

# Galt

MUSEUM  
& ARCHIVES

*stories unfolding...*



## Siksikaitsitapi

Blackfoot Peoples  
Voices



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# TEACHER'S MANUAL





**SIKSIKAITSIPTAPI**  
**BLACKFOOT PEOPLES VOICES**  
Teacher's Guide

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This teacher's guide offers background information and ideas for classroom activities designed to complement a visit to the Galt. It contains information to assist you in planning your visit, information and activities for both before and after your visit, and outlines what you can expect from your education program.

## The Galt's Mission

The Galt Museum & Archives engages and educates our communities in the human history of Southwestern Alberta by preserving and sharing collections, stories and memories that define our identity and guide our future.

## Program Overview

Siksikaitsitapi / Blackfoot Peoples Voices overviews Blackfoot history, culture, and stories in order that students can appreciate the diversity of southern Alberta and the different perspectives people have. The program promotes respect and connects the past to the present and future. The program further helps students recognize the importance of understanding the worldview of the Blackfoot and the strengths and gifts of Blackfoot and other Indigenous cultures. Through games, history, biographies, stories, literature and more, students will develop the concept that different points of view are not about "This or That" but about "This AND That."

This program is designed around the Blackfoot worldview; some themes that may be discussed are the interconnectedness of all living things, the dynamic nature of the world, the important connection to the land and the community, and the belief that all life is sacred. This program uses a holistic approach with emphasis on symbolism, experience, and relational learning.

## Program Length

Siksikaitsitapi / Blackfoot Peoples Voices runs throughout the school year and is designed to be 90 minutes in length. Groups wishing to remain for a longer time period, should make arrangements with the Museum Educator.

## Curriculum Connections

*Please keep in mind, though, that one of the approaches of this program is to show relationship and to role model and use a holistic approach.*

Some of the areas of connection in the Social Studies curriculum include:

K.1.2 Appreciating the unique characteristics, interests, gifts and talents of others by appreciating their stories and oral traditions.

K.1.4 Exploring how we demonstrate respect for ourselves and others by exploring and reflecting on the origins of people in our school and community and showing interest in the diversity of our school and community

1.1.1 Values themselves and others as unique individuals by appreciating multiple points of view, languages, cultures and experiences.

1.2.1 Appreciating how stories and events of the past connect us to the present and recognizing how Aboriginal communities are integral to Canada's character.

2.2.2 Appreciating how Aboriginal people have influenced the development of our community.

4.2 and 5.2 in understanding the stories, histories, and people of Alberta and Canada

## Confirmation, Cancellations, and Contact Information

Your program has been scheduled as per the information on your confirmation sheet. If you have any questions about your booking or the program, please contact the Museum Educator at [tours@galtmuseum.com](mailto:tours@galtmuseum.com) or (403)320-4248. If you must cancel or reschedule a program, please let us know as soon as possible. We will try to fit your class in at another time as time permits.

## Payment

Payments can be made in advance of the program or on the day of the program. The Galt accepts VISA, MasterCard, debit, cash, and cheques. Cheques should be made out to the Galt Museum & Archives or City of Lethbridge. If payment is made in advance, receipts will be available on the day of the program. Otherwise, receipts will be mailed out to the school. The payment amount is \$45 per class per program.

## Expectations for Visitors

- There should be one or two adult supervisors per class (this may include yourself). More adults are always welcome and there is no cost for adult supervisors. Younger siblings accompanying the class with their parents are also most welcome to attend the program.
- Running is not permitted in the Galt. There is green space to the south of the Galt if the class requires a space to stretch their legs.
- In order to protect and preserve the artifacts, drinks, food, and chewing gum are not permitted in the galleries or Archives. Drinking and eating are permitted in the Viewing Gallery.
- Because they are fragile and irreplaceable, artifacts on display should not be touched or handled.
- It is requested that there be no flash photograph in the galleries. Light can, over time, damage the artifacts. Flash photographs can be taken in the viewing gallery and programming areas (i.e. classroom).
- Visitors are not required to whisper in the Galt. Indoor voices are preferred.
- Washrooms are located on the main floor in the old part of the building.

## The Role of Adult Supervisors

Adult supervisors are an integral part of the Galt's programs. The following suggestions are provided to help make their role clearer and easier to manage. Some teachers find it useful to photocopy these suggestions for their adult supervisors.

- ✓ Float around and assist during the activities.
- ✓ Maintain the focus of the activities as you assist students through the activities. Remind students of what they are trying to discover and help them troubleshoot problems they may encounter.
- ✓ Depending on the activity, supply the students with answers to questions and additional information. Your Museum Education Volunteer (Docent) or Museum Educator will answer any questions you may have. If a question can not be answered during the program, it will be recorded and more information will be forwarded to the school.
- ✓ Assist in keeping students together.
- ✓ Ensure that students do not: run in the galleries, touch the artifacts on display, or drink or chew gum in the exhibits.
- ✓ Ask any available staff for assistance if there is an emergency.
- ✓ Encourage the students to ask questions and get involved.
- ✓ Enjoy your visit.

## Your Arrival at the Galt

- The Galt has a parking lot north of the building with bus and vehicle parking.
- Buses and vehicles may drop off and pick up students at the north east corner of the building (using the east entrance). This is a fire access road so please do not leave vehicles here once they are emptied.
- Please enter through the east entrance. There is a coat room down the hallway to your left as you enter. Please leave all coats and backpacks here. Students do not need to remove boots. This coat room is solely for the use of programs and is not for general visitors.
- Galt staff will meet you at the east entrance.



## Background Information for Siksikaitsitapi / Blackfoot Peoples Voices

It is really impossible in a manual such as this to properly cover an entire culture and its history. It is recommended that, if possible, you make use of the different resources that are available, such as:

Charcoal's World Hugh A. Dempsey

The Amazing Death of Calf Shirt Hugh A. Dempsey

Nitsitapiisinni: The Story of the Blackfoot People The Blackfoot Gallery Committee

My People, The Bloods, The Blood Tribe Elders Book, The Sun Came Down

The following resources are also excellent for information on Blackfoot culture:

Treaty 7 Tribal Council  
[www.treaty7.org](http://www.treaty7.org)  
Blackfeet Nation  
[www.blackfeetnation.com](http://www.blackfeetnation.com)

Indian and Northern Affairs Canada  
[www.inac.gc.ca](http://www.inac.gc.ca)  
Niitsitapi Tourism Society of Alberta  
[www.niitsitapi.com](http://www.niitsitapi.com)

**People:** The Blackfoot Confederacy really consists of four distinct Blackfoot nations, who share a historical and cultural background but have separate leadership: The Siksika (which means Blackfoot), the Akainawa (also called Kainai or Bloods), the Pikanii (variously spelled Piikani, Pikani, and pikuni), and the Blackfeet nation. The first three nations are in Alberta and the fourth is in Montana. “Blackfeet”, though the official name of the tribe in Montana, is actually a misnomer given to them by white authorities; the word is not plural in the Blackfoot language.

**History:** The Blackfoot were a powerful buffalo-hunting society of the northern plains. European horses became quickly invaluable to the Blackfoot tribes when the horses first arrived in the area around 1750. Unfortunately, things turned for the worse in the nineteenth century. Smallpox epidemics ravaged the Blackfoot population in the mid-1800s. In 1870 American army forces, looking for Mountain Chief's band of Blackfoot Indians, fell instead upon Heavy Runner's Pikanii band and killed 200 of them, many of them women and children (Mountain Chief and his people escaped across the new border into Canada. In 1877, Treaty 7 was signed with the Canadian government limiting the Blackfoot to three reserves. By 1900, the white settlers had wiped out the buffalo herds. Hundreds of Blackfoot starved to death, and the forced transition to sedentary life (and having to deal with rules that ensure that they were not too successful), left many dependent on government rations. Nevertheless, in the face of these travails the Blackfoot have not lost their culture or their language.

## Pre- and Post-Activities

These activities can be done prior to your visit to the Galt or after you have returned to your classroom.

### **ARE WE SPEAKING THE SAME LANGUAGE?**

This activity is designed to help students think about how difficult it would be for two parties who speak different language to develop a Treaty or other form of communication. It also helps students think about written and verbal communication. It will also demonstrate the difficulty effective verbal messages and explore the importance of non-verbal communication

Take a certain number of blocks and arrange them into a shape. Put the arranged shape behind a curtain so it can't be seen. Divide the class into groups and give each group the same number and type of blocks as those that were arranged into the shape. Make certain the blocks you give each group are unassembled. Each group should receive identical pieces. Choose a runner from each group. Only the runner is able to look at the assembled shape. The runner must keep his or her hands behind his or her back and use only verbal clues to tell the group what to do to build a shape identical to the one that is hidden.

Some things to consider throughout the activity:

- Do groups use instructions that are too general and easily misunderstood?
- Do all members of the groups participate?
- Does a competition develop between groups?
- Do any common terms develop among groups?
- Are groups/runners hampered by not using their bodies?
- What did the students learn about language and other group members?

Discuss the difficulties inherent in communication.

## **ABSTRACTIONS**

This activity will demonstrate that everyone sees the world from a unique personal perspective. It will also help participants accept and value differences and stimulate descriptive writing. Give each student a copy of the same ink blot or abstract painting or similar picture and have each student write down what they see in the picture. These answers may then be shared with the class. Praise divergent thinking and a wide variety of responses.

Some questions for discussion include:

- What if we saw everything the same way?
- Are there wrong answers in this activity?
- How does culture affect what we see?
- Are there any similarities among all cultures?
- What would the world be like if everyone saw everything the same way?

## **YOUR CHOICE**

Students decide what display (object or picture) they saw at the museum that they liked the best and what they liked the least. Encourage them to analyze their reactions. This activity offers a chance to discuss fact and opinion. This activity may be done as journal writing to allow reflection and internalization of the experience or as a letter to the Galt.

## **SHARING STORIES**

Our approach at the Galt is that a museum is about sharing stories so we can all learn and appreciate different points of view and ideas. Storytelling is also used by the Blackfoot to educate, give advice, show how to behave in certain situations, and much more. Stories are also very important in Blackfoot culture as a way of passing on tradition and history. Encourage your students to share stories about their visit to the Galt either by writing them down or drawing them. Or invite an elder to your classroom to share stories with your class.

## Your Galt Program

### ACTIVITY 1 : WELCOME AND INTRODUCTION

Students will be welcomed to the museum and will review what a museum is and the expectations of visitors to the museum. The group will learn about the activities they will participate in for the rest of the program.

### ACTIVITY 2: TOUR AND PROGRAM

Through an experiential and activity based tour of the Blackfoot exhibit, students will be introduced to the stories, games, history, and beliefs of the Blackfoot people. Exact tour and program will be based on grade level of students, discussions with teacher at time of booking, and the direction of students' interests and questions.

### ACTIVITY 3: CONCLUSION

Students will review the activities of the program and will be invited to visit the Galt again.

## Glossary

**Band:** A group of First Nation people for whom lands have been set apart and money is held by the Crown. Each band has its own governing band council, usually consisting of one or more chiefs and several councillors. Community members choose the chief and councillors by election, or sometimes through traditional custom. The members of a band generally share common values, traditions, and practices rooted in their ancestral heritage. Today, many bands prefer to be known as First Nations.

**Elder:** Elders are adults, male and female, of any age who hold traditional cultural knowledge and have been members of societies such as the Buffalo Women or who have owned sacred bundles. Elders are committed to help the members of their community and have many responsibilities.

**Blackfoot Confederacy:** The Blackfoot Confederacy is composed of the Siksika, North Peigan or Piikani (Apatohsipikani), South Peigan in Montana (Amasskaapikani) and the Kainai.

**Aboriginal:** This term is used to refer to Indian, Inuit, and Métis peoples of Canada as defined by the Constitution Act (1982).

**Registered Indian:** This term is used to refer to those persons registered with the Federal Government through the Department of Indian Affairs and its authority as granted in the Indian Act. The Indian Act, passed in 1876, and later revisions, applies to all Indian people the government registers as Indians. The Federal Government did not register the Inuit or the Métis. As treaties were signed, the government kept adding names to the Indian register. Where no treaties were signed, a special census was taken to get names for registering. As children were born to Registered Indians, their names were also added to the Register.

**Treaty or Status Indians:** Sometimes people in this registered group are called Status Indians, and where treaties have been signed, the term Treaty Indian is often used. All Registered/Status/Treaty Indians have special rights as defined in the Indian Act.

**Non-Status Indian:** Prior to the enactment of Bill C-31, the Indian Act provided for the removal of names from the Indian register and their rights as Registered/Status/Treaty Indians. Removal of status occurred when Indian women married non-Indian men. Other Indian people who are Non-Status Indians include those who were never registered or persons who had been allotted Métis scrip.

**Reinstated Status Indians:** This term is used to refer to people who have regained their status on the Indian Register as per Bill C-31 amendment made to the Indian Act effective 17 April 1985. They are required to make further application to specific Bands, using the Band from which they were disenfranchised, to receive Band membership. In reference to this group of people, the term Status Indian is sufficient.

**Métis:** The Métis are the descendants of European fathers and Indian mothers. In present day Canada, the reverse is also true. These people have evolved into a distinct group with a unique culture. The Métis, as a distinct cultural group, are also unique in a legal sense. The Indian Act states that some people may not be registered as Indians; the Métis are a major group treated as such. Rather than signing treaties with the Métis and setting up reserves for them, the Federal Government allotted scrip. This occurred only in the Prairie Provinces, the Yukon, and parts of the Northwest Territories. Some were regarded as Indian either as whole communities or individuals.

(Most Aboriginal and Métis people believe it is the people themselves who should define who they are. Being something is how you feel about yourself. It is something that is inside of you. This feeling does not always agree with the law or what other people say you are. It is generally accepted that people of Aboriginal and/or Métis ancestry have the right to define who they are, themselves.)

## Evaluation

An evaluation form was sent out with your confirmation. Evaluation results allow us to offer the most effective and highest standard program that we can. Your feedback and suggestions are greatly appreciated. Please fax the form back to us at (403) 329-4958 or mail to Museum Educator at 910 4 Ave S, Lethbridge, AB T1J 0P6.









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