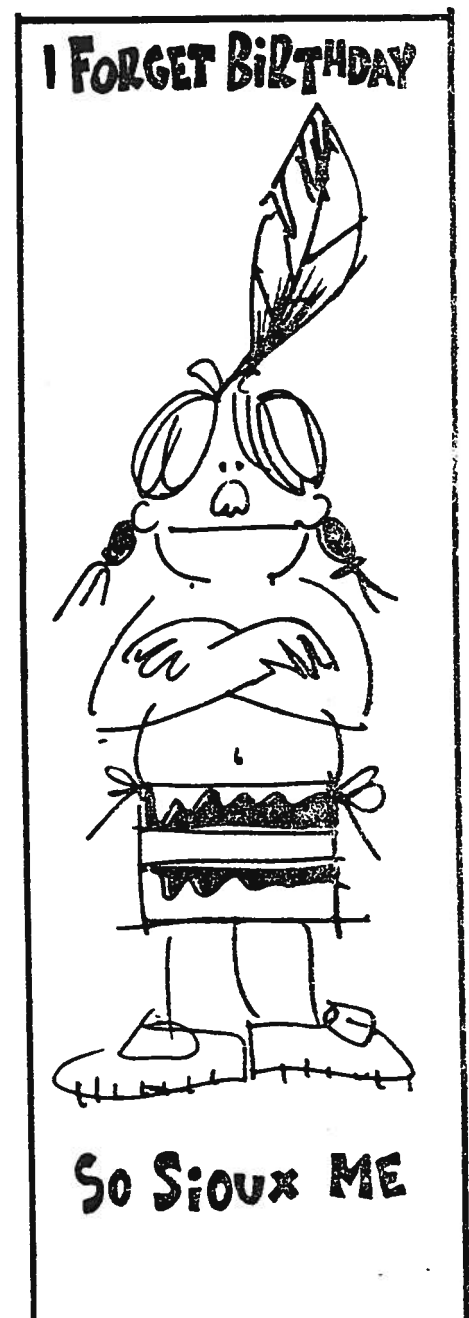


CULTURAL OVERVIEW

LESSON ONE:

NAMES AND LABELS



Cultural Overview

Lesson 1: NAMES and LABELS

I AIM

1. students will understand the variations and implications of positive and negative names and labels,
2. students will become familiar with the legal status of different groups of Native Peoples in Canada.

II OBJECTIVES

Students will:

1. Explain the origin of such names as Indians, Metis, Halfbreed,
2. define the categories imposed on Indians through treaties and the Indian Act,
3. offer explanations regarding the meaning of certain positive and negative labels and the power relationships that have created them, and,
4. examine the power relationship between the namer and the named.

III TEACHING METHODS

1. Use Instructor's Lecture WHATS IN A NAME (p. I-4 to I-6) to focus on the labelling of individuals or groups, the reasons for deliberate naming, and the power of the namer over the named.

2. Use the student handout NAMES OF NATIVE PEOPLES (page I-I-8) to facilitate discussion about the differences between the names with which people describe themselves and the names people give to other cultural groups.
3. Use Student Handout DIVISIONS OF NATIVE PEOPLES IN CANADA (page I-I-7) to clarify the different names which divide Native Peoples politically and socially.
4. The student handout The INDIAN ACT and WHAT IT MEANS (page I-I-11) illustrates how names may be defined in legislation, passed through the parliament of Canada.
5. Have the students attempt A CULTURE BOUND INTELLIGENCE TEST to show how different cultures use different names and labels. (Page I - 19)

NOTE: Emphasis should be placed upon group discussions. Student handouts should be photocopied before the class in which they are to be used.

IV PERFORMANCE CRITERIA

1. Have students describe verbally the origins of names and offer explanations of the power relationships which have created certain positive and negative labels.

V MATERIALS

1. Instructor's Lecture. WHATS IN A NAME
(p. I-3)
2. Student handout NAMES OF NATIVE PEOPLES. (p. I-7)
3. Student handout DIVISIONS OF NATIVE PEOPLES
IN CANADA (p. I - 7)
4. Student handout THE INDIAN ACT and
WHAT IT MEANS. (p. I - 14 - 18)
5. Student handout A "CULTURE BOUND" INTELLIGENCE
TEST. (p. I - 19)

Instructor's Lecture: WHATS IN A NAME?

A person or a group of people may give a name to another person or groups of people. (For example, your parents gave you your name.) This naming process may indicate a power relationship - with the namer being more powerful than the person or group of people being named.

For example, Columbus, upon landing in the New World, and thinking he was in India, named the inhabitants "Indians". This name stuck, as the relationship between the European traders and military personnel on the one hand, and the Native Peoples of North America on the other, was not one of equality. As the years passed, the relationship became less equal, as the European presence became more powerful. The name "Indian" became the name used most often to describe the inhabitants of the New World.

However, the Native Peoples themselves had their own names for themselves and for other Native Peoples. (See Studentd Handout No. 1.) For example, the Ojibway called themselves "Anishnawbe" meaning "people".

The people of mixed Native and European origin were called many names by Europeans - including "Halfbreed", "Half Caste", "Mulatto", "Breed", "Bois-brule".

Colonized peoples throughout the world have been given names by the colonizers - for example, the Native Peoples of Australia are now known as "aboriginies" which means simply "a member of the original race of inhabitants of a region; a Native¹". Their own names for themselves are no longer used.

Names or labels may reflect the power of one socio-economic class of people over another. For example, if you work in construction, you likely consider yourself to be a

1. Websters Dictionary

worker, but the owner of the construction company will probably refer to you as being an employee. The label employee reflects your status in relationship to someone else - the employer. An employee is someone who can be hired or fired by the employer. However, the term worker, describes a person in relationship to the work itself - it gives the individual an identity based upon what he/she does, rather than who he/she is dependent upon.

Another example of the power of the namer can be seen in the terms "Supervisor" and "boss". The person in charge of a shop or department will likely call him/herself a "supervisor" or "manager." Workers may refer to him/her as the "boss". The term "supervisor" will be used in job descriptions, memos, reports, and news releases, while the term "boss" will rarely appear in print - even though it may be used by large numbers of workers. The term "supervisor" is more respectable, and illustrates the power of the supervisors in naming themselves.

Native Peoples have not, as a rule, had the power to name themselves, any more than have workers. However, there have been instances of some success. For example, the Dene and the Inuit, while still referred to as Indians and Eskimos, have been able to gain respect for their own names. Success is the result of a long and difficult struggle on the part of these peoples to assert their right to their own culture, history and identity.

"Name-calling", or the use of derogatory names for ethnic minorities, has served to keep people from uniting and working together. Names such as "Bohunk", "Jap", "Chink", "Kroût", "Dago", "Yid" are indeed derogatory, and are part of a larger problem that of racism. These names place ethnic groups in inferior positions in relation to the larger racial or ethnic majority. For example, the Chinese were brought to

Canada in 1880's as cheap labour and were considered to be sub-human, were called names, and did the dirtiest and most dangerous jobs for the lowest wages. As many as 600 of them died building 150 miles of railway along the Fraser Canyon of British Columbia.² Children and adults referred to them as "Chinks" and other derogatory names. These names were part of the racist process which allowed Chinese workers to be terribly exploited by the companies and individuals employing them.

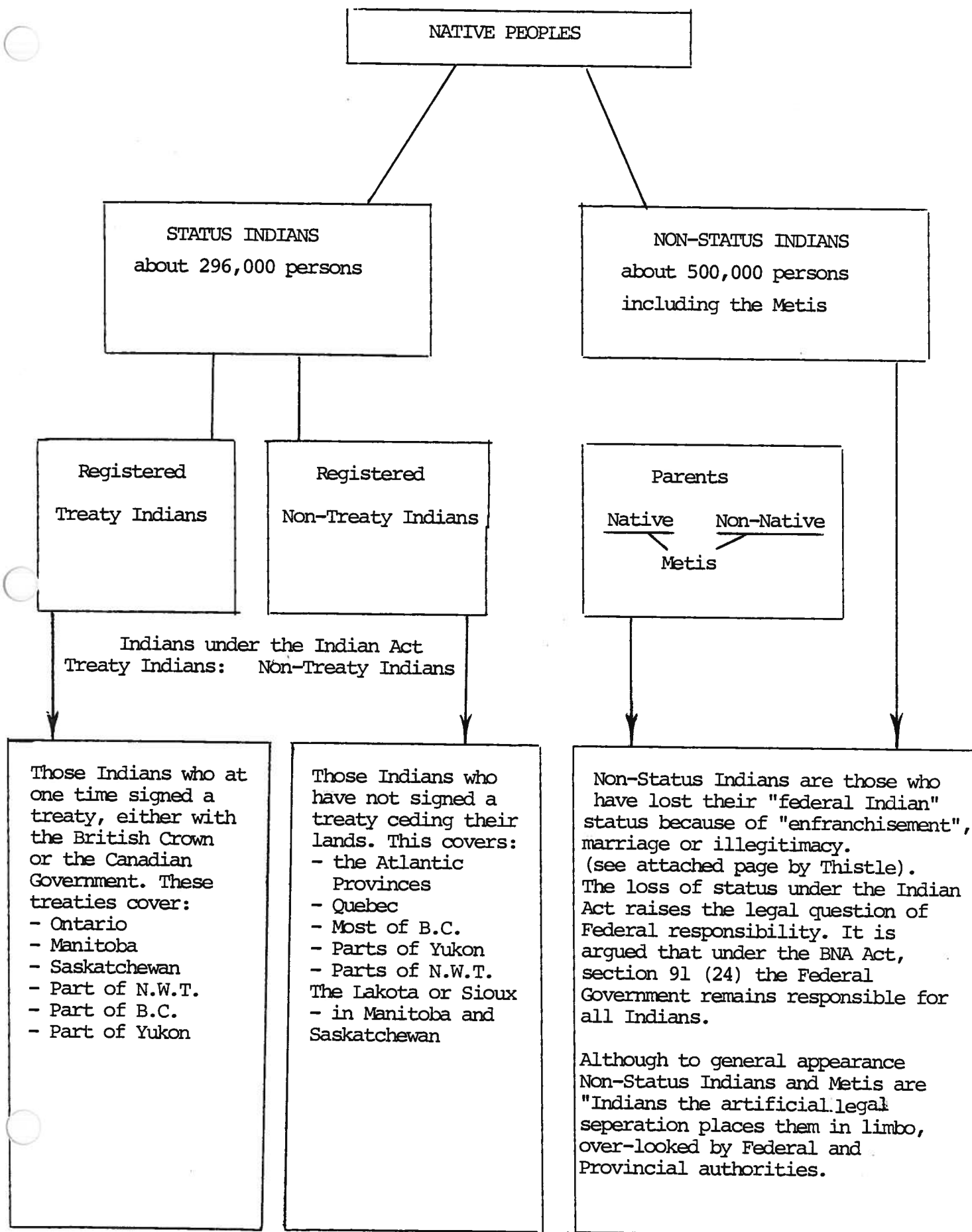
The lands occupied by Native Peoples were eyed with greed by the European nation-states. They saw the vast tracts of land as potential wealth for their coffers. By attaching names to the Native Peoples such as "barbaric" or "primitive", it was easier to consider them to be less than human - to be used as cheap labour, as in the fur trade, or to be murdered, as in Newfoundland.

"Indian societies generally - refined and sophisticated though they were - were termed savage and barbaric, often because they were strange, different and not understood by whites."³

SUMMARY: the namer is often powerful in relation to the people named. People are often referred to by names not of their own choosing, but by others who exert some control over their lives. These names may be indicative of a larger process of oppression or exploitation.

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2. The Golden Mountain: The Chinese in Canada C.B.C. Television November 11, 1981.
 3. The Indian Heritage of America by Alvin M. Josephy Jr. Bantam Books 1968

Student Handout: DIVISION OF NATIVE PEOPLE IN CANADA



NAMES WITH WHICH NATIVE PEOPLES DESCRIBED THEMSELVES AND OTHERS.

Cree	called	Dene	Ayapaskau	meaning	"At the grassy mouth of river".
Cree	called	Dene	Chipwau-Wayan	meaning	"Pointed furs".
Cree	called	themselves	Iyiniwak	meaning	"People".
Cree	called	Sarsi	Susiwak	meaning	"Not good".
Chipewayan	called	themselves	Dinneh	meaning	"People".
Chipewayan	called	other	Chipewayan Ethneldi	meaning	"Caribou Eaters".
Chipewayan	called	other	Chipewayan Edchautawoot,	meaning	"Strongbow" (Beaver)
Chipewayan	called	other	Chipewayan Tykothee,	meaning	"Quarrellers". (Hare)
Chipewayan	called	Cree	Enna	meaning	"Strangers".
Chipewayan	called	Assiniboin	Assini-Poata	meaning	"Those who cook by roasting".
Chipewayan	called	Blackfeet	Kaskiteu-wayasit	meaning	"Blackfoot".
Assiniboin	called	other	Assiniboin to North, "Yeskabi	meaning	"Long speech".
Assiniboin	called	other	Assiniboin to South, "Yeska-watchito-sni	meaning	"Boating People"
Assiniboin	called	Bloods	Yuzabi-toga	meaning	"Blood enemy".
Assiniboin	called	Cree	Sahiyabi	meaning	"Red speech (we do not understand)
Assiniboin	called	Sarsi	Cha-to-gabin	meaning	"Small enemy Woods people".
Piegan	called	Assiniboin	Nitsissinaia	meaning	"Real Cree".
Piegan	called	Assiniboin	Sahsakitaki	meaning	"Mountain dwellers".
Piegan	called	Atsina	Atsina	meaning	"Big eaters".
Piegan	called	Crow	Issapotsis	meaning	"Gut sausage eaters".
Piegen	called	Sarsi	Sahsi	meaning	"Not good".
Piegan	called	Sioux	Kaispa	meaning	"partered" (Ref. to hair or throat")
Kutenai	called	Assiniboin	Khluhama'ka	meaning	"Cut heads off".
Kutenai	called	Blackfeet	Katsakakihlsaka	meaning	"Blackened legs".
Kuternai	called	Cree	Kutskiawi	meaning	"Liars".

Kutenai	called Piegan	Sanhla	meaning "Bad ones".
Eskimo	called themselves	Yuit or You Kouk"	meaning "People".
Abnaki	called Eskimos	Eskimantsic	meaning "Eaters of raw flesh".
Ojibway	called Eskimos	Askimay	meaning "Eaters of raw flesh".
Abnaki	called Eskimos	Ayeskimeu	meaning "Snowshoetters".

Source: The North American Indian Edward S. Curtis (twenty Volumes)
Johnson Reprint Corporation, New York, 10003, 1970

Native Peoples - The Inuit (formerly:Eskimo)

The Inuit are not Indians covered by the Indian Act, yet the Supreme Court of Canada holds that the B N A Act include them in Section 91. 24 S.C.R. (Supreme Court Ruling) Re: Eskimo 1939. They are registered in Ottawa and each has a number preceded by the letter E. The word Inuit means "Original Ones, a term they adopted over the name Eskimo, which was given to them by early explorers.

"The Canadian Inuit inhabit most of the Arctic coast of mainland Canada and adjacent islands... (They) represent less than one-fifth of the total Eskimo population of the world. In 1966, there were about 13,000 Eskimo in Canada compared with 35,000 in Greenland, 30,000 in Alaska, 1,000 in Siberia.

They all speak the same language, although dialects vary from one region to another."

Source: The Canadian Eskimos, The Royal Ontario Museum,
Printing: Hunter Rose Co., 1971.



CULTURAL OVERVIEW

LESSON THREE

STEREOTYPING

Bring the papoose for free.
Let Hilton worry about it.



Hilton's Family Plan is simple. Children stay free of charge when they room with their parents. You get children's meals at small-city prices. Cribs, baby bottle-warming and baby sitters always available — even medical service. And we give your little Indians souvenirs to play with. Put them on your reservation. At Hilton hotels, they're welcome.

For Reservations: Call any Hilton Reservation Office (see phone book) or any Hilton or Statler Hilton hotel or son.

HILTON HOTELS

Cultural Overview

Lesson 3: STEREOTYPING

I AIM

Students will become aware of the dynamics of stereotyping.

II OBJECTIVES

Students will:

1. Examine their own tendency to stereotype,
2. explain the origin, development and results of some of the most common stereotypes,
3. examine stereotypes from movies, television and other media, as well as from their own experience,
4. develop strategies to combat negative stereotyping,
5. promote acceptance and respect for differences in appearance, culture, religion and ethnic origin, and,
6. gain confidence in their analytical skills.

III TEACHING METHODS

1. Use Instructor's Lecture No 1:
"Negative Stereotyping" (pages III-4 to III-6)
2. Follow up with Students Handout No 1:
"Self evaluation" (pages III-4 to III-6)
3. Use Instructor's lecture No. 2:
"Procedures to Combat Negative Stereotyping"
(Pages III-12 - III-14) to examine changing cultural value systems and to develop acceptance and respect for differing cultural values.

4. Distribute Handout No. 2
"Student Assignment" (page III-15)
Do only part or all of the suggested exercises suggested.
5. Use the kit "Unlearning Indian Stereotypes" to conclude the lesson or as a review at a later date. The filmstrips and tapes in the kit provide examples of overt and covert stereotyping in advertising and literature.
6. Films, as listed in the materials section, present a number of commonly held stereotypes.

IV PERFORMANCE CRITERIA

1. Have students examine newspaper articles and select verbs, nouns, adjectives or phrases which generalize, exaggerate and oversimplify situations, or put down groups of people.
2. Have students provide strategies to combat negative stereotyping.
3. Have students explain verbally their understanding of stereotyping and how to deal with it in everyday situations.
4. Have students examine similarities and differences between racial/ethnic families of similar social standing in Canada.

V MATERIALS

1. Instructor's Lecture No. 1: "Negative Stereotyping" (Pages III-4 to III-6)
2. Student Handout No. 1 "Selfevaluation" (Pages III-9 to III-11)

3. Instructor's Lecture No 2: "Procedures to Combat Negative Stereotyping" (Pages III-12 to III-15)
4. Student Handout No. 2: "Student Assignment." (Page III-12)
5. Kit: "Unlearning Indian Stereotypes"
Racism and Sexism Resource Centre for Educators.
Available from: Saskatchewan Provincial Library through your regional or public library branch, or the Gabriel Dumont Institute, 2505 11th Avenue, Regina, Saskatchewan.
6. Films: a) Media in the Community
(television, radio, newspaper, etc.)
b) Bill Cosby on Prejudice
(28 min. - Imperial Oil)
Cosby presents a number of stereotypes.
Oh/O Canada (7 min. - NFB. 106C 0378 615)

Instructor's lecture, No. 1.

I Negative Stereotyping

To stereotype means - literally

- to produce a cast metal plate from a mould, but the term has gained acceptance sociologically, denoting,
- an idea, trait or convention that has gone stale through fixed usage.
- a standardized image or conception,
- the tendency to impart a fixed image or convention.

Standardized images of people in particular are commonly used in everyday conversation and are frequently portrayed in the media. We are all familiar with stereotype sexual images of men and women. Men are usually portrayed as physically strong and emotionally stable, (men don't cry, for example), while women are delicate, in need of protection and given to emotional outbursts.

Advertising in particular, exaggerates and perpetuates these images.

When a magazine or newspaper provides information from an exclusive point of view, omitting evidence to prevent the reader from formulating his/her own opinion, we conclude that the editor is biased. "Bias" - or to be biased - means to present things in terms of one's own value system. To rate people, things, and events according to the standards of one's own point of view.

For example, after Europeans and Native Peoples had made contact with each other and noticed the differences in appearance and lifestyle, they began to express evaluative opinions. Very often these opinions were negative. They reflected the "cultural bias" of their own tradition: Europeans looked down upon Indian tradition of, for example, painting their bodies. They described it as, "grotesque, hideous, barbarious", while Indians regarded the bearded strangers as "ugly" and wondered "how any woman could look favorably upon them".¹

The fundamental cultural differences between Indians and Europeans led to many misconceptions which they expressed first of all among themselves. Indians, maintaining oral tradition were probably able to adjust their opinions from time to time; Europeans however, inscribed their impressions more permanently in books, letters and reports, thereby perpetuating a culturally biased, or stereotyped, point of view.

"Through the years, the white man's popular conception of the Indian often crystallized into unrealistic or unjust images. Sometimes they were based on the tales of adventurers and travellers, who wove myths freely into their accounts, and sometimes they were reflections of the passions and fears stirred by the conflicts between the two races".²

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1. George M. Wong
"The Long Journey to the Country of the Hurons"
By Father Gabriel Sagard Toronto, 1939
 2. p.p. 3 - 6 "The Indian Heritage of N. America"
A.M. Josephy Jr. Bantam Books, 1981

How can we find out if the information we get is biased or not?

Sometimes it is difficult to establish if the information we receive is reliable. When reading an article for example, we may ask ourselves if the information provides enough facts to substantiate the point of view of the writer. We may find it more difficult still to determine if the writer is using only one kind of information and omitting other pertinent facts.

Usually stereotype information presents issues in a "cut and dried" format. It can be described as "the lazy man's point of view" or as "armchair philosophy". Examining and evaluating issues requires effort, fairness and good will. Statements which constantly put down one group of people, in favour of another group, are seldom without bias and should be regarded with suspicion.

It is good practice to examine the source of information - where it comes from, and the medium - those who select and publicize a message. It is also good practice to keep an open mind, in particular to controversial issues, and to reach conclusions over a period of time, rather than promptly.

What can we now say about "stereotypes"? Stereotypes are hardened views which over-generalize about a group and fail to allow for individual differences. They are preconceived ideas which may have little or no basis in fact or direct experience. In addition, they are often negative, exaggerated, or one-sided in character and tend to be detrimental to the individuals or groups being stereotyped. Stereotypes result from the need to simplify an often confused and complex world, but they are also used to put down groups which are seen to be a threat to those who feel uneasy about these groups. It is also ignorance and many times the correct information can result in a positive view.

II POSITIVE STEREOTYPING

Stereotyping may be positive or negative. Negative stereotyping has been dealt with quite thoroughly in the preceding pages.

Positive stereotyping may be valuable in presenting a positive point of view. For example, a work unit of twenty people may indeed have one person who does not pull his/her weight. However you may say that, in general, the people in this unit are excellent and productive workers.

The essential difference is that negative stereotyping is used to put down people or groups, while positive stereotyping (i.e. children are beautiful) is used to built up those qualities of the human race which we most admire. It builds upon strengths, rather than dwelling upon weaknesses.

Which stereotype do you prefer?

- a) Native people are hostile.
- b) Native people are warm.

(Don't label statements in question - provide more teacher feedback on understanding of positive vs negative stereotyping.)

Student Handout, No. 1.

SELF EVALUATION (Use before and after lesson)

Examine your own tendency to stereotype.

Are you inclined to exaggerate when you describe things?

Do you oversimplify situations?

(eg. They always want their own way!)

Do you describe groups of people as favorable or unfavorable?

(eg. I can't stand bureaucrats!)

Mark the following statements with T for "true" or NT for "not true".

- ___ 1) All politicians are greedy and dishonest.
- ___ 2) Poor people are careless and untidy.
- ___ 3) People living in the past were happier than people living today.
- ___ 4) Men like to gossip.
- ___ 5) Old people are forgetful.
- ___ 6) Rich people prefer an extravagant and luxurious life.
- ___ 7) Americans don't care about anyone but themselves.
- ___ 8) Teenagers are irresponsible.

Watch the media and relate to your class examples of bias or stereotyping you have observed over one week. Discuss these findings with your group. Clip newspaper articles and pin them on the bulletin board. Underline biased statements. Watch particularly for headlines. Discuss newspaper clippings in the appendix of this lesson. List the nouns, verbs and adjectives the writer used. Circle those that have negative connotations. What does the writer imply in very general terms? Most people read only headlines. Which are designed to get the readers attention. The article may explain the circumstances leading to an unpleasant situation and refute what the title implies, but for those who don't bother to read it, the impact of the headline remains unchallenged.

(Have student groups do this in a scrapbook. This way you find the "common" occurrences of stereotyping as well as the "individual" interpretations of stereotyping.)

STUDENT'S YARDSTICK IN STUDYING CONTROVERSIAL
ISSUES

Student Handout No. 2

A. Facts vs. Opinions:

1. Is the article or statement based on verifiable facts or mere heresy opinion?
2. How can I check the authenticity (reliability) of the alleged facts?
3. Are significant, relevant facts omitted from the presentation?
4. Is the source of the statement authoritative?
5. Has the speaker or writer employed reliable sources?

B. Prejudice or Bias:

1. What are the motives of those who seek to influence my beliefs or actions?
2. Is an appeal being made solely to my emotions instead of my reasoning?
3. Am I asked to stereotype a person or groups on the basis of nationality, religion or race?

C. Reaching Conclusions:

1. Am I being swayed into reaching a snap judgement?
2. Am I being influenced to indict or condemn an entire group because of transgression of one individual?
3. Is further investigation and reflection required to reach a definitive conclusion?

D. Newspaper Headlines, Radio and Television News Flashes:

1. What influences the writing of newspaper headlines?
2. What are the dangers of readers or hearers hurriedly judging news by glancing merely at headlines or listening merely to flashes?
3. How do newspapers differ in preparation of headlines?
4. What is the danger of "editorializing" in news columns or broadcasts?
5. Why may sensationalism in newspaper or electronic journalism be a danger?

Source: Student Handout
Curriculum Development in Social Studies
C. Elliott
University of Regina.

Instructors lesson No. 2

Lecture

STRATEGIES TO COMBAT NEGATIVE STEREOTYPING

Value systems have been established which illustrate the values held by the ruling circles of the European Colonial powers and the Native People with whom they were in contact.

These European values could be described as including dominance over nature, future orientation, individualistic and capitalistic. Native Peoples values have been described as including harmony with nature, past and present orientation tribalistic and communalistic¹.

These values have been used to separate Native and Non-Native peoples, and in themselves are stereotyping if they are applied to all Non-Native People or all Native People. For example, all "white" people are not capitalistic, as can be seen by the organized opposition to capitalism in many "white" countries. Nor are all Native People today COMMUNAL, as can be illustrated by the emergence of Native businessmen.

Socio-economic conditions and the place one holds in society can in fact be the deciding factors determining the values which people hold. Cultural values should be analyzed within this context.

For Example. Let's look at families of different racial and cultural backgrounds.

1. Beyond Traplins

Family # 1 is an Ukrainian immigrant family. The father works as a carpenter and the mother works in a hospital as a cleaner. They have three children. The parents try to ensure that the children learn certain values - including cleanliness, honesty, respect for elders, love, responsibility for one's own actions and the importance of working in support of the family, and respect for their cultural heritage.

Family # 2 is a Metis family. The father works as a bricklayer, the mother as a secretary. They have two children. They try to ensure that the children grow up knowing the values of cleanliness, honesty, respect for elders, love, responsibility for one's actions, the importance of working in support of the family, and respect for their cultural heritage.

Family # 3 is an English immigrant family. The father works at a steel mill, the mother as a store clerk. They have four children. The parents try to ensure that the children grow up knowing the value of cleanliness, honesty, respect for grandparents, love, responsibility for one's actions, the importance of working in support of one's family, and respect for their cultural heritage.

Question: Do the values of these three families differ in any ways? Their culture - the way they do things - the language they speak, their social relationships will indeed differ, but there are also many similarities in their value systems.

A value comparison based only upon culture can lead to the false conviction that cultural differences present unsurmountable barriers. Since people are all of the same species (ie. homo sapiens) it stands to reason that there must be more similarities between people than there are differences.

Value comparisons may stereotype negatively, if they assume that certain values are held by all members of an ethnic group, regardless of their social class. Or, value comparisons may be used positively, if they take into

consideration social class as well as ethnicity.

The three examples given are of "working-class" families. They have a great deal in common. When a common bond does exist, between people, then cultural and racial differences are more readily understood.

Suggested

Student Assignment.

Do one or all of the following:

- 1) Most of us have the tendency to express biased opinions without being aware of it. Quite often this means merely choosing the wrong kind of words to describe a situation. It is good practice to watch out for exaggerations, such as, ALWAYS, NEVER, ALL, EVERYBODY, NOBODY and the word CANNOT.

Examples:

- 1) All mentally handicapped people should be institutionalized.
- 2) Kids never listen to their parents.
- 3) Everybody is out for himself.
- 4) Ex-inmates cannot be trusted.
- 5) Nobody in the government gives a darn.
- 6) Workers are always underpaid.

Rewrite the above sentences using words which do not perpetuate a stereotype image. If you lean toward agreement with the statements allow for exceptions. What words would you chose?

- 2) Express a point of view.

Write a paragraph about one or two of the above statements from the point of view a) of someone who stereotypes
b) of someone who evaluates people with fairness.

- 3) Divide your class into 5 - 6 groups for discussion.

Rearrange the statements under No 1. to form questions, like,

- 1) Should all mentally handicapped people be institutionalized?
- 2) Do kids never listen to their parents? etc. Let each group pick one question.

Chose one person for a recorder-reporter. Allow 20 minutes for group sessions and report to the whole class how your group felt about the question they chose

CULTURAL OVERVIEW

LESSON FIVE

LINGUISTICS AND CULTURAL

GROUPINGS

Cultural Overview

Lesson 5: LINGUISTICS AND CULTURAL GROUPINGS

I AIM

The students will become aware of cultural diversity of Native Peoples in Canada.

II OBJECTIVES

Students will:

1. Name the major Native language groups in Canada,
2. name Native language groups in Saskatchewan,
3. relate some of the contributions of Native language to English,
4. explain why language isolates occur.

III TEACHING METHODS

1. Have the students compare the boundaries of the culture areas with the territories of the various language groups on the maps provided.
Student handouts 1,2,3,4 pages, V - 5 - V - 9.
Discuss the meaning of the term "culture area". It refers to different groups sharing the same environment but preserving their own cultural heritage. They may borrow from each other but do not assimilate.

2. Discuss the similarities and differences and the reasons for cultural areas of, for example, the Plains Indians: Distribute Handout No. 5, THE PLAINS TRIBES OF A.D. 1800 - 50 and locate the same territory illustrated on this handout on the handout CULTURE AREAS AND TRIBAL LOCATIONS (handout No. 4) Students may wish to shade the area with pencil or crayon. (Pages V - 8 and V - 9)
Explain to the students that there are people who share one region but have different languages.
3. Explain the reasons for the language isolates (for example code numbers 2, 4 and 6 on the handout No. 2, page V - 5, LANGUAGE GROUPS IN NORTH AMERICA.
4. Use handouts No. 1 - 6 to report on the main characteristics: climate, animals, plants, land features, of the major cultural areas in Canada. Name the major language groups of the Eastern Woodland and British Columbia.
5. Listen to the audio tape INDIAN LANGUAGES IN SASKATCHEWAN (listed in the materials section) and ask: What are the characteristics of the major languages in Saskatchewan? What have the Native language contributed to English?
6. Use handouts No. 7, INDIAN TRIBES IN SASKATCHEWAN and handout No. 8, 17-19 CENTURY TRIBAL MOVEMENTS to facilitate discussion about language and cultural groups in Saskatchewan. (Pages V - 11 - V - 12)

IV PERFORMANCE CRITERIA

1. Have students name the major Native language groups a) in Canada, b) in Saskatchewan
2. Let students relate some of contributions of Native languages to English.
3. Have students explain how language groups can become isolated.

V MATERIALS

Student handouts:

- No. 1. MAJOR GEORRAPHIC FEATURES OF NORTH AMERICA (p. V - 4)
- No. 2. LANGUAGE GROUPS IN NORTH AMERICA (page V - 5)
- No. 3. LINQUISTIC AND CULTURAL AFFILIATIONS OF INDIAN BANDS IN CANADA (page V - 6)
- No. 4. CULTURE AREAS AND TRIBAL LOCATIONS IN NORTH AMERICA (page V - 7)
- No. 5. THE PLAINS TRIBES OF A.D. 1800 - 1850 (page V - 8)
- No. 6. APPROXIMATE LOCATION OF INDIAN TRIBES (page V - 9)
- No. 7. INDIAN TRIBES IN SASKATCHEWAN (page V - 10)
- No. 8. TRIBAL MOVEMENTS (page V - 11)
- No. 9. INDIAN LANGUAGES IN SASKATCHEWAN (audiotape) (25 minutes, Saskmedia 81 A594) Concerns the major language groups, the importance of oral tradition and the contribution of Indian languages to English.

THE BODY RITUAL OF THE
SNAIDANAC

Anthropologists have become so familiar with the many ways in which different peoples behave in similar situations that almost nothing can surprise them. In fact, if all the many different ways of behaving have not been found somewhere in this world, the anthropologist will suspect that those ways probably exist in some as yet undiscovered lost tribe. In this light, the magical beliefs and practices of the Snaidanac are so unusual that we can look at them as an example of the extremes to which some tribes can go.

Professor Linton first wrote about the ritual of the Snaidanac twenty years ago, but the culture of this people is still very poorly understood. They are a North American group living in the territory between the Inuit of the North, and the American Plains Sioux. Little is known of their origin although tradition states that they came from the east. According to Snaidanac mythology their nation was founded by the cultural hero Jon-mac, who is otherwise known as the originator of an attempt to connect several tribes by magical iron rods placed end to end. Legend has it that Jon-mac (pronounced yon-mic) was also famous for his extensive use of organic medicines which often made him physically sick.

A great deal of Snaidanac's day is spent in ritual and ceremony. The centre of this activity involves the human body; its appearance and health are vitally important for these people. While this is not unusual, the ceremony and philosophy concerning the body are unique.

The fundamental belief behind their whole system of living appears to be that the human body is ugly and that its natural tendency is to decay and disease.

As humans are trapped inside this ugly body, their only hope to avoid the decay and disease is religious ritual and ceremony. Every household had one or more shrines for this ritual and ceremony. Powerful people in the society have several shrines in their houses.

The strange rituals of the shrine are not shared by the family together, but are private and secret. The rituals are normally only discussed with children when they are young and being initiated into these mysteries. I was able, however, to talk with the Natives and learn something of their shrines and the rituals done around them.

The most important place in the shrine is a box or chest which is built into the wall. In this chest, the Natives keep their important charms and magical potions. These charms are bought from special religious people, something like wizards. The most important of these wizards are the medicine men. They do not provide the magic potions or charms to the everyday Native, however. They write down the ingredients in an ancient and secret language. The Native must take this to an herbalist, very wise in plants and herbs. It is he who, for a gift, supplies the charm.

Beneath the charm-box is a small font or basin. Each day every member of the family, one after the other, enters the shrine room, bows his or her head before the charm-box, mixes different sorts of holy water in the font and then proceeds with a brief rite similar to the Christian baptism. The holy waters come from the Water Temple of the community, where the priests hold elaborate ceremonies to make the liquid ritually pure.

Below the medicine men in prestige are specialists who, translated, could best be called "holy-mouth-men". The Snaidanac have a supernatural horror of and fascination with the mouth. It influences all the social relationships of these Natives. Were it not for the rituals of the mouth, they believe their teeth would fall out, their gums bleed, their jaws shrink, their friends desert them, and their lovers reject them.

The daily body ritual performed by everyone includes a mouth-rite. Despite the fact that these people are so careful about care of the mouth, this rite strikes the uninitiated stranger as revolting. It was reported to me that the ritual consists of inserting a small bundle of hog hairs into the mouth, along with certain magical powders, and then moving the bundle in a highly formalized series of gestures.

In addition to the private mouth-rite, the people seek out a holy-mouth-man once or twice a year. These wizards have impressive set of tools, consisting of a variety of augers, awls, probes, and prods such as one would use for wood carving. These objects are used in a kind of exorcism of the evils of the mouth. The exorcism involves almost unbelievable torture.

The holy-mouth-man opens the client's mouth and, using the above mentioned tools, enlarged any holes which decay may have crated in the teeth. Magical materials are put into these holes. If there are not naturally occurring holes in the teeth, large sections of the teeth are gouged out so that the supernatural substance can be applied. In the client's view, the purpose of this ritual torture is to arrest decay and to draw friends.

The medicine men have an imposing temple, or "lati pso" in every community of any size. The more elaborate ceremonies that are required to treat very sick patients can only be performed at this temple. These ceremonies involve not only the "thauma urge" but a permanent group of vestal maidens who move quietly about the temple chambers in distinctive costume and head-dress.

The lati pso ceremonies are so harsh that it is phenomenal that a fair number of the really sick Natives who enter the temple ever recover. The Native entering the temple is first stripped of all clothing. In every day life outside the temple the Snaidanac avoids exposing his or her body and its natural functions. Bathing and excretory acts are done only in the secrecy of the household shrine. So it is a great shock for a Snaidanac to enter the lati pso and lose body secrecy.

The vestal maidens move about the temple and sometimes insert magic wands in a person's mouth or force him or her to eat substances which are supposed to be healing. At other times the medicine men jab magically treated needles into the Native's flesh. Even though these temple ceremonies may not cure and even kill the Natives, they still have great faith in the medicine men.

In conclusion, we should mention a few other ways of behaving which come from the Snaidanac's dislike of their body. One rite is used to make women's breasts larger if they are small, and smaller if they are large. Snaidanac women are often dissatisfied with their breast size. A few women afflicted with almost inhuman hypermammary development (in other words, huge breasts) are so idolized that they make a handsome living by simply going from village to village and permitting the Native to stare at them for a fee.

It was mentioned that excretory functions are done in secret. Natural reproductive functions are also secret. Intercourse is never talked about. Efforts are made to avoid pregnancy by the use of magical materials or by limiting intercourse to certain phases of the moon. Birth takes place in secret as well, without friends or relatives to assist, and most women do not nurse their infants.

Our review of the ritual life of the Snaidanac has certainly shown them to be a magic-ridden people. It is hard to understand how they have managed to exist so long under the burdens which they have made for themselves. But even such exotic customs as these take on real meaning when they are viewed with the insight provided by Malinowski when he wrote:

"Looking from far and above, from our high places of safety in the developed civilization, it is easy to see all the crudity and irrelevance of magic. But without its power and guidance early man could not have mastered his practical difficulties as he has done, nor could man have advanced to the higher stages of civilization."

- a) What words would you use to describe the Snaidanac?
- b) Do you think the anthropologists's perceptions were accurate or faulty? Why?
- c) If there were more Snaidanacs living near you, would some of your best friends be Snaidanacs?
- d) Do you know what Snaidanac spells backwards? If you didn't realize that, read the article again.
- e) Do we ever look at other peoples or countries the way the anthropologist looked at the Snaidanac?
(Morton and McBride 1977:46-50)

BY Don McLean

100 Gabriel Dumont Institute DAUGHTERS OF THE COUNTRY



This pencil sketch by Peter Rindisbacher illustrates the clothing worn by mixed-blood women in the Red River Settlement: high-waisted gowns with low bodices and skirts almost to the ankles. The sketch (c.1825) forms the basis for his water-colour entitled "A Halfcast and his Two Wives".

Source: Many tender ties
Sylvia Van Kirk
Watson & Dwyer Publishing Limited
Winnipeg, Manitoba, 1980

The Metis wore clothes as much in Indian as in European fashion. Decorated garments were modeled after the cherished style of the Indians. On the other hand, the simple, practical clothes were mainly European, although the men's vests and pants were trimmed with leather tanned to the softness of cloth. A thick wollen shirt, streaked with several colours, a neck handkerchief, a round tanned leather

or fur cap, sometimes ornamented with a fur tail or a feather according to individual fancy, leg coverings and moccasins completed a man's costume. In winter, he wore a fur blanket or "capote" whilst in summer, he was content with only a shirt. A wide cloth belt held his pants up, frequently in winter a second cloth belt encircled his "capote" in order to conserve his body heat. All clothes were trimmed with fringes, especially on the legs, arms and head.

The women were more simply dressed. They draped themselves right to the head under the ample shawl - nearly always black. None-the-less, as all women do, they liked pretty ornaments. Although the dresses were simple Indian dresses of cotton or wool (a little later of imported material), they knew about colorful trimmings - of dyed horsehair and coloured shells and dozens of other articles for the neck, fingers, ears and hair-ornaments whose arrangement revealed excellent taste. In winter, they added more thick shawls and moccasins covered feminine feet with remarkable fitness. It was a long time before French shoes and stockings replaced these handmade moccasins and leg-covering.

CULTURAL OVERVIEW

LESSON SEVEN

THE PEOPLES OF SASKATCHEWAN,

THE SUBARCTIC

Cultural Overview

Lesson 7 THE PEOPLES OF SASKATCHEWAN - THE SUBARCTIC

I AIM

1. Students will become familiar with the traditional ways of the subarctic Native peoples.

II OBJECTIVES

Students will:

1. Identify the subarctic groups and their locations in Saskatchewan.
2. Identify the subarctic groups and their locations in other parts of Canada.
3. Describe the characteristics of band level societies.
4. Explain the relationship between the nomadic life style of the subarctic peoples and their environment.
5. Compare and contrast the cultures of two subarctic groups.
6. Explain the role of the anthropologist, and carry out that role through analysis of the film, CREE HUNTERS OF MISTASSINI.

III TEACHING METHODS

1. Have the students read the handout, CLIMATE-Regions, of Canada, page I - VII - 11
Instruct and discuss the handout in class.
2. Use the lecture INDIANS OF THE SUBARCTIC to introduce the students to the peoples of the Subarctic.
3. Instruct the students to read the handout, BAND LEVEL CULTURES page I - VII - 14, 15.
Briefly discuss it in class.

4. Show one (or more) of the films;

- a) THE SOUTHERN BOREAL FOREST (11 minutes - Sask. Media 5540)
- b) THE PEOPLE AT DIPPER (18 minutes - NFB 106C 0166 084)
- c) INDIANS OF THE SUBARCTIC (in NFB kit Indians of Canada)

Discuss the films(s) in class.

5. Show a feature film from one of the following:

- a) CREE HUNTERS OF MISTASSINI
(58 minutes N.F.B. 1066 0174 001) This movie depicts the traditional life of the modern Cree hunters in northern Quebec.
- b) NISHNAWAKE - ASKI (28 minutes NFB 106C 0177 672)
Deals with the changes in Cree and Ojibwa culture.
- c) TIME OF THE CREE (26 minutes, Canadian Film Makers Distribution Centre) Shows the modern life of a Cree family in Northern Manitoba.

IV PERFORMANCE CRITERIA

Acting as moderator, have a group discussion on the relationship between band level Culture, technology and environment. Ensure that the students have an understanding of the way in which climate, vegetation and available technology determine in large measure the social organization of the group. Ask if this still holds true for modern industrial urban societies as well.

V MATERIALS

1. Handout (or instructor's lecture) CLIMATE - REGIONS of CANADA page I - VII - 11
2. Teachers Lecture INDIANS OF THE SUBARCTIC
3. Films: a) SOUTHERN BOREAL FOREST (11 minutes, Saskmedia 5540)
b) THE PEOPLE AT DIPPER (18 minutes, National Film Board, (N.F.B.) 106C 0166 084)
c) INDIANS OF THE SUBARCTIC (time?), in N.F.B. Kit INDIANS OF CANADA
d) CREE HUNTERS OF MISTASSINI (58 minutes N.F.B. 1066 0174 001)
e) NISHANAWAKE-ASKI (28 minutes, N.F.B. 106C 0177 672)
f) TIME OF THE CREE (26 minutes, Canadian Film Makers Distribution Centre)
4. Additional optional Material for students wishing to preserve further studies of this subject,
A novel, People of the Deer, Forley Mowat, McClelland and Stewart, Toronto, 1975

Teachers lecture INDIANS OF THE SUBARCTIC

The broad sparsely populated area of woodland, waterways, mountains and treeless tundra that stretches across North America has been termed "the Subarctic". The Native Peoples in this area have lived in a harsh, severe environment and their culture reflects the sternness of this existence.

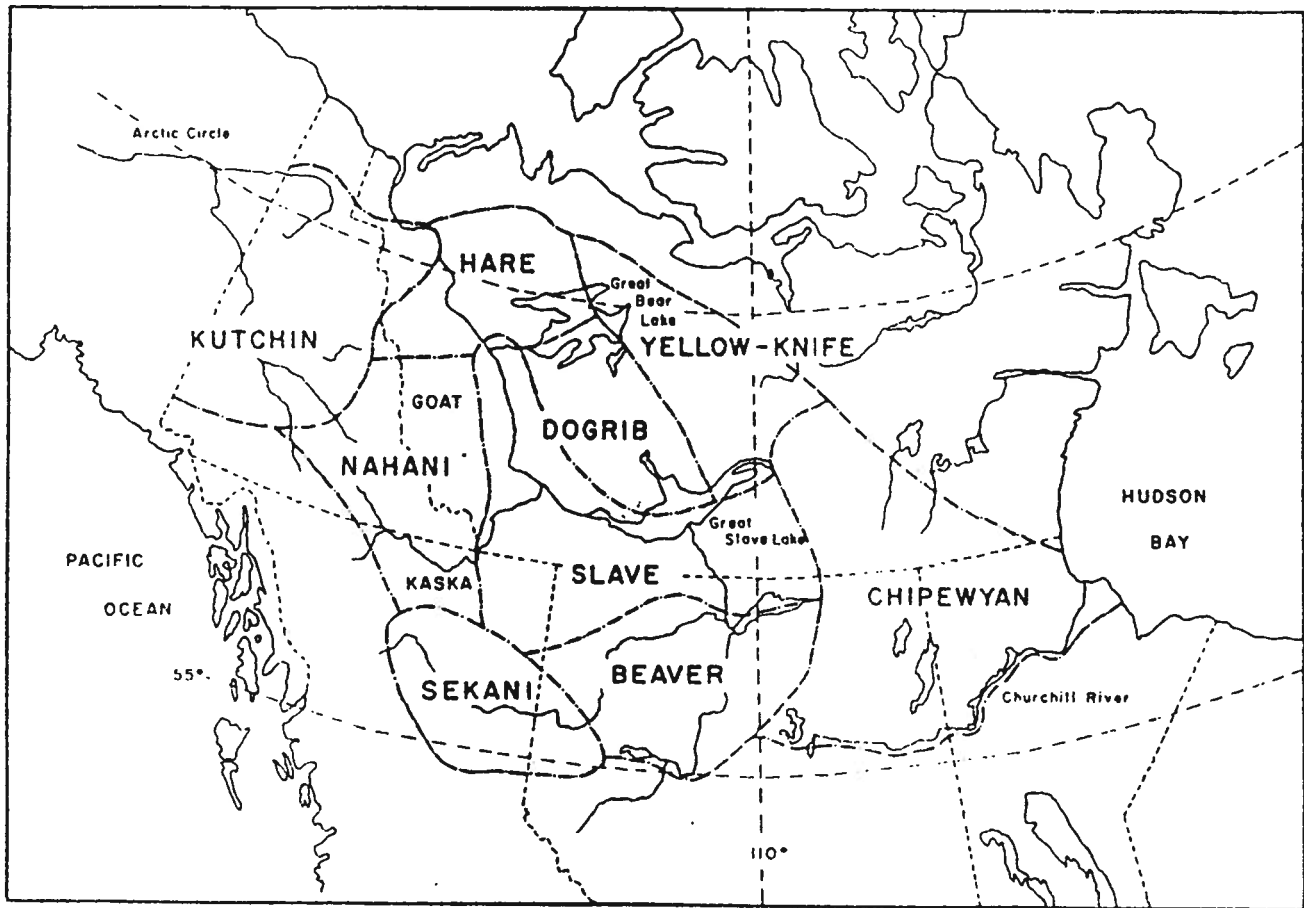
The Hudson Bay divides the Subarctic tribes roughly into two major language families: the Algonquians and the Athapascans. The Algonquian speaking tribes live south and east of the Bay. They include the Naskapi, the Montagnais and the Cree. Another tribe, the Beathuks lived formerly in Newfoundland but are now extinct.

The Athapascans live across the vast north-western area of North America, in parts of Alaska, the Yukon, and North West territories. The Beaver, Carrier, Chipeweyan, Dogrib, Hare, Sekani, Slave, Tahltau and Tuchon tribes occupy the northern part of British Columbia, Alberta, Saskatchewan and Manitoba. In Saskatchewan we are most familiar with the Chipeweyans whose area extends west of Hudson's Bay, north of the Churchill River and to the eastern edges of Athabaska and Great Slave Lakes.

"Although many of the tribes in the area have had long associations with French and British fur traders, they are among the least-studied aboriginal peoples in North America, and knowledge of their history and culture is comparatively meager. The Algonquian-speakers, related to numerous tribes that practiced agriculture in cultural areas farther south, are probably descendants of peoples who have been in the eastern portion of the Subarctic for many thousands of years. The Athapascans are believed to be later arrivals in the New World, the first of them having

entered Alaska from northeastern Asia perhaps about 5,000 - 6,000 years ago. This is still a debatable question, however, and some scientists suggest that members of the Northwest Microblade tradition, whose artifacts in interior Alaska and northwestern Canada date back some 8,000 years, may have crossed from Asia via the interior of the Bering land bridge at least 2,000 years earlier and have been the ancestors of the Athapascan peoples.

In the centuries immediately preceding the arrival of the white man, the Athapascans, possibly seeking more hospitable country where winters were not so long or severe, seem to have been pressing southward. Some of them did break away from the northwest in a migration that took them down the Great Plains, or through the Great Basin, to New Mexico, where they arrived not long before the appearance, in the same region, of the Spaniards. These Athapascan peoples are today's Apaches, Kiowa-Apaches, Lipans, and Navahos of the U.S. Southern plains and Southwest and Tobosos of northern Mexico. Another Athapascan group, the Sarci, also moved south to the Canadian plains just before the coming of the Europeans and, attaching themselves in alliance with the buffalo-hunting Blackfeet tribes, took on the coloration of a plains tribe. In the west, some Athapascans fingered their way southward to establish enclaves among other tribes from Alaska to southern California. But in the southeast the hostility of the Crees seems to have held them back."¹



This was the location of Athapaskan tribes in 1725. Some tribes went further south, down the Plains to New Mexico. These Athapaskan peoples are today's Apaches, Lipans and Navaho of the U.S.A.

"None of the Indians of the Subarctic practiced agriculture. All were hunters and fishermen, pursuing the animals most common in their individual territories (moose, caribou, musk, oxen, bear, elk, beaver, porcupine, rabbits, and other small game); using bows and arrows, clubs, spears, but quite often snares of various kinds; catching fish, sometimes at every season of the year; and supplementing their diets with waterfowl and other birds, and berries and roots. Some of the tribes preferred hunting to fishing; the Sekani, who possessed a club fashioned from the jawbone of a moose, resorted to fishing only when necessary. Others, like the Slave Indians who refrained from venturing onto the open barrens after caribou herds but sought moose and caribou only in the woods, relied on fish for half of their diet. And in parts of the far west, where tribes lived along salmon-filled rivers and could secure fish through lake ice in the winter, the products of the waters supplied the principal staple of diet throughout the year.

In the extreme North, some of the traits of the tribes were very similar to those of the Eskimos; they hunted caribou on the barrens in the summer, in the winter they tracked them through the woods. The Subarctic tribes made less use of stone than of wood, bone and antlers for their tools. Spruce and birchbark as well as wood was used to make utensils and ropes and thongs were made of rawhide and the fibres of roots. Canoes were used in summer and toboggans, sleds and snowshoes in winter. Homes were usually cone shaped tents made of brush, bark or skins, similar to the plains tipi.

Life, as in the Arctic, centered mostly on family units and around the routines of securing food. There was little, or no, tribal cohesion. People usually lived

and hunted in independent groups that roamed over separate hunting territories and, during fishing seasons, occupied regular fishing sites which they regarded as their own. Leaders of the groups rarely had any authority."³

"Old people were treated harshly. The women dragged the toboggans, built the shelters, gathered firewood, and sometimes ate only after the men were finished. Old people, among such groups, were the special victims of the severe environment. If they were too infirm to keep up, they were killed or abandoned and left to starve. The Chipewyans, Kutchins, Hares, Crees, and Montagnais were among those noted for their sternness to the elderly. Among the Kutchins, mothers often killed their girl babies to spare them from what they themselves were enduring, and old people sometimes asked to be strangled rather than be deserted. On the other hand, the Slave Indians treated their wives kindly; the men prepared the lodges, gathered wood, and did the heavy work; and their groups never abandoned the aged. The Beavers and Dogribs also placed their women on a higher scale; their men were among those of several tribes who, when contending for a certain woman as a wife, wrestled for the right to claim her..."

"The harshness of the Subarctic land, the loneliness of its vast reaches, and cold winds, long winters, and other natural phenomena of its northern environment contributed to making its people particularly susceptible to fear and awe of the supernatural. Mysteries were numerous and ever present; rapids and lakes were haunted by spirits; ghosts and demons lurked in the woods, traveled with the winds and waited everywhere to do mischief. Few tribes had any well-formed religious beliefs. Some acknowledged the existence of a vague supreme sky-god or sun-god but paid little attention to him, appealing, instead, to a multitude of spirits in nature around them--usually animals or birds--with whom they tried to establish contact through dreams or

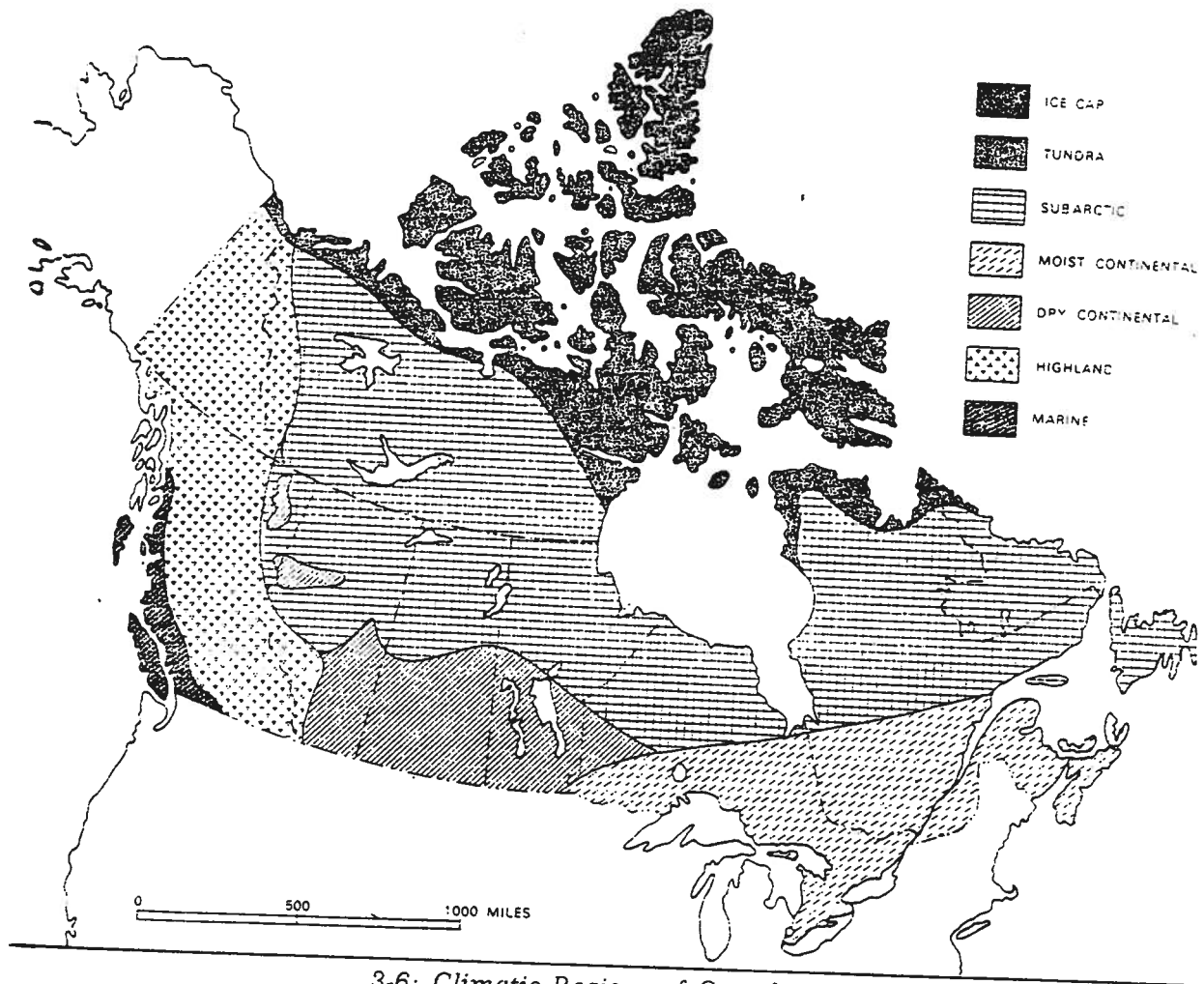
visions and rituals...:"

"From the seventeenth to the nineteenth centuries French and British traders enlisted many of the Subarctic peoples in the fur trade. In time, the presence of the Europeans was disastrous for the Natives. As the various tribes acquired guns and ironware, their economies changed. But intertribal warfare was intensified, invasions and annihilations, wrought with firearms, occurred, and Native populations declined. Epidemics of smallpox, influenza, and other diseases brought by the white men completed the demoralization and disintegration of most of the tribes. By 1829, the Beothuks were extinct; the Chipewyan population had declined by two thirds, and many of the Crees had expanded so far westward that large numbers of them were on the plains of Canada and had changed their culture to that of plains Indians. They were twice hit by smallpox epidemics, however, and the survivors, finally halted in their expansion."

...In Alaska, the Athapascans had a longer period of grace; some Indians only saw their first whites during the Klondike gold rush of 1898.

Today, many of the Subarctic peoples engage in trapping for white buyers and serving as guides for sportsmen, but their subsistence to a great extent still depends on hunting, fishing, and the gathering of berries. Large numbers of Alaskan Athapascans still inhabit the Yukon Basin, trying to maintain their traditional way of life, but feeling increasing pressure from the white developers of the new state. A proposed hydroelectric dam at Rampart on the Yukon would flood out thousands of Natives, inundating their ancestral hunting and fishing territories on the Yukon flats, and forcing the people to find new lives for themselves elsewhere. As if bowing to what they consider inevitable, however, some Natives are already receiving educational and vocational training and are readily adopting the ways

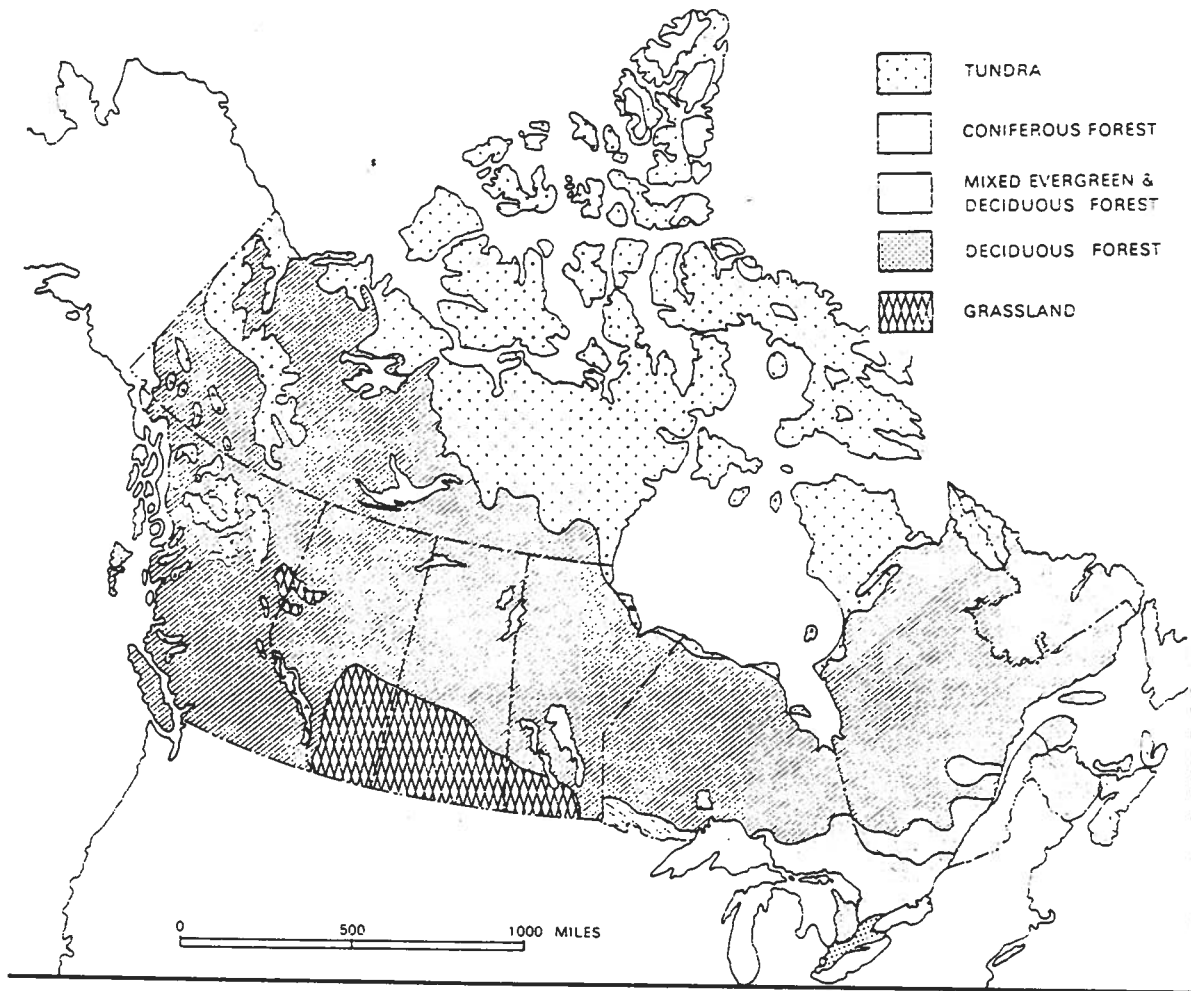
of their white neighbors. In Canada, such a wholesale change may be longer in coming; yet even there, the opening of the Canadian north by mineral-seeking industries has already drawn numerous Natives toward the white man's way of life."⁴



3-6: Climatic Regions of Canada

REGION OF THE TUNDRA CLIMATE This region lies north of the *treeline*, a boundary beyond which trees do not grow. Temperatures in all this area stay above freezing for at least one month of the year, and in some parts, for several months. This climate makes it possible for tundra vegetation to grow. The vegetation consists of mosses, lichens, dwarf shrubs, and coarse grasses. No trees grow in this region, but Arctic flowers burst into bloom even in this harsh climate. The soils supporting this vegetation, on which the caribou and musk-ox feed, are only an inch or so deep. Only the surface thaws out in the short summer, and much of it stays wet and boggy. Below this thin layer is the permafrost.

Living in Canada, Alex Cameron, Mary Quayle
 J. Howard Richards
 Clarke Irwin & Co. Ltd.
 Toronto, 1968

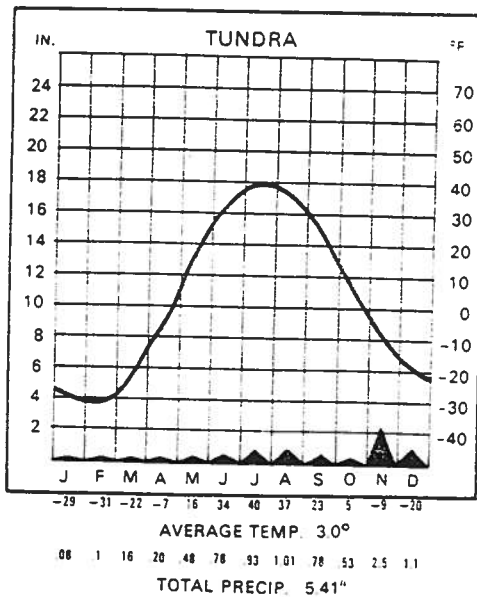


3-7: Vegetation of Canada

Assignment 4

1.

Graph 3-8 gives us a good deal of information about the climate at Resolute in the Arctic. The temperature for each month is given by a curved line with the scale on the right. The precipitation is shown by the bars across the bottom of the graph with the scale on the left. The letters at the bottom stand for months of the year. In what month does the highest average temperature occur? January and February have the lowest average temperatures. What are they? Remember that these are average temperatures for a month. It could be much colder or warmer during any one day.



3-8: Climatic Graph of Resolute

BAND LEVEL CULTURES:

Before contacted by the Europeans most of the Indian groups living in the "Subarctic" areas of Canada and Saskatchewan lived with similar types of cultures which anthropologists call "Band Level" Cultures.

Such cultures have often been called "low", "simple", or "rudimentary", however, this type of description is not accurate. Except for technology, we find that band level cultures have just as complex values, beliefs, traditions and languages, for example, as any modern post-industrial culture.

The major differences between modern North American cultures and band cultures result from their relative sizes. One reason for this is that the same environments cannot support large members of people. Band Level cultures had smaller numbers of people. This allowed people within the band to know most of the others personally. Most members of the band could do all the tasks necessary for survival. There were few roles (eg. the shaman) that any member of the group could not perform. Even though mens' and womens' jobs were sharply separated, both men and women could perform each other's tasks if necessary. Think about how this is different from modern North American culture where jobs are so specialized. We don't expect nurses and truck drivers to be able to do each other's jobs!

Another major characteristic of band level cultures is that they are "nomadic". In order to make a living in the Subarctic environment the people had to move quite often in order to follow game or to get to the areas where food would be available at different times of the year; for example along caribou migration routes in the fall, fish spawning streams in the spring, and berry patches or wild rice stands at other times of the year. This type of nomadic life style of course had an important effect on such things as house types, transportation, and the number of worldly goods you would keep to carry along.

CULTURAL OVERVIEW

LESSON EIGHT

THE PEOPLES OF SASKATCHEWAN - THE PLAINS

Cultural Overview

Lesson 8: THE PEOPLES OF SASKATCHEWAN THE PLAINS

I AIM

The students will begin to understand the traditional culture of the Plains Indians.

II OBJECTIVES

Students will:

1. Identify and locate Plains groups in present day Saskatchewan and those who resided there initially.
2. Explain the difference in Plains culture before and after acquisition of the horse and gun.
3. Explain the importance of the buffalo to Plains culture and identify several uses of buffalo by-products.

III TEACHING METHODS:

1. Have students research specific groups of Saskatchewan's Plains Indians: The Plains Cree, Plains Ojibway (or Saulteaux) the Assiniboin, the Sioux or the Sarsi, Gros Ventres and Blackfoot which inhabited the area during the time when European explorers first travelled across the Plains. Handout No 8, TRIBAL MOVEMENTS (at Lesson 5) can be used to identify the territories these tribes occupied.

2. Explain to students the changes which horse and gun effected. Teacher's lecture notes, PLAINS INDIANS: BEFORE AND AFTER THE HORSE (pages VIII - 7 - VIII - 10) provide background information on this topic.
3. View one or two of the films listed in the materials section or use the student handout No. 1, THE BLACKFOOT (pages VIII -11 - VIII - 18) which describes buffalo hunting, tribal customs, religion and warfare of this particular Indian tribe which was almost destroyed by smallpox, buffalo extermination and the effects of whiskey.

Student handout No. 2, TALES OF NOKOMIS (page VIII - 19) explains the various chores assigned to Indian men and women in preparation for winter. Help students understand that Native Peoples survived the harsh winter month because they worked hard and had assigned tasks for men and women, which required great skill and co-operation.

4. Have groups of students select one aspect of Plains Indian culture, such as hide preparation, hunting, gathering, clothing, beadwork, symbols etc. and report their finding to the class; or,
5. Have students give a written report on one particular aspect of Plains Indian Culture.

An example of an inexpensive pamphlet entitled SASKATCHEWAN INDIAN RELIGIOUS BELIEFS (for source see MATERIALS section) is supplied with this lesson. The description deals with both, traditional and modern aspect of Indian religion. Summarize these aspects, or other cultural factors of Plains Indians on a flow

and have students make notes for further reference.

6. Examine the diagrams, student handout No 3 (page VIII - 28) which shows how the buffalo was used. Ask how some of these items may have been made. Ask if any of the students have seen traditional articles displayed or in use at community celebrations.
7. Visit a museum which displays artifacts used by the Plains tribes or invite an elder to tell about daily life on the prairies.

IV PERFORMANCE CRITERION

1. Have students name and identify location of Plains Indian tribes, on a map of Saskatchewan.
2. Let students explain the difference in Plains culture before and after acquisition of horse and guns.
3. Ask students to point out the importance of the buffalo to the Plains Indian culture and identify several uses of buffalo by-products.

V MATERIALS

1. Teacher's lecture notes: PLAINS INDIANS:
Pages VIII - 7 - VIII -10) prepared by Gabriel Dumont Institute Staff.
2. Student handout No 1:
THE BLACKFOOT pages VIII 11 - VIII 18
From C.A.S.N.P
Library Intormation Centre

3. Student handout No. 2: TALES OF NOKOMIS
(pages VIII - 19)
by Patronella Johnson from Tales of Nokomis,
Winter Stories Only.
Charles Musson, Co., Publisher, Toronto
4. Example of pamphlet: SASKATCHEWAN INDIAN RELIGIOUS
(cost 10 cents) obtainable from Museum of Natural
History, Regina.
5. Films and Filmstrips from which teacher may
wish to make selection: (see attached)

Filmstrips:

- a) INDIANS OF CANADA, NFB Kit, INDIANS OF THE PLAINS (with booklet).
- b) NATIVE PEOPLES OF NORTH AMERICA, Moreland and Latchford Kit, NATIVE PEOPLES OF THE GREAT PLAINS: Initial European contact to the present-day and NATIVE PEOPLES OF THE GREAT PLAINS: EUROPEAN CONTACT (with audi tapes).
- c) INIDAN AND INUIT: First people of North America, More Land and Latchford Kit INDIANS OF THE GREAT PLAINS (with audio tape).
- d) INDIANS OF NORTH AMERICA, National Geographic Kit THE PLAINS (with audio tape).
- e) AMERICAN INDIANS OF THE PLAINS, Coronet Kit.

Films:

- a) AGE OF THE BUFFALO (14 min. NFB 106C 0164 047).
- b) PAUL KANE GOES WEST (15 min. NFB 106C 0172 095).
- c) CIRCLE OF THE SUN (30 min. NFB 106C 0161 035).
- d) GREAT SPIRIT (28 min. NFB 106C 0178 387).
- e) BLACKFOOT PEOPLE: SIKSIKAI-KWAN (14 min. DIAND).
- f) THE LAKOTA (28 min. DIAND).
- g) BLACKFOOT COUNTRY: WHERE BUFFALO ROAMED (29 min. DIAND).
- h) PEIGANS: LORDS OF THE PLAINS (29 min. DIAND).
- i) TAHTONKA: PLAINS INDIAN BUFFALO CULTURE (30 min. DIAND).
- j) IYAKHIMIX: THE BLACKFOOT MEDICINE BUNDLE (59 min. DIAND).
- k) SHADOW OF THE BUFFALO (9 min. DIAND).
- l) BUFFALO (Saskmedia MP 5484).
- m) PEOPLE OF THE BUFFALO (15 min. NFB?DIAND).
- n) BUFFALO: AN ECOLOGICAL SUCCESS STORY (13 min. DIAND).

Kits:

- a) Tawow Book Society of Canada
- b) ANISHNAWBE - MY PEOPLE. Scholars Choice.

PLAINS INDIANS: BEFORE AND AFTER THE HORSE

Our "stereotype" of Plains Indian people seems to be that of a warrior charging across the prairie on a horse waving a rifle. However, for many hundreds of years the people of the Great Plains of North America had a much different lifestyle without guns or horses.

We know from what anthropologists tell us that the first people to live on the Plains were elephant hunters. Yes, elephant hunters! As the larger glaciers began to melt and shrink northward about nine thousand years ago, large elephant-like animals called "mammoths" and "mastodons" lived in the area. These animals were hunted by spears propelled by "throwing sticks" (atlatls). These "darts" were tipped with finely chipped stone points which are much too large to be used for arrows.

Along with mammoths and mastodons, these people also hunted the bison (or buffalo). These bison were much larger than the ones we know today. By five thousand years ago, these animals were extinct. At about the time of Christ (1 A.D.), the people who were living on the Plains began to use smaller stone points which tell us that they were beginning to use the bow and arrow to hunt the smaller type of buffalo which was now living in the area.

Without horses, these people carried their worldly goods on their backs, or used dogs with packs or small travois. This meant that their material culture was limited to what could be carried.

During this time the majority of people in the area lived at the edges of the true Plains area. Many grew crops in the fertile river valleys and made earthen pots as did the people farther east. It is true that in many ways the largest

← more info
re mammoths,
etc. to
spear/arrow
base.

did they
travel,
etc. as
above.

populations lived in the boundary areas between the Plains and the forested regions so that they could use the resources from both areas.

At this time people hunted buffalo on foot. Several methods were used. Sometimes the herd was stalked using wolf skins or buffalo hide camouflage. At other times the buffalo were driven into corrals where they could be easily killed. Perhaps the most exciting of all was the "buffalo jump" method. In this case, whole herds of buffalo were stampeded over cliffs using fire to drive them on, and piles of rocks and people funnelled the herd over the steepest part of the cliff. After falling over the edge, the animals would be killed outright, or would be injured enough that they could not escape the bow or spear.

The arrival of the horse on the Plains changed all this. Horses had been present on the Plains of North America thousands of years before, but they had become extinct. Perhaps the early mammoth hunters also hunted horses for food. At any rate, there were no more horses in the Americas when Europeans finally arrived in the southern United States in the early 1500's. The Spanish explorers and soldiers brought horses to what is now the Mexico, Texas and Florida areas. Over the years some horses escaped or were stolen from the Spanish who were fighting wars against the Indian peoples of the area in an attempt to take their land away and enslave them. As time went on, horses were raided and traded among the Indian groups themselves. Horses spread northward on the Plains from the Apache, to the Commanche, Shoshoni and then to the Blackfoot and Cree of Canada. Horses did not reach present-day Canada until the 1730's. It was only a hundred and fifty years later that the buffalo had disappeared and the majority of Plains Indians were settled on reserves. So when we think of the Plains Indian riding a horse in the buffalo hunt, we have to remember that this lasted only a little over one hundred years for tribes such as the Blackfoot, Plains Cree and Assiniboine.

What changes did the use of horses cause among the Plains Indians? Remember, the horse was a new source of energy--just think about how the discoveries of new energy forms such as electricity and nuclear power have changed our world.

With the horse, the Plains Indians could travel farther, faster, and carry more along with them. The culture became more elaborate and concerned with wealth and material possessions. As a result of the horse, buffalo hunting became easier because the herds could now be followed more easily on their migrations. This had a negative effect too, however. Increased movement brought different groups of people into contact (and into conflict) more often. Fighting over territory became more common.

With this new source of energy, the Plains Indians became richer in food reserves. As a result, villages could now be larger. Tipi's also became larger and some men began to take more than one wife. This was necessary because it was the women who processed the meat and the hides. The more buffalo killed, the more women would be needed to tan the hides and care for the one or more tipis a man could now afford. The woman's lot was also eased a great deal. She now often owned her own horses to help her move her household.

*W's labour
change
in W's
status?*

Some men were skillful hunters and those who had the best horses became more wealthy than the others and would actually lend their horses like a banker lends money--they would receive a portion of the meat and hides obtained for the use of their horses in the hunt.

As breeding became more successful, herds increased. Most men had between one and twenty horses, although herds of 300 were also seen. One chief is reported to have had 3,000 horses! Men and boys also had new jobs and skills to learn. Riding skills had to be learned and new types of equipment made. The horses had to be constantly cared for, bred to improve the herd and protected from enemies. New medicines and curative techniques had to be used. Since all things had spirits, the horse

also had to be fitted into the belief system of the Plains Indians. The horse became central to a new way of life.

As we can see from the above, horses caused some very important changes in Plains Indian cultures. Nearly all aspects of the culture were affected--new technologies, new beliefs, new customs, new words--very simply a whole new way of making a living!

CULTURAL OVERVIEW

LESSON NINE

THE NEWCOMERS

Cultural Overview

Lesson 9 THE NEWCOMERS

I AIM

The students will:

1. Become aware of the reasons for European colonization of the New World.
2. Understand the reasons which prompted large numbers of people from Europe to come to North America.

II OBJECTIVES

Students will:

1. be able to explain the economic changes in Europe leading to the colonization of North America,
2. be able to explain why large numbers of Europeans came to the New World, and
3. be able to point out the differences between the aims of European governments and the ordinary citizens.

III TEACHING METHODS

1. Use Teachers' lecture THE NEWCOMERS to explain to students the reasons for colonization and the reasons why large numbers of people come to North America.
- 1a. Show part I-IV of the Movie "THE HISTORY BOOK".
2. Use student handouts MAP A to illustrate the areas colonized by different countries, and the commodities produced in those areas.
3. Use student handout MAP B to illustrate the network

of transportation and communities required to extract furs from North America.

4. If access to a library is readily available, have the students research information regarding the items which the European traders exchanged for furs, and how these items might have changed the lifestyles of Native Peoples.

IV PERFORMANCE CRITERIA

Have students explain

1. Why Europeans came to North America,
2. What events in Europe prompted colonialism and emigration,
3. Who benefitted most from colonialism:
i.e. the European poor, the European aristocrats and traders, the Native Peoples?

V MATERIALS

1. Teachers lecture THE NEWCOMERS page I - IX - 3
2. MAPS A & B. Pages I - IX 8, 9.
3. Movies, "The History Book" (Parts I-IV) available from Saskmedia Corporation.

VI FURTHER READING

Fowke, Vernon C. The National Policy and the Wheat Economy. U. of Toronto Press 1978 c 1957.

Teachers Lecture: THE NEWCOMERS

Feudalism existed as a very stable social system from the 9th century to about the 15th century in Europe. The landed aristocracy paid homage to the crown, but feuded constantly with one another for more land and power. On the other hand the common people existed as vassals and serfs in dire poverty. Serfs were tied to the land and were treated little better than the cattle that they raised for their masters. They were owned by their masters.

The aristocracy was sub-divided into small fiefdoms with each war-lord given absolute power over his lands and serfs. Crude agricultural methods required a large labour force. Constant warfare occupied the aristocracy. The feudal age has been referred to by historians as the "black age." Life was short, barbarous and brutal for the common people.

During the 1500's, a class of traders and merchants began to gain strength, and eventually became powerful enough to influence and even overthrow monarchies and their military. In England, this control was won by Oliver Cromwell in the mid 1600's.

This emerging class of traders expanded their operations, first throughout Europe, and then into other parts of the world. Towns and cities emerged in Europe, built around trading centres. New resources and new markets were needed for this development to continue. A race for colonies ensued, in which five European nations were most active - England, France, Spain, Portugal and Holland.

The first meaningful contact between European nations and the New World (i.e. the Americas) was based upon a need for resources and products by the aristocracies and traders of European countries. The movement of the New World was initiated by the ruling classes of Europe, and not by the masses of European peasants and lower classes.

The new nation - states - principally England, first conquered the tribal peoples of Europe (i.e. England conquered Ireland and Scotland) and then used the dispossessed peoples as a cheap source of labour for its overseas adventures.¹

After Colonization of Africa, Negro slaves were deported to South America, Southern North America and the Caribbean where they laboured to produce cheap raw materials such as cotton or sugar for the plantation owners and the large trading companies of Europe. In North America, the raw materials most coveted were fur, fish and timber. The trading companies, utilized a labour force of Europeans, and Native Peoples.

The wealth of the New World was extracted by a workforce of slaves, indentured labour, (i.e. semi-slave contract labour) and Native labour, which produced profit for the wealthy classes of merchants and aristocrats in the metropolitan centres (cities) of Europe. All Europeans did not profit equally from the exploration of the New World, just as they were not equally responsible for it.

The European lower classes did not initially come to North America to escape persecution at home; rather, they were brought as a labour force for the Traders and merchants. Later, as the companies required workers to extract the riches, poor Europeans were given the opportunity to escape their own oppressive conditions to work in the New World.

Much later, in the late 1800's, the New Canadian government established its national policy for the settlement of Western Canada, which had a dramatic effect on the Native Peoples. As before, the interests of business - including the railways, the colonial land companies, the grain traders the bands and others were to be served through the settlement of the West, primarily for agriculture. The Indians and the Metis were displaced or conquered militantly, and the vast

1. See Appendix 1. 19th Century Pillage of Scottish Peasants

lands turned into an agricultural reserve, primarily for the production of grain. The policy of the government called for the recruitment of settlers to develop the land for grain production.

People were recruited from countries such as the Ukraine, Germany, Holland, Poland, Austria, the United States, Great Britain.

This migration served to solve some of the economic problems of these countries, eg. what to do with a large unemployed labour force capable of causing trouble for governments. Deals were made between the Canadian government and other governments for immigration to Canada. People were often anxious to escape their own conditions of poverty, crowding, and chronic unemployment. Others came for the adventure.

In any look at "The Newcomers" it is necessary to understand that all people did not come for the same reasons. The colonial policies were not set by the labourers and farmers, but by the rulers of the European nations, who were often as cruel to their own people as they were to the inhabitants of the Americas. Just as today, policies are not set by all non-native Canadians, but by a political and economic system to which few people of any nationality have access.

APPENDIX

19TH CENTURY - PILLAGE OF SCOTTISH PEASANTS

Immediately after the overwhelming military victory at Culloden by the British army, the Highland economy was pillaged as cattle and crops were expropriated by the victors. The people were driven from their ancient holdings while their crofts and homes were burned around them.

"The destruction was begun in the west at Grummore as the party approached it from Altnaharra on the Lairg road, and messengers were sent ahead to all the other townships warning the people that they had an hour in which to evacuate their homes and take away what furniture they could. 'I saw the townships set on fire,' recalled Roderick MacLeod, who was a boy at the time...

...it was sad, the driving away of these people. The terrible remembrance of the burnings of Strathnaver will live as long as a root of the people remains in the country...'

The timber of three hundred buildings burned in the thin May sunshine. The valley was filled again with terrible noise, the crying of women and children, the hysterical barking of the dogs which the Northumbrian shepherds had brought with them. 'Nothing but sword was wanting,' said MacLeod, 'to make the scene one of as great barbarity as the earth ever witnessed.'"²

"Little that the people had endured in 1836 prepared them for the great famine that came ten years later. In 1845 the potatoe blight, which also destroyed crops in Belgium, Denmark, Sweden and Canada, visited Ireland with such appalling effect that its history and its economy were scarred for a century."³

In the Scottish Highlands, as throughout Ireland, the inhabitants had become 'tenants'. There people existed primarily on the potatoe, since the arable land was not used

to produce grain for export to England. Consequently, the great potatoe famine killed some two and a half-million persons who were reduced from the Keltic population in the ten year period 1845 - 55.

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2. John Prebble "The Highland Clearances (p.78)
Penguin Books, New York, U.S.A., 1967
 3. Ibid, John Prebble (p. 171)

Cultural Overview
Lesson Ten
Enrichment, Review and
Evaluation

Cultural Overview

Lesson 10: ENRICHMENT, REVIEW AND EVALUATION

I AIM

The students will reveal, evaluate and share what they have learned with each other.

II OBJECTIVES

The Students will:

1. Explain how their ideas about Native Cultures have changed.
2. Review the objectives of TOPIC 1 and decide to what extent they have reached their objectives.
3. Discuss ways and means of improving the delivery of the other topics with each other and the instructor.

III TEACHING METHODS

1. Have the students select one of the lessons to study and present verbally in class. In so far as it is possible, let the students select the lesson of their choice for discussion. Let two or more students work on one lesson if necessary, but see that all nine lessons are included for discussion. Let the students address the following questions; a) How have your ideas about culture in general, and traditional Indian cultures in particular, changed? List all the ideas presented on a flip chart.
b) Is traditional culture important today? Why? Why not?
c) How can problems of stereotyping be challenged, changed or avoided?

- d) What does a better understanding of my history and culture have to do with my self image (who I am, what I am and my value as a person)?

IV PERFORMANCE CRITERIA

1. List on a flip chart the material presented by the students. Determine from this whether or not the concepts dealt with were adequately understood.
2. Determine whether or not this section has helped to enhance the students' self images.
3. As a whole class discuss: which objectives were not met? Why?
Use this criticisms presented to deal more efficiently with the other topics.