

Instructional Strategies for:

***Stó:lō* Traditional Culture:
A Short Ethnography of the *Stó:lō* People**

Humanities 10
Social Studies 10
First Nations Studies 12
Society & the Individual 11/12
Comparative Civilization 12

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Introduction

This curriculum is intended to give students an introduction to the culture of the *Stó:lō* people. It is written from the perspective of the anthropologists describing a society that the anthropologists is not a member of. This curriculum is presented as such, because the material presented is largely going to be used by non-native teachers presenting to non-native students in the public high school system. Teachers are encouraged to contact the *Stó:lō* Nation to arrange for a guest speaker, or consult the *Stó:lō* Curriculum Consortium Cultural Resource Persons Guide. Having a *Stó:lō* person give a presentation to the class will make the entire unit more interesting and relevant.

This curriculum and instructional strategies package has been written to be used in a number of different classes, including Social Studies 10, Humanities 10, Comparative Civilization 12, Society and the Individual 12, and First Nations Studies 12. Although the reading package and the instructional strategies are the same for all classes, it is believed that the projects herein can be appreciated by students at a number of different learning levels.

Learning Outcomes (*suggested*)

- Have developed an appreciation of *Stó:lō* traditions and culture.
- Be able to describe what various aspects of life was like in the period of time before the culture changes which followed European contact.
- Be able to understand, in conjunction with the unit on prehistory, the long-term culture history of the *Stó:lō* people.
- Develop a curiosity and interest in exploring further elements of the lives of *Sto:lo* people.

Instructional Strategies (*suggested*)

Overview

This curriculum is divided into three main sections or "lessons". The first two lessons are intended to be conducted as a class, and will be discussions based on the readings and - if possible - a guest speaker. The third lesson is a series of creative group activities where "stations" are created from the information presented in the readings. The stations are then presented to the other students and teachers in class presentations.

Lesson One

- Introduction to the role of anthropologists

Lesson Two

- A class discussion will be held around the material presented in the "Territory and Language" section of the reading. This is an excellent time for a guest speaker from the *Stó:lō* Nation be invited to the classroom.

Lesson Three

- A series of seven stations will be used to introduce students to various cultural aspects of the *Stó:lō* people. They include:

- Station 1: Economy - Fishing, Gathering, and Hunting
- Station 2: Transportation
- Station 3: Houses
- Station 4: Social Organization
- Station 5: Neighbour Relations - Exchange and Conflict
- Station 6: Life Cycle - Birth, Childhood, Adolescence, Adulthood, and Death
- Station 7: Philosophies and Beliefs - Oral Traditions and Spirituality

Assessment Strategies (*suggested*)

Journals: Life-long learning requires reflection and recording of new concepts and lessons. Journals are an excellent method of formalizing this process. Students will be required to keep a journal of what they learned at each station as well as information from class discussions. Students need to complete these on a daily basis and record the dates of entries. Evaluation can be based on completion of entries for each station, one marked at random by the teacher for content and one selected by the student.

Station Activities: At each station there are a variety of maps, writing activities, and other projects which the students use to explore different aspects of *Stó:lō* culture.

Teacher may want to generate a content based quiz or test based on the readings and vocabulary covered in this curriculum.

Lesson 1: The Perspective of an Anthropologist

Class Discussion

Key Concepts:

- Until recently, written history and culture of the *Stó:lō* people has been largely based on the writings of anthropologists, perceptions and points of view differed from those of the people they were writing about. These descriptions are "incomplete" in that the anthropologist can only record what they observe, which is not necessarily every facet of the culture.
- Interpretations of culture may change over time dependent on a change in the perception of cultures, new-found evidence or both. A different person will often see things a different way at a different time.

Skill Focus:

- Note taking
- Creative writing
- Hypothesizing
- Listening

Vocabulary:

- anthropologist
- archaeologist
- Halq'eméylem
- *Stó:lō*
- culture
- oral tradition

Lesson Activities:

Teachers will read the story of the “*Nacirema*”. Teachers may wish to stop the telling of the story before it is evident which culture is being described. Students will record key facts from the story and hypothesize what kind of society is being presented. The teacher will then continue with the story and reveal the true culture. A follow up discussion should focus on perceptions and point-of-view.

Extension Activities:

As an anthropologist, produce a creative piece of writing that is an "incomplete" description of a common ritual in daily life. (ie: a manicure, shaving, a child's game, looking in the mirror, aerobics, etc.)

"The Nacirema"

Lesson 2: Territory and Language

Class Discussion

Key Concepts:

- In the *Halq'eméylem* language the word “*Stó:lō*” means "river" or "river people" and is used to refer to people who live along the shores and tributaries of the lower Fraser River.
- *Stó:lō* culture is a part of the larger culture group called “Coast Salish.”

Vocabulary:

- small pox
- tribe
- band
- Department of Indian Affairs
- “Indian” reserves
- time immemorial
- dialects
- orthography

Materials Needed:

- Atlas or regional map (Vancouver to Yale)
- Blank outline map of *Stó:lō* territory.
- Outline map of *Stó:lō* territory complete with rivers, mountains, water bodies.
- Outline map of *Halq'eméylem* Language Area
- Map of the 24 contemporary *Stó:lō* bands.

Individual Activities:

1. Give the students a blank outline map with the rivers, mountains and water bodies included in *Stó:lō* territory. Identify and label the water bodies, mountains and rivers in *Halq'eméylem* language from the maps provided. Overlay the following present-day cities: Chilliwack, Langley, Abbotsford, Hope, Agassiz, Mission, Yale, Port Moody, Vancouver, Burnaby, New Westminster, White Rock Surrey, Richmond, Port Coquitlam, Tsawwassen.
2. On a separate map, identify present-day bands. Indicate what dialect each speak using a colour code, for Upriver, Downriver and Island.

Blank map of *Stó:lō* Traditional Territory

Contemporary Cities, Towns and Roads in *Stó:lō* Traditional Territory

Station 1: Economy - Fishing, Gathering and Hunting

Key Concepts:

- Aboriginal people living on the Northwest Coast of North America had complex and highly “developed” societies due in large part to the wealth of food resources in the region.
- Stó:lō people lived off the rich and bountiful resources the river and land provided.
- For Stó:lō people, the river has always been the centre of food extraction and production.
- Stó:lō people followed a “seasonal round” moving from their winter villages to temporary campsites at various resource extraction locations.

Vocabulary:

- | | |
|---------------------|-----------------|
| ● subsistence | ● eulachons |
| ● market economy | ● weir |
| ● wage labouring | ● leister spear |
| ● private knowledge | ● gaff hook |
| ● smoke house | ● inter-tidal |

Materials Needed:

- Blank map of Stó:lō territory.
- Map of various resources available to the Stó:lō people.
- Seasonality table of food and resources available to the Stó:lō people.

Station Activities:

- Using the seasonality table and the resource map provided, indicate with labelled arrows on the map seasonal movements that would be required for a person living in your area.

Station Questions:

1. Compare the difference in subsistence in traditional Stó:lō society to what we typically eat today. What are the staples of both diets? How are these staples obtained?
2. Describe how life would be different for people who’s lives depend on fish and not farming.
3. The food that Stó:lō people take is generally locally available and locally prepared. In contemporary Canadian society, we have access to food from all over the world. Compare a typical meal of fish, wapato and berries to one of a hamburger, french fries and pop. Make a list of where each of the ingredients for both of these meals came from. In your journal, discuss the implications of locally available food vs. food that is dependent on national and international trade. How close are we to our food today, compared to Stó:lō people in the

past?

Station 2: Transportation

Key Concepts:

- The Stó:lō people used foot and water transportation.
- There were three types of canoes used.

Station Activities:

1. With the supplied drawings, identify the different types of canoes and their purposes. Construct a poster-board report on the types of canoes used by the *Stó:lō* people. Identify the function and construction design of each canoe type.
2. Using the United States Boundary Survey 1858 map of the Sumas Lake area and the contemporary topographic map of the same area as references, identify all the areas which are now inaccessible by traditional modes of transportation.

Station Questions:

1. Compare and contrast the advantages of using canoes for everyday transportation to using automobiles. What are the short term benefits? What are the long term effects? List the advantages and/or disadvantages of each?

Station 3: Houses

Key Concepts:

- Traditional houses of the *Stó:lō* people were generally of several different types. Which type was lived in depended on the season and social activity.

Vocabulary:

- shed-roof house
- longhouse
- pithouse

Station Activities:

1. Create a poster-board report on the longhouse, pithouse and summer structures. Use illustrations and models of each house to elaborate on how many people lived in the house and the likely internal arrangement of the building.
2. Brainstorm the needs of a modern home. With this information, design, draw and label your own modern-day pithouse, longhouse or summer shelter. Use the pictures and illustrations provided to base your designs on. Include two drawings; one of the exterior to show location and one of the interior to show your floor plan.

Station Questions:

1. In the past, *Stó:lō* people lived in houses just as they do today. However, both the pithouse and longhouse are very different than the houses we live in today. In your journal, record the differences of *Stó:lō* houses and modern day houses. Describe what you think life was like in all types of traditional *Stó:lō* houses, given the different sizes and numbers of people living within.
2. In a paragraph, describe the skills and knowledge (ie. geography, seasonal resources, biology, structural engineering, etc.) of *Stó:lō* architects and builders.
3. Describe at least three environmental advantages of traditional *Stó:lō* houses.

Extension Activities:

Arrange a class trip to the *Xá:ytem* Interpretive Longhouse, near Mission where *Stó:lō* guides provide interpretation of *Stó:lō* culture and history.

Station 4: Social Organization

Key Concepts:

- In *Stó:lō* society there are a number of different levels of social organization including the family, household, local group, village, and corporate kin group.
- The status of individuals and families in the society are stratified into social class.

Vocabulary:

- social organization
- minor children
- dependent
- local group
- affinal
- consanguineal
- corporate kin group

Station Activities:

1. Knowing who your nuclear and extended family are is an important part of *Stó:lō* social relations. Draw out a family tree of all of your relatives on both sides of your family. Note that *Stó:lō* people ideally know who most of their relatives are as far as their fourth cousins. Use either large rolls of paper to map this out, or individual nuclear families on smaller pieces of paper. Be sure to write the name of the community each family member is from.

Identify through use of colour who your "active" family network is. Use different colours or symbols to identify "very active", "moderately active" and "somewhat active" family networks.

Using a map taken from an atlas, draw lines to the places where the members of your active family network live. Use more than one scale at a time if necessary. Indicate "very active", "moderately active" and "somewhat active" with the same colours as used in the exercise above.

Write in your journal reflections of your impressions on the importance and rolls of your family network. This entry will be submitted for marking.

Station Questions:

1. Compare the social organization of the *Stó:lō* people to that in your own society. Who are the important social groups of both? What distinguishes social status and social class? Compare and contrast in a chart form.

Station 5: Neighbour Relations - Exchange and Conflict

Key Concepts:

- The *Stó:lō* people did not live alone and isolated on the Fraser River, but were rather a part of a much broader region of interaction.
- Marriage ties were important for creating trade networks. Having relatives in far-flung communities provided family members with access to resources that are not available locally.
- Aside from the food and objects that exchanged hands through inner-village marriage ties, more formal trading also occurred.
- The principle enemy of all Coast Salish people during the early to mid 1800's was the Lekwiltok people from the northeast coast of Vancouver Island.

Vocabulary:

- obsidian
- dentalia
- abalone

Station Activities:

1. Write a narrative describing how your village would prepare after hearing the news that a raiding party is on the way. In your narrative, explain how various members of the community (ie. women, children, elders etc.) would contribute to the preparation. Suggested length - one page or teacher's discretion.
2. Your daughter has been taken as a slave during a raid. Based on your role in your community (assigned from below), describe how you would respond to the situation. In your description, include a detailed sequence of actions that you would take to ensure your daughter's well-being. (suggested length one page per role or teacher's discretion) * Note - "well-being" does not necessarily mean getting your daughter back.

Role 1 - *Sija:m*

Role 2 - lower-class person

3. Develop a poster-size trade web. At each trading location on your poster, list products and services (ie. building a house in exchange for food) that were exchanged for other products and services. Students will use their web to do an oral presentation to the class, explaining how the trade network system sustained the *Stó:lō* traditional lifestyle.

Station Questions:

1. What skills would you have to have to be a good trader? Remember you must try to get the best resources for your family but you don't want to lose your trading ties in the future.
2. What might be some of the resources that you have to trade?
3. Besides the actual traded goods, what would be some of the other things that would be exchanged (ie. technology, ornamentation, language, diseases, medicines, etc.)? Discuss the possible impact that these "other" things may have had.

Station 6: Life Cycle - Birth, Childhood, Adolescence, Adulthood, Death

Key Concepts:

- While the specific life history of any individual may vary from person to person, there are general trends or "life-cycles" that can be documented, which tell us a lot about the culture in which that person participates.

Vocabulary:

- life cycle
- self-sufficiency
- mid-wife
- spirit quest
- guardian spirit
- witness
- shaman
- foetal
- grave-box

Station Activities:

1. Write out the life cycle of your grandparents or parents. Describe some of the events which they experienced in each of the stages of their life-cycle.
2. Using the information contained in the reading, produce a chart which documents a *Stó:lō* person's life-cycle. Be certain to note the major events and activities involved in each stage of life.
3. Project your own life cycle. Compare and contrast the one you come up with from that of a traditional *Stó:lō* person.

Station 7: Philosophies and Beliefs - Oral Traditions and Spirituality

Key Concepts:

- The oral traditions of the *Stó:lō* people are the key to knowing who you are and how you fit into the physical, social and spiritual world around you.

Vocabulary:

- oral traditions
- moral
- *sqwelqwel*
- *sxwoxwiyam*
- *sxwalam*

Station Activities:

Using the *sxwaxwney* story provided and the information from the reading, make a list of the essential elements of *Stó:lō* philosophies and beliefs.

Invite a *Stó:lō* cultural resource person into the class to share their stories.

Station Questions:

1. Why are these components of the oral tradition important: listening, respecting, observing, and applying to your own life? What is the importance of symbolism?

Origin of the Sxwayxwey