationship of mutual recognition and respect for differences. However, Aboriginal people also appear to realize that, at the same time, they must take steps to re-establish their own societies and to heal wounds caused by the many years of dominance by non-Aboriginal people.

(Canada. Royal Commission on Aboriginal Peoples, Report of *Royal Commission on Aboriginal Peoples*. Vol. 1. *Looking Forward, Looking Back* pp.201-205.)

The release of the *White Paper* on federal Indian policy in 1969 generated a storm of protest from Aboriginal people, who strongly denounced its main terms and assumptions. It left in its wake a legacy of bitterness at the betrayal of the consultation process and suspicion that its proposals would gradually be implemented. However, it also served to strengthen the resolve of Aboriginal organizations to work together for a changed relationship. This marked the beginning of a new phase in Aboriginal/non-Aboriginal relations. ...

By the early 1970s, it was clear even to most people in non-Aboriginal society that substantial changes in the relationship were required, and negotiations taking various forms ensued – at road block sites, in legislative offices, across the constitutional bargaining table and in international forums. These discussions gradually brought about a better understanding of the Aboriginal perspective and some movement toward a middle ground. A particularly important development was the adoption of a constitutional provision that included Métis people, Inuit and First Nations within the definition of the Aboriginal peoples of Canada.¹ The negotiations were far from smooth, however, and reversals were not uncommon. ...

... The *White Paper* came shortly after Pierre Trudeau's first election victory as leader of the federal Liberal party, and his successful 1968 campaign for a "just society". The policy proposals in the *White Paper* sought to end the collective rights of Aboriginal people in favour of individual rights. Included were plans to eliminate the protection for reserve lands, to terminate the legal status of Indian peoples, and to have services delivered to them by provincial governments.

The *White Paper* became a rallying cry for Aboriginal people, and their response was fast and strong. Harold Cardinal, then president of the Indian Association of Alberta, responded with what became known as the '*Red Paper*', in which he described how Indian peoples, as peoples with distinct cultures, wished to contribute to Canadian society while at the same time exercising political and economic power at the community level. The red power movement gave birth to the first cross-Canada political organization of Indian people, the National Indian Brotherhood. The federal government backed down from the *White Paper*, although its underlying philosophy seemed to animate federal policy for years to come.

The federal government established an Indian Claims Commission later that year, with Lloyd Barber as commissioner. His mandate, assigned in December 1969, was to review and study grievances concerning Indian claims. His report, tabled in 1977, described the depth and range of issues to be addressed:

It is clear that most Indian claims are not simple issues of contractual dispute to be resolved through conventional methods of arbitration and adjudication. They are the most visible part of the much, much more complex question of the relationship between the original inhabitants of this land and the powerful cultures which moved in upon them. That the past relationship has been unsatisfactory both for [Aboriginal people] and for [Canadian society] cannot be in dispute.

GAP10 Negotiation and Renewal - Stage Four (continued)

There are too many well-documented cases where [Canada] failed to live up to obligations [that were] presumably entered [into in] good faith, and which Indians accepted with equal or greater faith.

Satisfactory settlement of these obligations can help provide the means for Indians to regain their independence and play their rightful role as a participating partner in the Canadian future. The claims business is no less than the task of redefining and redetermining the place of Indian people within Canadian society. They themselves are adamant that this shall be done, not unilaterally as in the past, but with them as a major partner in the enterprise.²

Although publication of the *White Paper* coincided with constitutional discussions among federal and provincial governments, these were two very separate paths. The main items for constitutional discussion included the division of powers between the federal and provincial governments, regional disparities, institutional reform, official languages, a charter of rights and an amending formula. Aboriginal rights were not on the table. They would remain off the table for the next 10 years.

During the 1970s, relations were driven by the growing consciousness of Aboriginal peoples and by key decisions of the courts. Aboriginal people in Canada began to look to what was happening around the world. The United Nations was calling for the decolonization of all territories that were geographically and culturally distinct from the states administering them and in a subordinate position politically, socially or economically. New states were being carved out of former European empires. The *doctrine of decolonization* was not applied to North and South America, however, since, it was argued, countries like the United States and Canada did not control and exploit Aboriginal peoples. This did not prevent Aboriginal peoples in the Americas from pointing to the ‘internal colonialism’ they suffered.

Aboriginal people from Canada were at the forefront of efforts to form an international network of Aboriginal peoples. ... This World Council of Indigenous Peoples, the first international organization of Aboriginal peoples, owes a great debt to the vision of Canadian Aboriginal leaders such as George Manuel. It was George Manuel who secured non-governmental organization status for the National Indian Brotherhood in 1974 and who went to Guyana that year to attend the preparatory meeting of what was to become the World Council of Indigenous Peoples. The founding meeting was held on Vancouver Island in 1975. Section 1 of the *Charter of the World Council of Indigenous Peoples* addresses the purposes of the organization:

This organization has been formed in order to ensure unity among the Indigenous Peoples, to facilitate the meaningful exchange of information among the Indigenous Peoples of the world, and to strengthen the organizations of the Indigenous Peoples in the various countries. The organization is dedicated to: abolishing the possibility of the use of physical and cultural genocide and ethnocide; combating racism; ensuring political, economic, and social justice to Indigenous peoples; to establishing and strengthening the concepts of Indigenous and cultural rights based upon the principle of equality among Indigenous Peoples and the peoples of nations who may surround them.³

... Manuel spoke for many when he concluded that Aboriginal people in North America live in a “fourth world” – sharing the experience of colonization with the third world, but different as Aboriginal peoples, a minority in their own homeland, governed by the laws and institutions of settler governments. ...⁵

In Canada, Aboriginal peoples were becoming more aware of their legal rights during this period. The landmark Supreme Court decision in the *Calder* case in 1973 led the federal government to establish its first land claims policy, directed to settling the comprehensive claims of Aboriginal groups that retained the right to traditional use and occupancy of their lands. ...

(Canada. Royal Commission on Aboriginal Peoples. *Report of Royal Commission on Aboriginal Peoples Vol. 1. Looking Forward, Looking Back.* p.38-39. Reproduced with the permission of the Minister of Public Works and Government Services, 2002, and Courtesy of the Privy Council Office.)

GAP11 *The Royal Proclamation of 1763*

The *Royal Proclamation of 1763* has been referred to as the Natives' *Magna Carta*. In 1763, King George III, following the *Treaty of Paris*, which concluded the Seven Years War with France, issued his *Royal Proclamation*. This dealt with a number of issues, including those pertaining to Natives. It stated that any lands within the territorial confines of the new governments (which included present-day Quebec, Florida, West Florida, Granada) that had not been ceded by the Indians "... are reserved to them, or any of them as their Hunting Grounds."

The reason cited for this was:

wheras it is just and reasonable, and essential to our Interest, and the Security of our Colonies that the Several Nations or Tribes of Indians with who We are connected, and who live under our Protection, should not be molested or disturbed...

Also, the proclamation dealt with land **not** within the limits of the new government. It reserved "... for the use of said Indians, all Land Territories not included within the limits of our Said ... governments, or within the Limits of the Territory granted to the Hudson's Bay Company."

Regarding that last point, in 1670, the Hudson's Bay Company, a business run by English traders, received its charter from the British Crown. Charles II gave the company monopoly of trade in the lands drained by the waters that flow into the Hudson Bay. It was given the rights to land as well, calling it Rupert's Land after the prince who helped set up the company.

No one at the time had any idea of the size of what had been give to the company. In essence, it amounted to most of Quebec, a good piece of Ontario, all of Manitoba and Saskatchewan, and major part of Alberta.

In order to prevent fraud, the proclamation provided a way in which lands could be acquired for settlement. Indian lands "shall be purchased only for Us, in our Name, at some public Meeting of Assembly of the said Indians." This implied that all lands that had not been surrendered by the Indians to the Crown belonged to the Indians. It reserved all unsettled land for the use of the Indians as their hunting grounds. It provided that lands required for settlement had to be bought from the Indians and could only be bought by the Crown at a public meeting.

The *Royal Proclamation*, therefore, set the stage for land surrender treaties signed by the Indians and the Crown. The reason for this is that under the Canadian legal system, English laws became a part of the law of Canada on the dates when various colonial governments were formed. Under this rule, the *Royal Proclamation* became part of Canadian law. Without the passing of specific law overruling such a law (which hasn't taken place), the *Royal Proclamation* is still valid.

However, this leaves us with several questions that have been and are being disputed in the courts. Despite its apparent clarity, there are several questions that arise. Did the proclamation provide the source of Native title to the land or did it merely recognize the pre-existing reality that the lands belonged to the Indians? Not surprisingly, Native activists and leaders, as well as anthropologists and other scholars, take the position that the land did in fact belong to Aboriginal people and George III's proclamation simply affirmed this recognition.

Other questions need asking. Did the proclamation apply to all of what is now Canada (as Native people contend) or did it apply to simply lands that had been discovered by the British to that date? The province of British Columbia had long operated on the basis of the latter argument maintaining therefore that the proclamation does not apply to them.

(Steckley, John L. and Bryan D. Cummins, 2001, pp. 119-120. Reprinted with permission from Prentice Hall.)

GAP12 *The Indian Act*

Before Confederation in 1867, the colonial government developed policies that guided its relations with First Nations people in Upper and Lower Canada. After the conclusion of the numbered treaties, the federal government relied on existing Indian Department with all its pre-existing policies to deal with First Nations. While Indian policies had developed in eastern Canada before the numbered treaties were concluded, these policies later evolved and extended west to First Nations in the Treaty 4, 5, 6, 8 and 10 territories.

The *Indian Act* played a dominant role in the lives of First Nations people and has had an impact upon the present relationship between First Nations and the Government of Canada. Indian policy was designed with the objectives of protection, civilization and assimilation of First Nations people. Included in the *Indian Act* and subsequent amendments were considerable powers allocated to the Superintendent General of Indian Affairs. The Department of Indian Affairs directed operations in the administration of local affairs – local Indian Agents exercised significant powers in the internal affairs of First Nations' communities.⁸¹ Indian policies evolved since the creation of a colonial Indian Department in 1755 and, after confederation in 1867, policies specifically dealing with protection, civilization and assimilation were consolidated under the *Indian Act* in 1876.⁸² After 1876, the *Indian Act* was applied throughout the western numbered treaty regions.

Assimilation policies and procedures were designed to replace traditional First Nations' governments and way of life with western lifestyles, governments and economies.⁸³ In advancing the process of assimilation, the government embarked upon a number of initiatives to encourage new economic, political and cultural transitions. In 1876 and 1880, a new elective system of government was introduced in the west to replace traditional forms of First Nation's government.⁸⁴ The elections, leadership and Band Council responsibilities were intended to replace traditional political activity.⁸⁵ After 1883, federally funded industrial and residential schools were introduced in what is now Saskatchewan.⁸⁶ These schools, which were created to educate Treaty First Nations children, isolated them from their families, communities and cultures. Through a period of tutelage, residential and industrial schools were intended to equip youth with knowledge and skills that were premised upon European values and behaviours.⁸⁷

Assimilation policies toward First Nations continued throughout the first half of the 20th century. One widely held notion that formed the basis for Indian policy in western Canada was that of the “vanishing race.”⁸⁸ Duncan Campbell Scott, Superintendent General of Indian Affairs, echoed this sentiment to Parliament in 1920:

Our object is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic and there is no Indian Question.⁸⁹

It was believed that the First Nations' way of life would not endure in a new society and the approach was to ensure that First Nations assimilate into non-Aboriginal society.

Between 1895 and 1914, new restrictions included Section 114 of the *Indian Act* prohibiting First Nations' spiritual expression by banning or regulating ceremonies, dance, singing, and dressing in ceremonial regalia.⁹⁰ Following the 1885 North West Rebellion, added restrictions varied from community to community. The pass system restricted the mobility of First Nations and obstructed their ability to pass freely across the border to the United States, participate in ceremonies outside the reserve, and congregate with First Nations from other Bands.⁹¹

After the introduction of the pass system and new restrictions included in Section 114 of the *Indian Act*, a number of Chiefs protested the banning of their ceremonies as an abrogation of treaty promises. In 1897, Chief Thunderchild submitted a letter that challenged the local Indian Agent's refusal to allow his Band members to travel to a sundance being held on another reserve:

When the law was first made here I listened to the true law. The man that I made the bargain with [was] the Queen's servant. When he was first going to look over us he said, I show our God what I am now doing it is true, there is no fooling about it. I am not going to stop your manners. You will have in you[r] future your dance. Your people around Battleford would like to assemble for a sundance and another thing that was

said is your farming you will have your own food that is to say all ... animals. It makes all the Indians think very much of that as they are now forbidden to kill anything. I was told there is going to be a sundance in Poundmaker. The inspector told me that no people could go to it but them. You will let me know if this is true as soon as you can...⁹³

GAP12 ***The Indian Act*** (continued)

First Nations leaders expressed their frustration with these new policies and the lack of success in their new economic pursuits. While agriculture was presented as a new form of economic activity during treaty making, the Chiefs grew increasingly frustrated with economic interference from the Indian Department. Many reserves were simply not suitable for agriculture and Chiefs and Councillors found it difficult to acquire the necessary implements for farming.⁹⁴

Despite the problems encountered during the post-treaty era, First Nations leaders continued to advocate for treaty implementation. Many members of the First Nations' communities also continued to maintain ties to their traditional way of life. The political leadership of Treaty First Nations has evolved and survived along with the spiritual, cultural, and social systems inherent within First Nations communities. In turn, policies of the federal government have also evolved and changed over time.⁹⁵ Today, the Treaty First Nations in Saskatchewan, in partnership with the Governments of Canada and Saskatchewan, have initiated dialogue and are building upon their common understandings about the treaty relationship.

(Steckley, John L. and Bryan D.Cummins, 2001, pp. 120-121. Reprinted with permission from Prentice Hall.)

GAP13 Limitations of the *Indian Act*

The *Indian Act* has a history of restricting the personal freedoms of Native people, all in the name of assimilation and control... In 1844 the potlatch ceremony was banned, in large part because the giveaways involved were viewed as “communist,” against the principle of private property that governments were trying to instill. During the course of the next few decades, the Sun Dance and other traditional dances and ceremonies were outlawed. The ban on these activities lasted until 1951 when a number of revisions were made to the *Indian Act*. Also ended that year were two other severe restrictions: the ban on raising money to fight land claim cases and the ban imposed on western Natives forbidding them to appear in their traditional dress off the reserve without the permission of the Indian agent.

Indian agents were given a great deal of discretionary power to control various aspects of people’s lives. Indian agent permission had to be asked if Native people wanted to sell the crops they had grown and harvested and the animals they had raised on reserve land. Fear of Natives brought on by the second Riel resistance in the Prairie provinces also gave power to the Indian agent in the form of the Pass System. Natives could not leave their reserves unless they had received a “pass” (like a visa) permitting them to do so.

The Indian agents also issued food vouchers. In the late nineteenth century Natives out west were low on food, even starving. This was the product of the near-extinction of the buffalo, the poor lands many bands were forced to live on, and the inadequate way the government delivered the assistance promised in the treaties - assistance that was supposed to enable Natives to become farmers. The Indian agent controlled who would receive these food vouchers and who would not. Offend the Indian agent and you could jeopardize your chances of receiving the food your family needed.

A number of recreational rights that other Canadians took for granted were also restricted by the *Indian Act*. Natives were forbidden to gamble, and people were encouraged to “snitch” on others. A person informing on a friend or family member could receive half of the fine the offender would have to pay (usually about 10 dollars). Indian agents could keep people from shooting pool in a pool hall. Not until 1951 could Status Indians drink in licensed bars.

Some restrictions lasted until 1960. Prior to that year, Status Indians could not vote federally without losing their status (they had obtained the right to vote provincially a number of years earlier, the dates varying for different provinces; Inuit received the federal vote in 1950). Further, they would lose their status if they became doctors, lawyers, or ministers, or even if they obtained university degrees.

Indian Status: Who Defines Who Is an “Indian”?

Not surprisingly, there have been few issues that have generated as much controversy as who gets to define who is and isn’t “Indian.” Native people contend, rightly enough, that they are the best determiners of who is Native and who is not. Conversely, because the federal government funds Indians, it feels it has a right to determine who should get status. Being “Indian” in Canada, in the eyes of the federal government, has nothing to do with biology or culture. “Indian” in Canada is a legal/political classification, subject to the *Indian Act*. It is the *Indian Act* that defines who is and is not Indian.

Government definition of “Indian” goes back to early legislation (1850) in Lower Canada (Quebec), which defined Indian in sweeping terms, including all persons of Indian ancestry, all persons married to Indians, anyone adopted by Indians and living in his or her adopted community, and finally, anybody who was living with the band and was recognized as being Indian by the band.



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(Steckley, John L. and Bryan D. Cummins, 2001, pp. 121-122. Reprinted with permission from Prentice Hall.)



GAP14 Discriminating Against Women

Shortly thereafter (1851), the legal definition of who was “Indian” was amended. To be an Indian, a person was required to be of Indian blood or, alternatively, show that at least his or her father was Indian. The law was also changed to provide that marriage only conferred status on non-Status Indian women, not vice versa. This set a precedent. Section 12 (1)(b) of the *Indian Act* was to read as follows:

- 12 (1) The following persons are not entitled to be registered, namely,
- (b) a woman who married a person who is not an Indian...

Her children would likewise not have status, unlike the children of White women who married Status Indian men. Similarly, upon marriage, a woman lost her band status and became a member of her husband’s band. These provisions violate notions of equality of the sexes and run counter to notions of matrilineality (you belong to the clan or lineage of your mother rather than of your father) held by a good number of Canadian First Nations.

Legal discrimination against women took a number of different forms as well. Until 1951, the *Indian Act* forbade women from voting for band council.

In 1970, Jeanette Corbiere Lavell, A Status Indian from the Ojibwa reserve of Wikwemikong was going to marry a non-aboriginal man. She contested discriminatory sections of the *Indian Act* on the grounds that it violated the *Canadian Bill of Rights*. In 1971, the Ontario County Court dismissed the case, essentially on the grounds that she had equal rights with other married Canadian women. She made an appeal to the Federal Court of Appeals and won, but the federal government decided that it would bring this case before the Supreme Court of Canada. Along with her case was that of Yvonne Bedard. She was a woman from the Six Nations Reserve who had lost her status when she married a non-aboriginal man. After their separation, she tried unsuccessfully to return to live in the house that was willed to her by her parents.

The federal government’s appeal reflected its concerns that this could complicate and make more expensive its handling of Native matters, plus it was receiving pressure from the male-controlled and aptly named National Indian Brotherhood (NIB). The NIB had two main concerns. It was worried that this case might set precedent for federal government tinkering with the *Indian Act*, not an unreasonable fear after the threats of the infamous *White Paper* of 1969, in which the federal government had proposed scrapping the *Indian Act*. Second, it was worried that this would result in further crowding on reserves, with non-Native men and their families moving into their communities.

In 1973, the Supreme Court voted five to four against the women, saying that they did not feel that the *Bill of Rights* could overrule the *Indian Act* in this way. Not surprisingly, the Native Women’s Association of Canada was born around that time, writing its constitution that same year.

The United Nations condemned Canada in 1981 after Sandra Lovelace of Tobique Reserve in New Brunswick complained that she was denied the right to live on her reserve after her failed marriage to a non-Native. Finally, the discriminatory clause was removed with the passage of *Bill C-31* in 1985. However, the debate was not a peaceful one and, indeed, there are still bitter feelings within the Native community. When the debate was being conducted, Native leaders (especially male Native leaders) took the position that if Native women had made the decision to marry non-Natives they should be prepared to live with the consequences of that decision.

Perhaps the main cause of the anger had to do with the distribution of reserve and band resources as well as the limited benefits of being a Status Indian, such as post secondary education, a reserve home, etc. Some Alberta reserves have oil royalties, which some leaders feared having to share with recently returned *Bill C-31s*. The 1985 changes to the *Indian Act* allow some Indian control over status. The federal government decides whose names get on the Indian register. Bands may, however, by majority vote, decide to take control of band membership and establish their own rules for deciding who will be part of the band.



(Steckley, John L. and Bryan D. Cummins, 2001, pp. 122-123. Reprinted with permission from Prentice Hall.)

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GAP15 Enfranchisement

Enfranchisement ... is the loss of Indian status and acquisition of the right to vote and full citizenship. This whole process goes back to 1857 when the United Canada passed a law entitled “*An Act of Gradual Civilization of the Indian Tribes in the Canadas*” as a means of granting full citizenship to Native people. As a consequence of this act, local White authorities were obliged to report any Native “... of the male sex, not under 21 years of age, able to speak, read and write the English or French language readily and well, and is sufficiently advanced in the elementary branches of education and is of good moral character and is free of debt.” Such people were to be reported to the governor who could then declare “that such Indian is enfranchised under this Act ... and thereof.” If the Native met the criteria, he was put on probation for a year, granted 20 hectares of land, and given full citizenship after one year. These were rough criteria, as Donald Purich points out, and only one applicant, Elias Hill, was accepted. Few White could meet the standard. The government, not surprisingly, blamed the Natives and it was partly right, for at least one band, Six Nations, was opposed to the whole scheme.

The government responded with another plan, the 1869 *Act for the Gradual Enfranchisement of Indians*. This imposed an elected municipal form of government on Indian bands. The chief and councillors were to be voted on by all males over 21 years of age, despite the fact that most nations didn’t have chiefs. Of course, the government retained the right to remove any elected official. Nonetheless, this model has persisted to the present day.

In 1920, a law was passed to allow enfranchisement with or without consent. This was repeated again in 1922. The various reincarnations of the *Indian Act* continued to have provisions whereby Indians could voluntarily give up status. From the 1920s to the 1940s, some Natives gave up status in order to receive the right to go to school, vote, or to drink. It wasn’t until 1960 that Natives got the federal vote, while in some provinces the provincial vote was even later. Many servicemen who fought in World War I and the Korean War were persuaded to give up status.

Canada gave up enfranchisement in 1985 with the passage of *Bill C-31*. The *Indian Act* was amended so that people who had given up status could regain it. The enfranchisement provisions of the act were removed, making it impossible to give up status.



(Steckley, John L. and Bryan D. Cummins, 2001, pp. 124-125. Reprinted with permission from Prentice Hall.)



GAP16 Native Veterans: Legal Definitions Getting in the Way

World War I (1914 –1918)

The federal government had a policy that no aboriginal people become involved with the war. It is believed that the reason for this policy is that it was thought that Aboriginals would be considered “savage” by the enemy and would therefore be treated inhumanely if captured. This policy was not enforced and was eventually cancelled by 1915.

Unlike other Canadians, they were not conscripted in the war because of their legal status. Yet they volunteered in high numbers. Over 4,000 Status Indians did this, approximately 35% of all Status Indians of an age eligible to enlist. This number does not include the Métis, Inuit, or non-Status Indians, as well as the Aboriginals that lived in the Yukon, Northwest Territories, and Newfoundland. In 1920, Canada’s deputy superintendent general remarked on this patriotic spirit of volunteerism in the following way:

The fine record of the Indians in the great war appears in a peculiarly favourable light when it is remembered that their services were absolutely voluntary, as they were exempted from the operation of the Military Service Act, and that they were prepared to give their lives for their country without compulsion or even the fear of compulsion. (Canada Sessional Papers 1920, as quoted in Native Veterans,http://aci.mta.ca/projects/Courage_Remembered/nativeveterans.html)

Francis Pegamagabow

Corporal Francis Pegahmagabow (1851 – 1952), an Ojibwa from Parry Island, was the most decorated aboriginal soldier in World War I. A tribute to his courage, and his adaptation of traditional hunting skills to acting as a scout and sniper, he was awarded two bars, one at Passchendaele. For his actions in France and Belgium, was first awarded the prestigious Military Medal in 1916 and had added to that two bars for his bravery and fast thinking in two subsequent battles, in 1917 and 1918. His citation for the first bar stated that: Before and after the attack he kept in touch with the flanks, advising the units what he had seen, this information proving the success of the attack and saving valuable time in consolidating. He also guided relief to its proper place after it had become mixed up. (Cited in *In Honour of Our Aboriginal Veterans*)

After the war, he returned to his community, where he became chief and band councillor at different times.

They also contributed in another way. Reserve land was taken away from them by lease and by appropriation for purposes of farming for the war effort. The local bands involved were not asked for permission. The amount of land taken in this way totalled 25,142 hectares. This set a precedent for the world war to come.

World War II (1939-1945)

For the first three years of the war, Natives wanting to join up faced racism. The air force required that recruits be of “pure European descent” and the Royal Canadian Navy stipulated that their recruits be “a British born subject, of a White Race.” Mi’kmaq Max Basque encountered this form of discrimination when he went to enlist with the navy. In his words, “The Navy recruiting officer looked at me. He said, ‘Are you an Indian?’ I said, ‘Yes, sir.’ ‘Sorry, we don’t take Indians in the Navy.’” When he noticed that the young man in front of him was not a “full-blooded” Indian, the navy recruiter said that it would be possible for Max to enlist as a Basque (a person from a group that lives in the north of Spain). Max replied:

No. On the books, I was born on the Indian reservation and I’ve always gone as an Indian all my life. What in the world? Disown my own race, just to get in the Navy? I said, “I’m a

Canadian, even if I am an Indian. Same as you are... I was born here in Canada." (Cape Breton's magazine, No. 52, p.58, as quoted in *Native Veterans*.)

Max never joined the navy, but he did serve his country in the army. His experience of being asked to enlist under a "false" race was not uncommon. Many Status Indians were called French, Italian, or Caucasian in the official records since Indians were considered unsuitable to go overseas to fight.

GAP16 Native Veterans: Legal Definitions Getting in the Way (continued)

Again, enlistment figures are hard to calculate accurately. Native volunteers (and, after 1943, conscripts) came out in significant numbers. In 1945, the Department of Indian Affairs noted that there had been 3,090 Status Indians who had enlisted, but this would again not include all Aboriginals who joined up. Some estimates reach as high as 6,000.

During the war, the provisions of the *Indian Act* were used against Native people in ways that would disadvantage them after the war was over. The *Veteran's Land Act* rewarded non-Native veterans for their contribution to the war effort by providing them with a \$6,000 loan (a large sum of money in those days) towards buying land and/or a house. This was later adapted to apply to fishing. Of this loan, \$2,320 was an outright grant. The balance was payable over 25 years at the low interest rate of 3.5% per year. Once the money was paid off, the veteran's improved credit rating enabled him to more readily open commercial loans.

This was revised in 1942 so that the law would not act in the same way for Natives. Since reserve land, or Crown land, could not act as security for loans, the federal government decided that no loan could be awarded to Status Indians. It didn't have to be that way. The Department of Indian Affairs could have guaranteed the loan, or arranged it so the local band could have done so. What was left to the Status Indian veterans? They could be given a direct grant of \$2,320 applicable to farming, fishing, forestry, or trapping. Still, there were strings attached. According to section 35A of the act, the money was not given to the Status Indian, as it would have been to the non-Native veteran. It was "to be paid to the Minister of Mines and Resources who shall have the control and management thereof on behalf of the Indian veteran" (as cited in the *Royal Commission on Aboriginal Peoples*, Final Report 1996). That was not the only string. The veteran could not apply directly to the minister but would have to go through the local Indian agent. The agent would submit, among other things, a certificate "that the applicant is qualified to engage in the occupation he proposes to follow." The process was a slow, complicated one, and one open to manipulation and even fraud by the Indian agent. And even if the aboriginal veteran were able to cut through all these strings, the Department of Indian Affairs still held ownership of all materials purchased under the grant for a period of 10 years.

Some Indian agents openly advised Status Indians that if they wanted the grants, it would be much easier if they enfranchised (gave up their status and their rights). There was a significant rise in the number of people who enfranchised (from 45 in 1942-3 to 447 in 1948-9), which might in part reflect the number of people who followed this advice. Things would not be easy for them. They would be separated from their reserve home, their extended family, and their community. Some were taken by force from their reserves.

Legal restrictions would harm Native veterans in other ways. They were not permitted to join the local Legion, as they were still prohibited from entering drinking establishments. These Legions were great places to find out about potential veterans' programs, as that was where such information was posted, and where veterans who had benefited from such programs would be around to pass on valuable tips as to how to take advantage of them. Their lack of access to Legions, among other factors, contributed to Status Indian veterans not fully benefiting from disability pensions, war services gratuities, dependents' allowances, re-establishment grants, and education and training provisions.

Native veterans then had to fight for their rights. The Parliamentary Hearings in 1946-7 and other official opportunities for the veterans to speak were instrumental in sparking some of the changes that were made in the *Indian Act* in 1951. The right to vote was not long in following.

But even with those changes, the Native veterans of the two world wars and the Korean War (1950-1953) were still treated as second-class veterans, still short-changed in terms of the benefits owed them and the official recognition of their role in the war, something that had long been downplayed, even ignored, in official ceremonies and in textbooks. This disparity was not really dealt with in any meaningful way until the 1990s.

The Royal Commission on Aboriginal Peoples spent a good deal of time listening to the veterans. The final report, published in 1996, contains a thoughtful look at the situation and made the following

recommendations. First, there should be greater acknowledgement of the contribution of aboriginal peoples to the world wars and the Korean War. This was to be done by giving aboriginal veterans a higher profile at national Remembrance Day services (until 1992 they had not been permitted to place a wreath on the national cenotaph at the same ceremony with other veterans) and by funding Aboriginal veterans' organizations and the construction of war memorials on reserves.

GAP16 Native Veterans: Legal Definitions Getting in the Way (continued)

Second, the commission recommended that an ombudsman be hired to work with the appropriate federal departments to resolve issues of veterans' benefits and "the legality and fairness of the sales, leases, and appropriations of Indian lands for purposes related to the war effort and for distribution to returning veterans of the two world wars." The commission also recommended that aboriginal people be hired in the Department of Veterans' Affairs, people who had both the language skills and cultural understanding necessary for dealing with Elders in their communities. Finally, there was a recommendation involving education. In part, this would entail education and research in aboriginal history as well as funding for aboriginal students.

On November 11, 1996, the federal government announced the establishment of the Aboriginal Veterans' Scholarship Trust to be administered by the National Aboriginal Achievement Foundation. In 1998, that fund provided \$254,831 in bursaries to aboriginal students. As of 1997, November 8 was declared National Aboriginal Veterans Day. Monies are being raised to construct the Aboriginal Veterans' Monument, with Native artist Lloyd Pinay hired for the project. Still, there is work to be done. In December 1998, the Federation of Saskatchewan Indian Nations and the Saskatchewan First Nations Veterans Association launched a lawsuit to obtain lost veterans' benefits for the 125 veterans who were still living (out of an original 800).

(Steckley, John L. and Bryan D.Cummins, 2001, pp. 125-128. Reprinted with permission from Prentice Hall.)

GAP17 The *White Paper*

The modern era of aboriginal politics can be dated from the release of the 1969 *White Paper* on Indian Policy by the federal government. The main thrust of the *White Paper* was a proposal to eliminate the special legal status of Canadian Indians and Inuit who would then be provided government services through mainstream institutions, primarily provincial ones. Canadian Indians took immediate exception to this proposal and countered with their own *Red Paper* arguing in favor of special legal status on the grounds of Aboriginal and treaty rights. However, the *White Paper* was more than a policy vehicle. It was also a statement of philosophy expressing the liberal individualistic vision of the state, in which the legal equality of individuals takes precedence of over special benefits and status for groups. Specific questions of aboriginal rights in Canada have been entangled with a broader conflict: the vision of Canada as a liberal individualistic state versus the vision of Canada as a collection of historical communities.

The Trudeau government, which produced the *White Paper*, was strongly committed to the former, and the only grounds it acknowledged as justifying special treatment for Indians were social and economic disadvantage. The “liberal” ideology of the *White Paper* had also echoed the expectation dating from colonial time that aboriginal peoples would eventually be assimilated into larger Canadian society, but, since 1969 Canada’s aboriginal peoples have consistently, publicly, and forcefully resisted assimilation.

The *White Paper* initiative of the federal government had some important consequences for Indian peoples. First, it accelerated a trend started earlier to bring Indians into a consultative role where Indian policy is involved. A significant outcome of this was the establishment of a program under the jurisdiction of the secretary of state to provide core funding to political association representing aboriginal groups. This funding was originally intended to help aboriginal political organizations participate in the consultative process. During the 1970s and 1980s, however, the number of government departments involved in funding of aboriginal political associations increased as well as the mandated purposes for which the funding could be used. Aboriginal peoples were given federal money to research land and treaty claims, to prepare constitutional proposals, and to provide limited delivery of social service.

In addition, the *White Paper* heightened Indian, and subsequently other aboriginal people’s awareness and appreciation of their cultural and political heritage. It provided a focal point around which Indian peoples across Canada could unite and rally in opposition to what they believed to be detrimental government policies. Consequently, the 1970s and the decades that followed have become periods of Indian political activism in Canada, with the National Indian Brotherhood (NIB; after 1981 renamed the Assembly of First Nations) for a time assumed a position of leadership among aboriginal people. Aboriginal organizations demonstrated in the streets, lobbied in the Cabinet, and sued in the law courts – seeking to shake off the bureaucratic yoke of Indian Affairs and acquire greater control of their own communities.



(Champagne, Duane, 1994, pp. 357-359. Reprinted with permission from Visible Ink Press.)



GAP18 Background to the (Residential) Schools

Residential schools for Indian people have been an established tradition since at least the sixteenth century. They have a long history, which probably began with Montagnais and the Algonkian-speaking tribes of eastern Canada. The Franciscans were the first to establish a residential school, in 1620.¹ After the Franciscans fell out of favour with the French government, the Jesuits took over the official task of mission work. The Jesuits soon adopted the residential school plan for Indian students.

The Jesuits were the first to suggest the problems of assimilating Indian children while the children still lived with their families. The Jesuits actively recruited children to their missions and took advantage of Algonkian practices and beliefs to do so. The Algonkians had the practice of sharing their children with those who did not have children.² The Algonkians also practiced intertribal adoption with warring neighbours. The idea behind this practice is that the enemy (or your own people) would reconsider attacking a village if children from their own village were living in an enemy camp. Both practices ensured alliances and peaceful co-existence between either two warring tribal groups or between two nations.

The Jesuits continued with the residential school experiments for a few more years, but the lack of converts among the Indian people, coupled with the refusal of many Indian parents to have their children taken from them, soon closed many of the schools.

It is noteworthy that the Jesuits suggested four major changes necessary to civilize Indian people. These included introducing a central autocratic form of governance. They wrote that Indians “imagine that they ought by right of birth, to enjoy the liberty of wild ass colts, rendering no homage to anyone whomsoever, except when they like.”³ They also wanted to change the role of women to a more European model, with an authoritarian male and subservient female, and to outlaw divorce. They thought Indian women had too high a standing in Indian society. As well, they wanted to introduce the concept of punishment into Algonkian society, especially for children, and to have children taught in the missions away from their parents and community.⁴

Later, the residential school model was expanded to include non-Indians. In the mid-eighteenth century industrial schools were established in eastern Canada for destitute women and children as an alternative to the poorhouses or workhouses found in Europe.⁵ The “inmates,” as they were called, would work for their upkeep. At some schools, Indian children and non-Indian children were placed together. The administrators of the school thought that the presence of European children would assimilate the Indian children at a greater speed.

Unfortunately for Indian people, the residential school model would not fade away, but it would be picked up as quickly as others would discard it. Since the first school opened in the 1600s there have been Indian children living in a residential school environment for the last three hundred years.

In western Canada, the experience came at a later period, but because of stronger central government, its effects were more strongly felt. In 1810 religious denominations were operating day schools in western Canada along the fur trade route. Reports from missionaries stated that they were having the same difficulties as their predecessors in eastern Canada. Indian children were not attending school on a regular basis. To keep schools open, non-Indian children were included in many day schools operated by religious denominations. At this time, it was not compulsory for Indian children to attend schools. Missionaries would use food rations to entice Indian parents to place their children in the schools. The practice began with the Jesuits but was continued well into the nineteenth century.

Government Policy

Indian residential schools were established because of the historical relationship between Canadian Indians and the British Crown. After confederation, this historical relationship was entrenched in the *Constitution* under section 91(24) of the *British North America Act*. This followed from previous policy wherein the British government made alliances with the Indian nations during the French and American wars. Unfortunately, this relationship changed as Europeans settlement in eastern Canada increased. After

confederation, Indians were still seen as wards of the British Crown, but they were wards who had some legal association to the land that was to become Canada.⁶

GAP18 Background to the (Residential) Schools (continued)

As a result of its mandate under the *Constitution* to deal with Indians, the government began a process for extinguishing the legal association by a series of treaties. Chief Okanese, Fred Deiter's grandfather, was to sign Treaty Number Four on behalf of his band in 1874.

Treaties between the First Nations and European governments were established practice prior to the treaties signed in western Canada. The British government, through its *Royal Proclamation of 1763*, acknowledged an aboriginal right to the land by First Nations inhabitants. This proclamation established a process for extinguishing this right, one that would only allow First Nations people to relinquish this right to the Crown. The new Canadian government wanted to open up the western territories for settlement, and began to negotiate treaties with First Nations in parts of the country.

Prior the western treaties, the official Canadian policy was to protect, civilize, and assimilate the Indian.⁷ *The Gradual Civilization Act*, passed in 1857, called for the eventual assimilation of Indians into Canadian society. It was later consolidated with other acts dealing with Indians and Indian lands into the *Indian Act*, 1876. This *Act* was actually in force before the treaties in the west were signed, but it was never mentioned to the Indians during treaty negotiations. The Indians were led to believe they could continue their traditional way of life, and the provisions made by treaty would merely add to what they already had.

For the Indians of the West, this seemed a fair exchange. They knew their way of life was changing, and that, to survive, they had to learn a new lifestyle. This is one of the reasons chiefs asked for schools to be built on their reserves. At first, the government made attempts to pay for these day schools, as they were called, but the schools were not a priority. In order to reduce costs, the government contracted with the churches to supply teachers to these new schools. This plan set in motion the relationships among the churches, the federal government, and the Indians that led to the residential school model. The churches were to supply the administrators and teachers while the government supplied the costs for any capital and ongoing expenses. The day schools turned out to be unsuccessful for the church and the government, primarily because of the irregular attendance by the Indian students and the difficulty in finding teachers. Another concern for the government was that even when the children did attend regularly, students would return to the influence of their parents and their Indian ways. The department needed to find other methods of assimilation.

In 1879 Nicholas Davin, a lawyer-journalist, prepared a report on the Indian residential school system operating in the United States. His report was enthusiastically accepted by Sir John A. MacDonald. This report called for compulsory education for all Indian children and also recommended contracting with the churches to administer the schools. The first step towards the Indian residential school system was introduced through amendments to the *Indian Act*. The new policy included compulsory education for Indian children between the ages of six and sixteen. The policy had changed from the previous one in that it severed the children's link to their ancestral homes and ensured they were educated in European lifestyle and values.

The Roman Catholic, Anglican, Methodist, and Presbyterian churches welcomed the opportunity to broaden their flock. For years, the missionaries had been asking the department to introduce compulsory education in a residential school environment. Between the church and the state, there was a combining effort to undermine traditional Indian beliefs.

The first residential schools were called industrial schools. They were modeled after the Carlisle School in Pennsylvania. Students were provided with minimal educational skills, but their education was supplemented with instruction in trades, farming, and animal husbandry. The Regina Industrial School was

one of the first such schools established in Canada. In operation between 1895 and 1910, it had a printing shop, a blacksmithing shop, and a carpentry shop. It also provided the basic literacy and numeracy skills.

Industrial schools had a short existence because of the unexpected costs and a change in immigration patterns. Frank Oliver, a notable Member of Parliament, wrote that “we are educating Indians to compete industrially with our own people, which seems to me a very undesirable use of public money.”⁸ Criticisms like these resulted in changes to the curriculum in the residential school model.

GAP18 Background to the (Residential) Schools (continued)

Indeed, a 1904 Indian Department memo stated, "It was never the policy of the department, nor the design of the industrial school to turn out pupils to compete with the whites."⁹ Thus, the new schools were to produce farmers and housekeepers, not employees and servants. The curriculum still included basic literacy skills and agricultural skills for farming. The boys were taught farming techniques and animal husbandry while the girls were taught the tasks of running a household. Attendance was compulsory for all Indian students. Survivors and written testimony state that any runaways were to be brought back under police escort, and parents who refused to send their children were subject to a fine or imprisonment for six months or withholding of rations. Whether or not these provisions were actually followed across the country, the point is that Indian people believed they were in force. Furthermore, in my interviews, stories of runaways brought back under police escort were common.

The first residential school administered by the Presbyterians in Saskatchewan was at Round Lake near Broadview, which was established 1886. Most students were from the Crooked Lake bands, which includes the Ochapowace, Kakawistahow, Cowessess, and Sakimay.

The File Hills Residential School was located on the Okanese reserve north of Balcarres, Saskatchewan. The school opened in 1889 and closed in 1949. The school was surrounded by the reserves of the File Hills agency, including Peepeekisis, Okanese, Little Black Bear, and Starblanket. My family members of the File Hills community attended this school. Most of the Presbyterian Indian students from Saskatchewan attended these schools; others attended the Brandon and Birtle schools in Manitoba. The general understanding was that Brandon was the only school in which Presbyterian and Methodist Indian students could receive a high school education. A student would first attend the File Hills or Round Lake school and then move to Brandon to enter high school. My father and uncles followed this pattern.

My grandfather Fred Dieter would later become one of the most successful farmers in southern Saskatchewan. He was one of the first farmers, Indian or white, to own an automobile in the Balcarres region. The fact that he hired white workers on his farm is mentioned several times in departmental records and later in books. However, despite his wealth and standing, he was still an Indian and was forced to send his children to residential school. Eleanor Brass recalls that her father purchased land off the reserve and paid the taxes. He did this so his children could attend the white school in the town of Lorlie. However, the Indian agent took his children out of the school and sent them back to the residential school.

(Deiter, Constance, 1999, pp. 7–11. Reprinted with permission from The United Church Publishing House.)

GAP19 Loss of Metis Land

The *Manitoba Act* gave the Metis the two elements they needed to ensure their national liberation:⁵ control over capital and a share of state power. The Metis were to have title to 1,400,000 acres of land, and land was then a major form of capital. The act granted Red River provincial status and thus gave the inhabitants partial political control over their territory. For the few short months in 1869-70 that the provisional government was in place the Metis people enjoyed complete sovereignty and were, in fact, a nation in the full sense of the term.

The *Manitoba Act* seemed to promise continued national protection for the Metis, but it soon turned out to be a paper victory. The Metis' formal political rights were overwhelmed by the brute power of eastern financial interests supported by the Canadian government. Many of the new settlers from Ontario were fiercely anti-Catholic, anti-French and racist. The execution of Ontarian Thomas Scott by the provisional government had whipped up hatred of the Metis, and many settlers came west seeking revenge as part of their new life. Louis Riel, the revolutionary democrat of the plains and symbol of Metis national sentiment, was forced into exile by the Canadian government.

Physical and psychological abuse of the French Metis went unpunished. Many Metis were driven from their land by settlers from Ontario, while Ontarian troops stood by and did nothing to prevent this illegal seizure. As well, the Dominion government deliberately delayed the distribution of the 1,400,000 acres to the Metis. The eastern politicians and financiers felt the removal of this amount of land from speculation was not acceptable.

In the years after 1870 there was a steady migration away from Red River. Some went south to the United States, others, mainly the agricultural Metis, trekked to the mission settlements surrounding Fort Edmonton, and the rest, reverting to their traditional skill, took to the plains and began the new settlements of St. Laurent, Batoche and Duck Lake on the South Saskatchewan River. Only the middle-class English-speaking Half Breeds enjoyed relative immunity from Canadian harassment and were allowed to cross the color line which Canadian bigotry had drawn against the rest of the mixed blood population.⁶

The new settlements on the Saskatchewan River consisted of a few hundred Metis stretched out for many miles along the river's banks. Most were plains buffalo hunters and refugees from Red River. In some ways these river settlements represented the highest expression of Metis political organization. Elected councils established laws for the community and for economic activity, passing the first labor laws on the prairies, limiting the hours of work and declaring Sunday to be a holiday. For several years they were politically independent, for while Canada had taken official control, it made little effort during the first half of the 1870s to govern its citizens.

The depth of their democratic expression notwithstanding, the Saskatchewan River settlements could not sustain Metis unity. Red River was the home of Metis nationalism, the Hudson's Bay Company its rallying point. The dispersal of the Metis from Red River spelled the eventual disintegration of Metis nationalism as a force in the North West.

The plains hunters and Red River exiles who made up the population of St. Laurent, Batoche and the other Saskatchewan settlements recognized by the late 1870s that the days of the fur trade and the buffalo hunt were numbered. Reluctantly abandoning the free life of the hunt, the Metis accepted the inevitability of a more sedentary life on the land. But such a life required a different kind of security – the security of land tenure.

The only concern of the Canadian government and its financier partners, however, was that the Indians and Metis might impede the settlement and exploitation of the West. The disappearance of the buffalo, which left the plains Indians destitute, made it possible for the government to segregate the Indians on reserves. No such solution was possible for the less vulnerable Metis, and the government decided to simply ignore them.

The government managed to alienate white settlers as well as Metis by their policy of ignoring those already settled on the plains. Refusing to grant immediate title to Metis and white settlers who had occupied their land for years, the government's land agents informed the settlers (those who could speak English) that they would have to wait for three years to get title. Numerous petitions outlining grievances were sent to Ottawa. With an attitude ominously similar to the events preceding 1869-70, the Canadian government ignored the petitions. Frustration gradually turned to suspicion and anger.

GAP19 Loss of Metis Land (continued)

By the spring of 1885 the settlers had exhausted all hope in petitions and they looked to the leader who had once before inspired the Metis. After some debate, the Metis, supported by the white settlers, sent a delegation to Louis Riel, who was living in exile in Montana. Riel accepted the challenge.

The Metis struggle of 1869-70 was a struggle for democratic rights and economic freedom and involved a broad alliance of Metis – voyageurs, workers, farmers, Red River hunters, middle-class business men and intellectuals. The rebellion of 1885 was different in important respects. It was an economic struggle for land and, secondly, involved a narrow alliance of Metis workers and plains hunters. Gabriel Dumont, the popular Metis leader, typified the population. Although he ran a ferry service, he was a son of the plains, famous as a buffalo hunter and he identified entirely with the Metis laboring classes.

Despite the purely economic demands, a strong element of national liberation motivated the Metis, and armed confrontation with the Canadian government was almost inevitable. Probably because of this the Metis soon lost the support of their white settler allies. The Metis were fighting a national liberation struggle and that was worth taking up arms. In the end the Metis managed to establish a loose alliance with their Cree Indian cousins, who were fighting their own battles against the deception of the Canadian government and the brutal treatment which was its result.

The frailty of the Metis national will was starkly clear in the aftermath of their defeat at Batoche in the spring of 1885. Already undermined by the decline of the fur trade and disappearance of the buffalo, demoralized by racial abuse and religious bigotry, their interests betrayed by the connivance of the Catholic clergy, Metis national unity suffered its final blow in the flight to exile of Gabriel Dumont and the cynical and illegal execution of Louis Riel.

A final humiliation of the Metis began just before the confrontation on the South Saskatchewan. The Canadian government, belatedly attempting to pacify the Metis, began the distribution of land scrip. The scrip certificates entitled the holder to up to 240 acres of land. However, the government neither consulted nor negotiated with the Metis. The scrip was transferrable and, in the end, 90 percent of the Metis were either defrauded of their birthright by banks and organized groups of land speculators or forced to sell because of poverty and the refusal of banks to loan them money to begin farming.

By the turn of the century tens of thousands of poor immigrants were sweeping onto the inhospitable Canadian prairies, establishing villages and towns. A new society arose, ignorant of the history of the place and its native people. The old order was swept aside and as the old Metis social structure disintegrated, there was a rush for safety. Metis national unity was finished, as each individual tried to fit into the new scheme of things joined white workers and farmers in their struggles against the new monopolies in the North West – the banks, railways and corporations.

Many Metis did not find a place. They were forced to live on road allowances or to trek north to the edge of the bushland, avoiding, temporarily, the inexorable push of settlement. Many who had been workers and farmers were now forced by circumstance to go back in time, to retreat to the archaic hunting economy of their past.⁷ These Metis and the generations that followed them became trapped in an outdated economy which was incapable, in the long run, of sustaining them. These Metis remained colonized, along with their plains Indian cousins and the nomadic mixed bloods and Indians of the northern bush. The national leaders of the past, the educated elite, were joining a new society, leaving their former allies to complete their liberation on their own.

(Dobbin, Murray, 1981, pp. 22–25. Reprinted with permission from the Gabriel Dumont Institute.)

GAP20 Metis Colonies

Like other Aboriginal peoples, the history of the Metis people in Alberta is one of continued struggle to preserve and enhance their collective existence as a people. Central to this struggle is the acquisition and protection of land of

sufficient area and with sufficient resources to sustain themselves. However, unlike many First Nations and Inuit peoples, most Metis peoples are no longer in possession of the traditional land base. As a result of federal policy in the late 1800s, some Metis were offered treaty if they lived among, and were accepted by First Nation communities. Others who identified as a Metis Nation distinct from their Aboriginal ancestors, negotiated rights to land and representative government in what is now Manitoba. However, many factors operated to ensure that the Metis Nation would not retain a collective land base or remain in the dominant population in Manitoba. Scrip, a certificate redeemable by individual Metis for land or money, was issued after decade long delays resulting in the allocation of choice Metis lands to European settlers and widely dispersed Metis landholdings far from the original Metis settlement areas. Fraudulent practices in the distribution of scrip and difficulty following traditional pursuits of hunting, trapping and fishing also forced my Metis to migrate west to create new communities, or join other Metis communities, in what is now central and northern Saskatchewan and Alberta. As the Dominion government continued to promote settlement in these areas, land was again made available to Metis populations through the scrip distribution system. However, as in Manitoba, delays, fraudulent practices, government sanctioned scrip speculation, homesteading by European settlers, the desire to maintain traditional lifestyle, and poverty prevented many Metis from securing title to land through the scrip system. Consequently, many Metis people lived impoverished lives squatting on Crown land.

Some of the northern Alberta Metis communities of Ojibwa, Cree, Chipewyan, and European descent emerged in the late 1700s within the present geographical boundaries of contemporary Metis settlement communities. Each of these early Metis communities were located close to Indian reserves, maintained close relations with their Indian neighbors and cousins, incorporated traditional indigenous practices and beliefs into their lifestyles and in some instances, identified their community using Cree names.¹⁸ They also shared fundamental cultural values such as community consultation, consensus and respect for the social and spiritual leadership of Elders.¹⁹ However, they were also influenced by their paternal ancestors and the migration of Manitoba Metis. The uniting and balancing of these influences then, and now, differs among the settlement communities.

Concerned about the fate of some of the more destitute Metis populations, Father Lacombe successfully petitioned the Dominion government to set up a farming colony in northern Alberta for their benefit. In 1895 the colony of St.Paul des Metis was established. Within the first two years of its operation fifty Metis families moved to the colony. However, in 1909, the colony was terminated and opened for settlement to French Canadians, without consulting the Metis inhabitants. French Canadian claims were registered “with suspicious haste” resulting in many Metis leaving the area and only a small number of Metis claims in the area recognized.²⁰ Many Metis continued to move further north to unsettled bushlands to live semi-nomadic traditional lifestyles. Some moved south and became successful farmers. Of those that remained in the central regions, most lived in tents along road allowances and tried to make a living as farm hands.

Throughout this period, Metis squatters were continually being forced to move off Crown land to make room for further settlement. In addition to suffering from poverty and homelessness, many Metis people were without schooling, medical services, and social relief. Consequently they suffered from many diseases such as venereal disease and tuberculosis. Malnutrition was also becoming a serious issue as wildlife resources were depleted or pushed out by increased settlement. By the 1930s, many treaty Indians in Alberta had also been induced to give up their status through federal enfranchisement policy designed to reduce the number of Indians living on reserves. Many of these non-status Indians also attempted to pursue traditional pursuits and live off the land in the north and central regions of Alberta. For the purpose of federal and provincial policy, the Metis and these non-status peoples were lumped together into the category of “half-breed” – a term used interchangeably at the time with the term “Metis”.²¹

This was the state of the prairie Metis and non-status Indian population when Canada agreed to transfer ownership of public lands and natural resources in Manitoba, Saskatchewan and Alberta to the provinces

under the 1930 *Natural Resources Transfer Agreements*. Although specific provisions were included in the *Transfer Agreements* to enable “Indians” to continue their traditional pursuits of hunting, trapping and fishing, these provisions were, and continue to be, interpreted narrowly by provincial governments in a way that excludes the Metis.²² The Agreements also continue ownership and administration of Indian reserve lands in the federal Crown and oblige the provinces to transfer further areas of land that may be required by Canada to fulfill its obligations under treaty.

GAP20 Metis Colonies (continued)

The Agreements do not expressly address land settlements or traditional rights of the Metis. However, some Metis argue that protection of traditional pursuits in the Agreements extends to the Metis who sustained themselves by these activities. Others suggest Metis Aboriginal rights exist independent of the Agreements which were concerned with treaty rights only. The position of the federal government is that the Agreements do not support the existence of Metis rights because “the Metis were ordinary citizens who did not come under the Department of Indian Affairs, and that the responsibility of the Canadian government ended with the issuing of scrip.”²³ None of the provinces recognize obligations to the Metis distinct from those owed to non-indigenous citizens within their territorial boundaries. Consequently, not only do many Metis continue to be separated from their original homelands, all Metis are the subject of federal/provincial jurisdictional debates.

(Bell, Catherine E., 1999, pp. 7–9. Reprinted with permission from Native Law Centre, University of Saskatchewan.)

GAP21 The Metis after Batoche: 1885-1900

The defeat at Batoche and the death of Riel were tremendous defeats for the Metis people.

The times after 1885 were difficult ones for the Metis. Many of the Metis who had been involved in the Battle of Batoche moved away. Some moved into Alberta, others moved into what is now called the North West Territories. Still others moved into the United States.

At this time the Government of Canada wanted more European settlers to move west and to start farms and towns. In order to encourage people to settle in the West, the government started a system called scrip. Scrip was first used in western Canada to grant land to the Metis and other settlers in the Red River after 1870.

The government used the scrip for different things. It gave scrip as a reward to some of the soldiers who had fought against Riel in Saskatchewan. It gave scrip to some new settlers. Scrip was also used to reward certain other people for favors they had done for the government.

There were two types of scrip. One type of scrip was called ‘money’ scrip. (*See example on the last page of GAP21.*) This was a certificate that had a certain amount of money written on it. This meant that the person who owned it could use it to buy land from the government. If land was selling for \$1.00 an acre, then a scrip certificate valued at \$ 240.00 could buy a person 240 acres of land.

The other type of scrip was ‘land’ scrip. (*See example on the last page of GAP21.*) Land scrip certificates had an amount of land printed on them. With these certificates a person could get government land.

Many Metis were given scrip. The government believed that by giving scrip to the Metis, the Metis would give up the claim that the land in the prairie provinces was theirs. This was different than the way the government treated the Indians. The government signed treaties with most of the Indian tribes in western Canada. These treaties were legal agreements between the government and the Indians. The government promised to give the Indians land, schools, medicine and other things they needed. In return the Indians promised to give up their claim to owning all the land.

The government hoped that the Metis would use the scrip to settle on land and become farmers. However, many Metis were not farmers. They did not look at the land the same way as the European farmers did. The Metis had always looked upon the land as a provider. A farmer looked at a piece of land and wondered: What can I grow here? The Metis looked at the land and thought: What is here that I can make use of? If the land had nothing to offer the Metis, they would simply move to another area that had what they needed. Thus, the idea of becoming farmers was often very difficult for the Metis.

Another problem with this idea was that many Metis did not know how to farm on a large scale. They did not know how to use farm equipment or how to repair it. Even if they had known, they could not afford to buy such equipment.

Claiming their land posed another difficulty for the Metis. For example, a Metis from Batoche who received scrip would have to travel 700 miles by road and train to the land office in Calgary in order to obtain title to his land. This trip could cost as much as the scrip was worth.

Many of the Metis ended up selling their scrip. They had to live. They had families to feed, and could not let their families starve while they learned to be farmers.

Selling the scrip was very easy. After the government agents came through an area and awarded scrip, buyers soon followed. These buyers knew that most Metis did not use the land the same way that European farmers did and that the Metis would likely sell their scrip. Some of these men made a lot of money buying scrip from the Metis and then selling it for much more money than they had paid for it.

But selling the scrip created another problem for the Metis. It left them without any land.

GAP21 The Metis after Batoche: 1885-1900 (continued)

Some Metis settled in and around the new towns that were being established on the prairies. Others still tried to make their living by hunting and fishing. Life was difficult for them. One of the biggest problems was that they were not accepted by the settlers, who did not understand the Metis.

Another part of this problem was that the Metis did not understand the new settlers and their new ways of living on the prairies. By 1900, some people even said that if something were not done to help the Metis find a place in the 'new' West, the Metis would all die out within fifty years.

One early attempt to help the Metis was started by the Roman Catholic Church. The church got the government to open a Metis reserve near the town of St. Paul, Alberta in 1896. This was called St. Paul des Métis Reserve.

Fifty Metis families settled there. They were promised money, livestock and farm equipment in the hope that they could become successful farmers. However, neither the equipment nor the farm animals were ever given to them.

The Catholic Church opened a school on this Metis reserve, and tried to help the people in different ways. While some of the Metis farmers on the reserve were successful, many of the animals and machinery that the government had promised.

Both the church and the government wanted the Metis people to be assimilated. This meant that they wanted the Metis to think and act like most Canadians of European origin. They wanted them [to assimilate] and give up their culture.

After a few years, the reserve at St. Paul failed. The land was opened up to settlers, and most of the Metis moved away. Many of the Metis were once again very angry at the broken promises that had been made by the Canadian government.

The Metis were in for even more difficult times.

In 1914, the First World War began, and it lasted until 1918. Metis people from across the country joined the Canadian Forces.

In the late 1920s, the government cancelled what were called squatters' rights. These were the rights given to people who had been on a piece of land for a long time. Often the government allowed them to keep the land since they had been on it for so long. Many Metis lost the land that they had been on for many years.

In 1929, the Great Depression came along. Many people in Canada, including the Metis, could not find work. People had a very difficult time simply getting enough food to stay alive. The Depression in Canada lasted until the early 1940s. It was especially hard on the Metis who had been having a difficult time even before the Depression.

Another problem was that there was a long drought in the 1930s. This caused many farms to fail, and many farmers were out of work. Some of the Metis who had managed to become successful farmers lost their farms during the drought. They were not able to grow crops and feed animals without rain.

In Alberta, some of the Metis decided to organize in order to help one another and to get the government to act on their concerns. One of these people was a man named Joseph Dion.

Joseph Dion was an Indian teacher from Frog Lake. He began work among the Metis people to try and help them.

In 1932 Dion presented a list to the Alberta government. It showed the government just how hard life was for the Metis people. Here are some of the things on Joseph Dion's list:

1. He wanted the government to set aside a piece of land for the Metis people.
2. He wanted the government to set up schools for the Metis children on Metis reserves.
3. He wanted the government to give proper medical treatment to the Metis people.

GAP21 The Metis after Batoche: 1885-1900 (continued)

Many Metis at the time were sick and dying. They were not able to afford proper medical help. It was reported by one doctor that half of all Metis children died.

Joseph Dion had some Metis people help him in trying to make a better life for their people. Four men joined him. They were Malcolm Norris, Felix Callihoo, Pete Tomkins and Jim Brady. Together, in 1932, these five men helped to form the Metis Association of Alberta.

The Metis Association began to pressure the governments of Canada and Alberta to help the Metis people get land, schools and medical treatment. It also asked that the governments recognize the Metis as a distinct people just as Louis Riel had done in 1870 and 1885.

(See examples of money scrip and land scrip on the next page.)

GAP21 The Metis after Batoche: 1885-1900 (continued)



Money scrip.



Land scrip.

(Cardinal, Phyllis and Dale Ripley, 1987, pp. 66-70. Reprinted with permission from Alberta Education.)

GAP22 Highway #11 named Louis Riel Trail

Highway 11 has been named Louis Riel Trail.

The entire 364 km length of Highway 11 in Saskatchewan from Regina to Prince Albert will carry the new Louis Riel Trail designation. Along with the new name, comes [a] unique signing to identify Highway 11 as Louis Riel Trail.

"We know that some people consider Riel to be a controversial figure in Canada's history," Pat Atkinson, Minister of Highways and Transportation said. "What cannot be argued is the significance of his role in Saskatchewan and Canadian History. This designation recognizes the contributions of the Metis to our shared experience."

"The Metis people feel that the naming of this well-traveled highway as the 'Louis Riel Trail' brings recognition, not only to someone who is a hero and inspiration to all Metis people but also someone who played a key role in the history of Canada," said Clem Chartier, President of the Metis Nation - Saskatchewan.

Under the leadership of the Mid-Lakes Community coalition, communities and municipalities along Highway 11, the Metis Nation – Saskatchewan, and the Saskatchewan History and Folk Lore Society, approached the government expressing their vision for the creation of the Louis Riel Trail. The Louis Riel Trail Association was formed from those groups to capture marketing and tourism opportunities this naming creates. The Assemblée communautaire fransaskoise, because of the historic link between the Metis and the Francophone community, also responded to the idea by adding their support.

"Louis Riel is a key figure to unravelling the events of the 19th century. There is a story to be told in the history of the North West – a saga of fur traders, Aboriginal people and settlers. Our intention is to package this saga so as to enhance our local and provincial economy through tourism. There is tremendous potential," said Don Wilkins, Chair of the Louis Riel Trail Association.

"Congratulations to all of those involved in making the Louis Riel Trail a reality," said Tourism Saskatchewan President and CEO Roy Anderson. "The Metis story is a rich and colorful one, critical to the knowledge and understanding of our history, and of great interest to the traveller seeking unique and enriching tourism experiences. The designation of the Louis Riel Trail is an excellent example of a partnership formed to ensure that this fundamental Saskatchewan story is told."

A ceremony to officially announce the naming of Louis Riel Trail was held today at the Duck Lake Regional Interpretive Centre in Duck Lake. A unique Louis Riel Trail sign featuring the Red River Cart was unveiled.

Just over a century ago, the Red River carts of Metis hunters, traders and pioneer families rumbled across the Saskatchewan prairie playing a significant role in western Canadian transportation and the development of this province. The image of the cart serves as a worthy symbol and historical perspective of that time period," Atkinson said.

(Lagimodiere, John, July, 2001, p. 20. Reprinted with permission from *Eagle Feather News.*)

GAP23 Province Gives Metis Recognition

After years of struggling to be officially recognized by the provincial government, the Metis people of Saskatchewan finally won the day with the proclamation of the *Metis Act*.

“The *Metis Act* strengthens our relationship with the Metis people by acknowledging their contributions to this province over the years,” Aboriginal Affairs Minister Chris Axworthy said Monday at the proclamation ceremony held at the Legislative Building.

The *Metis Act* establishes the Metis Nation-Saskatchewan Secretariat Inc., thereby removing it from The *Non-profit Corporations Act, 1995*. The legislation also includes provisions that ensure accountability enabling Metis people to have access to bylaws, minutes of meetings, resolutions, a list of the directors, all committees of the corporation, notices and annual audited financial statements.

The act commits the province and the Metis Nation of Saskatchewan to collaborate on practical non-rights based issues including: working toward developing a framework to hand over the administration and delivery of provincial programs and services; discussion of access to land and opportunities for economic development; harvesting opportunities (fishing, hunting and forestry); and enhanced governance and accountability for Metis communities and institutions.

“It is a symbolic gesture, but is one under which lies a great deal of respect and commitment to moving forward,” Axworthy said.

“In terms of practical measures we commit ourselves to working even harder to improving the lives of Metis people on the economic and cultural front, and to working with them together in Ottawa to ensure recognition of their constitutional rights as aboriginal peoples,” Axworthy told reporters following the ceremony.

Metis Nation of Saskatchewan President Clem Chartier said the legislation is not rights based, but strictly an administrative mechanism to make practical “on-the-ground arrangements.”

But, he said, the recognition achieved through this act will strengthen the Metis Nation’s arguments before the courts and at the bargaining table when it comes to land entitlement and fishing and hunting rights.

“When we go to court to prove our hunting and fishing rights or any other rights we have to describe who we are as a people. And now there is a piece of legislation that sets it out -- that recognizes our culture and our symbols -- so we don’t have to keep saying that in court and if we do here is legislation that verifies what we are saying,” Chartier said.

“In order to have rights as a people we have to establish we are a people, we have to establish we are Metis and there are certain things that you use to give that description. And the first part of the act helps us in that,” Chartier said.

“I am proud and happy we finally have a legislative base from which to work ... It is a step toward the recognition of our rights, it recognizes us as a people, our culture, and our symbols,” he said.

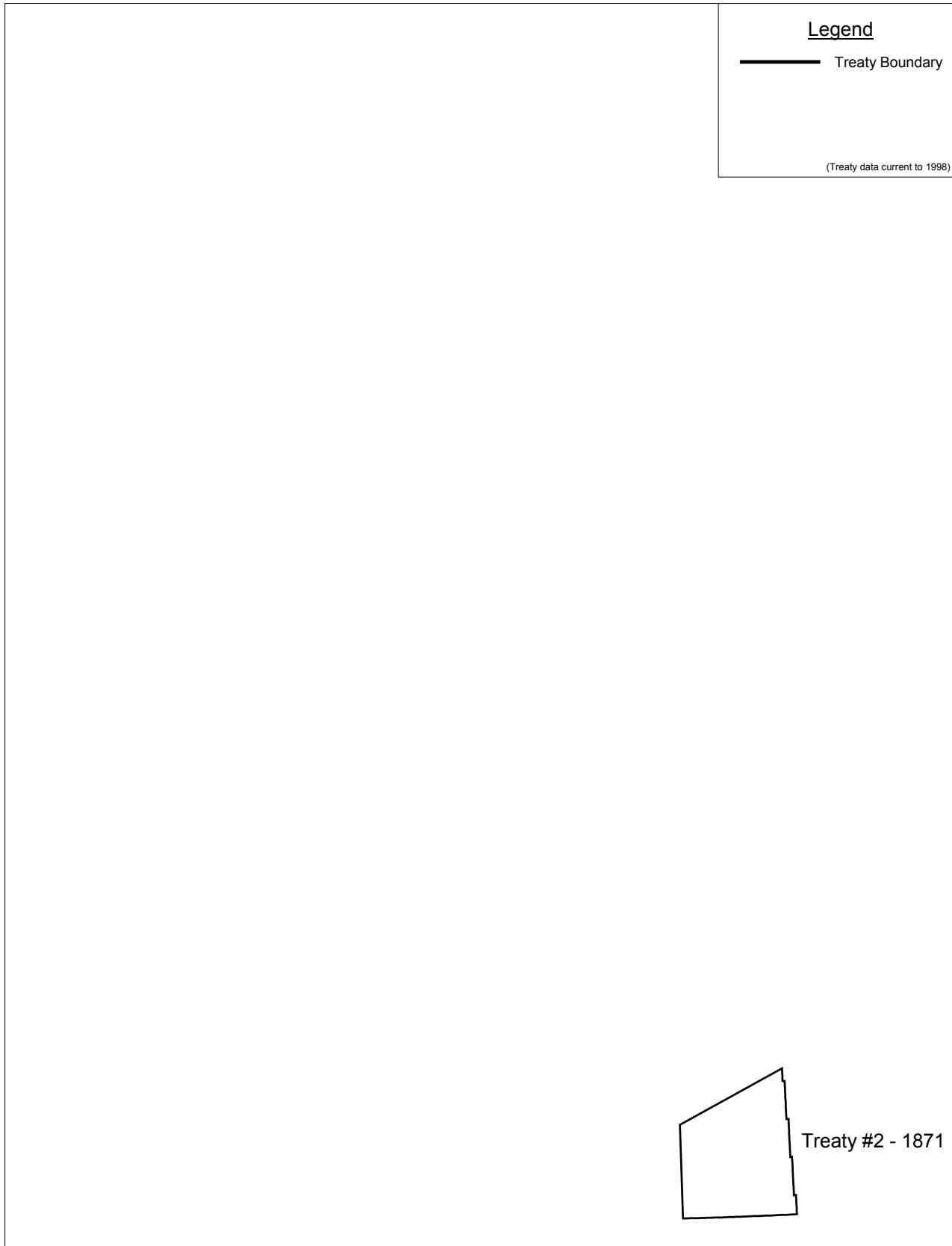


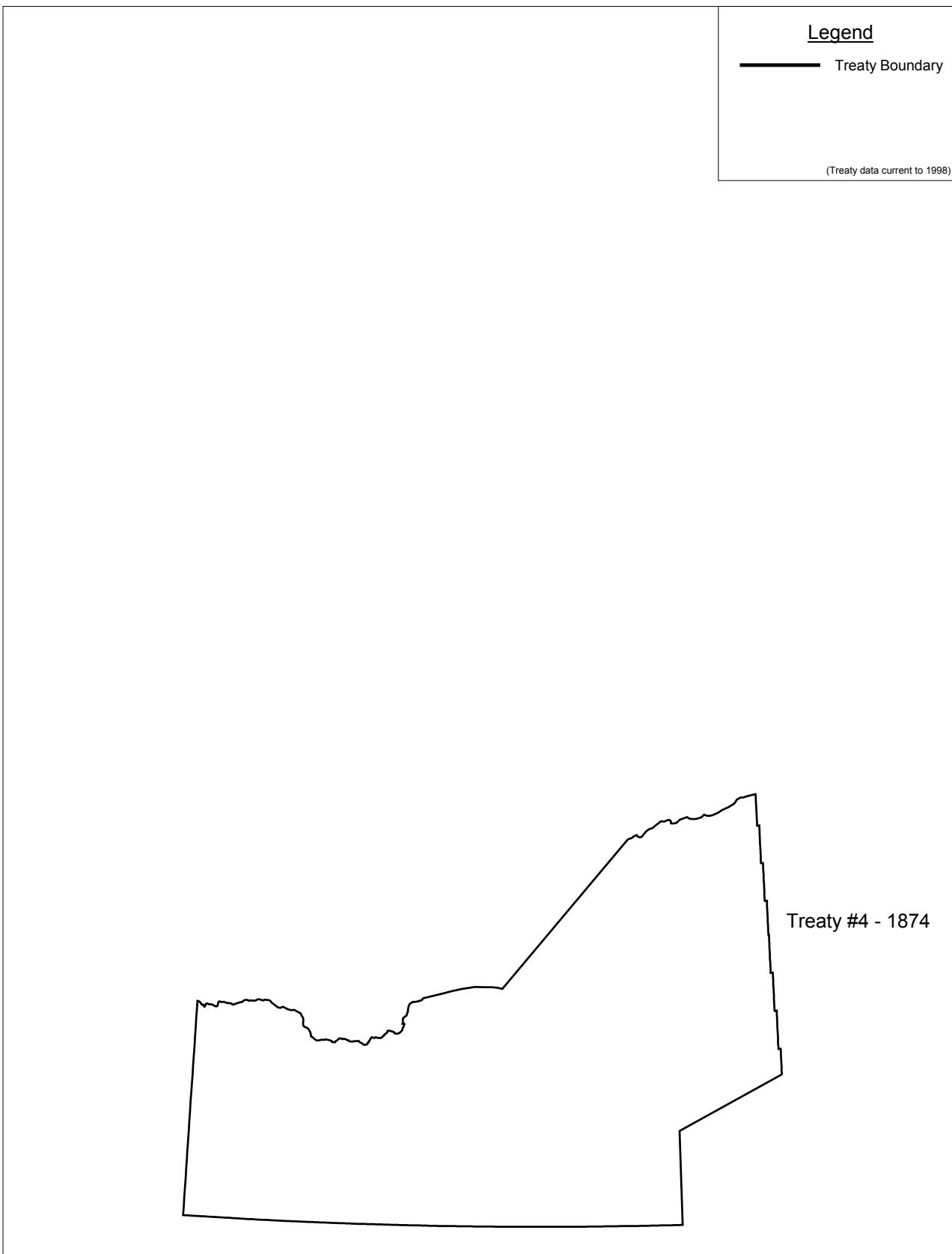
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(Kyle, Anne, February 8, 2002, pp. A1-A2. Reprinted with permission from the *Regina Leader Post*.)

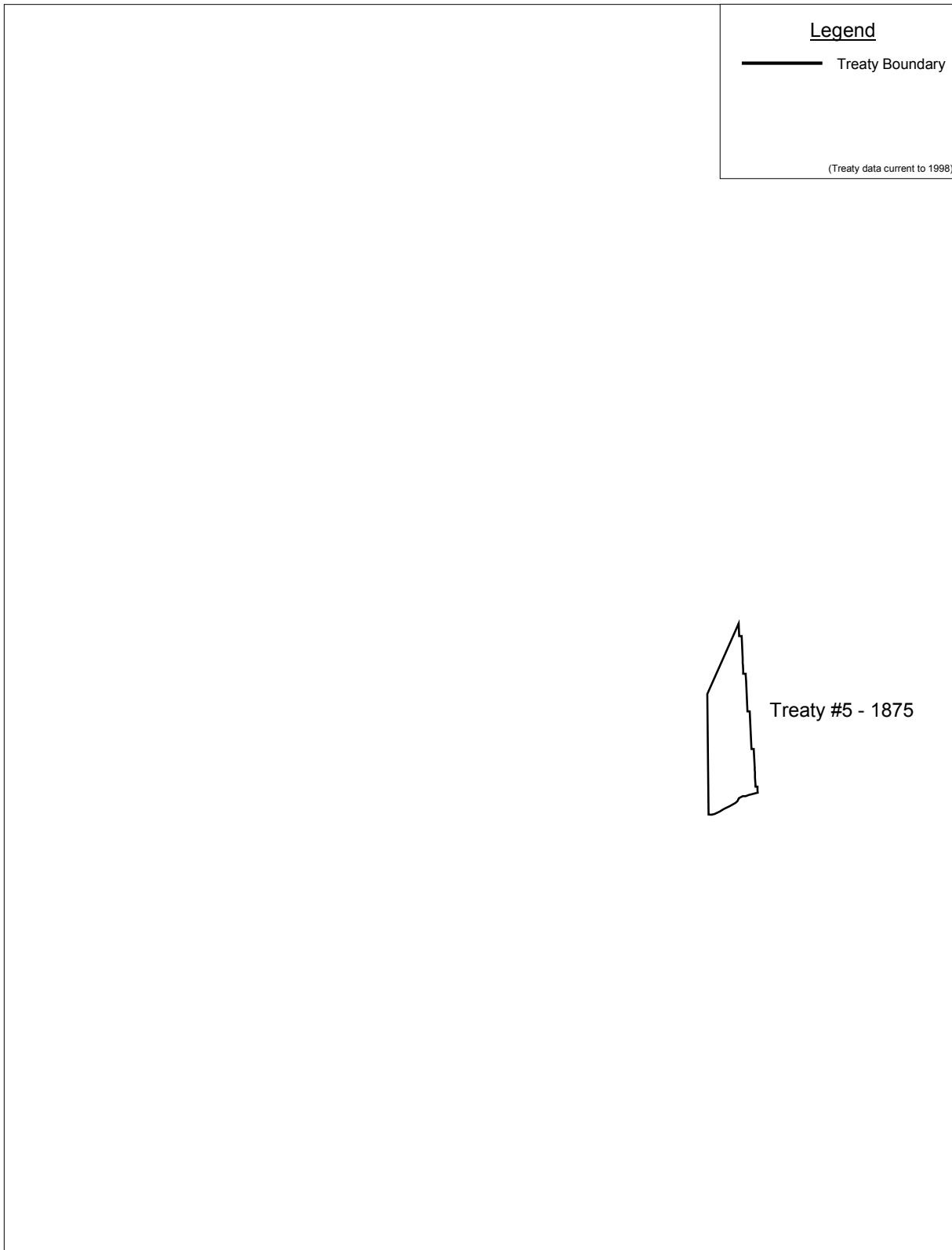


GAP24 Treaty Maps

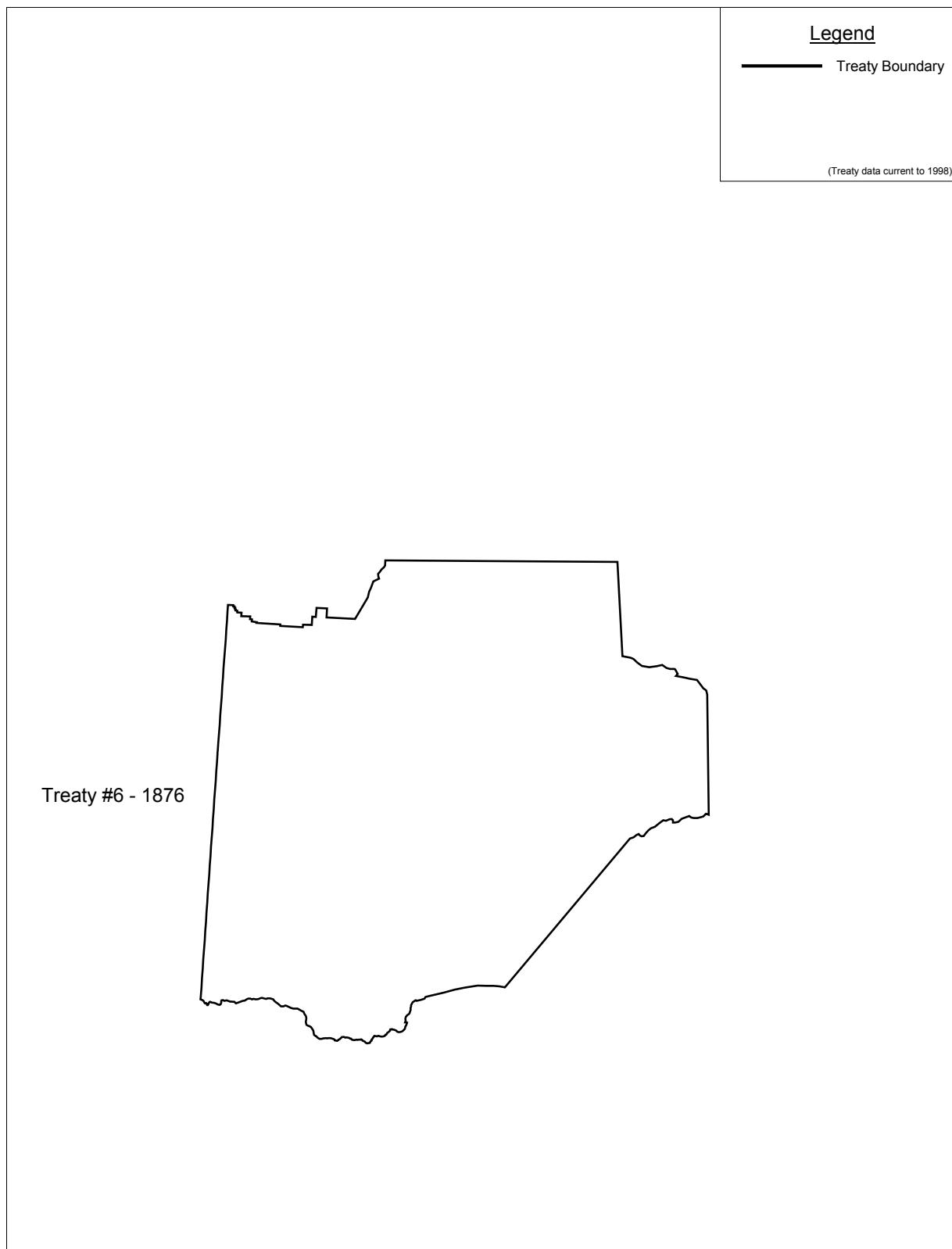


GAP24 Treaty Maps (continued)

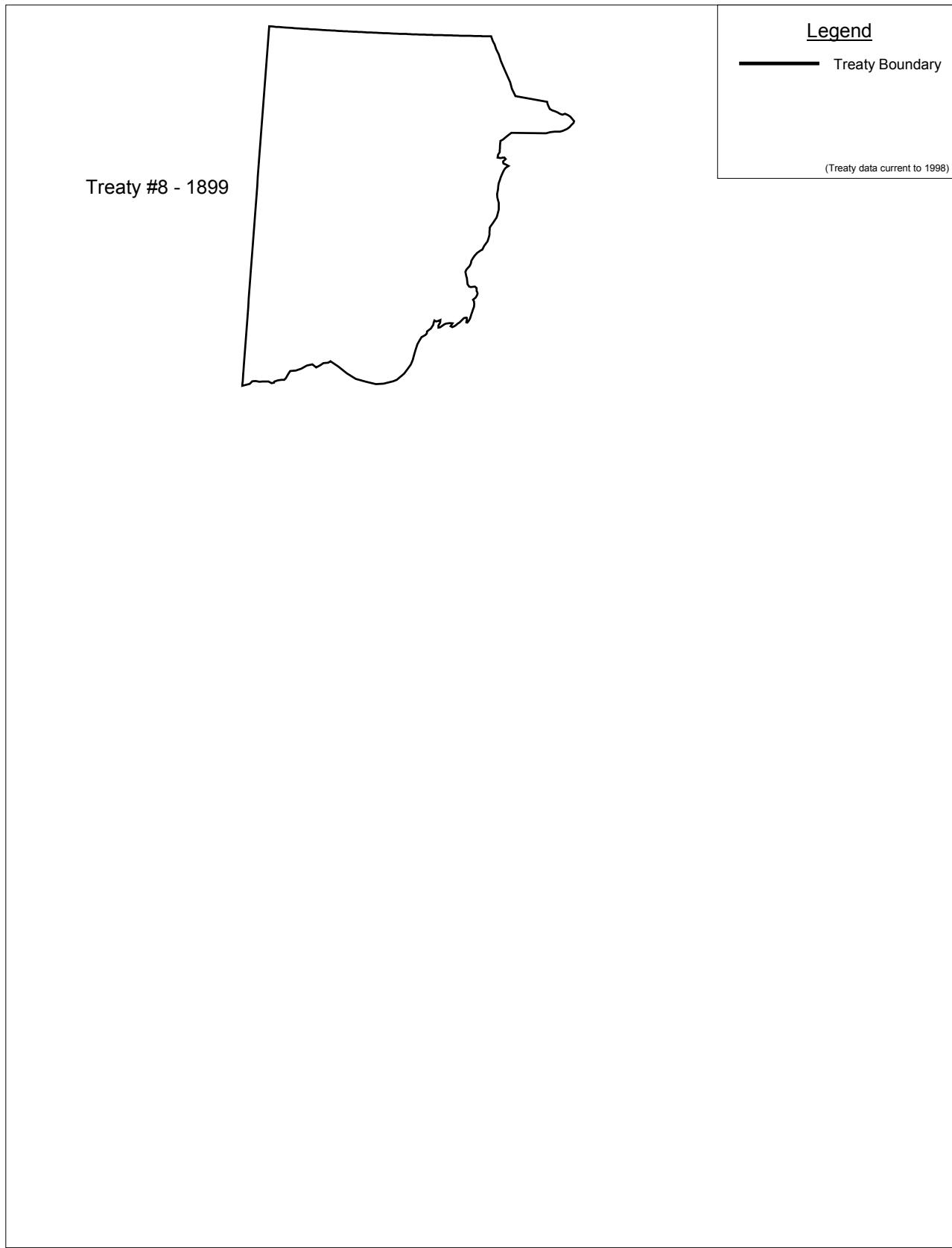
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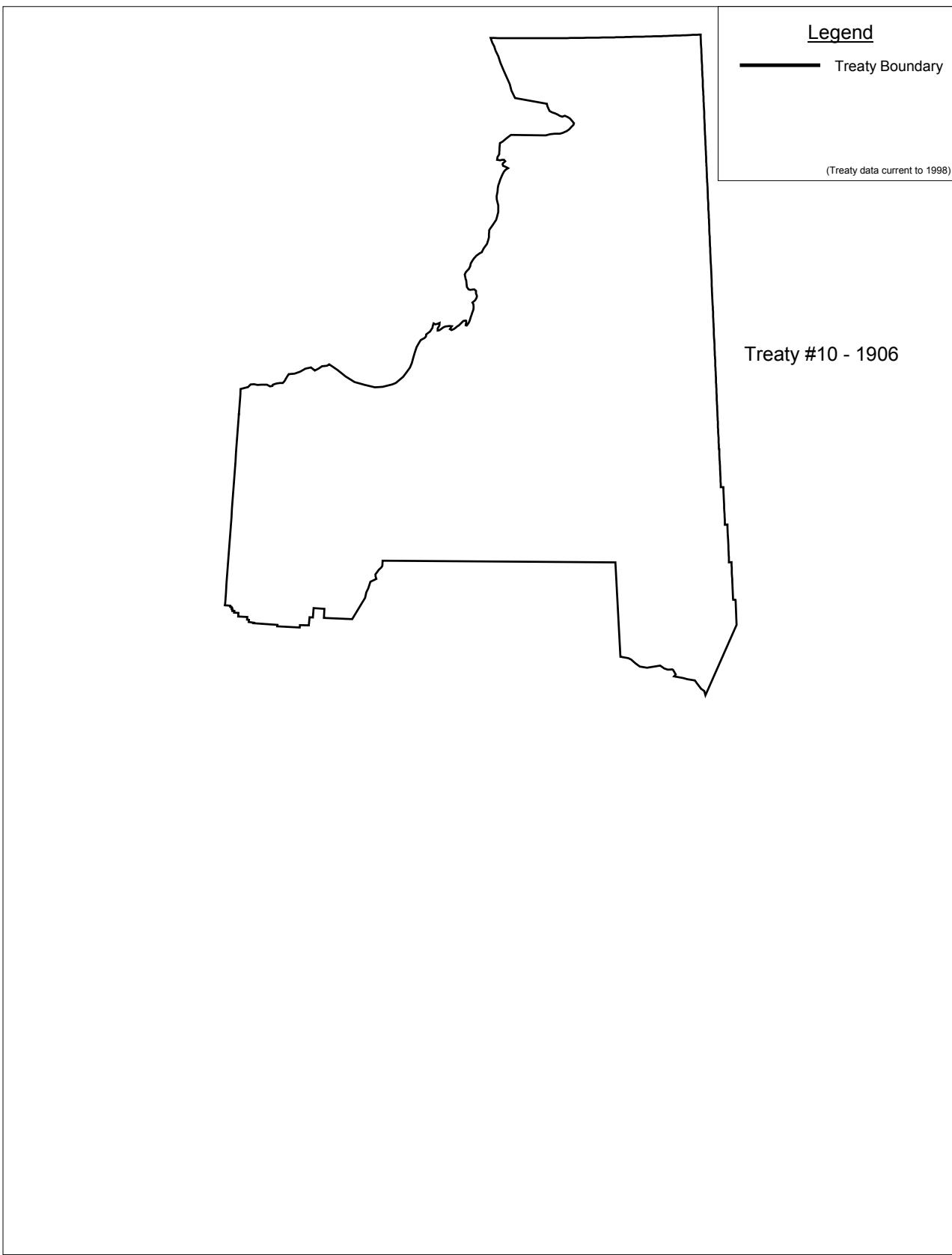
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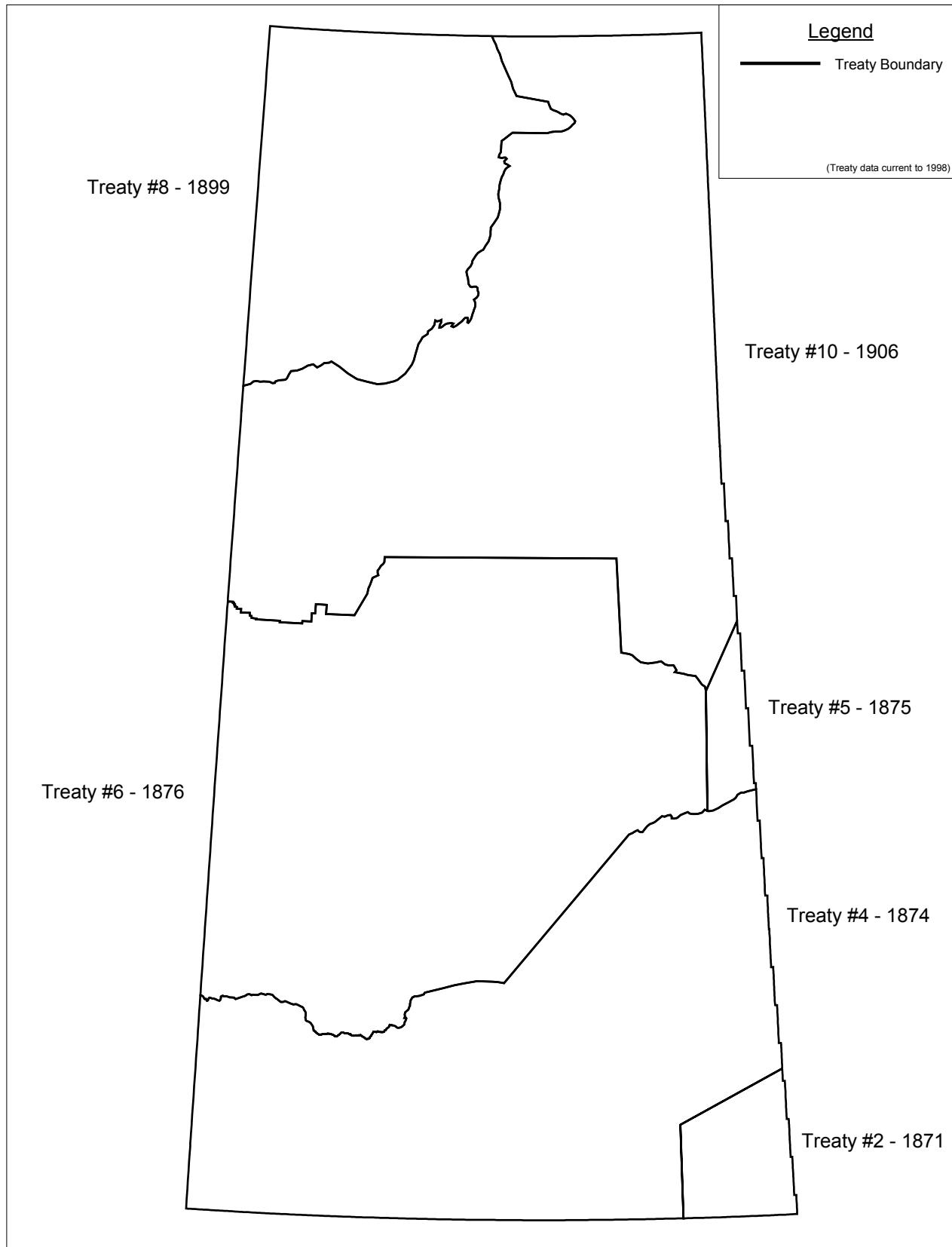
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GAP24 Treaty Maps (continued)



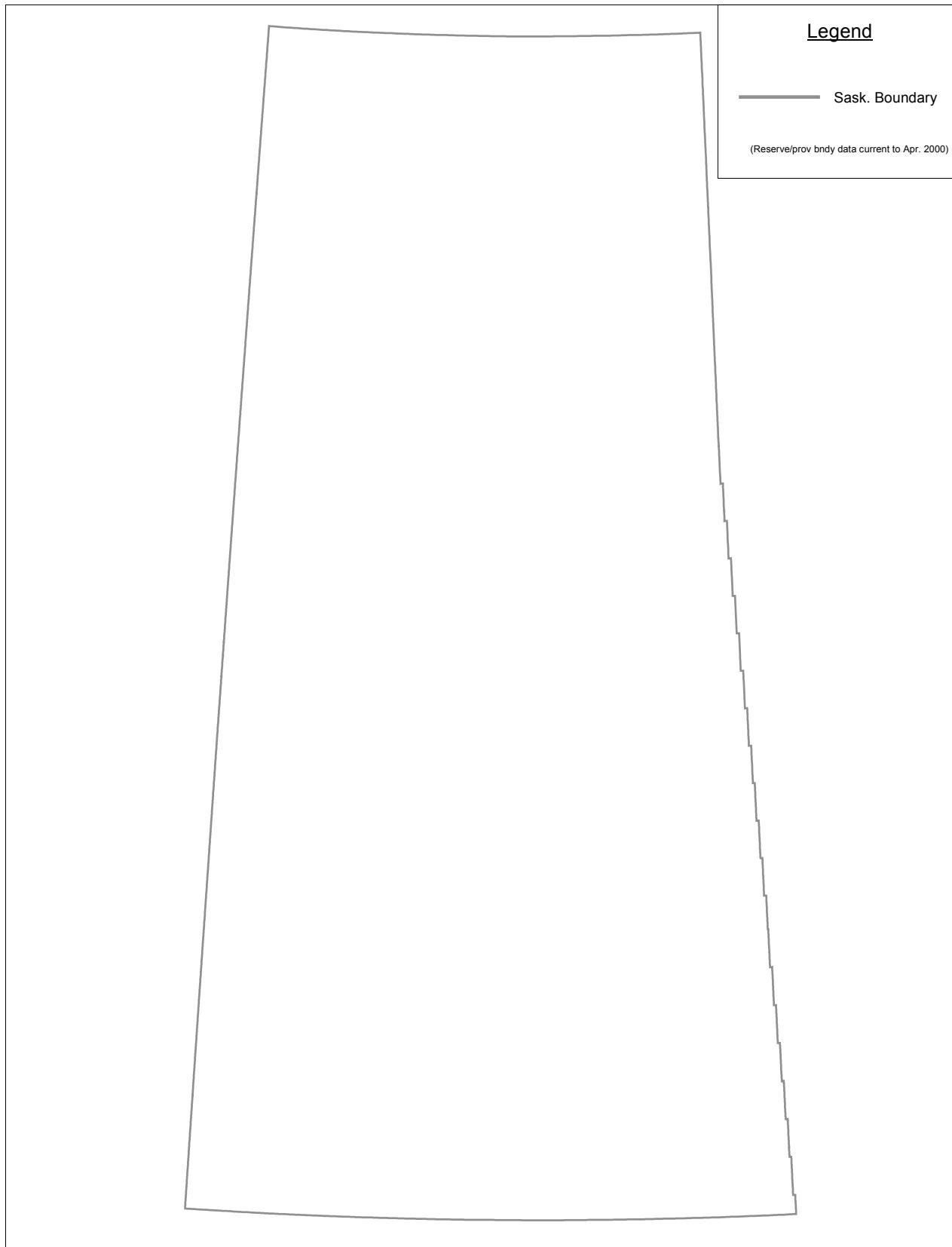
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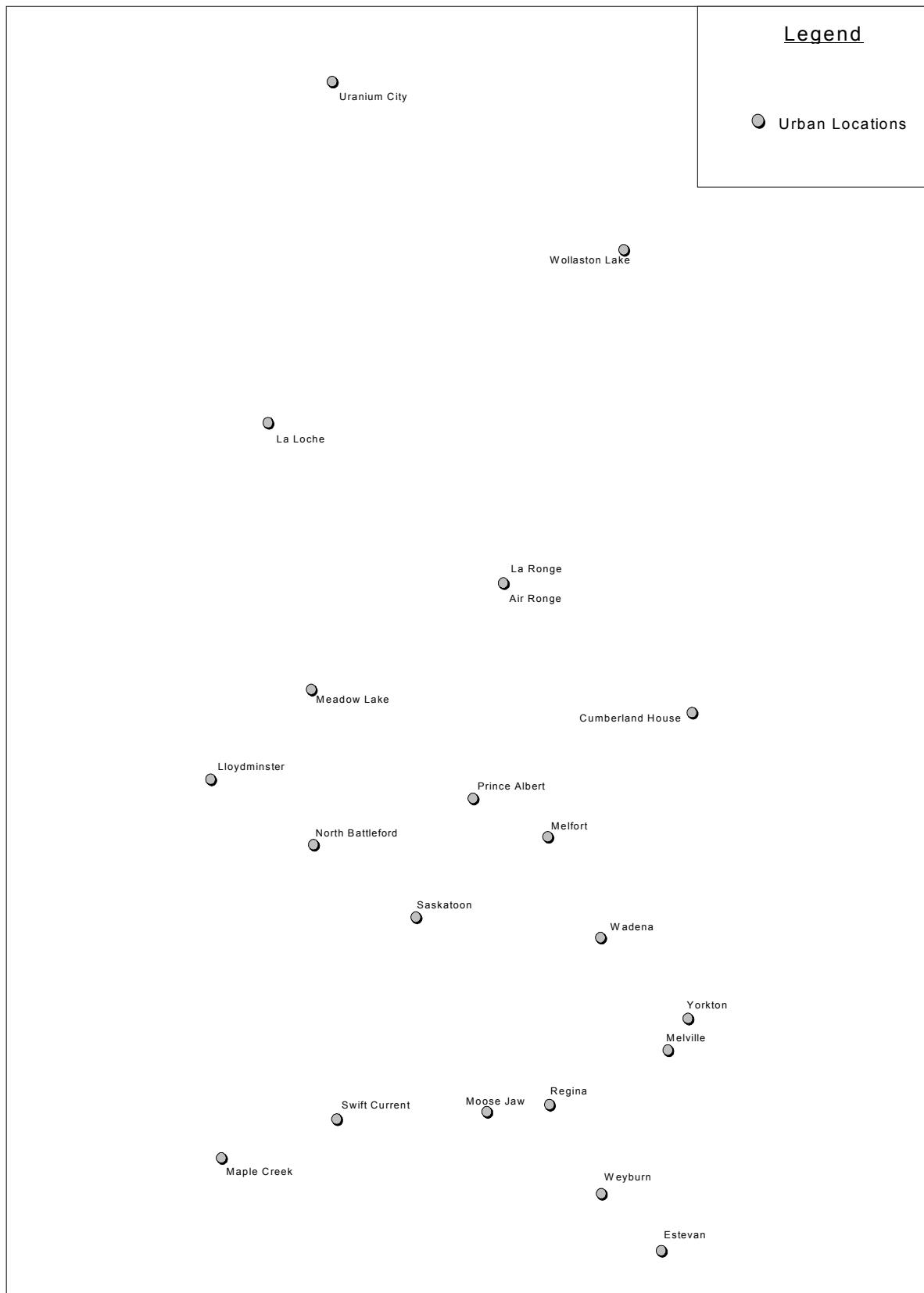
GAP24 Treaty Maps (continued)



GAP24 Treaty Maps (continued)



GAP24 Treaty Maps (continued)



GAP25 Land Claims and Aboriginal Rights (Inuit)

Since the mid-1970s, Inuit have negotiated several comprehensive land claims with the federal government, the Government of the Northwest Territories and the Province of Quebec. These include the *James Bay and Northern Quebec Agreement*, signed in 1975, the *Inuvialuit Final Agreement*, signed in 1984 with the Inuit located in the Western Arctic, and the *Nunavut Land Claims Agreement*, reached in 1993. Each of these agreements meets the needs of the specific region. In all cases, the settlement package includes financial compensation, land rights, hunting rights and economic development opportunities. The *Nunavut Land Claims Agreement* also committed the federal government to the division of the Northwest Territories and the creation of the territory of Nunavut on April 1, 1999. The Labrador Inuit Association is currently negotiating its land claim with Canada and the Province of Newfoundland and Labrador. Makivik Corporation, which represents Inuit of Northern Quebec, is negotiating its offshore claim with Canada and the Government of the Northwest Territories.

(Indian and Northern Affairs Canada Inuit - March 2000 (QS-6119-014-EE-A2) http://www.ainc-inac.gc.ca/pr/info/info114_e.pdf Reproduced with the permission of the Minister of Public Works and Government Services Canada, 2002.)

Nunavut

Creation of the Nunavut territory

On April 1, 1999, the map of Canada was transformed when the former Northwest Territories (NWT) was divided in two. The territory is called Nunavut, which means “our land” in Inuktitut, the Inuit language.

Nunavut’s lands take in the central and eastern portions of the former NWT. These are the traditional lands of Inuit who live in the Canadian North – lands their ancestors inhabited for thousands of years. The population of the territory is 85 percent Inuit.

The territory fulfils a long-time dream for Inuit of the Eastern Arctic. They govern a territory of about 2 million square kilometres, one fifth of Canada’s total land mass.

The Nunavut government is a public government, elected by all residents, Inuit and non-Inuit. But because Inuit make up the majority of the population, they can shape the government to reflect their culture, traditions and goals. The government of Nunavut enables Inuit to assume their rightful place in Canada’s federation and take charge of their destiny.

The largest land claim settlement in Canadian history

The federal and territorial governments and Inuit in the Eastern Arctic discussed the possible division of the NWT for many years. In 1976, the Inuit Tapirisat of Canada (ITC) asked the federal government to map out a boundary between the eastern and western regions of the NWT. The ITC represents Inuit across Canada. It wanted the eastern region of the NWT to be the Nunavut Territory because of Inuit land claims in that area.

After years of negotiations, the *Nunavut Land Claim Agreement* was settled in 1993. It was the largest land claim ever settled in Canadian history. The settlement gives the Inuit control of more than 350,000 square kilometres of land, of which 36,000 square kilometres include mineral rights. In addition, the land claim settlement provides the Inuit with more than \$1 billion over 14 years, and guaranteed participation in decisions on land and resource management.

The land claim settlement agreement included a provision to establish Nunavut “as soon as possible.” The governments of Canada and the NWT and the Tungavik Federation of Nunavut (which represented Nunavut Inuit during the land claim process) agreed to negotiate a political accord. The federal government also created the Nunavut Implementation Commission to oversee the implementation of the land claim settlement and prepare for the creation of the territory.

(continued next page)

GAP25 Land Claims and Aboriginal Rights (Inuit) (continued)

The political accord, signed in 1992, outlines how the government of the Nunavut Territory would operate. And it fixed 1999 as the year the territory would become a reality. In 1993, the Parliament of Canada passed the legislation enacting both the land claim settlement and the accord to create the territory of Nunavut – which would transform the map of Canada for the first time since Newfoundland joined Confederation in 1949.

(See maps on INAC's website http://www.ainc-inac.gc.ca/pr/info100_e.pdf.)

(Indian and Northern Affairs Canada Nunavut - March 2000 (QS-6119-000-EE-A3) http://wwwainc-inac.gc.ca/pr/info/info100_e.pdf Reproduced with the permission of the Minister of Public Works and Government Services Canada, 2002.)

GAP26 Elders' Perspectives on Treaty

For the Saskatchewan Elders, the treaties negotiated by their nations with the British Crown after 1874 arose from the teachings and prophecies arising from their spiritual traditions. Their analysis of the treaties is centred upon the framework of their spiritual traditions.

Hence, when the Elders talk about treaties, they begin with a theoretical perspective dictated by the spiritual foundations and processes upon which the First Nations negotiated the treaties. They describe the spiritual principles, traditions, protocols, and ceremonies used by the First Nations treaty makers to explain the objectives that First Nations sought to achieve in the treaty-making process that they entered into.

They emphasized that the First Nations' first and foremost objective in the treaty-making process was to have the new peoples arriving in their territories recognize and affirm their continuing right to maintain, as peoples, the First Nations relationships with the Creator through the laws given to them by Him. The Elders explained that the laws First Nations follow are given to them by the Creator and firmly emphasized their belief that the starting point of discussions on treaties is their relationship to the Creator.

In the First Nations history passed on to the Elders, the arrival of the Europeans to the North American continent and the subsequent treaty relationship negotiated with them were reflected as part of First Nations teachings, which had foretold the arrival of Europeans to North America. These First Nations teachings identified for First Nations the framework upon which they were to create relationships with the arriving Europeans. First Nations traditions and teachings required that the relationships they created with the Europeans be governed by the laws, values, and principles that First Nations received from the Creator. These laws and principles described the relationships and responsibilities they possessed to and for the lands given to them by the Creator.

In the treaty negotiations, both the First Nations and British negotiators accorded a prominent role to persons responsible for institutions representing the spiritual traditions of each of the treaty parties.

Elders refer to the spiritual ceremonies conducted and spiritual symbols used by First Nations and the active participation of various Christian missionaries along with the Christian symbols utilized by the Crown in those negotiations to assert that both parties anchored their goals and objectives on the values and principles contained in the teachings of their own spiritual traditions.

In the view of the Elders, the treaty nations – First Nations and the Crown – solemnly promised the Creator that they would conduct their relationships with each other in accordance with the laws, values, and principles given to each of them by the Creator.

Treaty 6 Elder Norman Sunchild stated:

When [Treaty 6 First Nations] finally agreed to the treaty, the Commissioner took the promises in his hand and raised them to the skies, placing the treaties in the hands of the Great Spirit.¹⁶

Elder Jacob Bill of Treaty 6 also commented:

It was the will of the Creator that the White man would come here to live with us, among us, to share our lives together
with him, and also both of us collectively to benefit from the bounty of Mother Earth for all time to come.¹⁷

The duties and obligations that arise from the laws, ceremonies, and traditions that form a way of life for the First Nations are clear. The Elders, for example, explained that when promises, agreements, or vows are formally made to the Creator (*wiyohntawimaw*) through ceremonies conducted in accordance with the laws governing them – the promises, agreements, or vows so made are irrevocable and inviolable.

GAP26 Elders' Perspectives on Treaty (continued)

Breaking these vows can bring about divine retribution with grave consequences. This concept is known in Cree as “pastahowin.” The Elders discussed this concept wondering if the White man understood the consequences that can flow when human beings unleashed the wrath of the Creator by breaching fundamental responsibilities to him.

(Cardinal, Harold, and Walter Hildebrandt, 2000, pp. 6-8. Reprinted with permission from the University of Calgary Press.)

GAP27 Student Research Essay Instructions

Each paragraph on this page provides guidance for you, the writer. The print not in bold describes what each paragraph should contain. **The bolded print provides an imaginary situation that may be useful to you, the writer, in keeping your essay focused and organized.**

Paragraph 1 (Introductory Paragraph): This contains an introduction to the subject or issue being researched. Begin this paragraph with a topic sentence that grabs the reader's attention and introduces the essay. The first paragraph also makes mention of the key supporting points to be developed in order to prove the thesis. The order in which these points appear indicate their organization to the reader. **It may help to imagine that you are planning an exciting trip for you and your best friend. You want to provide enough information to tantalize your friend into wanting to hear more, but you want to create suspense by revealing the details bit by bit, in this case, paragraph by paragraph.**

Begin each paragraph with a topic sentence that signals the reader what to expect.

End each paragraph with a concluding sentence that suggests what to expect in the next paragraph.

Paragraph 2. This paragraph explores and develops the supporting point mentioned first in the introductory paragraph.

In order not to confuse your friend, provide details that are relevant to only one idea at a time. For example, you may first want to present to your friend your plan to raise the money for the trip. Notice that you are providing support for your idea (sticking to the subject), but expanding on only one aspect of your idea. To keep your friend focused, this last sentence will hint at what's coming in the next paragraph.

Paragraph 3: This paragraph explores and develops the supporting point mentioned second in the introductory paragraph.

To convince your friend to join you on the trip, provide a description of the place you have in mind. Notice you are sticking to your point by providing important details about your imaginary destination. To keep your friend interested in your idea, use this last sentence to suggest what is coming next.

Paragraph 4: This paragraph explores and develops the supporting point mentioned third in the introductory paragraph.

Imagine that your friend is not convinced yet. You may want to reinforce your position by providing details about all the exciting things you will do when you arrive at your destination. You continue to stick to the subject, but bolstering your argument for your idea. You really want to keep your friend from changing the subject, so you once again use the last sentence to keep your friend intrigued.

Paragraph 5 (Concluding Paragraph): This is a conclusion that sums up the evidence presented in the body of the essay and reaffirms the thesis. **Now you can summarize for your friend all the reasons for your idea. You may have also saved your most tantalizing tidbit for the end.**

You may wish to expand the essay to include more than three supporting paragraphs. Each additional paragraph should logically follow and develop the thesis under consideration. Students should use transitional devices to show the correlation between paragraphs.

(Students may find the template on the following pages useful for keeping them organized, remembering to cite their sources, and keeping track of where their sources came from.)



GAP27 Student Research Essay Outline (continued)

Name: _____

Date Assigned: _____

Date Due: _____

Subject/Issue/Topic: _____

Paragraph 1 (Introductory) - Topic Sentence: _____

Thesis statement: _____

Supporting Sentences: _____

Concluding Sentence: (Provide a transition)

Paragraph Two (Supporting Thesis):
Topic Sentence: _____

Supporting Sentences: _____

Concluding Sentence: (Provide a transition)

Paragraph Three (Supporting Thesis):
Topic Sentence: _____

Supporting Sentences: _____

Concluding Sentence: (Provide a transition)

GAP27 Student Research Essay Outline (continued)

Paragraph Four(Supporting Thesis):

Topic Sentence: _____

Supporting Sentences: _____

Concluding Sentence:(Provide a transition) _____

Paragraph Five (Supporting Thesis):

Topic Sentence: _____

Supporting Sentences: _____

Concluding Sentence: _____

Print Sources:

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Source # 2

Author _____

Title _____

Copyright date _____

GAP27 Student Research Essay Outline (continued)

Publisher _____

Page number(s) _____

Location: _____

GAP27 Student Research Essay Outline (continued)

Source # 3

Author_____

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Copyright date_____

Publisher_____

Page number(s)_____

Location:_____

Source # 4

Author_____

Title_____

Copyright date_____

Publisher_____

Page number(s)_____

Location:_____

Electronic Sources:

Internet addresses: _____

Email addresses: _____

Video Sources:

Title #1: _____

Producer: _____

Date: _____

Location: _____

Title#2: _____

Producer: _____

Date: _____

Location: _____

(Saskatchewan Education, 1999. Adapted.)

GAP27 Student Research Essay Outline (continued)

Sample Bibliography: The following bibliography lists the sources the curriculum writer used for this unit.

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GAP27 Student Notes For Research Essay

Unit Four-Economies: Aboriginal Perspectives

The accumulated knowledge of the remaining Indigenous groups around the world represents an ancient body of thought, experience, and action that, if honored and preserved as a vital storehouse of environmental wisdom, can form the basis for evolving the kind of cosmological reorientation that is so desperately needed. A starting point for putting Native and Western sciences into perspective might be a review and recognition of the contribution of Indigenous people to world development.

Cajete, Gregory, 2000, Clear Light Publishers. Santa Fe, New Mexico

Unit Four- Economies: Aboriginal Perspectives

Unit Four focuses on traditional Aboriginal economies as they developed over time. This unit provides students the opportunity to replace stereotypes and misinformation with more accurate information about historical and contemporary Aboriginal economies.

Foundational Objectives	Learning Objectives
Analyze how Aboriginal economies were environmentally responsible.	<ul style="list-style-type: none">Explain Aboriginal peoples' reciprocal relationship with the environment.List Aboriginal peoples' contributions of food to the well being of everyone.Provide evidence of the reciprocal relationship that involved spiritual rituals of showing respect and giving thanks for that which was harvested.Understand that the message of reciprocal obligations is carried in Aboriginal stories.Appreciate the economic contributions of Aboriginal peoples to historical and contemporary society.

Infer that the buffalo economy was one part of diverse Aboriginal economies.

- Describe the requirements of pursuing a buffalo economy.
- List the contributions of women to Aboriginal economic life.
- Describe how Aboriginal peoples replenished the environment to ensure renewal and abundance.
- Confirm that Aboriginal peoples were agriculturists prior to the arrival of Europeans.
- Provide evidence that Aboriginal peoples were habitat specialists.

Recognize that Aboriginal peoples were economically self-reliant prior to European contact.

- Illustrate how the Cree adapted to environmental changes.
- Discuss how sharing was an economic necessity and a diplomatic virtue.
- Appreciate the independence and sophistication of Cree trade systems and uses of technology.

Interpret how the horse dramatically altered Aboriginal economic enterprise.

- List the effects of the horse on Aboriginal economies.
- Describe how the horse became a status symbol.

Provide evidence that economic activity thrived prior to the arrival of Europeans.

- Describe Aboriginal economic activity prior to the arrival of Europeans.
- Describe how Europeans adapted to Aboriginal commerce.
- List specific Aboriginal trade strategies.

Analyze the factors that contributed to successful Aboriginal economies.

- Provide details of cooperation and organization.
- Give evidence that Aboriginal peoples were astute business people.
- Supply evidence of Aboriginal diplomacy.
- Describe Aboriginal hospitality.
- Appreciate Aboriginal adaptations of European technology.

Illustrate the physical dexterity and mental acuity required for hunting buffalo.

- Describe specific skills required of buffalo hunters.
- Describe the difficulties involved in butchering and preparing a buffalo.
- List the duties involved in butchering and preparing a buffalo.
- Construct a buffalo pound.

Explain how the Métis buffalo hunt was a highly organized, democratic event.

- Describe the Métis buffalo hunt.
- Justify regulations for the Métis buffalo hunt.
- Describe how American policy altered the buffalo hunt.
- Describe how the Métis prevented a HBC monopoly of the buffalo hunt.

Analyze the factors that disrupted traditional Aboriginal economies.

- List the technologies that disrupted traditional Aboriginal economies.
- List the developments that broke Aboriginal nations apart.
- Describe how different government Acts impeded Aboriginal control of their economies.
- Explain why certain government economic projects ultimately failed.
- Provide evidence of Aboriginal economic diversity.

Understand that European diseases devastated entire Aboriginal populations.

- Describe how the fur trade facilitated epidemics.
- Describe the causes for the change in relationships between Aboriginal nations.

See that while Aboriginal and Euro-Canadian worldviews are vastly different, basic values can be shared.

- Discuss the values that can be shared by Aboriginal and non-Aboriginal Canadians.
- Create an imaginary business in which traditional Aboriginal values are incorporated.

Explain the importance of a land base to Métis economic well being.

- Discuss the ways in which Métis peoples used the land and its resources.
- Appreciate the Métis traditional use of land in spite of not having a land base.

Analyze the impact of the post-contact economy to traditional Aboriginal societies.

- Describe the economic pressures experienced by Aboriginal peoples.
- Explain the factors that made economic transition difficult.

Realize some of the barriers to employment for Aboriginal peoples.

- List the obstacles to employment off reserve.
- List other barriers to Aboriginal peoples gaining employment off reserve.

Realize that traditional Aboriginal skills and values are relevant to a contemporary economy.

- Discuss the effects of economic devastation.
- List and provide details of Aboriginal entrepreneurial temperament and skills.
- Describe how government policy restricts Aboriginal economic development.

State the importance of preserving Indigenous knowledge.

- List the academic disciplines to which Aboriginal peoples contribute.
- List the academic institutions that Aboriginal knowledge can enhance.
- Appreciate the scholarly contributions of Aboriginal peoples.

Analyze the importance of Aboriginal peoples and individuals to the current economy.

- Gauge the current and projected growth of the Aboriginal population.
- Interpret the purchasing power of Aboriginal Canadians.
- Calculate the projected growth of the Aboriginal labour force.
- Calculate the increase in educated Aboriginal peoples over time.
- Explore the kinds of occupational choices Aboriginal peoples are making.
- Infer factors that make Aboriginal peoples accessible employees.
- Describe how Aboriginal economic success is beneficial to Canadian society.

Strategize for ways in which work environments can be more inclusive.

- Convert statistics into a visual format.
- Brainstorm for ways to embrace a diverse work force.

Analyze Aboriginal participation in artistic economic endeavors.

- Explore the implications of the growth of Aboriginal involvement in the Arts.
- Discuss the successes and challenges of Aboriginal economic ventures.
- Investigate the qualities of Aboriginal film and/or television programming.

Display understanding of the damage stereotypes and misinformation do to the employment opportunities of Aboriginal people.

- Discuss the myths surrounding Aboriginal peoples.
- Discuss the facts that dispel stereotypes of Aboriginal peoples.

Display knowledge of the experiences of Aboriginal peoples.

- Discuss the experiences of historical and/or contemporary Aboriginal peoples.
- Apply previous knowledge to a group project.

Key Resources:

- [EAP1 Ecological Responsibility](#)
- [EAP2 Environmental Reciprocity](#)
- [EAP3 The Ritual of the Hunt](#)
- [EAP4 Diverse Economies/Crossword Puzzle](#)
- [EAP5 Cree Economies](#)
- [EAP6 Horses](#)
- [EAP7 Aboriginal Fur Trade](#)
- [EAP8 Aboriginal Commerce](#)
- [EAP9 Hunting Buffalo \(Napeskis\)](#)
- [EAP10 Métis Buffalo Hunt](#)
- [EAP11 The Buffalo](#)
- [EAP12 Contributions Made by Metis People](#)
- [EAP13 Economic Disruption](#)
- [EAP14 Imported Diseases](#)

- [EAP15 Shared Values](#)
- [EAP16 Métis Land and Resources](#)
- [EAP17 Economic Change](#)
- [EAP18 Life in the City](#)
- [EAP19 Building an Aboriginal Economy](#)
- [EAP20 Indigenous Knowledge](#)
- [EAP21 The Contemporary Aboriginal Workforce](#)
- [EAP22 Graphs and Charts](#)
- [EAP23 Teacher notes \(Graphs and Charts\)](#)
- [EAP24 "Hidden Discrimination" ...](#)
- [EAP25 Where's the Money!](#)
- [EAP26 Don't Touch That Dial!](#)
- [EAP27 Dispelling the Myths](#)

Teacher Notes

Unit Four - Economies: Aboriginal Perspectives - VIDEO

Title	Summary	Length/ Availability/ Date

Christie Harris - Mouse Woman and Porcupine Hunter	Tiny Mouse Woman likes things to be just so. When Porcupine Hunter and his wife upset the natural order by over hunting porcupine, she discusses the problem with Great Porcupine who tries unsuccessfully to solve the problem alone. Mouse Woman steps in to sort things out. The hunters learn their lesson and the porcupines are saved.	17 min/ NFB/ 1994
The Gift	Ever since it was first nurtured from a grass by the Maya, corn has held a sacred place in the lives of Indigenous peoples in the Americas. Before colonization, corn was widely used as a beverage, a food staple, an oil and a ceremonial object. It was respected and revered as a critical part of creation. <i>The Gift</i> explores the powerful bond and spiritual relationship that continues to exist between people and corn. The video begins in North America on the traditional lands of the Six Nations Confederacy (in southern Ontario and northern New York state) where viewers witness the planting of the corn and all the work and humor that accompany the community harvest. Through interviews, dance and song, <i>The Gift</i> is a beautiful exploration of the intertwined lives of people and corn, capturing the traditional, spiritual, economic and political importance of the sacred plant.	49 min/ NFB/ 1998
Legends and Life of the Inuit	Inuit children gather to hear Elders tell stories about the owl who is flattered into letting its prey escape, why the raven is black, the terrible fate of the selfish woman who abandons her blind son, and how the hunter manages to escape from the giants who want to eat him. Ancestral knowledge is passed on through these stories. Important concepts include the need to know one's self, to share with others and to live in harmony with nature.	58 min/ NFB/ 1978
Okimah	Since time immemorial, the goose hunt has been of central importance to the Cree people of the James Bay coastal areas. The hunt is not only a source of food for the people, but it also plays an increasingly important role in the transmission of Cree culture, skills and ethics. Along with the film's director, Paul Rickard, the viewer follows his family on the hunt to see how the traditional land management system, or Okimah is practiced. The Okimah are the hunting leaders whose life experiences and observations as hunters enable them to teach customary rules for exploiting the resource base. Viewers see how these hunting excursions are not only about harvesting, but about the need to respect the land and the animals, and the transmission of knowledge from one generation to the next.	51 min/ NFB/ 1998

Age of the Buffalo	A vivid recollection of the free west of the North American Indian and the vast herds of buffalo that once thundered across the plains. From paintings of the mid-1800s, the animation camera creates a most convincing picture of the buffalo hunt, both as the Indians and, disastrously, the white hunters practised it.	
Indian Middlemen - Natives in the Fur Trade	This film focuses on Attickasish, Cree trading captain of a band of Cree middlemen and the trade between the Cree and the Blackfoot, as well as between the Cree and the Hudson's Bay Company during the 1750's.	16 min/ NFB/ 1990
The Gift of the Grandfathers	The Aboriginal peoples who travelled the Great Plains were Canada's first cowboys. Today, horsemanship remains a vibrant part of Western First Nations culture, a gift from the grandfathers. The rodeo circuit is a source of a strong sense of history and pride.	44 min/ NFB/ 1997
Partners in Trade	Looks at the development of the fur trade and the alliance between Indian and European Nations.	
My Land is My Life The Dene Nation	Features the Dene people of the North West Territories, and looks at their lifestyle and traditions. Shows their daily activities and emphasizes that these people depend on the resources of the land, such as hunting caribou, moose, beaver and fishing.	55 min/ Linden MacIntyre/ 1986
The Misunderstood Fur Industry	The fur industry from an Aboriginal perspective.	
Daughters of the Country Series: Places Not Our Own	See Unit Two for description.	57 min/ NFB/ 1986

The Third New Economy	Explores the issues that Canada's northern Natives are presently facing in light of industrial development of the North. This includes retaining their strong, traditional economy, maintaining continuity with the past and a respect for the land, and developing small-scale enterprise.	1985 / TV Ontario
Summer of the Loucheux: Portrait of a Northern Indian Family	A young Dene woman struggles to reconcile a traditional lifestyle with the present. She joins her family at the summer camp on the Mackenzie River, NWT, to prepare dry fish. Mastering the skills of camp life, teaching her niece and listening to her grandmother's stories bring cultural and self-understanding.	28 in/ NFB/ 1984
Rice Harvest	Each fall, for generations, the families of the Pauingassi band have camped by northern Manitoba lakes, and combed the reedy shores with brooms, paddles and baskets for manomin--wild rice. The trade with the bush pilot begins the process by which an Indian staple and the sacred crop becomes a white man's luxury food.	11 min/ NFB/ 1980
Doctor, Lawyer, Indian Chief	This tribute to Native women focuses on five Native women from across Canada. From varied backgrounds, they have achieved success in their chosen careers. They discuss how they have achieved success and the importance of Native culture to identity development and in helping them achieve success in spite of obstacles.	28min/ NFB/ 1986
Standing Buffalo	An account of a rug-making cooperative organized by Sioux Indian women of the Standing Buffalo Reserve in the Qu'Appelle Valley of southern Saskatchewan. The Indians of this band are descended from a tribe that migrated from Minnesota during armed clashes a hundred years ago. The Sioux are noted for their distinctive, colourful designs.	23 min/ NFB/ 1968

Profiles of Success

1. Joane Cardinal-Schubert, Artist, Alberta
2. Teepees by Grace Stevenson, Fort Qu'Appelle, Sask.
3. Adam's Active Auto-Wrecking, Saskatoon, Sask.
4. Take 5 Vending Machine Company, Alberta
5. Parenteau's Gourmet Food, Saskatoon, Sask.
6. Simply Natural Canadian Spring Water, Manitoba
7. AMMSA Publications, Alberta
8. Wanuskewin Heritage, Saskatoon, Sask.
9. Sweetgrass Records, Saskatoon, Sask.
10. Pemmican Publications Inc., Manitoba

Digital Film
Safari Inc.
Film and
Video
Services,
Alberta
(403) 247-
9820

(CAN) These videos profile a variety of Saskatchewan, Manitoba and Alberta Aboriginal businesses. The series features enterprises owned by both men and women who explain how they came to operate successfully in Aboriginal business, one of the fastest growing sectors in Canada with tips on how to maintain a viable enterprise. While the entrepreneurs speak for most of the 10 minute presentations, the content is valuable for students interested in exploring different employment and career options, and for teachers who wish to highlight positive Aboriginal role models. At the end of the segments, there is some content advertising Alberta Learnings' Career Info Hotline; however, this does not interfere with the intent of the resource and may not have to be shown.

Aboriginal Voices

Such recognition [of Aboriginal peoples] would include the inventions of pottery and weaving; the taming of fire; the domestication of animals; agriculture, irrigation, land selection and conservation of seeds, which led to biodiversity in plant life; metal mining; the wheel, road building, the development of land and sea transportation; directional technology, including the compass and astronomical observation; arithmetic and geometry; city planning, architecture; systems of administration; preservation of vital water supplies and drainage systems; and the inventions of paper, printing, and glass etching (Brush and Stabinsky 1996, pp. 281-282).

(Brush and Stabinsky, 1991, pp. 281-282, as quoted by Gregory Cajete, 2000, Clear Light Publishers. Santa Fe, New Mexico.)

Introduction

As the quotation suggests, Aboriginal peoples have made enormous contributions to our society. These

truths are often not well known, likely because most history books begin with European contact. However, prior to contact with Europeans, Aboriginal peoples had thriving economies and trade networks based on their spiritual relationship with the land and its inhabitants. Upon contact, Europeans depended on the knowledge, technology and assistance of Aboriginal people to survive. Similarly, Aboriginal peoples adapted aspects of the European economy to suit their needs.

Aboriginal economies were devastated by encroachment, diseases and depleted natural resources. Once thriving Aboriginal economies weakened under the pressure of settlers, government policy and imported diseases.

Today stereotypes and misinformation are still barriers to Aboriginal employment and entrepreneurship. However, Aboriginal peoples strive to regain economic independence through land claim settlements, education and entrepreneurial endeavors.

Unit Organization

Unit Four traces the history of Aboriginal economies prior to contact, during contact, post-contact, and today. Unit Four also provides students the opportunity to use the knowledge they gained from previous units to engage in a major group project. Hence, teachers will have the opportunity to evaluate students on an individual and group basis.

Teachers may encourage students to develop their own portfolios for the duration of this unit.

The videos referred to specifically in the **Resources** column of the curriculum guide are listed on the previous pages first, with other videos listed as suggestions.

Objectives	Suggested Activities	Resources
	<p>Individually, have students read EAP1 Ecological Responsibility. Ask students to:</p> <ul style="list-style-type: none">• Prepare a cyclical chart that illustrates reciprocity.• List the economic contributions detailed in the reading.• Explain "ecological ethic."• Explain the necessity for rules of conduct. <p>Now ask students to form small groups and discuss their individual responses to the</p>	

previous activities. Then, ask students to write a journal entry on how today's society benefits from the Indigenous economic ethic.

FO - Analyze how Aboriginal economies were environmentally responsible.

LO - Explain Aboriginal peoples' reciprocal relationship with the environment. **C, CCT, IL**

LO - List Aboriginal peoples' contributions of food. **C, IL, CCT**

LO - Provide evidence of the reciprocal relationship that involved spiritual rituals of showing respect and giving thanks for that which was harvested. **C, CCT, IL**

LO - Understand that the message of reciprocal obligations is carried in Aboriginal stories. **CCT, IL,**

LO - Appreciate the economic contributions of Aboriginal peoples to historical and contemporary society. **PSVS**

Give students copies of **EAP2 Environmental Reciprocity** and **EAP3 The Ritual of the Hunt**.

From **EAP2 Environmental Reciprocity** ask students to find out:

- Ways that reciprocal obligation with the environment is expressed in Ojibwa stories?
- How the Ojibwa apply the principles of reciprocity to their dealings with people?
- On your cyclical chart, show what might happen if the cycle of reciprocity is broken?
- Predict: What does the author suggest about women? What is the significance of the women's roles? How have women's roles evolved over time?
- How does this reading reinforce the ideas found in **EAP1 Ecological Responsibility**.

Have students write a journal entry that explains their personal feelings about what they've learned. How will the knowledge gained from Native Studies 10 apply to their lives and society as a whole? How might their knowledge influence current and future relationships with Aboriginal and non-Aboriginal individuals?

Have students read **EAP3 The Ritual of**

Community:

- Elders, Historians

Print:

- [EAP1 Ecological Responsibility](#)
- [EAP2 Environmental Reciprocity](#)
- [EAP3 The Ritual of the Hunt](#)

Video:

- *Christie Harris - Mouse Woman and Porcupine Hunter*
- *The Gift*
- *Legends and Life of the Inuit*

Internet:

An activity near the end of this unit requires students to dispel the myths about Aboriginal peoples, so one suggestion for beginning is to ask students to bring newspaper/magazine articles that depict the successes of Aboriginal individuals and groups, creating an "Aboriginal Wall of Fame". At the end of the course, the teacher may wish to laminate these articles and keep them in a

the Hunt and find evidence that supports the following statements from **EAP1**

Ecological Responsibility:

- "For Native people, knowledge of animals was important to all aspects of their lives."
- "Native hunting combined great creativity and flexibility with complex rules of conduct and acts of spiritual significance."
- "The first hunters developed such an intimate relationship with the animals they hunted that they truly became resonant with the very spirit and essence of the life of the animals."

scrap book.

FO - Understand that the buffalo economy was one part of diverse Aboriginal economies.

LO - Describe the requirements of pursuing a buffalo economy.

N, CCT, IL

LO - List the contributions of women to Aboriginal economic life. **CCT, C, PSVS**

LO - Describe how Aboriginal peoples replenished the environment to ensure renewal and abundance. **C, N, IL**

LO - Confirm that Aboriginal peoples were

EAP4 Diverse Economies

- On what three sources did the writer base his research?
- Why might tapping into oral sources be significant?
- Why were buffalo so important to the Plains economy?
- Explain the skills women brought to economic activity.
- List the skills and time commitment for a successful buffalo hunt.
- Describe the economic activity prior to the arrival of Europeans.
- What does archaeological evidence confirm?
- In what economic activities were Aboriginal peoples specialists?
- What were the benefits of the summer trade fair? What do we have today that is similar?
- Why might large groups break into smaller groups for the winter?
- What determined camp movements?

Community:

- Elders, Historians

Print:

- [EAP4 Diverse Economies/ Crossword](#)

Video:

- *Age of the Buffalo*

Internet:

agriculturists prior to the arrival of Europeans. **CCT, C, IL**

LO - Provide evidence that Aboriginal peoples were habitat specialists. **IL, C, N**

FO - Recognize that Aboriginal peoples were economically self-reliant prior to European contact.

LO - Illustrate how the Cree adapted to environmental changes. **CCT, IL, C**

LO - Discuss how sharing was an economic necessity and a diplomatic virtue. **CCT, IL, C**

LO - Appreciate the independence and sophistication of Cree trade systems and uses of technology. **IL, PSVS, N**

FO - Interpret how the horse dramatically altered Aboriginal economic enterprise. **CCT, C, IL**

LO - List the effects of the horse on Aboriginal economies. **CCT, IL, C**

LO - Describe how the horse became a status symbol. **N, IL,**

- Why is there less archaeological evidence of women's work in comparison to men's?
- How is the idea of reciprocal obligation supported by this reading?
- What evidence suggests that Aboriginal trade networks operated prior to contact with Europeans?

EAP5 Cree Economies

- How does this reading provide evidence of Aboriginal economic independence?
- Why does the author describe the history of the Cree as having a "soft interior"? What are your views of this assessment?
- What does two centuries of history disclose about the Cree?
- How did the Cree use guns and warfare? How does this differ from the way weaponry is used today?
- What did Cree leaders demonstrate despite European influences? How has this served the Cree people today?

EAP6 Horses

- Besides its value in hunting and transportation, how did the horse alter the economy?
- Why did the Blackfoot avoid trade with the Europeans?
- What are today's symbols of wealth?
- Describe the impact of today's transportation in contrast to the transportation described in the reading.

Community:

Print:

- [EAP5 Cree Economies](#)
- [EAP6 Horses](#)

Video:

- *Indian Middlemen - Natives in the Fur Trade*
- *The Gift of the Grandfathers*

Internet:

<p>FO - Provide evidence that economic activity thrived prior to the arrival of Europeans.</p> <p>LO - Describe Aboriginal economic activity prior to the arrival of Europeans. IL, C</p> <p>LO - Describe how Europeans adapted to Aboriginal commerce. C, CCT, IL</p> <p>LO - List specific Aboriginal trade strategies.</p>	<h3>EAP7 Aboriginal Fur Trade</h3> <ul style="list-style-type: none"> • How were Aboriginal people depicted in early accounts of the fur trade? • What does newer evidence show to be more accurate? • In what ways did Europeans adapt to Aboriginal economic traditions? • Why did Europeans have to adapt to Aboriginal commerce? • How would you characterize Cree and Assiniboine economic ability and methods? • After 1670, how did the Cree and Assiniboine show their economic flexibility? • How would you describe the Cree and Assiniboine inland trade strategies? • How and why did the Aboriginal middlemen roles change in the late eighteenth century? • How did the Cree and Assiniboine retain independence from European technologies? 	<p>Community:</p> <p>Print:</p> <ul style="list-style-type: none"> • <u>EAP7 Aboriginal Fur Trade</u> <p>Video:</p> <ul style="list-style-type: none"> • <i>Partners in trade</i> <p>Internet:</p>
<p>FO - Analyze the factors that contributed to successful Aboriginal</p>	<h3>EAP8 Aboriginal Commerce</h3> <ul style="list-style-type: none"> • On what basis did people choose to use either the "jump" or the "drive" method of hunting buffalo? • Describe the reasons why these forms of hunting called for a high degree of cooperation and organization. • Why were strict regulations in place and enforced during a hunt? • Why was trade integral to early Aboriginal economies? • What kind of behaviour would have been considered virtuous? Is this true 	

economies.

LO- Provide details of cooperation and organization. **C, CCT, IL**

LO - Give evidence that Aboriginal peoples were astute business people.

CCT, C, IL

LO - Supply evidence of Aboriginal diplomacy.

CCT, IL

LO - Describe Aboriginal hospitality. **PSVS, CCT, IL, C**

LO - Appreciate Aboriginal adaptations of European technology. **C, PSVS, IL**

in today's society?

- Explain the importance of gifts to Aboriginal commerce. How is gift giving a part of your life?
- Why might was humour so important to Aboriginal peoples? How is humour important in your life? Why?
- What law was universal to Aboriginal peoples? Why do you think this law was so important?
- How does this reading reinforce what you already know about Aboriginal worldviews? How does this compare to, or contribute to, your worldview?
- Why was the gun initially not accepted among some Aboriginal peoples?
- Why was it unrealistic for the HBC to prohibit relationships between its "servants" and Aboriginal women?
- How did this "minimum contact policy" impede the Company's access to the interior?
- Provide one reason why the HBC did not enjoy the control of the fur trade it would have liked.
- How are the Native traders characterized in this reading?
- Based on the concepts of reciprocity and obligations, describe one of the "give-and-take relationships in your life.

Community:

Print:

- [EAP8 Aboriginal Commerce](#)

Video:

Internet:

FO - Illustrate the physical dexterity and mental acuity required for hunting buffalo.

LO - Describe specific skills required of buffalo hunters. **C, IL**

LO - Describe the difficulties involved in a buffalo hunt. **CCT, IL, C**

LO - List the duties involved in butchering and preparing a buffalo. **N, TL, C**

LO - Construct a buffalo pound. **TL, PSVS, IL**

EAP9 Hunting Buffalo (Napeskis)

- Describe the physical and mental capabilities of Napeskis.
- According to Southesk what are some of the difficulties involved in hunting buffalo?
- Make a list of the duties involved in preparing the buffalo.
- Construct a miniature buffalo pound as described in **EAP10 Hunting Buffalo**.

A field trip to Wanuskewin may deepen students' understanding of the importance of the buffalo to Aboriginal peoples.

Community:

Print:

- [EAP9 Hunting Buffalo \(Napeskis\)](#)

Video:

Internet:

FO - Explain how the Métis buffalo hunt was a highly organized, democratic event.

LO - Describe the Métis buffalo hunt. **C, N, CCT**

LO - Justify regulations for the Métis buffalo hunt. **CCT, IL, C**

LO - Describe how American policy altered the buffalo hunt.

CCT, C, IL

EAP10 Metis Buffalo Hunt and EAP11 The Buffalo.

- In your own words, describe the preparation for, and subsequent Métis buffalo hunt.
- Infer why each regulation on the list may have been needed, or what purpose it served.
- Make an outline, or list of duties, that would prepare one for the buffalo hunt.
- Why did the Métis have a political interest in keeping Canada separate from the USA?
- Why was the gatling gun invented?
- Describe the American policy on Indians and buffalo and the motivation for the policy.
- Why was the HBC unable to establish a monopoly on the fur trade?

Community:

Print:

- [EAP10 Metis Buffalo Hunt](#)
- [EAP11 The Buffalo](#)

Video:

Internet:

LO - Describe how the Métis prevented a HBC monopoly of the buffalo hunt. **CCT, C, IL**

- List the events that jeopardized HBC profits in Rupert's Land.
- Explain how the Métis gained a sense of nationalism.
- How could this sense of nationalism benefit the Métis economically?
- How does it benefit the Métis today?

Have students read **EAP12 Contributions Made by Metis People**.

Using the reading, have small groups of students create a list of Métis contributions on chart paper.

Have each group post their list on the classroom wall. Then, as a large group, brainstorm ways in which the contributions may be categorized.

Have students return to their small groups and create a "Métis Contributions Chart" that shows their groups' choice of categories. Groups may present their charts to the class.

- The teacher may choose to invite a Métis presenter to class to share his/her expertise in one area.

From this presentation, teachers may ask students to create:

- a finger woven sash
- a replica of a Red River cart
- a replica of a Métis flag
- a replica of a York Boat.

FO - Evaluate the Métis contribution to the development of the Canadian West.

Community:

- Métis artists/crafts people

Print:

- [EAP12 Contributions Made by Metis People](#)

Video:

Internet:

FO - Analyze the factors that disrupted traditional Aboriginal economies.

LO - List the technologies that disrupted traditional Aboriginal economies. **C, N, CCT, IL**

LO - List the developments that broke Aboriginal nations apart. **CCT, C, IL**

LO - Describe how different Acts impeded Aboriginal control of their economies. **CCT, C, IL**

LO - Explain why certain economic projects ultimately failed. **N, C, IL**

LO - Provide evidence of Aboriginal economic diversity. **CCT, IL**

FO- Understand that European diseases devastated entire Aboriginal populations.

LO - Describe how the fur trade facilitated epidemics.

EAP13 Economic Disruption

- Explain how technological developments disrupted traditional Aboriginal economies.
- How did the imposition of the *Gradual Enfranchisement Act* undermine traditional Aboriginal decision making?
- Give two examples of other measures in the *Act* that impeded Aboriginal economic development.
- After its initial success, why did the Peigan project ultimately fail?
- Characterize Aboriginal peoples' participation in the economy during the late settler period.
- Explain the roots of the "period of independence."
- What impediments still exist to traditional Aboriginal economic pursuits?

Community:

Print:

- [EAP13 Economic Disruption](#)

Video:

- *My Land is My Life: the Dene Nation*

Internet:

EAP14 Imported Diseases

- How did the trading system eventually devastate Aboriginal peoples?
- Besides the dwindling herds of buffalo, what other factors contributed to economic hardship?
- By what means did Aboriginal people contract small pox?
- Why might diseases, such as measles and influenza, occur with such frequency during this time?
- How might the devastation by disease have affected the treaty making process?

Community:

Print:

- [EAP14 Imported Diseases](#)

N, C, IL

LO - Describe the causes for the change in relationships between Aboriginal nations. **CCT, C, IL**

- Why did clashes between First Nations escalate during this time?
- Why did developers and speculators urge governments to sponsor expeditions to the Prairie and Rocky Mountain regions of Canada?
- Why might developers, speculators, and governments ignore information regarding Aboriginal title?
- Describe the "socio-commercial bond" between Aboriginal peoples and the HBC prior to settlement, and explain how it was undermined.

Video:

- *The Misunderstood Fur Industry*

Internet:

Have students read **EAP15 Shared Values**. On chart paper divided in half, have students copy the following 'T' diagram with information from the reading:

Aboriginal	Euro-Canadian
Humankind is dependent upon all parts of creation for survival. Humankind is the least important.	Humankind is to fill the earth and have dominion over it and all that is contained in it. Humankind is the most important.

FO - See that while Aboriginal and Euro/Canadian worldviews are vastly different, basic values can be shared.

LO - Discuss the values that can be shared by Aboriginal and non-Aboriginal Canadians. **CCT, PSVS, IL**

LO - Create an imaginary

Next have students look at the seven primary traditional values and determine how they can apply to each philosophy. Students will likely notice that similar values are held by both groups in spite of philosophical differences.

Have students brainstorm a list of occupations/ businesses for which the seven traditional values would be necessary.

Community:**Print:**

- [EAP15 Shared Values](#)

Video:

business in which traditional values are incorporated. **CCT, PSVS, N, IL**

When ideas are exhausted, have students choose the ones that would be most suitable to "something that is uniquely Aboriginal".

In small groups have students create an imaginary business that incorporates this idea. A starting list may include the items on the next page.

- natural resources
- location
- human resources
(employees/salaries/qualifications)
- budget
- targeted market.

FO - Explain the importance of a land base to Métis economic well-being.

LO - Discuss the ways in which Métis peoples used the land and its resources.
C, IL, CCT

LO - Appreciate the Métis' traditional use of land in spite of not having a land base. **PSVS, C, IL**

In small groups, have students read **EAP16 Métis Land and Resources**.

Discussion questions may include:

- According to the excerpt, how have the northern Métis survived over the years?
- What does the excerpt say constitutes the community of Ile-a-la-Crosse?
- Why does the speaker say, "we are fortunate"? In what ways are you fortunate?
- What does the speaker imply will happen if the Métis do not gain control of their resources?
- What evidence suggests that Métis identity is closely related to the land?
- What does the speaker insist **is not** wanted from Constitutional negotiations? What is wanted?
- Regarding Saskatchewan, what barriers exist to traditional Métis

Internet:

Community:

Print:

- [EAP16 Métis Land and Resource](#)

Video:

- *Places Not Our Own*

Internet:

economic pursuits?

The teacher may invite Métis business people, entrepreneurs and other professionals to discuss their chosen career. Students may brainstorm a list of questions to ask the guests. Students may use this information to pursue their own career goals.

EAP17 Economic Change

- Describe the economic situation of the Ojibwa at the turn of the century.
- Explain the rise and fall of gardening.
- In what ways were natural resources still important to Aboriginal peoples?
- What difficulties did Aboriginal peoples face in adapting to wage labour?
- How did the desire for trade goods affect the lives of Aboriginal peoples?

FO - Analyze the impact of the post-contact economy to traditional Aboriginal societies.

LO - Describe the economic pressures experienced by Aboriginal peoples. **PSVS, CCT, C, IL**

LO - Explain the factors that made economic transition difficult. **CCT, PSVS, C, IL**

Have students develop a survey to discover the degree to which Aboriginal people participate in traditional economic pursuits. Students must decide:

- to whom the survey is intended (e.g., employers, Aboriginal people, the general population)
- the questions that would elicit pertinent information
- the strategy to compile the information
- a plan that shows the usefulness of the data.

Community:

Print:

- [EAP17 Economic Change](#)

Video:

- *The Third New Economy*

Internet:

<p>FO - Realize some of the barriers to employment for Aboriginal peoples.</p> <p>LO - List the obstacles to employment off reserve. C, IL, PSVS</p> <p>LO - List other barriers to Aboriginal peoples gaining employment off-reserve. N, PSVS, IL</p>	<p>Have students read EAP18 Life in the City.</p> <p>Have each student imagine that he/she is an Aboriginal person leaving the reserve for the city. In journals, have students write a letter to someone at home, telling of their experience of trying to find a job, and describing their feelings as they encounter:</p> <ul style="list-style-type: none"> • Rejection because they are not qualified. • Rejection because of racism. <p>Alternatively, have students make a separate journal entry that describes how they solved the problem.</p> <p>Have students write and perform skits that depict a situation where an Aboriginal person is discriminated against when applying for a job. Then have students brainstorm for ways in which employers can educate themselves about potential Aboriginal employees.</p>	<p>Community:</p> <p>Print:</p> <ul style="list-style-type: none"> • <u>EAP18 Life in the City</u> <p>Video:</p> <p>Internet:</p>
<p>FO - Realize that traditional Aboriginal skills and values are relevant to a contemporary economy.</p> <p>LO - Discuss the effects of economic devastation. PSVS, CCT, IL</p>	<p>EAP19 Building an Aboriginal Economy</p> <p>In small groups, have students discuss these possible ideas:</p> <ul style="list-style-type: none"> • The effects of decimated Aboriginal economies. • The writers' argument that Aboriginal peoples do have the entrepreneurial temperament and skills to achieve success. • How the four elements necessary for ensuring the success of a business initiative are inherent in traditional Aboriginal economic endeavors. • What does the author say is the role 	<p>Community:</p> <p>Elders, Aboriginal entrepreneurs</p> <p>Print:</p> <ul style="list-style-type: none"> • <u>EAP19 Building an</u>

LO - List and provide details of Aboriginal entrepreneurial temperament and skill. **C, CCT, IL, PSVS**

LO - Describe how government policy restricts Aboriginal economic development. **C, CCT, PSVS, IL**

of the government in helping Aboriginal peoples achieve economic success and providing economic opportunities?

- What has been the government's strategy for increased self-government and Aboriginal control?
- What flaws does the author detect in this system?
- What policy does the author say is being implemented in spite of Aboriginal protest?

Have students write a journal entry imagining that they are economic consultants to the government. What advice would they give the government that would create economic equity?

[Aboriginal Economy](#)

Video:

- *Summer of the Loucheux: Portrait of a Northern Indian Family*

Internet:

FO - State the importance of preserving Indigenous knowledge.

LO - List the academic disciplines to which Aboriginal peoples contribute. **C, IL, CCT**

LO - List the academic institutions that Aboriginal knowledge can enhance. **C, IL, CCT**

LO - Appreciate the scholarly contributions of Aboriginal peoples. **PSVS, CCT, C, IL**

EAP20 Indigenous Knowledge

In pairs, have students:

- Make a list of the academic disciplines to which Aboriginal thinkers contribute.
- How is Indigenous knowledge obtained and passed on?
- To what academic institutions does Indigenous knowledge contribute?
- Explain the benefits of Indigenous knowledge described in the reading.
- For what reasons are the public and scientists gaining respect for Indigenous knowledge.
- What is your perception of Indigenous knowledge? Has your perception changed from the time this course began to now? How and why?
- How might Indigenous knowledge contribute to society as a whole?

Community:

Print:

[EAP20 Indigenous Knowledge](#)

Video:

Internet:

Ensure students understand that, while the study of Aboriginal knowledge is relatively new, Aboriginal knowledge itself has been developed and used for centuries.

FO - Analyze the importance of Aboriginal peoples and individuals to the current economy.

LO - Gauge the current and projected growth of the Aboriginal population. **N, IL, CCT**

LO - Interpret the purchasing power of Aboriginal Canadians. **N, IL, C**

LO - Calculate the projected growth of the Aboriginal labour force. **N, IL**

LO - Calculate the increase in educated Aboriginal peoples over time. **IL, N, CCT**

LO - Infer the kinds of occupational choices Aboriginal peoples are making. **N, IL, CCT**

LO - Infer factors that make Aboriginal peoples accessible employees. **N, IL, CCT**

LO - Describe how Aboriginal economic

Give students copies of **EAP21 The Contemporary Aboriginal Workforce**, **EAP22 Graphs and Charts** and **EAP23 Teacher Notes (Graphics)** provide teacher information that may be useful in creating an answer key for the questions below. Have the students form small groups and answer the following (sample) questions that refer directly to the chart/graph data.

- According to **Figure 2**, what is the population of Aboriginal peoples across Canada?
- Look at **Figures 1, 3, 4, and 5** and interpret the growth of the Aboriginal population. Discuss and speculate reasons for the results/findings.
- According to **Figure 15**, what is the purchasing power of Aboriginal peoples resulting from population growth, income growth, economic development and land claims?
- According to **Figures 7 and 8**, by what percentage is the Aboriginal labour force projected to grow?
- According to **Figure 12**, how has the number of Aboriginal peoples with post-secondary education grown, and how has the retention rate of on-reserve schools increased from 1969-70 to 1995-96?
- According to **Figure 14**, in what occupations are Aboriginal peoples participating ?
- According to **Figure 10**, what percentage of Aboriginal peoples live within commuting distance from urban centres or rural communities? Why is this significant?
- What information does **Figure 11** provide regarding Aboriginal

Community:

Print:

- [EAP21 The Contemporary Aboriginal Workforce](#)
- [EAP22 Graphs and Charts](#)
- [EAP23 Teacher Notes \(Graphics and Charts\)](#)

Video:

- *Rice Harvest*
- *Doctor, Lawyer, Indian Chief*
- *Standing Buffalo*

Internet:

success is beneficial to Canadian society. **N, IL, CCT, C**

- peoples' mobility? According to **Figure 16**, how is the growth and revitalization of Aboriginal communities contributing to the development of all communities?

Have students read **EAP24 "Hidden Discrimination..."**

Suggested activities:

- From the list of statistics in the reading, have students choose two or three points and convert the statistics into a visual representation.
- Along with their visual, ask students (in small groups) to create their own inclusive strategy for an imaginary workplace.

Their strategy might include:

- a plan for shared decision making
- a public awareness campaign
- a communication plan
- other ideas students deem important.

FO - Strategize for ways in which work environments can be more inclusive.

LO - Convert statistics into a visual format. **N, CCT, IL**

LO - Brainstorm for ways to embrace a diverse work force. **CCT, PSVS, C, IL**

Community:

Print:

- [EAP24 "Hidden Discrimination...."](#)

Video:

Internet:

FO - Analyze Aboriginal participation in artistic economic ventures.

LO - Compare and contrast Aboriginal film and television industries. **CCT, N, C, IL**

LO - Discuss the successes and struggles of Aboriginal enterprises. **C, PSVS,**

Give students EAP25 Where's the Money! and EAP26 Don't Touch That Dial!

In pairs, have students compare the Aboriginal television industry to the Aboriginal film industry.

Points of comparison may be:

- successes
- structure of governing bodies

Community:

Print:

- [EAP25 Where's the Money!](#)
- [EAP26 Don't Touch That Dial!](#)

Video:

LO - Investigate the qualities of Aboriginal film and/or television programming. **IL, N, CCT, C**

- access to funding
- access to audience
- goals/intentions
- individual aspirations
- barriers.

- Profiles of success

Internet:

FO - Display understanding of the damage stereotypes and misinformation do to the employment opportunities of Aboriginal people.

LO - Discuss the myths surrounding Aboriginal people.

LO - Discuss the facts that dispel stereotypes of Aboriginal people.

In small groups or pairs, have students read **EAP27 Dispelling the Myths**. Using newspapers, magazines and their own critical and creative thoughts, have the students make their own "Dispelling the Myths" poster/collage. Students may cut out words, phrases, pictures and symbols to represent their thinking and to convey their message.

Community:

Print:

- [EAP27 Dispelling the Myths](#)

Video:

Internet:

Inform students that they will have the opportunity to use the knowledge they gained from Unit Four, and from the previous units, to demonstrate what they have learned about Aboriginal peoples. Have students form small groups and create a board or computer game that demonstrates the knowledge they have gained.

Teachers may organize this activity in a variety of ways. For example:

- The teacher may have students base their game on chosen Foundational Objectives from a particular unit.
- Students may choose one Foundational Objective from each unit on which to base their game.
- The teacher may provide a list of topics from which students choose (e.g., treaties, Residential School

experience.) Choose a strategy based on the needs of your students and/or community.

The games students create should reflect the experiences of Aboriginal peoples. Students may choose to focus on one group: First Nations, Métis or Inuit, or they may decide to have their game provide information on all three groups.

FO - Demonstrate knowledge of the experiences of Aboriginal peoples.

LO - Discuss the experiences of historical and/or contemporary Aboriginal peoples. **C, IL, N, CCT**

LO - Apply previous knowledge to a group project.

Groups should also provide:

- A set of instructions for the game
- A set of rules for participants to follow
- A rationale for their game (explaining their choices) orally or in written format.
- Students may emulate an existing board game (e.g., monopoly, trivial pursuit,) or they may create something entirely new.
- Students should use "home made" materials, or materials that are readily available from home or the classroom (e.g, cardboard boxes, egg cartons, packing materials).
- The teacher may wish to assign both individual and group marks for this cumulative project. The teacher may base evaluation of this project on the criteria found in the Resource column.
- In addition to demonstrating the knowledge they have gained, students should be required to demonstrate personal growth in skills and values objectives as well. Teachers may choose a variety of formats for this final evaluation, but students should reflect on:
- Ways in which students' attitudes

Community:

Print:

- Newspapers, magazines, catalogues

Video:

Internet:

- have changed over the course
- Ways in which students values have changed over the course
 - Ways in which students may use their knowledge to benefit themselves and others
 - Ways in which students' interaction with others has improved
 - Ways in which students can contribute to creating an equitable society
 - Ways in which students have experienced growth in group skills
 - Other.

EAP1 Ecological Responsibility

Vocabulary

**integrated ecology
metaphysical**

apprenticeship

topography

**resonant archetypal interdependence
profound**

density

For Native people, knowledge of animals was important to all aspects of their lives. Learning about animals was a lifelong task integrated in every aspect of tribal life. Practical knowledge included the characteristics of animal behavior, anatomy, feeding patterns, breeding, and migration. Techniques of hunting and fishing ranged from simple to complex and required long periods of teaching and learning, but these skills were always learned in the context of detailed understanding of the natural ecology of tribal homelands.

Native hunting combined great creativity and flexibility with complex rules of conduct and acts of spiritual significance. Through long apprenticeship and experience the hunter came to know his prey, where and when to hunt, and the topography and weather conditions most appropriate for hunting. He also knew the myths, songs, rituals, and history that were woven into the context. “In Native American myth, animals were regarded as holy because they have powerful souls. And though the souls of some species, such as bears, whales and elk, may be greater, more important or more dangerous to humans than those of, say, squirrels and lemmings, all animals share an honourable status in the spiritual universe” (Lowenstein and Vitebsky 1999:69).

The first hunters developed such an intimate relationship with the animals they hunted that they truly became resonant with the very spirit and essence of the life of the animals. ... They created shrines for those animals upon which they depended for their well-being, and sculpted figures of entities that they believed allowed the game to exist. These figures were the game mothers, who in the archetypal fashion, represented Earth mothers, those first mothers, the essence of the Earth upon whom human, and all life, depended.

In an attempt to develop and maintain a balance and harmony with the relationships they felt essential among themselves, the animals they hunted, and the environment in which they lived, these ancient hunters created a role for a person who we call a “shaman” the first medicine person, first teacher, first artist, first doctor, first priest, first psychologist. Indeed, it was these archetypal figures who laid down the frameworks for establishing and maintaining a direct relationship between human beings and the animals and plants that inhabited their environments.

Those first tribes learned to build shelters from available materials, and to use, through trial and error, what grew near them for the betterment of their lives. All was undertaken with the realization that everything in nature was interrelated and that humans were indeed a part of the Earth and the Earth a part of them. In the U.S. Southwest, shelters were made from mud, stone, and wood, and clothing was made from the animals they hunted. They developed strains of corn and other foods, including squash, pumpkins, and beans, which became a dependable source of life for them and their families. They expressed themselves with natural materials around them, making baskets, pottery, and weavings decorated with plant substances and paints. They danced and sang in ceremony. Tribal arts continue today to powerfully express a people’s interdependence on their natural community and understanding of their responsibility to other life and the Earth.

As time went by people lived in communities of increasingly greater density. They built towns and cities and evolved more complex societies, but they did not forget that everything came from nature and that nature was indeed the field of their being. Rituals also became more complex, as did conceptual frameworks and applications of appropriate technologies. The metaphysical concept that guided the development of these communities focused on the idea of “natural orientation.” Natural orientation began with a symbolic center and radiated out of that center to include the entire cosmos, all plants and animals, the mountains, rivers,

streams, lakes, and all of those natural entities comprising the reality of the community. The concept of orientation was interpreted and expressed in numerous art forms, tools, jewelry, and architecture.

(continued next page)

EAP1 Ecological Responsibility (continued)

During the ten-thousand-year tradition of hunting among Indigenous tribes in Americas, songs, ceremonies, rituals, and art forms evolved that ensured the success of the hunter and the very survival of the communities and families they represented. Rituals cultivated a spiritual quality in the act of hunting. Such rituals were founded upon an intimate understanding of the behavior of the animals hunted, a respect for their life needs and for the ways those animals should be properly used and treated. These understandings formed the basis for an ecological ethic of such a depth and intimacy that it continues to have a profound impact on contemporary Indigenous people.

(Cajete, Gregory, 2000, pp. 154-157. Reprinted with permission from Clear Light Publishers.)

EAP2 Environmental Reciprocity

In 1904, Kagige Pinasi (John Pinesi)-, an Ojibwa (Anishinabe)-French man living at Fort William on the north shore of Lake Superior, told the anthropologist William Jones a story about a young woman who married a beaver. With blackened face she went to fast for a long time during a vision quest. She saw a person in human form who spoke to her. He asked her to come live with him. She did and eventually agreed to marry him. She was well provided with food and clothing and soon gave birth to four children.¹

She soon noticed something very odd that led her to realize for the first time that she had married a beaver. From time to time the woman's husband or children would leave with a human being who appeared outside their house. "And back home would they always return again. All sorts of things would they fetch – kettles and bowls, knives, tobacco, and all the things that are used when a beaver is eaten; such was what they brought. Continually they were adding to their great wealth." They would go to where the person lived and the person would kill the beavers. Yet the beavers were never really killed. They would come back home again with the clothes and tobacco that people gave them. The beavers were very fond of the people and would visit them often. The woman herself was forbidden to go by her husband, but this is what she heard.

Eventually the woman's husband died and she returned to live with human beings. She lived a long time after that and often told the story of what happened while she lived with the beavers. She always told people that they should never speak ill of a beaver or they would never be able to kill any: "If any one regards a beaver with too much contempt, speaking ill of it, one simply [will] not [be able to] kill it. Just the same as the feelings of one who is disliked, so is the feeling of the beaver. And he who never speaks ill of a beaver is very much loved by it; in the same way as people often love one another, so is one held in the mind of the beaver, particularly lucky then is one at killing beavers."

Referring to stories like this one, the philosopher Jean-Francois Lyotard wrote that such accounts are a succinct record of the beliefs of the societies in which they are told. "What is transmitted through these narratives," Lyotard wrote, "is the set of pragmatic rules that constitutes the social bond." He noted that such stories "recount what could be called positive or negative apprenticeships." They tell of the success or failure of a hero, whose adventures define a society's "criteria of competence" and delineate a range of possible actions for members of the society.²

A primary purpose of such accounts is educational. Ojibwa elders told stories like this, usually in winter, to teach young people about the world while entertaining them.³ As such, these narratives are also a useful way for outsiders to learn about the people's world view and understand their view of history.⁴ Kagige Pinasi may have had a variety of reasons for wishing to instruct the anthropologist William Jones by telling him this story. Jones' biographer, Henry M. Rideout, spoke of the informant as "an old chief" and an experienced trapper who made Jones examples of animal traps. He told Jones a number of odd experiences he had had while hunting and trapping with his sons. He also recounted, for Jones' transcription, more than fifty stories, which Jones praised for their artistry. Jones wrote that the man developed a fondness for him – the anthropologist was of Fox and British-American ancestry- and tried to convince him to "come and live here, take to myself a wife, and be one of the people." Telling Jones this story of a kind of intermarriage may have been a form of subtle encouragement.⁵

Beyond Kagige Pinasi's own personal motives, this story is, like all Ojibwa stories, interesting on many levels. It inducts young people, especially girls, on the importance of the vision quest, the means through which an Ojibwa person obtained a relationship with powerful beings who would be helpful to her and could chart a unique course for her life. Further, it is a basic description of and commentary on the co-operative arrangements that many Ojibwa people believed existed between different kinds of beings in the world. Ojibwa people who hunted, fished, or gathered plants had to be aware of their reciprocal obligations with the natural world and give back something to the animals, fish, or plants from which they harvested. In taking small plants in the woods, or bark from the trees, people often left a gift of tobacco. After a bear was killed, they had an elaborate ceremony of thanks and gave presents to the bear. The beaver story shows that reciprocity was necessary to keep the system operating. Without gifts and respect, animals would not be so helpful to humans. They would hold themselves back and not allow themselves to be used by people. Without gifts and respect, the system would cease to function.⁶

Ojibwa people also applied the principles of reciprocity to their dealings with people, including non-Indians. In their earliest interactions with the French and the British, the Ojibwa made use of the same gifts, ceremonies, and words that they used in dealing with animals, plants, or other beings.⁷

EAP2 Environmental Reciprocity (continued)

The logic of approaching Europeans in this way was solid; interaction with Europeans was important because of the valuable technology they brought with them. Reciprocity was necessary to keep the system operating. Without gifts and respect, Europeans would not be so helpful to Indian people. They would withhold their technology from Indian people. Without gifts and respect, the system would cease to function.

Dealing with animals differed, of course, from dealing with Europeans. The Ojibwa quickly worked out a variety of strategies that were specific to the newcomers. For example, they gave different things. The story of the woman who married the beaver describes a reverse fur trade. In the European fur trade, Indian people gave furs in return for tools, kettles, and tobacco, but this story tells of a relationship in which people gave tools, kettles, and tobacco to beavers in return for the animals' furs.

There is yet another striking feature of the story: it delineates an intermediary role for women in the interaction between people and animals, suggesting the role for women in the interaction between the Ojibwa and Europeans. This story is not an origin tale.⁸ It does not describe the beginnings of the reciprocal arrangement between people and animals. For the people in the story, the relationship was a well established, functioning system. Yet the story explains the system and how it works through the experiences of a woman. If the story was intended to teach, in Lyotard's words, "positive or negative apprenticeships" there was clearly a special message in it for young women about what was possible. Women, it would appear, in this case through a marriage relationship. This power had implications for the workings of the fur trade.

(White, Bruce M., 2000, pp. 178-181. Reprinted with permission from University of Saskatchewan Extension Press.)

EAP3 The Ritual of the Hunt

The life-sustaining activities associated with the hunt were naturally the source of considerable ceremony and ritual in hunting societies. Medicine People with the capacity to “see” and locate game were revered by community members. Understandably, expert hunters gained considerable social respect for their abilities to provide for all communal members. Meditation, prayer and preparation of the hunter’s apparel initiated the meticulous hunting ritual. Even today, archaeologists marvel at the craftsmanship and loving artistry of these hunter’s arrowheads and wonderfully constructed spear points. The tracking of animals took place in solemn grace and in a heightened state of hunting alertness. Silence, itself a spirit of the forest, became part of the hunter’s enhanced state of awareness of nature’s wonderment. Whether in the ritual of the hunt or quiet of the warrior’s spirit, the power of *Inkonze* is demonstrated by the following Zen-like teaching from an Dene Apache Elder:

It is not only a matter of sitting still, but of thinking still, of emptying the mind. If you do not wish your adversary to know your plan, you must not even think it when he is near, until the instant of the coup. This is a far deeper fold of the game than a mere motionless huddling against a rock. It has to do with the science of invisibility mentioned in high medicine lore (“*Indian Wisdom*,” 1932: 103)

In this state, the slightest movement - broken twigs or distant rustling of leaves - betrayed the presence of game. The hunter’s keen senses and calm mind became his allies while his impatience or carelessness invited failure. The hunter and prey became interlocked in an exquisite chess game across a checked landscape of lakes and darkened forests. The prey’s ingenuity was revealed to the hunter, which solidified a lasting bond of respect.

In the world of *Inkonze*, the greatest peril of life was the recognition that the hunt, in its essence, was a hunt for souls. Therefore, great respect was accorded to the animal spirits who offered themselves in sacrifice to the hunter. A hunter’s skills were exemplified by his quiet determination and ability to bring about a quick and painless death. The moment of the kill was marked by the experience of unity between the hunter, his prey, and the surrounding natural universe. A respectful offering and prayer of thanks followed a successful hunt, and great care was taken not to offend the animal’s spirit. The respect for animals who gave themselves to the people continued through the food preparation process. Today, Aboriginal Elders lament the approach of civilization which threatens their people’s ancient connection to their hunting traditions:

Long ago, moose were smart. To hunt a moose you had to be alert. A person could not even have a cigarette because they could smell it. You had to “watch” the wind. Today, moose stand on the road and stare at the cars and trucks passing by. It is boring hunting for moose. They are not scared anymore; they are used to people now. They are used to noise; they do not care. In the past, when you went moose hunting, you had to go when there was no wind. You could not even chop wood or allow the dogs to bark because the moose would take off. Indians are not as tough as they were long ago: the definition of cold was 60 below. The People were outside all the time hunting and preparing food to feed the family and the dogs (Raymond Boucher [1933-1998]).

Inkonze in the Northern Forest

All animals that lived with the Dene in their Northern climates had specific symbolic significance which was communicated within *The People’s Traditions*:

Wolves and the Supernatural

The limitations of the English language, which creates arbitrary distinctions between the natural and the supernatural, prevent the writers from adequately conveying the spiritual connection which existed between the Chipewyan and the wolves. Indeed, Mary-Olive Adam describes the wolf as a grandfather of the Dene people’s. The Dene, like the northern wolves, lived in clans, and together they followed the caribou herds. In times of need, the wolves often guided **The People** to their prey. As such, they were not ordinary animals but possessed supernatural gifts. Powerful medicine people, who often had been reincarnated from the wolf, were able to transform back into this *ancient*

northern spirit. In doing so, they could travel great distances and assist their peoples in immeasurable ways. The traditional knowledge of the prophet Erelkale best illustrates this Chipewyan folklore.

EAP3 The Ritual of the Hunt (continued)

Caribou and the Gift of Life

The plentiful caribou gave themselves to the hunter in great numbers and were considered sacred in Chipewayan tradition. However, the spirit of the caribou demanded respect, and to hit the caribou with sticks, chase them, or otherwise mistreat them would bring to an end the great autumn and summer migrations which appeared on the horizon like a magical gift from the Creator. ...

(Coutu, Phillip R. and Lorraine Hoffman-Mercredi, 1999, Reprinted with permission from Thunderwoman Ethnographics.)

EAP4 Diverse Economies

Vocabulary

archaeological foresight	equestrian	sophisticated	enticing	
adept	illusion	pasturage	cultivation	
	aggregations			
lithics	advent	tentative	biased	ideological
exploited	enlightened	benevolent	dialects	
impelled				
variability	adaptations	fluctuated	rappor	
rendezvous				

Archaeological research, oral histories, and documentation indicate that Assiniboine, Cree, Blackfoot (which include the Blood, Siksika, and Peigan), Gros Ventres, Kutenai, Shoshoni, Crow, and possibly the Tsuu T'ina (Sarcee) were living on the northernmost stretches of the Great Plains that became Western Canada around A.D. 1500. Not all of these people remained residents of the Canadian portion of the Great Plains after Europeans arrived. The Shoshoni and Crow retreated south by the late eighteenth century, and all of the Kutenai lived on the west side of the Rockies by the early nineteenth century.

All of these Plains people shared to some extent a pattern of culture and economy. They developed a lifestyle that was well suited to the predominantly flat, treeless landscape, and to the climate of extremes and uncertainties. The key to survival in this environment was mobility and flexibility. Plains people exploited the seasonal diversity of their environment by moving their settlements from habitat to habitat, to find the greatest natural food supply. All aspects of life hinged on this mobility; their tipis, for example, were easily taken apart and moved, and their other property was kept to a strict minimum so that they could be unencumbered.

The buffalo was the foundation of the Plains economy, providing people with not only a crucial source of protein and vitamins, but many other necessities, including shelter, clothing, bedding, containers, tools, and fuel. To rely on one staple resource alone, however, was risky in the Plains environment, as there were periodic shortages of buffalo, and Plains people drew on a wide variety of other animals and plants. It was mainly the gathering and preserving work of women, based on their intimate understanding of the environment, that varied the subsistence base and contributed to 'risk reduction.'

The most popular image of the 'Plains Indian' is that of a male warrior or hunter on horseback, but the phase of equestrian culture on the Great Plains was brief, and especially so for the people of the Northern Plains. Horses, introduced through the Spanish to the south, did not reach the people of what became Canada until the mid-eighteenth century and did not begin to transform Northern Plains culture until the early years of the 1800s. For millennia the people travelled on foot. A variety of sophisticated methods were used in hunting buffalo, including the buffalo jump (driving the herd off a cliff) and the buffalo pound (enticing a herd into a corral or surround). Each of these hunting methods took planning, foresight and preparation, knowledge of the buffalo and of the terrain, as well as flexibility, and sensitivity to the shifting conditions. Each involved complex strategies, weeks of work, and specialists adept at driving animals in the right direction, and at the right speed, as well as spiritual and ritual specialists. Drive lines might extend for several miles back from the pound or the jump. Both methods involved the use of illusion – in the case of the buffalo jump, the animals had to be prevented from perceiving the drop ahead, and in the case of the pound, they had to be fooled into thinking that they were surrounded by a solid wall. Some researchers have suggested that the use of enclosures and drive lines, Aboriginal people may be said to have practised a form of animal husbandry, or domestication. As well, they used fire to help create rich pasturage to increase the health of the buffalo herds.

Archaeological evidence confirms that the people of the Northern Plains practised some agriculture well before contact with Europeans. On the Great Plains of North America, agriculture was far more ancient an indigenous tradition than equestrian culture. Intensive cultivation of plants spread north into Minnesota and the Dakotas in the period approximately between A.D. 900 and 1000, and continued well into the nineteenth century. Along the Upper Missouri, the Mandan, Hidatsa, and Arikara maintained a flourishing agricultural economy developed over seven centuries.

EAP4 Diverse Economies (continued)

They grew corn, beans, squash, sunflowers, pumpkins, and tobacco. People of the Northern Plains such as the Plains Cree had extensive trade contacts with the agricultural village people of the Plains.

Archaeological excavations near the present-day town of Lockport, north of Winnipeg, on the Red River, have unearthed evidence of agricultural activities, approximately 400 years before the arrival of the Selkirk settlers from Scotland, usually heralded as the West's first farmers. About a dozen hoes made from bison scapula, deep storage pits, charred corn kernels, and ceramic vessels were found at the site, which was clearly carefully selected by these farmers for its light soil, and east-bank location to maximize exposure to the hot afternoon sun. The Blackfoot of the Northern Plains grew tobacco in the years before the product acquired from European traders replaced the home-grown variety. Each spring an elaborate tobacco-planting ceremony was conducted, and there were 230 songs associated with this ceremony. Tsuu T'ina elder Eagle Ribs described in 1904 how tobacco was planted, and how the ceremony linked to the sacred origin of the beaver bundle, a collection of symbolic objects that was the focus of central rituals.

Aboriginal life on the Plains followed a pattern of concentration and dispersal that to a great extent paralleled that of the buffalo, but people did not 'follow' the buffalo; rather, they specialized in seeking out good habitats. In midsummer, people from many social units, or bands – aggregations formed around a prominent extended family – gathered in large numbers on the open plains. These encampments were possible because of the plentiful food source nearby, and they were vital to the maintenance of a sense of community among the various Plains groups of Blackfoot, Cree, and Assiniboine. The annual meeting of diverse bands functioned in the same way as a trade fair, or town, except that the site could change from year to year. Visiting, trading, sports competitions, and marriages took place, and disputes were settled. Trade and military strategy was discussed by leaders. Elders knowledgeable in the history and cultural values of the people held training programs. This was also when the Sun Dance was held, the central ceremony of Plains people, during which the spirit powers were asked to bless the people. This ceremony played a vital role in sustaining and reinforcing the culture and society of the people.

These large encampments lasted only a few weeks, then people began to move in smaller groups towards their wintering territory, in the parkland, river valleys, foothills, or outliers. As winter progressed, congregations broke up into smaller and smaller groups, although efficient communication systems were kept up between the groups on issues such as the availability and location of buffalo. Camp movements were determined in part by the buffalo, but also by considerations such as the ripeness and location of saskatoon berries, the prairie turnip, and other fruits and tubers. Plains people were much more than buffalo hunters. They used plants for vegetable foods, but also for medicines, for ceremonies, in the production of dyes and perfumes, in the manufacture of weapons and toys, and for construction materials. It has been estimated that about 185 plant species were used by the Blackfoot. Women's gathering work was vital; survival of the group depended upon the efforts of women as well as men. Women also were vital to the communal hunt – they butchered, and then dried the meat. Recent archaeological work has suggested that there has been a tendency to overemphasize the importance of the buffalo hunt, and consequently the male hunter, because it is the material culture of the buffalo hunt, the lithics, or projectile points, that remain preserved, while material culture associated with women's work – their digging sticks, basketry, and leather works – do not last as long in the earth.

These Aboriginal societies are generally thought to have had egalitarian gender relations before the advent of European influence. When collective hunting methods dominated, women's economic contribution was vital – they had access to resources, and power to distribute the products of their labour, and thus were not subordinate to men. With the advent of the horse, and the European fur/robe trade, the male segment of society may have benefited, with women's influence suffering as a consequence. These are tentative conclusions however. The documentary evidence on women was overwhelmingly produced by European males, who had little appreciation of their roles and ranges of activities. They tended to be surprised at the amount of physical labour that Aboriginal women performed, and often concluded that they were little better than slaves or beasts of burden. At times, however, European observers commented on the amount of power and influence women appeared to exercise – over their husbands, for example. Yet we have to ask: did these observers fail to understand the lives and roles of women, were their views biased by the ideological boundaries of their own concept of proper roles for women (and men), or did their observations to some

extent actually reflect the work and status of Aboriginal women? Were these men observing societies that had already been transformed by the impact of European contact? Promoting the idea that women were exploited in Aboriginal society made Europeans seem so much more enlightened and benevolent.

EAP4 Diverse Economies (continued)

The people that lived in the boreal forest region of what became the three Prairie provinces at roughly the time of European contact likely included Cree, Ojibway (Anishnabe), Chipewyan, Slavey, and Beaver. Within each of these groups there are further subdivisions, dialectically and geographically. The Western Cree of the boreal forest, for example, are made up of the Swampy, Rocky, and Woods Cree. The Cree and Ojibway must share a common ancestry as both speak Algonquian languages, while the others spoke dialects of Athapaskan. As was the case for the Plains environment, the uniformity of the subarctic terrain and resources impelled similar, although not precisely the same, adaptations. It must be kept in mind, however, that there was local variability, and distinctive cultural and religious patterns as well as social traditions. Here, too, moving from one seasonal camp to another was a key to survival where resources were so dispersed, game populations fluctuated, and extreme climatic conditions were unpredictable. Human population levels in the boreal forest were always low, and most people lived in small, extended-family groups.

Large game, especially caribou and moose, provided the foundation for life. Big game was hunted with bows and arrows almost exclusively by males travelling in small parties. Fishing was a seasonal pursuit, using weirs, nets, hooks, or spears. Subarctic hunters widely shared certain spiritual beliefs. They believed that the success of a hunt was to a large degree dependent on the prey's willingness to support the life of the hunter, and his dependants, and they sought rapport with the spirits of the animals. It was believed that there was an owner, or keeper, of all animals and plants, and that only through permission of the owners would an individual animal be killed or plant harvested. Women used traps and snares for smaller game, and the gathered berries, roots, bulbs, and young shoots. As on the Plains, the people of the boreal forest took steps to manage and maintain their environment and their game. Through the selective use of small and carefully located fires, they hastened new growth in the spring, which attracted game and fostered the growth of desired plants such as blueberries and raspberries.

People of the boreal forest were not able to congregate on the same scale as the Plains people in midsummer, or for as long. Yet some bands did meet together during the warmer days and weeks at fishing camps, or other rendezvous sites, before heading in the direction of autumn and winter seasonal camps. The rendezvous was characterized by days or weeks of intense social interaction, much of it focused upon trade, social events, and ceremonies. Central religious ceremonies were held at this time, such as the Midewiwin of the Ojibway, and the shaking-tent ceremony shared by many Algonquian groups. Archaeological work at ancient rendezvous sites on the southern edge of the boreal forest reveal that there was considerable interaction, including exchange of ideas and materials, between the occupants of the Plains and the forest people. The influence of Plains cultures, for example, is seen in the pottery of the forest people, and similarly Plains pottery reflects forest influences, including fabric, and net-impressed vessel exteriors. Archaeological sites in the aspen-parkland belt reflect a general mixing and melding of influences of both the Plains and the forest, and attest to the social and economic flexibility of pre-contact populations in responding to local ecological and social situations.

(Carter, Sarah, 1999, pp. 24-28, 29-30, 50-54. Reprinted with permission from the University of Toronto Press.)

EAP4 Crossword Diverse Economies

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EAP4 Crossword Answer Key

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EAP5 Cree Economies

Vocabulary

epochs	utilitarian	integrity	intrusion	obliterate
resilience	universal	commodity	appendages	entrepreneurial

In this period (1790 – 1870) the Cree people became a nation of the plains amid other tribal nations identifying their interests and employing the tools of trade, diplomacy and war to serve them. Their history is in fact distinguished by this national development, by epochs of defined economic interests and by utilitarian trade and military systems. Far from being the romantic and wild raiders of the plains, the Cree and other natives of the plains were engaged in a set of well-structured, inter-tribal relationships which were designed to ensure their security, to assist them in meeting the challenges of plains existence and to facilitate the acquisition of the good things of their world. Acquisition was a mainspring of their existence, and thus plains tribes were aggressive and fiercely competitive in inter-communal and inter-personal relations. Their history has a hard shell of war and sharp bargaining. But it also has a softer interior. To have was to share. Sharing, an economic necessity in the Woodland Cree environment was a well-rewarded virtue in the Plains Cree world of buffalo plenty. Within the circle of tents that marked a band at rest was a system of redistribution which blunted the material consequences of an individual's failure in trade or the hunt, the inescapable consequence of war and old age.

By 1870 the Cree had been on the plains for nearly one hundred years; a hundred years before that they had their first contact with Europeans. If these two centuries disclose anything about the Cree, it is that they were able to maintain an independence and integrity in the face of influence by European and also Indian rivals. Certainly, after contact the Cree changed; they became musket-carrying trappers and traders, and they moved from the woodland to the plains. This change in environment caused them to abandon the canoe in favour of the horse, the bark-covered lodge for the leather tent, and the family beaver hunt in favour of the cooperative buffalo hunt. Yet these changes did not destroy the core of the Cree nation; the ability to make and execute decisions about their interests was not, and could not have been, destroyed by new European tools or by environment-induced changes in material culture.

These Cree, both in their woodland phase and in the plains existence, participated in self-interested economic and political alliances, some of which had begun prior to contact. These alliances established the military and trade patterns which in turn determined the inland flow of European goods. Initially, the Cree and their Assiniboine allies in the southeastern and northwestern plains occupied a powerful middleman position. The coming fur traders and the intrusion of European goods into native trade systems could not easily obliterate this pattern. The Mandan-Hidatsa trade empire admirably displayed the resilience of native value systems within which eagle feathers were valued as highly as guns were. There is little doubt that firearms secured great military victories for the armed over the unarmed. Nonetheless, as was demonstrated by the results of the Blackfoot-Cree alliance against the Snake, Flathead and Kootenay or by the Mandan-Hidatsa-Cree alliance against the Sioux, the new weapons were used in traditional patterns rather than creating new ones. When the distribution of firearms became universal, however, their effects were limited simply to determining the length of casualty lists. The new military power that the gun traditionally represents was used by the Cree to support their trade alliances rather than to score military victories for their own sake. Cree tribal war, which became a marked trait in their plains life and which had, always, an economic purpose, continued throughout their history.

The Plains Cree were living in a world where native people predominated. The traditional institutions of the Cree were not undermined by their relations with Europeans. Cree leaders displayed a well-developed ability to analyze their current economic and military problems and to mobilize their forces, whether they were military, economic or diplomatic, to solve these problems in a manner they hoped would be beneficial to their people. In this framework the European trader became an important, although not always determining, variable within plains politics. The horse wars most precisely demonstrate this, since the motive for war, the underlying purpose of military and trade patterns between 1810 and 1850, was a commodity not controlled, nor even highly valued, by the European trader. Likewise, Cree participation in

the most sophisticated Indian trade system, the Mandan-Hidatsa empire, was not directed solely toward improving their position in the fur trade but toward acquiring horses. The Plains Cree lived for themselves, not as European-organized appendages of an alien trade system.

(continued next page)

EAP5 Cree Economies (continued)

By 1870 the Plains Cree had experienced a succession of military and trade crises, the breakdown of the Blackfoot and Mandan-Hidatsa alliances being the most important. Each time, the Cree reorganized their system of alliances, as in their bargain with the Crow and with the Flathead-Kootenay forces, in an attempt to recapture lost military and trade advantages. They developed a solid diplomatic tradition, and in their long warfare with the Blackfoot, they also developed a fine military record. Their flexible band system and the status system, with its focus on generosity and valour, produced an inner strength which allowed for the absorption of the shocks of epidemics and defeats and guaranteed the much-needed martial and entrepreneurial spirit.

(Milloy, John S., 1988, pp. xiv, 119-120. Reprinted with permission from The University of Manitoba Press.)

EAP6 Horses

Vocabulary

crystallized	evolution	superficial	modifications
prototype	polygyny	polarized	

The bison-hunting way of life on the Plains, which today is considered traditional, crystallized between 1600 and 1750, depending on locality; in southern Alberta, Saskatchewan, and Manitoba it seems to have developed during the first half of the eighteenth century. It was, of course, based on horses, which not only altered the hunt, transportation, and warfare, but also, and perhaps most importantly, trade routes. Interestingly, horses did not generally become a source of subsistence in themselves, as they had in Asia.² However, to view the changes that did occur as simply superficial, as some have done, is to misunderstand the process of cultural evolution. Technologies change faster than institutions, and institutions change faster than ideologies. In less than two centuries on the northwestern Plains, the horse in conjunction with the fur trade had heavily altered the principal institutions of Plains Amerindian society; given more time, more profound ideological modifications would probably have been effected as well.³

Introduction of Horses

On the southern Plains, Indians owned horses by 1630 and may well have had some as early as 1600. Athapaskan-speaking Apache were raiding on horseback by mid-seventeenth century,⁴ indeed, they evolved Amerindian techniques for mounted warfare and also had become the prototype of the mounted buffalo hunter. The new character of the buffalo hunt influenced some parklands farming peoples, such as the Cheyenne and some branches of the Sioux, to abandon agriculture for the excitement of the chase. Horse stealing became a favourite activity and was an accepted way of acquiring animals; around 1800, some Blackfoot, raiding on the northern Plains, were reported to be riding horses with Spanish brands. Bison herds appear to have reached their great numbers not long before the arrival of Europeans.

With horses, running buffalo became universally favoured as a hunting technique, although surrounds also increased, as they were now more efficient. The earliest description we have of a surround is from Henry Lelsey in 1691:

The Instant ye Indians going a hunting Kill'd great store of Buffilo Now ye manner of their hunting these Beasts on ye Barren ground is when they see a great parcel of them together they surround them with men whch done they gather themselves into a smaller Compose Keeping ye Beast still in ye middle & so shooting yon till they break out at some place or other & so gett away from yon.¹⁰

Jumps began to fall into disuse between 1840 and 1850; the last known use was by the Blackfoot in 1873.¹¹ Pounds, preferred for fall and winter, continued to be used until the end of the herds. Another effect of the horse was to eliminate women from direct participation in buffalo drives, turning their attention exclusively to the preparation of hides and meat. The robe trade placed a premium on their services, greatly encouraging polygyny.¹²

Apart from its usefulness for hunting and transport, the horse both extended and altered trade routes. Consequently it became a symbol of wealth in its own right and, as always with growth of affluence, polarized economic status both between individuals and between tribes. For example, in 1833 a Peigan chief, Sackomaph, was reported to own between 4,000 and 5,000 horses, 150 of which were sacrificed upon his death. On a more modest scale, trader Alexander Henry the Younger (fl. 1791-1814) reported in 1809 the individual Siksika of Painted Feather's band owned as many as fifty horses and that among the Peigan the number belonging to an individual could reach 300.¹³ Prices apparently varied considerably. Henry at one point observed that a common pack horse could not be obtained from the Gros Ventres for less than a gun, a fathom of HBC stroud (a kind of cloth), and 200 balls of powder; among the Siksika, however, such a horse could be obtained for a "carrot" of tobacco, about three pounds.¹⁴ Among tribes, the Assiniboine and the Plain Cree had fewer horses than the Blackfoot. That may have encouraged them to develop their skills as

horse raiders; David Thompson described a spectacular raid in which a band of Assiniboines disguised as antelopes made off with fifty horses from Rocky Mountain House.¹⁵ Such raids were carried out against the enemy and thus were an act of war, not theft.¹⁶

EAP6 Horses (continued)

While they were still allies, the Blackfoot had obtained their first European trade items through the Assiniboine and Cree network rather than directly from the Europeans. The Blackfoot never took to trading with Europeans as had the Cree and Assiniboine. Not only were their needs being served adequately through the Native networks, they would have faced opposition from the Cree and Assiniboine if they had tried to penetrate their hunting territory.... Both Cree and Assiniboine vigorously protected their trading positions. Besides, the demands of the fur trade conflicted with those of buffalo hunting. Late fall and early winter was the best season for trapping furs, as pelts were then in their prime; it was also the best time for killing bison and preparing winter provisions. From the social aspect, trapping was a family affair, whereas buffalo hunting involved the whole community. Of the Blackfoot confederates, the Peigan had the most beaver in their territory and consequently became the most active as trappers; the others, as well as the allies, became provisioners for the trade rather than trappers for furs. This independence of the Blackfoot and Gros Ventre spurred the Hudson's Bay Company to establish the inland posts of Cumberland House (The Pas) in 1774 and Hudson House (west of Prince Albert) in 1779. By the time the Nor'Westers built Fort Augustus on the North Saskatchewan in 1795 and the Hudson's Bay Company countered with Fort Edmonton that same year, Blackfoot territory was ringed with trading posts.⁴¹ It was not until 1799, when Nor'Westers build the first Rocky Mountain House, that was established within the Blackfoot sphere of control.

(Dickason, Patricia Olive, 1992, pp. 192, 194, 196. Excerpts. Reprinted with permission from Oxford University Press Canada.)

EAP7 Aboriginal Fur Trade

If Aboriginal people were mentioned at all in older accounts of the fur trade, they were invariably described as having played minor and subordinate roles, and becoming quickly and hopelessly dependent upon European technology and supplies. Proving no longer able to provide for themselves, they would have starved without the Europeans' assistance, for which they begged. In his 1958 History of the Hudson's Bay Company, E.E. Rich noted 'the marked tendency for Indians to become dependent on the traders, and the danger threatening the trader and the Indian alike if shipping failed and they became completely dependent on the resources of the country.' It (sic) fact it was the English who were in danger of starvation without the fish, caribou, and geese supplied to them by Cree hunters. There is no evidence that Cree hunters were reduced to relying on the English – the HBC did not ship food to the bay. Rich's assumptions appear to have been based on a low estimation of hunting and gathering societies widely shared in the non-Aboriginal community. Rich also stressed that Aboriginal people did not respond to the economic forces at work in the fur trade in the way that economists would have expected, as they did not appear to him to show an interest in profits.

This picture changed dramatically through studies published in the 1970s and 1980s by a new generation of historians, as well as geographers, anthropologists, and scholars from other disciplines. They shared the idea that the fur trade was much more than a business enterprise – it was a 'socio-cultural complex' that lasted 200 years, characterized by social interaction between European and Aboriginal peoples, producing an indigenous society. The Europeans had to learn about and adapt to Aboriginal cultures, languages, and lifeways. Long before the arrival of Europeans, Aboriginal people had traded furs and many other goods over geographically immense networks, and Europeans were obliged to adapt to these networks.

The exacting demands and high standards caused European traders to improve the quality of their trade goods. Europeans were forced to bargain within Aboriginal terms of reference, and were obliged to develop the concept of the 'made beaver' (MB) as Aboriginal businessmen wished to bargain over amounts, not official standards. (The 'made beaver' was equivalent to the value of a prime beaver skin, and the prices of all trade goods, other furs, and country produce were expressed in terms of MB.) The trading companies also had to learn to give gifts as a central part of the trading process. The economic behaviour of Aboriginal people was not sharply different from the profit-driven and market-oriented behaviour of Europeans.

The Cree and Assiniboine were 'ecologically flexible,' with an ability to adapt to different habitat zones, and to incorporate new ideas, methods, and technology, all of which allowed them to make rapid adjustments to the changing economic systems. Before the establishment of the HBC, both groups were drawn eastward as trappers in the French-Ottawa system of trade. After 1670, these allied groups quickly assumed the role of middlemen in the HBC trade. They pushed their trapping and trading area northwest with the assistance of European arms. There is an unresolved debate about whether the Cree, and in particular Plains Cree, were situated in the present-day Prairie provinces well before the European fur trade. According to Ray the Assiniboine had an original homeland along the Rainy River east of Lake of the Woods, while the Cree were a woodland people, living around and east of Lake Nipigon.

The story of the French and English battling for control of the trade is but one part of the picture. Various Aboriginal groups also competed with each other. In the early eighteenth century, a great variety of people visited York Factory, the leading centre of trade for the Western interior, but the various Cree and Assiniboine bands increasingly took over control of the inland trade of York Factory. They created a trading blockade, with a virtual monopoly on trade during most of the eighteenth century. They held the upper hand in this trade, and to a considerable extent dictated the terms of trade. The Cree and Assiniboine traded with interior groups, including the Blackfoot and Mandan, and, as they determined the kind and numbers of goods to be made available to them, they 'largely regulated the rate of material culture change, and to a considerable extent they also influenced its direction.' As the French traders moved further inland, a pattern evolved of the Assiniboine and Cree trading with both, taking a somewhat different array of goods from each.

In the late eighteenth century, the Cree and Assiniboine began to shift southward as a result of changing economic orientation. When the HBC started to establish inland posts, the middleman role of these groups

was undermined, as Europeans could make contact directly with the trapping bands. When the fur trade rapidly spread far and wide in Western Canada in the period from 1763 to 1821, the fur companies encountered supply problems for their increasingly lengthy transportation routes. To ensure adequate provisions, trading houses were established in the parkland and Plains belts to receive and store pemmican, dried meat and grease.

EAP7 Aboriginal Fur Trade (continued)

The former Aboriginal middlemen began to serve as provisioners for trading companies, focusing their activities on the Plains resources, and on the buffalo in particular. By the mid-eighteenth century, horses were in use on the Plains and parklands. The Cree and Assiniboine shifted their primary focus from the exchange of furs to the bartering of dried meat. They frequently exerted their economic power and exploited the vulnerability of the Europeans at these posts. The provisioners often burned the prairies around the posts in late autumn to prevent the bison from approaching them during the winter.

By the end of the period of competition in 1821, in many sections of central and southern Manitoba and Saskatchewan the supply of fur-bearing animals had been depleted. Intensive hunting pressure was a main cause, but in the early nineteenth century disease also greatly reduced the number of beaver. Big-game populations of the eastern forest also dwindled. There was an increase in the consumption of alcohol and tobacco during the era of intense competition in the interior, as lavish gift-giving was undertaken to entice trade. These as well as other trade commodities were now much more accessible at all the new posts.

The Cree and Assiniboine who made the transition to a grassland economy and the buffalo hunt retained an independence from European technologies. They did not, for example, rely upon firearms for hunting buffalo. Guns often required repairs, and the flintlock was not well suited to the cold weather of the Western interior. In contrast, for the people of the forest, participation in the fur trade led to a growing dependence on the trading companies. The required a variety of metal goods, consumed more ammunition, and placed a higher value on cloth and blankets than the groups living in the parklands and grasslands.

(Carter, Sarah, 1999, pp. 50-54. Reprinted with permission from The University of Toronto Press.)

EAP8 Aboriginal Commerce

Vocabulary

intertribally

precursor

kaleidoscope

prestige

malevolent

phenomena

equilibrium

manifestations

The bison hunt provided the basis for cultural patterns.⁴⁶ ... Both drives and jumps were practiced, depending on the conformity of the land; the greatest number of jump sites have been found in the foothills of the Rocky Mountains, whereas pounds were more commonly used on the Plains. ... where sites have been found at Oxbow and Long Creek in Saskatchewan. In Canada, most drive sites have been found in that province, as well as in Alberta.

These forms of hunting called for a high degree of co-operation and organization, not only within bands but also between them and sometimes intertribally. Impounding, or coralling, was the more complex method, and has been described by archeologist Thomas F. Kehoe as a form of food production rather than hunting - a precursor, if not an early form, of domestication.⁴⁷ One of the earliest of the jump sites was Head-Smashed-In southern Alberta, more than

5,000 years old; it would continue to be used until the 1870s. This was an enormous site, so big that its use was an intertribal affair. Recent archeology has revealed thirty different mazeways along which the buffalo were driven and up to 20,000 cairns that guided the direction of the stampeding herds.⁴⁸ Whatever the type of communal hunting, strict regulation was involved; when several tribal nations congregated for such a hunt, regulations were enforced by organized camp police. Penalties could include the destruction of the offender's dwelling and personal belongings.⁴⁹ In contrast, when herds were small and scattered, individuals could hunt as they pleased. In general, campsites were located on lookouts; some of them found in Alberta include several hundred tipi rings, indicating use over a considerable length of time. It has been estimated that there may be more than a million such rings scattered throughout Alberta.⁵⁰ Medicine wheels, important for hunting rites, ringed the bison's northern summer range; some were in use for at least 5,000 years.⁵¹ At the time of European arrival on the east coast, the use of bison jumps and drives was, if anything, increasing.

It has been suggested that Head-Smashed-In was a trading centre, providing bison materials such as pemmican and hides in return for dried maize, artifacts, and possibly tobacco.⁵²

Trade and Gift Diplomacy

Uneven distribution of resources ensured that all of these people traded; indeed, the rich kaleidoscope of Amerindian cultures could hardly have been possible without such an integrative institution. Alliances and good relations were important in these exchanges, rather than just economic considerations. As Jesuit Paul Le Jeune (1591-1664) would observe in the St. Lawrence Valley: "Besides having some kind of Laws maintained among themselves, there is also a certain order established as regards foreign nations." ...

While the value of goods was certainly appreciated, and Amerindians had a good eye for quality, as European traders would later find out, prestige was more important than the accumulation of wealth as such. Acquiring prestige called for generosity, among other virtues. Goods were accumulated to be given away on ceremonial occasions, such as the pot-latch on the west coast; trade was a principal means of acquiring the needed goods. Gift exchanges - "I give to you that you may give to me"⁵⁴ - were a social and diplomatic obligation; gifts were presented when people visited each other, on special occasions, such as marriage and name-giving, or for obtaining the return of prisoners of war. Above all gifts were essential for sealing agreements and alliances with other peoples. Without gifts, negotiations were not even possible; among other things they wiped away tears, appeased anger, aroused nations to war, concluded peace treaties, delivered prisoners, raised the dead.⁵⁵ Gifts were metaphors for words; and treaties, once agreed on, were not regarded as self-sustaining. To be kept alive, they needed to be fed every once in a while by ceremonial exchanges. Later, during the colonial wars, periodic gift distributions would be essential in

maintaining alliances that proved so useful to the colonizing powers; this would be the only pay the allies received for their services as guerrillas.

Worldviews

Although local conditions and subsistence bases ensured that the peoples spread across Canada led different lives within distinctive cultural frameworks at various levels of complexity, yet they all practiced severe self-discipline to stand alone

EAP8 Aboriginal Commerce (continued)

in an uncertain world, along with the acquisition of as much personal power as possible.⁶⁴ Humour was highly valued, and they thoroughly approved of anything that provoked laughter... They also knew how to keep their spirits up in the face of starvation. As his Montagnais host told Le Jeune, "keep thy soul from being sad, otherwise thou wilt be sick; see how we do not cease to laugh, although we have little to eat."⁶⁶

They all observed the law of hospitality, the violation of which was considered a crime;⁶⁷ and they all shared the concept of the unity of the universe, although filled with powers of various types and importance. Hospitality could be carried to the point of self-impovertyment, which did not strike Europeans as a virtue when they encountered it.

The unity of the universe meant that all living beings were related - indeed, were "people," some of whom were human - and had minds, as anthropologist Jay Miller put it.⁶⁹ So did some objects that the Western world considers to be inanimate; for instance, certain stones, under certain conditions, could be alive or inhabited by minds.⁷⁰ This belief in the unity of all living things is central to Amerindian and Inuit myths, despite a large and complicated cast of characters who experience an endless series of adventures.⁷¹ Of utmost importance was harmony, the maintenance of which was by no means automatic, as the demands of life could make it necessary to break the rules; hence the importance in Native legend and myth of trickster, who could be an individual but who could also be an aspect of the Creator or world force. As well, peaceful co-operation could be shattered by violent confrontations with malevolent, destructive powers.

Recent studies have emphasized the solid basis of these mythologies in natural phenomena. Amerindians and Inuit perceived the universe as an intricate meshing of personalized powers great and small, beneficial and dangerous, whose equilibrium was based on reciprocity. While humans could not control the system, they could influence particular manifestations through alliances with spiritual powers, combined with their knowledge of how these powers worked. Such alliances had to be approached judiciously, as some spirits were more powerful than others, just as some were beneficent and others malevolent; every force had a counterforce. Things were not always what they seemed at first sight; as with stones, even apparently inanimate objects could have unexpected hidden attributes. Keeping the cosmos in tune and staying in tune with the cosmos called for ceremonials, rituals, and taboos that had to be properly observed or performed if they were to be effective. Attention to detail could be so close that a missed step in a dance would result in chastisement. Even the construction of dwellings and layout of villages and encampments (not to mention the cities and temple complexes to the south) reflected this sense of spiritual order, with its emphasis on centres rather than boundaries.

Some (but not all) tribes recognized an all-powerful spirit, but the important ones to deal with were those who were directly connected with needs such as food, health, and fertility; also important were those connected with warfare. A person's lot in life was determined by the spirits - or animal powers - who volunteered to be his helpers, which he acquired during a vision quest. This was undertaken at puberty, with attendant purification rites involving prayer and fasting, among other things. Purification to gain spirit power (but not actual helpers) could be undertaken at other times as well; it is thought that much of the rock art that is found across Canada is associated with these occasions. Not surprisingly, the most respected leaders were also shamans (medicine men, sometimes women), individuals who had special abilities for communicating with the non-material world and whose principal duties were to prevent and cure disease.

It was no accident that Canada's stereotypical fur trade developed in the northern forests. Apart from the availability of the highest-quality furs, the generalized nature of the hunting demanded by boreal forest ecology was the most adaptable to the needs of the trade. More specialized hunters, such as those who harvested the bison herds of the Plains or the caribou herds of the Arctic, had much less incentive to participate because of the difference between their type of hunting and that required for furs. In the seventeenth and eighteenth centuries, the gun was of more use to the boreal forest hunter than it was to hunters of the Plains bison or the Barren Grounds caribou. Much depended on particular circumstances and the quality of guns and ammunition.¹³ Samuel Hearne (1745-92) found northern Amerindians using guns in combination with bows and arrows in communal deer hunts.¹⁴ Limitations of the gun curtailed its early

acceptance: its uncertain performance in damp or cold weather, its noisiness when it did perform, its weight, insecure supply of ammunition, and the difficulties of maintenance and repair. Similarly, metal traps were not initially seen as particularly useful, as traditional hunting methods easily procured all that was needed - a situation that continued well into the twentieth century.¹⁵

Both guns and metal traps had added handicaps - cost and foreign production. Still, the restricted herding or solitary habits of boreal forest big game favoured the use of the gun, particularly as the weapon itself improved.

EAP8 Aboriginal Commerce (continued)

Guns were adopted faster than steel traps, which Natives at first tended to acquire for the metal, which they reshaped into useful objects such as chisels and blades of various types.¹⁶

The HBC sought at first to keep contacts between company “servants” and Amerindians to a minimum, only to what was absolutely needed for trade. This, of course, turned out to be impossible; for one thing, women played a pivotal role in both trade and Amerindian society generally. This is illustrated by the story of Thanadelthur (d.1717), a remarkable Chipewyan woman who had been captured by the Cree, escaped with another woman, and survived a year in the bush searching for York Factory, which she had heard about but had only a vague idea as to its location. Her companion died, and shortly afterward Thanadelthur was found by a party from York Factory. Taken to the post, she soon became invaluable as an interpreter and in persuading her fellow tribesmen to come to the fort to trade, despite the presence of their traditional enemies, the Cree.³²

An unexpected side effect of the Company’s minimum contact policy was the restriction of its access to the interior because its men were inexperienced in this type of travel. No European at that time could make such a journey without Amerindians acting as guides and hunters.³³ It was not until the HBC relaxed its rule, at least tacitly, that exploration of the interior became feasible. Thompson admired the skill of the Indians in this regard, “in being able to guide himself through the darkest pine forests to exactly the place he intended to go, his keen, constant attention on everything; the removal of the smallest stone, the bent or broken twig; a slight mark on the ground, all spoke plain language to him.”³⁴

Even in trade, the HBC did not enjoy the control it would have liked. The Natives were not slow in playing off the English against the French, and they were quite as adept as Europeans in recognizing a better deal, but the goods they accumulated were for redistribution to satisfy social obligations and to acquire prestige rather than for exclusive personal use. They were not business men in the same sense as the Europeans; for one thing, they were not guided to the same extent by supply and demand in setting their prices.³⁸ The English soon discovered, in the wake of the French, that such attitudes indicated neither lack of a sense of value nor of entrepreneurial enterprise; Indian traders were as eager as anyone to set themselves up in business. They were not deterred by distance, and thought nothing of undertaking long journeys to obtain better prices.³⁹ Capitalizing on English/French rivalry, they would persuade hunters on their way to bayside posts to part with their best furs and then shop around for the best deal available.

Even though socially Amerindians and traders mixed “unexpectedly well,”⁴⁵ they continued in their separate ways despite the close co-operation needed for the trade and the prosperity it brought to both sides. Trader Daniel Harmon (1778-1843) sadly observed that the only basis for friendship in the Northwest was the desire of Indians for European goods and the whites’ eagerness for the Natives’ furs.⁴⁶ A particular area of difficulty was reciprocity and the obligations it entailed. Ignoring accepted standards of behaviour could cause resentment and lead to trouble.

(Dickason, Patricia Olive, 1992, pp. 76–77, 79–81, 139–141, 143–144, 145–146. Reprinted with permission from Oxford University Press Canada.)

EAP9 Hunting Buffalo (Napeskis)

When a large herd of buffalo came over a nearby hill shortly after dinner the hunters “prepared to run them.” Napeskis, whom the earl described as a “very bold intelligent young man,” asked if he could ride Southesk’s unruly horse named Black. Although Black was a fine-looking animal with above average speed, the horse had given Southesk considerable trouble during the trip west and practically all references to him included words like unruly, troublesome, impetuous, unmanageable, and violent.¹⁰

A skillful horsemanship, Napeskis rode Black easily as he accompanied Southesk to the hollow where the hunters were gathering. Instead of using bows and arrows, the weapons usually preferred for hunting buffalo, he was armed with a muzzleloader.¹¹ After waiting for half an hour, the signal was given and the men raced towards the buffalo. Napeskis, his mouth full of bullets, took the lead, moving quickly to the front of the other hunters. By instinct, honed by years of practice, he kept the muzzle of his gun in an upright position to keep the powder and bullet lying on top of the powder from dislodging.* As he drew alongside a fat cow, the young hunter – in one quick smooth motion- tilted the gun downward, aimed, and fired before the bullet and powder had a chance to dislodge. His aim was true, the cow dropped to the ground. Napeskis threw down a personal article to mark his kill and then he rejoined the chase. Still riding quickly, he reloaded his gun. He poured a “chance handful” of gun powder down the barrel, spit a bullet in on top of the powder, and struck the stock against his heel to send it “all home.” Then, keeping the muzzle upright, Napeskis went after another cow.¹²

Some of the other hunters likely used bows and arrows because they were easier to use on the run than guns.¹³ According to one source, “the arrows were carried in a quiver on the back, in such a position that the bearer, by throwing his right hand just over the left shoulder, could grasp an arrow. The drawing of an arrow, the fitting of the bowstring and the discharging are three movements merged into one, so perfect is their continuity.” Skilled hunters often shot an arrow right through the body of the buffalo.¹⁴

Meanwhile Southesk was left trying to catch up to the other hunters. When he finally closed the gap he found the “buffalo were now running around... in every quarter, the herd for the most part broken into small lots separated by trifling intervals from one another.” This fast paced hunt, conducted by experienced Indian hunters, differed considerably from Southesk’s earlier ventures at hunting buffalo for sport. By himself, he had hunted at his own pace, often chasing a heard for several miles before getting a chance to shoot. “No one, til he tried it,” Southesk commented later, “can fancy how hard it is to shoot a galloping buffalo from a galloping horse.”¹⁵

Early in the run Southesk had met Napeskis, who by now was coming from the opposite direction. Laughingly, Ahtahkakoo’s youngest brother held up two fingers to show that he had killed a pair of cows. He was very clever at signs. We had previously passed a peculiar-looking skull with slight and much-curved horns, placed by itself on the ground, and no sooner did I notice it, than he made me understand that this was not the head of a bull, but of an ox- a variety of somewhat rare occurrence; that he shot it himself; and that it had stood half as high again as a male of the ordinary description.¹⁶

The bulls, Southesk said, could have been shot “right and left by dozens.” But it was cows they were after. The earl wrote later that he found the cows difficult to distinguish from the young bulls and exceedingly difficult to catch. And so it was only after he had raced after a small herd for more than two miles that the earl finally managed to wound a cow. Bichon tripped. The man and his horse tumbled to the ground, and the cow escaped. In this way, Southesk’s hunt ended. Napeskis and the others, in the meantime, had completed a successful hunt.

Then the women’s work began as they went onto the hunting grounds to butcher the animals. Since each of the hunters had left identifying markers beside the buffalo he had killed, the women and older girls readily found their animals. Skinning and butchering was heavy work, requiring the efforts of more than one person for each animal. With the immense carcass on its back and the head turned sideways to prop the animal up, the women removed the hide from one side. Then they tilted the massive head to the opposite side and skinned the rest of the animal. The meat was cut into manageable pieces and piled on the spread-out hide along with the tongue. Then the women cut off the ribs and dislocated and removed the limbs.

*According to trader Isaac Cowie, flintlock muzzleloaders came in three lengths with 3 ½ feet being the longest and 2 ½ feet the shortest. The 2 ½ foot length was the most common and the Indian warriors generally shortened the barrel even further to make it lighter to carry and easier to conceal. (Cowie, *The Company of Adventurers*, pp. 197-98)

EAP9 Hunting Buffalo (Napeskis) (continued)

They also extracted the long sinews from the backbone and shoulders. The marrowbones were added to the pile of meat before the hide was wrapped around the entire mass. The internal organs were packaged separately. All of this, with considerable effort, was loaded onto carts and then the women and girls moved onto the next animal. What little remained was left for the wolves and dogs.¹⁷

Still, the work was not done. The weather was hot and the women and girls had to move quickly to preserve the hides and meat after they returned to the camp. Some pegged the heavy hides to the ground and carefully scraped off the fat and tissue. This had to be done as soon as possible after the buffalo was killed. Otherwise the hide would harden and make tanning difficult.

Other women cut the blocks of meat into thin sheets using a spiral motion. The strips of meat were then hung on racks to dry. Women and girls also processed the two kinds of fat that were obtained from the buffalo. Marrow fat came from the large bones. These bones were split, pounded into splinters, and boiled in water until the marrow fat floated to the top. The fat was skimmed off and kept until it was needed. The women rendered the hard fat from the shoulder and rump in metal pots suspended on tripods over the fires.¹⁸ Or sometimes, particularly if there was a shortage of pots, the women and their helpers put large pieces of fat near the fire and collected the drippings in a hide container.

Then some of this harvest from the buffalo was made into pemmican, the nutritious, lightweight food that was so valued by the traders and by their own people. The women and their helpers pounded the dried meat into a shredded mass with stone hammers. Then, with one pouring and the other mixing, the women combined the melted fat with the meat. Sometimes they used marrow fat to produce a fancier type of pemmican. And often, to make it even tastier and more nutritious, handfuls of dried saskatoons or other berries were added. Melted hard fat was used for the rest of the pemmican.

When the women had finished mixing the pemmican, they packed it into rawhide bags. They put left over rendered fat into separate bags. If any marrow fat remained it was stored in buffalo paunches. The rest of the meat, as it was dried, was tied into bales and put into rawhide sacks.¹⁹

The women chatted and laughed as they worked, thankful that their husbands had more than one wife to share the work. Nearby, joints of buffalo meat roasted on spits over the fires outside the tipis, and under the coals, Indian turnips baked.

(Christensen, Deanna, 2000, pp. 87-91. Reprinted with permission from Ahtahkakoop Publishing.)

EAP10 Metis Buffalo Hunt

Vocabulary

haphazard	tolerant	legitimate	doctrine	manifest
destiny				
divinely ordained	annexation	monopoly	commissariat	capitulate
inundated	annihilated	massacred	formidable	inevitable
peripheral	curtailing	chic	agitating	precarious
odium	apparatus	inculcated		

The Metis buffalo hunt was no haphazard affair. It was a complex, democratically run business. The first act of business for the hundreds of people involved in the buffalo hunt was the election of officers for the hunt. Ten captains were elected by the men of the camp. One of these was named as the leader of the hunt. Each captain commanded at least 10 “soldiers” who assisted with the maintenance of discipline and order.

Although the Metis were a friendly and tolerant people, discipline on the hunt could be severe. The rules were few in number, but they had to be obeyed. These rules became known as “the law of the prairie,” and they were the basis of 19th century Metis law. These regulations, established in 1840, were recorded:

1. No buffalo to be run on the Sabbath Day.
2. No party to fork off or lag, or go before, without permission.
3. No person or party to run buffalo before the general order.
4. Every captain, with his men, in turn to patrol camp and keep guard.
5. For the first trespass against these laws, offender is to have his saddle and bridle cut up.
6. For the second offence, his coat is to be taken off his back and be cut up.
7. For the third offence, the offender is to be flogged.
8. Any person convicted of theft, even to the value of a sinew, to be brought to the middle of the camp, and the crier is to call out his or her name three times, adding the word “Thief” each time.

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The Metis did not often break these laws. They were too widely accepted as legitimate laws that were necessary for group survival. But, unfortunately, Metis survival depended upon many other forces in the New World, some of which were beyond their control. One such force was developing in the USA.

South of the 49th parallel, the United States of America began to look hungrily at the Canadian North West. The doctrine of manifest destiny held that American territorial expansion was not only inevitable, but was divinely ordained. The term “manifest destiny” was first used in 1845 by a fiery American journalist named John O’Sullivan, when he wrote an editorial supporting the annexation of Texas. The phrase was soon picked up by American territorial expansion. By the end of the 19th century, the doctrine was used as justification for the acquisition of colonies in the Caribbean, and for the conquest of British North America north of the 49th parallel.

Governor Simpson was aware of American ambitions for territorial expansion into HBC country. In 1846, he used the fear of American invasion to lend strength to his demands for British troops, needed to protect the Company’s monopoly from the internal inroads of the free trade movement.⁴³ Nevertheless, his efforts to obtain troops from England failed in the end, and Simpson was forced to rely upon the local population for defense. But the French Metis buffalo hunters were the only commissariat in Rupert’s Land, and they were no friend of the HBC. But neither were they loyal to the aggressive young republic south of the 49th parallel.

The Metis had a political interest in keeping Canada separate from the USA. The republic to the south had never been kind to the native population. Following the American Civil War (April 12, 1861 to April 9,

1865), the government had turned its modern war machine against the Indians of the West. Those who did not capitulate and settle on reserves were annihilated. The California Indians were inundated by a flood of Europeans during the California gold rush of 1848.

EAP10 Metis Buffalo Hunt (continued)

The same process was occurring across the American prairie West through agricultural settlement. During the decade of the 1850's, 150,000 settlers poured into the Dakota and Minnesota territories adjacent to the Red River settlement. This rapid settlement led to a war with the powerful Sioux nation. In 1863 the American General Sibley's troops defeated Little Crow of the Santee Sioux, but not before hundreds of Indians and settlers had died violently. In 1864 the Cheyenne and Arapaho were defeated at Sand Creek, and the Indian populations were massacred. This defeat resulted in a change in battle tactics for the Plains Indians. They no longer sought to confront the US forces in head-on warfare. Instead, the Indians employed hit-and-run guerilla tactics. Although this was a far more effective style of warfare for them, it was not sufficient to enable them to defend themselves against the formidable forces of the American state.

The gatling gun (a large, hand-cranked machine gun capable of intense rapid fire) was invented for, and brought to bear on, the Indians of the American West. Despite the brilliant guerilla tactics employed by such leaders as Geronimo of the Apache, and Red Cloud and Sitting Bull of the Plains Sioux, the firepower of the Americans made Indian defeat inevitable.

The Americans had a conscious policy involving the destruction of the buffalo herds so as to bring about the destruction of the entire political economy of the Plains Indians whose lives and culture had long depended upon them.⁴⁴ Clearly, there was no place in such a society for Metis fur traders and buffalo hunters. For better or worse their destiny was to remain tied to that of the HBC and the Canadian nation.

Throughout the 1830's HBC profits had remained high. Control over the vast supply of furs in America enabled the world market to a large extent and thus ensure high profits for its shareholders. Of course, a total world-wide monopoly of the fur trade could not be obtained, since the British Empire of the day did not control the entire world. Some peripheral fur production still remained in Finland and other out-of-the-way regions. American competition, however, was reduced by an "arrangement" involving the bribery of an official of the American Fur Company: the HBC paid the president of the Company – a man referred to as Mr. Crooks – 1300 annually for his part in curtailing his company's operations north and west of Lake Superior.⁴⁵

Just as the HBC was not able to establish a perfect monopoly in the marketplace, so too it was never able to achieve perfect control over the supply of furs in North America. The Metis free trade movement prevented such control and it remained, therefore, a significant historical force in the Canadian West throughout the middle of the 19th century.

So long as the HBC controlled the lion's share of the supply, it could and did manipulate the market to its own advantage. Control over the supply enabled the HBC to be always in the winning position in the supply-demand cycle. But the free trade movement, via St. Paul, threatened the HBC control of the marketplace. After the Sayer trial of 1849, sufficient quantities of fur were reaching the free market to interfere with HBC control over prices.

By 1849, a combination of events was jeopardizing HBC profits in Rupert's Land. Styles were changing in Europe. Furs were no longer as important as symbols of wealth among the chic members of the middle classes. Furthermore, fur resources, particularly beaver, were nearing depletion. Beaver had been over-trapped for a century or more.

Since the fur trade was becoming unprofitable, the HBC could not hope to retain social control over the inhabitants of Rupert's Land for much longer without a large, expensive military force stationed in the colony. To add to the Company's political problems, other business interests in the Canadian East were agitating for the annexation of Rupert's Land so that they could begin investing in a new agricultural colony in the western regions of the territory.

Simpson could see as early as 1848 that time was running out for the HBC in Rupert's Land. The following communication from Donald Ross, chief factor of Norway House, summed up the HBC's dilemma:

I have for some time past been under the impression that it would be more beneficial to the interests of the Hudson's Bay Company and those connected with their service, to give up at once all their Territories, privileges and exclusive rights of trade into the hands of Government on receiving some reasonable equivalent for the same, than to continue holding them on their present rather precarious and not very profitable footing, struggling against hope and as it were stemming a current which it will be impossible to surmount or withstand.⁴⁶

EAP10 Metis Buffalo Hunt (continued)

By 1856 profits had dropped further, and the agitation in the Canadian East had grown. The West was now needed for investment and settlement purposes by the Canadian merchants and industrialists of Montreal and Toronto. These groups now clamouring for the annexation of Rupert's Land. Simpson outlined his response to all this agitation in a letter to his friend, John Shepherd:

The present agitation appears to me very opportune to enable the Company to make a good bargain with the Government for the surrender of the Charter, and One Million compensation I should consider so much clear gain, as in my opinion we could conduct our business nearly as well without as with the Charter, while the surrender of it would relieve us both of much outlay and public odium, and the annexation of the country to Canada would put us in a better position as regards the protection of life and property than at present, in as much as we should thereby have the benefit of the laws properly and efficiently supported and enforced.⁴⁷

Clearly, Simpson recognized that the Company could no longer control the Metis. A state apparatus fully equipped with a military force would be needed for that. If the Company was going to continue in the fur trade, Canada would have to oppress the Metis for the HBC.

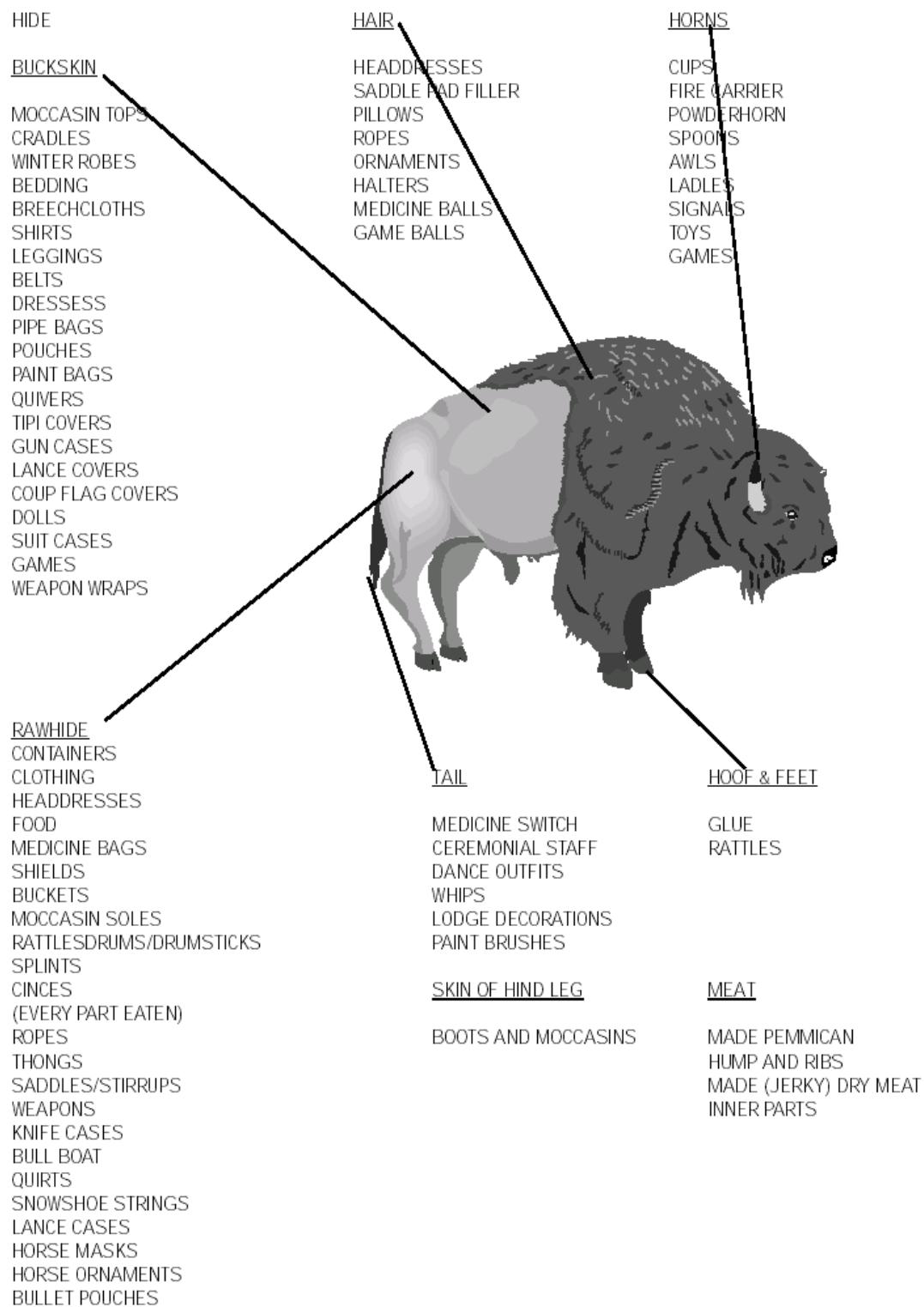
In the meantime, the Metis continued to develop as an independent nation in the West. Indeed, the free trade struggle had inculcated a sense of nationalism among the French Metis. They saw themselves as a “nation” even though they had not established national institutions. Indeed, the Metis concept of nationhood was not fully formed, but the free trade movement had created the economic basis for Metis nationhood, complete with the emergence of a small Metis middle class.

(McLean, Don, 1987, pp. 67–71. Reprinted with permission from the Gabriel Dumont Institute.)

EAP11 The Buffalo

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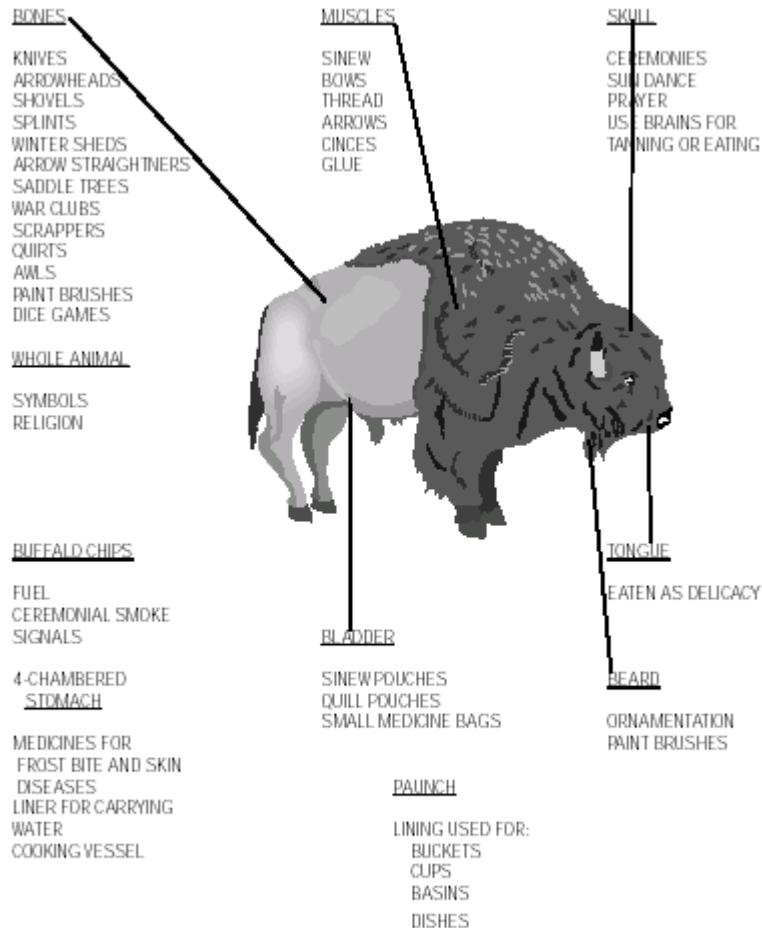
A look at what the buffalo meant to the Native American



(continued next page)

EAP11 The Buffalo (continued)

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(McCluskey, Murton. Reproduced with permission of Montana Office of Public Instruction.)

EAP12 Contributions Made by Metis People

We often do not notice that we are continually surrounded by the symbols of Metis culture and heritage. Across the greater Metis Homeland there are many enduring emblematic reminders of the Metis historical presence: the Montana buffalo skull logo, the buffalo on Manitoba's Coat of Arms and on the seal of the Manitoba Federation; the blue Metis infinity flag; the fiddle and sash; the ubiquitous Red River Cart; and the numerous streets named after Metis patriots in cities and towns from Kansas City to Winnipeg, Edmonton to Yellowknife. The Michif language is still regularly spoken in four states and five Canadian provinces.

The ancestors of today's Metis Nation were the children of the unions between North American Aboriginal mothers and European fathers. They developed into a distinct people with a group consciousness necessary to promote their collective causes. A Metis was not a French-Canadian, nor a Canadian, nor a Scot. Neither were they First Nations or Inuit. They created for themselves and future generations a unique culture, a group identity and declared themselves a "New Nation." The Metis forged treaties and declared a Bill of Rights that marked this identity as a "New Nation."

Often known as founders of the fur-trade, the Metis of what was to become the Canadian and American Northwest participated as trappers, guides, interpreters, factors, dock and warehouse workers, voyageurs, coureurs de bois, canoe and York boat operators, couriers of the first postal services, and Red River cart teamsters. The Metis were essential in commercializing both the fur trade with the invention of the York boat, and the buffalo hunt with the invention of the Red River cart. They were also instrumental in making fishing a year round commercial industry with the ingenious 'jigger' that was used to set nets under the ice.

Before cattle were abundant enough to become a food staple, Metis hunted buffalo to make pemmican. Wild berries and wild vegetables were gathered and sold along with the pemmican which was used to feed the outlying communities and trading posts.

Metis buffalo hunts were of colossal size. In 1865, Alexander Ross, a settler in Red River, reported in detail on an expedition which left the Red River Settlement on June 15, 1840. When the role was called at Pembina, 1, 630 people were present with 1, 210 Red River carts. In 1854, Pére Belcourt reported that there were about 2, 000 Metis living at Pembina. When these people joined others from the Assiniboia District they would mount hunting expeditions with as many as 5,000 Metis and Indians. These parties travelled an extensive route, some as far as the Missouri River to just below Fort Mandan.

The Metis assisted new settlers in adapting to the harsh conditions of this country. In 1820, Metis cattleman Alexis Bailly drove a herd of cattle from Prairiedu Cheien, in what is now Minnesota, to the Selkirk Settlement. Due to Alexis' entrepreneurial venture, a freighting road was opened between the two communities by 1823. A number of Metis families in Selkirk and Pembina districts began raising oxen to haul Red River carts. Later, it was Metis cattlemen who would provision the influx of prospectors and miners during the gold rush era in Canada and the United States.

Metis men worked as farmers, breeding horses and cattle, clearing land and planting crops while Metis women taught newly arrived Euro-Canadian and European women to prepare and preserve wild game and other foods which were needed to survive the harsh winters.

The York boat, based on an Orkney Islands influenced design, was invented by the Metis for use on larger bodies of water. These large flat-bottomed boats were up to 13 meters long, could hold up to six tons of cargo, and employed a crew of eight men. In addition to their superior capacity, these boats required less maintenance. Both oars and a square sail powered them.

The Metis were responsible for the development of the versatile Red River cart used to transport goods over both land and water. Today, the Red River cart is one of the best-known symbols of Metis culture. The cart, drawn by either an ox or a horse, was used to transport meat, buffalo hides, pemmican, trade items and personal belongings to and from the bison hunt and centres of trade in the United States. The cart could carry 300 to 400 kilograms of freight. It was made entirely of wood with two large rawhide covered wheels,

1.5 meters in diameter. The versatility of the cart was unmatched. When crossing water, the wheels were removed and lashed to the bottom to form a raft without having to unload any freight. In winter, the frame could be used as a sled pulled by a horse.

EAP12 Contributions Made by Metis People (continued)

Before the establishment of a police force in the west, the Metis organized themselves in a military style that proved useful in regulating the bison hunt and in the creation of border patrols. In fact, the Royal Canadian Mounted Police Musical Ride may have been inspired by the Metis practice of exercising their horses to the music of the jig and square dance. In the evenings, after buffalo hunts, the Metis exercised their horses to music in the fashion of the square dance while the fiddler played quadrilles. Skilled horsemanship developed with the buffalo hunt and was easily adapted for bronco busting, calf roping and range riding. These skills were put to good use, as the Metis were instrumental in the growth and prosperity of ranching in the West.

An unknown militia member attending Treaty Negotiations at Kipahikanikh in 1874 has elegantly described Metis horsemanship:

On the first day of the assembly, almost immediately after the dress being sounded by Bugler Burns the whole camp came forward in martial array, led by an enormously large man, riding a very fair specimen of the buffalo hunters of that time, standing about sixteen hands high, dark brown, and showing a strain of good blood, his rider attired in blue cloth capote and brass buttons, cotton shirt (unstarched), moleskin trousers and new deerskin moccasins with broad L'Assomption belt or sash of varigated colours in silk around his waist, Indian pad saddle with heavily beaded saddle cloth, complimented the “tout en semble” of this would-be leader now riding well in advance curvetting and ascribing circles and half-circles, at the canter or lope, and now and then parading up and down the whole frontage until close up to our Marqu tent. (Provincial Archives of Manitoba, MG1, A7: 2)

The Metis were widely employed as interpreters, as they were valued for their language skills and multilingual ability. The Metis developed their own unique language, which, like their heritage, was a combination of both European, and Indigenous cultures. This language, called Michif, is a mixture of French and Plains Cree and today is still spoken by many of the Metis. Similarly, the Metis created their own syncretic form of music by combining Celtic folk-style with beats and cadences characteristic of Cree and Ojibwa songs.

The Metis have militarily served Canada in many international conflicts with many being decorated for their bravery. The first was with the battle of the Nile Expedition in 1884-85; followed by the Boer War; the First and Second World Wars; and the Korean War. One example, Henry Nor'West was a lance-corporal with the 50th Canadian Infantry Battalion. He was a sharpshooter who was officially credited with 115 fatal shots and was awarded the Military Medal with double bar. Nor'West was later killed by a sniper's bullet himself. Today, Metis people continue to serve with distinction in the Canadian Forces and the Armed Forces Reserves.

Early in the development of the Northwest, many Métis participated in industry, trade and commerce at all levels. Many participated in industry, trade and commerce at all levels. Many became involved with mainstream politics in a variety of capacities. The Metis have a long history of participation in the legal, medical and education professions, since they were often formally educated through the encouragement and influence of their European fathers and the clergy who served their communities.

The Metis were instrumental in the entry of Manitoba into Confederation and prepared the way for the Minnesota, Dakota and Montana territories to enter the American union.

Today, Metis are involved in all facets of Canadian and American society and continue to contribute to the building of these nations.

(Barkwell, Lawrence J., Leah Dorion and Darren R. Prefontaine, 2000, pp. 1-2. Reprinted with permission from Pemmican Publications.)

EAP13 Economic Disruption

Vocabulary

deprivation	autonomy	impeded	infrastructure	dispossessing
dislocating	marginal	vulnerable	tenuous	arrogated

As the settler economy developed and the fur trade declined, Aboriginal economies were disrupted to the point where extreme economic deprivation became a fact of life. The pattern of disruption varied from one part of the country to another and from one Aboriginal group to another. Métis people on the prairies, for example, saw the competitiveness of their overland hauling routes undermined by railroads and steam boats. The buffalo were devastated by the mid-1880s, damaging the livelihood of Métis and Indian communities. Incoming settlers added to the pressure on the natural resource base, depleting the furbearing animals in the woodland areas and overfishing lakes and streams.

Both before and after Confederation, Indian people living on reserves faced the imposition of laws enacted under the provision of the *Constitution Act, 1867* making “Indians, and Land reserved for the Indians” subject to exclusive federal jurisdiction. The new government of Canada arrogated to itself responsibility for virtually all aspects of Indian life. Although the treaty process continued the formality of nation-to-nation dealings, other developments, such as the continued creation of reserves, military actions in the west, and legislative enactments, had the effect of breaking Aboriginal nations apart. Under the terms of the *Gradual Enfranchisement Act of 1869*,¹⁰ traditional Indian governments were replaced by elected chiefs and councillors, and virtually all decisions required the approval of a federally appointed Indian agent and/or the minister responsible for Indian affairs. While many reserves, especially those in more remote locations, managed to retain much of their autonomy and decision-making procedures into the early decades of the twentieth century, the imposition of external control gradually prevailed in all reserve locations. Often the attempt to replace traditional governing structures with new ones created internal divisions that have lasted to the present day, and ensuing disruptions interfered with the socio-economic development of communities for decades.¹¹ The various laws also contained provisions restricting mobility and the ownership of property and other measures that have impeded economic development.

Throughout the late nineteenth century and into the twentieth, Indian agents made significant attempts to persuade Indian people to become farmers. Whether it was the Mi’kmaq people on the east coast, Peigan and Métis people on the plains, or the nations of the west coast, the goal was to have Indian and Métis peoples ‘settle down’ and make the transition to the settlers’ way of life.

The Peigans who did not pursue the last [buffalo] herds were encouraged to go to their new reserve in 1879, where a farm instructor was appointed to teach them agriculture. By the end of the year about 50 acres of land had been broken and seeded.

By the spring of 1880, it was apparent that the Peigans’ old way of life had come to an end. The buffalo were gone, the days of wandering were over, and they now had to find new ways of making a living. Canadian Government policy at that time approved the issuing of rations as a temporary measure, but dictated that the Indians become self-supporting as soon as possible. For most reserves, the government was convinced that the Indians should be taught farming regardless of the location, fertility of soil or climate. As part of this policy, the decision was made to transform the Peigan into farmers.

The Indians were anxious to find a new source of livelihood and willingly turned to the soil... Crops of potatoes, turnips, barely and oats were planted, and by the end of 1880 the Agent observed that several one-time warriors were “cross-ploughing with their own horses the pieces of land which were broken for them last summer.” Indians also went to the nearby Porcupine Hills and brought out timber for log houses to replace their worn teepees.

As part of its treaty obligations, the government issued 198 cows, as well as calves and bulls to the Peigans, but initially these were kept together as a single band herd on the north end of the reserve. Farming was

given top priority and initial results were so encouraging that in 1881 the Inspector of Agencies said, "These Indians are very well-to-do and will, in my opinion, be the first of the Southern Plain Indians to become self-supporting. They are rich in horses, and having received their stock cattle from the Government, are rich in them too".¹²

EAP13 Economic Disruption (continued)

For the most part (and the Peigan case eventually proved to be no exception) these efforts were not successful, in part because government policies did not provide sufficient resources - land, equipment or seed - to permit success. Periods of drought, overproduction and low prices also did not help matters. The problem was more than neglect or climate, however; it was also a matter of conflict with non-Indian farmers, who often persuaded government to sell off productive Indian lands, place restrictions on the sale of produce, and limit Indian use of new technologies to increase productivity.

In many cases, therefore, the agricultural strategy failed. Elias reports that the Dakota people at the turn of the century pursued a variety of economic activities, ranging from continued engagement in traditional hunting and gathering activities to commercial grain production, ranching and wage labour.¹³ Carter reports that during the late nineteenth century and the early years of the twentieth, Indian people in the Treaty 6 and 7 areas of Saskatchewan were becoming farmers.¹⁴ They steadily increased the number of acres under cultivation and were able to grow enough food for their own subsistence and sale in local markets. Between 1899 and 1929, income from agriculture was the most important source of income for Indian families in these areas.

During the late settler period, as Canada industrialized, Aboriginal people in many parts of the country began to participate in the market economy. For the most part their participation was on the margins and generally in manual occupations. But despite marginality, Aboriginal people coped with the changes occurring around them and again developed a measure of self-sufficiency, although at quite low levels of income. There is evidence of participation in the new industries springing up, of people working their own farms or as hired hands on others, of seasonal participation in construction of housing and community infrastructure. Some were able to establish businesses in areas such as the crafts industry, and others sought their fortunes by moving to areas where jobs were available, including the United States...

There is some evidence, therefore, that Aboriginal people were successfully making the transition from a traditional to a 'modern' economy. These documented examples tend to be overlooked by those who conclude that Aboriginal people were unable to make the transition, that they were prevented from gaining positions in the wider economy because of racism, or that they were unwilling to venture beyond the safe haven provided by reserves.

The period of dependence

The period of dependency began in the middle part of this century (depending on the location, sometime between 1930 and 1960) and continues, for the most part, today. Its roots were in the dislocation and dispossession created by the settler economy, which left Aboriginal people in a decidedly marginal and vulnerable economic position. It was entrenched further by the great depression of the 1930s and by federal and provincial policies adopted in response to economic distress and economic opportunity.

Although Aboriginal people were beginning to participate in the market economy, this participation was tenuous. With the depression, many jobs and businesses disappeared, and Aboriginal participation in the labour force declined. Labour shortages resulting from the Second World War made it possible for Aboriginal people temporarily to increase their role in the economy and to join the armed forces, but the end of the war and the return of the veterans again displaced Aboriginal people.

One factor standing in the way of providing assistance was the view that Aboriginal people, and especially Indian people, were a federal responsibility. Local municipalities and provinces did not see themselves as having any responsibility to assist local Indian populations, especially those living on reserves. First Nations were seen as being outside local society, a point of view that continues to some extent today.¹⁵ Local services were often not available, banks were reluctant to do business with people on reserves without federal government guarantees on loans, and businesses saw the reserve community primarily as a market for their goods and services, without the reciprocal obligation to provide employment or other types of community support....

In analyzing the roots of dependency that grew in this period, the policies and practices of governments and the private sector regarding lands and resources must be examined. Especially in the more northerly areas of the provinces and in the territories, major resource companies, encouraged by governments, routinely established operations in areas where Aboriginal people were trying to continue a traditional lifestyle.

EAP13 Economic Disruption (continued)

Mining, forestry, oil and gas and similar projects were highly disruptive of Aboriginal land use and harvesting patterns.¹⁷ Provincial and federal governments applied all manner of regulation - to preserve fish and game, to register traplines, to control access to Crown lands. In the process they either ignored Aboriginal and treaty rights or chose to interpret them as narrowly as possible, until court decisions forced them to adopt a broader interpretation.

(Canada. Royal Commission on Aboriginal Peoples. *Report of the Royal Commission on Aboriginal Peoples* Vol. 2. Part 2,- *Restructuring the Relationship*. pp. 785-790. Reproduced with the permission of the Minister of Public Works and Government Services, 2002, and Courtesy of the Privy Council Office.)

EAP14 Imported Diseases

Vocabulary

epidemic	proliferation	contagion	quarantine	pestilence
malnutrition	vociferous	championed	undermine	

Increasing pressure on the buffalo resource, compounded by losses resulting from epidemic diseases, threatened the Plains way of life. ... The proliferation of trading posts and the development of a transport system to supply them and export returns provided local Aboriginal people with markets for provisions and seasonal employment opportunities. In addition to the rise and collapse of the commercial and subsistence buffalo hunt, other developments adversely affected the lives of First Nations... beginning in the late eighteenth century. The increasing frequency of epidemic diseases was one of the most disastrous. Unfortunately, the trading system facilitated the spread of European diseases.

The first major epidemic of record took place in 1780-81, when a devastating outbreak of smallpox swept the area, decimating all the nations in the western interior. Additional epidemics of this deadly scourge took place before treaty making commenced in Saskatchewan. One took place during the autumn and winter of 1837-38. The quick response to the first news of the outbreak by Dr William Todd, who was in charge of Fort Pelly, saved most of the Cree and others who lived to the north of the Qu'Appelle valley. In keeping with the practice of sharing medicines... Todd shared his powers by teaching local Cree healers how to vaccinate their people. He attributed the success of the program partly to their efforts. The Assiniboine who lived in southern Saskatchewan chose not to take part in the vaccination scheme and were devastated. ...

On the eve of the treaty-making era in Saskatchewan, smallpox swept the prairies once more. The outbreak began in the late summer of 1870 and extended at least until mid-winter in most districts. Again, the Plains Cree of the Saskatchewan district were hit very hard. On 12 September 1870 Father Albert Lacombe wrote from his mission to [of] the Cree at St Paul to Bishop Taché in Winnipeg, saying that "I am alone with Indians disheartened and terrified to such a degree that they hardly dare approach even their own relations." Lacombe added: "Poor Indians; what a pitiful sight they offered and still offer, as a great number still labour under this painful disease. Every one implored my aid and charity. Some for medicine, others for the benefit of the last Sacrements ... This dreadful epidemic has taken all compassion from the hearths of the Indians. These lepers of a new kind are removed at a distance from the others and sheltered under branches. There they witness the decomposition and putrification of their bodies several days before death."

⁹

HBC district manager W. J. Christie reported that the epidemic had erupted in the Fort Carlton area by early autumn and had already killed many people. By the time the epidemic had run its course, it had "swept away one-third of the population of the Saskatchewan district.¹⁰ According to Christie, "Every precaution shall be taken in Spring to prevent the spread of the epidemic from infected articles."¹¹

The government of Manitoba and the appointed governing council for the North-West Territory made a concerted effort to deal with the 1870 smallpox crisis through the actions of the board of health and by legislation. Collectively, the government's initiatives aimed to check the spread of smallpox by banning the shipment of buffalo robes and other articles that could carry the contagion. The government set up hospitals and quarantine areas, and it sent medicine and doctors. Unfortunately the worst phases of the pestilence had already passed by the time the government was able to act.

Other scourges, most notably measles and influenza, spread through the area with increasing frequency in the nineteenth century, often taking a heavy toll. High mortality rates were the direct effect of the disease and the indirect consequence of malnutrition, because hunters were too sick to pursue their quarry or reach trading posts for relief. The collapse of the HBC robe and hide returns in the Saskatchewan district in 1871, for instance, was caused by the smallpox epidemic mentioned above. Many White observers commented on the terrible suffering that Plains nations had to endure as a result of these outbreaks.

By the 1870's, significant buffalo hunting was largely restricted to the prairies around the Cypress Hills.¹² Significant trade in buffalo robes had ended by 1880. As the ranges contracted toward the Cypress Hills, clashes between First Nations escalated as they competed for the dwindling resource that had defined their essence since time immemorial.

EAP14 Imported Diseases (continued)

Significantly, even though many aspects of the buffalo hunt had been commercialized beginning in the late eighteenth century, it remained a communal enterprise, as is made very clear by Peter Erasmus' description of a hunt made in 1858 by the Pigeon Lake Cree, who lived to the southeast of Fort Edmonton.¹⁶ According to Erasmus:

We were continuously on the move as the band followed the buffalo. At one time we must have been almost three hundred miles east of Pigeon Lake and our range covered possibly one hundred miles south of the North Saskatchewan River. Our stay at one place was about a week, seldom more than twelve to fifteen days, then we moved camp to some other location.

Contrary to the stories of idleness among Indian tribes, I found this band very industrious. They never killed more buffalo than they could use without waste...

There was a definite assignment for each member of the tribe. The elder men acted as guards and buffalo hunters. The young men were given regular duties scouting or locating buffalo or enemy camps... The women were always busy tanning hides or making moccasins, leather clothing for the men, and their own clothes...

It was around the first of September when the Indians finally decided to make their way back to Pigeon Lake. They now had prepared quite a quantity of pemmican. The women had tanned the buffalo hides of the animals killed and made countless pairs of moccasins, gloves, leather coats, and other parts of their wardrobe. The making of teepees was a community affair in which a number of women took part under the direction of one of the older women. The pack horses would be well loaded when they got home.¹⁷

The complex buffalo-reliant way of life was soon to come under attack by forces representing potential agricultural settlers.

The lobbying of developers and speculators led the Canada West and British governments to back separate, well-publicized scientific expeditions to the region in the late 1850s to assess its economic potential. The Canadian excursion... and the British-sponsored party... provided solid information about the Prairie Nations and those of the southern Canadian Rocky Mountains. These expeditions also made detailed descriptions of the agricultural promise of the prairies, gave accounts of coal and other mineral deposits, and discussed possible transcontinental transportation routes.¹⁸ Additionally, the Hind report addressed the issue of Aboriginal title.

Politicians and would-be developers and speculators paid little attention to Hind and Palliser's ethnographic works, but they were thrilled by their discussion of the economic potential of the sprawling region. The information circulated widely and had an impact well beyond Canada.

Aboriginal people strongly feared that the sale of Rupertsland would hurt their economic and political interests. They distrusted immigrants from Canada, in no small part because of a small but vociferous group of settlers led by Dr. John Christian Schultz, who championed the annexation of the Northwest to the province of Canada. He used the *Nor' Wester*, a newspaper that he published from 1865 to 1868, to promote this outlook.

... The Indigenous people of Rupertsland had welcomed the HBC as a trading partner and had given it access to their territories on that (reciprocal) basis. ... But the growing interest in land development by Canadian settlers and the company was beginning to undermine the long-established socio-commercial bond. Aboriginal people were becoming suspicious of the intentions of the HBC.

(Ray, Arthur J., Jim Miller and Frank Tough, 2000, pp. 93–97. Reprinted with permission from McGill-Queen's University Press.)

EAP15 Shared Values

Vocabulary

mitigate

inviolable

fortitude

precedence compatible

It has been a popular belief in recent years that aboriginal people did not engage in economic activity, that somehow this type of activity was inconsistent with aboriginal culture and values. The historical record shows a much different picture: Aboriginal people were active in the fur trade, assumed a major role in it (the Hurons were said to have been responsible for 50% of the fur trade in the 1600s), and were good traders. One of the names of the Micmac was “Taranteens”, which meant trader and which reflected their role as excellent middlemen between the hunters of the north and the agriculturalists of the south.

Cree businessmen in the late 1800s in northern Saskatchewan were excellent business people, so good in fact that many of the surrounding business people wanted to restrain their ability to trade. In fact, throughout the whole of contact, aboriginal people have engaged in trade with those who arrived here and prior to that, with each other. For example, Oolican grease was traded far into the interior of the country along trails which became known as “grease trails.” In the present day, one need only examine the huge powwow circuit that has grown up over the last few years or the rapid growth in the sale of cigarettes on Indian reserves to see the great increase in the number of people who are engaging in trade and making a profit: that most fundamental of capitalist activities.

With this background, the questions to be asked become clearer: what can aboriginal belief systems contribute to the practice of capitalism in aboriginal communities, what adaptation will be made to it, and what can governments do to assist in the adaptation process to mitigate against the inequities of the capitalist system?

Aboriginal Belief Systems

In 1991, the *Manitoba Public Inquiry into the Administration of Justice and Aboriginal People* reported “Aboriginal peoples do not adhere to a single life philosophy, religious belief or moral code. Indeed there have been considerable differences among tribes. That the aboriginal peoples of North America, for the most part, hold fundamental life philosophies different from those of the dominant European-Canadian society is now taken for granted.” (p. 20).

At the core of aboriginal belief systems is a difference in the perception of one’s relationship with the universe and the Creator. In the Judeo-Christian tradition, which is arguably the philosophical basis for much of European-Canadian society, there is a notion that humankind (mankind in some interpretations) was to fill the earth and to have dominion over it and all that was contained within it. In Ojibway thought, which is taken to be representative of traditional aboriginal thought in general, mankind does not have dominion over the earth and all its creatures but is dependent upon all parts of the creation for survival. In this view, man is the least important entity of the creation.

Despite the differences in traditional lifeways, James Dumont in a 1992 presentation to the Royal Commission on Aboriginal Peoples argued for a set of generalized Native primary values which he defined as arising from vision, ie. a special way of seeing the world as a native person and a capacity for holistic or total vision. With this ability to see the whole comes respect: respect for creation, respect for knowledge and wisdom, respect for the dignity and freedom of others, respect for the quality of life and spirit in all things, and respect for the mysterious.

From this core of vision and respect, he argues that there arises 7 primary traditional values:

1. **kindness:** a capacity for caring and desire for harmony and well-being in interpersonal relationships;

-
2. **honesty:** a necessity to act with the utmost honesty and integrity in all relationships recognizing the inviolable and inherent autonomy, dignity and freedom of oneself and others;
 3. **sharing:** a willingness to relate to one another with an ethic of sharing, generosity and collective/communal consciousness and cooperation, while recognizing the interdependence and interrelatedness of all life;

EAP15 Shared Values (continued)

4. **strength:** conscious of the need for kindness and respecting the integrity of oneself and others, to exercise strength of character, fortitude and self-mastery in order to generate and maintain peace, harmony and well-being within oneself and in the total collective community;
5. **bravery:** the exercise of courage and bravery on the part of the individual so that the quality of life and inherent autonomy of oneself and others can be exercised in an atmosphere of security, peace, dignity and freedom;
6. **wisdom:** the respect for that quality of knowing and gift of vision in others (striving for the same within oneself) that encompasses the holistic view, possesses spiritual quality, and is expressed in the experiential breadth and depth of life;
7. **humility:** the recognition of oneself as a sacred and equal part of the creation, and the honouring of all life which is endowed with the same inherent autonomy, dignity, freedom and equality.

These values should be interpreted and translated into community processes, institutions and codes of behavior. Another important factor to consider is the collectivist orientation of aboriginal society. While the interpretation of this value orientation varies quite widely, its usual interpretation is that the needs of the group, whether it be the family, clan or nation, take precedence over the needs of the individual. It is also important to realize that traditional aboriginal people viewed life as a journey. The practise of capitalism within aboriginal society will be affected by these factors as well as modernizing trends.... It is this worldview and value set that Aboriginal people bring to the debate about the practise of capitalism.

There is and will continue to be considerable debate about whether traditional values are indeed compatible with capitalism. Within the aboriginal community, there is considerable effort under way to ensure that traditional values are understood and made the centre of aboriginal life again, a process which sociologists call revitalization, but which I call retraditionalization. It is this process of relearning and reinterpreting traditional values within a contemporary context which offers some hope for the development of aboriginal economies that operate in accordance with aboriginal ideas and values.

However, the achievement of this ideal: an aboriginal economy operating with traditional values is made difficult. Many aboriginal people have bought into the fundamental premise of capitalism and its promises of a better material life. Yet I think there is sufficient desire to try to create something that is uniquely aboriginal out of this blend of traditionalism and capitalism, what I call: red capitalism.

(Newhouse, David "Modern Aboriginal Economies", *Journal of Economic Development*, Vol.1, No.2, pp. 57-58. Permission to use has been granted by Captus Press Inc., CANDO (Council for the Advancement of Native Development Officers) and the author. [Journal Subscription: Captus Press Inc., York University Campus,

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EAP16 Métis Land and Resources

An excerpt from a September 1986 presentation to the Métis National Council General Assembly by representatives from Métis communities in northern Saskatchewan best describes the need for a land base:

For over two hundred years now, the Métis of northern Saskatchewan have lived in harmony with our land and its resources. We have made use of the land, the trees, the wild plants, the waters, the fish and the game - taking what we needed for our livelihood. During this time we built strong values, strong families and strong communities.

These communities, communities such as Ile-a-la-Crosse, were not just a small patch of land defined by some bureaucrat who defined a set of village boundaries. No, until recently Ile-a-la-Crosse was much more than that - it was much more than a few square miles of land. Ile-a-le-Crosse was, and still is, all those things which go to make up a northern Métis community - it includes the trap lines of our families - it includes the lakes and the fish which support our people - it includes the wild game which feeds our people - it includes the wild fruits which we harvest - it includes the wild rice which we harvest commercially - and, most important, it includes the people and that spirit of the Métis community that can't really be described in words we learn in school.

The spirit, the community soul, that probably can only really be described in Cree... This is not the past. It is true that in recent years the soul of Ile-a-la-Crosse has been dimmed and the spirit of some of our people has been covered over - covered, but not lost.

We are fortunate, you see, because we have not been removed from our traditions for several generations - as has happened to many of our people who have lived in the cities of the south for several generations. Many of us, who live in northern Métis communities, still make our living in the traditional ways - and almost all of us remember the days when we had control of our own lives, the days when we used our resources for our needs and processed these resources in our own communities. Today most of us remember, today we understand.

But in two or three generations who will understand - if we don't regain control over our own lives? What will become of our people and our way of life, if governments are allowed to continue to take control of our traditional sources of livelihood, then give control of these resources to the big companies - the government power companies, the timber companies and the mining companies?

What am I trying to tell you about Ile-a-la-Crosse and other Métis communities of northern Saskatchewan? I guess the most important thing I am trying to help you understand is that we are still Métis communities - Métis communities with strong and deep roots in the Métis traditions and our way of life. We have not lost our roots and our goals must be seen as a continuation of our long-standing traditional way of life.

In short, when the people of northern Métis communities talk about our goals for the Constitutional negotiations we are not talking about fine-tuning a few government programs. What we are talking about is obtaining an agreement that fully respects our right to self-determination - our right to maintain a way of life which has served our people and communities well for many generations, though we expect that we may make adjustments to the economic base of our community, about those matters which affect our daily lives - in a few words, the right to control our own futures, our own destiny.

That expressed need for a land base holds equally true for all Métis people and communities in various parts of the Métis homeland. It received unanimous support by all representatives at the Assembly who represented such Métis communities and interests.

Saskatchewan

The Métis in Saskatchewan are without a legally recognized land base. However, in the early and mid-1900s parcels of land were set aside to train Métis in agriculture. Those lands were designated as Métis farms. To date, the farms are under the authority of the provincial government, except for the Métis Farm at Lebret which was turned over to The Lebret Farm Land Foundation Inc. in 1987.

EAP16 Métis Land and Resources (continued)

The government maintains that the land was transferred to Métis control for economic development and because of the attachment the Lebret Métis felt toward it. According to the government, the Lebret Farm transfer was not a land claim settlement.

In respect to the Métis community of Green Lake, political and legal researchers are examining ways to return 12 townships which had originally been set aside for the Métis by order in council in the mid-1940s. Also at stake is a community sawmill, which is not operational because of the dispute over land and resources.

In northern Saskatchewan, the Métis still use the land to hunt, trap, fish and gather, just as their ancestors before them. In regard to the numerous trap lines that cross the North, the Saskatchewan government maintains that trappers have not rights but merely privileges which can be removed in favour of resource extraction. Fishing is subject to the same arbitrary government decisions which are slowly forcing out Métis fishermen in favour of tourism and sports fishing. Hunters' traditional areas are being closed to Métis because of the creation of parks and game preserves (including hundreds of miles of Road Corridor Game Preserves). The government has also set aside a large tract of land for military use such as bombing experiments.

Primarily a land base enables Métis people/communities to exist as Indigenous people. Those lands legitimize resource use necessary to sustain a traditional way of life. Essentially, a land base provides a place for our people to live and prosper according to our own ways.

(Canada. Royal Commission on Aboriginal Peoples, 1993, pp. 76-81. *Report of the Royal Commission on Aboriginal Peoples – Sharing the Harvest The Road To Self Reliance*. Ottawa: Reprinted with permission from the Minister of Supply and Services Canada.)

EAP17 Economic Change

In the Boundary Waters area, many Ojibwa at the turn of the century started to supplement fishing, hunting, and trapping with farming and seasonal wage labour. Indians in the vicinity of Lake of the Woods planted potatoes, pumpkins, carrots, and turnips, all of which they stored underground for the winter.⁴⁵ They dried corn and stored it in birchbark storage houses, along with large quantities of maple sugar, berries, fish powder, and dried moose and muskrat meat. Hay was cut, dried, and stored for cows, kept for both meat and milk, as well as for horses.

In the Kenora region, dam construction, which began in the late 1880s, caused widespread flooding. This reduced rice yields and also fish and muskrat harvests. Similar results occurred in Lake St.Joseph when an Ontario Hydro dam raised the water level three metres.⁴⁶

North of the Albany River small gardens became common by the turn of the century in such remote localities as Lake St. Joseph, Lake Attawapiska, and the area of Weagamow Lake.⁴⁷ The Native people stored potatoes, the main crop in these northern areas, in pits dug in hillsides or under the floors of log cabins. At first only a few individuals grew potatoes, but by the 1930s many did. Imported food became more readily available in the 1940s, and after this, gardening declined rapidly.

In some areas large game animals increased in numbers towards the end of the last century. This provided a welcome addition to the fish-hare diet that had become so common earlier in the century. Caribou, for instance, became more numerous in the Trout Lake area in the 1870s⁴⁸ and in the upper Albany area in the 1880s.⁴⁹ After having been almost exterminated in the early nineteenth century, moose re-entered Northern Ontario around 1900. The return of these important large game animals made famine less of a threat, and it also provided hides for moccasins, mittens, and snowshoe webbing, all of which had had to be purchases from the traders when locally unavailable.

Fish continued to be a major foodstuff, and fishing provided some Native people with a chance to earn wages from the traders. The development of large-scale commercial fishing for export, however, awaited air transportation in the north. One of the first fish products to be exported by aircraft was fresh caviar, obtained from the Indians who fished sturgeon along the Albany River and as far north as Muskrat Dam Lake on the Severn River. To keep the caviar fresh, the Indians first netted the sturgeon and then tethered them to stakes in the water to keep them alive until the sound of an approaching aircraft could be heard. The fishermen quickly hauled out the fish and removed the caviar for immediate shipment to southern markets.⁵⁰ This practice, however, soon depleted sturgeon throughout Northern Ontario.

Opportunities for wage labour became more varied. Seasonal employment as tourist guides continued, but now some Indians found jobs with the railways, lumber camps, and mills. After the decline of fur prices in the 1930s, some Native trappers also worked in mines, moving with their families to such places as Red Lake, Pickle Lake, and Favourable Lake. Many, however, found the adjustment from their old lifestyle and the prejudice of non-Native co-workers too great, and returned to the bush after a relatively short time.

As employment opportunities increased in the south, they gradually diminished for the Cree at Moose Factory and Fort Albany. With the arrival of the railways, these posts lost much of their former importance as supply depots. Farther north, however, the fur traders still required individuals to staff the boats from Fort Severn to big Trout Lake into the 1940s. At times they hired as many as sixty or more men each summer.⁵¹ After the adhesion to Treaty No. 9 was signed in 1929, many were reluctant to go on the brigades until after government officials had arrived. The Hudson's Bay Company voiced its concern, claiming the timing of treaty payments interfered with its employment of the Indians.⁵²

Most of the Northern Algonquians in Ontario remained dependent on trapping. By 1890 the trade goods regarded as "indispensable" included powder, shot, guns, axes, and nets, and many Indians had also become reliant on flour, port, tallow, and wool clothing and blankets.⁵³ During the early twentieth century the inventory of desired trade goods increased to include manufactured canoes, canvas tents, and even, for some, violins and gramophones.

As the desire for trade goods grew, so did the pressure on fur resources, particularly in areas near the railroad, where freetraders encouraged the Indians to violate conservation methods. In these “frontier” locations, Native trappers found a ready market for out-of-season skins and sometimes they continued to trap for ten months of the year.⁵⁴ At interior posts the HBC enforced conservation by restricting fur trapping to the period from 25 October to 25 May, although freetraders sometimes encouraged the Indians to do otherwise.⁵⁵

EAP17 Economic Change (continued)

The intense pressure on fur resources came from Native and also from non-Native trappers, who spread across Northern Ontario in ever increasing numbers in the early twentieth century. By 1890 non-Native trappers already encroached on Indian lands near Lake Nipigon and Strurgeon Lake, and by the turn of the century they had reached the vicinity of Osnaburgh House.⁵⁶ The high prices for furs after the First World War brought an influx of non-Native trappers to areas as remote as Sandy Lake.⁵⁷

As the veteran fur trader J.W. Anderson pointed out, the non-Native trappers had a higher standard of living and were much harder on fur resources than the Indians.⁵⁸ An Indian in the 1920s, living largely off the land, could get by on an annual trapping income of approximately \$300 to \$400. As Anderson mentions, however, his non-Native counterpart required a winter outfit of food and equipment amounting to at least \$1 000. The search for a greater number of furs contributed to the sharp decline in the number of fur-bearing animals by 1929. Once this happened, the non-Native trappers began leaving the region.

Especially hard hit by overtrapping was the beaver. By 1890 the Hudson's Bay Company trader at Osnaburgh House had already expressed fears that beaver had declined and might be exterminated. He attributed this to the fact that the Native people, constantly driven back by the encroachment of hunters from elsewhere, no longer spared a few animals for breeding, "as has hitherto been their custom."⁵⁹ The intensive trapping that resulted from boom prices in the 1920s also contributed to the depletion. By 1935 J.W. Anderson reported that the younger Attawapiskat Indians had actually never seen a beaver.

(Rogers, Edward S. and Donald B. Smith, 1994, pp. 356-363. Reprinted with permission from Dundurn Press Limited.)

EAP18 Life in the City

To escape the depressed economic conditions of many reserve communities, Indians turned more and more to the city. Although Ontario Indians had for many years looked to the urban areas for employment, initially only the most adventurous, or the best educated, actually moved. Those who arrived in the city found ready employment, and being few in number, had little trouble integrating. Beginning in the 1960s, however, an increasing number of Indians without skills demanded by industrial society moved to centres like Toronto, Hamilton, Thunder Bay, Timmins, North Bay, Sudbury, and Sault Ste. Marie. Despite the city's employment opportunities, they soon discovered that few jobs existed for those with only an elementary school education and little or no vocational skills or training.

The federal Indian Affairs Branch put in place programs to train Indians for employment in the city. At the Quetico Centre in northwestern Ontario, courses were given in 1960 to train Indians as waitresses, domestics, chambermaids, and kitchen helpers. Funds provided by the Ontario Department of Education, the Department of Indian and Northern Affairs, the National Endowment Service, and the Quetico Foundation covered in large measure the cost of providing this training. Indian bands whose members enrolled at the Quetico Centre also contributed to the cost of the operation. Five years later twenty Indian families from northern communities arrived at the newly formed Centre for Continuing Education at Elliott Lake, to participate in an urban relocation training program under the auspices of the Canadian Vocational Training Program. Within three years, however, all but one family had returned home. The Moosonee Vocational Training School initiated a similar project. Yet these attempts proved insufficient to assist all those who had left the reserve or who wished to do so. For those who did enroll, the courses offered often proved too limited in the range of job skills provided.

Racial discrimination constituted another obstacle for many Indians attempting to adjust to urban life. The generally white, British-based urban population continued to view the Native person either romantically as a "feathered warrior" or critically as a "drunken transient." Although the Ontario government enacted legislation in the 1950s to prevent discrimination, Indians who came to the city ... found that Euro-Canadian city dwellers could discriminate exactly like their rural kin. Discrimination took various forms: refusal of accommodation and restaurant services; eviction from rental housing without due process; reluctance to hire Indians; and most frustrating of all, bureaucratic delays and lack of interest on the part of both provincial and federal governments.

The image of the "drunken Indian" became well known in North America in the 1960s and 1970s. For political purposes Canadian and American politicians used the stereotype to play on the disgust that such a portrayal fosters among the electorate. Churchpeople, too, used the image to justify and condone the paternalism and lack of consultation frequently evident in their policies and programs dealing with Indians. Journalists tended to publish stories about Indian misdemeanors involving alcohol but neglected to report on the many accomplishments of Indians who became lawyers, doctors, nurses, artists, teachers, authors, and engineers. The advent of movies and later television did little to change the image of the Indian. The movie or television screen Indian (and few were true Indians, Jay Silverheels - Tonto - from the Six Nations being an exception) was generally cast either as the "noble" or, even worse, as the "drunken blood-thirsty" savage, two stereotypes that still linger. ...

(Rogers, Edward S. and Donald B. Smith, 1994, pp. 386-387. Reprinted with permission from Dundurn Press Limited.)

EAP19 Building an Aboriginal Economy

Traditional Aboriginal economies have been decimated over the years. Once thriving economies based on gathering, hunting, fishing, and trade are no longer able to sustain Aboriginal communities. The results have been disastrous. Communities that were once self-sufficient are now ghettos of despair. The resulting loss of self-esteem, independence, and initiative has led, in many cases, to a total breakdown of social structures within communities. The family/clan systems that helped to maintain the values and develop the skills to survive culturally, socially and economically have been seriously affected. In order to address these problems, governments and First Nation communities on - and off-reserve have concentrated their resources and their energies to providing social programs to rebuild communities. These initiatives, for the most part, have led to increased dependency and decreased self-sufficiency. Without an economic base, our communities will never be able to be in control of their futures. We will never be a free and independent people.

There is a perception in the Aboriginal and non-Aboriginal communities that Aboriginal people lack the skills and the temperament to be effective entrepreneurs. I challenge that assumption. Many successful entrepreneurs are people with little education or training. In fact many have started their own businesses because they lacked the education or training to access existing employment opportunities. The personal skills and resources they bring to their businesses are the same as those which allowed our ancestors to survive in a traditional Aboriginal economy. There are four elements necessary for ensuring the success of a business initiative:

Risk Taking

Entrepreneurship without risk taking does not exist. The higher the degree of risk, the higher the potential benefits. Traditional economies had a high degrees of risk, many of them life-threatening. The risk inherent in a trapping economy, for instance, is personal survival. Today many aspiring entrepreneurs attempt to minimize risk by using the resources of governments or other institutions in order to survive. True risk taking means risking your own resources. This ensures that the entrepreneur uses all his or her skills and resources to survive and to protect her or his investment.

Discipline

Discipline means paying attention to the details of ensuring that your business survives and grows. It also means being able to deal with pressures that often divert your energies and initiatives in unproductive activities. Making important decisions under pressure requires a tremendous amount of discipline. Traditional economies required personal discipline because survival and the success of the hunt required an attention to detail and the ability to make quick decisions under critical conditions. Discipline also means being able to work at maximum capacity under stress and during periods of fatigue.

Clarity of Vision

An entrepreneur has to have a clear vision etched in her or his mind of what is going to be accomplished. He or she has to know what actions will have to be taken to reach the goals set and what will result from reaching those goals. Self-confidence allows the entrepreneur to know that goals can be accomplished through personal initiative and ingenuity. This vision and self-confidence are especially crucial in order to survive the first five years of business. Traditional entrepreneurs had to have a clear sense of what would constitute success during a hunt since the results would allow them to feed, clothe and care for their families for the coming year.

Satisfying the Needs of the Consumer

It is essential to meet fully and exceed the customer's expectations. This is especially important in an environment where products are fairly similar. Businesses which provide personalized service while

providing a needed product will increase their chances of survival and of growth. This is very important in the Aboriginal community where people often see themselves as being taken advantage of by unscrupulous entrepreneurs and by people who have no vested interest in the betterment of the Aboriginal community. The traditional entrepreneur derived his feeling of self-esteem through the ability to provide the essentials for family, clan and community. The contemporary Aboriginal entrepreneur's strength is his or her knowledge of community needs.

(continued next page)

EAP19 Building an Aboriginal Economy (continued)

Economic Development is Not a Priority

All Aboriginal communities have the capacity to build self-sustaining economies. It is necessary to identify the resources available within the community, identify the economic opportunities that can be accessed and develop an environment where the entrepreneurial spirit can thrive. The strength of the community will emerge from its ability to be productive and self-supporting.

Traditional and contemporary economies are based on the ability of small businesses to survive and grow. The role of government is to foster an environment where this is allowed to happen. Aboriginal policies developed and enacted by governments have been totally inadequate in addressing the economic development needs of Aboriginal communities. There are a number of reasons why this is the case.

Transfer of Social Programs and Not Economic Programs

Under the guise of increased self-government and Aboriginal control, the Canadian government has been transferring programs to Aboriginal community administration. The first program transferred was the administration of welfare. This was followed by transferring other program administration in areas of education, health, child welfare, lands⁵ administration, etc. At the end of the process the Canadian government is now transferring administration of economic development programs to Aboriginal control.⁶

In my opinion, this process should have been reversed. What other nation or jurisdiction in the world builds up its programs and services and then develops its economy? Very simply, only those who continue to be dependent on foreign aid or outside subsidies. If Aboriginal communities are to provide a high standard of living and services to their members, they must do so from a solid economic base.

In 1969 the White Paper was tabled by the government of the day. This was an affirmation, on the part of the Canadian government, that its policy of Aboriginal assimilation was well and thriving. The paper reaffirmed the continuing policy of turning reserves into municipalities. Its strategy was gradually to transfer federal programs to Aboriginal control and then shift the fiduciary responsibility to provincial governments. Many Aboriginal people continue to believe that the White Paper policy continues to be implemented even though the Canadian government announced that it was cancelling that policy as a result of wide-spread Aboriginal protests.

The policy focuses on social development at the expense of economic development since the latter ensures independence and freedom in choosing preferred alternatives and could create barriers to the government's policy of assimilation. ...

(Ron Jamieson, "Building an Aboriginal Economy," in *National Round Table on Aboriginal Economic Development and Resources. Sharing the Harvest: The Road to Self-Reliance. Report of the National Round Table on Aboriginal Economic Development and Resources*. (Ottawa: Royal Commission on

Aboriginal Peoples, c1993), pp. 271-274. Reproduced with the permission of the Minister of Public Works and Government Services, 2002, and Courtesy of the Privy Council Office.)

EAP20 Indigenous Knowledge

Indigenous knowledge is one of the most exciting and newly emerging fields of Indigenous studies. Warren et al. (Velduis 1993) have identified important contributions in a number of academic disciplines and fields such as ecology, soil science, veterinary medicine, forestry, human health, aquatic resource management, botany, zoology, agronomy, agricultural economies, rural sociology, mathematics, management science, agricultural education and extension, fisheries, range management, information science, wildlife management, and water resource management. New fields of study in Indigenous knowledge include ecology, mediation, healing and arts.

Indigenous knowledge is really local knowledge and Indigenous science passed down since time immemorial. Its impact has been felt in many areas of the world since contact and will continue to influence all fields of science in the future. One of the leading researchers and proponents of Indigenous knowledge, D.M. Warren, defines it as:

... local knowledge - knowledge that is unique to a given culture or society [ecology and territory], Indigenous knowledge contrasts with the international system generated by universities, research institutions and private firms. It is the basis for local-level decision making in agriculture, health care, food preparation, education, etc. (Warren, page 9)

There is a new research ethic emerging as scientists study and document Indigenous knowledge: participatory, community-based and -controlled research. Martha Johnson, in Documenting Dene Traditional Environmental Knowledge, writes:

The Dene Cultural Institute Pilot Project has provided some preliminary insights into the nature of Dene TEK [Traditional Environmental Knowledge] and the system of traditional resource management. It is clear from the research that Dene TEK is a valuable resource for assessing the environmental impacts of developmental projects and understanding environmental change. It is also clear that the successful documentation of TEK is dependent upon Dene to conduct research themselves, in collaboration with western scientists. Successful integration of Dene TEK and western science depends upon the ability of both groups to develop an appreciation of and sensitivity to the strengths and limitations of their respective knowledge systems. However, only through a change in the present power structure will Dene TEK take its rightful place in future resource management. (Akew:kon Journal, page 79)

To study Indigenous knowledge adequately, Aboriginal controlled institutions will have to be established. These institutions could establish partnerships and collaborations with the already proliferating Indigenous knowledge resource centres. Today, there are 11 formally established Indigenous knowledge resource centres... Both the Dene and the Inuit in Canada have been contributing to the dialogue on Indigenous knowledge.

The Indigenous knowledge centres would strengthen the traditional economy by dispelling myths about the subsistence economy being “primitive” and harsh. Research on traditional knowledge would provide some answers to questions like: “To what extent can wildlife resources in the North support the numbers of Aboriginal people wishing to live a traditional lifestyle?” There is currently very little specific knowledge regarding the traditional subsistence economy. There is very little known about other aspects of the Aboriginal traditional economy like the informal economy, the arts economy, and micro-enterprise, which all arguably have roots in the traditional economy.

These centres, in addition to strengthening the traditional economy, would also serve the purposes of self-government. As Aboriginal people increasingly control programs, they will attempt to merge both traditional concepts and values with western concepts and institutions. Knowledge on how this process would work, gleaned from Indigenous knowledge research, would be a substantial contribution to Aboriginal self-government and management of programs and policies.

Indigenous knowledge will substantially contribute to perceptions of traditional societies and economies. The public and scientists are developing a new respect based on the remarkable success of traditional medicines, technology and concepts. These successes include medicines for childhood leukemia, and some forms of cancer. *Time* magazine, in fact, fears that, "Today, with little notice, more vast archives of knowledge and expertise are spilling into oblivion, leaving humanity in danger of losing its pasts and perhaps its future as well." In the article, Eugene Linden compared the loss of traditional knowledge to the great library of Alexandria burning down 1,600 years ago. Linden also realizes that if Indigenous cultures are lost, so is the knowledge.

EAP20 Indigenous Knowledge (continued)

The article argues strongly to protect and maintain Indigenous cultures in order to preserve the traditional way of life and the Indigenous knowledge embedded in these societies. (pp 109 - 111) *Sharing the Harvest*.

(Jamieson, Ron, 1993, pp. 109-111. Reprinted with permission from the Minister of Supply and Services Canada.)

EAP21 The Contemporary Aboriginal Workforce

Aboriginal employees will help reach and service the large, growing Aboriginal market.

Key Facts:

- Population size- there are more than 1.3 million Aboriginal peoples across Canada (See Figure 2).
- Population growth - one of the fastest growing segments of the population in Canada, the Aboriginal population is increasing in every province and territory (See Figures 1, 3, 4, 5).
- Sectoral impacts - significant positive impact will affect certain sectors such as education/training services, computer-based learning, youth recreation market, etc.
- Growing financial strength - land claim settlements have yielded, and will continue to yield, large sums of money to the Aboriginal population. As a result, significant amounts are spent outside Aboriginal communities, benefitting surrounding non-Aboriginal economies.
- Purchasing power - resulting from population growth, income growth, economic development and land claims. Aboriginal communities comprise a multi-billion-dollar market for goods and services (Figure 15).

Aboriginal peoples represent an important source of new entrants and new skills for the workforce.

Key Facts:

- Labour force growth - over the next decade (1997-2007), the Aboriginal labour force is projected to grow by 23 percent (Figures 7, 8).
- Rising education levels - the number of Aboriginal peoples with post-secondary education tripled between 1981 and 1991 to 150,000. The retention rate of on-reserve schools increased from 13 percent in 1969-70 to 75 percent in 1995-96 (Figure 12).
- Extensive training activities - Aboriginal peoples participate in many training initiatives. In 1990, Human Resources Development Canada (HRDC) started to sign partnership agreements with Aboriginal peoples to facilitate Aboriginal training and employment. In the latter part of this decade, HRDC has been exploring and experiencing the transfer of authority over the design and delivery of Aboriginal training and employment programming to the Aboriginal community. The overall budget for this exercise, renewed for five years as of April 1999, continues to be over \$200 million per year.
- Relevant skills - Aboriginal peoples work in many occupations, including business and finance, management, social sciences and education, health, and natural and applied sciences (See Figure 14).
- Proximity to workplaces - most Aboriginal peoples live within commuting distance of the majority of workplaces. More than 80 percent of the on-reserve registered Indian population lives near urban centres or rural communities (See Figure 10).
- Increased mobility - today, Aboriginal peoples are much more mobile, with many relocating to where opportunities are available (Figure 11).

Aboriginal employment opportunities contribute to local community support for new resource development projects.

Key Facts:

- Environmental legislation - federal and provincial environmental legislation gives local Aboriginal communities considerable influence over project approvals, especially if such projects would have a significant socio-economic impact on lifestyle and traditional activities.

EAP21 The Contemporary Aboriginal Workforce (continued)

- Licensing approvals - the Ontario government has stipulated that any developer of “areas of traditional use by First Nations” must negotiate all aspects of the development with the local First Nations, as part of the licensing approval process.
- Socio-economic impacts - the Nunavut Impact Review Board has the mandate to screen and review projects that may have significant adverse socio-economic effects on northerners or projects that generate significant public concern.

Providing employment opportunities facilitates successful business joint ventures with Aboriginal communities.

Key Facts:

- Community infrastructure - the growth and revitalization of many Aboriginal communities is generating significant growth of community infrastructure, providing opportunities for joint ventures in construction and other areas of infrastructure development (Figure 16).
- *Aboriginal Business Procurement Policy* - the policy is designed to increase the number of Aboriginal businesses and joint ventures bidding for federal government contracts. All federal departments are encouraged to set aside opportunities for Aboriginal suppliers. Aboriginal firms are given first opportunity to supply goods and services in contracts servicing Aboriginal communities. Aboriginal joint ventures must be 51 percent Aboriginal owned and firms of six or more employees, 33 percent of full-time employees must be Aboriginal.

Aboriginal employees bring knowledge and values that can assist corporate change and growth.

Key Facts:

- Aboriginal values - Aboriginal peoples place a high value on consensus and respect for others.
- Diversity in decision making - Aboriginal employment increasing diversity in the workplace. This, in turn, yields richness of ideas, better-informed decisions and enhanced performance within the organization.
- Respect for land - land is a valued legacy to future generations. Traditional philosophy of land management is based on long-term protection of the environment.
- Traditional knowledge - the United Nations Educational, Scientific and Cultural Organization (UNESCO) has noted that “the indigenous peoples of the world possess an immense knowledge of their environments, based on centuries of living close to nature. Living in and from the richness and variety of complex ecosystems, they have an understanding of the properties of plants and animals, the functioning of ecosystems and the techniques for using and managing them....”

Aboriginal employment helps companies meet their legal obligations and improves their access to federal contracts.

Key Facts:

- *Employment Equity Act* - the Act requires federally-regulated employers to achieve a representative workforce. Organizations that fall short of this goal may face complaints under the *Canadian Human Rights Act* on grounds of employment discrimination.
- *Canadian Charter of Rights and Freedoms* - the Charter (and provincial and territorial human rights statutes) permits employers to take special measures to achieve equitable representation of Aboriginal peoples and other groups in the workforce.

-
- Provincial surface lease agreements - such agreements may set conditions that require mining companies to create and improve employment opportunities for Aboriginal peoples.
 - Federal Contractors Program - major contractors to the federal government are required to implement and report on their employment equity initiatives.

EAP21 The Contemporary Aboriginal Workforce (continued)

Aboriginal employment opens international opportunities, especially in the resources area.
Key Facts:

- New mining opportunities - as the likelihood of large surface mines in traditional mining areas diminishes, the exploration focus is on new frontiers such as Canada's northern territories, Latin America and Asia-Pacific, all areas with significant indigenous populations.
- Investment risk - community support or opposition significantly impacts the risk and costs of large capital projects. Corporate risk-management strategies place more emphasis on initiatives to achieve long-term community support.

(Indian and Northern Affairs Canada. 1998, pp. 3-3 to 3-5, 3-5 to 3-7, 3-7 to 3-8.) *Aboriginal Workforce Participation Initiative Employer Toolkit*. Reproduced with the permission of the Minister of Public Works and Government Services Canada, 2002.)

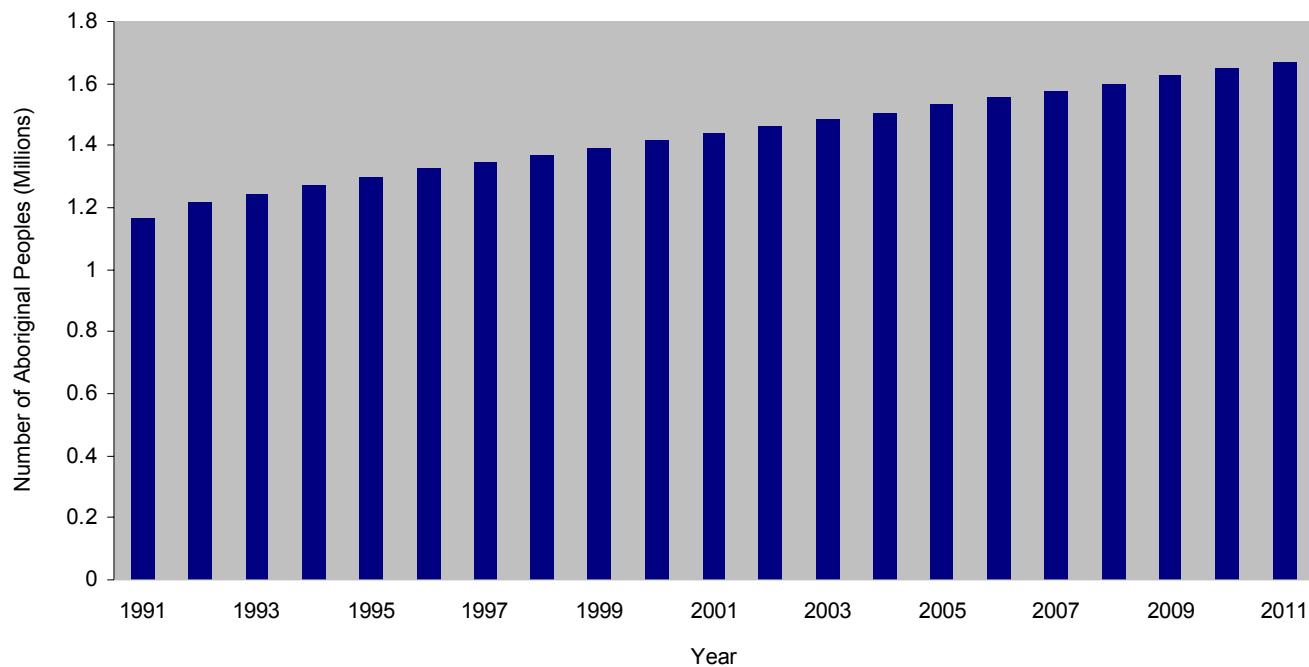
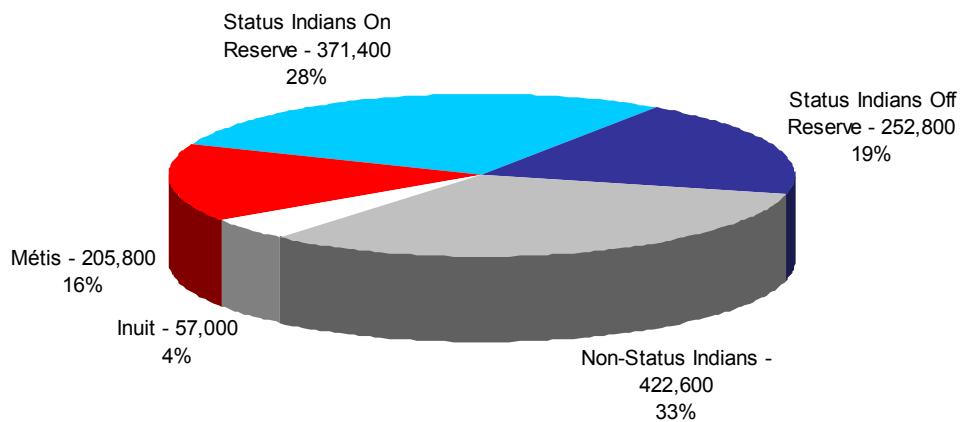
Aboriginal Population (1991-2011) - Canada

Figure 2:

Size and Composition of the Aboriginal Population (1996) - Canada

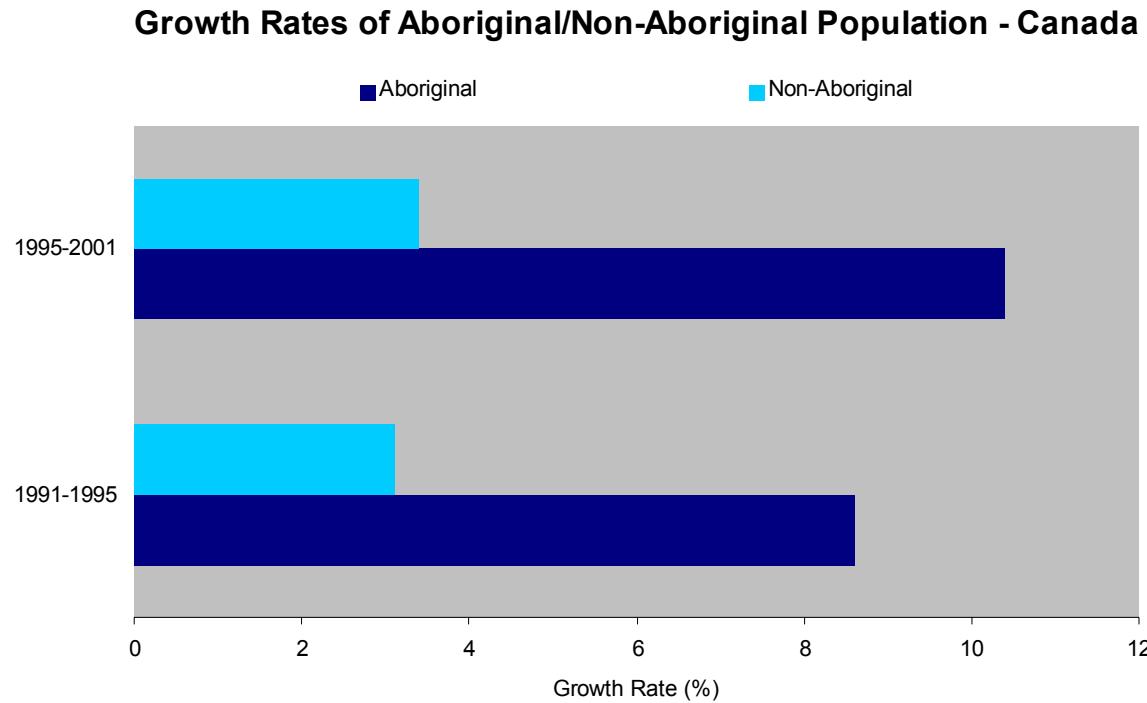
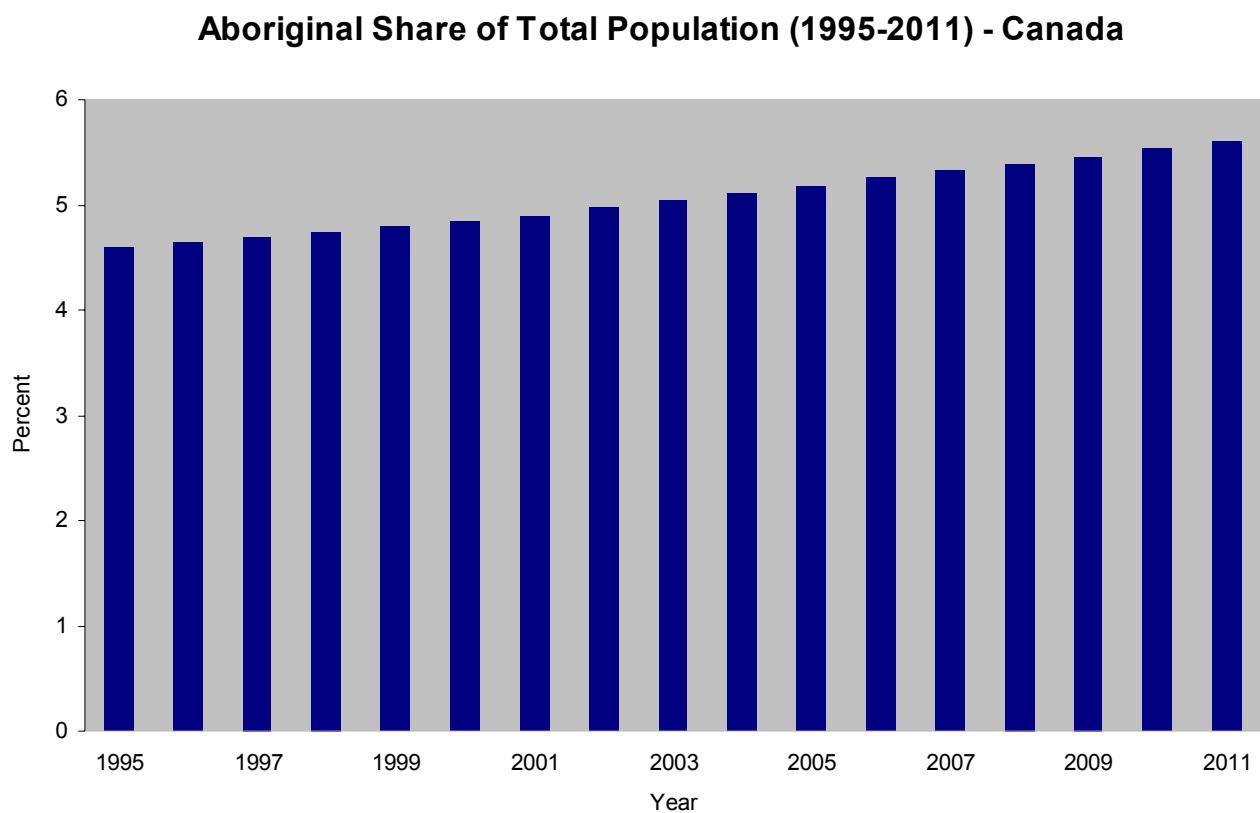


Figure 4:



Growth Rates of Aboriginal/Non-Aboriginal Population (1995-2011) - Canada

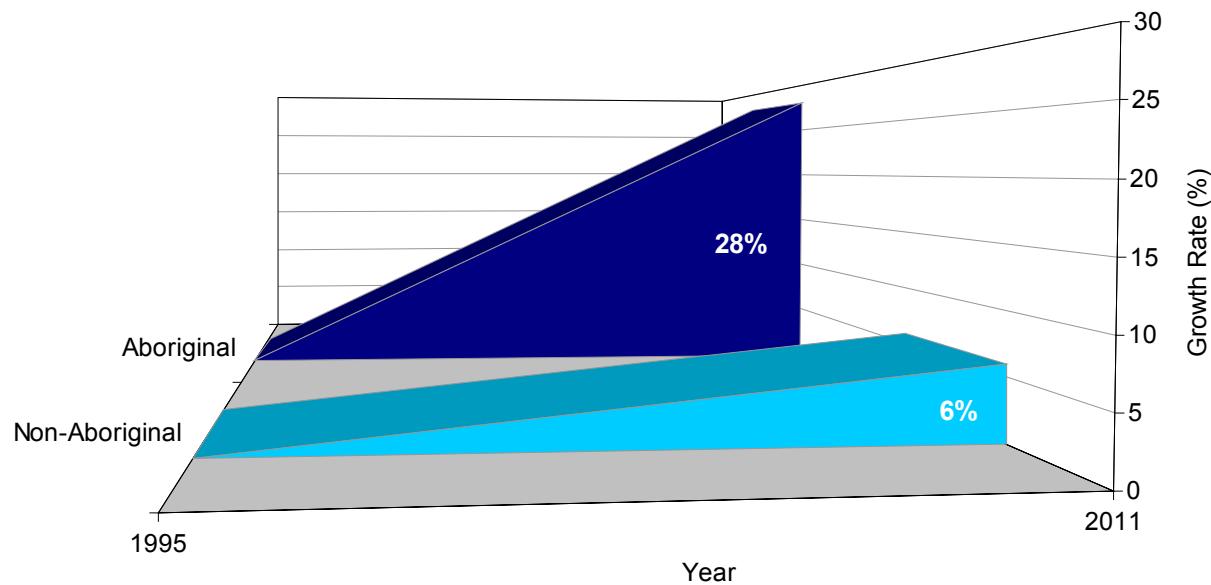
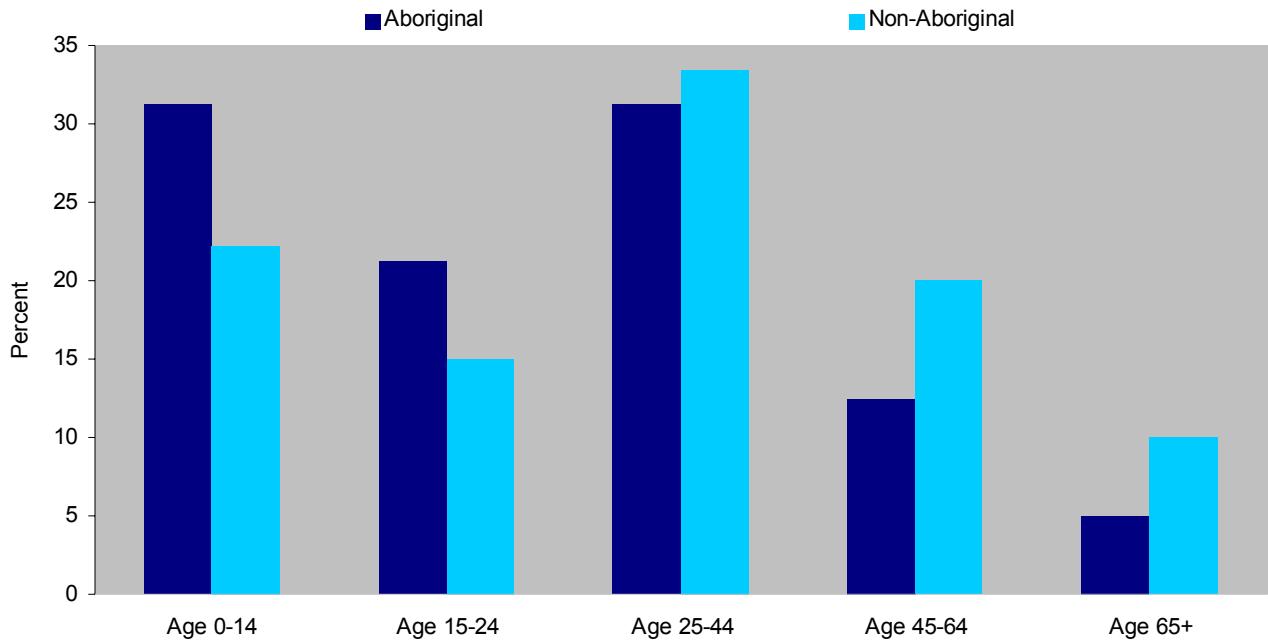


Figure 6:

Aboriginal and Non-Aboriginal Population by Age Group (1991) - Canada



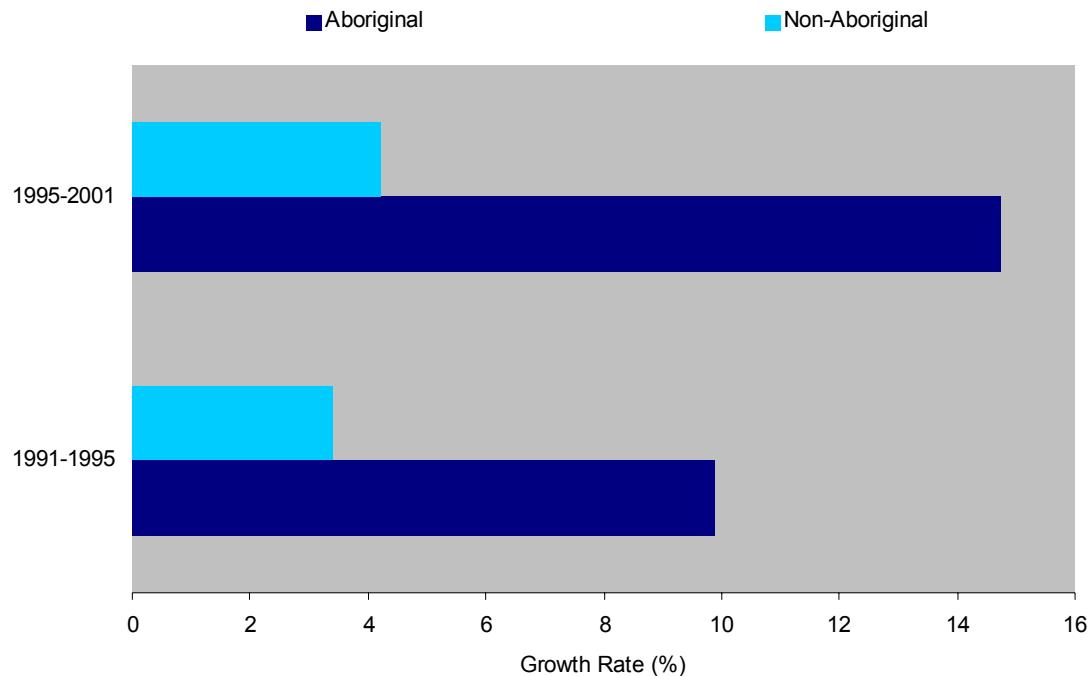
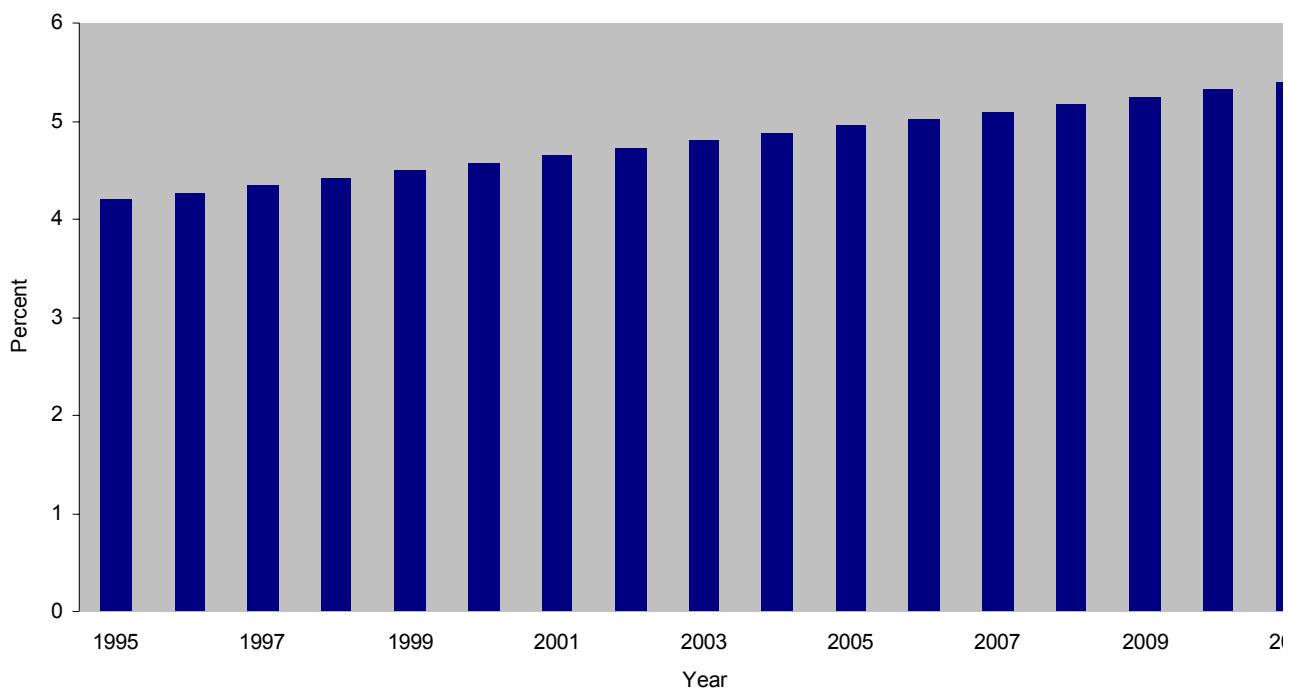
Growth Rates of Workforces Ages 18-64 (1991-2001) - Canada

Figure 8:

Aboriginal Share of Total Canadian Workforce Ages 18-64 (1995-2011) - Canada

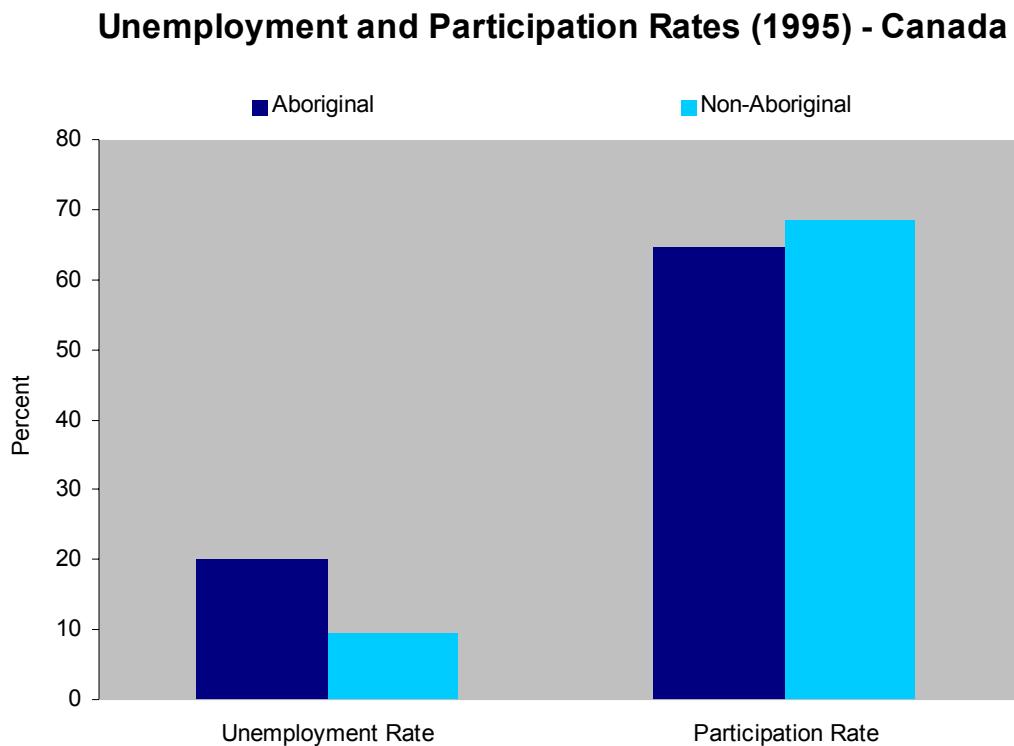
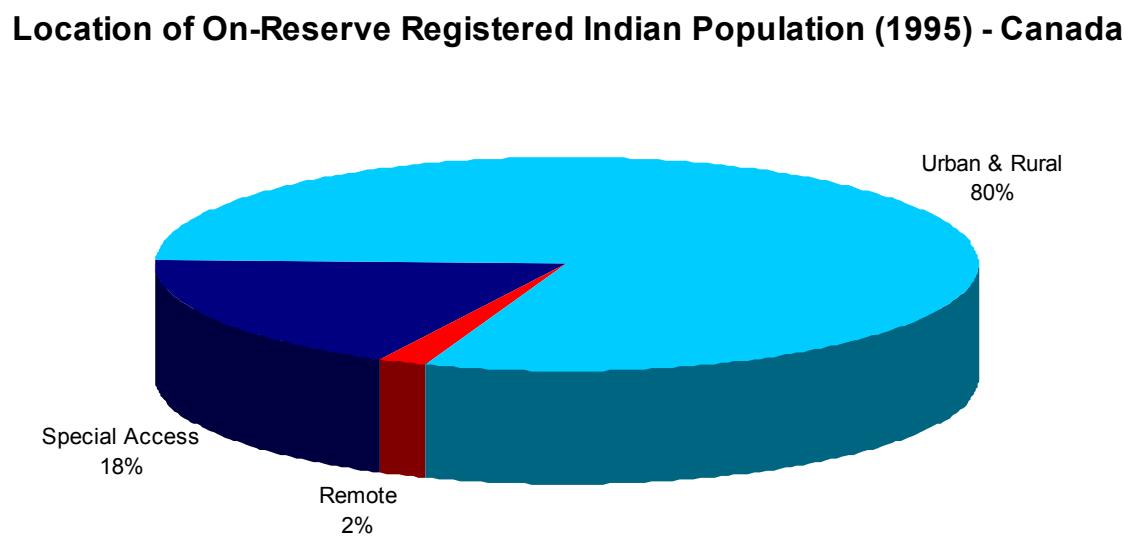


Figure 10:



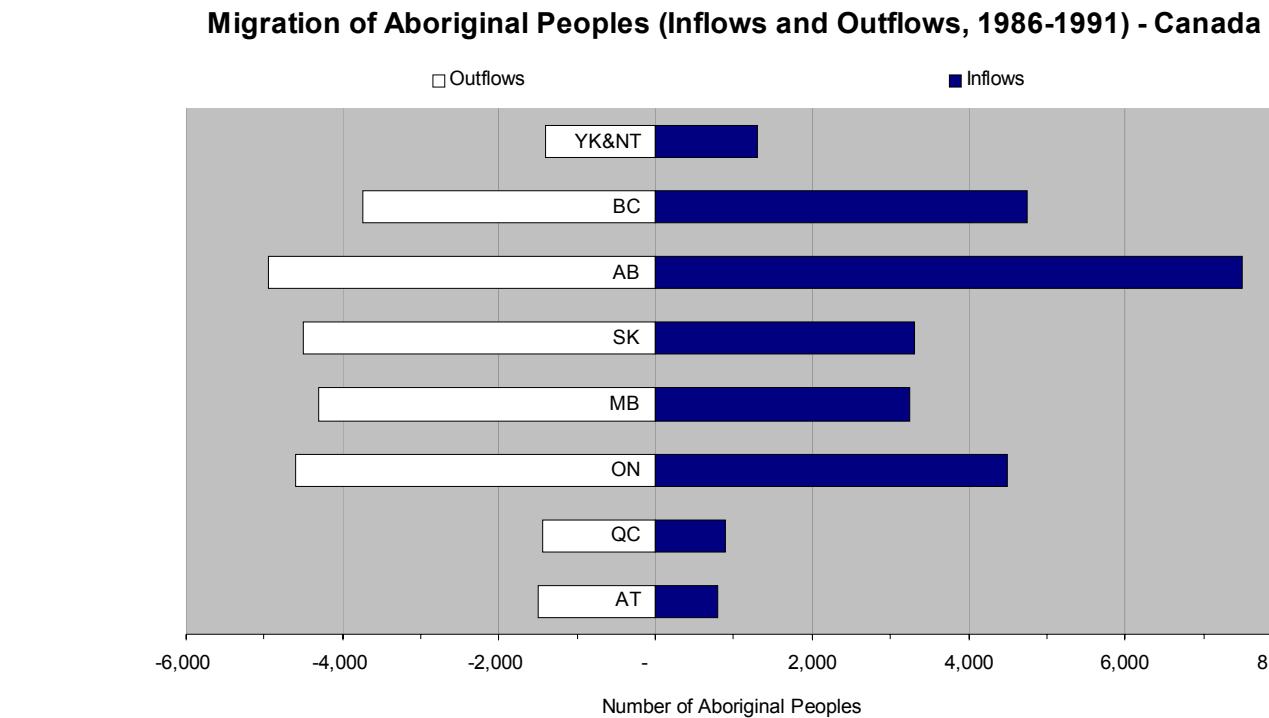
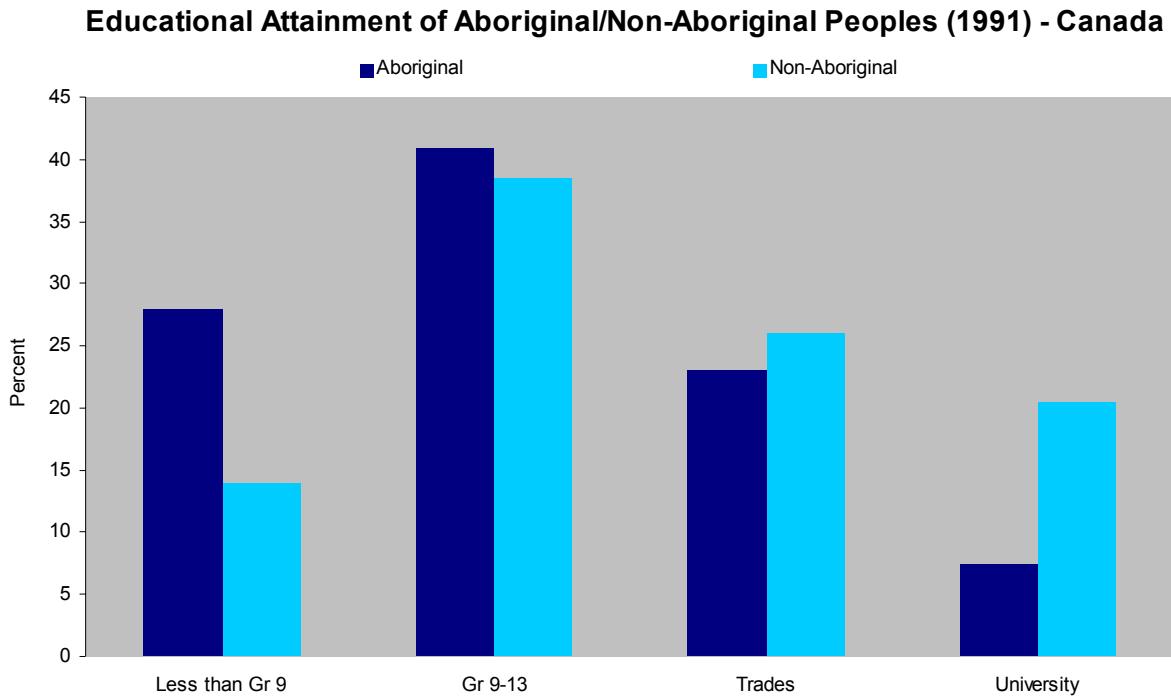


Figure 12



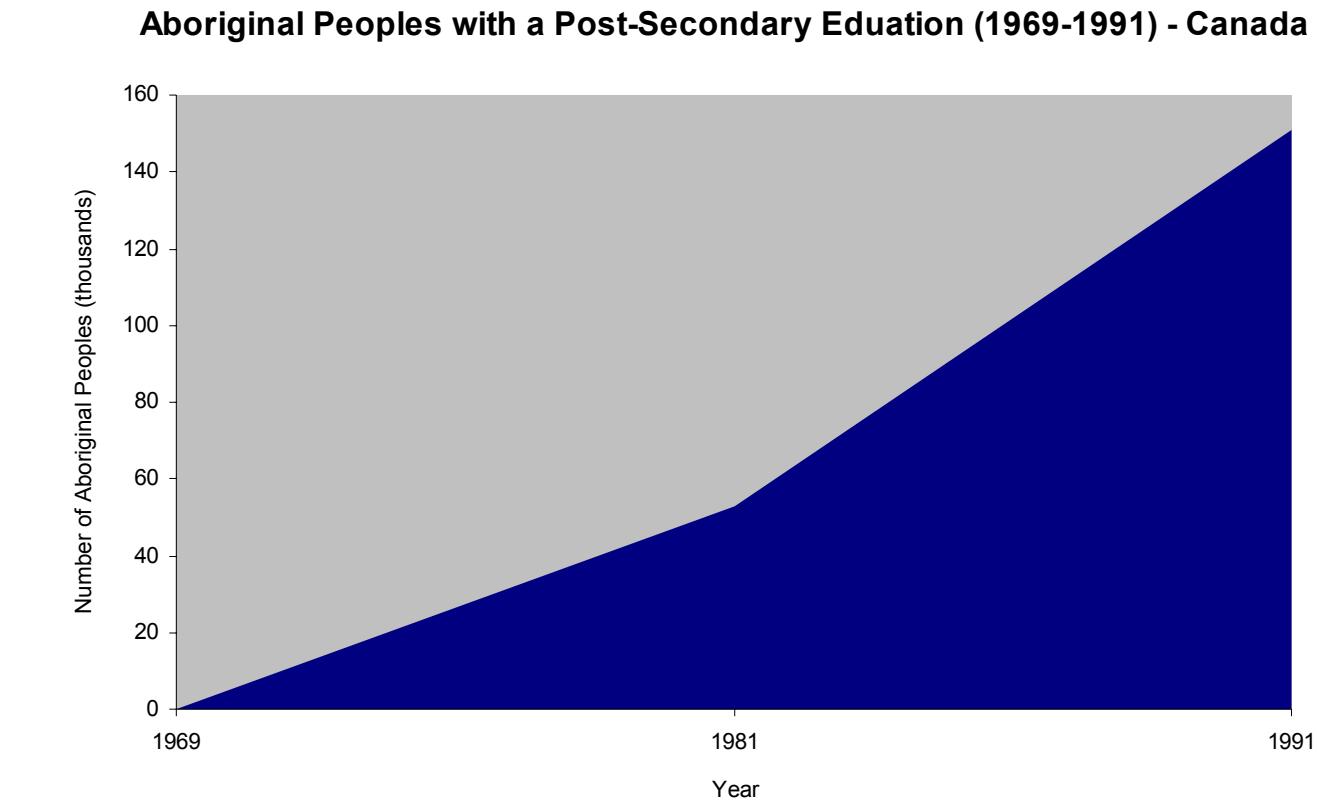
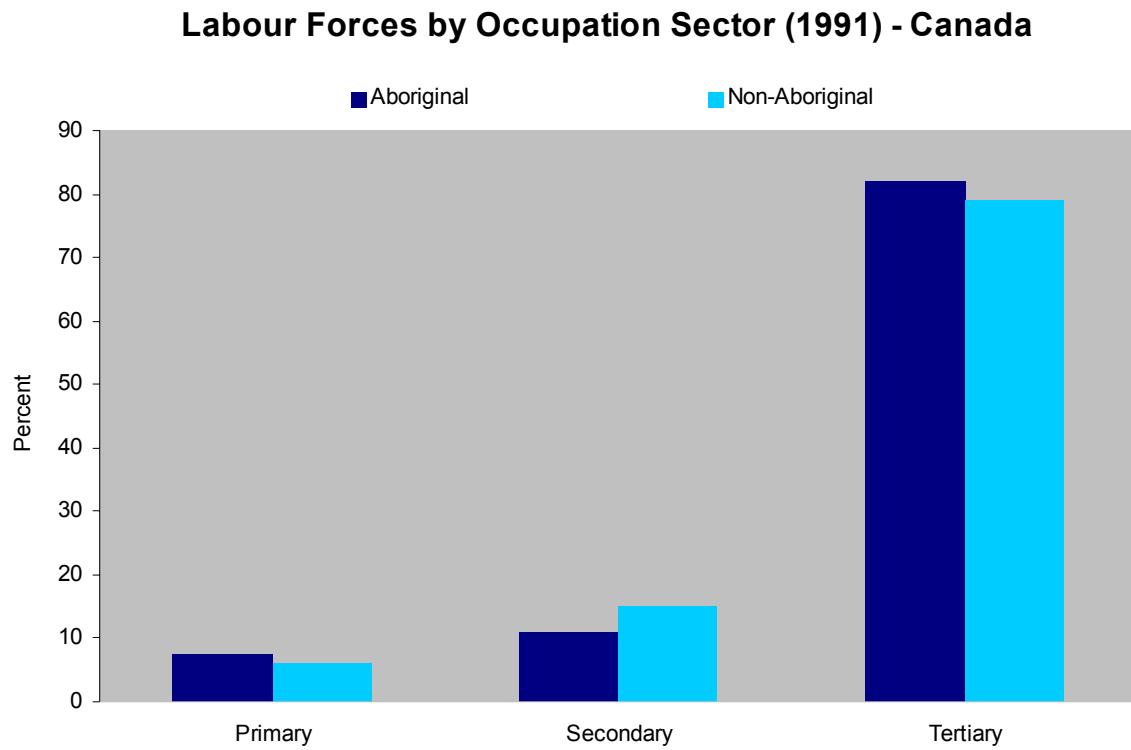


Figure 14



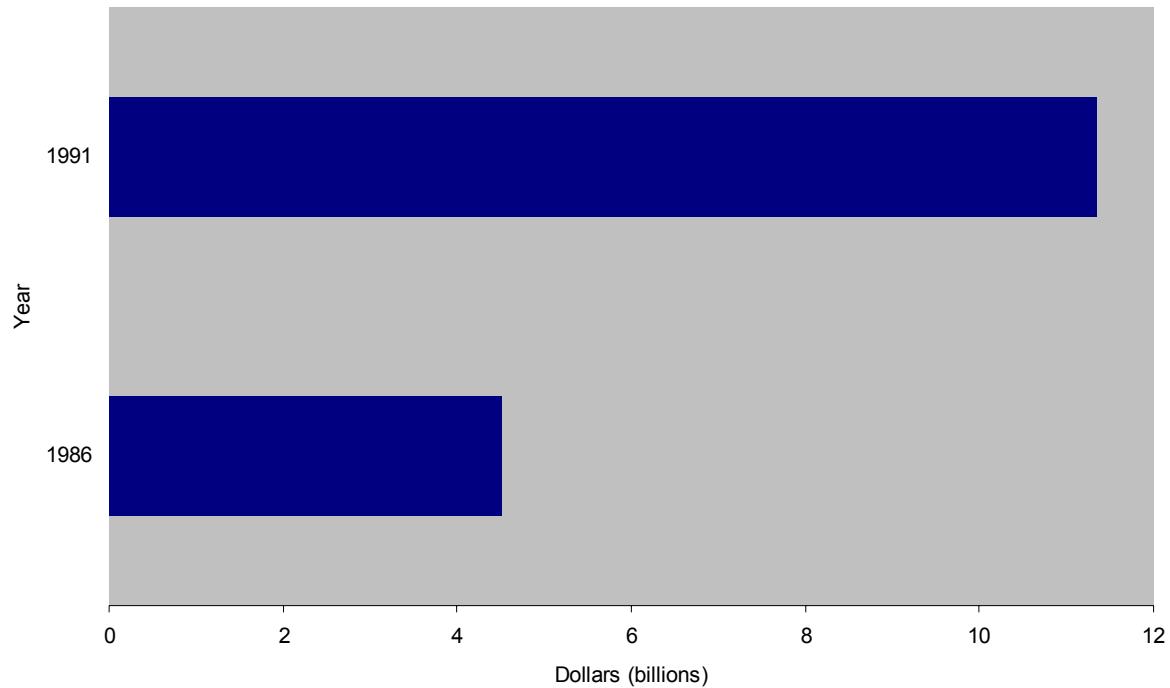
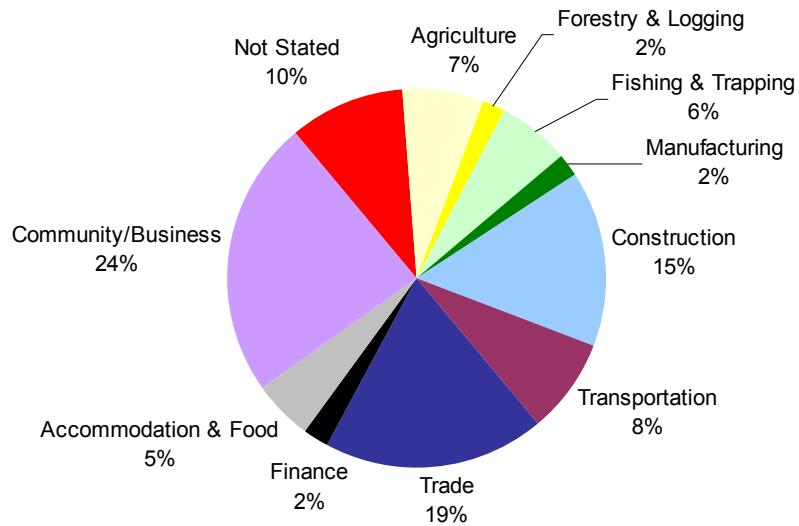
Purchasing Power of Aboriginal Peoples (1986 and 1991) - Canada

Figure 16:

Aboriginal Businesses by Sector (1991) - Canada

Source: Aboriginal Workforce Participation Initiative (Employer Toolkit book), c 1998

Indian and Northern Affairs, Canada

EAP23 Teacher Notes (Graphs and Charts)

Figure 1: The Aboriginal population is large and growing rapidly. In 1995, 1.3 million Aboriginal peoples lived in Canada, accounting for 4.6% of the total population.

Figure 2: In 1996, Status Indians accounted for almost half of the Aboriginal population. Non-Status Indians accounted for another 33%, followed by Métis people (16%) and Inuit (4%).

Figure 3: The Aboriginal population in Canada is projected to increase 10.4% between 1995 and 2001, a growth rate that is over three times greater than that of the non-Aboriginal population (3.4%) over the same period.

Figure 4: The Aboriginal population is projected to increase 28% between 1995 and 2011, from 1.3 million to 1.6 million. In contrast, the non-Aboriginal population is forecast to increase by only 6% during that time. As a result, the Aboriginal share of Canada's population will increase from 4.6% in 1995 to 4.9 % in 2001 and 5.6% in 2001 (also see Figure 5).

Figure 5: The Aboriginal population is projected to increase 28% between 1995 and 2011, from 1.3 million to 1.6 million. In contrast, the non-Aboriginal population is forecast to increase by only 6% during that time. As a result, the Aboriginal share of Canada's population will increase from 4.6% in 1995 to 4.9% in 2001 and 5.6% in 2001 (also see Figure 4).

Figure 6: The Aboriginal population is much younger than the non-Aboriginal population. In 1991, more than half of all Aboriginal peoples were under the age of 25. This means that Aboriginal peoples will represent a much larger share of the youth market over the next decade. It also means that young Aboriginal peoples will account for an increasing share of entrants into the workforce.

Figure 7: In 1995, there were over 750,000 Aboriginal peoples in the Canadian workforce. The Aboriginal workforce in Canada is projected to increase by 15.7% between 1995 and 2001, from 750,00 to 850,00. This is 4.5 times the 3.4% growth rate of the non-Aboriginal workforce over the same period.

Figure 8: The Aboriginal workforce is expected to exceed one million by 2011. As a result, the Aboriginal share of the Canadian workforce will increase from 4.2% in 1995 to 5.4% in 2011.

Figure 9: Participation rates measure the number of people in the workforce (aged 18-64) who are working or willing to work. Although participation rates were similar for both Aboriginal and non-Aboriginal peoples in 1995, the unemployment rate for Aboriginal peoples (20%) was more than double that of the non-Aboriginal workforce (less than 10%). This is due to a variety of factors, including barriers and stereotypes, that limit opportunities for Aboriginal peoples in the labour market. A key focus for AWPI is to help break down such barriers.

Figure 10: In 1995, a large majority of Aboriginal peoples resided in, or close to, urban and rural population centres across Canada. Even in the case of Registered Indians who live on-reserve, only 20% live on reserves that are classified as remote or special access. The increasing mobility of Aboriginal peoples and their close proximity to urban and rural centres provides a largely untapped pool of workers.

Urban & rural: refers to a community that is located within 350km from the nearest service centre with year-round road access.

Remote: refers to a community that is located over 350km from the nearest service centre with year-round road access.

Special access: refers to a community without year-round road access to the nearest service centre.

Figure 11: The Aboriginal population is becoming more mobile, with increasing numbers of Aboriginal peoples pursuing economic opportunities in other provinces and regions. Significant inflows and outflows of Aboriginal peoples took place in all regions of Canada, during 1986-1991, with the largest amount of movement taking place in Western Canada.

EAP23 Teacher Notes (Graphs and Charts) (continued)

Figure 12: Aboriginal peoples are now as likely as non-Aboriginal peoples to have trades training or Grade 9-13 diplomas. Unfortunately, too many Aboriginal peoples still leave school without a Grade 9 education. However, the number of Aboriginal peoples with a post-secondary education has increased dramatically over the past three decades and is projected to keep rising due to the large number of Aboriginal youth under the age of 25 (estimated 50% of the total population).

Figure 13: The number of Aboriginal peoples with a post-secondary education has increased dramatically over the past three decades. In 1991, over 150,000 Aboriginal peoples had a post-secondary education, up from 800 in 1969 and 53,000 in 1981. The number is expected to keep rising due to the young age of the Aboriginal population.

Figure 14: Aboriginal peoples in Canada work in a wide variety of occupations in all sectors of the economy. The distribution of the Aboriginal labour force by sector is similar to that for non-Aboriginal peoples.

Primary occupations: fishing, trapping, forestry, logging and agriculture

Secondary occupations: Processing and manufacturing

Tertiary occupations: Technological, social and health services, artistic, religious, teaching and culture

Figure 15: The Aboriginal population now constitutes a major market for goods and services in Canada. As a result of a rapidly growing population and increasing per capita income, the purchasing power of Aboriginal peoples increased by 150% between 1986 and 1991, from \$4.50 billion to \$11.35 billion.

Figure 16: Aboriginal peoples have established businesses in a wide variety of economic sectors. For 1991, Aboriginal Business Canada estimated that there were more than 20,000 Aboriginal businesses in Canada. This number is increasing steadily each year. Aboriginal businesses are now capable of supplying a broad range of goods and services to non-Aboriginal businesses. Many non-Aboriginal companies are finding that they can increase Aboriginal employment through contracts and joint ventures with Aboriginal business partners.

(Indian and Northern Affairs Canada, 1998, pp. 3-10 to 3-25. Reproduced with the permission of the Minister of Public Works and Government Services Canada, 2002.)

EAP24 “Hidden Discrimination” and “polite racism” prevents Aboriginal peoples and visible minorities from gaining equal access to jobs, study finds

Vocabulary

advocacy	elude	quantitative	systemic
cohesion			
disparities	sophisticated	subtle	panacea

Toronto - Good jobs and promotions elude many visible minorities and Aboriginal people who believe that subtle forms of racism prevail in the workplace according to a new study released by the Canadian Race Relations Foundation.

The study, *Unequal Access: A Canadian Profile of Racial Differences in Education, Employment and Income*, written by Jean Lock Kunz, Anne Milan, and Sylvain Schetagne form (sic) the Canadian Council on Social Development (CCSD) is based on recent quantitative statistics and focus group discussions with visible minorities and Aboriginal people in cities across Canada.

The study reveals that:

- Despite higher levels of education attained by visible minorities compared to that of white Canadians, they still suffer from lower levels of employment and income.
- Aboriginal peoples, visible minorities and immigrants to Canada have more difficulty than others in finding employment in all regions in Canada.
- Foreign-born visible minorities have the greatest difficulty finding suitable work and only half of those with a university education have high-skill jobs.
- Compared to white Canadians, visible Minorities and Aboriginal peoples with university education are less likely to hold managerial jobs, over 50 per cent of them are self-employed compared to only 30 per cent of white Canadians.
- Foreign-born visible minorities earned, on average, 78 percent for every dollar earned by a foreign-born white Canadian.
- Foreign-born visible minorities and Aboriginal people are over-represented in the bottom 20 per cent and under-represented in the top 20 per cent of income earners.
- Higher education yields fewer payoffs for minorities and Aboriginal peoples in terms of employment and income. Given the same level of education, white Canadians (both foreign-born and Canadian-born) are three times as likely as Aboriginal peoples and about twice as likely as foreign-born visible minorities to be in the top 20 per cent of income earners.

“Clearly the talents of Aboriginal peoples and visible minorities are being underutilised or wasted as a result of systemic discrimination. This is not good for the productivity of the Canadian economy and the cohesion of our society,” says Dr Kunz, senior research associate at the CCSD.

Focus group participants identified three factors critical to employment as being post-secondary education, the right skill set and a booming economy. However, Canada’s booming economy is not translating into equitable access to employment for Aboriginal peoples and visible minorities who still face “polite” racism when job hunting. Racism is a “hidden thing” in the workplace, and “subtle discrimination” includes being passed over for promotion and senior positions often held mainly by white Canadians. A disturbing revelation in the study is that even with post-secondary education, job opportunities may still be out of reach for Aboriginal peoples and that Aboriginal youth lagged behind in their rates of university completion compared to other groups.

"This report should be required reading for employers in both the public and private sectors." Says the Honourable Lincoln Alexander, chair of the Canadian Race Relations Foundation. "The results demonstrate that we need to make greater efforts to eliminate systemic discrimination in Canada."

Moy Tam, chief operating officer of the Foundation, says that although employment equity laws can play an important role in reducing employment and income disparities, a more sophisticated range of solutions is needed.

EAP24 “Hidden discrimination” and “polite racism” prevents Aboriginal peoples and visible minorities from gaining equal access to jobs, study finds (continued)

“Employment equity alone is not a panacea for eliminating racial discrimination in the workplace,” says Tam. “We also need to eliminate the barriers faced by immigrants in accessing professions and trades and put more effort into raising public awareness about the existence of systemic discrimination in the workplace. The challenge for recent immigrants is to have their credentials recognised.”

The Canadian Race Relations Foundation (www.crr.ca) opened its doors in November, 1997. It operates at arms' length from the federal government and works at the forefront of efforts to combat racism and all forms of racial discrimination in Canada. The Canadian Council on Social Development (www.ccsd.ca) is a voluntary, non-profit organisation whose mission is to develop and promote progressive social policies inspired by social justice, equality and the empowerment of individuals and communities through research, consultation, public education and advocacy.

(KAHTOU, February, 2001. p. 14. Reprinted with permission from *Kahtou*.)

EAP25 Where's the Money! Native Filmmakers Struggle with the Screen

Vocabulary

instinctual.
elusive

intuitive

laborious

savvy

arduous

collaborative

conglomerates

renaissance

Storytelling is, in its purest form, a collaborative partnership where the storyteller has a direct link to the listener. It's interactive entertainment and Native people have been doing it for centuries. It is intuitive and instinctual.

Storytellers today work scene by scene, day by day and most often, year by laborious year constructing stories for their audience. A director of film must not only satisfy the audience, that have become more critical and film savvy over time, but also the producers, funders and distributors, to name only a few.

It's a long way from A to Z, and even a longer way from script to screen, especially for independent Native filmmakers who have a good story to tell and limited means of telling it.

Why isn't there a Native movie out a week? Who holds the key to the projection room? And better yet, who holds the funds for the script treatments, the gear, the crew, pre-production and post-production costs? These days it's not about telling a good story or creating art for art's sake – it's about that elusive hunt for financing which is a movie in itself.

Audiences don't have the faintest idea of what goes into making a film, say people in the film biz. The people on the outside misinterpret that cold, grizzled look of the director as a fashion statement but it's really the result of in-the-trench independent filmmaking full of funding woes, financial roadblocks and budget nightmares. Behind the big stars, the slick trailers, the soundtracks, the parties and the premieres there is a seedy underbelly that takes no prisoners. And money is usually at the heart of it.

"Who ever put fun in the word funding should be tortured. It's never easy to get funding," says Annie Frazier Henry, an award-winning filmmaker who has eight independent films in the can and is currently in post-production with her latest, *Legends – sxwexwxwiyiam*, a short dramatic film due this fall and scheduled to premiere at the Vancouver Film Festival.

According to Frazier-Henry, best known for her 1998 documentary *Singing Our Stories*, securing base funding is only the first part in an arduous process that she knows all too well. She's been fairly lucky at securing funds but it's her persistence and a deep love for the art of storytelling that maintains her sanity and keeps her working. Henry also says that cost-cutting measures like partnering with other production houses, studios and people in the field are life-savers for any director.

"Studios have a shortage of money too. They need good, innovative programming and are willing to help out with the costs of post-production, editing suites and gear," says Frazier-Hentry.

"First they have to believe in the project and more importantly, believe their (sic) spending their time and money wisely. And that's the trick."

"Filmmaking is not a hobby. It's big business," says Valerie Red-Horse whose film *Naturally Native*, an \$800,000 production, premiered at the Sundance film Festival in 1998 and is being distributed his fall. Red-Horse, who co-directed and co-produced the film expects to see some return over the next couple of years. Red-Horse states that it wasn't as simple as hitting a rich casino for backing, it was laborious and bloody expensive. Like so many other directors and artists, Red-Horse had to do a truckload of research, spend a lot of her own money to seek the funds to make the art.

Bloody knuckles, empty pockets and personal debt is what greet independent filmmakers but for the ones that keep knocking on those doors, working and re-working their proposals, there are places out there for them. Private foundations, government grants, corporate sponsors, endowments and donations are ways that filmmakers are doing it. But there is only so much to go around and as more and more proposals come in the less money there is.

EAP25 Where's the Money! Native Filmmakers Struggle with the Screen (continued)

"It is very difficult for filmmakers to access funding through foundations or corporate sponsorship," says Frank Blythe, President of Native American Public Telecommunications (NAPT), an agency that is underwritten by the Corporation for Public Broadcasting, that produces and supports Native documentaries among other services.

"Independent filmmakers don't have much of a chance unless they have partnerships with distributors or production houses. It's difficult."

NAPT accepts proposals annually that go through a jury process. They award funds towards the production of documentaries that they then pitch to the Public Broadcasting Society (PBS). They received approximately 100 proposals last year accepting only 10 to 15 with about half of them airing on PBS. According to Blythe an hour-long documentary could run up to \$400,000. "PBS is not going to put their logo on just anything," he says. It has to meet their criteria and although getting a grant for a documentary is much easier than a dramatic feature, it's still quite difficult. Blythe is optimistic though and says it's a good sign that the amount and quality of proposals increase with each year. It also means the bar is being raised a little higher and unfortunately, the amount of awards decrease.

Michael Shirely, senior program officer with the National Endowment for the Humanities, agrees that the bar has been raised over the years and it's getting tougher for independent filmmakers to access funding.

"The filmmakers must meet certain standards. First, can they make the film and finish it? And can they keep up to the standard that PBS (or other studios) have?"

There are three support levels through the Endowment: a Planning Grant with no set amount and a Production Grant that averages \$500,000 to \$600,000. Last year, they received 125 grant applications awarding only 20.

The Canada Council for the Arts, a national funding source for artists has a program specifically designed for the Native applicant. The Aboriginal Media Arts Program has two components to it with funds available for the development of pilots and scripts and secondly, the production of the film. Up to \$60,000 is available for film projects.

Marilyn Burgess, a program officer with the Council says they received 500 applicants last year with about one in ten being awarded a grant. She reported that it's much easier to get a grant through this program than (sic) it is through their non-Native programs. She adds that the peer assessment for the Native program is done by a jury of Native producers, directors and professionals in the field. Most endowments and councils believe in a director's artistic control and don't usually get involved in the creative process, says Burgess.

Director Jorge Manzano says that most of the funding agencies he has dealt with don't get involved with the production of the project but do like to know that their funds went to something culturally worthwhile.

"They tend to invest in the art and hope to build upon the (film) community. It's their contribution to the arts," he says. Manzano, who directed *City of Dreams* in 1995 with a budget of \$45,000 is currently stuck in the middle of a project he's been working on since 1994. He has run out of funds and has sunk \$145,000 into the film, *Johnny Greyeyes* and needs another \$100,000 to finish it.

He received funding from such sources as the National film Board, the Racial Equity Fund, Canada Council and the Ontario Arts Council.

Manzano hopes to have it completed by January 2000, in time for the Sundance Film Festival. He has approached the film conglomerates like Alliance/Atlantis and Telefilm Canada with no luck.

"There's a sense in Canada that if the film doesn't make money, they are not going to invest in it. *Johnny Greyeyes*, they say, is not a commercially viable film. They want to recoup their investment," he says.

EAP25 Where's the Money! Native Filmmakers Struggle with the Screen (continued)

Whether someone is making a documentary or producing a dramatic script it comes down to seeking the funds. People in the know, say there is an abundance of talent out there from writers and directors to producers, editors and gaffers but there isn't one Native person sitting in the most important position – the one who decides who gets the money.

Director Sandra Osawa, whose (sic) been in the business for well over 20 years and is the first Native woman to produce a feature series for a major network says the funding and studio systems don't promote unity or partnerships but instead encourage rivalry and deceit.

"The system has made it competitive and cut-throat and they don't promote networking between directors. It's not unified. It's a powerless situation." Osawa speaks strongly about the lack of Native people in the film industry who are in power positions. She says there is no one out there who is speaking on behalf of the Native film and media industry. Osawa adds that this is a reason why Native films aren't being produced en masse every year.

Michael Smith, who is the founder of the Native American Film Institute states that Natives have contributed to the lack of productions by not developing and fostering the talents of their own Native directors. Smith, is combating the problem by embarking on a new preservation and distribution project. He is currently seeking film titles that may have been lost or forgotten and if their (sic) not in the distribution network, he is attempting to get them there. They are hoping to interest major foundations and agencies or tribal governments to support the project.

The Native American Producers Association (NAPA) is floundering says Osawa and without funding it will barely be able to keep its mission afloat. "There is no advocate here (U.S) for Native media issues. There is no organization to speak on our behalf." NAPA's mission to maintain alliances, form partnerships between Native producers and directors and promote networking.

There isn't a film like *Smoke Signals* out more regularly because there is a fear out there, says Osawa, that Native storytellers are going to tell the whole truth and nothing but.

"Native directors have the potential to threaten the status quo. It's not in the best interests of the people who hold the purse strings. The foundation of this country is based on myth. We are not in that inner circle, so we remain on the outside hammering the door."

Heather Rae, a Cherokee producer and coordinator who heads the Sundance Film Festival Native American program has said studio executives have blocked projects in the past because they didn't fit the stereotype the film viewing public was used to. But she reports the industry is maturing.

With the list of Native-oriented film festivals around the continent growing, the numbers of artists enrolling in film and media schools, there is a positive feeling within the air-conditioned theaters across the continent. Among the festivals that premiere Native features, shorts, documentaries, and videos are: Dreamspeakers in Alberta; Two Rivers Film Festival in Minneapolis; Red Earth Film Festival in Toronto; Image Nation in Vancouver, Native American Film and Video Festival and the Margaret Mead Film Festival in New York City.

With director/writer Shirley Cheechoo completing her first feature *Backroads* and Sherman Alexie near completion of his feature *Indian Killer* and dozens of other filmmakers scripting, producing and distributing their works, the dynamic work of the storyteller lives on.

It's taken a long time but for the first time Native people are beginning to tell their stories. According to filmmakers a renaissance has emerged but until there are Native people in positions of power, they will continue to live with bloody knuckles, declined proposals and half-finished dreams. As one filmmaker put it – it's impossible to tell a good story to an audience that isn't there.

(Monasrtyski, Jamie, 1999, pp. 33-34. Reprinted with permission from *Aboriginal Voices*.)

EAP26 Don't Touch That Dial!

A brave new world. A precedent has been set for how Native Canadians can wrap up a thousand years, and approach the next millenium with the power to change and strengthen who we are in Canada and the world. The Aboriginal Peoples Television Network is charting a new course. But, what is the future like for a national network that is entering a 5000-channel-universe and is on it's (sic) own?

The Aboriginal Peoples Television Network (APTN), is a national Native television service which launched September 1, 1999 in Winnipeg, Manitoba. With the introduction of the APTN's eclectic style of programming, unique among major Canadian networks. The APTN will mark a startling change for viewers, since Canadian television has been regarded as a pale and distorted version of Canada's claim to be a broad and diverse spectrum that has enough colour injected to it. And the APTN's formula may be working since 68% of Canada's general population, and 84% of Canada's Native population have indicated a willingness to pay for the service.

The APTN is now the basic element that is making Aboriginal television possible. In the future, moments will come and go and fade into the memories of subscribers across Canada and eventually beyond. Some of the stories we watch will remain with us longer than others, some will alter the media and some will draw us closer as a nation. It is currently functioning as a trial and error network, but whatever results from the APTN, Native Canadians can be thankful that a national Aboriginal television network started in the first place. And in its hopes of altering Canada and increasing the level of communication between First Nations people and the rest of the country, APTN can't turn back now.

"We want to provide a basic level of service, so that people on the west coast and on the east coast can talk to each other," says Chief Operating Officer Abraham Tagalik. He adds, "We can really education Canada about who Aboriginal people are."

In June of 1998, Television Northern Canada (TVNC) submitted an application to the Canadian Radio-Television Telecommunications Commission (CRTC) outlining all of their intentions. On February 22, 1999, it happened- a broadcasting license to call our own! Now, the APTN has mandatory carriage to nearly 8 million households with cable in Canada on all class 1 and class 2 cable systems, it's estimated that APTN will generate annual revenues of \$15 million to 17.8 million, over its 7 year license term. The network's budget is \$16 million for this year. Advertising interest has been generating faster than (sic) predicted for the APTN, from Tim Horton's Doughnuts to car commercials and they are not complaining. There is a subscriber fee of 15 cents per month on the basic package and can be seen on direct to home and wireless service providers, including ExpressVu, Star Choice and LookTV.

Before becoming the Chief Operating Officer of the APTN, Tagalik, an Inuk, was the Chairman of the Board for TVNC formerly broadcasted throughout the Yukon, the Northwest Territories, Quebec, the Arctic and parts of Labrador. The TVNC started in 1992, however, after months spent on trying to establish a national service, in February of this year, The Canadian Radio-Television Telecommunications Commission (CRTC) granted the regional Aboriginal broadcasting channel the license to operate a non-profit national service. The CRTC stated in a public notice that a service like the APTN should be "widely available throughout Canada in order to serve the diverse needs of the various Aboriginal communities, as well as other Canadians."

"The only time we get to see ourselves in the mainstream media is in the stereotype situation. We want to show that we aren't the stereotypes by entertaining, enlightening and breaking down the barriers," says Tagalik.

Tagalik's history goes back to Coral Harbour where he was born, on Southampton Island, on the north end of Hudson's Bay. Tagalik grew up in Iqaluit and Arviat. He professionally started his career in radio broadcasting in December 1978. Tagalik then went on to CBC off and on ten years in total doing Inuktitut programming. Taglik joined the Inuit Broadcasting Corporation (IBC) in 1990, just before TVNC started. "I really got into the cultural side of living, when I did an expedition at 18 from Igloolik to Arviat. We slept in igloos and lived off the land by hunting polar bear, caribou and seals," says Tagalik. He adds, "it's what ties

me between the old and the new, I am comfortable with a computer and yet I can build an igloo, people of my generation don't have a lot of experience with that."

The network will run on a six hour wheel, repeated twice daily for an 18-hour day. The APTN will broadcast roughly 120 hours of scheduled programming a week.

EAP26 Don't Touch That Dial! (continued)

There will be 72 hours of English language, 30 hours of Aboriginal language and 13 hours of French language programming. The APTN say they have assembled a schedule that will meet the needs of the community. At the present time, a large amount of programming is 'shelf product' (programming already aired), but on January 1st, the APTN plans to start airing a live national news program.

"The fact of the matter is that in Aboriginal communities, we've behaved like we weren't in the rest of the world. Well we are, and we will have to be creative to be with the rest of the world," says APTN board member Calvin Helin. APTN is led by a 21-member Aboriginal board of directors from all regions of Canada. The board is involved with all aspects including budgets, content and programming. APTN's board membership has changed but is now beginning to be finalized. Helin, a Tsimshian from Lax Kw'alaams, British Columbia, has joined the APTN with a strong business background. "Because we haven't had an economy, we realized we're blazing a new trail. We are responsible for doing it properly and behaving in an exemplary way, in a manner that is responsible for Aboriginal tradition and culture. We have to include our tradition in what we're doing," says Helin. Helin is a business-commercial lawyer, who owns several corporations and holds various positions throughout Canada including the Native Investment and Trade Association and the Canadian Council for Aboriginal Business.

"We want to affect change in attitudes on a grassroots level. We've got to produce good stuff, it's as simple as that," says Helin.

The history of APTN's forefather TVNC goes back a few years starting with the Anik B experiments which occurred between 1978 and 1982 in regions of Nunavut and northern Quebec. The experiments were pilot projects to test communications satellites in applications, including television broadcasting, tele-education and tele-health. In 1981, the CRTC licensed CANCOM to provide a range of southern programming into northern remote communities. It wasn't until 1991 however, that the CRTC licensed TVNC. When the idea of creating a national service came up, TVNC was apprehensive about making it more than a regional network but the response by the people about the network made it clearly evident that the TVNC had something that could move mountains. Tagalik says, "I love it, it's been a very humbling experience, the nature of the work and the way Aboriginal people really see the need for a network that's specifically for them." Tagalik says that there have been cable companies across Canada, who were opposing the carriage of APTN. Tagalik isn't worried though, he believes the CRTC will handle it. "It's 15 cents a month or \$1.80 per year. It's the same price for a cup of coffee," says Tagalik.

The network has programmed a minimum of 90% Canadian content to fulfill its license requirements. However, the APTN has been acquiring content from the US, South America, Australia and New Zealand and continues to acquire programming. The network is also developing relationships for exporting the service to other countries, but remains in the infancy stages.

If you click on to the APTN channel, you will see an array of arts, documentaries, public affairs, newscasts, children's shows and some sports. Broadcasted programming at the moment includes programming for TVNC, CBC North and the National Film Board of Canada.

"This network is a wonderful opportunity for Aboriginal films to be showcased across Canada," says Barb Anderson, National Film Board's Television Sales Unit. She adds, "We're absolutely thrilled with the APTN going on the air." Independent producers are submitting production proposals daily says Jim Comton, the APTN's Program Director. The APTN is interested but most of the programming are shows purchased from other networks until new productions can be pursued.

An issue raised in the media recently, pertains to the expectations that the APTN will have Native and non-Native audiences that are expected to appreciate the same programming while they may not understand the same cultural references. Is the audience interested or should the APTN reconsider their selection process? "We've never seen this before, there's such a high potential for learning for Aboriginal and non-Aboriginal people. Eventually they'll fill all the holes, It should take a couple of years before it gets there," says Alanis Obomsawin, an established filmmaker and board member representing Quebec.

EAP26 Don't Touch That Dial! (continued)

In January, a daily newscast and daily phone-in show, will begin. The news director is Dan David. He has nearly 20 years of experience in the broadcasting and communications field. Dan will be responsible for the news and live programming on APTN. The presentation centre will house the news studio and work as a production centre. APTN will retain an administrative office in Ottawa, Ontario and in Whitehorse, Yukon and Iqaluit, Nunavut. There will [be] 42 full time jobs, 8 part time jobs and numerous production jobs across the country. Winnipeg, Manitoba has been chosen as the site to establish the APTN presentation and uplink centre. "It's time for Aboriginal people in Canada to start changing their attitudes. Not only in our own communities but in the greater Canadian community," says APTN board member Dave Tuccaro. Tuccaro represents Alberta on the board of directors. He is an accomplished entrepreneur and is confident that the APTN will ensure success. "Aboriginal people have to start being looked at as partners, they haven't been because of the government systems. It's going to take political support, as well as corporate Canada. The government has to look and see what they can do. The big challenge is that we have to step up and do whatever it takes to make it successful."

Charting a course in a relatively new medium, will be a challenge for the APTN, but with loyal viewers glued to the screen and supportive people from around the world cheering, the APTN looks like it will beat the odds of the 5000-channel-universe. Besides aren't the beautiful sights, sounds and stories of Indian life enough for the price of a cup of coffee?

Surpassing all expectations, the APTN has boldly stepped into the spotlight with a voice that can not be silenced. It is the voice of where we came from, who we are and where we are going.

(Rice, Harmony, 1999, pp. 27-29. Reprinted with permission from *Aboriginal Voices*.)

EAP27 Dispelling the Myths

Many misconceptions about Aboriginal peoples in Canada are based on stereotyping and lack of information. These misconceptions have serious consequences and are often at the root of racism and discrimination that Aboriginal peoples continue to experience today.

Dispelling the myths is one step towards building relationships based on mutual respect and trust. Here are 10 common myths about Aboriginal peoples, along with factual information that will help to dispel them.

MYTH: All Aboriginal peoples are the same.

The facts: The Aboriginal population is very diverse:

- The Aboriginal population is composed of First Nations, Inuit and Métis peoples – each with different history, culture and society.
- Over 50 Aboriginal languages are spoken in Canada today.
- Aboriginal peoples live in many different parts of Canada – in geographically diverse locations such as urban centres, rural communities and remote locations.

MYTH: Aboriginal peoples have always had the same rights as others in Canada.

The facts: Only recently have Aboriginal peoples begun to obtain the same rights as other people in Canada:

- Registered First Nations peoples obtained the right to vote in 1960.
- In light of the 1973 Calder case and the 1997 *Degamuukw* case, Aboriginal title equals communal ownership of land (excluding individual ownership).

Throughout history, Aboriginal peoples were denied certain rights afforded other people in Canada:

- In 1880, an amendment to the *Indian Act* provided for automatic enfranchisement (loss of status) of any Indian who earned a university degree or any Indian woman who married a non-Indian or an unregistered Indian. Enfranchisement was not officially repealed until 1985.
- In 1844, an amendment to the *Indian Act* instituted prison sentences for anyone participating in potlatch, tawanawa dance and other rituals (traditional Aboriginal ceremonies).

MYTH: Aboriginal peoples are responsible for their current situation.

The Facts: Many factors have contributed to the situation of Aboriginal peoples in Canada:

- Prior to European contact, Aboriginal societies were strong and self-sufficient.
- While Aboriginal peoples were never conquered, the process of colonization resulted in loss of control.
- Policies of displacement and assimilation (e.g., residential schools and banning of potlatch) deprived Aboriginal peoples of their traditional, social, economic and political powers.
- Aboriginal peoples are now re-establishing control through a process of healing, negotiation and partnership.

MYTH: Aboriginal peoples have a lot of money.

The Facts: Aboriginal individuals have lower incomes and higher dependency rates than others in Canada:

- The average income for registered First Nations peoples aged 15 and over was \$12,000 in 1991 – only 53 percent of the average income for non-Aboriginal Canadians (\$24,100). For Aboriginal peoples, the average income was \$17,000, or 70 percent of the national average in 1991.

- In 1991, over 40 percent of First Nations peoples living on reserves received social welfare, as opposed to 17 percent for the Canadian population at large.

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EAP27 DisPELLING the Myths (continued)

- Land claim monies foster community economic growth on a long-term basis, however their impact on individual income is minimal. Given the size of the difference between Aboriginal average income and national average income, it will take a long time to eliminate this disparity.

MYTH: Aboriginal peoples have everything paid for; they don't have to pay for their housing, education or medical expenses.

The Facts: Certain services are paid for. What these are, and who they are for, is defined by statute or agreement:

- Registered First Nations peoples have certain services paid for. These are part of the federal government's statutory obligations as outlined in the *Indian Act*.
- When a registered First Nations person leaves the community, access to these rights are limited. And as the federal government cuts spending, items admissible under these statutory obligations also diminish.
- The Department of Indian Affairs and Northern Development provides certain services to the Inuit through its Indian and Inuit programs. The department funds services for these communities that Canadians receive from their provincial or municipal governments. These services include education, social services and community infrastructure.
- Although the federal government has no statutory obligation to Métis people, it provides core funding to Métis representative organizations to advocate and negotiate, with federal and provincial governments, programs and policies that affect its membership (i.e., socio-economic status, health and cultural identity). Some Métis groups also have agreements with provincial governments to provide services (nature of agreements and services vary).
- Outside of the items defined by statute and agreement, Aboriginal peoples pay their own expenses.

MYTH: Aboriginal peoples do not pay taxes.

The Facts: Tax exemption occurs only in confined cases. Aboriginal peoples pay significant amounts of tax every year:

- Inuit and Métis people always pay taxes.
- First Nations people without status, and registered First Nations peoples living off-reserve, pay taxes like the rest of the country.
- Registered First Nations peoples working off-reserve pay income tax, regardless of where they reside (even on-reserve).
- Administrative costs incurred by registered First Nations peoples claiming tax exemptions for off-reserve purchases under \$500 discourage requests for reimbursement. In these cases, most registered First Nations peoples opt to pay the sales tax.
- Registered First Nations peoples are sometimes exempted from paying taxes. Tax exemption is part of the federal government's statutory obligation as outlined in the *Indian Act*.

MYTH: Aboriginal peoples cannot interface with, or adapt to, life in the mainstream.

The facts: Aboriginal peoples have extensive and effective relationships with the rest of Canadian society:

- Aboriginal peoples attend, and graduate from, a wide range of colleges and universities.
- Aboriginal peoples work in all parts of the economy – many in large mainstream industries like mining, forestry, banking, construction, etc.

- Aboriginal businesses form joint ventures (and other business arrangements) with non-Aboriginal businesses.

MYTH: Aboriginal peoples do not have a good work ethic; they have high rates of turnover and absenteeism.

The Facts: Aboriginal peoples are skilled, productive and reliable employees who are valued by their employers:

- Aboriginal peoples participate extensively in work-oriented education and training programs.
- Aboriginal peoples work in all parts of the economy and in many different occupations.
- Aboriginal peoples are valued as stable, reliable employees who contribute in many ways to corporate performance.

EAP28 Dispelling the Myths (continued)

- Flexible work arrangements may be established to allow Aboriginal peoples to pursue their traditional ways, the timing of which differs from statutory holidays.

MYTH: There are no qualified Aboriginal people to hire.

The Facts: Aboriginal peoples have the education, skills and expertise required for jobs in all economic sectors:

- In 1991, over 150,000 Aboriginal peoples had post-secondary education, up from 800 in 1969. This number continues to increase rapidly.
- Aboriginal peoples work in many occupations. They are obtaining qualifications and experience in business/finance/administration, management, social sciences; education, natural and applied sciences, and health.
- Many services are available to help employers find qualified Aboriginal employees.

MYTH: Hiring Aboriginal peoples is a form of reverse discrimination.

The Facts: Hiring Aboriginal peoples is part of a strategy to develop a representative workforce:

- A representative workforce means that all groups are represented – those who are part of the majority population as well as those who are in minorities – reflecting the make-up of the country or of the population surrounding work areas.
- Measures to increase Aboriginal workforce participation are not designed to favour one group over another. They are designed to increase access to employment vacancies and promote equitable opportunities for all groups.
- Provisions of the Canadian Charter of Rights and Freedoms (as well as provincial and territorial statutes) permit employers to take special measures to achieve the equitable representation of Aboriginal peoples and other groups in the workforce.

(Indian and Northern Affairs Canada, 1998, pp. 5-4 to 5-10. Reproduced with the permission of the Minister of Public Works and Government Services Canada, 2002.)

