

**GRADE THREE SOCIAL STUDIES
RESOURCE MANUAL
PART 1**

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A One-Course Project
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in Partial Fulfillment of the
Requirements for the Degree

MASTER OF EDUCATION

LETHBRIDGE, ALBERTA

December, 1988

**GRADE THREE
SOCIAL STUDIES
RESOURCE MANUAL**

- SECTION ONE: LONG RANGE PLANS, CURRICULUM GUIDE**
- SECTION TWO: MAPPING SKILLS**
- SECTION THREE: TOPIC A: MY COMMUNITY IN THE PAST, PRESENT
AND FUTURE**
- SECTION FOUR: TOPIC B: COMMUNITIES NEED EACH OTHER**
- SECTION FIVE: TOPIC C: SPECIAL COMMUNITIES - THE BLOODS**
- SECTION SIX: TOPIC C: HUTTERITES, A COMPARATIVE STUDY**

Debbie Morgan

December 1, 1988

Project Description

Project Description

The project chosen by the author was developed to address the concerns that Grade Three teachers expressed during a Social Studies Conference in the fall of 1987. These concerns reflected the need for new teaching units and resources that would be essential for the implementation of the 1989 Social Studies Curriculum.

Purpose

The purpose of this teacher resource manual is to assist Grade Three teachers in the teaching of Grade Three Social Studies. The resource manual has been organized in six sections.

- Section One: Long Range Plans, Curriculum Guide
- Section Two: Mapping Skills Unit
- Section Three: Topic A: My Community in the Past, Present and Future
- Section Four: Topic B: Communities Need Each Other
- Section Five: Topic C: Special Communities - The Bloods
- Section Six: Topic C: Hutterites, A Comparative Study

To further complement the materials in Section Five a second teacher resource manual has been developed. This manual is organized in concepts that are addressed in the unit of study reflecting native culture.

Description of Sections

SECTION ONE: Long Range Plans, Curriculum Guide

These plans provide a summary of the topics and activities covered during

a given school year. The content and resources have been arranged according to reporting periods.

A copy of the proposed 1989 Social Studies Program has been included for teacher reference.

SECTION TWO: Mapping Skills Unit

This unit is a three week unit which emphasizes the geographic skills that are defined in the three compulsory topics of the proposed 1989 Social Studies Curriculum. These skills are addressed in the three topic areas again to ensure mastery through review.

Topic Sections

These units of study are intended to be integrated, where local conditions permit, with other subject areas. It is expected that the completion of each topic unit will require a minimum of eight to ten weeks. It is assumed that teachers will make the necessary adaptations to meet the different levels of maturity and background experiences of their particular students.

Each unit of study has been similarly prepared. The content and objectives are listed prior to the weekly description of lessons. Lessons, that address prescribed concepts or research questions, are developed on a weekly basis. A code system has been established to cross-reference the objectives with the lesson planned. Following each set of objectives and weekly lesson plans are print materials for teacher use and sample evaluation instruments.

Direct reference to specific resources was not included for Topic A and Topic B because of the multitude of resources available for these topics. Further, it was the intent of the author to encourage teachers to develop and

use materials that met the needs and interests of their own students. Since Topic C: "Special Communities" is a new topic, resources are limited and specifics were required.

Topic C: "Hutterites", is a supplementary unit and may only be used as a comparative study with the prescribed Topic C: "Special Communities". This topic unit has been planned in a similar manner as Topic C: "Special Communities" such that the two topics may be studied simultaneously.

Activities of the Project

January 4, 1988 - Author met with Native Resource Personnel

July, 1988 - Development of Teacher Resource Manual for Native Studies

- Development of the four teaching units

September 4, 1988 - Meeting with Grade Three teachers to discuss both documents

- Meeting with Native Resource Personnel to discuss Native Studies Resource

September 25, 1988 - Completion of the modifications and changes to both resources developed

October 9, 1988 - Presentation of both resources to Grade Three teachers in both Lethbridge school systems

October 21, 1988 - Presentation of teaching units at the Annual Social Studies Conference in Calgary

Evaluation of the Project

The project was well-received by teachers at both the local and provincial level. Teachers were pleased to receive material a year prior to the implementation of a new program.

Although the project was well-received and considered to be of great use in the classroom, teachers expressed concern in two areas. One area not addressed by the author was "Current Events." It was decided to have a group discussion at each formal presentation to have the participants describe ways in which they addressed this area. Ideas were collected from the group discussions and participants recorded the strategies.

Evaluation was a concern of both the author and participants. Evaluation instruments are given in the units; however, these instruments are limited. Further direction from Alberta Education will be given in the spring of 1989 to the area of evaluation. At this time, instruments for evaluation purposes will be developed.

The project was a worthwhile endeavor and challenging for the author. It is felt that all grade levels experiencing the new direction in Social Studies need to have a similar type project.

Special thanks are given to the following individuals for their assistance in the verification of the content used in the units of study.

Mr. Paul Bryant, Grade Three Teacher

Mrs. Delores Ell, Grade Three Teacher

Mr. Menno Boldt, University of Lethbridge

Mrs. Nina Provost, Native Liaison Worker

Mr. Earle Warnica, Associate Superintendent,

Lethbridge Public School System

Long Range Plans: Curriculum Guide

SOCIAL STUDIES

GRADE THREE

LONG RANGE PLANS

REPORTING PERIODS ONE AND TWO:

1. Mapping Skills Unit

- interpretation of symbols, globes, maps
- land, water, continents
- scale
- directions (cardinal and intercardinal)
- making and using legends
- making their own maps
- maps of Canada and Alberta
- identification of provinces/capital cities in Canada

2. Topic A: My Community in the Past, Present and Future

Characteristics of our own Community:

- geographic setting - location, land resources, climate
- locating our community on a map of Canada and Alberta
- goods produced and services offered
- goods imported and exported
- transportation systems (within and between cities)

Skills:

- bar graphing
- sketching routes
- map reading
- paragraph writing
- notetaking
- following directions

3. Lifestyles of Canadians in Other Times

- study of the history of Lethbridge
 - a) Settlement
 - ethnic origins (development of journals)
 - decisions where to settle
 - transportation
 - reasons for settlement

- b) Satisfaction of Basic Needs
 - food, shelter, clothing
 - adaptation
 - changes that were made
- c) Recreation, Jobs, and Hardships
- d) Transportation, Communication
- e) Settlement - timeline
- f) Native Population
- g) Cause and Effects of Community Changes Over Time

Resources for Reporting Periods One and Two:

- Atlas - Canadian Oxford Intermediate Atlas
- Canadian Communities
- Exploring Canada
- Mapping Handout
- Alberta Education Teaching Unit (orange cover)
- Mary Bailey's information from the Helen Schuler Coulee Center
- Morgan's History of Lethbridge
- Alberta 1905 - How we lived - (kit from the Library)
- Family 1910 - (kit from Board Office)
- Pioneer Family - (kit from the Board Office)
- Picture library, loaned from the Galt Museum
- The Pioneer Community at Work (971 pio Kit #244)
- FS #71 Pioneer Days
- Tape #104 Louis Hebert
 - #105 Search for a Miracle
 - #106 Tanning Hides
- Artifacts from students' homes
- In-class speakers: coal miner, pioneer, etc.
- Heritage Series - Landscapes of Alberta
- Field trips: Alexander Galt Museum
 - Fort Whoop-Up
 - Helen Schuler Coulee Center
- Films:
 - MP2659 Christmas in Pioneer Times
 - MPL00209 Christmas Through the Ages
 - MPL05588 Along the Whoop-Up Trail
 - MPL00581 Indian of the Plains: Life in the Past
 - MPL00460 Shelter
 - MP0048 Circle of the Sun (Blood Indians)
 - MPL01412 Pioneer Living: Education and Recreation (Eastern Oriented)

MP01298 Under the Sun
MP01411 Pioneer Living: The Village
(Eastern Oriented)
MP6192 North American Indian Legends
MP6041 Kurelek - The Ukrainian Pioneers
MPL00572 Alberta - Growing Together

REPORTING PERIOD THREE:

4. Topic B: Communities Need Each Other

- a) Communities - characteristics
- b) Geographic Setting - location, land, resources, climate
- c) Defining Urban and Rural
- d) Concept of Trade (goods produced and imported)
- e) Services Offered
- f) Communication and Transportation Links Among Canadian Communities

*Communities under study: (choose up to six)

Victoria, Vancouver, Edmonton, Calgary, Regina,
Saskatoon, Winnipeg, Thompson, Toronto, Ottawa,
Montreal, Halifax, Quebec City, Sault St. Marie,
Weyburn, Burgeo, Cape Dorset, Lunenburg, Nanaimo

**EACH CITY HAS A DIFFERENT FOCUS

for example: Victoria - tourism
Edmonton - oil
Toronto - metropolitan center
Weyburn - farming

Resources for Reporting Period Three:

- Canadian Close-Up Kit
- Canadian Communities Today - Kanata Kit
- Beaver Hill - Kit 301 Bea Kit #163
- What is a Community? (Learning Tree FS Kit 162 at the Board Office 201 Wha)
- Films:
 - MP00547 Canada Impression
 - MP0638 What is a Community?
 - MP0640 Why Communities Trade Goods?
 - MP0369 Everyone Helps in a Community
 - MP0158 Bonjour Montreal
 - MP1020 Cities are Different and Alike
 - MP0013 Crab Fishing

MP0643 Eskimo Family
MP6337 Grain of Wheat
MP0475 Helicopter Canada
MP6597 Island Below the Sea: Westham Island
MP6401 Joshua's First Carving
MP6594 A Mining Community: Kimberly
MP5690 Neighborhoods
MP6593 A Rocky Mountain Town: Revelstoke
MP6596 A Seacoast Port City: Vancouver
MP0654 City Mouse and Country Mouse
MP6896 Inuit Boys
MP0014 Manitoba Farming

REPORTING PERIOD FOUR:

5. Lifestyles in Culturally Distinctive Communities

- a) Location - geographic setting
- b) Unique Traditions, Customs and Lifestyles
- c) Resources, Land, Climate
- d) Language, Education
- e) Influence of Technology
- f) Goods Produced
- g) Interdependence - exchange of goods and services

Resources for Reporting Period Four:

- Three Alberta Communities - Kanata Kit
- Hutterites - University of Lethbridge Kit
- Prepared Booklets - #1 and #2
- Land of the Bloods (text)
- Booklet compiled by D. Morgan re: Native People
- Films:
 - MP0053 Hutterites #1
 - MP5585 Hutterites #2

S O C I A L S T U D I E S G R A D I N G

ATTITUDE OBJECTIVES	20%
KNOWLEDGE OBJECTIVES	40%
SKILLS OBJECTIVES	40%
	<hr/>
	100%

NOTEBOOKS	20%
PARTICIPATION IN CLASS DISCUSSIONS	20%
QUIZZES	20%
TERM TESTS	40%
	<hr/>
	100%

SOCIAL STUDIES ECS TO GRADE 6

PROPOSED PROGRAM OF STUDIES

DRAFT

June 1988

CURRICULUM

SOCIAL STUDIES (ECS, 1-3)

A. PROGRAM RATIONALE AND PHILOSOPHY

"The aim of education is to develop the knowledge, the skills and the positive attitudes of individuals, so that they will be self-confident, capable and committed to setting goals, making informed choices and acting in ways that will improve their own lives and the life of their community."

Secondary Education in Alberta (June 1985)

Social studies is a school subject that assists students to acquire the basic knowledge, skills and positive attitudes needed to be responsible citizens and contributing members of society. The content of social studies draws upon history, geography, economics, other social sciences, the behavioural sciences and humanities. The content also serves as the context in which important skills and attitudes are developed.

Central to all curricula are the students. The Social Studies Program takes the following factors into account:

The Nature and Needs of the Learner: The expected learnings are consistent with the social and intellectual maturity of the students.

The Nature and Needs of a Changing Society: The program prepares students for active and responsible participation in a changing world. It seeks to equip students with the knowledge and skills necessary to function in the society in which they must ultimately find their place.

The Nature of Knowledge in Each Subject Area: The program content reflects the vast scope of the disciplines of history, geography, economics and social sciences at a level consistent with the maturity of students.

The Learning Environment: The program identifies what is to be taught and provides the flexibility for teachers to adapt the program to meet the needs of the learners. It addresses the needs and conditions in schools and the availability, accessibility and variety of learning resources within the school and community.

In our changing society, students will need to be practised at using a variety of skills and strategies. Students will need to be able to acquire knowledge, to interpret and communicate their information, and to solve problems and make decisions. In doing all of this, students require a wide range of critical and creative thinking skills and strategies which they can apply to a variety of situations. Therefore, the concept of the learners as receivers of information should be replaced with a view of the learners as self-motivated, self-directed problem solvers and decision makers who are developing the skills necessary for learning and who develop a sense of self-worth and confidence in their ability to participate in a changing society.

B. GOAL AND OBJECTIVES

RESPONSIBLE CITIZENSHIP is the ultimate goal of social studies. Basic to this goal is the development of critical thinking. The "responsible citizen" is one who is knowledgeable, purposeful and makes responsible choices. Responsible citizenship includes:

- understanding the role, rights and responsibilities of a citizen in a democratic society and a citizen in the global community
- participating in the democratic process constructively by making rational decisions
- respecting the dignity and worth of self and others.

Citizenship education is based on an understanding of history, geography, economics, other social sciences and the humanities as they affect the Canadian community and the world. However, knowledge is changing rapidly. These changes bring into focus the need to provide the knowledge and skills necessary to meet the challenges and keep pace with an ever-changing world. Therefore, emphasis is placed on learning social studies facts, concepts, generalizations and skills that are useful for lifelong learning and responsible citizenship.

When planning for implementation, consideration must be given to the principles of child development. This requires a balanced emphasis on social, emotional, physical, creative, intellectual and moral development of each individual child.

Social studies is organized around knowledge, skill and attitude objectives. These objectives should not be addressed separately or sequentially. The achievement of any one objective is directly related to the achievement of another; hence, they should be pursued simultaneously. The responsible citizen uses the knowledge, attitudes and skills acquired in the school, the family and the community.

In order to understand why people act the way they do, one has to examine their underlying reasons for action including their values. Development of understanding of values (identification, definitions, descriptions) is incorporated in the knowledge objectives, and development of competencies (values analysis, decision making) is incorporated in the skill objectives.

KNOWLEDGE OBJECTIVES – To be a responsible citizen one needs to be informed about the past, as well as the present, and to be prepared for the future by drawing on history and the social science disciplines. The knowledge objectives should take into account the history of our community, the growth of democratic society, an understanding of the nature of man, and an understanding of our changing social, political, technological, and economic environment.

Knowledge objectives for social studies topics are organized through generalizations, concepts and facts. A generalization is a general rule or principle that shows relationships between two or more concepts. A concept is an idea or meaning represented by a word, term or other symbol that stands for a class or group of things. Facts are parts of information that apply to specific situations; for example, specific statements about people, things, events or ideas.

SKILL OBJECTIVES – Skills are taught best in the context of use rather than in isolation. While the skill objectives are grouped into categories for organizational purposes, some of the skills may fit into more than one category. There is a wide variety of thinking skills essential to social studies. The skills are not intended to be developed separately or sequentially but are intertwined with the knowledge and attitude components.

Skill objectives for social studies are grouped into the following categories:

- Process Skills** – skills that help one acquire, evaluate and use information and ideas.
- Communication Skills** – skills that help one express and present information and ideas.
- Participation Skills** – skills that help one interact with others.

Inquiry – Inquiry strategies help one answer questions, solve problems and make decisions using process, communication and participation skills. Thinking skills are developed by providing students with many experiences using strategies such as problem solving and decision making. The intent is to provide many opportunities within a topic/grade to use problem solving and/or decision making so that the students learn the strategies and then are able to transfer the skills to their own lives. Each topic includes questions that range from those that have an answer based on the available evidence to those that are issues that need to be resolved. A problem may be defined as any situation for which a solution is desired. An issue may be defined as a matter of interest about which there is significant disagreement. The disagreement can involve matters of fact, meaning or values.

Each topic includes a section "Issues and Questions for Inquiry". This list of issues and questions is not intended to be inclusive. The success of inquiry is enhanced by selecting questions and issues related to the topic that are concrete, relevant, meaningful, and of interest to students. Issues and questions can be teacher or student generated.

Issues and questions may be investigated using different inquiry strategies. Critical and creative thinking may be encouraged by using a variety of inquiry strategies such as the problem-solving and decision-making models outlined below. Inquiry calls for choosing and blending strategies. At times, a step-by-step approach may be best. At other times, creative thinking skills must be applied. The following strategies can be expanded, modified or combined to suit specific topics, disciplinary emphases, resources and student maturity. Problem solving is a strategy of using a variety of skills to determine a solution to a question or problem (who, why, what, where, when, how). Decision making is a strategy of using values and a variety of skills to determine a solution to a problem/issue that involves a choice (should, how should, to what extent should) and that requires a decision for action. The strategies provided in curriculum documents vary from elementary through secondary levels. (The 1981 Process for Social Inquiry is an example of a decision-making model.)

A MODEL FOR PROBLEM SOLVING

- Understand the Question/Problem
- Develop Research Questions and Procedures
- Gather and Organize Information
- Develop a Conclusion/Solution

A MODEL FOR DECISION MAKING

- Understand the Issue
- Develop Research Questions and Procedures
- Gather and Organize Information
- Think of Alternatives
- Make a Choice
- Take Action (if feasible and desirable)

ATTITUDE OBJECTIVES - The attitude objectives describe a way of thinking, feeling or acting and are developed through a variety of learning experiences that encompass knowledge and skill objectives. These experiences include participation in specific activities, the development of positive attitudes toward one another, learning in an atmosphere of free and open inquiry, and the development of a feeling of joy and excitement in learning.

The development of the positive attitudes needed for responsible citizenship is a gradual and ongoing process. The attitude objectives for social studies which students will be encouraged to develop, include:

- positive attitudes about learning
- positive and realistic attitudes about one's self
- attitudes of respect, tolerance, and understanding toward individuals, groups and cultures in one's community and in other communities (local, regional, national, global)
- positive attitudes about democracy, including an appreciation of the rights, privileges, and responsibilities of citizenship
- an attitude of responsibility toward the environment and community (local, regional, national, global).

C. CONTENT

Topics of Study

The program represents a balance between the immediate social environment and the larger social world; between small group and societal problems and issues; among local, regional, national and global affairs; among past, present and future directions; and among Western and non-Western cultures. Choices have been made that, of necessity, include some topics in the curriculum at the expense of others. Topics have been chosen that complement other subject areas and avoid unnecessary repetition of material from previous social studies grades.

The elementary curriculum focusses on the child and his/her family, school and community and then goes beyond self in an exploration of other families and communities. Within each topic, the geographic setting is to be used to develop and maintain geographic skills.

The study of current affairs adds considerably to the relevance, interest and immediacy of the Social Studies Program. Current affairs should be handled as inclusions in and extensions of curricular objectives and not as separate topics isolated from the program. This does not preclude examination of events or issues of significant local, national or international importance, provided that a balanced approach that encourages the goals of responsible citizenship is employed and the prescribed objectives of the course are met.

Required and Elective Components

The recommended minimum times for social studies instruction are 100 minutes per week for Grades 1 and 2, and 150 minutes per week for Grades 3 to 6. It is intended that each topic receive an equivalent amount of time within the time recommended for the course.

The required component, represented by topics and statements of objectives, comprises 80% of the program. Topics and issues for the elective portion, which occupies 20% of the program, are to be chosen by teachers and students, preferably in consultation with parents and community groups and agencies. While the choice of topics/issues will be dependent on the developmental level of the students, they should help foster students' development and understanding of current concerns at local, provincial, national and international levels.

Sequence of Prescribed Topics

Because many of the concepts and skills in the topics are developmentally sequenced, it is recommended that they be taught in the order suggested.

Evaluation

Evaluation, within the Alberta Social Studies Curriculum, is the process of collecting, processing, interpreting and judging program objectives, teaching strategies, student achievement, and instructional resources.

Evaluation is important during all phases of planning and instruction. It should begin with diagnosis of student needs, and take into consideration ways of using basic resources and support materials to advantage in instruction.

Formative evaluation, undertaken throughout the instruction phase, determines how well students are achieving prescribed objectives, and permits the planning of specific learning experiences.

Final or summative evaluation should take place at the conclusion of each prescribed topic. Usually, its purpose is to assign a grade and assess the degree of overall success in meeting learning objectives.

In social studies:

- evaluation should be a continuous process
- evaluation should encompass the full range of social studies objectives
- evaluation of selected objectives should be a cooperative process involving students and teachers
- evaluation should include a variety of techniques for obtaining information; e.g., observations, informal and formal tests, parent and pupil conferences, checklists, written assignments
- records should be maintained to provide sufficient information for decision-making purposes.
- evaluation should enable judgments to be made about the relationship between personal teaching style, instructional resources and student achievement.

Weighting - To evaluate the course or each topic (unit), knowledge and skill objectives should have equivalent weighting.

Attitudes - To prepare students for citizenship, schools must help them develop constructive attitudes. Attitude objectives should receive continuous and informal evaluation.

The social studies objectives at the ECS level are included to promote program continuity by showing the developmental nature of the knowledge, skills, and attitudes in this area. These objectives are consistent with those outlined in the ECS Philosophy, Goals and Program Dimensions. It is expected that the objectives will be addressed through the integrated approach in the ECS program and that social studies will not be perceived or taught as a separate subject.

FOCUS: ME

TOPIC A

I AM A SPECIAL PERSON

The study provides opportunities for students to become aware of some of the ways in which they are unique individuals, as well as the similarities they share with others physically and emotionally. The intent of this study is to develop awareness and appreciation of the physical and emotional commonalities and differences that exist among people.

ISSUES AND QUESTIONS FOR INQUIRY

Answer several of the following questions, using an inquiry strategy.

- What makes me special?
- How am I the same as others? How am I different from others?
- How are our bodies similar, yet different?
- What are feelings?
- What kinds of feelings do I have?
- How are my feelings the same as those of others? How are my feelings different from those of others?
- What choices do I have in the way I express my feelings; e.g., sharing materials at a centre, sharing a toy, taking turns?

KNOWLEDGE OBJECTIVES

The student will gain understanding of the following:

GENERALIZATION

Each person has some characteristics that are unique and others that are common to all people.

CONCEPTS

- me
- others
- same
- different
- feelings

FACTS AND SPECIFICS

- one's name is a part of one's uniqueness
- major physical characteristics of self and others
- various feelings and experiences
- the physical and emotional commonalities that exist among people
- the physical and emotional differences that exist among people
- some situations that are commonly associated with particular feelings
- some situations in which individuals have a choice in the manner in which emotions are expressed

SKILL OBJECTIVES

The student will have experiences in developing the following:

PROCESS**Locating/Interpreting/Organizing Information**

- point to and name parts of the body
- identify feelings from pictures and stories about individuals
- observe and listen for information from a variety of sources (books, films, songs, pictures, etc.)
- listen attentively to others

Analyzing/Synthesizing/Evaluating

- interpret one's own feelings by identifying situations that make one happy, sad, angry, etc.
- suggest an alternative way to express emotions in specific given situations

COMMUNICATION

- express ideas about physical and emotional self, orally and pictorially
- act out different feelings through body movement, role playing, music, etc.

PARTICIPATION

- demonstrate willingness to take turns in play and discussions
- show respect for the rights and opinions of others
- demonstrate the ability to stay on task
- with the teacher's help, plan and carry out some action aimed at encouraging acceptance of individual differences

ATTITUDE OBJECTIVES

The student will be encouraged to develop an attitude:

- of appreciation and acceptance of his or her own uniqueness as an individual
- of awareness and acceptance of the uniqueness of other individuals as well as the commonalities shared among people

The social studies objectives at the ECS level are included to promote program continuity by showing the developmental nature of the knowledge, skills, and attitudes in this area. These objectives are consistent with those outlined in the ECS Philosophy, Goals and Program Dimensions. It is expected that the objectives will be addressed through the integrated approach in the ECS program and that social studies will not be perceived or taught as a separate subject.

TOPIC B

**FOCUS: ME
MY FAMILY AND FRIENDS**

The study focuses on the student in different environments and on the relationships students have with their family and friends. Emphasis is placed on qualities that influence relationships, such as sharing, caring and accepting. The intent of this study is to gain an awareness of the qualities necessary to develop and to maintain positive relationships. Teachers need to be careful to avoid overlap with Grade 1, Topic B.

ISSUES AND QUESTIONS FOR INQUIRY

Study several of the following questions and/or issues, using an inquiry strategy.

Questions:

- How are families similar? Different?
- What can I do to be a good family member (i.e., cooperative, helpful, caring)?
- How can I help my family?
- What can I do to be a good friend?
- How is being a good family member similar to being a good friend?
- How can I make friends? How can I keep friends?
- Do we do the same things with different friends? Why or why not?

Issues:

- Should we all have the same friends?
- Should I be friends with everyone?
- Should I share everything with my family?
- Should I share everything with my friends?

KNOWLEDGE OBJECTIVES

The student will gain understanding of the following:

GENERALIZATION

Positive relationships are maintained through sharing, caring and accepting.

CONCEPTS

- family
- friends
- sharing
- caring
- accepting

FACTS AND SPECIFICS

- different types of families exist (avoid overlap with Grade 1, Topic B)
- the characteristics of a positive family member
- who a friend can be (classmate, adult, teacher, animal friend, relative)
- the characteristics of a good friend
- the reasons for seeking friendship
- things one can do to make friends and to keep friends
- things one can do with a friend
- sharing and caring play a role in maintaining positive relationships with family members and friends

SKILL OBJECTIVES

The student will have experiences in developing the following skills:

PROCESS**Locating/Interpreting/Organizing Information**

- observe and listen for information about family or friends from a variety of sources (books, films, pictures, songs, resource persons, etc.)
- from pictures or stories, identify characteristics that promote positive relationships

Analyzing/Synthesizing/Evaluating

- act out what you can do with your family or friend
- with the teacher's help, categorize friendly and unfriendly actions

COMMUNICATION

- express ideas about family and friends using pictures, music, song, finger plays, etc.
- complete sentence stems and/or patterns, orally or pictorially
- express ideas orally about family or friends

PARTICIPATION

- seek help when required
- demonstrate willingness to take turns in play and discussions
- show respect for the rights and opinions of others
- work cooperatively on a project with a partner
- with the teacher's help, plan and carry out some action that demonstrates positive qualities of a family member or a friend

ATTITUDE OBJECTIVES

The student will be encouraged to develop an attitude:

- of appreciation of family and friends
- of appreciation of one's own qualities as a member of a family and as a friend
- of appreciation of things one can do to develop and maintain positive relationships with family and friends

TOPIC A

MY SCHOOL

The study focuses on the child as a participating member in the classroom and school. Roles of the student and other individuals within a school, and their interrelationships, should be included in this study. The intent of this unit is to help students recognize that they are an integral part of their school and that their contributions are of importance.

ISSUES AND QUESTIONS FOR INQUIRY

Study several of the following questions and/or issues, using an inquiry strategy.

Questions:

- How can we help other people in the school do their jobs more effectively (i.e., principal, caretaker, teacher, secretary, etc.)?
- How can we assist others with their learning?
- How can I help make learning exciting for my friends and myself?
- How can we cooperate with other students?
- How can we show respect for each other (students and adults)?
- How can I be a better member of the school?
- How does the school help me?
- Why should we work together in the classroom/school?

Issues:

- Who should be responsible for the playground? Room clean-up? Library? Art room and/or science room, etc.?
- Who should be responsible for making rules?

KNOWLEDGE OBJECTIVES

The student will gain understanding of the following:

GENERALIZATION

The school is a place where people come to learn, work and play. Each member in a school has special responsibilities.

CONCEPTS

- school
- rules
- cooperation
- responsibility

FACTS AND SPECIFICS

- name of the local community and school
- location of rooms and areas in the school and schoolyard
- the uses of rooms and areas in the school
- the significance of a flag in the school
- the rules in one's school, including classroom and playground
- the responsibilities of a student to the total school (i.e., learning, cooperation, etc.)
- names and responsibilities of others in the school
- some of the ways in which students affect the roles of adults in the school
- some of the ways in which other individuals in the school affect students
- examples of cooperation in a school
- some of the ways people show respect for each other (students, adults)

SKILL OBJECTIVES

The student will develop competence in the following skills:

PROCESS**Locating/Interpreting/Organizing Information**

- as a total class, generate ways to find out about the people in the school (i.e., interview, observation, questionnaire, etc.)
- collect data on various people, using the ways generated by the class
- identify the purpose of an interview and, with the teacher's assistance, interview person(s) within the school, using questions generated by the whole class
- identify the sequence of school experiences (i.e., field trip, interview, etc.), beginning with step one
- classify responsibilities of people in the school
- interpret and draw inferences from pictorial material

Geography/Mapping

- as a class, use a simple map to locate specific areas within the school
- as a class, identify and locate own school on a simple map
- as a class, make and use simple map(s) and/or model(s) of the classroom and/or school
- use pictures or develop symbols to represent real things
- give verbal directions, using relative terms for different locations in school (near, far, left, right, under, over, back, front)
- predict distances in relative terms (nearer, farther, etc.)

Analyzing/Synthesizing/Evaluating

- identify and discuss problems arising from group interaction in the school
- identify and discuss school related problems as presented orally, pictorially, and in stories
- apply rules to new situations

COMMUNICATION

- express ideas orally and pictorially
- interpret ideas and feelings by discussing the dilemmas others face in the classroom, playground and school
- participate in individual and/or cooperative (teacher-student) writing of sentences and/or stories
- complete a sentence stem and/or pattern

PARTICIPATION

- participate in the development of rules needed in the classroom
- understand the need for rules and the importance of observing them
- demonstrate the ability to stay on task
- demonstrate willingness to take turns in discussions
- participate cooperatively in group work
- with the teacher's guidance, plan and carry out one or more activities aimed at promoting cooperation and shared responsibility within the school

ATTITUDE OBJECTIVES

The student will be encouraged to develop an attitude:

- of pride in one's school
- of positiveness and responsibility toward school and learning
- of willingness to cooperate with students and adults
- of satisfaction in exercising one's role as a responsible member of the school

TOPIC B

MY FAMILY

The study focuses on the roles and responsibilities of family members. The major focus of this unit is the importance of cooperation and shared responsibilities. The intent of the study is to help students recognize that they are an integral part of their family unit and that their contributions are of importance. The students will also recognize the importance of the contributions made by other family members.

ISSUES AND QUESTIONS FOR INQUIRY

Study several of the following questions and/or issues, using an inquiry strategy.

Questions:

- How do family members work together?
- How do families solve problems?
- How do family members contribute to a family?
- What are my responsibilities in my family?
- What other responsibilities could I take on in my family?
- How are the roles and responsibilities of family members affected by change (new baby, moving, etc.)?
- Why do family members contribute to a family (i.e., love, responsibility)?
- What would be a fair share of work within the family?

Issues:

- Should family members be paid for jobs around the home?
- Should family members be treated equally (i.e., bedtime, allowance)?
- Should all family members have the same responsibilities (i.e., pet care, chores)?

KNOWLEDGE OBJECTIVES

The student will gain understanding of the following:

GENERALIZATION

All family members have roles and responsibilities in the satisfying of family needs.

CONCEPTS

- family
- responsibilities
- cooperation

FACTS AND SPECIFICS

- families differ in membership and composition (number, relatives)
- family members have different responsibilities
- families change their ways of living to meet changing needs and conditions (e.g., new baby, children mature, children leave home, families move, parent changes careers, parent loses job, foster children, adoption, separation or divorce, death)
- families solve problems in different ways (e.g., cooperation)

SKILL OBJECTIVES

The student will develop competence in the following skills:

PROCESS**Locating/Interpreting/Organizing Information**

- as a class, develop a questionnaire on the composition (numbers) and responsibilities of family members
- listen attentively and with purpose to the ideas and feelings of others
- recognize pictures, charts, photos, films, as sources of information about families, and describe their content

Analyzing/Synthesizing/Evaluating

- compare types of families
- compare varying roles and responsibilities of family members
- compare and categorize pictures as identical, similar, related or unrelated
- identify appropriate action when a family responsibility cannot be fulfilled
- role exchange, based on scenarios presented by the teacher
- examine and generate alternative solutions to problem situations

COMMUNICATION

- express ideas and feelings about their family and other families
- as a whole class, graph family composition and/or responsibilities students have in their families
- role play and discuss the dilemmas others face while handling family responsibilities
- express ideas on cooperation and responsibilities by using a sentence stem, by using patterning and/or through personal writing

PARTICIPATION

- seek help when required
- demonstrate willingness to take turns in class discussions sharing information about the family
- participate cooperatively in group work
- with the teacher's guidance, plan and carry out one or more activities aimed at promoting cooperation within their own families

ATTITUDE OBJECTIVES

The student will be encouraged to develop an attitude:

- of acceptance of a variety of family structures, including one's own family
- of self-worth, by recognizing that one can assume important responsibilities
- of appreciation of others, by recognizing the efforts of their family members in fulfilling their responsibilities within the family
- of satisfaction in exercising one's role as a responsible member of the family

This study is the first formal orientation to Canada as a multicultural society. The common elements of family life will be explored as well as traditions of families. The families to be studied should be chosen according to the interests and backgrounds of students. Traditions of Canadian families should be examined by focusing on several of the following – language, food, clothing, special days, celebrations, music, crafts and recreation. The intent of this study is to help students recognize the commonalities and uniquenesses of Canadian families and to help them view these similarities and differences as positive aspects of a multicultural society.

ISSUES AND QUESTIONS FOR INQUIRY

Study several of the following questions and/or issues, using an inquiry strategy.

Questions:

- What traditions do Canadian families have that are similar? Different?
- Why do Canadian families have many common traditions?
- What traditions of those we have studied would you like your family to practise? Why?
- How do Canadian families have fun?
- What special days and holidays do nearly all Canadian families observe?
- What special days are celebrated by only some Canadian families?

Issues:

- Should Canadian families share their traditions?

KNOWLEDGE OBJECTIVES

The student will gain understanding of the following:

GENERALIZATION

Some Canadian families have traditions that reflect their cultural and ethnic origin.

CONCEPTS

- language
- traditions
- celebrations/special days
- recreation
- respect

FACTS AND SPECIFICS

- traditions include different foods, clothing, language, special days, music, crafts, celebrations and recreation
- Canada is made up of families who have common traditions and traditions unique to them
- families retain traditions that have been passed down through the generations
- some traditions held by one’s own family
- some traditions held by Canadian families
- the cultural origin(s) of one’s own family, a friend or any chosen person

SKILL OBJECTIVES

The student will develop competence in the following skills:

PROCESS

Locating/Interpreting/Organizing Information

- survey family members for information on family traditions
- listen attentively to the ideas and feelings of others as family traditions are shared
- identify traditions from examples provided by the teacher
- collect information from pictures, books, filmstrips and/or films on traditions held by Canadian families
- compare traditions of Canadian families by making a class chart

Geography/Mapping

- recognize the globe as a model of the earth
- distinguish between land and water symbols on globes and maps
- as a class, locate on a wall map and a globe the countries from which various families originated
- identify and locate own community on a wall map

Analyzing/Synthesizing/Evaluating

- summarize information about Canadian families
- generalize about the similarities and differences

COMMUNICATION

- orally express ideas and/or descriptions that reflect one's own traditions
- as a class, graph data on family traditions and/or origins
- give a brief oral presentation
- participate in cooperative (teacher-student) and/or individual writing and illustrating of a chart or story dealing with traditions of Canadian families

PARTICIPATION

- demonstrate a willingness to take turns in class discussions, sharing information on various traditions
- show respect for the rights and opinions of others
- work cooperatively with a partner/group
- demonstrate courteous behaviour when working with others
- offer encouragement and approval to those with whom you work
- with the teacher's help, plan and carry out an action aimed at sharing a favourite family tradition with others

ATTITUDE OBJECTIVES

The student will be encouraged to develop an attitude:

- of pride, for the uniqueness of one's own cultural heritage
- of appreciation, acceptance, and respect for the similarities and differences in traditions held by Canadian families

TOPIC A

PEOPLE NEARBY

The study focuses on the people in the students' immediate community and how these people meet their needs. Emphasis of the unit will be on the homes, schools, occupations and recreation of the students and their families. After examining how the community meets the needs of students, examine how the community meets the needs of two or more individuals and/or groups (e.g., aged, handicapped, pre-school children, teenagers, etc.). The intent of this study is to promote the development of positive attitudes, interaction abilities and the appreciation, understanding, and tolerance of others' needs.

The focus of Grade 2 is on people in a community. Because the distinction between community and neighbourhood is complex, for the purposes of this grade community and neighbourhood can be used synonymously.

ISSUES AND QUESTIONS FOR INQUIRY

Study several of the following questions and/or issues, using an inquiry strategy.

Questions:

How are our needs met in our community?

What are differences in people's needs?

How are other people's needs met in our community?

Why are there different services/facilities for different people?

How can different individuals/groups cooperate with each other to meet their needs?

How can we show appreciation, respect and tolerance to other groups and their needs?

Issue:

Should the needs of individuals/groups be met (i.e., recreational facilities, schools, busing, senior homes)?

KNOWLEDGE OBJECTIVES

The student will gain understanding of the following:

GENERALIZATION

Needs of different individuals and groups are met in different ways within a community.

CONCEPTS

- community
- services/facilities
- needs
- respect
- cooperation
- recreation
- occupation

FACTS AND SPECIFICS

- people have needs
- a community helps people meet some of their needs and interests through services/facilities
- some people or groups of people have needs not shared by the majority of people
- services/facilities accommodate the needs of different people in different ways
- some ways individuals and groups cooperate with each other in a community to meet needs

SKILL OBJECTIVES

The student will develop competence in the following skills:

PROCESS

Locating/Interpreting/Organizing Information

- identify one's own needs
- identify needs of other individuals or groups
- describe the services and facilities that accommodate one's needs
- describe the services and facilities that accommodate needs of other individuals or groups
- listen attentively when others are speaking
- identify the purpose of a field trip and/or interview; plan procedures, rules of behaviour, questions to be asked, and things to watch and/or listen for
- identify the sequence of tasks in preparing for a field trip and/or an interview, beginning with step one

Geography/Mapping

- as a class, make a simple mural to show how people's needs are met in the community
- as a class, construct a simple map and/or model of the community showing location of various services/facilities
- use maps of the desk top, school and playground
- develop a simple legend using own symbols to represent real things on a map
- use a map to locate specific areas in the community (e.g., before and after field trip use cardinal directions to identify location of services in relation to school and home)
- compare pictures, aerial photographs, and/or models with maps of the same area
- use relative terms of direction and distance (i.e., near/far, here/there, left/right)

Analyzing/Synthesizing/Evaluating

- examine how one's own needs and others' needs are met within the community
- generate examples of ways to cooperate within one's own group as well as with other groups
- generate examples of ways to show appreciation, respect and tolerance toward others and their needs

COMMUNICATION

- under teacher guidance, collect and record data on a pictograph and/or bar graph and compose a title for data collected
- make and share an illustration to show cooperation
- express ideas orally and/or through role playing on how individuals and/or groups cooperate in own community
- express ideas through individual and/or cooperative (teacher-student) writing of paragraphs and/or stories

PARTICIPATION

- seek help when required
- participate in role playing to develop an appreciation of the needs of individuals/special groups
- show respect for the rights and opinions of others
- demonstrate willingness to take turns in discussion and play
- demonstrate courteous behaviour when working with others
- under the teacher's guidance, plan and carry out an activity aimed at promoting understanding and cooperation between individuals and groups

ATTITUDE OBJECTIVES

The student will be encouraged to develop an attitude:

- of appreciation, respect and tolerance for other peoples' needs and interests
- of appreciation and respect for the community services/facilities
- of empathy for the problems faced by individuals/groups as they attempt to meet their needs

This study focuses on the people in different Canadian communities and how these people meet their needs. Emphasis in the unit will be on homes, schools, occupations and recreation in each of three or more different communities (e.g., farm, town, inner city, fishing village, Indian reservation, suburb, acreage, etc.), their similarities and differences and the reasons why these exist. The intent of this study is to develop an understanding that people in Canadian communities have similar needs that may be met in a variety of ways.

QUESTIONS FOR INQUIRY

Study several of the following questions, using an inquiry strategy.

How are Canadian communities alike? Different?

Why are Canadian communities alike in many ways?

Why are there some differences in the ways Canadian communities meet their needs?

KNOWLEDGE OBJECTIVES

The student will gain understanding of the following:

GENERALIZATION

People in Canadian communities meet their needs in various ways.

CONCEPTS

- community (physical characteristics)
- recreation
- occupation
- similarities
- differences

FACTS AND SPECIFICS

- name of own school, community, province and country
- the words to "O Canada"
- own home address
- Canada has ten provinces and two territories (awareness level only)
- the types of homes, schools, occupations and recreation that exist in each of the communities
- physical environment and the location of a community affects how people fulfil their needs
- the ways in which people's lives are different in different communities

SKILL OBJECTIVES

The student will develop competence in the following skills:

PROCESS**Locating/Interpreting/Organizing Information**

- use and interpret visual materials such as pictures, charts, films, etc.
- listen and view for a specific purpose
- use the title of a book as a guide to content about specific communities
- read materials to find answers to questions
- distinguish between a story and a factual account about Canadian communities

Geography/Mapping

- locate own community on a globe and a map of Canada
- on a wall map of Canada, locate communities being studied
- use a simple legend with pictorial symbols to locate objects or features
- identify the cardinal directions of communities studied in relation to own community
- understand that north is toward the North Pole and south is toward the South Pole on a globe
- determine distance on a map, using relative terms (i.e., near/far, here/there)

Analyzing/Synthesizing/Evaluating

- compare similarities and differences of communities studied
- draw conclusions about the similarities Canadian communities share
- interpret pictorial materials to explain how physical environment affects how people fulfil needs

COMMUNICATION

- record information on a class retrieval chart
- under teacher direction, record information on individual charts
- express ideas orally on a specific topic giving consideration to content, audience, pronunciation, enunciation and use of social studies vocabulary
- write several sentences comparing how a need is met in two different Canadian communities

PARTICIPATION

- make meaningful contributions to discussions, supporting ideas with facts and reasons
- participate cooperatively in group work to compare (by illustration and/or narration) the differences and similarities of Canadian communities studied
- demonstrate courteous behaviour when working with others
- understand the need for rules in group work and the need for observing them
- offer encouragement and approval to those with whom you work

ATTITUDE OBJECTIVES

The student will be encouraged to develop an attitude:

- of appreciation, for the ways various Canadians live

TOPIC C

PEOPLE IN THE WORLD

The study focuses on people in different parts of the world and how they meet their needs. Emphasis will be on environment, homes, schools, occupations, recreation, food, and the language of the people of two or more communities from different countries. The intent of the unit is to develop an appreciation, understanding and respect for people in other parts of the world and how those people meet their basic needs. Use current resources to give an accurate portrayal.

QUESTIONS FOR INQUIRY

Study several of the following questions, using an inquiry strategy.

How do people in other parts of the world meet their needs?

In what way do they meet their needs similar to the way we meet ours?

In what way do they meet their needs differently?

Why do people in different parts of the world meet their needs in different ways?

How can we show respect for people in other parts of the world?

KNOWLEDGE OBJECTIVES

The student will gain understanding of the following:

GENERALIZATION

All people have similar needs but how these needs are met varies from place to place throughout the world.

CONCEPTS

- needs
- country
- world
- environment
- language
- respect

FACTS AND SPECIFICS

- each country is made up of various communities
- the major physical features of the area
- types of homes, schools, occupations, and recreational facilities in each of the communities studied
- the staple foods of the country
- different languages may be spoken
- how the environment affects the way basic needs are met
- how respect for other people and their way of life can be shown

SKILL OBJECTIVES

The student will develop competence in the following skills:

PROCESS

Locating/Interpreting/Organizing Information

- listen and view audio and/or visual materials to identify the main ideas
- use, describe, and interpret visual materials such as pictures, photographs, charts, films, etc.
- select answers to questions from materials heard, viewed or read

Geography/Mapping

- recognize the globe as a model of the earth
- recognize that small objects and distances on maps in reality represent larger objects and distances
- locate the country studied on a classroom map/globe relative to location of Canada
- distinguish between land and water symbols on globes and maps
- relate location on map/globe to location on earth

Analyzing/Synthesizing/Evaluating

- compare the places being studied with one's own
- draw conclusions about the effect of the environment on how needs are met
- by examining specific situations, generate ways to show respect for other people

COMMUNICATION

- with teacher guidance, classify and organize information in chart form about homes, food, occupations, schools, recreation, language and environment
- draw a picture or make a model
- orally, share information about a picture or model, giving consideration to content, vocabulary, pronunciation and enunciation
- compose a title for a story, paragraph and/or picture
- write a page of a diary, journal entry and/or keep a learning log
- express in writing, applying the skills of revising and editing by considering content, organization, vocabulary, sentence structure and mechanics

PARTICIPATION

- work independently
- work cooperatively with a partner
- demonstrate courteous behaviour when working with others
- demonstrate the ability to stay on task
- demonstrate willingness to take turns in discussions

ATTITUDE OBJECTIVES

The student will be encouraged to develop an attitude:

- of appreciation, respect and tolerance for the people in different parts of the world and the variety of ways in which these people meet their needs

TOPIC A MY COMMUNITY IN THE PAST, PRESENT, AND FUTURE

Students will study the history of their own community and/or area from the past to the present. Students will study their community today by examining the changes that took place in the past, are taking place today, and predicting what changes may occur in the future. Throughout the study, emphasis will be on the contribution of individuals and groups to a community (past, present). Locally developed materials can be used, as well as using community members as resource people.

Because this is the students' first introduction to the study of history, it should contribute to the development of new interest and desire to partake in future historical studies. "Past", "present" and "future" are dealt with in terms of time as "before", "now" and "after", not as specific dates. This unit is not intended to be an in-depth study. The aim of the unit is to increase students' awareness of changes in their community.

ISSUES AND QUESTIONS FOR INQUIRY

Study several of the following questions and/or issues, using an inquiry strategy.

Questions:

- How has our community changed? Why has our community changed?
- What are the advantages and disadvantages of change in our community?
- Why do communities change?
- What can I do to contribute to the future I want for my community?
- How would I like my community to be in the future?
- In what ways can change be controlled?

Issue:

Should our community try to stay the way it is, or change (e.g., keep old buildings, maintain local schools, maintain same recreational areas, traffic patterns, shopping malls, etc.)?

KNOWLEDGE OBJECTIVES

The student will gain understanding of the following:

GENERALIZATION

Individuals, the environment and technology may cause communities to change.

CONCEPTS

- community
- changes
- past
- present
- future

FACTS AND SPECIFICS

- what the community/area was like before settlers came
- the reasons for settling the area (e.g., topography, natural resources, climate, opportunity)
- the major changes in the community as it has developed from past to present
 - physical (food, shelter, clothing)
 - social (transportation, communication, traditions, language, education)
 - environmental (land use, inhabitants)
- contributions of people to their community
- the major causes of changes in the community
- change brings positive and negative results

SKILL OBJECTIVES

The student will develop competence in the following skills:

PROCESS**Locating/Interpreting/Organizing Information**

- identify and define topic of research
- identify possible sources and location of information (print, non-print, interviews, survey etc.)
- collect data through direct observation in the community and by interviewing parents and community resource people
- identify the purpose, plan procedures, rules of behaviour, questions to be asked, and things to watch and listen for during field trips and/or interviews
- conduct the interview, using acceptable procedures
- discuss the success of the planning and enactment of the field trip or interview
- use indefinite time concepts such as past, future, long ago, before, after
- read and interpret simple historical accounts that describe the past
- identify time and place relationships (setting)

Geography/Mapping

- use local area maps to read and interpret map symbols
- use a map of Alberta to locate one's own community in relation to others in Alberta
- compare relative distances between communities
- use cardinal directions
- use pictures, aerial photographs and/or historical maps to develop reasons for settlement and development
- make a mural of own community; past, present, future
- make a simple sketch, with a legend, to show location of known places in community

Analyzing/Synthesizing/Evaluating

- compare and categorize pictures as identical, similar, related and unrelated
- compare information gained from listening and observing with that gained from other sources
- as a class, on an experience chart, summarize information about community changes, past and present
- generate ways an individual can influence change
- examine examples of the impact of change on the community
- outline and assess the choices an individual has, about whether to accept or reject change
- relate individual causes and effects of community changes
- predict future changes in the community

COMMUNICATION

- on a retrieval chart, as a class or group, record and summarize interview data in categories
- on a simple class timeline, record events in the community's history
- write a diary entry, journal entry and/or make an audio-tape recording about an important individual in your community's past and/or predicting life in the future
- draw or collect pictures of ways in which the community has changed or may change
- compose a title for a story, paragraph, picture, graph, map and/or chart
- make a class book on the history of your own community, accompanied by a table of contents, written descriptions, and drawings/photos

PARTICIPATION

- make meaningful contributions to discussions, supporting ideas with facts and reasons
- participate in a small group discussion or activity by following established rules
- demonstrate the ability to keep to the task
- offer encouragement and approval to those with whom you work
- under the teacher's guidance, plan, carry out and evaluate an action that would contribute to the community (e.g., volunteer work, preserving some aspect of the community's past or initiating some change)

ATTITUDE OBJECTIVES

The student will be encouraged to develop an attitude:

- of interest in local history
- of appreciation for change
- of self-competence; an individual can influence change

TOPIC B:

COMMUNITIES NEED EACH OTHER

The study focuses on the economic interdependence between Canadian communities. Students study their own community, as well as selected communities across Alberta and/or Canada, to become aware of some of the goods and services each community provides and that are exchanged between selected urban and/or rural communities in Canada. Although the unit focuses on interdependence, the word interdependence need not be used with students. The intent of this study is to develop an awareness of the need for exchange of goods and services between communities.

ISSUES AND QUESTIONS FOR INQUIRY

Study several of the following questions and/or issues, using an inquiry strategy.

Questions:

Why do communities exchange goods and services?

Why do different communities produce different goods? Provide different services?

How are Canadian communities linked?

What are the advantages to the exchange of goods and services (e.g., growth, wealth, new ideas, friendship, tourism)?

What are the disadvantages (e.g., study one or more of these: resource depletion, loss of farmland, air and/or water pollution, ecological damage, hazardous waste disposal)?

Issues:

What factors should we consider when buying goods/services from other communities (i.e., distance, cost, availability, need)?

Should communities depend on each other for goods and services?

KNOWLEDGE OBJECTIVES

The student will gain understanding of the following:

GENERALIZATION

Rural communities, small towns, and cities are interdependently connected for the exchange of goods and services.

CONCEPTS

- rural
- urban
- goods
- services
- wants
- exchange

FACTS AND SPECIFICS

- the characteristics of urban and rural communities
- difference between needs and wants
- difference between goods and services
- goods produced in one community may be different from those produced in other communities
- some of the goods/services produced in rural/urban communities
- some of the goods/services brought into rural/urban communities
- the influence of geographic factors (location, land, resources, climate) on lifestyle
- goods and services need to be transported/delivered
- some communities are established because of their ability to produce goods for others
- the exchange of goods and services has advantages and disadvantages

SKILL OBJECTIVES

The student will develop competence in the following skills:

PROCESS**Locating/Interpreting/Organizing Information**

- use, describe and interpret pictures, charts, tables and graphs
- survey one's own home to find out where goods used by the family are made
- use title, table of contents, index and glossary to locate information
- choose a resource appropriate for the purpose using the card catalogue and/or call numbers
- read/view materials to find answers to questions
- select pertinent information on a topic from materials heard, viewed or read
- classify examples of goods and services and/or needs and wants
- classify goods produced in rural/urban communities

Geography/Mapping

- locate and name own province and country
- on a simple map of Canada, locate selected communities under study
- understand that north is toward the North Pole and south is toward the South Pole on globe
- relate location on map/globe to location on earth
- compare aerial photographs, pictures, and/or models with maps of the same area
- compare maps of the same area drawn to a different scale
- compare relative distances between communities under study
- read and interpret the map legends on different kinds of maps
- on a map of Canada, illustrate the origin of goods used by one's own family
- sketch routes on a prepared map to show how goods travel between communities
- use computer programs related to mapping skills (where appropriate software and hardware is available)

Analyzing/Synthesizing/Evaluating

- summarize the advantages and disadvantages of the exchanges of goods/services
- through discussion, draw inferences about the positive and negative aspects of exchanging goods and services between communities

COMMUNICATION

- record the findings of a survey on a simple bar or pictograph
- use maps, graphs, sketches and/or charts to record observations and learnings
- write a paragraph on the exchange of goods between two communities

PARTICIPATION

- work independently without supervision
- participate cooperatively in group work after taking part in making the rules for group work
- accept the role of leader and follower, as the situation requires
- offer encouragement and approval to those with whom you work

ATTITUDE OBJECTIVES

The student will be encouraged to develop an attitude:

- of appreciation for the exchange of goods and services between communities
- of awareness, of some of the problems associated with the exchange of goods and services
- of appreciation for the role that the exchange of goods and services plays in students' lives

TOPIC C

SPECIAL COMMUNITIES

The study focuses on one or more communities in which people are attempting to perpetuate a distinctive lifestyle. The people may live in or belong to a culturally distinctive community. Communities selected for this multicultural study should be located in Alberta and/or Canada. One of the studies will focus on a contemporary Native community (Indian, Metis, Inuit). The intent of the unit is to develop an increased sensitivity to the cultures and lifestyles of other Canadians and an awareness that interaction with other people may bring about change.

ISSUES AND QUESTIONS FOR INQUIRY

Study several of the following questions and/or issues, using an inquiry strategy.

Questions:

How do people keep their customs and traditions?
Why do people keep their customs and traditions?

Issue:

Should people keep their customs and traditions (e.g., language, celebration of holidays, traditional dress, traditional forms of shelter)?
Should we be concerned with others' feelings about change?
Can we keep our customs and traditions and still be members of a larger group?
Should individual differences affect how people treat each other?
Should people in special communities be allowed to live as they want?

KNOWLEDGE OBJECTIVES

The student will gain understanding of the following:

GENERALIZATION

Some people prefer to live in or belong to a distinctive community so they can perpetuate their customs, traditions and values.

CONCEPTS

- traditions/customs
- lifestyle
- change

FACTS AND SPECIFICS

- characteristic features of a distinctive community
- some of the ways people attempt to maintain a distinctive lifestyle (e.g., religious practices, holidays, language, education, location, dress)
- some things that are common to groups and some things that are distinctive to particular groups (e.g., common – Canada Day; distinctive – Chinese New Year)
- ways interaction with the broader society may result in changes or pressures to change (e.g., media – radio, television, press – personal contact, occupation, mobility, telephone, schools)
- how people in the selected community respond to change (accept, accommodate, reject)
- some of the contributions made to society by distinctive groups (e.g., food, music, clothing, games, livelihood, architecture, housing)

SKILL OBJECTIVES

The student will develop competence in the following skills:

PROCESS**Locating/Interpreting/Organizing Information**

- use and interpret information from pictorial materials (e.g., pictures, photos, charts, films)
- use title, table of contents, index, and glossary to locate information
- skim materials to select specific information and/or supporting details
- distinguish between fictional stories and factual information about people in communities

Geography/Mapping

- read and interpret map symbols that represent places, boundaries and distances
- read and interpret simple maps to locate the communities under study relative to one's own community
- describe the location, using intercardinal directions (NW, SE, SW, NE)
- compare distance on a nearer, farther basis from one's own community to other communities studied

Analyzing/Synthesizing/Evaluating

- examine case study descriptions of communities to identify ways people perpetuate their lifestyle
- recognize differences in perspectives (the way people see things) in examples of those who may choose to change some specific of their lifestyle and those who desire to remain the same
- predict the consequences, for the people/community under study, of resisting or adopting particular changes

COMMUNICATION

- chart or draw a picture to show the contributions made to society by culturally distinctive groups
- orally, present information on a community, giving consideration to content, audience, social studies vocabulary, pronunciation and enunciation
- present information in written form, applying the skills of revising and editing by considering content, organization, vocabulary, sentence structure and mechanics

PARTICIPATION

- show respect for someone else's opinion and viewpoint
- understand the need for rules and for observing them
- participate cooperatively in group work and class discussions by contributing ideas
- under the teacher's guidance, plan and carry out an action that would show an appreciation of someone else's way of maintaining a distinctive lifestyle

ATTITUDE OBJECTIVES

The student will be encouraged to develop an attitude:

- of appreciation, understanding and tolerance of people who maintain a distinctive lifestyle
- of appreciation of the contributions made to society by culturally distinctive groups
- of understanding of the forces that temper change in a distinctive community

TOPIC A:

ALBERTA: ITS GEOGRAPHY AND PEOPLE

This unit focuses on the geography of Alberta. It examines the regions, the vegetation, the climate and natural resources. How natural resources are used and the resulting impact on Albertans and the environment are examined. Choose two natural resources (e.g., oil, water, forests, coal, land), one renewable and one non-renewable resource, for an in-depth study. Throughout the unit emphasis is placed on the interrelationships between people and their environment as well as the impact people have on their environment. The intent of the unit is to develop an increased sensitivity to the importance of using natural resources wisely.

ISSUES AND QUESTIONS FOR INQUIRY

Study several of the following questions and/or issues, using an inquiry strategy.

Questions:

- How do Albertans make use of their natural resources?
- What is the effect of technology on the location, development and use of natural resources?
- Do the natural resources in Alberta supply all our needs?
- How does our way of using natural resources affect/influence our environment?
- What could happen if we use natural resources without limitation?

Issues:

- Should people make major changes to their physical environment to meet their needs?
- Should resource development be allowed regardless of location or previous designation of land use?
- How should we use natural resources in ways that best benefit Albertans and others?
- Are we developing and using our resources in such a way as to insure a supply for the future? (are we conserving our resources for future generations?)
- Should we use our natural resources without limitations?

KNOWLEDGE OBJECTIVES

The student will gain understanding of the following:

GENERALIZATION

The environment affects people's way of living. People modify and change the environment.

CONCEPTS

- climate
- natural resources
- renewable resources
- non-renewable resources
- conservation
- environment
- human needs
- technology

FACTS AND SPECIFICS

- the geographic regions of Alberta (landform, vegetation, climate)
- difference between a renewable and a non-renewable resource
- the natural resources available
- the importance of conservation
- the natural and man-made components of the environment
- the ways in which the environment affects people and the way they live
- people modify and change the environment according to their needs
- human needs determine the use of natural resources
- changes in technology can effect our use of natural resources
- people can take steps to protect our environment

SKILL OBJECTIVES

The student will develop competence in the following areas:

PROCESS

Locating/Organizing Information

- use library skills to choose appropriate resources for research
 - find different categories of books according to the Dewey Decimal System
 - use a card catalogue to find call numbers
 - use call numbers to find resources
 - use the card catalogue to learn that a book is listed three ways – by subject, by author and by title
 - use files to obtain pamphlets, pictures, clippings, etc.
- use table of contents, index, glossary
- select information from newspapers, magazines and pamphlets that is pertinent to the topic
- read to find the main idea and supporting details
- describe, interpret and draw inferences from pictorial resources (pictures, graphs, charts)
- conduct a survey of opinions on conservation of Alberta's resources
- organize information through the use of pictures, charts, graphs and reports accompanied by a title
- use computer programs to assist in the study of specific content areas

Geography/Mapping

- use and interpret aerial photographs and maps of Alberta
- use cardinal directions
- read and interpret map symbols and legends
- locate and describe major geographical regions and specific geographical features such as lakes, rivers, cities and mountains
- use maps of different scales and themes (natural resources, vegetation, climate) in an atlas
- make an outline map of Alberta accompanied with developed symbols and legend showing major cities, mountains and main rivers, properly oriented as to direction
- plan a highway trip to visit different resource sites
- compare distances in kilometers to places under study
- study colour contour and visual relief maps, visualizing the nature of the areas shown

Analyzing/Synthesizing/Evaluating

- compare and contrast points of view about how Alberta's resources are used
- draw conclusions about the use of renewable and non-renewable resources
- predict the consequences of misusing natural resources
- examine how a change in environment affects the rest of the environment
- examine how changes in technology can affect our use of natural resources

COMMUNICATION

- use simple illustrations, charts and graphs to support written work, 2-4 sentence paragraph(s)
- use illustrations to show how natural resources are used
- as a group, record information about regional resources on a retrieval chart
- present a paragraph orally to the whole class or a small group supported by simple illustrations, charts, and/or graphs
- draw a cartoon and/or poster to illustrate the importance of conservation
- in a final written revised paragraph, apply the skills being developed in printing, writing, spelling, punctuating, capitalizing and arranging written work

PARTICIPATION

- make meaningful contributions to discussions, supporting ideas with facts and reasons
- participate in a small group discussion or activity by following established rules
- cooperate and compromise to solve group problems
- show respect for someone else's opinion or viewpoint
- plan, carry out and discuss the success of an action aimed to demonstrate conservation

ATTITUDE OBJECTIVES

The student will be encouraged to develop an attitude:

- of appreciation of the impact that people make on the environment
- of concern for the needs of future Albertans
- of appreciation for the beauty of the natural environment
- of cooperation, to conserve
- of pride, for the beauty of the natural environment

TOPIC B:

ALBERTA: ITS PEOPLE IN HISTORY

This unit focuses on the people who have contributed to Alberta's history and development. Focus begins on the original inhabitants and traces the people in Alberta's history. The study focuses on the life of Albertans through the following case studies:

- a Native community, a fur trading settlement, and one or more of the following:
 - a homestead settlement (1890 - 1939)
 - immigration of a specific group or immigration into a specific area (1880-1930)
 - the depression (1929 - 1939)
 - war years (W.W. I, W.W. II)
 - boom years (1947)

Attention will be given to how physical, political and historical environments influences Alberta's people. The intent of this study is to show students that a changing world often results in a changing lifestyle.

The approach of selecting specific people and/or events for an in-depth historical study is intended to develop an interest in and an appreciation of people and events in history. It is not a chronological political history.

ISSUES AND QUESTIONS FOR INQUIRY

Study several of the following questions and/or issues, using an inquiry strategy.

Questions:

- How have changes and challenges caused Albertans to adjust their lifestyle?
- How have Albertans adjusted their lifestyles to meet changes and challenges?
- *What was the Native people's way of life before the coming of the Europeans?
- *How did the Europeans influence the Native people's culture (livelihood, family life and political structure)?
- *How did the waves of immigration influence Albertans?
- *What implication did the depression have for the people of Alberta?
- *How did the war years affect family life, employment, leisure, education and supply of goods?
- *What was the impact on Alberta by the influx of homesteaders? (e.g., Why did they come? What did they bring? How did they influence the culture? What is their contribution to the province?)
- *How did the boom years affect Albertans?

(*As applicable to topics chosen for an in-depth study.)

KNOWLEDGE OBJECTIVES

The student will gain understanding of the following:

GENERALIZATION

People in the history of Alberta have affected its development and settlement.

Albertans have been affected and challenged by the changes in circumstances and environment.

CONCEPTS

- change
- lifestyle
- occupation
- * immigration
- * depression
- * settlement

(*As applicable to topics chosen for an in-depth study)

FACTS AND SPECIFICS

- the Native lifestyle before European influence
- how the fur trade brought about change to the Native people by introducing Christianity and technology
- how settlement further changed the Native lifestyle by law enforcement, by killing buffalo, by building fences, immigration, by the introduction of alcohol and by the signing of treaties
- * the changes effected by the waves of immigration (e.g., cultural groups settling in one area, building of new towns, railroad expansion, rural to urban, expansion of a market and the availability of a good)
- * what the Great Depression was and what the affect was on the lives of the people in Alberta both in the urban and rural centres
- * what World War II was and how it affected the lives of Albertans
- * what changes Albertans had to make to their lifestyle in order to cope with conditions during the war
- * how boom years affected the Albertan's lifestyle
- how each group has contributed to the growth of Alberta

(* as applicable to topics chosen for an in-depth study)

SKILL OBJECTIVES

The student will develop competence in the following areas:

PROCESS

Locating/Organizing Information

- read, view and listen to select main ideas and pertinent information on a specific topic
- identify the sequence of ideas or events
- identify time and place relationships (setting)
- identify cause-effect relationship between change and lifestyle
- use definite time concepts such as decade and century
- calculate the length of time between two given dates and/or time taken to travel by canoe, horse, etc.
- classify pictures, facts and events under main headings/categories
- arrange events in chronological order, e.g., timeline in order to establish a framework
- relate the past to the present in the study
- conduct an interview and/or field trip to make use of community resources, e.g., museum, senior citizens using acceptable procedures
- record and summarize information from the interview/field trip
- assess the success of the planning and enactment of the field trip and/or interviews

Geography/Mapping

- use historical maps and map legends to locate areas of settlement of a Native group and major fur trading posts
- give possible reasons for the location of the major fur trading posts, fur trade routes, railroads, settlements (towns, cities)
- use intercardinal directions (NW, NE, SE, SW)
- use the north arrow on a map

Analyzing/Synthesizing/Evaluating

- compare and contrast the changes faced by several of the following: Natives, the fur traders, settlers, the people living during the depression and the war years
- summarize data on how a changing economic and political environment necessitate a changing lifestyle

COMMUNICATION

- orally present information on a period of Alberta's history based on prepared notes and supported by pictorial materials
- express ideas in sentence and/or paragraph form on how change has affected the lifestyle of Albertans supporting main idea with appropriate detail
- role play to show a historical event or to show Albertans' adjustment to a changing lifestyle
- present information on an audio-tape recording
- write a page of a diary or journal entry
- in a final written factual or written story, apply the skills being developed in printing, writing, spelling, punctuating, capitalizing and arranging written work

PARTICIPATION

- participate cooperatively in group work by helping in making the rules, dividing up the tasks, assigning jobs and evaluating group's performance
- accept the role of leader and follower as the situation requires
- plan and carry out an action that shows an appreciation for a person/group of people in Alberta's history

ATTITUDE OBJECTIVES

The student will be encouraged to develop an attitude:

- of appreciation of the contributions made by the many people/groups in Alberta's history
- of tolerance toward the decisions made by Albertans in different times and under different circumstances

TOPIC C:**ALBERTA: A COMPARATIVE STUDY WITH QUEBEC**

This unit focuses on the similarities between Alberta and Quebec. In the study geography, resources, occupations, leisure activities, language and customs will be compared. The reasons for Canada being a bilingual nation will be examined, but the main emphasis is on people. Quebec was chosen to provide a comparative study of an area where there are some aspects of culture and language that are different from Alberta. It was also chosen to develop a better understanding and appreciation of one group of people who influenced exploration and settlement. The intent of the unit is to develop an understanding, appreciation and increased sensitivity to another region of Canada which has similarities and differences.

ISSUES AND QUESTIONS FOR INQUIRY

Study several of the following questions and /or issues, using an inquiry strategy.

Questions:

- What are the similarities in the way Alberta and Quebec meet their needs?
- What are the differences in the way Alberta and Quebec meet their needs?
- How do these differences enrich the lives of Albertans? Quebecois?
- Why are there differences in language, customs and lifestyle?
- What can we learn from one another?
- What can we share with each other?
- What changes would a family have to make moving from one province to another?

KNOWLEDGE OBJECTIVES

The student will gain understanding of the following:

GENERALIZATION

Canadians meet their needs in a similar way.

CONCEPTS

- bilingual
- geography
- resources
- occupation
- language
- custom and tradition
- lifestyle
- leisure

FACTS AND SPECIFICS

- the major geographic regions, natural resources and occupations of Albertans and Quebecois
- the major leisure activities, language, customs and traditions of Albertans and Quebecois
- the similarities and differences existing between Albertans and Quebecois
- some of the ways that people maintain culturally distinct lifestyles (food, dress, holidays, language, recreation, religion, music)
- why the language of Quebec is French
- words to "O Canada" in French
- some of the contributions made by Quebecois (French Canadians) e.g., music, food, games, sport, clothing, art, literature, entertainment

SKILL OBJECTIVES

The student will develop competence in the following areas:

PROCESS

Locating/Organizing Information

- choose books appropriate for the purpose (texts, encyclopedias, reference books, atlases, etc.)
- compare symbols of two provinces (e.g., flags, crests, official flower, bird, etc.)
- classify pictures, facts, under main headings/categories
- integrate information gained from previous experience and from listening and viewing with that gained from books, magazines, newspapers and pamphlets
- compare the physical geography, resources, occupations, leisure activities, language, customs and traditions through the construction of bar graphs and charts
- use computer programs to assist in the study of specific content areas
- use programs that simulate situations impractical to reproduce in the classroom
- use a word processing program to write a paragraph

Geography/Mapping

- read, use and interpret different map legends and symbols e.g., abbreviations commonly found on maps and globes
- compare maps of the same area drawn with different scales
- make comparisons on maps of same scale of the two provinces
- read maps of Canada to find Alberta's location, relative to Quebec and other provinces
- locate on one's own community, province, country and other communities being studied on maps and globes
- relate location on map/globe to location on earth
- recognize land and water masses on a globe and on a variety of maps as physical, political etc.
- understand that north is toward the North Pole and south is toward the South Pole on a map projection
- use cardinal and intercardinal directions

Analyzing/Synthesizing/Evaluating

- predict/discuss changes a family would have to make to adapt to a move from Alberta to Quebec and/or from Quebec to Alberta
- formulate generalizations on how a family might maintain their individual culture while adapting to the new community
- synthesize by imagining that they are a student from Quebec writing to a student in Alberta describing themselves and their way of life

COMMUNICATION

- express ideas in one or more paragraphs on the similarities and differences between Alberta and Quebec in the various areas
- serve as a spokesperson to present the views of a small group to the rest of the class
- orally present information pronouncing words correctly and enunciating clearly on a specific topic recognizing use of main ideas and sequencing

PARTICIPATION

- make meaningful contributions to discussions, supporting ideas with fact and reasons
- take part in making rules for group work
- accept and abide by the decision of the group
- profit from criticism and suggestion
- show respect for someone else's opinion or view point
- role play, showing adapting to a move from one province to another

ATTITUDE OBJECTIVES

The student will be encouraged to develop an attitude:

- of appreciation and of tolerance for the many differences amongst Canadians
- of appreciation of the value of two or more languages on a global scale

TOPIC A:

CANADA: ITS GEOGRAPHY AND PEOPLE

The unit focuses on the human and physical geography of Canada. The study would include people in Canada; where they live; how they make their living and how they relate to their environment (i.e., climate, vegetation, natural resources, physical features, land use). The intent of the unit is to develop an awareness of the diversity in Canada's physical geography and an understanding of the role physical geography plays in determining where and how Canadian's live.

ISSUES AND QUESTIONS FOR INQUIRY

Study several of the following questions and/or issues, using an inquiry strategy.

Questions:
 How do Canadians use their land and natural resources?
 How does the Canadian environment effect the choices Canadians make in their lifestyle?
 How does the environment affect us as individuals?

Issues:
 How should Canadians be altering their environments?
 How should Canadians adapt to a changing environment? (e.g., resource depletion, pollution, economic conditions, population distribution)?
 Do we have a choice in the way we adjust to our environment?

KNOWLEDGE OBJECTIVES

The student will gain understanding of the following:

GENERALIZATION

The environment plays a major role in determining where and how people in Canada live.

CONCEPTS

- *climate*
- physical regions
- provinces and territories
- natural resources
- environment
- occupation
- population distribution
- transportation

FACTS AND SPECIFICS

- the location of Canada on the earth's surface (hemisphere, continent, oceans)
- distinctive characteristics of physical regions
- distinctive characteristics of physical and political regions of Canada and the differences between them
- difference between continents, countries, provinces, states and territories

- difference between physical regions and political divisions
- the name of the provinces, territories and their capitals
- the uses of latitude and longitude
- understand latitude as related to vegetation patterns and soil zones
- the relationship between natural resources and occupations
- Canadians continue to modify and/or adapt to natural settings in ways that affect their lifestyle and environment
- the relationship between population distribution and transportation
- how the physical features of a region affect natural resources, occupations, population distribution and transportation

SKILL OBJECTIVES

The student will develop competence in the following areas:

PROCESS

Locating/Organizing Information

- read, skim, listen and view for specific information on a topic
- interpret the relationships and draw inferences from graphs, tables, charts, pictures, atlases
- use computer programs to assist in the study of specific content areas
- use a word processing program to write a paragraph or report
- use programs that simulate situations impractical to reproduce in the classroom
- understand, use and construct different types of graphs

Geography/Mapping

- identify, locate and label on a map:
 - Canada in the world
 - Canada in North America
 - capital cities, provinces and territories of Canada
 - physical regions of Canada
 - major natural resources within region
 - population distribution in Canada
 - physical features (mountain ranges, Great Lakes, seaway and major rivers)
- read and interpret maps/legends showing:
 - political divisions
 - natural resources
 - population distribution
 - transportation routes
- identify on a globe and on a map of the world the continents and major bodies of water
- use an atlas to locate places
- recognize that there are many kinds of maps for different purposes, and choose the best map for a specific purpose
- use latitude to locate places on a wall map
- compare maps of different areas to show that a smaller scale must be used to map larger areas
- orient desk outline, textbook and atlas maps correctly to the north
- read, interpret and use map symbols and legends on different kinds of maps
- compare distances in kilometers to places under study
- study colour contour and visual relief maps and visualize the nature of the areas shown

Analyzing/Synthesizing/Evaluating

- generalize how the characteristics of a physical region affect natural resources, occupations, population distribution and transportation
- analyze case studies of how Canadians have modified and/or adapted to environment
- infer human activities and ways of living from physical detail and latitude

COMMUNICATION

- present information in a graph, chart, diagram format
- take notes in point form collected from various sources
- summarize information from a variety of sources
- collect and organize information on a clearly defined topic
- by drawing, illustrate choices Canadians have in adapting to a change in their environment
- write a summary of main points encountered in oral, written or viewed presentation
- write two well-organized paragraphs supporting main idea(s) with appropriate details

PARTICIPATION

- cooperate and compromise to solve group problems
- accept or abide by the decision of a group or the class
- make meaningful contributions to discussions, supporting ideas with facts and reasons

ATTITUDE OBJECTIVES

The student will be encouraged to develop an attitude:

- of appreciation, for how environment affects the way Canadians live and how an individual can affect the environment
- of concern for the future of Canada's natural resources
- of objectivity for how Canadians have changed their environment

TOPIC B: EARLY CANADA: EXPLORATION AND SETTLEMENT

Students investigate some of the historical events and issues relating to the discovery, exploration and settlement of New France and the Hudson Bay area. Major emphasis should be placed on the intercultural contact that occurred between Natives, explorers, missionaries and settlers in these two areas.

The Native groups to be studied should include examples from Eastern Canada with whom the French and English interacted with during this time. Explorers studied should include the Cabot, Cartier, Champlain, Hudson, Frobisher, Kelsey, Raddison and Groseilliers. The study should focus on New France and the English in the Hudson Bay area. The intent of the study is to develop an understanding of the intercultural contact between Europeans and the Natives and to develop an awareness of the origin of the bilingual nature of Canada. It should also develop an appreciation and an interest in our Canadian heritage as well as an understanding of how learnings from history can be applied to our actions in the future. This topic is not a chronological study of Canadian history, rather a selected study of several events with an emphasis on the people of that time period (a social history up to 1800's). Political history will be a topic of study in grade eight.

ISSUES AND QUESTIONS FOR INQUIRY

Study several of the following questions and/or issues, using an inquiry strategy.

Questions:

- Why did people become explorers? What were the reasons for exploration?
- How did topography influence exploration? Settlement?
- How and why did the Natives contribute to exploration and settlement?
- How and why did the Natives oppose settlement?
- How did the Natives, explorers, missionaries, fur traders and settlers in Canada's early history affect each other?
- How did the history of New France determine the way Canada is today?
- What plans were drawn by Europeans for the continent?

Issues:

- How should we treat newcomers?
- Should people influence each other?
- What are the advantages of a more advanced society over a less developed?
- How should people view forced change?

KNOWLEDGE OBJECTIVES

The student will gain understanding of the following:

GENERALIZATION

Exploration and settlement causes groups to have influence on each other frequently resulting in changes in the way people live.

CONCEPTS

- history
- exploration
- settlement
- competition
- cooperation
- conflict

FACTS AND SPECIFICS

- Canada's history contributed to shaping what Canada is today
- contact between Native groups resulted in advantages and disadvantages for each group (cooperation, competition, conflict)
- reasons for exploration
- reasons for settlement
- the way physical features (e.g., landforms and waterways, climate), influenced discoveries, exploration and settlement of Canada
- exploration precedes settlement
- contact between people in Canada's early history brought changes to their lives
- contact between Natives and Europeans (e.g., explorers, settlers, missionaries) resulted in advantages and disadvantages for each group
- contact between people in Canada's early history resulted frequently in competition cooperation and/or conflict
- problems faced by the Natives, explorers, missionaries and settlers in the initial settlement era
- the role of competition in the fur trade
- the limitations in knowledge at the time (e.g., the limitation of knowledge about shape of earth, geography of world, navigation, communication and technology)
- awareness of the origins of the bilingual nature of Canada

SKILL OBJECTIVES

The student will develop competence in the following areas:

PROCESS

Locating/Organizing Information

- read history books, facsimiles of historical documents and historical fiction selecting information pertinent to a topic
- identify main and supporting details in readings and audio and/or visual presentation
- arrange historical events, facts and ideas in sequence
- on a class time-line, record dates and events showing the exploration and settlement period of Eastern Canada
- make a simple table of contents
- calculate the length of time between two given dates
- choose a book appropriate for the purpose including dictionaries, encyclopedias, reference books, atlases
- locate information in books using table of contents, index, glossary
- locate information in an encyclopedia by using key words, letters on volume, index and cross references
- relate the past to the present in the study of change
- understand definite time concepts as decade, century
- classify pictures, facts and events under main headings and in categories
- listen to and identify historical fiction
- use library skills to locate and choose resources appropriate to the purpose using the Dewey Decimal System, card catalogue and picture/pamphlet file
- identify time and place relationships (settings)
- identify cause-effect relationships

Geography/Mapping

- interpret historical maps showing European voyages of discovery and the location of early English and French settlements in Canada
- use two or more maps to gather information about same area
- make a simple map with accompanying legend to show a specific area

- use maps and globe to explain how geographic relationships and settings have influenced historical events e.g., voyages of exploration and direction of river flow

Analyzing/Synthesizing/Evaluating

- as a class, infer reasons for the different perspectives of the Indians, settlers and other groups, on issues like land ownership
- generalize about the effects of settlement on the welfare of the various groups
- evaluate what was fair and unfair about the ways the Natives, explorers and settlers treated each other
- create a set of guide lines for behaviour of groups of strangers when they interact

COMMUNICATION

- write a summary of main points and/or supporting points encountered in oral, written or viewed presentations
- role play historical situations involving interaction between groups of people and/or role play applying the guidelines developed for interaction
- orally present information describing conflict and cooperation in Canadian history recognizing main ideas and sequencing
- prepare and use notes in presenting an oral report
- write a page of a diary, journal entry or letter imagining they are Natives, explorers, settlers, and/or missionaries communicating their feelings and relating some events from the time
- use historical events in a fictional story and/or write an autobiography or biography
- in a final written product, apply the skills being developed in printing, writing, spelling, punctuating, capitalizing and arranging written work

PARTICIPATION

- accept and abide by the decision of the class or group
- profit from criticism and suggestion
- participate in a small group discussion or activity by following established rules
- accept the role of leader and follower as the situation requires

ATTITUDE OBJECTIVES

The student will be encouraged to develop an attitude:

- of appreciation, of the human accomplishments and the power of human strivings in shaping Canada
- of objectivity, by demonstrating an ability to examine problems from more than one perspective
- of empathy, for the efforts of cultural and ethnic groups
- of respect, for Canadians with different ethnocultural backgrounds
- an appreciation, of the common humanistic qualities of explorers, settlers, missionaries and fur traders

TOPIC C:**CANADA: INTERACTION WITH THE UNITED STATES**

Students examine how two contemporary neighbouring countries, Canada and the United States, interact with each other. Interaction may occur in a variety of ways, i.e., media, sports, economics, technology, fine arts and leisure. Students are to examine several means of interaction for an in-depth case study. The intent of the study is to provide students with knowledge about Canada's nearest neighbour and an understanding of the influence of these countries on each other.

ISSUES AND QUESTIONS FOR INQUIRY

Study several of the following questions and/or issues, using an inquiry strategy.

Questions:

How is interaction with the United States possible? e.g., geography, language, sports, jobs, fashions, etc.
 How does interaction with the United States affect our Canadian identity?
 How does interaction with the United States affect the lifestyle of Canadians?

Issue:

Should Canadians be similar or different than Americans? (e.g., national anthem, monetary systems, flags, etc.)
 Is there a Canadian identity?
 Is Canada's identity similar to that of the United States? (both are urban technological societies) e.g., MacDonald's Hamburgers, etc.

KNOWLEDGE OBJECTIVES

The student will gain understanding of the following:

GENERALIZATION

Interaction between Canada and the United States influences the lifestyle of its people.

CONCEPTS

- interaction
- influence
- lifestyle
- technology
- identity

FACTS AND SPECIFICS

- the similarities and differences between the United States and Canada in relation to the topics chosen for in-depth study

FACTS AND SPECIFICS (cont'd)

- the location and size of the United States relative to Canada and the rest of the world (hemisphere, continent, countries, oceans)
- advances in technology in the United States cause changes in Canada
- Canada's interaction and close relationship with the United States affects/influences the lifestyle of Canadians
- the importance of a distinct Canadian identity to some Canadians

SKILL OBJECTIVES

The student will develop competence in the following areas:

PROCESS

Locating/Organizing Information

- recognize the differences in purpose and coverage of different magazines, newspapers and pamphlets
- select information from newspapers, magazines, pamphlets and television pertinent to a topic
- plan procedures, rules of behaviour, questions to be asked and things to listen for when conducting a survey
- record, summarize, and evaluate information collected in the survey
- draw inferences from information collected through surveys e.g., different points of views of individuals on interaction with United States
- discuss the success of the planning and enactment of the survey
- compare and evaluate information gained through listening and viewing with that gained from other resources
- integrate information gained from listening and viewing with previous knowledge to draw conclusion
- distinguish between fact and fiction
- chart a comparison of symbols of the two countries e.g., flags, money, monarchy etc.
- graph survey data (e.g., number of Canadians on hockey teams, number of community members that believe in Canadian identity)

Geography/Mapping

- identify, locate and label United States relative to Canada on different types of maps
- make a simple sketch map to show location of Alberta, Canada and United States
- plot on maps of United States and Canada information on topics of in-depth study (e.g., location of hockey teams, transportation routes, origin of favourite T.V. shows)
- use maps and globes to explain geographic setting of current events between Canada and United States

Analyzing/Synthesizing/Evaluating

- make generalizations about similarities and differences between Canadians and Americans
- analyze how lifestyle can be influenced by a neighbouring country
- summarize the advantages and disadvantages of interaction with a neighbouring country

COMMUNICATION

- complete a simple outline as a data gathering procedure
- take notes in point form collected from various sources
- write a simple report from notes and/or a student ad teacher generated outline
- write an editorial stating their point of view on whether we are more similar or more different
- write several paragraphs describing the advantages and disadvantages of American
- compose a jingle, song, advertisement, cartoon or commercial promoting interaction between United States and Canada

PARTICIPATION

- participate in class discussions by thinking for oneself while respecting the opinions of others
- demonstrate a willingness to accept and profit from constructive criticism as a small group member
- distinguish between work that can be done most effectively by individuals and that which calls for group work
- take part in making the rules for group work
- conduct or take part in interviews/surveys

ATTITUDE OBJECTIVES

The student will be encouraged to develop an attitude:

- of objectivity, by examining similarities and differences between United States and Canada without allowing previous understandings and value judgements to interfere
- of pride and of loyalty to one's country
- of appreciation, of each other as neighbouring countries

TOPIC A: MEETING NEEDS THROUGH LOCAL GOVERNMENT

The study focuses on the involvement of the individual at the different levels of government and an awareness of the needs met by the local, provincial and federal governments. The emphasis will be on the local government as well as other examples of municipal governments in Alberta. The major emphasis should be placed on the rights of a citizen and their responsibilities to others when exercising those rights. The intent of this study is to develop an understanding of how individual and societal needs are met by local government, as well as become aware of an individual's role as a responsible citizen.

INQUIRY

Study several of the following questions, using an inquiry strategy.

Questions:

- What are society's needs? Your needs? How can government meet them?
- Which of your needs are being met by local government?
- How can I be actively involved in local government, as a student and as an adult (e.g., student government in school?)
- What current issue is being debated locally? How can our local government resolve it?

Issues:

- How well is the local government meeting your needs adequately? (e.g., water supply, mosquito control, school, library, police, fire department, rapid transit, etc.)
- How much responsibility should local government assume for satisfying the needs of citizens? (e.g., recreation facilities, schools, library, police, fire, telephones, transportation, etc.)
- Why should my parents or I be involved in local government?
- Should children have the same rights and responsibilities as adults?
- Should Canadians be forced to vote in elections?

KNOWLEDGE OBJECTIVES

The student will gain understanding of the following generalization and concepts, as well as facts and specifics.

GENERALIZATION

Canadians organize themselves through three levels of government to meet some of their needs. An individual has responsibilities and rights as a citizen which begin at the local level.

CONCEPTS

- basic needs
- government
- democracy
- laws/by-laws
- rights
- responsibilities
- citizen
- participation

FACTS AND SPECIFICS

- some needs of individuals are met by local government
- democracy allows and needs people to take part in government

FACTS AND SPECIFICS

- difference between needs met by families and by governments (public services) e.g., schools, libraries, swimming pools, etc.
- differences in needs met by the local, provincial and federal governments
- the election process operates at all levels of government
- leaders of the provincial and federal governments are a premier and prime minister respectively
- there are differences between rights, responsibilities and privileges of citizens
- local governments resolve issues to meet needs (surveys, taxes, consulting, by-laws)
- lobby groups can exert power on elected officials and influence decisions
- individual participation in local government
- different positions and roles of officials in a local government
- political decisions form basis of by-laws and laws
- how governments raise money to meet needs
- some of the difficulties faced by political representatives in trying to provide appropriate levels of service

SKILL OBJECTIVES

The student will develop competence in the following areas.

PROCESS

Locating/Organizing Information

- select pertinent information from newspapers, news broadcasts, field trip(s), surveys and/or interviews with local resource people
- recognize the differences in purpose and coverage of different newspapers, magazines and pamphlets
- recognize and identify different points of view
- conduct a survey of parents or selected community members using questions and procedures prepared in a small group, to get views on the services the local government should provide
- plan procedures, rules of behaviour, questions to be asked, and things to watch/listen for on a field trip, survey and/or interview
- evaluate the planning and enactment of the field trip, survey and/or interview
- record, summarize and evaluate information from field trip, survey and/or interview
- chart and graph points of view found in the survey
- integrate information from listening, viewing, reading with previous knowledge to draw conclusions

Geography/Mapping

- use an atlas to locate places
- locate on a map of Canada, the site of own local government, twelve provincial/territorial governments and Canada's federal government
- locate on a map the boundaries of own local, provincial and federal jurisdiction
- compare maps of different areas to show that smaller scale must be used to map larger areas
- use parallels and meridians in determining directions
- compute the distances between points on maps of different scale

Analyzing/Synthesizing/Evaluating

- analyze examples of how lobby groups influence government decision
- relate a government action to its societal and economic effects, both positive and negative (e.g., saves public money, reduces service to some people).
- analyze examples of how well local government is meeting needs
- evaluate the degree of participation in local government by local citizens

COMMUNICATION

- take notes on an oral presentation (e.g., interview, speech, film)
- summarize information from a variety of sources
- organize data by making a topical outline of several main points on ways in which citizens can affect government decisions
- prepare and use notes in presenting an oral report on responsible citizenship
- recognize and use main ideas and sequencing in presenting information orally
- write a simple report from notes and/or a student and teacher generated outline, support main idea with appropriate detail

PARTICIPATION

- participate in a small group discussion or activity by following established rules
- debate a local concern by using parliamentary procedures (e.g., a simulation of a concern resulting in passage of by-law)
- participate in a simulation of the parliamentary procedure
- show respect for someone else's opinion or viewpoint
- plan, carry out and evaluate an action that would demonstrate responsible citizenship

ATTITUDE OBJECTIVES

The student will be encouraged to develop an attitude:

- of self-confidence, by being able to participate effectively in classroom/in-school decision-making processes and to offer constructive criticism
- of developing respect for the democratic process as a means to meet needs
- of respect for opinions and rights of others
- of responsibility for one's own actions
- of satisfaction in exercising one's role as a citizen

TOPIC B:**GREECE: AN ANCIENT CIVILIZATION**

The study focuses on Greece, an ancient civilization that has affected our modern Western civilization. The various types of basic human needs as physical (e.g., food, shelter), social (e.g., communicating with others, social order) and other needs (e.g., development of personal talents, religious beliefs) are examined in terms of how they created issues and the need for decision making by individuals and groups in Greece. The intent of this study is to develop an understanding and appreciation for how people in ancient civilizations met their basic needs and how learning from history can be applied to our understanding of the fundamental roots of Western civilization.

Teachers interested in doing a comparative study with Greece can choose one or more of the following civilizations: Roman, Egyptian or Aztec.

INQUIRY

Study several of the following questions and/or issues, using an inquiry strategy.

Questions:

- How was society organized to meet the basic needs of people?
- What can we learn about meeting basic needs by studying the Ancient Greek society?
- Why was the Ancient Greek society organized as it was (e.g., class structure, city-states)?
- How have Greek values, beliefs and ideas affected our Western Civilization?

Issues:

- Should organization practices of the past be used today (e.g., class structure, democratic practice)?
- Was the society organized in an effective manner?

KNOWLEDGE OBJECTIVES

The student will gain understanding of the following generalization and concepts, as well as facts and specifics.

GENERALIZATION

All people have similar physical, social and other needs. How these needs are met has varied over time and from place to place.

CONCEPTS

- basic needs
- social needs
- civilization
- democracy
- beliefs/values
- class structures
- equality/inequality of opportunity

- how the environment affected the way in which basic needs were met and how the people in turn affected their environment
- some important values and beliefs on which life was based
- some important values, religious beliefs and customs and how they affected everyday life
- values, beliefs and ideas that have affected the Western civilization (e.g., idea of democracy, geometry, architecture, etc.)
- the class structure and the relationships between the class structure and the equality/inequality that existed in terms of satisfying needs

FACTS AND SPECIFICS

- the role of historians and archeologists in helping us to learn about ancient civilizations
- the location of Greece
- awareness of chronology, B.C. and A.D.

SKILL OBJECTIVES

The student will develop competence in the following areas.

PROCESS

Locating/Organizing Information

- read history books, myths, legends, historical maps and historical fiction selecting information pertinent to a topic
- choose books appropriate for the purpose including dictionaries, encyclopedias, reference books, atlases
- locate information in an encyclopedia by using key words, letters on volume, index and cross reference
- listen to and identify historical fiction
- identify and classify physical, social and other needs
- identify sequence of ideas or events
- distinguish between fact and fiction
- record the period of this civilization under study on a time line (this will require work on chronology, B.C. and A.D.)
- use table of contents, index, glossary
- use a word processing program to write a paragraph or report
- use data base to collect and organize information
- listen to and identify historical fiction
- list topics to be investigated and seek material about each major point using more than one source

Geography/Mapping

- read and interpret the latitude-longitude grid system on a simple world map or globe to locate the civilization(s) under study
- use maps and globes to explain geographic setting of Greece
- infer human activities and way of living from physical detail and from latitude
- recognize that there are many kinds of maps for different purposes, and choose the best map for a specific purpose

Analyzing/Synthesizing/Evaluating

- compare and contrast the ways the early civilization and ours meet basic needs
- assess the extent to which the individual could make personal decisions about satisfying needs in the civilization under study
- analyze how the values, ideas and beliefs of the Greek civilization affect us today

COMMUNICATION

- write a summary of main points encountered in oral, written or viewed presentation
- collect information on a clearly defined topic and organize the information into a short report
- communicate ideas clearly and sequentially in two or more paragraphs on a clearly defined topic
- communicate effectively by expressing ideas about the Greeks through drama or role playing
- write a fictional story using historical events
- write an autobiography or biography
- summarize information from a variety of sources
- include a list to show sources of information

PARTICIPATION

- participate in a small group discussion or activity by following established rules
- accept and abide by the decision of the group
- profit from criticism and suggestion
- cooperate and compromise to solve group problems

ATTITUDE OBJECTIVES

The student will be encouraged to develop an attitude:

- of tolerance for others' perspectives on issues of class structure and organization
- of appreciation for contributions from peoples throughout history
- of appreciation of ways people past (and present) have been able to meet their basic needs

TOPIC C:

CHINA: A PACIFIC RIM NATION

The study focuses on China, one of Canada's Pacific neighbours. Canada is refocusing her attention to the Pacific Rim for trading purposes with which her trade is increasing. China is the world's most populous nation. Students examine how physical, social and other needs are met in China. Attention should be called to the similarity, as well as differences, in challenges/problems that people in our society and the Chinese society must resolve in meeting new needs. The intent of this study is to develop an awareness of Chinese culture and to promote an understanding of how other people meet their needs in a contemporary society.

INQUIRY

Study several of the following questions and/or issues, using an inquiry strategy.

Questions:

- Do Canadians and Chinese meet their basic needs in similar ways?
- How do/did tradition and customs affect how Chinese meet/met their needs?
- How does communication, technology, mobility and the knowledge explosion affect the lifestyles of the Chinese?
- What can we learn from the Chinese and what can they learn from us?

Issue:

Should the Chinese accept our way of doing things? (e.g., schooling)

KNOWLEDGE OBJECTIVES

The student will gain understanding of the following generalization and concepts, as well as facts and specifics.

GENERALIZATION

Nations are becoming increasingly interdependent. Changes in the way societies meet basic needs have been accelerated by mobility, communications and the knowledge explosion.

CONCEPTS

- change
- technology
- sharing
- customs/traditions
- perspective

FACTS AND SPECIFICS

- location of China in relation to Canada and other Pacific Rim Nations
- physical environment of a country affects the ways people meet their basic needs
- customs/traditions influence the way people meet their basic needs
- mobility, communication, technology and the knowledge explosion affects the way eastern societies meet their basic needs
- conflict can develop between technological development and maintaining tradition
- differences in perspectives exist in the way that basic needs are met in Western and Eastern societies
- cross-cultural sharing of goods, language, foods, music, art and ways of doing things influences lifestyle
- exchanges of goods and services between China and Alberta e.g. twinning of provinces
- awareness of the Pacific Rim region

SKILL OBJECTIVES

The student will develop competence in the following areas.

PROCESS

Locating/Organizing Information

- read, listen and view with a purpose and consciously evaluate the information
- identify the point of view in oral, written or viewed presentations
- select pertinent information from newspapers, magazines, pamphlets, news media, films, etc.
- compare information on a topic drawn from two or more sources to recognize agreement or disagreement
- use information and picture file to obtain pamphlets, pictures, clippings, etc.
- use a word processing program to write a paragraph or report
- use programs that simulate situations impractical to reproduce in the classroom

Geography/Mapping

- read and interpret the latitude-longitude grid system on a simple world map or globe to locate China
- read and interpret maps/legends showing physical features and physical regions
- as a class, use a globe and 24-hour clock to calculate day and time in the places studied in relation to Canada
- use scale to determine distances between places studied and Alberta
- compare the areas of the places being studied with that of Alberta
- compare distances in kilometers to places under study
- infer relationships from data shown on maps
- use an atlas to locate places
- study colour contour and visual relief maps visualizing the nature of the areas shown
- use two or more maps to gather information about the same area
- make a regional map to show a variety of features

Analyzing/Synthesizing/Evaluating

- explain differences in the way people in Canada and China met their needs
- relate how traditions and customs in China influence the way the people meet their basic needs
- analyze the effect of mobility, communication, technology and the knowledge explosion on the way the Chinese meet their basic needs
- assess the challenges/problems eastern societies face for which western technology may provide partial solution

COMMUNICATION

- write a biography on how a young person in China lives
- express an opinion, either orally or in writing, using specific examples about aspects of the Chinese society that might be beneficial for Canadians to adopt
- write a summary of main points encountered in oral, written or viewed presentations
- present information in a graph, chart and/or diagram format
- complete a simple outline as a data gathering procedure
- write a simple report from notes and/or a student and teacher generated outline
- in a final written product, apply the skills being developed in printing, writing, spelling, punctuating, capitalizing and arranging written work

PARTICIPATION

- participate in group discussion-making by accepting and profiting from constructive criticism of an idea or procedure shared within a small group
- serve as a small-group spokesperson to present material to the whole class
- show respect for someone else's opinions or viewpoint
- distinguish between work that can be done most effectively by individuals and that which calls for group effort

ATTITUDE OBJECTIVES

The student will be encouraged to develop an attitude:

- of respect and appreciation for the ways that peoples in South East Asian societies satisfy basic needs
- of objectivity by challenging one's own ideas about what constitutes a better way of meeting basic needs
- of empathy for the problems faced in meeting one's own needs

SOCIAL STUDIES SKILL DEVELOPMENT CHART

The Social Studies Skill Development Chart suggests a general guide for continuity in skill development from ECS to Grade 6 but the teacher determines the actual introduction of a skill based on the needs and nature of the learner. The skill objectives are grouped into categories for organizational purposes, however, some of the skills may fit into more than one category. Skills identified in shaded sections/pages are a major responsibility of the social studies program.

Skills listed on the white pages (not shaded) are provided to show skill sequences for all areas for which the social studies has some responsibility. The skills may be introduced, developed, used and/or reinforced through either social studies or other subjects. It should be noted, however, that there are too many skills listed here to be taught wholly through the social studies. Teachers will have to use discretion in integrating the development of these skills into a number of subject areas in order to properly provide the practice which students need in order to become proficient at using them.

The skills are not intended to be developed separately or sequentially but are intertwined with the knowledge and attitude components. Skill development is enhanced through integrated instruction and by use in a variety of contexts. The skill objectives are categorized as follows:

PROCESS SKILLS – skills that help one acquire, evaluate and use information and ideas.

**LOCATING/INTERPRETING/ORGANIZING INFORMATION
GEOGRAPHY/MAPPING
ANALYZING /SYNTHESIZING/EVALUATING**

COMMUNICATION SKILLS – skills that help one express and present information and ideas.

**ORAL/VISUAL
WRITTEN**

PARTICIPATION SKILLS – skills that help one interact with others.

**PERSONAL
GROUP INTERACTION**

Skills on the chart are identified at three levels:

<input type="checkbox"/>	<u>Awareness Level</u> The teacher uses or models the skill through teaching.
<input checked="" type="checkbox"/>	<u>Instructional Level</u> The skill is formally introduced to students through planned learning experiences. The skill is testable at this level. Skills at the instructional level are identified on the Program of Studies pages for each grade.
<input type="checkbox"/>	<u>Independent Level</u> The skill should be maintained through review or developed systematically through subsequent grades.

Skills only at the instructional level are stated on each of the grade/topic pages of the Program of Studies.

SOCIAL STUDIES SKILL DEVELOPMENT CHART

PROCESS SKILLS

ECS 1 2 3 4 5 6

Locating/Interpreting/Organizing Information

Determining Information Required and Possible Sources

Identify and define topic.	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Identify possible sources and location of information (print, non-print, interviews, survey, etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

Information From Pictorial Materials

Recognize pictures, photos, charts, tables, graphics and cartoons as a source of information	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Describe the content of the material	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Interpret and draw inferences from pictorial materials	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Understand and use different types of graphs	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Interpret the relationships and draw inferences from graphs, tables	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Recognize cartoons as expressing a point of view and interpret the view expressed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Information Through Listening and Viewing

Listen attentively when others are speaking	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Listen and view with a purpose e.g., film, guest speaker, television etc.	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Identify main ideas	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Listen to and identify historical fiction	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

ECS 1 2 3 4 5 6

Information From Books

Use title of book as a guide to contents	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Distinguish between storybooks and factual books	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Use table of contents, index, glossary		<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Choose a book appropriate for the purpose including dictionaries, encyclopedias, reference books, atlases		<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Locate information in an encyclopedia by using key words, letters on volume, index and cross references			<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

Information From Newspapers, Magazines and Pamphlets

Recognize these materials as sources of information			<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Select from these sources material that is pertinent to class activities			<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Recognize the differences in purpose and coverage of different magazines, newspapers and pamphlets				<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

Information Through Reading

Read materials at appropriate grade level to find answers to questions	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Select statements pertinent to a specific topic being studied		<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Skim to locate specific information		<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

	ECS	1	2	3	4	5	6
Information Through Reading (cont'd)							
Identify time and place relationships (setting)		<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Identify cause-effect relationships		<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
State the main idea and supporting details		<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Identify the sequence of ideas or events		<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Identify the point of view					<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Read with a purpose and consciously evaluate what is read						<input type="checkbox"/>	<input checked="" type="checkbox"/>

Information From Field Trips and Interviews

Identify the purpose of the field trip or interview	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Plan procedures, rules of behavior, questions to be asked, and things to watch/listen for	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Evaluate the planning and enactment of the field trip or interviews			<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Conduct an interview and/or survey using acceptable procedures	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Record, summarize and evaluate information	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

Information Through Computers

Use programs to assist in the study of specific content areas			<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Use a word processing program to write a paragraph or report				<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Use programs that simulate situations impractical to reproduce in the classroom				<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Use a data base to collect and organize information						<input type="checkbox"/>	<input checked="" type="checkbox"/>

Finding Materials in a Library

	ECS	1	2	3	4	5	6
Find different categories of books according to the Dewey Decimal System				<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Use a card catalogue to find call numbers			<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Use call numbers to find resources			<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Use the card catalogue to learn that a book is listed three ways – by subject, by author and by title				<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Use information and picture files to obtain pamphlets pictures, clippings etc.				<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

Organizing Information

Select answers to questions from materials heard, viewed, or read	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Classify pictures, facts and events under main headings and in categories		<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Arrange events, facts and ideas in sequence			<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Select the main and supporting facts			<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
List topics to be investigated and seek material about each major point using more than one source						<input type="checkbox"/>	<input checked="" type="checkbox"/>

Time and Chronology	ECS	1	2	3	4	5	6
Arrange personal experiences in order	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Comprehend sequence and order as expressed in first, second, third etc.	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Understand indefinite time concepts as past, future, long ago, before, after			<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Relate the past to the present in the study of change			<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Understand definite time concepts as second, minute yesterday, decade, century				<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Calculate the length of time between two given dates				<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Understand and make simple time lines				<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Understand differences in duration of various historical periods						<input type="checkbox"/>	<input type="checkbox"/>
Use several dates and events to establish time relationships among historic events						<input type="checkbox"/>	<input type="checkbox"/>
Comprehend the Christian system of chronology B.C. and A.D.						<input type="checkbox"/>	<input type="checkbox"/>
Geography/Mapping Skills							
Map Symbols							
Understand that real objects can be represented by pictures or abstract symbols on a map	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Recognize the globe as a model of the earth	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Compare photographs/models with maps of the same area	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Use symbols to represent real things on a map	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Distinguish between land and water symbols on maps/globes	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Read, interpret and use symbols e.g. dots, lines, colours, pictures used on a map, land and water symbols	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Interpret and use map legends on different kinds of maps				<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Interpret abbreviations commonly found on maps				<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Use contour lines							<input type="checkbox"/>

	ECS	1	2	3	4	5	6
Map Making							
Make and use simple maps/models of desktop, classroom, school and community	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Make a mural of a community	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Develop own symbols to represent real things on a map	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Develop a legend for a student made map	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Draw a simple sketch to show location of known place; e.g., from teacher directions, from aerial photographs				<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Make a regional map to show variety of features				<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Construct simple maps which are properly oriented as to direction				<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Direction							
Use relative terms of direction and distance, as near/far here/there, left/right	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Use cardinal directions in classroom and community	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Understand that north is toward the North Pole and south is toward the South Pole on a globe/map projection	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Use intercardinal directions (NW, NE, SW, SE)			<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Use cardinal and intercardinal directions in working with maps				<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Orient desk outline, textbook and atlas maps correctly to the north				<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Understand the use of the compass for direction					<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Use parallels and meridians in determining direction					<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Scale and Distance							
Predict size and distance in relative terms as bigger, smaller, nearer, farther	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Use small objects to represent large ones, as models	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Compare maps of the same area drawn with different scales			<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

Scale and Distance (cont'd)	ECS	1	2	3	4	5	6
Compare distances in kilometers to places being studied			<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Compare maps of different areas to show that a smaller scale must be used to map larger areas					<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Estimate, then compute distances between places						<input type="checkbox"/>	<input checked="" type="checkbox"/>
Compute the distances between points on maps of different scale						<input type="checkbox"/>	<input checked="" type="checkbox"/>
Locating Places on Maps and Globes							
Use a simple map to locate specific areas within the school, neighborhood, community	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Recognize land and water masses on a globe and on a variety of maps as physical, political etc.	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Identify and locate own school and local community	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Locate own community and communities being studied on a class map and globe	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Relate location on map/globe to location on earth	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Locate one's own community, province, country on maps		<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Locate other communities studied on a map		<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Use an atlas to locate places		<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Locate the capital of Alberta			<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Identify on a globe and on a map of the world, the equator, the poles, the continents			<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Locate and name the provinces, territories and capital cities on a map of Canada					<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Identify by name on a globe and on a map of the world the continents and major bodies of water					<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Plot information on maps as population distribution, natural resources					<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Use latitudes to locate places on wall maps					<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Locate, describe and compare major geographical features and regions					<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

Locating Places on Maps and Globes (cont'd)	ECS	1	2	3	4	5	6
Use two or more maps to gather information about the same area					<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Use latitude or longitude to locate places on globes, wall maps and atlases						<input type="checkbox"/>	<input checked="" type="checkbox"/>
Identify the time zones in Canada and relate them to longitude						<input type="checkbox"/>	<input checked="" type="checkbox"/>
Interpreting Maps							
Read and interpret aerial photographs		<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Study colour contour and visual relief maps and visualize the nature of the areas shown					<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Infer relationships from data shown on maps					<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Recognize that there are many kinds of maps for different purposes, and choose the best map for a specific purpose					<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Use maps and globes to explain geographic setting of historical and current events					<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Infer human activities and way of living from physical detail and from latitude					<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

Analyzing/Synthesizing/Evaluating Skills	ECS	1	2	3	4	5	6
Compare and categorize objects and pictures as identical, similar, related or unrelated	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Integrate information with previous knowledge to draw conclusions	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Draw inferences and make generalizations from information gathered	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Use information to draw conclusions	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Distinguish between fact and fiction	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Compare and evaluate information gained from different sources	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Combine information to answer a question, solve a problem or make a decision	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Identify alternative answers, conclusions, solutions decisions or actions	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Evaluate alternative solutions, decisions or actions	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Propose a plan of action	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Consider which source of information is more acceptable, stating reasons for choice	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Compare information on a topic drawn from two or more sources to recognize agreement or contradiction	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Distinguish between fact and opinion	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Evaluate the process used to arrive at an answer, conclusion, solution or decision	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

COMMUNICATION

ECS 1 2 3 4 5 6

Communicating Orally/Visually

Orally present information on a specific topic

Orally share thoughts about oneself, a picture, an object or an event	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Speak appropriate to the given audience (i.e., small group, large group, class presentation)	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Speak using an appropriate social studies vocabulary	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Pronounce words correctly and enunciate clearly in an oral reporting presentation	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Give consideration to content and organization in an oral presentation			<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Recognize and use main ideas and sequencing in presenting information orally			<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Prepare and use notes in presenting an oral report				<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Present information in pictorial form (picture, poster, diagram)	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Present information through role-playing	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Record information in a class and/or individually developed picture, graph, map, chart, timeline, mural, collage, model, diorama, etc.	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Present information on an audio-tape recording			<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

Communicating Through Writing

Take notes in point form collected from various sources					<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Collect and organize information on a clearly defined topic using a simple outline, webbing, etc.					<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Summarize information from a variety of sources					<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Write a summary of main points encountered in oral, written or viewed presentation					<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Take notes on an oral presentation (interview, speech panel, film, etc.						<input type="checkbox"/>	<input checked="" type="checkbox"/>

Communicating Through Writing (cont'd)	ECS	1	2	3	4	5	6
Participate in individual and/or cooperative (teacher-student) writing of sentence(s) and/or story	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Complete a sentence stem and/or pattern	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Write a page of a diary, journal entry and/or keep a learning log	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Use simple illustrations, charts and graphs to support written work	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Write a paragraph (2-4 sentences)	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Support main idea with appropriate details	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Write a factual or a fictional story on the same topic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Write an autobiography and/or biography	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Use historical events in a fictional story	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Write several well-organized paragraphs (2 or more)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Write a simple report from notes and/or a student and teacher generated outline	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Write a report independently, give credit for quoted material, and avoid copying from references	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Compose a title for a story, paragraph, picture, graph, map, or chart	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
In a final draft, write using sentences to share ideas about a selected topic.	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Make a simple table of contents	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Include a list to show source of information	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
In a final written product, apply the skills of revising and editing by considering content, organization, vocabulary, sentence structure and mechanics of writing	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

ECS 1 2 3 4 5 6

PARTICIPATION

Personal Skills

Seek help when required	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Demonstrate the ability to stay on task	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Work independently	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Make choices and decisions	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Understand and accept constructive criticism and suggestion				<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

Group Interaction Skills

Work cooperatively with a partner	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Demonstrate willingness to take turns in discussions and play	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Show respect for the opinions and rights of others	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Demonstrate courteous behaviour when working with others	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Understand the need for rules and the need for observing them	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Offer encouragement and approval to those you work with	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Participate cooperatively in group work	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Make meaningful contributions to discussions, supporting ideas with facts and reasons	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Take part in making the rules for group work		<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Accept the role of leader and follower as the situation requires		<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Show respect for someone else's opinion or viewpoint		<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Participate in a small group discussion or activity by following established rules		<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

Participation (cont'd)	ECS	1	2	3	4	5	6
Cooperate and compromise to solve group problems			<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Accept and abide by the decision of the group			<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Profit from criticism and suggestion				<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Distinguish between work that can be done most effectively by individuals and that which calls for group effort					<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Conduct or take part in interviews/surveys					<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Use the rules of parliamentary procedure when needed						<input type="checkbox"/>	<input type="checkbox"/>

Major Sources Considered in Constructing the Social Studies Skill Development Chart

Johns, Eunice and Fraser, Dorothy McClure, Appendix, *Social Studies Skills: A Guide to Analysis and Grade Placement*. In Helen McCracken Carpenter (Ed.) *Skill Development in Social Studies*, 33rd Yearbook, National Council for Social Studies, Washington, D.C.

NCSS Position Paper, *Skills in the Social Studies Curriculum*, Social Education, April, 1984.

British Columbia Ministry of Education, *Social Studies Curriculum Guide Grade One – Grade 7*, 1983.

INQUIRY SKILLS

	ECS	1	2	3	4	5	6
Problem Solving							
Understand the question/problem	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Develop research questions and procedures	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Gather and organize data	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Develop conclusion(s)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Decision Making							
Understand the social issue	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Develop research questions and procedures	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Gather and organize data	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Think of alternatives	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Make a choice	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Take action, when feasible	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

Mapping Skills

1

1. Maps & Globes
- land, water

- continents

2. Introduction to maps
different types of maps
- cardinal directions
(N,S,E,W)
- reading maps

3. Directions
- reading maps

- intercardinal directions
(NW,NE,SW,SE)

4. Symbols
- map legends
- reading different maps with varying legends

5. Symbols
- continued

- * Films:
- MP6124 Meadowlark
Lemon Presents the World
- MP6812 A Map for Mr. Meep
- MP 6623 Maps: Know Where You're Going

2

6. Making their own maps
- using legends
- directions

7. Scale
- interpret distances using scale
- near, far

8. Scale (cont'd)
- compare maps of same area drawn to a different scale

9. Making a map to scale

10. Test
- globes
- directions
- symbols
- scale

3

11. Canada Map
- label using a legend
- color

12. Canada Map
- label & color
- capital cities
provinces, bodies of water

13. Map of Alberta
- label & color
- cities, rivers, mountains
- comparison of location between Lethbridge and other communities

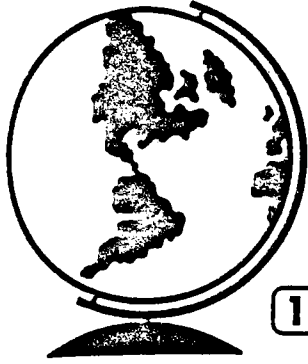
14. Geography of Alberta
- cities, rivers, mountains, lakes

15. Test
Canada Map
Alberta Map
Geography



MAPPING SKILLS





MAPS AND GLOBES

In this lesson you will learn what maps and globes are. You'll also learn how to find details in paragraphs and pictures, and use the words globe, map, sea, lake, ocean, and continent.

1

What does the earth look like?

Have you seen pictures of the earth as it looks from way out in space? Read the paragraph below.

Remember when the astronauts landed on the moon? They looked back at the earth and saw a round ball shape. From the moon, the earth looked like a globe, and it had many colors. There were white clouds, blue oceans, and green and brown land areas. The astronauts took pictures of the earth.



Use the picture of the earth to answer the questions. Circle or write in each answer.

1. What is the earth shaped like? _____

2. What three things did the astronauts see when they looked back at the earth?

1. _____

2. _____

3. _____

3. The picture at the right shows a globe of Earth. What do you think you could use the globe for?

- a. to find distances from the earth to the moon
- b. to find the location of the land areas on the earth
- c. to find out how thick the clouds are





A globe shows land and water bodies.

A globe shows what the astronauts saw from the moon. It has large blue areas. These are **oceans, seas, and lakes** where water is found. The globe also shows land areas. These are green on the globe. You can use the globe to see the shapes of the land and water bodies.

○ Use the pictures of the globes to answer the questions on this page.

1. What are the blue areas on the globe?

2. What are the green parts of the globe?

3. What is one thing a globe helps you to see?

- a. where your house is located
- b. how deep the oceans are
- c. that the earth is round



Globes show **continents** and countries. These are large land areas. You can look at a globe to see where your country is. You can also find out the names of countries near you. Since globes are very small, they cannot show every city, state, or province.

4. Put an X on your country.

5. What is the name of the country that is south of yours?

6. Why can't you find your school on the globe?





Maps show parts of the earth on a flat surface.

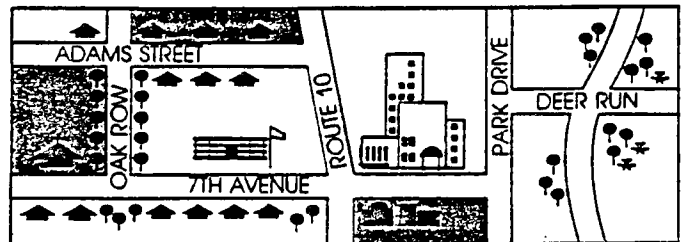
What kinds of things can you find on a map? Read the paragraph below to find out.

Before people knew the world was round, they drew maps. **Maps** are flat pictures of what is on the earth. They show many different things. Maps show the shape of the land and water features of an area. Some maps show the distance between two places, how deep

the oceans are, or how high the mountains are. Maps are even used in communities to show streets, schools, churches or temples, stores, and other things. Some maps show the whole world, and others may show only your backyard.



PART OF YOUR COUNTRY



PART OF YOUR TOWN

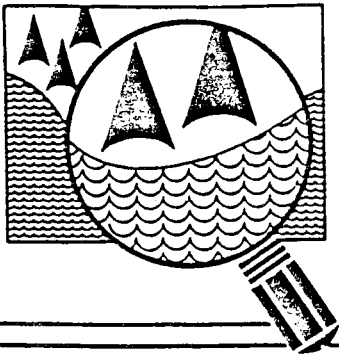
1. List three things you can find on a map.

1. _____
2. _____
3. _____

2. What are three things you can find on a map of your community?

1. _____
2. _____
3. _____

3. On the line below, tell one thing you could use a map for.



MAP TALK

In this lesson you will learn that maps show how big or small, and how near or how far things are. You will also practice using words like near, far, larger, smaller, closer, beneath, under, and behind.

What words tell how big and how far?

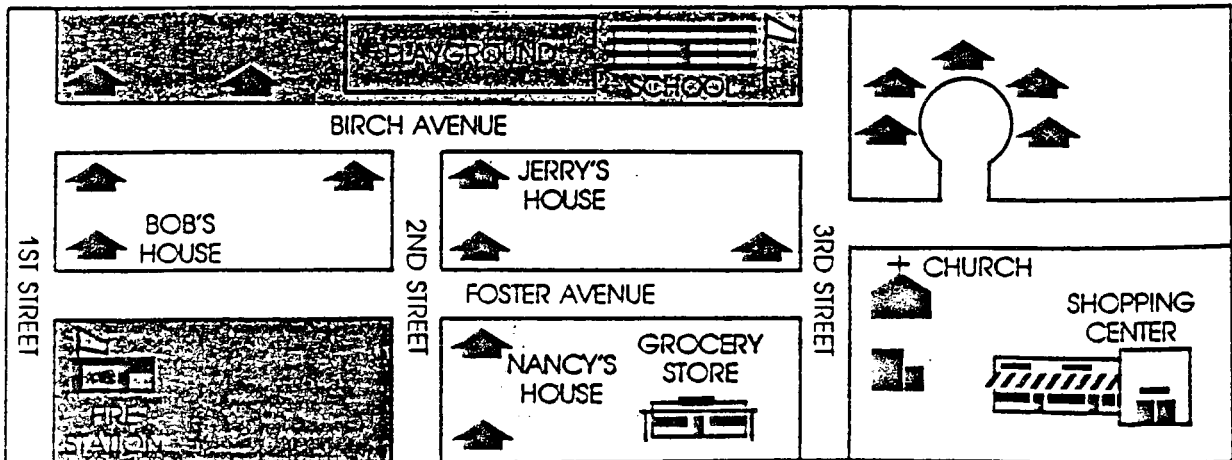
When you talk about the size of objects or places, you often use words such as larger and smaller. Words like near, far, and closer tell about how far away things are. All of these words compare places and distances to other places and distances.

SMALLER 		LARGER
A CLOSER		B CLOSEST
 NEAR	 FAR	C CLOSE

Look at the pictures next to the paragraph above. Write in the correct answer to each question below.

- Who is larger than Tom? _____
- Which one of the figures is closest to home? _____
- Which truck will cross the tracks first? _____

Use the neighborhood map below to answer the questions on the next page. Circle or write in the correct answer to each.



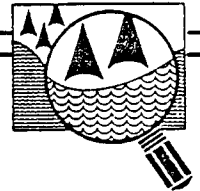
4. The school is _____ than the church.
(larger, smaller)

5. Bob lives _____ the fire station.
(near, far from)

6. Who lives closest to the school?
a. Bob b. Nancy c. Jerry

7. Which street is farthest away from the shopping center?
a. 2nd Street b. 3rd Street c. 1st Street

8. Which street is closest to the playground?
a. Birch Avenue b. 1st Street c. 3rd Street

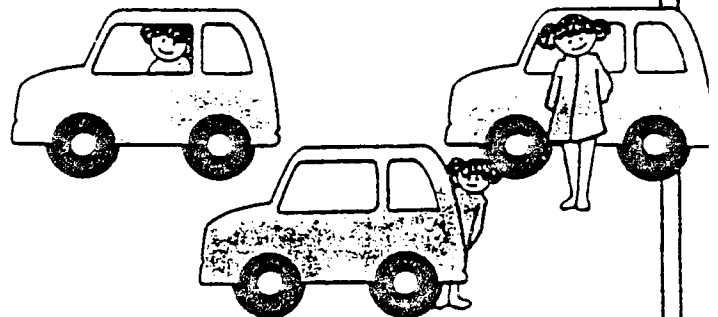
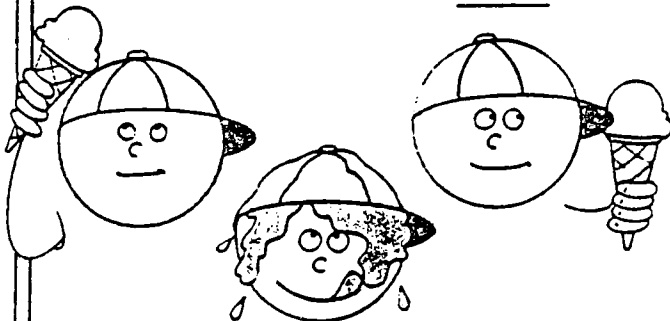


Some words help describe where people and things are.

○ The word that is underlined in each sentence below tells where something is located. Think about the word and then put an X on the picture that goes with the sentence.

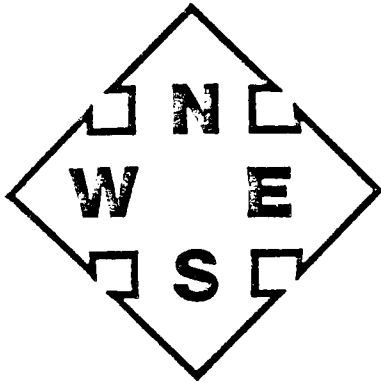
1. The ice cream cone is under his hat.

2. The girl is behind the car.



3. Corky lives closer to Bob than Sandy.





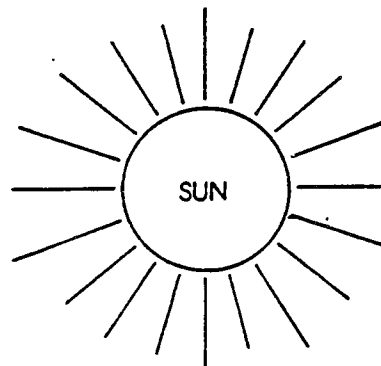
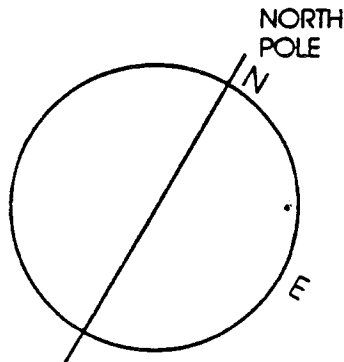
NORTH, SOUTH, EAST, OR WEST?

In this lesson you will learn about the four basic direction words shown in the lesson title. You will practice placing them on maps and globes. You will also learn more about finding details when you read. Some important words to look for are **direction**, **north**, **south**, **east**, and **west**.

How do we find our way on maps and globes?

In order to find our way, we have names for the different ways we can face or point. Four of these words are north, south, east, and west. Each tells a

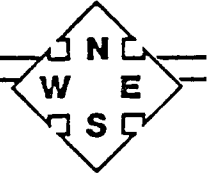
direction on the earth. The picture below shows the earth and the sun. It shows that **north** is toward the north pole. **East** is where we see the sun in the morning.



○ Circle or write in the answers to these questions.

- The sun comes up in the _____.
a. North b. South c. East d. West
- What direction is toward the north pole? _____
- Pretend this picture is a globe.
On the lines, put N where north is and E where east is.





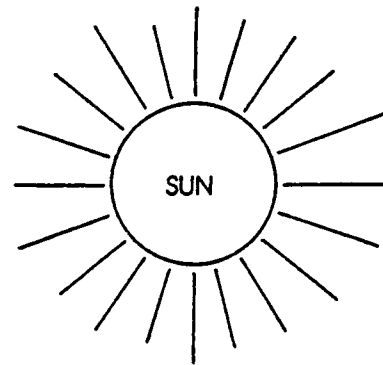
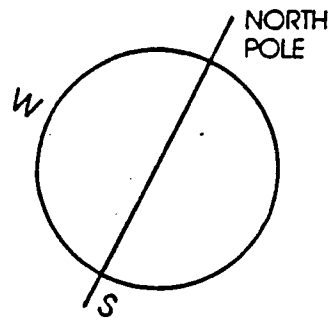
South is opposite north. West is opposite east.

You have learned about the directions north and east. Now read about south and west. Use a map or globe in your classroom to identify each direction.

The third important direction is **south**. South is the direction opposite north. When you look at a globe, south is toward the bottom, as north is toward the

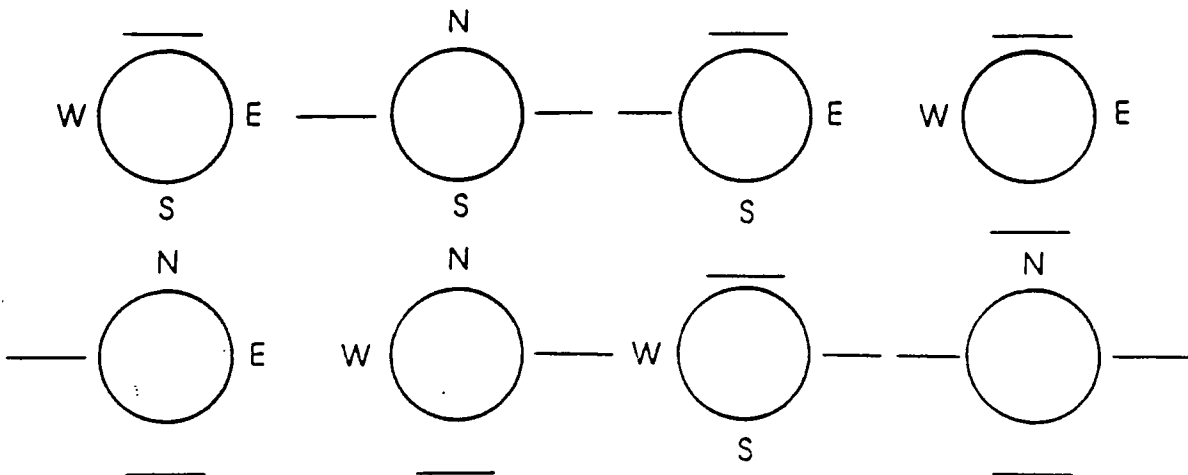
top. The south pole is also toward the south.

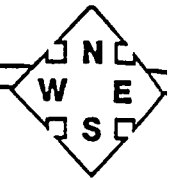
The fourth major direction is **west**, which is opposite east. It is the direction toward the left on a globe. It is also the direction where we see the sun go down in the evening.



Write the answers for each exercise below.

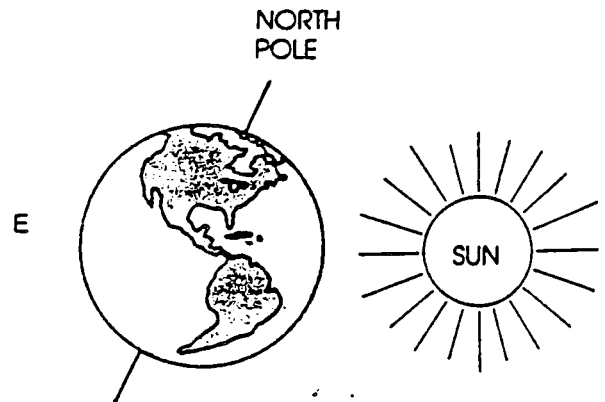
- North is the direction opposite _____.
- West is the direction opposite _____.
- Fill in the missing directions on each globe below. Use N for North, S for South, E for East, and W for West.



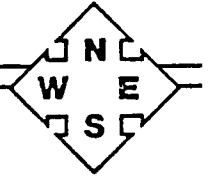


Maps show directions just as globes do.

○ Maps are like globes that have been flattened out. They also show direction. On most maps, north is toward the top and east is to the right. Look at the map and globe below. They both show the same part of the world. North is labeled on the map. Fill in the other directions and then write in or circle the answer to each question.

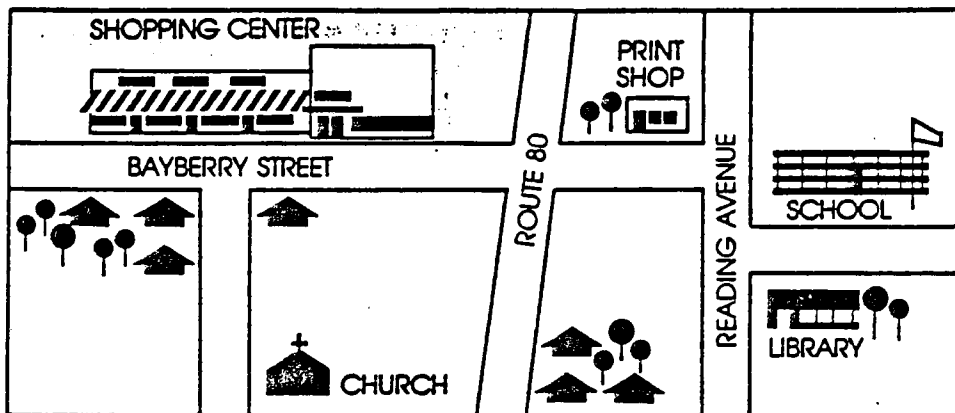


1. Canada is _____ of the United States.
(north, south)
2. Which ocean is on the east side of the map?
a. Pacific b. Atlantic
3. West is on the _____ of most maps.
(right, left)
4. We see the sun go down in the _____
(east, west)
5. Mexico is _____ of the United States.
(north, south)



Even maps of cities and suburbs show directions.

○ Many maps are smaller than world maps. There are maps of countries, cities, and even smaller communities. But they all show direction, too. You can use direction words to tell someone how to get from one place to another in your community. Look at the following city map and answer the questions below.



1. What direction do you go to get from the print shop to the library?

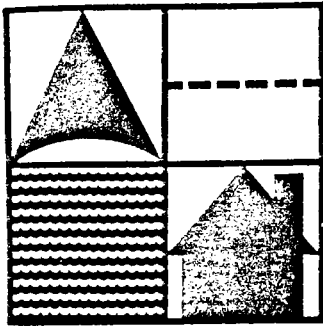
2. Is Route 80 a street that goes north and south or east and west?

3. What street is north of the church?

- a. Reading Avenue
- b. Route 80
- c. Bayberry Street

4. Which one of these is on the west side of the city?

- a. school
- b. shopping center
- c. print shop



MAKING MAPS WITH SYMBOLS

In this lesson you will learn how to use simple symbols on maps. You will also learn how to find details in pictures and maps. Some important words to look for are **symbol**, **picture**, and **map key**.

What are the pictures on a map?

Many maps have **pictures** on them. These pictures are **symbols**. They stand for real things. They show where things like

houses, fire stations, and other things are. These symbols help you find places on a map.

Here are some symbols that you might see on a map. Think about what each symbol looks like. On the line in front of each symbol, write the letter of the word that names it. The first one is done for you.

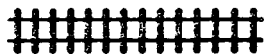
1. d



2. _____



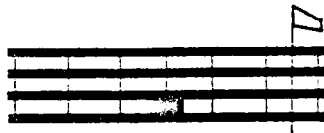
3. _____



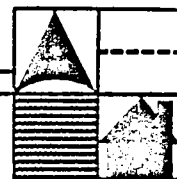
4. _____



5. _____



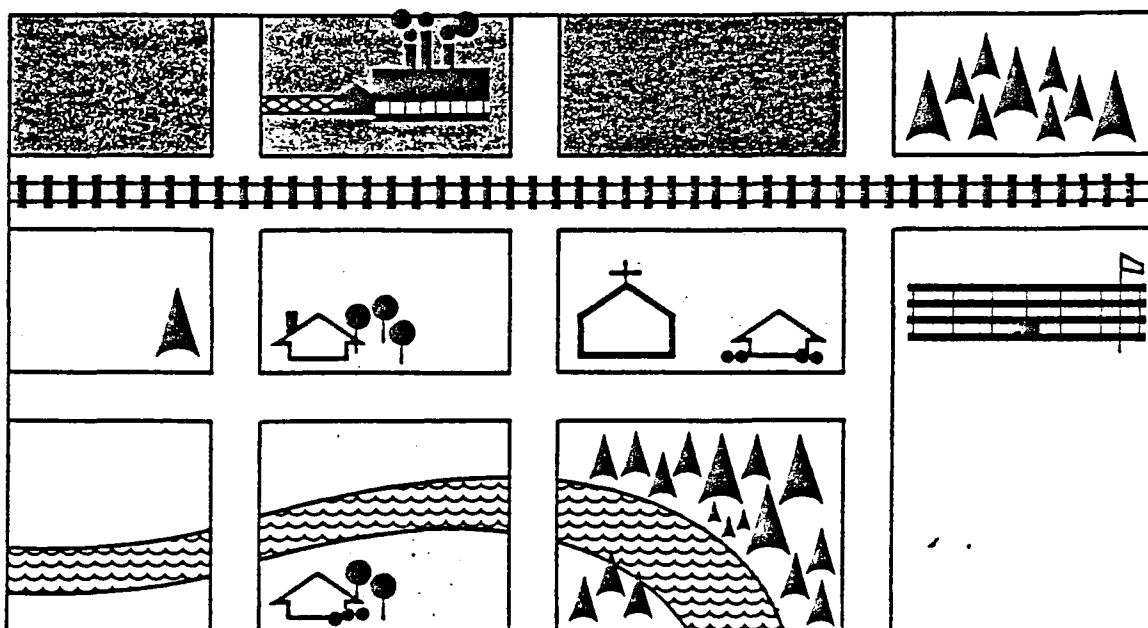
- a. railroad
- b. school
- c. tree
- d. church
- e. river
- f. house




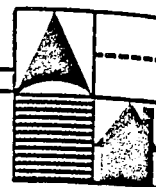
Symbols on a map stand for real things.

Map symbols show real things. You draw them on a map to show where things are. The map on this page shows a neighborhood. It has some symbols that you may already know.

○ Use this map to follow the directions below.



1. Circle the house with a chimney.
2. Put an X on the tree that is by itself.
3. Put an S on the school.
4. Color the street with the railroad tracks.
5. Put a C on the church.
6. Color the two houses that don't have chimneys.
7. Draw a slide  near the school.
8. Circle the block where the stream runs through the trees.



A map key tells you what symbols mean.





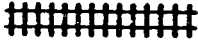
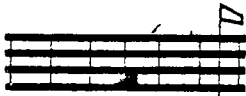
Every map has a section called a key. This **map key** tells the meaning of the symbols that are used on a map. Sometimes the symbols look like a picture of the real thing. Other symbols are simple drawings that only remind you of the real thing.

Use the key at the right to follow these directions.





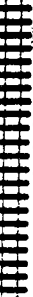







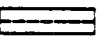
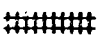



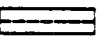
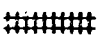



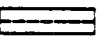
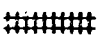






1. Draw the symbol for a street.

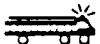


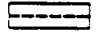


2. Draw the symbol for a house.

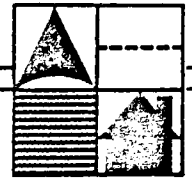
3. Draw the symbol for a school.

KEY	
	— house
	— police station
	— church
	— street
	— railroad
	— school

Use the map below to answer these questions.

	 	 												
	 	 												
		<table border="1"> <thead> <tr> <th colspan="2">KEY</th> </tr> </thead> <tbody> <tr> <td></td> <td>street</td> </tr> <tr> <td></td> <td>railroad</td> </tr> <tr> <td></td> <td>house</td> </tr> <tr> <td></td> <td>church</td> </tr> <tr> <td></td> <td>fire station</td> </tr> </tbody> </table>	KEY			street		railroad		house		church		fire station
KEY														
	street													
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	house													
	church													
	fire station													
	 													

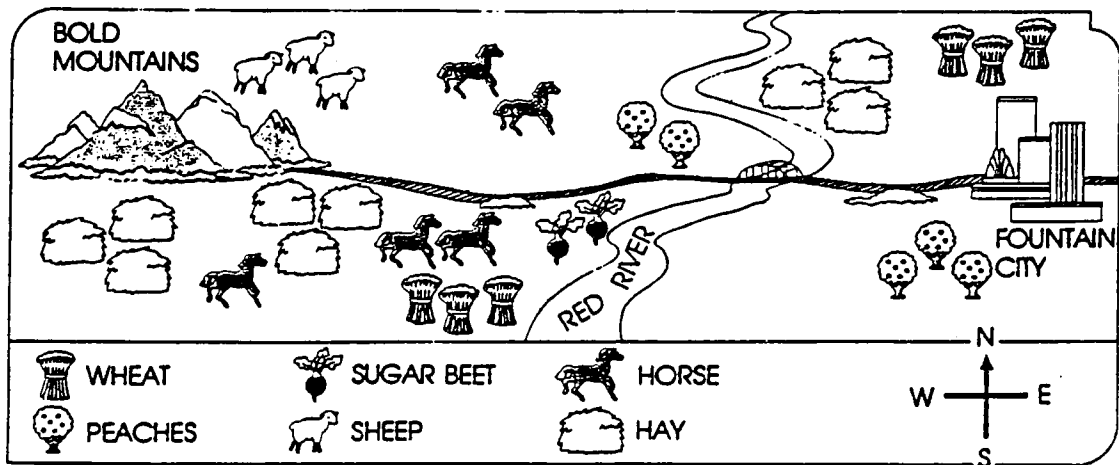
4. What does the key on this map tell you?
 - a. the size of the town
 - b. how many streets there are
 - c. what the symbols mean
5. What symbol does the map use for the fire station?
 - a. 
 - b. 
 - c. 
6. What symbol does the map use for a church?
 - a. 
 - b. 
 - c. 



Some symbols stand for the products we grow on farms.

The map below shows a small rural community. It uses symbols to show the food people grow and the animals they raise. The symbols are made to look like the product. Many of them are easy to recognize.

Use this product map and its key as you write in or circle the answer to each question.



1. What are two products that are raised on the west bank of the Red River?

1. _____

2. _____

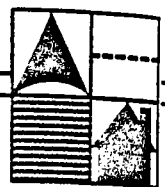
2. What animal is raised north of the Bold Mountains?

3. In how many places is hay grown?

a. one b. two c. three

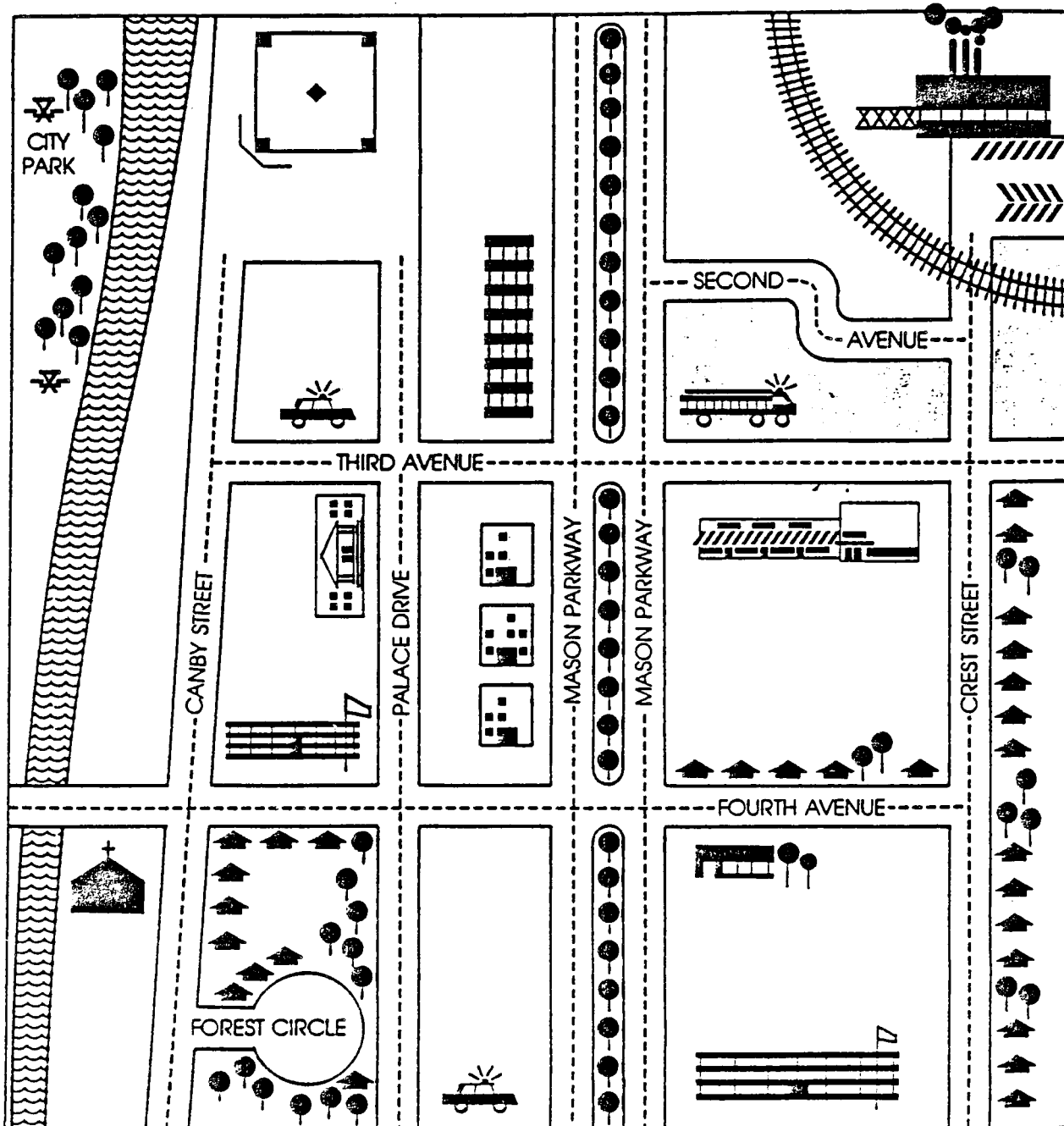
4. What is the purpose of this map?

- a. to show how long the railroad tracks are
- b. to show what products are grown in an area.
- c. to show how high the Bold Mountains are

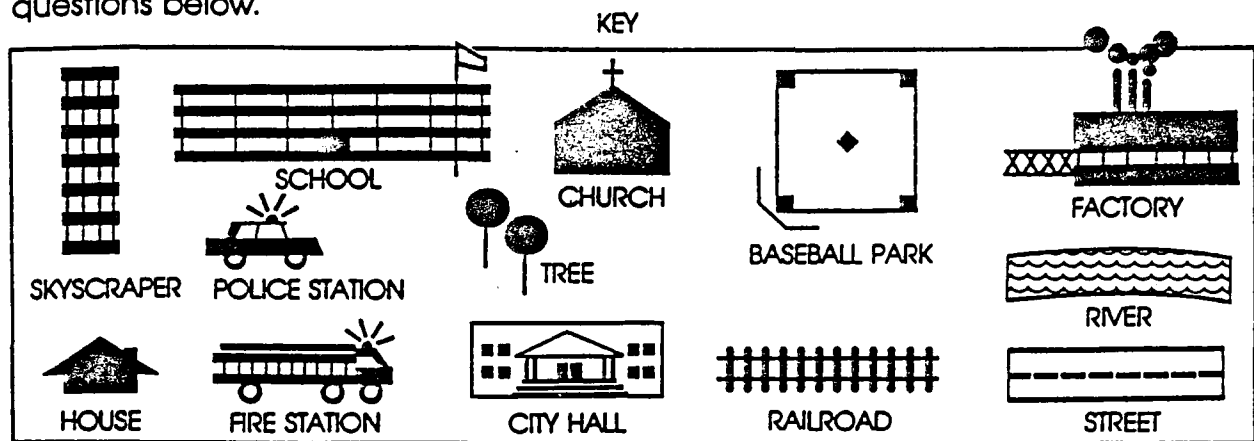


You can use map symbols to find your way around a strange city.

The map on this page shows a city. There are many symbols that show what is in the city. These symbols show houses, schools, tall buildings, and many other things found in a city.

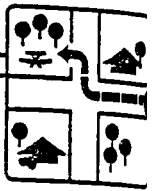


○ The key on this page is for the map on page 18. Use it to find the places in the questions below.



1. Where is the fire station?
 - a. Mason Parkway and Third Avenue
 - b. Palace Drive and Third Avenue
 - c. Mason Parkway and Second Avenue
2. Where is the city hall?
 - a. Palace Drive and Fourth Avenue
 - b. Canby Street and Palace Drive
 - c. Palace Drive and Third Avenue
3. Look for the symbol of a factory on the map. Put an F on the factory.
4. Find the river on the map. Put an R on the river.
5. How many schools are shown on the map?

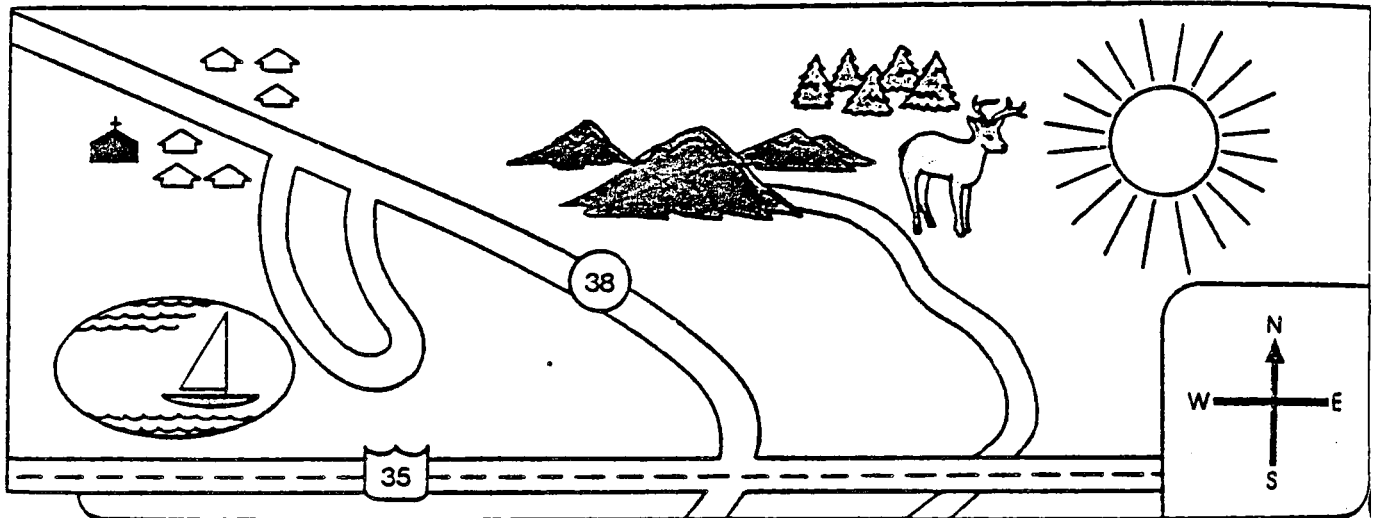
6. What symbol is used to show the police station?
 - a. a house
 - b. a car
 - c. a truck
7. What is the baseball park next to?
 - a. city hall
 - b. fire station
 - c. city park
8. Find the skyscraper on the map. Circle it.



Picture maps use symbols.

Picture maps use symbols to help you identify what is shown on the map. You may also use symbols you make up yourself when you make your own maps.

This map of Happy Canyon has many symbols. Can you tell what they mean?



Below is a list of symbols found on the map. Put the letter of the word that names the symbol on the blank beside it. The first one is done for you.

1. h _____



a. house

2. _____



b. highway

3. _____



c. compass rose

4. _____



d. deer

5. _____



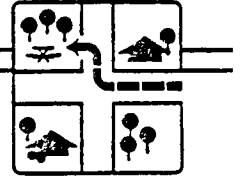
f. speedboat

6. _____



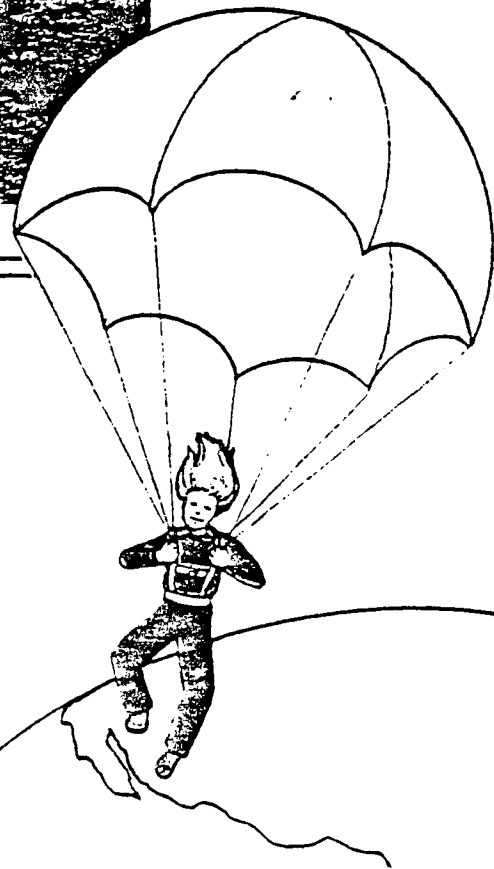
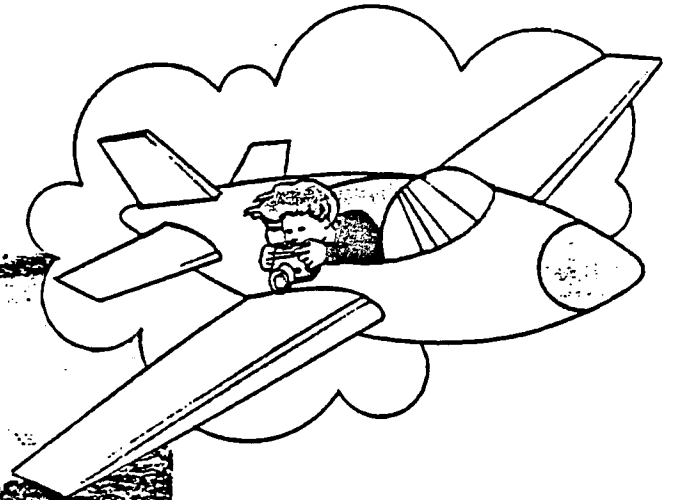
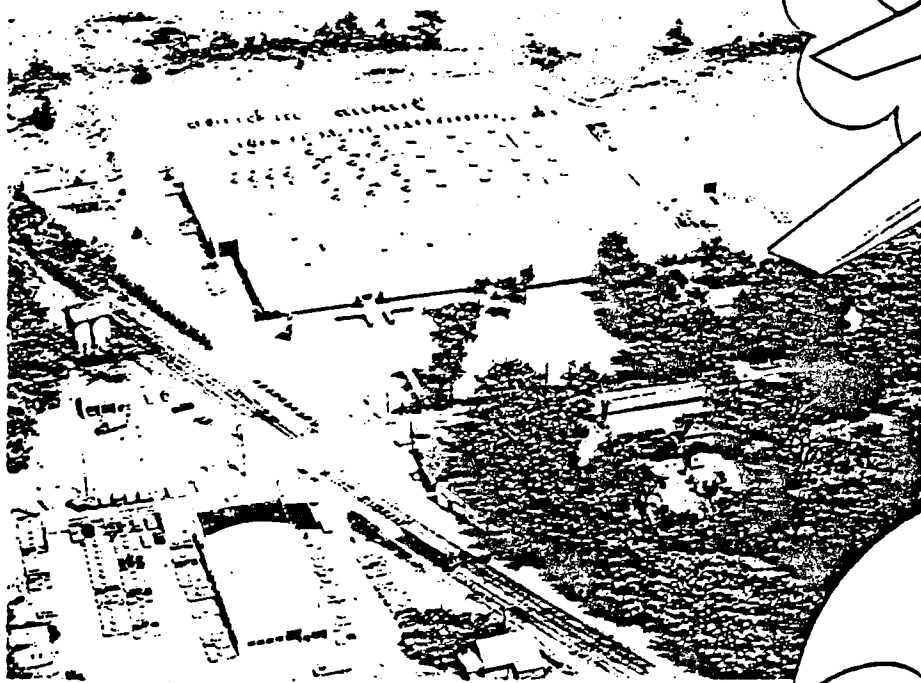
g. mountain

h. church



Sometimes picture maps are real pictures.

Here is a photograph of a suburb that was taken from an airplane. You can see that the parts of the picture are like the symbols you saw on a picture map. Map makers use pictures to make better maps.



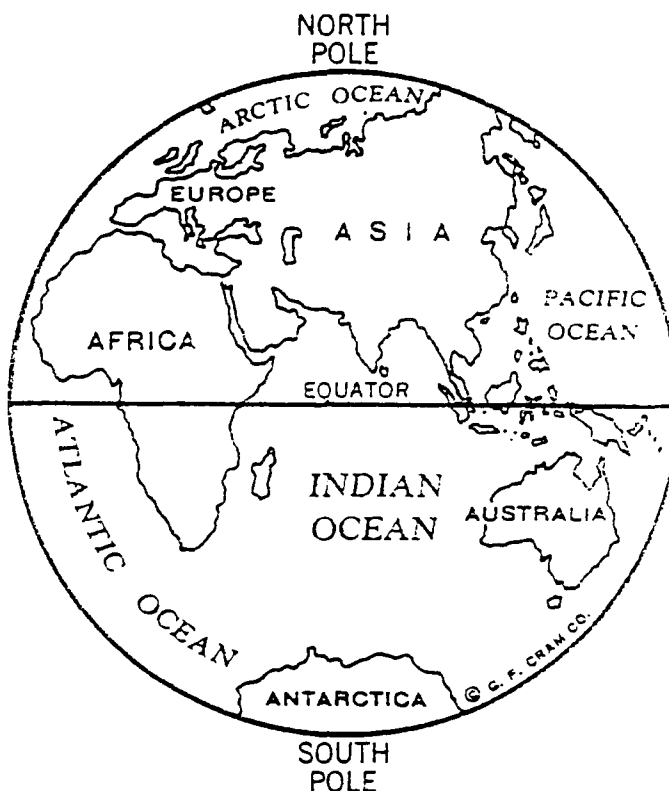
Look at the photograph above carefully. Then do what each of the following sentences tell you to do.

1. Put an X on the railroad tracks.
2. Draw a square around any tree.
3. Put an F on the largest factory.
4. Circle a house.
5. Put an H on the highway.



**MAPS
&
THINGS**

Globe Use



A. Underline each true statement.

1. The equator crosses land and water.
2. The equator crosses North America.
3. The equator is half way between the North Pole and the South Pole.
4. The equator crosses Africa.
5. Antarctica is at the North Pole.

B. List the 7 continents:

GLOBE USE (continued)

C. List 4 oceans:

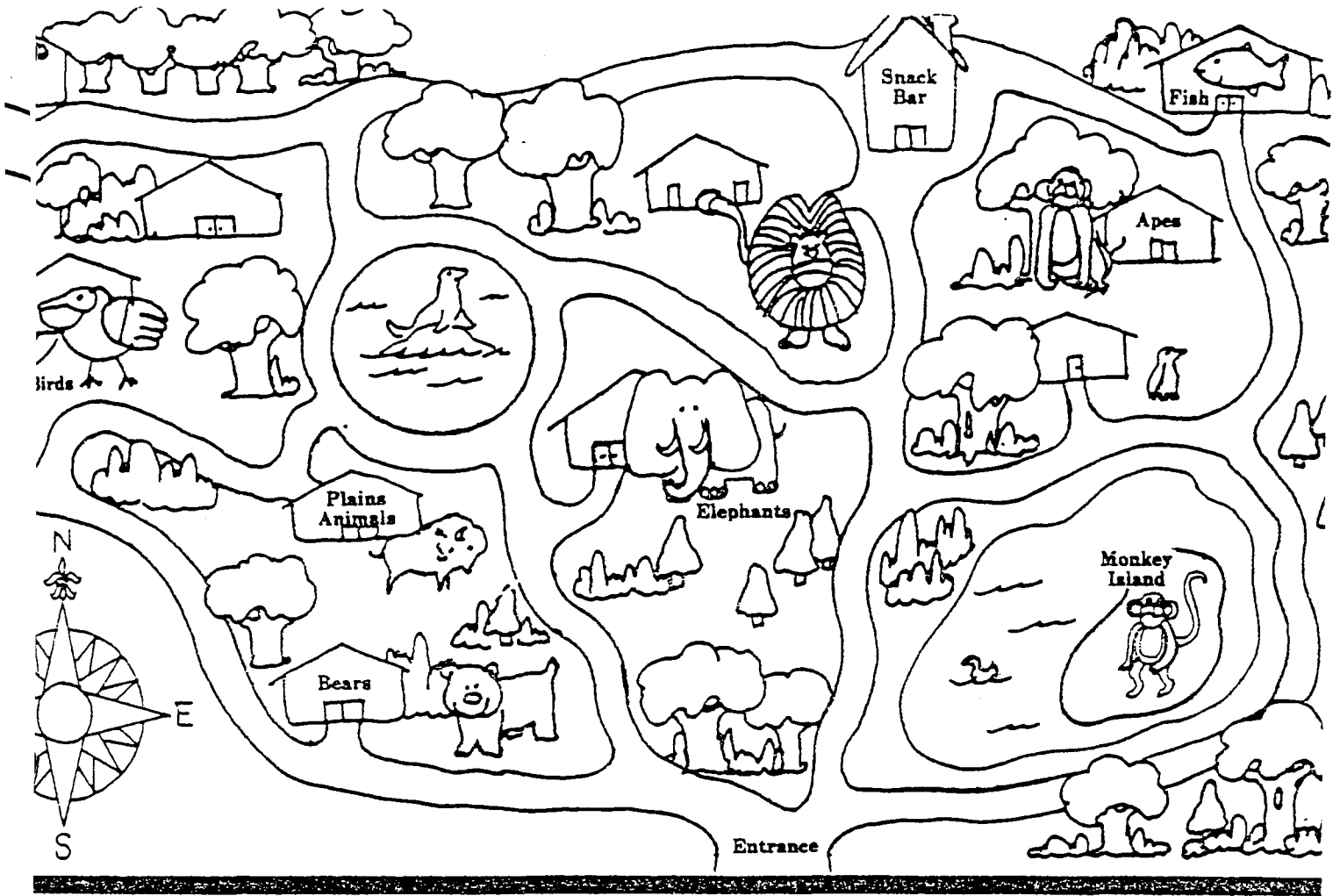
_____	_____
_____	_____

D. Color the equator on page 1 RED.

E. Color the globes on page 1

**color the water blue

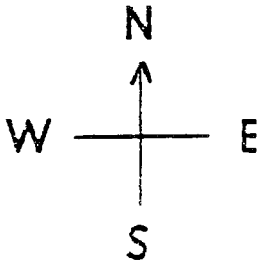
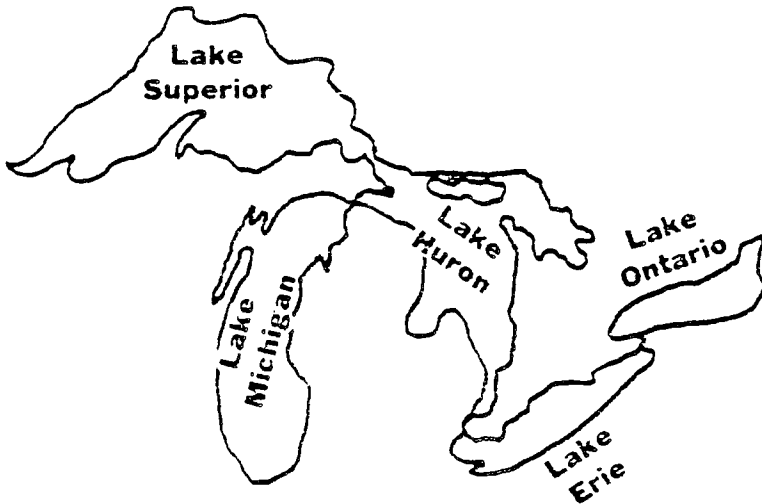
**color the 7 continents different colors!



Write the word *north*, *south*, *east*, or *west* to complete each sentence.

1. Monkey Island is on the _____ side of the zoo.
2. The seals are _____ of the birds.
3. The snack bar is _____ of the entrance.
4. The birds are just _____ of the snake house.
5. The Plains animals are on the _____ side of the zoo.
6. From the elephants we must go _____ to get out of the zoo.

Water Wonderland

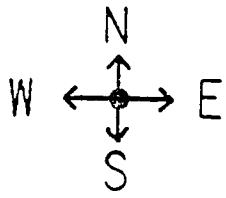


1. Which lake is farthest north?
2. Which lake is farthest east?
3. Which lake is the farthest west?
4. Which lake is to the east of Lake Erie?



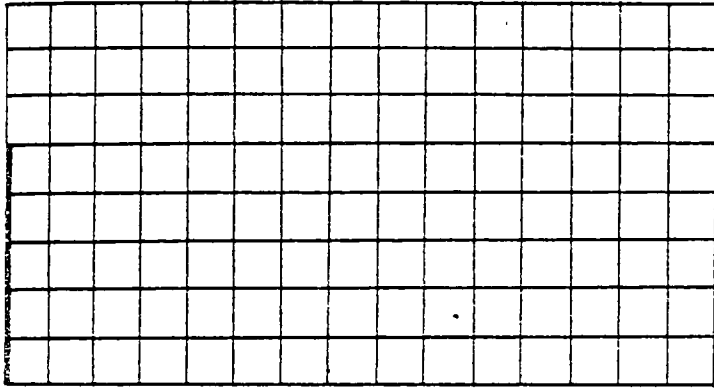
**** BONUS QUESTION ***

Do you know what the name of these five lakes together is?
They are located in Canada!



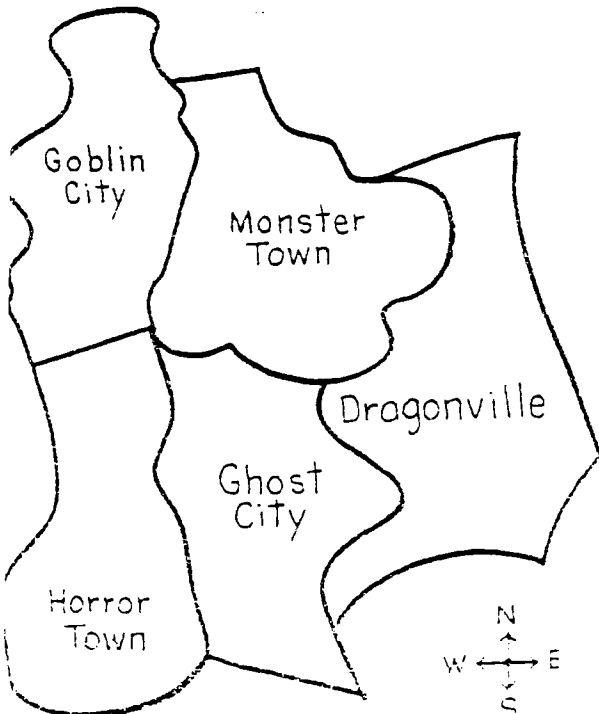
N-North
E-East
S-South
W-West

From point A, draw a line north five spaces; east four spaces; north three spaces; east seven spaces; south three spaces; east four spaces; south five spaces; west fifteen spaces.

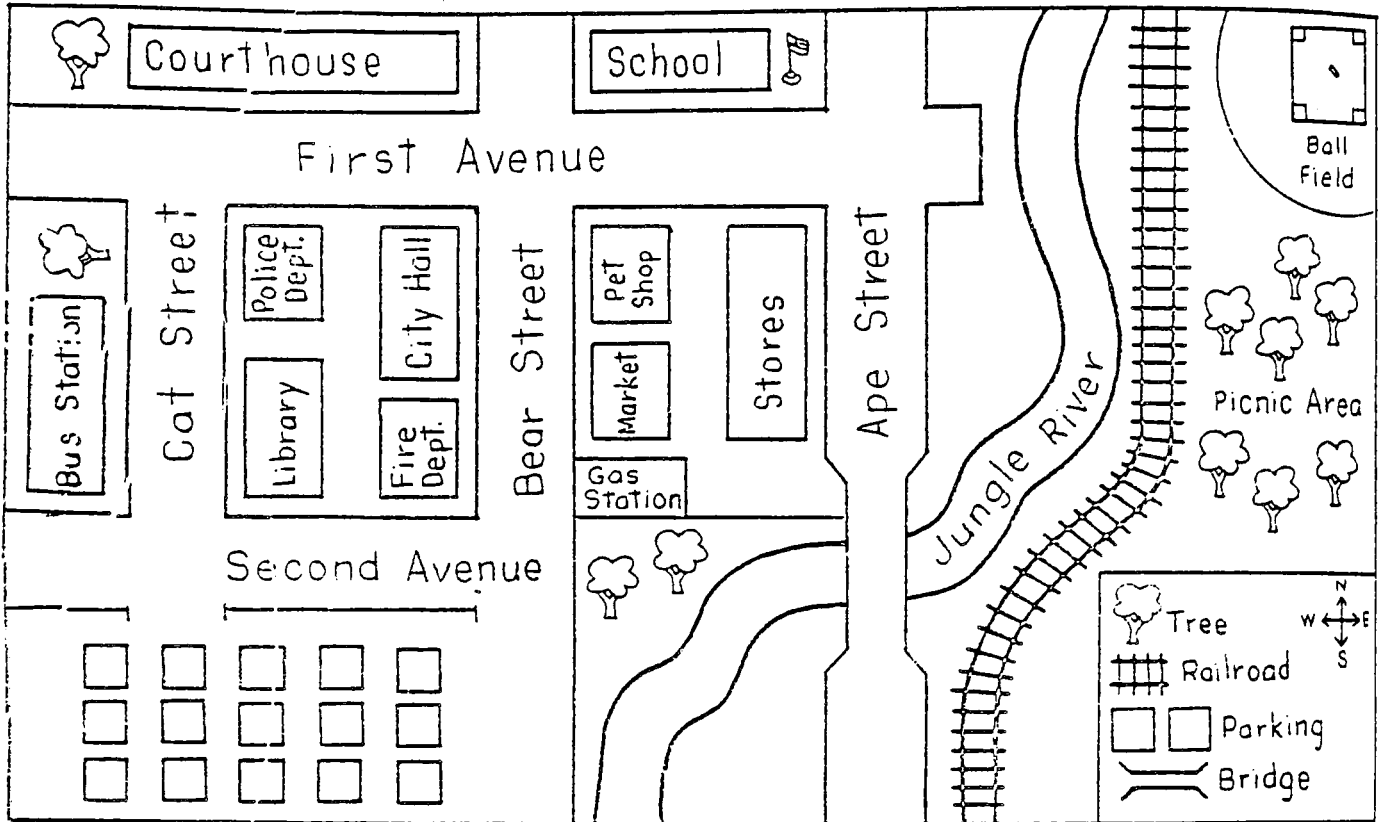


Make a face out of the shape.

Fill in the right directionNorth,
South, East, West.



1. Goblin City is _____ of Horror Town.
2. Horror Town is _____ of Ghost City.
3. Monster Town is _____ of Goblin City.
4. Ghost City is _____ of Monster Town.
5. Dragonville is _____ of _____ and _____.



1. The picnic area is (east, west) of town.
2. The library is on _____ Street.
3. The Jungle River flows under _____ Street.
4. The market is next to the _____ station.
5. The train runs next to the _____ River.
6. The school is (north, south) of town.
7. City Hall is on _____ St. and _____ Ave.
8. The library is two blocks from _____ St.

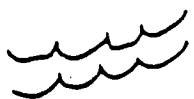
MAN-MADE



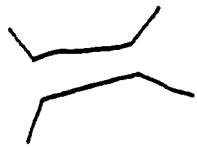
building



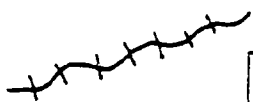
school



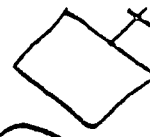
river



bridge



railroad



church



court house



trees



mountains

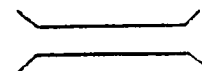
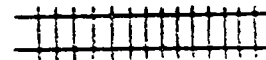


house

Some things on maps are natural and some are man-made.
Draw the symbols of those things that are man-made.

Match

1. bridge
2. mountains
3. lake
4. boundary line
5. river
6. railroad
7. highway
8. city



BLUE SYMBOLS


List each place which would usually be shown with a blue symbol on a map.

Ocean Road Country

Town Lake City

State

Pond Sea Brook River Continent

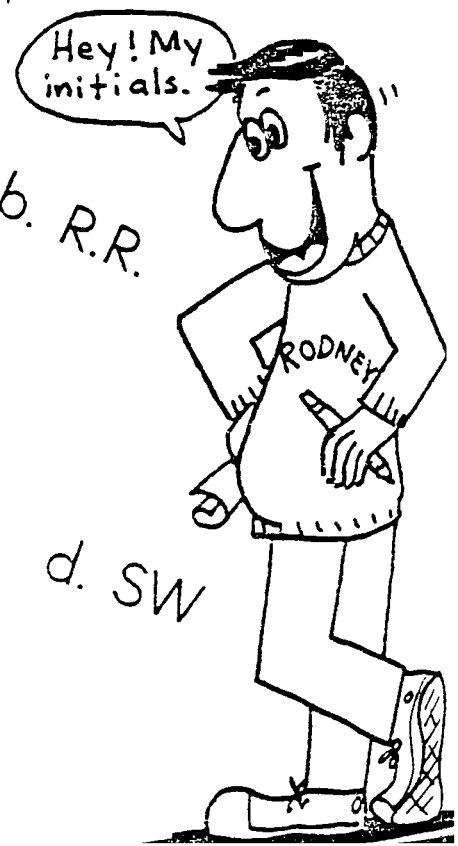


Short Cuts

Number from 1 - 6 and match the map terms with the correct abbreviation.

- 1. RAILROAD
- 2. MOUNTAINS
- 3. WEST
- 4. SOUTHWEST
- 5. HIGHWAY
- 6. NORTH

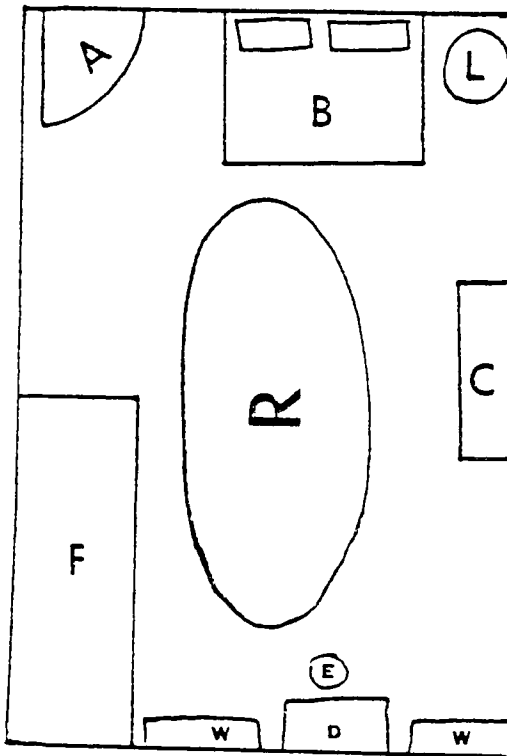
- a. N
- b. R.R.
- c. HWY.
- e. Mts.
- d. SW
- f. W



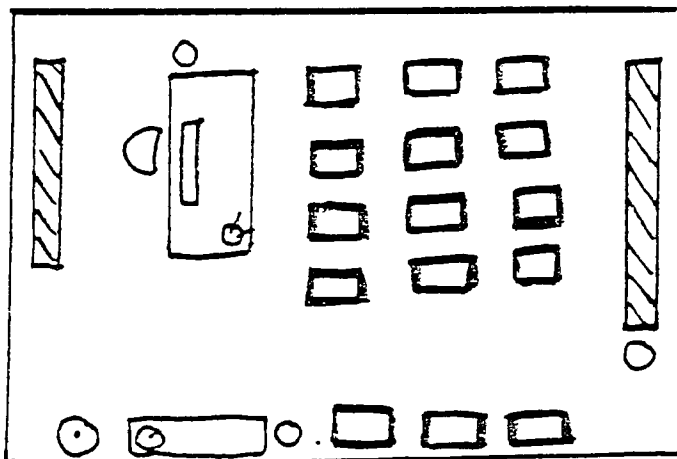
John's Bedroom

Key:

- A = door
- B = bed
- C = dresser
- D = desk
- E = chair
- F = closet
- W = window
- R = rug
- L = chair (soft)



1. What does R stand for?
2. How many windows are in John's room?
3. What letter shows where John would keep his sweaters?
4. Which letter stands for a soft chair?

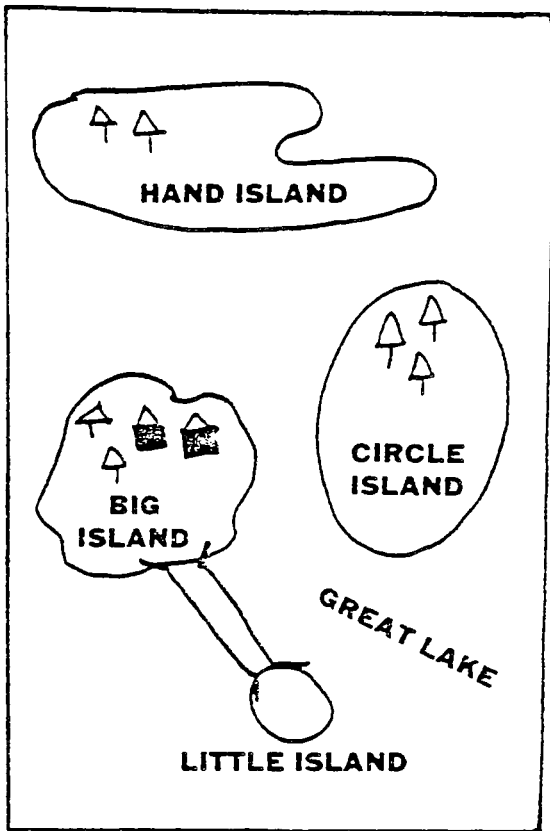


- Key
- chalkboard
 - flag
 - pencils
 - globe
 - table
 - desk
 - teacher's desk
 - waste basket

CLASSROOM

1. How many chalkboards do you see?
2. How many student desks can you count?
3. Is there a globe in this classroom?
4. Where are the pencils located?
5. How many waste baskets can you count?

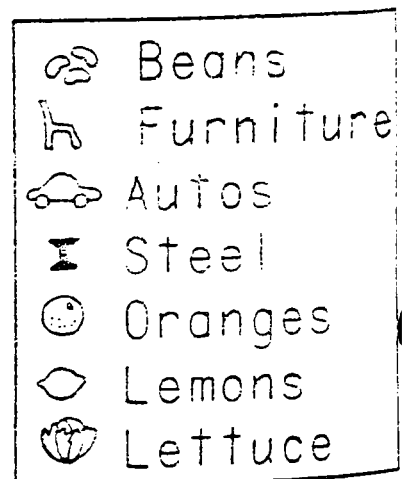
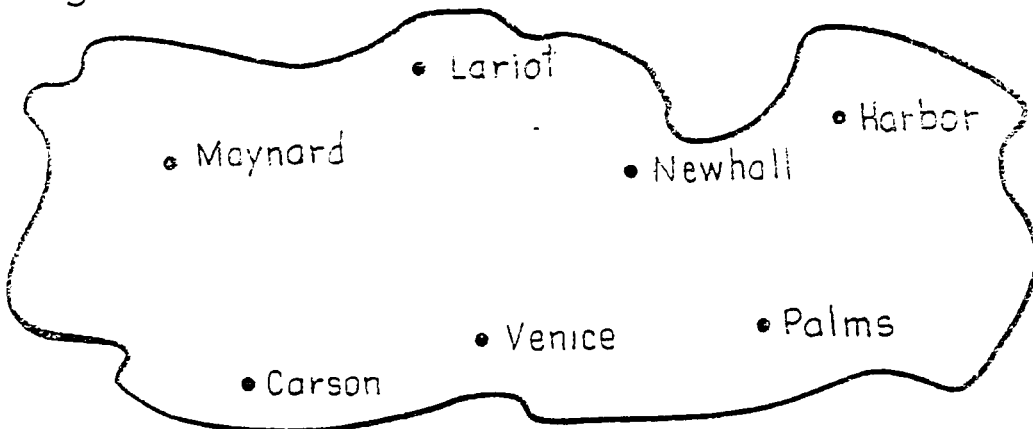
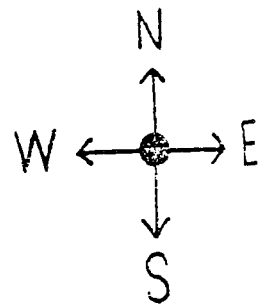
ISLAND HOPPING



1. Which island doesn't have trees?
2. What is the name of the lake surrounding all of the islands?
3. Which island has man-made shelters?
4. Which islands are connected by a bridge?

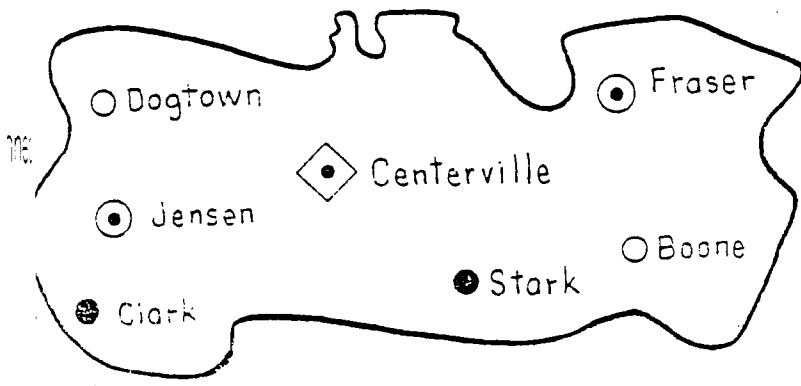
Draw the symbols on the map:

- a. steel mill south of Newhall
- b. lemon grove north of Venice
- c. orange grove west of Carson
- d. furniture factory east of Palms
- e. auto plant south of Harbor
- f. lettuce farm south of Lariat
- g. beans west of Maynard



Which city (or cities):

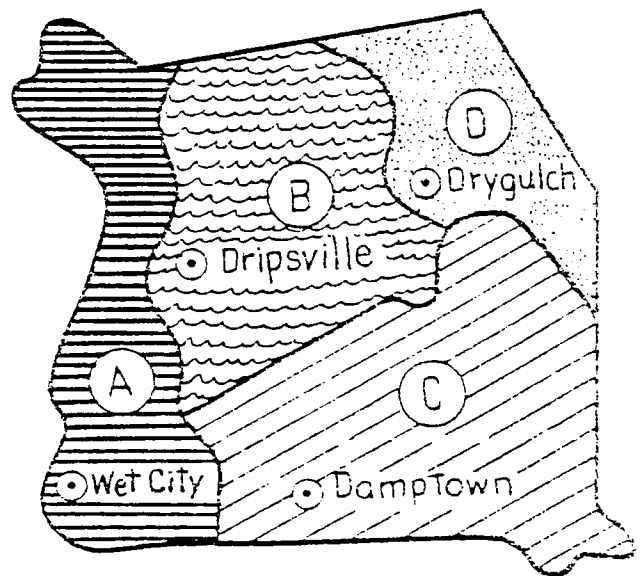
- a. has the most people? _____
- b. have less than 1000 people? _____ and _____
- c. with 20,000 people is near Boone? _____
- d. have 10,000 to 50,000 people? _____ and _____
- e. is larger... Stark or Boone? _____



Population	
○	under 1000
●	1000-10,000
⊙	10,000-50,000
◊	over 50,000

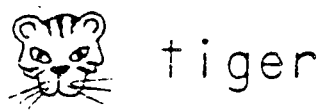
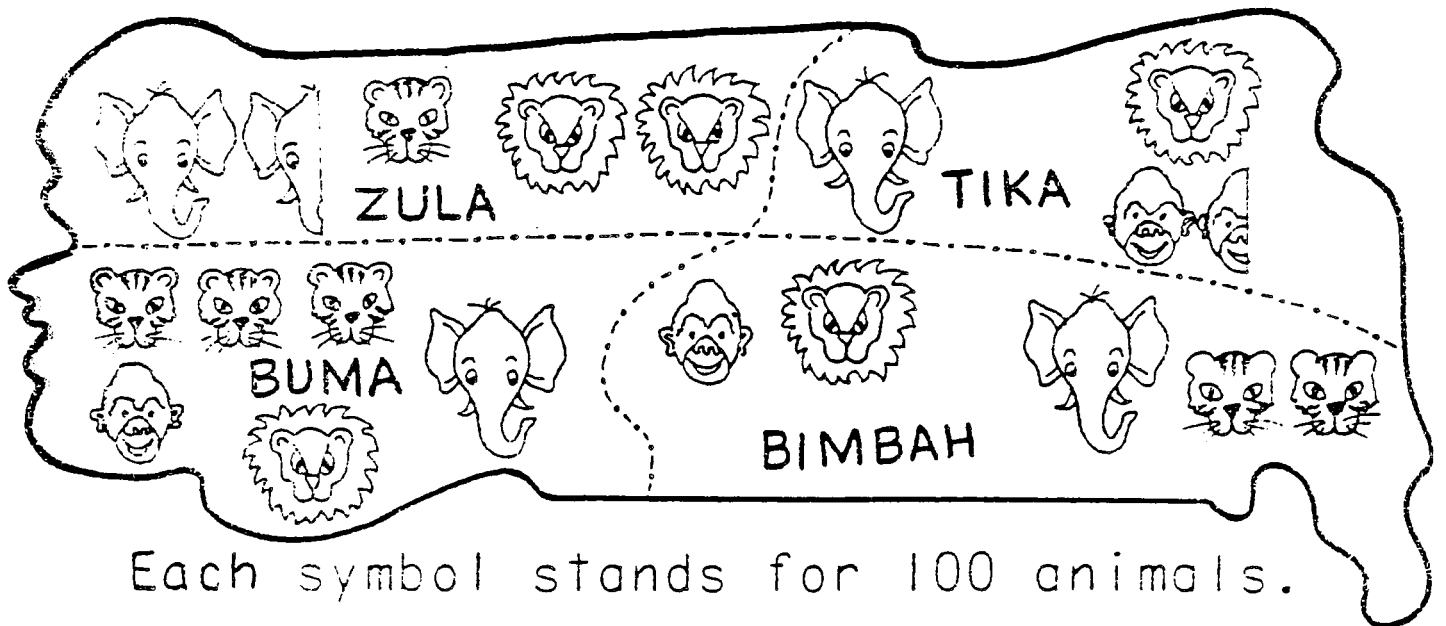
Write the letter of the driest area. _____
 wettest area. _____

Write the city with
 22 inches rain. _____
 15 inches rain. _____
 4 inches rain. _____
 39 inches rain. _____



Rainfall (inches)			
◻ (dotted)	0-10	◻ (wavy)	20-30
◻ (diagonal)	10-20	◻ (horizontal)	30-40

Safari Country



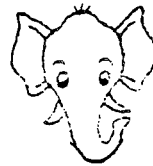
tiger



gorilla



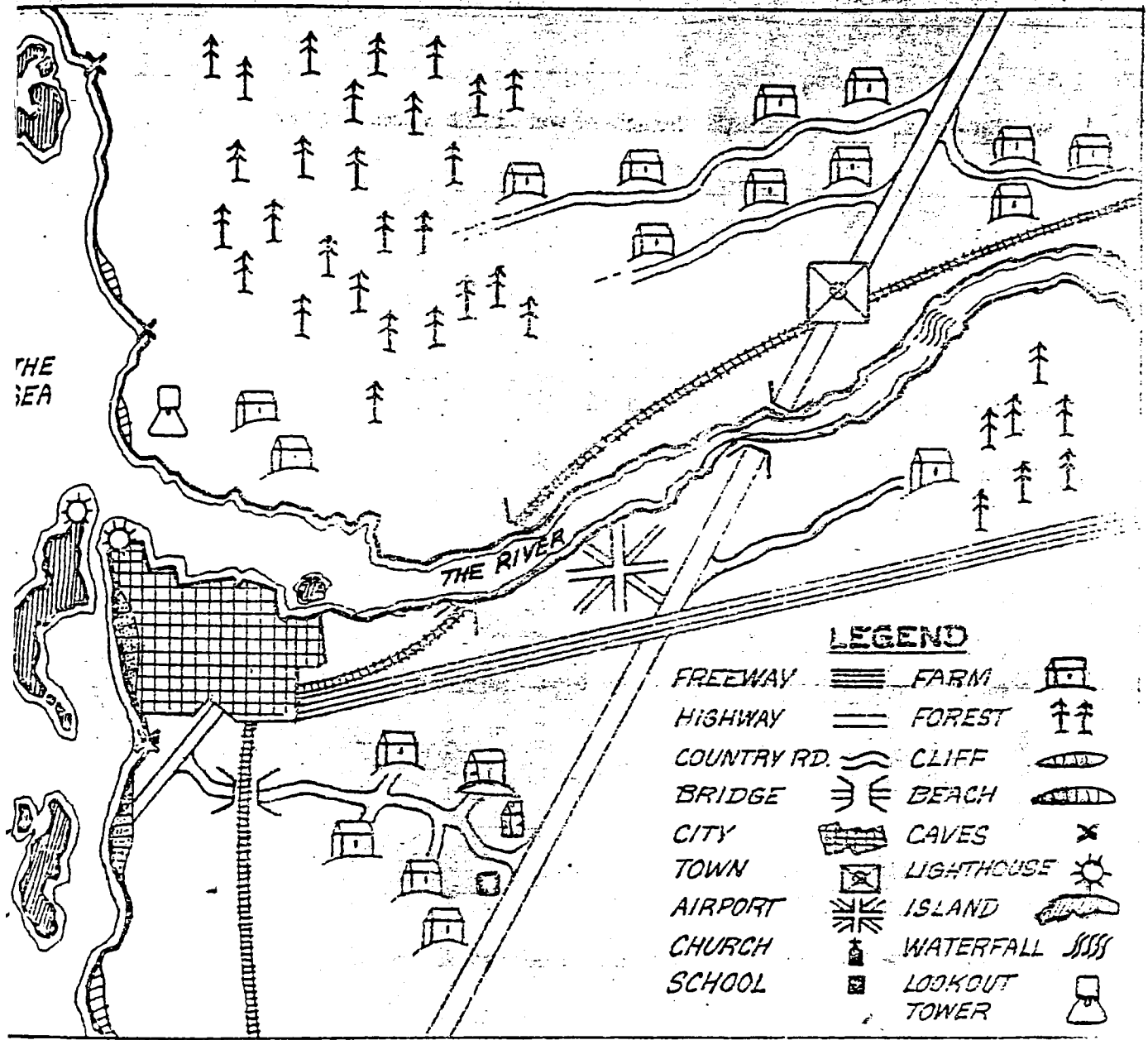
lion



elephant

1. Which state has the most tigers? _____
2. Which state has the most elephants? _____
3. Which state has no gorillas? _____
4. Which state has the most animals? _____
5. How many gorillas are in Tika? _____
6. How many tigers are in Bimbah? _____
7. How many elephants are in Zulu? _____
8. How many animals are in Safari Country? _____

The Story A Map Can Tell



Look over the map carefully. Notice that there is a legend in the lower right-hand corner that gives you all the symbols used on the map. Find one example of each symbol used on the map.

1. How many farms are shown on the map? _____
2. How many forests are shown on the map? _____
3. How many islands are shown on the map? _____
4. How many bridges are shown on the map for the railroad? _____

5. Why is there a freeway out of the city and only a regular highway out of the town?

.....
.....

6. Why do you think that the church and the school were built where they are?

.....
.....
.....

7. Why do you think the city is found where it is?

.....
.....
.....

8. What are some of the possible reasons for the town being where it is?

.....
.....
.....

9. Why do you think the lookout tower was built where it is?

.....
.....
.....

10. When do you think the lookout tower was built?

.....
.....

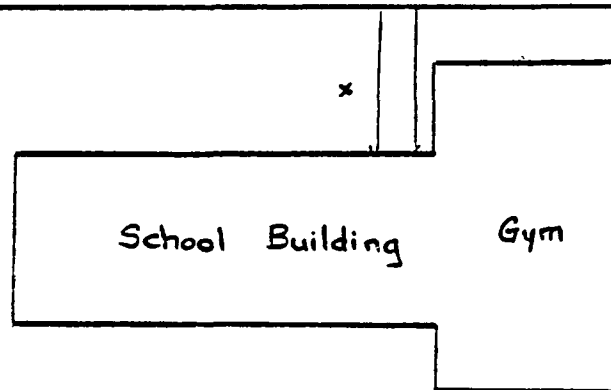
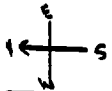
Your Turn!

If you were making a map of your playground, you might need some of the objects in the following list. Make up a key with a symbol for each:

Tree	Jungle Gym	Drinking Fountains
School Building	Tennis Courts	Swing Set
4 Squares	Baseball Diamond	Tetherball
Slide	Shed	Fence
Parking Lot	Restrooms	Sandbox
Bike Rack	Flag Pole	Building Entrance
	Bus Stop Area	

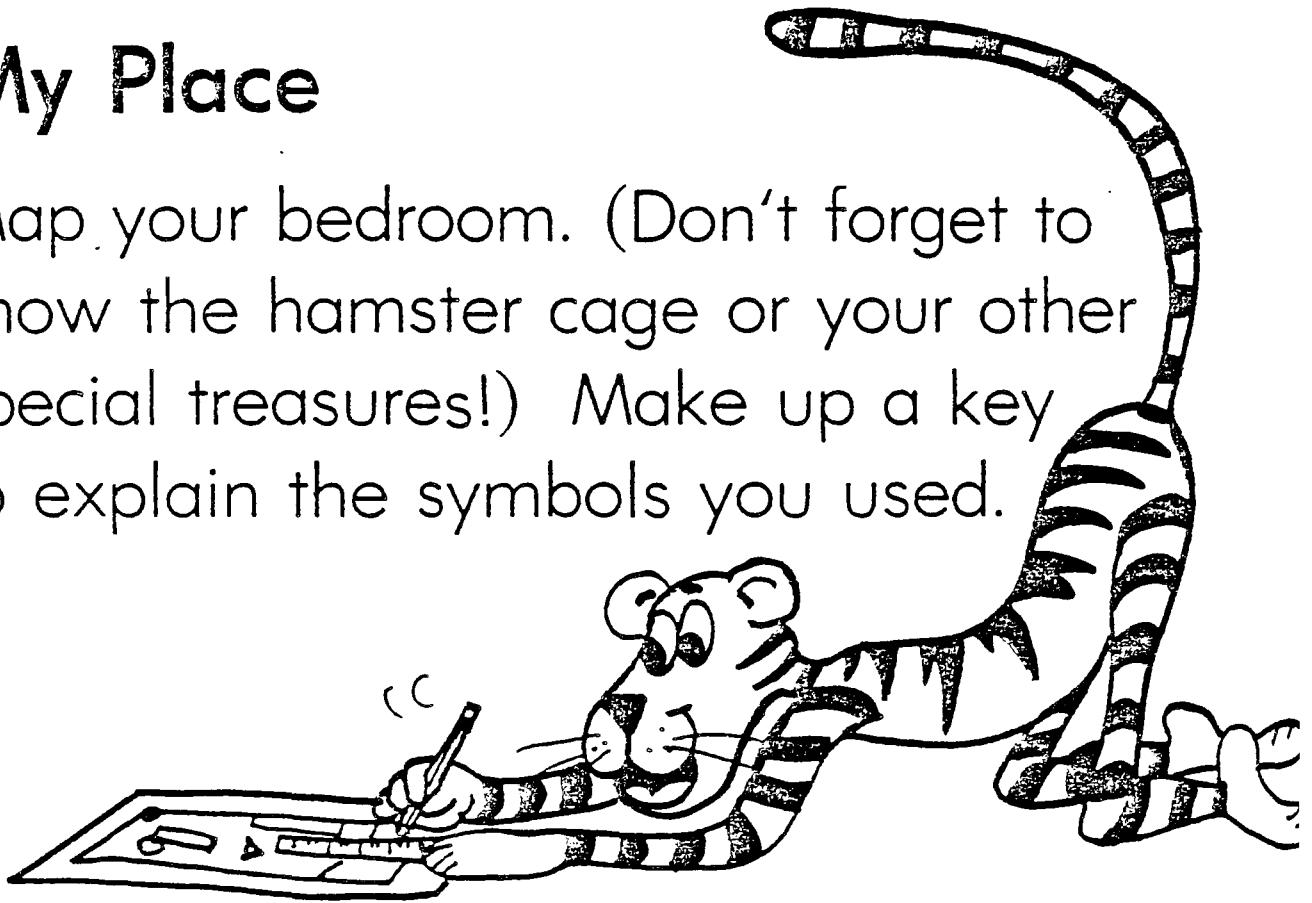
* Extra:

If you are a mapping expert, make a map of all or part of your school yard!



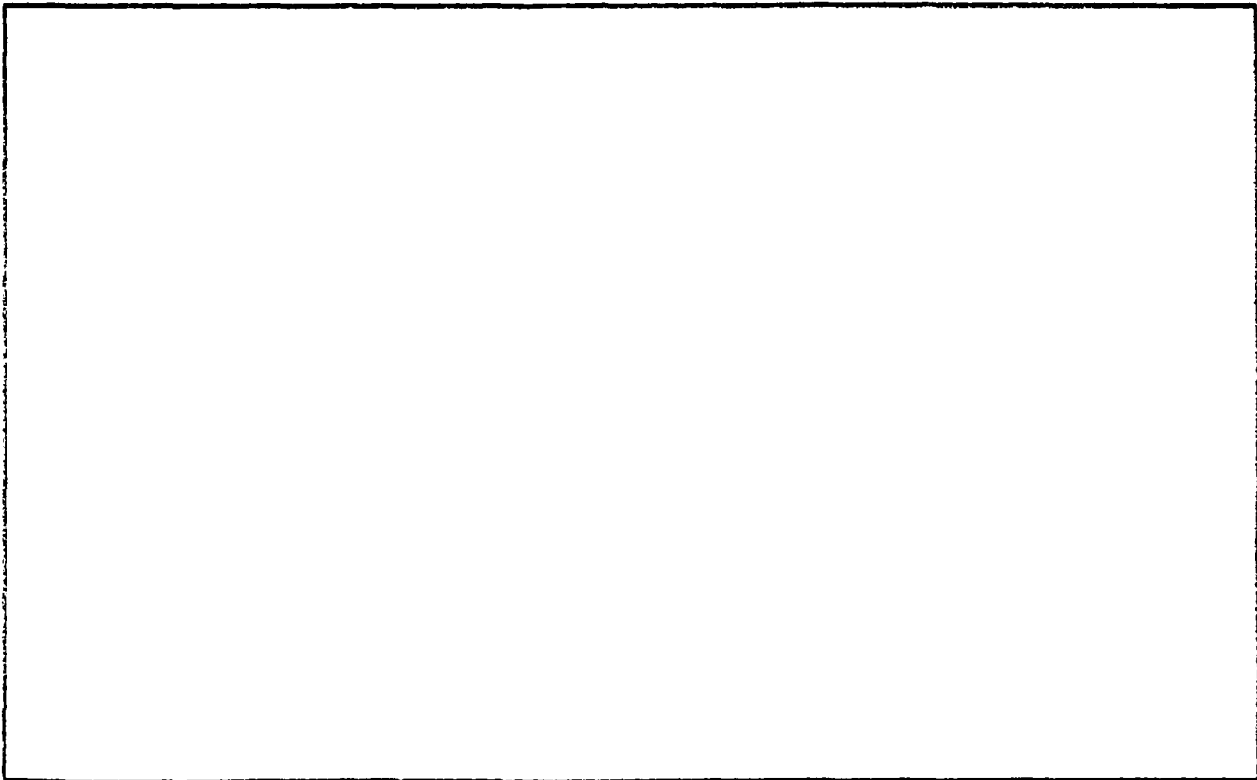
My Place

Map your bedroom. (Don't forget to show the hamster cage or your other special treasures!) Make up a key to explain the symbols you used.



Draw a map of the place
where you live.....your
neighborhood.

Show the streets, houses,
and anything else you
think is important.



A. Draw a map using these symbols so that:



lake



house

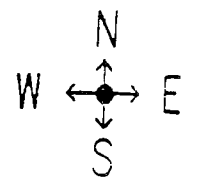
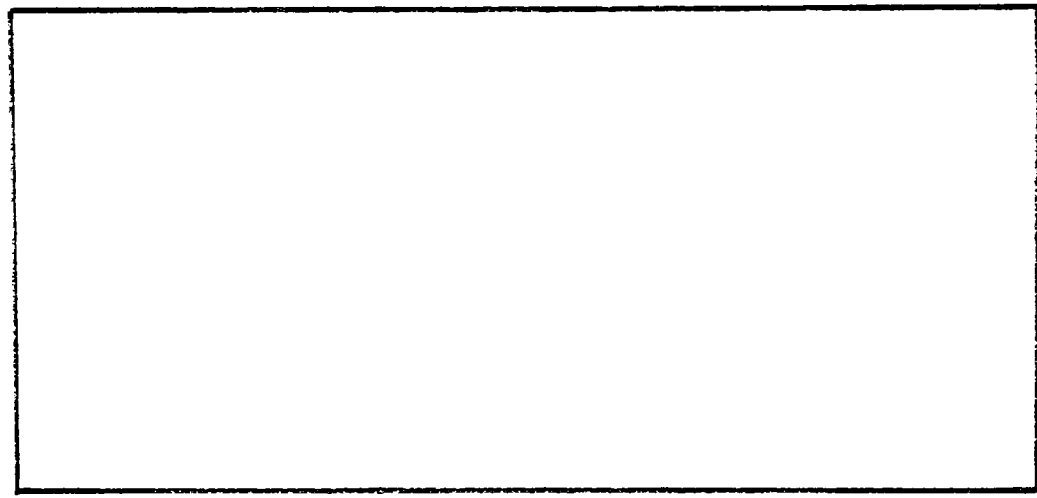


church



road

1. house is west of the lake.
2. church is north of house.
3. road runs north-south just west of lake, then turns to run east-west just south of church.



B. Draw a map using these symbols:



woods



town



bad road



lake



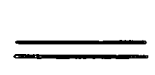
house



river



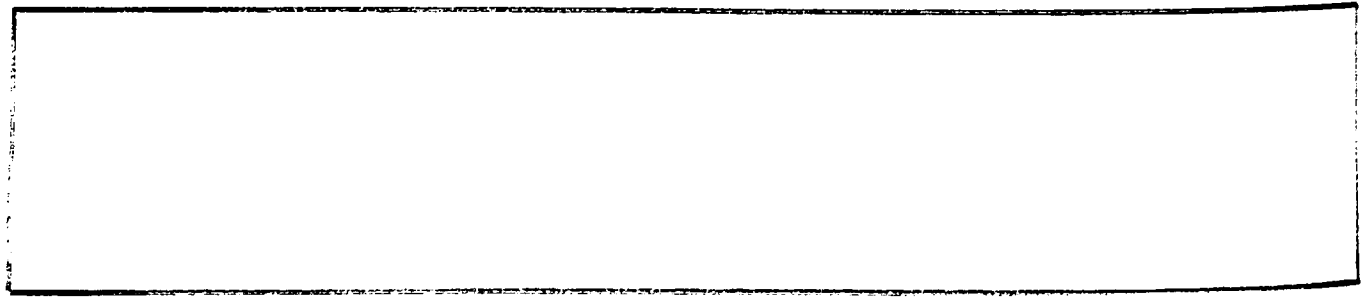
hill



good road

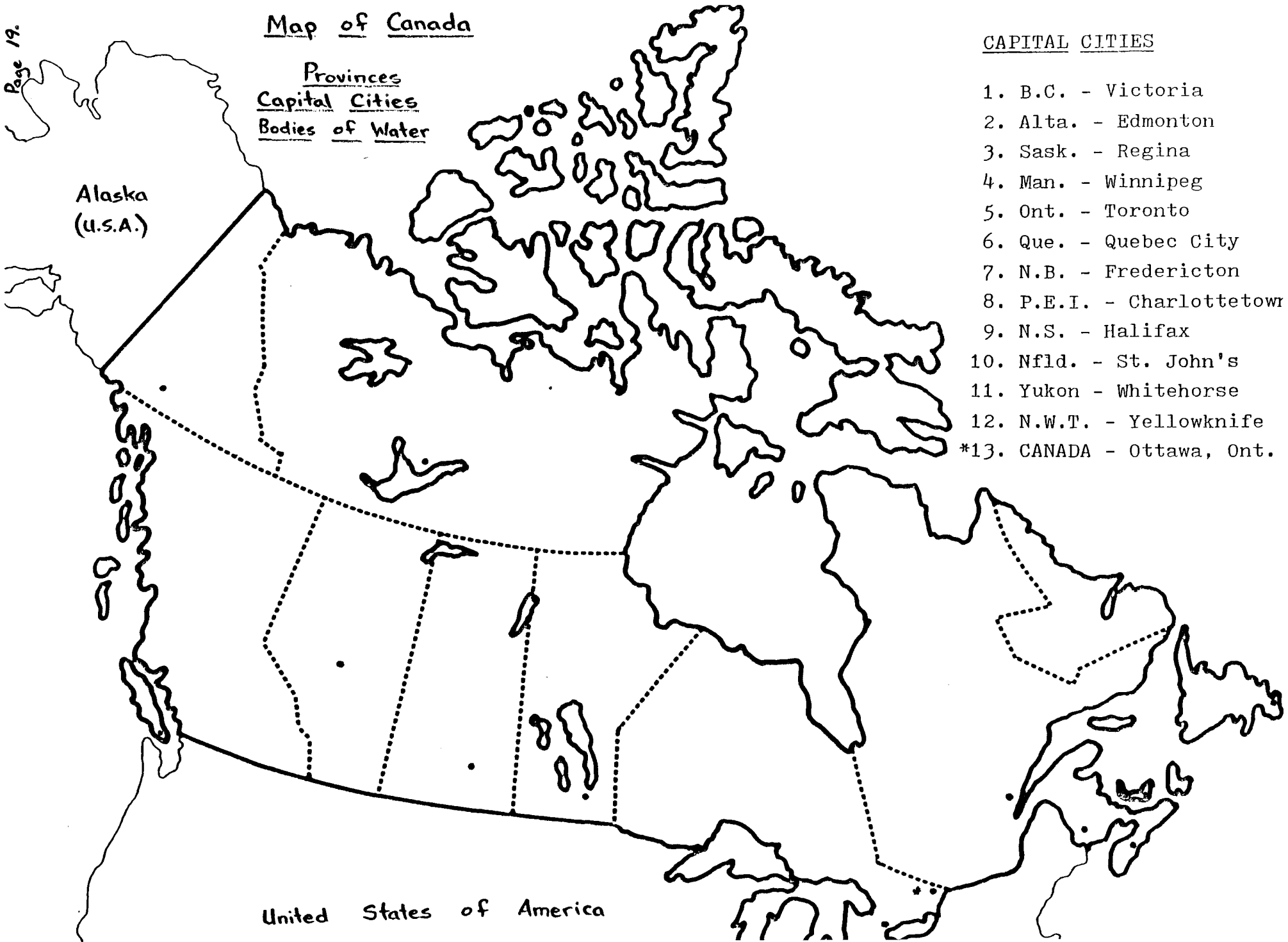


trail



Map of Canada

Provinces
Capital Cities
Bodies of Water



CAPITAL CITIES

1. B.C. - Victoria
2. Alta. - Edmonton
3. Sask. - Regina
4. Man. - Winnipeg
5. Ont. - Toronto
6. Que. - Quebec City
7. N.B. - Fredericton
8. P.E.I. - Charlottetowr
9. N.S. - Halifax
10. Nfld. - St. John's
11. Yukon - Whitehorse
12. N.W.T. - Yellowknife
- *13. CANADA - Ottawa, Ont.

MAP OF CANADA INSTRUCTIONS

1. Label Canada's 10 provinces and 2 territories. They are:

Newfoundland (Nfld.)	Alberta (Alta.)
Saskatchewan (Sask.)	British Columbia (B.C.)
Prince Edward Island (P.E.I.)	Ontario (Ont.)
Quebec (Que.)	Manitoba (Man.)
New Brunswick (N.B.)	Nova Scotia (N.S.)
Yukon	Northwest Territories (N.W.T.)

2. Label the major bodies of water in and around Canada. These include:

Pacific Ocean	Great Lakes
Hudson Bay	Atlantic Ocean
Arctic Ocean	

3. Label the capital cities of each province by using a key located in the top right-hand corner of the map. All you have to do is number the dots!!
4. Make sure your map is easy to read, that is it is:
 - a) neatly colored
 - b) neatly and accurately labelled

MAP OF ALBERTA

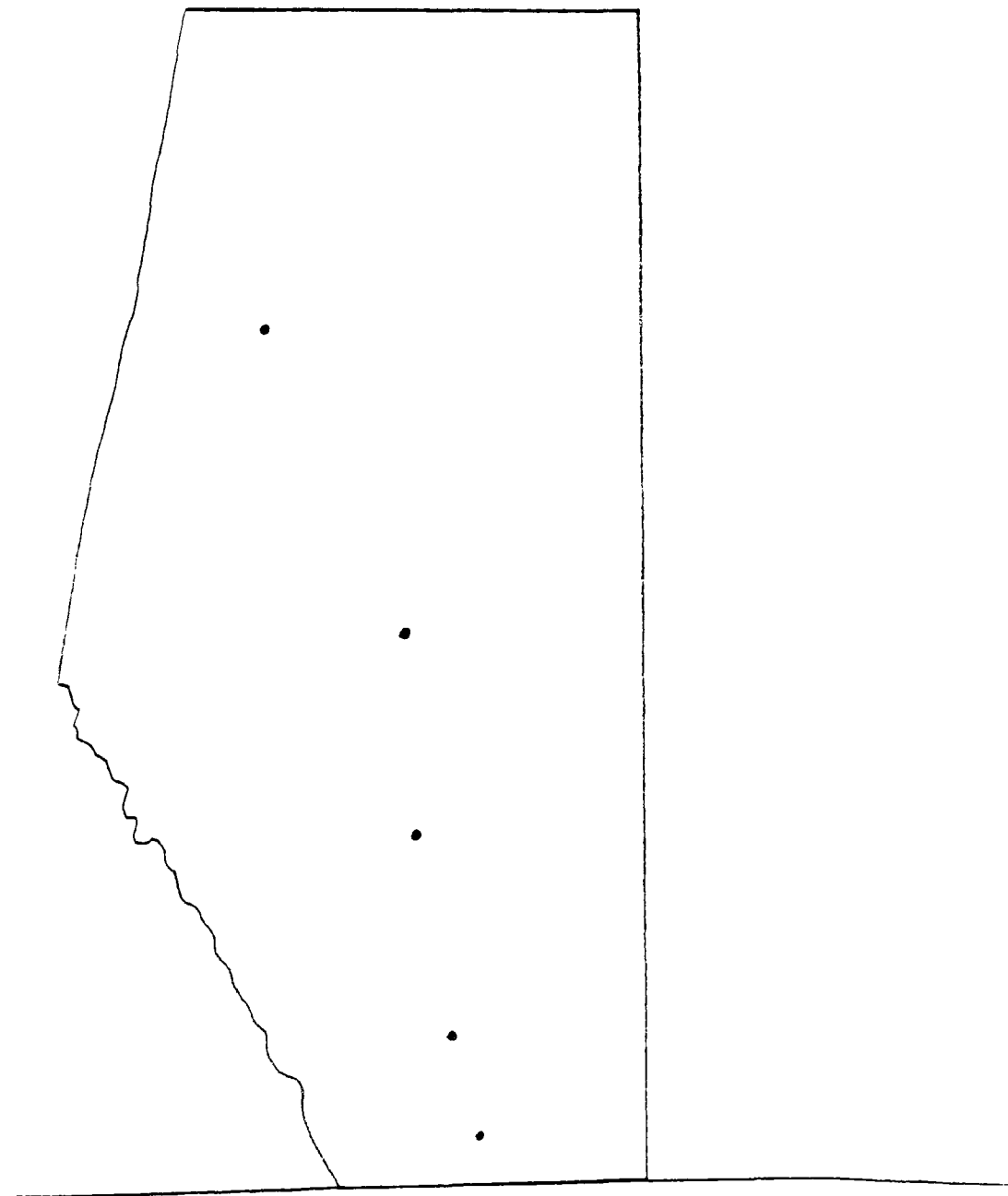
1. Color the map.

2. Label the major cities:

Lethbridge, Calgary, Red Deer, Edmonton, Grande Prairie

3. Label our mountain range -- THE ROCKY MOUNTAINS

4. Label our provincial neighbors (B.C. and Sask.)



Mapping Test

50

A. Fill in the blanks.

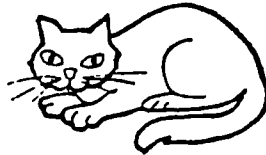
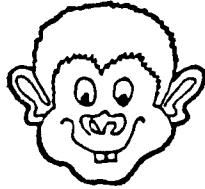
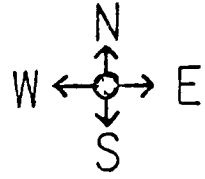
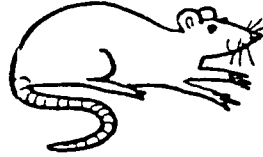
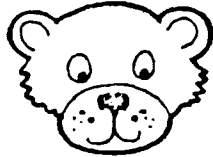
1. The world is _____. (flat, round)
2. North America is a _____. (continent, country)
3. A line that circles the center of the earth is called an _____ . (equator, globe)
4. Water on a globe is usually colored _____.
(green, blue)

B. True or False

1. Maps can show areas of all sizes. _____
2. You would use a road map to find a town you are going to on
your holidays. _____
3. The top of a map is always north. _____
4. A key on a map does not have symbols in it. _____
5. Alberta is a country. _____
6. Every map must have a title. _____

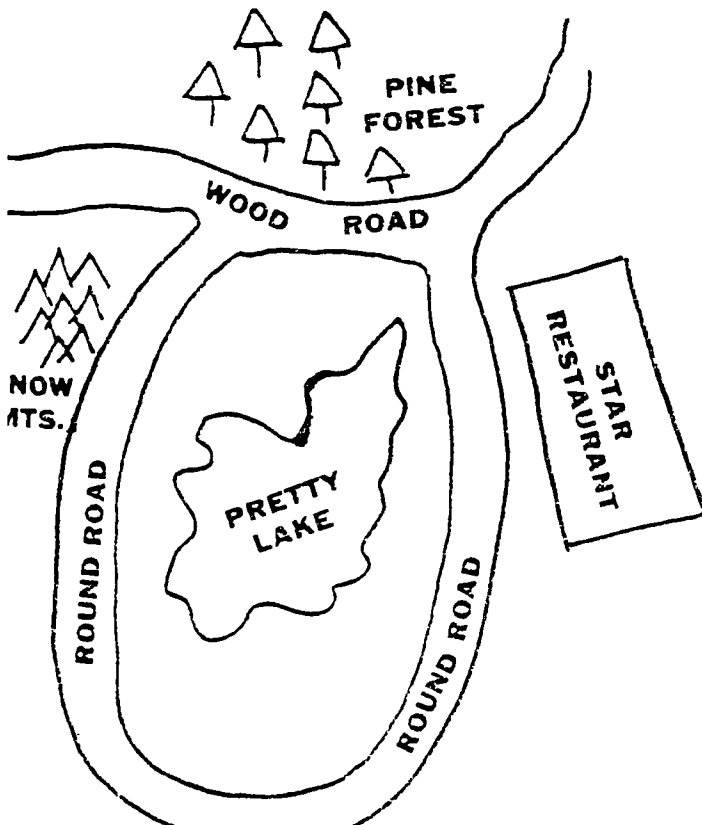
10

Fill in the blank with the correct direction. (Use N, S, E or W)



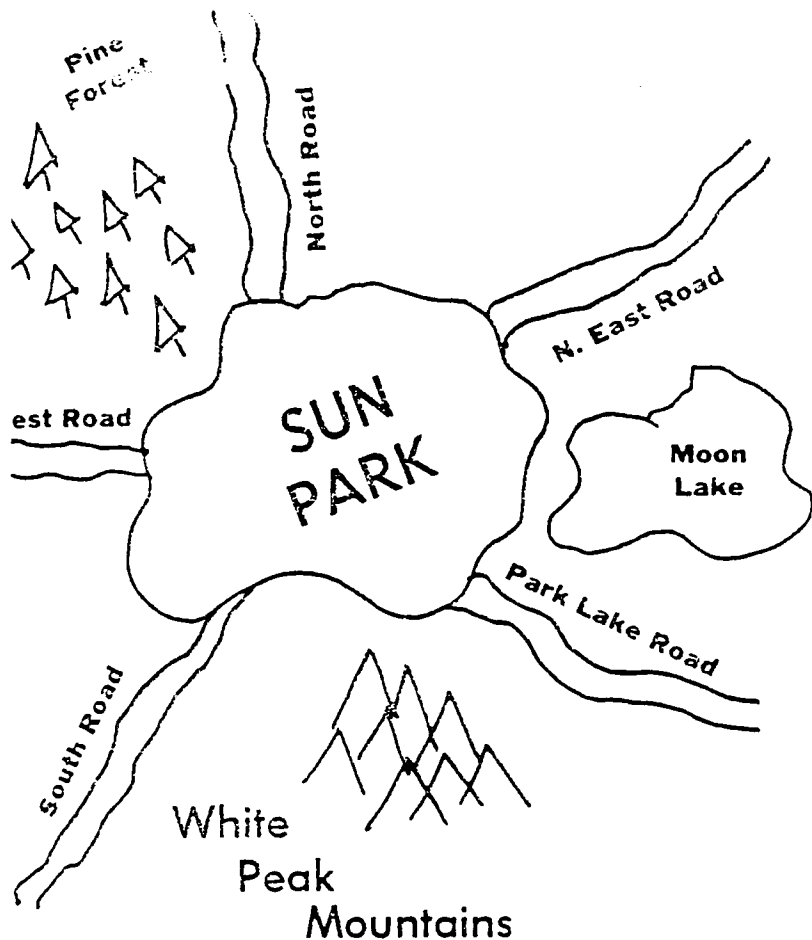
1. Ape is ___ of car.
2. Car is ___ of cup.
3. Rat is ___ of cat.
4. Bear is ___ of rat.
5. Cat is ___ of ape.
6. Cup is ___ of bear.
7. Ape is ___ of bear.
8. Ape is ___ of cat.

PINE FOREST



1. Pine Forest is on _____ Road.
2. Snow Mountains are on _____ Road.
3. What is the name of the lake shown on the map?
4. Star Restaurant is on _____ Road.

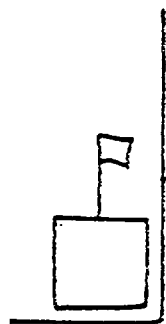
SUN PARK



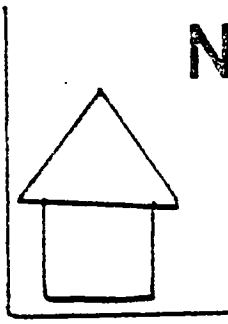
Answer True or False.

1. Sun Park has six entrances. T F
2. Moon Lake is on the east of Sun Park. T F
3. Pine Forest is located on the south of Sun Park. T F
4. Mountains are on the north side of Sun Park. T F

Traveling Our Neighborhood



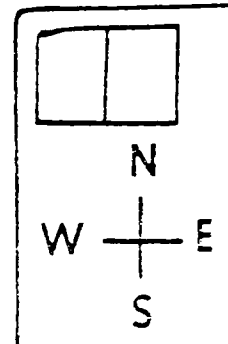
Street



Street




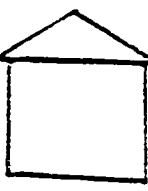
Central

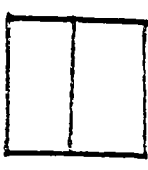



1. Is the school north or south of the golf course?
2. Is the house east or west of the school?
3. Does Pine Street run north-south or east-west.
4. To go to the store from the house, would you go north, south, east or west?

Key

 = school

 = house

 = store

 = golf course

Draw a map using these symbols so that:



lake



house

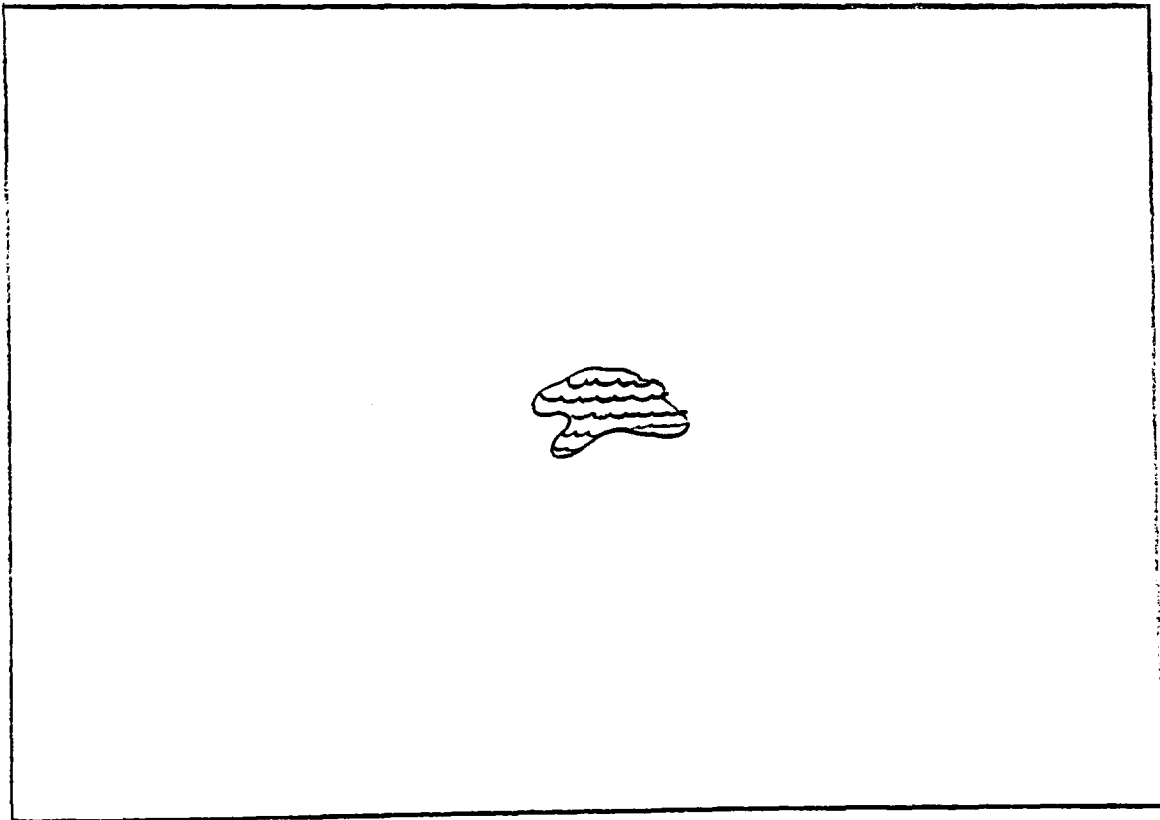
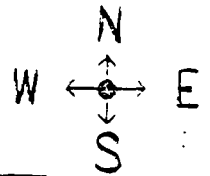


church



road

1. house is west of the lake.
2. church is north of house.
3. road runs north-south just west of lake, then turns to run east-west just south of church.



Topic A

TOPIC A: MY COMMUNITY IN THE PAST, PRESENT, AND FUTURE

Students will study the history of their own community from the past to the present. Students will study their community today by examining the changes that took place in the past, are taking place today, and predicting what changes may occur in the future. Throughout the study, emphasis will be on the contribution of individuals and groups to a community (past, present). The aim of the unit is to increase students' awareness of changes in their community.

ISSUES AND QUESTIONS FOR INQUIRY

The following questions and/or issues are studied, using an inquiry strategy.

Questions:

How has our community changed? Why has our community changed?

What are the advantages and disadvantages of change in our community?

Why do communities change?

What can I do to contribute to the future I want for my community?

How would I like my community to be in the future?

In what ways can change be controlled?

What do I predict my community to be like in the future?

Issue:

Should our community try to stay the way it is, or change (e.g., keep old buildings, maintain local schools, maintain same recreational areas, traffic patterns, shopping malls, etc.)?

CODE	OBJECTIVE
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KNOWLEDGE OBJECTIVES

The student will gain understanding of the following:

1. Generalization

Individuals, the environment and technology may cause communities to change.

2. Concepts

- community
- changes
- past
- present
- future

Facts and Specifics

A24	What the community/area was like before settlers came
A3, A18, A19 A22, A23	The reasons for settling the area (e.g., topography, natural resources, climate, opportunity)
A4, A6, A27- A29, A20, A21	The major changes in the community as it has developed from past to present <ul style="list-style-type: none"> - physical (food, shelter, clothing) - social (transportation, communication, traditions, language, education) - environmental (land use, inhabitants)
A19, A34	Contributions of people to their community
A34	The major causes of changes in the community
A47	Change brings positive and negative results

CODE	OBJECTIVE
	<u>SKILL OBJECTIVES</u>
	The student will develop competence in the following skills:
	1. <u>Process</u>
	a) <u>Locating/Interpreting/Organizing Information</u>
A16	Identify and define topic of research
A44	Identify possible sources and location of information (print, non-print, interviews, survey, etc.)
A18	Collect data through direct observation in the community and by interviewing parents and community resource people
A18	Identify the purpose, plan procedures, rules of behavior, questions to be asked, and things to watch and listen for during field trips and/or interviews
A18	Conduct the interview, using acceptable procedures
A4	Discuss the success of the planning and enactment of the field trip or interview
A42-A43	Use indefinite time concepts such as past, future, long ago, before, after
A27-A32, A44-	Read and interpret simple historical accounts that describe the past
A41-A45	Identify time and place relationships (setting)
	b). <u>Geography/Mapping</u>
A1, A2, A13, A14 M4, M5, M6	Use local area maps to read and interpret map symbols
A1, A2, M13	Use a map of Alberta to locate one's own community in relation to others in Alberta
A12, M7, M13	Compare relative distances between communities
A1, A2, M2	Use cardinal directions
A23, A24, A45, M2	Use pictures, aerial photographs and/or historical maps to develop reasons for settlement and development

CODE	OBJECTIVE
A46	Make a mural of own community; past, present, future
A11, A13, A14, M6	Make a simple sketch, with a legend, to show location of known places in community
	c) Analyzing/Synthesizing/Evaluating
A12	Compare information gained from listening and observing with that gained from other sources
A46, A47	As a class, on an experience chart, summarize information about community changes, past and present
A49	Generate ways an individual can influence change
A17, A34	Examine examples of the impact of change on the community
A33	Outline and assess the choices an individual has, about whether to accept or reject change
A27-A30, A34	Relate individual causes and effects of community changes
A50	Predict future changes in the community
	2. <u>Communication</u>
A10, A18	On a retrieval chart, as a class or group, record and summarize interview data in categories
A39, A41, A42, A48	On a simple class timeline, record events in the community's history
A19-A40	Write a diary entry, journal entry and/or make an audio-tape recording about an important individual in your community's past and/or predicting life in the future
A49	Draw or collect pictures of ways in which the community has changed or may change
A6, A7	Compose a title for a story, paragraph, picture, graph, map and/or chart
A56	Make a class book on the history of your own community, accompanied by a table of contents, written descriptions, and drawings/photos

CODE	OBJECTIVE
A8	<u>3. Participation</u> Make meaningful contributions to discussions, supporting ideas with facts and reasons
A19, A20, A21	Participate in a small group discussion or activity by following established rules Demonstrate the ability to keep to the task
A57	Offer encouragement and approval to those with whom you work
	<u>ATTITUDE OBJECTIVES</u>
	The student will be encouraged to develop an attitude:
A41-A45	Of interest in local history
A47-A50	Of appreciation for change
A50	Of self-competence; an individual can influence change

Week 1

1. Geographic Setting
 - location
 - land, resources
 - coal, oil, water

2. Climate of Southern Alberta
 - Chinook Winds
 (cross-section drawing)

3. Climate (cont'd)
 - effects of climate on lifestyle

4. Goods produced in the Lethbridge area
 - collect containers for display

5. Goods produced (cont'd)

- * Possible field trips to Palm & Alpha Dairies
 Films: Business
 * Booklet on Lethbridge Products & Statistics

Week 2

6. Services offered in Lethbridge
 - reinforce difference between Goods & Services

7. Services offered in Lethbridge
 - Bar graph

8. Goods imported
 - discuss imports and exports
 - brainstorm lists

9. Interdependence and trade
 - introduction of concept

10. Interdependence and trade
 - make a chart displaying webbing

- * Field trip to the L.R. Hospital laundry
 * Films: sugar, oil, bees, agriculture
 * Film: Communities Depend on each Other
 * Film: Services

Week 3

11. Transportation
 - methods within a city

12. Transportation
 - methods linking cities

13. Transportation
 - sketching bus routes
 - use City of Lethbridge maps

14. Sketching Routes (cont'd)

15. Test
 Characteristics of our own Community

- * Film: Romance of Transportation in Canada

4

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- | | | |
|---|--|--|
| <p>16. Develop Research Questions</p> <ul style="list-style-type: none">- How has our community changed?- categorize according to similar concepts | <p>17. Making Patchwork Quilts with Paper</p> <ul style="list-style-type: none">- some work alone, others in groups.- discussion regarding historical "home-made" with manufactured goods today | <p>18. Ethnic Origins</p> <ul style="list-style-type: none">- Why did people come to Alberta?- students interview their parents/grandparents - collect data on historical roots & change in lifestyle- Retrieval chart summary |
| <p>19. Role Playing</p> <ul style="list-style-type: none">- students make up names, pack, and make journals of their trip to Alberta from various origins | <p>20. Role Playing</p> <ul style="list-style-type: none">- The Ship - the journal across the ocean | <p>* World Map of Origins plotted on bulletin board</p> |

k 5

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- | | | |
|--|--|---|
| <p>21. Role Playing</p> <ul style="list-style-type: none">- the "immigration officer" | <p>22. A Group that came to Alberta together</p> <ul style="list-style-type: none">- a story - discussion- journals - journey across Canada | <p>23. What resources attracted people to Alberta?</p> <ul style="list-style-type: none">- land- virgin soil- journals - cont'd |
| <p>24. Read: A Ukrainian settler who came to Alberta.</p> <ul style="list-style-type: none">- journals - state location of settlement & reason for it. | <p>25. Film: Settlement of the Western Plains (Lethbridge Public Library)</p> <ul style="list-style-type: none">- journal entries | <p>Film: Kurelek - The Ukrainian Pioneer</p> <p>Film: Alberta - Growing Together</p> |

k 6

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- | | | |
|--|--|--|
| <p>26. Quiz</p> <p>Why did families settle in Alberta, hardships in travel, etc.?</p> <ul style="list-style-type: none">- changes in lifestyle- journal entries | <p>27. Basic needs of a pioneer family</p> <ul style="list-style-type: none">- brainstorm changes that occurred- journal entries | <p>28. Food</p> <ul style="list-style-type: none">- list kinds- how prepared & stored <p>Film: Pioneer Living-Preparing Foods</p> <ul style="list-style-type: none">- journal entries |
| <p>29. Ice Cream Making</p> <ul style="list-style-type: none">- comparison regarding today's method & traditional method- journal entries | <p>30. 1st, 2nd, 3rd Products</p> <ul style="list-style-type: none">- total use of raw materials- changes regarding thrifty vs. wasteful society of today- journal entries | <p>* Cooking</p> <p>Taffy Pull</p> <p>Making bread/buns</p> <p>Making butter</p> <p>Indian pudding with ice cream</p> |

Week 7

- | | | |
|---|--|--|
| <p>31. Shelter
What were homes like?
- making pretzel & popsicle stick houses
- changes in building structure & materials
- journal entries</p> | <p>32. Film: Shelter
MPL 00460
- journal entries</p> | <p>33. Changes in division of labor
- changes in work lifestyles
- journal entries</p> |
| <p>34. Bees
- barn raising
- clothing, food
Jobs/Occupations
- change from "jack-of-all-trades" to specialization in jobs
- journal entries</p> | <p>35. Film: Pioneer Living: The Village
- changes relating to lifestyle
- journal entries</p> | <p>* Film: Pioneer Living - Farming</p> |

Week 8

- | | | |
|---|---|--|
| <p>36. Recreation
- games, toys
- see sheet
- change from master craftsmanship to mass production
- journal entries</p> | <p>37. Film: Pioneer Living Education, Recreation
- journal entries</p> | <p>38. Education
- changes in curriculum methodology & training aides
- journal entries</p> |
| <p>39. Transportation & Communication
- timeline of events to illustrate changes
- journal entries</p> | <p>40. Open
- journal entries</p> | <p>* Field trip to the Alexander Galt Museum (plan procedures, rules of behavior, questions to be asked, and things to watch and listen for)</p> |

Week 9

- | | | |
|---|--|--|
| <p>41. History of Lethbridge Timeline
* Film: Indians of the Plains</p> | <p>42. Timeline: Along the Whoop-Up Trail
- time concepts: past, future, long ago, before & after
- illustration of events</p> | <p>43. Film: Along the Whoop-Up Trail</p> |
| <p>44. Nicholas Sheran N.W.M.P.
- reading historical accounts</p> | <p>45. - Galts
- CPR - railway & it's implications
- Coalbanks</p> | <p>* Visit from Charlie Watmough - an ex-miner
* Film: Circle of the Sun
* Film: Under the Sun
* Film: N.A. Indian Legends</p> |

10

46. Community Changes

Past	Present
<ul style="list-style-type: none"> - categorize as to concept areas ie. education, lifestyle, transportation - development of class mural which expresses the discussed past, present, and future 	

47. Analyze impact of the changes that have happened in Lethbridge

- advantages/disadvantages
- opinions
- change of lifestyle
- acceptance/rejection of change

48. Invention timeline
- use of timelines

49. Brainstorm, and on retrieval record, record ways an individual can generate change

50. Group Activity

- prediction of future changes in the community (reflect concept areas)
- each group presents their predictions & the impact on their lifestyle with their proposed changes

* Helen Schuler Coulee Center
- pioneers, life of the Stafford family

k 11

51. Test
- pioneers

52. Film: Christmas in Pioneer Times

53. Film: Christmas Through the Ages

54. - stringing popcorn
- making gifts & tree decorations

55. Celebration of a pioneer Christmas (handout)

k 12

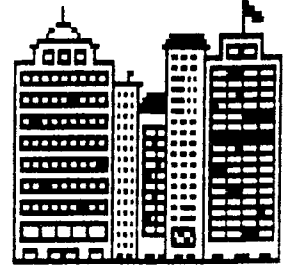
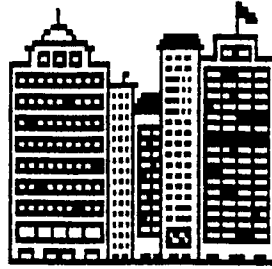
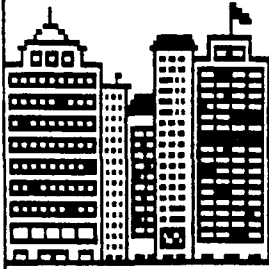
56. - collation of notes and materials
- labeling of pages
- development of a title page & table of contents (Group Activity)

57. Sharing of Historical Booklets with Senior Citizens

58.

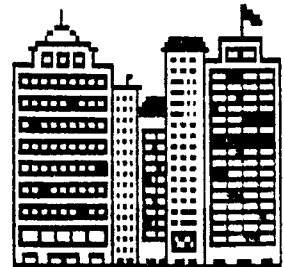
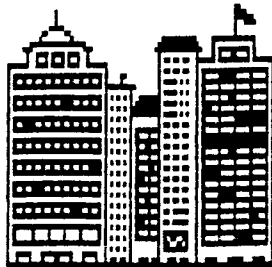
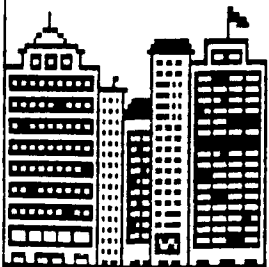
59.

60.

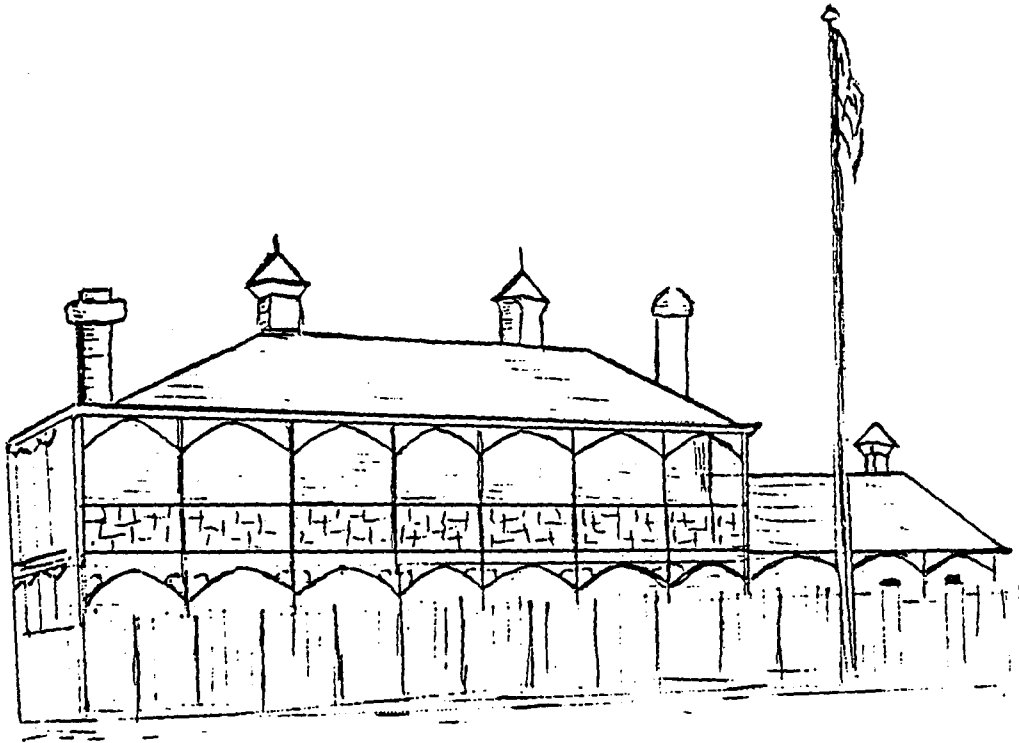


TOPIC A

MY COMMUNITY
IN THE
PAST, PRESENT,
AND FUTURE



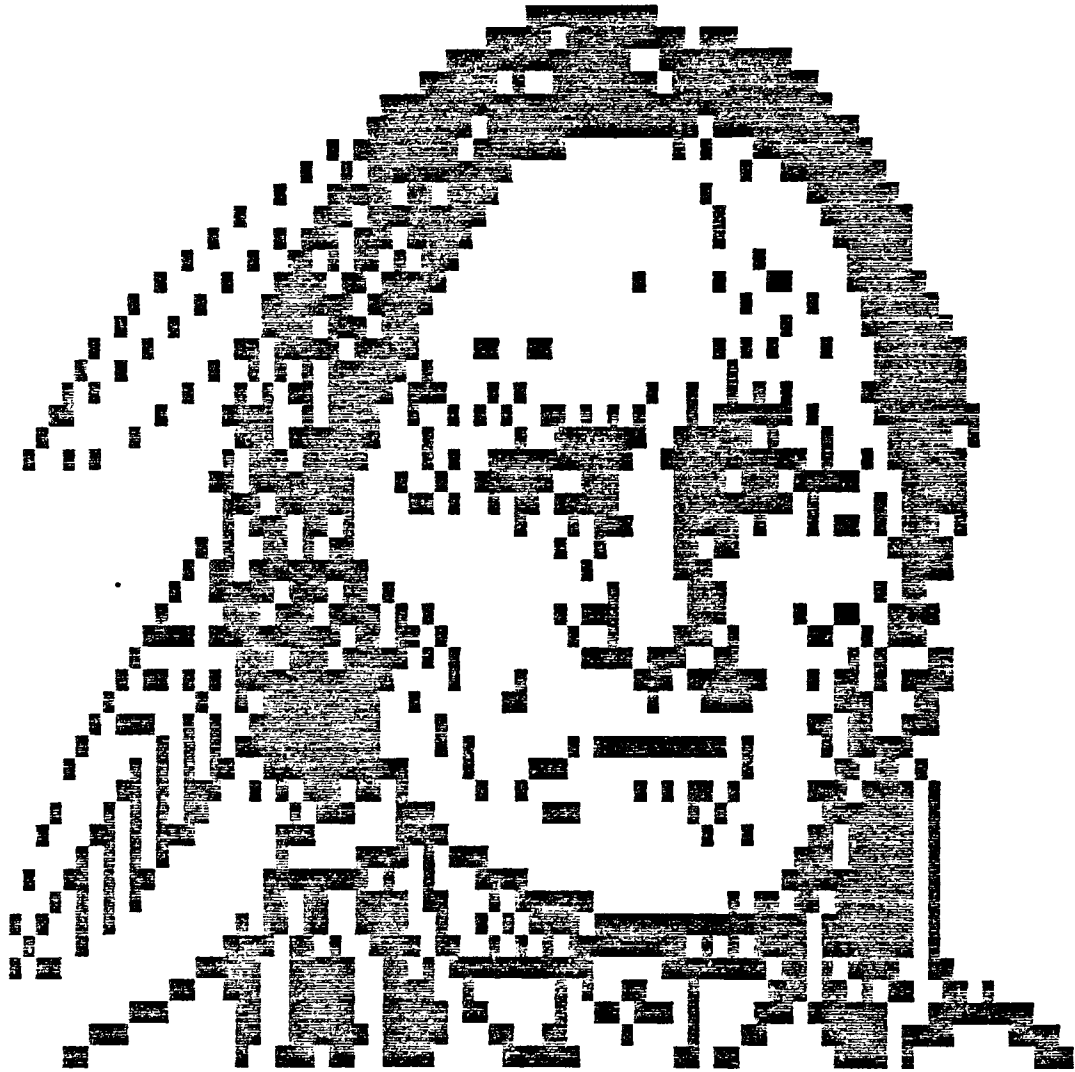
History of



Galt Hospital, 1891.
Present site of Sir Alexander Galt Museum.

Lethbridge

HISTORY OF

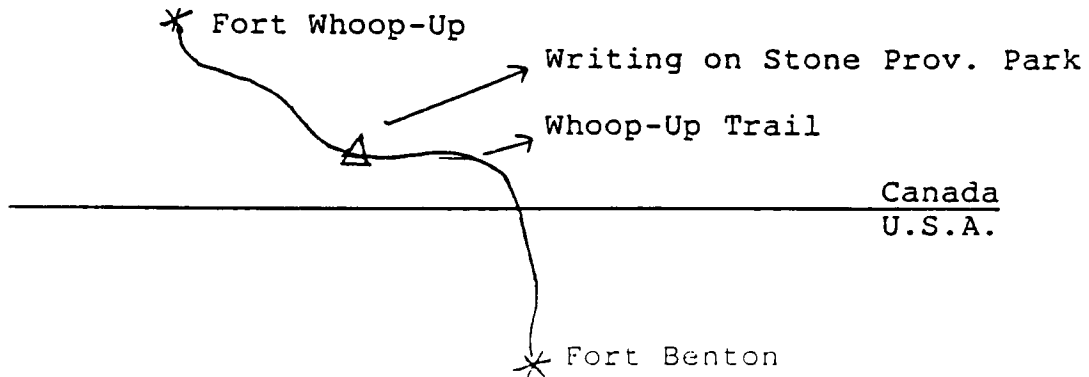


LETHBRIDGE

HISTORY OF LETHBRIDGE - TIMELINE

1867 - Fort Whoop-Up was built

Healy and Hamilton established a fur trading post, bringing supplies along the Whoop-Up Trail from Fort Benton.



*The Whoop-Up trail was 210 miles long and took 20 days to travel. They had to cross both the Milk and Belly River.

Although Fort Whoop-Up started as an honest fur trading post, it gradually became the site of illegal whiskey trading. Indians would trade furs, horses, and even squaws for whiskey. The whiskey (or firewater) was actually a lot of odds and ends mixed together like soap, red peppers, and ink. Because of the addiction of alcohol, the Indians couldn't stop needing it.

1874 - North West Mounted Police Arrive to Fort Whoop-Up

With the coming of the N.W.M.P. and the establishing of law and order, Fort Whoop-Up gradually deteriorated. Colonel Macleod, commanding officer of the N.W.M.P. tried to purchase the fort from Hamilton and Healy for their headquarters. His offer was not accepted and the N.W.M.P. moved up river and built Fort Macleod.

1882 - Nick Sheran died from accidental drowning

1882 - The "Galts" took over the Coal Mines

A company was formed known as the "North-West Coal and Navigation Company" by the Galts with the help of British investment. The company's first president was William Lethbridge of England.

The Galt Mines were opened on December 11, 1882 with coal being sold to the N.W.M.P. and Fort Benton.

*Shortly afterwards, a fleet of barges and boats was built to take the coal to Medicine Hat to be loaded on the CPR (Canadian Pacific Railway) trains. However, this method was not efficient as they had to rely on the water level of the rivers too much.

1885 - C.P.R. Constructed a railway from Lethbridge to the main line

This enabled coal to be taken by rail from the mine to the C.P.R. junction at Dunmore. It is here that it is said the history of Lethbridge began.

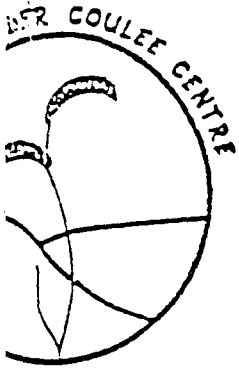
1885 - First Newspaper - The Lethbridge News

1887 - First Bank provided by Union Bank of Canada

1890 - C.A. Magrath Named First Mayor

A census was taken and the population was 1,443. There were 406 children and two schools were started to accommodate them.

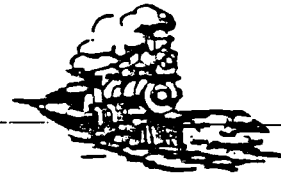
1891 - Original Galt Hospital was built



P. 25-26
Student

Early Settlers

GRADE 5 - SOCIAL STUDIES CURRICULUM



LIFESTYLES IN OTHER TIMES AND PLACES:

COALBANKS / LETHBRIDGE 1885-1900

Study as a community (self-reliant?)

Why did people move to Lethbridge in the 1880's?

Where did people come from?

What were their basic needs?

What did this community provide for others?

Where was it in relation to other places?

(determining relative distances between)

Focus on the lifestyles in past generations.

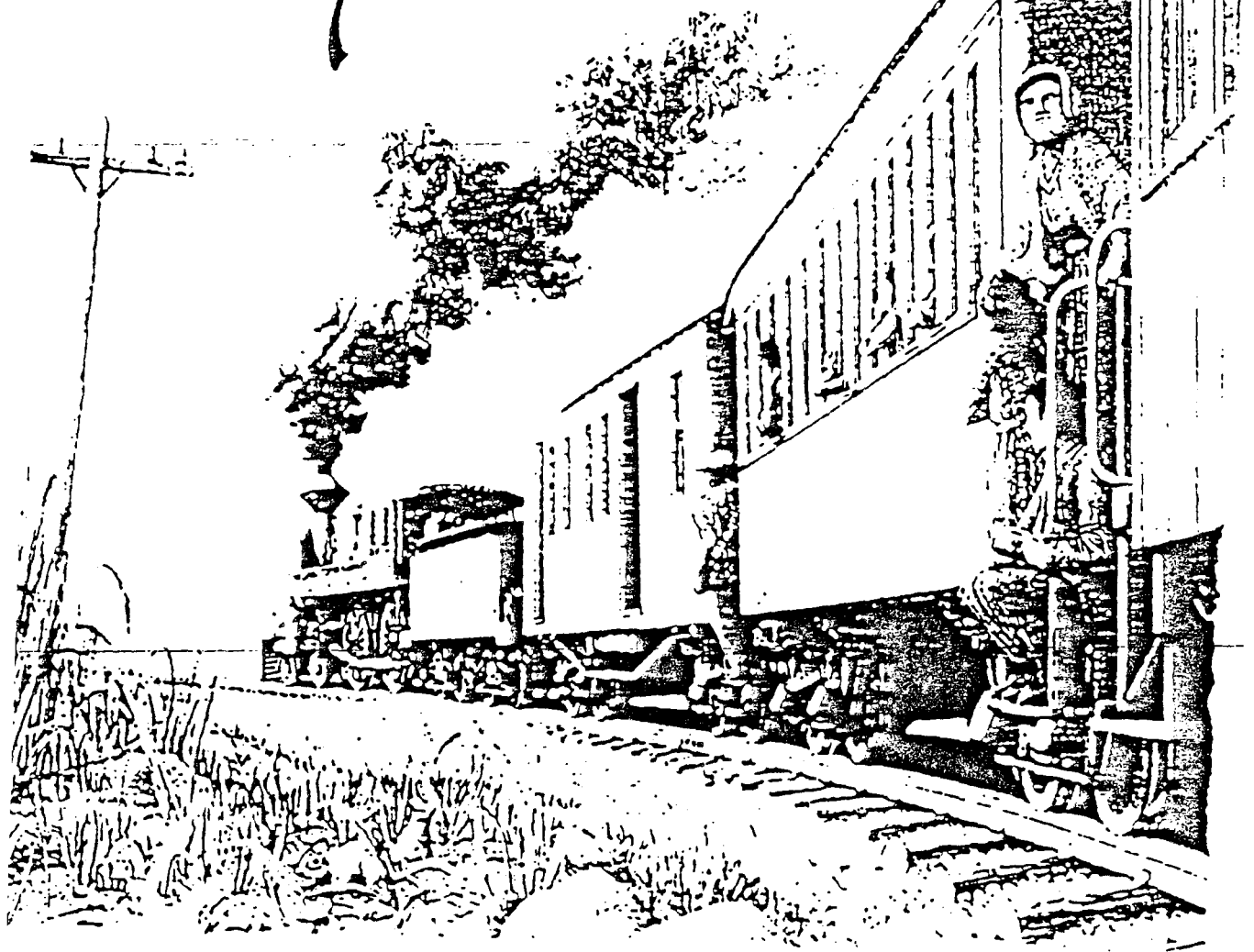
Use then and now comparisons to assess the changes that have taken place over the years.

What were some of the problems faced by early settlers?

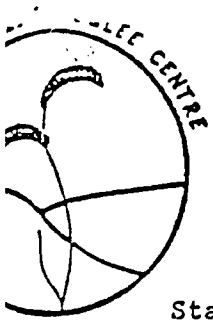
How were these problems overcome?

Location: sites of homes and gardens of early settlers now in Nature Reserve near Coulee Centre.

Early Settlers



By the end of 1882 people had begun to believe that there would soon be a railway all the way across Canada. Out on the prairie, the railway had already begun to change the face of the land forever. Close behind the first track-laying teams came the settlers. They followed the line west, building sod houses and plowing the fields. The Indians and the Metis of the plains watched the railway come into their land. They saw the settlers follow the railway, and they knew that they would never again be able to wander as they wished across the plains, living from the hunt.



Settler's Effects

Station 1 - how basic needs of food and shelter were met. Discuss the hardships & challenges faced by the early settlers to "Coalbanks".

If you were a settler arriving by train during the years 1885-1900 what would you bring with you? What are settler's effects?

Discuss the "bare essentials" & "necessities of life". Using the following list as a guide. Categorize items under food, shelter, clothing, etc. In June 1883, William Stafford's family arrived by train from Nova Scotia to Dunmore (now Medicine Hat). They took 4-5 days to travel by horse and wagon from there to what was then "Coalbanks". For food en route they ate a buffalo that was killed for them. Other settlers probably brought less with them than the Staffords and "made do" with fewer things. Some household goods came by wagon from Fort Benton in Montana.

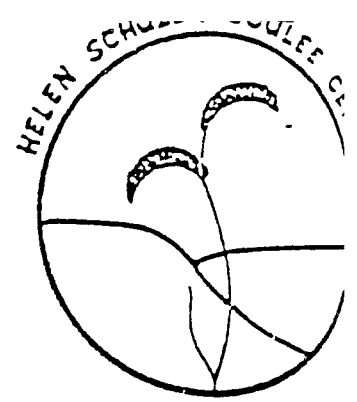
Discuss: clothes/bedding/mattresses/ beds	for sleeping
pots/ pans/crocks/ china/ cutlery	for eating
soap/ scrub board/ iron	for washing/ironing
sewing kit/ treadle sewing machine	for making & mending
bible/books/ music/ musical instruments	for entertainment
tea/ coffee/ rice/ raisins/ spices	for food staples
seeds/ garden cuttings <i>flour, sugar, salt.</i>	to grow food
horses/ cow(s) chickens/ pigs/(pets?)	to produce food & provide transportation
candles/ lamps	for light
wash basin/ pitcher/ chamber pot	for washing
basic medicines/ remedies	in case of illness
scissors	for cutting hair and beards
Other: stove? gun? butter churn? knives?	
Matches	for lighting fires
saws/ hammers/ nails	for building house

to clear land and

Neighbours would "lend a hand" by helping to build a house quickly. They were always ready to help each other complete difficult tasks.

Working sessions were called "bees". Bees could be organized to complete any task. All bees were carried out in a similar way. Neighbours were invited to come along and help. There were barn-raising bees, fencing bees, logging bees, spinning bees, quilting bees, etc. Lunch was then served by the hosts who had organized the "bee".

The Stafford Family



In 1882 William Stafford came from Nova Scotia to be the first superintendent of Coal Mines for the North West Coal & Navigation Co.

After he was settled he sent for his wife Jane and their eleven children from Westville, Nova Scotia.

They came by train as far as Medicine Hat then, because that was as far as the rail line went, by wagon to "Coalbanks".

William Stafford arranged to meet the train with teams of horses and wagons from here. It took them several days to travel back over the rough prairie trail with the Stafford family and their settler's effects.

See Nineteenth Century Lethbridge (Historical Society Publication)

by Annie Stafford Peat (1890-1969) who was the youngest of their fourteen children.

William (1842-1907) and Jane (1847-1925) ^{Stafford} had a large family:

4 children were born in Scotland before they immigrated to Canada.

~~7 children were born in Westville, Nova Scotia~~

3 children were born in Lethbridge, Alberta

They were: William Junior born 1865

John (b.1868)

Agnes (No. 2) (b. 1873)

Alexander (b.1877)

David (b.1881)

James (b.1882)

Elliott (b.1886)

Henry (b.1866)

Agnes No. 1 (b.1869) died

Richard (b.1875)

George (b.1879)

Margaret (b.1881)

Henrietta (b.1884)

Annie (b.1890)

See The Stafford Family Tree by D.Earl Stafford (mimeographed)

courtesy Greg Ellis, Archivist, Sir Alexander Galt Museum, for further details regarding the Stafford family.

The various chores listed on the laminated "chore cards" were jobs that may have been done at the time. Other chores could be added to those listed.

See Page 2 for activity directions.

See Page 3 for list of Stafford family chores.

Family Chores

1. Ask students to form a circle then kneel or sit down.
2. Talk to the students about the number of jobs or "chores" children, especially those in a large family, had to help with.
Use examples such as filling the coal scuttle, churning butter and feeding chickens.
3. Give each student a laminated chore card.
4. Spread the names cards of the Stafford children on the ground in the circle.
5. Ask students to decide whether their chore would be done by a boy or a girl, and the estimated age of the child to correspond to the difficulty of the chore.
6. Tell students to choose the card for the Stafford child they think they are.
7. Ask students to give their Stafford Name and age (in turn) then read the chores they might have done.
8. Check whether students have chosen correct/corresponding cards.
Cards are letter coded A, B, C, etc.
9. ~~Collect all cards and ask students to role-play:~~
 - a) filling the coal scuttle using old one (note finger hold at back).
 - b) making hay for the winter using the broken pitch fork.
 - c) opening the outhouse door with rusty handles (one screw hole end is the upper end of handle).
 - d) any other examples, time permitting.

Alternate Suggestions or improvements please:

(this is a draft copy - please suggest alternate ways of presenting "chores")

Chores for Boys
Gathering kindling
Rounding up cattle
Helping in the fields
Carrying water

Chores for Girls
Spinning
Weaving
Grating salt
Cutting sugar cones
Cleaning candlesticks
Cleaning knives
Knitting
Caring for younger
brothers and sisters

3. The Stafford Family Chores

<u>Stafford Child</u>	<u>Suggested Chores</u>
William Junior (20)	-worked in coal mine. -may have done early and late chores.
Henry (17)	-second son died at 17 years, -got sick on boat which pulled barges. -buried in Indian Battle Park.
John (16)	-may have worked in mines. -harnessed horses and hauled water. -milked cow, shot game (rabbits) for food.
Agnes (no. 1)	-died as infant 1869, no card.
Agnes No. 2 (12)	-help in house, wash dishes, churn butter, mend clothes, hook rugs, help amuse younger ones.
Richard (10)	-fill ^d coal suttle, watered garden, fetched vegetables grated bar soap on wash day (why?)
Alexander (8)	-fed chickens, took cow to river to drink, made his own toys (what?)
George (6)	-looked for eggs in the chicken house, helped feed chickens, collected kindling for starting fires.
David (4)	-played with twin sister. could not go near mine or river.
Margaret (4)	-Helped look after younger children: James(2 yrs.) Henrietta, the baby.
James (2)	-no chores card. Eighth son and eleventh child.
Henrietta (baby)	-the first white child born at Lethbridge, named after (died at 6½ years old) her older brother Henry who : had died the previous summer of typhoid. Fourth daughter and twelfth child. Died at 6½ years old but don't know why. Check with Greg at Archives.

The date 1885 was chosen for this portrayal since it is the centennial of the city of Lethbridge.

The other two Stafford children born at Lethbridge were:

Elliott Torrence born the following year 1886 (who was he named after?)

Annie Laurie born in 1890 who wrote the book Nineteenth Century Lethbridge from which we get much of our information about the Stafford family and life before 1900 in this early settlement.

Occupations

The first settlers were miners who came from across the continent. Many lived in the "Company bottom" in hastily constructed buildings.

Some early miners are listed in Henderson's Directory for 1886-87. See attached: courtesy Whoop-Up Country Chapter, Historical Society.

Miners: George Anderson	John Barks	Charles Olson
William Carr	Fred Barnes	William Olson
James Conn	John Blake	Hugh Molloy
Abraham Dodd	John Dallas	John Molloy
Paul Hood	Phillip Davis	James McKay
		John McKay
		Joseph McKay

North West Coal and Navigation Company officials also lived here:
Manager - Elliott T. Galt & William Stafford who was Superintendent Culler
See Chapter 3, pages 37-59, Johnston & den Otter, Lethbridge: A Centennial History for an excellent description of the early development of Lethbridge.

In 1885 a narrow-gauge railway from Dunmore (now Medicine Hat on the C.P.R. main line) was completed to Lethbridge. From this time railway men lived here:

Superintendent	- Joseph Bailey	Station Agent	- Alfred Barber
Train Engineers	- Thomas McPherson	Train Dispatcher	- Harry Hartney
	David McNaughton	Freight Checker	- George Polley
Conductors	- Charles Abbott	Brakemen	- John Brack
	Joe Gilbert		J. Robertson
	Alfred Hoag	Fireman	- Bernard Burrell

There was also a mill to make lumber on the Belly (Oldman) River.
Mill workers were: millhands - Jacob Warner & David Sharp
chief sawyer - John Kean & W.A. Mace

Other men were required to use the lumber for building:
The foreman carpenter of the NWC&N Co. was William Henderson.

Other carpenters were: William Alexander Charles Cottrill
Oliver Bisson Daniel Fraser
Lorenzo Brown Thomas Scott

The first brewery was The Mines Brewery down by the river (west of the location of the city waterworks today). Brewers were: J.H. Noel
N. St. Goddard

Shortly after McKuser & Irvine operated the Lethbridge Brewery.
Hops, still growing in "The Bottom", were used to flavour beer.

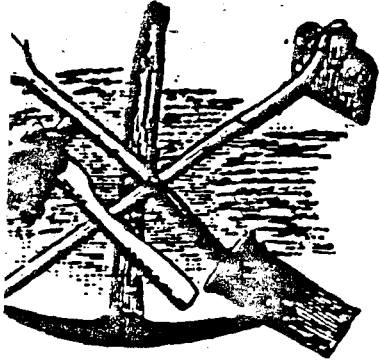
A weekly newspaper ^{"The News"} was published by E.T. (Si) Saunders - publisher who faithfully recorded every step in the town's growth.

There were also barbers, bakers, and butchers as well as brewers, caretakers and clerks as well as carpenters, painters and well as post masters.

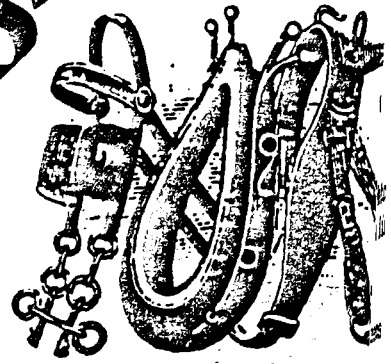
What about teachers and preachers? See p. 43, Johnston & den Otter
Miss Edith Coe opened the first school which was for private students.
Itinerant (travelling from place to place) preachers conducted services in the homes of Nicholas Sheran and William Stafford before churches were built.

How did people get around? There were no cars then. People could hire a horse (if they did not have their own) from Lethbridge Stables run by Heney and Whitney. They hired stablemen James Kent & Dan McDonald to look after the horses & saddle them up. There was also a harness & saddlemaker called Harry Hutchinson. What is a teamster? He was the driver of draught animals or teams of work horses that pulled wagons.

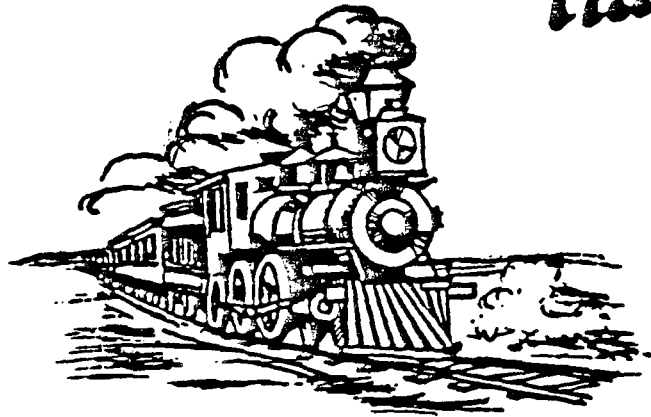
Early Occupations



miner



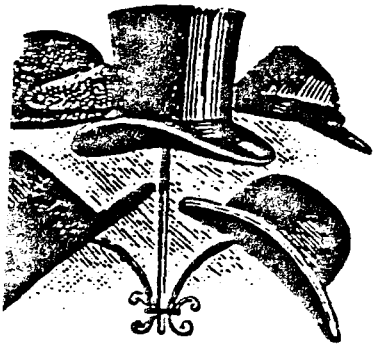
harness maker



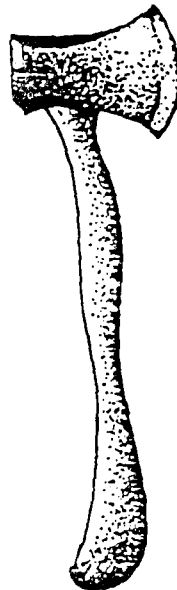
conductor



dentist

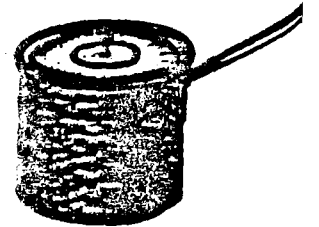


merchant

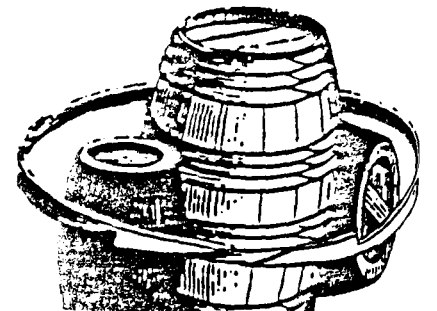
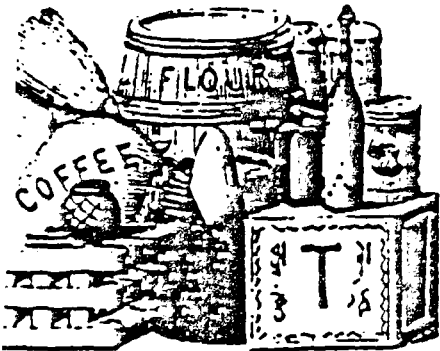


hewer

cook



brewer

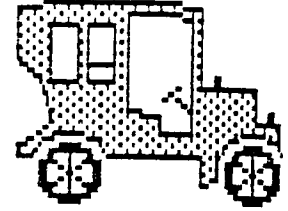
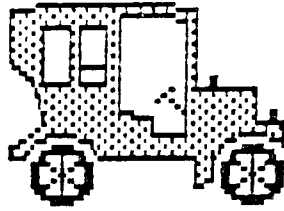
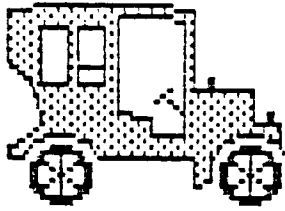


OCCUPATIONS OF EARLY SETTLERS

Your name

Match the following occupations with the correct descriptions by drawing a line between them.

- | | |
|---------------|---|
| teamster | - makes wheels for a wagon with an axe, knife or other cutting tool. |
| butcher | - the driver of draught animals or teams of work horses that pulled wagons. |
| sawyer | - brewed beer |
| wheelwright | - workman who saws timber. |
| brewer | - a woodworker who builds houses. |
| carpenter | - in charge of running the train engine. |
| barber | - worker in the coal mines. |
| engineer | - meat dealer who slaughters animals for food. |
| merchant | - a store keeper who sold goods to settlers. |
| harness maker | - a man who made leather harness for horses. |
| miner | - one who forges and shapes iron with an anvil and hammer (or pritchel). |
| blacksmith | - one whose business is to cut hair, and to shave or trim beards. |



history of lethbridge

November 2, 1987

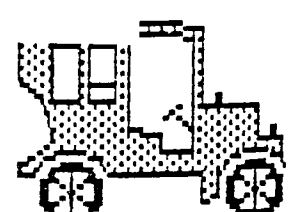
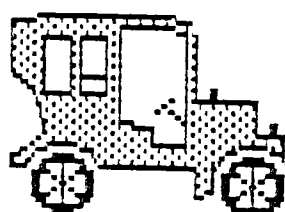
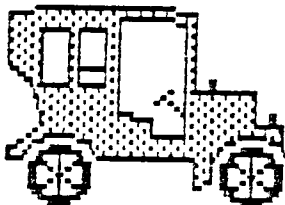
Dear Parents,

In Social Studies my grade three class is studying the History of Lethbridge.

To help students understand and appreciate our cultural past, I would like information regarding the lifestyles experienced by yourself, your parents and possibly your grandparents. Examples of some of the questions students ask are:

- a) What was money worth? Give examples.
- b) How has travel changed?
- c) What did people do for work? Fun?
- d) What were the homes like?
- e) When did my family come to Canada? Alberta? Lethbridge? How? Why?
- f) Where did my family originate from?

Could you please help your child with some interesting points about their cultural background, by having them write out some aspects about past lifestyles. Also, if you have any interesting artifacts dealing with this subject, could you send them to school if possible. (Use the paper in the folders and return it to the school as soon as possible.)





This drawing is supposed to have been made about a hundred and fifty years ago.

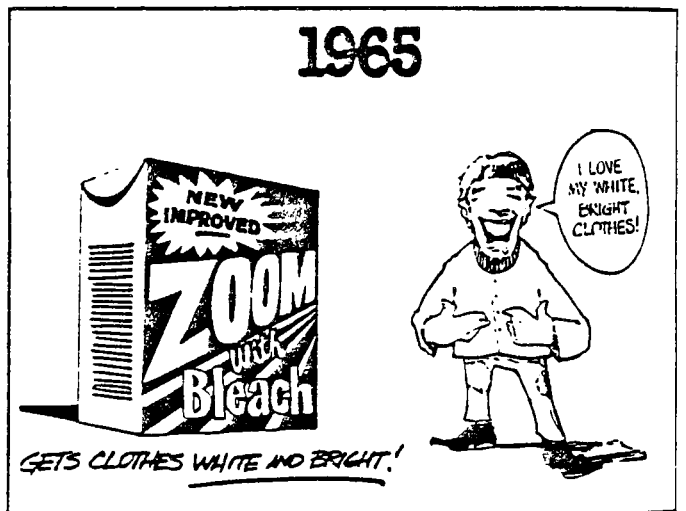
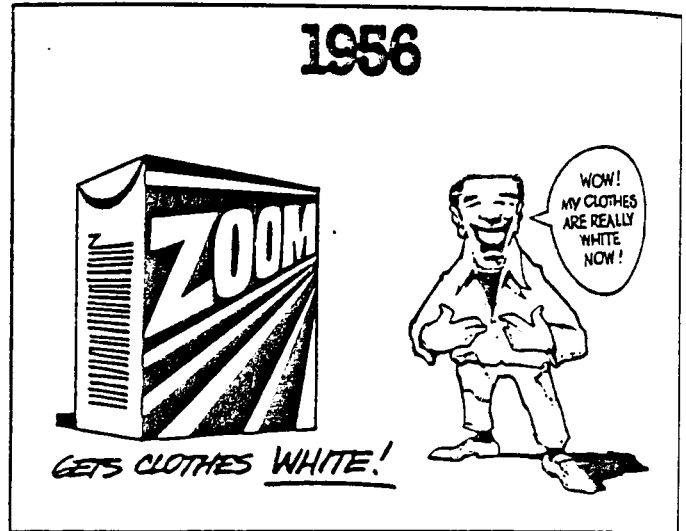
Imagine that you are living during that time. Do you agree that it could have been made then? What is odd or queer about it?

Color black the things that do not belong in a picture of long ago.

Invention Time Line

- 901 — the first electric vacuum cleaner
- 1903 — the first commercial motion picture
- 1904 — five-pin bowling
- 1908 — the gyrocompass
- 1908 — the first daily comic strip
- 1912 — cellophane
- 1913 — the first crossword puzzle
- 1914 — traffic lights
- 1916 — the first mechanically operated windshield wipers
- 1919 — dial telephones
- 1921 — adhesive bandages
- 1921 — the lie detector
- 1926 — the first radio without batteries
- 1929 — the phonograph
- 1930 — flashbulbs
- 1931 — the electron microscope
- 1934 — the zipper
- 1935 — the first wearable electronic hearing aid
- 1937 — the ballpoint pen
- 1939 — fluorescent lighting
- 1940 — the paint roller
- 1944 — the first automatic computer
- 1944 — the first kidney machine
- 1945 — aerosol spray
- 1947 — the first commercial microwave oven
- 1951 — discoveries for the treatment of cancer (Cobalt bomb)
- 1952 — the first videotape
- 1952 — the first home fire alarms
- 1957 — the automatic mail sorter
- 1958 — the hovercraft
- 1960 — the first telecommunications satellite
- 1960 — the first electronic wristwatch
- 1960 — the first nuclear power plant
- 1961 — laser beams
- 1968 — energy is created from garbage
- 1971 — degradable plastics
- 1972 — pocket calculators
- 1978 — audio signals at pedestrian light crossings aid blind people
- 1979 — a hand printing machine aid speech-handicapped people
- 1979 — electronic hand-size language translators

Zoom!



Old Recipes - Pioneers

Choke Cherry Drink

Use ripe choke cherries. Put through mincer, or mash, then into a stone crock, cover with vinegar. Let stand 48 hours or longer. Put in jelly bag and strain. Take juice and put cup for cup with sugar. Bring to a boil and boil for 3 to 5 minutes. When serving, mix with cold water.

Raspberry Vinegar

Place red raspberries in a stone jar, cover with 1 pint moderately strong vinegar to each pint of berries and let stand overnight. Strain off the juice and to each pint add 2 cupsful of sugar. Boil 10 minutes and bottle while hot. Dilute with ice water for serving.

Dandelion Cordial

2 quarts dandelion blossoms
4 quarts boiling water
3 pounds sugar
2 oranges
1 lemon

Pour the boiling water over dandelion blossoms and let stand over night. Strain and add to the liquid sugar dissolved in boiling water, oranges, lemon. Let stand 3 days and strain before serving.

Dandelion leaves were used in salads or for boiled greens. The roots for coffee (trim, wash, dry slowly, grind and use as regular coffee).

Greens - pick plants before flowers come on, taking leaves and white stalk above root. Wash thoroughly. Take equal portions of ham or bacon fat and vinegar, season with salt and pepper. Heat and pour over greens about three minutes before required.

Rose Hip Jam

7 pounds rose hips
3½ cups water
orange, lemon, sugar

Wash rose hips, remove stems and blossoms. Add water, simmer until tender. Rub through a sieve. Weigh pulp. For each 5 pounds of pulp, add juice and shredded rind of one lemon, one orange and 5 pounds of sugar. Boil gently until thick and clear. Pour into hot jars and seal.

Mushroom Catsup (1902)

Sprinkle the mushrooms with salt stirring occasionally for 3 days. Press out the juice and add to each gallon of liquor $\frac{1}{2}$ oz. each of allspice and black pepper. Gently simmer the whole for an hour. Cool, strain and bottle.

Jerked Meat

Have enough water in a pot to entirely cover the piece of meat. Add salt to float an egg and bring to a boil. Boil for 10 minutes. Tie a cord around the meat and dip in the brine. Jerk it out and hang it to drip. Then smoke it until a thin skin forms on the outside. Hang it up in a sack, in a cool, dry place. It should keep for 3 years.

Cow Sausage

6 quarts meat
2 cups pearl barley
salt, pepper, allspice

To use bone meat in beef, cook the bones and remove the meat. Grind barley. Cook barley slowly $1\frac{1}{2}$ hours or until tender and stir often. Mix with meat and seasoning. Pack in fruit jars and process $\frac{1}{2}$ hour.

Indian Pudding

1 cup yellow cornmeal	$\frac{1}{2}$ c dark molasses
$1\frac{1}{2}$ cups boiling water	1 tsp. cinnamon
1 quart milk	$\frac{1}{2}$ c seedless raisins
1 tsp. salt	dash of nutmeg
1 cup sugar	

Put all ingredients in a deep buttered dish and bake 1-3 hours at 350° . Stir several times during the first hour. Serve hot with plain or whipped cream.

Mock Apple Pie

2 cups water	20 crackers
$1\frac{1}{2}$ cups sugar	
2 tsp cream of tartar	

Bring to a boil - add the crackers slowly. Boil for about 2 minutes but do not stir. Put in unbaked pie shell and sprinkle with cinnamon and nutmeg, brown sugar and butter. Add top and bake (400°) until browned.

Bertha's Butter Tarts

3 eggs	1 cup raisins
1 cup sugar	little butter
pinch salt	little corn syrup
vanilla	

Put in tarts and bake in a medium oven.

Plant made from chunks of coal

Take a bowl the size you want to fill. Lay a few chunks of soft coal just where you want them to stay. Make a mixture of three tablespoons salt, three tablespoons water, three tablespoons liquid blueing (make more if needed using the same proportions). Pour slowly over the coal, wetting each chunk.

In a short time there will appear a frosty look and as it grows it will even look like tiny trees or twigs and birds. To color it, take an old dropper from a medicine bottle, or something, clean it well and then drop on the flower a bit of blueing for blue; iodine for purple, mercurochrome for pink or red, or vegetable colors. Put each color on carefully close to the bottom of the bowl if you can. Keep the plant in a warm room adding a liquid mixture or more coloring when needed. It has to be kept moist or it will stop growing, but not too wet. It may even creep up the side of the dish. Some people even put a stick in the dish to see how far it will grow.

Soap

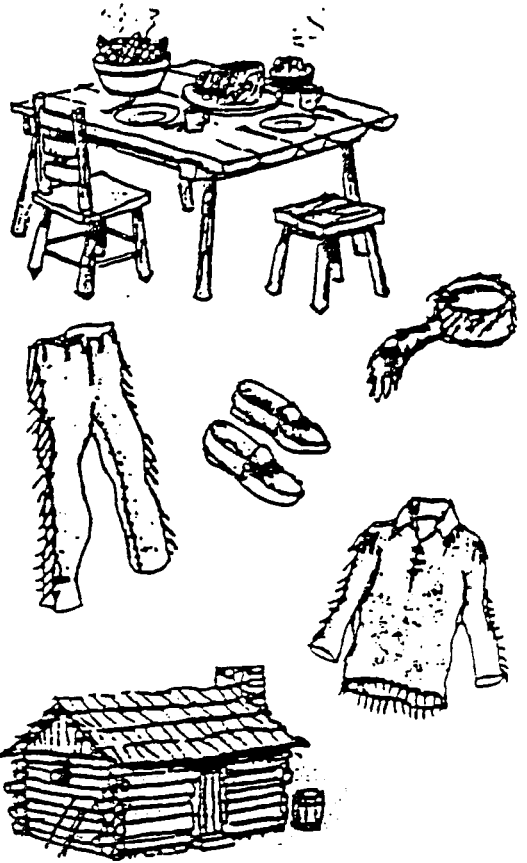
Dissolve 1 can lye in 2½ pints of cool water in a stone jar or iron vessel. Stir until lye dissolves. Allow to cool (lye will heat the water). Melt 4 pounds lean grease, tallow or lard. Set aside until nearly cool but still liquid. Now slowly pour dissolved lye into the grease and stir until lye and grease are thoroughly combined and the mixture drops from stirrer like honey. Stir slowly but not too long or lye may separate 5-10 minutes. Pour into a wooden box with a cotton lining, cover it well and set it in a warm place for 1-2 days. Then turn out and cut into bars.

Recipe for chapped hands

Unsalted lard - quarter pound. Yolks of 2 new laid eggs. Rose water to mix well. Add a large spoonful of honey and enough fine oatmeal or almond flour to work it into a paste.

The Clothes of Early Settlers

Early settlers many times had a harder time getting clothes to wear than they did getting food to eat or places to live. Sometimes everyone in the family wore buckskin clothes.

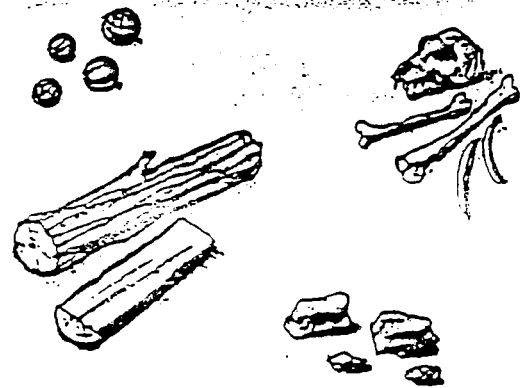


These clothes were made so that they looked something like Indians' clothes. The jacket of the suit was often made like a hunting shirt, open at the neck. A belt which tied around it held the shirt in place. When the belt was tied tightly around the waist, the room inside the front of the shirt could be used for carrying things.

The sleeves, neck, and trousers had fringe on them. Sometimes the shirt had a fringed cape on it. The trousers and shoes were made of buckskin, too. A fur cap was worn on the head.

Mark X on the pictures of items which were often worn by early settlers.

Often the shirt would be cut down the front instead of having just an opening at the neck. Such a shirt needed buttons and buttonholes. The buttons were made of wood or bone.

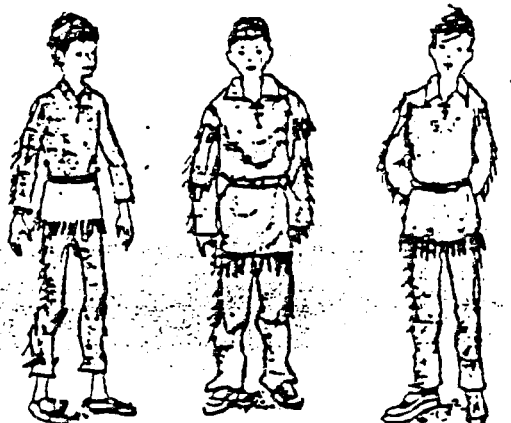


Mark X on the pictures which show some things which were used for making buttons for a buckskin shirt.

If a boy got his buckskin suit wet, he would soon find that it had shrunk and would no longer fit him. He would also find that it was hard and uncomfortable.

To make the buckskin shirt feel less scratchy, a softer shirt was sometimes worn under it. This shirt was made of a homemade cloth.

Mark X on the picture which shows a buckskin suit that looks as if it had been wet.





WESTMINSTER SCHOOL

September 26, 1986

Dear Parents:

Mr. Bryant's grade three class will be attending a field trip to both Palm Dairies and Alpha Dairies on Tuesday, September 30, 1986. (Half the class will be going to Palm and the other half will visit Alpha.) Students will be under the supervision of Mr. Bryant, Mr. Ivie, Mrs. Dahl and parent drivers. We will be leaving the school at 8:30 a.m. and returning at approximately 10:30 a.m.

Please fill out the attached permission form below and return it with your child by Monday, September 29, 1986.

Sincerely,

Mr. P. Bryant

.....

_____ has my permission to attend the Grade Three Field Trip to either Alpha or Palm Dairies on Tuesday, September 30, 1986 from Westminster School.

Parent's Signature

A GROUP WHO CAME TO ALBERTA TOGETHER

For many years very few people lived in Alberta. One reason was that it was hard to get here. At last a railroad was built all across Canada. Now many people could get to Alberta. Some of them came in large groups. Several families would get together to come.

One group of families came to Alberta from the United States. A book about them was named Pioneer Days in Bardo, Alberta. Read the part of that book printed below. Find out why this group came to Bardo.

In 1893, four men came from the United States to look for land in Alberta. They left their families in the United States. These men were Nels Jevning, Martin Finseth, Andrew Malmberg and John Wallerbeck. They knew a railway line had been built from Calgary to Edmonton. They wanted land for farms near the railway. They knew they could get a farm free in Alberta.

Near Red Deer they saw coal in the ground. They liked that. They knew they would need fires to keep warm. They also found good black soil. They knew they could grow good crops in that soil. They saw poplar and willow trees. They knew trees had to have lots of rain to grow. The rain would help their crops of oats, wheat and barley grow too.

These four farmers went back to the United States. They told their families about the coal, soil, trees and rain. They told other farmers too.

The next year was 1894. That year Martin Finseth and about 20 families left the United States for Alberta. They sold their farms and houses.

They went to Red Deer by train. Then they went to Wetaskiwin. About 50 kilometres from Wetaskiwin they came to Beaver Hills Lake. They found out there were fish in the lake. The men said, "This is the place we have been looking for. Here is good soil for raising crops. In the hills we have trees for building houses. The tall grass will be fine for cows to eat. And now a lake with fish in it! What more can we ask for?" Their new home near Beaver Hills Lake was called Bardo.

Copyright. Adapted from Pioneer Days in Bardo, Alberta. Hendrickson, Magda and Ragna Steen. Pioneer Days in Bardo, Alberta. pages 15-25.

A GROUP WHO CAME TO ALBERTA TOGETHER

1. What was new in Alberta that helped Martin Finseth get here?
-

2. Martin Finseth came to Alberta because he could get free farm land. What things did Martin Finseth find that he liked?

3. The railroad came through Lethbridge on the way to Red Deer. Martin Finseth did not want land there because there were few trees. He did not think he could grow good crops there. What do you think Martin could tell about land that would not grow trees?

4. It takes many weeks for crops to grow. Why do you think Martin was happy to find land near a lake with fish in it?

5. Martin Finseth's family came to the United States from Norway. They came because they could get free farm land. By 1894 there was no more free land in the United States. Martin was able to sell his farm there for a lot of money. Why do you think he wanted to come to Alberta?

A UKRAINIAN SETTLER WHO CAME TO ALBERTA

It was easy for Martin Finseth to get to Alberta. He could take a railroad train from the United States. But many people came to Alberta from Europe. They had to cross an ocean in ships. It took 8 to 16 days to cross the thousands of kilometres of ocean water. Then they had to spend more days on a train to come to the free farm land. These people from Europe grew up speaking their own language. In Alberta, people would not know that language. Why do you think they would want to come in groups? Why would they not want to come alone?

We know Martin Finseth came to Alberta to get free farm land. Now let's find out why people came thousands of kilometres from Europe. Mykhailo Stetsko lived in the Ukraine in Europe. In a book named Greater Than Kings, he tells why he came to Alberta. Read the part of the book below to find out why he came.

My father didn't own any land. He farmed land for another man. When I grew up, I farmed for that man too. My wife and I had 3 children. But my pay was very poor. It was only enough for me and my wife to live on. There was little money to get food and clothing. Our garden was too small to feed all of us very well.

I began worrying about my children's future. I didn't want them to be as poor as I was. I worried about how I would feed more children when they were born. I worried about what would happen if I got sick. Then I couldn't work for the farm owner.

I told my wife I was thinking of going to Canada. I knew other Ukrainians had gone to Canada. They had free land. They had their own farms. I went to my master one Sunday in 1906. I took off my hat and bowed low. I kissed his hand. That was what we did when we went to see the landowner.

I asked if I could borrow \$40 to go to Canada. I told him I would pay him back. If I got sick, my children would pay him back. I put an X on a paper because I couldn't write my name. The paper showed I had borrowed \$40.

Copyright. Adapted from Greater Than Kings. Coles, Martin and Zonia Keywan. Greater Than Kings: Ukrainian Pioneer Settlement in Canada. pages 15-18.



A UKRAINIAN SETTLER WHO CAME TO ALBERTA

1. What work did Mykhailo's father do? _____

2. What work did Mykhailo do? _____

3. What work do you think Mykhailo's children would do if they stayed in the Ukraine? _____

4. Why do you think it was so important to Mykhailo to come to Alberta? _____

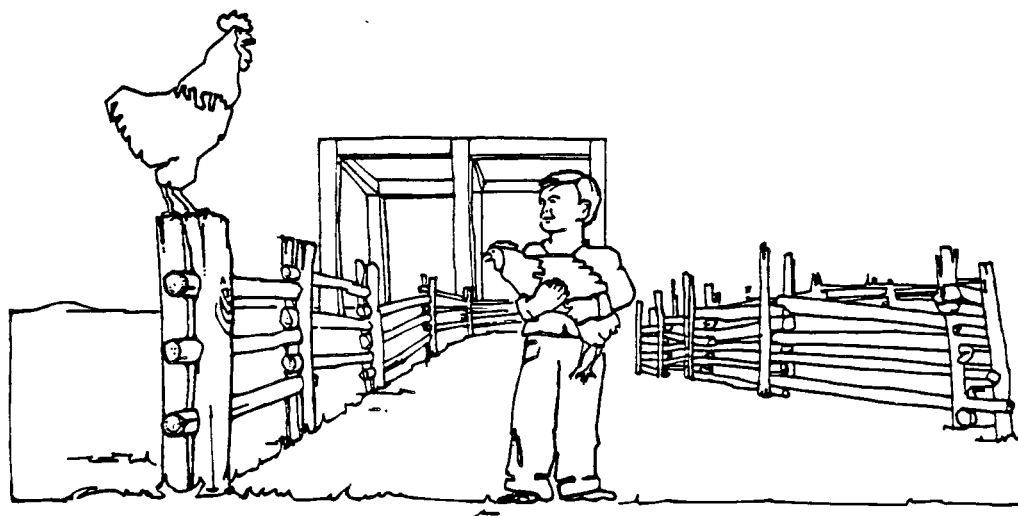
BARN-RAISING - A BEE

In pioneer days, there were many different kinds of "bees". Quilting bees or house-building bees were examples. The type of "bee" depended upon what needed to be done at the time. At any rate, it meant that many people met at the same place to work together and get the job done in a hurry. Included were mothers, fathers, uncles, aunts, grandmothers, grandfathers, and of course, the children.

Just imagine what a house-building bee would be like. Some of the men would be on the roof. Others would be putting logs into place to make the ends and sides of the house. If they were lucky, they may have had some boards sawed from logs to use for the house. In this case, the boards and rafters would have had to have been sawed into the correct lengths. Other men would be working on the floor.

In the meantime, the ladies would be preparing food for all the hungry people. Vegetables would need to be peeled and pies and cakes baked. Long tables would be put up and loaded with good things to eat.

The children would have some chores to do but would have time to play games such as hide-and-seek or tag.



THE BARN-RAISING BEE

There was a lot of work for a pioneer family to do before the actual barn-raising got underway. All of the materials that were needed for the barn had to be bought or made. Getting the food ready took several days.

On the day of the actual raising, the farmer took charge of the work. The farmer was the only one paid for his work. All the other people came to help their neighbour. They knew that when their turn came to build a barn, their neighbours would come and help them.

Most of the barns built in northern Alberta were made from logs. The logs were usually squared before the barn was built. Squaring made the logs fit together better. Notches were cut at the ends so that they could be fitted one over the other.

This report of building barns was remembered by Robert McGregor. Mr. McGregor homesteaded near Bonnyville in 1935. He now lives in Drayton Valley, Alberta.

"If we were building a barn, we'd get the neighbours to come and help. When they were building, we'd go help them back. Usually there was someone who was pretty good at building. We'd hire him to see that everything went well, sort of like a contractor. And we'd pay him. The neighbours would help us and we'd help

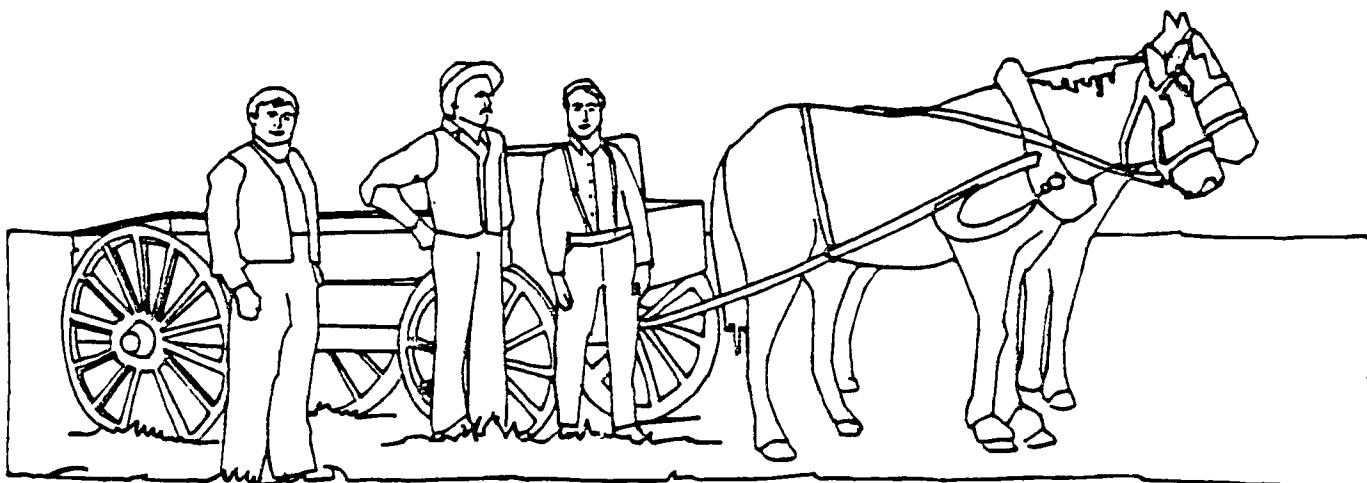
them back. It worked both ways. The logs in that barn of Carl's was five logs high. But logs, my gosh, they were eighteen inches across and we'd take five of them with a peaked roof - a sod roof. It was a good barn. He was big and strong but he needed help to build that."

Interview by Vivian Bryant

THE BARN-RAISING

Today was the day, finally. I had been waiting for this day to come, with all the exciting things that were going to happen. People from miles around were coming to help raise our barn. They would be coming early; putting up a barn was a long day's job, even with twenty men to help.

Mother had been baking and cooking for the last two days. At noon, the log plank table on the north side of the house would be groaning with food. There would be heaping platters of fried chicken, and great pots of baked beans. Mother had a huge bowl of potato salad, and there would be crusty loaves of home-made bread and piles of yellow butter. And the desserts. Home-made pies with rich whipped cream, bread pudding with plump raisins, and maybe a freezer full of home-made ice cream. My mouth was watering already, just thinking of that dinner. I could hardly wait for the fun to begin.



(Barn-Raising continued)

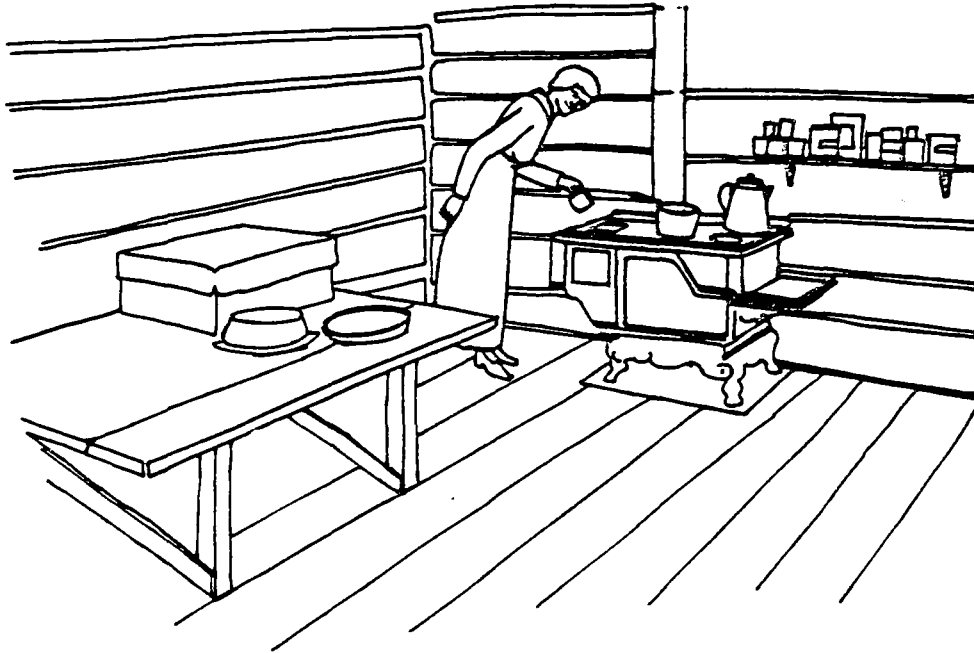
Into the middle of my dreams rumbled the first wagon to bring the neighbours who would be helping that day. Soon the yard was full of wagons, with the horses tied along the fence where they could munch the long, green grass. The men gathered around the lumber pile, planning how to begin the building. My father was a pretty good carpenter, so he was able to organize them and get everybody working. Soon the sound of pounding hammers came from the barnyard. The building of the barn was under way. The sides and ends of the barn were put together on the ground while another group of men put up the frame of the barn, and the rafters.

The women unloaded the food from the wagons and carried it to the shady table. Babies were put down on the beds in the house. Then the women were able to sit in the shade. They watched the older children at play and caught up on news from home and the gossip of the new district. Everyone looked happy, as they enjoyed the company. These building bees gave everyone a chance to visit with distant neighbours.

The dinner turned out to be just as good as I had expected, maybe even better. There was food left over for supper, and even some for lunch before everyone started

(Barn-Raising continued)

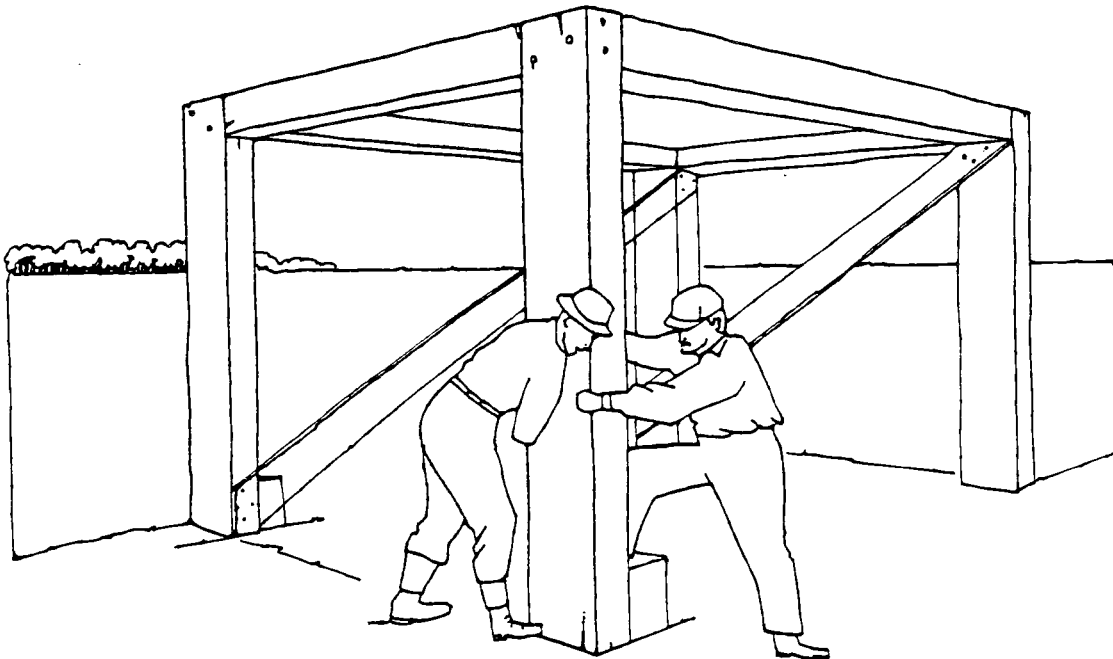
home. The women made gallons of lemonade for the men during the long, hot afternoon. We kids had our share too.



During the early afternoon, the sides and ends of the barn were ready to be raised into place. Ten men with long poles pushed while several others pulled on ropes which were fastened to the rafters of the barn. The walls were then nailed to the frame, and the building was taking shape. The roof would be added during the afternoon and early evening. A loft floor was necessary because there was sure to be a barn dance later that night. It would be so nice to have a barn to shelter our animals from now on.

(Barn-Raising continued)

The milk cows would be sheltered now when Dad had to milk. No more getting wet when it rained or roasted when the sun was hot. In the winter our big team, Molly and Pete, could be warm with hay in the mangers. And my pony could be kept in the barn so that I wouldn't have to chase her to catch her. The hens would have a warm place in winter and we could have fresh eggs all winter. Building bees were a great way to get things done. We had helped some of the neighbours already, and we would help more in the future.



You would have thought that everyone would have been tired enough to go home after supper, but no. Uncle Charlie had brought his fiddle. After all, what is a new

(Barn-Raising continued)

barn for if not for a barn dance? Soon the sound of the fiddle and the scuffle of the square dance could be heard all over the farmyard. There hadn't been a day like this for months and it had taken all the hours of the day to catch up on the gossip and news of home.

Finally it was time to go home. Babies and children were laid in the back of the wagons on beds of straw, while the mothers and fathers sat up on the seat. A prairie moon would light their way home. Everyone was going home with a good feeling. A barn had been raised for a neighbour, there had been good food and companionship, and a good barn dance had finished off the day. What more could one ask for?

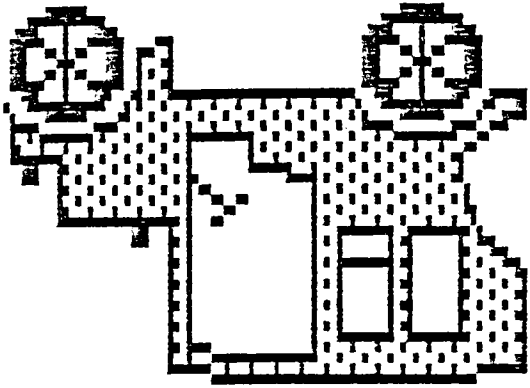
Original story by Muriel Howard.

THE BEEF RING

The beef ring was one way that pioneer people could co-operate so that they would have a supply of fresh meat during the summer months. Remember, there were no refrigerators when Grandma and Grandpa were your age. In the winter they could butcher an animal and freeze the meat until they were ready to use it. But the summer was a different matter. If one family butchered a whole beef, the meat would spoil before they could eat it all. Through working together as a beef ring, each family could have fresh meat throughout the summer. The farmers took turns each week in bringing one of their cattle for slaughter. Each family in the beef ring took home two pieces of meat each week. By the end of the summer they would have eaten as much as they had given.

My father was the butcher for the beef ring in our district. This was not surprising since he was the storekeeper in the little prairie store and my mother was the postmistress. So this was a natural gathering place for the people. When a farmer brought in an animal, it was put in a small pen with a very high fence because some of these range cattle were very wild. Then my father would shoot or stun the animal. (Stunning was done with an axe, giving a hard blow to the forehead.) This was supposed to

THE ALEXANDER GALT MUSEUM



LET'S GO TO

Dear Parents,

Just a reminder that our class will be going to the Alexander Galt Museum, Thurs. November 7th. We will be leaving at about 8:40 a.m. and be back by 11:30 a.m.

Thanks,

Mr. Bryant



WESTMINSTER ELEMENTARY SCHOOL

September 30, 1986

Dear Parents:

In Social Studies we are discussing the goods and services offered in Lethbridge. When you have any clean, empty containers of products produced in Lethbridge, please send them with your child for our display. We require no more than two per child. We will be collecting them until the end of this week.

Thank you.

Sincerely,

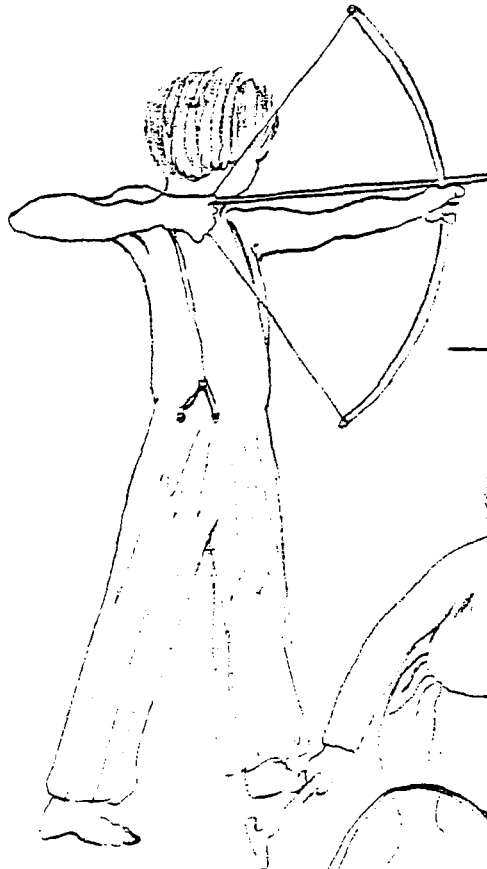
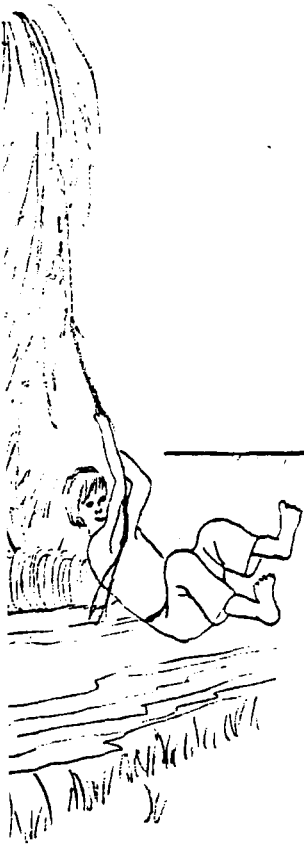
Mr. Bryant

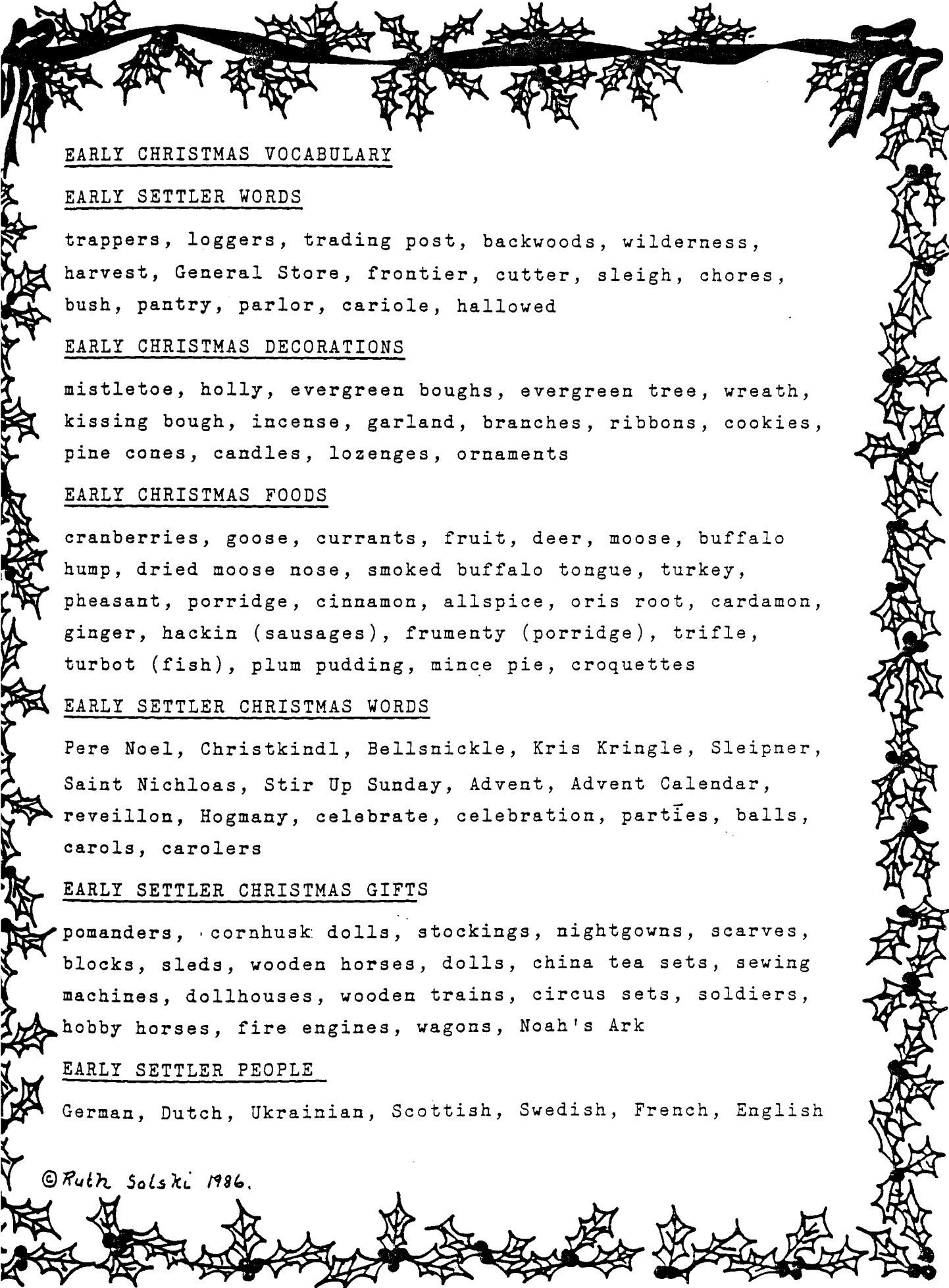
:jw



Name: _____

Pioneer Toys and Games





EARLY CHRISTMAS VOCABULARY

EARLY SETTLER WORDS

trappers, loggers, trading post, backwoods, wilderness, harvest, General Store, frontier, cutter, sleigh, chores, bush, pantry, parlor, cariote, hallowed

EARLY CHRISTMAS DECORATIONS

mistletoe, holly, evergreen boughs, evergreen tree, wreath, kissing bough, incense, garland, branches, ribbons, cookies, pine cones, candles, lozenges, ornaments

EARLY CHRISTMAS FOODS

cranberries, goose, currants, fruit, deer, moose, buffalo hump, dried moose nose, smoked buffalo tongue, turkey, pheasant, porridge, cinnamon, allspice, oris root, cardamon, ginger, hackin (sausages), frumenty (porridge), trifle, turbot (fish), plum pudding, mince pie, croquettes

EARLY SETTLER CHRISTMAS WORDS

Pere Noel, Christkindl, Bellsnickle, Kris Kringle, Sleipner, Saint Nichloas, Stir Up Sunday, Advent, Advent Calendar, reveillon, Hogmany, celebrate, celebration, parties, balls, carols, carolers

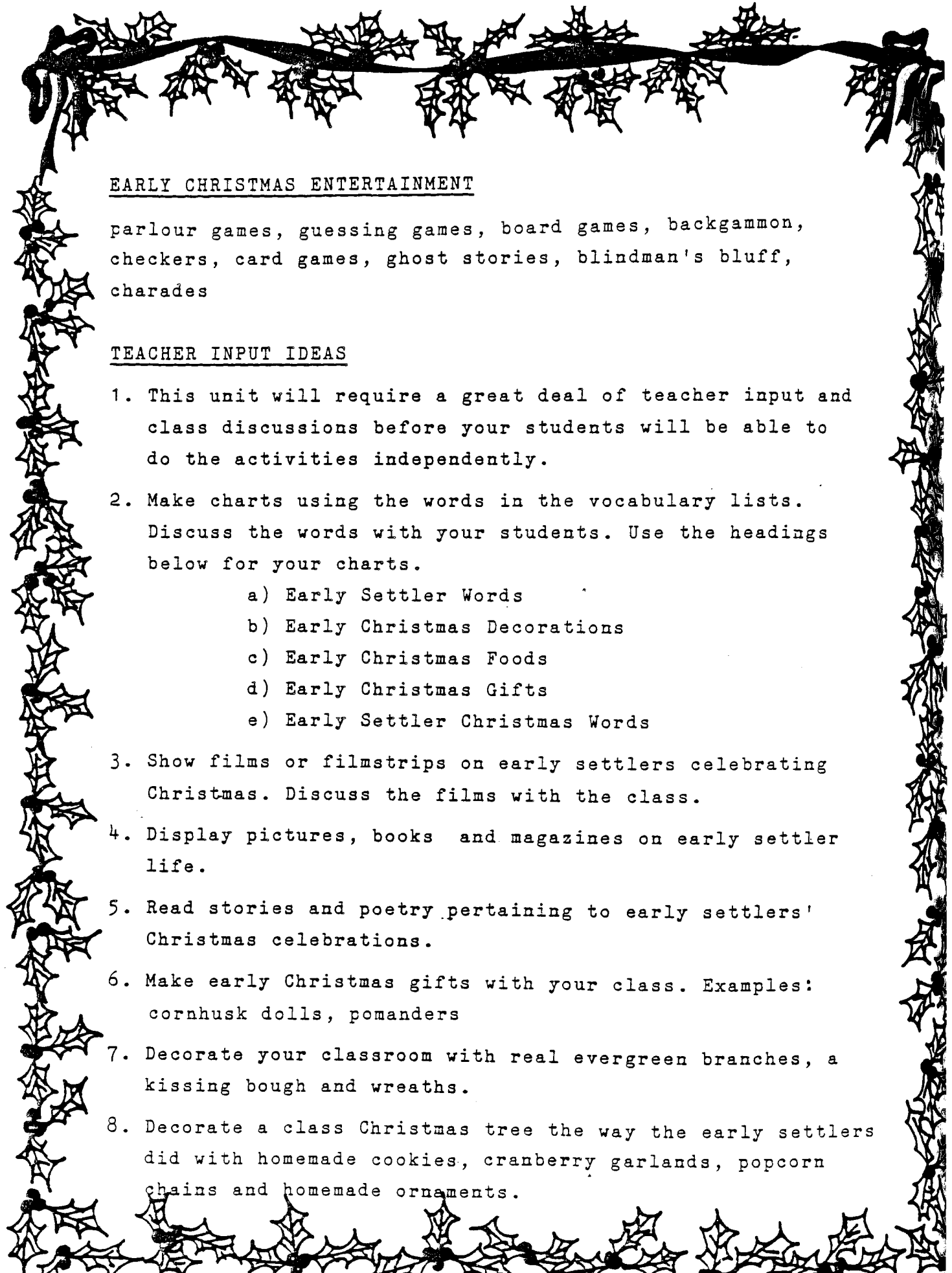
EARLY SETTLER CHRISTMAS GIFTS

pomanders, cornhusk dolls, stockings, nightgowns, scarves, blocks, sleds, wooden horses, dolls, china tea sets, sewing machines, dollhouses, wooden trains, circus sets, soldiers, hobby horses, fire engines, wagons, Noah's Ark

EARLY SETTLER PEOPLE

German, Dutch, Ukrainian, Scottish, Swedish, French, English

© Ruth Solski 1986.

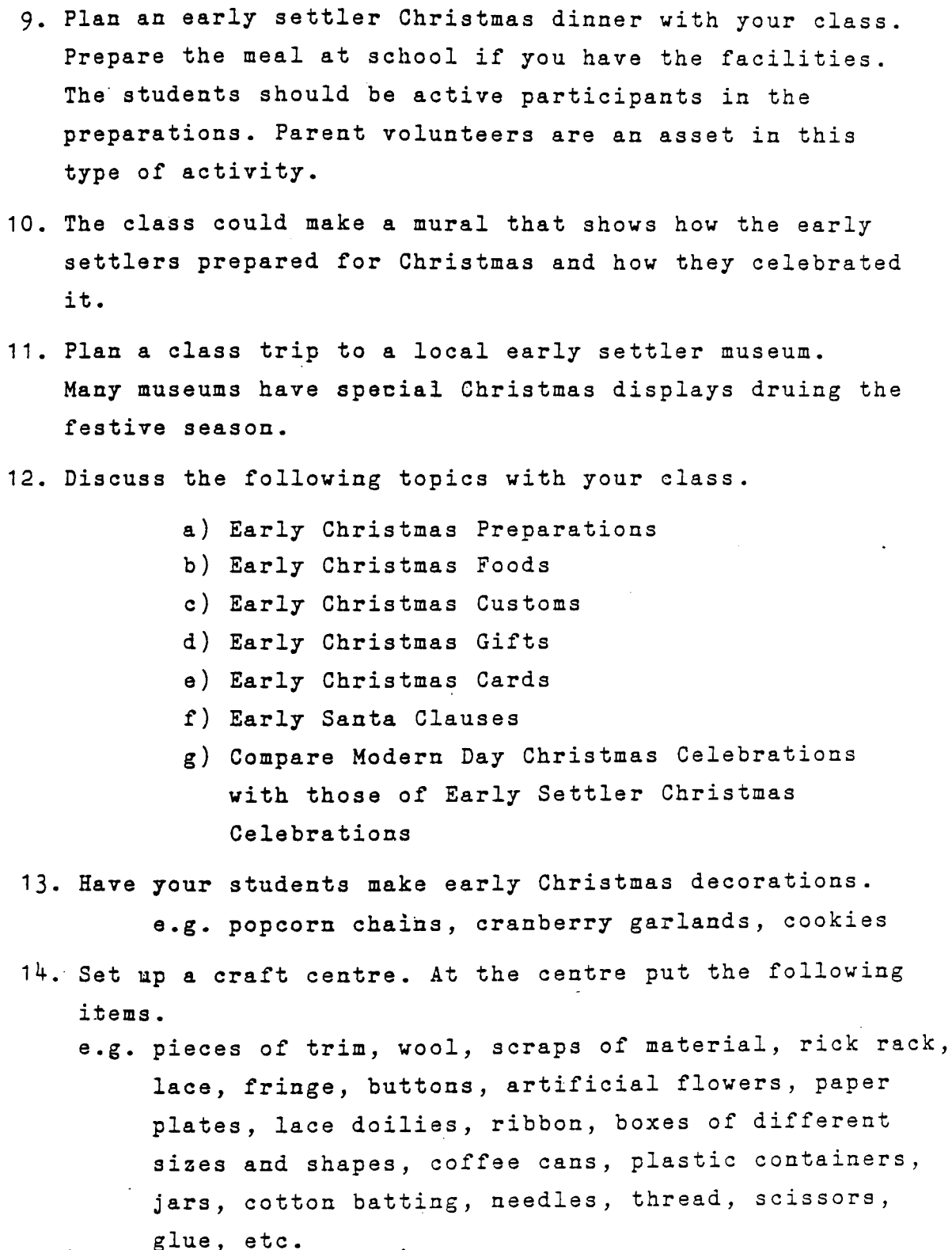


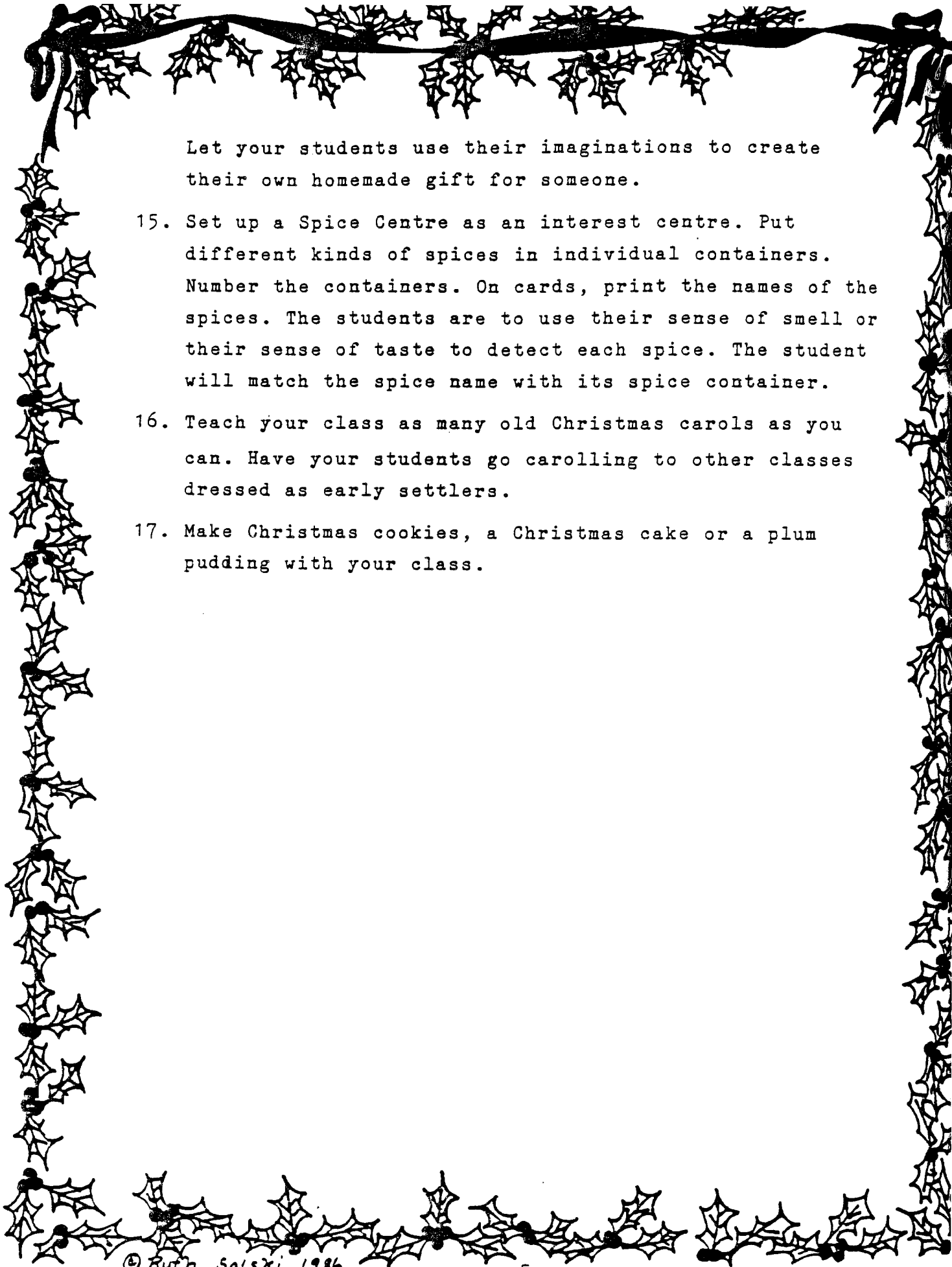
EARLY CHRISTMAS ENTERTAINMENT

parlour games, guessing games, board games, backgammon, checkers, card games, ghost stories, blindman's bluff, charades

TEACHER INPUT IDEAS

1. This unit will require a great deal of teacher input and class discussions before your students will be able to do the activities independently.
2. Make charts using the words in the vocabulary lists. Discuss the words with your students. Use the headings below for your charts.
 - a) Early Settler Words
 - b) Early Christmas Decorations
 - c) Early Christmas Foods
 - d) Early Christmas Gifts
 - e) Early Settler Christmas Words
3. Show films or filmstrips on early settlers celebrating Christmas. Discuss the films with the class.
4. Display pictures, books and magazines on early settler life.
5. Read stories and poetry pertaining to early settlers' Christmas celebrations.
6. Make early Christmas gifts with your class. Examples: cornhusk dolls, pomanders
7. Decorate your classroom with real evergreen branches, a kissing bough and wreaths.
8. Decorate a class Christmas tree the way the early settlers did with homemade cookies, cranberry garlands, popcorn chains and homemade ornaments.

- 
9. Plan an early settler Christmas dinner with your class. Prepare the meal at school if you have the facilities. The students should be active participants in the preparations. Parent volunteers are an asset in this type of activity.
 10. The class could make a mural that shows how the early settlers prepared for Christmas and how they celebrated it.
 11. Plan a class trip to a local early settler museum. Many museums have special Christmas displays during the festive season.
 12. Discuss the following topics with your class.
 - a) Early Christmas Preparations
 - b) Early Christmas Foods
 - c) Early Christmas Customs
 - d) Early Christmas Gifts
 - e) Early Christmas Cards
 - f) Early Santa Clauses
 - g) Compare Modern Day Christmas Celebrations with those of Early Settler Christmas Celebrations
 13. Have your students make early Christmas decorations.
e.g. popcorn chains, cranberry garlands, cookies
 14. Set up a craft centre. At the centre put the following items.
e.g. pieces of trim, wool, scraps of material, rick rack, lace, fringe, buttons, artificial flowers, paper plates, lace doilies, ribbon, boxes of different sizes and shapes, coffee cans, plastic containers, jars, cotton batting, needles, thread, scissors, glue, etc.



Let your students use their imaginations to create their own homemade gift for someone.

15. Set up a Spice Centre as an interest centre. Put different kinds of spices in individual containers. Number the containers. On cards, print the names of the spices. The students are to use their sense of smell or their sense of taste to detect each spice. The student will match the spice name with its spice container.
16. Teach your class as many old Christmas carols as you can. Have your students go carolling to other classes dressed as early settlers.
17. Make Christmas cookies, a Christmas cake or a plum pudding with your class.











Early Christmas Checklist






Name: _____

Colour the tree green at the end of each activity when it is completed.







EARLY CHRISTMAS READING

1. The Settlers' First Christmas 
2. Early Christmas Celebrations 
3. Early Christmas Dinner 
4. Early Christmas Decorations 
5. The Early Santa Claus 
6. Early Christmas Presents 
7. Early Christmas Cards 
8. Early Christmas Customs 





EARLY CHRISTMAS BRAINSTORMING

1. Early Toys/Today's Toys 
2. Sights/Sounds/Smells 
3. Early Tree/Modern Tree 
4. Wish List 
5. Early Christmas/Modern Christmas 







Early Christmas Creative

1. Letter to Santa 
2. Painting/Story 
3. Travelling to Grandfather's 
4. Early Christmas Card 
5. Illustrating a Song 
6. Acrostic Poetry 










EARLY CHRISTMAS RESEARCH

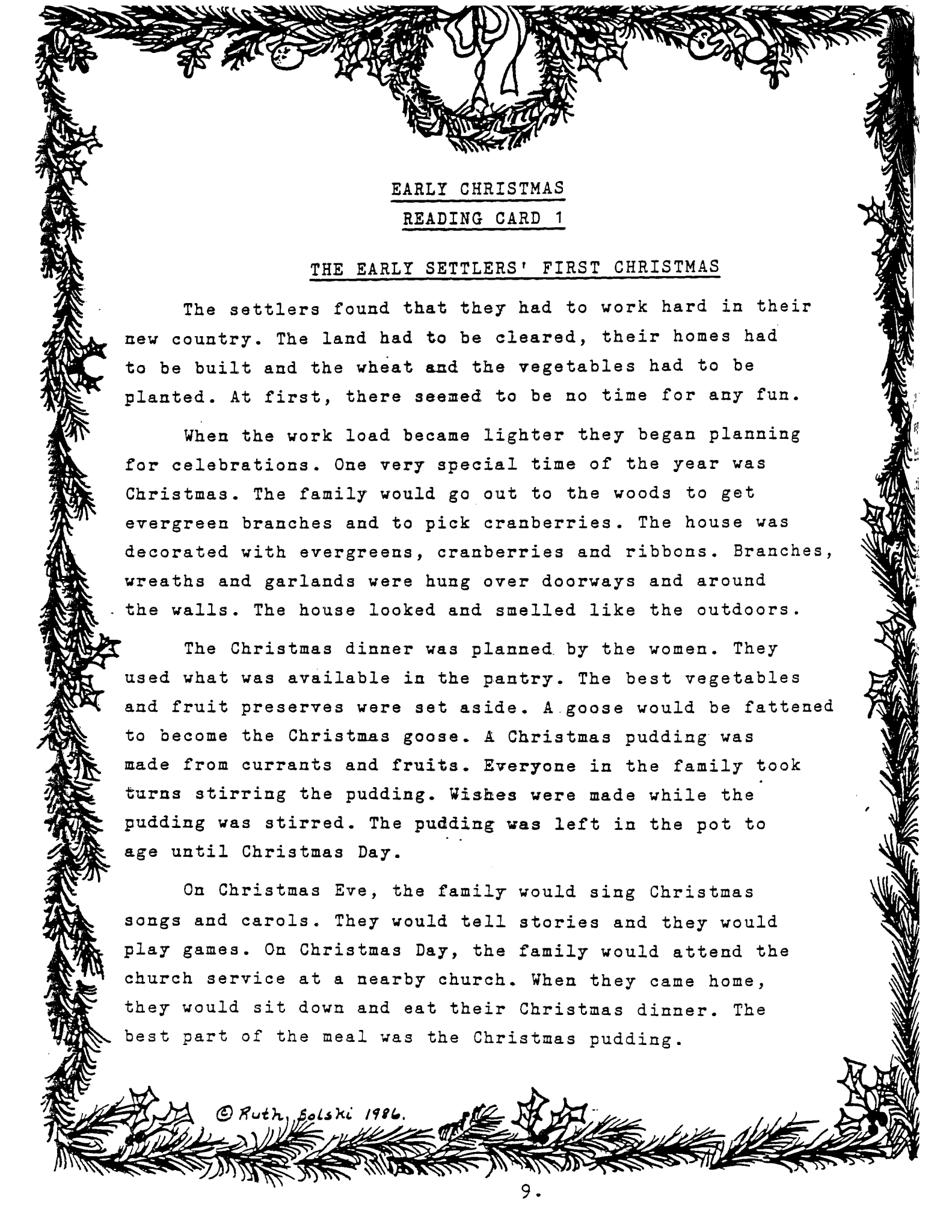
1. Men/Women Jobs 
2. Recipe Research 
3. Cranberries 
4. Evergreen Tree 

EARLY CHRISTMAS SOUNDS

1. Vowels 
2. Double Letters 
3. Blends 
4. Plurals 
5. Vowel Combinations 
6. Blends 

EARLY CHRISTMAS WORDS

1. Word/Meaning Match 
2. Suffixes 
3. Syllables 
4. Crossword Puzzle 
5. Spelling 
6. Word Groups 
7. Alphabetical Order 
8. Root Words 
9. Word Search 



EARLY CHRISTMAS
READING CARD 1

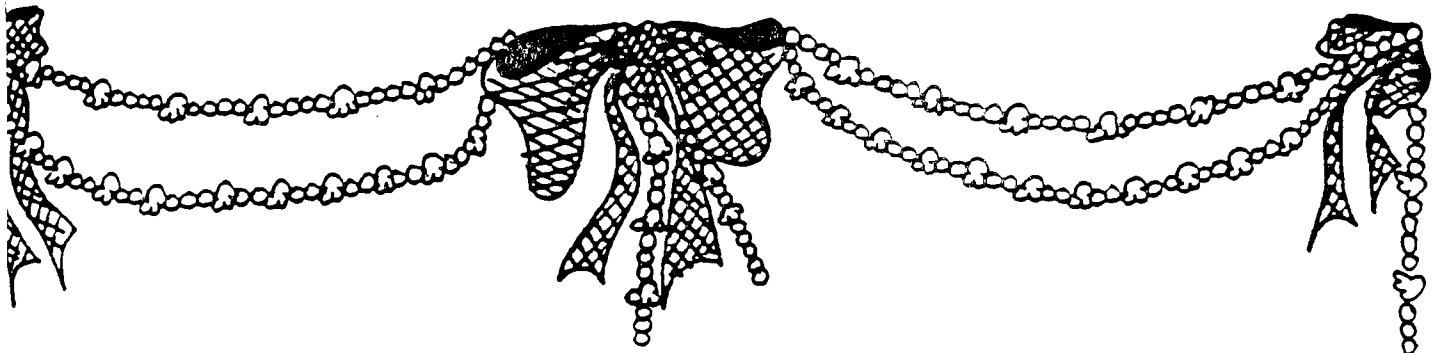
THE EARLY SETTLERS' FIRST CHRISTMAS

The settlers found that they had to work hard in their new country. The land had to be cleared, their homes had to be built and the wheat and the vegetables had to be planted. At first, there seemed to be no time for any fun.

When the work load became lighter they began planning for celebrations. One very special time of the year was Christmas. The family would go out to the woods to get evergreen branches and to pick cranberries. The house was decorated with evergreens, cranberries and ribbons. Branches, wreaths and garlands were hung over doorways and around the walls. The house looked and smelled like the outdoors.

The Christmas dinner was planned by the women. They used what was available in the pantry. The best vegetables and fruit preserves were set aside. A goose would be fattened to become the Christmas goose. A Christmas pudding was made from currants and fruits. Everyone in the family took turns stirring the pudding. Wishes were made while the pudding was stirred. The pudding was left in the pot to age until Christmas Day.

On Christmas Eve, the family would sing Christmas songs and carols. They would tell stories and they would play games. On Christmas Day, the family would attend the church service at a nearby church. When they came home, they would sit down and eat their Christmas dinner. The best part of the meal was the Christmas pudding.



EARLY CHRISTMAS

READING CARD 2

EARLY CHRISTMAS CELEBRATIONS

Many of the early settler men had to work at extra jobs during the winter. They worked at being trappers or loggers and were often away from their families at Christmastime. They enjoyed celebrating Christmas because it reminded them of their families. It was also a time when they could relax and have a little fun.

The men would hunt a deer or a moose and roast it for their Christmas dinner. They always tried to make a Christmas pudding because Christmas would not be the same without it.

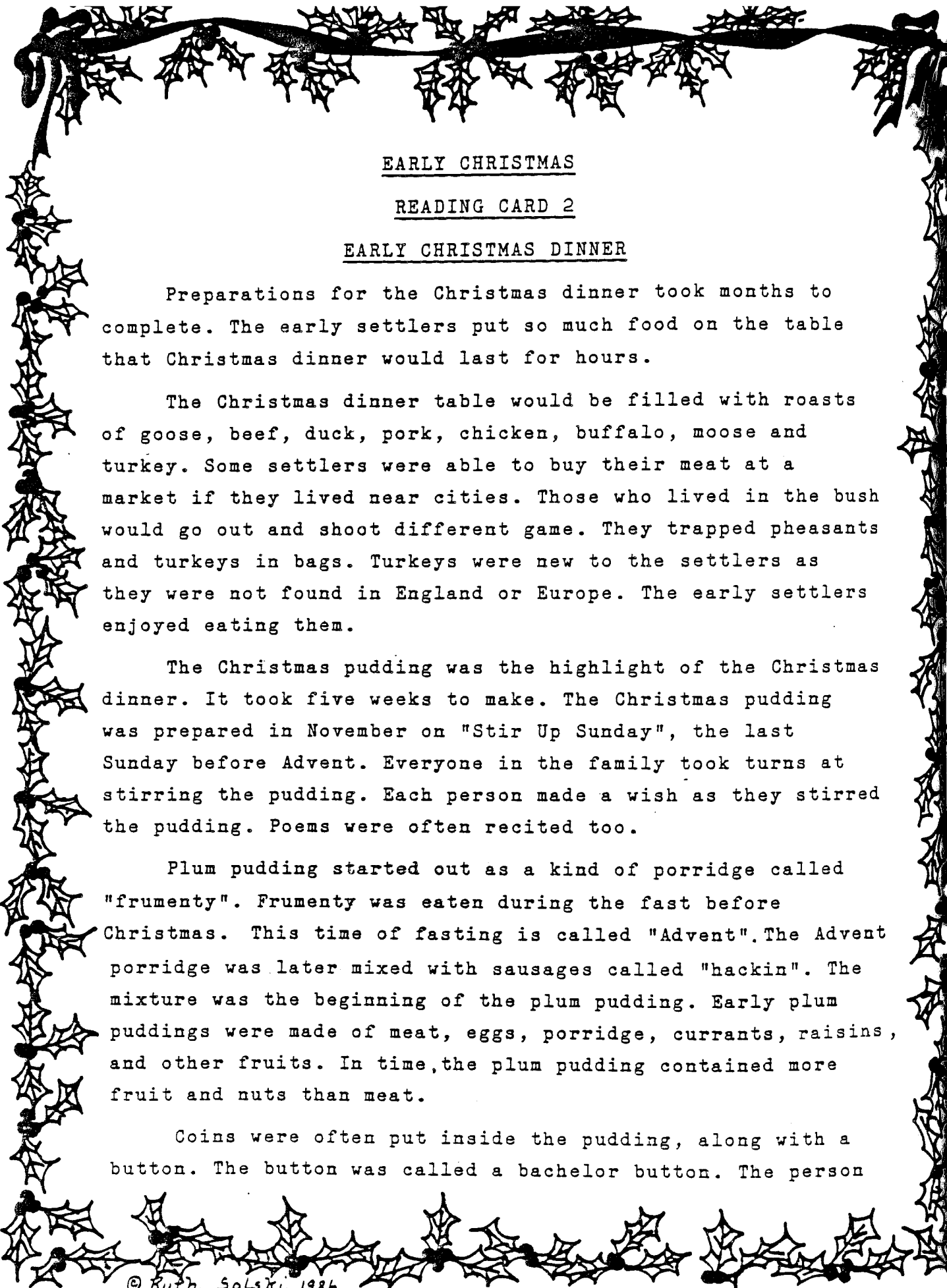
Settlers who lived on or near a trading post celebrated Christmas as a community. The meeting room was decorated in colourful stripes. The settlers wore their best clothes and came for dinner at around two o'clock to the meeting room.

The tables were bare and the food was served on tin plates. The settlers ate roasted cow, poultry and fish. Unusual dishes such as boiled buffalo hump, dried moose nose, smoked buffalo tongue and beavertail was served too. Vegetables and bread were put on the tables as well. The favourite dish, Christmas pudding was served last.

During the evening, the people danced. Quite often the native people came dressed in their finest costumes.

In an early town, Christmas was often a rowdy time. The people relaxed and forgot about their hard work. They enjoyed drinking, cock-fighting and sleigh racing.

Townspeople lived close to their neighbours and could visit them easily. During the Christmas season there were many balls and parties held in the settlers' homes.



EARLY CHRISTMAS

READING CARD 2

EARLY CHRISTMAS DINNER

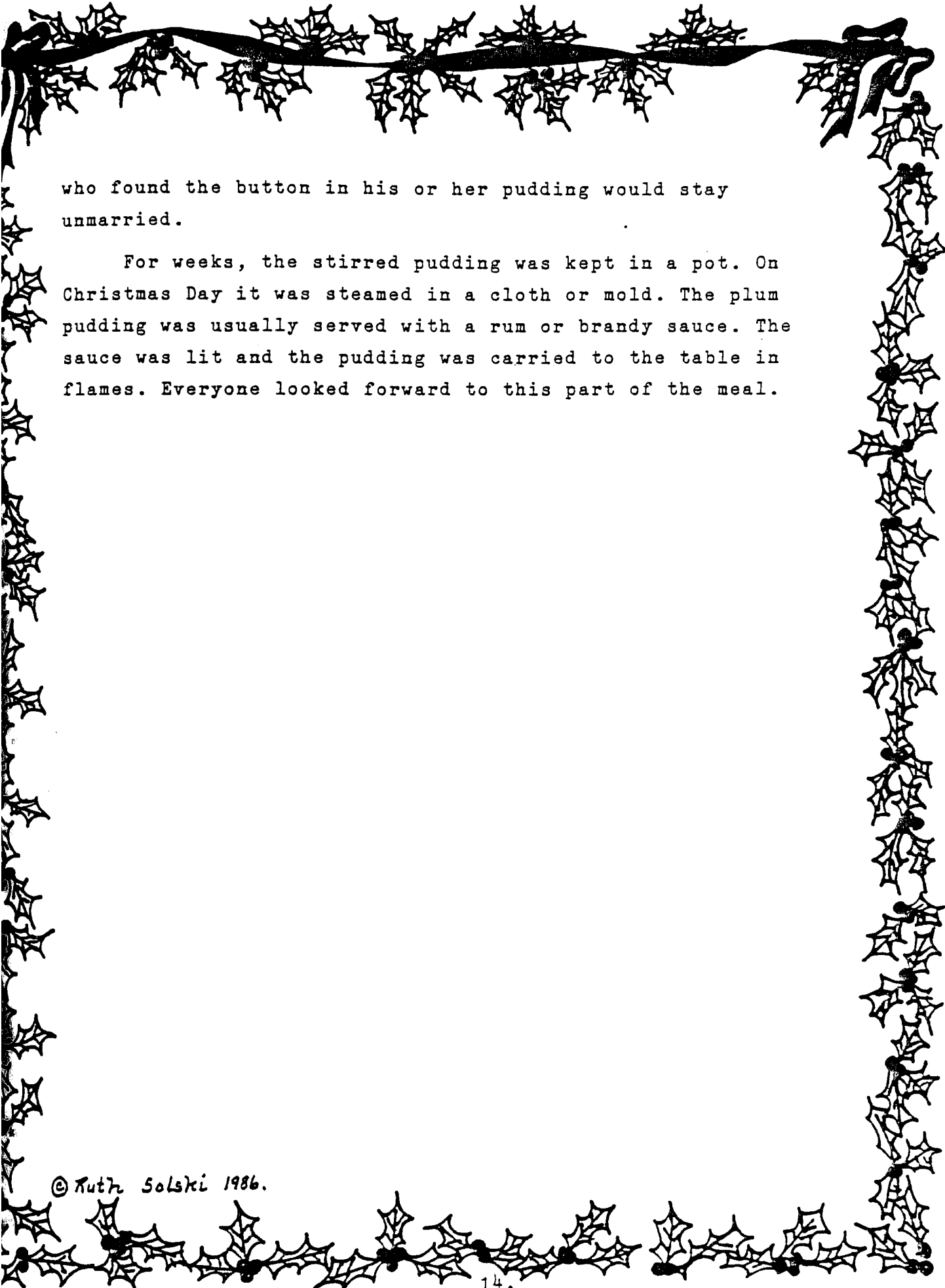
Preparations for the Christmas dinner took months to complete. The early settlers put so much food on the table that Christmas dinner would last for hours.

The Christmas dinner table would be filled with roasts of goose, beef, duck, pork, chicken, buffalo, moose and turkey. Some settlers were able to buy their meat at a market if they lived near cities. Those who lived in the bush would go out and shoot different game. They trapped pheasants and turkeys in bags. Turkeys were new to the settlers as they were not found in England or Europe. The early settlers enjoyed eating them.

The Christmas pudding was the highlight of the Christmas dinner. It took five weeks to make. The Christmas pudding was prepared in November on "Stir Up Sunday", the last Sunday before Advent. Everyone in the family took turns at stirring the pudding. Each person made a wish as they stirred the pudding. Poems were often recited too.

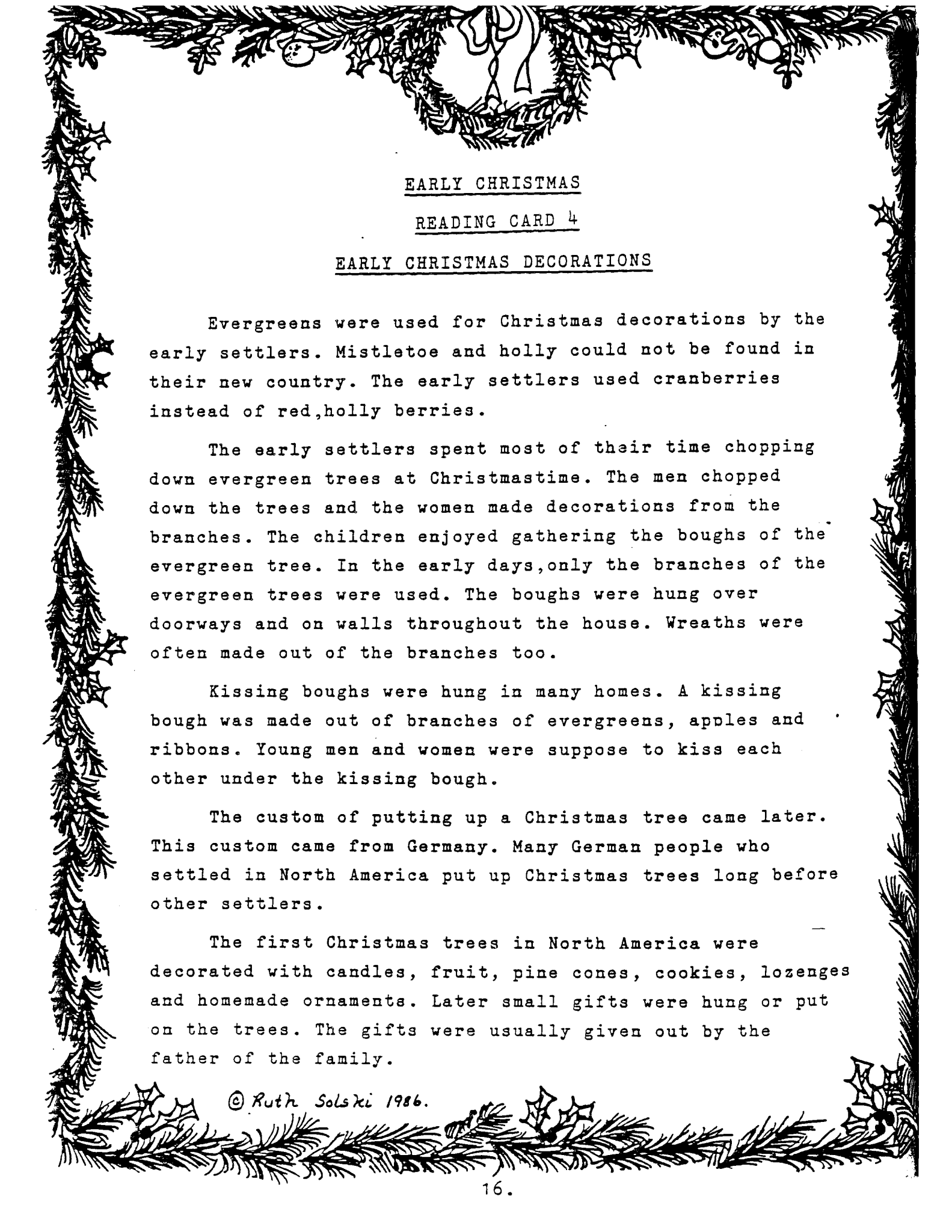
Plum pudding started out as a kind of porridge called "frumenty". Frumenty was eaten during the fast before Christmas. This time of fasting is called "Advent". The Advent porridge was later mixed with sausages called "hackin". The mixture was the beginning of the plum pudding. Early plum puddings were made of meat, eggs, porridge, currants, raisins, and other fruits. In time, the plum pudding contained more fruit and nuts than meat.

Coins were often put inside the pudding, along with a button. The button was called a bachelor button. The person



who found the button in his or her pudding would stay unmarried.

For weeks, the stirred pudding was kept in a pot. On Christmas Day it was steamed in a cloth or mold. The plum pudding was usually served with a rum or brandy sauce. The sauce was lit and the pudding was carried to the table in flames. Everyone looked forward to this part of the meal.



EARLY CHRISTMAS

READING CARD 4

EARLY CHRISTMAS DECORATIONS

Evergreens were used for Christmas decorations by the early settlers. Mistletoe and holly could not be found in their new country. The early settlers used cranberries instead of red, holly berries.

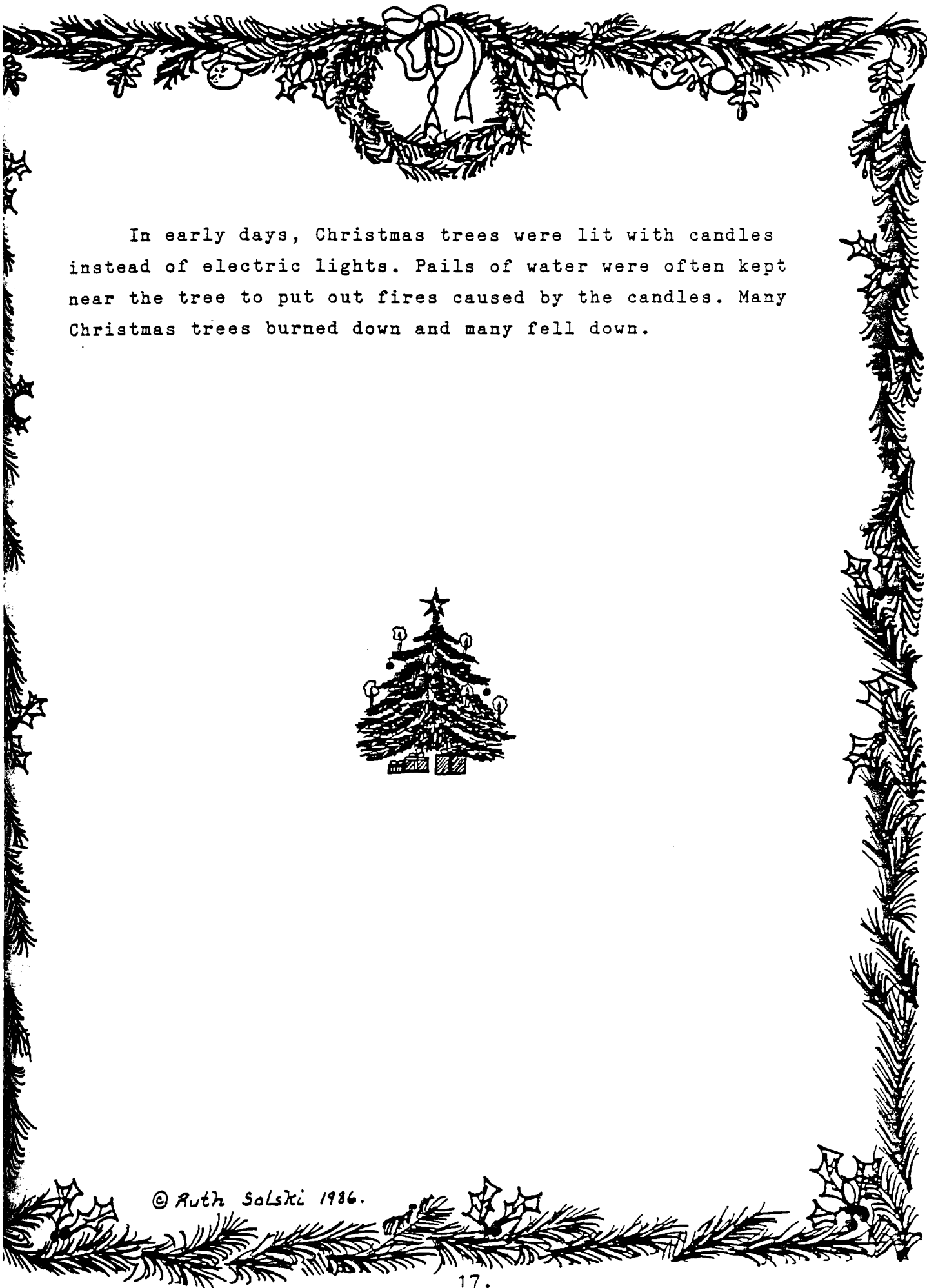
The early settlers spent most of their time chopping down evergreen trees at Christmastime. The men chopped down the trees and the women made decorations from the branches. The children enjoyed gathering the boughs of the evergreen tree. In the early days, only the branches of the evergreen trees were used. The boughs were hung over doorways and on walls throughout the house. Wreaths were often made out of the branches too.

Kissing boughs were hung in many homes. A kissing bough was made out of branches of evergreens, apples and ribbons. Young men and women were suppose to kiss each other under the kissing bough.

The custom of putting up a Christmas tree came later. This custom came from Germany. Many German people who settled in North America put up Christmas trees long before other settlers.

The first Christmas trees in North America were decorated with candles, fruit, pine cones, cookies, lozenges and homemade ornaments. Later small gifts were hung or put on the trees. The gifts were usually given out by the father of the family.

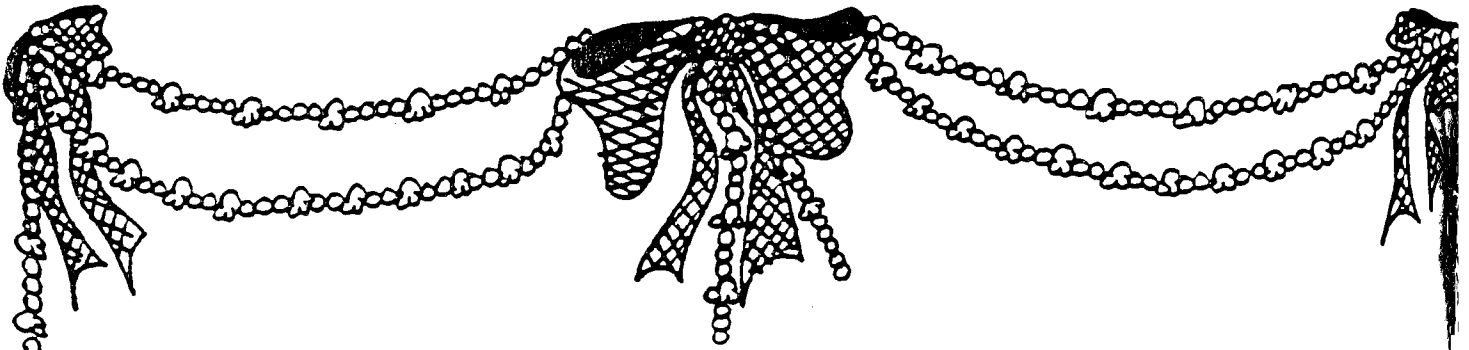
© Ruth Solski 1986.



In early days, Christmas trees were lit with candles instead of electric lights. Pails of water were often kept near the tree to put out fires caused by the candles. Many Christmas trees burned down and many fell down.



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EARLY CHRISTMAS

READING CARD 5

THE EARLY SANTA CLAUS

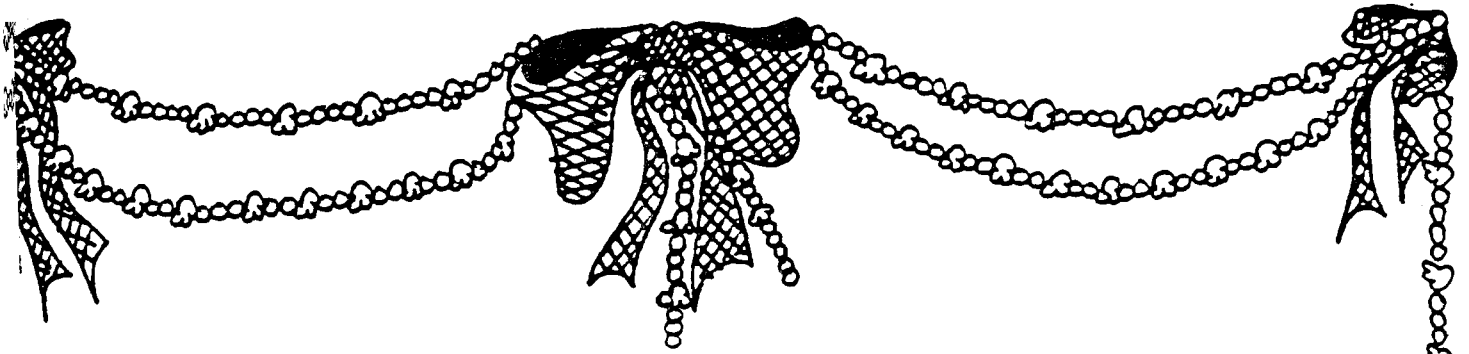
Santa Claus has had many different names and faces over the years. He has been called "Father Christmas", "Kris Kringle", "Bellsnickle" and "Saint Nicholas". No one knew exactly what he looked like. Some said he was a jolly, little elf while others said he was tall with a long beard and wore clothes like a bishop.

No one knew how Santa Claus delivered his presents. Pictures in newspapers have shown Santa coming by horse, reindeer, moose, on snowshoes and by bicycle. Some claimed that Santa went from house to house on a giant turkey.

Saint Nicholas was the Santa that came from Europe. People who lived in Europe believed he came to bring gifts for children on December the sixth. Saint Nicholas would fill stockings or shoes with candies and small gifts. If the children had been bad, he would leave a spanking switch. Saint Nicholas had a helper called Bellsnickle and he could be mean.

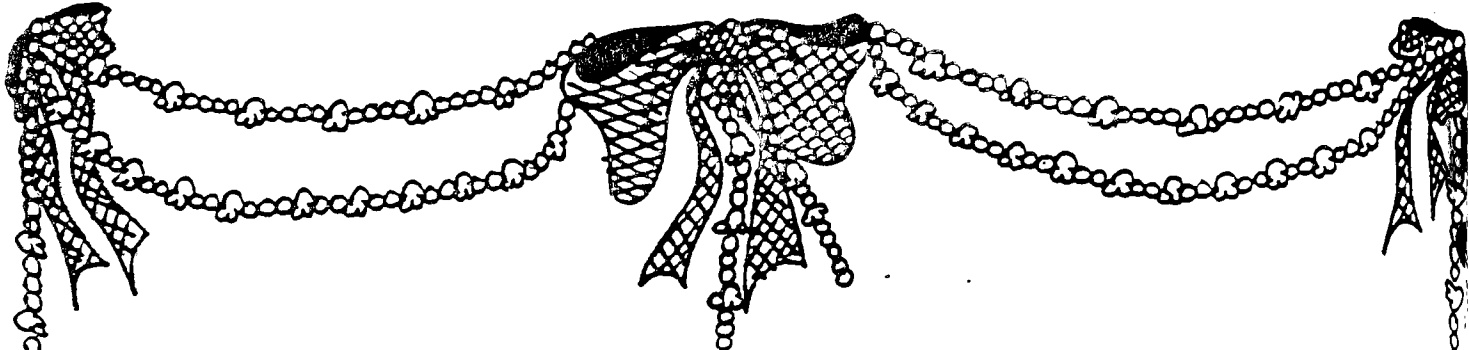
In Germany, people believed that a female angel called Christkindl brought presents from the Baby Jesus on Christmas Eve. The name "Christkindl" became another name for Santa Claus in North America. Many people called Santa "Kris Kringle".

Early Santas did not look like the Santa that we know today. In 1863, an artist named Thomas Nast began drawing pictures of Santa Claus. His pictures were published in a newspaper. Other artists began copying his drawings. Thomas Nast's Santa Claus looked very much like the Santa that we know today. He was fat, had a full, white beard and rosy cheeks. Thomas Nast called him



Santa Claus instead of using one of the other names. He also gave Santa a home which was the North Pole. He chose the North Pole because it did not belong to any country. Children who lived in other countries could be visited by Santa Claus.





EARLY CHRISTMAS

READING CARD 6

EARLY CHRISTMAS PRESENTS

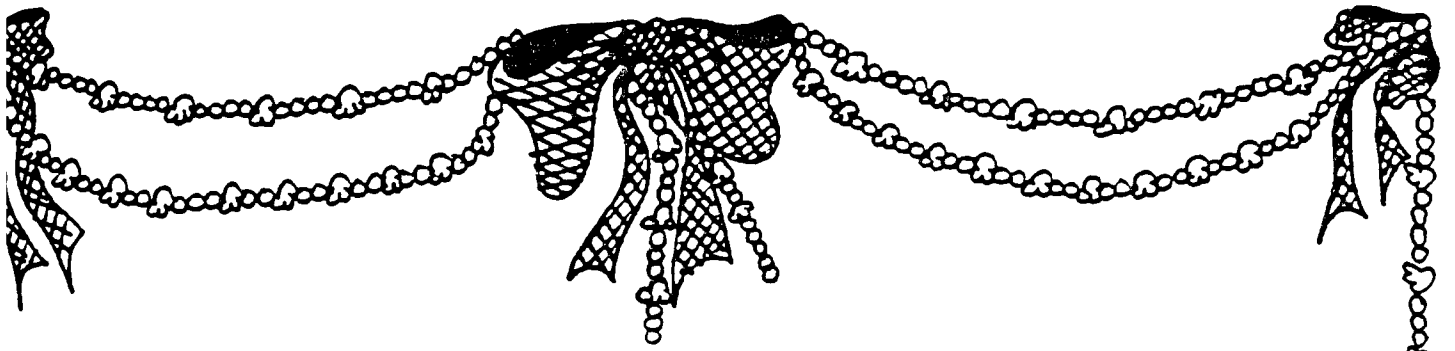
In the early days the settlers made their own presents for Christmas. Pomanders were popular homemade gifts. Pomanders kept the house smelling pretty all year. They were made out of apples, oranges, lemons or limes. Apples were often used by the early settlers. The fruit was thickly covered in cloves. The fruit was rolled in a mixture of cinnamon, allspice, oris root, cardamon and ginger. Each pomander was tied with shiny, red or green, satin ribbons and then hung to dry.

Stockings, nightgowns and scarves were made by the early settler mother for her children for Christmas. The early settler father made blocks, sleds and wooden horses.

As villages and towns grew, more and more gifts were bought rather than made. Early settler girls often dreamed of getting a doll for Christmas. The dolls were very beautiful and the dolls of today have been copied from old dolls. Early dolls were dressed like adults. Some wore corsets and bustles. Corsets were worn by the ladies to make their waists small and bustles made their skirts stick out at the back. These early dolls were dressed in the top fashions of the day.

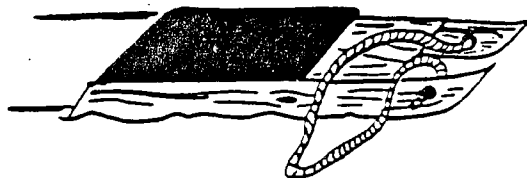
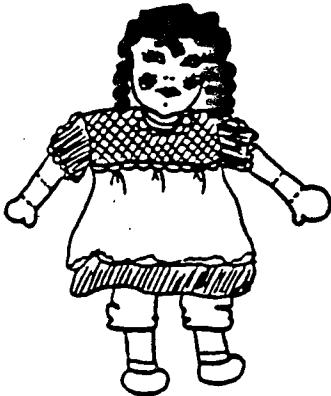
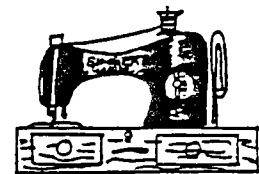
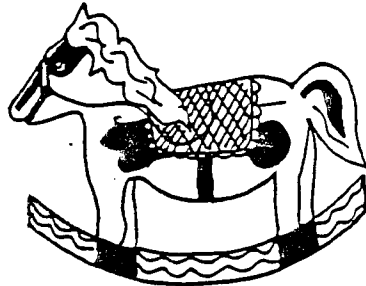
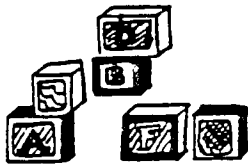
Later on baby dolls became popular. Doll houses were also favourite toys for girls. Some little girls were quite happy to receive a cornhusk doll made by their mothers.

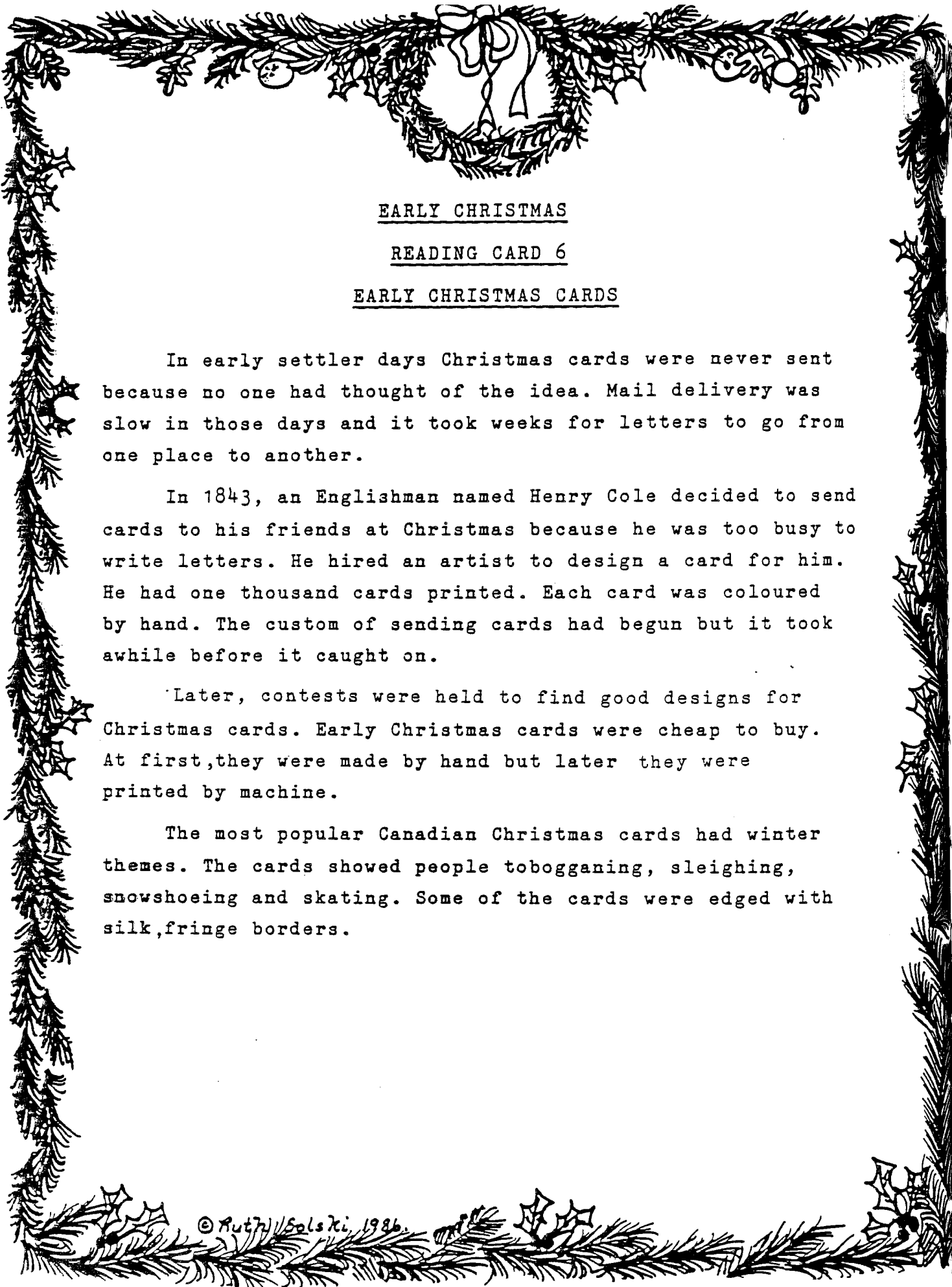
Tiny tea sets became popular gifts. The tea sets were made out of china not plastic like they are today. Little girls liked to make their own doll clothes and to bake cookies. A little girl enjoyed getting a sewing machine. as well.



Boys enjoyed playing with wooden trains, circus sets, soldiers, hobby horses, fire engines and wagons. Many fathers carved homemade toys out of wood.

One favourite toy liked by boys and girls was Noah's Ark. The Ark was a wooden boat and contained two of each different kind of animal. Boys and girls wanted a Noah's Ark for Christmas.





EARLY CHRISTMAS

READING CARD 6

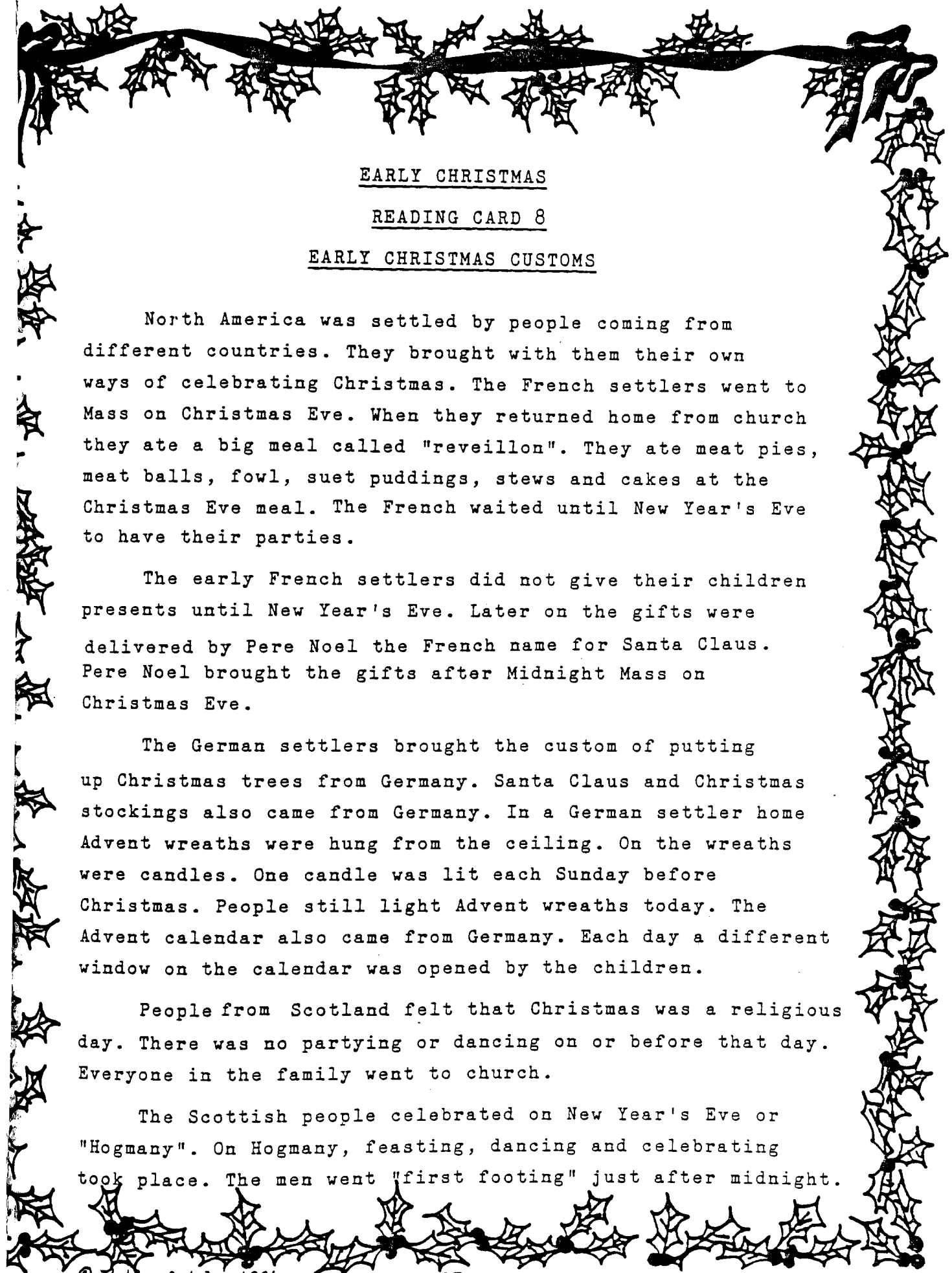
EARLY CHRISTMAS CARDS

In early settler days Christmas cards were never sent because no one had thought of the idea. Mail delivery was slow in those days and it took weeks for letters to go from one place to another.

In 1843, an Englishman named Henry Cole decided to send cards to his friends at Christmas because he was too busy to write letters. He hired an artist to design a card for him. He had one thousand cards printed. Each card was coloured by hand. The custom of sending cards had begun but it took awhile before it caught on.

Later, contests were held to find good designs for Christmas cards. Early Christmas cards were cheap to buy. At first, they were made by hand but later they were printed by machine.

The most popular Canadian Christmas cards had winter themes. The cards showed people tobogganing, sleighing, snowshoeing and skating. Some of the cards were edged with silk, fringe borders.



EARLY CHRISTMAS

READING CARD 8

EARLY CHRISTMAS CUSTOMS

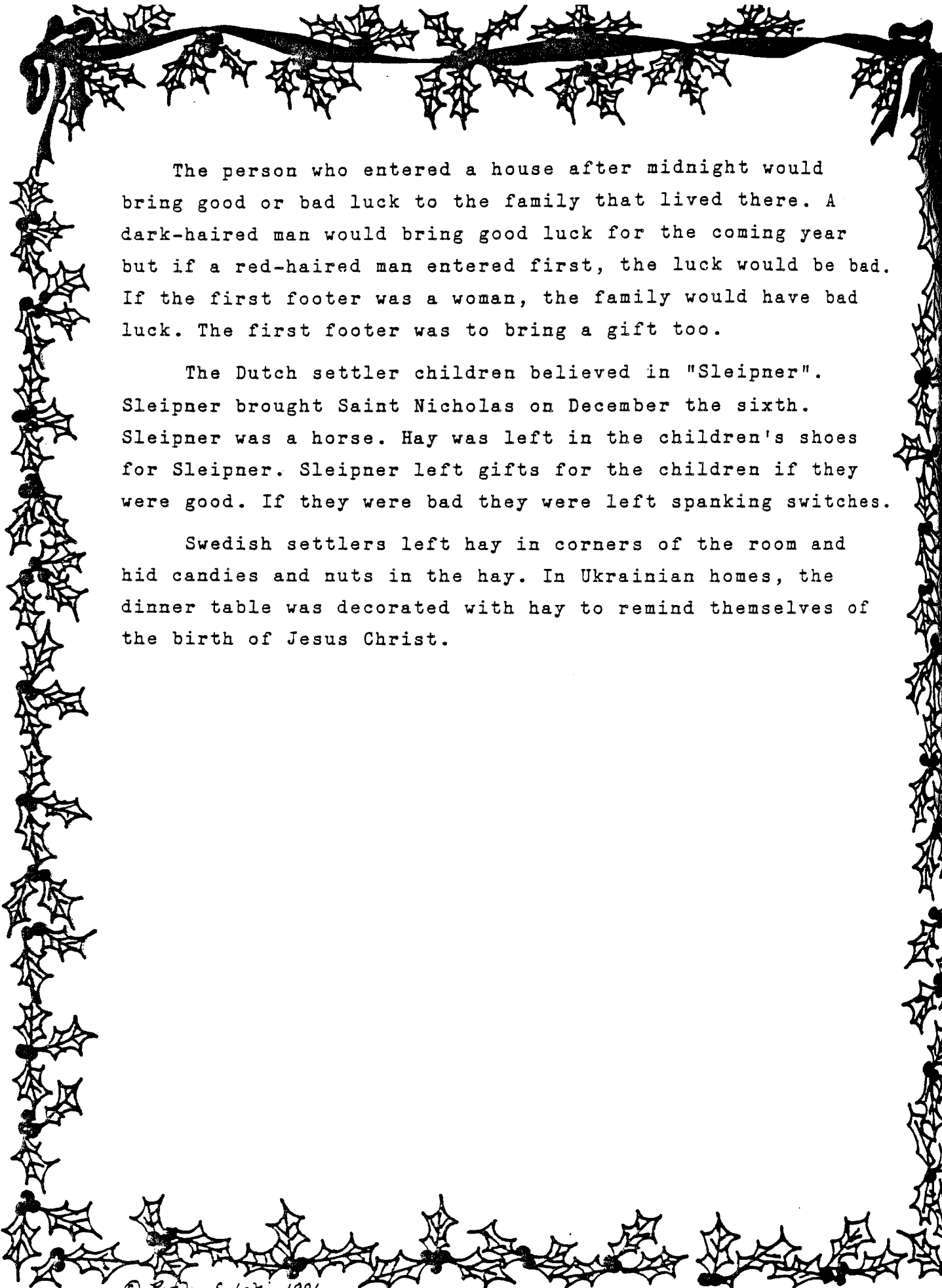
North America was settled by people coming from different countries. They brought with them their own ways of celebrating Christmas. The French settlers went to Mass on Christmas Eve. When they returned home from church they ate a big meal called "reveillon". They ate meat pies, meat balls, fowl, suet puddings, stews and cakes at the Christmas Eve meal. The French waited until New Year's Eve to have their parties.

The early French settlers did not give their children presents until New Year's Eve. Later on the gifts were delivered by Pere Noel the French name for Santa Claus. Pere Noel brought the gifts after Midnight Mass on Christmas Eve.

The German settlers brought the custom of putting up Christmas trees from Germany. Santa Claus and Christmas stockings also came from Germany. In a German settler home Advent wreaths were hung from the ceiling. On the wreaths were candles. One candle was lit each Sunday before Christmas. People still light Advent wreaths today. The Advent calendar also came from Germany. Each day a different window on the calendar was opened by the children.

People from Scotland felt that Christmas was a religious day. There was no partying or dancing on or before that day. Everyone in the family went to church.

The Scottish people celebrated on New Year's Eve or "Hogmany". On Hogmany, feasting, dancing and celebrating took place. The men went "first footing" just after midnight.

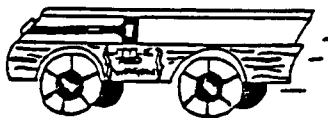
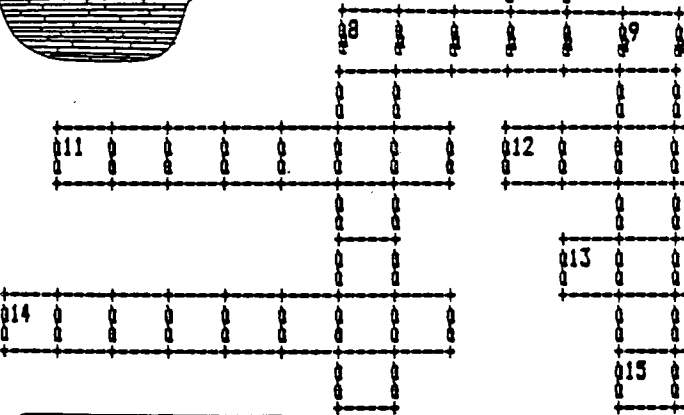
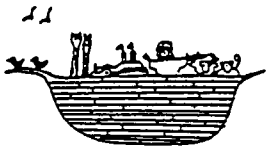


The person who entered a house after midnight would bring good or bad luck to the family that lived there. A dark-haired man would bring good luck for the coming year but if a red-haired man entered first, the luck would be bad. If the first footer was a woman, the family would have bad luck. The first footer was to bring a gift too.

The Dutch settler children believed in "Sleipner". Sleipner brought Saint Nicholas on December the sixth. Sleipner was a horse. Hay was left in the children's shoes for Sleipner. Sleipner left gifts for the children if they were good. If they were bad they were left spanking switches.

Swedish settlers left hay in corners of the room and hid candies and nuts in the hay. In Ukrainian homes, the dinner table was decorated with hay to remind themselves of the birth of Jesus Christ.

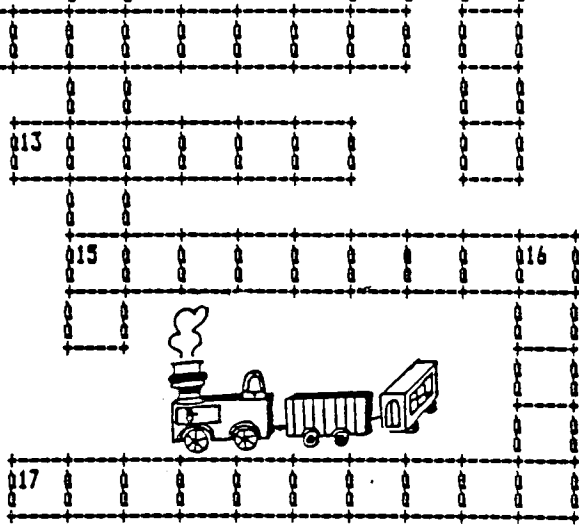
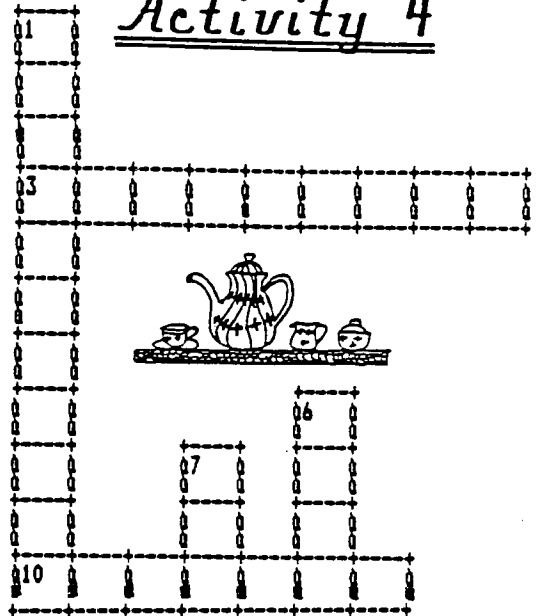
Word Study



ACROSS

3. A BUSH WITH WHITE BERRIES
5. COUPLES KISSED UNDER IT
8. JOBS AROUND THE HOUSE
10. MADE OF CRANBERRIES AND POPCORN
11. SCOTTISH NEW YEAR
12. A KIND OF PORRIDGE
13. A STOREROOM FOR FOOD
14. A FRUIT COVERED IN SPICES
15. A KIND OF TREE
17. A KIND OF STORE

Activity 4



DOWN

1. A WELL LIKED CHRISTMAS DESSERT
2. A KIND OF SPICE
4. A KIND OF SLEIGH
6. A DOLL MADE FROM THE LEAVES OF CORN
7. A BUSH WITH RED BERRIES
8. USED AS LIGHTS ON THE CHRISTMAS TREE
9. HACKIN
16. A TOY LIKED BY BOYS AND GIRLS

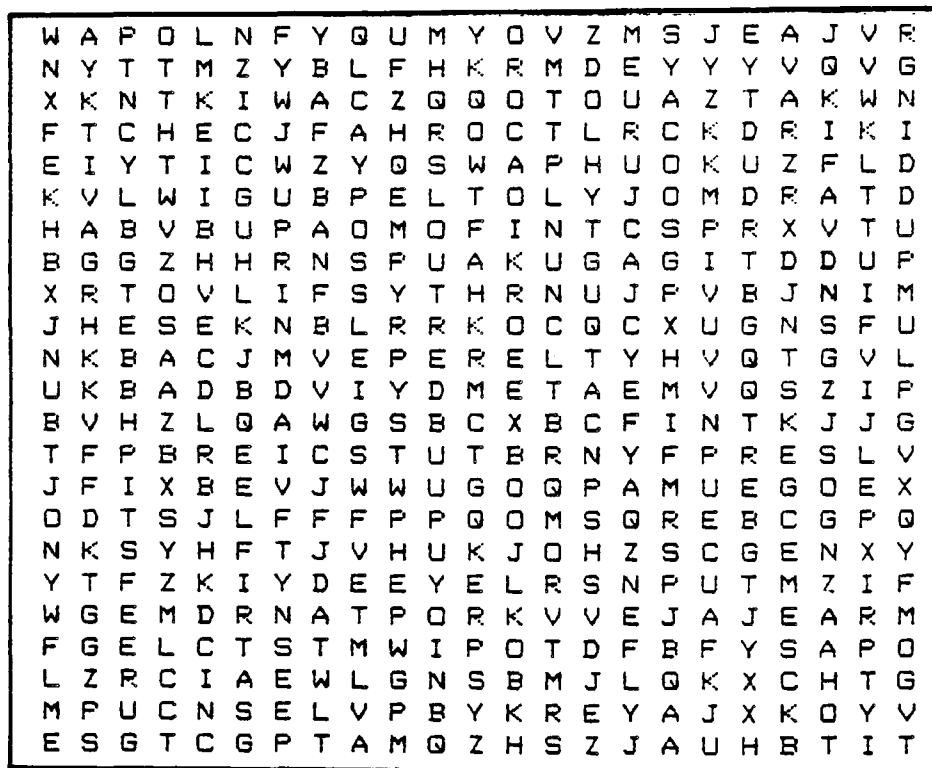
EARLY CHRISTMAS WORDS

ACTIVITY 9

PLUM PUDDING WORD SEARCH

The early settlers looked forward to eating their Christmas dinner.

Find all the foods in the word search that may be on an early settler's Christmas dinner table.



BEAVER TAIL

GOOSE

POTATOES

BREAD

HACKIN

POULTRY

BUFFALO HUMP

MINCE PIE

RUM SAUCE

CRANBERRY SAUCE

MOOSE

TRIFLE

CROQUETTES

PHEASANT

TURKEY

DUCK

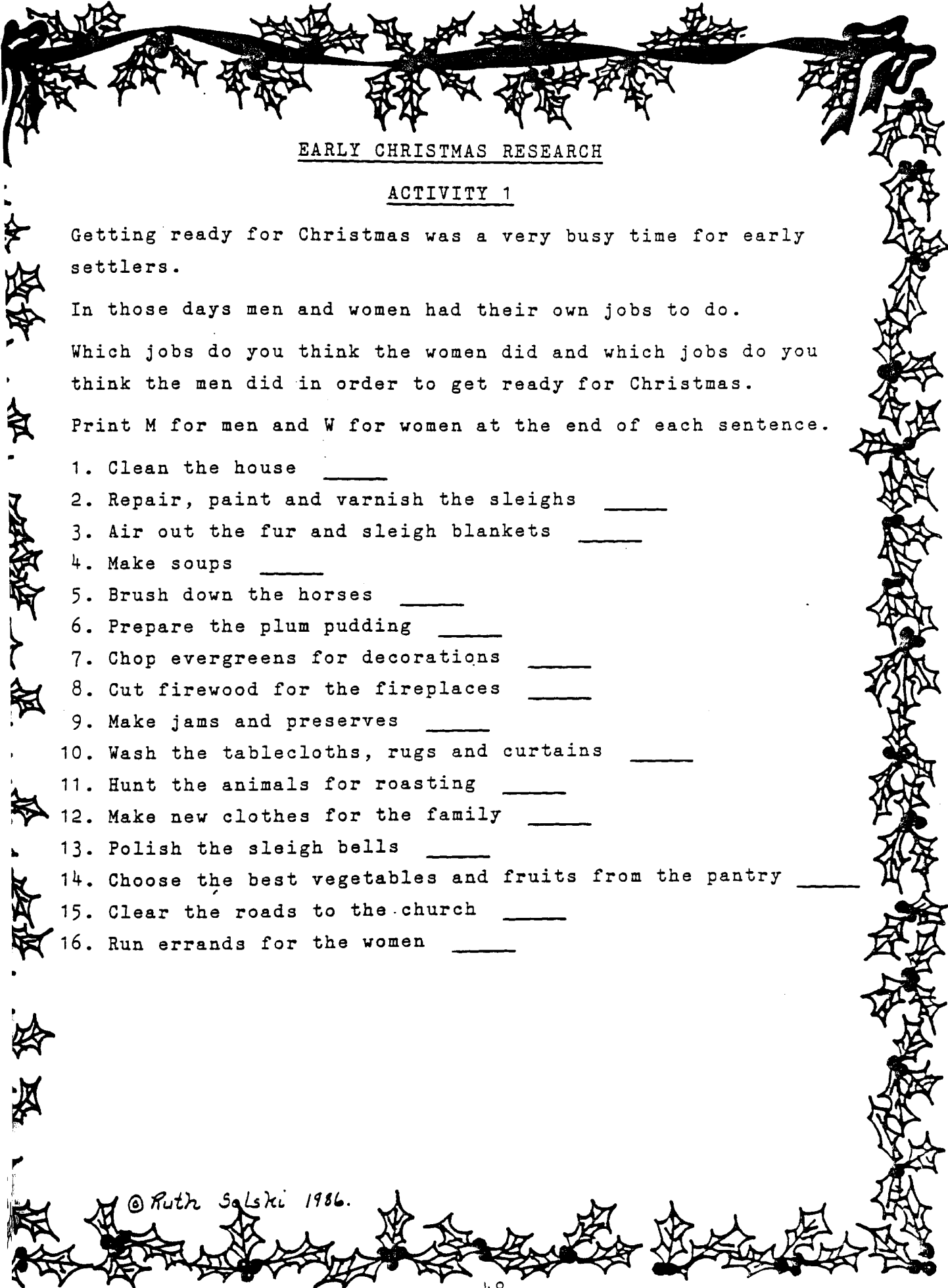
PLUM PUDDING

VEGETABLES

FISH

PORK

FRUIT



EARLY CHRISTMAS RESEARCH

ACTIVITY 1

Getting ready for Christmas was a very busy time for early settlers.

In those days men and women had their own jobs to do.

Which jobs do you think the women did and which jobs do you think the men did in order to get ready for Christmas.

Print M for men and W for women at the end of each sentence.

1. Clean the house _____
2. Repair, paint and varnish the sleighs _____
3. Air out the fur and sleigh blankets _____
4. Make soups _____
5. Brush down the horses _____
6. Prepare the plum pudding _____
7. Chop evergreens for decorations _____
8. Cut firewood for the fireplaces _____
9. Make jams and preserves _____
10. Wash the tablecloths, rugs and curtains _____
11. Hunt the animals for roasting _____
12. Make new clothes for the family _____
13. Polish the sleigh bells _____
14. Choose the best vegetables and fruits from the pantry _____
15. Clear the roads to the church _____
16. Run errands for the women _____

Pioneer Life

Long ago, our ancestors lived in countries that were _____ away from Canada. Many of them were unhappy because _____ people who made the laws of that country did _____ treat them kindly. They decided to look for a _____ land where no other white people had ever lived. _____ today call them pioneers because a pioneer is a _____ who goes first or does something first. Our ancestors _____ across the ocean and started a new way of _____.

There were no houses in this new land so _____ pioneers had to use whatever material they could find. _____ lived where trees grew and so their homes were _____ from logs. Some lived near rivers or on rocky _____ and these people built with stones which _____ held together with mud. People who bought land on _____ open prairie cut sod into blocks. To build a _____ was very hard work so most homes were very _____ - often there was only one room.

When the pioneer _____ were not in school, they had to help their _____ at home. When the men and women had a _____ job to do, they invited their neighbours to come _____ help them. These work sessions were called "bees". When _____ got together to make a quilt, they called it _____ "quilting bee". When men got together to build a _____, they called it a "barn-building" bee. This was a _____ way to get a big job done in a _____ but it was also a lot of fun.

Pioneers _____ fun in other ways, too! Families gathered together at _____ homes to visit, to eat, to dance, or just _____ play games. These get-to-gether were called "socials". Weddings were _____ big celebrations.

As you can see, pioneer life was _____ more difficult than our life is now but the _____ found ways to make their own fun and to _____ the work fun, too.

The pioneers also had to _____ their own schools. A school had only one room _____ there was one teacher for all of the grades. _____ children wrote on slates (like a little black-board) because _____ had only a few books. The older children were _____ quill pens to use. When students broke the school _____, they were given homework or were hit with a _____ rod for punishment. Most children brought their lunch to _____. Older boys and girls often had to help with _____ work at home and so missed a lot of _____ days or had to leave school for good after _____ passed only a few grades. Teachers usually kept the _____ clean and made a fire in a stove to _____ the school warm.

Church was held in the school. _____ there was a minister, he travelled from settlement _____ settlement. When there was no minister, the people just _____ together to say prayers and to sing hymns.

People _____ a pioneer village made everything they needed from "scratch". _____ were very "self-reliant".

2. Match the following

- | | | |
|---------------|---|--|
| teamster | - | makes wheels for a wagon |
| butcher | - | the driver of draught animals or teams of work horses that pulled wagons |
| sawyer | - | brewed beer |
| wheel wright | - | workman who saws timber |
| brewer | - | a woodworker who builds houses |
| carpenter | - | in charge of running the train engine |
| barber | - | worker in the coal mines |
| engineer | - | meat dealer who kills animals for food |
| merchant | - | a store keeper who sold goods to settlers |
| harness maker | - | a man who made leather harnesses for horses |
| miner | - | one who works with iron with an anvil and hammer |
| blacksmith | - | cuts hair, shave or trim beards |

3. Print the names of five of the most important buildings in a pioneer community.

_____	_____
_____	_____

Circle the best answer.

4. A pioneer community usually grew near a
- a) mountain
 - b) river
 - c) foothill
 - d) fort
5. What was the Plains Indians' most important food?
- a) berries
 - b) buffalo
 - c) bread
 - d) bran muffins

6. When early settlers moved out to Alberta, they had to do some things so they could own the land. Three of these were -
- pay for it
 - clear the land
 - have children
 - build a house
7. When Nicholas Sheran first came to Southern Alberta, he was looking for -
- gold
 - silver
 - coal
 - oil
8. Coal was first carried from the Lethbridge area to Fort Benton and Fort Macleod by -
- wagon pulled by horses
 - steam boat
 - train
 - horse back
9. Nicholas Sheran died -
- in his sleep
 - from drinking too much
 - by drowning
 - from the cold
10. Did these people work alone or together?
- | | | |
|-----------------------------|-------|----------|
| a) Nicholas Sheran | alone | together |
| b) pioneers building a barn | alone | together |
| c) Elliot Galt | alone | together |
11. List 3 ways in which a pioneer school was different from our school today.
- _____
 - _____
 - _____

12. Circle 3 research questions that you would ask about pioneers.
- a) How did early settlers decide where to build a new community?
 - b) What facilities and services do we have in our community?
 - c) What is a family?
 - d) When did early settlers work alone?
 - e) What rules and laws do we have in our school?
 - f) Why did pioneers come to our community?
13. Circle 6 places where you could get information about pioneers.
- a) library
 - b) cartoons
 - c) pamphlets
 - d) our grandparents
 - e) films
 - f) coloring books
 - g) stories written long ago
 - h) comic books
 - i) your little brother or sister
 - j) filmstrips

Name _____

History of Lethbridge - Test

1. Lethbridge first started with Fort _____.
(Whoop-Up, Benton, Macleod)
2. Fort Whoop-Up was established by _____.
(Nicholas Sheran, Healy and Hamilton)
3. Fort Whoop-Up was first used for _____.
(whiskey trading, fur trading)
4. It took _____ days to travel from Fort Benton to Fort Whoop-Up.
(40, 60, 20)
5. Fort Whoop-Up became the site of illegal _____.
(gambling, whiskey trading)
6. _____ found coal on the banks of the Belly River.
(Healy, Nick Sheran, Hamilton)
7. Coal was first taken to Fort Benton by _____.
(train, horses, bull teams)
8. In 1874 the North West Mounted Police arrived under the command of Colonel _____.
(Hamilton, Macleod, Jones)
9. The headquarters that was built by the NWMP was _____.
(Lethbridge, Fort Macleod, Coalbanks)
10. After Nick Sheran died, the _____ formed the North-West Coal and Navigation Company.
(Lethbridge's, Galt's)
11. The Company's first president was _____.
(Charles Galt, William Lethbridge)
12. Lethbridge was first called _____.
(Coalbanks, Coaltown, Fort Whoop-Up)

13. In what year did Lethbridge become a town? _____
(1890, 1885, 1860)

14. Lethbridge's first mayor was _____ in
1890.
(William Stafford, C.A. Magrath)

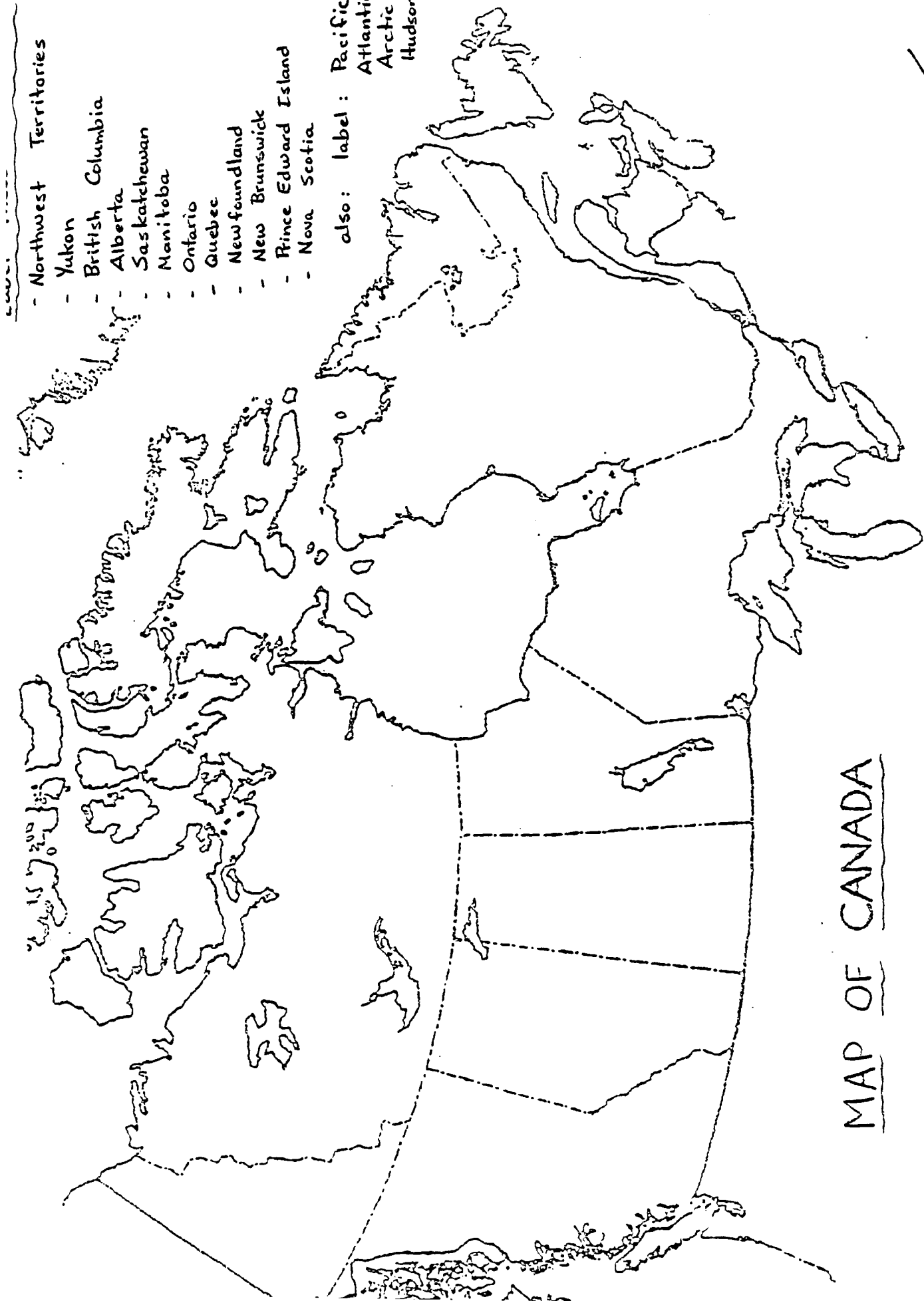
15. Name 5 occupations or jobs people had in pioneer times.

16. What is a work bee? Give an example.

17. Give two ways our schools are different than schools in
pioneer times.
1. _____

2. _____

18. If a pioneer moved to Coalbanks, what kinds of things would he
bring?
For example - ax - for cutting trees
1. _____
2. _____
3. _____



- Northwest Territories

- Yukon

- British Columbia

- Alberta

- Saskatchewan

- Manitoba

- Ontario

- Quebec

- Newfoundland

- New Brunswick

- Prince Edward Island

- Nova Scotia

also: label: Pacific Ocean
Atlantic Ocean
Arctic Ocean
Hudson Bay

MAP OF CANADA

History of Lethbridge

Name _____

① Print the names of five of the most important buildings in a pioneer community.

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

② A pioneer community usually grew near a(n)

③ Which two buildings would appear first in a pioneer community?

1. _____
2. _____

DIRECTIONS: Circle the best answer.

④ What was the Plains Indians' most important food?

- | | |
|------------|-----------------|
| a) berries | c) bread |
| b) buffalo | d) bran muffins |

⑤ When early settlers moved out to homesteads in Alberta, they had to do some things so they could own them. Three of these requirements were:

- a) pay for it
 - b) clear the land
 - c) have children
 - d) build a house
- (circle three answers)

⑫ List three ways in which a pioneer school was different from our school today.

1. _____

2. _____

3. _____

⑬ Circle three research questions that you would ask about pioneers.

1. How did early settlers decide where to build a new community?

2. What facilities and services do we have in our community?

3. What is a family?

4. When did early settlers work alone?

5. What rules and laws do we have in our school?

6. Why did pioneers come to our community?

⑭ Circle six places where you could get information about pioneers.

1. library

2. cartoons

3. pamphlets

4. our grandparents

5. coloring books

6. films

7. stories written long ago

8. comic books

9. your little brother or sister

10. film strips

Topic B

TOPIC B: COMMUNITIES NEED EACH OTHER

The study focuses on the economic interdependence between Canadian communities. Students study their own community, as well as selected communities across Alberta and Canada, to become aware of some of the goods and services each community provides and that are exchanged between selected urban and/or rural communities in Canada. Although the unit focuses on interdependence, the word interdependence need not be used with students. The intent of this study is to develop an awareness of the need for exchange of goods and services between communities.

ISSUES AND QUESTIONS FOR INQUIRY

The following questions and/or issues are studied, using an inquiry strategy.

Questions:

Why do communities exchange goods and services?

Why do different communities produce different goods? Provide different services?

How are Canadian communities linked?

What are the advantages to the exchange of goods and services (e.g., growth, wealth, new ideas, friendship, tourism)?

What are the disadvantages (e.g., study one or more of these: resource depletion, loss of farmland, air and/or water pollution, ecological damage, hazardous waste disposal)?

Issues:

What factors should we consider when buying goods/services from other communities (i.e., distance, cost, availability, need)?

Should communities depend on each other for goods and services?

CODE	OBJECTIVE
<u>KNOWLEDGE OBJECTIVES</u>	
The student will gain understanding of the following:	
1. <u>Generalization</u>	
Rural communities, small towns, and cities are interdependently connected for the exchange of goods and services.	
2. <u>Concepts</u>	
- rural	
- urban	
- goods	
- services	
- wants	
- exchange	
<u>Facts and Specifics</u>	
B1, B3-B5	The characteristics of urban and rural communities
B8	Difference between needs and wants
B8	Difference between goods and services
B19	Goods produced in one community may be different from those produced in other communities
B12, B13	Some of the goods/services produced in rural/urban communities
B12, B13	Some of the goods/services brought into rural/urban communities
B6, B7	The influence of geographic factors (location, land, resources, climate) on lifestyle
B14, B16, B17	Goods and services need to be transported/delivered
B15	Some communities are established because of their ability to produce goods for others
B15	The exchange of goods and services has advantages and disadvantages

CODE	OBJECTIVE
	<u>SKILL OBJECTIVES</u>
	The student will develop competence in the following skills:
	1. <u>Process</u>
	a) <u>Locating/Interpreting/Organizing Information</u>
B1, B2, B25-B50	Identify and define topic of research
B25-B50	Use, describe and interpret pictures, charts, tables and graphs
B13	Survey one's own home to find out where goods used by the family are made
B24	Use title, table of contents, index and glossary to locate information
B24	Choose a resource appropriate for the purpose using the card catalogue and/or call numbers
B25-B50	Read/view materials to find answers to questions
B25-B50	Select pertinent information on a topic from materials heard, viewed or read
A6	Classify examples of goods and services and/or needs and wants
B12-B13, A4, A5 A6, A7	Classify goods produced in rural/urban communities
	b) <u>Geography/Mapping</u>
B25, B33, M11-M13	Locate and name own province and country
B25-B50, M11, M12	On a simple map of Canada, locate selected communities under study
B51, M1, M2	Understand that north is toward the North Pole and south is toward the South Pole on globe
B51, M1, M2	Relate location on map/globe to location on earth
B21	Compare aerial photographs, pictures, and/or models with maps of the same area

CODE	OBJECTIVE
B21	Compare maps of the same area drawn to a different scale
B17, B61, M13	Compare relative distances between communities under study
B13, M4, M5, M6	Read and interpret the map legends on different kinds of maps
B12, B13, B17	On a map of Canada, illustrate the origin of goods used by one's own family
B17, A13, A14	Sketch routes on a prepared map to show how goods travel between communities
	Use computer programs related to mapping skills (where appropriate software and hardware is available)
	c) Analyzing/Synthesizing/Evaluating
A8-A10, B52	Summarize the advantages and disadvantages of the exchanges of goods/services
B9-B11, B20, B53	Through discussion, draw inferences about the positive and negative aspects of exchanging goods and services between communities.
	<u>2. Communication</u>
B13	Record the findings of a survey on a simple bar or pictograph
B5, B12, B13	Use maps, graphs, sketches and/or charts to record observations and learnings
B18	Write a paragraph on the exchange of goods between two communities
	<u>3. Participation</u>
	Work independently without supervision
B24, B25-B50	Participate cooperatively in group work after taking part in making the rules for group work
B25-B50	Accept the role of leader and follower, as the situation requires
B25-B50	Offer encouragement and approval to those with whom you work

CODE	OBJECTIVE
<u>ATTITUDE OBJECTIVES</u>	
The student will be encouraged to develop an attitude:	
B12-B15	Of appreciation for the exchange of goods and services between communities
B20	Of awareness, of some of the problems associated with the exchange of goods and services
B12, B13	Of appreciation for the role that the exchange of goods and services plays in students' lives

1

1. What is a community?
FS / Film

2. Brainstorm parts of
a community?

Making a chart

3. Define Urban & Rural
- list characteristics
of each
- goods produced

4. Film: City Mouse &
Country Mouse
- discuss advantages &
disadvantages of each

5. Make a chart
Urban | Rural

Film: The City Grows -
The Skyscraper

2

6. How cities get started
- partial review from
topic B

7. Where are cities built
- climate & other
factors

8. Needs & wants, goods &
services in a community

9. How do cities change?
- when needs are
altered

10. Film: Everyone Helps
in a Community

3

11. Film: Helping Out

12. Industry and goods
produced
- why different
communities produce
different goods &
services?
- the effects of
exchange of goods
and services on
student's lives

13. Home Survey - to be
completed by student &
parent.
- development of class
bar graph depicting
country of manufac-
turer
- development of map
of Canada depicting
city origin of goods
used by one's own
family
- use of legends

14. Concept of Trade
Imports -
Exports -
- distance, cost,
availability, needs
(factors to be
considered)

15. Film: Why Communities
Trade Goods & Services?
- tourism, new ideas
friendship, growth,
wealth

4

16. What does Lethbridge have to trade?
- see tables & graphs

17. How are goods transported?
- rail, air, truck, ferry
- map of Canada - sketching of routes using a legend

18. Write a short paragraph on the exchange of goods between Lethbridge & another community.

19. Film: Cities are Different & Alike.

20. Should communities depend on each other for goods & services?

Film: Neighborhoods

5

21. How are Canadian communities linked?
- maps

22. Quiz

23. Film: Canada Impression

24. Introduction of Text
- group activity - students go on a "text-treasure hunt" to locate information
- table of contents, glossary & index

25. Edmonton
- develop research questions & categorize as to content areas
- read, view materials to address questions

Film: Helicopter Canada

6

26. Edmonton

27. Edmonton

28. Film: Alberta on the North Side

29. Edmonton

30. Victoria
- develop research questions & categorize as to content areas
- read, view materials to address questions

Film:
* A Seacoast Port City - Vancouver
* Island Beneath the Sea - Wretham Island

7

31. Victoria

32. Victoria

33. Calgary
- develop research questions & categorize as to content areas
- read, view materials to address questions

34. Calgary

35. Calgary

Film:
* A Rocky Mountain Town - Revelstoke
* A Mining Community - Kimberly

8

36. Calgary

37. Calgary

38. Weyburn
- develop research questions & categorize as to content areas
- read, view materials to address questions

39. Weyburn

40. Weyburn

* Film:
- Grain of Wheat
- Manitoba Farming

9

41. Wheat to Bread sheet
(Weyburn)

42. Toronto
- develop research questions & categorize as to content areas
- read, view materials to address questions

43. Toronto

44. Film: Bonjour Montreal

45. Burgeo
- develop research questions & categorize as to content areas
- read, view material to address questions

Film: Crab Fishing

10

46. Burgeo

47. Burgeo

48. Cape Dorset
- develop research questions & categorize as to content areas
- read, view material to address questions

49. Cape Dorset

50. Cape Dorset

Films:
- Eskimo Family
- Joshua's First Carving
- Inuit Boys (MP6896)

11

51. How do cities compliment each other?
- compare relative distances between communities (cardinal and intercardinal directions)

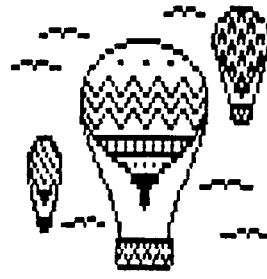
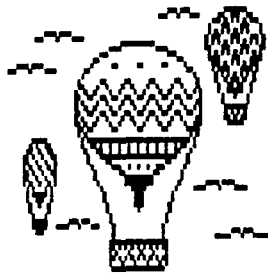
52. Review advantages & disadvantages of exchange of goods & services
- pollution, loss of farmland, resource depletion, ecological damage)

53. Draw inferences about the positive and negative effects of exchanges of goods and services.

54. Unit Test

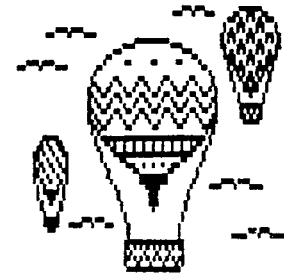
55.

* Each city can be studied as a group activity.



TOPIC B

COMMUNITIES NEED EACH OTHER



305 Laval Blvd. W.
Lethbridge, Alberta
T1K 3W6

Dear Sir/Madam,

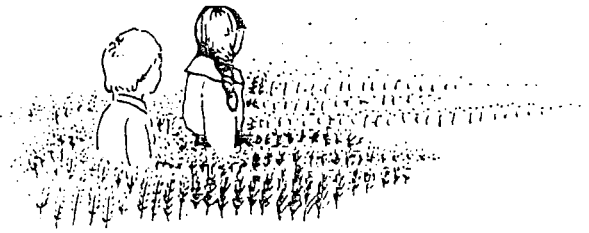
I am currently taking Canada in my Social Studies class at the school where I teach Grade 3.

I would appreciate any brochures, pamphlets, maps or any information that you could send me for my class. There are 28 students in my class. It is hard to get up-to-date information on the provinces.

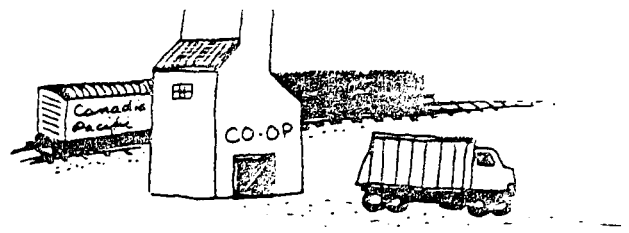
Thank you in advance for any materials you can send me.

Yours truly,

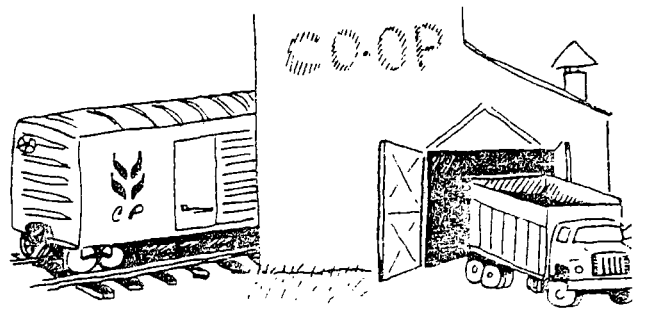
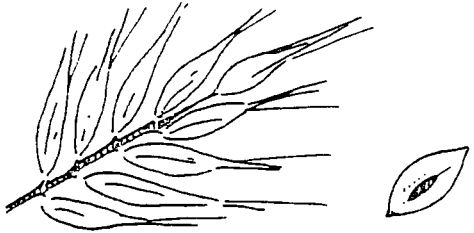
Mr. P. Bryant



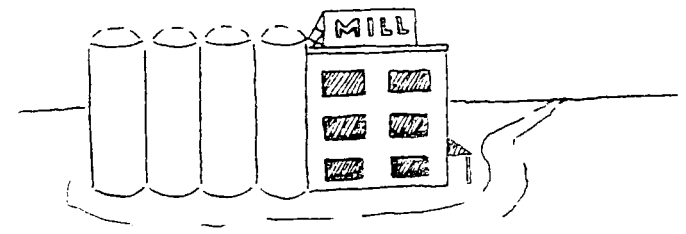
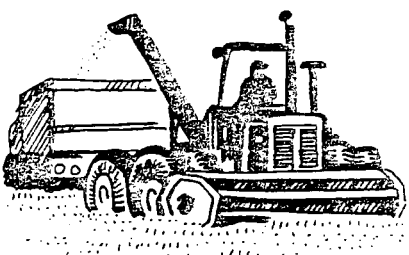
1. Wheat grows in a farm field. A lot of wheat grows on the Canadian prairies.



4. The wheat is kept in the elevator.

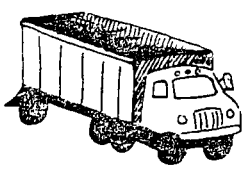


5. The wheat fills a grain car in a train. The train takes the wheat to a flour mill.

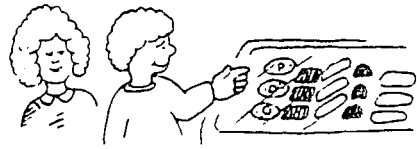


2. In the fall, the wheat is harvested. Machines remove the grain from the rest of the plant.

6. At the mill, the grain is ground into flour.



7. A bakery buys the flour. Bakers use the flour to make baked goods.



3. Trucks take the grain from the farm to a storage elevator.

8. You buy the baked goods at a store.



9. You eat the baked goods at home.

Name _____

= $\frac{\quad}{78}$ %

SOCIAL STUDIES TEST

Canadian Communities

1. Which of the following research questions could one ask to find information on a Canadian community.

(Circle the letter if the statement or question is correct.)

eg. (a) What is the population of the city?

(a) What is the major industry or industries found in this city or community?

(b) Do grade three students enjoy social studies?

(c) Does this city have many tourists that visit it?

(d) What type of jobs do people have in this community?

(e) Do people from the United States travel to England?

(f) What is the climate like in this city?

(g) How can one travel to this city?

(h) How old is the city? When was it founded?

(i) Could Canadian animals survive in Africa?

(j) What province is the city in?

(k) How many people live in Great Falls, Montana?

2. On the map of Canada, on page 2, locate the following cities and provinces.

eg. Winnipeg and Manitoba

- | | | |
|-----------------------|------------------------|---------------------------|
| (a) Alberta | (j) British Columbia | (q) Montreal |
| (b) Victoria | (k) Nova Scotia | (r) Northwest Territories |
| (c) Vancouver | (l) Ontario | (s) Yukon |
| (d) The Pacific Ocean | (m) the Atlantic Ocean | (t) Prince Edward Island |
| (e) Halifax | (n) Lethbridge | (u) Newfoundland |
| (f) Ottawa | (o) Toronto | (v) New Brunswick |
| (g) Edmonton | (p) Quebec | |
| (h) Saskatchewan | | |
| (i) Regina | | |

Map of Canada

Label the following:

- | | | |
|------------------|-------------------|---------------------------|
| a) Alberta | e) Halifax | n) Lethbridge |
| b) Victoria | f) Ottawa | o) Toronto |
| c) Vancouver | g) Edmonton | p) Quebec |
| d) Pacific Ocean | h) Saskatchewan | q) Montreal |
| | i) Regina | r) N.W.T. |
| | j) B.C. | s) Yukon |
| | k) Nova Scotia | t) P.E.I. |
| | l) Ontario | u) Newfound-
land |
| | m) Atlantic Ocean | v) New
Brunsw-
wick |



5. Fill in the blanks: (Answers can be used more than once.)

- (a) This is Canada's Largest port city on the Pacific Ocean _____.
- (b) This city has a very large fish processing plant _____.
- (c) This city is on an island _____.
- (d) This cities major industry is grain farming _____.
- (e) This city began as a logging town called Gastown. _____.
- (f) This city is known for its tourist industry and beautiful weather. _____.
- (g) A number of people have jobs as fishermen in this city. _____.

Victoria
Vancouver
Regina
Halifax

6. Answer the following questions with a short answer. (Two or three sentences.)

- (a) What does it mean to be interdependent?

- (b) Name a city that we studied that specializes in something. Also, write about the industry that it specializes in.

- (c) What does self-reliance mean?

8. In a rural community you would not see:
- (a) ponds lying below the hills
 - (b) tall buildings all around
 - (c) tractors driving up and down fields
 - (d) wheat growing all around
9. The people in Montreal mostly speak _____.
- (a) German
 - (b) French
 - (c) Ukrainian
 - (d) English
10. Why would people like to live in rural communities?
- (a) there are crowds of people
 - (b) big yards and open spaces
 - (c) there are many things to buy in stores
 - (d) there are many tall buildings
11. Choose the correct answer.
- (a) The capital of Canada is _____. (Toronto, Ottawa)
 - (b) Edmonton's main industry is _____. (lumber, oil)
 - (c) _____ is a product of grain farming. (cornflakes, vegetables)
 - (d) _____ is Canada's largest city. (Montreal, Toronto)
 - (e) The leader of our country is _____. (Prime Minister Mulroney, President Reagan)
12. Name 2 tourist attractions in the Lethbridge area.
- (a) _____
 - (b) _____
13. What makes Cape Dorset different from communities we live in?
- (a) _____
 - (b) _____
14. The process we use to choose government officials is called _____. (an election, a ballot)

INDEPENDENCE OF COMMUNITIES IN CANADA TODAY
UNIT TEST

NAME: _____

CIRCLE THE BEST CHOICE FOR THE FOLLOWING SIX QUESTIONS

1. Which does not belong in an urban community:
 - (a) apartment buildings
 - (b) many schools
 - (c) barns
 - (d) department stores

2. In a rural community you would not see:
 - (a) ponds lying below the hills
 - (b) tall buildings all around
 - (c) tractors driving up and down fields
 - (d) wheat growing all around

3. Burgeo is a community in:
 - (a) New Brunswick
 - (b) Prince Edward Island
 - (c) Nova Scotia
 - (d) Newfoundland

4. What type of community is Weyburn?
 - (a) rural prairie community
 - (b) urban prairie community
 - (c) rural coastal community
 - (d) rural fishing community

5. Why do people like living in rural communities?
 - (a) there are crowds of people
 - (b) big yards and open spaces
 - (c) there are many things to buy in stores
 - (d) there are many tall buildings

6. Which statement best describes the word independence?
 - (a) producing goods to trade with other communities in return for other goods and services
 - (b) a pioneer family able to meet their needs independently
 - (c) selling wheat to a mill and then buying baked goods from a store
 - (d) both a and c

MARK THE FOLLOWING 10 STATEMENTS T IF IT IS A TRUE STATEMENT AND F IF IT IS A FALSE STATEMENT

7. ---- Burgeo is an urban community
8. ---- Weyburn is self reliant
9. ---- Burgeo is more interdependent than Edmonton
10. ---- Small communities can never be interdependent
11. ---- Weyburn began as a farming community
12. ---- The Atlantic Ocean is very important to Burgeo
13. ---- Burgeo trades goods, like cod, to other communities
14. ---- Spaghetti and crackers are products made from wheat
15. ---- Building better roads between communities increases self-reliance in those communities
16. ---- Weyburn and Burgeo have the same types of transportation

SOME OF THE FOLLOWING WORDS MAY HELP YOU COMPLETE THE FOLLOWING STATEMENTS:

- | | |
|-----------------|------------------|
| legend | sugar |
| fish processing | Saskatchewan |
| interdependence | sea shells |
| self-reliance | Newfoundland |
| Canada | fresh sea food |
| urban | potash |
| rural | oil |
| wheat | deep sea fishing |
| resources | Maritimes |
| goods | services |

17. What part of a map tells us what the symbols mean?

18. Because Burgeo, Newfoundland is next to the sea it can be called a _____ province.
19. Burgeo may trade fish with another community, like Lethbridge and in return would bring in _____ and _____ from Lethbridge.
20. The area around Weyburn also produces potash and oil. These are called _____ .
21. Burgeo is a community in a country called _____ .
22. Two main types of work people do in Burgeo are _____ and _____ .
23. Weyburn provides wheat products to Burgeo. In return, Burgeo provides fish to Weyburn.
This exchange of goods shows _____ .
24. You have been shipwrecked on a deserted island. Until help arrives you must work together with the other 5 survivors to meet your needs. You cannot depend on any other community to make you clothes or produce the food you need.
You have become part of a _____ community.
25. Weyburn produces wheat and oil for trade with other communities. What goods must be brought into Weyburn to meet the people's needs? List Two:

26. Why are fishing boats so important to Burgeo and not to Weyburn? (Answer in full sentence.)

27. List two things that happen in a community when it changes and becomes more independent. (Think of the changes Burgeo went through).

28. Lethbridge is a large rural city that makes food from wheat, margarine from canola, and canned and frozen foods from vegetables. Pick one of these industries and describe in a full sentence why it is an important industry to other Canadians.

29. List two good things about living in a small community like Burgeo.

30. List two good things about living in a small community like Burgeo.

31. What direction is Burgeo from Saskatchewan?

32. A trainload of packaged fish is headed to Lethbridge from the Maritimes. What direction is it travelling?

33. Why might some people prefer to live in a small self-reliant community like Burgeo used to be liked? (Answer in complete sentences.)

34. Do you think Lethbridge should become more interdependent in meeting their needs? Why or why not? (Answer in complete sentences.)

35. Write 3 ~~rea~~search questions that would help you study a Canadian community?

1.

2.

3.

36. Why would Burgeo become more self-reliant if they could grow all their own food and supply their own gasoline?

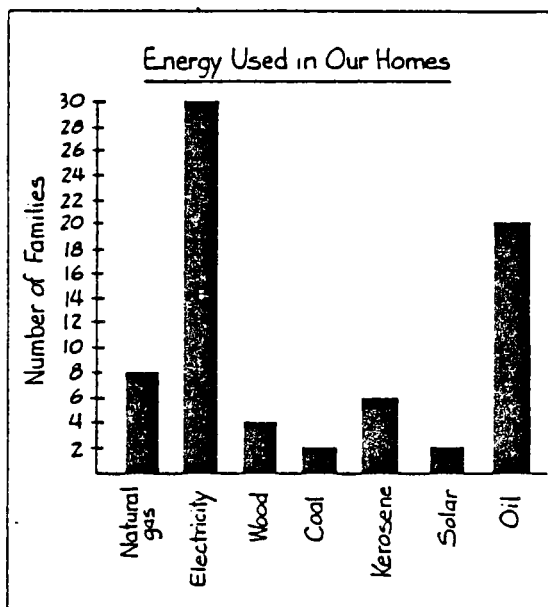
37. Of the three Canadian communities we studied, I found

_____ the most interesting. It was interesting because

I would like to (live there/visit) because _____

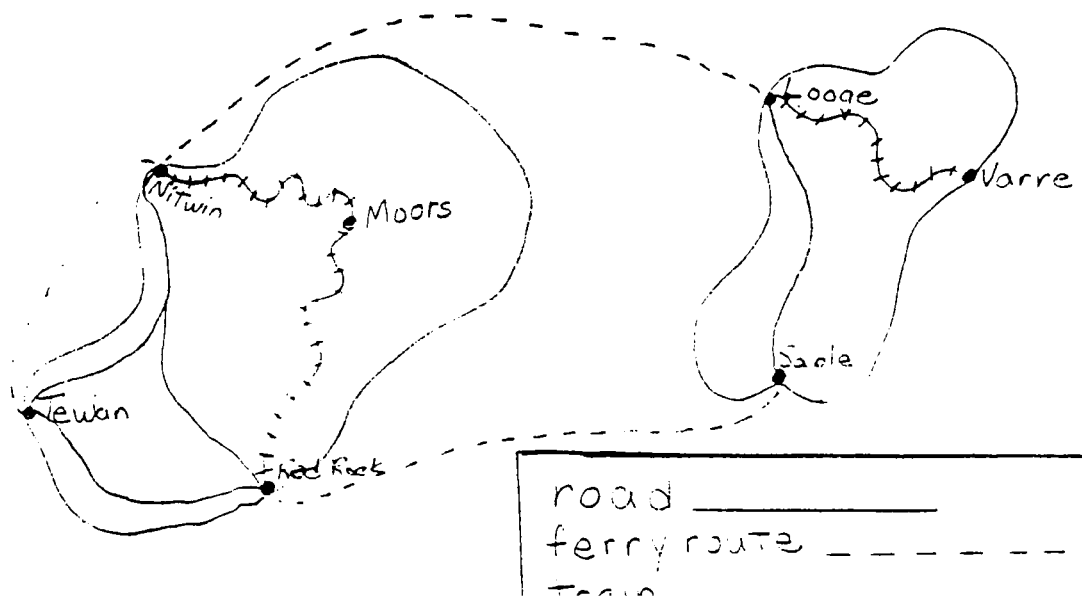
38. Look at the bar graph below and mark the following 4 statements T if it is true and F if it is a false statement.

- (a) ----- more families use oil than electricity
- (b) ----- thirty families use natural gas for energy
- (c) ----- oil is used by 20 families
- (d) ----- coal and solar energy were the least used in our homes



39. Look at the map below and mark the following 5 statements T if it is true and F if it is a false statement.

- (a) ----- you would have to take a ferry if you travelled from Red Rock to Sable.
- (b) ----- you could travel by car from Nitwin to Looge
- (c) ----- you may travel to Varre from Looge by road
- (d) ----- Red Rock has two types of transportation
- (e) ----- you may take the train or drive your car to Nitwin from Red Rock



Name _____

Social Studies Test

1. Which city is in the province of Nova Scotia?
(Winnipeg, Halifax, Montreal)
2. Toronto is known for its _____.
(rivers, skyscrapers, fishing industry)
3. Which city is a french speaking community?
(Toronto, Ottawa, Montreal)
4. The capital of Alberta is _____.
5. Name one place you might visit when you are in Edmonton.

6. What keeps the climate mild for Alberta's winters?

7. Name the capital of British Columbia. _____
8. Name two ways you can get to Victoria from the mainland.

9. Underline the major resources found in Victoria:
 - a) lumbering
 - b) oil
 - c) shipbuilding
 - d) grain and wheat
 - e) tourism
10. What is the major factor behind the types of resources found in Victoria? (location, size, climate)

Topic C

TOPIC C: SPECIAL COMMUNITIES

The study focuses on one or more communities in which people are attempting to perpetuate a distinctive lifestyle. The studies will focus on a contemporary Native community (Indian, Metis, Inuit). The intent of the unit is to develop an increased sensitivity to the cultures and lifestyles of other Canadians and an awareness that interaction with other people may bring about change.

ISSUES AND QUESTIONS FOR INQUIRY

The following questions and/or issues are studied, using an inquiry strategy.

Questions:

How do people keep their customs and traditions?

Why do people keep their customs and traditions?

Issue:

Should people keep their customs and traditions (e.g., language, celebration of holidays, traditional dress, traditional forms of shelter)?

Should we be concerned with others' feelings about change?

Can we keep our customs and traditions and still be members of a larger group?

Should individual differences affect how people treat each other?

Should people in special communities be allowed to live as they want?

CODE	OBJECTIVE
------	-----------

KNOWLEDGE OBJECTIVES

The student will gain understanding of the following:

1. Generalization

Some people prefer to live in or belong to a distinctive community so they can perpetuate their customs, traditions and values.

2. Concepts

- traditions/customs
- lifestyle
- change

Facts and Specifics

C16-C28	Characteristic features of a distinctive community
C19, C21, C22, C26, C27	Some of the ways people attempt to maintain a distinctive lifestyle (e.g., religious practices, holidays, language, education, location, dress)
C1, C41, C26	Some things that are common to groups and some things that are distinctive to particular groups (e.g., common - Canada Day; distinctive - Chinese New Year)
C35, C37, C39	Ways interaction with the broader society may result in changes or pressures to change (e.g., media - radio, television, press - personal contact, occupation, mobility, telephone, schools)
C36, C37, C39	How people in the selected community respond to change (accept, accommodate, reject)
C29	Some of the contributions made to society by distinctive groups (eg., food, customs, clothing, games, livelihood, games, housing)

SKILL OBJECTIVES

The student will develop competence in the following skills:

CODE	OBJECTIVE
	1. <u>Process</u>
	a) <u>Locating/Interpreting/Organizing Information</u>
	Use and interpret information from pictorial materials (e.g., pictures, photos, charts, films)
C5	Use title, table of contents, index, and glossary to locate information
C2, C3	Skim materials to select specific information and/or supporting details
C2, C3	Distinguish between fictional stories and factual information about people in communities
	b) <u>Geography/Mapping</u>
C13-C16, M4-M6 M7, M8	Read and interpret map symbols that represent places, boundaries and distances
C13-C16	Read and interpret simple maps to locate the communities under study relative to one's own community
C13-C16, M3	Describe the location, using intercardinal directions (NW, SE, SW, NE)
C13-C16, M7	Compare distance on a nearer, farther basis from one's own community to other communities studied
	c) <u>Analyzing/Synthesizing/Evaluating</u>
C6-C9, C33, C34	Examine case study descriptions of communities to identify ways people perpetuate their lifestyle
C6-C9, C18-C27 C33, C34, C38, C39	Recognize differences in perspectives (the way people see things) in examples of those who may choose to change some specific of their lifestyle and those who desire to remain the same
C10-C12, C40	Predict the consequences, for the people/community under study, of resisting or adopting particular changes

CODE	OBJECTIVE
	<u>2. Communication</u>
C28, C29	Chart or draw a picture to show the contributions made to society by culturally distinctive groups
C4, C32, C32	Orally, present information on a community, giving consideration to content, audience, social studies vocabulary, pronunciation and enunciation
C17, C27	Present information in written form, applying the skills of revising and editing by considering content, organization, vocabulary, sentence structure and mechanics
	<u>3. Participation</u>
C1, C41, C42	Show respect for someone else's opinion and viewpoint
C28, C39	Understand the need for rules and for observing them
C4, C28, C44	Participate cooperatively in group work and class discussions by contributing ideas
C40	Under the teacher's guidance, plan and carry out an action that would show an appreciation of someone else's way of maintaining a distinctive lifestyle
	<u>ATTITUDE OBJECTIVES</u>
	The student will be encouraged to develop an attitude:
C17-C28	Of appreciation, understanding and tolerance of people who maintain a distinctive lifestyle
C29, C30	Of appreciation of the contributions made to society by culturally distinctive groups
C35	Of understanding of the forces that temper change in a distinctive community

1

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- | | | |
|---|---|--|
| 1. Survey of activities for a one day period completed by a penpal and the student themselves.
*Daily timetable record and special events survey is developed by students, sent and is completed by their penpal previously. | 2. Opener
Indian Legends
- guest speaker; an elder
- students read and discuss and illustrate (handout, Land of Bloods, p.21-23) | 3. Legends continued
- fact and fiction
purpose of legends |
| 4. Group work
- students dramatize a given legend | 5. Introduction of Text
Land of the Bloods
table, contents, glossary | |

2

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- | | | |
|--|--|--|
| 6. Native History
- Who are the Blood people?
(handout, Land of the Bloods, p.1-8) | 7. Native History
- How the Blood lived long ago?
(handout, Land of the Bloods, p.9-29) | 8. Native History
- transportation
- lifestyle
(handout, Land of the Bloods, p.9-29) |
| 9. Native History
- Customs/Traditions
- Why have the Bloods kept their traditions and customs?
(handout, Land of the Bloods, p.9-29) | 10. Contemporary Life
- changes
- How lifestyle has changed and what has caused these changes? | * Development of a Native handbook which depicts each concept studied through written summaries and illustrations. |

3

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|---|---|---|
| 11. Contemporary Life (cont'd)
- changes | 12. Contemporary Life (cont'd)
- changes | 13. Location of Blood Reserve
- comparison as to their own community
- intercardinal direction (Land of the Bloods, p.31) |
| 14. Mapping Skills
- use of Alberta road maps
- symbols, distances, boundaries
- scale
- handout
- Land of the Bloods, p.8 | 15. Geographical Characteristics
- plains, rivers, coulees
- uses and application
- implications
- Land of the Bloods, p.14-15, 31-33 | * Handouts of map
* Use of a map of Alberta and have students draw reserve boundaries on it |

4

16. Reserve as a Community
- physical characteristics
- smaller communities within a larger community (Land of the Bloods, p.40-41)

17. Response - daily lives
survey story board depicting a comparison of events

18. Food
Clothing
Shelter
(Land of the Bloods, p.45-48)

19. Families
- extended family structure
(handout, Land of the Bloods, p.49-50)
Education

20. Transportation
(Land of the Bloods, p.51)

* Use map on p.31 (Land of the Bloods)

5

21. Language
- writing and speaking
Blackfoot
(handout)
(Land of the Bloods, p.52)

22. Spiritual Beliefs
(Land of the Bloods, p.53)

23. Government
- structure
(Land of the Bloods, p.54-46)

24. Occupations
(Land of the Bloods, p.57-59)

25. Recreation
(Land of the Bloods, p. 60-62)

* Separate content areas may be used as group work activities and recorded in their Native handbooks.

6

26. Celebrations and special days
- common and distinctive
(handout)

27. Traditional foods, dress and festivities
(handout)

28. Comparison Chart between our community and native community
- based on content areas studied

29. Contributions made by natives to society today e.g. food, music, clothing, games (handout)
- students develop a story board or group illustration

30. Mural
- class project
- this depicts contributions

* In small groups, students write explanations of drawings on the mural.

7

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- | | | |
|--|---|---|
| 31. Oral Presentations
- each student selects a given concept that has been studied to present orally to the total group (includes dramatization) | 32. Oral presentations (cont'd) | 33. Field Study at a Reserve School |
| 34. Journal Entry
My day at the Reserve School
- can also be an imaginary trip | 35. Changes
- ways interaction with broader society results in changes
- pressures to change media, schools, communication, occupational mobility | * Groups may be video taped and reviewed. |

8

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- | | | |
|--|---|--|
| 36. How the Bloods respond to change?
- acceptance
- accommodation
- rejection
(Land of the Bloods, p.65-73)
- discussion | 37. How are the Bloods keeping their traditions and customs?
- holidays, special events, schools, government
(Land of the Bloods, p.65-73)
- chart: customs maintained
customs lost | 38. Why do people change lifestyles?
- different perspectives
- maintaining one's own cultural heritage
- predict and list why people change lifestyles |
| 39. Should we be concerned about other people's feelings about change? | 40. What if
students predict consequences for natives resisting or adopting changes
e.g. computer technology | |

9

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- | | | |
|--|---|-------------------------|
| 41. Can we keep our customs and traditions and still be members of a larger group? | 42. Should people be allowed to live as they want in a special community? | 43. Evaluation: Testing |
| 44. Collate notes and develop a title page. Share booklets, mural and charts with another audience | 45. | |



TOPIC C

SPECIAL COMMUNITIES



The Origin of the Sweatlodge

BLACKFOOT

The spirits of long ago embedded secrets in some rocks, and no man can truly be wise unless he finds one of them and discovers its message. When such a rock yields its wisdom, it will glow with a beauty that will make its finder weep and pray.

The power of most rocks is so great that they can restore a man's strength, instill courage, find the source of his ills, or even renew the bond between a lifeless body and its fleeing soul.

With the proper use of rocks in a sweatlodge, a man invites the spirits of all living things to his side. From them he will receive a clear mind, vigor, stamina, and insights into all dealings of four-legged, two-legged and winged people.

The first person ever to build a sweatlodge was a young man who lived before the first sumac leaf turned red. Although he was well built and of true mind, a pretty maiden rejected his love because his face was marred by an ugly scar.

"You can win my heart only if you have the scar removed," she told him again and again, knowing that no ordinary man could do that.

In his quest to win her heart, the Scarred One turned for help to the shaman, who pointed to the sun and said, "Only He can change things, for His power is above all others!"

Troubled, the Scarred One walked toward the place where the sun is nearest the earth. For days on end he walked, always facing the sun. He travelled through many strange countries for such a long time that he could not remember how many seasons had passed.

Finally he entered the Land of Light, where Morning Star, the son of Sun, became his travelling companion and friend. When Morning Star's life was endangered by a four-headed monster, the Scarred One fought for him without fear of losing his own life. In gratitude Sun removed his scar and not only gave his face nobility but also gave his mind the knowledge of the special songs, dances and purification rites that enable a distressed human to evoke Sun's benevolence.

Upon his return to earth, the Scarred One not only found a maiden who truly loved him but also became a mentor to his people. Because of his teachings they purify their bodies and minds in the sweatlodge and are able to recognize the wisdom that travels on the sun's rays.



Oglala: Before you make an important decision spend some time in the steam house.

The Fire that Guides the Soul

BLACKFOOT

Dakota:
Think kindly of people
who live
in the Beyond.
Some day you will
keep them company.



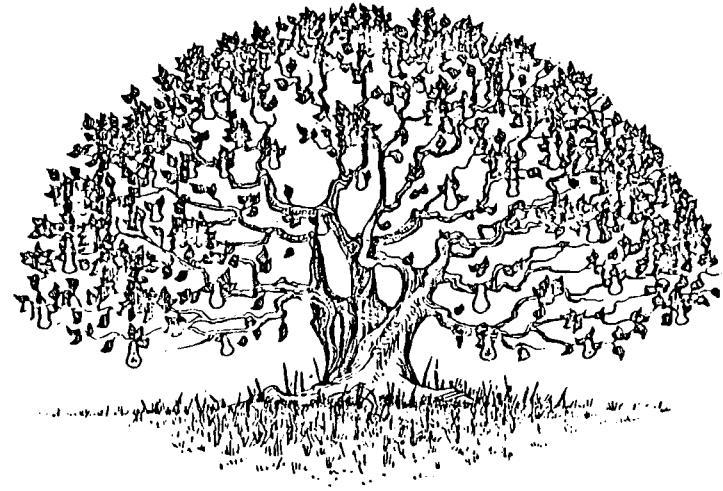
Man's death placates the spirits of the sun, the moon and the earth. His soul rises into the land of Morning Star, where the wheel of life turns in colors unknown to earthlings.

This knowledge came to us from an ancient shaman who was mortally wounded by an assailant. Although his body lay bleeding on the ground, the shaman was able to leave in a different body that was paler than the white light of the morning. He journeyed for two days until he reached his people's camp. He called for them to gather at his side, but to his bewilderment their ears did not hear his words. Their eyes did not recognize his face, and their hands remained insensitive to his touch. Even the wind blowing into the fur of a fox whispered louder than he did, and the haze over the forest was more visible than his body. Saddened and confused, he took the two-day journey back to where his slain body lay. There he composed a song that addressed the unseen powers of life and death, and asked to be allowed to return into his earthly body. A fire flared up between himself and his wounded body. With the last note of his song on his lips, he sprang through the flames to reach it and found himself lying on the ground, still wounded but alive.

The shaman gave thanks to the Master of Life. Then he rested to gather strength for his walk back to his people. While he sat propped against a tree, a strange light appeared. In it, he saw the spirit of his old father, who said: "My son, the Master of Life decreed that your song shall be taught to all generations of shamans. It shall give them the power to intercept a departing soul and return it to its body. With this song they may summon a spirit-relative to carry messages between the land of the living and the land of spirits. With it they may ask for dreams and visions that offer guidance. But you must teach the living to build a fire next to the body of the departed. They must tend to it for four days. It is a beacon that reaches into the land of spirits and dispatches a guide to fetch the soul. On the fourth day the guide will arrive and offer the soul a drink that will rinse away all earthly knowledge. It is then free to understand the rules of the new land. Without the help of living relatives the task to build a fire is so grueling that few souls succeed. Forever they search for the Spirit Land, but they cannot find it by themselves!"

After the vision vanished, the shaman regained his strength and returned to his people. Through his teachings we know that whenever someone dies, a fire has to burn for four days so that the soul can travel into the land of the spirits as easily as the morning mist fades into the warmth of the day.

THE STORY OF THE SACRED TREE



For all the people of the earth, the Creator has planted a *Sacred Tree* under which they may gather, and there find healing, power, wisdom and security. The roots of this tree spread deep into the body of Mother Earth. Its branches reach upward like hands praying to Father Sky. The fruits of this tree are the good things the Creator has given to the people: teachings that show the path to love, compassion, generosity, patience, wisdom, justice, courage, respect, humility and many other wonderful gifts.

The ancient ones taught us that the life of the Tree is the life of the people. If the people wander far away from the protective shadow of the Tree, if they forget to seek the nourishment of its fruit, or if they should turn against the Tree and attempt to destroy it, great sorrow will fall upon the people. Many will become sick at heart. The people will lose their power. They will cease to dream dreams and see visions. They will begin to quarrel among themselves over worthless trifles. They will become unable to tell the truth and to

deal with each other honestly. They will forget how to survive in their own land. Their lives will become filled with anger and gloom. Little by little they will poison themselves and all they touch.

It was foretold that these things would come to pass, but that the Tree would never die. And as long as the Tree lives, the people live. It was also foretold that the day would come when the people would awaken, as if from a long, drugged sleep; that they would begin, timidly at first but then with great urgency, to search again for the *Sacred Tree*.

The knowledge of its whereabouts, and of the fruits that adorn its branches have always been carefully guarded and preserved within the minds and hearts of our wise elders and leaders. These humble, loving and dedicated souls will guide anyone who is honestly and sincerely seeking along the path leading to the protecting shadow of the *Sacred Tree*.

LEGEND

ORIGIN OF THE CONSTELLATION OF THE BIG DIPPER

Long ago, our people were camped by a river. Among the people lived a man with his family of seven sons and a daughter. Each day the daughter would gather wood for the fire.

One day as she returned with the wood, Okina, the youngest, asked her, "Why are you always dirty when you come back?" "It is pretty muddy where I gather them," she answered. Okina did not believe her so he followed her the very next day. There was a big old bear cave where she usually gathered the wood. Hiding in the trees, Okina watched as a great bear came out of the cave. He watched as his sister started to wrestle playfully with it.

Immediately, Okina ran home and told his father of this strange event. His father was angry. And he ran out of his lodge and called out to his people, "Help! Help! A bear wants to marry my daughter! Come and help me kill the bear!" All the people came running with their bows and arrows and they all set out to kill the bear. When they arrived at the cave, the people found that the girl and the bear were already married.

Soon she came walking out of the cave with the bear behind her. The people started shooting at him but could not kill it.

"Okina, run to your sister and ask her what is the bear's weakness." ordered the father. Okina returned, he told them if they shoot the bear in his foot, he would fall and die. Again and again they shot at it, finally it dropped to the ground.

In those times a bear was powerful medicine. The people took the parts of the bear they wanted for medicinal purposes. The girl asked Okina if he could cut some of the hide from her dead bear husband. After he had done this, she asked him to strike her on her back with the raw bear hide four times. After the fourth time, she turned into a bear woman. The people and bear woman went back to the camp.

Later Okina said, "I am going hunting!" While hunting, he saw his six brothers running across a creek. "Why are you running?" he asked. "There is a great bear at the camp, and it has frightened all the people away," they said. Okina explained to them that the bear was really their sister.

"What are we going to do?" they asked. "We have to kill her and the only way is to shoot an arrow into her foot." "Well," replied the oldest brother, "since it was you who helped change her into a bear, you are going to have to lure her out here." Okina replied, "None of us can shoot very ^{well} good!" They decided to stick a bundle of arrows into the ground with the points upward, instead of shooting her.

Sadly, Okina went back to the lodge where his ^{sister} the bear woman was waiting. She asked Okina, "Where is the meat you were going to bring home?" "I was hungry so I ate it on the way back," he replied. The bear woman got very angry. She growled, "I am going to kill you for killing my husband." She chased him outside.

Okina led the bear woman to the arrows but he ran around them. The bear woman stepped on the points and she fell and died. The seven brothers ran and ran and stopped to rest.

However, the bear woman came alive and started after them again. "We will never kill her and we'll never stop running," cried Okina. to his brothers. So they all climbed up one tree to escape from the bear woman.

The eldest brother said, "I wish we were up in the sky where people could see us. I wish they would think before doing something crazy, like we did!" Just then a chick-a-dee came flying by and told them, "I can grant you that wish if you close your eyes!" When they opened them again, the seven brothers found that they were the Big Dipper that you see today with Okina at the tail end.

SEEK AND FIND

Y Q Z F B Y F Y Q Y R S L H F X O H O D
N V M E R V L V M C J W D S Y Z F P D B
E M S U Y Z J X A Q S A Z X O P R X G L
W O D Q F B B O O V I Q B R O J O R C X
J I V K P P Y I M O Z Y R N B G E P S E
N J N F A X K D G Q Q W O O P T Y X R L
I T O D X C K A S R U U H H G C O R I
T C V T R R J H W F D O G G X J D X A N
R A S C X N W K O A D I U U W B Y I Q G
J V F M B F N A K N H A P A C R J L J F
W E V K Y Q Y I W Y D I C P U V B X Z X
Z M E T H J Z G I R W S C O E F U V X F
W K P Z B X Y Q E I L O F D R R O J T M
D C H I C K - A - D E E O E R Q M J L K
S O W B X D S E P L X A T D Y U R M U U
A R R O W S Q N S A X O ' K I N A R R V
A F B O O E Z Z H R O X Z N K J A H A G
W J D U J L D H E F Z B H F J E L K L X
T C N D Y D B T B P I U E Q B Z W D X O
M I M J T J S H B U I A I S V W F Z H J

Answer the following sentences from the puzzle.

What was the animal in the legend? _____

What was the youngest boy's name? _____

Who went every day to fetch wood for the fire? _____

Where did they shoot the bear to kill him? _____

How many times did O'kina strike his sister with the hide? _____

What did they put into the ground? _____

What was the animal that helped the boys get their wish? _____

The seven brothers turned into which constellation? _____

Where did the bear live? _____

What was the girl looking for? _____

.Now find your answers in the chart above and circle each word.

ANOTHER LEGEND YOU MAY WISH TO READ TO YOUR STUDENTS

NAPI AND CREATION

A Long time ago, there was a great flood. There was no living thing except Napi and a muskrat. Napi said to the muskrat, "You must dive to the bottom of this water and bring up some dirt." The muskrat dived and returned with some dirt.

Napi took the earth and rolled it in his hands. As he rolled the dirt, it multiplied and spilled to form the earth's surface.

Napi picked up some more earth and formed animals and birds and breathed life into them. They became part of the land and air.

Again, Napi picked up some more dirt and made a human. He made a form of a woman, to be his companion. Napi and the woman ruled the world for many years.

One day, Napi and his woman sat by a river bank wondering how else to improve the earth. Napi rose and picked a buffalo chip from the ground. He said, "I will cast this buffalo chip into the water. If it floats, I will make future people to rise again after their death!"

But the woman said, "No, this would make too many people on earth. Instead, let me take this stone and cast it into the water. If it sinks, people will die forever, and if it floats, life will be eternal!" As a result, death came to the world.

After a time, Napi and woman separated and were not together for many moons. Napi went away to finish creating the world and he made men to help him.

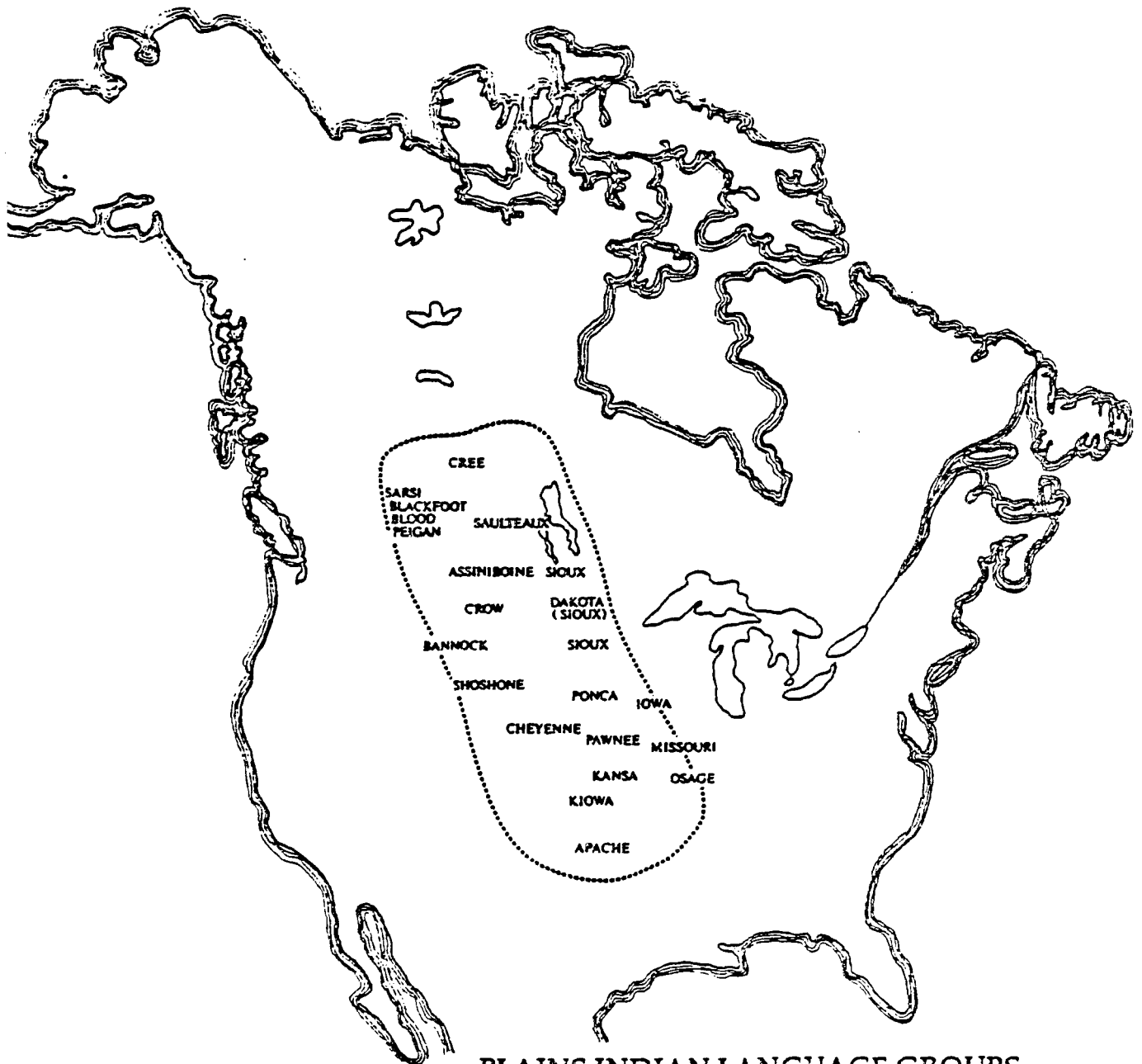
One day, Napi and his men were out hunting buffaloes. Napi became separated and went alone as far as the Highwood River. Standing on the edge of the east bank, he saw a camp of beautiful tipis. He shouted and waved to the people. To his surprise, he discovered the people were women that his woman companion had created. She came to meet him and invited him to stay. Napi said, "I have created many men who have no women companions. Let us line up my men and from them your women can select their companion!" The woman agreed. Napi and his men stood and waited.

The chief woman secretly removed her fine clothes. She unbraided her hair and put on ragged clothes. She was the first to choose her companion. She walked up to Napi and chose him. Napi refused because of the woman's dress and appearance. The chief woman instructed her women to choose everyone else except Napi. The women did as they were instructed. Napi was left standing alone.

The chief woman put back on her fine clothes and braided her hair. She returned to Napi and said, "You have shamed me in front of our people. You will remain on this spot forever!" Napi turned into a pine tree. For many years, a lone pine tree stood along the bank of Highwood River. People said that it was the ghost of Napi mourning because he had no woman companion.

Area and Language

The plains is a geographical term used to describe the area between the Mississippi and the Rocky Mountains in the United States, and the southern area of Canada from the Rocky Mountains in Alberta to the Manitoba border. This area is short-grass country and prairie. There are few



PLAINS INDIAN LANGUAGE GROUPS

rivers or lakes. The climate is hot and dry in the summer and very cold in the winter. Because little rain falls, vegetation is stunted and few trees grow.

The plains Indian was as different in language and customs from other North American Indians as the Chinese are from the French. There were six different families or linguistic groups, as shown:

Root Language	Dialects	Related Dialects
Algonquin	Blackfoot	Piegan Blood Northern
Blackfoot	Plains Cree	Saulteaux Plains Chippewa
Athabaskan	Sarsi Kiowa	
Caddan	Pawnee Wichita	
Kiowan	Kiowa	
Siouan	Mandan	Hidatsa Crow Sioux
	Dakota	Assiniboin Missouri Osage Omaha Ponca
Shoshonean	Wind River	Shoshone Comanche
	Ute	

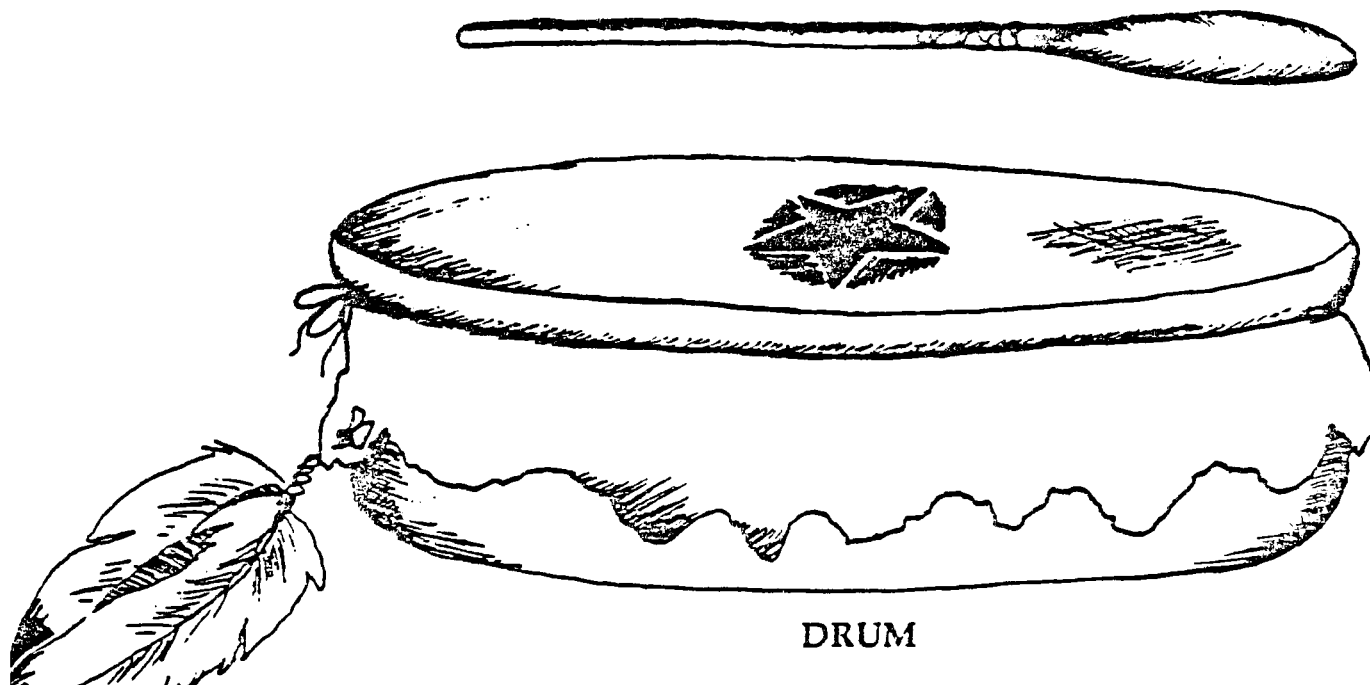
Although the plains tribes spoke different languages or dialects, they were of the same culture. They did not have a written language or even an alphabet, but they had various ways of communicating with each other. One of the common ways was sign language: speaking with the hands as mutes do. Smoke signals were used to announce death or danger.

They mimicked birds and animals to alert each other in times of danger and also as a secret code. Drawings and symbols were used to record important events, especially visions, and were most often painted on buffalo robes or teepees.

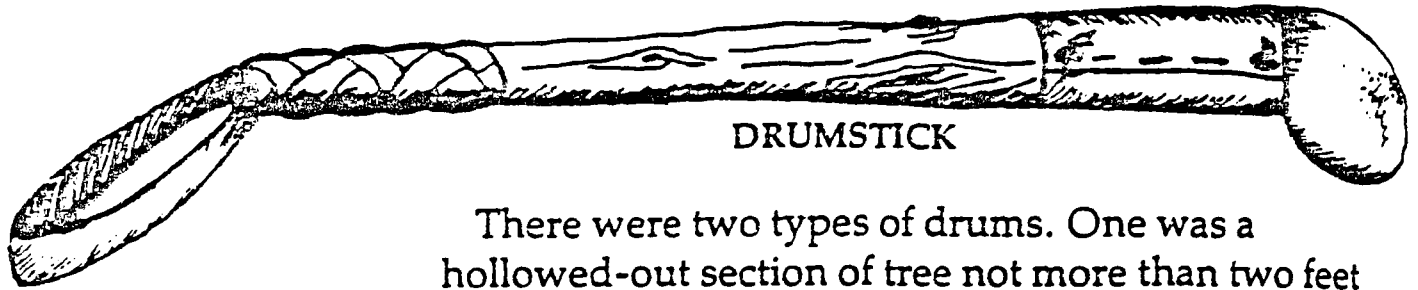
Music was a sacred form of communication, for it was the language of the soul. The drum was especially important because it brought people together and it also represented the heartbeat of the universe.



BONE WHISTLE



DRUM

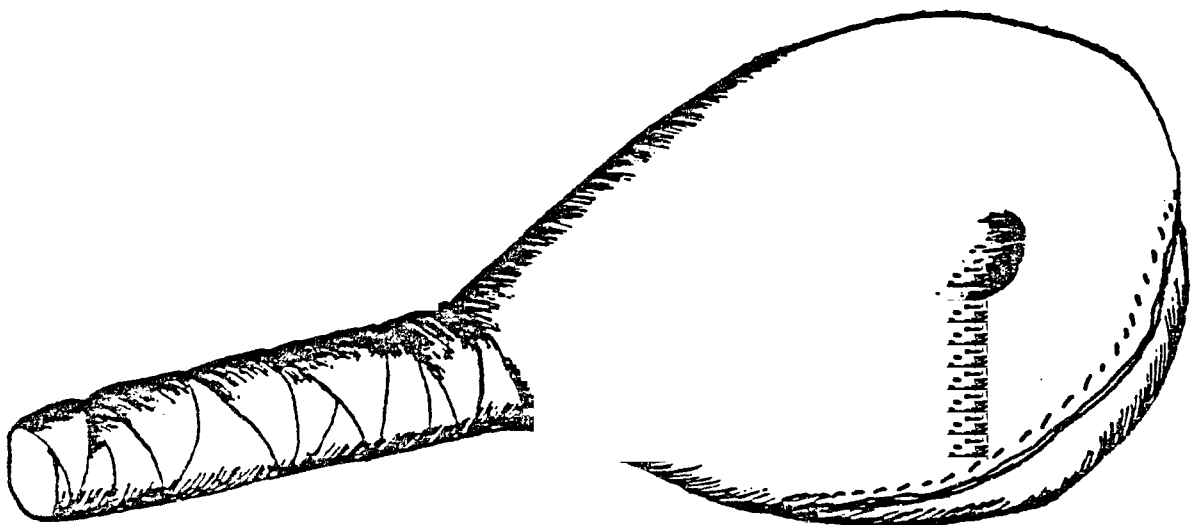


DRUMSTICK

There were two types of drums. One was a hollowed-out section of tree not more than two feet high with stretched rawhide on both ends laced tight with rawhide thongs. The other was a hand drum, made of rawhide stretched over a round wood frame and laced so that the drummer could hold it.

Music was also made with rattles of rawhide stretched when wet over a small round or oblong wooden frame, with pebbles inside and a handle attached. Another instrument was the flute, made from hollowed-out willow sticks or bone, especially the bone from a bird's wing.

On the lands occupied by the plains Indians there were no artificial boundaries—no fences or walls—but each tribe kept to its own territory, and the edges of this territory were as clearly recognized as if a wall were actually there. An



RATTLE

Indian would not cross a particular river, or an Indian hunter would hunt only part way up a hill, because to cross that water or go up that hill would put him into the territory of another tribe. It was believed that all souls have their own territory, and to invade another's knowingly and uninvited was wrong.

If an Indian hunted in another tribe's territory, he was punished by his own tribe, for he had endangered the safety of his own people. When it was necessary to make contact with another tribe—for example, to arrange a meeting—a small party was sent ahead to make preparations. Later, when horses became more common, raiding parties stole horses, but this trespassing was a sport, and very seldom did people hurt each other.

If a member of one tribe killed a member of another, the guilty person's family would have to punish the murderer, if necessary with death. Sometimes the family would surrender one of its members as a replacement for the victim, if that was acceptable. An example of this custom was the adoption of Poundmaker of the Plains Cree by Chief Crowfoot of the Blackfoot tribe. The Crees had killed Crowfoot's son in battle, but the chief felt that the spirit of his son lived in Poundmaker, so he adopted the Cree orphan, and peace was restored between the two tribes. Such an adoption was final, and the person adopted became a full member of his new family.

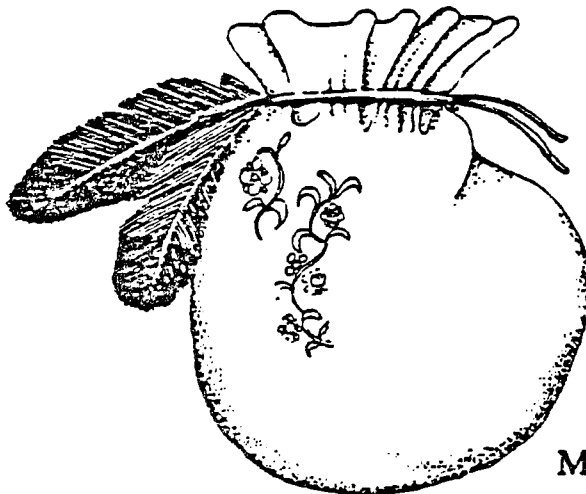
Similar adoptions took place between feuding families of the same tribe, and ensured that there would be no attempts at revenge.

Beliefs and ceremonies

The plains Indians believed in a creator whom they called the Great Spirit. They also believed that all things had a soul, and so humans, animals, birds, fishes, plants and insects were treated with equal dignity and respect. The earth was recognized as the mother of all living things, and the sun, moon, and stars were revered for their contribution to life.

The circle symbolized growth, for the Indian observed that all nature is a continuous round with no beginning or end. They saw this circle in their very existence with the cycle of birth, life, and death. Man hunted animals to feed himself and his family, so animal nourished man; man grew old and returned to the earth to nourish the grass, which then fed the animal. Man therefore nourished the animal. The cycle was complete.

Because they recognized this natural dependency, there was no communication barrier and the plains Indians could call on other spirits in times of need: not so much by praying in the white man's sense but by fasting and meditating and being open to guiding signs from a helpful spirit.



MEDICINE BAG

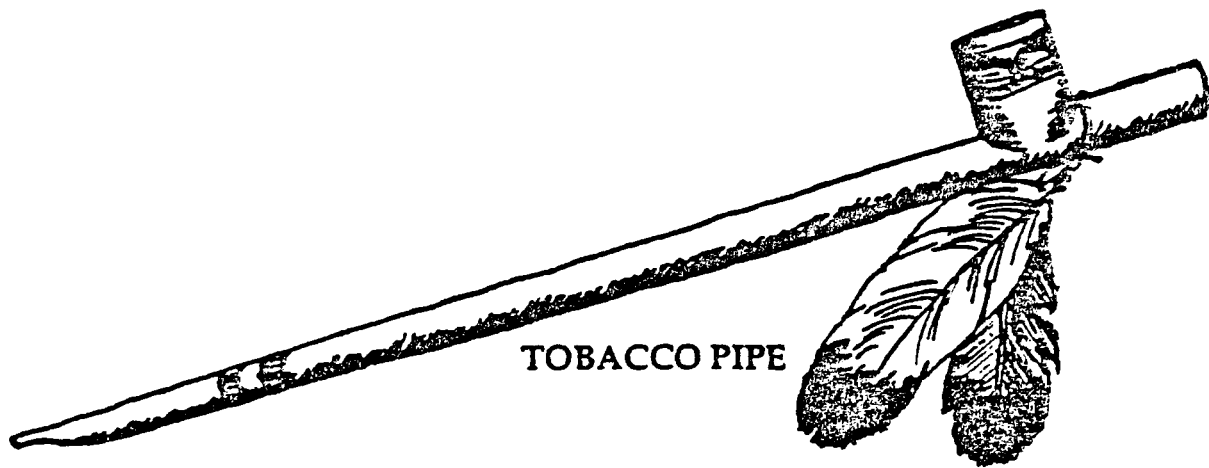
When young people reached puberty, they were considered adults and took their place as responsible members of the tribe.

A young man upon reaching puberty went in search of a vision and a spirit protector or guardian. This quest was a very personal experience and was never taken lightly. A vision directed the course of his life and a spirit guardian protected him. Nothing was ever attempted without consulting the guardian and praying for wisdom and understanding.

To be a good warrior or chief meant to be spiritual, humble, brave, and gentle, and above all to live wisely with nature. There was no fear of death for the Indian, because he viewed death as only part of the cycle of life.

Meditation and solitude were important for everyone, as they kept the soul clean and strong. It was also good to laugh at one's self and to tell others in songs, dances and stories about one's mistakes and foolishness. Of course no one was good all the time, but those who were lazy, greedy or foolish did not survive for very long. If a person's behavior harmed his people's way of life, he was forced to leave the camp and to fend for himself.

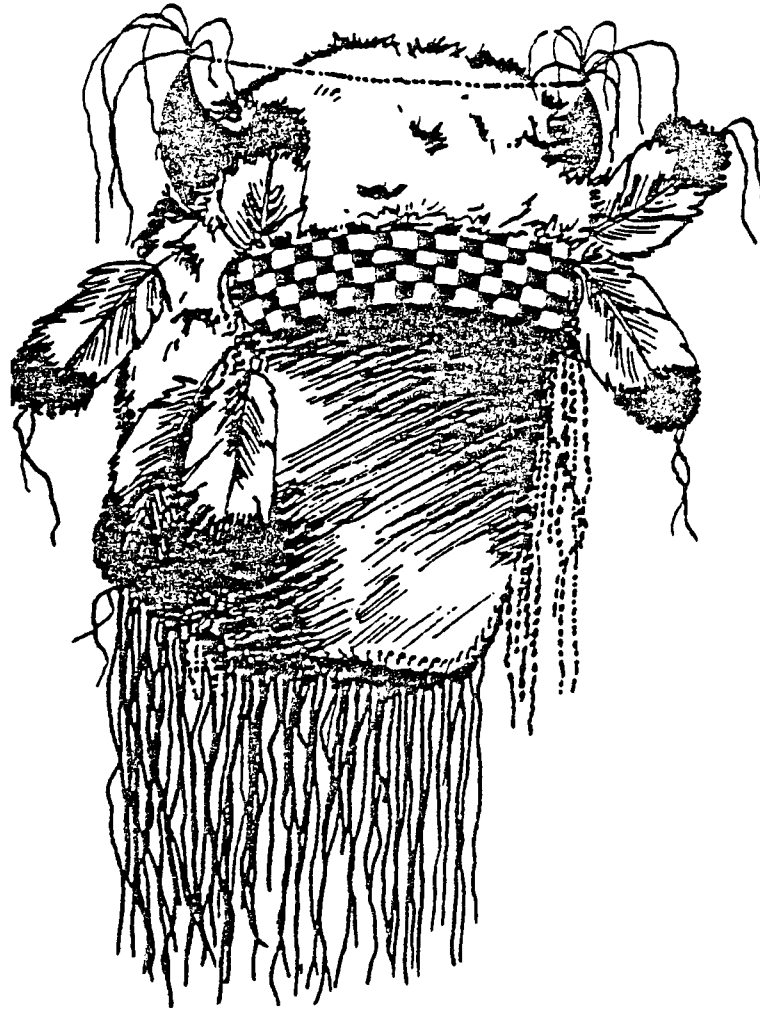
Tobacco smoking was a special ritual, not a habit. The early smoking mixture was made from red willow bark; later, tobacco was obtained from the Indians to the east. For the smoking ceremony, the participants (always men) sat in a circle. A pipe was filled and lit by the holder, who pointed it to the north and upwards to show respect for the Great Spirit (the creator), then to the four directions of the



compass: east, south, west, and north again. The pipe was passed clockwise around the circle. Tobacco was never smoked for pleasure, except by old people.

An infant's navel cord was cut immediately after birth and put into a small decorated bag that was retained for life, often worn around the neck. This was the individual's personal "medicine." Just as the navel cord provided the link between the baby in the womb and the woman who gave it life, so the medicine acted as a link between the person and the spiritual world. This medicine was not just a symbol, and its loss or destruction meant spiritual death.

When puberty was reached and a vision and a protector had been found, then the adult's medicine was strengthened by his adding other objects to make a medicine bundle. The objects might include a feather or a claw, if his protector was a bird, or there might be a flower that had featured in his vision. The actual contents of the bundle were known only to the holder. As the owner matured and his spiritual strength became greater, the contents in the bundle were added to. The bundle was buried with its owner when he died, unless he had arranged to give it to a relative or friend, who would not know the contents but

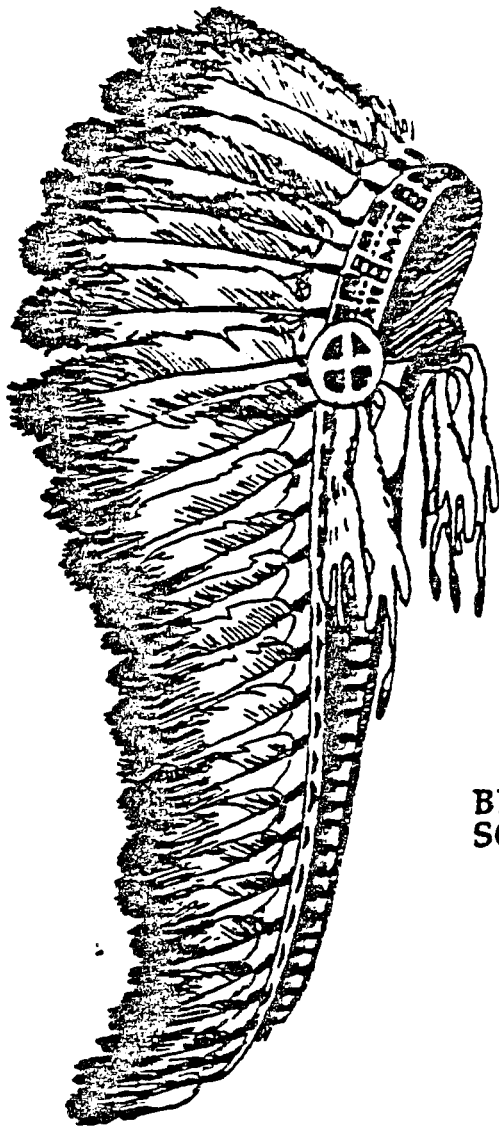


CREE BUFFALO HEADDRESS

would simply add the bundle to his own, making his medicine stronger.

Medicine bundles were also held by Societies, but only the spiritual leaders of the Societies knew the contents. The Societies governed the tribe; there were Societies for warriors, for medicine people, for hunters, and others. The Dog Soldiers, for example, were similar to policemen and kept law and order in the community, during the hunt, and on the march, as well as at special ceremonies.

The Society was a sort of club where members could associate easily and exchange ideas about



SIOUX CHIEF'S HEADDRESS



**BLACKFOOT HORN
SOCIETY HEADDRESS**

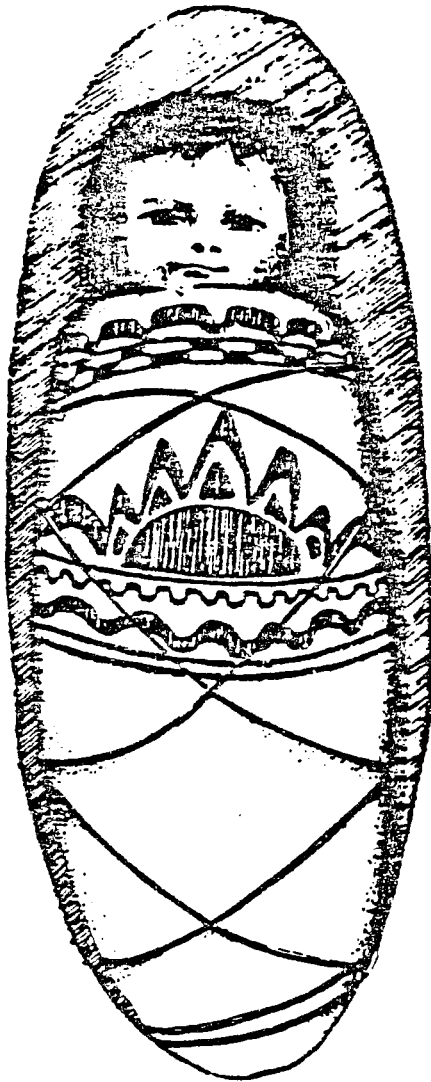
their special tasks. Membership in the Societies was hereditary, but if a young person born into one Society wanted to join another, he was free to do so. He would have to earn the membership and be sponsored by a member of the Society he wanted to join. For example, if he wanted to join the medicine Society he would approach a member who would be his teacher. When he had learned everything and showed that he would be a good medicine man, he could become a member. No one else could use his songs or dances unless he gave them, and this was a very special gift. In some tribes,

songs and dances could be bought, but this only came about in very recent times.

No plains Indian home was complete without sweetgrass, a fragrant grass that grows only in sacred places and cannot be found by everyone, even when it can be smelled in the air. The blades of sweetgrass are naturally tinted with purple and pink, and when braided and burned they give off smoke in a straight fine upward column. To make their sweetgrass incense, the plains Indians braided freshly picked sweetgrass into a rope half an inch to an inch in diameter and ten inches to two feet long. The incense was used at all ceremonies and also by each individual who wanted to meditate in the home or sacred lodge. He would light the grass rope, hold his hands over the smoke and rub his body and hair with his hands. Then he would sit back and let the fragrance fill the air as he meditated. Dried sweetgrass was carried by everyone and there was some in every medicine bundle.

Throughout the year special ceremonies were held: some for thanksgiving, some to ask for guidance and good fortune, and others simply to have fun. All the ceremonies followed ritual strictly and were usually sponsored by a Society. Tribesmen especially looked forward to a celebration now called the pow-wow. It was held in the summer when tribes gathered from all over, shared their songs and dances, and visited old friends and relatives.

Many ceremonies were kept secret because they were sacred, and they remain so today.



PACKBOARD

The Family

Families were strong and closeknit, and old people were always treated with great respect. When they became very tired and ready to leave the world, they went away to die. No one tried to stop them, for the choice was theirs to make. But they remained important to the family as long as they lived.

Children were taught from birth by the old people to respect all living things, and probably because gentleness breeds gentleness, they were rarely punished or criticized severely. The old people also taught them how to use tools and how to hunt, so that by the time they reached puberty they had learned to be adults.

Brothers and sisters were taught to protect each other. Aunts and uncles were like second parents and were important, because a child could confide in them as adult friends. If a parent died, an aunt or uncle took over the responsibility of the dead parent. Cousins were as brothers and sisters, and all great aunts and great uncles were regarded as grandparents.

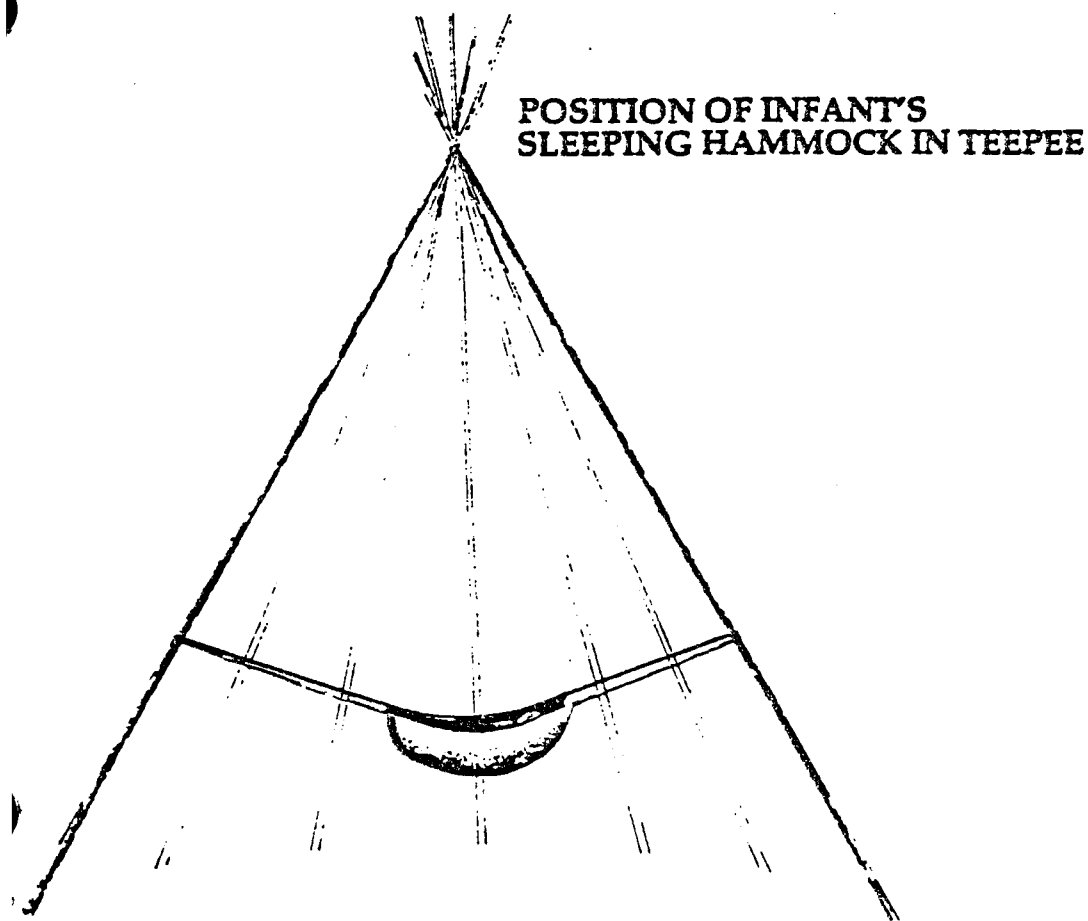
Marriages between blood relatives, even distant ones, were taboo. However, marriages between relatives by marriage were not frowned upon; in fact, such marriages were common, for if a man married his brother's widow the children gained a familiar father and the widow was not left to fend for herself. A man might marry his wife's sister and have two wives, but it was his wife who first made the proposal and then only if the husband agreed.

In a first marriage, the bride was usually chosen by the man, whose family then offered gifts and

made arrangements with the girl's parents. If the girl's family did not approve, or if the girl was opposed to the match, the gifts were usually returned. It was not often that a girl refused to marry her parents' choice, but her refusal was respected.

If after marriage the couple had problems that they could not overcome, they separated. Although separation was not encouraged, it was not considered as bad as continuing an unsuccessful marriage.

Great respect was shown to in-laws, especially to mothers and fathers. After marriage a man had to show how important and powerful his wife's



mother was: he could neither speak directly to her, look at her, nor use her name. The same rigid rules applied to his wife in regard to her father-in-law. The rules were not as rigid towards other members of the family. Usually the man lived with his wife's people, but in the Blackfoot tribes the woman went to live with her in-laws.

A newborn baby was cleaned and put into a bag full of soft moss that acted as a diaper and provided warmth. The bag was slung from the mother's back, and if she were busy she hung it from a peg in the teepee or from a special post outside. During the night the child slept in a hammock that was slung over the mother's bed and was rocked when the infant cried.

Soon after birth a feast was held and the baby given a name by someone of the same sex who would from then on be a second mother or father. A boy's adult name was decided after he had had his vision at puberty; a medicine man interpreted the vision and then named the boy.

To see a vision and a spirit guardian, the boy went away from the camp and the people, cleansed his body in a sweat lodge and fasted and meditated. He did this until he found what he was seeking. If unsuccessful, and too weak to continue, he would go home and try again later. This was not considered a failure but only meant that he was not yet ready.

Plains Indian girls did not have to seek a vision at puberty. The menstrual cycle brought power to communicate freely with the spirits, whereas a boy had to seek them.

The young girl was lodged in a teepee away from the camp, where she was guarded for four days by an old medicine woman who could communicate with and control the spirits. The girl could not go near sacred objects such as medicine pipes or bundles during this time, not because she was unclean, but because of the uncontrolled spirits around her.

During these four days the girl was taught the ritual she must follow each month, and the meaning and purpose of it. Her training under the old medicine woman also taught her how to control the spirits so that they could not take over her mind.

When the four days were over, she was brought back to camp and a feast was held in her honor, at which time gifts were given to all the guests. It was also then that she was given her adult name. Her name was given to her by the old woman who taught her, and usually the name was of significance; "Red Stone" Woman could mean that her power and guardian was a red stone.

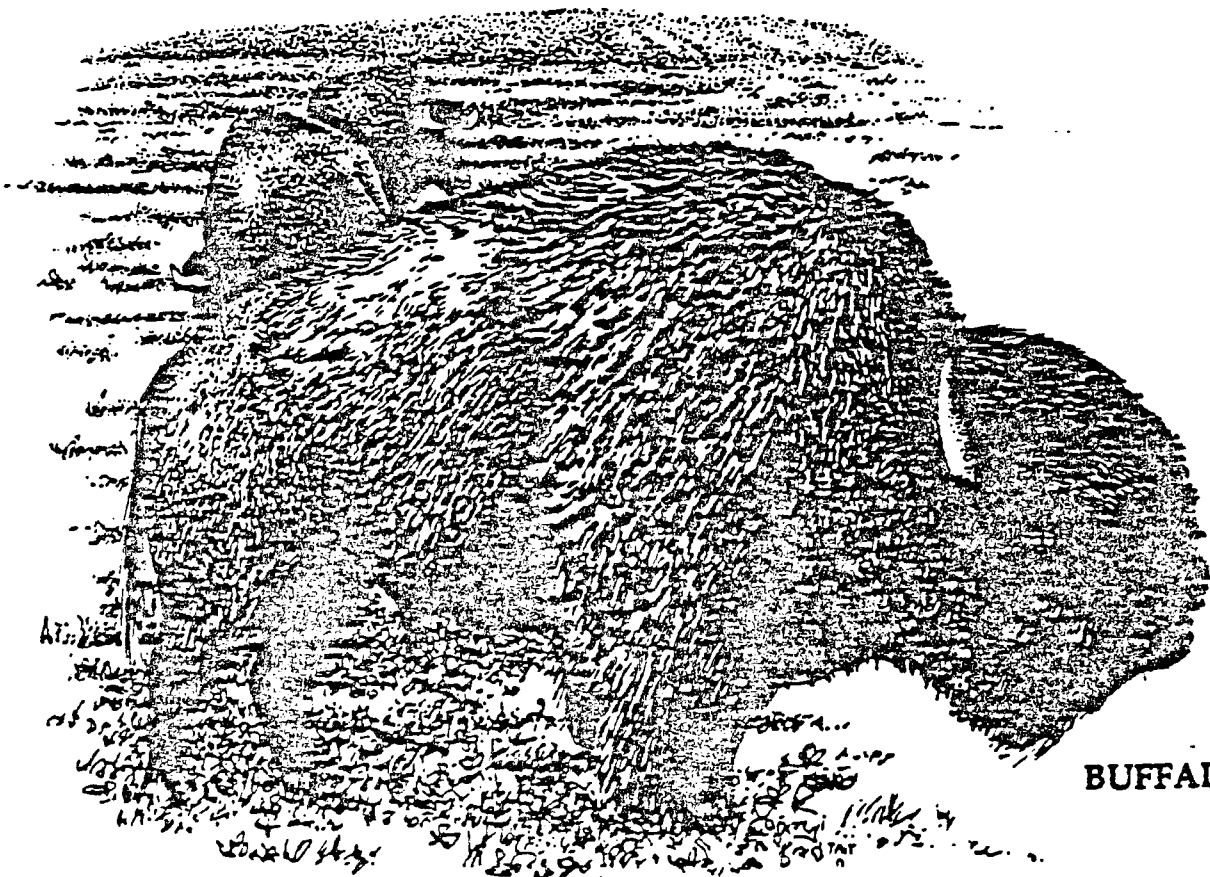
A woman was seen to be like nature with its seasons, the strongest time in her life being during puberty and after middle age. The time in between was for the giving of new life. Some people think that in the Indian way of life the boy was glorified; on the contrary, the girl was considered spiritually stronger, because like the earth she gives life. Boys and girls were treated equally, and were not criticized if they chose work that was unusual for their sex: some women hunted and rode in battle, and some men cooked and tanned hides.

Food

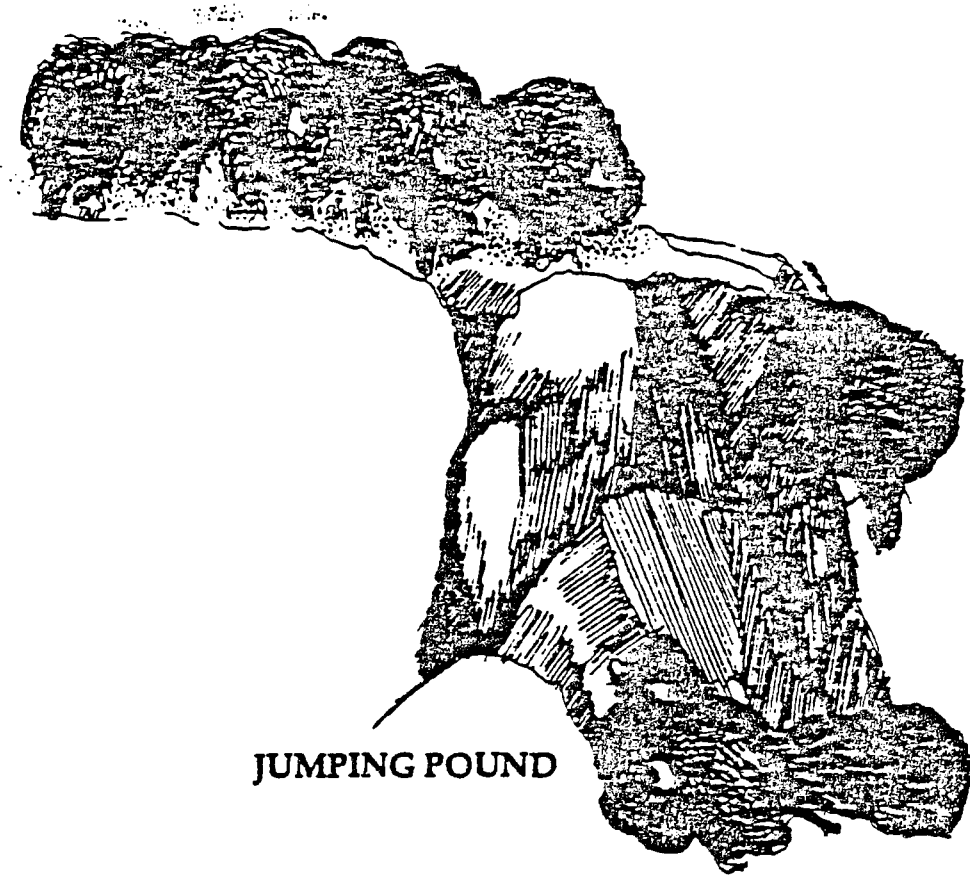
The buffalo provided the plains people with their main source of food. When a herd was sighted, the medicine man of the tribe would call all the people together to dance to the Buffalo Spirit for a successful hunt. After the ceremony the hunting party would set out.

There were two main ways to take the buffalo. Before the introduction of the horse, the hunters would creep up on the herd from all sides, then rush in, simultaneously firing their arrows. With the coming of the horse, they ran the animals down on horseback and shot their arrows on the gallop.

The second way was the jumping pound. This method was the most effective, since they could run a whole winter's supply of meat over an embankment, most often a riverbank.

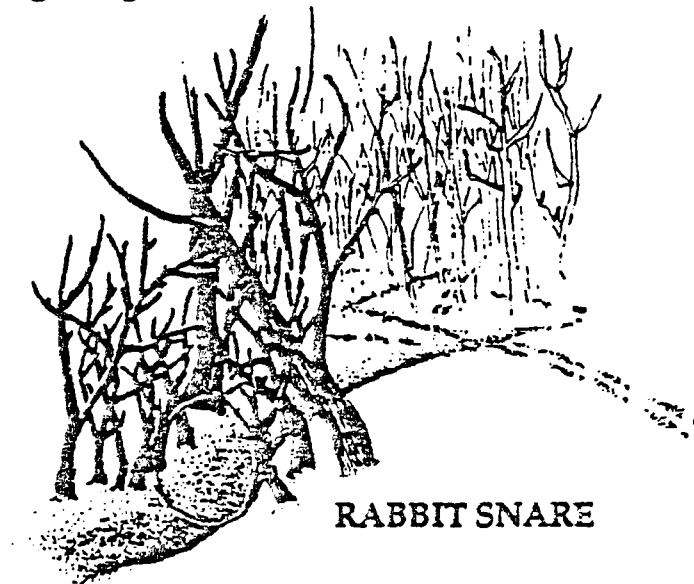


BUFFALO



JUMPING POUND

When the hunt was over, a ceremonial feast was held, with the choicest meats given to the aged, widows, and orphans. Tobacco would be offered to the Buffalo Spirit for giving itself to the people. The scent bag, the buffalo's scrotum, would be returned to the earth as a gesture of respect and thanksgiving.



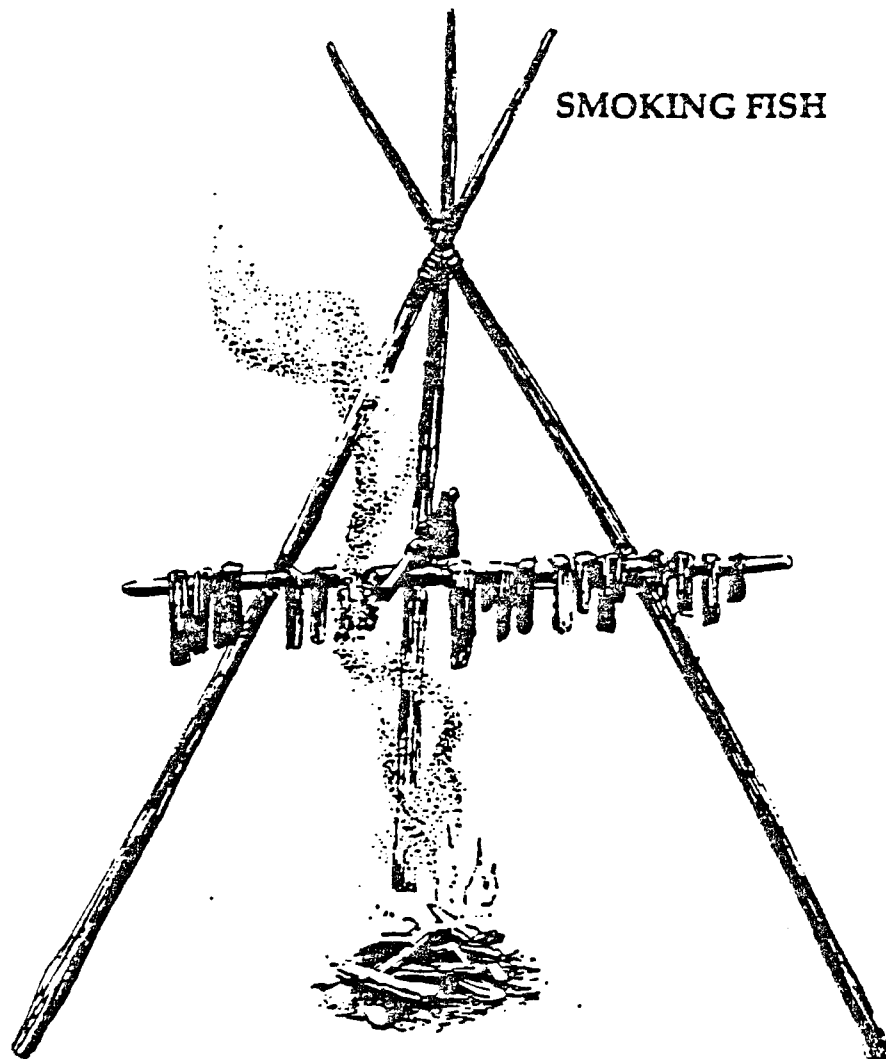
RABBIT SNARE



Preparing the meat and hides for the entire camp was done by women, children, and the men who chose to stay home from the hunt. This work could take weeks to complete. The meat would be cut up and hung on huge willow racks to smoke and dry. When it was ready, it was stored in bags or containers made from the skins of buffalo or other game.

Some of the dried meat was put on a flat hollowed-out rock and pounded with a round rock until it was shredded, after which it was mixed with animal fat. For a special treat, berries might be added. This nutritious mixture was called pemmican. It would keep for long periods of time and was easy to carry on hunting trips.

The Indians supplemented their buffalo meat diet with other game and fowl such as antelope, deer, rabbits, prairie chickens, partridge, ducks, and geese, and occasionally fish which was caught with a small net woven from the inner bark of the red willow.



Berries, wild turnips, roots, and herbs were also picked, usually by the women and children. The berries were dried and stored in skin containers. The wild turnips were peeled and dried, then pounded to a fine flour and used as thickening for soups.

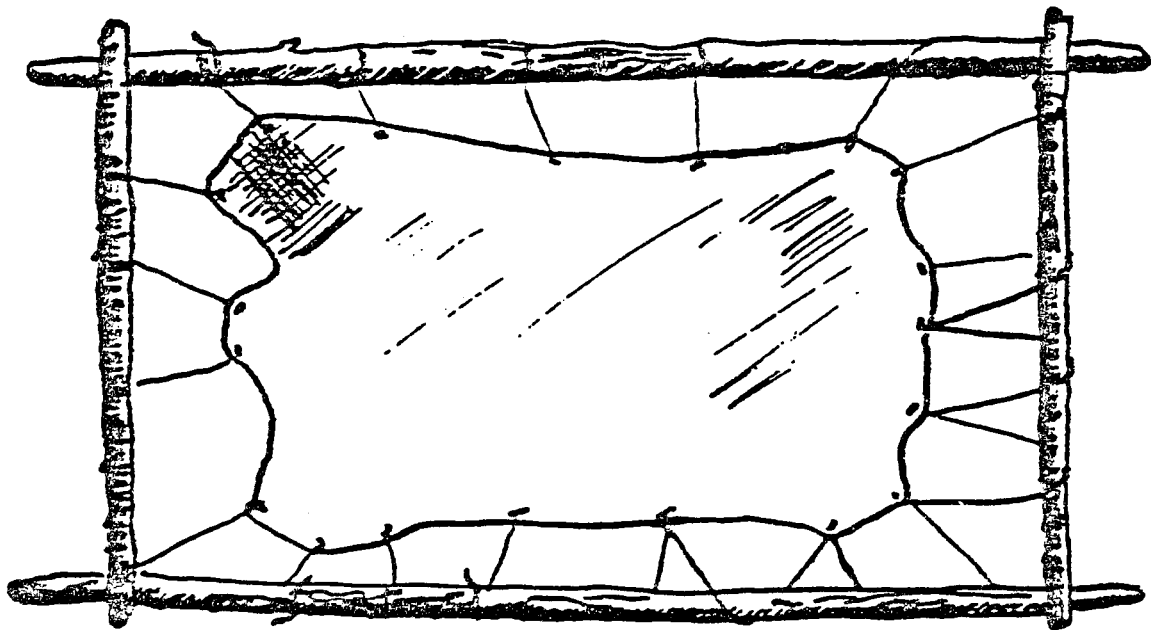
Meat was usually roasted over an open fire, but boiling water for soups and stews was obtained by setting hot rocks on top of a willow rack inside a skin cooking pot filled with water. Wild turnip powder would thicken the broth, and herbs or roots seasoned the food to make it tasty.

Storage and Utensils

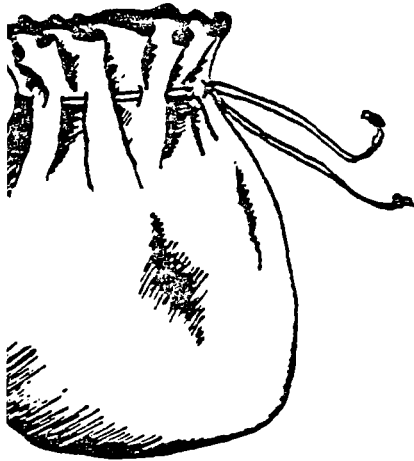
The buffalo provided the plains Indians with food, shelter, and clothing. It also provided them with material to make many of their utensils and tools.

Food and clothing were stored in boxes, containers, and bags made from the hides of the buffalo and other small game. Sometimes the skin was cured with the fur or hair left on, but usually the fur was scraped off to make rawhide.

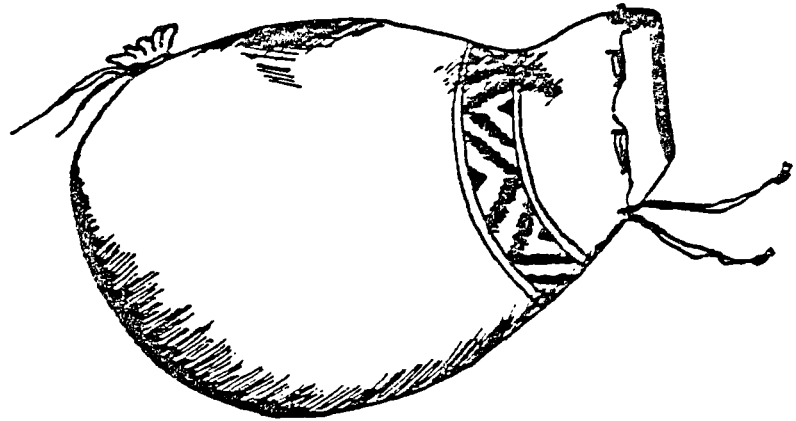
Rawhide was cut and sewn into the shape and size of container needed, and left to dry. The bellies of small game made excellent airtight bags having many uses.



TANNING FRAME FOR BUFFALO HIDE



STORAGE POUCH



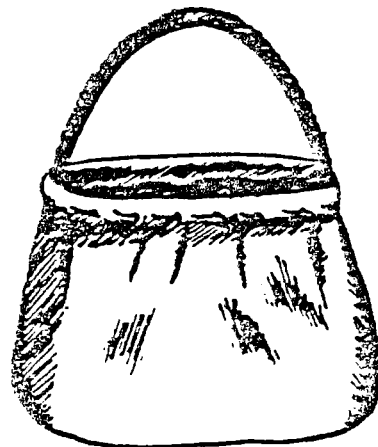
BAG MADE FROM ANIMAL STOMACH

Cooking pots were similar to those used for storing, but were fashioned around a willow frame to prevent the pot from collapsing when it was wet.

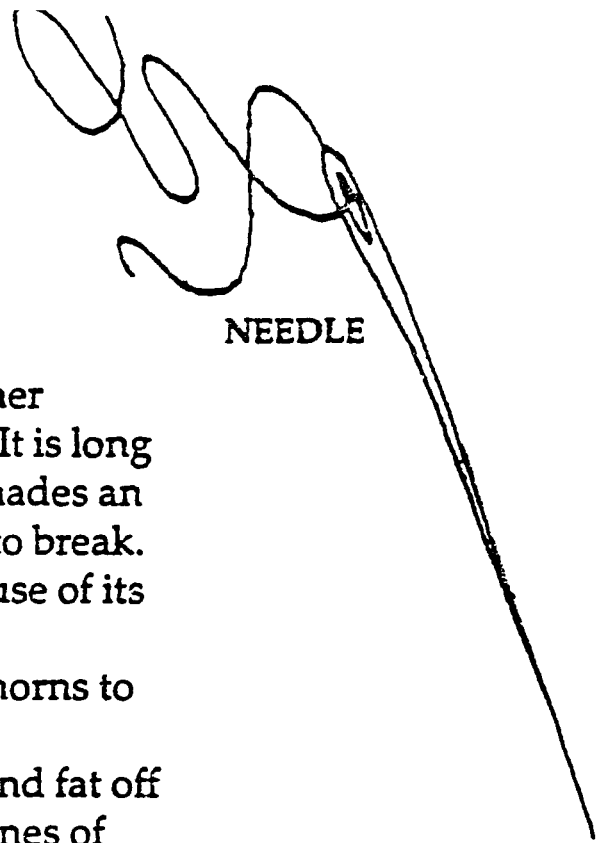
Containers and baskets were made from birch bark and sewn with spruce roots, but they were rare among the plains people. Occasionally they wove willow baskets, but these were cumbersome and so were not very popular.



FRAME FOR COOKING POT



SKIN COOKING POT



NEEDLE

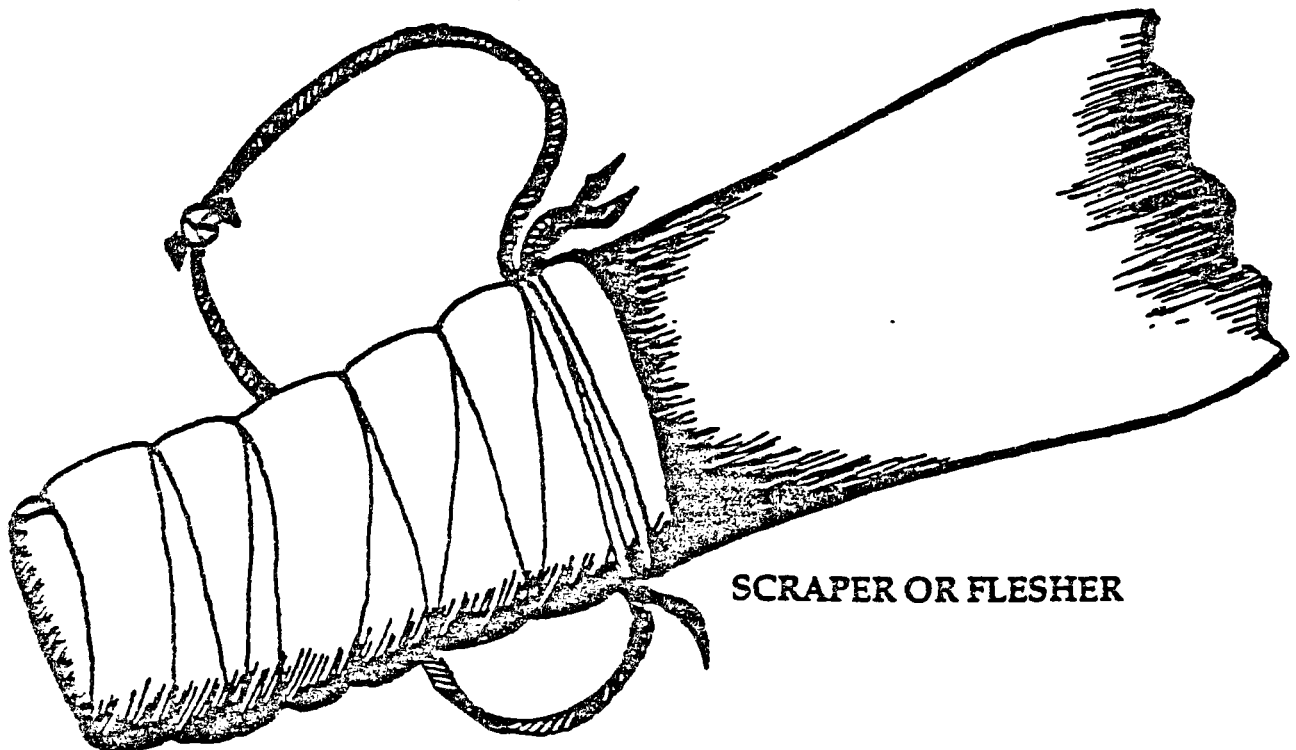
Sinew, used for sewing and for many other purposes, is the back muscle of an animal. It is long and stringy; when separated and dried it makes an excellent thread, and is almost impossible to break. Many craftsmen today still use sinew because of its strength.

Glue was obtained by boiling hooves or horns to a fine paste.

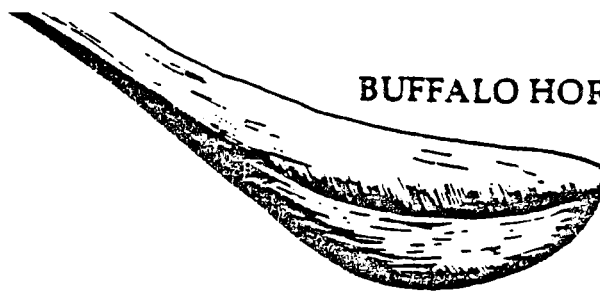
Scrapers and fleshers for scraping flesh and fat off hides were made from the thigh and leg bones of animals. Their edges were serrated.

Needles and awls were carved from slivers of bone or horn. The sliver was smoothed and shaped to a fine point and a hole drilled at the end for the thread. Awls were used for punching holes in hide.

Bones from rabbits and other small game were hollowed out and cleaned and, when plugged at each end, were ideal for storing needles.



SCRAPER OR FLESHER



BUFFALO HORN SPOON



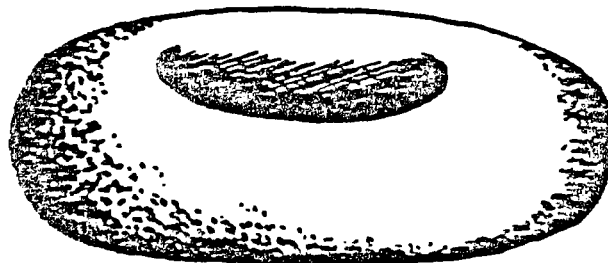
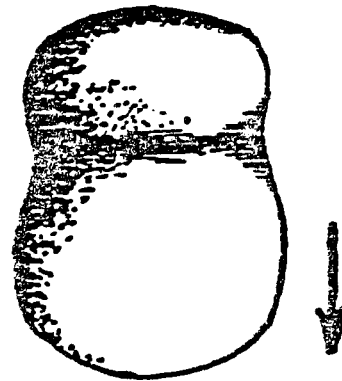
BONE KNIFE

Eating bowls were made from hollowed-out wood, and sometimes from bark. Because wood and bark were rare on the plains, these dishes were highly prized.

Knives were carved from the ribs of animals, and sometimes the blade was made from chipped flint tied to a bone handle.

Rocks and stone utensils were also used, including round and oblong stone mauls and flat hollowed-out rocks for the preparation of pemmican, wild turnips, or crushed berries. The stone maul usually fitted inside the hollow.

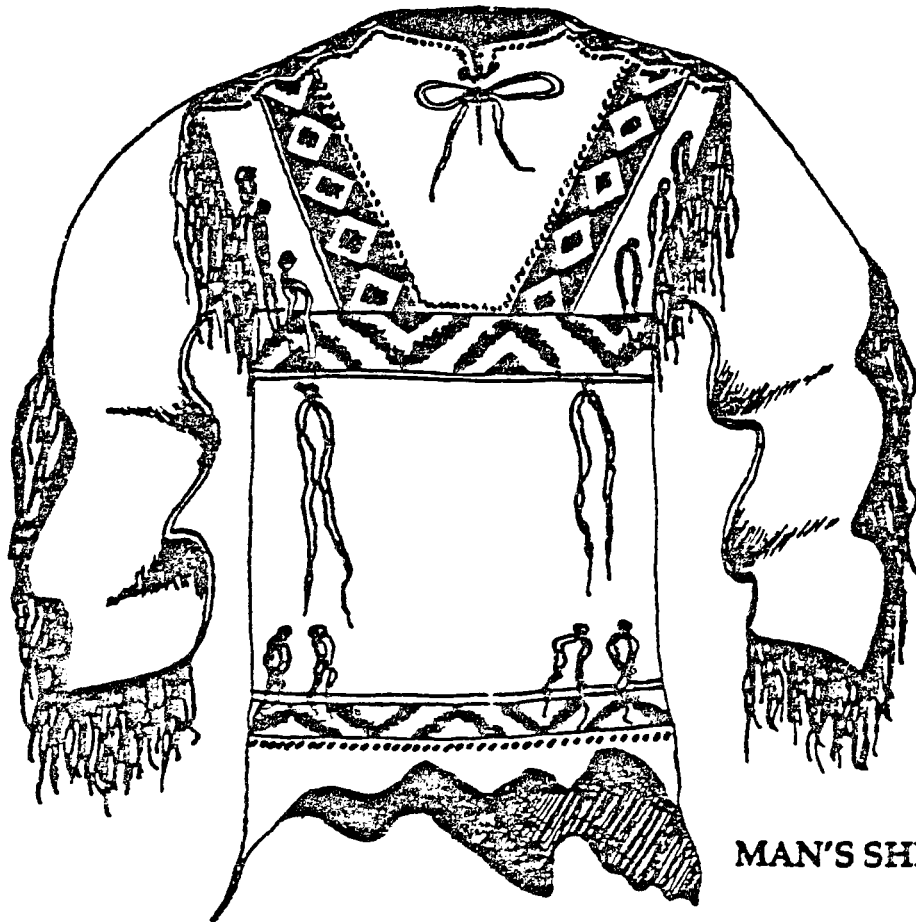
The women decorated the containers and utensils with colorful designs which were given to them in a dream or vision and which gave protection to the family.



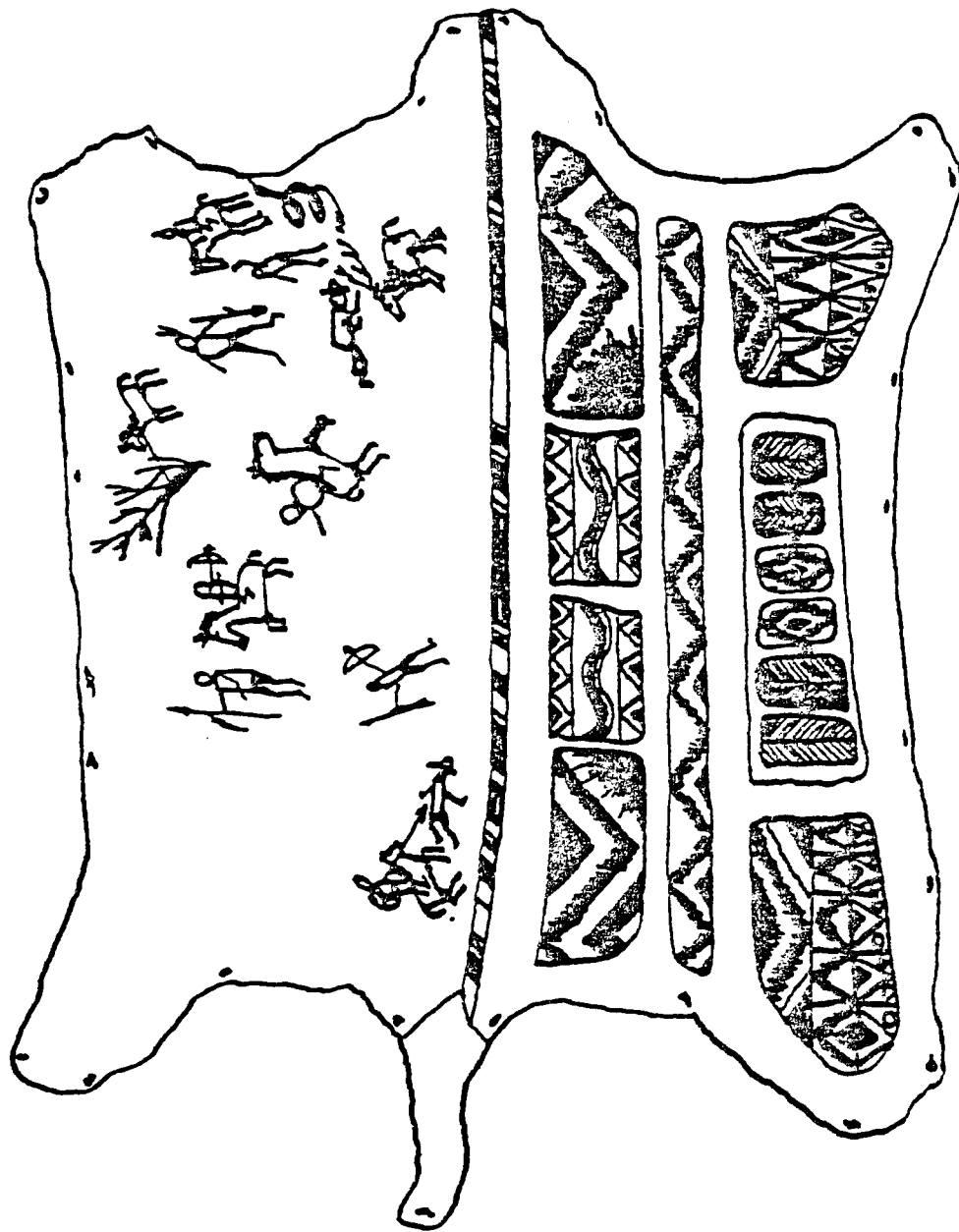
CRUSHING STONE OR MAUL

Clothing

The plains Indians wore clothing made from dressed hides. Preparing the hides for the clothing was a long, backbreaking process. The fresh wet hide was stretched and pegged to the ground or stretched on a rack. It was scraped clean of fat and flesh and then soaked in a pool of water for three days or until the hair or fur began to slip off. It was stretched again and the remaining hair scraped off. After drying, the hide was rubbed with a prepared mixture of sand and animal brains, and again left to dry. In the final stage the hide was worked by rubbing it together until it was soft and pliable. Sometimes the finished product was tanned light brown or it was colored with natural dyes.

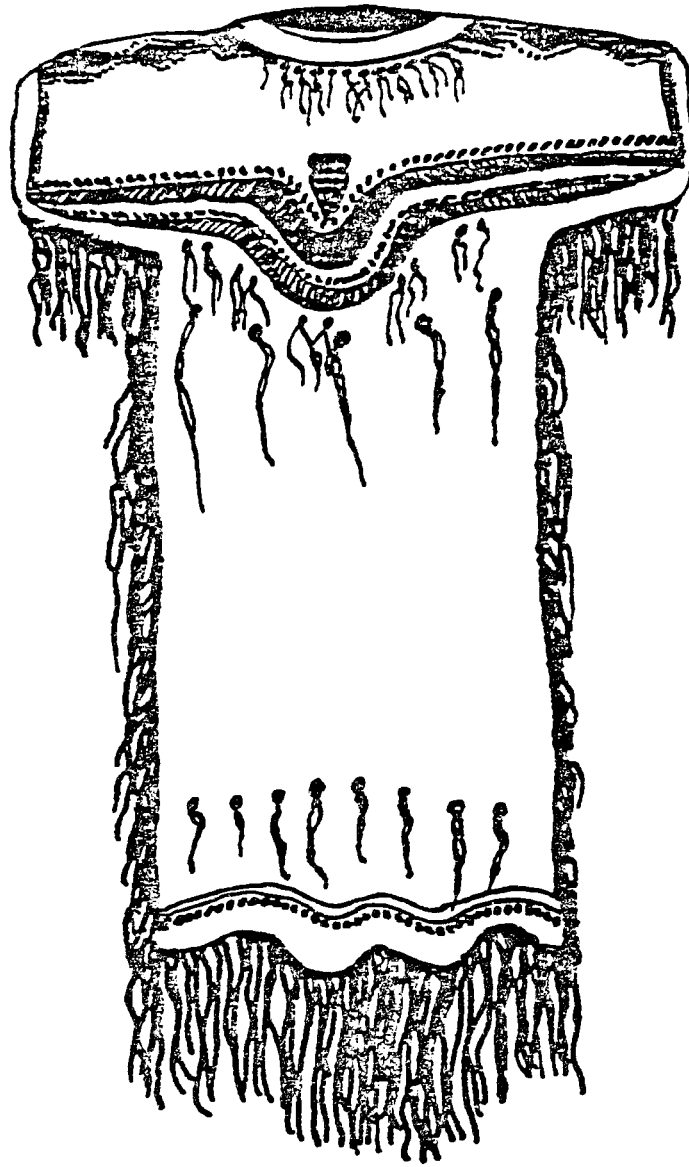


MAN'S SHIRT



DECORATED ROBE

Dyes were obtained from minerals, such as iron ore for a reddish color. From other minerals came green, blue, yellow, orange, and purple. Powdered coal, charcoal, and soot black were also used, as well as crushed berries and rushes. Because the Indians lived so close to nature, they observed how she blended her colors and blended theirs in the same way.



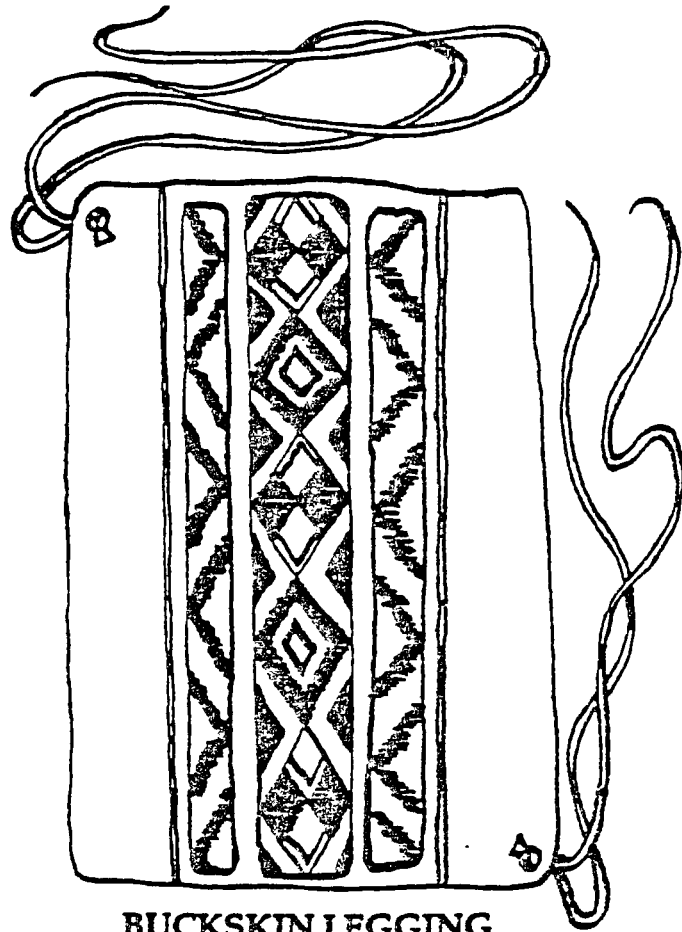
ELK-HIDE DRESS

All the sewing was done with an awl and bone needle and sinew. The decorating of clothing was done with dyed porcupine quills and later, with dyed horse hair and beads. There is probably no finer example of quill work or the blending of natural dyes anywhere in the world.

The tails of animals such as weasels and foxes were used for decorations, as were shells, claws, feathers, and hooves. Jewelry was also made from these materials.



FUR WRAPAROUND HAT

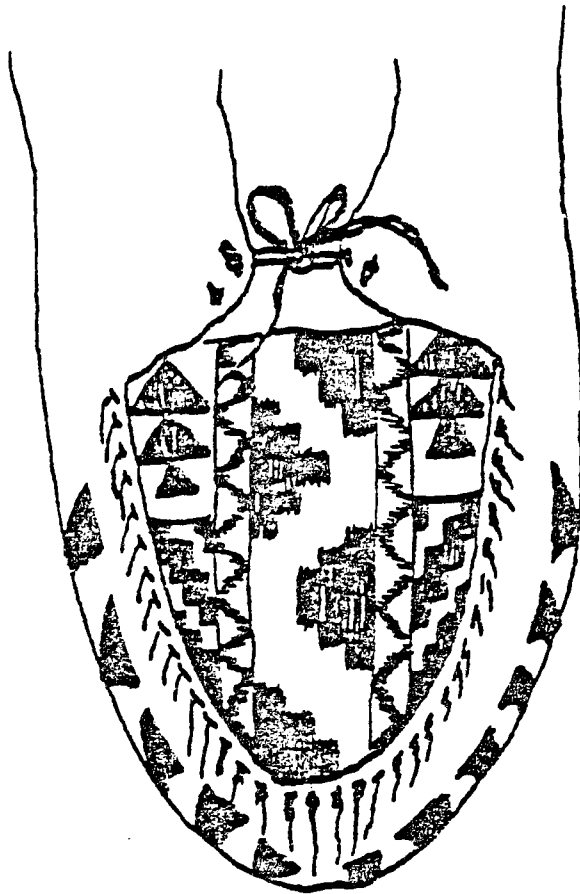


BUCKSKIN LEGGING

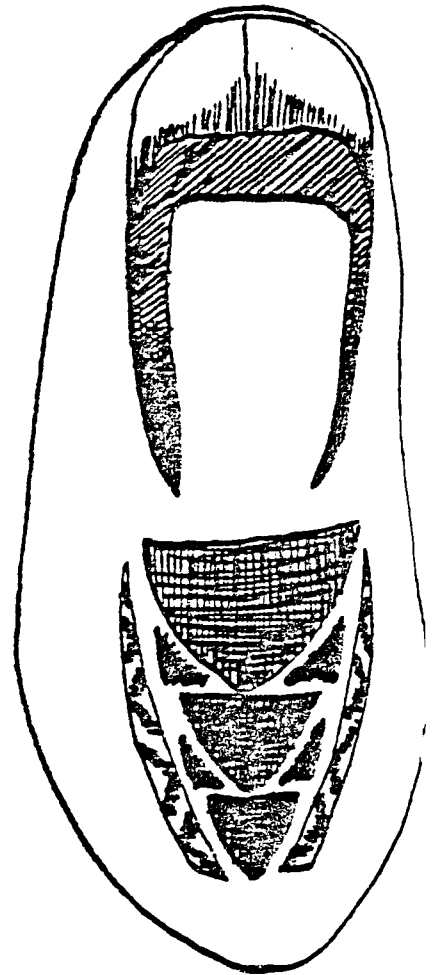
The plains people used body paint on special occasions such as death or sickness, and the painted designs had special significance.

The elaborate costuming that is seen today was developed only in the last hundred years with the availability of the white man's clothing and such materials as beads and dyed feathers. The ceremonial costumes worn by chicken dancers or eagle dancers were not as flamboyant as those seen today and were reserved for religious gatherings and dances, not for just any gathering.

The women wore long fringed and decorated dresses which extended from the chin to the feet. They wore knee high leggings and moccasins. In the winter months a fur robe was also worn.



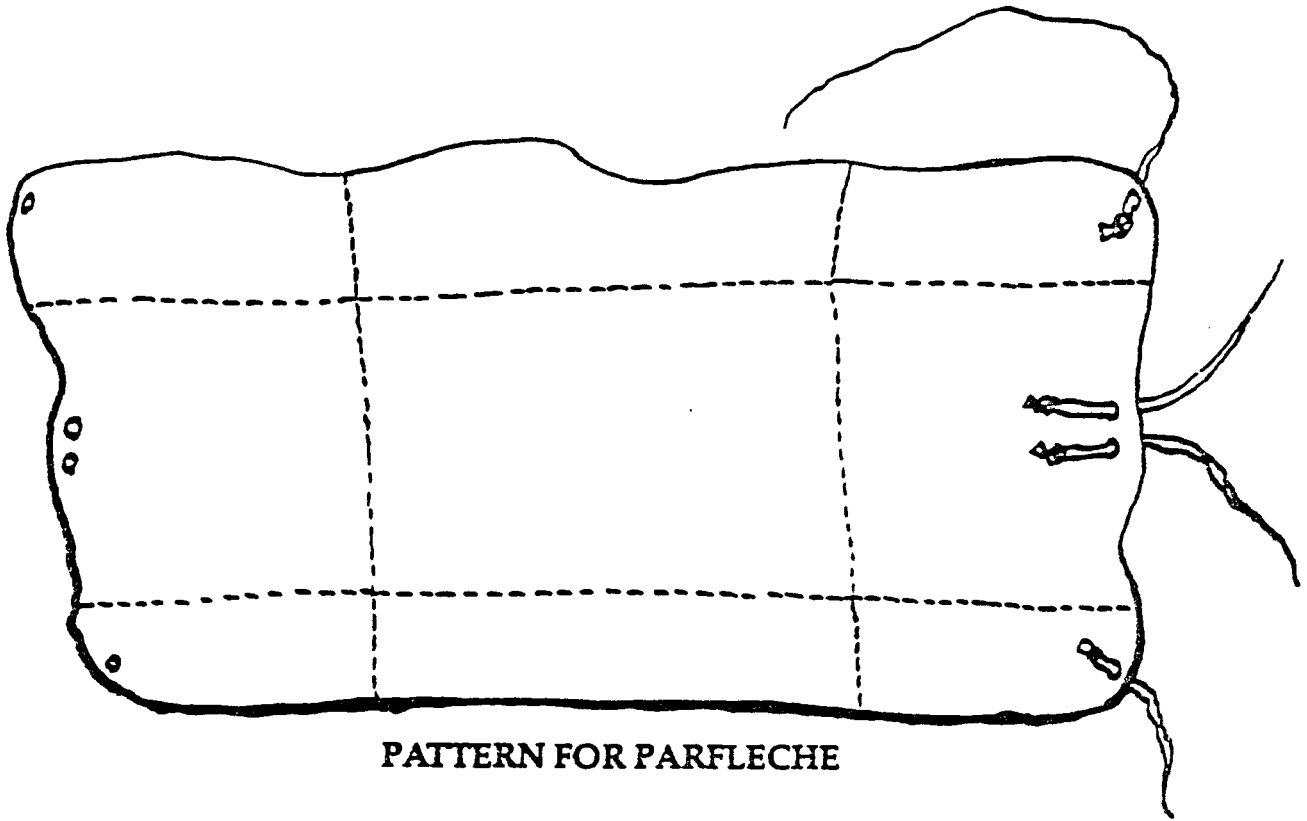
MOCCASIN VAMP DESIGN



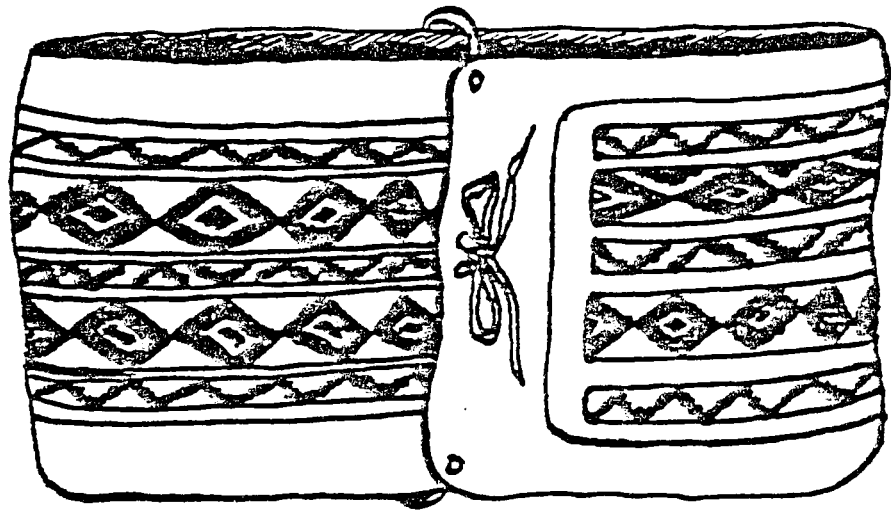
MAN'S MOCCASIN

The men wore a fringed shirt, a breechcloth or a pair of aprons, and moccasins. In the winter they wore a fur robe and leggings that reached the hips, and their moccasins were fur-lined and much longer than those worn for summer.

Blankets or robes were traditional overgarments long before the coming of the white traders. The robe, which was sometime furred, was made pliable and soft by dressing and tanning the pelts of foxes, wolves, and other animals, and sewing together the finished pelts. The buffalo robe was also prepared in this way. Sometimes fur and bird feathers were woven together to make a robe.



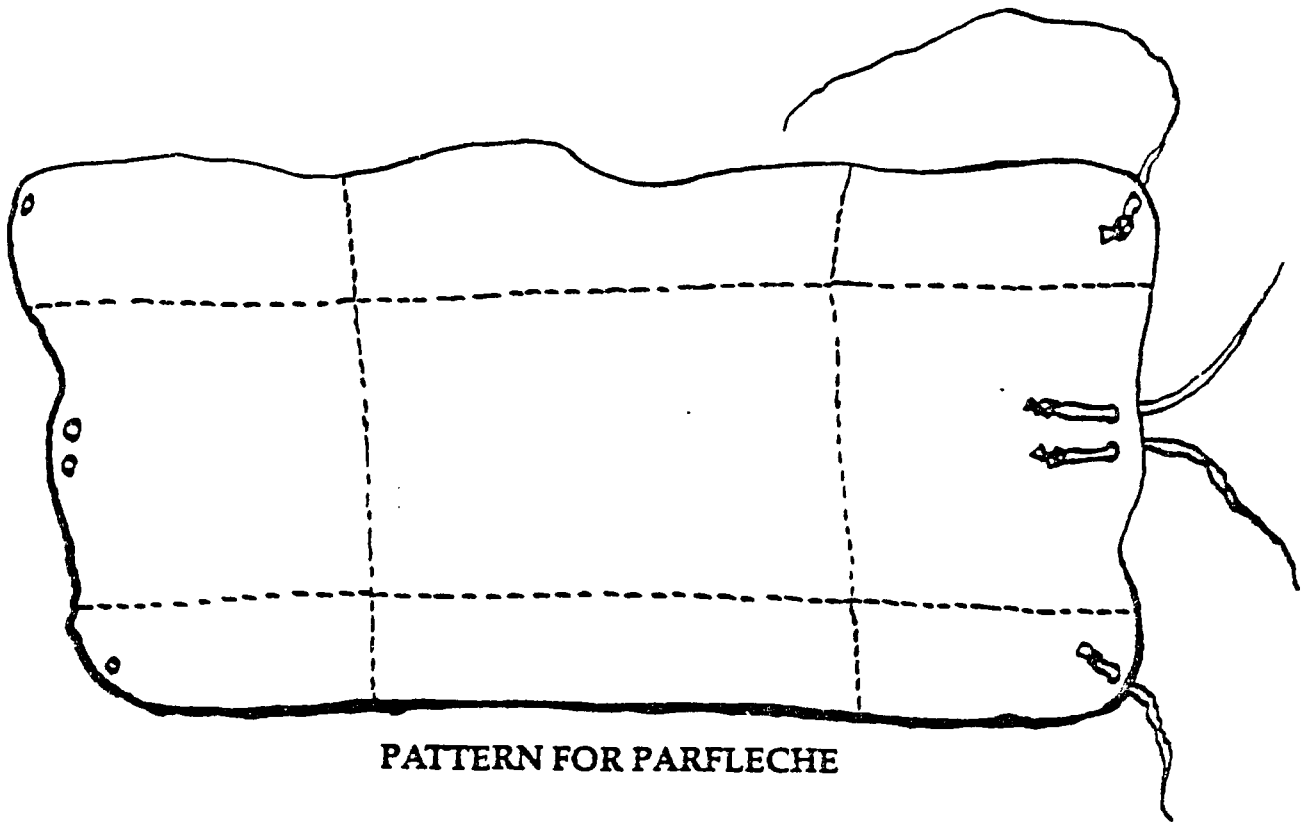
PATTERN FOR PARFLECHE



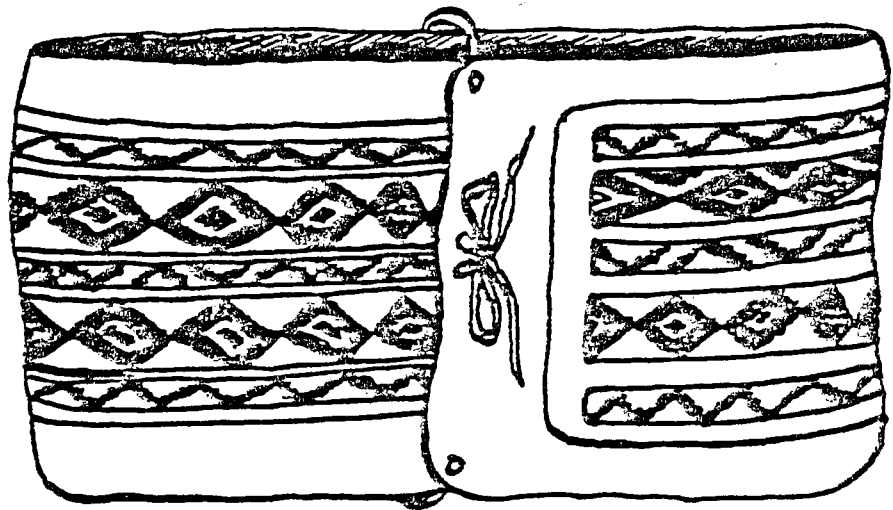
PARFLECHE

The Indians wore fur hats in the winter and went bareheaded in the summer. The elaborate headdresses such as war bonnets and buffalo heads were worn only by a select few and only on special occasions. Only chiefs, medicine men, and those belonging to societies wore the headdresses. Warriors wore feathers, but these had to be earned by an honorable deed.





PATTERN FOR PARFLECHE



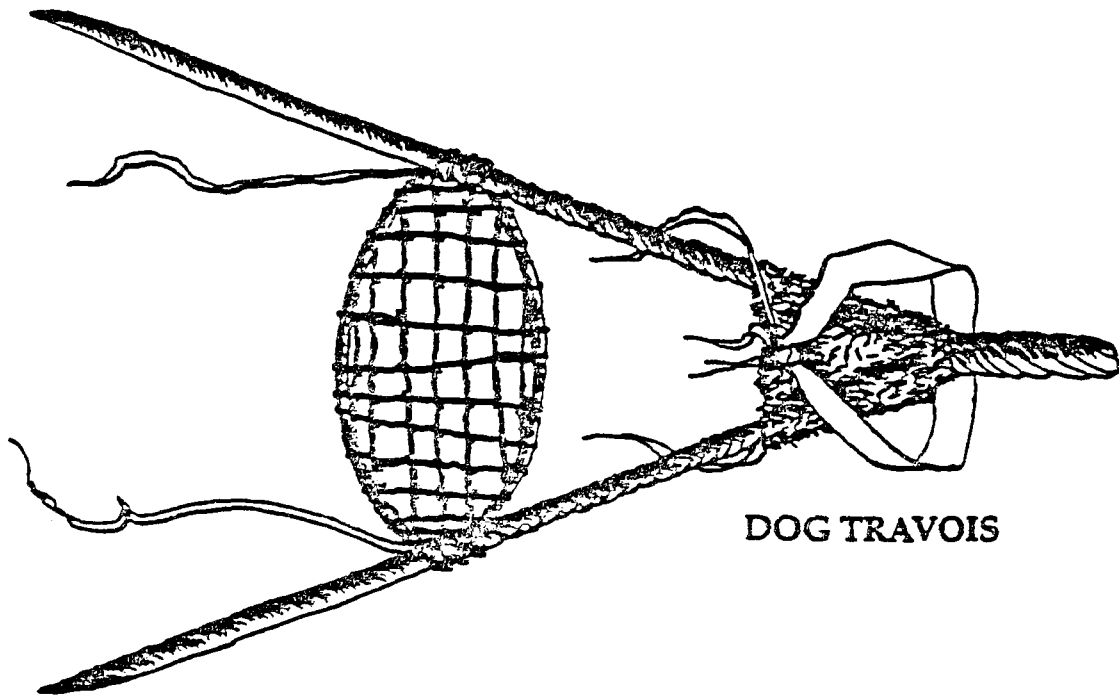
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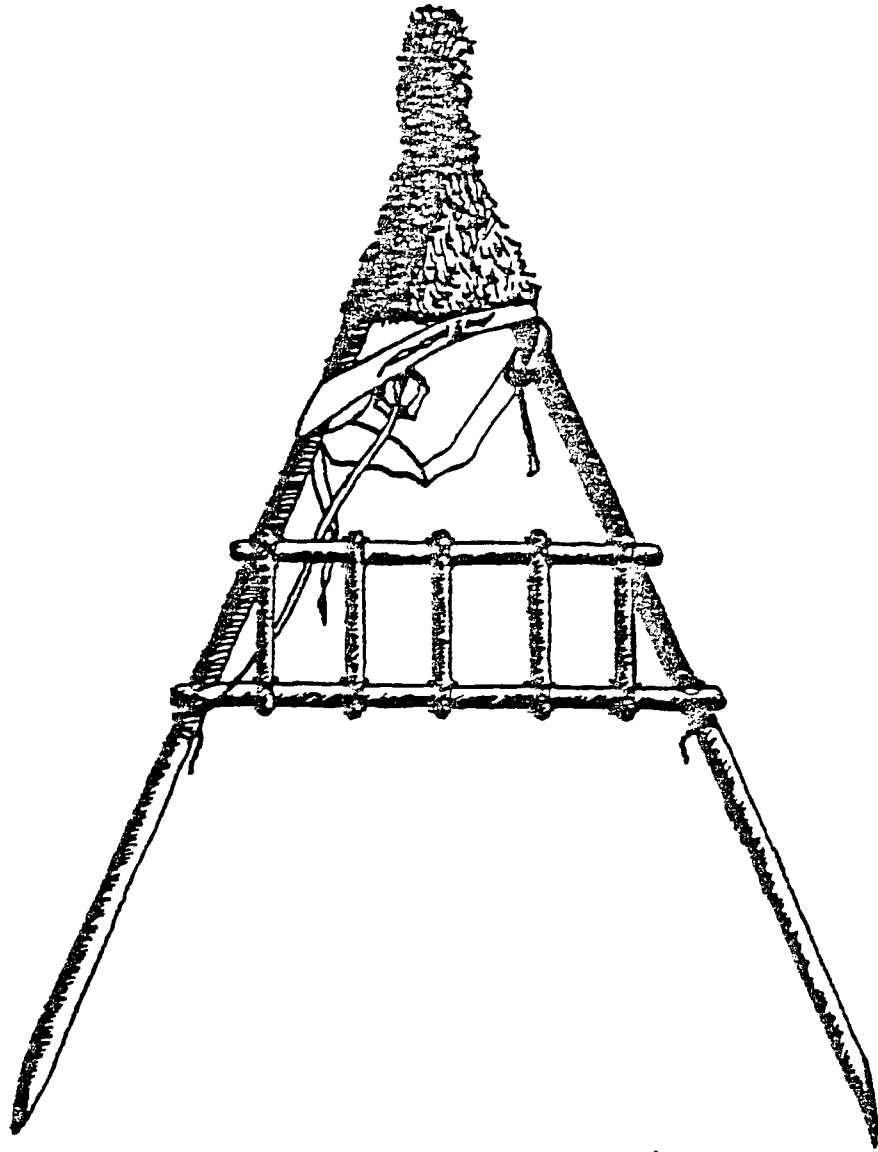
Transportation

The plains Indians were nomadic and traveled almost constantly, following the great buffalo herds within their territories.

In early times dogs were used to transport their possessions. The dogs, which were about the size of a wolf, were trained to pull a travois, which consisted of two poles tied together at the top with rawhide, and attached to the dog's shoulders. The ends dragged on the ground behind the dog. Halfway down and between these two poles a rawhide net was woven, and to this frame loads of up to seventy pounds were tied. Later, when the horse was introduced, a larger travois was used for the same purpose. In this way meat, firewood, and small children as well as family possessions were transported. Many families had as many as twenty dogs.



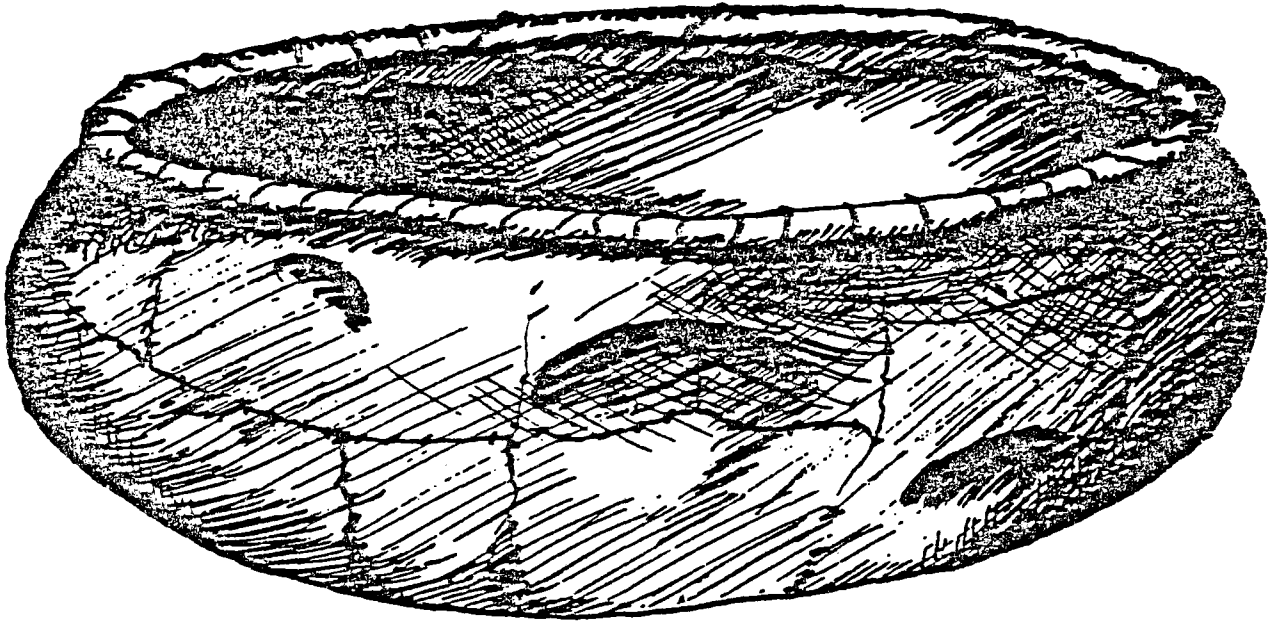
DOG TRAVOIS



HORSE TRAVOIS

Horses were introduced to the plains Indians sometime in the early seventeenth century; nearly all the plains people had horses. It was at this time that the life of the plains Indian began to change.

Having horses meant that hunting was done much faster and more efficiently. Travel also became faster, and distances covered increased, so that trading with other tribes became more frequent. Up to this time, wealth and prestige had not been of importance, but the number of horses owned and the acquisition of trade goods became a measure of wealth and prestige.



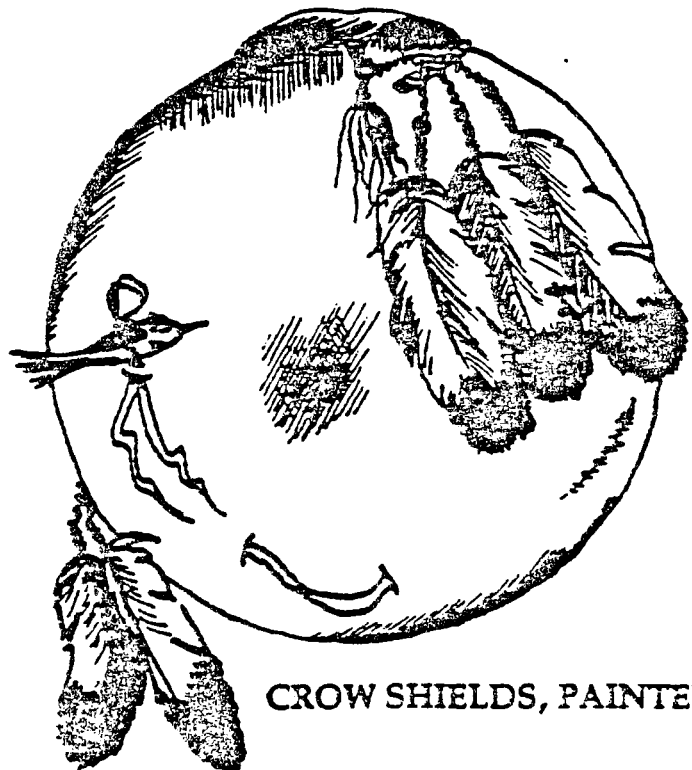
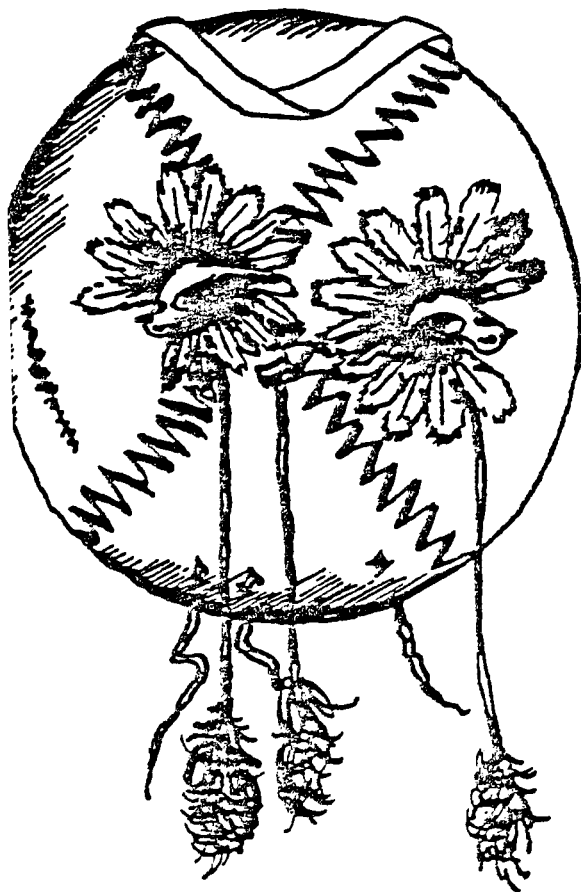
BULL BOAT OF SKIN AND WILLOW

Bark and dugout canoes were seldom used by the plains people; skin-covered rafts were constructed to ferry possessions across a stream or river. Rafts were often towed by strong swimmers.

Snowshoes were used by some of the tribes, especially those close to the foothills. The frames were made of birch and were shaped by boiling the wood until it was flexible and could be shaped. Then they were woven with wet rawhide like snowshoes today.

Warfare

The weapons of the plains Indians were few but effective, the bow and arrow being the primary weapon. The bow was considered a sacred weapon because its shape is part of a circle. It was made from gray willow, which was abundant on the plains and was used for many things. A willow sapling or branch, usually about three feet long, was split and put three times through a process of boiling, shaping, and drying. This tempered the wood, making it stronger and much easier to work with. The grip was wrapped with rawhide to prevent the hand from slipping when the bow was pulled; the string was made of sinew.

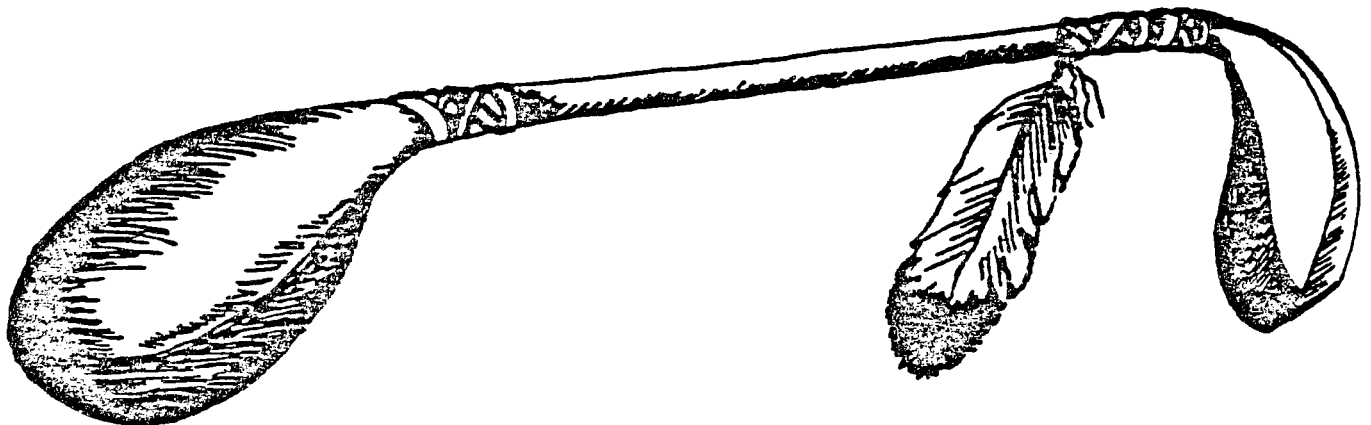


CROW SHIELDS, PAINTED

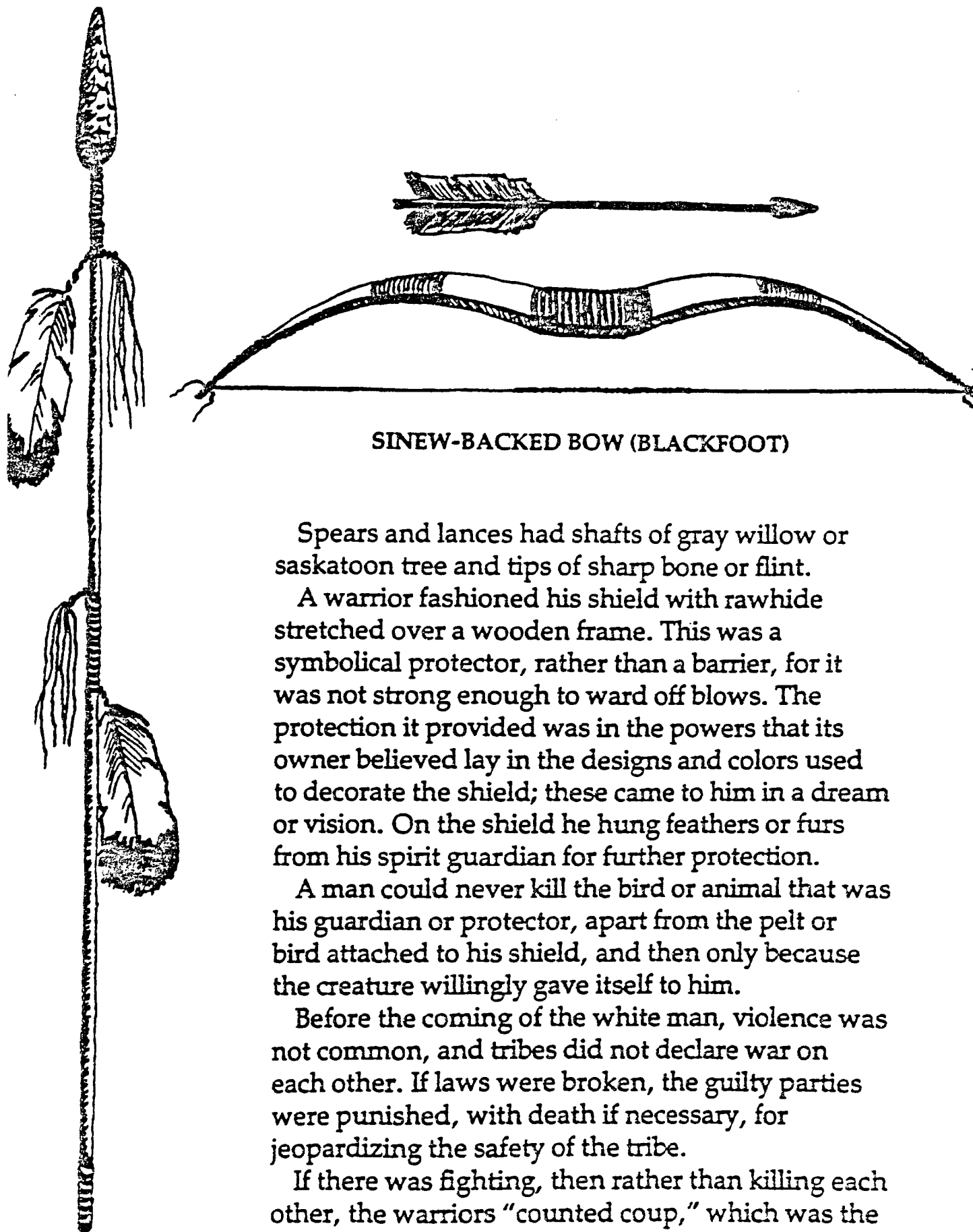
The arrows, too, were made of thin willow saplings or branches, and as these were rarely straight, they went through the same process of boiling and shaping. To make their arrowheads, hunters selected flint, a quartzlike rock. They shaped and sharpened flint pieces by chipping with a sharp hard rock or by heating the flint, then dripping cold water onto it to make the edges flake. Feathers were attached to the butt end of the arrows to help them fly true; their range was up to 50 feet.

Blunt arrows were used to hunt small game and fowl, and sharp arrows to hunt big game. Bow cases and quivers were made from rawhide and cured animal skins.

Clubs were used only occasionally. They were made by encasing a round stone in a rawhide bag which was attached to a wooden handle so as to be very flexible. The bag was carried with a loop of rawhide wrapped around the wrists.



RAWHIDE-WRAPPED WAR CLUB



SINEW-BACKED BOW (BLACKFOOT)

Spears and lances had shafts of gray willow or saskatoon tree and tips of sharp bone or flint.

A warrior fashioned his shield with rawhide stretched over a wooden frame. This was a symbolical protector, rather than a barrier, for it was not strong enough to ward off blows. The protection it provided was in the powers that its owner believed lay in the designs and colors used to decorate the shield; these came to him in a dream or vision. On the shield he hung feathers or furs from his spirit guardian for further protection.

A man could never kill the bird or animal that was his guardian or protector, apart from the pelt or bird attached to his shield, and then only because the creature willingly gave itself to him.

Before the coming of the white man, violence was not common, and tribes did not declare war on each other. If laws were broken, the guilty parties were punished, with death if necessary, for jeopardizing the safety of the tribe.

If there was fighting, then rather than killing each other, the warriors "counted coup," which was the repeated touching of the enemy with a coup stick,

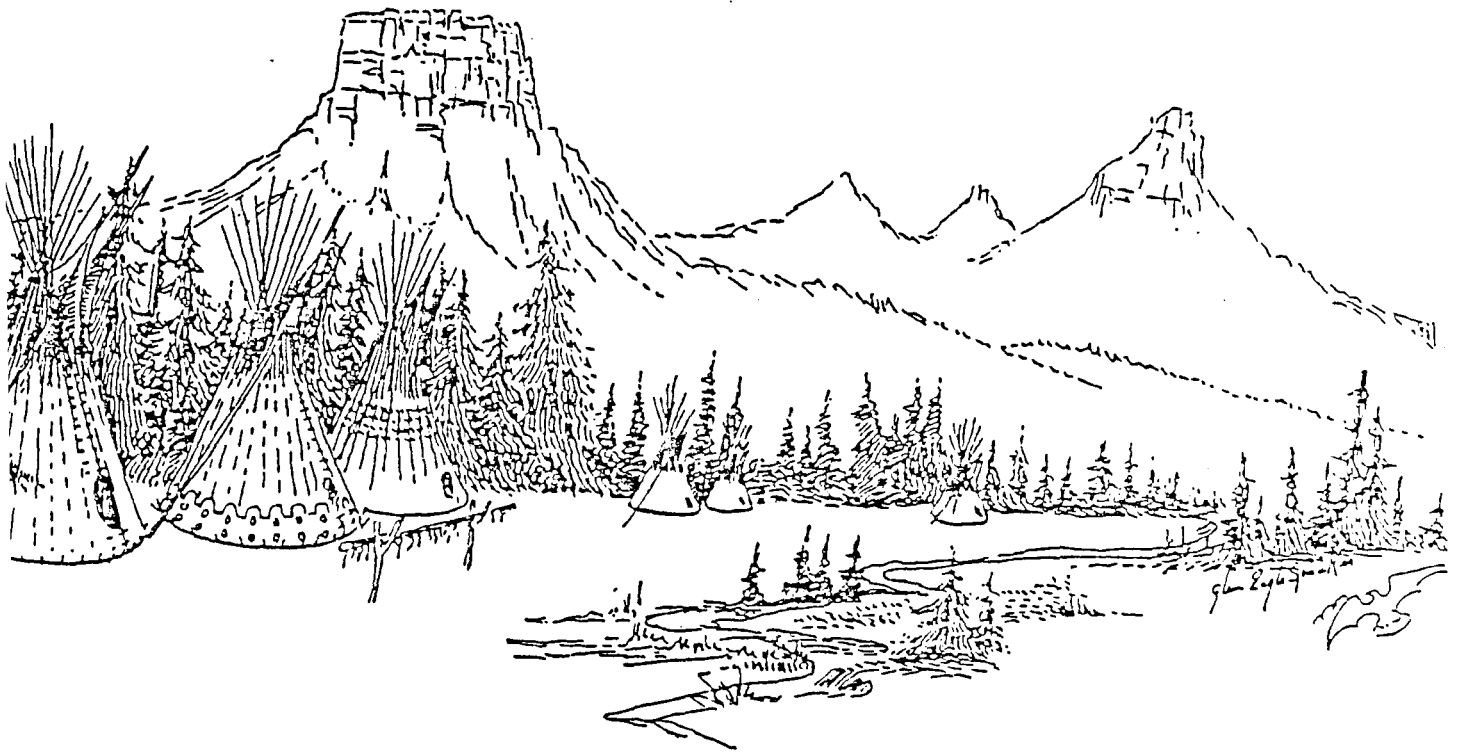


MOUNTED WARRIOR WITH SPEAR

each strike being counted. All tribes on the plains honored this chivalry, but when the white man came, he did not understand or honor the coup stick; he killed with his gun.

Scalping and burning people at the stake was introduced to the Indian by the white man. The Indian respected the sacredness of death, and left the body to the family. Hair was never touched, as it especially was considered sacred. Scalping began when the French paid the Indians with whiskey and trade goods for British scalps and the British did the same for French scalps.

THE PLAINS PEOPLE
OF
SOUTHERN ALBERTA:
THE BLACKFOOT



The Plains People of Southern Alberta: The Blackfoot

The Blackfoot, fiercely independent and very successful warriors, controlled a vast region stretching from the North Saskatchewan River in Alberta to Yellowstone River of Montana, and from the Rocky Mountains to the Cypress Hills on the Alberta-Saskatchewan border. It was not until the coming of the North West Mounted Police in 1874, just over 110 years ago, that Euro-Canadian settlement in the region began. Indeed, until the near extinction of the buffalo in 1881, the Blackfoot pursued their traditional lifeways. Only with the loss of their food supply were they obliged to adapt to the new era.

The term "Blackfoot" actually refers to three tribes -- the Blackfoot proper (Siksika), the Bloods (Kainai), and the Peigan (Pekuni). Each tribe was independent, but they all spoke the same language and regarded themselves as allies. The Blackfoot proper are the northernmost of the tribes and currently occupy the Bow River east of Calgary. To the south are the Bloods, situated on the Oldman, Belly and St. Mary rivers west of Lethbridge. To the west of the Bloods are the Northern Peigan on the Oldman River. In Montana, the southern branch of the Peigan occupy the upper Missouri River drainage. This distribution of tribes reflects the area controlled at the time of the treaties; it is thought that throughout the last few hundred years the tribes continually expanded their territory southward.

The basic social unit of the Blackfoot, above the family, was the band. Bands among the Peigan varied from about 10 to 30 lodges, or about 80 to 240 persons. Such bands were large enough to defend themselves against attack and to undertake small communal hunts. The band was a residential group rather than a kin group; it consisted of a respected leader, possibly his brothers and parents, and others who need not be related. A person could leave a band and freely join another. Thus, disputes could be settled easily by simply moving to another band. As well, should a band fall upon hard times due to the loss of its leader or a failure in hunting, its members could split-up and join other bands. This system maximized flexibility and was an ideal organization for a hunting people on the Northwestern Plains.

Leadership of a band was based on consensus; that is, the leader was chosen because all the people recognized his qualities. Such a leader lacked coercive authority over his followers; he led only so long as his followers were willing to be led by him. A leader needed to be a good warrior, but, most importantly, he had to be generous. The Blackfoot despised a miser! Upon the death of a leader, if there was no one to replace him, the band might break up. Bands were constantly forming and breaking-up.

During the summer when the bands assembled for tribal ceremonies and hunting, the warrior societies would become active. These societies, known as Pan-tribal Sodalities, are a very interesting social institution. Membership was not based on kinship ties. Membership crossed the bands and was purchased. A number of young men would purchase membership in the lowest society. Throughout their lives, they would continue to purchase membership in higher societies while selling their old positions to the new generation. These warrior societies acted as a police force, regulating camp moves and the communal hunt.

The Blackfoot bands were nomadic. This does not mean they wandered haphazardly over the land. The structure of their movements was dictated by the location of the bison herds, the weather and the season. This structured movement is known as the seasonal round.

For almost half the year, the Blackfoot bands lived in winter camps. The bands were strung out along a wooded river valley, perhaps a day's march apart; in areas with adequate wood and game resources, some bands might camp together all winter. From about November to March, the people would not move camp unless food supplies, firewood or pasture for the horses became depleted.

In spring the bison moved out onto the Plains where the new spring grasses provided forage. The people might not follow immediately for fear of spring snow storms. During this time they might have to live on dry food or game animals such as deer. Soon, however, the bands would leave to hunt the buffalo. During this time each band travelled separately.

In mid-summer, when the the Saskatoon (Sarvis) berries were ripe, the bands came together for the Sun Dance. The Sun Dance was the major tribal ceremony in historic times. Such tribal ceremonies are described as Rites of Intensification because they serve the social purpose of binding the loosely organized tribal bands together. Communal hunts of bison provided food for the gathering and the bulls' tongues necessary as offerings at the ceremony. This was the only time of year when all the people of the tribe assembled at the same place.

After the Sun Dance, the bands again separated to pursue the buffalo. In the fall, the bands would gradually shift to their wintering areas and prepare the bison jumps and pounds. Several bands might join together at particularly good sites, such as Head-Smashed-In Buffalo Jump. As the bison moved into the area, drawn by water and forage, communal kills would again occur, and the people would prepare dry meat and pemmican for winter. Such dry food stores were used as emergency supplies for those times when the bison were not near. At the end of the fall, the Blackfoot would move to their winter camp locales.

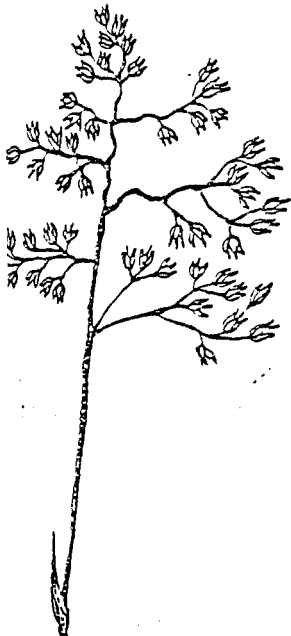
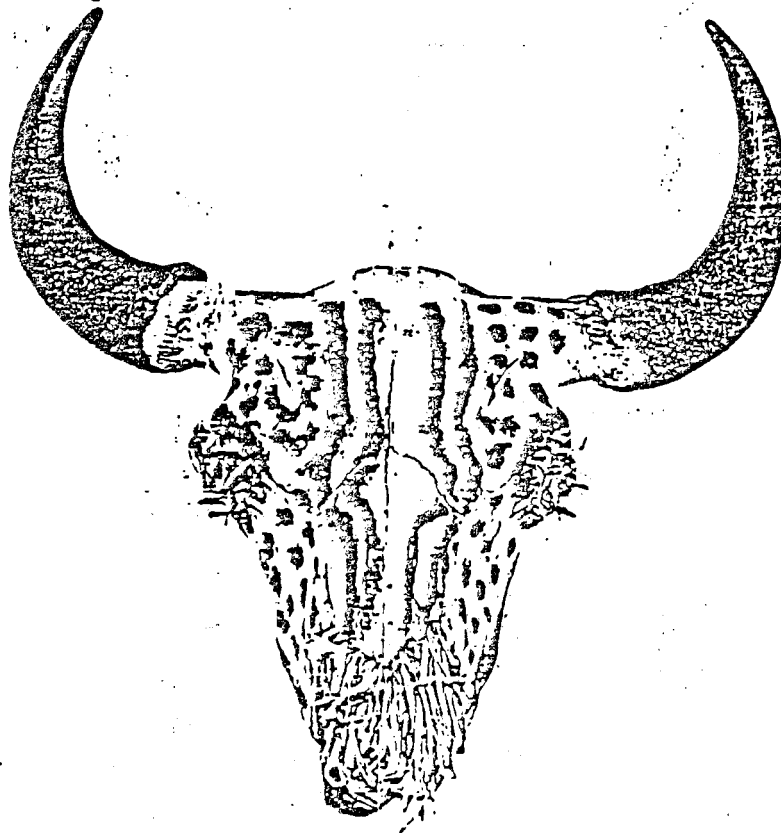
With the signing of Treaty No. Seven in 1877 and the demise of the buffalo shortly thereafter, the Blackfoot settled on reserves in southern Alberta. This period was marked by a heroic struggle to adapt to a new way of life. Despite declining populations due to disease and the economic hardships which they faced, the Blackfoot people maintained their cultural identity. Their numbers have increased since World War II to about 12,000 people. Hand in hand with an increased economic diversity based on farming, ranching, and light industry has come a revitalization of Plains Indian culture and traditions.





Plant and Animal

Resources



Plant and Animal Resources

The Plains people had a detailed knowledge of the plants and animals with which they shared their environment. This knowledge enabled them to successfully utilize plant and animal resources to provide the necessities of life -- food, clothing, medicine, shelter, weapons and other implements. The Plains people did not spend all year in one location. They travelled from place to place, using the plant and animal resources of different parts of the landscape at different times of the year. This seasonal round was closely linked to the movements of their main food resource, the buffalo.

The examination and interpretation of bone and plant remains that survive in the archaeological record is one method by which we can gain an understanding of the way in which these people used the resources of their environment. We also learn a great deal about their resource utilization and lifeways from the writings of early European explorers and from memories and experience of the natives living in southwestern Alberta today.

Plant Resources

At least 185 species of plants were used by the Blackfoot; many of these plants were probably also used by the people who came to the Head-Smashed-In Buffalo Jump. Although not all the species mentioned here are found in the immediate vicinity of Head-Smashed-In, all occur with southwestern Alberta and are likely to have been used by people moving around within that region.

Although meat was the preferred food of the Plains people, they also ate a variety of plant foods. Different parts of plants were important as food resources. Some plants, such as the cattail (*Typha latifolia*), prairie onion (*Allium textile*), arrowhead (*Sagittaria cuneata*) and Indian breadroot (*Psoralea esculenta*) have roots or bulbs that provide food. Roots, bulbs and tubers often contain large amounts of starch and thus are good food sources. Many types of fruits and berries were important for food. These included currants and gooseberries (*Ribes* spp.). Saskatoon berries (*Amelanchier alnifolia*) were a very important food resource for the Plains people. The berries were used in soups, stews, with meats for making pemmican and also dried for winter food.

The use of a wide variety of plants meant that these resources were available for most of the year, although the early spring was often a time of food scarcity for the Plains people. At this time of year, their stocks of preserved food, both meat and vegetable, were almost depleted, and new plant growth had not yet begun.

The people who gathered and used these plants knew them well and understood which plants were useful and which were dangerous or poisonous. Most of us do not have this detailed knowledge. As a result, wild plants should not be gathered and eaten or used medicinally.

The medicinal use of plants was common among tribes of the Great Plains. The medicine men or women had high status in the tribe because of their knowledge of plants. Many plants were boiled or steeped to extract the juices in a tea or decoction. These liquids could then be applied externally or sometimes drunk. For example, a tea made from common yarrow (*Achillea millefolium*) was used as a laxative. The roots of Old Man's Whiskers (*Gaum triflorum*) were boiled and the liquid used to treat sore eyes. The inner bark of the chokecherry (*Prunus virginiana*) was boiled and the resulting

reddish liquid strained and drunk while warm as a cold remedy. Other plants were used to dress wounds or help the healing of injuries. The down from cattails (*Typha latifolia*) was used to make dressings for wounds and also was used as diapers.

Many of the plants were used in personal care. Porcupine grass (*Stipa spartea*) was bound into a bunch and used to brush hair. Sweet grass (*Hierochloa odorata*) was soaked in water and used to wash hair. Dyes used in paints and cosmetics came from plants such as river alder (*Alnus tenuifolia*), which produced red and orange dyes. A violet dye was obtained from the roots of the puccoon (*Lithospermum incisum*).

Plants were also used for making weapons and other implements. Saskatoon or choke cherry shoots were used for arrow shafts. The scouring rush (*Equisetum hyemale*) was used as sandpaper to polish the shafts. Containers, such as buckets and basins, were made from a framework of willow branches, covered with the lining from a buffalo paunch.

Small lodgepole pine (*Pinus contorta* var. *latifolia*) trees were used to construct the framework of the tipi, which was then covered with buffalo skins. Pegs and pins to anchor the tipi were often made from willow wood (*Salix* spp.), while willow branches were used to make sweat lodges.

Our knowledge of the ceremonial use of the plants is limited due to the secrecy surrounding many rituals. However, some plants had a more general ceremonial use. For instance, sweet grass was used for incense braids. Juniper twigs (*Juniperus scopulorum*) were also burned for incense.

(Most of this information on native uses of plants is taken from a book by Alex Johnson, called Plants and the Blackfoot, which is published by the Provincial Museum of Alberta.)

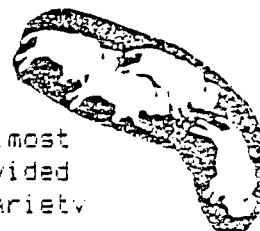
Animal Resources

The buffalo has been called a "walking department store" because almost all parts of the animal were useful. Its flesh, fat and bone marrow provided food; its hide was used for clothing; its bones were used for making a variety of tools and implements. Besides the buffalo, the flesh from many other animals was also eaten. Deer, rabbit, and bird flesh added to the diet. The use of a range of animal resources for food ensured that the people usually had a supply of meat even if one animal, such as the buffalo, was scarce.

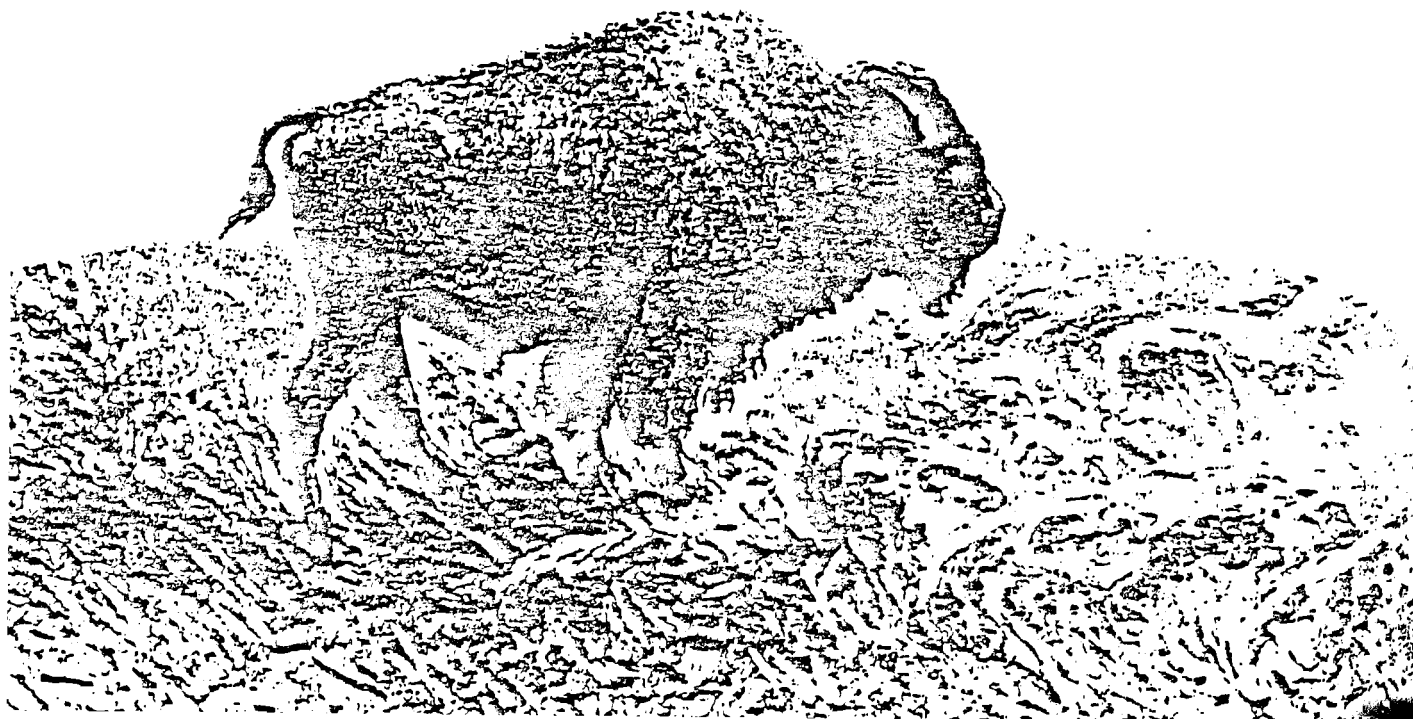
Everyday clothing was usually made from buffalo hides sewn together with sinews. People sometimes wore claw or tooth necklaces. Clothes for ceremonial wear were more ornate and may have included feather head dresses, often made from eagle feathers, and buffalo horn bonnets. The buckskin clothes worn at ceremonies might be highly decorated, and bearskins were also used for ceremonial robes.

Bone or horn was often used to make bows. Wooden bows could be wrapped with sinew which gave them strength and springiness. Bone was also used to make arrowshaft wrenches; these tools were used to make arrow shafts straight and true. Arrows were carried in quivers made from the skins of animals such as the otter, the buffalo and the deer. Otter skins were also used to make grips on lances.

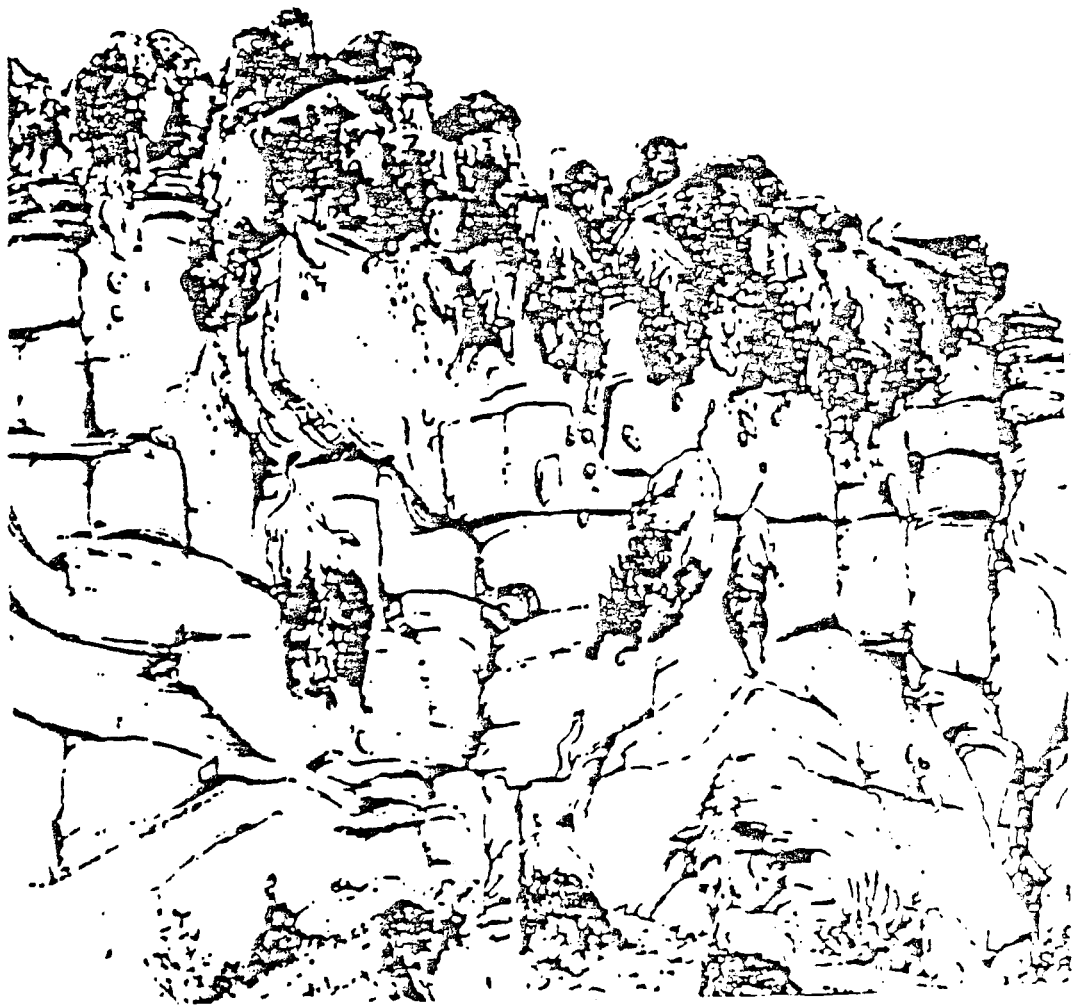
Hides were used for making bags and lining boiling pits. Bone was used to make a wide range of tools and implements. For example, bone awls were used to pierce holes in hides so they could be sewn together with sinews. Spoons could be made from horn.

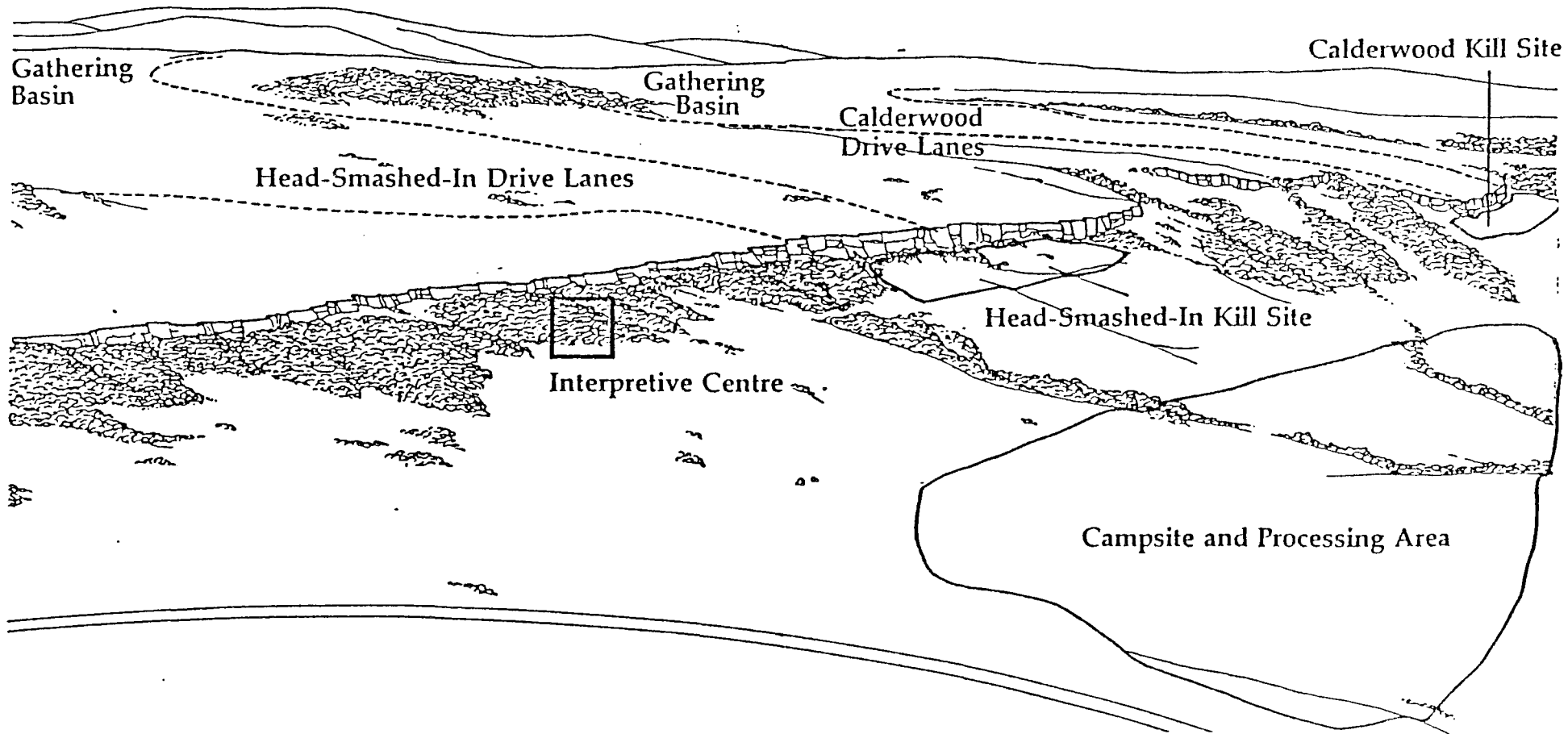


Animal materials were also used to make many articles that had ritualistic or ceremonial significance. Medicine bundles -- bags usually made from buffalo hide and filled with ritualistic articles -- played an important role in many ceremonies. These bundles may have contained articles such as rattles made from skins or bladders, animal claws or teeth and whistles made from bird bones. Ceremonial drums were made from hide stretched across a wooden frame.



"THE ANATOMY OF THE JUMP"





Gathering Basin

Gathering Basin

Calderwood Kill Site

Calderwood Drive Lanes

Head-Smashed-In Drive Lanes

Head-Smashed-In Kill Site

Interpretive Centre

Campsite and Processing Area

44

"The Anatomy of the Site"

For thousands of years the native people of the Plains hunted the North American Bison. The Plains Indian's lifestyle became dependent on hunting buffalo, and they adapted numerous hunting techniques to obtain their livelihood. The most sophisticated technique developed by the native people to kill buffalo was the buffalo jump. Head-Smashed-In Buffalo Jump is one of the oldest and best preserved sites of this kind with its elaborate drive lane complex and deep archaeological deposits still intact. For these reasons, Head-Smashed-In was designated a world heritage site by UNESCO in 1981.

The first archaeologist to investigate the site was Junius Bird of the American Museum of Natural History. Since these first excavations in 1938, three major archaeological projects spanning nine summers of excavation have increased our understanding of this unique and complex archaeological site.

The Head-Smashed-In site area is composed of three different components which each played a role in the operation of the jump. Each of these areas -- the gathering basin, the kill site, and the campsite and processing area -- has different kinds of archaeological remains.

The Gathering Basin

West of the cliff lies a large drainage basin 40 square km in extent. This was a natural grazing area that attracted the herds of buffalo that would be driven over the jump. Long lines of stone cairns were built to help the hunters direct the buffalo to the jump. Thousands of these small piles of stones can still be seen marking the drive lanes that extend more than fourteen kilometres into the gathering basin. These cairns may have served as simple markers, or they may have supported sticks or brush to hide the hunters.

To start the drive, a "buffalo runner" would entice the herd to follow him by imitating the bleating of a lost calf. As the buffalo moved close to the cliff, hunters would circle behind and upwind of the herd and scare the animals by shouting, waving robes, and shooting arrows. As the buffalo stampeded towards the edge of the cliff, the animals at the front would try to stop but the sheer weight of the herd pressing from behind would force them over the cliff.

The Kill Site

The sandstone cliff just north of the interpretive centre was the actual jump site. This cliff is just one of several such locations along the edge of the Porcupine Hills which were used as buffalo jumps. Another buffalo jump, the Calderwood jump, is visible one kilometre north of Head-Smashed-In.

Against the cliff are deep stratified deposits that contain evidence of use of the jump site going back more than 5,700 years. These deposits consist of accumulated layers of dirt, stone rubble and bones. After each use of the jump, the natives would kill any crippled animals that were not killed outright by the fall, and then they would butcher the animals, removing any desirable portions. The remaining animal residue and bones, along with worn or broken stone tools and resharpening flakes, were eventually covered by windblown dirt or "loess" and by rockfall from the cliff.

Over the thousands of years of use of the jump, this layered or "stratified" deposit has accumulated to a depth of over eleven metres. The age of these layers and the different artifacts found in them can be determined by using the radiocarbon dating method to date the bone in each layer. This information has allowed archaeologists to reconstruct the cultural history of the site.

Artifacts found in the kill site include thousands of arrowheads and dart heads as well as fewer numbers of stone knives and choppers.

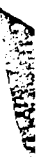
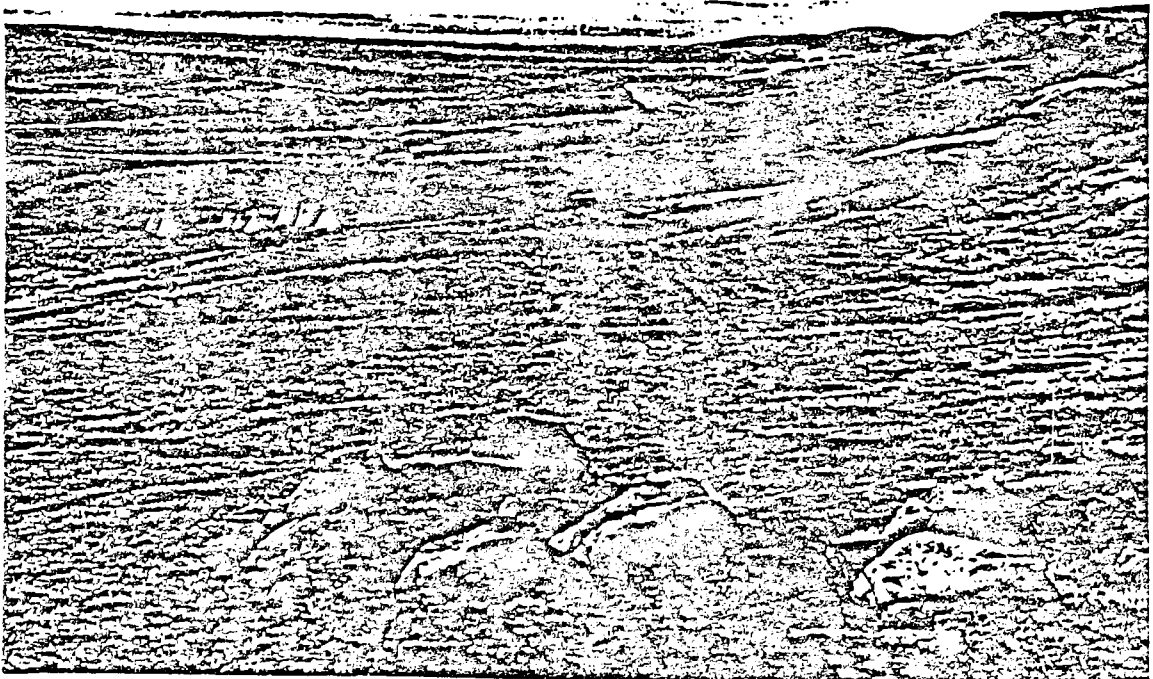
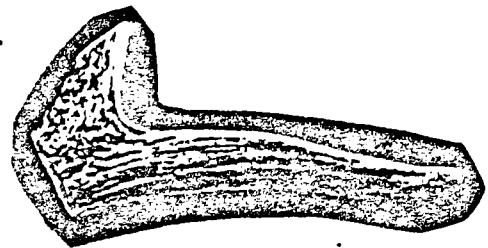
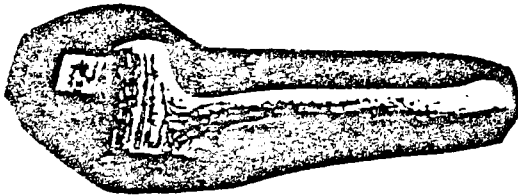
The Campsite and Processing Area

The flat area immediately below the kill was where the hunters camped while they finished butchering the buffalo . A few tipi rings, the stones used to anchor tipis against the wind, can still be seen on the prairie level.

It was here that meat was sliced into thin strips and hung on racks to dry in the sun. Large leg bones were smashed to remove the nutritious marrow, and the numerous boiling pits excavated by archaeologists in this area indicate these broken bones were also boiled to render grease. Boiling was done by throwing red hot rocks into hide-lined pits filled with water.

Much of the meat obtained from the buffalo carcasses was used to make pemmican. In order to make pemmican, grease and marrow and sometimes berries were pounded together with dried meat . Pemmican was a very nutritious staple food that could be preserved for years.

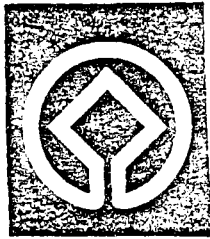
Artifacts found in this area include stone scrapers, knives, choppers, drills, broken arrowheads, pottery, bone awls, and occasionally ornaments such as bone beads. Also in this area are found tons of fire-broken boiling stones.



Head-Smashed-In

A World Heritage Site

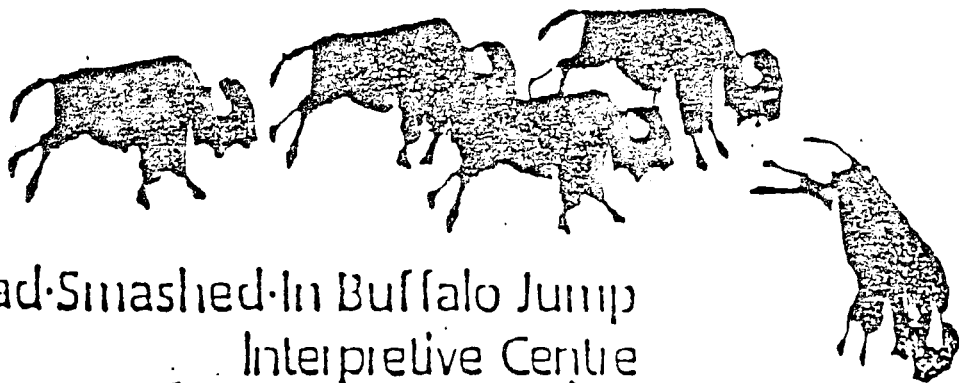
Micchu in Peru



Taj Mahal in India

Palace of Versailles in France

Pyramids of Egypt



Head-Smashed-In Buffalo Jump
Interpretive Centre
(553-2731)

Head-Smashed-In -- A World Heritage Site

Introduction

Head-Smashed-In Buffalo Jump, located in the Porcupine Hills of southern Alberta, 18 km west of Fort Macleod, is one of the oldest, largest and best preserved buffalo jump sites in North America.

Head-Smashed-In Buffalo Jump was designated a World Heritage Site in 1981. In doing so, the members of UNESCO recognized the outstanding intrinsic value in protecting and preserving this historic site for present and future generations.

Many visitors ask:

What is a World Heritage Site?

What are the criteria for designation as a World Heritage Site?

What makes Head-Smashed-In outstanding?

What is a World Heritage Site?

A World Heritage Site is a piece of property, either cultural or natural, that is an outstanding example of a creation by humans or by the forces of nature. Because the member states of UNESCO (the United Nations Educational, Service, and Cultural Organization) recognized the need to preserve such properties for future generations irrespective of national boundaries, the World Heritage Convention was established.

The World Heritage Committee, established by the World Heritage Convention, is comprised of experts in cultural and natural heritage conservation from around the world. It is the responsibility of this committee to identify, protect and promote outstanding examples of cultural and natural properties.

What makes Head-Smashed-In unique as a World Heritage Site?

Machu Picchu in Peru, the Taj Mahal in India, the Palace of Versailles in France and the Pyramid fields of Egypt are but a few of outstanding cultural properties designated World Heritage Sites. Head-Smashed-In Buffalo Jump joined this exclusive fraternity of World Heritage Sites in 1981. For many visitors it may be unclear why Head-Smashed-In is ranked as a unique cultural artifact on an equal footing with the pyramids or the Taj Mahal. To the members of the World Heritage Committee, it was clear that Head-Smashed-In Buffalo Jump satisfied the exacting criteria a cultural property must meet to be considered a World Heritage Site.

What did the committee see? Let us look again at the criteria for an outstanding cultural property, and discuss how Head-Smashed-In is unique.

Head-Smashed-In is a very large site, covering 1,470 acres. It contains a wide variety of cultural remains associated with communal buffalo hunting, ranging from drive lane cairns and projectile points to butchered bone and fire-broken rock. These cultural remains, stratified to a depth of 10 metres in some areas of the site, have remained largely undisturbed --one of the only sites of this nature to remain virtually intact. The cultural chronology represented by these undisturbed remains, not to mention their excellent degree of preservation, has provided scientists with a unique opportunity to trace the evolution of communal bison jumping from its earliest beginnings to its eventual abandonment in the early 19th century.

Head-Smashed-In was first used for killing bison at least 5,700 years ago and perhaps as early as 8,000 B.C. Except for one major interval, the site was used regularly for hunting buffalo up to the historic period. Its repeated use as a killing site over such a lengthy period of time is a testament to both the ideal conditions of the site for buffalo jumping and the daring and skill of the hunters who used the jump.

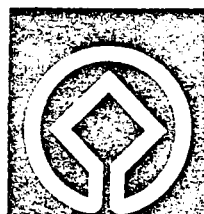
The hunters who first used Head-Smashed-In 5,700 years ago possessed only rudimentary tools. Their weapons consisted of spears and atlatls (spear-throwers) used with detachable darts tipped with projectile points made of stone. The conventional method of stalking large game animals with such simple weapons was dangerous and did not yield sufficient game to feed a large group of people. Over time, these early people learned to exploit both the natural topography of the region and their knowledge of bison behaviour to efficiently hunt buffalo despite their lack of sophisticated weapons.

Early hunters saw, in the location and topography of Head-Smashed-In, an ideal site for killing bison. The 18 metre cliff facing the east, opposite the prevailing winds, prevented the bison from scenting the hunters. A large basin of grassland west of the cliff regularly attracted large herds of bison. Over a period of days they could be lured towards the precipice to their deaths. The large stretch of prairie immediately below the cliff provided a source of fresh water and shelter for camping, butchering and processing activities.

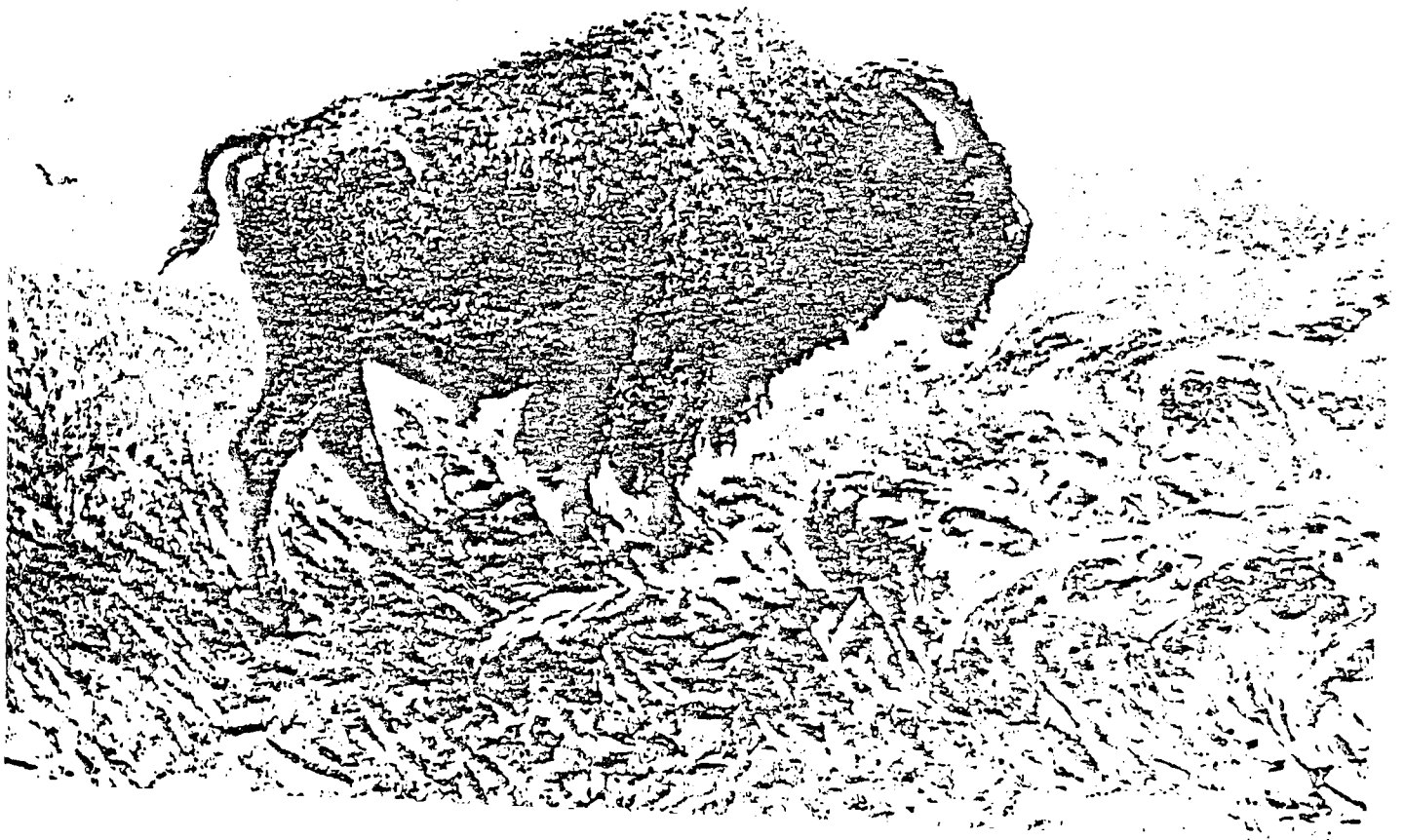
The massive bone deposits (over 10 metres deep) testify to the success of generations of hunters in killing buffalo at this site. The deeply stratified deposits preserve not only the record of hundreds of kills but also the evolution of tools and techniques utilised by native peoples over time. Preserved are the stone tools used during discrete prehistoric periods and the bones and fire-broken rock that reflect distinctive butchering and processing techniques.

The use of buffalo jumps for killing bison represents a significant advance in Plains Indian subsistence. To successfully conduct a hunt and process the kill required that small bands of people unite and organize themselves in ways that would benefit the larger group, leading the way to a more formalized social organization which grew to characterize the Plains Indian way of life. The success of these buffalo hunts not only brought groups together but enabled larger groups to remain together, no doubt encouraging the development of distinctive cultural identities. The buffalo, whose carcass yielded most if not all the necessities of life for the Indian, assumed sacred status to early people of the Plains and became a focal point around which the bulk of religious and cultural activities was generated. The abundant supply of buffalo afforded the Plains Indian the time and opportunity to develop a rich spiritual and cultural life. In short, communal buffalo hunting was the catalyst for the development and growth of Plains Indian culture as we know it.

The extraordinary archaeological, historical and ethnological value of this site, combined with its dramatic prairie setting and outstanding interpretive potential, were factors considered in the designation of Head-Smashed-In Buffalo Jump as a UNESCO World Heritage Site.



THE
PLAINS
BISON



THE PLAINS BISON

Buffalo are celebrated in songs, appear on coins and are part of the folklore of the North American Plains. Yet there is no such thing as a North American buffalo. The name "buffalo" only applies to animals found in Africa and Asia. The largest land mammal in North America is properly called a bison. The unique shoulder hump distinguishes it from buffalo, but the name has stuck since it was first used by early European observers.

Bison are actually distant relatives of domestic cattle. Extinct forms, 2 million years in age, have been found in Europe and gigantic forms, now long extinct, entered North America some 100,000 years ago but these animals were never hunted by man. The animal hunted at Head-Smashed-In for 6,000 years is the modern living species called the Plains Bison. This species of bison occupied most of the central region of North America and, together with its close relative the Wood Bison, would have covered a territory extending from Alaska to Mexico and from the Rocky Mountains to the Allegheny Mountains during prehistoric times.

Nobody knows how many bison were present at the time of the first European contact, but estimates in the range of 60 million animals have wide acceptance. Bison were highly mobile, travelled in dense herds and covered a huge territory, all of which combined to make accurate estimates of their numbers all but impossible.

Despite this staggering abundance of animals, a concerted effort to slaughter the species, assisted by the gun and the horse, very nearly succeeded. By the late 1800s, in less than 100 years of wasteful exploitation, man had reduced the vast herds to about 1,000 animals. Only the concerted efforts of a few farsighted individuals who moved the animals to remote preserves to protect them ensured that the species survived to be seen today. Large herds are maintained in remote locations such as Wood Buffalo National Park in northern Canada. Only the Wood Bison remains an endangered subspecies, and this is largely a consequence of inbreeding with the far more numerous Plains Bison.

The typical Plains Bison bull weighs 800 kilograms, stands 1.75 metres tall and is over 3 metres from nose to tail. Both males and females possess permanent horns and the characteristic heavy growth of dark hair around the head, shoulders and front legs. As a rule, females can only be distinguished from males based on their smaller size and, of course, their close association with calves. Bison reach sexual maturity at 3 years of age and are fully grown in 6 years. Captive bison have been known to live for more than 20 years, but the lifespan in the wild is approximately 15 years.

Bison are more efficient grazers than domestic cattle, exploiting a variety of grasses and shrubs during their annual movement between the open plains and the sheltered foothills and river valleys. Bison did not roam, but moved in a predictable and calculated manner in order to exploit ripening forage over the course of the year.

In the summertime large herds joined together on the open prairie to graze on the short grass species. This is the time of the annual rut, and the males challenged one another for access to the breeding females. The agitated nature of the herd made late summer an inappropriate time to attempt communal hunts. Following the rut, the older males left the cow/calf herds to travel in separate smaller groups or as lone bulls.

With the approach of fall, the bison moved towards the shelter of the foothills and large river valleys, grazing on the nutritious late maturing grasses. Such grasses were found in abundance in the Olsen Creek valley west of Head-Smashed-In. This was an ideal time to hunt bison. The animals were in prime condition after a long summer grazing on the open plains, their coats thickly haired in anticipation of winter.

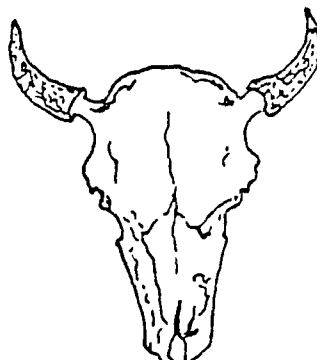
Following the long winter the bison were in less than prime condition, and cows in particular were stressed near the end of their 9-month pregnancy. Calves are born in late April and May. They have a reddish coat that soon turns dark brown, and they weigh about 18 kilograms. Calves remain close to the cow for about a year and travel in cow/calf herds as the bison move to the summer grazing areas on the open prairie. Like most mothers, female bison are very protective of their young and maintain a constant watch for predators such as bears, wolves, coyotes and, of course, man.

Adult bison have no natural enemies, but they have been hunted by man for nearly 12,000 years. Several behavioral characteristics of bison were exploited by Plains hunters, and most important of these was the gregarious nature that promotes the formation of large herds. The herd was usually led by a mature cow whose actions towards signs of danger would cause the herd to move as a group and, if panicked, into a stampeding mass. Although bison are blessed with a keen sense of smell, their eyesight is not as well developed. As a result, they are extremely wary of unfamiliar objects which appear downwind of their immediate surroundings.

Prehistoric hunters piled rock and brush, called "dead-men", along a route leading to a cliff edge such as that found at Head-Smashed-In. The bison would dimly perceive these features on the horizon and would move between the lines when scenting the presence of man at their rear. Hunters would also cover themselves with a wolf or coyote skin, and thus disguised would threaten another hunter who wore the robe of a bison calf. The matriarch of the herd would manoeuvre to protect this calf. In these ways, a herd was directed into the drive lane of dead-men and finally stampeded as a blindly running mass over the cliff edge.

The importance of the bison was evident in every aspect of Plains Indian Culture, both in material needs and spiritual beliefs. The Plains hunters understood that the bison were a gift from the creator and only allowed themselves to be captured if the hunters prepared proper ceremonies, including symbolic actions and songs that brought the bison to the cliffs.

It is not surprising that Plains Indian mythology, artwork, song and belief systems were strongly interwoven with the existence of the vast bison herds and ready availability of this single most important resource. Although the Plains Indian lifestyle was all but destroyed along with the bison, it too is now celebrating a renewed vigour and presence as are the isolated herds of North American Bison.



This information is for teacher and student reference

THE BLACKFOOT ALPHABET

The Blackfoot alphabet was designed to be read by native speakers of the language. Therefore, each letter represents a distinctive sound of the language, and predictable variations are not indicated because these are automatic for the native speaker of Blackfoot. For example, vowels are shorter before long (double) consonants than they are before single consonants, but because this vowel shortening is predictable (and automatic for native speakers) we still write the vowel as if it weren't shortened. Thus the first vowel of ninna 'my father' is shorter than the first vowel of ninaa 'man', though they are written the same because the presence of the double n is enough to predict the shortening.

THE VOWELS

There are three:

a has approximately the quality of a in English 'father', except before double consonants, where it has a quality more like the vowel of English 'cut'.
sa "no" annia "that's it"

i has a quality which varies from that of the i of English 'kiss' to that of the i of 'machine'; it always has the latter quality when long (written double).
issk "pail" mini "berry"

o has a quality much like the o of English 'so', except before double consonants, in which case it has a quality more like the o of 'woman'.
oma "that one" onni "his father"

VOWEL LENGTH (duration) is indicated by writing them double when long. We emphasize that by "long vowels" we mean long in quantity (not quality, as the term "long vowels" is used in English phonics). Thus oo represents approximately the same sound as does o in Blackfoot; the difference is in the amount of time the former takes.

aakokaawa "he will rope"
aakookaawa "she will sponsor a Sundance"

DIPHTHONGS

ai varies considerably among speakers and depending upon position in the word; from about like the i of English 'bite', to the ai of 'bait', or to the a of 'cat'. Before double consonants it is more like the e of 'bet'.
aiyimmiwa "he laughs" ainnisiwa "he goes down"

ao varies from the sound of ou in 'out' to the aw of 'dawn'.
aomaniwa "he's right" ponokaomitaa "horse"

oi is about like the oy of 'boy'.
poiina'pssiwa "nuisance"
nohkoiksi "my sons"
otahkoinattsi "yellow"

CONSONANTS

m and n represent sounds virtually the same as the m and n of English:

mamii "fish" ninaa "man"

s is similar to the English sound usually represented by the same letter, except that it is made slightly further back in the mouth; the 's' of English 'horse' is very much like the average Blackfoot s.

sa "no" kiistowa "you"

p, t, and k of Blackfoot are like their English counterparts except that they do not have the aspiration (puff of air) which usually follows p, t, and k in English; because of this non-aspiration, they often sound like b, d, and g to English speakers. English p, t, and k preceded by s in words such as 'spin', 'string', and 'skin' are about like the Blackfoot sounds.

poos "cat" takaa "who?" kitsimi "door"

w and y are much the same as English w and y which occur between vowels, as in 'aware' and 'yo-yo'.

awaaniwa "he says" ayo'kaawa "he's sleeping"

h is a palatal fricative or "gutteral", much like the German sound written as 'ch'. Like the German sound, it is greatly affected by the preceding vowel so that after i, it is made at the highest point on the roof of the mouth, while after o or a it is made nearer the back of the roof of the mouth.

ihkitsika "seven" ohkotoko "stone"
sahkinaa "young married man"

' is an "interruption" made by momentarily closing the glottis (vocal chords) tightly, as English speakers do between the 'oh's' of the expression "oh-oh."

sa'ai "duck" ni'sa "my older brother"

CONSONANT LENGTH (duration) is indicated by writing them double; this simply means that the articulation of such consonants is held a bit longer than it is for those consonants when written singly. Most English speakers get a similar effect across work boundaries in English phrases such as "sick cow", in which the phonetic k at the end of 'sick' combines with the initial phonetic k of 'cow' to give a long phonetic k; this is quite like the kk of Blackfoot (except that Blackfoot kk lacks the aspiration of English k).

kiippi "one hundred" issk "pail"
aiottaawa "he's flying" iyimmit "smile!"
nitakkaawa "my friend" ninna "my father"
missiwa "he is brave" soka'pssiwa "he is good"

STRESS, or prominence of a vowel or diphthong is indicated by underlining. This 'prominence' consists primarily of a relatively higher pitch than that on contiguous syllables. Because there is gradual drop in pitch throughout an utterance, a stressed syllable toward the end of a word of several syllables may actually be of lower pitch than an unstressed syllable earlier in the word; the stressed syllable will still be relatively high in pitch as compared to the syllable which follows it, however.

FURTHER INFORMATION - which could be read or summarized for students.

FAMILY STRUCTURE

In the time before the arrival of the Anglo-European into Blood Indian country, the family structure was much larger than it is today. It was much larger then than now because the Bloods had an extended family system.

The extended family system included not only the father and mother and their children. The parents of either the father or the mother formed part of the household as well. Also, the brothers and sisters of either the mother and father were included. The children of these uncles and aunts were also members.

The extended family did not mean that all these people lived in one dwelling. Rather, they lived in separate tipis but they always camped in the same location where they shared their food, the education of all the children, and the protection of their members. They were a clan.

When the Aakokatsin or the Sundance took place in the early summer and the whole tribe gathered to celebrate social and religious ceremonies, each clan of the tribe always camped at its own particular location. For example, the Mamioyiiks or Fish Eaters clan might always have camped on the west side of the Sundance camp.
(see next page also)

-Words which might need to be explained.

- nomads - people who move from one place to another, usually to follow herds of animals or because of changes of season (fall, winter, spring, summer)
- structure - how something is made
- Anglo-European - people from Europe
- household - all people living in one house or other kind of shelter
- various - a number of different
- bison - buffalo
- clan - a small group of people, usually related who live and hunt together
- tribe - several clans who have the same ancestors
- source - the place where things come from

The extended family structure began to change after Treaty Number Seven was signed by the Bloods in 1877. Five years after they signed this treaty, they settled on their reserve. They were now no longer nomads, free to move where the bison moved. By 1881 these animals, which had once numbered in the millions, had almost been completely killed off.

The bison, or buffalo, had been like a walking supermarket for the Blood Indians. The meat of this animal was their main source of food. Its skin or hide was used not only for clothing but also as the covering for their tipis. Various other parts of the animal were also used for other purposes.

Now, with the buffalo gone, there was a shortage of food. Also, because they had agreed to live on a reserve, the Blood Indians could no longer move wherever they wanted to, to search for other sources for food. The clan could no longer provide enough food for all its members.

The North West Mounted Police, which had arrived in southern Alberta in 1874, now enforced the peace. The force had been formed in 1873 to come to western Canada to make this part of Canada safe for white settlers to move in. The members of the North West Mounted Police had established good relations with the various Indian tribes when they arrived. Their first duty was to get rid of the whiskey traders who had created a lot of problems for the Indians. This had pleased the Indian leaders when Colonel Macleod and his men closed down the whiskey forts. The Mounties now offered protection for the members of the Blood tribe. Another function of the extended family was gone.

One of the first white people to arrive in Blood Indian country were the missionaries. These were men like Father Lacombe, Samuel Trivett, and John Maclean. Their aim, in addition to making the Bloods peaceful, was to convert them to Christianity. One of the ways they did this was to establish schools for the children of the tribe. Not very successful in the beginning, they were able gradually to do this. Now the third basic function of the extended family was gone. They no longer educated their own children.

.Have students note that fewer and fewer people live in extended families in Canada, today.



Indian and Eskimo Contributions to the English Language

The English and French speaking peoples of Canada have adopted many North American Indian words in everyday speech. In addition to the selection of names of animals, food and other items listed further on, there are thousands of native terms that appear on the maps of the provinces and territories of Canada. (Newfoundland is an exception as there was hardly any verbal contact with the local Beothuk before they were exterminated.)

The names of some of the provinces and territories reveal their Indian origins: Manitoba probably derives from the Cree word meaning "strait of the spirit"; Saskatchewan is Cree in origin also, meaning "swift moving river" or "running of the thaw"; Ontario is Iroquian in origin meaning "grand body of water"; Quebec is probably Algonkian in origin, describing the narrow passage of water at Cape Diamond where Quebec City is located; and Yukon is a word derived from a local Athapaskan language meaning "great river". These words were brought into common usage by the settlers and were established by the time of Confederation.

The name for the capital of Canada, Ottawa, derives from the Algonkin tribe's term "to trade", referring to the active role of these Indians in controlling trade on the Ottawa and Gatineau Rivers. Toronto, the provincial capital of Ontario, likely comes from a Huron word meaning "a place of meeting".

The name for Canada itself is usually attributed to Jacques Cartier who heard the term when he sailed up the St. Lawrence River in 1536. The Indian people spoke of "kanata". It referred however to their settlements, not to the whole area as Cartier thought.

The majority of adopted words come from the Algonkian languages which are and were spoken in the eastern part of the country at the time of European contact. As the fur trade developed and the voyageurs and explorers moved westward, they depended on their Indian guides to find their way across this vast country. The guides were Algonkian speakers, primarily from the Ojibwa and Cree tribes. These people could communicate with others speaking Algonkian languages, as far west as the Rockies. This language similarity across the country facilitated travel as the guides could obtain valuable advance information on travel routes. Both the English and French speakers adopted Algonkian words such as: caribou, moccasin, manitou, toboggan, tomahawk, totem and wapiti.

On the west coast the Chinook jargon developed with the mixing of European languages with Chinook, Nootka, and other west coast languages about the lower Columbia River. There were six different linguistic stocks on the West Coast so that a common language was needed by the sea traders who plied the coast for sea otter pelts.

It should be pointed out that a simplicity of material culture does not imply a simple language. English and French appear straightforward when compared to some of the intricate native dialects. A selection of English words with Indian origins are the following:

- BABICHE:** Thong of leather made from the skins of various animals. Derivative of the Micmac word *ababiche*, a string, or cord. The same word is used in French.
- CARIBOU:** This name for the American reindeer (*Rangifer caribou*) has come into English from French Canadian and is generally considered to be Algonkian in origin. It probably derives from the Micmac word *halibu* which refers to the caribou's habit of shovelling the snow with its forelegs to find food.
- CHIPMUNK:** The name for the striped ground squirrel (*sciurus striatus*) probably comes from the Ojibwa word for squirrel, *atchitamon* meaning head first, in reference to its movement down a tree trunk.
- CISCO:** A name applied to any of several varieties of whitefish from Central and Northern Canada. It appears to be a shortening of the French Canadian word, *ciscoette*, from the Ojibwa *siskawet*.
- KAYAK:** A small watercraft composed of a wooden frame covered and decked-over with skin. It generally has individual cockpits for one to three occupants who usually sit with outstretched legs and use a double-bladed paddle. The name is derived from the Inuit word *qakag*.
- MANITOU:** Among the Algonkian speaking Indians a supernatural being that controls nature

- or an object that possesses supernatural powers. In Ojibwa, *manito*. The same word appears in French, and as in English often is used as the name of a place.
- MOCCASIN:** The soft heelless shoe of the North American Indian is called *mockasin*, *mawhcasun*, and *makisin* in various eastern Algonkian dialects. The same word is used in French (spelling is different).
- MOOSE:** This large North American mammal (*Alces americanus*) inhabits Canada and the Northern United States. It appears on the reverse side of most Canadian quarters. The name derives from several eastern Algonkian dialects, such as the Virginia Indians' *moos* and the Ojibwa *mons*, meaning "he who strips or eats off" (trees and shrubs).
- MUKLUK:** Derived from the Yupik Eskimo word *makhlaq* meaning bearded seal used on the bottom of a boot. The mukluk is a knee-high boot worn in the winter by the Eskimos and Indians of the Northwest Territories and the Yukon. It has come to refer to any boot similar in shape.
- MUSKEG:** This word for low, wet land or bog comes from such words as the Ojibwa *maskeg*, and the Cree *masak*, Algonkian words meaning "swamp".
- PAPOOSE:** From a related word in Algonkian dialect for an infant or child — *papeisses*, *pappoos*, and *poupous*.
- PEMMICAN:** This was the famed Indian food of the Prairies prepared from pounded meat mixed with grease and stored in skin bags. The word comes from the Cree *pimikkan* which means "a bag filled with grease and pounded meat".
- RACCOON:** The word for this well-known animal (*Procyon lotor*) comes from such southeastern Algonkian words as *aroughcun*, *arathcoon*, and *rahaughcum*, meaning "he scratches with hands".
- SKUNK:** The name of this little animal (*Mephitis mephitis*) originated from such words as the Abenaki word, *segankw*, Ojibwa *shikag*, and Cree *sikak*.
- SQUASH:** The plant of the *Curcubita* is derived from Algonkian words such as *squonter-squash* or *askootasquash*. It was one of the many plants that were originally cultivated by the Indians. The translation of the word is "the green thing that may be eaten raw".
- TOBOGGAN:** This is the runnerless sled invented by the Algonkian speaking Indians of north-eastern Canada. The word comes from the Micmac *tubagun* or *tabagan*. The same word is used in French.
- TOMAHAWK:** This word for an Indian axe or hatchet comes from the Algonkian words such as the Micmac, *tomehagen*. The same word appears in French.
- TOTEM:** This word originated from *otem* in the Algonkian dialect. The Ojibwa *totain* signifies what particularly belongs to one "tribe, village, family, relations and crest". Totem poles carved on the Northwest coast are famous around the world. The same word is used in French.
- WIGWAM:** This word for an Indian dwelling comes from eastern Algonkian dialects such as Micmac *wigwom* and the Ojibwa *wikiwa*. The Siouan word of the Plains is *teepee*. Wigwam is a French word as well.

In addition to words, many phrases have been incorporated into the English language that draw upon Indian cultures for their inspiration. These phrases include "to go on the warpath", "bury the hatchet", "run the gauntlet", "smoke the peacepipe" and "happy hunting ground". The expression "low man on the totem pole" is a humorous form of indicating someone's lowly position in a hierarchy, not at all relevant in actual totem poles. Indian maxims and proverbs include: "It is not enough for a man to know how to ride, he must know how to fall" and "He who does not speak is not heard by God". As a final thought there is the maxim: "Never make a judgement on another person until you have walked a mile in his moccasins."

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Jenness, Diamond *Indians of Canada*, National Museum of Canada, Bulletin 65, Anthropological Series No. 15, 1960.

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Text: Indian and Northern Affairs Canada with the assistance of the National Museum of Man

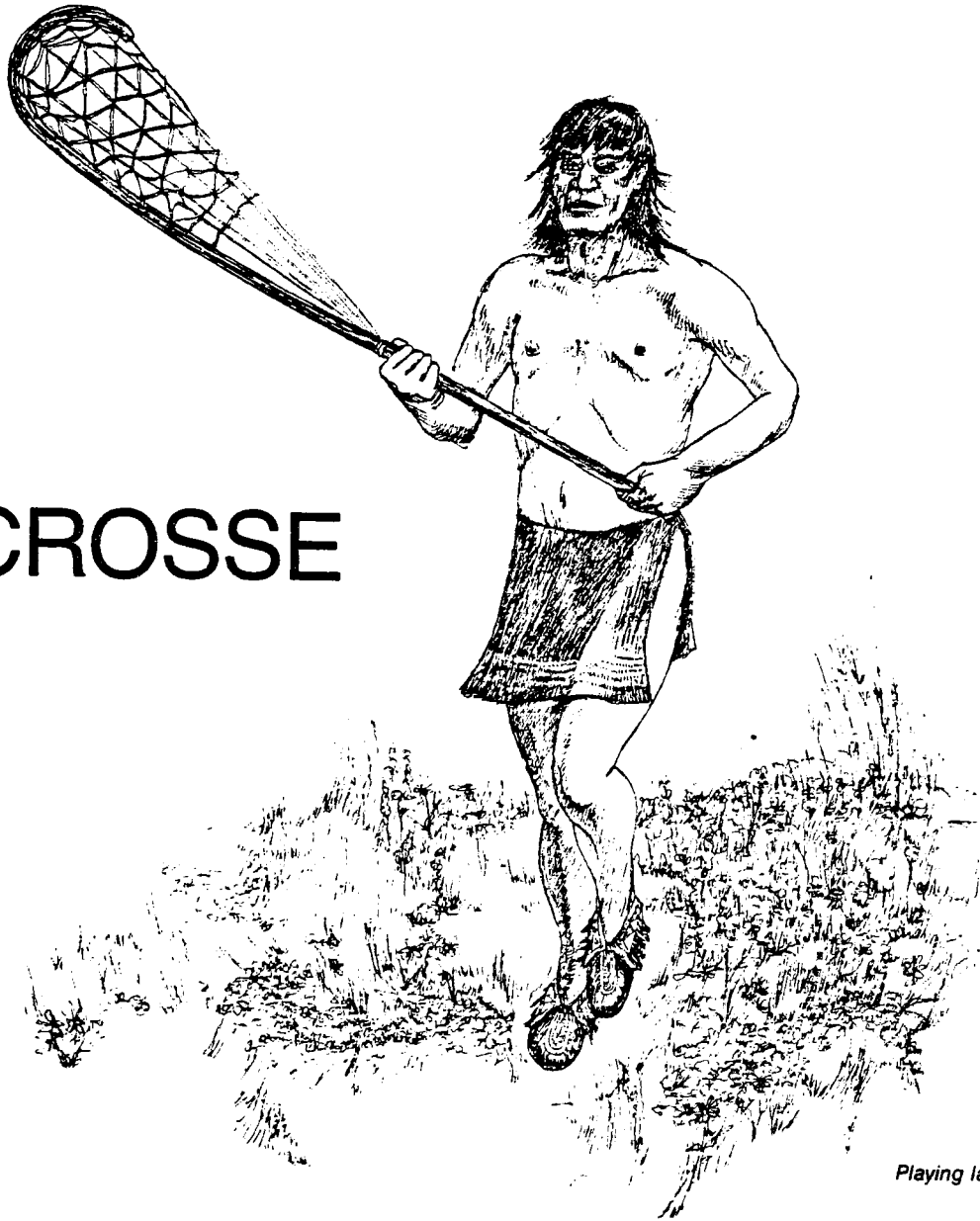
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oracle



LACROSSE

Playing lacrosse

Of all the team sports played in North America before Europeans arrived, relay racing and lacrosse have become the most well known. Lacrosse originated with several North American Indian groups, including the Iroquois and the Algonquian tribes of the Great Lakes region. The game was played by two opposing teams, all members having a netted racket or stick.

The stick or racket used to play lacrosse was made of hardwood with an oval space formed at one end. They varied in size, but were usually about one metre long. Because the curved stick looked like a bishop's crozier, the French explorers called it *lacrosse*, giving this demanding sport its modern name.

Lengthwise, the racket was strung with twisted squirrel skin or hemp. The netting was traditionally made of *wattup* (an Ojibwa word meaning "the small roots of spruce trees"), which was also used for sewing birch bark canoes. *Wattup* was eventually replaced by rawhide.

The object of the game was to throw and catch a ball with the racket in such a way that the ball could be thrown through a goal being defended by the opposing team. The original ball was about the size of a tennis ball, although it differed slightly from tribe to tribe. Deerskin or rawhide, stuffed with hair and stitched with sinew, was used by many of the tribes, but the Ojibwa and Potawatomi (at the mouth of the Detroit River) used a heavy wooden ball, generally containing a knot, while other tribes used improvised balls made from the bark of pine trees.

Lacrosse, which the Ojibwa called *baggataway*, originated as an outdoor sport. It was played on fields 457 to 792 metres or more in length, depending on the number of players, so that the opposite goals might even be in different villages. The ability to run and the skilful use of the netted racket, were essential features of the game. A player holding the ball in his racket was allowed to run with it until chased down by an opponent. The player would then try to pass the ball to a teammate in the open field, all the while trying to advance towards the goal. When the game was played on horseback, as in the Plains, the goals were extremely far apart.

The continuous running made lacrosse a very fast sport; it has even been called the fastest game on two feet. Because of the speed, and the use of rackets, it was also a heavy contact sport. Some games ended in, or were interrupted by, brawls or even battles. Serious injuries among both participants and spectators were common. Brawls were intensified by the enormous size of some of the Indian teams, which could well include the entire young adult population. In many cases war paint was worn, and on one occasion, the game was even used by Chief Pontiac as a prelude to a pitched battle against the garrison of Fort Michilimackinac. The game, apart from being played for pure amusement, was a means of quickening and strengthening the body and was thus a preparation for close combat in tribal warfare. Lacrosse, however, meant different things to different people; for the

Iroquois it was sometimes a religious ritual. The referees were revered medicine men, and their decisions were final. Women standing along the sidelines provided encouragement and prodded the men with switches.

Lacrosse was formally adopted by the European settlers in Canada around 1840, when the Montreal Lacrosse Club was formed, and the Canadian Lacrosse Association was founded in 1925. Canadian players developed an indoor form of the sport, which is called box lacrosse. It is played with smaller sticks, six-man teams, and rules similar to those of hockey.

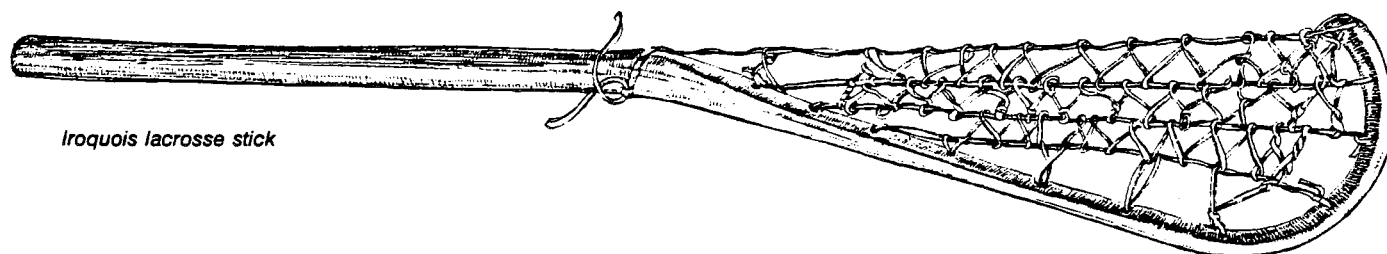
Today a regulation rubber ball has replaced the old wads of moosehide or other forms of ball, and these rubber balls have been clocked at speeds of 169 kilometres an hour – 24 kilometres faster than the fastest baseball pitches. This greater speed results from the extra leverage provided by the use of a racket in throwing the ball.

Lacrosse has become popular in a few other countries, including the United States, Britain and Australia, where the game is played outdoors by ten-man teams. It is then called field lacrosse. Basically the game – as far as we know – has remained the same as when it was the exclusive property of the Indians.



Ojibwa lacrosse stick

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Iroquois lacrosse stick

Illustrations and Design: Susan Hamilton
 Marion Ritchie
 National Museum of Man

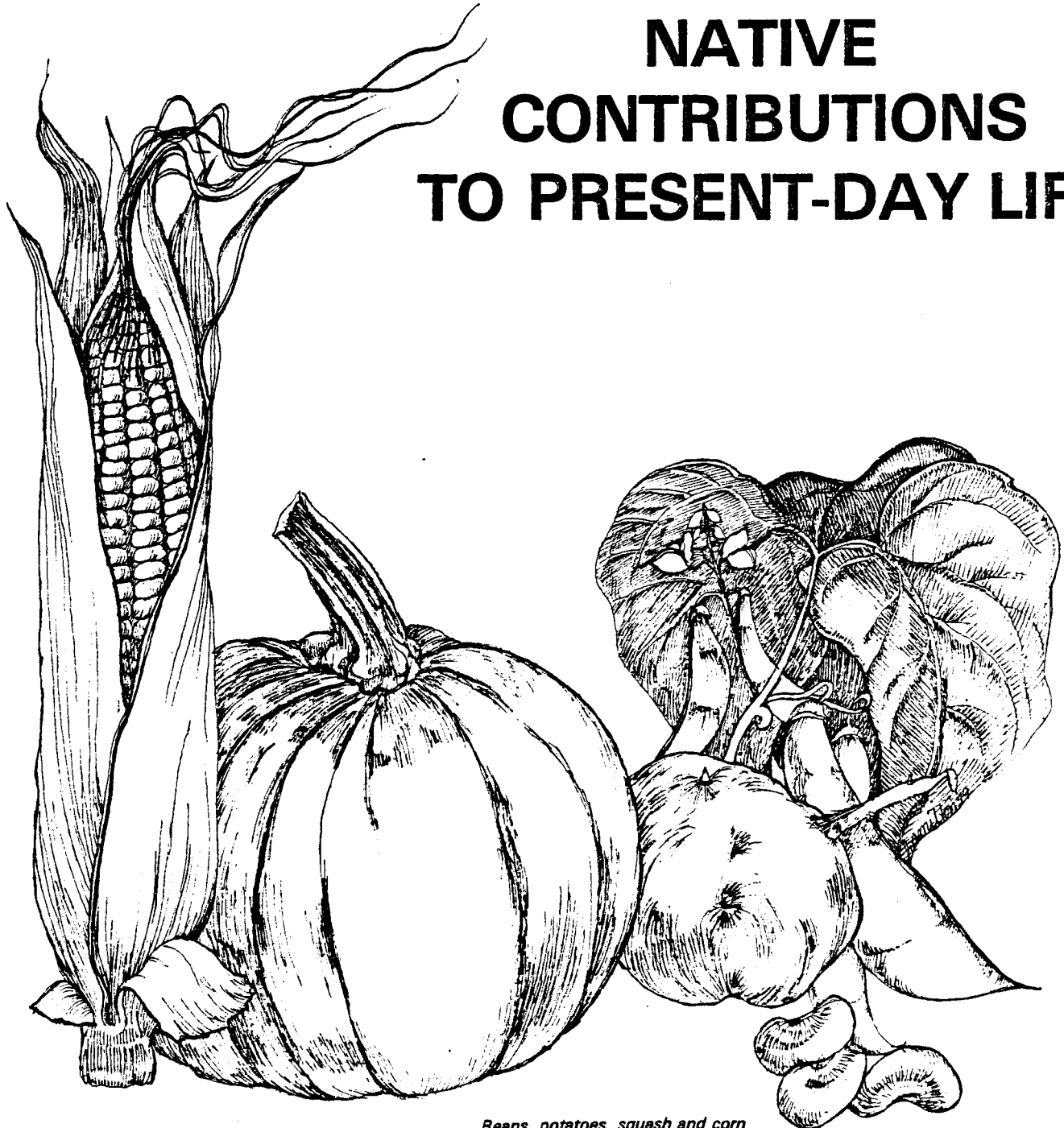
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NATIVE CONTRIBUTIONS TO PRESENT-DAY LIFE



Beans, potatoes, squash and corn

The Indians and Eskimo have made a great number of contributions to present-day life. The noted anthropologist, Harold E. Driver, in *Indians of North America*, states that exchanges between Europeans and New World peoples initiated a "most dramatic and far-reaching cross-fertilization of cultures".

One of the most important contributions by American Indians was in the growing of food plants. Indians not only showed the earliest settlers new kinds of plants to grow but they also taught them the associated techniques of planting and cultivating. After the exploration of the Americas by Europeans, over 50 new kinds of edible plants were introduced to the Old World. Today, plants first domesticated by New World Indians furnish almost half the world's total food supply. Two of these, which originated in the New World — corn (maize) and potatoes — are, along with rice and wheat, the most important food staples we have today.

The potato, first domesticated by the Andean Indians of South America, has an interesting history. It was introduced to Ireland by the early 1600's, and within the next 50 years had become the most important food source in that country. The potato was later re-exported, this time from Ireland to North America, where it was called the "Irish" potato. The blight on the Irish potato crop in 1845 resulted in the potato famine, which initiated the immigration of many Irish people to North America.

Other important staple foods originating in the New World include *cassava* or manioc (now a staple in parts of Africa and the source of tapioca), the kidney bean and the lima bean. European settlers also found many other new vegetables and fruits which have since spread all over the world, including the American sweet potato, peanuts, squash, pumpkins, avocados, chili peppers, tomatoes, pineapples, artichokes, cacao (the source of cocoa), chicle (for chewing gum), and various beans. The introduction of many of these foods has played a part in the striking growth in world population since the mid 1600s.

European settlers learned to make many new dishes from the Indians — succotash (made from corn and lima beans), cornbread, hominy, tamales, tortillas and toasted cornflakes are only a few. The settlers also learned how to make maple syrup. The turkey, which has become a popular festive food in North America, and the guinea pig, used today in laboratory experiments, were domesticated by New World Indians. The turkey is believed to have first been domesticated in Mexico, where it was prized as food; the guinea pig comes from the South American Indians.

Cotton was the leading textile fibre in the New World, whereas in Europe it was flax (linen). Today whenever we put on a cotton garment, it is usually made from cotton of American Indian derivation (although cotton had been domesticated in the Old World, especially Egypt). Sisal (agave fibre) once used by Mesoamerican Indians as a clothing material, is still made into rope.

Tobacco was first grown in tropical parts of the Americas, but its use spread to the Indians of most of North and South America. It did not however, reach the Eskimo in pre-European times. The Indians used tobacco in pipes, cigars, cigarettes, and as snuff. The plant was introduced to Europe in 1558, when it was taken to Spain as a medicine. In 1586 Sir Walter Raleigh introduced smoking tobacco to the English court and the



custom spread quickly among the English people. By the year 1700 the use of tobacco had encircled the globe. It was re-introduced to America from Siberia at Alaska, where the Eskimo finally discovered nicotine.

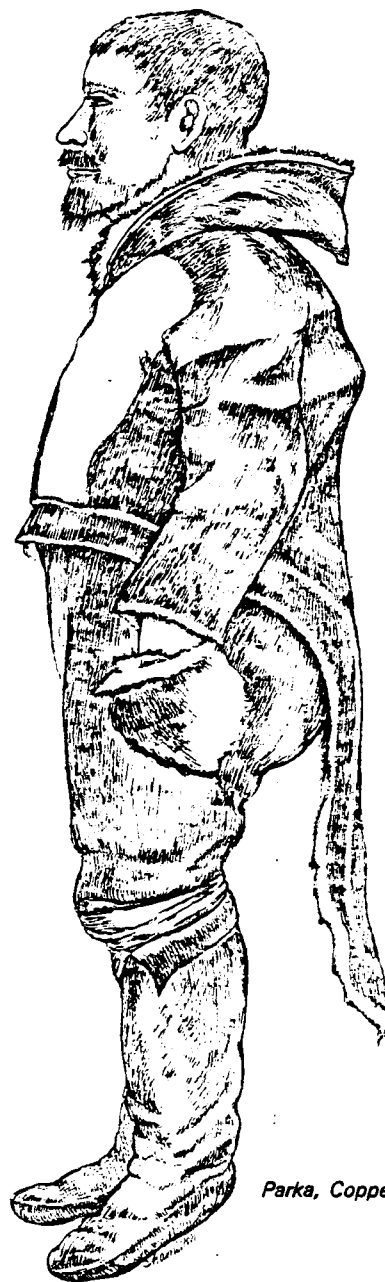
Over 50 drugs used in modern medicine were discovered and used by American Indians. Some of these include cocoa (for cocaine and novacaine), curare (a muscle relaxant used in anaesthetics), inchona bark (the source of quinine, which is used to treat malaria), cascara sagrada (a laxative), datura (a pain reliever), witch hazel (for muscular aches and pains), and ephedra (used in clearing nasal passages and sinuses).

Many Indian and Eskimo inventions were adopted by the immigrants to the New World. Dugout canoes were used by the early traders in western North America and birch bark canoes of Algonkian origin were used by white men in the north. Indeed, the early birch bark canoes were the prototypes for boats made today of canvas or fiberglass. Canvas and fiberglass models of the Eskimo kayak (the narrow hide-covered boat of the far north) are also being made both for functional use and for sport. The Eskimo use of the dogsled was imitated until recently when it began to be replaced by the snowmobile. Toboggans and snowshoes were adopted from northern Athapaskan and Algonkian Indians, and the hammock, invented as a sleeping place by Indians of the tropical forests of South America, has become popular throughout North America.

Many forms of Indian and Eskimo clothing were borrowed by European settlers. Frontiersmen adopted such Indian items of dress as moccasins, leggings and buckskin shirts, finding them well-suited to life in the wilderness. Contemporary house slippers owe their inspiration to the Indian moccasin and the warm yet fashionable parka owes its origin to the Eskimo.

Indians were the first people to become familiar with the properties of rubber. They made enema syringes and tubes of rubber, hollow rubber balls and waterproof fabrics. Columbus actually took rubber samples back to Europe, but it wasn't until about 250 years later that its commercial potential was realized.

Indian methods of survival helped the early explorers and traders, and Indian camping and woodcraft knowledge has been borrowed by such organizations as the Boy Scouts and the Girl Guides, which were inspired, in great part, by the lessons of Indian life. Then too, many Eskimo techniques of survival under rigorous Arctic conditions were taught to members of the Armed Forces during and after the Second World War.



Parka, Copper Eskimo

Indian languages have given to new North American cultures literally thousands of place names, names for familiar objects as well as many common expressions. Indians and Eskimo have long been popular subjects in sculpture and painting and native Indian and Eskimo arts and crafts are known all over the world. Popular games, such as lacrosse, have been learned from the Indian people and many songs, stories, poems and books have been written about Indians and the Eskimo.



Ojibwa bark canoe

When the contemporary world is faced by exploding population, air pollution, over-crowding, shortages, and the disappearance of the wilderness, many conservationists recall the ways of Indian cultures which lived more in harmony with nature. As Stewart Udall wrote in *The Quiet Crisis*:

It is ironical that today the conservation movement finds itself turning back to ancient Indian land ideas, to the Indian understanding that we are not outside of nature, but of it . . . from this wisdom we can learn how to conserve the best parts of our continent. In recent decades we have slowly come back to some of the truths that the Indians knew from the beginning: that unborn generations have a claim on the land equal to our own; that men need to learn from nature, to keep an ear to the earth, and to replenish their spirits in frequent contacts with animals and wild land. And most important of all, we are recovering a sense of reverence for the land.

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p. 74 - 77 Jerry Potts, Hero of the West

The Nature of Things

p. 14 - 15 Origin of Words

p. 73 - 79 Names of Places

Topic C -- Hutterites

1

1. Survey
How I feel about
Hutterites?

2. Hutterite History
- persecution

3. Hutterite History
- timeline
- religious beliefs

4. Location of Hutterite
Colonies
- map of prairie
provinces

5. - clothing

* Dress up like Hutterites.
* Establish penpal rela-
tionship with students
at Hutterite Colony.

2

6. Colony Characteristics

7. Colony Characteristics
- parts of

8. Drawing a map of a
colony
- using a legend

9. Continue the map of a
colony

10. Lifestyles
Jobs:

Men	Women
-----	-------

3

11. Lifestyles
Daily Timetables

12. Lifestyles
"Money" on a colony
- government of a
colony

13. Why do Hutterites
choose to farm?

14. Farming
- animals
- crops
- type of farming

15. Religious Beliefs
- church

4

16. Religious Beliefs
- What do Hutterities
do to maintain
their traditional
customs?

17. Education
Do they value formal
education?

18. Education
What are their
schools like?

19. Recreation

20. Food
- chart
my food | their food

* Hutterite Cooking
perogies
soup
etc.

5

21. Language in Class
German - presentor
to teach the kids
some German words

22. Influence of
technology

23. Goods
Colonies
Produce

24. Video:
Hutterites (Northern
Alberta Colony)

25. Interaction with
others.
Do they interact with
other colonies?

6

26. How do outsiders
feel towards
Hutterites?

27. Interdependent
or
Self reliant?

28. What goods do they
trade?

29. Field trip to a
Hutterite Colony

30. Hutterite
Crossword

Field trip follow-up

7

31. Predict consequences for resisting or adopting particular changes.

32. Chart contributions made to society by Hutterites.

33. Class develops knowledge survey of Hutterites to be given to a lower grade level.

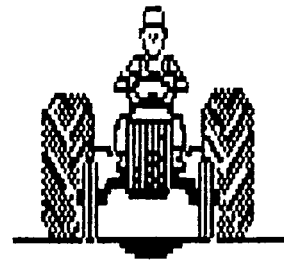
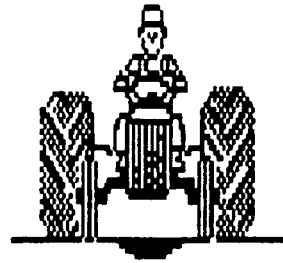
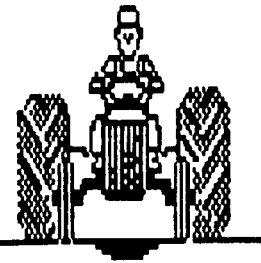
34. Analyze Findings
Class presents in stations knowledge acquired.

35. Repeat survey
Compare results

8

36. Development of booklet containing information gathered about each concept.
- students develop title page and table of contents

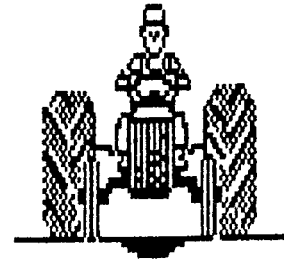
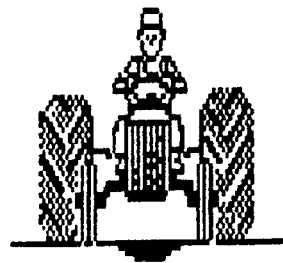
37. Unit Test



topic c

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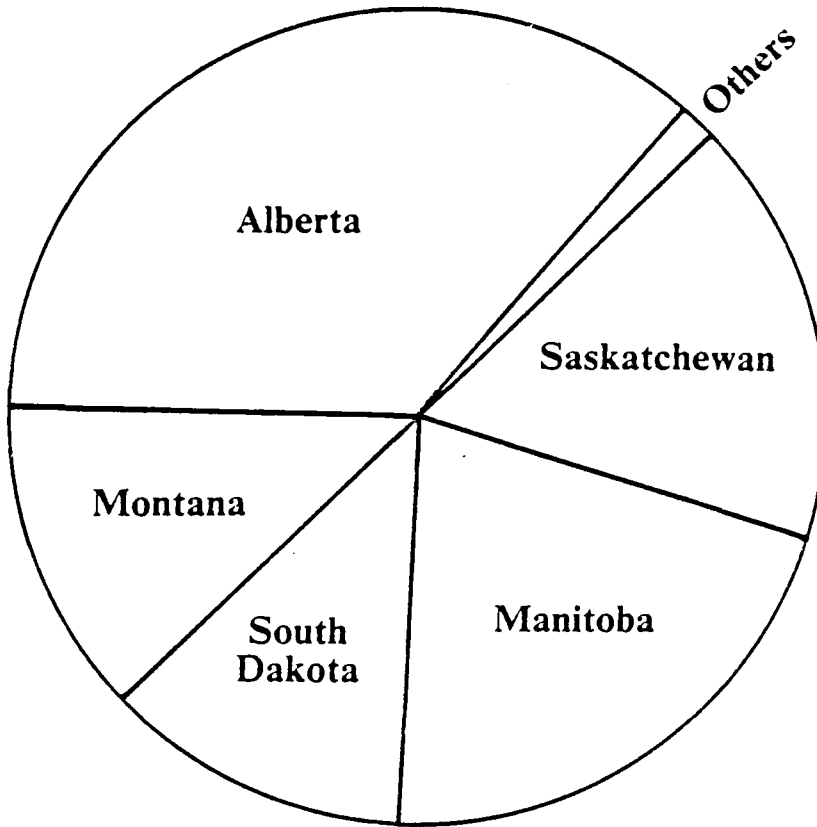
*45 copies
back to book*

In 1952 Hutterites from
colonies in Saskatchewan; ing up

When the colonies decided to migrate in 1918, why
was Canada a good choice?

This graph shows where most colonies are found.

Location of Hutterite Colonies



There are about 90 colonies in Alberta. In Saskatchewan there are about 35. Manitoba has about 55 colonies. There are about 30 in South Dakota and 25 in Montana. A few exist in Washington, North Dakota, Nebraska and Minnesota.

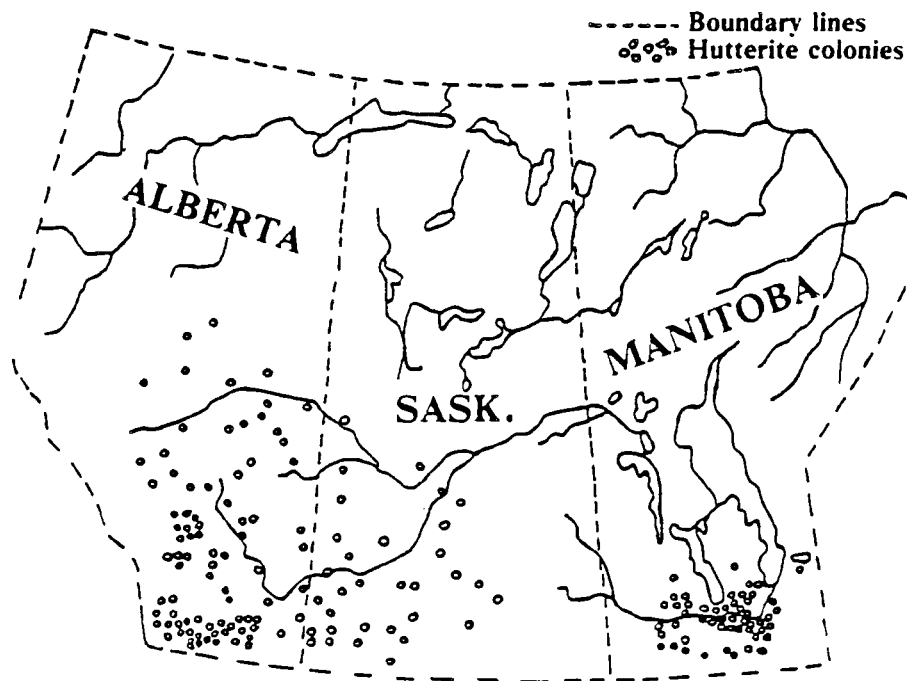
List the three places which have the largest number of colonies.

Many colonies have 100 to 125 people. A new colony has about 50 to 60. A colony with 125 would soon be branching into another colony. The average size of a colony is about 100 people.

About how many Hutterites are located in each location shown in the graph?

This map shows the approximate location of most colonies in the Prairie Provinces.

THE PRAIRIE PROVINCES LOCATION OF HUTTERITE COLONIES



UNIT:

The Colony, Home and Farm

Jacob and Annie live in a special kind of community called a colony. A colony is really a large farm. The size of the colony depends on the type of land. In dry regions the colonies are a little larger and are used more for livestock. In the fertile areas more grain is grown.

Hutterite colonies are "mixed" farms or farms which raise a variety of grains and livestock. Much of the grain is used to feed animals and poultry. The people raise or grow most of the food they need. Mixed farming provides a good income as well as work for the people the whole year round. Extra products are sold to people who visit the farm, to people nearby, or to supermarkets.

Hutterites care for the land. They are good farmers. The latest farming methods and fertilizers are used. They clean their land by summerfallowing or using weed sprays.

They like to locate their colony near a stream or pond. This gives them water for the garden and a place to raise ducks and geese.

The garden supplies the people with the vegetables they need. Some vegetables are stored in root cellars while others are canned or frozen.

Hutterite colonies have many buildings. These buildings are of two types. There are those used by



people and those used to carry on the operation of a large mixed farm.

There are living quarters and a large separate kitchen where the people eat. There is also a building which is used as a church and school. Sometimes there is a house for the English teacher, if one lives on the colony. There is usually a separate building for a kindergarten.

There is a barn for raising pigs. It is divided into sections on the inside. There is a part for sows, a part where little pigs are born, and a place for the pigs to be fed until ready for market. The latest materials, equipment, and methods are used. Everything is kept very clean.

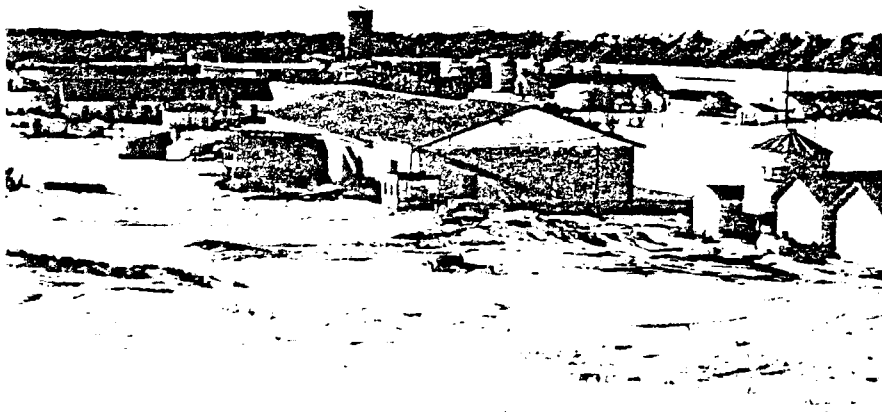
There is a large barn for dairy cattle. It contains stalls for the cows, milking machines, and a cooler for the milk. Again, a great deal of care is taken to keep the barn and equipment clean.

Can you think of several ways in which the milk is used?

For the beef cattle there are pastures, corrals, pens, and loading platforms. Some of these animals are used for food while others are shipped to the meat-packers.

There is a poultry barn as well as pens for turkeys, ducks, and geese. These birds provide a lot of food for the people. The feathers of the ducks and geese are used for pillows and comforters. Some colonies provide frying chickens to restaurants, while others go into large-scale egg production.

Several buildings are used for storage. In some, large machines like tractors, swathers and combines are kept. Another building is used as a garage for the





trucks. Granaries are built for grain. Other sheds are used to store fertilizer, twine, weed sprays, fuels, and other farm supplies.

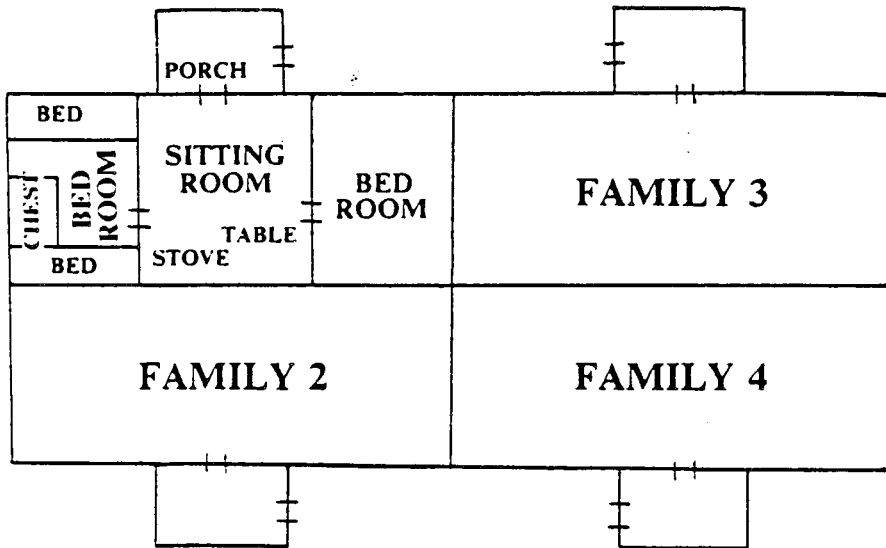
Products of Hutterite Farms

Grain	wheat, oats, barley, rape, flax
Cattle	beef, milk, cream, butter, cheese
Pigs	pork, bacon, lard
Poultry chickens turkeys ducks geese	poultry meat fryers feathers
Bees	honey
Vegetable Garden	vegetables

Workshops are also built. The mechanic's shop is used for the repair of equipment and machinery. The carpenter's shop is used to make beds, chests, tables and benches. These are used by the people in the colony.

With good buildings, the latest equipment, good livestock, and many willing hands to do the work, the

The diagram shows a family's home in the apartment unit. Compare the diagram with the photograph. The upstairs or attic area is used only for storage.



How do the rooms in a Hutterite home compare to those in yours?

Here is a list of things you might find in a Hutterite home. Which things are in your home?

bed	couch	clock
shelf	cupboard	sewing machine
chairs	footstool	spinning wheel
table	wooden chest	

Most of the furniture is made in the colony's carpenter shop. The pillows and thick comforters for the bed are also home-made. Each adult has a large wooden chest in which to store clothes and other things. Girls are given a large hope chest when they reach the age of fifteen.

Before English School begins at nine, and after school in the afternoon, the children attend German School. They read from German books, the Bible, and the Catechism. The children learn to spell German words and hear about the history of the Hutterites. They spend a lot of time memorizing hymns, prayers, and Bible verses. Everyone attends Sunday School until they are baptized.

Look at this daily time plan for Jacob and Annie. How does it compare with what you do each day?

6:30-	get up
7:00-	eat breakfast
8:00- 8:45	German School
8:45- 9:00	rest time
9:00-12:00	English School
12:00- 1:00	dinner time
1:00- 3:30	English School
3:30- 4:00	German School
4:00- 5:30	play or help with chores
5:30- 6:00	attend church
6:00- 6:30	supper
6:30- 8:00	play and visit
8:00-	bedtime



*“And all that believed were together
and had all things common.”*

QUESTIONS ASKED ABOUT HUTTERITES

**Colonies Take Up
All Available Land**

At a farmers' meeting a local rancher stated his concern that the Hutterites would take up all the available land in the area . . .

**Do Hutterites Help
A Community?**

A leader of a local community group expressed concern that Hutterites would not take part in the affairs of the community . . .

**Do Hutterites
Pay Taxes?**

This question was raised last night at a Council Meeting. One councillor said he had heard that Hutterites do not pay taxes . . .

**Should Hutterites Have
Their Own Schools?**

This question was raised at a local Ratepayer's meeting. The opinion was expressed that Hutterite children should go to the same school as other children . . .

**Are Hutterites
Good Citizens?**

It has been reported that Hutterites are treated as a special group. They do not join the armed forces nor do they vote said . . .

The History of the Hutterites (In Europe)

To fully explain the history of the Hutterites, it is necessary to go back in time as far as when Jesus Christ lived on Earth.

Following Jesus Christ's 3½ years of preaching, resurrection and ascent into Heaven, Christ sent the Holy Spirit from Heaven to enrich the Church of Christ. This time in history is represented by what we call the day of the Pentecost today. This occurred 30 A.D.. At that time the disciples of Jesus Christ first established and practiced the communion of all goods, Chapter 2 of Acts. However, it was several centuries later when that way of life was practiced by the Hutterites.

The early Church of Christ spread rapidly as persecution set in against the Christians, to Europe and along the coast of the Mediterranean Sea. From 250 A.D. to 310 A.D. the Christians were persecuted very severely as the Pagan rulers made their governments enforce extreme persecutions on these Christians until 311 A.D., when Christianity was legalized by the Roman Emperor, Constantine.

Due to conflict with the Catholic Church, the Protestant Church was born on October 31, 1517, when Martin Luther voiced his opinion by nailing 95 theses on the church door at Wittenburg, Germany, in his objections to the Catholic Church. Luther and his followers formed a separate church which is well known today as the Lutheran Church.

Two leaders from Switzerland, Calvin and Zwingli who, like Luther, had also broken away from the Catholic Church established what we now know is the Reformed and Presbyterian churches. These leaders respectively insisted that people must belong to the ruling church and must have their babies baptized into the new church.

However, some of the men who worked with Zwingli were dissatisfied and felt the need for a free voluntary church. Because they could not recognize infant baptism, they began re-baptizing each other, therefore calling themselves anabaptists (re-baptizers).

The code of their beliefs were as follows:

- ° Baptism upon confession of faith, rather than being baptized when only an infant.
- ° Belief in the way of love, instead of war, strife and violence.
- ° Opposition to the oath and swearing.
- ° Belief in separation from the world.

Some of these early leaders of the anabaptist movement were Menno Simon, Balthaser Hubmaier and Jacob Hutter. Many of these early leaders were highly educated, intelligent men many of whom were ex-monks or Hebrew scholars. Later these 3 leaders mentioned above were to play the chief roles of establishing the Mennonite and Hutterite groups.

Persecution set in immediately, directed against these leaders. Disagreeing with the anabaptists, Calvin, Zwingli and Luther, as were as other "State" churches joined forces with the Catholics in an attempt to kill the movement.

This persecution drove many of the anabaptist preachers from Switzerland to South Germany and Austria.

In July, 1526 at Nikolsbury, Moravia, Dr. Bathaser Hubmaier organized a church of over 6000 members. These members come from all over Switzerland, South Germany, the Tyrol, Schleswig and upper Austria to escape persecution. From this large group of anabaptists were to come the Mennonites, Hutterites, Amish, Prairieleut, etc..

At this time the Turks were threatening war on Moravia. When the government asked the people of Moravia to bear arms, some of the members of this Anabaptist Church believed that under no circumstances can a true follower and believer in Christ bear arms. They believed that the perfect way to live, was to have all things in common as practiced in Chapter 2 of Acts, as mentioned earlier. The leader of this group, Jacob Wiedeman, left Nikolsbury in 1528 with his group and travelled to Austerlitz, seeking refuge.

They stopped at Bogenitz on their way, and spread a cloth on the ground and all members placed their material possessions on it. This was the beginning of a way of life which is still practiced amongst the Hutterites of South Dakota, Montana, and the Prairie Provinces of Canada.

Jacob Wiedeman, lacking leadership, appealed to Jacob Hutter, who was also a believer in Community way of life. Because Jacob Hutter was a good organizer and practiced strict discipline, he became the leader of this congregation. Therefore, these people were

called Hutterites.

Going back over the early history of the Hutterites, it is found that the Hutterites were under almost continuous persecution. Whatever wealth and peace they established for themselves in years between heavy persecution was all plundered and destroyed by their persecutors. For a small group of people who have been and are so set in their beliefs against war, they have probably been subject to its consequences more than any other group. Wherever they fled to, they were always, within a few years, either chased out, murdered or sold to slavery by their plunderers and persecutors. Because they wouldn't fight back, they were very easy prey indeed, and all they ever wanted was peace, and to be left alone.

Between 1550 - 1564, a period of heavy persecution, its reported in the Hutterite Chronicles that 16 Colonies were destroyed. During these times some 81 members were murdered and 140 sold to slavery to Turkey. Following this persecution, there were some good years. During the reign of Maximillian 2, Between 1564 - 1576 and a number of years after his reign, the Hutterites grew in numbers. They established about 86 Hutterite Brunderhofs (Colonies) in Moravia and Hungary. Each Colony had between 3 to 4 hundred people. Similar to Hutterites today, the Colonies then were mostly of agricultural, large heads of cattle and fine breeds of horses. In these days they also manufactured cutlery and pottery, which were sold and all revenue put together into the Treasury.

Following the good years, a religious war broke out in 1618. This war lasted till 1648. As a result of this war, many armies marched through the country, plundering down Hutterite Colonies, robbing their good and killing many Hutterite men.

To make matters worse, the Austrian government issued a decree in September of 1622 stating that any Hutterite still left in Moravia after 4 weeks would be put to death. The persecuted Hutterites fled, leaving behind 24 bruderhofs, filled with grains, cattle, horses, oxen, hogs and goods of all kinds. They fled over the Hungarian Mountains to seek refuge amongst their Mennonite brethren in Hungary. There they established 3 large Bruderheims; Sabotisch, Brotska and Lewar. The smallest of the three had a population of over 3000 people.

Following the 30 years religious war, the Turkish wars began. These wars almost wiped out the Hutterites completely. In 1686, the Hutterites decided to abandon their community way of life. It seemed foolish to have their large supplies of food in one place, only to have the Turks raid them repeatedly, leaving them with nothing for their hard work.

During the 18th Century, survival was terribly hard for the Hutterites. When in 1760 the Jesuits recieved permission from Maria Theresa to force Hutterites to convert to Catholicism, Hutterite ministers were imprisoned and promised freedom only if they accepted the other faith. Many of them accepted that

offer, being tired of the persecution.

As a result of many of the Hutterites converting to Catholicism and the repeated raids by the Turks, they were reduced to poverty. To help each other out they switched back and forth between community life and private ownership several times; the Hutterite Chronicles report that by the early 1760's, heavy persecution had reduced the number of Hutterites practicing the communal life to a mere handful.

Throughout this persecution, two of these remaining people, banished from the country because there was no way possible that anyone could convert them into another faith, wandered into Romania. There they found prosperous people who were giving religious freedom. They returned to inform their brethren about their new place to live, and along with a large number of Lutheran exiles from Carinthia, who had accepted the Hutterian way of life, fled Maria Theresa's empire. They crossed the Carpathian mountains into Romania. There they established a Bruderhof colony near Bucharest.

Their peace was short lived. Only a year later, in 1767 the Turks swept down on them once again when war broke out between Turkey and Russia. Fortunately, through a Russian general, camping near their Colony, they were informed that they would be welcome in Russia. Cazarina, Catherine, the Great of Russia was encouraging and welcoming German farmers to her country to improve lands that needed developing. The Hutterites, bewildered by all these moves, yet knowing that they had to get out

of Romania, accepted the move as God's will and after prayerful consideration, the group of 123 decided to head for Russia.

The General was very helpful by giving them a pair of oxen and a wagon to continue their journey, as well as the proper credentials to pass into Russia. It was arranged by the Field Marshal Romanzof, whose land they would be farming. And with whom they made their contracts with, that they were given the guidance and protection to cross Poland and safely into Russia. There they were advanced immediate necessities such as food, housing and barns for their cattle. In addition, money, lumber for homes, land and hay was also advanced to them. All this was granted to them with a three year exemption period, after which they would pay a definite price.

In Russia, the Hutterites were granted freedom of religion, their own local self government. Because of their reputation of being good farmers, hard workers and if being very industrious, they were given the opportunity to continue their lifestyle without hindrance, as drawn up in the contract made with the Russians.

They settled down at Wischinka by the Desna River, where they immediately started building their barns and homes.

By the middle of 1771, the Hutterites had a new Bruderhof built on their own property. With farming and industries such as pottery, weaving and metals, the Bruderhofs soon became very wealthy.

For the next 100 years the Hutterites lived in Russia. Even though their haven in Russia was rather short lived, as they still had various tribulations and problems over the years, they still managed to do pretty well for themselves.

It was 1874 when the Russian government started the conscription law. The Hutterites were given two choices. They could stay and serve the Russian Army or they had to leave Russia. They decided to leave the country.

* * * * *

*THE HISTORY OF THE HUTTERITES IN EUROPE IS
BASED ON THE DATA WITHIN THE HISTORY OF THE
HUTTERITE MENNONITES 1974 BY PINE HILL PRESS
FREEMAN, S. DAKOTA.*

THE HUTTERITE WAYS

Hi there! I am Jake Hofer. I live in a Hutterite colony with my parents, brothers and sisters. I have four brothers and five sisters. All are older than I, except Clara who is four years old and Mike who is two. I am seven years old and in Grade 2. Our family is one of eleven families which live in our colony. We Hutterites do not call it a colony. We call it a Bruderhof. A Bruderhof is really a large farm. When my father was a boy, his parents and other Hutterites bought this farm. The farm is 6,300 acres in size. We grow barley, oats, rape, wheat and sunflowers on 3,000 acres. The other 3,300 acres are bush and ranching country. We have 60 milk cows and over 300 range cows, 200 pigs and 4,000 chickens. Every Bruderhof has a big pond. On it live our ducks and geese. Hutterites have many ducks and geese. We have over 3,000 of them. I have to go to school like you. But my school day is longer than yours. I go to two different schools every day, the English and the German school. The English school is at the same time as yours. But for one hour before and one hour after the English school I go to the German School. The English teacher lives in a house we Hutterites have built. She goes home on weekends. My mother gives her vegetables from our garden quite often. She gets eggs and milk from us, too. In the English school of course, we learn what you do. We study reading, writing, arithmetic, science and social studies. I like social studies the best. My father tells me to learn much about Canada. Many other people have come to Canada to find freedom, work and happiness. When I am fifteen years old I will stop going to school. I will start learning a trade here on our Bruderhof. I want to be a mechanic who repairs tractors and other machines. My father wants me to do well in school and to become a good reader. We get magazines about farming. We also have books

which tell how to fix things. I want to be able to read these magazines and books. My uncle is the German teacher. He teaches us to speak, read and write German. Did you know that when I am sixteen I will be able to speak three languages? They are English, German and Tyrolese. We speak Tyrolese at home all the time. The first Hutterites spoke it when they lived in Austria. Our German teacher tells us many stories about the early Hutterites. They suffered a great deal because of their religious beliefs. Hutterites believe that God wants them to share everything they own. Everyone wears the same kind of clothing on our Bruderhof. The women and girls wear long dresses and head scarfs with polka dots. The men and boys wear long rousers and hats or caps. All clothing is dark in color. Hutterites do not use bright colors in their clothing. Our German teacher told us that the first Bruderhof was started in Tyrol about 450 years ago. Tyrol is in Austria among very high mountains called the Alps. One of the first Hutterite leaders was Jacob Hutter. We are named after him. Life was very hard for the early Hutterites. Other people did not like them and the way they lived and worshiped God. Some even hated them so much that many Hutterites were put into prison and often killed. So they left Tyrol and moved to Moravia which is a part of Czechoslovakia. But people there did not like them either. So the Hutterites moved again, first into Hungary and then into Russia. But it was always the same. After a while people would not want them around. Many were killed even women and children. Then the Hutterites decided to come to the United States of America. From there they came to Canada about 50 years ago.

Let me tell you more about our Bruderhof. It has many buildings. All are built by our own people. Our homes are duplexes. One

family lives in each end. We have a living room, four bedrooms and a bathroom. We do not have a kitchen. I will tell you later why not. The furniture is made by our craftsmen. The rugs, mats, curtains, and bedding are made by the women. One of the bigger buildings has a large kitchen, two dining rooms and a bakery. The kitchen is so big it can be used to cook meals for all our people. Many women and one of my sisters work there. They cook meals, bake bread and buns, and can fruits and vegetables. There is a machine for making bread dough and a big oven for baking bread. There is even a machine for peeling potatoes. One dining room is much bigger than the other. Our parents eat in the bigger room. The men sit at one table and the women at the other. We children eat in the smaller dining room. Our German teacher and his wife eat with us. They make sure we watch our manners! There is a smaller building. It is very important. It is our kindergarten. Children between three and six years old go there. Young women look after them. They teach the children songs and games and how to pray. There is a place for them to sleep. They must rest for one hour after lunch. The children have all their meals there. When it is nice they play outside. They play in sand boxes and on swings and slides. When I went to the kindergarten I learned to get along with others. Our Bruderhof has two school houses: The English and the German school. The German School is bigger because it is used as a church, too. We have church services every Sunday and every day before supper. During church the men and women sit apart from each other. We children sit with the women. The boys over fifteen sit with the men. There are many other buildings. Some are for our animals. Most are quite new and very modern inside. We have a big

hog barn, a huge chicken house and a modern milking barn. One building is a carpenter shop. Another is a machine repair shop. I like to help in the machine repair shop. We have a slaughter house where cattle and pigs are butchered. I don't like to watch when animals are killed. But I do like to eat meat!

There is much work to be done on our Bruderhof. Everyone helps to get it done. We children help, too, when we are not in school. People do the jobs they can do best. The men do all the field work. The field boss tells them when to work on the land. He tells the men when to cultivate, when to plant and when to harvest crops. The men look after the animals too. There is a cattle man, a dairy man, a hog man and a chicken man. My father is the dairy man. He looks after the milk cows. Each of these men has many helpers. All the building and repairing is done by the men, too.

The women work in their homes. They work in the community kitchen and in our big garden. They sew all of our clothing and repair the torn ones. Most women know how to spin, weave and knit. Every family has a sewing machine. Many have a spinning wheel and a weaver's loom. The women help the men when animals are butchered. When pigs are butchered they make sausages. They clean chickens and geese. Some women sort the eggs and pack them in boxes. We children help to weed the garden. At harvest time we pick up potatoes. Older boys sometimes drive tractors.

We do not have to watch a clock to see what time it is. We have a big bell on the roof of the community kitchen. It is rung many times during the day. It will ring when it is time for meals and when it is time for work and school to start. It rings at seven in the morning for the first time and at nine in the evening for the last time. The last time is for us children. At nine o'clock we

have to go to bed.

Our Bruderhof is like a small community. We grow crops, raise animals and build houses. Some people make furniture and others make many items which are used on a farm and around the house. Still others repair almost anything. We make our own clothing and prepare most of our food. We even make our own wine but I am not allowed to drink it!

The manager and minister are our leaders. The manager sells what is produced on our farm. He buys the things and machines we cannot make ourselves. Some other men help him with this job. The minister sees to it that our Bruderhof has law and order. He has people helping him, too.

I like to go to town with my dad. There are so many things to see. All the people, all the cars, and so many stores! People seem in a great hurry. They don't talk to each other very much. Nobody talks to me or says "hello". Other boys just stare at me. I guess it is because of the clothes I wear. I don't wear jeans as they do. Sometimes I am afraid when boys point at me and laugh and tease me. Why do they do it? I am a boy like them. Would you make fun of me if I met you?

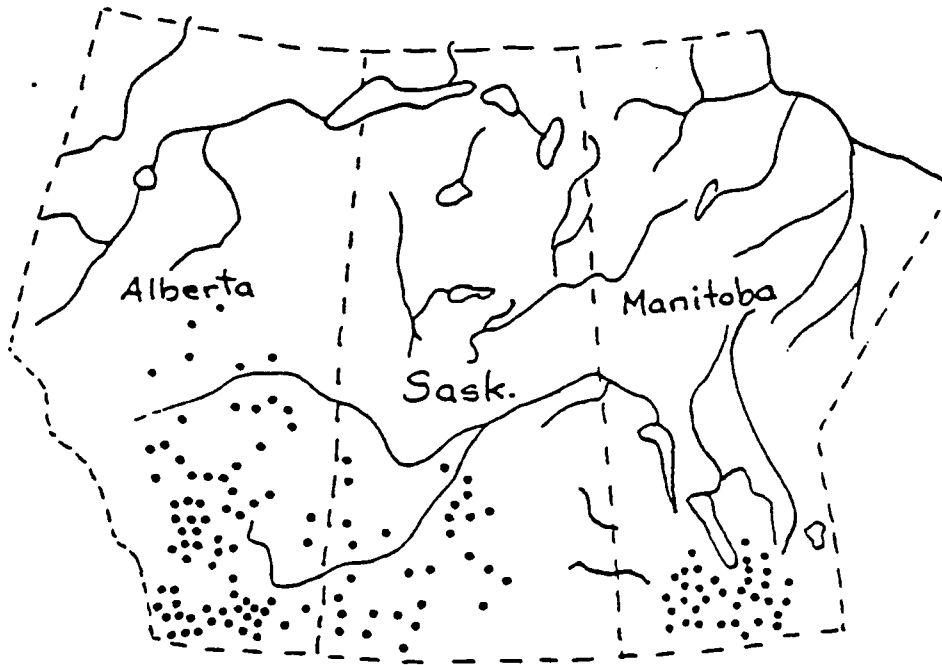
SOCIAL STUDIES TEST

Name: _____

1. Circle the research questions you would ask about Hutterites.

1. Who is the Prime Minister of Canada?
2. Why do Hutterite people live in a colony?
3. When do Hutterite people go to church?
4. Where are Hutterite colonies located?
5. What buildings are found on the colony?
6. What are the schools like?
7. Where is Calgary, Alberta?
8. Do Hutterite people enjoy life?
9. What is a Hutterite colony?
10. When do Canadians play hockey?

2.



Circle the questions you could get answers for from the above map.

1. Where are Hutterite Colonies located?
2. What do Hutterite colonies look like?
3. When do Hutterites eat breakfast?
4. Which province has the most colonies?
5. Which provinces are called Prairie Provinces.

List three ways the Hutterite's lifestyle is similar to ours.

1. _____

2. _____

3. _____

List three ways the Hutterites lifestyle is different from ours.

1. _____

2. _____

3. _____

Which of the following would you find on a Hutterite Colony.
Circle the answers.

- | | |
|--------------------|----------------|
| pig barn | church |
| apartment building | police station |
| feed mill | machine shop |
| hospital | swimming pool |
| school | kitchen |

Why is agriculture important to a Hutterite Colony.

How do Hutterites use the following animals?

geese and ducks _____

cows _____

7. How do Hutterites use the following animals? Cont'd.:

pigs _____

chickens _____

8. How are the Hutterite people self-reliant?

9. How do Hutterite people depend on people outside the colony?

10. If you had a chance, would you become a Hutterite? Why or why not?

Selective Analysis:
Alberta Elementary Social Studies Curricula,
1931 - 1939

A SELECTIVE ANALYSIS
ALBERTA ELEMENTARY SOCIAL STUDIES CURRICULA
1981 AND 1989

Debbie Morgan
December 1, 1988
Final Draft

The Current Program

The 1981 Alberta Social Studies Curriculum Guide defines Social Studies as follows:

Social Studies is the school subject in which students learn to explore and, where possible, to resolve, social issues that are of public and personal concern (Alberta Education 1981, 1).

This definition seemed to imply that each topic in the curriculum involved a mandatory social issue that was studied through an inquiry process based on an eight-step model. Teaching units, Kanata Kits and some textbooks followed the inquiry model. Achievement tests in Grade 3, 6 and 9 and the diploma examination in Social Studies 30 all required that the steps in the inquiry model be covered. The cumulative effect of this intense focus on one inquiry model, the inquiry model described on page 7 of the 1981 Guide, were identical.

Actually, this connection was not intended; the 1981 Guide describes the model as "generalized" and as something that "can be expanded or modified in numerous creative ways to suit specific topics, disciplinary emphases, resources and student maturity" (Alberta Education 1981, 6). Thus, although the social inquiry model is one way of incorporating inquiry into Social Studies, it is not the only way and was never intended to be so.

Social Studies Revision

As part of its strategy for change, Alberta Education developed a plan to reflect the government's policy statement on

secondary education, issued in June 1985 (Government of Alberta 1985). When completed in July 1986, the plan served as a common starting point for elementary, junior high and senior high Social Studies program managers and their committees. Debate focused on such scope-and-sequence questions as these: Should students be introduced to Canadian history in Grade 5? Should American history be taught in Grades 5 and 9? Should "neighborhoods" or "communities" be studied in Grade 2? Should there be two streams in high school?

The Revised Program

The revised program focuses on "knowledge, skills and attitudes." Here is how Social Studies is defined in a draft of the new curriculum:

The school subject in which students acquire basic knowledge, skills and positive attitudes needed to become responsible citizens and contributing members of society (Alberta Education 1987, 2).

This new definition shifts the focus from social issues to content, hereby rekindling the debate over what constitutes a proper scope and sequence. To paraphrase an adage about the difficulty of writing a book, one never completes a scope and sequence--one only abandons it! It appears that the debate over scope and sequence is finally being resolved. But what about inquiry?

The proposed curriculum treats inquiry as important but flexible:

A variety of inquiry models [will be used] to provide more flexibility. Inquiry and critical thinking will remain important skills in Social Studies (Alberta Education 1987, 2).

The proposed curriculum defines inquiry as a "strategy used to seek information about a question, a problem or an issue" (Alberta Education 1987, 7). The document goes on to say that

the success of inquiry is enhanced by selecting questions and issues related to the topic that are concrete, relevant, meaningful and of interest to the students. Issues and questions can be teacher or student generated (p.7).

The proposed curriculum also includes two specific models: one for problem-solving and one for decision-making. They are described as follows:

Problem-solving is a strategy of using a variety of skills to determine a solution to a question (who, why, what, where, when, how). Decision-making is the strategy of using values and a variety of skills to determine a solution to a problem/issue that involves a choice (should) and that requires a decision for action (Alberta Education 1987, 7).

Revised Elementary Program

The proposed elementary Social Studies program, which becomes mandatory at the Division 1 level in 1989 and at the Division 2 in 1990, contains positive changes as well as possible pitfalls. I will discuss both the positive and negative aspects of implementing the proposed program at a school-system level.

One of the most positive aspects of the proposed Social Studies program is that the topics correspond to the students'

own experiences, an approach recommended by child development theorists.

Another positive aspect is that the program includes Early Childhood Services (ECS) topics, though they are not mandatory. This move makes official the distinction between ECS and Grade 1 programs and ensures that the two programs will not overlap.

In keeping with the goal of making Social Studies relevant to the students' own experiences, the proposed program focuses on local studies. The local perspective of the program is reflected in such topics as these:

Grade 1, Topic A: My School

Grade 1, Topic C: Other Canadian Families

Grade 2, Topic A: People Nearby

Grade 3, Topic A: My Community in the Past, Present and Future

Grade 6, Topic A: Local Government.

Please see Figure #1 for the focus on local studies.

Figure 1. The Focus on Local Studies in the Proposed Program

ECS ME		GRADE 1 <u>My family</u> ME AND OTHERS	
Me as an individual	My family and friends	My school	Other Canadian families
GRADE 2 <u>People in Canada</u> PEOPLE TODAY		GRADE 3 <u>Communities need each other</u> COMMUNITIES	
* People nearby	People in the world	* My community in the past, present and future	Special communities
GRADE 4 <u>Alberta: Its people in history</u> ALBERTA		GRADE 5 <u>Early Canada: Exploration and settlement</u> CANADA OUR COUNTRY	
Alberta: Its geography and people	Alberta: A comparative study with Quebec	Canada: Its geography and people	Canada: Interaction with the United States
GRADE 6 <u>Greece: an ancient civilization</u> MEETING HUMAN NEEDS			
* Local government		China: A Pacific Rim nation	

Locally developed materials required

Without doubt, such topics are both theoretically and pedagogically sound. However, implementing these topics could be a nightmare for generalist elementary teachers; there is no common inservicing available, and these teachers are already under pressure and feeling the effects of reduced budgets. Schug and Beery (1984) describe the problem as follows:

There are reasons why the local community is not a central focus in school programs. Community study requires more preparation by the teacher and students than other approaches to social studies. Texts are not there to be evaluated, adopted, purchased and used to give structure and substance to lessons.

Though desirable, the teaching of community topics is not very feasible because it requires a resourcefulness on the part of the local people as well as an investment of time and money. However, if packages dealing with local materials are not developed, the topics listed in the proposed curriculum could be reduced to token field trips and occasional presentations by guest speakers. And given the reduced funding of the past year, even field trips may become difficult for teachers to arrange. Clearly, resources will need to be produced if these topics are to become viable. Otherwise, they will focus sporadically on local experiences, without giving students opportunities to generalize to other situations.

A second positive aspect of the proposed curriculum is that it offers teachers greater flexibility in choosing content.

The following figure lists the topics in the proposed curriculum, showing those in which flexibility has increased and those in which it has been reduced. The reduction in content

selection is most evident at the Grade 3 and the Grade 6 levels, grades in which students write provincial achievement tests.

Figure 2. Content Flexibility in the Proposed Program

ECS		GRADE 1 <u>My family</u>	
ME		ME AND OTHERS	
Me as an individual	My family and friends	My school	**Other Canadian families (Choice of ethnic groups)
GRADE 2 <u>**People in Canada</u> (Choice of three or more communities)		GRADE 3 <u>Communities need each other</u>	
PEOPLE TODAY		COMMUNITIES	
**People nearby (Choice of groups within the community)	**People in the world (Choice of people from other countries)	My community in the past, present and future	**Special Community (A native community must be studied. Such other special communities as a Hutterite colony or Chinatown can be used only in a comparative study.)
GRADE 4 <u>**Alberta: Its people in history</u> (Some choice of periods studied as well as of supporting factors or concepts.)		GRADE 5 <u>Early Canada: Exploration and settlement</u>	
ALBERTA		CANADA OUR COUNTRY	
Alberta: Its geography and people	Alberta: A comparative study with Quebec	Canada: Its geography and people	Canada: Interaction with the United States
GRADE 6 <u>**Greece: an ancient civilization</u> (The choice of ancient civilizations has been narrowed. Only the Romans, Egyptians and Aztecs may be used in comparative study with the Greeks.)			
MEETING HUMAN NEEDS			
Local government		**China: A Pacific Rim nation (South East Asian society can no longer be taught: the study of China is prescribed)	

Locally developed materials required.
Reduced flexibility in content.

The inclusion of problem-solving and decision-making models in the proposed Social Studies program is a welcome change. Furthermore, because the proposed curriculum guide is a practical rather than a theoretical document, it can be used to demonstrate approaches to inquiry.

Examples of the decision-making and problem-solving models as well as the 1981 inquiry approach are essential. Otherwise, these models could fall into disuse, thereby denying students the critical inquiry experiences necessary to prepare them for the junior and senior high Social Studies programs.

Another strength of the proposed program is that it provides an extensive list of skills. Such a list may help bridge the gaps in the 1981 curriculum. However, this list of skills need to be reviewed to ensure that students can realistically achieve what is expected of them.

Although the proposed Social Studies curriculum is very thorough about its approach to skills, it is very sketchy in other areas. For example, although the multicultural content has been substantially increased, all value processes have been eliminated from the proposed curriculum. This absence makes the tolerance and understanding objectives, which are rooted in moral and values education, difficult to teach. As Kohlberg states, "One cannot follow moral principles if one does not understand (or believe in) moral principles" (Kohlberg 1975). The proposed curriculum's multicultural thrust is incomplete without the inclusion of underlying moral principles.

Another problem with the proposed curriculum is that it skirts the issue of subject integration. Although the program acknowledges the language-across-the-curriculum concept, it disregards the "theming" approach commonly used in elementary schools. Alberta Education should address rather than ignore this challenge.

Finally, the proposed Social Studies program is extremely sketchy on how to treat current events. Current events receive only cursory attention in the preamble to the program. The overarching Social Studies goal of teaching citizenship requires the students be knowledgeable of issues and events in their community and the world. To achieve this goal, teachers need some concrete guidelines on how to integrate current events into the Social Studies program.

Undoubtedly, the program contains many pedagogically sound improvements. At the same time, it also has some noticeable omissions. Without funding for resource development and teacher inservice, the program could cause some real difficulties. Despite the intent to make the Social Studies program relevant to students, a lack of funding and of teacher contact may make the program difficult to put into action. Educators must continue to discuss all these matters to ensure that the future citizens of Canada receive the most effective education possible.

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