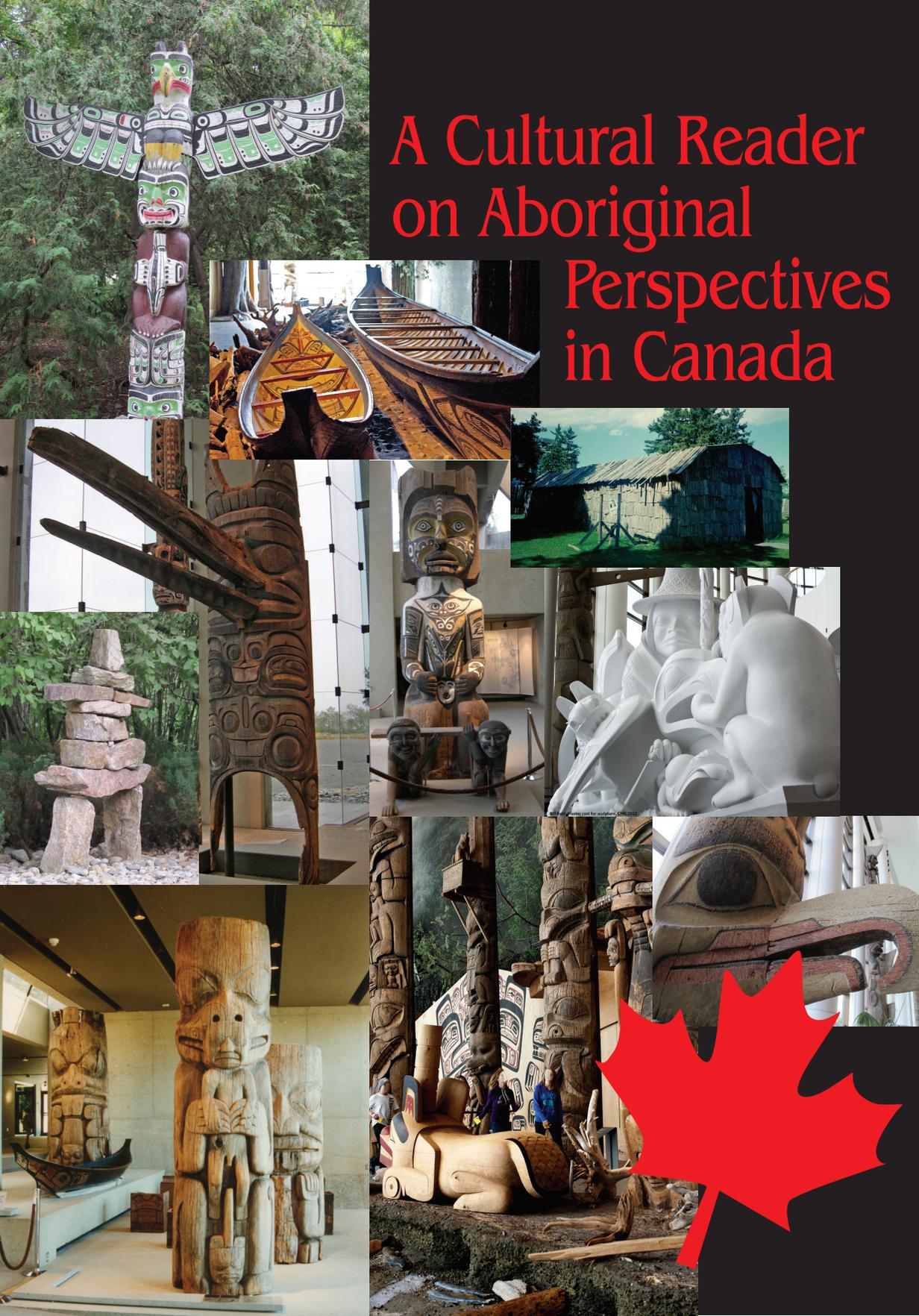


A Cultural Reader on Aboriginal Perspectives in Canada



A CULTURAL READER
ON ABORIGINAL PERSPECTIVES
IN CANADA





Edited by
Judit Nagy
Mátyás Bánhegyi
Dóra Bernhardt
Albert Rau

Publisher's reader
Denise Martin

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Photos (page 2): top row: Albert Rau, Albert Rau, Árpád Virágh, Canadian Tourism Commission (Düsseldorf), Canadian Tourism Commission (Düsseldorf), bottom row: Albert Rau, Árpád Virágh, Judit Nagy.

FOREWORD FROM THE EDITORS

A *Cultural Reader on Aboriginal Perspectives in Canada* is a two-volume teaching resource pack containing a Student's Book and an accompanying Teachers' Notes.

The Student's Book is primarily designed for students between the ages of 12 and 18 (upper primary and secondary level) and as an introduction to Canadian native studies for BA level university students. The volume is divided into 36 independent units of varying levels of language difficulty ranging from pre-intermediate to advanced level, and is organized around the following six themes:

- diversity
- challenges of lifestyle
- identity
- knowledge systems
- artistic expression
- social issues.

The above themes present modern and topical issues, which can easily be combined with English as a foreign language-related curricular themes, thereby enhancing the diverse uses of the *Reader*. In addition to this, the themes can be extended to other minorities in other countries, and thus contribute to developing mutual understanding and trust between different nations. In our attempt to create cultural bridges between European nations and Canada, we assume that native traditions in general and stories and films in particular are well-known cultural products to students both in Germany and Hungary. This surely generates interest in Canadian aboriginal issues and thus extends students' knowledge in this field, especially Inuit culture, which has been so much in focus recently. We trust that the selected approaches to the themes are informative on the complexities of Canadian native existence and on the specificities of minority cultures in a broader perspective.

These features make the *Reader* an ideal cultural companion or an extension to any regular coursebook used in the English upper primary, secondary and BA-level university classroom. Intensive language programs and language camps can also benefit from the *Reader* and extend the themes of the book with their own interpretations and perspectives.

To facilitate teachers' preparation and to provide the necessary background information, the *Reader* is complete with a *Teachers' Notes* containing hints and tips, keys, sources and web-sites to consult.

A *Cultural Reader on Aboriginal Perspectives in Canada* was compiled through an international team effort by students of Károli Gáspár University of the Reformed Church in Hungary and professors at Károli University and the University of Cologne, Germany. Contributors include (number and title of unit):

Kinga Alexy
Mátyás Bánhegyi
Marcell Bede
Gábor Bernáth
Dóra Bernhardt
Viktória Chrenkó
Andrea Csáki
Kinga Csánkné Ondruss
Zita Csatári

Ágnes Demeter
Eszter Dimity
Enikő Halmi
Judit Haluska
Viktória Hesz
László Horváth and
György Szabó
Boglárka Jáhn
Etelka Kaba-Czövek
Zsófia Krémer

Petra Mladoniczki
Gergő Mózes
Judit Nagy
Dániel Neumann
Nóra Paksi
Réka Pálinkás
Albert Rau
Nikolett Révész
Enikő Sinkó
Viktória Sipos

Krisztina Szabó-Kiri
Edina Szegediné Váradi
Erzsébet Szilágyi
Erzsébet Szilvássy
Orsolya Szlopp
Eszter Tatai
Dóra Tóth
Gergely Ugró
Boglárka Vermeki

On a final note, we wish to express our gratitude to Enikő Sepsí, Dean of the Faculty of Humanities (Károli Gáspár University of the Reformed Church in Hungary) for her financial and moral support. We are also grateful to the Embassy of Canada in Budapest, especially Ambassador Tamara Guttman and Political and Public Affairs Counsellor Brian Ebel as well as former and current Political and Public Affairs Officers Enikő Lantos and Katalin Csoma for their help. We are much appreciative of John H. Taylor's generous help with photos and resources. Our sincere and heartfelt thanks extend to desktop publisher Mária Birnbauer for her imaginative ideas and invaluable work.

Hopefully the *Reader* will offer as many different perspectives and approaches to Canadian aboriginal cultures as there are teachers and students using the book. Our aim again has been to shed light on an interesting aspect of Canadian heritage.

Judit Nagy, Mátyás Bánhegyi, Dóra Bernhardt and Albert Rau

1. CULTURE AREAS

There is a richness of indigenous cultures in Canada. These can be divided into six culture areas based on geographical position, customs and lifestyles.

Activity 1

Below, you can see the names of the six culture areas, but the letters are mixed up. Can you guess the names and mark them on the map?

1. NISLAP = _____

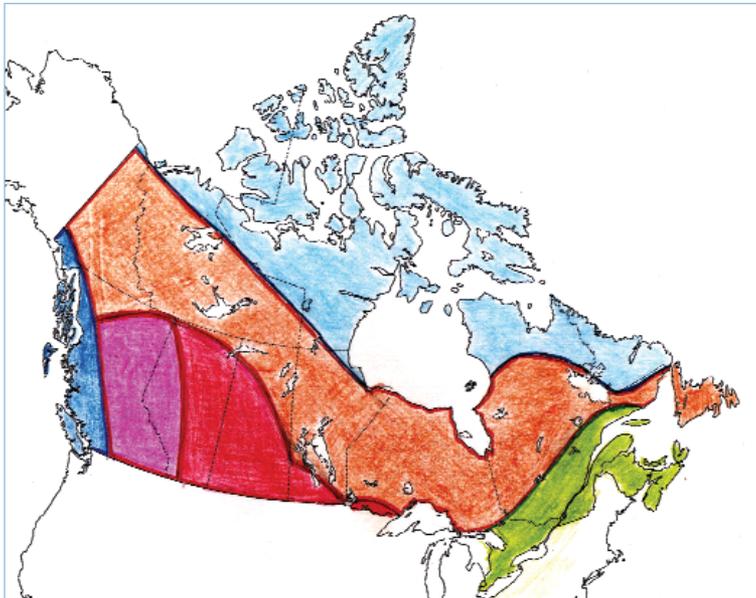
2. TRANESE DOLOWDANS = _____

3. TICCAR = _____

4. RUSBICTAC = _____

5. THROSNEWT STOCA = _____

6. TULAPEA = _____



Activity 2

The words in the box are all connected to the life of indigenous peoples in Canada. Match them with the definitions (A-E) and the pictures (1-5) below. Which culture area(s) do you associate with them?

1. Canoe 2. Totem 3. Caribou 4. Snowshoes 5. Teepee

- A. An object to help you walk when the snow is deep; a light frame which is shaped like a racquet. It is strengthened with cross pieces and contains a network of thongs.
- B. A type of Native American tent in the shape of a cone made from animal skins. It is also called a wigwam.
- C. An object symbolizing a clan, family, etc., usually with figures of animals or plants painted on it or carved in it.
- D. A long, thin boat that narrows at both ends. Native people used birch bark and animal skin to make these.
- E. A large deer of the Arctic regions of North America which has large branched antlers. This animal was the main food of Subarctic tribes and its skin was used for clothing.



1.



2.



3.



5.



4.

Activity 3

The following sentences describe how Native people lived in the above cultural areas in the old days. Can you pick the right underlined option to complete them? The pictures may help you.

1. Dog teams pulled the canoes/snow sleds/houses which the Inuit made from driftwood, whalebone, and caribou antlers.



2. Buffalo hides/meat/horn were used for tepee covers, clothing, moccasins, and sleeping robes by the Plains Peoples.
3. The life of the Algonquian speakers of the Eastern Woodlands tribes was governed by the chiefs/seasons/clothing: hunting in fall and winter; finding roots and harvesting berries in summer.



4. The Plateau Peoples had great diversity of clothing, religious beliefs, and language. They spoke clans/totems/dialects of four major language groups.
5. Renowned carvers of totems, masks, bowls, and helmets, the Pacific Northwest tribes revered shamans/hunters/women for their links to the spirit world. The potlatch, a communal ritual of feasting, storytelling, dancing, and gift-giving was very important to them.



2. ALGONQUIAN QUIZ

This unit is based on Frederick Webb Hodge's *Handbook of American Indians North of Mexico*, which includes a description of the lifestyle of the Algonquian people.

Activity 1

Can you guess which of the four words indicated in the boxes below is missing from the sentences to make true statements?

1.) The clan was usually governed by a _____, who was sometimes installed by the heads of other clans.

a) king

b) chief

c) mayor

d) minister

2.) Algonquians put their _____ in baskets of various sizes; these baskets were made of rushes, stalks, corn husks, grass, and bark, and they were often illustrated with colored figures of animals.

a) money

b) clothes

c) provisions

d) infants

3.) They used two kinds of _____ for fishing: a birch-bark one, very light, but easy to overturn; and a more massive one that was made from the trunk of a large tree.

a) kayaks

b) canoes

c) yachts

d) schooners

4.) Occasionally, they covered themselves with mantles made of _____ which were overlapping each other as on the back of the fowl.

a) feathers

b) bark

c) bones

d) silver plates

5.) Their egg-shaped pots were made of _____.

a) steel

b) bronze

c) plastic

d) silver plates

6.) Their usual burial places were _____, and each clan had its own cemetery.

a) caves

b) pyramids

c) ships

d) graves

7.) The typical Algonquian lodge of the woods and lakes was oval, but the Algonquians also built conical lodges, which were made of sheets of _____.

a) paper

b) glass

c) birch-bark

d) metal

8.) Their huts had one opening in the roof to let out the _____ and one in the side for an entrance.

a) dust

b) birds

c) sunshine

d) smoke



3. PEOPLE OF THE ARCTIC: THE INUIT

Activity 1

Rearrange the letters in the words below to get four well-known international words originating from Inuktitut, the language of the Inuit. If you are not sure, the pictures below will help you. Once you have found out the words, match them with their definitions (A-D).

1. YAKKA

2. SUKYH

3. OOLIG

4. APRAK



A. The word can be used for a house or home built of any material, and is not restricted exclusively to snow houses (*called iglujvijaq*). It includes traditional tents, sod houses, driftwood homes and modern buildings.

B. It is a general name for a type of dog originally used for pulling sleds in northern regions. They are known for their fast hard pulling style and pale blue eyes.

C. It is a small human-powered boat that traditionally has a covered deck and one or more cockpits, each seating one paddler, who strokes a double-bladed paddle. This boat was originally developed by the Inuit, who used the boats for hunting on inland lakes, rivers and the coastal waters of the Arctic Ocean, the North Atlantic, the Bering Sea and the North Pacific.

D. It is a type of heavy jacket with a hood, often lined with real or fake fur, to protect the face from freezing temperatures and wind. This piece of clothing, originally made from caribou or seal, was invented by the Caribou Inuit, who needed warm clothes to protect them from chilling winds and water while they were hunting and kayaking.

Activity 2

Try to reconstruct the following joke by finding the right order of the sentences (A-F).

- A. The other two ask, "How did you know?"
- B. The second one says, "Mine is even cleverer. He can lead the team home in thick fog ... at night!"
- C. The third one says, "My husky told me!"
- D. The first one says, "My husky is very clever. He can lead the team home, even in thick fog".
- E. There were three Inuit people discussing their huskies.
- F. The third one says, "I knew all that."

Activity 3

You will read two texts below with some information on Nunavut and the Inuit, respectively. First, complete your text (Set A or B) with the appropriate form of a suitable verb. Next, your teacher will give you a gapped text, where you should ask questions from your partner to get the missing pieces of information.

Set A: Nunavut

In the 1970s as changes were _____ (1) place in the north. Inuit people _____ (2) concerned about oil, gas and mineral exploration, and were also _____ (3) about their cultural well-being, closely connected to the land.

Inuit _____ (4) the spirits of the land, animals and plants, which beliefs help them use natural resources wisely. They _____ (5) to continue their traditional land - hunting and trapping, they do not want to _____ (6) their traditional way of life.

In 1992, Inuit reached an agreement with the Government of Canada to _____ (7) a new territory called Nunavut. Nunavut was born on April 1st, 1999, and it covers one-fifth of Canada, with a surface area of 2 million square kilometres. It _____ (8) home to some 25,000 people, 21,250 among them are Inuit. It has 28 villages or communities, including the capital, Iqaluit, which can be found on Baffin Island, where the territorial government is _____ (9). About 4,500 people _____ (10) in Iqaluit.

Set B: The Inuit

Canada's Inuit _____ (1) being referred to as Inuit, "the people" in their language, and not Eskimos, "raw meat eaters."

Most modern Inuit _____ (2) snowmobiles, _____ (3) in houses and _____ (4) manufactured parkas and boots.

However, traditional wear is still in fashion: women with young children like amautik, a parka with a large hood, which can _____ (5) as a pouch for carrying babies around!

And while young children watch television, their grandmother _____ (6) a piece of caribou skin to _____ (7) it so that she can make moccasins out of it!

Inuit _____ (8) it important to teach their children about their traditions. In school, children _____ (9) Inuktitut as well as English. Community Elders _____ (10) life skills courses where young Inuit learn about hunting, butchering and skinning of slain animals as well as the preparation of Inuit food.

For source, see Teachers' Notes.



4. SAFE TRAVEL TO NUNAVUT

Activity 1

You are going to read a text about how to make your stay safe, if you plan to visit Nunavut Parks in north-eastern Canada. Some prepositions are missing from the text. Fill in the gaps with a suitable preposition from the box.



for (2) - on - with - in (4) - due to - at - of

You must carry appropriate gear and take every precaution to keep yourself and those who may be called upon to rescue you out of (0) danger. Consider the following:

Order the necessary maps well _____ (1) advance of your trip. Don't rely _____ (2) obtaining them when you arrive _____ (3) the north. Check _____ (4) the Natural Resources Canada Centre for Topographic Information _____ (5) a list of map dealers. Carry around and know how to use emergency communication devices such as satellite phones. Some satellite phones may be available _____ (6) rent in Nunavut but you are advised to rent one _____ (7) home to bring with you. Be aware that local topography and weather conditions can limit reception. Carry a Global Positioning System (GPS) unit for navigation as well as for relaying accurate location coordinates _____ (8) case of emergency. Know how to use your equipment before you leave on your trip. Batteries don't last as long _____ (9) cold weather so keep equipment warm and use them only when necessary. There are limited aircraft throughout Nunavut. Planes and helicopters are rarely stationed in smaller communities. Air access can be delayed, sometimes for many days, due _____ (10) poor visibility, weather conditions, or high winds. Aircraft can only land if the terrain is safe.

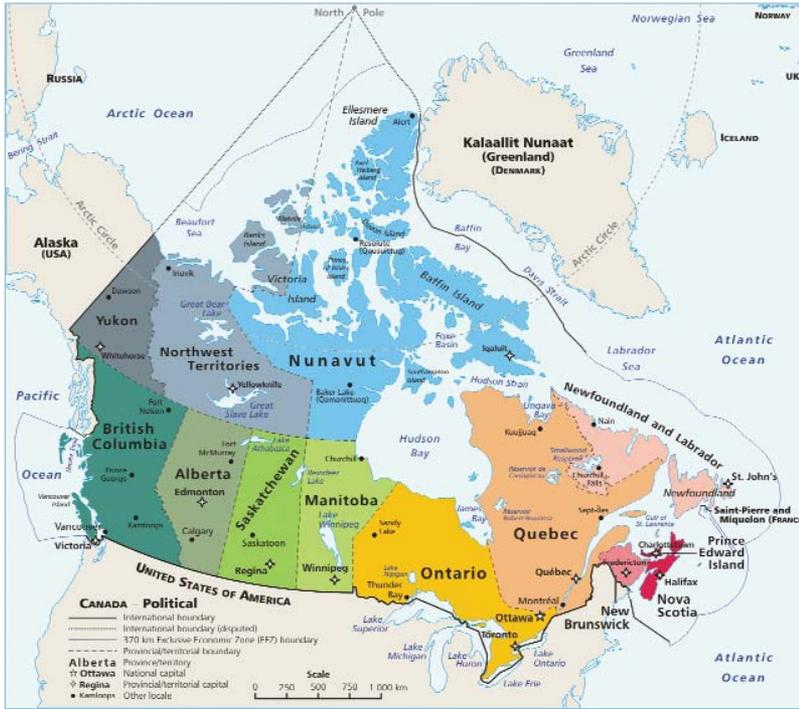
For source, see Teachers' Notes



5. IQUALUIT

Activity 1

You are going to read about the history of the capital city of Nunavut, Iqaluit. Can you supply the missing dates and put the paragraphs in the correct order?



1576

1942

1949

1960's

1963

A

While the U.S. military left the area in _____, Frobisher Bay continued to grow as the government's administrative and service centre for much of the Eastern Arctic.

B

Hundreds of construction workers, military personnel and administrative staff moved to the area along with several hundred Inuit who wanted to take advantage of the medical care and jobs that the base provided. In the _____, the Canadian government established permanent services in Frobisher Bay, medical facilities, schools and social services this, in turn, encouraged even more rapid growth of the local Inuit population.

C

In _____, the Hudson Bay Company moved its south Baffin operations to the neighbouring valley of Niaqunngut (officially called Apex) so it could be close to the airfield. In the following years, the local population grew rapidly during the construction of the Distant Early Warning (DEW) Line radar stations.

D

In _____ the United States built an airbase in Iqaluit to support the war effort. The airport served as a transit and refuelling spot between North America and Europe and continues to play that role for civilian aircraft today.

E

In _____ British explorer Sir Martin Frobisher landed on southern Baffin Island in search of the Northwest Passage. He established a settlement at a spot that was long regarded as a campsite and fishing spot by the Inuit. Its traditional name was Iqaluit - "many fish" in Inuktitut - but Canadian and American authorities named it Frobisher Bay, after the explorer.

For source, see Teachers' Notes

1	2	3	4	5



6. ABORIGINAL FOODS

Activity 1

Fill in the sentences about Aboriginal diet with a suitable word from the box.

· blueberries · maple tree · spruce tree · fiddlehead · man-o-mi ·
· buffalo · salmon · muktuk · maple sugar ·

1. This delicious plant has been harvested and prepared as a vegetable by First Nations. It is a rich source of Omega 3, iron and fiber. This plant is the _____ (1).
2. Aboriginal peoples in Ontario and Quebec have picked _____ (2) in August for generations.
3. Aboriginal peoples from the Prairies used _____ (3) for many different purposes: from meat, clothing and tepees to containers and cord.
4. A traditional food that remains popular among the Inuit is _____ (4). It provides vitamin C, and it is made from the skin and outer blubber of a whale.
5. North American Aboriginals created a sticky chewing gum by cutting the bark of _____ (5).
6. _____ (6), a fish with pink flesh abounds in British Columbia.
7. Wild rice is known as _____ (7) to the Ojibwa. This is a grain which Aboriginals used to harvest from a canoe.
8. The _____ (8) is one of the symbols of Canada. In early spring, _____ (9) is made from its sap.

Can you guess which of the above foods can be seen in the pictures?



A.



B.



D.



E.



C.



F.

Activity 2

The following text is about the Inuit diet. Can you supply the missing words? To help you, the starting letter of each word is given.

The main source of the Inuit diet has been the s_____ (1). Other wild meats, such as the Arctic hare, muskox, b_____ (2), w_____ (3), geese and ptarmigan, add essential vitamins and minerals. During the short Arctic summer clams and other s_____ (4) are available, and the inhabitants can pick Baffin berries, blackberries, b_____ (5) and c_____ (6) in some areas.

Adapted from: "Far North Food" Minister of Indian Affairs and Northern Development, Ottawa, 2003.

Activity 3

Bannock (fast bread) is common in Canadian Native cuisine. Do you want to learn how to make it? First, guess the ingredients by adding the missing letters, and then put the recipe lines in the correct order.

4 c_p_ o_ a_l _u_p_s_ f_o_r

2 t_b_e_p_o_s _f _a_i_g _o_d_r

1/2 t_a_p_o_s _f _a_t

1/2 t_a_p_o_s _f _a_d _r _u_t_r

1 t_a_p_o_ o_s_g_r

2 c_p_ o_ m_l_ o_ w_r_ w_t_r



- Flatten the dough to 2 cm of thickness.
- Add the water or milk to the butter or lard.
- Mix the flour, salt, sugar and the baking powder.
- If the dough is dry, add some more water.
- Melt the butter or lard in a frying pan.
- Punch holes in it with a fork.
- Put butter or jam on the bannock.
- Bake the bannock at 180 °C for 45 minutes in an oven.
- Blend mixture together with a fork or your hands.
- Serve hot.
- Pour the liquid into the flour mixture.

7. ABORIGINAL HOMES

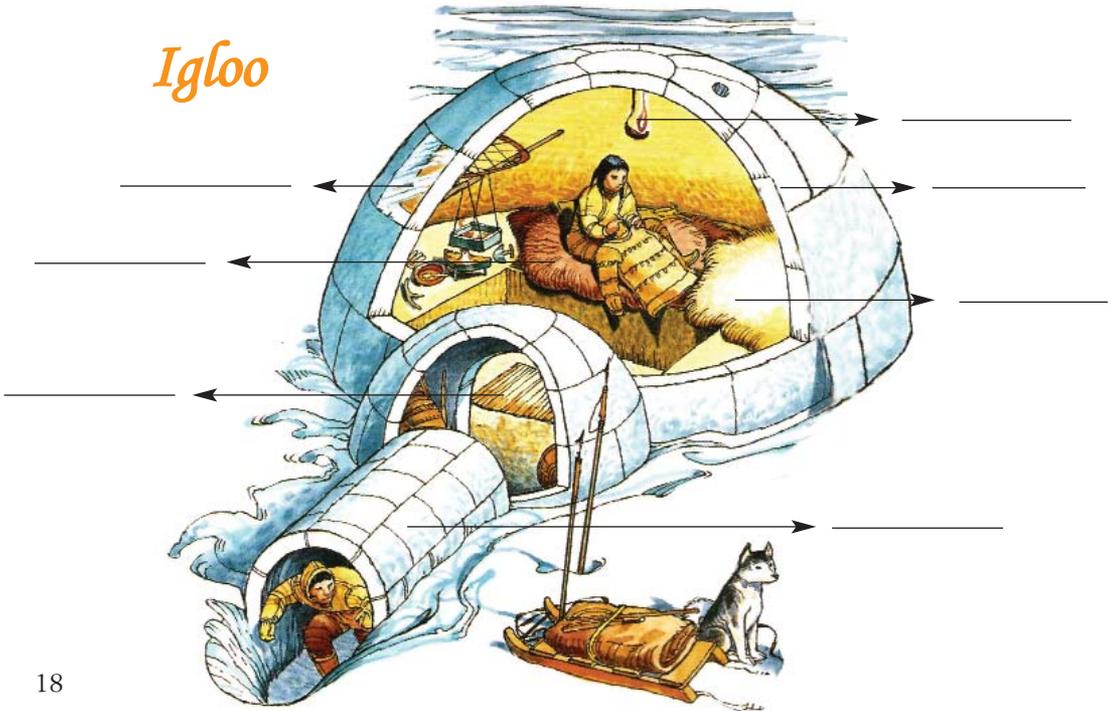
Activity 1

The following description features Inuit homes. Put the words in the box in their proper place to get a meaningful text, then label the parts of the house on the image.

cold air ■ **clear** ■ **bed** ■ **Eskimos** ■ **animal**
ice blocks ■ **igloos** ■ **lamp** ■ **fire** ■ **skins**

The original inhabitants of Northern Canada lived in igloos. (1) _____ were snow houses used by the Inuit or (2) _____. They made their houses from (3) _____ glued together with snow. They made windows for their igloos from pieces of (4) _____ ice. There was a (5) _____ in the middle of their home to provide both light and heat. An underground entrance stopped (6) _____ from getting into the igloo. There was a grass mat between the igloo and the underground entrance. Inside the igloo there was a (7) _____ called platform for sleeping on, an oil (8) _____ and some animal (9) _____. They decorated their houses with pictures of (10) _____ spirits because they believed that these spirits protected the family.

Igloo



Activity 2

Plains Indians and Woodland tribes lived in tent-like homes. There were two main types of homes based on their shape and cover as you will see below.

- Find the pieces of the two pictures, and stick them onto the worksheet (pictures A and B).
- Write the appropriate expressions describing these homes below the pictures and read the bold letters to get to know the names of these homes.

Picture A



Answer:

- T** Plains Indians
- W** Woodland tribes
- I** covered with tree bark
- E** covered with animal skin
- P** cone shape
- G** cone or dome shape

Picture B



Answer:

- E** could be put up and taken down quickly
- W** permanent
- A** took longer to put up
- E** women built them
- M** men built them



Activity 3

Work in pairs. Find out the following expressions by decoding the signs. Then you can get to know the origin of the word "Eskimo" but only if you decode the signs correctly.

1. a snow house:

☺ 🖐️ ◻️ 🌊 🌊 = _____

2. Plains Indians' home:

◻️ ○ ✚ ○ ○ = _____

3. a tent covered with tree barks:

✳️ ☺️ 🖐️ ✳️ ▲ 🌳 = _____

4. the window of an igloo:

☺️ 📖 ○ = _____

5. tepees are covered with it:

⌚ ➔ ☺️ 💧 = _____

6. the Eskimos are also called:

☺️ 💧 🔔 ☺️ ◻️ = _____

7. aboriginal people:

☺️ 💧 🍷 ☺️ ▲ 💧 ⌚ = _____

8. people used it for lighting and heating:

☯️ ☺️ ✉️ ○ = _____

Answer: _____

✉️ ▲ ✳️ 🌳 ○ ▲ ◻️ ○ ▲ ◻️ ○ ✉️

8. INDIGENOUS HEALING PRACTICES

Activity 1

The following description features the history of Native Americans' healing practices. Use the words from the box to complete the text.

unseen	harmony	medicine	intuitively	contact	balance
	interrelationships	tribes	technology	integrated	

Native American (1) _____ refers to the combined health practices of over 500 distinct nations that inhabited the Americas before the European (2) _____. Specific practices varied among (3) _____, but all native medicine is based on the understanding that man is part of nature and health is a matter of (4) _____. The natural world flourishes when its complex web of (5) _____ is respected, nurtured and kept in (6) _____. Native American philosophy recognizes aspects of the natural world that cannot be seen by the eye or by (7) _____, but which can be experienced directly and (8) _____. Each human has an immeasurable inner life which powerfully influences well-being, and similarly nature includes (9) _____ but compelling forces which must be addressed and (10) _____ for true balance to be achieved.

Source: see Teachers' Notes.

Now discuss what you have learnt about Native healing practices from the text.

Activity 2

In this activity, you will read about two famous North American Indigenous healers, David Gehue and Robin Tekwelus Youngblood. Fill in the gaps with the correct form of the verbs in the brackets.

TEXT A



David Gehue, a Mi'kmaq man from Indian Brook First Nation in Nova Scotia and one of thirteen siblings, _____ (learn) of his ability to do healing work at the age of 9. At 17, a wrestling accident with his brother _____ (cause) total blindness. When he _____ (lose) his eyesight, it _____ (be) predicted he was going to do special work and that he had to be blind to _____ (do) it. Consequently, it is _____ (believe) the loss of sight served to direct and speed up his spiritual training. He _____ (remember) that as a child he _____ (have) different privileges and responsibilities

from those of his siblings. He recalls that the "Indian schooling" he got from his grandmothers and grandfathers _____ (be) valued more than compulsory mainstream education. He _____ (receive) subtle and specific spiritual training from his grandparents and other renowned traditional healers. David is a medicine man, a sweat lodge keeper, has X-ray vision, and _____ (carry) the shake-tent lodge. He is also a certified hypnotist, has the ability to communicate telepathically, and _____ (interpret) dreams. Each of these gifts and responsibilities can be used independently or together.

TEXT B



Robin Tekwelus Youngblood _____ (be) a student of her Okanagan-Cherokee heritage for many years. She _____ (study) with Indigenous elders of her own tribes, along with Siberian shamans. Robin says, "I _____ (believe) that the only way to _____ (create) harmony and _____ (avoid) disaster in these times is to re-educate ourselves in the natural rhythms of our Earth Mother through ritual and ceremony. Many people _____ (lose) access to the DNA knowledge passed down through our ancestral lineages. It is my hope to share what I _____ (be) taught in ways that

_____ (help) each student to 'Re-Member ' themselves and their innate heritage." Over the years - _____ (find) that she can be a bridge between ancient Native American traditions and European cultures - Robin _____ (assist) many on their spiritual paths. Robin is also a skilled and _____ (respect) drum and shield-maker, as well as _____ (be) an artist in other realms.

Source: see Teachers' Notes.

Source: see Teachers' Notes.

Activity 3

To learn more about Native healing methods, pair up the terms in the vocabulary box with their brief explanations and the pictures representing them.

**animal totems / curanderismo / dream catcher / feather fetish / medicine wheels
prayer ties / smudge stick / sweat lodge / medicine pouch**



1. The appearance of birds and animals, either in reality or dreamtime, which offer spiritual guidance. Each person has nine such essences that walk through life with them, teaching and guiding them, and, in some cases, protecting them.
2. A Native North American tradition where individuals enter a dome-shaped wooden-framed structure to experience a sauna-like environment. This is a purification ritual that cleanses and heals the body, mind, and spirit. Hot rocks are placed inside an earthen-dug pit located in the centre of the structure. Water is periodically poured over the heated rocks to create a hot and steamy room.
3. Sacred hoops crafted for children to protect them from nightmares. Newborns were given these charms, which were woven in the form of spider webs, to protect their dreams so their innocence would not be harmed by the tricksters of the night.
4. Sacred objects used for protection and healing, and in prayer. They are our connection to the forces of the air element. Different types are used depending on the need of the given person: turkey for cleansing auras and the digestive tract, cardinal for blood-related problems (e.g. anemia) and for lack of energy, down for healing skin conditions, stimulating the sense of touch, and quieting "mental chatter".
5. This can be a tool of healing or prayer, which is offered to the Great Spirit in exchange for blessings.
6. The burning of herbs for emotional, psychic, and spiritual purification is also common healing practice. The herbs are usually tied or squeezed together into a rod-like shape or form.
7. A mixture of Native and Hispanic healing techniques involving herbs, sweats, diet, and magic.
8. This circle is representative of life's never ending cycle (birth, death, rebirth) and it is also a symbol of symmetry and balance. Each stone or spoke placement in the wheel focuses on a different aspect of living.
9. This satchel-like object could be worn fastened to the clothes or around the neck. It had the four sacred plants (cedar, sage, sweetgrass and red willow shavings or tobacco) inside.

9. ABORIGINAL PEOPLE AND THEIR DIVERSE TALENTS

Activity 1

Can you match the famous First Nations, Inuit and Métis people with their talents?

1. Zacharias Kunuk	"Picasso of the North"	
2. Bryan Trottier	actor also featuring in <i>Corner Gas</i>	
3. Annabella Piugattuk	architect whose most famous work is the Canadian Museum of Civilization	
4. Susan Aglukark	film producer and director, president of Iglooik Isuma Productions	
5. Lorne Cardinal	Giller prize-winning fiction writer	
6. Bill Reid	Haida wood-carver of mythological sculptures and totem poles	
7. Copper Thunderbird	hockey player who has made it to the Hall of Fame	
8. Peter Pitseolak	Juno award-winning singer mixing elements of pop, country and Inuit folk music	
9. Joseph Boyden	photographer, artist and historian	
10. Douglas Cardinal	throat singer and actress	

Activity 2

Work in groups of eight, and choose one character card each. Read out your card to the others, and listen to their story. Fill in the chart with the details about the characters and guess which picture matches these people.

Character A

Métis artist Flora Loutit lived in Fort Chipewyan, Alberta in the early 1900s. She made clothing in a decorative art tradition which used Dene techniques and floral designs brought over by the Métis in the 1800s.

Character B

Tia Potts has been barrel racing since childhood. She has successfully competed in All Indian Rodeos. Tia's mother, Denise gave her a black hat which has brought luck to many members of the Potts family.

Character C

Butch Little Mustache is a cowboy from the Northern Peigan Reserve in Brocket, Alberta. Full-time cowboys like him are rare on the Northern Peigan Reserve now. He tends his herd of cattle and the community's herd of wild horses in the Alberta foothills.

Character D

Chipewyan-Métis Jane Dragon is a seamstress and an educator. She was born in Fond-du-Lac, Saskatchewan, and she has lived in Fort Smith, Northwest Territories. She is a famous hide tanner and seamstress sewing hide and fur clothing.

Character E

Thomas Longboat or Kakwe.ik (his aboriginal name means "everything") was born on the Six Nations reserve. He was a member of the Wolf clan of the O-nun'-dä-ga-o-no' (Onondaga) nation. He became a world champion long-distance runner and won the Boston Marathon in 1907.

Character F

Wolf Clan member Thomas Longboat's cradle-board was prepared by William Sugar of the Beaver Clan. Therefore, you can see both clans' symbols on the board. In addition, a rose, shamrock and thistle engraving was added by an English merchant living in the community.

Character G

Haida basket maker Isabella Edenshaw was a small child when she lost her parents to smallpox. She was raised by the Stelthdas Eagle chief. She married Charles Edenshaw, the hereditary chief of the tribe. They had both an aboriginal and an Anglican wedding. Isabella Edenshaw raised a large family and worked in salteries and canneries, and made and sold spruce root baskets and hats.

Character H

Born in Skidegate, a Haida village, Charles Edenshaw was one of several outstanding Haida carvers of the nineteenth century and the hereditary chief of his tribe. As for his art, he worked on bentwood boxes, masks, argillite plates and chests, as well as gold and silver jewellery. He carved for his family, for sale, and for museums.

Character	Name	Facts	Picture
Character A			
Character B			
Character C			
Character D			
Character E			
Character F			
Character G			
Character H			



Activity 3

Discuss the similarities and differences between the two pairs of moccasins. Focus on the patterns.



Source of pictures: Canadian Museum of Civilization (<http://www.civilization.ca>)

Activity 4

Use your fantasy and imagination. Try to guess the purpose of these objects. What were they designed for? What materials were used for their making?



Source of pictures: Canadian Museum of Civilization (<http://www.civilization.ca>)

10. ABORIGINAL HISTORICAL FIGURES

Activity 1

Below you can see the names of some famous aboriginal historical figures (1-6) and what they are famous for (A-F). Can you guess who is who? The pictures may help you.

1. Paul Okalik

A) poetess

2. Louis Riel

B) leader of a Six Nations matrons

3. Pauline Johnson

C) a Manitoba politician opposing the Meech Lake Accord

4. Sitting Bull

D) the first premier of Nunavut

5. Mary Brant

E) Métis leader of the Prairies

6. Elijah Harper

F) Sioux chief who led his people to Canada



Activity 2

In this exercise you can read a short summary of the life of the famous Indian chief Big Bear, who lived in the second half of the 19th century. Fill in the gaps with the words in the box. You cannot change the words given.

adhesion

attention

attempt

condemned

counselled

destitution

lodges

Big Bear (Mistahimaskwa) was the son of the chief of a small, mixed band of Cree and Ojibwa. By 1874, he was the head of sixty-five (1) and a man of considerable influence. When the Canadian government presented Treaty No. 6, Big Bear refused to sign it. He believed that his people would lose their lifestyle and that they would be (2) to a life of perpetual poverty. From 1878 to 1880, Big Bear travelled throughout western Canada and the United States in an (3) to establish a confederacy to negotiate with the Canadian government. This was nearly impossible so he turned his (4) to uniting just the Cree people. The government still refused to negotiate, however, and facing starvation and (5), Big Bear was forced to give in. He signed an (6)..... to the original treaty in 1882. By 1884, Big Bear had begun to lose influence with his band and he was unable to keep his warriors from joining the North-West Rebellion. When members from his band killed nine white people at Frog Lake, Alberta in 1885, Big Bear was held responsible, even though he had continuously (7) peace. He surrendered at Fort Carlton on 2 July 1885 and was sentenced to three years in prison for treason. He was released early (March 1887) due to failing health and died on Poundmaker Reserve ten months later.



For source, see Teachers' Notes

Activity 3

Based on the sample description in Activity 2, write a similar short biography of another Indian chief / Indian famous person who lived/lives in Canada. Make sure the short texts mentions:



- nation / tribe / band / clan membership
- life story of the person
- his / her contribution to Canadian history
- why the person was / is special
- what the person was / is famous for
- why the person is important today

11. ABORIGINAL HEROES

Activity 1

In this activity, you will find the Native names of Canadian heroes. Try to match them with their English translation in the box. You will find a clue next to each aboriginal name that will help you. Then match the names in the box with the numbered pieces of text below, where the heroes introduce themselves.

BIG BEAR	Tecumseh		
RUNNING RABBIT	Nahnebahwequa		
PANTHER-IN-THE SKY	Mistahimaskwa		
STANDING-UPRIGHT-WOMAN	Aatsista-Mahkan		

- 1.) I was the chieftain of the Shawnee tribe, and worked to unite other aboriginal tribes to oppose the white expansion to the West. John Richardson (1796-1852) wrote a long poem about me.

- 2.) I was a Siksika chief known for generosity. I signed Treaty 7 in 1877 but me and my people continued to hunt for bison until 1881, when we had to settle on a reserve near Calgary.

- 3.) I was an Ojibwa spokeswoman and a Christian missionary of Credit River. My spouse was white and I visited England in my life. I got into conflict with Indian Affairs when protecting the rights of my people.

- 4.) I was a Cree leader who was primarily concerned with the disappearance of buffalo, the increasing number of English settlers and the treaties that seemed to ensure poor living conditions for my people and the end of our traditional way of life. I am most famous for refusing to sign Treaty 6, trying to unite the Northern Cree, and expressing my constant wish for peace.

Activity 2

Read the statements carefully, and decide whether they are true or false by ticking the appropriate box. Your teacher will help you with some information.



1.) Dekanahwideh (?1550–?1600) is best known as the founder of the Five Nations Confederacy, and the cultural hero of the Iroquois.

2.) Mary-Two-Axes-Early (1911–1996) was a non-status Mohawk, that is, she was not registered as a Mohawk. She was concerned with the rights of Native North Americans.

3.) Joseph Brant (1742–1807) was a Mohawk Indian chief and a Christian missionary, who fought on the French side in the last French-Indian War (1754–63).

4.) Mary Brant (1736–1796) was considered to be the most influential Mohawk woman in the 18th century, as she was able to influence the Iroquois to make an alliance with the British during the American War of Independence.

5.) Poundmaker (c. 1842–1885) was the chief of the Blackfoot. He was against Treaty 6, and he never signed it! Later, he was tried for treason and sentenced to 3 years of imprisonment.

T	F
---	---

T	F
---	---

T	F
---	---

T	F
---	---

T	F
---	---

1

2

3

4

5

Activity 3

Read the following myth about Dekanahwideh (or Tekanawite), the Peacemaker who was the founder of peace between five Iroquois nations and so the founder of the Five Nations Confederacy. (This Confederacy was a historic trade alliance of Iroquois nations who were dealing mostly in fur.) Try to fill in the gaps with the appropriate form of the verb in brackets. Then answer the questions below working with a partner.

In those days, the people _____(live) in constant conflict. The five Iroquois nations, which are _____(know) as the Mohawk, the Onondaga, the Oneida, the Cayuga, and the Seneca, _____(have) become entrapped by unceasing warfare brought on by their chiefs.

The pattern _____(be) the same in every settlement. The young men _____(be) glorified for their bravery and fighting strength, winning praise and admiration for their feats of daring, and for the snare they _____(bring) back from their raiding parties. Such activity, however, generated a perpetual cycle of bloodshed, revenge and hatred between the settlements. Fear and mistrust clouded people's minds. It was a time of great anxiety and suffering.

It is _____(say) that when the warfare between the people of the five nations was most intense, Tekanawite _____(appear) in one settlement after another, bearing the message of peace.

'Let the people love one another,' Tekanawite would _____(say). 'We are all children of the Great Spirit. We are brothers and sisters. Forego and forget your revenge. Let us live in peace.' The people _____(listen) and were impressed, for in their hearts they were tired of the bloodshed. They longed to tend their crops of maize and melons without the menace of raiders from the forest. And so they welcomed the proposal of Tekanawite that there should be a permanent alliance between the nations.

For sources, see Teachers' Notes.

1.) Which are the Five Nations that are part of the Confederacy Dekanahwideh (Tekanawite)?

2.) What was the source of conflict between these settlements?

3.) In what way did Dekanahwideh (Tekanawite) manage to persuade the tribes to join the Confederacy? What did he say exactly?

12. CHAPTERS FROM CANADIAN ABORIGINAL HISTORY

Activity 1/A

The events listed below all had consequences for Aboriginal people living in Canada. Put the events in chronological order. Write the letter of the events in the correct slot in the box below.

- a) Foundation of the League of the Five Iroquois Nations
- b) Jacques Cartier explores Newfoundland, the St. Lawrence River and the Great Lakes.
- c) Oka Crisis
- d) The Hudson's Bay Company is established.
- e) Jesuits arrive in Quebec to begin missionary work among the Native peoples.
- f) Adoption of the Quebec Act
- g) The Vikings travelled to and settled in Canada.
- h) Treaty of Ghent (to conclude the War of 1812)
- i) Beginning of the Iroquois Wars
- j) Canada is divided into Lower and Upper Canada by the Constitutional Act.

1.	2.	3.	4.	5.	6.	7.	8.	9.	10.



Activity 1/B

On the next page, you will find short descriptions about three of the events mentioned above. Using the words in the boxes fill in the gaps in the text. Then find out which events the texts are about and write the name of the historical event above each text.

TEXT A

created into nation claim expand developed sacred



(Photo: Shaney Komulainen, Canadian Press)

It was a land dispute between the Mohawk _____(1) and the town of Oka: the crisis in fact _____(2) from a disagreement between Oka and the Mohawk of Kanesatake. For 260 years, the Mohawk nation had been pursuing a land _____(3) which included a burial ground and a _____(4) grove of pine trees near Kanesatake, which is one of the oldest hand-planted stands in North America, _____(5) by the Mohawks' ancestors. This brought them _____(6) conflict with the town of Oka, which was developing plans to _____(7) a golf course onto the disputed land.

For source, see Teachers' Notes.

TEXT B

knowledge comprised support military ambush incident



In _____(8) of his Huron and Algonkian trading partners, Samuel de Champlain shot and killed two chiefs in 1609 at Ticonderoga, near the lake that now bears his name. This _____(9) helped touch off a long, bitter war between the French and the Five Nations Confederacy, _____(10) of the Seneca, Cayuga, Onondaga, Oneida, and Mohawk. They, like many of North America's First Peoples, possessed a strong _____(11) organization and, through skilful use of _____(12) and _____(13) of the terrain, nearly destroyed New France in the first half of the 1600s.

For source, see Teachers' Notes.

TEXT C

universal subsisted exception appointed desirous firm between



"His Britannic Majesty and the United States of America _____(14) of terminating the war which has unhappily _____(15) between the two Countries, and of restoring upon principles of perfect Reciprocity, Peace, Friendship, and good Understanding between them, have for that purpose _____(16) their respective Plenipotentiaries [...]. There shall be a _____(17) and _____(18) Peace between His Britannic Majesty and the United States, and _____(19) their respective Countries, Territories, Cities, Towns, and People of every degree without _____(20) of places or persons."

For source, see Teachers' Notes.

Activity 2

This activity is about the Indian Act of 1876, the first act to record the rights and status of Indians in Canada.

First, read the statements below carefully, and decide whether they are true or false by putting an X in the appropriate box.

	T	F
The Act integrated Indian people into Canadian society.		
To be given Indian status, one generally had to be a member of an aboriginal band that was granted a reserve or government funds, or had negotiated a treaty with the government.		
Indians could continue to hunt and fish for a living.		
Non-Indian people were not prohibited from trespassing on reserves.		
The Act deprived Indians of the right to govern themselves and excluded them from voting in federal or provincial elections.		
Indians were allowed to leave their reserves without governmental permission.		
The Act did not provide guidelines for Indian behaviour.		
Indians were forced to abandon their own cultures through the ban of traditional ceremonies.		
The Act gave the Canadian government a special responsibility for the health, education and lands of much of the Indian population.		
Aboriginal property could not be seized for debt.		



Below, you will find the definition of some terms in the Indian Act. Try to find out which words the next sentences define by appropriately arranging the letters of the terms. To help you a little, the first letter of each term is given.

- 1 It is a process through which one could lose their Indian status and gain full Canadian citizenship if they met certain criteria.



FRNCHANESIE/~~NTM~~

E _____

- 2 The name of any First Nations individual who is not registered with the Federal Government or has lost his or her registered status.

~~Ø~~NN - TUSATS - NDAINI

N _____ - _____ - _____

- 3 To promote this among the Aboriginals, the Government could end the communal use of reserve lands and encouraged practices of individual ownership of property.

DIVINI/~~UADISML~~

I _____

- 4 A land set aside by the federal government for the use and occupancy of an Indian group or band.

NAINDI/~~ERVESRE~~

I _____

- 5 An Aboriginal individual recognized by the Federal Government as "registered" under the Indian Act.

GESI/~~DETRE~~ AINIDN



R _____

Glenbow Archives

13. FUR TRADE



1. You are going to read about fur trade, an early Canadian industry which was very important in the history of North America. Six sentences

have been removed from the text. Choose the most suitable sentence from the list (A-G) for each gap (1-6) in the text. There is one extra sentence which will not fit anywhere.

a.	The most famous of these, the Hudson's Bay Company, was established in 1670.	
b.	These tribes were not trappers, but they acquired the furs from other Indians.	
c.	However, it also brought Indian hostility toward white settlers because the clearing of land threatened the supply of fur-bearing animals.	
d.	The city became a fur-trading centre.	
e.	The English and the French were soon sending shiploads of beaver pelt back to Europe.	
f.	Fur trade was one of the earliest and most important industries in North America.	
g.	English traders later formed an alliance with the Iroquois Indians and extended their trading area from Maine down the Atlantic Coast to Georgia.	

1..... The earliest fur traders in North America were French explorers and fishermen, who arrived in what is now Eastern Canada during the early 1500's. Trade started after the French offered the Indians kettles, knives, and other gifts as a means to establish friendly relations. The Indians, in turn, gave pelts to the French.

By the year 1600, the need for more beaver fur exploded. European beavers were dying out due to over-hunting, and because new fashions, like hats, used lots of beaver felt. This demand encouraged further exploration of North America. European traders built trading posts in the wilderness, and settlements grew around many of these posts. In 1608, the French explorer Samuel de Champlain established a trading post on the site of the present-day city of Quebec. 2.....



The French expanded their trading activities along the St. Lawrence River and around the Great Lakes. They eventually controlled most of the early fur trade in what became Canada. Actually, the French traders obtained furs from the Huron Indians and, later, from the Ottawa Indians.

3..... The French also developed fur trade along the Mississippi River.

During the early 1600's, English settlers also developed fur trade in what is now New England and Virginia. 4..... Some of these settlements built by the Europeans later became major cities: Detroit, New Orleans, and St. Louis in the United States; and Edmonton, Montreal, Quebec, and Winnipeg in Canada.

European business companies handled a large number of the furs shipped from North America during the 1600's and 1700's. 5..... It was founded by a group of English merchants, with the help of two French fur traders. The English government gave the company sole trading rights in what is now the Hudson Bay region.

The fur trade led to conflicts between France and Great Britain in America. Rivalries over trading alliances also arose among Indian tribes that wanted to obtain European goods. On the other hand, in some cases, fur trade promoted friendly relations between the Indians and white traders. 6.....

**2. Read the text again and answer the following questions.
Only one answer is correct.**

1) What did the Europeans trade for the North American fur at the beginning?

- A. Kettles and knives
- B. Gold
- C. Corn

2) When did the French begin exploring the rivers draining into the St. Lawrence River?

- A. In the early 17th century.
- B. In the mid 18th century.
- C. In the mid 17th century.

3) In what year was the Hudson's Bay Company founded?

- A. In 1694.
- B. In 1608.
- C. In 1670.

4) In Champlain's view, which First Nations group was thought to be an important trading partner?

- A. The Algonquins.
- B. The Iroquois.
- C. The Hurons.

5) What was the primary motivation for French exploration between 1640 and 1656?

- A. Missionary activity.
- B. The expansion of fur trade.
- C. Military raids.



14. ABORIGINAL INVENTIONS

Activity 1/A

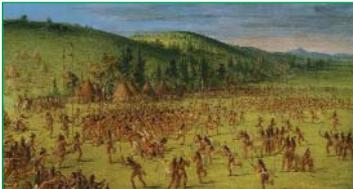
The following two texts are about two Aboriginal inventions: the chewing gum and lacrosse. Work in pairs. First, read text A or B, and then answer your partner's questions.

Text A



North American Native people discovered the first chewing gum. They collected a natural form of resin from the bark of spruce trees, which they cut to get a sticky chewing gum like substance. When the European settlers arrived in North America, this was introduced to them as one of the trade goods. The early settlers started to sell lumps of spruce as the first commercial chewing gum, and spruce gum continued to be sold until the 1950s in North America, when paraffin wax became the new base for chewing gum. Different flavours were introduced like spearmint, peppermint, lemon or exotic fruits. Today, children in North America spend approximately half a billion Canadian dollars on chewing gum each year.

Text B



Lacrosse, one of Canada's two official national sports, is a mixture of hockey, football and basketball. It is played with balls and sticks. Originally, many Iroquois tribes played the game, which was also used to settle disputes between nations, and to train warriors. A thousand players could participate at times, and the game often lasted for days. Some players broke bones, were severely injured or even died during the game. Today, there are professional lacrosse teams in North America, playing a modern version of the Natives' game, which is very fast and needs much stamina.

Activity 1/B

Can you name a few more Aboriginal inventions?



15. ABORIGINAL IDENTITY



Activity 1

What one uses or wears at home, or does in everyday life reflects one's cultural background, which is in close connection with one's identity. Leaf through the previous units again, and write down the name of five things which have to do with Aboriginal identity in your opinion.

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

Compare your findings with your partners, and explain to them what your items have to do with Aboriginal identity.

Activity 2

How much do you know about Aboriginal groups living in Canada? Can you match the definitions with the terms in the box?

Inuit Indian Métis Aboriginal peoples Reserve Nunavut

A. The descendants of the original inhabitants of North America. The Canadian Constitution recognizes three groups of them - Indians, Métis people and the Inuit. These are three separate peoples with unique heritage, languages, cultural practices and spiritual beliefs.

B. A word which describes all the Aboriginal people in Canada who are not Inuit or Métis. They are one of three groups of people recognized as Aboriginal in the Constitution Act, 1982.

C. Aboriginal people in northern Canada, who live in Nunavut, the Northwest Territories, Northern Quebec and Labrador. The word means "people" in the Inuit language - Inuktitut. For many years they were called Eskimos, which means "raw meat eaters".

D. People of mixed First Nations and European ancestry who identify themselves as different from First Nations people, Inuit or non-Aboriginals. They have a unique culture that draws on their ancestral origins, primarily French, Ojibway and Cree.

E. This territory was created in the Canadian North on April 1, 1999, when the former Northwest Territories was divided into two parts. The name of the territory means "our land" in Inuktitut. Inuit, whose ancestors inhabited these lands for thousands of years, make up 85 percent of the population of it. The territory has its own public government.

F. Land set aside by the federal government for the use and occupancy of an Indian group or band.

For sources, see Teachers' Notes.

16. INUIT BELIEFS

Activity 1

Fill in the gaps in this text about Inuit beliefs with suitable grammatical words.

The environment in (i) the Inuit lived inspired a mythology filled with adventure tales of whale and walrus hunts. Long winter months of waiting(ii) caribou herds or sitting near breathing holes hunting seals gave birth to stories of mysterious and sudden appearance of ghosts and fantastic creatures. Some Inuit looked (iii) the aurora borealis, or northern lights, to find images (iv) their family and friends dancing in their next life. However, some Inuit believed that the lights (v) more sinister and if you whistled at them, they would come down and cut (vi) your head. In fact, this tale is still told to children today. For others the lights were invisible giants, the souls of animals, a guide to hunting and(vii) a spirit for the *angakkuq* (shaman) to help (viii) healing. They relied upon the *angakkuq* for spiritual interpretation. In the Inuit belief system, the nearest thing (ix) a central deity was the Old Woman (Sedna), who lived beneath the sea. The waters, a central food source, (x) believed to house great gods.

For source, see Teachers' Notes.

i

ii

iii

iv

v

vi

vii

viii

ix

x



Activity 2

Shamans used to play a very important role in the life of the Inuit, but they were not the only ones who had spiritual experiences. Ordinary people could also experience the spiritual. Read this text and decide if the following statements are true, false or not stated in the text.

The boundary between shaman and lay person was not always clearly demarcated. Non-shamans could also experience hallucinations and almost every Eskimo can report memories of ghosts, animals in human form, or even little people living in remote places. Experiences such as hearing voices from ice or stones were discussed as readily as everyday hunting adventures. Neither were ecstatic experiences the monopoly of shamans: lay people experiencing daydreaming or even trance were welcome to report their experiences and interpretations. The ability to have and command helping spirits was characteristic of shamans, but lay people could also profit from spirits' powers through the use of amulets. In one extreme instance a Netsilingmiut child had 80 amulets for protection. Some lay people had greater capacity than others for close relationships with special beings of the belief system; these people were often apprentice shamans who failed to complete their learning process.

For source, see Teachers' Notes.

Decide on the basis of the text:	True	False	Not stated in the text
1 Not only shamans could command spirits.			
2 Lay people had to report their experiences.			
3 Without an amulet, one could not access the power of spirits.			
4 Lay people who were not former shaman apprentices could not have close relationships with helping spirits.			
5 Visions were common among the Inuit.			
6 Apprentice shamans who did not complete the learning process did not lose their power.			
7 Every child had to have an amulet.			
8 Anyone could have a helping spirit.			



17. ABORIGINAL RELIGIOUS CULTURE

Activity 1

Read the short descriptions of objects and customs associated with Aboriginal religious culture and match them with the words below. There is one extra word you will not need.

The Medicine Wheel
Elders
Fasting



Rattles
Feasting
Pipe
Herbs/Incense



Honour Songs
Drums
Prayers

1. They may be either men or women. Their characteristic feature is wisdom, in close connection with experience and age. Their spiritual gifts differ: some may interpret dreams, others may be good at preparing herbal remedies or healing during a sweat lodge ceremony.

2. These are used during both private and group ceremonies. A prayer is said through the smoke of the burning plant rising from the objects in question. Some of these objects may or may not be decorated with beads or leather.

3. It is a time-honoured way of spirituality in which a growing number of Natives are partaking. An Elder provides the necessary ceremonial setting and conditions to guide the members. This practice means not eating and/or drinking for a specified time period.

4. Sweetgrass, sage, cedar and tobacco are called the four sacred plants. Burning these is a sign of deep spirituality in Native practices. Cedar and sage are burned to drive out the negative forces in prayer. Sweetgrass is burned to invite the good spirits to enter.

5. There are certain rituals which require participants to eat special foods. Sacred food for the Ojibway, for instance, consists of wild rice, corn, strawberries and deer meat, which they consume together as a community.

6. These are shaken to call up the spirit of life when someone is sick. The Elder also uses them to summon the spirits to help those who seek spiritual and physical cleansing.

7. These sacred leather objects represent the heartbeat of the nation and the pulse of the universe. Different sizes are used depending on the purpose of the occasion (medical or ceremonial).

8. The symbol of the circle holds a place of special importance in Native beliefs, it has always been expressed in Native ritual practise and in art.

9. Natives communicate with the Great Creator and spirit helpers through these, which are offered at individual or group ceremonies and consist of words and rhythm.

For source, see Teachers' Notes.

18. TOTEM ANIMALS AND THEIR SYMBOLISM

In this unit you will learn about a well-known feature of Western Canadian native art: totem poles, and the animals that are represented on them.

Activity 1

*Below you can see various statements about totem animals. Can you guess which statement is true and which is false? If the sentence is true, write a **T** in the column at the end of the sentence. If you think the statement is false, write an **F** in the box.*

1. Aboriginal people have to choose their totem animals.	
2. No animal is worse than any other.	
3. Domesticated animals have a stronger connection in their spirit with humans than wild animals.	
4. Every animal has its own talents.	
5. Meditation will help you to understand your totem animal.	
6. You can learn about your totem animal by talking to others about it.	
7. You have to develop a relationship with your totem animal.	
8. You must respect your totem animal.	
9. The totem animal has to trust you and learn your limitations.	
10. It is only your totem animal that plays an important role in your life. No other animal has this role.	

Activity 2

Which do you think are the totem animals of Aboriginal people living in Northwestern Canada? Discuss this with your partner and circle the pictures of these animals. Also name the animals in English.



1.



2.



3.



4.



5.



6.



7.



8.



9.



10.



11.



12.



13.



14.



15.

Activity 3

Some animals are very often represented on totem poles. In this exercise you can learn about Aboriginals' perspective of these animals. You find the most common animals and their characteristics in the boxes. Can you guess which characteristics describe which animal?

goat	dragon	snake	eagle	horse	crow	
cat	ant	spider	bat	fox	dog	buffalo
stag	parrot	deer	beaver	tiger	unicorn	

1. Group-mindedness, determination, patience, as well as active and industrious nature. _____
2. Rebirth, longevity, secrecy, initiation, good listener, and long life. _____
3. Guardianship, detachment, sensuality, mystery, magic, and independence. _____
4. Justice, shape shifting, change, creativity, spiritual strength, energy, community sharing, and balance. _____
5. Longevity, richness, prosperity, infinity, wisdom, power, and fiery nature. _____
6. Divine spirit, sacrifice, connection to the creator, intelligence, renewal, courage, illumination of spirit, healing, creation, freedom, and risk-taking nature. _____
7. Surefootedness, stubbornness, independence, diligence, lack of foresight. _____
8. Freedom, stamina, mobility, travel and power-orientedness. _____
9. Impulsive, shrewdness, rebirth, transformation, initiation, and wisdom. _____
10. Balance, wisdom, creativity and good communication. _____
11. Compassion, peacefulness, gentleness, kindness, subtlety, gracefulness, femininity, gentleness, innocence, as well as an adventurous, intellectual and caring nature. _____
12. Sacredness, love of life, great strength, abundance, gratitude. _____
13. Determined, strong-willed, builder, overseer, and protector. _____
14. Cunning, agility, quick-witted, diplomatic, wildness, feminine magic of camouflage, shape shifting and invisibility. _____
15. Purity, innocence, dreamer, personal power, gentle. _____
16. Strength, valour, power, and energy. _____
17. Communication, beauty, guide for wisdom, mockery, thinking before speaking. _____
18. Nobleness, faithfulness, loyalty, capability to teach, protection, and guidance. _____
19. Lord of the forest, masculine power of regeneration. _____

For source, see Teachers' Notes.

Activity 4

Text A - Task 1

This short text is about the history of totem poles. Fill in the gaps using the words in the box.

reasons	reminder	revealed	represent	mature
ceremony	descended	encounter	experience	designs

The first totems were carved from (1)..... cedar trees and used in the Potlatch ceremonies of families or clans of the Pacific Northwest, primarily in Alaska and British Columbia. The totems were carved to (2)..... the emblem of the family as a (3)..... of its history. A totem is carved and placed at the front entrance of the family longhouse to honour the ancestors, the clan's standing, rights and accomplishments, to record a memorable (4)..... or record a spiritual (5)..... . A totem pole is a symbol of the qualities, experience and exploits of the clan. The totem carvings tell a story, which is (6)..... only if one knows the meaning assigned to various animals (fish, birds, etc.) and (7)..... and if one is aware of where they are placed on the pole. There are a number of (8)..... why a particular figure or design has been chosen by a clan. The connection between the clan and the various figures carved into the pole may be explained by the clan's receiving a special gift from the animal, fish or bird spirits. Or, there may have been a recent (9)..... with that figure. What is more, some clans claim to have (10)..... from certain totem figures.

For source, see Teachers' Notes.

Text A - Task 2

Ask your partner these questions about his/her text.

- ❖ How are animals connected to the lives of Native North Americans?
- ❖ Why is one certain animal special in everybody's life?
- ❖ How can these animal totems teach a person?



Activity 4

Text B - Task 1

This short text is about totem animals. Fill in the gaps using the words in the box.

for	in	in and out	of	to
to	with	with	with	with

A totem can be the symbol (1)..... a tribe, clan, family or individual. Native North American tradition has it that each individual is connected (2)..... nine different animals that will accompany each person through life, acting as guides. Different animal guides come (3)..... of our lives depending on the direction that we are taking and the tasks that need to be completed along our journey.

Native beliefs further explain that a totem animal is one that is with you for life, both (4)..... the physical and spiritual world. Though people may identify (5)..... different animal guides throughout their lifetimes, it is this one totem animal that acts (6)..... the main guardian spirit.

This animal guide offers power and wisdom (7)..... the individual when one is "communicating" with it, conveying respect and trust. This does not necessarily mean that you actually pet or spend time (8)..... this animal, it is more like being open to learning the lessons it teaches.

(9)..... some, knowing what their totem animal is almost an inborn process. It's as if they've always known: they are inexplicably drawn (10)..... the animal or have a special feeling for the animal's energy. On the other hand, others only wonder what their animal totem is and can only guess.

For source, see Teachers' Notes.

Text B - Task 2

Ask your partner these questions about his/her text.

- ❖ Why do Native families have totems?
- ❖ What do totems tell about a family?
- ❖ How do families choose their totem animals?

19. TOTEM POLES

Activity 1

You have probably heard about totem poles before. But do you know what they symbolize? Read the following text and decide whether the statements below are true or false.

Pole carving began in order to record the history and culture of a certain people and it is a means of preserving traditions. Totem poles often have very interesting religious and historical meanings, which are interpreted through mythical beings in the history of a family or a clan. Totem poles may recount familiar legends, clan lineages, or notable events. Some poles are erected to celebrate cultural beliefs, but others are intended mostly as artistic presentations. Totem poles were never objects of worship; however, some have been used for public ridicule, these are usually called "shame poles", and were erected to shame individuals or groups for unpaid debts (this did not necessarily mean money but some kind of compensation for some wrongdoing). The erection of a totem pole is hardly ever done using modern methods; instead, the process of erection is as follows: a wooden scaffold is built and hundreds of strong men haul the pole upright into its footing while others steady the pole from side ropes and brace it with cross beams. Typical animals on totem poles are: the *thunderbird* - a strong leader and the most powerful of power animals; the *killer whale* - thought to hold the history of the world; the *wolf* - a supernatural human-animal clan founder; the *grizzly bear* - this can shape shifts from animal to human form and back, and finally the *raven* - the clan founder that stole the sun to bring light to the people.

For source, see Teachers' Notes.

	True	False
1) As we proceed in time, the erection of totem poles seems to involve modern methods.	<input type="checkbox"/>	<input type="checkbox"/>
2) You can always find a grizzly bear totem on poles, as the bear is one of the typical totem animals.	<input type="checkbox"/>	<input type="checkbox"/>
3) A lot of powerful men are necessary to erect a totem pole.	<input type="checkbox"/>	<input type="checkbox"/>
4) Most totem poles are shame poles that represent a special event in a family's history.	<input type="checkbox"/>	<input type="checkbox"/>
5) Only the animals mentioned in the text can be found on totem poles.	<input type="checkbox"/>	<input type="checkbox"/>



20. TOTEM POLES: COLOURS AND SIGNIFICANCE

With the help of this worksheet, you are going to learn about some aspects of the history of totem poles.



Activity 1

You are going to read some information about what different colours represent in aboriginal culture and how these colours can be made. Try to match the descriptions with the colours listed in the box below.

- a) This colour represents the earth, hills, trees, and mountains, which are so common in all Indian legends. This colour may be obtained by mixing two primary colours, yellow and blue, or it may be made from simple acid action on copper. In certain areas of the West, Northwest and Upper Midwest, copper was abundant. Other parts of the country used different grasses to produce the colour.
- b) Mud from sulphur springs and other earth deposits made this colour available to the Aborigines. As a rule the colour represents power.
- c) Generally this colour stands for blood, war or valour. Sometimes it is used as it appears in nature: such as the crest of a red-headed woodpecker, the scarlet tanager, or, frequently, the tongue of an animal.
- d) This colour was most commonly used as the symbol of the rivers, water, lakes and the skies. Certain tribes even used it for mountains in the distance. It stands for sincerity and happiness. Berries were used for a large portion of the natural colour. Western clay and pigments of the canyons also lent varying hues to this effective colour.
- e) Huckleberries give a very good substance for dyeing, and Aborigines used this commonly. This is an excellent colour symbolizing respect. The colour used to stand for mountains in the distance and for common signs.
- f) This colour is used, along with other light colours, as a background and shade. As a rule, the colour symbolized the skies and the spacious heavens. It also stood for purity, peace and death.
- g) The abundance of natural materials made this colour a very popular and predominating one. Clay, roots and tannic barks provided the natives with dyes of this colour. It is the symbol of the sun, light and happiness. This dye is easily made from trees.

For source, see Teachers' Notes.

WHITE

RED

BLUE

YELLOW

GREEN

PURPLE

BLACK

Activity 2

This is a text about totemism. Fill in the gaps with one of the words below. You need to put the word in the correct form.

name	outstanding	extent	conflict	deed	
possess	carve	impossible	pole	among	feature
	ashore	man	conflict	ancient	

Thousands of years ago, when (1)..... was in his early savage state, totemism was born. In his (2)..... with the rough forces of nature, man learned the habits, the virtues, and the characteristic (3)..... of certain animals. He respected them and prided himself on the stories he could tell of his (4)..... among the beasts.

From one (5)..... adventure he would get his tribal name. The name would not be the same as that of the animal but it would stand for the virtues which that particular animal (6)..... For instance, a man might be called "Huya", which stood for "fighting Eagle". When his people called him "Huya", they did not only use it for simplicity but they thought immediately of the (7)..... behind the name.

Many persons still have common family names such as Fox, Green, Stone, etc., which were originally totems. In the early days, a man did not sign his name. He would draw the picture of the animal in what is known today as a "pictograph" form. Some of these (8)..... pictographs are on exhibition in some of the larger museums in Canada.

Primitive man was very proud of his totem, since in those early days it stood for what a family (9)..... and its traditions stand for nowadays. The totem was his name, his ancestors' name, something held in reverence.

Aboriginals were wise in many ways. He (10)..... his family history on a large pole and erected it where everyone could see it. To a certain (11)....., the totem helped him live a finer life, as his deeds were commemorated in a monumental form, (12)..... to change at one's will.

The (13)..... generally started with the oldest history at the bottom, and read upward. It was topped with the family totem or crest, giving the pole a royal appearance. (14)..... certain tribes of the Northwest, two watchmen were used as a crowning feature.

Early totems were carved with stone tools. As metal parts of boats washed (15)....., and when European and Asian settlers arrived, the carvers began to use metal tools.

For source, see Teachers' Notes.



21. WHY AND HOW TO MAKE A TOTEM POLE?

Activity 1

People carved totem poles for different reasons. What were these reasons? Try to guess. Write F after the statement, if you think it is false, or T, if you think it is true.

1. Totem poles tell the life story of a dead person. _____
2. Totem poles were given as a present for someone's birthday. _____
3. Today we number our houses. In those days people used a totem pole for orientation. _____
4. In the old days, people could not write, so they carved a pole instead of writing a book about their history. _____
5. Native people carved poles to remember festivals and events. _____
6. Totem poles represented special gifts at a wedding. _____
7. Totem poles were used in houses to support the roof. _____



Activity 2

How is a totem pole made? You will find out if you read the text below, which describes how modern totem poles are made in the traditional way. Put the sentences in the correct order by numbering them.

How Totem Poles Are Made

- _____ The artist draws the outline on wood.
- _____ The tree is debarked and tested for imperfections. Then the wood is smoothed.
- _____ The tree, a mature red cedar, is placed at a working height for the artist.
- _____ Here are the steps of how totem poles are made.
- _____ The master carver carves a small model of the design.
- _____ A plan is prepared at a meeting of elders, sponsors and the master carver.
- _____ Small poles take 2-3 months to complete, while large poles take 8-9 months to complete.
- _____ A clear red cedar tree must be found that has only few knots and imperfections.
- _____ Paint is the last thing. The carver chooses whether or not to paint the totem. Traditional paints used were orange, yellow, red, black, white, red-brown, green, and bluish-green. Traditional colours were made from animal oils, blood, salmon eggs, charcoal, graphite, ochre, and moss. Natural and mineral dyes were bound with chewed up salmon eggs and bark. Brushes were made of animal fur.
- _____ The carvers sing songs as they work and the figures begin to emerge.
- _____ The bottom of the pole is carefully detailed by the master carver because observers see these figures close up. The less important part of the story is found at the top. The most important figures are at the bottom.
- _____ The master carver chops out rough forms then discusses the overall concept of the pole with each new apprentice.
- _____ The master carver begins at the bottom and works up to the top.

For source, see Teachers' Notes.

Based on the text, discuss these questions with your partner:

1. What material are totem poles made of?
2. What wood is needed for a totem pole?
3. How do they produce the design of the totem pole?
4. What colours do they use and how do they make them?
5. What craftsmen are involved in making a totem pole and what jobs do they do?
6. What are totem poles "good" for?



22. INUIT HUNTING MAGIC

The unit introduces the concept of 'hunting taboos'. These pieces of advice are connected to hunting and describe what one must do during hunting and how the hunted animal or parts of the animal must be treated.

Activity 1

To get familiar with the topic, read the questions and try to answer them.

What is a taboo?
Can you think of any taboos?
Can you mention any Canadian indigenous beliefs?
Who are the Inuit? (The picture and units 3-5 will help you to answer).



Activity 2

The following text is about hunting magic, that is: magic one can use while hunting. Put the words in the box in the appropriate gaps to get a meaningful text.

taboo	help	the Inuit	hunted	shamans	hunt
hunting	taboos	wasted	reborn	spirits	ceremonies

Hunting Magic

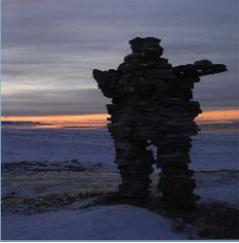
Arctic societies had great respect for nature and the animals they (1)..... . They believed that all creatures, like people had (2)..... . When they killed an animal, they performed rituals that helped to appease the creature's spirit. (3)..... , for example, beheaded a slain beast to (4)..... the animal's spirit leave its body. They made offerings of food and drink in the hope that the animal's spirit would be (5)..... to be hunted again. Other Arctic hunters put parts of creatures they had killed back into the sea. Hunters took only what they needed to survive. They (6)..... nothing.

Arctic groups had many (7)..... , which were rules linked with spiritual practices. Hunting, in particular, was surrounded by many taboos. If a hunter broke a (8)..... , his action would anger the spirits and he might never (9)..... successfully again. (10)..... were respected members of the community who talked to spirits. They provided a link between ordinary Arctic people and these powerful spirits. Shamans conducted (11)..... to bring good luck to (12)..... parties.

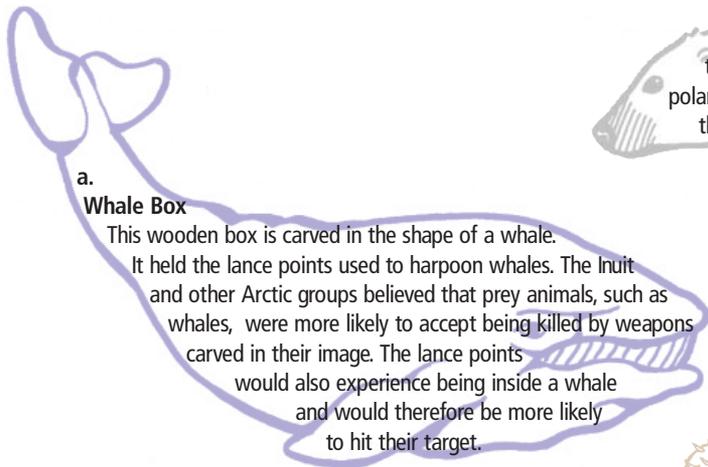
For source, see Teachers' Notes.

Activity 3

Below, you can see some Inuit objects. Read the short descriptions and match them with the photos.

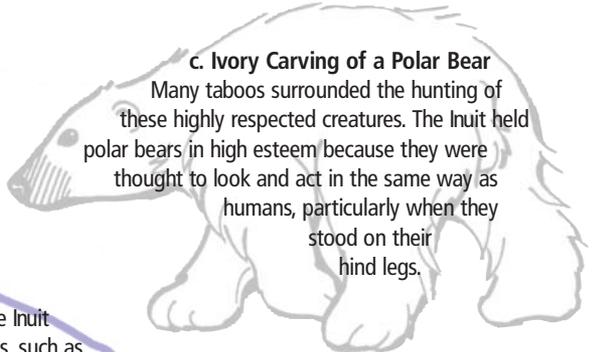


1. 2. 3. 4.



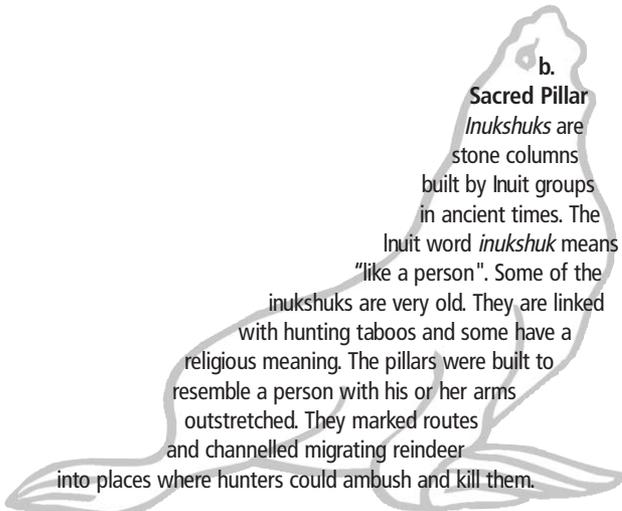
a. Whale Box

This wooden box is carved in the shape of a whale. It held the lance points used to harpoon whales. The Inuit and other Arctic groups believed that prey animals, such as whales, were more likely to accept being killed by weapons carved in their image. The lance points would also experience being inside a whale and would therefore be more likely to hit their target.



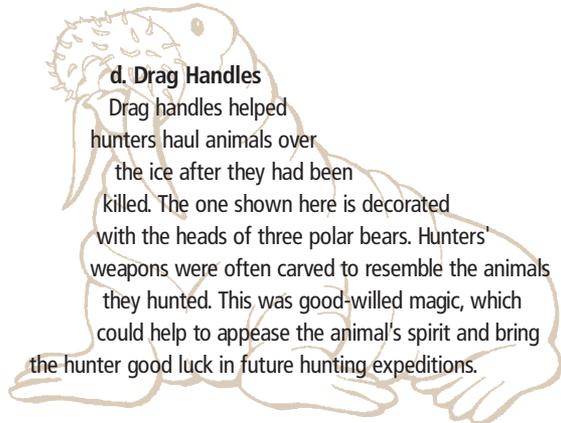
c. Ivory Carving of a Polar Bear

Many taboos surrounded the hunting of these highly respected creatures. The Inuit held polar bears in high esteem because they were thought to look and act in the same way as humans, particularly when they stood on their hind legs.



b. Sacred Pillar

Inukshuks are stone columns built by Inuit groups in ancient times. The Inuit word *inukshuk* means "like a person". Some of the *inukshuks* are very old. They are linked with hunting taboos and some have a religious meaning. The pillars were built to resemble a person with his or her arms outstretched. They marked routes and channelled migrating reindeer into places where hunters could ambush and kill them.



d. Drag Handles

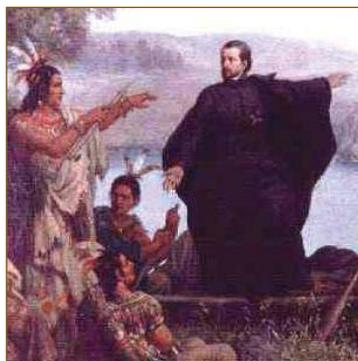
Drag handles helped hunters haul animals over the ice after they had been killed. The one shown here is decorated with the heads of three polar bears. Hunters' weapons were often carved to resemble the animals they hunted. This was good-willed magic, which could help to appease the animal's spirit and bring the hunter good luck in future hunting expeditions.

For source, see Teachers' Notes.

23. CHRISTIANITY MEETS NATIVE RELIGIONS

Activity 1

When the Europeans arrived in today's Canada, they also brought their religion with them. The first missionaries to the Natives were French Jesuits, some of whom tried to find connections between Christianity and the "religion" of the Natives. The so-called "Huron Carol" is an example of this effort. Dating back to around 1640, it is Canada's oldest Christmas song, whose words were written by Jean Brébeuf, a Jesuit missionary, in the native language of the Huron or Wendat tribe to the tune of a French folk song. The English translation of the song lyrics was produced in the 20th century. The carol is also known as "Jesus Ahattonia", the sentence repeated at the end of each stanza in the Wendat language version. The song is so popular that it has been performed by many Canadian groups and singers.



Father Jacques Marquette with Indians

The following is the popular English translation (by Jesse Edgar Middleton, 1926) of the original hymn. Read the words and then find and note down five things that are different in the Huron Carol from the events of the traditional Christmas story. Discuss the reasons for the differences with your partner.

'Twas in the moon of wintertime when all the birds had fled
That mighty Gitchi Manitou sent angel choirs instead;
Before their light the stars grew dim and wondering hunters heard the hymn,
Jesus your King is born, Jesus is born, in excelsis gloria.

Within a lodge of broken bark the tender babe was found;
A ragged robe of rabbit skin enwrapped his beauty round
But as the hunter braves drew nigh the angel song rang loud and high
Jesus your King is born, Jesus is born, in excelsis gloria.

The earliest moon of wintertime is not so round and fair
As was the ring of glory on the helpless infant there.
The chiefs from far before him knelt with gifts of fox and beaver pelt.
Jesus your King is born, Jesus is born, in excelsis gloria.

O children of the forest free, O seed of Manitou
The holy Child of earth and heaven is born today for you.
Come kneel before the radiant boy who brings you beauty, peace and joy.
Jesus your King is born, Jesus is born, in excelsis gloria.

The encounter of Natives and Christians had several benefits for both parties. What were these? The links your teacher gives you help you answer this question.

Activity 2/A

Residential schools, operated by the different churches, later became the main means of trying to acculturate Canada's Aboriginal population to Western ways. That is, these institutions were the places where Western education, ways of thinking and behaviour were taught. Canada has long recognized the harm done by residential schools, and has made efforts to address their legacy. In 1998, the Government of Canada issued a "Statement of Reconciliation." This was followed by the 2006 Indian Residential Schools Settlement Agreement, and by the full apology offered by Prime Minister Stephen Harper in 2008 on behalf of the Government of Canada and all Canadians. Read some experts from Prime Minister Stephen Harper's speech of apology and then decide if the statements that follow the text are true (T) or false (F) by circling the correct answer.

"The treatment of children in Indian Residential Schools is a sad chapter in our history.

For more than a century, Indian Residential Schools separated over 150,000 Aboriginal children from their families and communities. In the 1870's, the federal government, partly in order to meet its obligation to educate Aboriginal children, began to play a role in the development and administration of these schools. Two primary objectives of the Residential Schools system were to remove and isolate children from the influence of their homes, families, traditions and cultures, and to assimilate them into the dominant culture. These objectives were based on the assumption Aboriginal cultures and spiritual beliefs were inferior and unequal. Indeed, some sought, as it was infamously said, "to kill the Indian in the child". Today, we recognize that this policy of assimilation was wrong, has caused great harm, and has no place in our country. One hundred and thirty-two federally-supported schools were located in every province and territory, except Newfoundland, New Brunswick and Prince Edward Island. Most schools were operated as "joint ventures" with Anglican, Catholic, Presbyterian or United Churches. The Government of Canada built an educational system in which very young children were often forcibly removed from their homes, often taken far from their communities. Many were inadequately fed, clothed and housed. All were deprived of the care and nurturing of their parents, grandparents and communities. First Nations, Inuit and Métis languages and cultural practices were prohibited in these schools. Tragically, some of these children died while attending residential schools and others never returned home. The government recognizes that the absence of an apology has been an impediment to healing and reconciliation. Therefore, on behalf of the Government of Canada and all Canadians, I stand before you, in this Chamber, so central to our life as a country, to apologize to Aboriginal peoples for Canada's role in the Indian Residential Schools system."

1. The Canadian Government did not approve of the setting up of residential schools by the different churches.
2. The aim of the residential schools was to take children away from their native families of origin.
3. In residential schools, children were usually well looked after physically as well as psychologically.
4. Up to the present, there have been many official expressions of regret concerning the issue of residential schools.
5. It was in the Canadian Parliament that the Prime Minister of Canada offered an apology to Canada's Aboriginal population.

T / F

T / F

T / F

T / F

T / F

Activity 2/B

Some form of the following words is used in the above text. Find these forms in the text and explain why the words are used in that given form. Can you list yet other existing forms of the same words?

tragic

resident

force

spirit

famous



Activity 3

How do the different churches help Aboriginals in Canada today? Find three initiatives, and write a paragraph on each of these.

24. INUIT MYTHICAL FIGURES

Activity 1

The Inuit held a lot of things sacred. Read the texts below and find the correct picture to go with each description.

1. It helped the Inuit with their navigation. It was used as a memorial marker, a warning of danger for boats open water and it also marked sacred spaces.
2. It was a highly respected creature. It was the symbol of purity, death, rebirth and transformation.
3. It was a powerful supernatural creature. There was a common belief that the flapping of its enormous wings causes thunder and stirs the wind.
4. She was the mother and goddess of all sea creatures. Her happiness was very important to the Inuit people, because when she was angry there were no animals in the sea.
5. He had supernatural power; he could travel in the sky or under the sea.



a) Thunderbird



c) Sedna



d) Inuksuk



d) Polar bear



e) Shaman

1	2	3	4	5

25. LEGENDS

Activity 1

Discuss the ideas in the legend and the meaning of the story. Why do you think such a story has been written? What does the story teach?

Many, many years ago, at the beginning of the world, there were no animals or even darkness. It was always day. Only the Great Snake knew where to find dark. Three boys were sent to find the snake to ask for darkness. They found her in a deep, damp and very scary cave. She told the boys she knew how to find night. The Great Snake gave a waxy palm-nut to the three boys and told them to give it to her daughter and then they would find darkness. She warned them not to open the nut. The boys heard noises coming from the palm-nut and wanted to open it. The first boy told them not to do it and to remember what the Great Snake had said. The other two boys did not listen and scratched off the yellow wax to open the palm-nut. Darkness poured out and immediately, sticks turned into fish, logs into jaguars and canoes into alligators. Everything went black because the boys had let out darkness too soon.

For source, see Teachers' Notes.

Activity 2

Read the texts either for Group 1, Group 2 or for Group 3 and rearrange the pieces to get a meaningful story. What is your story about? Find the picture(s) that go(es) with your story.



26. THE RAVEN AND THE FIRST MEN

BY BILL REID AND ROBERT BRINGHURST

Activity 1

Here is a legend about the raven and the first men. Fill in the gaps. Use the necessary past tense forms (Past Simple and Past Perfect Simple).

The great flood which(1) the earth for so long(2) at last, and even the thin strip of sand now(3) Rose Split, stretching north from Naikun village,(4) dry. The Raven(5) there to gorge himself on the delicacies left by the receding water, so for once he(6) hungry. But his other appetites – lust, curiosity and the unquenchable itch to meddle and provoke things, to play tricks on the world and its creatures –(7) unsatisfied.

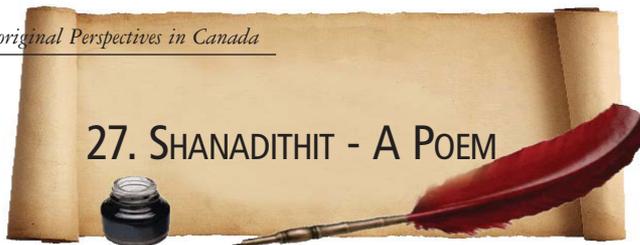
Recently he(8) the light from the old man who(9) it hidden in a box in his house in the middle of the darkness, and(10) it throughout the sky. The new light(11) the night with stars and(12) and(13) in the shape of the moon. And it(14) the day with a single bright shining which(15) up the long beach that(16) from the split beneath the Raven's feet westward as far as Tao Hill. Pretty as it(17), it(18) lifeless and so to the Raven it seemed quite boring. He(19) a great sigh,(20) his wings behind his back and(21) along the sand, with his shiny head and his sharp eyes and ears alert for any unusual sight or sound. Then taking to the air, he(22) out to the empty sky. To his delight, he(23) an answering cry, or to describe it more closely, a muffled squeak.

At first he(24) nothing, but as he(25) the beach again, a white flash(26) his eye, and when he(27), he(28) at his feet, half buried in the sand, a gigantic clamshell. When he(29) more closely still, he(30) that the shell(31) full of little creatures covering in terror of his enormous shadow.

not be - lie -
recede - remain
- cover - fly -
call

call - light -
scatter - cross -
wane - steal
hear - curve -
wax - give -
dazzle - keep -
walk - be -
spatter - look -
look

see - catch -
find - scan - be
- see - land -
look



The meeting of Canadian Aboriginal people and the Europeans was fruitful in many aspects but it was not always a happy encounter. The Europeans had a different culture, different customs, different ways of thinking and even different diseases. In the 1970's, Canadian poet Al Pittman wrote a poem entitled "Shanadithit" addressing the Beothuk Indians, who lived in Newfoundland and whose last survivor died in her late twenties in 1829.

Activity 1

Read the poem about Shanadithit and formulate your first impression of the verse in one sentence.

Shanadithit by Al Pittman

What I know of you is only
what my grade seven history book told me.
That you were young when they caught you.
That your people lived in deerhide houses.
That they changed your name to Nancy.
That you died soon after.
That you were the last of the Beothuks.

You probably didn't know that did you?
That you were the last of your people.
That when you went there was no one
to take your place.
I suppose you died thinking
there were uncles and cousins
with toothaches and babies
that there were hunters,
young men you'd like to be with,
coming home game-laden to campfires
on the shore of the lake
your executioners call Red Indian.
You didn't know
you'd end up in my grade seven history book did you?

And when you died your lonely death,
when the white disease put an end to you,
you didn't know that all these years

beyond your decay I would long
to be with you, to tell you
I wouldn't forget. You didn't know
that I would have kissed you
and cried when you went.
Of course that has all to do
with my own images of you and they are
much too mixed up with technicolor movies
and my own boyish musings.

I see you as beautiful as Debra Paget
who played the role of an Indian girl
in a movie I barely remember.
I can't see you, no matter how hard
I try, mud-caked and offensive smelling.
I can't see you groaning and twisting
on the floor of your smoky mamateek
locked in any embrace with your rough raw-boned cousins.

I see you (and I know this is all wrong)
leaning over a blue pool. The sun
filters through the alders and sends little shivers of light
bouncing off your golden thigh
where your beautifully embroidered dress
(like the one marked yours in the St. John's museum)
parts to let you bend.

Your reflection looks up at me
from the still water and your eyes
are two hollows deeper than any this brook
could fill. The eyes of a martyr,
of one who waits patiently for death
knowing that beyond all kindred deaths
yours will matter most.

Yet in all this there is a sadness
about you for you had not always
consented to your martyrdom. Before this,
before it had all been revealed to you
through witchcraft and religion,
you had wished rather that I would walk
buckskinned into your forest and take you
upstream to a place the shaman
and the gods had ordained for us.
And there, in an eternity of summers,
we would have loved each other gently
in the brook-cooled summer sun.



For source, see *Teachers' Notes*.

Spirit of the Beothuk (life-size bronze statue of Shanawdithit by Gerry Squires /2005/ at the Beothuk Interpretation Centre, Boyd's Cove)

That dream, of course,
(though it pleases me that you had it)
was entirely impossible. For you had
to die as you did, you had to be the last
of your people before I could love you at all.

I admit now (putting this poem aside)
that my love for you has nothing
to do with you. Not as you were
or might have been in those few
of your own dead-end days.
For in those days surely my affection
would have been given over to some
Newfoundland lass with fair hair
and delicate English-pink skin.
There might have been times then when I
would have impressed her with stories
of how I raided your village, killed
your cousin, and laughed heartily all the way home.

The workman who destroyed your grave
to build his portion of road
did not know what he was doing, did
not know that I would have knelt
in awe at that spot loving you
and condemning your death all in one prayer.
He did not know he ruined forever
my one chance to come close to you.
And therefore what is he guilty of
but depriving me of one singular
and pitiful indulgence? One moment
in my history when I could have knelt
over your fleshless remains and said
"Shanawdithit, I love you." What did he
do but save you the agony of one more lie?
Lie easy in your uneasy peace girl
and do not, do not, forgive those
who trespass against you.

© Al Pittman, *Once when I was drowning*, ISBN 13: 9780919948488, Paperback, Saint John's, Newfoundland, Canada: Breakwater Books, 1978, pp. 43-46. Reprinted with permission from the publisher

Activity 2

Discuss the poem considering the following questions:

- ❖ Why do you think this poem was written?
- ❖ How does the poet describe and portray Shanadithit?
- ❖ How does he present the white settlers?
- ❖ Why did he choose a fictitious dialogue in the form of a poem?
- ❖ What do you think of the narrator of the poem?
- ❖ How effective is the poem?

Now discuss the ideas of your group/pair with members of other groups/pairs.

Activity 3

Rewrite this poem in the form of a short story (and act it out).

Activity 4

Do some research on the history and culture of the Beothuks and prepare a short presentation. If relevant, refer to the ways the information presented appears in the poem.

- ❖ What names were used to refer to the Beothuks during history?
- ❖ How big was the Beothuk population during the European contact?
- ❖ What lifestyle did they have?
- ❖ What were their homes like?
- ❖ What role did they play in the fur trade?

Activity 5

Answer the following questions.

- ❖ Do you know the name of any Canadian Aboriginal poets?
- ❖ What have you read by them?
- ❖ What are their works about?





28. THE RED COUCH



For source, see Teachers' Notes.

The Red Couch by D. Danard

Activity 1

Read the first part of the story below and briefly summarise the plot (who is doing what, where, when, how and why?).

A

When I first met Frank Longboat he was sitting on a bar stool at the Green Dragon Bar. I didn't have to see his face to know he was Nishnawbe. I knew by his two thick black braids. His braids hung down past the bottom of his jean jacket, and they were tied with leather hide. He was holding his Canadian beer like it was his best friend.

I sat next to him. He was looking at the T.V. behind the bar and didn't see me watching him. I wasn't really watching; I just wanted to check and see what this guy was about.

I've been living off the reserve for ten years now and I don't have many friends; the ones that I do have are mostly white. To look at me you wouldn't say I looked Nishnawbe 'cause I'm not really like a "full-blood." And I'm kinda stuck right in the middle of everything, kinda like standing on the fence. At home the guys tell me that whatever's going on the reserve is none of my business. I guess I ain't got no business in the city either.

I tried to live with my dad a couple of years ago, but I got into some trouble and almost went to jail. I was travelling with this small-time carnival for a while, but they went on and I stayed behind. I guess I thought I could stop being tired and hungry.

Activity 2

Read the following three parts of the story and write headings for each of the sections. Then summarize each part in not more than three sentences.

B

So I was just sitting there watching Frank and drinking my third beer. The Blue Jays were behind two runs in the game. They never win when I watch them anyway.

Frank jumped down from the bar stool and started laughing. A sort of low chuckling laugh, and it made me laugh too. Then he just started walking out the front door. I followed him. Once he reached the street he turned around quickly, and I almost ran into him.

"Do you know how to hunt?" Frank said, staring straight ahead past me somewhere, although I thought he was staring right at me. "Yeah," I lied. Without blinking, Frank asked bluntly, "Where?" I noticed his face and his almost-black eyes. I shrugged my shoulders and stuffed my hands to the bottom of my pockets, then turned away towards a passing car.

"I used to hunt in the bush," he said. "Now I just hunt here in the city."

"Here?" I asked.

"Yeah, I hunt for a good time and stuff." He smiled, showing his rotten and tobacco-stained teeth. He started laughing again and I smiled. "Come on, wanna-be, I'll show you my ranch," said Frank, slapping me on the back.

I opened my cigarettes and gave one to Frank. I inhaled deeply and without hesitation followed Frank's lead. He was looking at his worn-out cowboy boots the whole time we walked, and he never missed a step or a turn.

C

Soon we were in an alley beside a construction site with a big wooden fence around it. There was a space between the fence and a boarded-up warehouse, and we walked into the dark. In about halfway was an old doorway, greyishly lit by the city lights. In the doorway was a dirty red velour three-seater couch. Newspapers, styro-foam coffee cups, old chip bags and a couple of empty beer cans covered the ground around the couch.

"Nice place you got here," I said. Kicking the garbage and making myself at home, I sat down.

"I used to hunt with my dad. We'd go in the boat down the river and then we'd eat our bannock and wild rice. After lunch we'd tie up the boat and go hunting," Frank said. "Who did you hunt with?"

I swallowed hard. "Usually by myself." I felt a knot tying up my insides, but I couldn't let Frank down after I'd come this far.

"My dad taught me everything about hunting, fishing, ricing - hell, he even taught me how to party, except I'm much better than him!"

"Where you from?" I asked bluntly.

"I'm really far from home. My dad doesn't hunt or fish any more, he just sits around. Goddamn welfare! Makes him forget who he is."

"Yeah, me too," I said. It was getting comfortable sitting on the couch in the concealed doorway. I tried to talk about myself, but I ended up trying to sound like I knew more about being Nishnawbe than I do. I wanted to tell Frank that my dad won't even talk me. And that when I was young I used to tell people that he died in the war. I guess I believed it at the time. I tried to talk about growing up in the city and getting into fights. But the words weren't there. So I made up a story about how I would snare rabbits and hunt partridge.

I never told Frank that I didn't grow up on the reserve, and that I'm trapped by both worlds. And don't know which one I fit into.

D

It was great sitting on the red couch drinking beer and smoking cigarettes. I could at least try to forget about everything else. Things hadn't felt so good in a long time. After a while I didn't care what I was; this felt like home.

Frank was talking about the time his family drove to a lake. His dad and him took the boat to this little island and fished. They propped the fishing rods up with some rocks and wrapped the line around a Coke can, so that when a fish bit, it would knock over the can and they'd run over to the rods and reel in the fish. When they got hungry, they remembered that they had left their lunches and the rest of the family back on shore. When they got back, all the lunch was gone and his mother and grandmother were asleep in the car.

I was closer to home listening to Frank's stories. As I gulped another beer I realized that I was trying to get drunk to forget who I was and was not. Sometimes I'd tell people that I had been adopted by a white family. And here was Frank drinking to remember. "What are you doing here in the city?" I asked anxiously.

"My friend, I, Frank Longboat, am trying to make it in the big city," he said, getting up and balancing on the arm of the couch. His head almost touched the roof.

"And what are you doing here?"

"Trying to get the hell out of here!" ...

© "The Red Couch," by Debbie Danard, from the book *Steal My Rage*. © 1995 by Na-Me-Res (Native Men's Residence), published by Douglas & McIntyre: an imprint of D&M Publishers Inc. Reprinted with permission from the publisher.

Activity 3

What do you learn about the narrator and Frank Longboat in the story? Write about the two characters in a separate character profile.

Activity 4

Why do think the story is called "The Red Couch"?

Activity 5

Continue the story and find an ending to it. Use your imagination and creativity.

29. INUIT STONE CARVINGS



Activity 1

You will read a text about the making of carvings. Put the following paragraphs into the correct order.



A. Next, the entire piece is filed again with a medium file, eventually working down to smaller files for finer details. To smooth the carving, the carving is set in a tub of water, and is sanded in entirety with waterproof sandpaper.

B. Often, they will return a week or so later for more stone, as there is a very short time period when the mine site is accessible and not completely covered by snow. Once winter sets in, the ground is completely frozen, and they cannot get any more stone until it thaws – 8 or 10 months later.

C. First of all, the Inuit artists have to get their stone. This is no easy task. The mine sites are not located in town, it takes several days to get there by boat (in the summer) or by skidoo (in the winter).

D. Once the rough image is complete, the artist goes over the entire piece removing the axe marks with a large file.



E. Next, the entire carving is sanded with rough and then finer sandpaper. If the artist prefers a brilliant finish, the final sanding will be with very fine sandpaper. This final stage varies according to the personal preference of the artist. This, however, does not affect the value in any way.



F. Once back home, in their own carving shed, the Inuit artist chooses a piece of stone, and studies it from all angles. The artist "sees" a figure within the stone, and uses his axe to chip away the stone so that the animal or human figure can be "freed".

G. Once they get there, the stone is hand-cut with grinders and picks, then hauled out, piece by piece. Dynamite cannot be used because it fractures the stone. Although several artists get together to mine stone, it is still arduous physical labour. It takes several days at the mine site before they have loaded enough stone to head back to town.

For source, see Teachers' Notes.

1	2	3	4	5	6	7

30. INUIT ART

This unit introduces you to Inuit sculpture and Inuit graphic artist Jessie Oonark.

Activity 1

In this text about Inuit sculpture, fill in the gaps with the phrases and the names of the objects on the photos below. The gaps with are for the phrases, while the gaps with _____ are for the names of the objects in the pictures.

international acclaim

stark landscape

sculptors



1



2



3



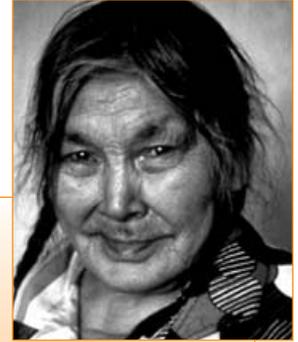
4

As the Inuit people live in a(1) , they draw inspiration from their intimate relationship with the few indigenous animals of the Canadian Arctic. In a land of snow and rock, Inuit(2) work with the limited materials available to them: _____ (3) , _____ (4) , _____ (5) and _____ (6) . Despite the limitations of the Arctic, the Inuit have reached(7) for their amusing imagery.

For picture sources, see Teachers' Notes.

Activity 2

A You will read about graphic artist Jessie Oonark. Put the paragraphs in the correct order.



- People immediately recognized her talent, and she was soon making drawings for sale. She sent a selection of her drawings from Baker Lake to Cape Dorset, the only Inuit settlement issuing prints at the time. She was the only outsider ever included in the Cape Dorset print program.
- She spent her childhood and young adulthood in the traditional pursuits of an Inuit woman: dressing caribou and sealskins, and making parkas and other items of traditional clothing.
- In 1975 she was elected a Member of the Royal Canadian Academy of Arts.
- A strong, bold graphic sense is characteristic of Oonark's work. Traditional dress, women's facial tatoos, and shamanistic themes are common in her art. Oonark is also well known as a textile artist, whose wool reveals her as a master of color and form.
- Oonark began her career as a graphic artist in 1959, when a Canadian biologist worked in Baker Lake and gave her art supplies.
- She died in 1985 in Churchill, Manitoba and is buried in Baker Lake.
- Jessie Oonark was born in the area of northern Canada known as the Barren Lands, north and west of the present-day village of Baker Lake, Northwest Territories, where she settled in the late 1950s.
- Because of her singular talent, an art advisor at Baker Lake gave Oonark a studio of her own and a small salary to allow her the freedom of full-time artistic creativity, and to make it possible for her to quit her job as a janitor in the local church.

For sources, see Teachers' Notes.

B What can you see on the drawings by Oonark? Give each piece a title.



1



2



4



5



3

31. FROM GRISE FIORD TO INUVIALUIT REGIONAL CORPORATION

Activity 1/A: The Northernmost Community of Canada

The "Northernmost Community of Canada," Grise Fiord is located at 76°25'00"N and at 82°54'00"W. Fill in the gaps with a suitable adjective in superlative from the box.

largest

newest

least populous

coldest

northernmost

largest



The _____ (1) settlement of Canada, Grise Fiord is located in the High Arctic on Ellesmere Island, some 1,160 km north of the Arctic Circle. Picturesque and remote, it is surrounded by high hills and, for most of the year, sea ice. The local residents of the hamlet call Grise Fiord *Ausuiktua*, "the place that never thaws out", referring to the glacier above and behind the mountains neighbouring the community.

Despite its low population (134 residents, based on 2009 Municipal Statistics) it is the _____ (2) community on Ellesmere Island. It is also one of the _____ (3) inhabited places in the world, with an average yearly temperature of -16.5 °C.

The settlement lies in one of the three territories of Canada called Nunavut which was carved out of the central and eastern area of the Northwest Territories on April 1, 1999. Nunavut means "our land" in Inuktitut, the language of the Inuit. For many years the Inuit in Canada and Greenland were called Eskimos. Today, these northern people prefer to be referred to as "Inuit", the Inuktitut word for "the people" ("inuk" in singular). Nunavut is not only the _____ (4) federal territory; it is also the _____ (5), it covers one-fifth of Canada. The Inuit make up 85 percent of Nunavut's population. With a population density of only 0.015 people/square kilometres it is the _____ (6) of all the provinces and territories of Canada. The new territory has its own public government.

Activity 1/B: Relocation

You will learn about the problems the first settlers in Grise Fiord and Resolute Bay had to face in the 20th century. Work with your partner to find the expressions in the text which mean:

- 1) a seal-like animal with very long tusks
- 2) very small village
- 3) making someone move to a different place
- 4) much harder circumstances
- 5) to claim the right to

- 6) growing many plants
- 7) to change your behaviour so that you can deal with a new situation
- 8) There were different and fewer wild animals.
- 9) making a plan work
- 10) not providing much protection

Note that the paraphrases are given in the order in which the words/expressions appear in the text.

Grise Fiord means "pig inlet" in Norwegian and was named after the sound of walrus in the area during an expedition around 1900. However, the hamlet was only created in 1953, by the Canadian government.

87 Inuit from Inukjuak (Quebec) were moved about 1,200 kilometres north to what is now Grise Fiord and Resolute Bay (on Cornwallis Island) as part of the federal government's High Arctic Relocation Program in 1953 and 1956. The government had promised the Inuit new homes and plenty of wildlife to hunt and that the community would remain in one. To help the 19 Inukjuak families adjust to the more demanding conditions in the High Arctic, the government also transported three families from Pond Inlet to Resolute Bay and Grise Fiord, as they were familiar with the conditions in that environment.



Having been moved from an area of lush tundra to an Arctic desert, the families had to adapt to the constant darkness of the winter months and a terrain and climate that were much more severe than what they were accustomed to. The varieties and quantity of wildlife were more limited and temperatures were on average 20 degrees colder than in their home community. Due to poor planning and implementation of the move, the relocated families spent their first winter in the High Arctic in flimsy tents with inadequate food and supplies.

Sources: <http://ainc-inac.gc.ca/eng/1100100015426>, <http://www.cbc.ca/news/canada/north/story/2010/09/10/high-arctic-exiles-monument-grise-fiord.html>, http://en.wikipedia.org/wiki/Grise_Fiord

Activity 1/C: Compensation and Apology

Read the text below, and discuss what measures have been taken by the Canadian government to remedy the past.

The High Arctic Exiles could sign a compensation agreement in 1996, which means that the Canadian government gave them some money for what they went through. On August 18th, 2010 the Minister of Indian Affairs and Northern Development John Duncan, issued an apology of the government to Inuit relocatees, their families, and all Inuit, for relocating Inuit families from Inukjuak and Pond Inlet to the High Arctic and for the hardship and suffering caused by the relocation. "The Government of Canada recognizes that these communities have contributed to a strong Canadian presence in the High Arctic", Duncan said.

Two leading Inuit carvers were commissioned to create monuments depicting the hardships of Inuit relocatees as part of The Arctic Exiles Monument Project. It took Grise Fiord carver Looty Pijamini 10 months of work over two years to cut the monument out of solid Ellesmere Island granite, which depicts a woman overlooking the ocean, with a young boy and a husky beside her. A similar stone monument by Simeonie Amarualik in Resolute shows a man staring out to sea. The monuments were unveiled by Nunavut Tunngavik Incorporated (NTI) in Resolute Bay and Grise Fiord on September 8th and September 10th 2010 respectively.

Source: <http://ainc-inac.gc.ca/eng/1100100015426>, <http://www.cbc.ca/news/canada/north/story/2010/09/10/high-arctic-exiles-monument-grise-fiord.html>

Activity 2

Aboriginal Affairs and Northern Development Canada has created programs, services and activities to help the inhabitants of the North. The initiatives below are a few success examples of these endeavours. Can you match the initiatives with their descriptions?

Epicentre of Inuit Art

Northern Youth Abroad

First Air

Inuvialuit Regional Corporation

Sprouts Day Camp

a.) ... is a program helping young people from Nunavut and the Northwest Territories to earn high school credits, to travel and work in Southern Canada and abroad.

c.) ... is an endeavour to promote education, cultural awareness and healthy lifestyles.

d.) ... helps the people of the Western Arctic to take part in successful business ventures.

b.) ... is an airline in the North, in which the Inuit-owned Makivik Corporation has been investing

e.) ... is Cape Dorset people's initiative to familiarize the world with their unique art and culture.

32. ABORIGINAL RESERVES



Rapid Lake reserve of the Barriere Lake Algonquins, Quebec.

Source of picture: <http://katiebyslop.com/category/social-justice/aboriginal/>

Activity 1

What do you think life is like on Canadian Aboriginal reserves nowadays? Discuss the following aspects of life:

- ✓ standard of living
- ✓ housing
- ✓ health care
- ✓ social services
- ✓ workplaces

Activity 2

Your teacher is now going to give you an article about Canadian Aboriginal reserves. There are some unknown words in the text that are well worth remembering. Find the expressions from the text whose definitions are given below. The definitions are in the order the matching expressions appear in the text.

- 1 the number of years that a person is likely to live:
- 2 the number of babies that die at or just after birth:
- 3 the state of being poor:
- 4 bad living conditions:
- 5 a system that provides something that the public needs:
- 6 the kind of illness that can be passed easily from one person to another one:

Activity 3

The Canadian government is working on the improvement of living conditions on Aboriginal reserves continuously. Two such examples are presented below. Listen to the recording and fill in the missing words. Then share the story with your partner(s).

TEXT A: Piikani Nation Housing Authority

With a comprehensive 5 year housing _____ (1), the Piikani Nation is transforming the lives of its band members. New homes are being _____ (2); older homes _____ (3), youth are learning skilled _____ (4) and people are proud to live on the Piikani Nation Reserve.

The Piikani Nation in Southwestern Alberta has a population of 3500 with over 1500 _____ (5) members living on reserve.

"We experienced a housing _____ (6) in the community, so we created a 5-year _____ (7) plan to address these issues.

Out of the 405 homes that are on the Nation, about 90% required major _____ (8), so we were able to access _____ (9) through Canada's Economic Action Plan, and address 160 within a year and a half.

We've _____ (10) approximately 110 home occupants to bring their houses up to a level of health and safety...and then we've transferred the house title to them so they're now the _____ (11).

The Piikani Employment Services has been a very-very important partner in our housing program and we've embarked on a _____ (12) between Chief and Council the Housing Authority, as well as the Housing Corporation.

The 48-week Skills Training Partnership is a key component of Piikani's 5 year housing _____ (13) in which youth earn their first year _____ (14) certificate.

People are happier....they do have hope....we feel _____ (15) to be Piikani again."

For Source, see Teachers' Notes.



TEXT B: Saskatchewan Active Measures

Active Measures are strategies _____ (1) to help individuals move away from income assistance _____ (2).

Active Measures include: providing greater access to career _____ (3), skills development and employment counselling services; providing greater access to _____ (4), adult basic education and workplace essential skills training; providing transitional supports, such as training _____ (5), to improve access to short-term training _____ (6); providing supports, such as transportation and _____ (7); and, working with employers and industry to align skills training with the demands of the _____ (8) and economy.

Saskatchewan projects it will need more than 120,000 additional _____ (9) by 2020. That's more than 10,000 new jobs every year for the next 10 years. There are more than 6,000 _____ (10) jobs in Saskatchewan. There are more than 5,000 _____ (11) First Nation youth (ages 18-24) living on reserve.

Through the Active Measures _____ (12), the Government of Canada is working with First Nations and provincial governments to ensure Aboriginal people have the same _____ (13) to education, training and employment opportunities as other Canadians.

Active Measures focuses on creating options for youth in the areas of career counselling, _____ (14), skills training and basic education. It is also helping address any _____ (15) they may face on their path toward long-term, meaningful employment.

For Source, see Teachers' Notes.



33. SUCCESS STORIES

This unit contains success stories from all areas of life which represent examples of fruitful cooperation between the Canadian government and Aboriginal communities.

Activity 1

Which areas of life are the following success stories connected to? Match the stories in the box with the areas mentioned.



1. culture and heritage

2. economic development

3. education

7. infrastructure and housing

4. employment

5. environment and natural resources

6. health and well being



a.) The Wabano Centre helps to build community among Ottawa's urban Aboriginal population through traditional healing methods and holistic medicine.

b.) Tla-o-qui-aht First Nation and Swift Water Power Corporation joined to realize Canoe Creek Hydro, a 5.5 MW hydroelectric project on Canoe Creek with minimal environmental footprint through recycled pipes and the protection of the fish population.



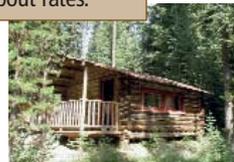
c.) The Osoyoos Indian Band is famous for their vineyards and winery but they have also invested in ecotourism and in commercial, industrial and residential projects.



d.) Through the Nunavik Youth Hockey Development Program, children in Nunavik learn to stay healthy and lead a more productive life, which also helps cut school dropout rates.

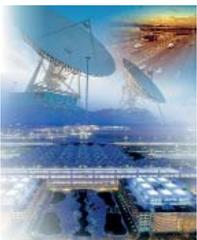


e.) With the help of Canada Mortgage and Housing Corporation (CMHC), Kahnawake First Nation rid their homes, schools and other community buildings of mold, a substance that can aggravate the condition of people with respiratory diseases.



f.) The Haida Heritage Center opened in 2007. The 14 longhouses of the 46,000 squarefoot community facility tell the story of the nation from history to artefacts. It is a living museum with many folklore events, such as feasting, singing and dancing.

g.) The Centre for Aboriginal Human Resource Development was founded 30 years ago with the purpose of helping Aboriginals to find gainful and rewarding employment. Among other programs, CAHRD offers education and hands-on skills training.



Activity 2

Now we are going to look into two success stories in detail. Read the following texts (A or B) and answer your partner's questions.

TEXT A

Manitobah Mukluks

Métis brother and sister, Heather and Sean McCormick founded Manitoba Mukluks in 1997 as a small enterprise producing moccasins and mukluks. Now, their company produces 200 pairs of mukluks a day to be sold all over the world to retailers and distributors. They have a 12,000 squarefoot warehouse in Winnipeg and a global sales and brand office near Gatineau, Quebec for customer services and marketing. As for global sales, Manitobah Mukluks delivers goods to more than 20 countries including the United States, Italy, Sweden, Russia and Japan.

The motto of the company is: "Stitch by stitch, bead by bead we tell the story of our people" And indeed, at Manitobah Mukluks, heritage and tradition are important, and their products are all made of natural materials such as deer, moose or cowhides, or sheepskin. The designs on the products are provided by Aboriginal artists using Aboriginal legends, stories and creation myths.

The text is based on: <http://www.aadnc-aandc.gc.ca/eng/1317390224088>



TEXT B *Dawn-Rae Grey- The Story of a Cowgirl*

As a child, Dawn-Rae Grey was dreaming of establishing her own ranch. With the help of a grant from the Aboriginal Business Development Program (ABDP) she has made her dream come true. Ranch Hand Headquarters, which she built on her own land, opened in 2010.

On her ranch, Dawn-Rae Grey trains horses, hosts roping and barrel racing competitions, and goes on wagon and sleigh rides with her visitors. For ranch souvenirs, she also has a small shop selling many things from rider's jeans to equine tools. Her childhood dream turned into a lifestyle and sustainable business. "Because of ABDP I'm loving what I do, because I do what I love", she says.

The text is based on: <http://www.aadnc-aandc.gc.ca/eng/1311875887334>



34. NATIVE LAND

10 If you sign the scrip, you also accept that you will no longer be an Aboriginal. Find the commissioner on square 3.

7 Finally, you can find the commissioner and sign the papers.

8 You have to go to a Dominion Land Office and have your land registered on the basis of the scrip. Go to square 11.

The Land Office is very far and the weather conditions are not so favourable, so you can't set off. You miss a turn.

The journey looks quite difficult and there are many people who want to buy your scrip. You become hesitant. Move to square 8.

5 You cannot talk to the commissioner. You need to find an interpreter. You miss a turn.

The travelling commissioner has come with scrip buyers, who offer you some cash for your scrip. Move back one square.

The travelling commissioner has left this area and will return only in a month's time. You miss a turn.

The travelling commissioner is nowhere to be found. Keep on looking for him. You miss a turn.

1 You have to apply for a scrip (i.e. a certificate entitling you to hold land), and have to have it registered with a travelling commissioner.

START

Activity 1

In the late 19th century, the Canadian government wanted to integrate Natives, encouraging them to settle, work the land and live as farmers. As the Natives did not have individual property, they were offered the scrip system to provide them with land. The procedure consisted of three steps: first, one had to get a scrip to claim land as an Aboriginal; next, the individual had to go to the Dominion Land Office in person to convert the scrip into land and to register the land; and, as a last step, the person would get his/her piece of land.

This in reality was more difficult than it seems at first glance. To give you an idea, here is a game for you to play.

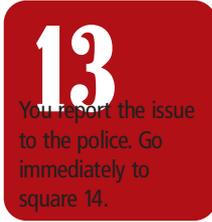
Rules

Each of you should have a figurine or a counter and should place it on the START square. You must set an order of turns each of you is going to follow. Each player should roll the dice and step on the appropriate square and act according to the text in the square. The winner is the one who gets to the FINISH square first.

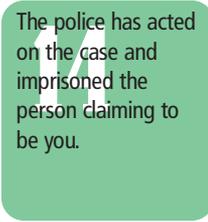
CLAIMS



You finally get to the Land Office and learn there that somebody else has already signed the documents in your name which give you land for the scrip. Go to square 13.



You report the issue to the police. Go immediately to square 14.



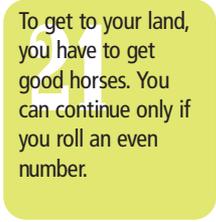
The police has acted on the case and imprisoned the person claiming to be you.



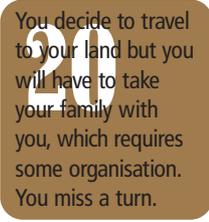
The Land Office is dealing with your case. All you have to do is to be patient.



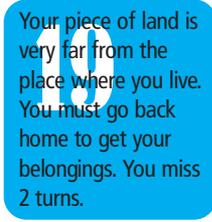
The Land Office is processing your papers. Calm down.



To get to your land, you have to get good horses. You can continue only if you roll an even number.



You decide to travel to your land but you will have to take your family with you, which requires some organisation. You miss a turn.



Your piece of land is very far from the place where you live. You must go back home to get your belongings. You miss 2 turns.



The Land Office has decided to finally give you a piece of land.



The Land Office is considering which piece of land it should give you. This won't take long!



Finally you have arrived at your land. Step forward one square.



Activity 2

The Canadian government has successfully settled many individual and comprehensive land claims recently. Choose one such project from the list, and answer the questions on the project sheet.

1. The Skeetchestn, British Columbia
2. The Keeseekoowenin, Manitoba
3. Crespieul Reserve, Quebec
4. The English River Land Claim Agreement, Saskatchewan

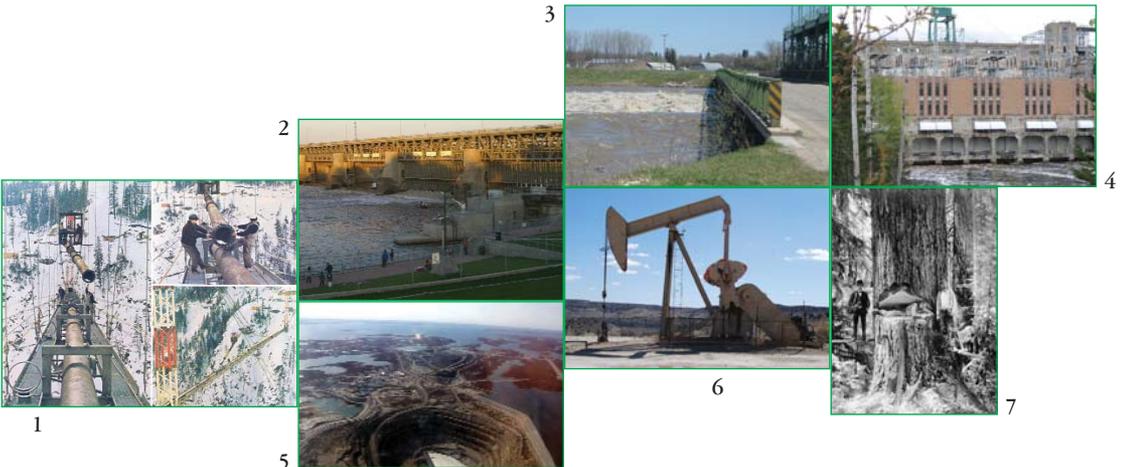
35. NATIVES AND NATURAL RESOURCES

Activity 1

Can you guess the following natural resource-related terms from the gapped words? Each gap stands for one missing letter, and, to help you a bit more, there is a definition and a picture to go with each term in the box below.

1. O_l _ a_d _ g_s _ d_s_o_e_ies
2. D_ms
3. R_v_r _ d_v_r_i_n
4. H_d_o_l_c_r_c _ p_a_t
5. P_p_l_nes
6. M_n_n_
7. L_g_i_g

1. finding two substances which are an essential raw material for traditional cars and heating/ cooking
2. this is something built on a river
3. you may do this to a river to make it more navigable, prevent it from flooding or use its energy
4. you build this to turn the power of water into electricity
5. you carry oil or gas in these
6. you use this to access underground resources
7. this has to do with cutting down large trees



How do you think these resources influence the life of the inhabitants living in the area? Can you think of some of their positive effects?

Activity 2

Read the text below and answer your partner's questions.

Text A

The fundamental features of a Dene way of life are continued reliance on hunting and trapping; maintenance of traditional social relations based on kinship in organizing production, marriage and residence; continued use of traditional process of decision-making; and the use of original languages.

Since the end of World War II some changes have occurred in the life of the Dene. In the late 1950s and early 1960s, service centre towns were introduced, which provided health care benefits and schooling as well as transfer payments to benefit maximally from bush activities. However, the provision of money was linked to school attendance.

In the 1970s and 80s, exploration for oil, gas and minerals on Dene lands and the creation of major non-renewable transportation corridors along the Mackenzie River valley were an imminent threat. The result of these activities has been continued pressure on the Dene to abandon traditional activities in favour of economic and cultural assimilation into the national Canadian system.

Adapted from: <http://www.culturalsurvival.org/ourpublications/csq/article/dene-political-rights>

Text B

The Manitoba portion of Churchill River has a hydroelectric potential of more than 3,000,000 kilowatts. Instead of harnessing this hydroelectric potential by building plants right on the river itself, a considerable economic advantage was gained by diverting most of the Churchill River water into the Burntwood and Nelson River systems to use at the generating stations being built on the Nelson River. Diverting Churchill River water was also \$600 million cheaper than building plants on the Churchill River.

The diversion was completed in 1977. It has caused environmental changes on the lower Churchill River and in the region along the diversion route. Manitoba Hydro, the Province of Manitoba and the Federal Government, have made compensation agreements with affected communities and resource user groups to address the negative effects of the project.

Environmental monitoring continues even today. The river diversion has altered certain areas above and below the Notigi control structure and the shorelines of Southern Indian Lake with a community of 900 Natives on its south-eastern shore. The principal effects of flooding are the loss of forested area and marshes (wild animal habitat and trapping grounds), melting of permafrost, and changes in the pattern of commercial fishing.

Adapted from: http://www.hydro.mb.ca/corporate/water_regimes/churchill_river_diversion.shtml

Activity 3

The incidents mentioned in Activity 2 took place 40-50 years ago. The practices that were typical then have been replaced by a more rigorous review process by now. The review process in operation today and the obligations of resource companies to ensure development benefits are shared with native communities puts Canada at the forefront of corporate social responsibility.

Through Aboriginal Affairs and Northern Development Canada, the Canadian government cooperates with Aboriginal partners to address various environmental issues and enhance economic development at the same time. Match the following success projects with the Aboriginal group(s) participating in them.

	1.) Awkesasne	community energy plan	
	2.) Taku River Tlingit First Nation	forming the company <i>Anaia Global Renewable Energies</i>	
	3.) Aboriginal groups in Yellowknife, NWT	green technology to generate electricity	
	4.) Tlicho (Dogrib) people in Wha Ti	hydroelectric project	
	5.) Membertou First Nation	mine clean-up	
	6.) Selkirk First Nation	preventing an ecological disaster: oil barrel clean-up	
	7.) Abegweit First Nation	solar panel installation	
	8.) T'Sou ke First Nation	sustaining woodlands	
	9.) Tla-o-qui-aht First Nation	water treatment facility	

Choose a success project, read the information sheet your teacher gives you, and answer the following questions:

- 1.) Where and when did the project take place?
- 2.) What was the aim of the project?
- 3.) How much did the project cost?
- 4.) How does it help the given aboriginal community?
- 5.) What other important pieces of information did you learn about the project?



36. INDIGENOUS PEOPLE AND THE ENVIRONMENT: THE INUIT

Activity 1

The traditions of hunting and the relationship to the land are of much cultural and spiritual importance to the Inuit.

Read the text and find the best possible ending to go with the sentences below to form correct statements about the hunting traditions of the Inuit

The meaning of life for most Inuit is still found in nature and most are at least part-time hunters. Hunting provides a link to the past and a cultural identity. It is valued for its contribution to independence, self-esteem, respect from others, psychological well-being, and healthy lifestyle. "Going out on the land" is a means of spiritual renewal after the long, cold, dark winter and a method of re-establishing the ancient connection to the land that has sustained the Inuit for thousands of years. A sense of personal pride and fulfilment is gained from providing food for family and sharing with others in accordance with age-old tradition.

Earlier, hunters had been waiting for hours, at a seal's breathing holes in the ice, then killed them with a harpoon when they came up to take a breath. However, hunting techniques and harvesting patterns have undergone drastic changes in the past several decades as a result of the introduction of modern technology and the concentration of the population in permanent communities. Although hunting territories have shrunk overall since people moved into permanent settlements, the range and efficiency of individual hunters has greatly increased with snowmobiles, power boats, and rifles. The over-exploitation of wildlife in the vicinity of communities has encouraged the expansion of hunting territory using powered vehicles and "outpost camps". Outpost camps are seasonal camps that are used regularly by the hunters of a community as a base for hunting.

The text is based on: <http://epe.lac-bac.gc.ca/100/205/301/ic/cdc/arctic/inuit/barvesti.htm>
<http://epe.lac-bac.gc.ca/100/205/301/ic/cdc/arctic/inuit/marine.htm>
<http://epe.lac-bac.gc.ca/100/205/301/ic/cdc/arctic/inuit/terrestrial.htm>
<http://epe.lac-bac.gc.ca/100/205/301/ic/cdc/arctic/inuit/birdnfishb.htm>

1. For most Inuit, the meaning of life can be found

- a. in technology.
- b. in nature.
- c. in raising their children.

2. The activity that links the Inuit to the past and forms their cultural identity the most is

- a. fishing.
- b. snowshoeing.
- c. hunting.

3. Hunting is valued for its contribution to

- a. dependence on nature and lessening the number of sea animals.
- b. Inuit self-respect.
- c. respect for others and for nature.

4. "*Going out on the land*" is an expression strongly related to the Inuit's connection to

- a. mother nature.
- b. the land that has provided a place to live for the Inuit families for thousands of years.
- c. the land that has kept them alive for thousands of years.

5. Hunting techniques and harvesting patterns have undergone great changes. This is caused by the appearance of

- a. guns, snow mobiles and motorboats.
- b. modern telecommunication.
- c. snowmobiles and smaller icebreakers.

Activity 2

The Inuit were mainly hunters, and they still rely on hunting the animals of the Arctic as their main source of food because only few plants can survive in the Arctic climate.

A Read the three texts, and try to match the pictures with the numbered animals the Inuit usually hunt throughout the year.

The harvesting of *marine mammals* is the foundation of Inuit economy. Much of the marine mammal harvesting is done from the sea ice. The Inuit have well-established on-ice travel routes linking communities with hunting areas, outpost camps, and other communities. The Inuit traditionally have had an intimate knowledge of ice dynamics and its role in determining the distribution and abundance of marine mammals, particularly **ringed seals** (1), **walrus** (2) and **beluga whales** (3). Very often, the fresh meat of walrus is the dinner of dogs like **huskies** (4) which are kept to pull sleds or hunt.

Aside from marine mammals, the Inuit often hunt *land mammals and non-mammals*. Because **polar bears** (5) also hunt seals, the hunting pattern is similar for bears and seals. Polar bears occur in low densities, requiring hunters to use snowmobiles to range farther from communities. Most polar bears are killed between January and May because at that time they tend to concentrate in places where seals are most accessible. Besides polar bears, **caribou** (6) are another major source of country food for the Inuit. They are hunted year-round, but most intensively in September when the animals mass in large herds to begin the migration southwards. Caribou are shot on land and also from boats as they swim in rivers or lakes during migration. Besides these, the Inuit like to hunt **musk oxen** (7), **arctic fox** (8) and **arctic hare** (9). Sea-birds do not constitute a major part of the Inuit wildlife harvest but a spring hunt for waterfowl near some communities may involve some marine species of **Arctic birds** (10).

Fish are caught in varying amounts by residents of all Inuit communities. The relative importance of fish differs from place to place, but sometimes they provide a substantial fraction of the available food. The overwhelming majority of fishing effort is directed toward such species as the **Arctic char** (11), but whitefish and trout are also available.

Sources: <http://epe.lac-bac.gc.ca/100/205/301/ic/cdc/arctic/inuit/barvesti.htm>
<http://epe.lac-bac.gc.ca/100/205/301/ic/cdc/arctic/inuit/marine.htm>
<http://epe.lac-bac.gc.ca/100/205/301/ic/cdc/arctic/inuit/terrestrial.htm>
<http://epe.lac-bac.gc.ca/100/205/301/ic/cdc/arctic/inuit/birdfish.htm>

B *If you have read the text carefully, you can easily tell if the statements below are true or false. Do not forget to correct the false statements.*

1. For the Inuit, hunting is a way of entertainment and as such they do not depend on it as far as their survival is concerned.
2. Their deep knowledge about ice dynamics and animals' way of living has always contributed to their survival even among harsh weather conditions.
3. Walrus and caribou are both land mammals.
4. Caribous are mostly hunted in September as this is the start of the breeding season, when male animals mass in herds to find their female pairs.
5. In the Inuit fishing tradition, the importance of fish can be different in each region and community.

T/F

T/F

T/F

T/F

T/F



Activity 3

Imagine you want to write an article for the school paper. Based on the previous exercises, try to summarize the hunting traditions of the Inuit. Write at least 120 words. You may want to include the following ideas:

- ⇒ why hunting is important for the Inuit (practically and philosophically speaking)
- ⇒ how it relates to Inuit culture, their view of life and their personality
- ⇒ traditional ways of hunting and the appearance of new, modern technologies
- ⇒ importance of the harvesting of marine mammals; hunting land mammals, fish
- ⇒ pieces of information which were left out, personal thoughts, opinion

Activity 4

Did you know that the Inuit have been experiencing a crisis recently due to climate change? A movie entitled *People of the Ice* (2003) deals with this problem. Let's explore it together!

A Fill in the short summary of the film below with the correct form of the verbs.

depend on threaten survive live be
heat up be able to look at
disappear connect weigh in predict

For over 4000 years, the Inuit _____ (1) in harmony with their Arctic environment. In this frozen landscape, survival _____ (2) a deep understanding of the natural world. Today, global warming _____ (3) the very nature of their habitat. As the ice _____ (4), so does the Inuit culture it is intimately _____ (5) to. Ever-changing temperatures have even made _____ (6) the Arctic climate difficult. Will this extraordinarily resilient people _____ (7) adjust to such dramatic change?

People of the Ice _____ (8) climate change through the eyes of Inuit from several generations. Sheila Watts-Cloutier, president of the Inuit Circumpolar Conference, also _____ (9) on the issue. In Cloutier's view, as the planet _____ (10), the Inuit must _____ (11) their ancient traditions to _____ (12).

Source: See Teacher's Notes.

B After watching fragments of the movie, discuss the topic of climate change and the future of the Inuit from your perspective in groups. You can read some ideas below to guide you.

- ✓ Which factors led to the flow of change in Inuit's way of living?
- ✓ In what ways does a less predictable environment affect Inuit lifestyles?
- ✓ Why do they say: "Inuit see it first what comes to the rest of the world."?
- ✓ How did the arrival of "white men" change the life of Inuit communities?
- ✓ How does the traditional Inuit teaching differ from that of the rest of Canada?
- ✓ What are the consequences of the changing circumstances? How do people react?
- ✓ How are the new weather conditions described? What do these lead to?
- ✓ Explain what is meant by the following words: "...for us it's a matter of health and a matter of cultural survival..."

C Questions for further discussion:

- ✓ Will the Inuit be able to prevent climate change?
- ✓ If not, in what ways do you think they will have to change their lifestyles to adapt to the new circumstances?
- ✓ What could YOU do at home against climate change to help the Inuit survive?



ABOUT THE EDITORS

Judit Nagy (PhD) is a full time adjunct professor at Károli Gáspár University of the Reformed Church in Hungary. At the Institute of English Studies, she is a Canadian Studies professor and teacher trainer, who also offers courses in applied linguistics. She defended her PhD dissertation in Canadian Studies in 2009.

Mátyás Bánbegyi (PhD) is a full time adjunct professor at Károli Gáspár University of the Reformed Church in Hungary. At the Institute of English Studies, he teaches general language practice seminars, and offers courses in Translation Studies, applied linguistics and methodology. He defended his PhD dissertation in Translation Studies in 2009.

Dóra Bernhardt (MA, ThM) is a full time assistant professor at Károli Gáspár University of the Reformed Church in Hungary. At the Institute of English Studies, she teaches Canadian Studies, culture and language and English language practice courses. She is completing her PhD dissertation in the topic of culture and theology at the Free University of Amsterdam.

Albert Rau (MA) teaches English and Physical Education at Erzb. St. Ursula-Gymnasium, a Catholic high school in Brühl, Germany. He is a founding member and the coordinator of the Teacher' Section of the Association for Canadian Studies in the German speaking countries (GKS). He is currently writing his PhD dissertation on the Canadian Short Play at the University of Düsseldorf. Since 2008, he has also been teaching English Canadian Drama and literature at the University of Cologne.



A Cultural Reader on Indigenous Perspectives in Canada is a culture-based teaching resource pack for any teacher and student interested in Canadian indigenous cultures. The book is divided into 36 independent and exciting units with varying levels of difficulty and abstraction. The Reader is ideal as a supplement to general-purpose English language courses, for intensive language programs and language camps.

For the teacher, the Reader comes with a Teachers' Notes containing hints and tips, keys, sources, background information and websites to consult.

Publications by the same editors include: the Canadian-German-Hungarian Cultural Reader published in 2011.

