Native Studies:
Middle Years (Grades 5 to 8)

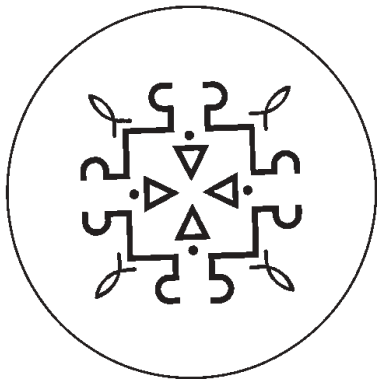
A Teacher's
Resource Book

Renewing Education:
New Directions

Manitoba
Education
and Training
Linda G. McIntosh
Minister

NATIVE STUDIES: MIDDLE YEARS (GRADES 5 TO 8)

A Teacher's Resource Book



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First Nations Elder

Ms Myrtle Thomas	Peguis, Manitoba

Writer

Dan Thomas	Consultant	Humanities Unit Manitoba Education and Training

Members of the Development Team

Byron Apetagon	Norway House High School	Frontier S.D. No. 48
Margaret Fiddler	Peguis Central School	Peguis, Manitoba
Sophie Ledoux	Winnipegosis Collegiate	Duck Mountain S.D. No. 34
Marshall Murdock	Winnipeg, Manitoba	
Connie Singleterry	Garden Hill, Manitoba	
Larry Tait	Roland Lauze School	Nelson House, Manitoba

Pilot Teachers of Winnipeg School Division No. 1 (1986-89)

Debbie Beach	Hugh John Macdonald School
Mary Courchene	R. B. Russell Vocational
Rene Desmet	Mulvey School
Gail Gossfeld	David Livingstone School
Melanie Hall	R. B. Russell Vocational
Tom Howard	Aberdeen School
Brenda Longclaws	Hugh John Macdonald School
Leslee Boivin-McKay	Mulvey School
Joe McLelland	Aberdeen School
Robert Milan	Argyle School
Margaret Scott	Aberdeen School
Anastasia Sych-Yerniuk	David Livingstone School

Manitoba Education and Training Staff

Lee-Ila Bothe	Consultant	Technical Support Unit Program Development Branch
Diane Cooley	Coordinator	Curriculum Frameworks Program Development Branch
Lynn Harrison	Desktop Publisher	Technical Support Unit Program Development Branch
Michael Hartley	Publications Editor	Technical Support Unit Program Development Branch
Joyce MacMartin	Project Manager	Humanities Unit Program Development Branch
Juliette Sabot	Director	Native Education Directorate
Monty Szakacs	Consultant (until June 1996)	Technical Support Unit Program Development Branch
Dan Thomas	Project Leader	Humanities Unit Program Development Branch

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PURPOSE OF DOCUMENT

Native Studies: Middle Years (Grades 5 to 8) is about developing an understanding and appreciation for the diversity and function of the social, economic, and political systems of Aboriginal people in traditional and contemporary contexts. The purpose of this teacher's resource book is to suggest ways in which Native Studies can be integrated into other subject areas.

Native Studies resource books have been organized into three levels: Early Years, Middle Years, and Senior Years. Each level follows the Manitoba Social Studies curriculum, giving an Aboriginal perspective to each of the chapters. The Aboriginal perspective is developed within each grade level of the Social Studies units.

The units can be integrated into the social studies time allotment. The focus of these units would be on investigating Aboriginal concerns or issues considered relevant by teachers and students that relate to the student learning outcomes in the Social Studies curriculum.

Teachers may use information from these units to add Aboriginal content to their Social Studies classes, or to add Aboriginal content and to generate interest about Aboriginal issues in other subject areas such as Language Arts and Science.

Teachers may combine or delete topics, activities, or units to form the course best suited to the local perspective of education and to address student and community interests.

At the Middle Years level, the units for a specific grade could be used as a basis for creating optional courses. At the Senior Years level where optional credit courses can be initiated by the school, a school-initiated credit course could be created to give the student a credit at the S1, S2, S3, or S4 levels. This resource book should be used in conjunction with Social Studies curriculum documents. A brief description of each chapter follows.

Chapter 1: Aboriginal Life in Canada Today (Grade 5) describes the history, culture, and traditions of Aboriginal people.

Chapter 2: Original Peoples (Grade 6) examines the ways Aboriginal people met their survival needs and governed themselves before the arrival of the Europeans. It discusses the first encounters with Europeans, and the profound changes these contacts made to their lives.

Chapter 3: Living in Harmony with the Earth (Grade 7) explores Aboriginal traditions and the special relationship Aboriginal people have with the natural world.

Chapter 4: Foundation of Aboriginal Ideas (Grade 8) looks at various Aboriginal people among the world and their search for self-determination. It examines some of the challenges facing Aboriginal societies in developed countries today.

SUPPORTING CHANGE

Support to schools and school divisions/districts relating to the information in this document is available by contacting

Director
Program Implementation Branch
School Programs Division
Manitoba Education and Training
W130 – 1970 Ness Avenue
Winnipeg MB R3J 0Y9

Telephone: 204-945-7967
Toll free: 800-282-8069, ext. 7967
Fax: 204-948-3229

Director
Curriculum Development and Implementation Branch
Bureau de l'éducation française Division
Manitoba Education and Training
509 – 1181 Portage Avenue
Winnipeg MB R3G 0T3

Telephone: 204-945-6022
Toll free: 800-282-8069, ext. 6022
Fax: 204-945-1625

As well, many schools have created school- and/or division-based implementation teams to plan the implementation of new policies and curricula, and to organize and lead ongoing staff development and support activities within the school and/or school division/district. These teams can also help to inform the local community about the change taking place in schools as new policies and curricula are implemented.

Ideally, school- and/or division-based implementation teams include teachers, administrators, other school staff, parents or guardians, students, and members of the local community. It is critical that these teams have administrative support and leadership at both the school and divisional/ district levels. Some divisions/districts have established implementation committees to help coordinate the work of the team.

Manitoba Education and Training supports the school-based implementation team concept and is committed to working with all educational partners to promote and support them.

CHAPTER 1: ABORIGINAL LIFE IN CANADA TODAY (GRADE 5)

Linguistic and Cultural Groups *1.3*
Plains People *1.10*
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Guardians of Resources *1.24*
History, Culture, and Traditions of Ontario's First People *1.27*
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CHAPTER 1: ABORIGINAL LIFE IN CANADA TODAY (GRADE 5)

Chapter Overview

Before beginning a detailed study of Aboriginal people in specific areas of Canada, students should identify the locations across Canada of Aboriginal peoples. They should also identify the linguistic and cultural groupings of Aboriginal peoples in Canada.

Students would also locate reserves, non-status and Métis communities in each area, and look at federal, provincial, and local Aboriginal organizations. Students should be familiar with the profiles of some current and former Aboriginal leaders from all areas to learn about the leadership Aboriginal people provide in many areas of life. Some of the current or recent issues facing Aboriginal people should also be investigated.

Linguistic and Cultural Groups

The people of Cross Lake have the following understanding of the origin of Canada's name. They tell the story of when the first Europeans arrived on the shores of Hudson Bay near Churchill. In this story the Europeans asked the Aboriginal people what they called their land. One who must have understood the question replied, Ka na tan (holy). The European heard this as Canada. To this day the people of Cross Lake say this is why their land is called Canada.

There are other stories about the origin of Canada's name. Some people think it is a version of an Iroquois word Ken-a-tah, which refers to a cluster of dwellings. To the Iroquois this was just a description of their place, but to the French who heard this word for the first time, it was understood to be the name of the whole country.

While researching the origin of Canada's name, teachers and students may wish to refer to the following resources for more information: Ruby Beardy, *Native Studies: The Local History of Cross Lake* (Manitoba Native Bilingual Program, Interview with John Daniel Blacksmith, Cree Elder) and Warren Lowes, *Indian Giver: A Legacy of North American Native Peoples* (see *Bibliography*).

On an outline map of Canada, have students label major river systems and lakes. To locate Aboriginal place names or Aboriginal language-derived place names, use the book *Indian Giver, A Legacy of North American Native Peoples* (see *Bibliography*).

Students can consider factors which influenced the choice of reserve sites.

Have students look up St. Peter's Parish on a Manitoba map. It is located north of the town of Selkirk, Manitoba. St. Peter's Parish was the central area of the St. Peter's Reserve until 1910. This area was initially a Cree settlement until it was decimated by smallpox. The area was then settled by Ojibways, whose spokesperson was Chief Peguis. Chief Peguis was the person who signed a treaty with Lord Selkirk that allowed Scottish highlanders to live near the Ojibway settlement. Ask students to consider how the Ojibway would have used

- marshland (Netley Marsh)
- numerous lakes, creeks, and rivers
- natural springs and artesian wells
- rich alluvial soil
- mixed deciduous forests — maple, elm, oak, poplar

Ask students to explore

- how the Ojibway people would have travelled
- resources people needed that the area could not provide
- the available resources and their effect on the way of life of the people
- how resources affected where the people lived
- whether the resources of the area would have been used similarly by the Cree previous to the Ojibway settlement
- how the resources have been used by non-Aboriginals since 1910
- where the Peguis Reserve is located today
- the natural resources available to the people for economic development
- how people's needs and wants are met at Peguis
- how the selling of St. Peter's is similar to or different from the dispersal of the Métis from Ste. Madeleine, Manitoba, by 1938

Ste. Madeleine, Manitoba

After the diaspora of the Métis from the Red River Valley in Manitoba in 1870, several homesteaded in the area of Ste. Madeleine. Many of the Métis from Red River also travelled to Saskatchewan, some later choosing to return to Manitoba after the 1885 Rebellion. Quarter sections of land were acquired by the first settlers of Ste. Madeleine and the main settlement of families was located on about four sections of land in Township 18, Range 29. In 1902, an auxiliary mission from St. Lazare, Manitoba was set up in Ste. Madeleine. A log chapel was built in the Métis settlement in 1913. Previous to this the people travelled to St. Lazare on horseback to attend church.

Beliveau School was built on Section 29 in 1922. Students attended classes from grades one through eight. Children from the Ste. Madeleine area were forced to attend the Gambler School in the other corner of the township after 1940. This was after the destruction of the community in 1938.

According to the book *Ste. Madeleine: Community Without a Town* (see *Bibliography*), the people of Ste. Madeleine had a basic subsistence economy. They were mostly short term labourers for surrounding farmers. The people of Ste. Madeleine engaged in subsistence farming as the land had very sandy soil. Most families had only three or four head of cattle and at the most, two horses.

The Prairie Farm Rehabilitation Act was passed in 1935. Under this act, it was determined that Ste. Madeleine would become part of a community pasture. The land was too sandy for farming so it was to be sown with grass seed and used for grazing. This was done to help prevent erosion and to preserve the moisture in the soil. Under the provisions of this act, people living in this area were to get full compensation from the federal government provided they had paid all current and back taxes on the land. Crown or municipal land of better quality was to be found for them and assistance provided for relocation.

Tragically, only one or two families had been able to keep up their homestead taxes. Most of the people were viewed as squatters, even though the land had been in the possession of their families for a long time. Their houses were burned, their dogs shot in full view of everyone present, their church dismantled, and the residents turned out to fend

for themselves. By 1938, the Métis community of Ste. Madeleine was gone. The community was a victim of legislation that did not recognize the rights or the feelings of the Métis people.

Have students research the Aboriginal language families currently in Canada and North America.

Their research should address:

- Whether or not Aboriginal language families follow or overlap provincial, international, and state boundaries. Whether or not these patterns would divide Aboriginal people or create unity. Have students share their reasons in small groups.
- The federal Aboriginal organizations and their current leaders, and the issues they have to address. The position taken by each leader.
- The provincial Aboriginal organizations, their current leaders, and the issues (What are the positions taken by each leader on a specific issue?).
- The territorial Aboriginal organizations and their current leaders. The issues they are they dealing with. The position taken by each leader.
- Aboriginal rights. What are they? Who has them? Whether or not the federal or provincial governments have the right to grant or recognize them.
- The perspectives of the federal and provincial governments on Aboriginal rights and title. The Haida or Nisga'a positions. The Haida and Nisga'a positions state that they have title to certain lands and waters within the boundaries of their nations. They also state that they have never been conquered by a foreign or colonizing power. The British Columbia government's position has been that Aboriginal rights and title were extinguished by conquest. The federal position has been that Aboriginal rights to land are usufructuary rights only.

  In the late **1880s**, surveyors began to work in the Nass River Valley which had been inhabited by the Nisga'a since time immemorial. They were surveying the boundaries for an Indian reserve, which, they told the Nisga'a would be a gift from Queen Victoria. The Nisga'a response was, "How could the Queen give them what was already theirs?" They offered to negotiate with the representatives of the Queen.

In **1913**, the Nisga'a requested King George V to recognize their rights after repeated refusals from the provincial government of British Columbia. In the **1920s**, the Canadian government passed laws making it illegal for Aboriginal people to pursue land claims. They also made it illegal for anyone to represent Aboriginal people in court to appeal these laws.

In **1973**, three of seven Supreme Court of Canada judges ruled that the Aboriginal title of the Nisga'a had not been extinguished. The Federal government then relented and opened negotiations with the Nisga'a.

In **1990**, the Social Credit government of British Columbia bowed to public pressure and joined the negotiations on Aboriginal title to lands in the Nass River Valley.

In **1992**, the BC Treaty Commission was set up to facilitate discussion and agreements with all of the First Nations in British Columbia.

On February 12, **1996**, the Nisga'a Tribal Council and the federal and provincial governments initialled an agreement-in-principle for the first British Columbia Land Claim Settlement. According to this agreement the Nisga'a will have recognized title to 2000 square kilometres of land in northwest British Columbia's Nass River Valley and be funded at least $175 million. The Nisga'a will also accept the sovereignty of British Columbia and Canada and will agree to pay taxes to their respective governments. This agreement will recognize the Nisga'a right to share in the province's forest industry, but the Nisga'a gave up their demand for a commercial fishery.

- The First Nations council is a unique form of local government. Examine briefly how a reserve is administered by studying
  - — the formation of the council
  - — similarities and differences between First Nations and town or village governments
  - — the effect of First Nations decisions on the lives of First Nations students

Activities

After completing this research, invite First Nations officials into the classroom to speak of their responsibilities. Choose representatives from First Nations which have local control as well as those still administered more directly by the federal government. After the presentation, have students prepare a flow chart of positions and responsibilities in the First Nations governing council.

Invite a member of a First Nation into the classroom to speak about the responsibilities of the First Nation governing council. Be prepared with an alternate plan if some unexpected business occurs that causes your guest speaker to cancel at the last minute. Videotape an interview with a councillor as an alternative.

Ask students to discuss the reasons why most First Nations and Métis communities have not yet achieved self-government. Have them consider proposals by Aboriginal leaders to bring this about. Consider why governments might not want to share power or jurisdiction with others.

Suggest students explore how a Métis community differs from a First Nations community. From any other community? As an example, in Manitoba most Métis communities are administered through Northern Affairs, a provincial government department. First Nations communities are administered by Indian and Northern Affairs Canada, a federal government department. Métis communities have a mayor and council as do most other communities, while First Nations usually have a chief and council. Funding for both bodies comes from different sources with differing criteria for eligibility. Métis communities have a tax base, while most First Nations communities do not. First Nations residents who have treaty status do not pay tax on income earned on the reserve. Métis residents of Métis communities pay income tax on income earned in their communities.

Invite guest speakers who are representatives of local, regional, provincial, or national Aboriginal organizations in order that students may begin to understand the services that each organization provides.

Play a map location game — identify Aboriginal communities within the provinces, within Canada.

Choose an Aboriginal leader — have students write a report, a biography, or dramatize an important event in the leader's life, or read biographies and autobiographies on different Aboriginal leaders.

Have the students write a short biography on "Who is your hero?" This may be presented orally to the class. Their hero may be someone famous such as Ovide Mercredi, Alanis Obomsowin, or it may be their older sister or a grandparent. As a follow up, students may invite their heroes to meet the class. Refer to *Courageous Spirits, Aboriginal Heroes of our Children* (see *Bibliography*).

Have students identify well-known Aboriginal artists, leaders, and professionals. Discuss their heritage and find out if and how it helped them achieve a goal in life. Have students use *Tapping The Gift, Manitoba's First People* (see *Bibliography*).

To locate Aboriginal professionals and businesses you may also use the *Manitoba Aboriginal Directory* (see *Multimedia Learning Resources).*

Find and compare stories of Aboriginal history told from an Aboriginal perspective with those told from the perspective of the majority society. Emphasize to students the need to explore how they are different and similar. Ask students to identify what different things are stressed in each account. Tell students that there are often no clear cut answers. Stress that not only do different people have different ways of weighing alternatives about how they live and work together, they also have different ideas about what is important.

Topic

Discuss some of the possible reasons why the Yukon and the Northwest Territories have not achieved provincial status. What proposals are being suggested that will affect their future political status?

Suggest reference sources for students to find out how each province or territory got its name. (See chapter 1, page 1.3, *Indian Giver: A Legacy of North American Native Peoples*.)

Plains People

The Aboriginal people in Manitoba who live on the Prairie are the Plains Ojibway, the Dakota, and the Métis. In Saskatchewan, there are Plains Ojibway, Dakota, Assiniboine, Plains Cree, and Métis. In Alberta, there are Plains Ojibway, Dakota, Stoney, Plains Cree, Métis and the nations of the Blackfoot Confederacy: Blackfoot, Blood, Peigan, and Sarcee. This topic focuses on the lives of these Aboriginal people — their beliefs, customs, relationships with the land, relationship with others, and ways of working and playing.

An overview of the treaties signed between the First Nations and the Crown should give the basis for looking at federal and provincial jurisdiction in relation to First Nations and Métis communities. It should also be the basis of a study of current treaty rights disputes, including

- funding of postsecondary education
- funding of health care
- controlling and directing of economic development

Within the Prairie provinces there are many archaeological and burial sites. Aboriginal people claim that these sites belong to them as they were created by Aboriginal people. In the 1930s, the federal government transferred ownership of lands and natural resources to the provinces. The provinces feel that this gives the provincial governments ownership and control of archaeological and burial sites within their respective provincial boundaries. Students should consider whether ownership and control of these sites should reside with Aboriginal people or the provinces. Students should give reasons why they reached the conclusion they did.

Also consider Métis interest in these sites. Do the Métis, as descendants of Canada’s original inhabitants, have an interest in these sites that is equal to that of other Aboriginal people?

Aboriginal people say that they need control of resources in their traditional territories to create viable economies. The provincial governments have not recognized Aboriginal control of resources outside of reserve boundaries. Ask your students how they think a solution may be reached.

Investigate a First Nations or Métis community on the Prairies. Find out the size of its population, the extent of the community and its farmlands, the major employer in the area, and the access to markets for farm products. Determine whether First Nations or Métis communities are productive and competitive in the agricultural field.

Topics

Study and compare any two groups of Aboriginal people from the Prairie provinces referring to their beliefs, customs, relationship with the land, intertribal relationships, current lifestyle, dance, legends, music, art, traditional designs, technology, and communications.

Have students study one of the treaties. Recommend that they research and define treaties, and identify who has the authority to make and sign treaties. According to *Webster's Ninth New Collegiate Dictionary* a treaty is a contract in writing between two or more political authorities, as states or sovereigns, formally signed by representatives duly authorized and usually ratified by the lawmaking authority of the state, or a document in which such a contract is set down.

Ask students to

- pay attention to the significance of historical events and cultural traditions of contemporary Aboriginal people in the Prairie region
- consider local control of education
- identify which Aboriginal communities have control of education
- discuss whether or not local control improves educational opportunities and quality
- identify communities that have local control of health services
- identify jobs available locally with Aboriginal organizations
- discuss employment opportunities in Aboriginal communities
- explain why or why not Aboriginal people think they will have opportunities to work in their own communities

Activities

Look at traditional designs in quillwork, beadwork, basketry, and pottery. Encourage students to determine if certain designs can be identified with certain nations and cultural groups.

Have students learn about the music and dances of Aboriginal people of the Prairies, e.g., pow wows, jigs, and square dances. Have them look at films, listen to audio tapes or participate in dances. Refer to the video *Music of the Indian and Métis — Parts I & II* (see *Multimedia Learning Resources*).

Have students research some of the current issues affecting Aboriginal people in the Prairie region.

Topics

Ask students to

- plan a trip on the pow wow circuit beginning in a Manitoba community such as Roseau River in the early summer holidays and ending at Morley, Alberta, in late summer
- narrate the trip, mentioning Aboriginal communities, landmarks, geographical characteristics, vegetation, and historical events associated with particular locations
- anticipate what they will see and who they may meet
- record, in visual or written form, their impressions of the Aboriginal people and their communities
- display their work on an outline wall map of the Prairie provinces
- discover the “est” Aboriginal communities (i.e., biggest, farthest from, closest)
- determine populations of various Aboriginal communities (compare sizes)
- make predictions about present-day ways of life among Aboriginal people in the Prairie region, based on what they know of the geographical features.

The discussion should raise points related to economic, social, and cultural diversity.

Topics

How does cultural background influence the major economic and recreational activities of Aboriginal people in the Prairie region?

Suggest that students study the major economic and recreational activities of Aboriginal people in the Prairie region, taking into account their cultural background and influence of the physical characteristics of the region, including

- investigating the role modern technology plays in the lifestyle of Aboriginal people on the Prairies
- acquiring knowledge and understanding of how Aboriginal people from the Prairies interact with and influence other Aboriginal people and with other Canadian people
- exploring the role of the community of Batoche, Saskatchewan, in the current culture of the Métis
- investigating and gathering information on the optimum number of inhabitants a reserve should have based upon its size, its natural resources, and its human needs (Compare this to actual populations and discuss the reasons for similarities and differences in projected and actual populations)
- exploring the concept of resources and the relationship of resources to settlements and lifestyles (Do Aboriginal people on the Prairies have control of the natural resources in their treaty area?)
- discussing location, population, land base, and economic level of Aboriginal communities of the Prairie region by
    - researching when and why each community was established
    - comparing the physical, historic, cultural, and economic factors that contribute to the character of each community
    - listing any common characteristics these Aboriginal communities share because of their Prairie location
- investigating the cultural or linguistic ties that residents have with Aboriginal people in other parts of Canada and the United States

- exploring the historic transportation systems and links between Aboriginal communities (What types of transportation systems now link these communities to other Aboriginal communities, and to non-Aboriginal communities?)
- obtaining information on the prairie industries located in Aboriginal communities that are based upon the natural resources of the region
- discovering recreational activities popular in Aboriginal communities of the Prairie region (Identify the sports Aboriginal people participate in, and the people associated with these sports)
- discovering Aboriginal artists and crafts people who are currently living or have lived on the Prairies (Include storytellers, writers, sculptors, painters, actors, singers, musicians, and filmmakers. Has their Aboriginal background influenced their art or craft?)
- investigating annual cultural and recreational events that occur on the Prairies in which Aboriginal people take part (e.g., Calgary Stampede, Folklorama, or Pow wows)
- exploring the similarities and differences between life in Aboriginal communities on the Prairies and life in Aboriginal communities in other regions of Canada
- exploring the similarities and differences between life in Aboriginal communities on the Prairies and life in other Prairie communities, and in other regions of Canada

You may wish to use the activity, *Standing Alone*, on pages 15–17 of the Teacher's Guide from the kit *First Nations: The Circle Unbroken* (see *Multimedia Learning Resources).*

Changes to the Environment

In this topic, students look at the lifestyle of Aboriginal people in the North and the ongoing issues that affect them. The main area of study is Aboriginal people and their right to use the natural resources in the North. Students observe resource development and environmental degradation and its effects upon the way of life of northern Aboriginal people. Aboriginal rights guaranteed by treaty such as the right to hunt, trap, and fish can be a priority of study.

Other areas of study could be training and job opportunities and how the Aboriginal people of the North have adapted technology to suit and enhance their lifestyle (e.g., snowmobiles, generators, mobile phones on the traplines, canoes and outboard motors, air transport, and use of chainsaws). Case studies of an area where Aboriginal or treaty rights are an issue could include Lubicon Lake, Limestone Hydro Development, or South Indian Lake. As well, the campaign against the fur trade and trapping by environmentalists or global changes in the environment due to industrialization are other issues to investigate.

Information on Manitoba communities affected by hydro development can be found at Manitoba Regional Office, Department of Indian Affairs and Northern Development, Manitoba Indian Cultural Education Centre, Northern Flood Committee, and band or community council offices.

Topics and Activities

Discuss the question, Where is the North? Do people who live in Northern Manitoba communities, such as Brochet, Thompson, or Island Lake, consider themselves northerners? How would people in Baker Lake, Yellowknife, or Inuvik react to this definition of Manitoban people as northerners?

Engage in a case study of a northern community that is experiencing resource development in their area. Some possible communities are:

- Cross Lake
- Easterville
- Grand Rapids
- Lubicon Lake
- Moose Lake
- Nelson House
- Norway House
- South Indian Lake

Research the positions of the federal and provincial governments, First Nations and tribal councils, Métis communities, and Aboriginal organizations on resource development, as well as issues regarding compensation, training, employment, and future development.

Research the present campaign in the European Economic Community against leg-hold traps. If this campaigning is successful, what effect could it have on the Aboriginal communities? What are the alternatives to leg-hold traps?

Discuss alternatives to trapping. What are the social and economic ramifications?

Examine a map of Canada which indicates the ethnic and linguistic affiliations of Canada's population. What is the ancestry of the majority of northern inhabitants? What other racial or ethnic groups are represented?

Discuss the fact that First Nations and Inuit people comprise the original populations of the North. Locate the major Aboriginal groups in the North. To whom do the terms Inuit and Dene refer?

Research the origins of the Métis who live in the North.

Investigate some of the traditional adaptations the First Nations and Inuit made to their environment and illustrate these in charts or booklets. Also, investigate the role of modern technology and indicate the changes that have occurred as a result of modern innovations.

Consider whether the traditional non-Aboriginal view of the North differed noticeably from that of the Aboriginal inhabitants. Are these views applicable today to all Aboriginal and non-Aboriginal people (i.e., frontier for resource development vs. homeland, exploitation of environment vs. harmonious co-existence?

Investigate one of the following northern Aboriginal groups for study:

Beaver	Kutchin
Chipewyan	Métis
Cree	Mountain
Hare	Slave
Inuit	

Consider topics such as location, population, history, main forms of employment, and leaders.

Research the reasons behind and the outcome of the move of the traditional Dene (Chipewyan) people from Dene Village at Churchill to Tadoule Lake.

Suggest the essential needs your family would require if it chose to relocate to another community. Categorize each requirement under the following headings, then consider some of the problems associated with meeting these same needs in the North. Consider the following

- dependable supply of food, other consumer goods
- adequate, affordable housing — heat, electricity, plumbing, etc.
- recreation facilities
- health care, education, law enforcement
- religious organizations
- good transportation and communication systems

For generations, Aboriginal inhabitants successfully survived on their available resources. Identify floral and faunal resources in the area of study. What skills are necessary to exploit them?

Report to the class on how some specific example of “country food” (moose, caribou, deer, fish) is obtained today. How do environmental conditions affect its procurement? What staples do northern people buy that they cannot obtain themselves?

Investigate the problems associated with purchase of food in the North that most southerners do not face. Contact the managers of a northern store and a southern supermarket to compare prices in the two regions. Offer reasons for the price differential (e.g., high cost of transportation over long distances, small consumer population, and lack of competition in many communities). Are any products cheaper? What things are not available on a regular basis?

Diet usually is influenced by cultural preferences, and the foods imported to the North frequently are foreign to Aboriginal people accustomed to country food. Discuss problems that have occurred with a change in the diet of Aboriginal people.

Examine tooth decay, inadequate nutrition, obesity, lower resistance to disease, and how these problems can be overcome (e.g., consumer education — government and Northern Store programs to provide information about proper nutrition in local Aboriginal dialects).

Using illustrations or photographs, show how the types of shelters have changed from those originally used by Aboriginal people in this region. What are the advantages and disadvantages of the types used in the past or those used today?

Discuss problems one might encounter in reaching a remote community (e.g., travel restricted by break-up and freeze-up, whiteouts, limited travel on winter roads, and how community residents deal with transportation problems). Consider

- the difficulty and expense of obtaining parts and repairs for snowmobiles and outboard motors, the cost of fuel, and problems of snow removal on roads and runways
- the need for careful maintenance of equipment to ensure survival under extreme conditions

Find out what traditional methods of transportation persist in the North. Do they have advantages over modern modes? Disadvantages? How do northern residents combine modern and traditional transportation to meet their needs (e.g., wooden sled pulled by snowmobile, and motorized canoe)?

Research, then outline in picture format or in a written report, the history of transportation in Northern Manitoba. Investigate dog teams, snowshoeing, canoes and canoe freighting, York boats, motor boats, steam boats, Hudson Bay railroad, early air travel (bush pilots), tractor trains, and shipping at the port of Churchill. What additional changes might one anticipate?

Survey class members to determine the extent to which their families use the telephone and watch television during a one-week period. Do they consider these forms of communication essential?

Discuss other forms of communication such as fax or the Internet which are used to maintain contact within the community and with other

communities. Why is contact with other communities important? How did people in the North pass on news before modern communication systems were available?

Examine copies of northern community newspapers and then consider

- how the editor/publisher obtains local news stories or advertising
- the percentage of the content that originates outside the community (i.e., from southern news services, syndicated columnists)
- the geographical area the paper serves
- the current issues concerning local residents
- how the paper is the same as or different from the one in your community

Note to the teacher: If students are aware of the Internet or the Aboriginal Net and feel confident of their computer skills, then the next activity may be attempted.

Role play a situation in which students represent the local government of a northern Aboriginal community, and they have to decide whether or not Internet or other electronic communication systems should be introduced into their community. In preparation for this scenario, students should be familiar with some of the arguments for and against computer network installation. Arguments for and against include

- determining how English or other European languages used on the system could affect fluency in the Aboriginal language
- finding out if most programming reflects the values and lifestyles of southern Canadians, Americans, or other non-Aboriginals
- purchasing and maintaining a computer system in remote areas is expensive
- increasing knowledge about the world with electronic communications systems
- providing educational opportunities through the local control of some programming (e.g., using the Rural Development Free-Net, a person from a northern or rural Métis or First Nations community could possibly attend Red River Community College or the University of Winnipeg — ***full time*** — without having to leave the support, convenience, and safety of home)
- communicating with other First Nations and Indigenous people from around the world

- using the Internet to bring together small groups (people from all parts of the globe who are connected through the Internet can come together, lend support, answer questions, or collaborate)
- resulting dialogue of people coming together leads to the creation of new knowledge and hopefully in time, to action
- providing electronic access to and transmission of information to open up employment opportunities to First Nations people where physical movement of goods is not cost effective (e.g., A buyer in a rural Métis community can arrange directly with sellers in Asia for product resale in the United States)

With consideration of the physical environment, list seasonal recreational activities that might be possible in the North. Are they the same as or different from those activities available in other communities?

Write to a provincial or territorial tourist bureau for information about recreational facilities or special festivals held in the communities being studied. What events reflect the history and flavour of northern living (e.g., Northern Manitoba Trappers' Festival, Norway House York Boat Days, and Northern Summer Games)?

Wilderness is one of the North's unique natural resources. Research what government measures are planned to create wilderness parks in this region, and report to the class about the kinds of activities that would be permissible in a wilderness park. What are the restrictions? Do they agree or disagree with these policies?

Storytelling is a traditional form of entertainment that has been passed on for generations. Read aloud some Aboriginal folk tales, representative of the area under study, or some tales of non-Aboriginal origin which are popular today. Discuss how television, movies, or radio might affect traditional storytelling.

Find information on games typical of traditional Aboriginal societies in this region. Which ones are still popular today? Are any of them similar to games people play in other regions of Canada?

Discuss the necessity of leaving one's home community to attend university or, sometimes, to attain a high school education. Look at the problems this poses, particularly for Aboriginal people who have to cope with an unfamiliar culture and setting, and who often are alienated

from their own culture. If possible, invite a former student to speak to the class about personal experiences, or read excerpts from Alice French's *My Name is Masak* (see *Bibliography*).

Try to locate information about training programs for Aboriginal people in Manitoba: Brandon University, Community Colleges extension programs, and Inter-Universities North program. Discuss the advantages and disadvantages of training Aboriginal people to work in their home communities (e.g., teachers, nurses, dentists, and doctors).

Role play a situation in which a new student from a Far North community is introduced to your community. How would the new student's experiences compare with your own? Then, do the same role play in reverse by introducing a student from the South to a northern community.

Investigate the adherence to traditional remedies among Aboriginal people in the North (e.g., plant medicines).

Examine the role of the RCMP in northern communities and find out about the training programs that provide these communities with Aboriginal constables, lawyers, and magistrates.

Keeping in mind the needs of people in a northern community and the available natural resources, ask students to draw up a class list of the typical economic activities in the community under study. Consider the role of both the traditional Aboriginal economy as well as the more recent wage economy, including

- fishing, hunting, trapping, mining, hydro construction, gas, oil production, lumbering, tourism, stone carving, printmaking, civil service, education, health care, and cottage industries
- determining the availability of jobs and the necessary training (which jobs or activities might not be readily accessible to Aboriginal residents or non-Aboriginal residents?)
- associating the lifestyle with particular jobs (e.g., "A day in the life of . . .")
- considering how the physical environment helps or hinders job opportunities (How does modern technology affect it? Has it changed significantly in recent years?)

- investigating what types of co-ops exist in Northern centres. Determine
  - — Why were they established?
  - — How do they operate?
  - — Who are the decision makers (Set up a classroom or school co-op to market or produce a product, or arrange a class visit to a co-op in your community to find out how it works)?
  - — What does the local co-op sell?
  - — Does it differ from a northern Aboriginal co-op?

- contacting artists' co-ops in the North (e.g., Northern Images — Canadian Arctic Co-operative Federation Ltd., Yellowknife, Northwest Territories, or West Baffin Island Co-op at Cape Dorset). Determine
  - — How does the art produced by these co-ops reflect the members' culture and environment (Arrange, if possible, a class visit to the Winnipeg Art Gallery to view their collection of Inuit art)?

Invite resource people to the class, or correspond with a number of people who have lived or are living in the Near or Far North. Report on

- the name and location of their community
- the length of their stay in the North
- how they earn a living
- what they like the most and the least about living in the North
- their most memorable experience in the North

Using the proper format, compile a bibliography of the materials available in the school on a given topic from this unit. Why are publication dates important in choosing resources? (Stress the idea that older publications often reinforce the stereotypes, such as happy Inuit still living in snow igloos.)

After examining a particular resource, decide whether the information is reliable and adequate, or whether the material needs to be revised or supplemented with other sources by

- examining inaccuracies, stereotypes
- presenting more recent facts and figures
- offering alternate viewpoints to give a more balanced picture

In the North, as in other regions of Canada, change continues to affect people's lives. An important concept to understand is that change in one

part of a society produces changes in other parts. The extent of cultural change often is hard to assess. To help student understand this concept, focus attention on a few readily observable examples of technological innovations or developments that may have had an impact on northern living. Obvious examples include airplanes, snowmobiles, firearms, television, Internet, hydro projects, and gas pipelines.

Choose one recent example of a technical innovation introduced in the Near and Far North and, after some research, create a diagram that illustrates its effects in a similar fashion (e.g., snowmobiles).

Discuss the positive and negative changes that result from the introduction of a technological invention. Do people have the option of accepting or rejecting technological changes?

Resource development involves a high level of modern technology and can bring about extensive change in a social and physical environment. Development in isolated northern areas often means an entire support system must be built as well. Choose one natural resource (timber, iron ore, hydro power) and create a diagram that indicates the ripple effects of its development. Refer to an actual project, or invent a hypothetical situation.

Discuss how resource development might affect the quality of life of northern inhabitants. If possible, find out how much voice local people have in the decision-making process.

Study how money enters and leaves a community. How many businesses benefit? How many surrounding businesses or communities benefit? How many times should the money change hands within the community for the minimum/maximum benefit? (The more times the money changes hands in the community, the more people benefit). How do these economic indicators affect future economic development?

Investigate some of the traditional technology developed by Aboriginal people of the North to help them live in their environment. What other adaptations were made to the environment? Illustrate the findings in chart or booklet form. Next, investigate what modern technology has been adapted to suit their lifestyle. Add this information to your charts or booklets to show the changes in the lives of people in the North.

Guardians of Resources

The Aboriginal people of British Columbia always understood that the land was theirs. This is a land that gave rise to a multitude of Aboriginal peoples, each with its own history, culture, language, and land base. After a century of co-existence and negotiation with the provincial and federal governments, there is a revitalization of traditional governing structures, such as the council of traditional chiefs chosen by inheritance. At this time, the potlatch is re-emerging as a major spiritual, political, and economic factor in the lives of the Aboriginal people of British Columbia, especially on the coast. Recent years have seen the revival of carving in traditional and contemporary forms. The flowering of the arts has brought about the repatriation of many sacred masks and robes along with hereditary carvings and emblems. Many of these have found a place in Aboriginal-run museums and cultural centres in Aboriginal communities. Today, the Aboriginal people of British Columbia are struggling to maintain guardianship over the resources of the land that supports them.

Raising Environmental Concerns

The Aboriginal peoples of the British Columbia coastal region developed societies based on the river and ocean resources. Fish was a staple food and villages usually were located on ocean beaches or river banks with the buildings oriented to the water. Read Northwest Coast legends or examine pictures of Aboriginal art which illustrate the prominence of salmon, halibut, killer whale, and mythical creatures such as sea serpents in traditional Northwest Coast culture.

Determine whether or not fishing remains an important economic activity for Aboriginal people of the coastal region today and report your findings to the class.

After raising some of the environmental concerns that affect the region's water resources (e.g., chemical pollutants from industry, overfishing, and effect of damming rivers for hydro projects), organize a class debate on one of these issues, including

- damaging effects of the Columbia River Power Project on the environment
- examining Canadian territorial limits in the interests of obtaining better control over fishing

Investigate various recreational activities which are based on water resources, liquid or solid form: yachting, waterskiing, sports fishing, swimming, and skiing. By examining tourist brochures, determine the importance of water resources to the tourist industry. How does the tourist industry affect Aboriginal people?

Investigate how people live in an inland community. Consider the following questions to direct student research:

- Which Aboriginal Nation(s) originally lived in the area? What was their economic base?
- What attracted non-Aboriginal people to the area? When?

Explore problems related to the conservation of land resources (e.g., How does urban sprawl reduce the amount of agricultural land? What are the effects of irrigation or strip mining?). What agencies are responsible for regulating the use of land in this region?

Investigate the lifestyle and cultural traditions of an Aboriginal community in British Columbia.

Further Topics

Research one of the following First Nations of British Columbia. Consider location, population, history, and main forms of employment:

Oweeleno-Kitasoo-Nuxalk	Tsimshian	Kootenay
Nisga'a	Cariboo	Musgamagw
Haisla	Carrier-Sekani	Haida
Sto:lo	Nuu-chah-nulth	Kwakiutl
Sechell	Shuswap	Carrier-Chilotin Nation
Tahlan	Lillooet	
	Dax Ka Nation	

How has the environment affected their lifestyle?

Research the hereditary government system of one of the British Columbia First Nations. What authority does each person in government have? What authority does the community have? Compare this to the elective system of government. What are the similarities? Differences? Who has what authority in the elective system?

Investigate the Potlatch. Why is it held? Who benefits? What was the historical position of the church on the potlatch? What is its current position? What was the government's position? What is the government's position now? Is there a guaranteed right to hold potlatches today?

Investigate the use and significance of ceremonial coppers (symbol of authority), carvings, and masks, or the use, significance, and geographic spread of the use of totem poles. What happened under the Potlatch law to many of these sacred items? Is the meaning and sacredness of the poles desecrated today when poles are erected by cultural centres or philanthropic organizations on reserves, or cities across Canada?

Are there Métis people in British Columbia? What are their rights? Do they differ from the rights of First Nations people? Why or why not?

Further Activities

Fish have always been important to the Aboriginal people of British Columbia. Compile a recipe book of ways to prepare fish. Have a class feast using these recipes.

As a class, compile a booklet of recipes using British Columbia fish.

Cedar trees have been important in carving and housing for Aboriginal people in British Columbia for centuries. Have students prepare a diorama, booklet, or other display of the many uses of cedar by Aboriginal people, historically and today.

Prepare biographies on famous Aboriginal people of British Columbia

George Manuel (late)	Charlene Belleau
George Clutesi (late)	Phillis Chelsea
Chief Dan George (late)	Gloria George
Bill Reid	Jo-ann Archibald
Tony Hunt	Dale Campbell

Subscribe to *Kahtou: The Voice of B.C.'s First Nations* for current events in British Columbia regarding Aboriginal people (see *Multimedia Learning Resources*).

History, Culture, and Traditions of Ontario's First People

Ontario is an expansive and geographically diverse province. The present Aboriginal people and those who once lived there also vary greatly.

The Aboriginal people presently found in Ontario are Cree, Delaware, Ojibway, Odawa, Potawatomi, and Métis. Also, the Six Nations Confederacy comprises the Cayuga, Mohawk, Oneida, Onondaga, Seneca, and Tuscarora.

Each has its own unique history, culture, and traditions. Each group is a part of the cultural, economic, political, and social reality of Ontario and Canada.

Investigate the role Aboriginal people and Aboriginal communities play in resource development. Are roles different for First Nations and Métis? Why or why not?

Sault Ste. Marie has both a pulp and paper and an iron and steel industry. Discuss why it is beneficial for a community to have more than one large industry. What impact have these industries had upon the Aboriginal people of the area? Have the Aboriginal people benefited by these industries or have the industries been detrimental to their lives?

Discuss some of the problems, such as water, air, and noise pollution which result from large industry, such as acid rain. Prepare a visual presentation on the attempts to clean up the pollution in the Great Lakes. Investigate types, causes, and solutions to the problem. How does pollution affect the Aboriginal people who live in the area surrounding the Great Lakes? As Aboriginal people are often involved in primary industries such as hunting, trapping, logging, and fishing, would they be affected more or less than others in secondary or other industries?

Using an Ontario map, locate and list place names which can be associated with a specific ethnic or cultural group.

First Nations	French	British	German
Moosonee	Sault Ste. Marie	Stratford	Hanover
Ottawa	Lac Seul	Windsor	Dresden

Explore customs and traditions of the Aboriginal community in greater depth. What traditions have they retained? How much have they changed?

When people with diverse languages, customs, and beliefs live in close proximity, opportunities for both positive and negative interaction increase. People can realize and appreciate the extent of crosscultural similarities; however, tensions sometimes can develop because people misunderstand and mistrust cultural differences.

Explore the topics of cultural adjustment, stereotyping, and prejudice.

Moving from a remote area to the city or to a new province or country sometimes can be very traumatic. The provincial government and local communities may have agencies or associations in your area that provide a wide variety of services. Do such organizations exist in Ontario communities?

In what geographical areas are each of the Aboriginal groups found? Where are they located within the province? What issues are affecting the Aboriginal people in Ontario?

What are the main forms of employment for each group?

How are the Aboriginal people trying to ensure cultural continuity (e.g., survival schools, cultural centres, celebrations)?

View videos from the *Spirit Bay Series* (see *Multimedia Learning Resources*) and read books that accompany the videos. The series has a curriculum guide that could be used by the teacher to prepare lessons on contemporary lifestyle in an Aboriginal community in Ontario.

Two of the stories on the videos are in print: *Dancing Feathers* and *A Time To Be Brave* (see *Bibliography*).

Aboriginal People in Québec

The Aboriginal people of what is now called Québec have experienced European colonialism for a longer period than other parts of Canada. Their experiences have differed in that Québec was colonized by the French, rather than the English. The outcome for Aboriginal people, however, judging by such recent incidents at Oka, Akwesasne, and James Bay, has been much the same as elsewhere.

Examine some of the cultural traditions of Aboriginal people who live in Québec today. What is their lifestyle in urban centres? How does it compare to life in a rural community?

Familiarize yourself with current issues concerning Québec and the impact of those issues on Aboriginal people within Québec and elsewhere (e.g., the Québec referendum and language on signs).

Using newspapers, magazines, television, and radio information, develop a class list of topics which relate to Québec and categorize the list under appropriate headings (e.g., economic, political, religious, and social). The nature of some of these topics may make it necessary to list the same topic in more than one category.

Using one of the articles, prepare an outline report. Consider

- techniques used to persuade or convince
- evidence provided by the author to support statements
- bias — whether the article tells part or a single aspect of the story
- author's support or opposition to the topic being discussed

Research some industries in contemporary Québec and write reports or make presentations that highlight their impact on Aboriginal people. Share the information with the class. Some industries that might be investigated include

- open pit mining
- fishing, trapping
- hydro-electric power
- handicrafts
- maple sugar
- asbestos production
- garment industry

Hold a class discussion or debate these topics:

- Québec separation, Aboriginal self-determination
- French language rights, Aboriginal language rights
- development of hydro power and its effects on Aboriginal peoples
- the Labrador boundary dispute
- Oka and other Aboriginal issues

Establish an exchange of local information between your school and an Aboriginal school in Québec.

Examine some of the elements of French Canadian culture in Québec (e.g., traditional dress, language, music, art, food, religious beliefs, and literature). How much has been borrowed from Aboriginal people? Why have certain traditions been borrowed and not others?

The maple sugar tree is used to make famous confections. Compile research on what they are and how they are made. Explore some of the historical traditions associated with this activity.

Further Topics

Engage in a study of one of the following groups to look at location, population, and present lifestyle.

Inuit	Cree
Montagnais*	Naskapi*
Mohawks	Abenaki
Micmac	Malecite

Investigate the James Bay Agreement. You may wish to find answers to the following: What caused this agreement to be made? How has it been enforced? What are the benefits to Aboriginal people? What are the benefits to Canadian society? What are the drawbacks? How has life changed for Aboriginal people because of resource development on their land?

Research the Inuit of James Bay and Ungava Bay in northern Québec. Review the following: political organization, way of life, and the group returning to Killinek after government relocation.

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* These two peoples are now known as Innu.

Research and discuss the Mohawks of Akwesasne and Kahnawake, considering the following:

- the present status of their reserves
- rights they have under the Jay Treaty and the problems this causes today
- who claims sovereignty over their reserves
- plans for self-government

Study the Six Nations Confederacy. Does the Confederacy still exist? In what form?

Research the heritage of the Métis, many of whom were descendants of French traders and Aboriginal women.

Use the following scenario to help students identify Aboriginal communities and their people:

> On a drive from Québec City to Montréal, you and a friend first come to Village-des-Hurons which has 900 residents. Village-des-Hurons lies ten kilometres from Québec City. The older section of the village has narrow streets with hundred-year-old houses, businesses, and a chapel. The other section lies to the North as far as the Saint-Charles River. It contains recent residential developments, an industrial park, and a school. The area around the Saint-Charles River is used for recreation.
>
> Travelling along the St. Lawrence River Valley you arrive at Odanak, an Abenaki village on Highway 132, not far from Sorel, Québec. Odanak is located near Saint-Francois-du-lac, on the south shore of the Saint-Francois River. The village has a population of 204 and the local Abenaki territory covers 607 hectares.
>
> You then continue your journey until you come to Kahnawake, a Mohawk community located 8 km southwest of Montréal. It has a population of approximately five thousand. Kahnawake is similar to most urban areas on the south shore of the St. Lawrence River.
>
> You now leave your car to fly over the Canadian Shield to the Cree community of Mistassini, with the largest population of all the Cree villages in Québec — two thousand five hundred. You continue to the Cree community of Chisasibi on the Grande Rivière. The people of Chisasibi moved from Fort George around 1980 when a hydro development flooded their former community site. Draw a large outline map of Québec to record the communities you visited in the scenario and other Aboriginal communities in Québec.

Aboriginal People in Atlantic Canada

The Aboriginal people of the Atlantic coast were the first to meet the Europeans and the history of the area is one of death and disease. The Beothuk were the original people of Newfoundland. They were hunted and killed by Europeans. Imported diseases ravaged their communities. Driven inland by Micmacs from Nova Scotia and by European fishermen, the Beothuk were cut off from fish stocks along the coast. The surviving Beothuk people starved. By the beginning of the 20th century, they became extinct. Treaties were signed between the Europeans and other Aboriginal people of the Maritimes. Today these treaties are being upheld by the Supreme Court of Canada. The Aboriginal people in the Maritimes showed a strong will to live and are now increasing in numbers and prospects.

Research and list the Aboriginal people of Newfoundland and Labrador. Consider

- dimensions of Prince Edward Island, Canada's smallest province, and compare this to the larger First Nations reserves in Canada
- population size of each of the provinces in the Atlantic region (Has the population been increasing or decreasing in the last decade? Has the population of Aboriginal people increased or decreased?)
- languages spoken by the majority of the population in this region (What languages are spoken by Aboriginal people?)
- Aboriginal people's main economic and recreational activities and their relationship to the natural resources of the Atlantic region
- current issues of concern to Aboriginal residents of this region
- some Aboriginal culture groups living in this region (As individual or class projects, investigate the cultural traditions of one group)
- current issues which are important to the people living in Atlantic Canada today. Class discussions could be held on such topics as
  - — power developments in Labrador
  - — NATO training flights
  - — territorial waters
  - — offshore oil

Research the Beothuk, the original people of Newfoundland. Consider how they lived and what happened to them. What lessons can be learned from their extinction? Causes that may have played a role in the wiping out of the Beothuk include

- depletion of animal, plant, and fish resources by Europeans and settlers
- intrusion of Europeans on camping and traditional food-gathering areas
- no immunity to diseases introduced from Europe
- climate change

Investigate issues of the Labrador Innu. Consider their Aboriginal rights and the current issues affecting them. For example, Canada leases the airspace to NATO for low level training flights by foreign air forces. The military use of traditional hunting territory disrupts calving in caribou herds and disrupts animal migrations. Bombs are often dropped in fragile tundra ecosystems, disrupting plant life and water cycles.

Study the Malicite and Micmac of Atlantic Canada. Explore their relationship, through treaty, with the Crown. Do they have the same relationship with the provinces? With the United States? Research their Aboriginal rights, treaty rights, and prospects for self-government. What is the history of the Micmacs in Newfoundland?

Aboriginal Games (Optional Unit)

This topic introduces the study of Aboriginal games and will increase students' awareness of Aboriginal sports and Aboriginal cross-cultural contributions. An integration of Aboriginal games into the context of the physical education program will provide a greater variety of athletic experiences for the student than would otherwise be available. The following are a sample of games that can be adapted for use in teaching physical fitness.

Double Ball

Double ball was played by Plains Cree and Ojibway in Manitoba. Women were the main competitors. Young Ojibway girls learned this game at an early age using smaller sets of equipment than the older players. Teams were made up of five or six members, up to a maximum of 10 players.

Two balls, usually made of stuffed buckskin, were fastened together by a rawhide cord approximately one-third of a metre long. Short bone or wood cylinders sometimes were tied together for the same effect.

A slightly curved stick was used, varying in length from 1–2 metres, and sometimes notched on one end. Among the Cree, the playing field could have been up to 1.6 kilometres in length.

A referee tossed the double ball into the air in the centre of the field. Players tried to catch the balls on their sticks and pass them to their teammates, carry them, or throw the balls the length of the field. The double ball could not be touched by either the hands or feet. To score, the ball had to be wrapped about a post or thrown between two posts. In the latter case, both balls had to pass beyond the posts. The team which scored either the first goal or the most goals won.

Indian Ball

This game was played by both males and females in most Aboriginal communities in Manitoba.

The equipment used was a baseball and a baseball bat. There were two teams with an even number of players on each team. One team's

players were positioned at first, second, and third base, at the pitcher's mound, the back catcher, and in the field. The other team's players lined up to bat. The batter hit the pitched ball and ran to first, second, third base, or home. If a fielder threw a ball to a base before the runner got there, the runner was out.

The last player up to bat can run straight through to second base or stop at the pitcher's mound and throw the bat to hit second base. To put someone out, the ball is thrown at the player. When the last batter is out, the teams switch positions.

Caution: These rules are not recommended, as they may result in injury.

La Crosse

This game was played by most First Nations living from the Rocky Mountains to the Eastern seaboard. In Manitoba, it was played by the Cree, Ojibway, and Dakota.

Originally this game was a ceremonial event, matching community against community or nation against nation. Oral traditions reveal that instead of fighting wars, many First Nations people played la crosse and the winners were the symbolic war victors.

La crosse is still popular today in many areas and has been readily adopted by non-Aboriginals. French explorers gave the game the name "la crosse." They thought the curved and netted sticks used in the game resembled a bishop's crozier. La crosse has traditionally been played by men. A game involves two teams and the number of players can be in the hundreds.

This game is played with smooth hardwood rackets, one to 1.5 m long, and one end curved or bent to form a hoop one hundred thirty millimetres in diameter. This hoop is covered with a rawhide netted pocket in which the ball is carried. The ball is of wood or buckskin, about 90 mm in diameter. If a buckskin ball is used, it is stuffed with deer hair, moose hair, or grass. The playing field varies from 500 m to 2 km or more in length, with goals at opposite ends.

At the beginning of the game, two teams line up near centre field. The ball is thrown in and the players try to catch it or bat it towards the opposite goal. Players run with the ball or hit it, but cannot touch it with their hands. They try to get the ball from their opponents and can strike opponents with their rackets.

The team with the most goals wins the game.

Foot Races

All First Nations held racing events with both males and females taking part in different types of races. Racing provided fitness and endurance training for the participants. It was also a way of competing between different individuals and groups. Relay races helped promote teamwork as well as endurance.

Races were usually held at the large group summer meetings. The race either tested endurance over a cross-country course of about 30 km or tested rapid acceleration over short distances. Certain groups held relay races. The races did not have a great many participants. Rather, each community or First Nation would have representatives who would race. The winners of these races were given a lot of prestige as their win reflected on their whole sponsoring group.

Snowshoe Races

All northern First Nations and some First Nations from the Plains took part in these events. Men were the main competitors in snowshoe races, but women also participated. Each competitor had the use of one pair of snowshoes. Craftsmanship played an important role in snowshoe construction.

Snowshoe races provided excellent training for winter hunting, including fitness, endurance, and hunting skills. As with foot races, snowshoe races tested either endurance over a long distance or speed over a short course. Held in the winter, they could be either individual or team events. Snowshoe races are currently an important part of most winter festivals in Manitoba First Nations communities.

Snowsnake

In Manitoba, snowsnake was played by the Cree, Dakota, and Ojibway. Men were the main competitors in snowsnake throwing but Cree women played a special version of the game. The game taught skill in craftsmanship as well as encouraging physical fitness.

To play this game, a flat, frozen surface was needed as a playing area and a wooden projectile varying in length from 1 to over 2 m was used. First Nations people of Manitoba traditionally used shorter snowsnakes while longer versions were used elsewhere.

A round wood rod, tapered to form a slightly bigger head at one end, was traditionally weighted with horn. Aboriginal people later replaced the horn with metal. The entire rod was carefully smoothed and polished to make it glide more easily.

Participants hurled their snowsnakes along the ice or snow to determine whose snowsnake travelled the furthest. This game had many variations and was either an individual or a team event. Points were awarded to a team for each snowsnake that outdistanced that of their opponents, or a winning throw won the game for the entire team.

Refer to *Multimedia Learning Resources* for available materials to help you create activities based upon Aboriginal games.

CHAPTER 2: ORIGINAL PEOPLES (GRADE 6)

Connected to the Land *2.3*
Aboriginal Technology, Health, and Lifestyle *2.9*
British Influence *2.16*
Treaties with the First People in the West *2.19*
New Century *2.32*

CHAPTER 2: ORIGINAL PEOPLES (GRADE 6)

Connected to the Land

Archaeological evidence now shows that there were people in the Americas long before the time previously identified by the scientific community. This evidence radically challenges the theory that people migrated to the Americas during the last ice age, approximately 10 000 years ago. Most Aboriginal traditions say that the people of the Americas were created here (indigenous) and did not migrate from somewhere else. What is known is that before Europeans understood that there was land across the ocean, there were many nations of people inhabiting the Americas. They lived a full life closely connected to the land. The original inhabitants of the Americas not only used their immediate surroundings, but established vast trade routes that spanned both continents of the Americas bringing quality goods, foodstuffs, and ideas that enriched the lives of all.

One of the arts developed was metallurgy. Carbon-14 tests on artifacts of copper from the Great Lakes area show that a flourishing copper industry was in full swing between six and seven thousand years ago. These original people may have been among the first metalworkers in the world.

In the area of agriculture, most of the crops now grown on a worldwide scale were developed by the Aboriginal people of the Americas — corn (maize), potatoes, squashes, tomatoes, peppers, lima and kidney beans, pumpkins, melons, sunflowers, pineapples, persimmons, mangoes, avocados, papaws, cassava, cocoa, coffee beans, vanilla, peanuts, and cashew nuts. Many other foods were gathered from the land — currants, strawberries, blueberries, blackberries, raspberries, maple sugar, wild onions, and wild turnips, to name only a few.

Aboriginal people also excelled in the area of health sciences. Out of over 30 000 known diseases, only 87 were known to exist among the Aboriginal people of the Americas. In fact it was the diseases introduced by Europeans that caused the almost total depopulation of Aboriginal people in the Americas. Diseases such as influenza and smallpox also caused mass deaths of Aboriginal peoples from the seventeenth to the twentieth centuries. Despite this decimation,

Aboriginal people survived and Aboriginal communities continue to be home to a thriving and energetic people. One of the problems facing Aboriginal people today, is the attitude that denies Aboriginals the right to be who they are and a right to determine their destiny for themselves.

Start an illustrated time line that can be added to throughout the year. Start the time line at 70 000 years ago. In the space between 70 000 and 40 000 years ago, draw pictures to illustrate what Canada might have looked like during that time.

Speculate on what it might have been like to live during the Ice Age. Consider shelter, food, technology, and recreation.

Background Information

While the Bering Land Bridge theory still is generally regarded as the most plausible explanation for the settlement of North America by its original inhabitants, it has not been proven definitively and other theories have been proposed. Various creation stories that form part of the cultures of Canadian Aboriginal people, for example, must be given at least as much weight as the creation stories prevalent in non-Native cultures.

Other theories suggest that a “lost” or sunken continent, such as Atlantis in the Atlantic Ocean, Lemuria in the Indian Ocean, or Mu in the Pacific Ocean, provided the land bridge that brought the people who originated the Mayan or Inca civilizations. It is also postulated that there may have been a separate, bilateral evolution of humans on this continent in the south. Finally, it is thought that travellers may have crossed from the east coast of Africa to Brazil, or from the Malay archipelago across the islands in the Pacific to the west coast of the continent. These last three theories suggest people first came to Canada from the South, as explorers of their own continent.

Although there are gaps and problems with **all** of the above theories, the Bering Land Bridge theory takes into account most of the scant evidence available. This theory does not discount other possibilities such as cultural influence via Pacific crossings.

Long before the Europeans arrived, North America was a continent rich in different and distinct cultural groups. In Canada alone, there were seven major cultural groups (some texts say six — usually combining

Algonkian and Iroquois or using the six major **linguistic** groups as a basis), and these were divided further into distinct subgroups or nations. It is important to realize that each cultural group developed its own unique and extremely sophisticated way of living in the differing environments of Canada. A brief overview is contained in the chart, opposite.

Culture Areas	**Nations**	**Linguistic Families**
Arctic (Inuit)	Mackenzie	
	Copper	
	Central	
	Labrador	
Northwest Coast	Coast Salish	Salishan
	Nootka	Salishan
	Bella Coola	Salishan
	Kwakiutl	Wakashan
	Tsimshian	Tsimshian
	Tlinkit	Tlinkit
	Haida	Haidan
Plateau	Interior Salish	Salishan
	Kootenay	Kootenayan
	Chilcotin	Athapaskan
	Carrier	Athapaskan
	Tahitan	Athapaskan
Plains	Assiniboine	Siouan
	Sioux	Siouan
	Cree (Plains)	Algonkian
	Blackfoot	Algonkian
	Gross Ventre	Algonkian
	Sarcee	Athapaskan
Subarctic:	Sekani	Athapaskan
Western	Beaver	Athapaskan
	Chipewyan	Athapaskan
	Yellowknife	Athapaskan
	Slave	Athapaskan
	Dogrib	Athapaskan
	Hare	Athapaskan
	Nahani	Athapaskan
Subarctic:	Beothuk	Algonkian
Eastern	Micmac	Algonkian
	Malecite	Algonkian

Culture Areas	Nations or Confederations	Linguistic Families
Subarctic: Eastern (cont.)	Montagnais	Algonkian
	Naskapi	Algonkian
	Algonkian	Algonkian
	Ojibway	Algonkian
	Cree	Algonkian
Eastern Woodlands	Huron	Iroquoian
	Petun (Tobacco)	Iroquoian
	Neutrals	Iroquoian
	Iroquois	Iroquoian

Use reference sources to locate present-day Aboriginal populations in Canada. Have settlement patterns changed?

To the map of the major Aboriginal cultural areas developed in the previous topic, add the names of particular nations who inhabited each area immediately before contact with Europeans.

Add pictures to each area to illustrate some of the ways in which the Aboriginal people used the resources of their physical environment to satisfy their basic needs, e.g., buffalo hunting on the plains as well as fishing and cedar houses on the Pacific Coast. (Culture areas outside present-day Manitoba will be studied in greater depth in subsequent units.)

Locate on the map the nations that occupied the culture areas in what is now Manitoba (e.g., Cree and Assiniboine).

Closely examine the way of life, prior to European contact, of two Aboriginal nations from different cultural areas of what is now Manitoba (e.g., Cree, Assiniboine, and Chipewyan).

Using books, pictures, films, filmstrips, have students carry out research on how First Nations peoples were able to

- meet their survival needs (food, shelter, clothing, health, security)
- interact with their physical environment
- interact with others (family or kinship groups, social organizations)

- govern themselves
- secure comfort and ease beyond their survival needs
- satisfy their non-material needs (entertainment, recreation, music, art, story telling)
- explain and interpret the world, their perceptions of right and wrong, of acceptable and unacceptable behaviour (people's values and beliefs)

Record your findings in a variety of formats: written reports, diagrams, charts, models, dioramas, tapes, and pictures. Throughout the study, investigate ways in which the selected First Nations used the resources of their physical environments to satisfy their basic needs and enhance their lifestyles.

Prepare visual or written summaries to compare the lifestyles of the two selected First Nations.

Note: The whole class or small groups should complete similar summaries throughout the year as each culture area of Canada is studied in more detail. Compare similarities and differences. The same exercise also might be done for non-Aboriginal immigrants.

Engage in a study of the creation stories of at least two of these groups of Aboriginal people:

- Dene (Chipewyan)
- Métis
- Six Nations
- Ojibway
- Inuit
- Haida
- Cree
- Dakota

Consider the following: How are they similar? Different? What basic lesson do all of these stories teach?

Study pre-European trade among Aboriginal nations. Consider

- the archaeological evidence of pre-European trade in the Americas
- oral evidence in the Aboriginal community of trade over vast distances among Aboriginal people
- evidence of language and culture exchanges between groups in Manitoba, Canada, and North America

Look at the traditional harvesting and food preservation methods used by Aboriginal people in Manitoba. Consider

- the kinds of foods available to each cultural group, the kinds of food available in each geographic area of Manitoba (Which were used to a greater extent? which to a lesser extent?)
- were these foods able to supply a nutritious diet?
- what were some methods of preserving and storing foods (drying, smoking, freezing, cooking and storing, birchbark baskets, fish jars, ice houses, food caches)?

In what is now Manitoba, how did Aboriginal people satisfy their needs and wants before the arrival of Europeans? You may wish to use the following resources:

- *Introducing Manitoba Prehistory* by the Manitoba Culture, Heritage and Citizenship.
- *Reaching for the Sun: A Guide to the Early History and the Cultural Traditions of Native People in Manitoba* (see *Bibliography*).
- *Native People of Manitoba* (posters), available from Native Education Directorate, Manitoba Education and Training.

A field trip to the interpretive site at Lockport, Manitoba will show how the resources of the area were used by the population over a long timespan.

Prepare a large map of Manitoba. Mark out the cultural areas of Manitoba. List what Aboriginal people lived in each area and what resources they used for food, shelter, transportation, and clothing.

Using books, films, photographs, and personal interviews, research how Aboriginal people of Manitoba satisfied non-material needs historically and currently, such as recreation, literature, music, entertainment, and art.

Aboriginal Technology, Health, and Lifestyles

Aboriginal people's history and culture did not stop when they encountered the first Europeans on the coasts of the Americas. There were, however, profound changes to Aboriginal life and neither the people nor the land were the same again. When the Europeans "explored" the country, they were "guests" of the Aboriginal people who took them on well travelled trade routes that had been in use for centuries.

To adapt to the North American environment, the Europeans had to use the technology devised by Aboriginal people for survival (e.g., canoes, snowshoes, parkas, and sleeping bags). In doing so, they did not become Aboriginals; they maintained their own identity. They did, however, learn the art of survival. Today, Aboriginal people must use the available technology to survive in today's environment, and, at the same time, maintain their own sense of identity.

Consider

- why Europeans became interested in exploration during the fifteenth and sixteenth centuries
- the two major thrusts of European exploration that affected the land now called Canada
- the lifestyles of Aboriginal people living along the Eastern Seaboard and in the Eastern Woodlands
- the nature of Aboriginal-French cultural interaction in this area of North America
- why the French were interested in establishing colonies in the New World
- the areas settled by French immigrants
- what life was like in a French colony and how it was similar to or different from life today
- how the fur trade helped to promote exploration and settlement
- how the arrival of French settlers changed the traditional Aboriginal ways of life
- why New France passed from French to British control

Have students describe the main characteristics of the lifestyles of Aboriginal people who lived along the Eastern Seaboard and in the Eastern Woodlands. Explain some of the changes that resulted from Aboriginal-French contact.

Discover what living conditions were like during 15th- and 16th-century Europe (small continent, densely populated, lack of nutritious food, depletion of natural resources, lack of room to expand, lack of opportunity, poverty, and desire for wealth and achievement). Use pictures or other visuals to enhance the narration. Describe what it might have been like to be an eleven-year-old member of a wealthy family or a peasant family growing up at that time. How would their quality of life compare to that of North American people at the time?

- Using the format suggested in chapter 1, examine the lifestyles of Aboriginal people who had well-established societies along the Eastern Seaboard and in the Eastern Woodlands.
- Explore the nature of contact between the French and the Aboriginal people in the Eastern Woodlands and Seaboard.

The following activities and questions will enable you to examine the highlights of the development of the fur trade as the main resource base for early French settlement.

- How did Aboriginal people use furs before the arrival of the Europeans? What were some well-established Aboriginal trade networks? How did the fur trade affect Aboriginal-European relations?
- How did the fur trade operate in New France in the seventeenth century? What roles did the following play: Champlain, French trading companies, the fur merchants, the coureurs de bois, and the Aboriginal people?

Make a list of North American trade items in the seventeenth century. Which were more important to the Aboriginal people? Why? Research

- the effects of the establishment of French settlement upon Aboriginal life
- why Aboriginal nations became allies of the French and how this was decided

- how the Aboriginal people and the French traded furs (write a short play)
- reasons for conflict among the different Aboriginal nations (How might the French leaders use this conflict to gain advantage? how might it work to their disadvantage?)
- what your attitude towards the French would be if you were a Huron hunter
- what Champlain learned from the Aboriginal people and what they learned from him
- some changes that occurred in the Aboriginal way of life as a result of the fur trade (Make a chart to include which changes were the most important and which effects of the interaction were positive and which were negative)
- some of the ways the fur trade changed the Aboriginal way of life (Select one Aboriginal nation and prepare an in-depth report)
- how Aboriginal life might have changed without European contact or the fur trade

Examine a present-day map of the Maritimes and Québec. Are there towns and cities located on the same sites as the early French and First Nations settlements?

Debate the positive and negative aspects of the fur trade. Some of the speakers might represent the points of view of

- the church
- a coureur de bois
- a farmer
- an Aboriginal hunter and trapper

Construct a map showing the area of the New World claimed by France and England before the struggle for the continent. Briefly explore the reasons why the British were anxious to gain control of New France. Investigate the role of Aboriginal people in this conflict.

What were the lifestyles of Aboriginal people living on the East Coast and in the Eastern Woodlands at the time of European contact?

Describe what living conditions were like during seventeenth century Europe (small continent, dense population, lack of nutritious food, depleted natural resources, lack of room to expand, poverty, desire for wealth). How did the quality of life compare to that of North American Aboriginals at that time? For example in North America there existed a large continent, medium population, abundant nutritious food, and abundant natural resources.

Use the following information to give a balanced view on Aboriginal life in Eastern North America as compared to what life was like in rural England and compared to the lives of the settlers that came here during the seventeenth century. This should give an ongoing account of life in each area.

The early explorers who reached the shores of North America claimed the land for the European country that sponsored their voyage. Did they have the right to do this or were they intruders who claimed territory already belonging to someone else? Discuss and explore your feelings on the issue. Are there examples of the same thing happening today? Why or why not?

Comparing Seventeenth-Century Life in Aboriginal North America to Rural England

(*The Conquest of Paradise: Christopher Columbus and the Columbian Legacy* is recommended for additional information. See *Bibliography*.)

Hunting-gathering provided approximately two-thirds of the nutritional intake for Aboriginal people on the Central East Coast of North America. Agriculture based upon the “three sisters” — corn, beans, and squash — supplied the other third. Their agricultural practice began with corn — mound planting prevented wind and water erosion while row planting encouraged it. Corn stalks were used to support the growth of beans and squash created an effective ground cover through its moisture-retaining property.

Together they provided a balance of nutrients for the soil and had a durability and permanence lacking even in modern agriculture. As food, they reinforced each other nutritionally to create a balanced diet. Planting was done in nutrient rich river valleys which were left fallow after several years of use to maintain and restore soil fertility. The best fruit

and nut trees, grapevines, and root plants were ensured by selecting and breeding the best wild plant species. Territorial and seasonal limits in hunting prevented overkill and waste, fishing was done successfully using complex weirs, and planned forest burns were used to drive big game animals as well as guaranteeing the growth of primary plant species and smaller animals.

Not only were there more domesticated plants used by Aboriginals in North America, they were more efficient than those available in Europe at that time. For example, in grains, Europe had nothing to compare with corn (maize), when examining productivity, food value, adaptation to hill lands, and varietal modification to differing climates. By the time the Europeans arrived, corn was fully evolved in about 150 varieties, and was being grown as one of the “three sisters” throughout the length and breadth of the Americas. The standard yield of Old World cereals in Europe at the time of contact was six units of seed collected for one unit of seed planted, a rate that under favourable conditions could increase to 10 to 1. The standard for corn in North America was 150 to 1; in bad years, the yield could drop to 70 to 1. In terms of yield, corn is among the most efficient crops in the world. The development of corn is one of the world’s great achievements in plant science.

Aboriginal drugs were used as anesthetics, antiseptics, anthelmintics, antitoxins, cauterizers, laxatives, purgatives, sedatives, and stimulants. Aboriginal healers were more advanced than contemporary Europeans in the knowledge of massage, obstetrics, and surgery, in addition to forms of psychotherapy and self-healing. Their medicines and healing techniques were dismissed by the settlers as witchcraft and sorcery.

Aboriginal people lived in spacious and clean houses, made with wooden frames, and covered with woven mats or sheets of bark. They were efficient and protected the occupants in the winter. The mats or sheets of bark could be easily removed to let in air and light during the rest of the year. Villages were well laid out and described as neat and clean. Villages were usually palisaded with tree trunks.

English settlers were struck by the emphasis Aboriginal people placed on washing themselves every morning and before meals. Cleansing in a sweatlodge was beyond the Europeans’ understanding. Aristocratic Europeans, such as King James I, who is reported to have never washed his hands, considered this emphasis placed upon cleanliness excessive.

Clothing was commonly made of leather from the deer or moose. Racoon, rabbit, wolf, and other pelts were also used. Clothing was usually fringed. Leggings and moccasins were worn, especially for travel in the forest. Ceremonial clothing included feathered capes and headdresses.

Tools and equipment decorated with extreme intricacy were plentiful and used for differing purposes, such as clay pots, soapstone vessels, flint, and reed, as well as beavertooth knives, bows, and bone-tipped arrows, 15 m dugout canoes, and corncribs. Decorative and religious artifacts included copper and bone ornaments, clay pipes, beaded belts, and animal sculptures.

The Aboriginal people were described in historical literature as “naturally most courteous,” “very cheerful and friendly,” “a most kind and loving people.”

Parents related to their children in such gentle and intimate ways that even Englishmen such as John Smith and Ralph Hamor, who were known for their harsh discipline, remarked on it with approval.

Women were considered equal partners in economics and politics. Women became chiefs, important ceremonial leaders, and healers. Women had ownership rights as well as matrilineal inheritance rights to certain houses, fields, and plots. Women controlled the products of their labour. They also had considerable choice in the selection of a husband, done only after a man proved his competence for marriage as a hunter, provider, and lover.

Discuss and explore the following:

- why or why not, in your opinion, Europeans never could have survived in North America without the help of Aboriginal people
- scurvy, its causes, symptoms and cure (explain why it affected the Europeans more drastically than it did the Aboriginal people)
- the origin and heritage of the Métis people
- the experience of the Cree and Inuit in Québec
- pre-European trade among Aboriginal people
- the clan system of government in use among the Five Nations (later Six Nations) Confederacy at the time of European contact

Research the types of governments developed and used by one of

- the Five/Six Nations Confederacy: Cayugas, Oneidas, Onondagas, Mohawks, Senecas, and later Tuscaroras
- the Three Fires Confederacy: Ojibway, Odawa, and Potawatomi
- the Cree, the Algonquin, the Delaware

British Influence

In Canada, European trade, influence, and expansion happened along all three coasts — Pacific, Arctic, and Atlantic. The British Hudson's Bay Company traded along the Arctic coast in the area of Hudson Bay and the lands draining into it. European thought, trade, and militarism influenced Aboriginal people in the Hudson Bay area just as they did in other parts of Canada.

Explore

- why British and Aboriginal Loyalists left their homes in the Thirteen Colonies during the American War of Independence
- the impact the arrival of these new settlers had on the lives of French and Aboriginal people already living in the area
- the Métis and their life before the arrival of the Selkirk Settlers
- what were their reasons for the Selkirk settlers coming to the New World and where did they settle?
- the arrival of the Selkirk Settlers and its effect on the lives of people already living in the area

Examine how the lives of Aboriginal people were affected during the period of Loyalist migration and settlement. Discuss

- the Aboriginal people's involvement in the American War of Independence
- commitments made by the British government to members of the Six Nations Confederacy
- the role of Joseph Brant
- the point of view of a Mohawk person who is forced to leave ancestral lands and re-establish in Southern Ontario
- how land title was given to the Mohawks and the hardships they faced in resettlement

Examine how the lives of Aboriginal or French people already living in the area were affected by the arrival of the Loyalists. What hardships were created? What did they have in common? How were their ways of life different? How did they help each other? How did they benefit from the interaction?

Explore

- the Métis (Who were they? What role did they play in the fur trade? Where was the main settlement of Métis people in Manitoba?)
- the lifestyle of the Métis in winter and in summer
- the ways in which the buffalo was used (write a story or draw a picture of a buffalo hunt)
- who were the Selkirk Settlers? (Where did they come from? What were their motives for coming to the New World? What made them feel afraid? What articles and personal possessions would they have brought with them?)
- what did Lord Selkirk hope to accomplish in the New World? (On a map of Canada, outline the Lord Selkirk Land Grant)
- the origins of the Saulteaux (Ojibway) who lived in the Red River region (What was the nature of their interaction with the Selkirk Settlers?)

The following activities and questions can be used as topics to guide students in the exploration of the Red River Settlement. Consider

- the major activities of the Selkirk Settlers (How did these compare with the Métis activities?)
- the foods Selkirk Settlers would eat during a celebration (How would their menu compare with that for a Métis celebration? If possible, have a similar celebration, dressing in the appropriate clothing and serving similar food. What songs and dances might have been included?)
- the development of the Red River Jig (invite a Métis person to come to the class to demonstrate the jig)
- the major forms of entertainment available to the inhabitants of the Red River Settlement
- Macdonnel's proclamation forbidding the Métis to sell pemmican outside the colony (What would have been the result if the Métis had obeyed? What did the Métis do?)
- how could the Battle of Seven Oaks been avoided?
- how an Ojibway living near the new colony would feel about the settlers coming to the Red River area.

Display pictures of Aboriginal people living in different regions of Canada at the time of Confederation. Would they be for or against Confederation? Why or why not?

Further Topics and Activities

Research Aboriginal rights recognized in the British North America Act. Examine the relationship of the Crown with Aboriginal peoples — historically and currently. Study the origin and development of the Indian Act.

Research the changes that the fur trade made in the way of life of Aboriginal people. What was the role of the Cree in the fur trade? What was a “made beaver”? What was the “debt system?”

What was the relationship of Inuit and First Nations people to the Hudson’s Bay Company?

Students can study the buffalo or bison of North America. What was the original population? How were the bison used by Aboriginal people? What happened to them? Why? How are bison used today? Where are they found?

Examine the Potlatch of the West Coast. What was its historical significance? Was it a political or religious event or both?

Discuss the “pass laws” in use in Western Canada in regard to Aboriginal people. How long were they used? Why?

Referring to the Indian Act, study the origin and development of laws regarding enfranchisement, education, and ceremonies.

Describe the Red River Resistance or the Riel Resistance.

Treaties with the First People in the West

The first people of what is now Western Canada were the Cree, Ojibway, Dene, Assiniboine (Stoney), and Blackfoot (Blackfoot, Blood, Peigan, and Sarcee). The Dakota occasionally hunted to the west of the Red River. Many Dakota and Winnebego people came to Manitoba in 1862 after they fled from Minnesota. Others came to Western Canada with Sitting Bull from the Dakotas and Montana. The Dakota have Indian status in Canada but are not signatories to a treaty with the Crown and are not, therefore, "Treaty Indians." They are recognized as political refugees from the United States. The other Aboriginal peoples are signatories to treaties with the Crown of Great Britain and are "Treaty Indians." In these treaties, the Aboriginal people believed they were sharing the land with an impoverished and oppressed people. Aboriginal people understood that the people who were coming to settle their traditional homelands were often coming from areas of Europe that existed under oppressive rulers.*

This belief would have developed out of several factors. The Selkirk Settlement — the people in whose interest the treaty with Peguis (1817) was signed, were crofters, people displaced by the enclosure movement in Great Britain. The series of treaties beginning in 1871 (Treaties 1 to 5 in Manitoba) were signed to allow for settlement by Icelanders — these were impoverished settlers displaced by a volcanic eruption in the 1870s. There are many stories that can be verified by original Icelandic settlers that tell how they were helped by Aboriginal people. These Aboriginal people would have recognized first hand the plight of these settlers. The Mennonites in 1874 came to Canada because of religious persecution in Russia.

Other people were poor urban dwellers who were going to try to become farmers. This compares to Aboriginal people who felt they had a reasonably stable food supply, a voice in government, no taxes, and freedom of movement. Aboriginal people held the belief that there could only be one treaty, based upon sharing, truth, kindness, and faith. Despite the different written forms of the treaty texts, the oral tradition of

* Based on numerous talks by Peter O'Chiese, Ojibway elder and hereditary chief of the O'Chiese band of Ojibway in Alberta. These talks were supported by other Ojibway elders such as the late Paul Huntinghawk of Rolling River First Nation in Manitoba and the late Herman Atkinson of Roseau River.

Aboriginal people from Manitoba to the Rocky Mountains maintains that they agreed to share the land with the newcomers. From the resources of the shared land would come the money to fulfill the treaty entitlement for the Aboriginal people.

During the nineteenth century a “new nation” of people developed in what is now Western Canada. They were the people we call “Métis” today. The Métis population emerged from marriages between white fur traders and Aboriginal women. The Métis were instrumental in the creation of the province of Manitoba and in protecting the land rights of all of the settlers at that time. Under the Halfbreeds’ Lands Act, the Métis were to receive recognized title to 565 000 hectares of land in Manitoba which was to remain in their possession. The Métis lost their land base in Manitoba because of problems and duplicity in the issuing of scrip (a description of land exchangeable for cash). This was especially true when combined with rules on how much land had to be broken and cropped each year. The Métis also lost title to land because many Métis were unaware of changes in the taxation laws.

Many Métis left the Red River area to continue their way of life and to make a living further west. Today, Métis communities are spread over western and northern Canada, and Métis people have a high profile in urban areas.

Discuss the following:

- Why and how did Manitoba become a province of Canada in 1870?
- Why did the government relocate First Nations people onto reserves?
- What changes did the establishment of reserves bring to the traditional Aboriginal ways of life?
- How is life on a contemporary reserve similar to and different from life on a reserve in the past?

Review the fact that Manitoba did not join Confederation with the four original provinces in 1867. The following activities will assist students in exploring the events that led up to the entry of Manitoba in 1870.

On a map indicating the post-1867 boundaries of Canada and the Northwest, mark in the Red River Settlement and the remaining territory under Hudson’s Bay Company control.

During this period, approximately five out of every seven people in the Settlement were Métis of either French-First Nations or English-First Nations ancestry. Find out the population of the Settlement in 1869.

What changes influenced the Métis lifestyle (e.g., reduction in buffalo herds, replacement of canoe and cart freighting with steamboats, and increase in English-speaking settlers)?

Although their interests were at stake, inhabitants of the Red River Settlement were excluded from negotiations to transfer power from the Hudson's Bay Company to Canada. What concerns did the habitants have about the impending takeover? Suggest some possible concerns, then check these suggestions through research. Role play a situation in which French and English Métis discuss their fears about

- loss of livelihood as increased agricultural settlement drove buffalo away
- expropriation of land since few Métis held clear title to their property

Examine a map of the Red River Settlement showing the parishes in the area. What settlement patterns are noticeable? How were the Métis lots laid out? Why would the Métis be upset by the arrival of Canadian surveyors (imposition of townships following the grid system could destroy the river lot system)?

Report to the class on present-day examples of government expropriation of land in your community or in other parts of Canada. What is the reaction of the people involved? Are there any parallels with the Métis situation in the 1860s?

Read *A Very Small Rebellion* by J. Truss (see *Bibliography*) and explain to the class how this story relates to the Métis concern about land expropriation.

Investigate William McDougall and his role in the events at Red River. What was the Métis community's reaction to William McDougall?

Read or sing the English translation of Pierre Falcon's song "Misfortunes of An Unlucky King," which records the Métis version of McDougall's actions. If possible, visit La Barrière Park in St. Norbert to investigate how the park was named.

The inhabitants of Red River wanted to voice their concerns before the transfer of power was complete, and they drew up a List of Rights to present to the Canadian government. What were the main points in their petition? How were their proposals received? Do you think their requests were reasonable?

Find present-day examples at the local, provincial, or federal levels of lobby groups who have petitioned for government action in their favour. Are there parallels with the 1870 situation?

Some Métis urged that stronger actions be taken and they established a provisional government. Research who the leaders were and the government's role. Who were the main opponents of this government? What were the consequences of Thomas Scott's execution?

The Canadian government eventually negotiated with the provisional government and adopted many of the terms in the "List of Rights" for the new Province of Manitoba.

Imagine you are the editor of The Nor'Wester in 1870. Design the layout for the front page announcing the entrance into Confederation. Include "on the street" interviews with a number of citizens giving their reactions to events.

Louis Riel is often referred to as the Father of Manitoba. Write a brief report explaining whether or not you believe this title is justified.

Who was Manitoba's first Member of Parliament? Why did he never take his seat?

The Canadian government recognized Métis claims to land by providing each family with scrip. Invite a member of the Manitoba Métis Federation to explain the scrip system, or research the topic. Role play a situation in which a French-speaking Métis family decides whether they will trade in their scrip for land in Manitoba or move further west. Present arguments for and against staying in the province.

On a map of Canada, locate the major settlements to which the Métis moved when they left Manitoba. What were their reasons for leaving?

Plan a field trip to Manitoba's Legislative Building. What pictures and records exist to commemorate the events of 1870 and the first government? In what other ways are Métis contributions to Manitoba history recognized (e.g., Inkster Boulevard, the Norquay Building, Falcon Lake, and Isbister Hall at the University of Manitoba)?

The nineteenth-century Plains culture, based on the buffalo hunt, flourished because of the availability of European trade goods and horses. The Métis feared that an influx of settlers would hasten the end of their already threatened lifestyle.

First Nations people in the Northwest Territories shared many of the Red River Métis concerns about the opening of the West to homesteaders. Policies of the eighteenth-century British government, however, had established precedents for action by future Canadian governments. Because of these historic precedents, the Canadian government would have difficulty in simply expropriating land in the Northwest Territories, without compensating the original inhabitants.

One hundred years earlier as the flow of European immigrants escalated, the original peoples of the Eastern Woodlands had faced a similar threat to their culture. The British government recognized land claims by signing treaties to purchase land for non-Aboriginal settlement (In 1781, they purchased the west side of the Niagara River from the Ojibway and Mississauga), and by granting reserves for Aboriginal use (In 1784, the Six Nations reserve was set aside at Brantford for Loyalist Iroquois after the American Revolution).

Some Eastern Aboriginal peoples migrated west in order to preserve their traditional lifestyles. For example, in 1790, Chief Peguis led a band of 200 Ojibway from Sault Ste. Marie to settle along Netley Creek, 50 km north of the confluence of the Red and Assiniboine Rivers. A century later, however, this alternative was not open to Aboriginal people.

Examine the interaction between the Aboriginal people and the Canadian government that resulted in the establishment of reserves in the Northwest Territories. Consider activities including

- identifying the main Plains linguistic groups and their locations prior to Confederation using a map of Western Canada

- investigating the way of life of one Plains nation or Confederation (e.g., the Plains Cree or Blackfoot in the mid-nineteenth century), paying particular attention to the influence of European trade goods in their society (How did their way of life compare to that of the Manitoba groups examined in chapter 1?)
- reviewing how the large-scale agricultural development and settlement proposed for the Northwest Territories would affect the Aboriginal people (e.g., What alternative ways of life might Aboriginal people consider to replace the buffalo hunt?)
- considering how might you advise your superiors about policies concerning Aboriginal people if you were a government official
- suggesting some reasons why the Canadian government wanted to sign treaties with the Aboriginal people of the Northwest (e.g., To free land for non-Aboriginal homesteaders by placing Aboriginal people on reserves, to assist Aboriginal people in making the transition from their traditional lifestyles to one more closely approximating that of non-Aboriginal society, and to assert Canadian sovereignty over the Northwest Territories.)
- discussing some of the pressures on the Aboriginal people to agree to sign treaties with the Canadian government (e.g., Recognizing the inevitable end of their traditional ways, they took the only alternative open to them. To refuse would have meant they received no compensation. Aboriginal people were aware of the treatment their people received at the hands of the American government and wanted to avoid this kind of confrontation.)
- examining a map to find out the area covered by Treaties 1, 2, 3, 4, 5, 6, and 10
- researching the terms of one of these treaties and then dramatizing its signing (Be sure to indicate the pomp and ceremony surrounding the signing, and any opposition on the part of the Aboriginal peoples. Why would we not expect Aboriginal people to support unanimously the reserve policy?)
- identifying treaties signed with the Plains nations

- identifying provisions in these treaties designed to change the First Nations lifestyles (e.g., Treaty 1 [see pages 69–72] provides for “a male and female of each kind of animal raised by farmers,” “a plough and a harrow for each settler cultivating the ground,” and “a school on each reserve . . . whenever the Indians of the reserve should desire it.”)

  Note: Copies of the treaties and maps of treaty areas are available by writing: Central Distribution, Department of Indian and Inuit Affairs, 2015 – 10 Wellington Street, Hull, QC K1A 0H4.

- examining the role Métis people played in the treaty-signing process (write a brief report on the work of James McKay)
- writing brief reports on the contributions and work of some of the following people: Commissioner Simpson, Yellowquill, Chief Peguis, Poundmaker, Big Bear, Crowfoot, Father Lacombe, and a chief from a specific reserve who signed one of the treaties
- investigating how life changed for the Aboriginal people after they moved onto reserves
- writing a report on the disappearance of the buffalo (indicate how this affected the Aboriginal people of the Northwest)
- locating reserve communities in Manitoba (compare a modern reserve community with a city or small town in terms of schools, churches, medical services, recreation, housing, transportation, shopping, job opportunities, and local government)
- examining the advantages and disadvantages of living on a reserve today
- examining the role the North-West Mounted Police played in treaties with the Aboriginal people
- determining if the government observed the terms of the treaties
- discussing whether or not the treaties signed by Aboriginal people were really treaties in the true sense of the word
- researching the history of your reserve or a reserve near you
- researching how the buffalo were saved from becoming extinct

- researching why the Dakotas came to Canada and how they became Canadian citizens (are there other political refugees in Canada today; are they treated as well by the government as other individual Canadians; are they treated the same as or different from the Dakota?)
- researching the topic Treaty Days on modern reserves (Are they similar to or different from Treaty Days in the past?)
- planning a student exchange trip between reserve and off-reserve students
- interviewing band office personnel about the organization of a contemporary Aboriginal reserve (If an actual meeting is not possible, write to the band office requesting information)
- identifying the rationale for the policy of having reserves for Aboriginals (Do you support or oppose this policy? Why or why not? Are there other instances in Canada or elsewhere that reserves have been set aside for groups of people?)
- comparing the Aboriginal education system in the 1890s to the present system (mention the advantages and disadvantages of both)
- comparing and contrasting the roles of non-Aboriginal women in pioneer days to their roles today (Does this hold true for Aboriginal women [historical sources of information are often written with a male perspective; oral traditions on the other hand often include female perspectives]? What does oral tradition reveal about the role of women in Aboriginal society?)

Describe

- the many different Aboriginal cultural and linguistic groups in British Columbia (Locate them on a map and discuss reasons for their different lifestyles)
- the reasons Europeans became interested in exploring and settling Canada’s West Coast
- a West Coast Aboriginal culture (Haida, Kwakiutl, etc.) or an Interior Aboriginal culture (Shuswap, Carrier, etc.), using previous activities from Unit 1

- how West Coast cultures changed after contact with white traders
- the significance of West Coast totem poles and masks, and draw pictures or make models of them (Why and how were they made?)
- how Aboriginal reserves were established in British Columbia (How are they similar to and different from reserves established in Manitoba?)

Gold Rush

On a map of British Columbia and the Yukon, mark the following gold rush landmarks:

- Cariboo area
- Klondike area
- Fraser, Thompson, and Cariboo Rivers
- Cariboo Road
- new towns that developed

Investigate how the gold rushes affected the lives of Aboriginal people who lived in the area.

Compare the price of gold today to that of 1858. Why does the value placed on this metal change? What could one dollar buy at that time?

Plan a field trip or write to the Winnipeg Mint to find out why gold is considered to be such a valuable metal. Find out if there are other metals which have a similar significance to other cultures (e.g., copper in traditional West Coast First Nations society).

Treaty No. 1

Articles of a Treaty made and concluded this third day of August in the year of Our Lord one thousand eight hundred and seventy-one, between Her Most Gracious Majesty the Queen of Great Britain and Ireland by Her Commissioner Wemyss M. Simpson, Esquire, of the one part, and the Chippewa and Swampy Cree Tribes of Indians, inhabitants of the country within the limits hereinafter defined and described, by their Chiefs chosen and named as hereinafter mentioned, of the other part.

Whereas all the Indians inhabiting the said country have pursuant to an appointment made by the said Commissioner, been convened at a meeting at the Stone Fort, otherwise called Lower Fort Garry, to deliberate upon certain matters of interest to Her Most Gracious Majesty, of the one part, and to the said Indians of the other, and whereas the said Indians have been notified and informed by Her Majesty to open up to settlement and immigration a tract of country bounded and described as hereinafter mentioned, and to obtain the consent thereto of her Indian subjects inhabiting the said tract, and to make treaty and arrangements with them so that there may be peace and good will between them and Her Majesty, and that they may know and be assured of what allowance they are to count upon and receive year by year from Her Majesty's bounty and benevolence.

And whereas the Indians of the said tract, duly convened in council as aforesaid, and being requested by Her Majesty's said Commissioner to name certain Chiefs and Headmen who should be authorized on their behalf to conduct such negotiations and sign any treaty to be founded thereon, and to become responsible to Her Majesty for the faithful performance by their respective bands of such obligations as should be assumed by them, the said Indians have thereupon named the following persons for that purpose, and that is to say: —

Mis-koo-kenew or Red Eagle (Henry Prince), Ka-ke-ka-penais, or Bird for ever, Na-sha-ke-penais, or Flying down bird, Na-na-wa-nanaw, or Centre of Bird's Tail, Ke-we-tayash, or Flying round, Wa-ko-wush, or Whip-poor-will, Oo-za-wek-kwun, or Yellow Quill, — and thereupon in open council the different bands have presented their respective Chiefs to His Excellency the Lieutenant Governor of the Province of Manitoba and of the North-West Territory being present at such council, and to the said Commissioner, as the Chiefs and Headman for the purposes aforesaid of the respective bands of Indians inhabiting the said district hereinafter described; and whereas the said Lieutenant Governor and the said Commissioner then and there received and acknowledged the persons so presented as Chiefs and

Headmen for the purpose aforesaid; and whereas the said Commissioner has proceeded to negotiate a treaty with the said Indians, and the same has finally been agreed upon and concluded as follows, that is to say: —

Beginning at the international boundary line near its junction with the Lake of the Woods, at a point due north from the centre of Roseau Lake; thence to run due north to the centre of White Mouth Lake, otherwise called White Mud Lake; thence by the middle of the lake and the middle of the river issuing therefrom to the mouth thereof in Winnipeg River; thence by the Winnipeg River to its mouth; thence westwardly, including all the islands near the south end of the lake; across the lake to the mouth of Drunken River; thence westwardly to a point on Lake Manitoba half way between Oak Point and the mouth of Swan Creek; thence across Lake Manitoba in a line due west to its western shore; thence in a straight line to the crossing of the rapids on the Assiniboine; thence due south to the international boundary line; and thence eastwardly by the said line to the place of beginning. To have and to hold the same to Her said Majesty the Queen and Her successors for ever; and Her Majesty the Queen hereby agrees and undertakes to lay aside and reserve for the sole and exclusive use of the Indians the following tracts of land, that is to say: For the use of the Indians belonging to the band of which Henry Prince, otherwise called Mis-koo-ke-new is the Chief, so much of land on both sides of the Red River, beginning at the south line of St. Peter's Parish, as will furnish one hundred and sixty acres for each family of five, or in that proportion for larger or smaller families; and for the use of the Indians of whom Na-sha-ke-penais, Na-na-wa-nanaw, Ke-we-tayash and Wa-ko-wush are the Chiefs, so much land on the Roseau River as will furnish one hundred and sixty acres for each family of five, or in that proportion for larger or smaller families, beginning from the mouth of the river; and for the use of the Indians of which Ka-ke-ka-penais is the Chief, so much land on the Winnipeg River above Fort Alexander as will furnish one hundred and sixty acres for each family of five, or in that proportion for larger or smaller families, beginning at a distance of a mile or thereabout above the Fort; and for the use of the Indians of whom Oo-za-we-kwun is Chief, so much of land on the south and east side of the Assiniboine, about twenty miles above the Portage, as will furnish one hundred and sixty acres for each family of five, or in that proportion for larger or smaller families, reserving also a further tract enclosing said reserve to comprise an equivalent to twenty-five square miles of equal breadth, to be laid out round the reserve, it being understood, however, that if, at the date of the execution of this treaty, there are any settlers within the bounds of any lands reserved by any band, Her Majesty reserves the right to deal with such settlers as She shall deem just, so as not to diminish the extent of land allotted to the Indians.

And with a view to show the satisfaction of Her Majesty with the behaviour and good conduct of Her Indians parties to this treaty, She hereby, through Her Commissioner, makes them a present of three dollars for each Indian man, woman and child belonging to the bands here represented.

And further, Her Majesty agrees to maintain a school on each reserve hereby made whenever the Indians of the reserve should desire it.

Within the boundary of Indian reserves, until otherwise enacted by the proper legislative authority, no intoxicating liquor shall be allowed to be introduced or sold, and all laws now in force or hereafter to be enacted to preserve Her Majesty's Indian subjects inhabiting these reserves or living elsewhere from the evil influence of the use of intoxicating liquors shall be strictly enforced.

Her Majesty's Commissioner shall, as soon as possible after the execution of this treaty, cause to be taken an accurate census of all the Indians inhabiting the district above described, distributing them in families, and shall in every year ensuing the date hereof, at some period during the month of July in each year, to be duly notified to the Indians and at or near their respective reserves, pay to each Indian family of five persons the sum of fifteen dollars Canadian currency, or in like proportion for a larger or smaller family, such payment to be made in such articles as the Indians shall require of blankets, clothing, prints (assorted colours), twine or traps at the current cost price in Montreal, or otherwise, if Her Majesty shall deem the same desirable in the interests of Her Indian people, in cash.

And the undersigned Chiefs do hereby bind and pledge themselves and their people strictly to observe this treaty and to maintain perpetual peace between themselves and Her Majesty's white subjects, and not to interfere with the property or in any way molest the persons of Her Majesty's white or other subjects.

In Witness Whereof, Her Majesty's said Commissioner and the said Indian Chiefs have hereunto subscribed and set their hand and seal at Lower Fort Garry, this day and year herein first above names.

Signed, sealed and delivered in the presence of, the same having been first read and explained:}

Adams G. Archibald,
Lieut.-Gov. of Man. and N.-W. Territ'rs.
James McKay, pL.C.,
Abraham Cowley,
Donald Gunn, M.L.C.,
Thomas Howard, P.S.,
Henry Cochrane,
James McArrister
Hugh McArrister.
E. Alice Archibald,
Henri Bouthillier.

Wemyss M. Simpson, Indian Commissioner,
Mis-Koo-Kee-New, or Red Eagle his x mark.
(Henry Prince)
Ka-Ke-Ka-Penais (or Bird Forever), his x mark.
William Pennefather,
Na-Sha-Ke-Penaise, or Flying Down Bird, his x mark.
Na-Ha-Wa-Nanan or Centre of Bird's Tail, his x mark
Ke-We-Tay-Ash, or Flyinground his x mark
WaKo-Wush, or Whip-poor-will, his x mark
Oo-Za-We-Kwun, or Yellow Quill, his x mark.

Memorandum of things outside of the Treaty which were promised at the Treaty at the Lower Fort, signed the 3rd day of August, A.D. 1871.

For each Chief who signed the treaty, a dress distinguishing him as Chief.
For braves and councillors of each Chief a dress; it being supposed that the braves and councillors will be two for each Chief.
For each Chief, except Yellow Quill, a buggy.
For the braves and councillors of each Chief, except Yellow Quill, a buggy.
In lieu of a yoke of oxen for each reserve, a bull for each, and a cow for each Chief; a boar for each reserve and a sow for each Chief, and a male and female of each kind of animal raised by farmers, these when the Indians are prepared to receive them.
A plough and a harrow for each settler cultivating the ground.
These animals and their issue to be Government property, but to be allowed for the use of the Indians, under the superintendence and control of the Indian Commissioner.
The above contains an inventory of the terms concluded with the Indians.

Wemyss M. Simpson,
Molyeneux St. John,
A.G. Archibald,
Jas. McKay.

New Century

Twentieth century life brought many technological and other changes to Aboriginal life in Canada. While the standard of living has improved for most Canadians, improvements for Aboriginal people have lagged far behind. In many Aboriginal communities, the elders say that their economy was already so depressed they did not notice the changes of the Great Depression. It was life as usual for them. Yet social changes have come quickly when life today is compared with that of parents and grandparents.

Examine some of the characteristics of Aboriginal lifestyles from 1900 to 1930. Consider and describe

- what houses were like then (Are there examples in your community? How are they similar or different from houses built today?)
- what modern conveniences were found in homes
- the foods people ate (How did they store and prepare them?)
- what people did with their leisure time
- what sports, music, and entertainment were popular
- what books children read (Who were the popular authors of the time?)
- how people travelled
- what jobs they had (Compare an occupation of this period to one today in terms of salary, hours of work)
- what schools were like (How were they different from schools today?)
- some of the well-known personalities of the time (Why were they famous?)

In a report, compare difficulties of life in a rural or reserve community on the prairies to life in the towns and cities during the Depression. Note the similarities and differences in the problems.

Investigate what life was like for Aboriginal Canadians during World War II.

Examine the participation of Aboriginal people in the war (e.g., Tom Prince, who was decorated for bravery). You may wish to use the book *Native Soldiers: Foreign Battlefields* (see *Bibliography*).

Study the life of Louis Riel, a Métis leader who fought for the rights of all people in the Northwest territories and Manitoba. What other Métis leaders are remembered for their role in the development of Canada?

Investigate the different ideas on land ownership. Look at this from a Métis perspective, a First Nations perspective, and from the Canadian government's perspective.

Study the land claims process in Manitoba. Investigate whether or not this process recognizes the Aboriginal rights of the Métis. An example one might use is the Northern Flood Agreement between affected bands and Manitoba. Nearby or neighbouring Métis communities were not dealt with in the same way.

Métis and First Nations: Co-existence in communities includes

- investigating how a Métis person is different from a First Nations person
- investigating how a Métis person is the same as a First Nations person
- comparing legal and cultural descriptions of the Métis and First Nations people

CHAPTER 3: LIVING IN HARMONY WITH THE EARTH (GRADE 7)

All Things Necessary for Life *3.3*
Values of Stewardship *3.5*
Interlocking Cycles *3.24*
Natural Cycles of Life *3.27*
Environmental Stewardship *3.28*

CHAPTER 3: LIVING IN HARMONY WITH THE EARTH (GRADE 7)

All Things Necessary for Life

As with all other nations, the Aboriginal peoples in Canada have their traditional stories of the origin of the Earth, the great flood, and how the seasons came to be. They understood this Earth to be a great, living, spiritual being that provided all things necessary for life. For everyone to obtain these provisions, people would have to share and cooperate. Therefore, life would depend more upon good human relationships than upon personal aggrandizement and accumulation of material wealth. A respectful attitude towards life ensured the continuity of all things rather than the exploitation of nature for immediate profit.

Through seeking to understand their relationship with the Creator, the Earth, and all other living beings upon the Earth, Aboriginal people came to understand how they were affected by sound, sight, food, plants, and animals. Through this understanding, people were able to lead a long and good life as the healing and harmony they sought in life came from their interdependence with the life around them.

Topics and Activities

Learn the following terms in the predominant, local Aboriginal language:

- the seasons — spring, summer, autumn, and winter.
- the weather — the winds, clouds, sun, rain, snow, hail, sundogs, and rainbows
- land forms from your area — hills, valleys, rivers, lakes, creeks, prairie, muskeg, beaches, points, and bays

Resources include *Native Language Basic Program*, Grade 6, Ojibway (see *Bibliography*).

Research and report on an Aboriginal account of the flood. This would be recorded as a legend of a trickster such as Nanabush, Unktomi, or Wesakejak. Ensure that the legend, the telling, and the setting are directed by an elder. For this occasion have the students prepare a natural, traditional food or tea, also under the guidance of an elder.

Use the following information as a basis of comparing the way of life engendered by Aboriginal people in North America with that of settlers from Europe. Aboriginal people had developed a way of life that supported and developed the life-giving qualities of the land. This should help you visualize the intrinsic regard that Aboriginal people held for nature.

Teeming with Life

At the time of the encounter between Aboriginal people and the first Europeans in North America, the land teemed with life. For centuries, Aboriginal people had built upon, fished, foraged, hunted, planted, and trekked upon the land. Yet, passenger pigeons were so abundant they darkened the sky in flight, the sturgeon were so numerous it was said one could cross a river upon their backs, and the many ancient trees created seemingly impenetrable forests.

Visualize a large, densely settled population, shooting and trapping small game and birds daily. Imagine also that they fished every available stream and coast. They gathered roots, fruit, and nuts of several hundred species of plants over thousands of hectares per year. Envision hunting big game over hundreds of square kilometres for many tonnes of meat every year. Picture them planting crops and clearing underbrush for centuries. Yet the land was luxuriant and productive, abundant in plants, birds, and animals. What is remarkable is that there were perhaps 60 to 120 million people living at any one time in the Western Hemisphere before European contact. In North America alone, the population ranged from a possible 40 to 56 million.

Values of Stewardship

In their world view, most Aboriginal people came to understand that this Earth has four cardinal directions — East, South, West, and North. They understood that in a year there were four seasons — spring, summer, autumn, and winter and that the cycle of life has four parts — childhood, adolescence, adulthood, and elderhood.

By analyzing what was observed of the world, they understood that plants have four main parts — root, stock, leaf, and flower, and that most animals walk on four legs upon the Earth.

In the heavens the Sun and the Moon marked the path of physical life on Earth while at night the Milky Way traced the Path of Souls to their home with the Creator. The stars and the constellations marked teachings and great historical events, direction, and the understanding of time.

Examine the theory of the Earth as a living being, with a view to exploring the relationships of the planet Earth with the universe and the solar system, and developing a greater understanding of the Earth's motion, structure, and the forces causing it to change.

The Gaia hypothesis as described by James Lovelock, a British scientist, states that Gaia is a living organism that circumscribes the planet Earth. Gaia comprises both the system of life and its environment. On and near the Earth's surface, the spectrum of life intensity ranges from material substance such as rock and atmosphere to living beings.

Gaia is the total of actively growing, mutually dependent life forms and their surroundings. The organisms that comprise Gaia modify their habitat to suit their needs. These modifications then provide raw materials other organisms need in order to live. For instance, plants take in carbon dioxide and place oxygen in the atmosphere. Animals breathe in the oxygen and exhale carbon dioxide which the plants can then use. Trees also keep the whole planet cool by expiration of water vapour that creates reflective white clouds around the tropics. In these and other ways, life continually modifies the environment to create a desired set of conditions in which life can go on without interruption. The ongoing modification of the environment requires the presence of enough living organisms to generate and continue the process.

Compare this hypothesis with your own understanding of living organisms to decide if the Earth exhibits qualities of a unified, living organism.

For further information, see *The Ages of Gaia, A Biography of Our Living Earth* (see *Bibliography*).

- Describe how the Earth is like a living being. Describe how it is different.
- List the features that make the Earth a unique place in the universe.
- Describe how certain areas of the planet are similar to each other and how they are different.
- Investigate how areas of the developed countries, developing countries and least developed countries are different from each other.
- Study and explain the universe and the solar system.
- Describe the earth's relationship with the universe and the solar system.
- Find out if there are traditional Aboriginal teachings about the solar system and the universe. Interview Aboriginal elders for this information.
- Describe the structure of the Earth.
- Explain the forces that cause the Earth's surface to change. How may these affect life?
- Study and describe the effects of the position and movements of the Earth.
- Are there traditional Aboriginal teachings about the make-up of the Earth? Interview Aboriginal elders to find out.

Vocabulary

universe	solar system
Earth	countries
developed countries	developing countries
least-developed countries	environment
biosphere	

Examine the concept of Earth as a living being.

Fill out a chart showing how the Earth is similar to a living being. How it is different?

Four ways that the Earth is like a living being are:

1. _____
2. _____
3. _____
4. _____

Four ways that the Earth is unlike a living being are:

1. _____
2. _____
3. _____
4. _____

Take a closer look at the Earth using the Gaia hypothesis, using an Aboriginal perspective and the principles of sustainable development. The following information for teachers has been included to help in this endeavour. The information is taken from *Sustainable Development Senior 1 to Senior 4, Curriculum Support for Social Studies and Science Teachers* by Manitoba Education and Training:

The Brundtland Commission presentation to the United Nations in 1987 titled *Our Common Future*, defined sustainable development as

". . . development that meets the needs of the present without compromising the ability of future generations to meet their own needs."

Sustainable development is a decision-making process rather than an event or a fact. It is a process of changing the character of a society. It is **a set of attitudes and values people need to incorporate into their way of life**. It involves fundamental changes in the way business is done, what is taught to our children, how we as individuals live and conduct our lives and how institutions address the affects of technology on the environment.

Sustainable development presents a model and direction for present and future living. It must evolve continually to meet changing ecological

conditions. Sustainable development is a concept that is difficult to define fully, similar to concepts such as democracy, freedom, human rights, or multiculturalism, which are used on a daily basis.

Sustainable development is a response to rising global concern about environment, economy, and the well-being of people. It recognizes that the world's environment, economy, and social fabric are interlocking and that local, national, and global problems impact upon each other. People who accept the principles of sustainable development claim that development cannot ignore these connections without risk to the planet and ourselves. They argue that we need profound changes in the way we make decisions through government and business and on our own to meet our needs in the future.

The move to sustainable development will not be easy as it requires change in attitudes and lifestyles; change in policies which ignore impacts on the environment and resources; change in development practices which undermine social values; change in the relationships between governments, industry, the voluntary sector and individuals; and change in international co-operation.

Sustainable development also requires a commitment to fairness and equity, and a global concern for health and livelihood.

Sustainable development acknowledges that the developed countries and the least developed countries must both contribute to the process but perhaps in different ways. The link between solving world poverty and hunger, but still maintaining the health and well-being of society, must be recognized.

Sustainable development is a local decision-making process which integrates and balances the economic, societal (health and well-being), and environmental factors in a global context. All three factors must be sustained and developed if future generations are to meet their needs. Sustainable development decision making realizes that global thinking affects local actions and local actions affect global well-being.

As an integrated decision-making process, sustainable development recognizes "we can never do merely one thing" without it affecting something else. As such, we need to learn how to apply the sustainable development process to all the decisions we make. It is a lifeskill.

Manitoba Education and Training has defined sustainable development as

". . . a consensus-based process of decision making in which the impact of economic activities (economy), the environment (ecosystems), and the health (well-being) of society are integrated and balanced, without compromising the ability of future generations to meet their needs, and so that all three — the economy, the environment, and the health of the society — can be sustained into the future."

Sustainable Development Principles*

1. **Integration**. We should ensure that economic decisions adequately reflect environmental impacts including human health, and that environmental initiatives should adequately take into account economic consequences.

2. **Stewardship**. We should manage the environment and the economy for the benefit of present and future generations.

   Stewardship requires the recognition that we are caretakers of the environment and economy for the benefit of present and future generations of Manitobans. A balance must be struck between today's decisions and tomorrow's impacts.

3. **Shared Responsibility**. We should acknowledge responsibility of all Manitobans for sustaining the environment and the economy, with each being accountable for decisions and actions, in a spirit of partnership and open cooperation.

4. **Prevention**. We should anticipate, prevent or mitigate significant adverse environmental (including human health) and economic impacts of policy, programs, and decisions.

5. **Conservation**. We should maintain essential ecological processes, biological diversity and life-support systems of our environment; harvest renewable resources on a sustained yield basis; and make wise and efficient use of our renewable and non-renewable resources.

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* (Taken from *Sustainable Development Principles*, Manitoba Round Table. Sustainable Development Unit, 1992. Used with permission.)

6. **Waste Minimization**. We should endeavour to reduce, reuse, recycle, and recover the products of our society.

7. **Enhancement**. We should enhance the long-term productive capability, quality and capacity of our natural ecosystems.

8. **Rehabilitation and Reclamation**. We should endeavour to restore damaged or degraded environments to beneficial uses.

   Rehabilitation and reclamation require ameliorating damage caused in the past. Future policies, programs and developments should take into consideration the need for rehabilitation and reclamation.

9. **Scientific and Technological Innovation**. We should research, develop, test and implement technologies essential to further environmental quality, including human health and economic growth.

10. **Global Responsibility**. We should think globally while acting locally.

    Global responsibility requires that we recognize there are no boundaries to our environment, and that there is ecological interdependence among provinces and nations. There is a need to work cooperatively within Canada, and internationally, to accelerate the merger of environment and economics in decision making and to develop comprehensive and equitable solutions to problems.

Teaching Sustainable Development

When reflecting on Earth and its lifeforms, the focus is on a thin “outer peel” called the **biosphere**. The biosphere is the living and life-supporting system — the “outer skin” of the planet. It includes the **hydrosphere** (water), the lower part of the atmosphere, the upper part of the **lithosphere** (soil) and millions, perhaps billions, of different kinds of living organisms — an area in which humans play a critical and potentially dangerous or controlling role.

It is notable that virtually all of the evidence that the biosphere is an integrated system has been gathered during the present century. Although somewhat better understood than ever before, the integration is extremely complex and beyond the modelling capability of even the most advanced computer technology. We have merely scratched the surface in our understanding of how everything is connected and

integrated. One thing remains certain; on a finite planet it is indeed all connected.

The biosphere concept is holistic. It includes all living organisms and their environment as interactive parts. Ecosystems, in similar fashion, can be viewed as subdivisions of the biosphere in which organisms and their environment interact.

- Sustainable development education should be taught in the context of the following global concepts.
  - — Respect for life. We should ensure that development is not achieved at the expense of other groups or later generations, and maintain the integrity of natural as well as cultural communities.
  - — Improving the quality of human life. We should promote values that help achieve sustainable societies, and we must enable communities and interest groups to participate effectively in decisions.
  - — Minimizing the depletion of non-renewable resources. We should switch to renewable substitutes whenever possible. This covers such resources as minerals, oil, gas, and coal. Recycling efforts must be expanded and resources used more efficiently.
  - — Limiting human impact on the planet. We should manage ecosystems to conserve the Earth's vitality and diversity, and use technology and economic policy to maintain natural wealth (in the form of living resources or assets).
  - — Teaching sustainable development requires that individuals have a reasonable knowledge of environmental, economic, and societal issues and how these issues are integrated. Sustainable development challenges an individual's habits, beliefs, and values. **A commitment to the concept, principles, and guidelines of sustainable development assumes that there are economic, environmental, and societal limitations in terms of what is possible, viable, and sustainable**. To contribute to sustainable development individuals should
    - become aware of sustainability as a new idea that may provide solutions to chronic environmental, economic, and social problems

- become convinced that sustainability is an important and achievable goal, on a personal, community, provincial, and global level
- gain an understanding of sustainability and how the elements of the environment, the economy and the social system are interconnected
- make a commitment to personally work toward sustainability and to learn to adapt to and participate in the changes necessary to achieve it
- make appropriate lifestyle changes that contribute to sustainability, such as practising the "three Rs" (reduce, reuse, recycle) at home and in the workplace, changing transportation and consumption habits, minimizing the use of toxic substances, using non-renewable resources conservatively, and pursuing lifelong learning
- develop skills in critical analysis and learn to participate in consensus-based decision-making in the community, school, workplace, or other settings
- take the initiative to broaden work skills needed to fully participate in a sustainable economy
- learn to see issues from a global, long-term perspective rather than from a narrow, self-interested perspective, and become an active agent for change by influencing others to do the same

— Sustainable development education recognizes the reality that the "carrying capacity" of the Earth — the ability to renew itself from natural and human impacts — is a fact that can have an impact on the health and well-being of each individual. In a world in which sustainable development has been implemented, a new way of doing business will have evolved to include

- a new order of urban design that reduces the need for energy-intensive transportation, integrates green space, and enhances the sense of community
- forestry and agricultural practices that protect soil, water, and nutrient cycles

- land-use planning that preserves prime agricultural and forest lands, and protects wilderness areas and wildlife habitat, while providing working capacity for development
- a vibrant and dynamic economy, in which ingenuity is focussed on qualitative — rather than quantitative growth, and in which the full value of environmental assets and the impacts of human activities are considered
- a new harmony with First Nations people in which Aboriginal rights and self-determination have been resolved
- full and satisfying participation in decision making with local and individual empowerment
- a social support structure that eliminates hunger, sickness, alienation, and lack of opportunities for education and personal fulfilment
- health that is measured in degrees of wellness rather than sickness
- a standard of living that is measured by quality of life rather than by level of consumption

In conclusion, the concept of sustainable development requires new relationships between humans and their environment, between humans and their economic decisions, and among humans themselves. **Sustainable development, bringing about a fundamental shift in values, attitudes, and skills, will enable society to build a consensus and empower it to participate in a world where there is a viable and sustainable future for all generations.**

Circle of Life

Ask students to

- study and describe what feeds the cycles on the Earth
- list the ways the Earth can be described as a circle of life
- describe the ways the Earth can be described as many circles of life interwoven to form a large all encompassing circle of life (illustrate)
- list activities or behaviours individuals and groups can practise to maintain the balance of life on the Earth
- list practices of individuals and groups that might be harmful to the Earth
- collect sayings, articles, and posters that reflect the Aboriginal perspective of the Earth as a living being

- discuss theories of how the universe was formed (Include two Aboriginal creation stories, one from Manitoba and one from elsewhere in North America. These stories usually explain the cause of creation, not the process.)

Star World

Aboriginal people's knowledge of astronomy, which assisted in telling time, direction, and weather, was vital to survival. Below is a list of the names of some of the planets, stars, and constellations according to the Cree and Ojibway people of Manitoba. This information is from *The Native Language Program, Grades 7–12*, published by Native Education Branch.

- ***Amisk Achak*** (Cree) or ***Amik Anung*** (Ojibway) is translated into English as the Beaver stars. This constellation is called Gemini on star charts.
- ***Anungokwun*** (Ojibway) is translated into English as the Star World or the Universe.
- ***Beedabun-Anung*** (Ojibway) or ***Petapun Achak*** (Cree) is translated into English as the Coming Dawn Stars. The smaller star is called Gamma Aquila on star charts. This star rises first. The second to rise, and larger star, is called Altair on star charts. The Coming Dawn Stars are the children of the morning star. They rise before her, in the false dawn, and are aligned one above the other so that they point to where she will appear.
- ***Behgonay Geeshik*** (Ojibway) or ***Pakone-Kisik*** (Cree) is translated into English as the Hole in the Sky. This constellation is called the Pleides in English. This is the Hole in the Sky through which Sky Woman descended to the Earth.
- ***Cheepahi Meskanaw*** (Cree) is translated into English as the Spirit Road. This is the path marked across the sky by the Milky Way galaxy when it is turned westward. According to traditional beliefs, the spirit of a person who dies on Earth ascends into the star world, then dances along this path to the place of eternal happiness in the West, beyond the setting Sun. In the Ojibway language, the Milky Way is called ***Binessiwi Mekuna***, the Bird's Path. In autumn, when it points South, the birds follow it. In spring, it turns North and the birds follow it back again.

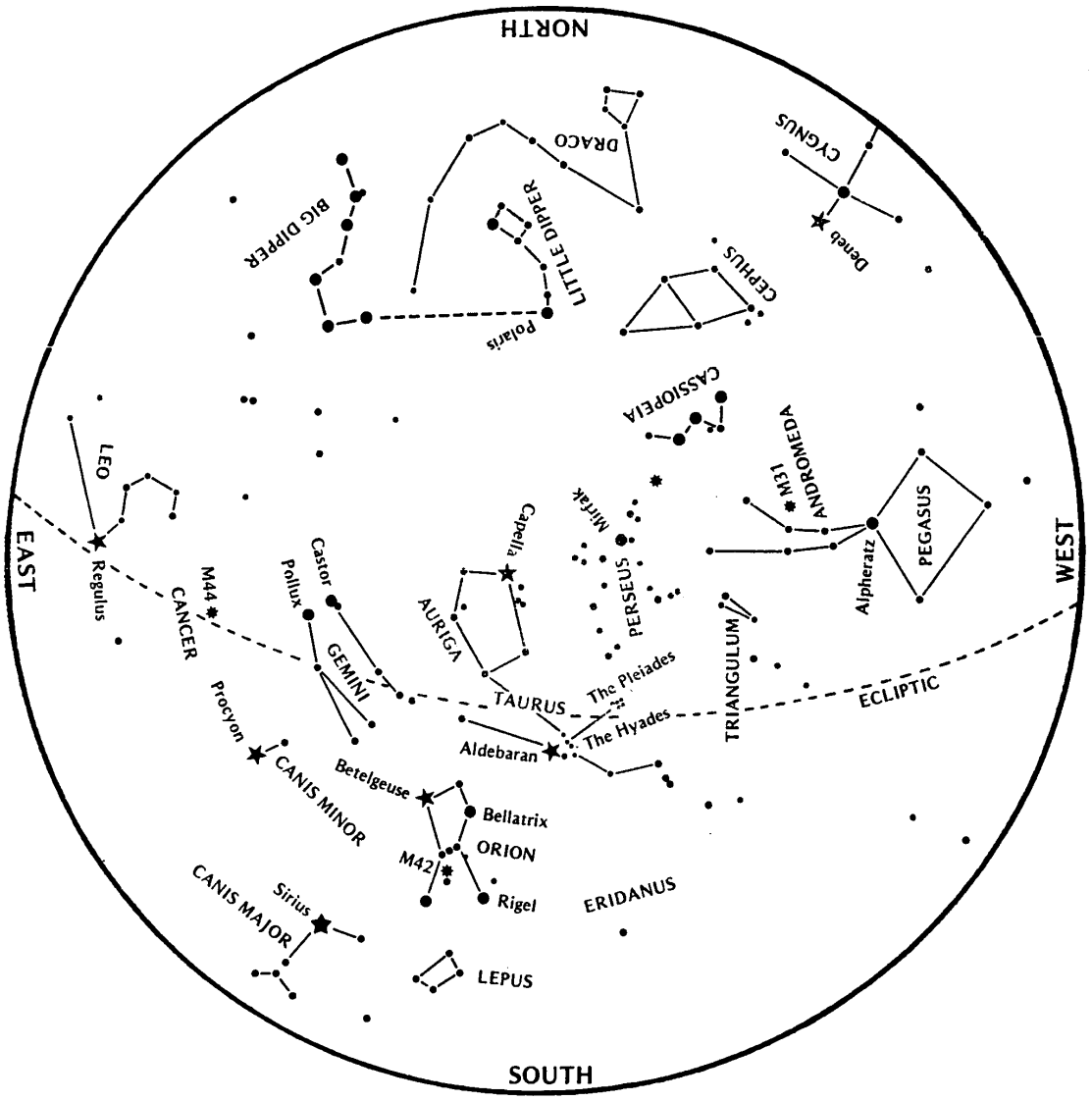
- ***Cheepayak Nemitowak*** (Cree) is translated into English as The Spirts Dancing. This phenomenon is called ***Wawatay*** in the Ojibway language. In the English language this phenomenon is called the Northern Lights or Aurora Borealis. According to traditional Aboriginal beliefs, the Northern Lights are the Spirits dancing as they proceed westward through the star world to their final destination.
- ***Chi-Okimah Anung*** (Ojibway) or ***Kisci-Okima-Achak*** (Cree) is translated as the Great Chief Star or King Star, called Vega in English. The King Star controls all the other stars and assigns them their roles, so that there is nothing on Earth that does not have a ruling spirit or star in the heavens. The King Star controls the force of gravity. The King Star causes the water to be lifted off the lakes and rivers. He stores it up and later releases it to cause snowfalls.
- ***Ishpiming*** (Ojibway) is translated as the heavens.
- ***Kisikaw Achak*** (Cree) or ***Geezhigo Anung*** (Ojibway), the Day Star, is the planet Venus when seen during the day. ***Kisikaw Achak*** (Cree) or ***Geezhigo Anung*** (Ojibway) is really a planet orbiting the Sun. Its position, therefore, cannot be fixed on a star map.
- ***Kewatino Achak*** (Cree) or ***Keewatin Anung*** (Ojibway) is translated into English as the North Star. The North Star is also called Polaris.
- ***Maskote Pisike*** (Cree) or ***Mushkoday Beezheeke*** (Ojibway) is translated into English as the Buffalo. This is the star Persus. The buffalo is the guardian of the Shaking Tent ceremony. In the winter, the Buffalo Star can be easily seen. In the summer, she is barely visible because she is on Earth, feeding and helping Aboriginal people.
- ***Mikinaw*** (Cree) or ***Mikinak*** (Ojibway) is translated into English as the Turtle Star. This star is called Auriga Coppela on star maps. The turtle is the teacher and interpreter of the Shaking Tent ceremony. The Atasokans (spirits) speak in their own language and the turtle interprets to the people what they are saying.
- ***Matootsan*** (Cree) or ***Madodisswun*** (Ojibway) is translated into English as the Sweat Lodge Constellation. This constellation is called Corona Borealis or the Northern Crown, in English.
- ***Mokwachak*** (Cree) or ***Maung Anungonse*** (Ojibway) is translated into English as the Loon Constellation. It is called Delphinus on star charts.

- ***Myeengun Anung*** (Ojibway) is translated into English as the Wolf Constellation. The wolf is brother to Nanabush and walks the star world with him. The constellation is called Canis Major on star charts.
- ***Nanabush Anung*** (Ojibway) is the Nanabush Constellation. Nanabush is the elder brother and teacher of the Ojibway. This constellation is also called by some Ojibway speaking people, ***Misabe***, which is translated into English as the Giant. In Cree language, this constellation is called ***Mistapiw***, also translated as the Giant. This constellation is called Orion, in English.
- ***Nakapahanachak*** (Cree) or ***Ningabi Anung*** (Ojibway) is translated into English as the Western Star. This is the planet Venus, seen as the Evening Star. The Evening Star is really a planet orbiting the Sun. Its position, therefore, cannot be fixed on a star map.
- ***Ochekatak*** (Cree) or ***Odjig Anung*** (Ojibway) is translated into English as the Fisher Constellation. There is a book called *Murdo's Story* about how this constellation came to be. It is also called the Big Dipper or Ursa Major.
- ***Ochakatakos-iskewew*** (Cree) or ***Odjig Anungonse*** (Ojibway) is translated into English as the Little Fisher Stars or Little Fisher Constellation. In the English language, it is called the Little Dipper or Ursa Minor. ***Kewatino Achak*** (Cree) or ***Keewatin Anung*** (Ojibway), the North Star, forms the end of the Little Fisher's tail.
- ***Pisim*** (Cree) or ***Keesis*** (Ojibway) is translated as the Sun, in English.
- ***Sawanachak*** (Cree) or ***Shawan Anung*** (Ojibway) is translated into English as the Southern Star. This is the planet Jupiter as seen in the south. ***Sawanachak*** (Cree) or ***Shawan Anung*** (Ojibway) is really a planet orbiting the Sun. Its position, therefore, cannot be fixed on a star map.
- ***Tipiskawi Pisim*** (Cree) or ***Tibiki Keesis*** (Ojibway) is translated into English as the Moon.
- ***Wapan Achak*** (Cree) or ***Wabun Anung*** (Ojibway) is translated into English as the Dawn or Eastern Star. This is the planet Venus seen as the Morning Star. ***Wapan Achak*** (Cree) or ***Wabun Anung*** (Ojibway) is really a planet orbiting the Sun. Its position, therefore, cannot be fixed on a star map.

Winter Stars Map

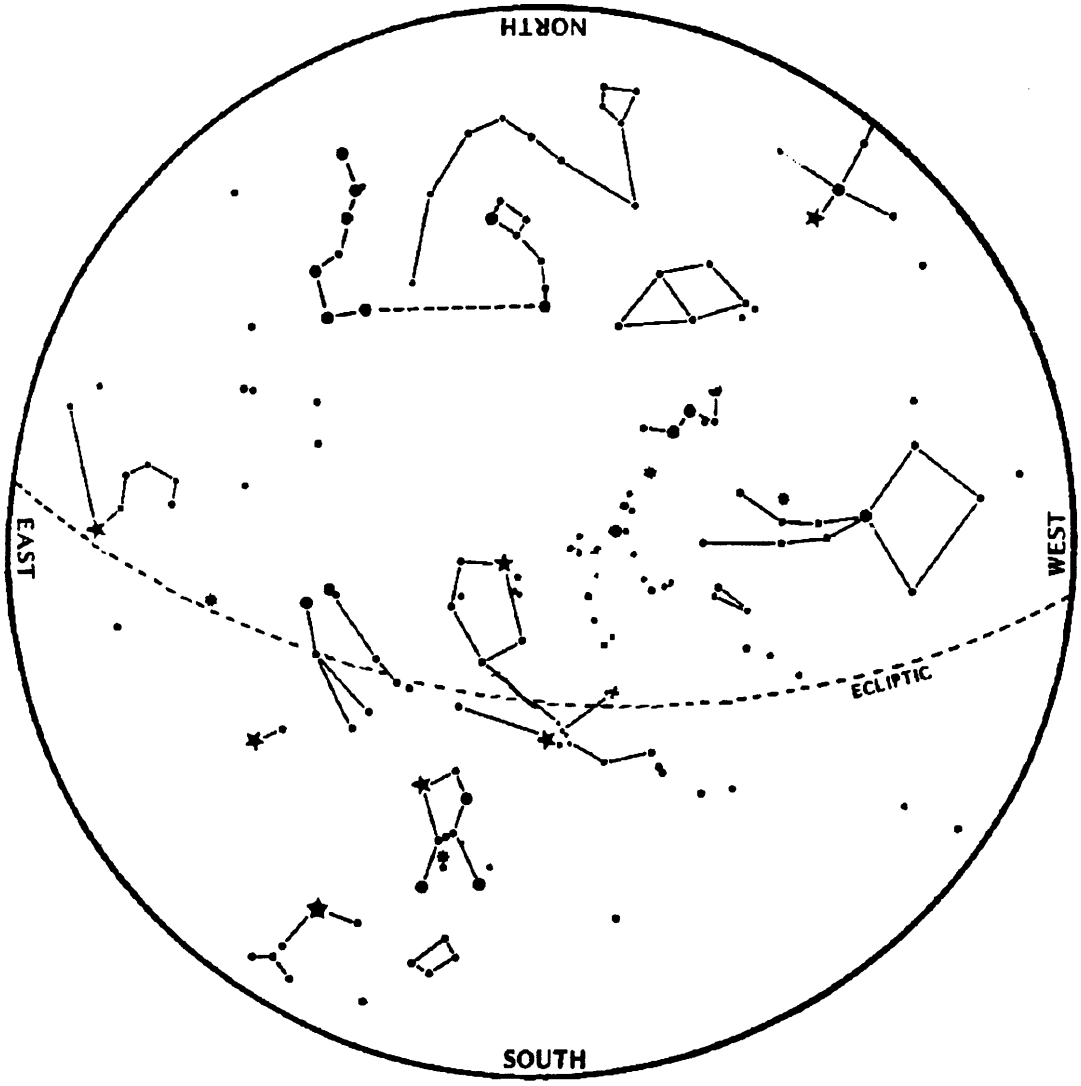
This star map will work best at these times:

November 15 . . . . . 1 a.m.
December 1 . . . . . midnight
December 15 . . . . . 11 p.m.
January 1 . . . . . 10 p.m.
January 15 . . . . 9 p.m.
February 1 . . . . 8 p.m.



Hold the map overhead and turn it so that the directions marked around the map's horizons match the true directions. Try and find the brightest stars and constellations first and then the fainter ones. If any planets are visible, they will look like bright stars.

Blank Star Map



Ask students to

- construct a star chart showing the Ojibway, and/or Cree names for the constellations
- research oral and written tradition for the legends that go with each constellation or star
- research the constellations according to the Dakota or Dene
- study the constellations according to another Aboriginal group in North or Central America (Use as a teacher resource *Native American Astronomy* — see *Bibliography*)
- discuss the implications of exploring space, answering the following:
  - What have people gained from exploring space?
  - Do you think exploring space is a good thing?
  - What are the benefits? Distractions?

In Aboriginal traditions there are four levels of Earth. In science, there are four structures that make up the Earth: the inner core, the outer core, the mantle, and the crust.

Ask students to

- examine pictures and diagrams which illustrate the structure of the Earth
- discuss changes on the Earth's surface and how these changes are caused
- write reports, news releases, or short stories that illustrate how changes on the Earth's surface affect life (e.g., plant, animal, and human)
- find examples of human interference with the course of nature and discuss the consequences (e.g., both positive and negative)
- examine the effects of the Earth's position and the movements of the Earth in space

  This may be a good place to discuss the idea of perception with students. When Aboriginal tradition talks of the Sun's movement in the sky, it is because the Sun is perceived that way from the Earth's surface. You can see the movement of the Earth and Moon relative to the Sun by imagining you are in space looking at the Sun, Earth, and Moon. Only by removing yourself, even in imagination, from a situation and looking at it from another point of view can you get a well-rounded outlook.

- examine charts and diagrams which illustrate the effect of rotation and revolution

Have students answer the following questions

- How does rotation cause day and night?
- Why are day and night not of equal length all the time?
- What are the effects of the tilt of the Earth's axis and the Earth's revolution around the Sun?
- What causes the different seasons in Canada?
- Why are the seasons not the same everywhere in the world? How are the seasons around the north pole different from near the equator? Why?
- Why are the seasons in the Northern Hemisphere almost the reverse of the seasons in the Southern Hemisphere?
- What do the following terms mean: winter solstice, spring equinox, summer solstice, and fall equinox? Are many Aboriginal ceremonies related to these points in time? Why or why not?
- How does the tilt of the Earth's axis and the direct and indirect rays of the Sun affect life on Earth?

Have students

- make a bulletin board display of recent reports of forces that have changed the Earth's surface and of the effects that these have had on this outer skin
- make a bulletin board display which illustrates how the tilt of the Earth's axis causes a variety of climates in different parts of the world

Discuss the following (or similar) questions in small groups

- some of the different beliefs people have held regarding the way in which the universe and the Earth came into being (What do you believe?)
- whether people should explore outer space (Why or why not?)
- what people know and believe about life in outer space (What do you believe?)
- the major powers of the world spend billions of dollars per year on space research (Do you think this is appropriate or should the money be spent on research on Earth, e.g., food from the sea?)

Learn the terms in a predominant Aboriginal language in your location for

- the directions: East, South, West, and North
- landforms such as points, bays, hills, lakes, and rapids
- the seasons: spring, summer, autumn, and winter
- the stars
- the constellations

(*Native Language Basic Program,* Cree, Grade 6; *Native Language Basic Program,* Ojibway, Grade 6 — see *Bibliography*)

Investigate the use of local and regional natural resources by Aboriginal people. The following information may be of help for northern and rural areas.

The Science of Survival and Aboriginal People's Science
Murdo Scribe
Native Education Branch
1980

In a modern western society, scientific discoveries and the people who make them receive a great deal of recognition. We look to science to cure our ills, expand our understanding of the universe, make our lives easier, and solve some of our problems. Although we seldom associate "science" with traditional cultures, sciences such as anatomy, botany, astronomy, pharmacology, and metallurgy served much the same purposes in the day-to-day lives of those early First Nations people. First Nations people acquired their practical skills and knowledge through the teachings of elders and through their close relationships with the natural world. While some knowledge could be classed as "folk wisdom," other practices have since been proven to have a sound basis in scientific fact.

Predicting Winter Snowfall

Muskrat activity before freeze-up in late September or early October helps trappers to predict winter snowfall levels. The muskrat needs a thick snow cover to keep the interior passage of its lodge from freezing. Therefore, if the muskrat builds an unusually big lodge out of the bullrushes and cattails that line the marshy riverbanks, trappers know the snow will be light — the muskrat's lodge must be large to trap as

much snow as possible. On the other hand, trappers anticipate a heavy snowfall if muskrats delay their lodge building until after freeze-up. Then most of the muskrats' efforts are carried on beneath the ice. They work in the air pockets created by the dropping water level to build a smaller shelter which is not easily visible once the snow falls.

Only the small "push-ups" or breathing holes in their floating feeding stations of roots, mud, and muskrat droppings, give an indication of muskrat activity under these conditions.

When the snow melts down to the ice level in the spring, exposing the lodge and raising the water, the muskrat takes refuge in the deep snow along the willow banks or in the bush where the snow has already disappeared.

Muskrat Population Levels

At the end of the trapping season, trappers can predict an increase or decrease in muskrat population by examining the female's productive organs. Eight small dots (about the size of rose hip seeds) on each side of the tubes indicate that an increase in the number of young can be expected in the three seasonal litters. Fewer than four dots means a decrease in number.

Predicting Sturgeon Migration

The songs of birds, frogs, and toads provide clues for those who know how to read them. In the early spring the toad's mating song signals the start of the sturgeon migration. Then fishermen begin to search out the probable spawning ground, aware that the fish leave the deep water to spawn in shallow, rocky areas with fast-flowing currents and swirling eddies.

Here fishermen may briefly glimpse a sturgeon slicing the water surface with its tail fin, gliding slowly over the reefs, or leaping out of the streams, only to fall back with a splash.

Loud noises disturb the spawning sturgeon, so fishermen speak softly and set their nets and hooks as quietly as possible. If by chance the sturgeon are frightened they head for deep water, often jumping one or two metres into the air. Sometimes they get tangled in a fishnet and tear

it to shreds in their attempt to escape. Once frightened it will be a long time before the sturgeon return to the same spot to spawn.

When spawning is complete, the sturgeon migrate again to deep water. Their summer feeding areas are hard to find unless a fisherman just happens to set a net in the right place or chances to see the splash of a tail. Once he has located a good spot, however, the fisherman carefully memorizes all the details of land and vegetation to guide his return at the same time the following summer.

Testing Waterfowl Eggs

There was a time when certain foods were available to Aboriginal people only in season. For example, they could gather goose or duck eggs once these waterfowl returned to their nesting grounds in the spring. However, it was difficult to determine the age of the eggs or whether or not they were fertilized, because the various species laid their eggs at different times from early March to late June. So Aboriginal people developed the following test for freshness:

- Carefully remove one egg from a nest — not with bare hands, but with two sticks so no human scent remains to frighten away the adults.
- Put the egg in a pail of water or a shallow pool.
- A fresh egg sinks to the bottom and comes to rest on its side.
- If the embryo has already begun to form, the egg sinks initially, then rises off the bottom and floats with the large end pointing towards the water surface.
- Should a egg sink to the bottom and come up floating below the surface in an upright position, the fetus is already developed.
- When the large end of the egg floats partially above the water surface, this indicates that the chick inside is ready to be hatched.

Interlocking Cycles

Through observing and learning from the natural world, Aboriginal people understood that all things move in great interrelated cycles. They saw the Sun, Moon, and stars describe circular paths in the heavens. They saw the winds whirl in great circles. They saw the horizon as a circle. They experienced the seasons as circular — spring, summer, autumn, and winter. They experienced life as circular — childhood, adolescence, adulthood, and elderhood. They saw the circular trunks of trees and the circular nests of birds. They saw the circular lodges of the beavers and muskrats. They saw the waters of the Earth flow in the rivers, gather in lakes and ponds, evaporate into the clouds, and fall to the Earth as rain, then begin the cycle all over again. They looked at the round eggs of birds and fish. They saw that our limbs and our eyes are round. They spoke of the circle of life, with its many circles within circles.

Ask students to

- interview their parents or other members of the community to discover their attitudes about the use of the Earth's resources

- collect magazine and newspaper articles which describe new discoveries of the Earth's resources or new methods of producing energy and food

- list the ways Aboriginal people provided for life in different climates and geographic areas. What are the common elements? In what ways did the environment make the elements differ? Look for similarities and differences in Cree, Ojibway, Métis, Dakota (Sioux), Dene (Chipewyan), and Inuit ways of life.

- look at common religious philosophies, survival practices, economic development pressures, and contrasting physical adaptation with technology

Many Aboriginal people understood through observation of nature that each environmental area of the continent held unique life forms, land forms, and climates and they were able to adapt their way of life to each area so as to have a minimal impact upon the resources of the area. Some materials were traded and passed on over continental areas, such as

- pipestone (catlinite) from southern Minnesota
- obsidian (volcanic glass) from Wyoming
- copper from the Great Lakes area
- sea shells from the Gulf of Mexico and California

Food, hides, and later even horses were traded over large areas. For instance, people who had a farming tradition located where corn grew and traded corn for dried meat and hides from people who did not have a farming tradition or lived in areas where corn would not grow. As a result, Aboriginal people adapted not only their lifestyle to the immediate environment, but also used the resources of a varied environmental base.

The one thing Aboriginal people in North American were unprepared for when European explorers landed on this continent was the diseases the Europeans brought with them. In the 50 years after Hernan Cortés landed at Vera Cruz, the population of Mexico declined from 30 million to 3 million — a 90 per cent drop!

Before, during, and after this time there were large movements of peoples as the Aboriginal nations of North America sought survival on all levels — political, cultural, economic, and spiritual.

Some of these movements were forced removals of people, such as, from the eastern and central plains of the United States to Oklahoma and from the southern to the northern plains of Saskatchewan, but others were done by choice.

Movement by Aboriginal people, both on an individual and group basis, was facilitated by the development of the Appaloosa horse by Nez Percé Indians. In the North where water was the main form of transportation, the birchbark canoe was used and later York boats were developed and used as a means of transportation by the Métis.

Today, Aboriginal people are the fastest growing population group in Manitoba and Canada, and must use the technology presently available and even develop it further to provide a good life for their people.

Ask students to

- research and discuss the implications of the Aboriginal birthrate which is much higher than the Canadian average
- study and discuss the heterogeneous nature of Aboriginal peoples across Canada
- research and discuss the urban migration of Aboriginal people
- discuss the meanings and implications of First Nations citizenship — Who can grant it? Who can dissolve it?
- investigate and report on Aboriginal people and Canadian citizenship enfranchisement: Status Indian people appear to have landed immigrant status rather than full citizenship.

Ask students to

- research Aboriginal rights issues: look at conflict with provincial and federal jurisdictions. Also, study and discuss Aboriginal rights around the world
- study First Nations reserves and Métis and Inuit communities. Discuss the rights the people have to local resources and to regional resources. What are their economic, political, and spiritual philosophies related to resource use?
- discuss “culture” according to First Nations people and Métis people. Identify similarities and differences and explain reasons for them. How would their views influence their lifestyles? Explain your answer.
- discuss diversity among Aboriginal peoples around the world. Study
  - — patterns of political organization
  - — traditional forms
  - — contemporary forms

Natural Cycles of Life

Aboriginal people's traditions tell us that all things in nature move in cycles. Through observation and understanding the natural cycle in life, Aboriginal people were able to manage the natural resources in a given area. These resources were sustained and even increased rather than exploited for immediate gain. Aboriginal people were concerned about the well-being of future generations.

Aboriginal people also understood that there had to be an equitable sharing of resources to benefit all people in a given area. The history of the relationships between Aboriginal people and the British, French, Americans, and Canadians, is the story of trying to balance resource development and human relationships in this country.

In other areas of the world, the Indigenous peoples have gone through many of the same experiences as Aboriginal people in Canada. Some of the details differ as the people involved have been different. Have the students look at Indigenous peoples in a developed country, a developing country, and a least-developed country.

Contrast the experiences of the following Indigenous peoples from a developed, a developing, and least-developed country. Consider the

Ainu of Japan	developed country
Australian Aborigines	developed country
Sami of Norway	developed country
Indigenous peoples of Latin America	least-developed country
Indigenous peoples of Africa	least-developed country
Indigenous peoples of Commonwealth of Independent States (formerly the Soviet Union)	developed country

Discuss some issues pertinent to Aboriginal and Indigenous peoples such as

- government
- spirituality
- education
- colonialism and its effect on Aboriginal/Indigenous people
- economic development (Compare using renewable natural resources to depleting resources)
- climatic change due to abuse of resources and environment
- change in Aboriginal/Indigenous lifestyle due to environmental change

Environmental Stewardship

The focus of this unit is stewardship of the environment. It will also focus on how different interest groups within society try to negotiate terms of resource development and use to maintain a high standard of living without degrading the environment.

Research and suggest possible solutions to the impasse that has developed between Shoal Lake First Nation and the City of Winnipeg. The people of Shoal Lake want economic development in their community, the City of Winnipeg wants cheap, pure drinking water.

Study Manitoba's environmental laws. They appear to say that no one can pollute public waters yet the City of Winnipeg dumps waste into the Red River. Is the City of Winnipeg an exception to this? Explain how you came to this conclusion. What are the reasons given for this situation? Is this just? What alternatives might be accepted by Winnipeg rate payers?

Aboriginal and other communities in the Lake Winnipeg-Nelson River water system have had their water resources degraded by pollution originating in other parts of Manitoba. What alternatives do they have? How can these communities bargain with Winnipeg and other southern communities for fresh, clean water?

Suggest alternate forms of "development" and possible ways that can now be used to overcome problems that have occurred as a result of environmental degradation.

Study the effects of hydro development on Aboriginal communities in Northern Manitoba. The Northern Flood Agreement gave some monetary compensation to First Nations affected but what about ecological damages? Can compensation be made to the environment? What has happened to people involved in primary industries such as fishing and trapping? What does the future hold? Have Métis and non-Aboriginal communities been included in the Northern Flood Agreement? Why or why not?

Most Canadians live in the South and look at the North as a frontier. To the people of the North, however, it is not a frontier but a homeland. How has the "frontier" mentality affected the economy of the North? The

politics? Education? Have mining and logging operations, among others, conducted environmentally safe operating procedures in the North?

Study the effect of mercury poisoning in the English River-Wabigoon system. Are the physical effects of pollution the only ones detrimental to the people? What about legal battles to ensure adequate compensation? Where does money come from when pollution deprives you of your main industries?

Study loss of wildlife habitat and ecological damage from clear cutting forests. Can there be a compromise between jobs and environment? Discuss whose rights should be enforced. Should Aboriginal rights take precedence over corporate law? Should corporate law take precedence over environmental laws?

Research and study the effects of clear cutting on the South American rain forests. What are the reasons the political leaders of the countries give for doing so? Is this an effective use of resources? What effects does forest clearing have on local and global climates? Future resources?

Study the Model Forest concept. In what ways does the Model Forest concept help us to understand our impact on the forest environment? Search Manitoba newspaper files for information on this concept.

Aboriginal people who engage in trapping have a vested interest in preserving nature and ensuring that there is ample wildlife habitat to maintain their way of life. Discuss the truth of this statement.

More Topics and Questions

Investigate Aboriginal forms of government and change due to colonial influence.

Study Aboriginal forms of spiritual beliefs. How do these beliefs fit humanity into the environment?

Investigate traditional and present forms of Aboriginal education systems. Is formal education the answer for improving the quality of life for Aboriginal people?

Because the rapids at Sault Ste. Marie was a favoured fishing place among the Ojibway, French traders later named the Ojibway "Saulteaux" to show they were from the Sault, or rapids. Many Ojibway people in Manitoba identify themselves as Saulteaux today. In the Ojibway language, an Ojibway person is called "Anishinabe," plural of this is "Anishinabeg."

The Ojibway Clan System

The Ojibway clan system was a system of governance that reflected their view of the unity and diversity of life in their environment. The clan system shows the interrelatedness of all human and animal life. It also shows the relationship of human and animal life in the environment.

Among its other functions, the clan system of the Ojibway was a traditional framework of government.

How the clan system works:

- seven clans were originally designated within the Ojibway clan system
- each clan has certain roles, responsibilities, and attributes
- every clan meets separately, each member putting forth his or her concerns for the community and nation
- individual clans then select a speaker who brings forth the concerns of the clan in council
- the council is composed of seven speakers who represent all the original clans
- the lay members of council must come to a consensus, which is then put forth to the Crane and Loon clan representatives for final clarification
- the Crane and Loon clan speakers must come to a consensus on which direction the community will take. If they cannot agree, the Fish clan speaker must align with one or the other, or provide a viable, agreed upon alternative
- the Crane clan representatives or chiefs speak in the national council for their community. Thus, the voice of the Crane speaks for the nation.

The Ojibway people assign specific colours to each clan. These are

- **the Crane clan** colours are white, black, and red. This symbolizes the colours of the whooping crane
- **the Loon clan** colours are black and white with a small amount of red. This represents the colouring of the loon
- **the Fish clan** colours are blue and green. This is to represent the colours of the environment that fish live in
- **the Bear clan** colours are black and red (maroon)
- **the Marten clan** colours are yellow and black or yellow and brown, depending on the clan you belong to within the overall marten clan
- **the Deer clan** colours are dark brown and light brown. This represents the coats of the hoofed animals.
- **the Bird clan** colours are orange and yellow. This is to represent the bright plumage of the birds.

There is no Deer clan today among Ojibway people. The place of the deer is filled by the hoof clans made up of all the natural animals which have hooves. Some individuals may discover that they or someone they know is of the deer clan. This may be, since one of their parents or ancestors may have been of another nation that still has a deer clan.

Traditional clan responsibilities are:

- Crane — leadership
- Loon — co-leadership
- Fish — philosophers, mediator with leadership clans
- Bear — community police and herbal medicine keepers
- Marten — defenders of the people's rights. This clan provides overall leadership only in time of war
  — providers and traders
- Deer — pacifists, poets, and singers
  — cares for the sick and dying among the people
- Bird — spiritual leadership

Clan Relationships

In the Ojibway clan system the clan is passed on to the children by heredity from the father. Some other peoples, such as the Mohawk, pass the clan on through the mother. Persons of the same clan cannot marry. This would be recognized by traditional Ojibway people as

incest. One should not eat the animal that represents his or her clan. This would be seen as an act similar to cannibalism. Also important is the sense of belonging that the clan system engenders. It is important that the clans of both parents be understood so that one may see all the possible relationships among the people. The relationships of the past and present clans of the Ojibway people can be illustrated as follows

Crane: The Crane is separated from the other bird clans by being given a specific responsibility. Overall leadership is provided by this clan.

Loon: This clan also has a specific responsibility in the Ojibway clan system. The Loon clan provides stability by ensuring excellence in government. Elders say that the Loon echoes the voice of the Crane in government. This symbolizes their relationship and responsibilities. Among other roles this clan may take is that similar to what an acting chief sometimes does now.

Fish: The Turtle is the leader within this clan. This clan includes among others the Sturgeon, Sucker, Bullhead, and Rattlesnake. This clan is sometimes called the Water clan.

Bear: This clan comprises the black, brown, grizzly, and polar bears.

Marten: This clan is named for the Pine Marten. It is made up of the clans represented by all shortlegged animals, as well as all hunting and providing animals. The Otter is considered the teacher of the clan system and is a subclan of the Marten clan. This clan also includes among others the Mink, Muskrat, Lynx, and Wolf. Male children who are abandoned and do not know their clan are adopted by the Wolf clan. This clan also adopts the people with non-Ojibway fathers and Ojibway mothers. If a person is of a clan not represented within the Ojibway clan system, that person would sit with the Marten clan to have a place and a voice among the people.

Deer: As there now is not a recognized deer clan, their place in council is represented by the moose, caribou, bison, elk, and antelope.

Bird: The Bald Eagle is the clan leader. There are also the Black Eagle and Golden Eagle clans. All the naturally occurring birds known to the Ojibway are under this overall clan, with the exceptions of the Crane and the Loon, who have their own place as political leaders. Female Ojibway children abandoned in their youth and who do not know their clan are adopted by the Eagle clan.

Suggested Activities

Ask students to

- contact appropriate resource persons to share clan teachings*
- memorize the names of the seven original clans
- identify their clan (e.g., personal attributes)
- participate in clan meetings (Teacher or resource persons can identify topics for discussion. This can be done by the students selecting clan speakers who will represent them in council. These clan speakers will discuss concerns with clan members. The Crane clan speaker will speak for all clans on all concerns. Students may use clan relatives for tutorial help in the classroom. Students may in a positive and humorous manner explain to the class why their clan is **the best** clan, remembering their roles, responsibilities, and attributes.)
- make clan banners and emblems, using the appropriate colours and symbols
- write about personal experiences as participants in clan exercises, either in the community or in the classroom

* Teachers may refer to *Success for All Learners: A Handbook on Differentiating Instruction* (see *Bibliography*).

CHAPTER 4: FOUNDATION OF ABORIGINAL IDEAS (GRADE 8)

Passage of Time *4.3*
Accomplishments of Aboriginal People in Central and South America *4.4*
Comparisons Between Europe and North America *4.6*
Challenges of Self-Determination *4.8*
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CHAPTER 4: FOUNDATION OF ABORIGINAL IDEAS (GRADE 8)

Passage of Time

History has tended to be seen as a chronological report of the development of humanity from brutes to civilized people. It can also be seen as a study of each people through a thematic approach, where culture and environment are the main areas of study. In this view, people of the past can be understood to be no less human than people today. They are studied in terms of how they developed a way of life according to their beliefs and the world around them.

History is a witness to the passage of time. As new discoveries are made, it breathes new life into the collective understanding of people who lived long ago. A theory develops from evidence and new discoveries. As more is found out about early people, places, and events, it helps to uncover answers about the changes that have taken place.

It is important to recognize that the climate and the environment have changed drastically during the time North America has been inhabited, yet the people have been able to adapt to the changes and flourish.

Topics and Activities

- Research the archeological evidence that exists from early peoples in the Americas. This could be in Manitoba, Canada, the United States of America, or in Mexico. (Refer to *Reaching for the Sun: A Guide to the Early History and the Cultural Traditions of Native People in Manitoba* in the *Bibliography*).
- Students might also research the new South American sites at Monte Verde in Chile and at Tocado Boqueirao do Pedra Furada in Brazil which indicate that people may have been present in the Americas as early as 32 000 years ago. (Campsites in Southcentral New Mexico have been radiocarbon-dated to 36 000 years ago.)
- Research sites from other parts of the world, for example, China, Africa, Europe, and Australia.
- Explore the legends of Aboriginal people from Manitoba about a giant beaver. Archaeologists have found fossil evidence of giant beaver that lived during the last ice age. Students might use the Manitoba Museum of Man and Nature as a resource.

Accomplishments of Aboriginal Peoples in Central and South America

Explore Central and South American civilizations. Try to gain a greater understanding of the way of life and accomplishments of these Aboriginal peoples. Look at the materials available in reference to the areas of study to check for bias, stereotyping, and prejudice. Use a wide range of information, especially more recent findings that show people organizing large centres of government and religion at a much earlier date than previously estimated.

Topics and Focusing Questions

- Dramatize Aztec or Mayan legends. Discuss their value in enhancing an understanding of these ancient cultures, in addition to their value as literature.
- Debate the statement, “The development of ancient Aztec and Mayan civilization is a greater human achievement than the exploration of outer space.”
- Research and explore the themes of South and Central American civilizations as they have been portrayed in the arts (ballet, poetry, prose, art, and drama).
- Research and prepare reports on the following topics:
  - The religious practices of Mayan, Incan, or Aztec civilizations.
  - The pyramid style of South and Central American architecture.
  - The application of mathematical principles (e.g., calendar).
  - The effects of the Spanish Conquistadors on South and Central American civilizations.
  - The effects of the Mayan, Incan, or Aztec civilizations on present-day society.

Documentation of Mesoamerican spiritual teachings can be found at the Manitoba Indian Cultural Education Centre library. Use this material to balance other materials that may give the reader a stereotyped image of the Mayans. History has usually been written by the invaders of a country. Only recently has an Indigenous point of view been distributed in these publications.

Ask students to

- prepare meals which include dishes contained in the diet of each society studied (account for the differences in the staple foods)
- write a diary of a fictional person whose life is set in one of these societies (Teachers may help students to remove any biases)
- prepare a newspaper that contains news typical of the early society studied
- prepare a slide presentation of art and architecture from one or more of the ancient civilizations
- research topics of interest and present them in oral or in written form

Further Topics and Activities

Research and discuss

- postglacial civilizations in North America
- mound builders from the Ohio River valley and other areas, especially in and near Manitoba
- the Mayan, Incan, Aztec history compared with histories of people in Asia, Europe and Africa; prepare a bibliography, an overview, and a timeline
- ancient Polynesia and its relationship to Aboriginal North America
- the Mongolian empire — others in the Himalayas
- interaction among nations of the Pacific Rim in the past and today

Comparisons Between Europe and North America

In this unit students are encouraged to examine the organization of government, religion and religious beliefs, trade, living, diet, and health conditions in early historical North America, and how this compares to Europe during the same time period. Students should also become aware of the impact of European disease, trade, religion, expansion, and colonialism on Aboriginal people.

Topics and Activities

- Compare feudal Europe and Five Nations (which later became the Six Nations Confederacy), i.e., government, trade, social organizations, and impact on quality of life for citizens.
- Discuss the impact of European religions, proselytizing, and missionary work on North America.
- Expand on the Ojibway, Mohawk, and Northwest Coast clan system and compare with the feudal organization of Europe.
- Research European expansion, trade, and the perceptions of other societies.
- Discover the reasons for the development of colonialism.
- Study the changes in economic systems and diets in North America.
- Discuss the reception of Europeans by Aboriginal people. How did each understand and deal with different concepts such as land ownership, legally binding agreements, education, and spirituality?
- Look at mercantile capitalism's effects on the people and the environment of North America by referring to the material *Environmental Change in the Seventeenth Century*, below. It provides a different perspective than most history texts.

Environmental Change in the Seventeenth Century

One of the most drastic changes to the Earth happened with the transformation of the environment of Eastern North America by Europeans and their North American descendants in the seventeenth century. Facilitating this transformation was the introduction to the environment of North America of Old World life forms, from viruses to trees, from birds to cattle. The Aboriginal people of North America had not developed immunity to Old World diseases such as smallpox, measles, and influenza. As diseases travelled ahead of European

explorers and settlers, millions of Aboriginal peoples died from diseases that may have only caused a mild discomfort in their immune European hosts.

These Europeans and their North American descendants settled the coasts of Newfoundland, Labrador, Northern New England, and the mouth of the St. Lawrence River by the year A.D. 1640. During this time, the forests were stripped for kilometres inland and animals living in this habitat such as the beaver (of which there were previously more than 60 million), pine marten, mink, muskrat, otter, and wolf, larger grazing animals such as the antelope, caribou, deer, elk, moose, and wood bison, and many game birds such as the duck goose, heathcock, passenger pigeon, and turkey were exterminated completely or were greatly reduced in numbers.

Deteriorating beaver dams and ponds allowed streams to flow unchecked. This enhanced river and stream bank erosion and topsoil runoff with accompanying siltation, reduced watertables, and increased flooding. European plant and animal species invaded areas previously occupied by old growth forest. This prevented natural succession from ever again producing the great trees of the eastern forests or the carpets of native wildflowers. This destruction resulted in changes to the regional and local climates. This was evidenced in new conditions of humidity, soil moisture, temperature, and wind. The climate of whole seasons changed which proved inhospitable to native plants and animals. Without natural checks and balances to slow their growth, European plants, animals, and human beings adapted and flourished.

Challenges of Self-Determination

Look at various Aboriginal people around the world and their struggle for self-determination. Develop an understanding that all people can succeed in taking control of their own lives if given the opportunity. An example could be the Indigenous people of Greenland who have achieved self-determination in their homeland.

Become aware of the destruction of the environment by considering examples such as the burning of the Amazon rain forest in Brazil and the logging of west coast rain forest in Canada. Also, be aware of possibilities for postsecondary education in Aboriginal programs and the opportunity to become a respondent to Aboriginal issues.

Suggested Activities

- Describe the Aboriginal people in each of the developed countries.
- Compare their lifestyle to that of Aboriginal people in Canada.
- Compare their lifestyle to the dominant society of the developed country they inhabit.
- Compare their history to that of Aboriginal people in Manitoba, then compare their history to Aboriginal history in Canada.
- Discuss whether or not they have been divided into groups based on culture or Aboriginal blood like First Nations or the Métis in Manitoba? Why or why not?
- Study how they meet their basic needs.
- Find out whether they have treaties with the Crown of Britain or the dominant government of their country. Discuss whether they have reserves or settlements. Discuss their relationship with the majority government. Find out whether that relationship is different than that of the average citizen of the country.

Compare the lifestyle of some Aboriginal people in one of the developed countries with your own lifestyle. Consider

- what your family buys that an Aboriginal family may produce or may have produced for themselves
- goods and services that your family produces for themselves
- what would happen if you and your family were suddenly cut off from electricity, telephones, modern transportation, supermarkets, department stores, or malls — How would you go about supporting

yourselves? What would you have to do without? Do you think you would be better off or worse off than an Aboriginal family? Why or why not?

Arrange to interview some Aboriginal inventors and business persons (e.g., an engineer, a scientist, an operator of a small business, a researcher, a lawyer who specializes in patents). In preparation for the interview, consider

- what it takes to produce a successful new product
- what the rewards are for a successful invention
- how you market a new product or invention
- how you market a new service

Talk to Aboriginal persons with a small business of their own, e.g., small bakery, autobody shop, and consulting. Ask them to describe their work day. What do they like best about their jobs? What do they like least? Share findings with the class. To locate Aboriginal professionals and businesses use Manitoba *Aboriginal Directory: Arrowfax Manitoba* (see *Multimedia Learning Resources*).

Discuss how industrialization has had an impact upon Aboriginal lands and territories.

OR

Examine some of the challenges facing Aboriginal societies in developed countries today. Consider the challenges of developing businesses, manufacturing, or service industries, while coping with environmental concerns, creating a viable economy in their territories, and maintaining a high standard of living.

- Find out how adequately the developed countries meet the basic survival needs of their people. Compare this to how the needs of the Aboriginal population are met. Indicate which factors your group considered to arrive at its conclusion (food, water, clothing, shelter, services, transportation, communication, and health care).
- Discover the degree to which civil rights and freedoms are guaranteed and enjoyed by the general population. Compare this to the Aboriginal population (freedom of speech and the media, mobility, religion, freedom to criticize and influence decision makers, and guarantee of rights).

- Discover whether or not and to what degree the following opportunities are available to the public in general and to the Aboriginal population: the right to a free education; access to various media such as television, radio, newspapers, books, magazines; and the ability to participate in cultural activities — museums, art, literature, music, recreation, and entertainment.

Activities

- Examine the treatment of Aboriginal peoples and minorities in the Confederation of Independent States (CIS), formerly the Union of Soviet Socialist Republics (USSR). Have they been treated differently or the same as Aboriginal people in Canada? Why or why not? What are the similar traits (to Aboriginal people in Canada) in their lifestyles and their histories?
- Study and report on the damages inflicted upon the environment in the CIS. How have the governments of those countries responded to these crises? What actions can the people of those land areas carry out to ensure that their lands remain habitable? Are there pressures that we in Canada can bring to bear on their government to ensure that their environment is protected?
- Compare the environmental policies of the CIS with those in developed countries.
- Is the treatment of Aboriginal peoples and minorities in least developed countries different from or the same as that in developed countries? Why or why not?
- Examine life in India or another country, using the following headings as a guideline
  - — nationalism and the independence movement
  - — Aboriginal nations or peoples and their lands within the country
  - — population
  - — Aboriginal population in relation to the main population of the country
  - — religion and culture
  - — religion and cultures of Aboriginal people of the country
  - — agriculture and industry

  - government
  - standard of living as measured by GNP, life expectancy, per capita income, etc.

- Explore how colonialism, the Industrial Revolution, and multinational corporations contributed towards making so much of the world into least developed countries.

- Analyze how different people and especially Aboriginal people of the least developed countries view the world by studying some of their sayings, beliefs, legends, short stories, art, and music. Compare these to those of Aboriginal people in Canada. Also, compare these to the view of the world held by many Canadians other than Aboriginals. How do they differ? How are they the same? Do the similarities take into account standard of living or cultural background?

- Review the characteristics of least-developed countries. Might any social or cultural groups within our own country be considered least developed (e.g., the Aboriginal peoples of Canada)? Draw parallels with other Aboriginal people elsewhere (e.g., Australia and Scandinavia). Compare these societies with least developed countries in terms of

  - meeting basic needs
  - industrialization
  - standard of living

- By studying the Aboriginal peoples of Canada, discuss the possible reasons for the existence of least-developed country societies within the developed countries. Consider cultural, historic, and geographic reasons.

- In small groups arrive at a statement of conclusion or generalization (backed by evidence) on each of the following. Then have a member of each group present the conclusion or generalization to the class. From this information, a class conclusion or generalization should be developed.

  - How adequately does the least-developed country meet the basic survival needs of its people? Does this include Aboriginal people or are their needs met at a different level? What factors did your group consider in arriving at its conclusion (food, water,

clothing, shelter, services, transportation, communication, health care)?

— To what extent are social welfare programs both available and accessible to the general population? To the Aboriginal population and other minorities (unemployment insurance, jobs, family allowance, medicare, old age pension, social welfare)?

— To what degree are civil rights and freedoms guaranteed and enjoyed by the population in general? By the Aboriginal population (freedom of speech and the press, freedom of mobility, freedom of religion, freedom to criticize and influence decision makers, guarantee of rights)?

— To what degree are the following opportunities available to the public in general? to the Aboriginal population? Do Aboriginal people have the right to a free education and access to various media such as television, radio, newspapers, books, magazines? Are they participating fully in cultural activities — museums, art, literature, music, recreation, and entertainment?

— What steps could be taken to improve the way of life for the general population in a least-developed country? for the Aboriginal population?

Further Topics and Activities

Review least-developed country communities (Aboriginal communities, reserves) in developed countries. Does the general population have an awareness of the needs of Aboriginal peoples in the areas of identity, language, culture, land base, sacred lands, and shrines?

Enriching the World

Pride in one's heritage and self-esteem should be emphasized in any educational program. It is important that both Aboriginal and non-Aboriginal students have a realistic and positive image of their own strengths and their cultural heritage. Too often in the past, the image and contributions of Aboriginal people have been portrayed unfairly. This unit should focus on developing a more accurate image of Aboriginal people.

Identify and study of the range of contributions made by Aboriginal people in Canada.

Identify and assess the contributions of specific Aboriginal people, both in the past and at present.

Contributions of Aboriginal People

It should be noted that the contributions of Aboriginal people to Canadian life range from enriching our outlook (perspectives on family life, role of children, and elders) to more concrete manifestations (e.g., works of art). Some of the contributions fall under the following categories

- concepts of democracy and government
- system of values and concepts of responsibility (social and environmental)
- food products and preservation, medicines, and farming practices
- technology, crafts, and arts

Study the lives of famous Aboriginal people. Assess specific individuals and their contributions. A sample list could include: Tecumseh, Joseph Brant, Crowfoot, Big Bear, Poundmaker, Shanawdithit, E. Pauline Johnson, Tom Longboat, James Gladstone, Louis Riel, Norval Morrisseau, Daphne (Odjig) Beavon, George Manuel, Maria Campbell, Reggie Leach, Buffy St. Marie, Jean Folster, Amy Clemons, Jackson Beardy, Tina Keeper, Tom Prince, Verna Kirkness, Tom Jackson, Kim Sandy, Murray Sinclair, and Elijah Harper.

Impact of European Cultures on Aboriginal People

This unit should identify aspects of Aboriginal life which were significantly affected by contact with European culture. The effects on the physical, political, socio-cultural, economic, and religious dimensions of Aboriginal life can be examined. Before beginning this unit, students should have an accurate, basic knowledge of Aboriginal life before contact with Europeans.

The following topics have no specific order. It may be useful to assign different topics for research to individuals or small groups. On the basis of research and presentations, comparisons and general conclusions about European influence can be made.

Given a specific dimension of Aboriginal life (e.g., economic or spiritual), isolate the changes that were predominantly influenced by European culture. Generate some criteria for evaluating the worth and the implications of such changes.

Economic

- Investigate the fur trade. Look at the changes made in Aboriginal lifestyles due to the introduction of steel traps, guns, and axes.
- Research European trading methods and compare these to Aboriginal trade. Consider the impact that different foods and manufactured articles had on the health and lifestyles of Aboriginal people.
- Study and debate the effects of a cash economy versus a barter economy. Remember that the cash economy did not have a significant impact on Aboriginal communities until well into the twentieth century.
- Investigate different concepts Europeans and Aboriginal people had about holding property. Remember that most Europeans did not have personal ownership of lands in the 17th century. European serfs had been treated as property to be passed on with the title when land was sold or exchanged by the European aristocracy. When the Aboriginal people of the East Coast saw the Jamestown colony failing because the families did not have ownership of their fields and produce, they introduced the idea of ownership to the settlers (refer to *Indian Roots of American Democracy* in the *Bibliography*).

This concept was not enthusiastically received at first, but eventually spread to Europe and then around the world. Land title and usage were held originally by individual clans with usage of specific areas given to particular individuals. It would appear that the spiritual aspect of humanity's relationship to the land was dropped by the Europeans when they accepted individual land titles. Look at communal versus individual ownership and use. This interpretation of how ideas of personal property evolved in North America is developed in *Indian Roots of American Democracy* (see *Bibliography*). Also note that Europeans stressed acquisition of material goods unlike Aboriginal people who emphasized communal and spiritual relationships.

Military

- Investigate alliances of Aboriginal nations or confederations of nations with the French and compare these with alliances made with the English.
- Look at the procurement and use of weapons such as guns and knives by Aboriginal people. Also look at how war strategies were developed and implemented by Aboriginal people of different nations.
- Look at the treaties agreed to by different First Nations with specific European nations. As a rule, European governments or European settler governments looked at treaties as a solution to the ongoing problem of freeing land for non-Aboriginal settlement. Their solutions are found in the strict interpretation of the promises to First Nations for lands ceded and focus on the Aboriginal rights that were given up. Aboriginal people on the other hand have looked at the development and implementation of treaties as an ongoing process that will never end as long as they live on Earth. Compare and discuss these two points of view.

Religion

- Investigate and debate the impact of the Jesuits and other Christian religious orders who looked for religious converts among the Aboriginal peoples. Aboriginal peoples have advocated that conversion to the Christian religion meant assimilation to European cultural values. Consider the impact this had on Aboriginal people

when those who converted were given better terms in trade agreements, or were given preferred lands, tools, and help for farming.

- Research the roles of Christian missions and their effects upon Aboriginal peoples. Study the creation of Christian farming settlements and church-run boarding and day schools. Have Christian missions to Aboriginal people stopped, slowed in pace, or do they continue into the present?
- Investigate the European influence on Aboriginal festivals and ceremonies such as the Sun Dance. Look specifically at articles of the Indian Act that were used to ban ceremonies. How were these articles used to confiscate spiritual articles and either destroy them or place them in museums? Do Aboriginal people now have the right to demand the return of these articles or are they still withheld from the people? What reasons do museums give for not returning articles? Do you think these reasons are valid or are they excuses for not acting on the wishes of Aboriginal people? State your reasons for your answer.
- Study revitalization movements. Are they a response to European oppression or are they an Aboriginal expression of spirituality? Look specifically at the teachings of Handsome Lake among the Six Nations people, the Ghost Dance on the plains and plateau of central North America, as well as the Native American Church.
- Investigate and report on the contemporary diversity in spiritual activities and beliefs among Aboriginal peoples. Look specifically at Aboriginal spirituality, evangelical Christianity, and the impact of other religions on contemporary Aboriginal people.

Family Life

- Make a comparison of family structures. Compare extended families with nuclear families. Compare patrilineal societies with matrilineal societies.
- Look at traditional and contemporary roles and values in families. Have roles and values changed over time? Are the changes a response to an internal need or are they a response to an external influence? Are these changes beneficial or detrimental? State your reasons for your answer.

Government

- Compare the system of hereditary clan leaders and the elected band council. Look specifically at where each gets its authority and its powers. What are the benefits and drawbacks of each system? Does pride in one's own heritage and traditions fit in as a benefit of the hereditary system? Why or why not? Does the elected band council system play a role in developing pride in Aboriginal heritage and tradition? Why or why not?
- Study the colonial systems of government implemented by Europeans around the world. Look specifically at paternalistic attitudes expressed in law and the reserves set up for the Aboriginal peoples under each system. What are the effects of the creation and maintenance of reserves?
- Study and compare federal and provincial jurisdictions and regulations. Look at the British North America (BNA) Act, the Indian Act, the Migratory Birds Act, The Northern Flood Agreement, and the James Bay Agreement.

Environment

- Look at the rapid urbanization of formerly rural areas and the impact of urbanization on Aboriginal lifestyles. Also, look at rural gentrification and the exodus to the countryside of middle and higher income families.
- Investigate the effects of industrialization on Aboriginal people as well as Aboriginal efforts toward industrialization of their lands and territories.
- Study the depletion and pollution of natural resources due to short-term gains in particular industries. Would it be political suicide for politicians to enact legislation that could cut the jobs of the people they were elected by and represent?

Health

- Investigate the effects the diseases imported to North America by Europeans such as smallpox, measles, and tuberculosis had on Aboriginal people. Look at lifestyle diseases, such as diabetes, that have become an epidemic due to change in Aboriginal diet and lifestyle.

- Investigate the effects of alcohol on a people who previously were not alcohol abusers. Also, look at the efforts of the people to overcome alcohol and alcohol-related abuses in the pursuit of alcohol and drug-free lifestyles.

Cultural Art of Aboriginal People

Aboriginal people have a long-standing historical association with the arts and find cultural identification through them. The cultural arts have always been used to express not only their creativity, but the underlying values of the Creator. The use of natural materials, the ways in which artistic skills are passed from generation to generation, and the role of crafts and the arts in the everyday life of many Aboriginal people reflect a strong cultural heritage which merits study. Such an examination will help students appreciate the way traditional crafts and art forms continue to be expressed and reinterpreted in the contemporary context.

There are several approaches which can be used to explore this topic. Try

- the *comparative* approach, whereby one art form (pottery, for example) is compared within several Aboriginal cultures, and then with cultures in other parts of the world
- the *thematic* approach, whereby the cultural arts are examined in terms of their ways of expressing, for example, the relationship of people to nature, to one another, to the spirit world
- the *historical* approach, through which the influence and development of one or more art forms is traced. Wherever possible treat more than one art form
- the *anthropological* approach, whereby various artifacts are examined to determine the nature of the society which produced them — its economy, social organization, religious beliefs, etc., as they are manifested in arts and crafts

Examine the range of traditional and contemporary cultural art forms developed by the Aboriginal people of Canada.

Study the values and the nature of the society expressed through these art forms.

Look at the role of cultural arts for different First Nations and throughout different historical periods.

Contemporary Expression of Aboriginal Cultural Arts

Topics

- Study the revitalization of traditional art forms: look at the influence of Aboriginal elders, museums, and galleries; examine the resurgence of pride and organization among Aboriginal people; and the growing appreciation of Aboriginal culture and art forms by non-Aboriginals.
- Examine the contemporary expression of cultural arts of Aboriginal people: look at the modern expressions in the visual (drawing, painting, printing), performing (drama, dance, music), and manual arts (sculpting, wood carving, ceramics, leather work, embroidery, weaving, metal work). Also, look at the relationship between contemporary and traditional expressions.

Traditional Expressions of Aboriginal Cultural Arts

- Research and report on the pre-Columbian art forms of Aboriginal people.
- Discover the role of art forms as expressions of values and the nature of society.
- Look at the European influence on Aboriginal cultural arts.

Aboriginal Art Forms Interpretation

- Research the beginnings of international appreciation for Aboriginal cultural arts: look at the exhibition at the Musée de l'homme, Paris, 1969, the "Masterpieces of Indian and Eskimo Art from Canada" exhibition at the Royal Ontario Museum, Toronto, 1974, and at the "Canadian Indian Art, '74," and the Indian Art display at the Indians of Canada Pavilion, Expo '67.
- Examine the importance of avoiding simplistic descriptions of Aboriginal art such as "primitive," "crude," and "childlike."
- Look at the social and historical context and the philosophy behind Aboriginal art forms.

- Study the role of Aboriginal cultural arts in supporting and expressing Aboriginal philosophies and religious concepts.
- Examine the role of Aboriginal cultural arts as a complement to verbal traditions.

Unit on Maya, Aztec, Inca

For a resource article for this unit you may wish to use: *The Maya's Marvelous Green Thumb* (see *Bibliography*).

Topics and Activities

Compare the lowland population density of the Maya in A.D. 800 with the contemporary population density of your area of Manitoba. Which has the greater population density — the Maya A.D. 800 or contemporary Manitoba? Debate the reason for this difference.

Archaeological data indicate that if you flew over the Yucatan Peninsula in A.D. 800, its intensely cultivated land would resemble contemporary Ohio. Yet the Maya managed to conserve much of the biological diversity of their area, while in Ohio much of the land is monocultured. Which site would better survive infestations of plant diseases or poor weather? Why? Can Manitoba learn from the ecological practices of the Maya?

Are current farming methods based more on European style agriculture, on market-driven production, or on what the land will produce? Why or why not? (e.g., Why do many Manitoba farmers continue to grow wheat, year- after-year, even if they lose money every year, when Aboriginally-derived crops could greatly increase their cashflow?)

GLOSSARY

GLOSSARY

The following glossary of terms is included to help teachers who are unfamiliar with Native Studies terminology. The terms have been given the definitions used by Aboriginal people. Using a people's own term for self-definition reinforces feelings of self-worth. Enhancing self-worth is a main objective of using Aboriginal self-defining terms in this document.

Aboriginal: A legal term used in the constitution to describe the three recognized Aboriginal groups — Indian, Inuit, and Métis.

Aboriginal Right: An inherent and original right possessed individually by an Aboriginal person or collectively by Aboriginal people.

AFN: Assembly of First Nations is the national organization of chiefs of First Nations in Canada.

Anishinabe: An Ojibway term used to describe an Ojibway person, or any Aboriginal person if their First Nation is unknown.

Assimilation: This term means becoming part of another society, adapting to the society and taking on the characteristics of that society.

Band: A legal term through which Canada recognizes First Nations or their member bodies. This term is used within the Indian Act. One does not have to live among other band members or on a reserve to continue band membership.

Band Membership: Bands now have the right, if they choose, to decide who qualifies for membership and who does not. These members are usually registered status Indians, but a non-status Indian or even a non-Aboriginal person could become a band member. This would not give them Indian status under the Indian Act, but they could receive certain rights such as the right to live on reserve with other band members.

Chakapase: A Spiritual being in Cree tradition who embodies the spirit of a little boy.

Chippewa: In the United States some Ojibway people are called Chippewa. Whether one is called Chippewa, Saulteaux, or Ojibway, in their Native language the term of self-identity is Anishinabe.

Clan: A family of people related through common origin. Everyone has a clan as everyone has a family. The Ojibway and some other peoples trace the clan lineage through the father. Other peoples, such as the Mohawk, trace their clans through the mother.

CAP: The Congress of Aboriginal Peoples is a national organization that represents the views of 750 000 Aboriginal people who do not live on reserves. It replaces the Native Council of Canada.

Cree: The Aboriginal people of Northern and Central Manitoba are Cree. The name comes from the French-Canadian term Christino meaning Christians. The self-identifying term used by the Cree is Ininiwuk meaning men, or generally, the people.

Culture: The customs, history, values, and language that make up the heritage of a person or people and contribute to that person's or people's identity.

Dakota: The Aboriginal people who live in Southwestern Manitoba. The term Dakota is how they identify themselves, while most written sources use the word Sioux. The Dakota are recognized as Indians and are registered in Ottawa but are not treaty Indians as they do not have a recognized treaty with the Crown of Great Britain.

Dene: The Athapaskan-speaking peoples of the Northwest are called Dene. This is their own term for themselves, meaning the people.

DIAND: This is an achronym for the Department of Indian Affairs and Northern Development (see also INAC).

Enfranchisement: This term refers to Canadian citizens who have the right to vote in federal elections. By giving up Indian status and rights, Indians could not vote in federal elections and so were not considered full citizens in Canada until 1960.

First Nations: Most Indian people refer to themselves as members of First Nations, rather than as members of bands or tribes.

Identity: A person's sense of self that deals with his or her feelings of worth in relationship to others.

INAC: This is an achronym for Indian and Northern Affairs Canada (see also DIAND).

Indian: A term most often used by the government of Canada and most non-Aboriginals to identify a member of a First Nation.

Indian Act: Federal legislation that encompasses how the federal government recognizes, affirms, and delimits its responsibilities to Indians and their rights.

Indigenous: Having originated in and being produced, growing or living naturally in a particular region or environment.

Inuit: The Indigenous people of the far North are Inuit (Inuk is singular). This is their own definition of themselves. The Inuit do not have reserves or treaties with the Crown. They are not under the Indian Act but have the same status as registered Indians in Canada.

ITC: Inuit Tapirisat of Canada is the national Inuit organization that represents the interests of their people in relation to the federal government.

Métis: An Aboriginal person or the people of both Aboriginal and another heritage. Métis people in Manitoba were not signatories to treaties except as representatives of the Crown. The Métis in Manitoba do not live on reserves and do not come under the Indian Act.

Nanabush: He is the elder brother and teacher to the Ojibway people. He is part human and part spirit and could do many things in a supernatural fashion.

Native: An individual who is born or reared in a particular place — an original or indigenous inhabitant.

NCC: The Native Council of Canada is a past national organization that represented the interests of the Métis at the federal level (renamed CAP).

Non-status Indian: A person who may racially and culturally be an Indian but not registered as such under the Indian Act. This person may not have been registered, his or her ancestors may not have been registered or his or her status may have been lost under provisions of the Indian Act.

Ojibway: The Aboriginal people of Southern and Central Manitoba. In Manitoba, the Ojibway people are sometimes referred to as Saulteaux, while in the United States, they are often referred to as Chippewa. Whatever term others call the Ojibway, the self-identifying term is Anishinabe.

Pow wow: A social dance celebration that originated on the Plains of North America.

Registered Indian: A member of a First Nation whose name appears on the Indian register (list) in Ottawa. This term is used interchangeably with the term status Indian.

Saulteaux: A term used by the French to identify the Ojibway people who originally lived in the Sault Ste. Marie area. Most Ojibway people, who called their language Saulteaux, today refer to themselves as Ojibway. In the United States some Ojibway people are called Chippewa. Whether people are called Saulteaux, Chippewa, or Ojibway, in their Native language the term of self-identity is Anishinabe.

Self-government: This means inherent right of First Nations to govern their own lives, affairs, lands, and resources with all the duties and responsibilities intrinsic to governing bodies.

Sovereignty: This term means the power and authority exercised by First Nations over all persons, things, territories, and actions within the boundaries of their individual nations.

Status Indian: A member of a First Nation who is recognized as an Aboriginal person by the government of Canada and thus has Indian status.

Time immemorial: A time so long past as to be indefinite in history or tradition. A time before legally fixed dates. This is used as the basis for a custom or a right.

Treaty Rights: These are rights accruing to First Nations as a result of treaties negotiated between themselves as sovereign nations and the British Crown in right of Canada.

Tribe: This term may or may not have a legal meaning in regard to Indian people as used in the Royal Proclamation of 1763. In United States law, it corresponds to the term band used in Canada. Some First Nations or their members have created corporations called Tribal Councils which lobby for and/or deliver services to First Nations governments, their members, or businesses.

Usufructuary: The three levels of government in Canada have only recognized Aboriginal rights as usufructuary rights until recently. This means the legal right to use the land and its resources but the title (even to reserves) rests with the Crown.

Wesakejak: He is the elder brother and teacher to the Cree people. He is comparable to Nanabush in Ojibway tradition.

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