

## INTRODUCTORY TOPIC

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*Lussier + (III - I)*

*CO-oped time exercise*

*Freire BUT without units.*

*I - I V re inequalities (?)*

*maybe map for name in 1-1*

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- background info for how my work is used and by whom, etc.

- education? literacy? Native org.

METIS CULTURE  
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| Native Organizations                     | V - IX - 4  |
| Student handout:                         |             |
| WHAT IS THE F.S.I.                       | V - IX - 11 |
| REGINA NATIVE WOMENS' ASSOCIATION        | V - IX - 18 |
| HISTORY OF FRIENDSHIP CENTRES            | V - IX - 27 |
| NATIVE WOMEN'S COMMUNITY CENTRE          | V - IX - 36 |
| REGINA COMMUNITY SERVICES                | V - IX - 39 |
| Appendix:                                |             |
| Regina Native Race Relations Association |             |

C.A.S.N.A.P.

SASKATCHEWAN INDIAN FEDERATED COLLEGE

SASKATCHEWAN NATIVE WOMEN'S ASSOCIATION

NEW BREED MAGAZINE

Lesson 10: NEWS MEDIA

|                                      |             |
|--------------------------------------|-------------|
| Aims, Objectives                     | V - IX - 1  |
| Teaching Methods                     | V - IX - 1  |
| Performance Criteria                 | V - IX - 3  |
| Materials                            | V - IX - 4  |
| Material For Discussion:             |             |
| THE NEWS MEDIA                       | V - IX - 5  |
| Essay For Discussion:                |             |
| SELECTED READINGS                    | V - IX - 7  |
| THE KENT COMMISSION                  | V - IX - 10 |
| ROYAL COMMISSION ON NEWSPAPERS (map) |             |
| NEWSPAPERS (stories and editorials)  |             |
| Leader Post, Star Phoenix            | V - IX - 47 |
| Toronto Globe and Mail               | V - IX - 48 |
| Native News Service (New Breed)      | V - IX - 52 |

Lesson 11: RACISM

|                                      |             |
|--------------------------------------|-------------|
| Aims, Objectives                     | V - XI - 2  |
| Teaching Methods                     | V - XI - 3  |
| Performance Criteria                 | V - XI - 4  |
| Materials                            | V - XI - 4  |
| Teacher's Familiarization Material   |             |
| Racist Doctrine, Dangerous Lies      | V - XI - 7  |
| Saskatchewan Human Rights Commission | V - XI - 11 |
| Psychology today (Excerpt)           | V - XI - 77 |
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Lesson 12: STRATEGIES FOR SELF HELP

|                                 |              |
|---------------------------------|--------------|
| Aims, Objectives                | V - XII - 1  |
| Teaching Methods                | V - XII - 1  |
| Performance Criteria            | V - XII - 2  |
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| Student's Instructions, Part I: |              |
| Exercise I                      | V - XII - 3  |
| Exercise II                     | V - XII - 10 |
| Exercise III                    | V - XII - 15 |
| Student's Instructions Part II: |              |
| Route Map through the Maze      | V - XII - 21 |

Introductory Topic

Lesson 1: IDENTITY

I AIM

To help students become aware of their identity and the importance of this course in regard to their personal lives and their self development.

II OBJECTIVES

Students will:

1. Define their own identity,
2. Realize the importance of their own experience,
3. Participate more freely in group processes,
4. Examine co-operative versus competitive processes,
5. Gain self confidence.

III TEACHING METHODS

1. Begin by having students introduce themselves to the group or by introducing someone else to the right or left after a brief opportunity of meeting their neighbours. Two other ways of introducing group members are,
  - a) interviewing a member of the group which they know least well for about 5 - 10 minutes and then telling what they have learned about that person to the rest of the group.
  - b) Using handout No. 1 INTRODUCTIONS QUESTIONNAIRE

2. Discuss with students how they view the term "identity". Does it relate to ethnic background (role in) family setting or do economic conditions influence the way they see themselves?
3. Read the handout No. 2 METIS IDENTITY AI-I-5 and ask students if they agree with the writer's definition of Metis identity. Let them explain why they agree or disagree.
4. Pass out handout No. 3 PROBLEM SOLVING EXERCISES The handout is geared to the appreciation of co-operative group discussion and problem solving. The teacher's role in co-operation is explained on page AI-I-9 to 14 of this lesson.

After students have received the handout, allow them to read it over quietly or read it to them explaining the exercises students are asked to do. You may wish to do one of the problems individually, one problem competitively and one co-operatively; then ask students which one they enjoyed the most. During which exercise did they get the best results? What is gained by interaction with other members of the class?

Co-operation is the least used of teaching procedures, yet it is a most powerful way to increase self-esteem, positive liking for learning, cognitive development and achievement.

5. Have students contemplate what they want to accomplish in this course. Some may wish to state the reasons for choosing to attend it. Students should express personal decisions voluntarily and not be pressured into making statements about themselves or their personal lives.

IV PERFORMANCE CRITERIA

1. Have students explain, verbally, how they understand the term "identity"
2. Have students give examples of how the course can be used to enhance their daily lives, gain a better understanding of the forces which effect their daily lives.
3. Ask students to describe different group processes and ask them to name those which they favour.

V MATERIAL

1. Student handout No. 1 INTRODUCTIONS QUESTIONNAIRE  
Page AI - I - 4
2. Student handout No. 2 METIS IDENTITY page AI - I - 5  
prepared by Gabriel Dumont Institute staff.
3. Student handout No. 3 PROBLEM SOLVING EXERCISES  
Pages AI - I - 9 to 14.
4. The Teachers Role In Co-Operation  
Source: Johnson & Johnson Co-operation and Community Life. Saskatchewan Co-operation and Co-operative Development. 5th Floor, 2055 Albert Street  
Regina, Saskatchewan  
S4P 3V7

## Student Handout No. 1 INTRODUCTIONS QUESTIONNAIRE

Today you are meeting many new people for the first time. Perhaps you are feeling a little uneasy among so many new faces. The following exercise may help you become acquainted with people with whom you share similarities. Fill out Part I of this handout yourself, then find the people who, in Part II, fill the required criteria. Part III tells you how to make use of the questionnaire.

PART I

1. Your christian name begins with what letter? \_\_\_\_\_
2. If you were born in Saskatchewan, near what town or city were you born? \_\_\_\_\_  
If you were born outside Saskatchewan, in what province were you born? \_\_\_\_\_
3. What is your favorite pastime or recreation? \_\_\_\_\_

## PART II

Find someone:

1. Whose name begins with the same letter as your name \_\_\_\_\_
2. Who was born close to your birthplace \_\_\_\_\_
3. Enjoys the same recreational activities \_\_\_\_\_

## PART III

Introduce the persons on your list to the class during your first general session (eg. read their names, let them stand up or shake hands with them).

Student handout No. 2      METIS IDENTITY

What is identity? The Oxford Dictionary says it is the quality or condition of being the same, or of being one with something else. An individual's identity is how she/he defines the type of person she/he is and the group to which she/he belongs. The individual regards him/herself to be the same as as other people in that group.

For example, Metis people see themselves to be similar to each other in a number of ways. We can say that there is a definite Metis identity. It has its basis in historical events and in modern day relationships which we will be looking at in more detail later on.

In brief, the Metis were the product of marriages between Indians and Europeans. As a result of this mixture, the Metis developed into an identifiable group with a lifestyle which was different than either, but which also combined a number of elements from both Indian and European ways. The Metis developed into strong groups in the West during the 1800's and began to feel a pride and togetherness as a result.

Part of the Metis identity, especially as it is seen by non-Metis, is tied up with their protests against the governments of the day in 1849, 1868-70, and 1885. We will learn more about this identity later in this course. There have been a number of different terms used over the years such as Breed, (Halfbreed,) Bois Brulé, Country-born, and Mixed-blood. Even the word Metis itself has had a number of different pronunciations - "may-tee", "Met-iss", or "met-chiff".

Do all people who are descended from this group identify themselves as Metis? The answer is no. Some people do not see themselves as Metis even though they have Metis ancestors. For example, the descendants of John Norquay, a Metis who was Premier of Manitoba (1878 - 1887), claim that they are not Metis and have gone so far as to have had reference to Premier



Norquay's "Native heritage", removed from a plaque in his honour.

Metis people are unique in that they have had the option of identifying themselves as Indian, French, Scot, English, or Metis. There are those who question whether Indians who have lost their legal status ("non-status Indians") should be identified with Metis people as they are in Saskatchewan's Association of Metis and Non-Status Indians for example. In some parts of the country Metis are distinguished by whether their families originated in the Red River area or in other parts of the country such as the Northwest Territories Slobodin 1966.

In a 1958 study done in Manitoba (Lagasse 1958) it was found that people at that time identified those who were Metis in the following ways.

- 1) Any person of mixed white and Indian ancestry, but not those people who have less than "one-quarter Indian blood," who are Status Indian, or who are non-treaty Indians.
- 2) Persons of mixed descent who live in poor housing like that on reserves and who have more than one-eighths of Indian blood.
- 3) Any "full blooded" or "half-blooded" Indian who is not living like a white person and who is not living on a reserve.
- 4) A person who has some Indian ancestry and who has been brought up in a hunting and fishing life style.
- 5) People with Indian backgrounds who do menial work or are only employed part-time. They usually live in poorer homes and have lower standards of living.

Many Metis used to accept the negative ideas about their identity, but today the Manitoba Metis Federation for example defines a Metis as:

- a) a person of mixed blood (no matter what amount),
- b) one who considers him/herself to be a Metis,
- c) an Indian who has given up or lost his/her legal status and treaty rights,
- d) one who received land scrip during the 1870's (or who has descended from such a person),
- e) one who identifies with a Metis group,
- f) a Native but not a registered Indian,

Even these definitions of Metis identity have some difficulties, however definition a) does not take into account such things as different languages. Some Metis may speak Cree, Saulteaux, others French, while others speak English. An English-speaking Metis might not be considered part of a Cree speaking Metis group.

Definition b) does not deal with whether the person is accepted by the group as being a Metis.

Point c) does not consider the "full-blooded" Indians who may give up or lose their Status. Remember, one part of the identity of a Metis is that he/she is of "mixed-blood." On the other hand, most reserves are populated by people of "mixed-blood" who are by law "Indians".

Point d) is interesting because in 1870 a Metis who received scrip had to prove that he/she was the descendant of a European, in other words the emphasis was on the European heredity. As well, just because your ancestors didn't receive scrip doesn't mean that you are not a Metis today.

Without going any further, it can be seen that Metis identity is a very complicated idea.

What then can we say about Metis identity? It must have something to do with pride in both sides of ancestry-Indian and white; participation in, and acceptance by, the Metis group; and probably many other elements.

Perhaps Louis Riel himself put it best:

"It is true that our savage origin is humble, but it is meet that we honour our mothers as well as our fathers. Why should we concern ourselves about what degree of mixture we possess of European or Indian blood? If we have ever so little of either gratitude or filial love should we not be proud to say, "We are Metis!?"

(This reading was adopted idrectly from A.S. Lussier's (1978) article "The Metis. Contemporary Problem of Identity".)

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In The Other Natives: The les Metis. Vol. II.  
A. Lussier and D.B. Sealey ed.  
Winnipeg: Manitoba Metis Federation Press.

Slobodin, R.

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The Metis of the Mackenzie District. Ottawa:  
Canadian Research Centre for Anthropology.

Redbird, D.

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We are Metis. A Metis View of the Development  
of Native Canadian People. Toronto: Ontario  
Metis and Non-Status Indian Association.

Student handout No. 3: PROBLEM SOLVING EXERCISES

Exerpt from:

Learning Together and Alone

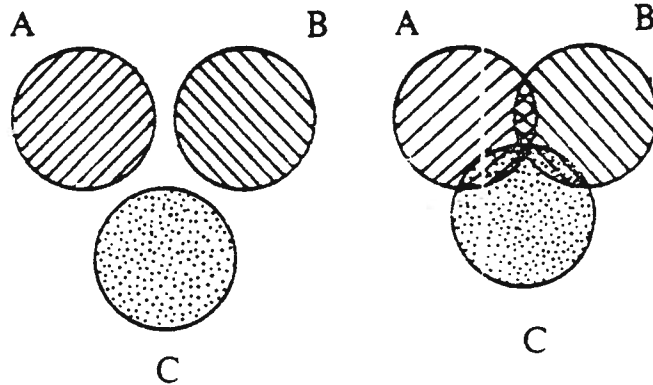
What difference Does it Make?

by Riand D. Johnson

"When students are learning...they can do so in co-operative groups, or work alone in competition with each other, or work individualistically without a tie to the other students.

CO-OPERATION - is the least used of these teaching procedures, yet it is the most powerful way to increase achievement, stimulate cognitive development, increase self-esteem and promote liking for school".

## Group Processes



The configuration on page 3 indicates a visual representation of the effect of group approaches to problem-solving. The three separate circles represent three separate individuals with varied backgrounds and experiences. Each is naturally different from the other. The configuration above indicates one area common to all three. This is the element of experience or background which all three persons possess.

As further indicated, however, a large portion of each person's circle remains outside of the other two. This represents a sizable background of experience, built up throughout a life's time and unshared by the other two persons.

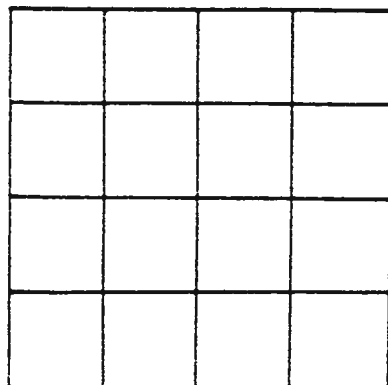
Then too, certain areas are common to person A and person B, but unique to person C -- and so on with each pair.

In every group of people this type of phenomenon occurs, each person brings in facts and experiences which no one else in the group possesses. Thus a mental team can be put to work on a problem. This mental team could be compared to a physical team which might jointly be able to move a heavy object which no individual could budge alone. And there is this important fact about interchange of ideas: If we trade dollar bills, neither of us is better off. If we trade ideas, we each keep our original one and gain a new one.

### Problem Solving

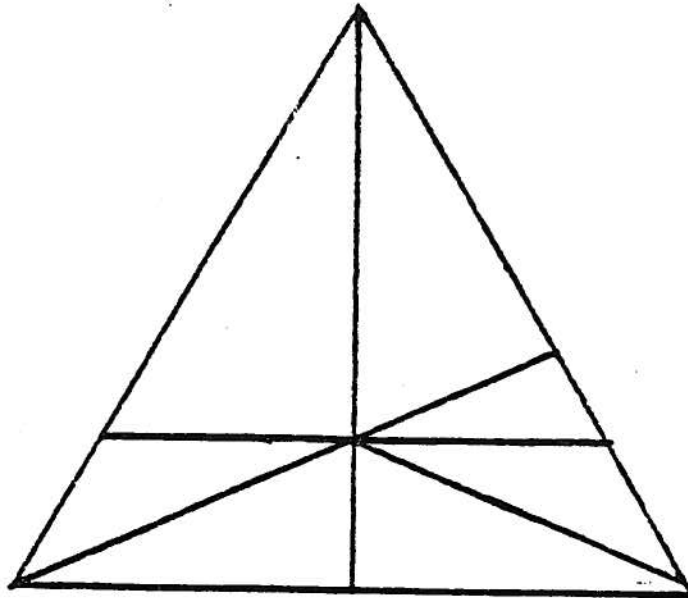
We probably know more about anything than we think we know. But it is easier to say 'No' to a question than to try to figure out the answer.

Demonstration:



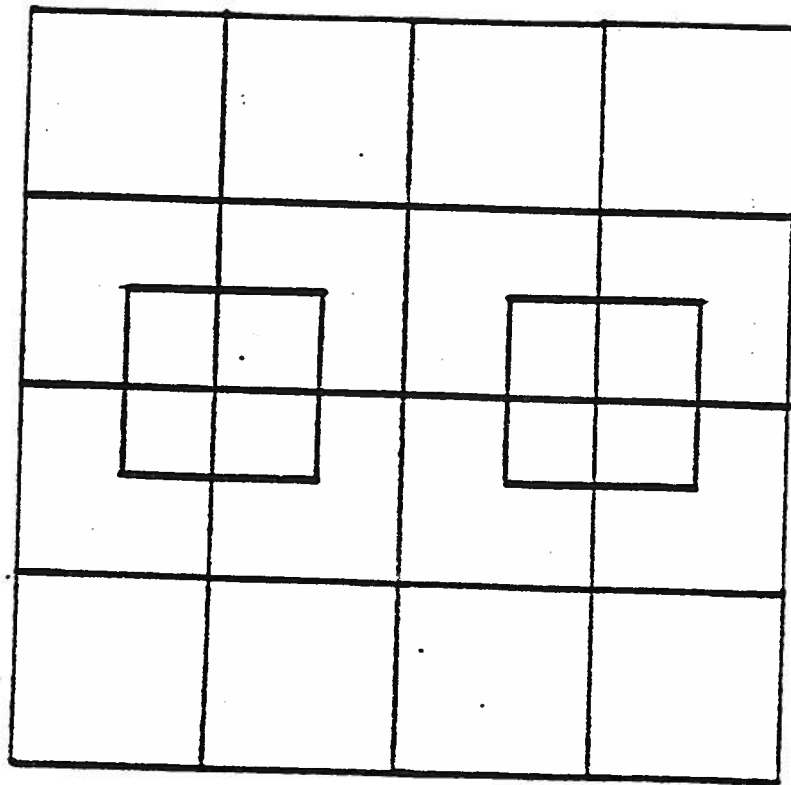
- 1) Ask how many squares in this chart.
- 2) Immediate reaction: sixteen.
- 3) Thirty squares can be pointed out.
- 4) Let students do this exercise alone first and then with a group.
- 5) Compare answers.

Johnson & Johnson



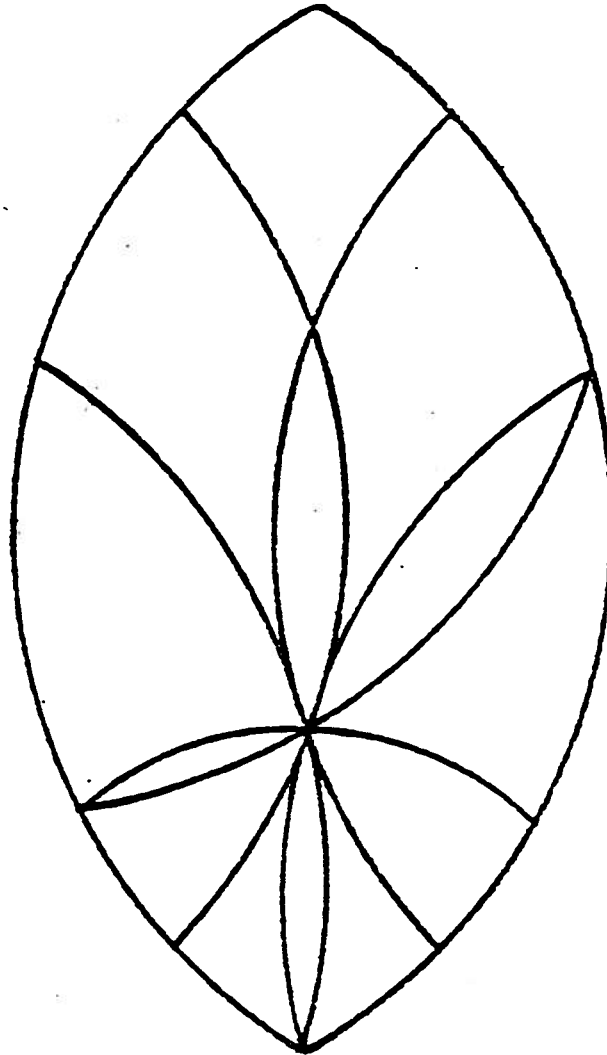
HOW MANY TRIANGLES CAN YOU FIND?

Johnson & Johnson



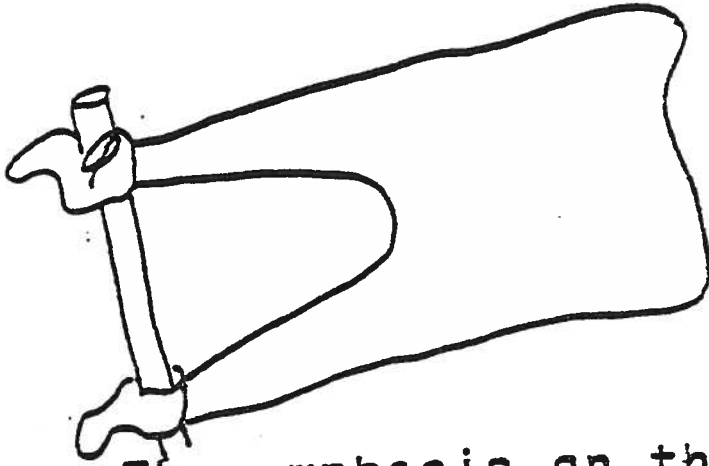
HOW MANY SQUARES CAN YOU FIND?

Johnson & Johnson



HOW MANY ELLIPTICAL FIGURES CAN YOU FIND?





The emphasis on the single goal or product, sets up the cooperative relationships.

We sink or swim together.



## DEFINITIONS

AI - I - 15

### COOPERATIVE:

We sink or swim together.

I can attain my goal only if you attain your goal.

### Conditions:

small, heterogeneous groups  
other students as major resource  
teacher acts as a consultant  
interdependence between group members  
evaluation is according to a set criterion

### INDIVIDUALISTIC:

We are each in this alone.

My goal is not related to your goal in any way.

### Conditions:

separate working area  
separate work materials  
teacher is the primary resource  
self-paced  
evaluation on individual basis--set criterion

### COMPETITIVE:

I swim, you sink; I sink, you swim.

I can attain my goal only if you do not attain your goal.

### Conditions:

small, homogeneous groups  
maximize the number of winners  
compete against people at the same ability level  
not a "life or death" situation, but for fun  
and review, change of pace  
evaluate by comparison to others' work

---

Learning Together and Alone, David W. Johnson and Roger T. Johnson,  
Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1975.

Chapter 4 pp. 59-69

Chapter 5 pp. 71-93

Johnson &amp; Johnson

THE TEACHER'S ROLE IN COOPERATION

- (Groups of more than 5 usually tend to be too large and thus the co-operative exercise become self-defeating.)
1. Select the group size.  
This will vary according to the resources you need in the group, the skills of the students in working in groups, and the needs of the task. Experiment and find out what size works in your situation.
  2. Assign students to groups.  
Heterogeneous groups have the potential for the most power. Differences among group members make the group function.
  3. Arrange the classroom.  
Chairs and desks should be arranged in small cluster arrangements.
  4. Provide the appropriate materials.  
Students can all have the same materials or each group member can have different materials which relate to the task.
  5. Set the task and goal structure.  
Make your expectations clear for the finished product and the behaviors you expect students to exhibit.
  6. Monitor the student-student interaction.  
Be sure you always monitor. Eavesdrop and then ask questions of the group. Make it clear they are all accountable for their group. On a rotating basis, have one student in each group observe the group and give it data on how it worked (use observation forms).
  7. Intervene to solve problems and teach skills.  
There will be problems. Stop the students and teach them the skills you see them needing. Turn problems back to the group to solve; act as a consultant.
  8. Evaluate outcomes.  
Each student gets the grade their group received. Remember you are evaluating how well they learned the material or accomplished the task and how well they helped each other.

## Introductory Topic

Lesson 2: IDENTIFYING ISSUES

## I AIM

To enable students to "name their own world", (Friere 1970) or (in other words) to give their own labels, understandings and analysis to their present life situation as a prelude to learning and acting to improve on it.

## II OBJECTIVES

The students will be able to:

1. name the important issues in their community and in their own lives,
2. understand the relationship of this course to the important issues in their lives,
3. gain confidence in their own analytical powers and social skills.

## III TEACHING METHODS

1. As a whole class, or in small groups, ask the students to name the major problems/issues facing their communities at the present time (for example unemployment, poverty, housing, family etc.). List these on the board or on a flip chart in the students' own words. (Vocabulary building will come later.)
2. Select one of these issues and as a whole class ask for the students' thoughts as the "W's & H's" (the who, what, where, when, why, and how) of this issue. (For example: "No jobs" (The term

"unemployment" could be introduced) -- why? -- poor economy, no resources, attitudes of employers, lack of education and experience etc.)

3. Once the students have seen what is demanded, break the class into small groups of 4 - 6 and give each one or more of the issues. The groups are to discuss the W's & H's of their issues and report their conclusions back to the whole group.
4. Distribute student handout No. 1 GENERAL COURSE GOALS pages AI - II - 4, & 5 and ask them to underline or circle the topics which relate to issues that have affected their lives or those issues about which they would like to learn more.
5. Ask students to complete the CULTURAL AWARENESS CLASS QUESTIONNAIRE OPTIONS student handout No. 2 page AI - II 6 to 9.
6. View one of the films listed in the "Materials" section on this page and ask:
  - a) what problems were identified,
  - b) what solutions can be suggested,
  - c) What similarities/differences regarding their community problems can be identified.

#### IV PERFORMANCE CRITERIA

Have students name the important social, economic or political issues which affect their own lives. Let students describe the course goals which in their opinion, will be the most relevant to their individual situations.

IV MATERIAL

1. Student handout No. 1 GENERAL COURSE GOALS  
page
2. Student handout No. 2 CULTURAL AWARENESS CLASS  
QUESTIONNAIR (options) pages
3. FILMS: one or two of the following:
  - a) ENCOUNTER WITH SAUL ALINSKI: Part II - Rama  
Indian Reserve (33 minutes N.F.B. 106B  
0167 085 Social activist Alinski discusses  
with young Indians methods of influencing  
society.
  - b) PEOPLE AND POWER (18 minutes N.F.B. 106B  
0168 068) A discussion of conflict and  
controversy in organizing community action.
  - c) Saul Alinski Went to War (58 min. N.F.B.  
106B 0168 002) The film shows how Alinski  
has helped poor Black People to organize  
their communities.
  - d) Up Against the System (20 minutes N.F.B. 106B  
0169 025) Welfare recipients discuss the  
problems they face.

## Student handout No. 1 GENERAL COURSE GOALS

- Subject:
- 1) to present full information in order to combat "sins of omission and commission"
  - 2) To focus on Native culture and history with emphasis on Metis culture and history.
  - 3) To provide a basis of knowledge about Native culture and history in order to stimulate further interest and pride among Native people, and increased awareness, appreciation and acceptance among Non-Native people.

## Competency:

- 1) To continue the development of students' ability to comprehend a broader range of material.
- 2) To instil in the learner a love of life long learning and improve his chances for employment and survival in a complex environment.
- 3) To help students examine the background of Native social, economic and political history.
- 4) To facilitate better awareness, appreciation and acceptance among Native and Non-Native peoples.

## Process skills:

- 1) To promote students' ability to do research
- 2) To improve skills such as,
  - oral history
  - use of library card catalogues
  - periodical indexes
  - vertical files
  - encyclopedia
- 3) To improve communication skills, such as,
  - listening
  - rephrasing
  - non-verbal communication

Needs:

- 1) To provide a comfortable, trusting social and physical setting.
- 2) To provide challenging opportunities for personal, intellectual and social growth,
- 3) To provide opportunities for success to all students and to gain recognition for their efforts.
- 4) To allow students to become responsible for their own learning and for utilization of this learning in their own lives and in the community.
- 5) To encourage solidarity and pride among Metis people.
- 6) To challenge students intellectually and emotionally.



Student Handout No.2 CULTURAL AWARENESS CLASS

QUESTIONNAIRE

OPTIONS

1. How do you feel about being a Metis person in society today?
  
2. Do you understand and accept yourself?
  
3. How do you feel toward Non-Native people in general?
  
4. Do you believe tha Non-Natives think about things in a different way than you? Explain.
  
5. (If yes) Why do Non-Natives see the world differently than Natives?
  
- 5(b). (If no)....? (This allows for comparison of similiarities and for conflicting points of view, which may then be resolved.)

6. How do you feel about your chances for 'success'?
7. How do you feel about what you should or could do with your life from here on?
8. Who is mainly at fault for the Metis peoples' problems and troubles today? Pick one of the following:
- a) The individual person facing the problem.
  - b) The Metis people as a whole.
  - c) The Non-Native people as a whole
  - d) The federal government.
  - e) The provincial government.
  - f) Both levels of government.
  - g) The rich.
  - h) The trade unions.
  - i) The social system as a whole.
  - j) Other.
9. Was the Indian and Metis culture based on mutual co-operation and respect for the elders? Explain.

10. Is 'white culture' based on co-operation and respect for the elders? Explain.
  
  
  
  
  
  
  
  
  
  
11. Is there really any such thing as a single "white culture"? Explain.
  
  
  
  
  
  
  
  
  
  
12. What are your feelings toward the idea of a Metis Nation?
  
  
  
  
  
  
  
  
  
  
13. What are the solutions to Metis problems such as unemployment, not enough education, poor housing, etc:
  - 1) personal problems to be solved individually; or,
  - 2) problems that can be solved co-operatively by Metis people as a group?

Why?
  
  
  
  
  
  
  
  
  
  
14. Are any of the above problems unemployment, poor education, poor housing, common to both Metis and Non-Native people. Explain.

15. What would you like to learn about in this course.

16. What do you not wish to study.

17. Any other comments?