Instructional Strategies for:

Stó:lō Culture - Ideas of Prehistory and Changing Cultural Relationships to The Land and Environment

Comparative Civilizations 12

By:
Brian Thom
Don Sparks
Gerald Charlie

***Stó:lō* Curriculum Consortium**

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Instructional Strategies (*suggested*)
Recommended Time frame: 60 minute lessons

The Comparative Civilization 12 curriculum deals with the history of cultures. This discussion-centred curriculum will actively engage the learner in independent, co-operative, and collaborative activities in an open, supportive and safe environment where intellectual risk taking is encouraged. The Comparative Civilization 12 curriculum enhances students' attitudes and sensitivities to other cultures.

The ideas presented in the section that accompanies this curriculum are meant to challenge and enhance the way students think about the world, and give them a comparative introduction to the long-term history of *Stó:lō* culture. The local material discussed in this paper has global relevance when put into the comparative framework that the Comparative Civilization 12 course offers.

Learning Outcomes (*suggested*)

1. Enrich the knowledge and sensitivity toward the *Stó:lō*.
2. Build a framework to compare *Stó:lō* and non-*Stó:lō* cultures.
3. Differentiate anthropological terms such as pre-history, culture, tradition, and race.
4. Demonstrate an appreciation of creation stories of different cultures.
5. Demonstrate knowledge of the evolution of the *Stó:lō* culture.
6. Accept viewpoints and gain an understanding of multiple of viewpoints of the world.

Part I - Careful Definitions

1. Brainstorming activity.

-Conduct a brainstorming exercise that will reinforce students' careful understanding of the terms used in this paper.

-Have students come up with five items for each category below. Students should be able to justify orally why their items fit into each category.

Category A: *CULTURE* Examples:
-objects (cups, floors)
-economy
-religion
-art (in general)
-medicine

TRADITION Examples:
-Christmas dinner
-Shinto washing ceremony
-impressionist art
-brain surgery
-monetary exchange

RACE Example:
-head shape
-DNA structure
-skin colour
-eye colour

-hair colour

Part II - Origin Stories
Activity 1 - Philosophical Thinking

This section is intended to provide students with an introduction to the question of "how we know what we know," and the idea that there are many different and valid ways of understanding the world.

1. Read Part II of "*Stó:lō* Culture - Ideas of Prehistory and Changing Cultural Relationships to the Land and Environment."

2. Class discussion on the above readings.

-Discussion should focus on the following questions.

1. What are the essential ideas in *Stó:lō* explanations of human origins?
-Mystery of creation "no one knows."
-Transformation as explanation "*X̲á:ls* made the world the way it is."
- Cultural respect for living nature & relationship between humans and nature.
2. What evidence have scientists used to construct explanations of human origins?
3. How can different explanations for human origins **not** be mutually exclusive?
4. Discuss how we "know what we know" (knowledge based on evidence vs. knowledge based on belief).
5. What do both stories of "origins" tell us about the culture from which they come?

3. Written exercise.

-Have students complete a short writing exercise on one of the above topics.

Suggested Assessment Strategies:

Assessments can be made on the basis of clarity of understanding of philosophical ideas. A student's own personal beliefs should not be made a part of the assessment.
Instructors should not get caught up in arguing what is "right" and "wrong," for the issue being presented here is that there are multiple, valid ways of understanding the world.

Activity 2 - Archaeological Story of the Origins of People in the New World

1. Class discussion.

-After having discussed the philosophical implications for how knowledge is constructed, review the story archaeologists tell for explaining the origins of people in the Americas. This can take a similar form to the previous activity, with a class discussion.

2. -Have students write a short paragraph on one of the following questions.

1. What are the logical limits of how long ago people could have first occupied the Americas?
2. Given the archaeological evidence, when did people first inhabit North America? What is some of this evidence? What critical evidence is missing?
3. How do physical anthropologists connect North American Aboriginal populations to ancestral East Asian populations?
4. Discuss how although there is a biological connection between North American Aboriginal populations and East Asian populations, Aboriginal culture is completely separate and distinct. Note the importance of the vast spans of time being discussed.

Part III - *Stó:lō* Long-Term Culture History
Activity 1 - Cultural Timeline

1. Timeline activity.

-Using the timeline and readings in Part III as a model, construct a comparable timeline of the long-term history of *Stó:lō* culture.
-Be sure that all major trends and changes discussed in the section are noted.

-These timelines can be as creative as possible.
-They can be enhanced by images photocopied from materials in the bibliography.
-One excellent way to construct such a timeline, is to take certain elements of the culture - such as shelter, subsistence activities, artistic traditions, and tool types - and follow each of the changes that occur in these things over time separately. Thus, in this example there are four different "themes" along a single cultural timeline.

2. Class discussion.

-Focus on material from the student's timelines.

3. Complete the suggested discussion questions.

1. What cultural changes allowed settlements to become permanent?
2. Discuss the importance of salmon in the development of *Stó:lō* culture.
3. Describe how social inequality may be interpreted from the archaeological record.
4. What were the major differences between the Early and Charles Periods,

and why were these differences important?

5. What aspects of *Stó:lō* culture can be seen throughout the prehistoric periods?

6. What major changes occurred in *Stó:lō* culture over this long period of time?

7. What aspects of culture cannot be reconstructed from merely physical evidence? What are the dangers in ignoring this fact?

Instructional Strategies for:

Stó:lō Culture - Ideas of Prehistory and Changing Cultural Relationships to The Land and Environment

Social Studies 10

By:
Brian Thom
Don Sparks
Cynthia Weldon
Dale Servatious
Mat Born
Alan Klein
Dan Theissen
Jan Gladish
Brenda Point

***Stó:lō* Curriculum Consortium**

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Instructional Strategies (*suggested*)
Recommended Time frame: 4 hours

Purpose:

This curriculum is intended to give students some of the skills of critical thinking which will enhance the way they learn about the history Canada. This curriculum also provides local information for the long-term history of the Aboriginal people living in the Lower Fraser River region.

Part I - Careful Definitions

Key Concepts

1. Students should understand the concepts of prehistory, culture, tradition and race.
2. Students should also understand that people of different races exhibit certain learned behaviour because of culture and tradition, not because of race.
3. Students should be encouraged to see cause and effect relationships between these definitions.

Skill Focus

Critical Reading
Classifying
Data Retrieval
Defining Concepts
Expository Writing
Co-operative Learning
Synthesis

Vocabulary

- prehistory
- culture
- tradition
- race
- archaeological evidence
- oral traditions
- historical documents
- artifacts
- popular culture
- learned behaviour
- material culture
- indigenous
- antiquity
- stereotypes
- genetic history
- relative differences
- superiorities
- hierarchies
- Epistemology
- mutual exclusivity
- transition
- ancestors
- cultural adaptation
- human adaptation

Lesson Activities:

1. Using the reading (or other sources), develop complete definitions and characteristics for the terms "prehistory," "culture," "tradition" and "race."

2. Brainstorming activity.

-Conduct a brainstorming exercise that will reinforce students' careful understanding of the terms used in this paper.

-Have students come up with five items for each category below. Students should be able to justify orally why their items fit into each category.

Category A: *CULTURE* Examples:
- -objects (cups, floors)
- -economy
- -religion
- -art (in general)
- -medicine

TRADITION Examples:
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- -impressionist art
- -brain surgery
- -monetary exchange

RACE Example:
- -head shape
- -DNA structure
- -skin colour
- -eye colour
- -hair colour

3. Class discussion.

-Focus on the following questions in class:

1. Explain the difference between culture and tradition?
2. What are the differences between race and culture, and learned behaviour?

Part II - Origin Stories

Key Concepts

1. Epistemology is the study of what we know, and how we know it. It is important when studying cultural origins and cultural history, because it encourages more than one way of viewing or understanding history and human development. Epistemology encourages us to consider the concept that different perspectives do not necessarily have to be mutually exclusive.

2. Western science analyzes human history from a scientific model, while *Stó:lō* traditions explain history through oral narratives.

3. Using archaeological evidence as a guide to understanding the origins of people in the Americas, understand how, from where, and when people first occupied the Lower Fraser River

watershed.

Skill Focus

Group Participation
Critical Reading
Oral Presentation
Listening Skills
Synthesis
Expository Writing
Comparative Writing

Vocabulary

- origin
- Western science
- hominid
- homo sapiens neanderthalensis
- time immemorial
- philosophical
- occupation
- evolution
- Ice-Free Corridor
- scientific
- evolution
- fossils
- oral traditions
- transformation
- homo sapiens
- Pleistocene
- model
- species
- revision
- creation
- (in)compatible
- affirm
- homo sapiens
- Bering Land Bridge

Lesson Activities:

1. Class discussion.

-After reading Part II, have a guided discussion in class.
-Focus on the following topics:

1. Why is it important to look at what we know and how we know it?
2. Discuss the concept of "mutual exclusivity." Is it possible to know two things at once, even if they seem to contradict each other? What is the value of this?

2. Jigsaw activity.

-Divide the class into "Home Groups" of four, and number 1, 2, 1, 2 within those groups.
-Have them then form "Specialty Groups" of all 1's or 2's.
-In these "Specialty Groups," students review the explanation for origins assigned to them in Part III of "*Stó:lō* Culture - Ideas of Prehistory and Changing Cultural Relationships to the Land and Environment."
-Have students answer the accompanying question sheets.
-On completion, have "Specialty Groups" return to the "Home Groups." Members of 1's group teach member of the 2's and vice versa.

3. Complete "Synthesis Questions for Homegroups Activity."

Part III - *Stó:lō* Long-Term Culture History
Activity 1 - Cultural Timeline

1. Timeline activity.

-Using the timeline and readings in Part III as a model, construct a comparable timeline of the long-term history of *Stó:lō* culture.
-Be sure that all major trends and changes discussed in the section are noted.

-These timelines can be as creative as possible.
-They can be enhanced by images photocopied from materials in the bibliography.
-One excellent way to construct such a timeline, is to take certain elements of the culture - such as shelter, subsistence activities, artistic traditions, and tool types - and follow each of the changes that occur in these things over time separately. Thus, in this example there are four different "themes" along a single cultural timeline.

2. Class discussion.

-Focus on material from the student's timelines.

3. Complete the suggested discussion questions.

1. What cultural changes allowed settlements to become permanent?
2. Discuss the importance of salmon in the development of *Stó:lō* culture.
3. Describe how social inequality may be interpreted from the archaeological record.
4. What were the major differences between the Early and Charles Periods, and why were these differences important?
5. What aspects of *Stó:lō* culture can be seen throughout the prehistoric periods?
6. What major changes occurred in *Stó:lō* culture over this long period of time?
7. What aspects of culture cannot be reconstructed from merely physical evidence? What are the dangers in ignoring this fact?

Synthesis Questions for Homegroups
Jigsaw Activity

In a paragraph, write your understanding of your partner's "lesson."

In the two models which you have just studied, compare and contrast the differences in their definition of the term "time immemorial." Do the two perspectives have an equal desire to confirm the origins of how *Stó:lō* people came to be?

Note that in *Stó:lō* oral tradition, *Xá:ls* does not create the world. It exists before him. "Who he was, from whence he came, and whither he went, NO ONE KNOWS. He changed people in many different places to rocks, WHY NO ONE KNOWS." The point is not that he created the world, but that he brought the already existing world into ORDER. He changed people into animals, plants and other resources that would benefit humankind. For example, the cedar tree gives life to the *Stó:lō* people by providing resources for transportation, shelter, clothing, and other tools. Thus, the "creation" of the world does not seem to be the primary focus of the origin stories. Rather, they describe how the world came to be as it is today.

Jigsaw Activity Questions for story from Western Science

1. Is the Western Science model open to revision or change? If so, why?

2. Do the ideas put forth by the western science model exclude the ideas of *Stó:lō* tradition?

3. What are the essential ideas of the western science model, with regard to the explanation of human origins?

4. What are the logical limits of how long ago people could have first occupied the Americas?

5. According to "Western Science," when did people first inhabit North America? What evidence is this based on? What critical evidence is missing?

6. How do physical anthropologists connect North American Aboriginal populations to ancestral Asian populations?

Jigsaw Questions for the stories told in *Stó:lō* Oral Traditions

1. Are *Stó:lō* oral traditions open to revision or change? If so, why?

2. Do the oral traditions of the *Stó:lō* model exclude ideas from western science? Why or why not?

3. What are the essential ideas in *Stó:lō* explanations of human origins?

4. In *Stó:lō* oral creation stories, what three states of being could humans exist in, and why?

5. What information in *Stó:lō* creation stories does not appear to be explained with regard to their understanding of creation? What information is explained? How are these important?

Instructional Strategies for:

Stó:lō Culture - Ideas of Prehistory and Changing Cultural Relationships to the Land and Environment

Science & Technology 11

Brian Thom

Stó:lō **Curriculum Consortium**

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Introduction

This curriculum and resource is intended for use with the Science and Technology 11 curriculum (1995), for the specific modules on "Shelter" and "Food Production and Distribution." Looking at long-term changes in how *Stó:lō* culture has changed and adapted to the environment, will enlighten all learners to general ideas about the relationship that people have to the land and the resources. This curriculum is also locally relevant, as it deals with the *Stó:lō*, who's ancestors have lived in the lower Fraser Delta for at least 10,000 years. Understanding the broad changes in *Stó:lō* culture will increase the learner's appreciation and understanding of the contemporary *Stó:lō* people and their culture.

It should be noted immediately by the instructor that the resource package "*Stó:lō* Culture: Ideas of Prehistory and Changing Cultural Relationships to the Land and Environment," is divided up into three sections. The third section of this resource package is the one intended for use with the Science and Technology 11 curriculum. Although, using all sections will give the learner a broader understanding of concepts related to the long-term history of *Stó:lō* culture, not all this material is suitable for use in Science classes. The additional resource material presented in sections one and two is for use in Social Studies 10 and Comparative Civilization 12. Separate learning outcomes and instructional strategies have been developed for these courses. Keeping in mind the recent statements by the Minister of Education regarding the teaching of creationism in science classes, it is emphasized here that only the third section of the resource package is directly relevant to the Science and Technology 11 curriculum.

Learning Outcomes (*suggested*)

1. To describe interactions of technology and society in the development of alternative forms of shelter.
2. To explain the concepts of shelter and describe basic structural principles.
3. To describe the relationship between shelter design, population and community planning.
4. To describe and analyze the ways in which society directs the development of food production, food processing and food distribution technologies.
5. To identify examples of food production technology in British Columbia.
6. To provide learners with an understanding of the long-term cultural adaptations of the ancestors of *Stó:lō* people

Instructional Strategies (*suggested*)

The exercises that can be done with the material provided in the resource package are not the quantitative kind that many archaeologists use to produce their understandings of the human condition in the ancient past. The material presented gives summaries of some of those understandings, from the perspective of how *Stó:lō* culture has changed over the past 10,000 years, and what links the land and environment have to these cultural changes.

As such, students will not be expected to generate new understandings of the ancient past, but rather be expected to demonstrate their understandings of how such cultural changes may take place.

Discussion is encouraged and thoughtful reflection should prove interesting results.

The material presented also gives the learner experience in moving from comprehending relatively large amounts of detailed knowledge and sorting out the broader processes from this. Thus, any instructional strategy should emphasize this process of thinking, from the factual to the processual.

Shelter - Modelling Ancient Houses

By using materials naturally available in a park, woodlot or stream shore (not purchased), construct a model of a shelter from one of the time periods discussed. (If resources are not available, drawings and plans are acceptable). Use the archaeological illustrations to complete the model, work from the ground up. Remember, of course, that archaeologists only know what they can find in the ground, and infer the rest from what they see in other contemporary cultures.

Provide explanations - both social and natural - for why the shelter has central features. Consider the number of people living in the shelter, cultural tradition and community, resources available, time of year lived in, local environment, and so on. If the model varies from the archaeological illustration provided, add additional explanation for the variation.

Examine the archaeological illustration for the shelter from either the preceding or following time period from the one selected. Given what else is known from the archaeological record, provide a brief explanation to why the shelter type changed. Unsupported inferences do not provide suitable explanation.

Food Production and Distribution - Changes in Ancient Diet

As cultures spend long periods of times in a particular environment, they gain an increasingly efficient adaptation to it - particularly in terms of the production and distribution of food resources. Changes occur in production and distribution through both slow and gradual processes of cultural selection (similar to natural selection) and through "punctuated" adaptations to a change in the environment, development of new technology or innovation in social system.

Both processes of slow and punctuated adaptations to the environment and the food resources it provides can be seen through the archaeological record. In a chart which indicates the five major time-periods, show the resource uses that change slowly (increasing specialization to salmon and marine resources, decreasing utilization of land mammal resources), and the uses that changed rapidly. Identify in the chart the technologies and social systems, (if possible), that are associated with each.

In a brainstorming exercise, identify some of the problems with interpreting changes in relationship to the environment. What kinds of information are missing (preservation of food remains, little information about social preferences for food, difficult to tell what resources are used all the time and which are used only seasonally, changes in climate and environment, very small representative sample, and so on)? Brainstorm ways in which we may be able to test the assertions made in the chart above. What kinds of patterns could be found which would support or reject the model presented in the chart created?