

CROSS CULTURAL
STUDIES

NATIVE SERVICES DIVISION

July 1989

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Introduction

The Mission of the SIAST Native Services Division

"to develop, establish and promote measures which enhance participation, success and the cultures of Aboriginal People within SIAST"

Part of the mission is the development and teaching of the Cross Cultural Studies. It is considered essential in better meeting the needs of the vocational/technical boundaries.

The curriculum provides lectures, activities, information and experiences that are relevant to the aboriginal student as well as the non-aboriginal student.

The content covers concepts in cross-cultural awareness, Indian and Metis history from the aboriginal perspective and contemporary issues.

The visual content, meaningful experiences and relevant discussion topics provided encourages critical thinking and opportunities for objectivity.

The Aims and Objectives of the Cross-Cultural Studies Package is:

- to enhance the sense of self-worth through the acceptance of one's own identity;
- to give opportunities for all to examine and clarify one's values, beliefs and attitudes;
- to give an understanding of the historical process and events in Saskatchewan history;
- to give an appreciation and awareness of the issues of the Aboriginal peoples of Saskatchewan.

Evaluation

The instructor should evaluate the students' comprehension and skills on a daily basis but a mid-term and final exam may be used also. The final exam may be a major discussion paper.

Resource Package: A package of materials to assist the instructor is included. Each lesson plan lists resources available.

PART I CULTURE AND HUMAN BEHAVIOR

1. Culture and its Components
2. Functioning Cultures
3. Understanding Cultural Differences
4. Identity and Its Influences
5. Stages of Ethnicity
6. Stereotyping
7. Patterns of Social Structures

PART I - WHAT IS TO BE EXAMINED

1. Culture and Its Components

Objectives

Students will:

- a) understand the concept of culture and its components;
- b) know how to use the systemic approach to examine cultures;
- c) be able to work in groups effectively.

Teacher Information

- o Definitions - Culture
 - (1) It is a way of thinking, feeling, believing.... It is a distinctive way of life of a group of people. It constitutes a storehouse of pooled learning of the group. Mirror For Man, Clyde Kluckhohn Whittlesey House McGraw-Hill Book Company Inc., N.Y; Toronto.
 - (2) The patterns and standards traditionally handed down in his community. Patterns; of Culture, Ruth Benedict.
 - (3) The sum total of the attainments and learned behavior patterns of any specific period, race or people. Funk & Wagnells Standard Desk Dictionary, Harper&Row Publishers Inc; 1934.
- o Culture helps us to make sense out of the part of the world inhabited by us. Culture facilitates living by providing ready-made solutions to problems by establishing patterns and relations and ways for preserving group cohesion and consensus.
Culture gives people identity. By examining culture through

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the ten characteristics, we can appreciate human diversity and capability.

o Ten Characteristics

1. Communication and Language - Verbal and Non-verbal, distinguishes one group from another; furthermore, the meanings given to gestures often differ by culture.
2. Dress and Appearance - Outward garments and adornments, or lack thereof, as well as body decorations tend to be distinctive by culture.
3. Food and Feeding Habits - The manner in which food is selected, prepared, presented and eaten often differs by culture. One man's pet is another man's delicacy. Feeding habits also differ, from hands and chopsticks to full sets of cutlery.
4. Time and Time Consciousness - Some cultures' time is exact while others are relative. Some don't manage by hours and minutes but by sunrise and sunset. Time in the sense of seasons of the years varies by culture. Some cultures think in terms of winter, spring, summer and fall; others may think in terms of rainy or dry seasons.
5. Rewards and Recognitions - The manner and method for giving praise for good and brave deeds, length of service and other types of accomplishments varies in cultures. The celebration of achievement through eating can vary by culture: feast, luau, retirement dinner.
6. Relationships - The family unit is the most basic expression of this characteristic. The arrangement can go from small to large. Example: Hindu household-one house. Mother, father, children, parents, aunts, uncles and cousins. Physical location may also be determined. Males on one side, females on the other. How people relate varies from culture to culture. Elderly have a place up high in some cultures, ignored in others. Women wear veils and appear differential in some cultures and are considered equal if not superior in others.
7. Values and Norms - Survival level cultures value the gathering of food and shelter while high security valuing needs material things, job titles and law and order. From its value system, a culture sets norms of

behavior for that society.

8. **Sense of Self and Space** - Self-identity and appreciation can be manifested by humble bearing in one place while another calls for macho behavior. Some cultures are very structured and formal while others are more flexible and informal. Some cultures are closed and one's place is precisely determined, while others are flexible and changing.
9. **Mental Processes and Learning** - One culture stresses logic while others reject that system. Some cultures favour abstract thinking and conceptualization, while others prefer rote memory learning.
10. **Beliefs and Attitudes** - Religion expresses the philosophy of a people about important facets of life. A peoples religious belief system depends upon their stage in human development. Tribesmen and primitive tend to be more superstitious and spirit believing (voodoo) while religions in the agricultural stage of development substantiate a belief in science for faith in their practices.

o **Systems of Culture**

1. **Kinship System** - The family relationship and way a people reproduce, train and socialize their children/ Nuclear versus extended. Patrilineal versus matrilineal.
2. **Education System** - How young are provided with information, knowledge, skills and values. The education system may be the rote method or it could be sophisticated, educational technology.
3. **Economic Systems** - The manner in which the society produces its goods and services.
4. **Political Systems** - The means of governing for maintaining order and exercising power and authority.
5. **Religious System** - The means for providing meaning and motivation beyond the material aspects of life.
6. **Association System** - The network of social groupings people form. Secret societies, trade groups, professional groups.
7. **Health System** - The way a culture prevents and cures disease or illness and cares for victims of accidents.

8. Recreational System - The ways in which a people socialize or use their leisure time. Some cultures enjoy sports, while another may consider it big business.

Sources

Managing Cultural Differences, Phillip R. Harris, Robert J. Moran, Gulf Publishing Company, Houston, Texas, 1979.

Procedure

1. Divide the class into four groups. Assign the term "culture". Have each group come up with a group definition of the term. Have a reporter for each group put their definition on the board.
2. Present definitions from the teacher information. Compare to the students.
3. Introduce the ten characteristics of culture. Discuss each one individually encouraging student contributions.
4. Introduce the eight systems of culture. Discuss each individually again encouraging the students to participate.

Closure:

Tell students that any culture can be examined by using the above characteristics and systems.

Evaluation:

The definitions given by students will determine if they understand the term "culture".

You can determine from the students contributions whether they are able to examine cultures using the systematic approach.

PART I - WHAT IS TO BE EXAMINED

2. Functioning Cultures

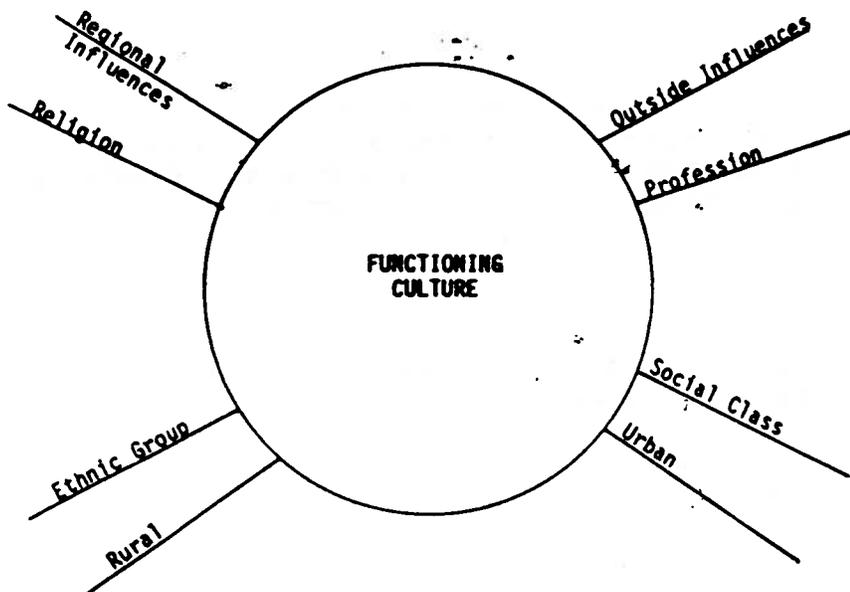
Objectives

Students will:

- a) be able to understand that ones own culture is dynamic and changing;
- b) examine their own culture they live in;
- c) be able to identify the influences that creates ones functioning culture.

Teacher Information

Model of Functioning Culture



Source:

The Individual and Culture, Native Studies for STEP II.
Gabriel Dumont Institute.

Procedure:

1. make the students aware that they will be examining their own living and functioning culture.
2. instruct the students to take the time to visualize how their great grandparents lived. They are to make a few

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- notes on it.
3. Next have each individual examine how s/he lives as a student and take a few notes on that.
 4. Assign the following questions to the class:
 - a) compare your great grandparents culture and your own. What are some of the differences between them.
 - b) what might have brought about these changes?
 - c) Why isn't your culture the same as your grandparents?
 5. Present the model to the students and discuss it. Have them make up their own model with their own influences.
 6. Have the students share their models so they can see similarities/differences.

Closure: Recap:

- culture changes over time
- influences that bring on the change
- ones ethnic culture, lifestyle, chosen profession and other factors intersect to form ones own personal functioning culture.

Evaluation:

Monitor the modules diagrammed by the students for understanding of the concept.

The assignment questions done orally are also indicators of concept learned.

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PART I - WHAT IS TO BE EXAMINED

3. Understanding Cultural Differences

Objectives:

Students will:

- a. experience simulated cultural differences
- b. be aware of differences and understand how misconceptions of differing cultures come about
- c. enjoy participating in a cross-cultural simulation game

Teacher Information:

Bafa Bafa is a cross-cultural simulation game. In playing the game, students will be able to experience the same feelings that true life situations would give them.

The game requires that the class be divided into two separate groups. Each group will require a separate room, a monitor/leader and a cassette player. Each room should have a chalkboard or a flip chart. The game itself includes the necessary cultural props needed to play the game.

Overview by Bafa -

Participants are briefed on the general purposes of the simulation and divided into two groups or "cultures". They are then introduced to the values, expectations and customs of their new culture: Alphans are relaxed and value personal contact and intimacy within a sexist and patriarchal structure. Betans measure a person's value in how well he or she performs in the marketplace. Once all of the groups understand and feel comfortable with their own culture, observers are exchanged. The observers attempt to learn as much as possible about the values, norms and customs of the other culture without directly asking. After a fixed time, the observers return to their respective groups and report on what they saw. Each group tries to develop hypotheses about the most effective way to interact with the other culture, based on the information provided by the observer. After the hypotheses generating discussion the participants proceed with persons taking turns at attempting to integrate into the other culture. When everyone has had a chance to visit, the game is ended.

participants then discuss and analyze the experience.*

*Bafa , Bafa, A Cross Culture Similation, R. Garry Shirts, Simile II, 218 Twelfth Street, Box 910, Del Mar, California 92014, 1977, Pg. 7.

Procedure:

1. Explain to the whole class the intention of the exercise.
2. Divide the class into two cultural groups. The Alphans and the Betans. Each group should have a facilitator/monitor to help the group in learning their culture as well as provide them with their cultural props.
3. Have each cultural group listen to the tape of their culture. Give each group the necessary materials and give them time to learn and practice their culture.
4. Each group has an observer to go in and observe the other culture. Briefly observe only, no questions allowed. Each observer reports back on what s/he saw. Everyone gets a turn.
5. Visitors will then go in for two minutes, given the necessary cultural props and attempt to integrate into the other culture. Facilitators will time the visitors and make sure everyone gets a turn.
6. Discuss and analyze the experience in separate groups using the following questions. Write the feedback on trip report papers:
 1. Describe the other culture.
 2. What did you think about them.
 3. How did you feel when you visited and tried to integrate into their group.
 4. How did you feel when they visited you.

*Bafa, Bafa, A Cross Cultural Similation, R. Garry Shirts, Simile II, 218 Twelfth Street, Box 910, Del mar, California 20149, 1977, Pg. 7.

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5. If given a choice of either cultures to live in, which would you choose? Why?
7. Have the two groups demonstrate their cultures allowing time for observation and speculation. When individuals feel ready they are to integrate into the demonstrated cultural group.
8. End the game. Have each culture explain itself.
9. Debrief with the class as a whole.
 - a. Go through the first observations
 - b. Ask the following questions:
 - i) how do you feel about the other group now?
 - ii) have your feelings changed since the first observation? Why?
 - iii) how did you feel integrating the second time?
 - iv) would you choose the same culture to live in as you did before? Why or why not?
10. Close having the students drawing conclusions from the experience. Chart the observations on the board.

Evaluation:

The closure can be the evaluation to observe the learning that took place.

PART I - WHAT IS TO BE EXAMINED

4. Identity and Its Influences

Objectives

Students will:

- a. Understand the meaning of the word "identity".
- b. Be able to understand how certain factors affect ones identity.
- c. Be able to identify factors that does affect ones identity.
- d. be able to develop their observational and analytical skills.

Teacher Information:

Definitions:

Identity - distinctive individuality; condition of being a specific person or thing; The Scribner-Bantam English Dictionary Bantam Books, Toronto, 1985.

Identity - the condition of being oneself or itself, and not another. Random House College Dictionary, Revised Edition, Random House, Inc., 1984.

Most things that we are made up of are beyond our control. These factors aid in the creation of ones "identity".

Examples of Influencing Factors

birth order	-	how media portrays people
sex	-	language
birthmarks	-	physical appearances
race	-	perception of self/others
social status	-	community
economic status	-	geographical location
adoption	-	historical values
divorce	-	traditional values
illegitimacy	-	Immigrational Experience
level of education	-	marriage
religion	-	career choice

WORLD CULTURAL STUDIES

eye color - community stature
hair color - personal tragedies
size
weight

- o Long Lance - a film about Sylvester Long from Winston, Salem. His parents lived on a plantation and were black slaves that were part white. Throughout the film Sylvester takes on the identity of an Indian man.
- o Bill Reid - Bill Reid's mother was from the matriarchal Haida Indian Group and his father was of German/Scottish descent. Bill was raised in the City of Victoria and worked there. Later in life he learned the Haida jewellery and totem pole carving trades. He eventually moved to the community of Silitka to carve a pole for the community.

Sources:

- (1) Long Lance - NFB, available GDI Library (58 minutes)
- (2) Bill Reid - NFB, available GDI Library (30 minutes)
- (3) Native Studies Step II, The Individual & Culture, Gabriel Dumont Institute

Procedure:

- 1) Write the word "identity" on the board. Have the students come up with their own definition.
- 2) Depending on the size of the class, have a few or all students read their definition.
- 3) Post a dictionary definition. Compare it to the class answers.
- 4) Talk to students on how differing factors affect individuals identity. Use a few factors from the list.
- 5) Have the students "Brainstorm" for more. Go for 20-25 in total.
- 6) Discuss each of these factors individually.
- 7) Present students with the following questions before viewing films:
 - a) Note the ethnic background of each man.

- b) Note what route in life each man chose.
 - c) Why?
 - d) Why didn't they chose to identify as a Metis?
- 8) Present the video "Long Lance" and "Bill Reid"
 - 9) Have the students use the noted information and compare and contrast the two men and their lives in regards to their identities.
 - 10) As a closing exercise have the students think about their own identity. Instruct them to take a blank sheet of paper and write words and statements that reflect ones own individual identity.

Have the students share their identity sheets with each other.

Evaluation:

- 1) Understanding of the concept of identity can be determined from the student definition.
- 2) Assessment or brainstorming exercise or influencing factors can be done to determine comprehension.
- 3) Observation and analytical skills development can be assessed from the students ability to compare and contrast.

PART I - WHAT IS TO BE EXAMINED**5. Stages of Ethnicity****Objectives:**

Students will:

- a) Understand the concept of ethnicity
- b) Be aware of the levels of ethnicity
- c) See that ones ethnicity is voluntary and changing

Teacher Information:**Definitions**

Ethnic Group - a microcultural group within North America with unique characteristics that sets it apart from other cultural groups. It is involuntary even though it is optional for individual identification. It has a historic origin, shared heritage and tradition. An ethnic group has a sense of peopleness.

Ethnic Minority Group - shares the same characteristics as the ethnic group but it also has unique physical/cultural characteristics which enable individuals who belong to other ethnic groups to easily identify its members; often for discriminatory purposes e.g. Native Hawaiians have unique physical and cultural characteristics, Jewish Americans are distinguished on religious and cultural characteristics.

Ethnicity - the degree to which one identifies oneself with ones own microcultural group. It is voluntary because one chooses to identify.

Ethnocentrism - when one judges other cultures by one own culture (values and norms). One looks through his/her own perceptual screen as the right way.

Students should be helped to understand that just because one thinks an individual is a member of a particular ethnic

group does not mean that individual has a strong identity with it.

Stages of Ethnicity

Stage One - Ethnic Psychological Captivity - at this stage the individual has internalized the negative beliefs about his ethnic group that are institutionalized within society. The individual is ashamed of the ethnic group and his identity. He may respond by either avoiding other ethnic and staying totally within his own or by denying his own group and going for total assimilation into the dominant culture.

Stage Two - Ethnic Encapsulation - one participates mostly within his own ethnic community and believes that his own ethnic group is superior.

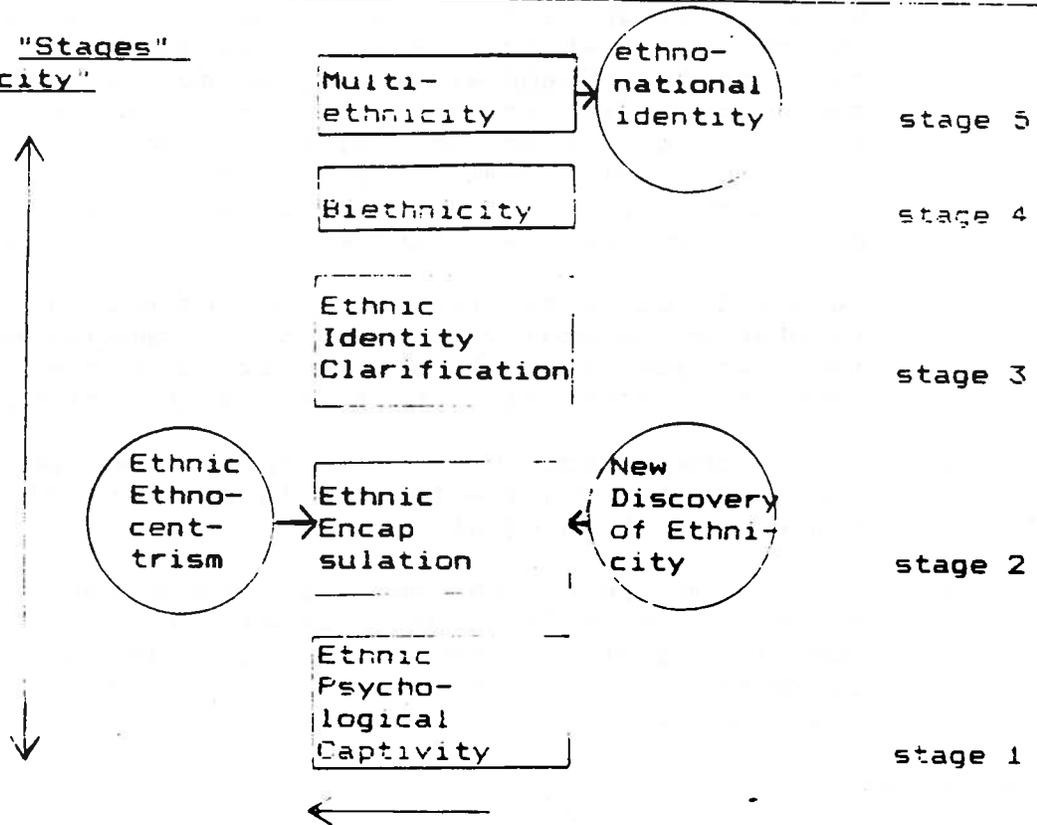
Stage Three - Ethnic Identify Clarification - the individual clarifies personal attitudes and identity here and develops a positive attitude towards his ethnic group. The individual accepts his self and develops the characteristics needed to respond more positively to outside groups.

Stage Four - Biethnicity - at this stage one has a healthy sense of self and can respond and participate in ones own ethnic group as well as in another ethnic group.

Stage Five - Multi-Ethnicity - the ideal stage. One can function within several cultural environments. The individual is able to understand, appreciate and share values, symbols, etc. of several ethnic cultures.

- the stages are a gradual developmental process
- under certain conditions individuals may go up or down the levels. This makes it changeable.

Model of "Stages" of Ethnicity



Teacher Information(cont'd)

Running Brave - this video is about an American Indian olympic athlete and his struggle with his ethnicity throughout his career and personal life

Resources

Teaching Strategies for Ethnic Studies, Second Edition. James A. Banks, Allyn and Bacon, Inc., Toronto, 1979.

Running Brave, available on VHS (Gabriel Dumont Institute Library)

Procedure

- 1) Present the first two definitions to the class. Discuss each thoroughly to ensure the students understanding.
- 2) Present the definition of ethnicity and the model to the students. Discuss each level of ethnicity. Use examples and encourage students to participate.

- 3) Give the students 3 or 4 situations to examine and decide at which level a certain individual is functioning. **Example:** A young man leaves his small ethnic community for the city. He gets educated, finds a job, gets married and raises a family. He never returns to his community and never attempts to contact his community in the city, he does acknowledge them but does not initiate any further contact or socialization.
- 4) Have the students view "Running Brave". Instruct them to observe carefully so they can identify what levels the various characters are at and the process of identity clarification Billy Mills goes through.
- 5) Recall the videos "Bill Reid" and "Long Lance". Have the students examine the levels of ethnicity that each man was functioning at.
- 6) Draw from your own personal experiences and give students examples of situations where you were functioning at different stages of ethnicity. Ask the students to share some of their own personal experiences.

Evaluation

The students' understanding can be assessed from their own contributions and from their ability to identify the stages of ethnicity in the varying situations.

PART I - WHAT IS TO BE EXAMINED

6. Stereotyping

Objectives

Students will:

- a) be able to understand the concept of stereotyping
- b) be able to identify various types of stereotyping
- c) be able to function effectively in a group
- d) be able to develop their critical thinking skills
- e) be able to work on problem solving skills

Teacher Information

Definitions

- Stereotype - an oversimplified generalization about a particular group, race or sex which usually carries derogatory implications
- Bias - a tendency or inclination of outlook; a subjective point of view
- Prejudice - an unfavorable opinion or feeling formed before hand or without knowledge, thought or reason
- Racism - a doctrine that inherent differences among the various human races determine cultural or individual achievement, usually involving the idea that one's own race is superior

Resources

- 1) The Random House College Dictionary, Revised Edition, Random House Inc., New York, 1984
- 2) Stereotypes: Past and Present, Defeathering the Indian, Emma La Roque, The Book Society of Canada, Agincourt, Canada, 1975.
- 3) Beyond Bias: Informational Guidelines for Reducing

Negative Bias in Instructional Materials, Community Education Branch, Sask. Ed., 1984.

- 4) Eye of the Storm, The Centre for Humanities, New York 10549, Copyright ABC News. Available GDI Library (VHS) (Film) Cultural Relations, Regina City Police.
- 5) Stereotypes, Upstream Productions Stereotypes (I KNOW WHO I AM) Gabriel Dumont Institute.

Procedure

- 1) Introduce the terms -

- 1) Stereotype
- 2) Bias
- 3) Prejudice
- 4) Racism

Discuss each one individually using example of each; encourage student contributions.

- 2) Ask the students to think of words that are used in connection with certain groups; race or sex in a negative, stereotypical way.

o list the words and discuss how these words put down ethnic groups, sexes, jobs and the aged.

o discuss how differing people are illustrated in stereotypical ways

examples: comic books, novels, history books, text books, movies, media. If possible, show some actual examples.

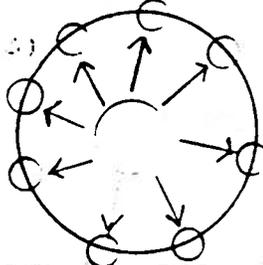
- 3) View "Eye of the Storm" or "Stereotypes".

- 4) Separate the class into 4 groups. Have each group select a reporter. Assign the following questions to the groups to discuss:

- 1) how is prejudice acquired?
- 2) how can stereotypes affect people?
- 3) what can be done to prevent it?
- 4) what can be done as individuals or groups to combat prejudice and discrimination?

- 5) Close with the group reporters giving the oral reports to the rest of the class.

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This diagram represents a ruling elite society. The power and communication all comes from the top and flows down to the others. It is starting to represent a pyramid. When this happens the ideology changes. A monopoly on education, political power, skills, etc. develops. A slave society forms. It becomes more political but appears more uncivilized. In this society people are out to get and take from one another.

- 4) This is a bureaucratic society:
- a ruling class (elite)
 - a managing class
 - a working class
 - a class of dispossessed people

A ruling class calls the shots from the top. It is a competitive society. You compete with others at your level so you are not so open with others. Being too open could get you out.

- | | | | |
|-----------|---|--------------|-----------------|
| Top level | - | Manager | |
| 2nd level | - | Engineer | - an example of |
| 3rd level | - | Foreman | - a mining |
| 4th level | - | Straw Bosses | - organization |
| 5th level | - | Miners | |

In a bureaucracy clear orders come down but unclear feedback is returned (competitiveness). It is future goal oriented. Everyone wishes to be at the top. It is a society of individualism.

The four patterns are neither good or bad, they are just the pattern of human development.

Resources

1. The Origin of the Family, Private Property and the State, Engles and Friedrich, Penguin Publications, 1989.
2. Culture, People, Nature, 5th Edition, Marvin Harris, Harper and Rowe, 1988.
3. The Gods Must Be Crazy, VHS, Available GDI Library.

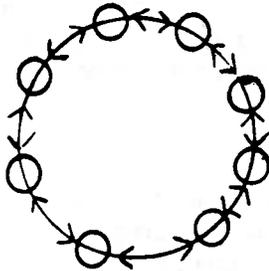
UNIT I - WHAT IS TO BE EXAMINED7. Patterns of Social StructuresObjectives

Students will:

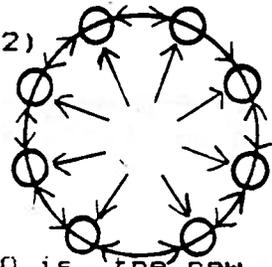
- a) be aware of universal patterns of social structures
- b) have an understanding of human development in regards to power and communication
- c) be able to develop their observational and analytical skills

Teacher InformationPatterns of Power and Social Structures

- * Arrows represent the flow of power and communication.



This social structure existed in the time of tribal societies, it was the time of hunting and gathering. The diagram represents that social structure. Example: a representing council deciding where the buffalo meat is going. The arrows show how each person is represented. The chief is not in the center. He is part of the circle. He is the same as the others. This is a government with no private property, no surplus; people had enough. No group or person stood above the community (democracy). The circle is in accord with the economy. There is no exploitation just cooperation. Power is charismatic. It resides in individual's strength as hunter and leader. The people of this society are nomadic and their time is full. Time is all spent in gathering of food.



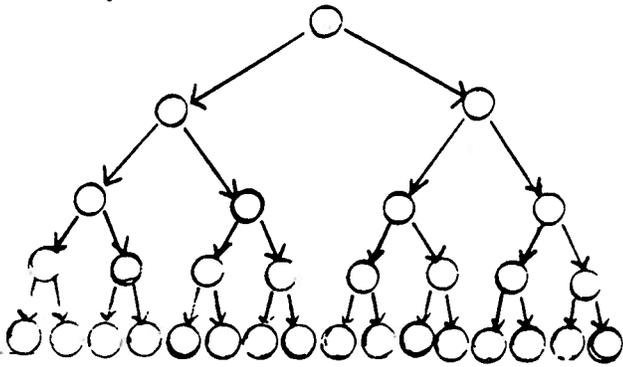
This social structure existed in the time of pastoralism and agriculturalism. This society produced more than it needed so there was a surplus. The chief has achieved more power and sets himself from everyone else. The center is the new emerging elite. This example represents an ordinary family group. This society is getting more specialized in trade. It is a sedentary society.

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Evaluation

Assess student answers and report for understanding.
Monitor groups to insure everyone is contributing.

Ex. 4



Procedure

- 1) Present the patterns of power and communication to the class. Take the class from the tribal social structure through to the present day bureaucracy.
- 2) Discuss
 - 1) Possible changes that turned hunters and gatherers into agriculturists.
 - 2) How surplus brings on trade specialization.
 - 3) How technology can take rural society to the urban.
 - 4) Slavery, feudalism
 - 5) Modern Industrial society and the growth of individualism.
- 3) Present the video "The Gods Must Be Crazy". After viewing, ask the following questions:
 - a) What social family relationships are observed in the film?
 - b) What differences in cultural values were observed.
 - c) What was observed about the concept of "private property"?
 - d) Did the law really have any sense to the Bushman's reality?
 - e) What role did the government play in the film?

PART II - EARLY INDIAN LIFE

1. Legislation and Terminology
2. Theories of Origin
3. Traditional Values and Beliefs

PART II - WHAT IS TO BE EXAMINED

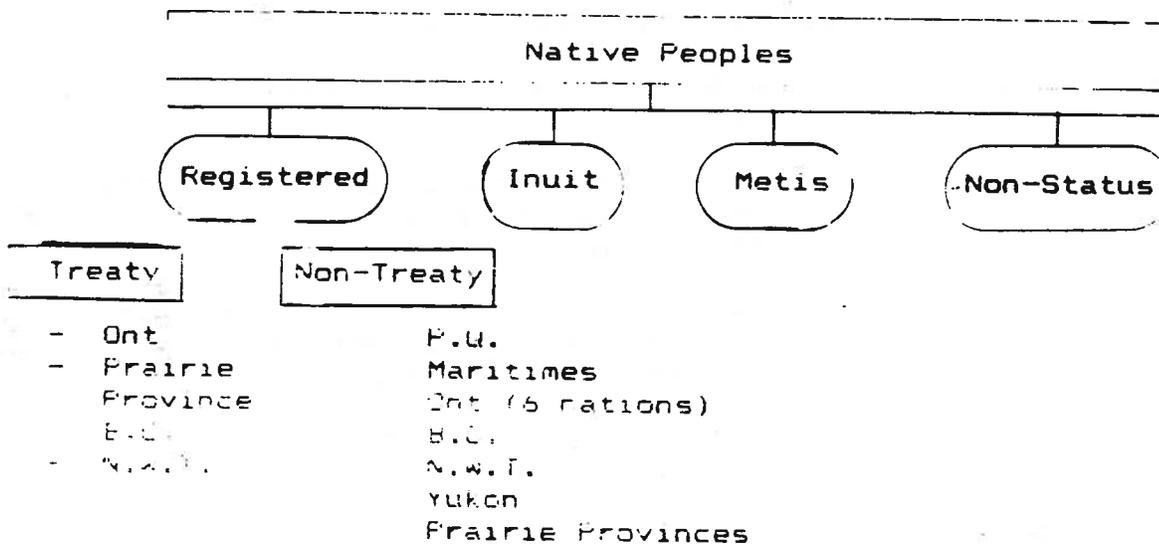
1. Legislation and Terminology

Objectives

Students will:

- a) be aware of the legal terminology used to identify aboriginal peoples past and present.
- b) be able to understand some of the discriminating effects of the Indian Act.
- c) be aware of Bill C-31.

Teacher Information

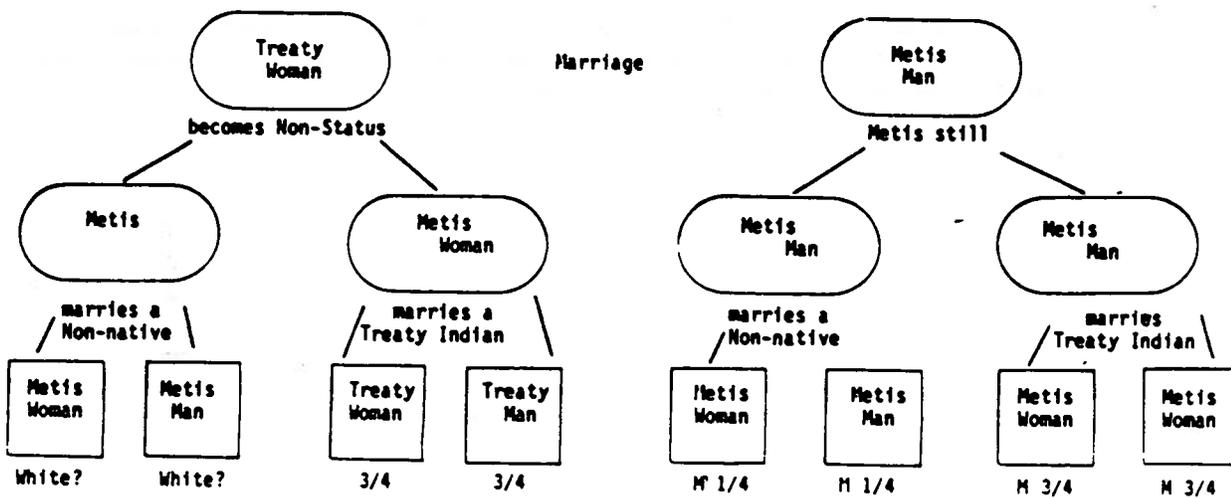


STATUS OF FEDERAL INDIANES

- A.) Treaty someone descended from an Indian band who signed for treaty.
- B.) Non-Treaty someone was sent out by the federal government to register anyone who was deemed to be an Indian but had not signed Treaty
- C.) Inuit an aboriginal person who lives or descends from the Arctic region of Canada
- D.) Non-Status they do not have status (Treaty Rights) for various reasons
1. enfranchisement - careers
 - army
 - personal choice
 2. marriage
 3. not registered for some reason
- E.) Metis anyone of mixed European and Indian ancestry
- any mixed European and Indian ancestry that is not eligible for status under the Indian Act
- anyone descending from the historic Metis who evolved in Western Canada into a unique group of people
- self-declaration and be recognized as Metis by the Metis community
- F.) Aboriginal Person anyone of Indian ancestry

DISCRIMINATION WITHIN THE INDIAN ACT

EXAMPLE I



INDIAN CULTURAL STUDIES

3. Treaty Indian
 4. Non-Treaty Indian
 5. Inuit
 6. Metis
 7. Non-Status Indian
3. Have each group put their definitions on the board. Discuss the definitions using the information in the front of less. Present the visual.
 4. Discuss the Indian Act and using the 3 examples show how they discriminated against Indian women and men (from Teacher Information).
 5. Have a discussion of the changes Bill C-31 brought in. (SASK. NATIVE WOMEN'S ISSUE SPECIAL ISSUE, JUNE 1986) RESOURCE PACKAGE).
 6. Using the article "Illusions of Equality", read and discuss the cases. (Resource Package). Answer the questions asked within as a group.

CROSS CULTURAL STUDIES

As you can see from the above examples, the Indian Act was discriminating.

The government decided to amend the Act and to see that three fundamental principles were respected:

- 1) all discrimination be removed from the Indian Act
- 2) Indian status and band membership rights be restored to persons who lost them
- 3) Indian bands have the right to control their own membership

Bill C-31 was the amendment brought in to stop the discrimination and return rights to the persons who had lost them under the old discriminating act, but there is still a great deal of confusion with the implementation of Bill C-31 (See Resource Package for more information).

Resources

1. Unfinished Business: Aboriginal Peoples and the 1983 Constitutional Conference, N.K. Zlotkin.
2. Saskatchewan Native Women's Association Newsletter Bill C-31, Special Issue, June 1986.
3. "Illusions of Equality", Aboriginal Women's Council of Saskatchewan, October 1986 Newsletter.
4. The Indian Status Issue, Saskatchewan Native Women's Association Newsletter, June 1985.

Procedure

1. Have each person write down a group that he/she identifies with, e.g. Metis, Canadian, Chinese.

Then have each student write a definition of that word, e.g. a Metis is

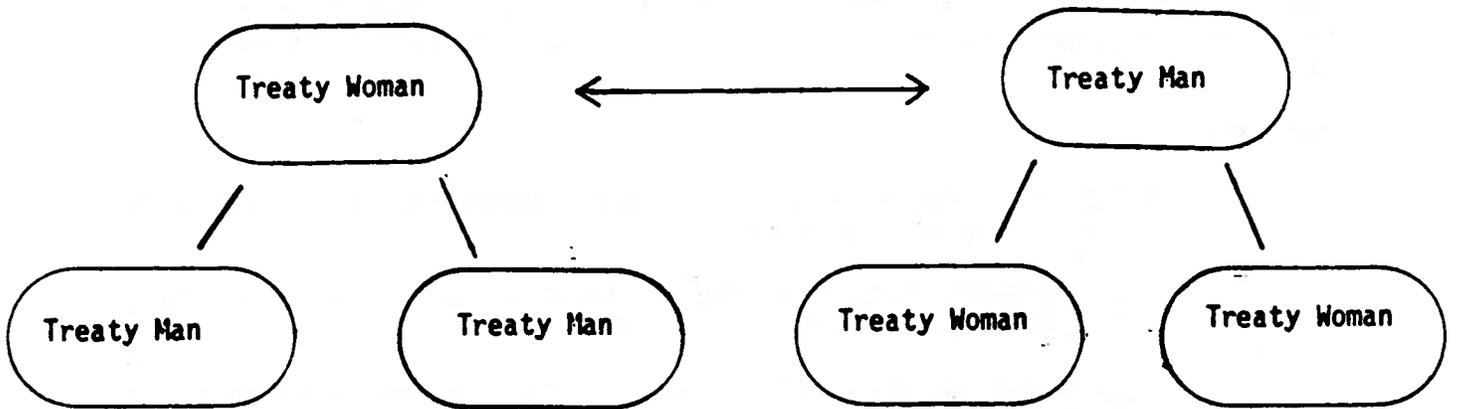
Have each student write positively about what it means to be in that group, e.g. Being Metis means going to kookums at New Years for bullets.

Get everyone to share their writing.

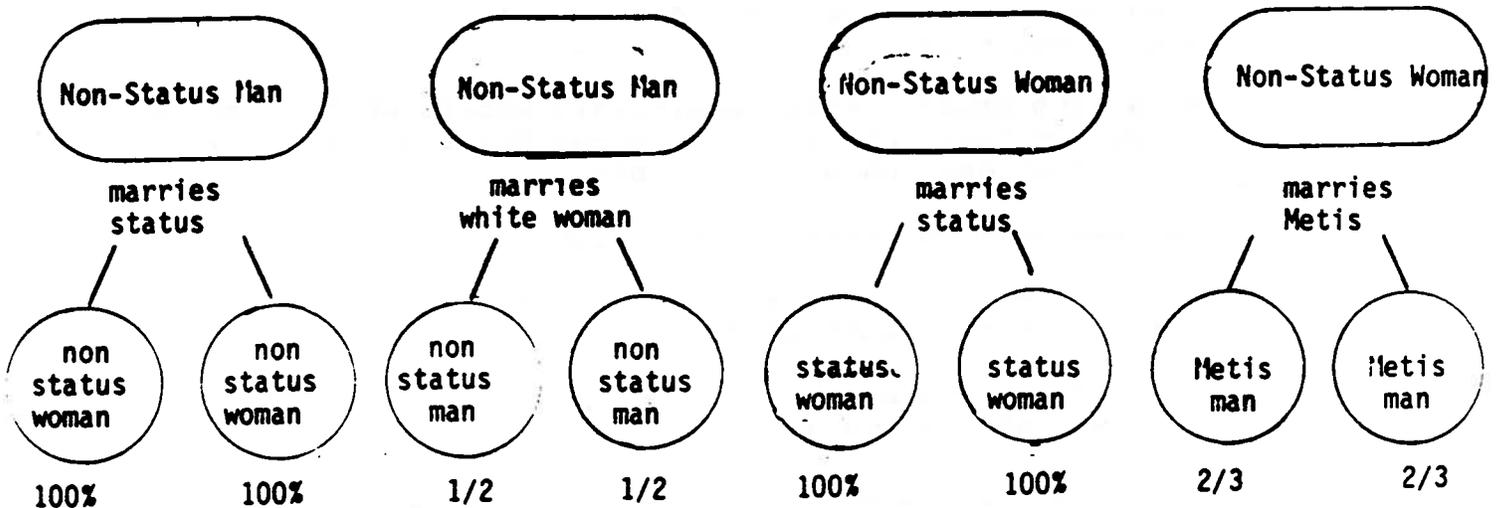
2. Divide the class into 4 groups. Assign each group to define the following words:

1. Status Indian
2. Registered Indian

Ex. 3



← Father enfranchises and the whole family becomes Non-Status



PART II - WHAT IS TO BE EXAMINED

2. Theories of Origin

Objectives

Students will:

- a) understand the concept "theory"
- b) be aware of varying theories of the origin of man
- c) be aware of varying theories of how man came to North America
- d) be able to understand that legends are important part of the Indian traditional way of life
- e) know that legends are used to teach and pass on knowledge.

Teacher Information

Definition

Theory - a more or less plausible or scientifically acceptable general principle offered to explain facts.

The New Merriam Webster Pocket Dictionary, G & C Merriam Co., Springfield, Mass. 1101, U.S.A.

Theories of Origin -

(i) The Bible - (Genesis) - God created Earth, the Sun, the Moon and all living things upon the Earth, and then created Man.

(ii) Various Indian Creation Stories

Indian people of North America were a people with an oral tradition who did not have a written language. therefore the art of storytelling was important. This is how the knowledge and history of the people were passed on. Storytelling was a gift to be perfected. Storytellers had to have incredible memories, humour, sense of drama, and body language. The people told these legends to teach, to explain events and to entertain.

CROSS CULTURAL STUDIES

Examples of Creation Stories (See Appendix A)

- The Winnebago Account
- The Blackfeet Genesis
- Chichipistikwan - Cree Legends

o Theories of How Man Came to North America

- 1) Bering Strait Theory - a land bridge joined Siberia and North America. Wandering Asian and Siberian tribes came to North America after the Ice Age. After the ice disappeared the bridge was still there so tribes spread all over North America, hunting as they went.
- 2) American Genesis - an anthropologist found skulls dating back 70,000 years in California. He developed this theory that the first man originated in North America.
- 3) Lost Tribes Theory - early explorers and historians believed that there were ten lost tribes of Israel. They had been carried away from Israel by the King of Assyria and that North America was populated by these lost tribes.
- 4) Sunken Continents - (Atlantis and Mu) - It was believed by some that Atlantis was an island in the Atlantic Ocean and Lemuria was an island in the Pacific Ocean. The theory is that these islands sank into the oceans and the people populating them jumped into boats and came to North America.
- 5) Continental Drift Theory - Alfred Wegner (1880-1930) a German meteorologist saw the dry land of the earth as a single vast continent he named "Pangea". That is Greek for all and earth. He believes that a slow drifting apart began towards the end of the Mesozoic Age and by the Pleistocene Age the land had taken position as the Modern continents. He believes that the continents can be fitted together like a jigsaw puzzle.
- 6) Multiple Genesis - the theory is that man is everywhere and began everywhere at the same time. North America is only one place of all of the beginnings.

Sources:

1. American Genesis, Jeffrey Goodman, Summit Books, New York, 1981.
2. Holy Bible, RSV, Thomas Nelson Inc., New York, 1972.
3. Literature of the American Indian, Thomas E. Sanders, Walter W. Peek, Collier - MacMillan Publishers, London, Ontario, 1973.
4. Lost Tribes and Sunken Continents, Robert Wauchope, University of Chicago Press, London, 1962.
5. Native American Myths, Seneca Sky Woman, Filmstrip, Encyclopedia Britannica Educational Corporation, Chicago, Illinois, 1978, GDI Library.
6. Physical Geology, 6th Edition, Lut Johnson, Kaufman, Prentice Hall Inc., Englewood Cliffs, N.J., 1982.
7. Stories of Wesakechak, Cree Legends, Curriculum Studies & Research Dept., Sask. Indian Cultural College, Saskatoon, 1979.

Procedure

- 1) Inform the class that discussion will take place on varying "theories". Ask the students to voluntarily define theory. Discuss the definitions.
- 2) Introduce the idea of different theories of origin:
 - a) discuss the biblical Genesis
 - b) discuss how the differing Indian groups have their own story on creation
 - c) talk with the class on the oral tradition of traditional Indian people
- 3) Read one or two of the Indian creation stories (legends) to the class. Discuss. Compare to the bible teachings. Similarities?
- 4) View the filmstrip "Seneca, Sky Woman". Discuss the similarities to the bible story.
- 5) Introduce the different theories of how man came to North America. Discuss each one individually. Encourage student participation.

Evaluation

- Have the class each write their own legend on creation or how man came to North America and assess it for understanding of a legend and how it can carry on knowledge
- discussion/questions can be assessed for comprehension throughout the lesson

PART II - WHAT IS TO BE EXAMINED

3. Traditional Values and Beliefs

Objectives

Students will:

- a) be aware of the aboriginal peoples traditional values and spiritual beliefs
- b) be aware that values and beliefs are passed on through storytelling
- c) be aware that legends/storytelling are an important part of traditional education

Teacher Information

Indian Values

live in harmony with nature
take only what one needs
group success
cooperative
use land
age
religion, way of life
extended family

Non-Native Values

conquer nature
profit motive
individualism
competitive
own land
youth
religion, part of life
nuclear family

- o Elders are the most important resource for gaining an understanding of Indian tradition and values. They are the men and women who have earned respect for their wisdom. They are the spiritual leaders.
- o The religion, or spirituality of traditional aboriginal peoples is their whole way of life. Each group has some differences in the beliefs in the creator and how the world exists.
- o Example: Plains Indian Version

It is believed that everything in creation revolves in a circle around the center, the Great Spirit and everything within knows of the harmony with one another except man. He must learn it. When we are born we have a beginning within the circle. We must learn its wisdom if we are to become whole people. We spend our life within the circle seeking wisdom and growth in all directions. The search for wisdom is our vision quest.

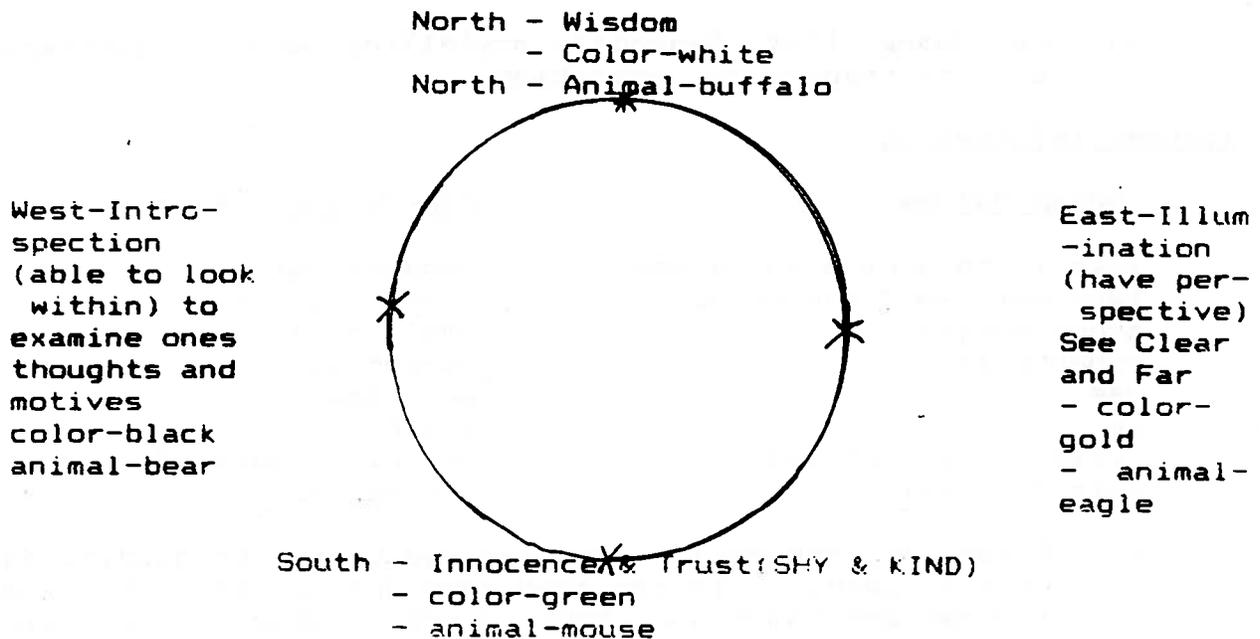
The Great Spirit passes on knowledge through elders.

CROSS CULTURAL STUDIES

Messages are carried to the Great Spirit through the smoking of the pipe and sweetgrass.

There are four great powers of the Circle/Medicine Wheel. It travels in a clockwise direction, the same as earth moves.

The Circle's Four Directions and Characteristics



if a person only perceives or understands from one direction he will remain a partial man.

Examples: Perceiving from the North only, a person will be wise but cold and without.

Perceiving from the East only, a person has far-sightedness but is not able to get close to things. His feelings cannot be touched by anyone.

Perceiving from the West only, a person goes over the same thought again and again and is indecisive.

A South only perception is too near-sighted and can only see things right in front of him.

A person can perceive from two directions and still not be whole. Not until they are able to perceive from all directions and make a decision within the balance of the four directions is a person considered to be whole.

- o Stories/legends were used to teach. The indigenous peoples languages were not written down. Stories were memorized and passed on. They are read symbolically as they are allegorical.

Sources

The Sacred Circle, NFB Video, Available GDI Library.

Seven Arrows, Hyemeyohsts Storm, Ballentine Books, Harper and Row Publishers, New York, 1972.

The Story of Jumping Mouse, John Steptoe Lothrop, Lee and Shepard Books, New York, 1984.

Procedures

- 1) Present and discuss with the class the differences between Indian and Non-Indian values.
- 2) Talk about elders as spiritual leaders.
- 3) Present the Plains Cree Medicine Wheel.

Visual -

Discuss the directions and characteristics associated with each direction thoroughly.

- 4) Ask the students to think about the four directions and the characteristics of people born within the circle at those directions. Ask the individuals to share the personalities that they come up with.
- 5) Tell the story of Jumping Mouse (It is more effective if it is told, not read). The story of Jumping Mouse, page 68 Seven Arrows or the Story of Jumping Mouse, John Steptoe.
- 6) Could anything happening in the legend symbolize the travel on the circle of life?

7) Close by showing the video "The Sacred Circle".

PART III - FIRST CONTACT AND HISTORY OF THE PRAIRIES

1. Beginnings of the Fur Trade
2. Development of the Metis
3. The Red River Insurgence 1869-1870
4. The North West Resistance 1885
5. The Treaties and the Effects

PART III - WHAT IS TO BE EXAMINED

1. Beginnings of the Fur Trade

Objectives

Student will:

- a) know about the history of the beginnings of the fur trade
- b) know about the traditional way of life of the Indian people and the effects the coming of the fur trade had on their life
- c) be able to practice the group process

Teacher Information

- o Feudalism was a political and military system in Europe in the middle ages (600 - 1400 A.D.) that brought law and order. The Lord provided protection and land while the peasants provided labour and military service.
 - o The feudal system started failing- as a result of epidemics, poor crops and peasant resistance.
 - o To resolve the failing of the feudal system a partnership was formed between the ruling class (authority) and the merchant class (capital). The plan was to go out and seek and seize new resources. The church supported this thus easing the political conscience.
 - o The age of Mercantilism enters. During mercantilism more is exported than is imported. More money is made than is spent. It keeps people dependent in the trade route.
 - o Explorers came to North America to look for wealth and power. They found the perfect place for fur trade.
 - o The area was too vast to be taken by force so colonization came into being.
- Ikwe. - It takes place in the 1770's during the time when the Europeans first came looking for furs and made initial contacts with the Indians. The story focuses on Ikwe, a young Indian girl and the effects the fur trade had on her life and her people.

Resources

Ikwe, Daughters of the Country Series, National Film Board, Available Gabriel Dumont Institute.

World Book Encyclopedia, World Book Inc., Toronto, 1984.

Indians in the Fur Trade, Arthur Ray, University of Toronto Press, Toronto, 1974.

Procedure

1) Update the class with a brief history on Europe and feudalism and mercantilism, and what brought explorers to North America.

2) Present video "Ikwe"

Give the students the following questions to focus on during the film:

a) what was the quality of life for the Indian people at the beginning of the film and at the end? (A 10 Year span).

b) What were the relationships of:

- 1) Indian women
- 2) Indian men
- 3) traders

c) What were the effects of the fur trade on:

- 1) families
- 2) environment
- 3) lifestyle

d) What brought on the changes?

e) After viewing the film, divide the class in half and discuss the questions. Have each group select a reporter or else have each of the individuals do the questions as a hand-in written assignment.

Close: Discuss the questions in the film.

- a) Each group reporter can present answers
or
- b) gather in written assignments

Evaluation:

Assess the student on the calibre of the oral or written answers.

PART III - WHAT IS TO BE EXAMINED

2. The Development of the Metis

Objectives

Students will:

- a) be aware of the origin of the Metis as a unique people
- b) gain an understanding of the early life style of the Metis
- c) develop an understanding of the fur company's competition and issues resulting from it
- d) gain an awareness of the effects the fur trade had on the Indians/Metis people

Teacher Information

- o 1670 - The Hudson's Bay Company was established by the "Charter of the Governors and Company of the Adventurers of England Trading Into Hudson's Bay". It gave the Hudson's Bay Company the trading rights to all of the land that drained into Hudson's Bay. This region became known as Rupertsland. (See Appendix B).
- France used independent traders and did not set up a company and forts like the British did.
- The French encouraged marriage to the Indians. It helped to establish good connections for fur trade and also create alliances against the Hudson Bay Company.
- The British did not encourage the marriages until 1714.
- The Indians supported the marriages as it gave them a fur market and an easy way to obtain trade goods. The marriage partners gained prestige from the marriages.
- The children from the mixed marriages were sent to Europe or to Eastern Canada (New France) for a formal education. The children

would then return to be a permanent employee of the fur company. These offspring, British or French and Indian mix were completely bilingual and bicultural.

- o 1763 - The Seven Years War ended with the Treaty of Paris. This was an ongoing war between Britain and France for power. It gave the fur trading area along the St. Lawrence, the Great Lakes south to Louisiana to Britain. With Britain gaining the power the French Fur Trading Posts closed. The competition was now gone and the monies paid out for furs to the Indians and Metis plunged downward.
 - Eventually furs became harder to find so the fur trade began moving westward. With this westbound movement came the hunting of the buffalo. In time it replaced the trapping way of life. The Metis economy once dependent on furs could rely on the buffalo and the pemmican trade.
 - Fur trade was still in existence and competition for fur began again as independent merchant traders moved in.
- o 1780 - The North West Fur Trade Company formed. The independent traders formed the company in order to protect themselves. With this new formation, the Hudson's Bay Company no longer had the monopoly.
- o 1812 - The Hudson's Bay Company granted Lord Selkirk 116,000 sq. miles in the Red River area. This area was called the Territory of Assiniboia. His plan was to establish a colony for poor Scottish farmers and retired company employees who did not wish to return to England. It was also intended to hinder the progress of the North West Company as the settlement was across the company's main lines of communication to New France.
 - Settlers began moving in. Severe weather and poor crops made their life extremely hard. They became dependent upon the Metis for their survival and a friendly relationship developed.

- o 1814 - Governor MacDonell of the Assiniboia Territory, concerned for the settlers welfare, issued two proclamations:
 - 1) The produce from the colony was for the colony use only
 - 2) It was illegal to hunt buffalo from a horseThe Metis were angered by the proclamations, feeling their way of life threatened the Metis joined the North West Company in the trade war against the Hudson's Bay Company and the settlers.

- o 1815 - The North West Company began promoting "Metis Nationalism". In doing this the Company assigned a leader for the Metis Nation, Cuthbert Grant. The Metis functioned as a democratic nation and resisted government pressure from the Council of Assiniboia.

As the colony developed the Metis no longer took Indian wives. They married amongst themselves and became a stable nation. A unique and distinct Metis culture developed. They had a definite role in the economy, their own language (mechif), jigs and reels music, dance, a combination of Scottish reels and jigs and Indian dance, dress that was definitely Metis, made from fur but decorated with beads and quills, but cut in European lines.

- o 1816 - The skirmish at Seven Oaks resulted when a new Governor Semple and the settlers tried to enforce Myles MacDonell's proclamations and the Metis, led by Cuthbert Grant, resisted. The battle lasted 15 minutes in which 21 settlers and one Metis died. It was a major victory for the Metis but it did not last long.

- o 1818
1821 - The Red River Cart came about following longer travelling distances, and a greater carrying capacity. This gave to more buffalo being killed.

- o 1821 - The two fur companies merged under the name of the Hudson's Bay Company. This left the

French speaking Metis without employment.

- o 1835 - The population around this time in the Red River area was 5,000. 4,000 were Metis, 1,000 were settlers.
- o 1840 - The buffalo hunt continued to expand. The Metis were not paying attention to Macdonnell's proclamation of 1814 and carried on hunting buffalo in their larger organized fashion. They also continued to trade independently with the Americans.
- o 1849 - Guillaume Sayer and three Metis were arrested for illegal fur trade. They were found guilty but let go unpunished. This was interpreted that no one would be punished for trading furs, so the Hudson's Bay Company monopoly on trade was broken and free trade was again giving the Metis more independence.

Mistress Madelaine. It takes place around a furtrading post in Rupertsland around 1849 and the free trade movement. The story focuses on Madelaine, a Metis woman, wife of the chief trader. It brings forth the pain and the joys of the realities of her life.

Resources

- 1) Metis Development and the Canadian West, Calvin Racette, Gabriel Dumont Institute, Canadian Cataloging in Publication, 1985.
- 2) The Skirmish at Seven Oaks, The Metis History Series, Gabriel Dumont Institute Curriculum Unit, Revised, Joanne Pelletier, 1985.
- 3) Flags of the Metis, Calvin Racette, Canadian Cataloging in Publication Data, Gabriel Dumont Institute, 1987.
- 4) Mistress Madelaine, Daughter of the Country series, National Film Board, available GDI Library (VHS).

Procedure

- 1) Using a time line present the class with the history from 1670 - 1849. Use the teacher information as a guideline on periods of time to touch on.
- * if possible expand in greater detail on the following

WOMEN'S HISTORY STUDIES

areas:

1. The buffalo hunt (size and organization)
 2. The Red River Cart
 3. The Battle of Seven Oaks
- use the Metis History booklets as resource,
available at GDI.
- 2) Discuss Questions:
- a) how do you think the Metis feel about the influx of the Scottish settlers.
 - b) when and how did the Metis develop a sense of a unique nation
 - c) what does it mean when the "Metis" are referred to as the "middlemen" in the fur trade.
 - d) compare the following lifestyles:
 - 1) Indian
 - 2) Metis
 - 3) Settler
- 3) View the video "Mistress Madelaine".
- 4) Ask the follow-up questions. Discuss each individually.
- 1) what roles did women play in the fur company?
 - 2) do you see Madelaine as having divided loyalties why?
 - 3) what influences of the church were portrayed in the film?
 - 4) what company rules did you see being enforced and how did it affect Madelaine?
- 5) "Loon Calls at Nightfall" held special significance, what do you think it meant? (Loon Calls at Nightfall was reinstating her traditional Indian values and rejecting the name Mary and white man's values).

Evaluation

Assessment can be done on the discussion questions. The questions can be done orally or as a written assignment or

partially oral and partially written.

PART III - WHAT IS TO BE EXAMINED

3. The Red River Insurgence 1869-1870

Objectives

Students will:

- (a) be aware of the issues surrounding the Red River insurgence of 1869-1870
- (b) know the role Louis Riel and the Metis played in the forming of the province of Manitoba

Teacher Information

1867 - July 1, 1867 the British North America Act joined the provinces of Ontario, Quebec, New Brunswick and Nova Scotia establishing the Dominion of Canada.

1868 - The people of the Red River area were getting nervous. Negotiations were taking place and as rumour had it, Rupertsland was to be sold. Land surveyors had already moved in. It was also a terrible year survival wise. The buffalo and game had all but disappeared and drought and grasshoppers resulted in crop failure. The Metis people looked to Louis Riel for help.

1869 - The Hudson's Bay Company and Great Britain agreed to sell Rupertsland and the north west to the Dominion of Canada.

Surveyors began dividing land. The land ownership issue arose. In addition to the fear of losing the land one farmed for years, was the conflict of the differing survey systems. The Metis developed land division in two mile strips, one end facing the river. It was quite different from the Government of Canada method of one mile square. (See Appendix C).

The Metis also feared the loss of their language, cultural and religious rights with the large number of settlers moving in. This influx of settlers would disrupt the traditional Metis life.

In other words, the two key issues of the Metis were:

- a) disruption of the traditional lifestyle
- b) land entitlement

1869 - December. The French and English speaking Metis joined forces and drew up a list of rights that they wanted ensured. The French speaking Metis supported the idea of delaying the Governors from coming into the territory until the rights were guaranteed. The English speaking Metis did not support this (See Appendix D for List of Rights 1869). Louis Riel formed a provisional government to govern over the Red River area. This government attempted to enforce the keeping of the governor out of the territory until the rights were guaranteed. This split the French and English speaking Metis. There was a fair sized group that did not believe in the provisional government and fought against it. Riel found this group to be troublemakers. Riel attempted through negotiations to deal with them, but Thomas Scott, one of the Canadian prisoners had nothing but contempt for the Metis. He sneered at Riel and made life miserable for the guards. Scott underwent a court martial and was sentenced to death.

1870 - March 4. Thomas Scott was executed by a firing squad. This death caused the English speaking Canada to demand that Louis Riel hang for the murder of Thomas Scott.

1870 - May 12. In spite of all the anger, the House of Commons passed the Manitoba Act creating the new province, as well as guaranteeing preservation of the language and religion of the Metis and issuing scrip for land in the future.

A reward was offered for the capture of Riel so he fled to the United States.

Although it looked as though the Metis land rights were guaranteed by the issuing of scrip, it didn't actually take place until 1873. The government made quite a mess in managing the land for the people and the majority of it went to land speculators. Long before the government resolved the land issue, any Metis left Manitoba for Saskatchewan hoping to recreate their old lifestyle (See map in Sask. Historical Atlas, Resource Package). They eventually settled into

permanent communities.

Resources

1. Red River Insurgence 1869-1870, Metis History Booklets, Curriculum Unit, Gabriel Dumont Institute, Revised, Joanne Pelletier, 1985.
2. Metis Development and the Canadian West, Contrasting Worlds, Calvin Racette, Canadian Cataloguing in Publication Data, G.D.I. 1985.
3. The Metis, Canada's Forgotten People, D. Bruce Sealy, Antoine S. Lussier, Pemmican Publications, Winnipeg, 1975.
4. Saskatchewan Historical Atlas of Aboriginal Settlement, G.D.I.

Procedure

- 1) Present the students with a historical background of the time period, using the dates and information as a suggested guideline.
- 2) Assign the following questions for oral discussion:
 - a) why did the appearance of the surveyors in the Red River upset the Metis?
 - b) why did the English speaking Metis not support Riel?
 - c) what were the benefits of the Metis chain survey system over the government system?
 - d) was Louis Riel guilty of treason?
 - e) how were the settlers a threat to the Metis land rights?

Evaluation

Student understanding can be determined from the calibre of answers given. One of the questions could also be given as a written assignment to be graded.

CROSS CULTURAL STUDIES

PART III - WHAT IS TO BE EXAMINED

4. The North West Resistance 1885

Objectives

Student will:

- (a) be aware of the importance of the land titlement issue of the people of the northwest
- (b) be aware of the events leading up to the 1885 resistance
- (c) know of the circumstances surrounding the trial of Louis Riel
- (d) be aware of the Metis lifestyle after 1885.

Teacher Information

1871 - British Columbia became a province on the condition that a railway be built to join British Columbia to Eastern Canada. At that time Sir John A. MacDonald, the Prime Minister, had a dream of a nation from sea to sea.

The national policy at the time was:

- a) protective tariffs
- b) completion of the railway
- c) settlement of the west

1874 - Treaties were signed with the Indian nations giving the Canadian government more control. Land ownership was transferred from the Indians to the British crown. The Indian people were then forced onto reserves.

The building of the railroad progressed. The route was to pass through the fertile belt, the Prince Albert area. Land speculators and settlers poured in that area. Land titlement was an issue again as there were already many settlers and Metis settled there.

1886 - The MacDonald government gave the completion of the railroad contract to a specific railway company. It also gave the company the monopoly for 20 years on the transportation of the west.

CROSS CULTURAL STUDIES

This monopoly allowed the rail company to override the government and switch the railroad location to the south. The new Canadian Pacific Railway Company control of land and could not get it in the north as it was already owned by speculators.

From 1873-1884 the Metis and the settlers in the fertile belt area were petitioning Ottawa to have surveys done that would accommodate their lifestyle and land rights. The government did not do anything to resolve the survey issues so unrest grew in the west.

The settlers in the fertile area found life to be hard. They had an early frost and poor crops. The speculators in that area had financial ruin with the railway going south. With the buffalo pretty well gone and the Indians being confined to reserves, starvation set in. The Metis suffered also but not the degree of the Indian people as the Metis were free to move around.

1884 - May of 1884. The settlers and the Metis held a general meeting and decided to ask Louis Riel to come back and bring forth their concerns to the federal government. Riel returned and immediately began petitioning Ottawa. Lawrence Clarke went to Ottawa as the representative of the group.

1885 - March 8, 1885. At a public meeting Louis Riel put forth a motion to form a provisional government; also a bill of rights was passed. MacDonald declared the rights to be unofficial.

March 19, 1885. Riel formed a provisional government and made plans for resistance. He set up headquarters at Batoche. The English speaking settlers supported the bill of rights but withdrew their support of the provisional government.

March 21, 1885. Riel sent a letter to Supt. Crozier of the North West Mounted Police requesting their surrender or the Metis would attack.

March 26, 1885. Riel turned back a group of Crozier's men that were going for supplies so Crozier sent out more men. Two Metis met with them at Duck Lake to talk but a skirmish broke out and both Metis died. After hearing about the

CROSS CULTURAL STUDIES

incident MacDonald sent out more troops. He also sent food to the Indians, trying to keep them from supporting the Metis cause.

April 2, 1885. Big Bear and Wandering Spirit carried on a raid at the Frog Lake settlement. Two weeks later they seized Fort Pitt.

April 4, 1885. 800 troops under Middleton went to Batoche.

April 24, 1885. The troops encountered 130 Metis under Gabriel Dumont. They fought but there was not a victory.

May 5, 1885. The steamer "The Northcote" brought supplies to the troops.

May 9, 1885, 9:00 a.m. The attack was scheduled to begin.

May 12, 1885. The Metis were running out of ammunition. Batoche fell. Riel pleaded for the safety of the women and children, then he surrendered. Gabriel Dumont fled to the United States.

Riel's trial was set for July. He was charged with high treason, the sentence being death. His provisional government councillors were given the option of high treason or treason felony which meant a prison sentence. They chose the latter.

Riel went to trial as an American citizen in a Canadian court that had no authority to try such a serious case; with a jury of six English speaking men.

Louis Riel pleaded not guilty to the charge of high treason. He was found guilty by the courts and sentenced to hang.

November 16, 1885. Louis Riel was hanged in Regina.

Following the 1885 resistance the Metis people found themselves homeless and leaderless. Many of their homes and property had been destroyed. Many of the Metis moved west again searching for somewhere to continue living their own lifestyle.

CROSS CULTURAL STUDIES

Some stayed on in the Prince Albert and St. Laurent area and attempted to start over. Those who had not participated in the resistance were able to get scrip but without the equipment to farm it most sold it to speculators. Some sold their scrip so they could buy their way back into the church.

For most the Metis life was one of hardship. By the beginning of the 20th century they were part of the seasonal employment cycle. They were not educated so they followed the jobs, living in tents or abandoned shacks. Most of the children went unschooled as the parents main concern was for food and basic survival.

Places Not Our Own, set in the 1930's in Northern Manitoba. At time when Metis people had no where to go and lived on the road allowances.

Resources

- 1) Metis Development and the Canadian West, Calvin Racette, Canadian Cataloguing in Publication Data, Gabriel Dumont Institute, 1985.
- 2) The North West Resistance 1885. The Metis History Booklets, Curriculum Unit, Gabriel Dumont Institute, Revised, Joanne Pelletier, 1985.
- 3) Louis Riel. The Metis History Booklets, Curriculum Unit, Gabriel Dumont Institute, Revised, Joanne Pelletier, 1985.
- 4) Gabriel Dumont. The Metis History Booklets, Curriculum Unit, Gabriel Dumont Institute, Revised, Joanne Pelletier, 1985.
- 5) The Metis Canada's Forgotten People, D. Bruce Sealy, Antoine S. Lussier, Pemmican Publications, Winnipeg, 1975.
- 6) Places Not Our Own, Daughters of the Country Series, National Film Board, available on VHS, Gabriel Dumont Institute Library.
- 7) Saskatchewan Historical Atlas of Aboriginal Settlement, Gabriel Dumont Institute Curriculum Unit.

CROSS CULTURAL STUDIES

Procedure

- 1) Using a time line, present the events leading up to the 1885 resistance. Encourage student participation. Give the class the following questions for discussion.
 - a) discuss the difficulties in uniting all of the groups involved in a common front.
 - b) what factors made Riel the natural leader of the protest movement?
 - c) why didn't the government respond to the Metis, the settlers and the Indian concerns?
- 2) Present the Battle of Batoche and the aftermath. Expand in detail on the trial of Louis Riel.

Discussion Questions

- a) how did the trial of Louis Riel impact on the history of Canada?
 - b) how did his death impact on the Metis people?
- 3) Discuss briefly the dispersal of 1885 and the situation the Metis people were in.
 - 4) view "Places Not Our Own"
 - a) Discuss the term "displaced" in regards to the Metis
 - b) how do you think the conditions and state of the Metis effected them as a nation?
 - c) what would you like to see happen to the Metis family in the film?

CROSS CULTURAL STUDIES

PART III - WHAT IS TO BE EXAMINED

5. The Treaties and the Effects

Objectives

Students will:

- a) be aware of the signing of treaties and the effects they had on the Indian way of life.
- b) be aware of the provisions made by treaties.

Teacher Information

In order to settle the west and gain control over the land, the British crown signed treaties with the Indian people. The Indian people signed treaties as the buffalo was scarce and their life was one of hardships and starvation. The treaties transferred ownership of Indian lands to the British crown. These treaties made provisions for the Indian people. With a few subtle differences, all the western treaties provided for reserve lands; monetary payments, occasionally medals and flags at the signing of the treaties; suits of clothing every three years to chiefs and headmen; yearly ammunition and twine payments and some allowances for education. Treaty 6 was the only one that provided for medical treatment and for "assistance in case of pestilence or famine". (The medical provision being a medicine chest kept at the house of the Indian agent and used by direction from the Indian agent.

- * The Indian Agent - a government appointee living on the reserve administering to the affairs of all the people belonging to the reserve.

The treaties created the establishment of reserves. The federal government then formed the North West Mounted Police as a means to enforce the treaties and establish law and order. The NWMP worked with the missionaries and the Indian agent to maintain control.

On the reserves the Indians were expected to farm like the settlers. Conditions worsened as game became scarce. The Indian people became restless awaiting for the provisions of the treaties.

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QUOTE: "The sufferings of the Indians in the Assiniboia reserves during the past winter are a burning shame to us, a lasting reproach to our government. What would be thought of us in England, or in any other Christian country, were it clearly understood that for weeks large bands of Indians, the wards of a nation, poor, wretched creatures, whose primitive sources of supply had been cut off by our invasion, and whom we were bound by solemn treaty, as well as by very consideration of justice and humanity, to feel and care for, were dying by scores, partly from semi-starvation and partly from disease resulting from the bad quality of the food supplied by the agents." Pg 5 1885-Metis History Book.

Because of the living conditions of the Indian people some joined the Metis cause. When the 1885 resistance was over the Indians were dealt with severely. Two leaders, Poundmaker and Big Bear were imprisoned. Treaty payments were withheld, guns and horses taken, ammunition sales restricted and passes for treaty Indians to be able to leave the reserve came into effect.

Conditions on the reserves were not good. As industrialization came into the west the Indians being with little education and skills had to settle for low paying farm labour jobs. Over time tractors and combines replaced men and the Indians like the Metis were let go from employment.

eventually people began moving to the cities looking for a better life & to improve living conditions. They found that the training received in the industrial schools on the reserves prepared them for agriculture and farming and not for the urban mechanized industry.

Resources

- 1) Indian Treaties in Historical Perspective, Dept. of Indian and Northern Affairs, Ottawa, 1979, G.D.I.
- 2) Indian Treaties: Two Centuries of Dishonor, Rupert Costo, Jeanette Henry, The Indian Historian Press, San Francisco, 1977, G.D.I.
- 3) Saskatchewan Historical Atlas of Aboriginal Settlement, Gabriel Dumont Institute Curriculum Unit, G.D.I.

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- 4) The North West Resistance of 1885, Metis History Booklets, Curriculum Unit, Gabriel Dumont Institute, Joanne Peiletier, 1985.
- 5) Indian Education in Canada, Vol. 1, The Legacy, Nakoda Institute Occasional Paper No. 2, University of British Columbia Press, Vancouver, 1986. G.D.I.
- 6) Resistance and Renewal, Surviving the Indian Residential School, Celia Haig-Brown, Tellicum Library, 1988, G.D.I.
- 7) Almighty Voice, Leonard Peterson, Agincourt: Frontier Publishing Ltd., 1971, Available G.D.I.
- 8) Treaties, #'s 4, 6, 7, 10, Roger Duhanel, Queen's Printer, Ottawa, Available G.D.I. Library.

Procedure

- 1) Present the students with the visual of the area covered by the treaties (Sask.) Use the Historical Atlas Package.

Discuss with class the various Indian groups involved in the signing of the treaties.

- 2) Discuss
 - a) the role of the Indian agent
 - b) provisions of the treaties
 - reserve lands
 - monetary payment
 - food supplements
 - education - church involvement
 - medical
 - etc.

Discuss Questions

- a) How would the signing of the treaties effect the traditional life of the Indian people?
- b) Discuss the pros and cons of the treaty provisions. How did they effect the people?
- 3) Discuss the conditions of the Indian peoples lives as industrialization took place.

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- a) how do you think the Indian people felt about signing the treaties then?
 - b) how well do you think the Indian people were prepared for the economy?
 - c) what do you think the Indian peoples reasons were for migrating to the urban areas?
- 4) Tell the class about the story of "Almighty Voice". Discuss.

Assign the following questions for the students to do in the form of a reaction paper. Hand in for marking.

- a) In your opinion, what caused the Almighty Voice situation?
- b) how do you think the North West Mounted Police could have handled the situation differently?

Evaluation

Discussions can be assessed for comprehension. Hand in assignments can be graded.

CROSS_CULTURAL STUDIES

PART IV - ABORIGINAL CONTEMPORARY ISSUES

1. Racism and Its Impact
2. Major Issues of Aboriginal Peoples Today

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PART IV - WHAT IS TO BE EXAMINED

1. Racism and Its Impact

Objectives

Students will:

- a) be able to understand the concept of racism
- b) be able to understand the impact of racism on Native people and other ethnic groups
- c) be able to develop their observational and analytical skills

Teacher Information

Racism is a belief that members of one or more races are inferior to members of other races. This attitude involves the belief that one's own race is superior to other races. Believers of this are called racists. They believe that members of their own race are superior mentally, physically, morally or culturally and feel they deserve special rights and privileges. Groups differ but there is no scientific evidence to support the superior/inferior beliefs. Claiming racial superiority and inferiority has been used to justify discrimination, segregation, colonialism, slavery and even mass murder. Racism is a form of prejudice. Many people feel that they are the norm and anyone looking or acting different is not to be trusted, leading to the belief of inferiority.

There are two kinds of racism:

- 1) Individual Racism - the prejudiced and discriminatory belief of whites against black and other ethnic groups. It is based on racial assumptions of superiority and inferiority.
- 2) Institutional Racism - the policies of communities, schools, businesses and groups and organizations that restrict the opportunity of minority groups. It may or may not be intentionally practiced.

Example: a company will only hire college graduates for work that does not require a college degree. The minority groups have less opportunity to earn a degree and company policy lessens the job opportunities of blacks even though the firm might not have intended to

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cc so.

3) Historical Racism -

- o Romans and Greeks had slaves, the slaves were considered to be inferior
- o Jews were persecuted for religious and cultural beliefs
- o In the late 1200's the Chinese considered westerners to be "Hairy White Barbarians"
- o From the seventeen to the nineteen hundreds colonialism occurred. Europeans were gaining control over parts of Asia, Africa and North America. They had a civilizing mission
- o The Whites in the United States had blacks in slavery. Discrimination and segregation still occurs even though the U.S. passed laws on equal opportunity
- o Nazi persecution. Adolph Hitler preached German superiority and his hatred for Jews resulted in the murder of 6 million Jews in the 1930's
- o Since the 1940's South Africa has followed a racial policy called apartheid. It calls for separate institutions, jobs and residences for whites and non-whites
- o In Canadian history laws existed preventing Indians and Metis from participating in certain areas of life that non-natives were free to participate in.
 - up until the 1930's Treaty Indians were confined to reserves. They were not able to leave without a pass or a permit from the Indian agent
 - Treaty Indians had to attend federal Indian schools. They were not allowed entry into the public school system until the 1950's
 - arrangements for Metis children to attend public schools did not happen until 1944
 - Treaty Indians were not allowed to vote or

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permitted to go into beverage rooms until the 1960's

The human rights commission now exists to prevent such blatant racism from occurring but the attitude of native people being inferior still remains.

The Wake - portrays an Alberta Metis community of 1985. Inter-racial conflicts are shown.

Resources

The Wake, Daughters of the Country Series, National Film Board. Available G.D.I. Library.

Ethnicity in Canada Theoretical Perspectives, Alan B. Anderson, James P. Frideres, Butterworth Group of Companies, Toronto, 1981.

World Book Encyclopedia, World Book Inc., Toronto, 1994.

Procedure

- 1) Present the concept of racism to the student and discuss it.
- 2) Present racist historical situations up to the Canadian incidents and discuss.
- 3) Ask students the question:
 - (1) do you think racism exists in our society today? Why?
- 4) Present "The Wake".
- 5) Follow-up questions:
 - a) what racist incidents occurred in film?
 - b) what long term effect do you think the incidents could have to Don--- attitude?
 - c) compare and contrast the attitudes of the two R.C.M.F. officers.
 - d) how do you think the drowning affected the community?
- 6) Present historical racist incidents that occurred in

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Canada. Discuss.

- 7) Share with the class, one or two personal experiences of racism. Ask the students to share their experiences too.

Evaluation

Students can be evaluated by the contributions given after viewing the film. Comprehension may also be assessed during the sharing of the personal experiences.

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PART IV - WHAT IS TO BE EXAMINED

2. Major Issues of Aboriginal Peoples Today

Objectives

Students will:

- a) be aware of major issues that face the aboriginal peoples to-day
- b) have some understanding of the distribution of Native people
- c) be able to identify issues within ones own community.

Teacher Information

- . Estimate of Saskatchewan Native population 1986:

Status Indian	59,500
Metis	47,500
Non-Status	<u>9,500</u>
	116,500

Source: Saskatchewan Demographic Economic and Labour Market Overview, December 1988. (See Appendix E for additional information).

- . Historically speaking, in a short period of time the aboriginal people suffered the loss of a whole way of life. Everything that was learned, religion, skills, and ways of making a living, etc. was not applicable anymore. The native people became afloat in an alien world. This has carried over to the present day. The majority of the urban and rural native peoples are found at the bottom of the economic ladder with no way upward. This shows that society today is not meeting the needs of the native people. With needs not being met issues arise.

Some of the issues facing the aboriginal people today:

- little education
- lack of opportunity for education
- high drop out rates in schools
- unemployment
- high rates of incarceration
- poverty

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- poor living conditions
- lack of health care
- housing
- powerlessness
- racism

Resources

Regional Planning Profile, City of Moose Jaw, Sask.
Education Training and Coordination Branch and CEIC,
Sask. Region, March 31, 1989.

Cree Hunters of Misstassini, NFB (58 Min.). Available
G.D.I.

Our Land is Our Life, NFB (60 min.). Available G.D.I.

Procedure

- 1) Present the native population statistics to the class.
Compare to the statistics of Saskatchewan as a whole
(Appendix E).
- 2) Discuss the existence of native peoples. From the
students knowledge, ask what kind of native communities
exist?
 - Indian reserves (north/south) differences?
 - Metis communities (north/south) differences?
 - Urban (cities)
- 3) Lead the class in compiling a list of issues that
native people face today.
 - discuss each issue, examining reasons behind the
issues
- 4) Present the videos one after the other, giving a little
time for discussion in between.

First: "Cree Hunters of Misstassini"
Second: "Our Land is Our Life"
- 5) Close with a discussion on the change seen in the
films. How a healthy culture of the Cree hunters went
to one of degradation in a short 10-year span.

1.

