

# TEACHER RESOURCE GUIDE

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## *English 12 First Peoples*

APRIL 2008



first nations education  
steering committee

[www.fnesc.ca](http://www.fnesc.ca)

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## UNIT 12: MÉTIS LITERATURE

### OVERVIEW

This unit on Métis literature is presented in six parts: Introduction, Novel Study I, Novel Study II, Poetry, Drama, and Humour.

The introduction will give students and teachers a sense of Métis history and culture from the historic fur trading days to contemporary times as well as raise broader questions about nationhood and personal identity. Teachers may wish to use part or all of this section.

The extensive novel study introduces students to Maria Campbell's *Halfbreed*, a groundbreaking work not only for the Métis, but also in terms of raising awareness of issues for all Canadian Aboriginal peoples. Questions of identity in the novel link to history and family, and in more contemporary times to extended social community.

The third part looks at selections from *In Search of April Raintree* by Beatrice Culleton Mosionier, and examines how Métis people establish identity when their ties to history, family, and community have been cut by foster care and alienation. This part also examines the tragedies that occur when identity is lost.

The poetry study looks at how Métis poets tackle the question of identity in many different ways. Poems that have similar stylistic or formal characteristics have been paired for study. Poets Emma LaRocque, Joanne Arnott, Joan Crate, Marilyn Dumont, and Gregory Scofield are featured. The question of two-spiritedness is examined with regard to Scofield's work.

The drama study features selections from *Age of Iron*. Playwright Marie Clements has been described as using cutting-edge and unusual theatrical techniques in her plays. This avant-garde play crosses time and history to link Aboriginal people to world themes without losing sight of their particular struggles.

This final section examines humour in Ian Ross's *Joe from Winnipeg* series that allows for a gentle and personal criticism of social conditions.

### LESSON PLANS IN THIS UNIT:

#### Part I: Introduction – Métis History and Culture

Who are the Métis?  
What is a Nation? Group Research Assignments  
Research Time (may be extended to two classes)  
Research Presentations and Summary (may be extended to two classes) Introduction  
Reflection (80 marks)  
Cultural Day or Guest Speaker

#### Handouts and Assessment Tools:

Research Evaluation  
Métis Contributions to Canada  
The Métis People of Canada  
Time Line – Métis History, Early Years

#### Part II: Novel Study: *Halfbreed* by Maria Campbell

A Living, Personal Sense of Métis History

A Living, Personal Sense of Métis History: Chapter Questions  
Summary of Novel Study and Section Assignment

**Handouts and Assessment Tools:**

Ancestral Chart

**Part III: Novel Study: Selections, In Search of April Raintree by Beatrice Culleton  
Masionier**

Concepts of Métis Identity, Lost Identity, and History  
Themes in the Novel  
Presentation of Oral Assignments

**Part IV: Poetry Study: Métis Poets**

Emma LaRocque and Joanne Arnott  
Joan Crate and Marilyn Dumont  
Gregory Scofield

**Handouts and Assessment Tools:**

Poetry Poster Assignment—“Can You Hear Me?” and “Leather and Naughahyde”  
Two-Spiritedness

**Part V: Drama Study: *Age of Iron* by Marie Clements**

Aboriginal Connections, Avant-garde  
Presentation of Theatre Assignments

**Handouts and Assessment Tools:**

Humour: Performance Piece

**Part VI: Humour: *Joe from Winnipeg* by Ian Ross**

Student Presentations

**Handouts and Assessment Tools:**

Cold and Sorries by Ian Ross  
Global Warming by Ian Ross

**Bibliography and Further Resources**

Special thanks to Aboriginal Education, School District 68 Nanaimo Ladysmith and the Mid Island Métis Nation for permitting the use of materials developed by Donna Elwood Flett when she served as Métis Liaison 1999-2001.

**PART II: NOVEL STUDY: *HALFBREED* BY MARIA CAMPBELL**

***A Living, Personal Sense of Métis History***

**Learning Outcomes:** A1-5, A9-12, B2, B5, B8-11, C1, C2, C9-11

**Resources**

Campbell, Maria. *Halfbreed*. Toronto: McClelland and Stewart, 1973. [There are later editions; this is the first edition.]

**Teacher Information**

Maria Campbell's 1973 novel *Halfbreed* is a short autobiographical novel (157 pages in 25 segments—an introduction and 24 chapters) that can easily be read in class. Readings can be in literature circles, with each student taking a turn reading out loud to his/her co-students. Alternately, you might purchase enough books for a class set or read to the students. *Halfbreed* is important in Métis literary history and in the history of Canadian Aboriginal literature as well.

In his article "Métis Writers," Darren R. Préfontaine acknowledges Maria Campbell as being the first Métis woman to face and write about the more difficult issues in Métis life and specifically in Métis women's lives. He credits her with being a pioneer in doing so:

Métis women themselves, through their writing, began in the 1970s to challenge their marginalization as Métis and as Métis women. The first author to address the hard issues surrounding the life and times of Métis women was Maria Campbell in her book *Halfbreed*. After its release in 1973, Campbell paved the way for a new generation of Métis women writers.

(from [http://www.Métis\\_museum.ca/resource.php/00733](http://www.Métis_museum.ca/resource.php/00733), the Gabriel Dumont Institute of Native Studies and Applied Research, The Virtual Museum of Métis History and Culture)

Campbell's novel is steeped in history, and family and personal testimony.

**Background on Maria Campbell**

Here are some Internet links for short, authoritative articles about Maria Campbell:

"Maria Campbell" from a University of British Columbia education site:

[http://research2.csci.educ.ubc.ca/indigenation/Indian\\_ReACTions/Indian\\_ReACTions/MariaCampbell.htm](http://research2.csci.educ.ubc.ca/indigenation/Indian_ReACTions/Indian_ReACTions/MariaCampbell.htm)

"Western Women's Autobiographies Database" on Professor Catherine Lavender's web site, College of Staten Island, City University of New York; see Maria Campbell's biography, third from the top on the left-hand list:

<http://www.library.csi.cuny.edu/dept/history/lavender/389/>

National Aboriginal Achievement Awards; "Maria Campbell, Arts and Culture":

[http://www.naaf.ca/html/m\\_campbell\\_e.html](http://www.naaf.ca/html/m_campbell_e.html)

University of Regina Campus News, "Maria Campbell receives Distinguished Canadian Award":

[http://www.uregina.ca/news/releases/2006/may/16\(b\).shtml](http://www.uregina.ca/news/releases/2006/may/16(b).shtml)

### **Pre-reading discussion**

Preparation was done already in the introductory activities and journal entries about Métis history and identity. Students might wish to share their entries as a segue into this novel study and further discussion.

Teachers may also wish to begin this novel study with a discussion about the various names attributed to the Métis that were listed in “The Métis People of Canada” document. Two good questions for discussion are:

- What names have negative and racist connotations and why?
- Why would Maria Campbell choose a racist slur about her people as the title of her book?

Teachers may wish to break the class into small groups to brainstorm what the various names for the Métis people mean and to decide whether they are racist or not, positive or negative. The class could then reconvene, share their information, and discuss their different interpretations before their journal entry assignment.

Students should also know what an *autobiography* is and be clear about its purpose. Teachers might want to break down the word into “auto,” “bio” and “graphy” to give students an sense of word formation and connections to other words (autonomous, biology, photography, etc.) “Auto” means self or one’s own; “bio” means of life or living things; “graphy” refers to a thing written or drawn in a specific way.

It would be helpful and instructive for the class to discuss the benefits and drawbacks of reading an autobiography. For example, a benefit is that the author can or might reveal more personal events and feelings about his/her life than if the book were written by a researcher (a biographer). On the other hand, a person writing his/her autobiography can just as easily “mythologize” his/her life by omissions and by altering events and experiences. Teachers may wish their students to make notes of this discussion for reference during the chapter readings and questions, or may make notes on a flip chart for the class to refer to from time to time.

The second lesson contains chapter-by-chapter questions for discussion or journal entries. The third lesson will outline an assignment at the end of the novel study that offers students choices in presenting their summary response to the work.

### **Assessment/Evaluation**

Students should write a journal entry about the various names given to the Métis people and specifically answer the questions below. Entries should be written in an essay style with topic sentences and correct punctuation and grammar.

- Why would Maria Campbell choose a racist slur about her people as the title of her book?
- Would you choose to give a book about your life a self-deprecatory racist title? Why or why not?
- What do you think this said about the attitudes of people at the time Maria Campbell wrote her book?
- How strongly do you think Métis history will feature in the formation of Maria Campbell’s personal identity?

**50 marks**

## *A Living, Personal Sense of Métis History—Chapter Questions*

**Learning Outcomes:** Depending on how many ways the teacher organizes reading, responding, and recording, the following can be met: A1-13, B1, B2, B4-13, C1, C2, C8-12, C14. B3 and C4, C13 may also be met in the final assignment for this novel study depending on the form of the assignment.

### **Teacher Information**

Humour plays a huge role in Campbell's *Halfbreed*. Several of the chapter questions have to do with Campbell's use of humour. Here is an internet link to a complete, but short, scholarly article entitled "Anecdotal Humour in Maria Campbell's *Halfbreed* (1973)," by A.E. Jannetta, which appeared in the *Journal of Canadian Studies* (Summer 1996):

[http://findarticles.com/p/articles/mi\\_qa3683/is\\_199607/ai\\_n8755080](http://findarticles.com/p/articles/mi_qa3683/is_199607/ai_n8755080). This essay offers some good ideas for a class discussion about humour and its many faces, and humour and its role as mediator in tragedy and despair.

Many of the chapter questions have to do with social justice, and self-awareness and discovery. These can be facilitated class or small group discussions or horseshoe debates. For the more sensitive issues, teachers should moderate and facilitate class discussion before any individual or small group work is done.

These topics will form the body of suggested essay topics in Lesson Three.

### **Assessment/Evaluation**

Teachers are free to use the following chapter questions as guides for discussion, journal entries, debates, horseshoe debates/discussions, research assignments, etc. Students might be encouraged to choose one of the chapter questions before reading to use as a method of focussing their reading, and later as the topic for their journal entry to demonstrate comprehension and in order to make personal connections.

Teachers might also use the questions as a class jigsaw where each reading group of students (perhaps four to a group) gets one of the chapter questions before reading to focus their reading and facilitate small group discussion, about which they will later report to the class.

Suggested mark for each journal entry for the 25 segments (introduction and 24 chapters) is **10 marks**.

**TOTAL: 250 marks**

### **INTRODUCTION**

1. What is the tone or atmosphere of the short introduction? What words and images give you those impressions? You might wish to sort these words into adjectives, adverbs, nouns, and verbs and try to determine which produce the most powerful emotional effect in Campbell's writing and why. You might wish to sort the words into groups that support the kind of tone or atmosphere you felt the introduction evoked.

**Answer:** The tone is wistful, sad, a sense of a time that will never come again, a sense of time that once was happier than the present, that might disappear forever. Words and images: tumbled down, overgrown, dried, withered, good-bye, left home, graveyard, tangle, thistle,

crosses, falling down, sunken graves, needs repainting, poverty, long since, torn down, old, forgotten, once stood, old, lonely, merely exists, dead, gone, were never there, gone, squatted, welfare hand-outs, booze, escape, old, died, rough, dirt, broken, old, never find, had changed, gone, sorrows, oppressing poverty, frustration.

2. What do you think Campbell means when she says: "...if I was to know peace I would have to search within myself"?

**Answer:** Student answers will vary, but should show a sense of understanding that each individual must come to terms with his/her past before he/she can move forward in life.

3. Why do you think Campbell says: "...so perhaps some day, when I too am a grannie, I will write more"?

**Answer:** Student answers will vary but should show an understanding that Campbell feels she has seen a lot of history go by in spite of her relatively young age, and also that she still has a lot to experience.

## CHAPTER ONE

1. Why do you think Campbell devotes her whole first chapter to these historical details?

**Answer:** Student answers will vary, but should show some understanding of the relatively recent nature of the events in Métis memory (late 1800s), the importance to Campbell personally (or she would not have bothered writing about them), and a personal interpretation (not everyone agrees that the First Nations participants were willing collaborators or that the Métis and settlers were as unified a group to start (in fact the story is much more complex than would appear in Campbell's explanation).

2. Not everything Campbell wrote about in the history is accurate. For example, Big Bear did not want to fight; he was arrested because he was the leader of his band, a small renegade group of which broke away and did fight. Why do you think Campbell might not be telling the truth in her historical account?

**Answer:** Student answers will vary but should show some understanding of selected memory being passed down, the creation of historical myths (of which there are many in the histories of all nations and peoples). Answers should also show that Campbell felt an intimate bond with these Métis who had stood up for their rights and had been beaten down.

3. Why do you think Campbell says "The history books say that the Halfbreeds were defeated at Batoche in 1884" and then includes the list of statistics and accurate historical information at the end?

**Answer:** Students may note that Campbell obviously does not believe the "Halfbreeds" were defeated in spite of the terrible cost in lives, jail sentences, and money. The effect of mentioning the statistics is that they *should* indicate a defeat, but because Campbell is implying the Métis were not defeated, she shows the great odds that her people overcame just in order to survive.

## CHAPTER TWO

Students may wish to draw up a family genealogy for Campbell, so they can easily keep track of who is who during the rest of the novel. An Adobe version of an ancestor tree is included in this

section; this tree is available free directly from <http://www.ancestry.com/trees/charts/ancchart.aspx>.

1. How does the description of the settlements and land occupation that forced the Métis to become Road Allowance People make you feel? How do you think Campbell felt? Find some evidence in the text to support your statement about Campbell's feelings. Do you think the manner of handling the land settlement reflected a racist policy by the Canadian government of the time?

**Answer:** Student answers will be personal. However, they should note that Campbell feels a deep sense of wounded pride: "Fearless men who could brave sub-zero weather and all the dangers associated with living in the bush gave up, frustrated and discouraged." Campbell is also hurting because she knew some of the pioneer Métis who had once had everything and were reduced to nothing: "I hurt because in my childhood I saw glimpses of a proud and happy people. I heard their laughter, saw them dance, and felt their love."

2. Campbell breaks her narrative voice by bringing in the voice of her friend and discussing her thoughts about writing her book: "A close friend of mine said...I only want to say...But I am ahead of myself..." Up until that point Campbell had been narrating the past with a consistent voice; the break brings the reader into a more recent time and a change in perspective as Campbell speaks about her thoughts about writing instead of simply writing about the past. What effect does this jarring break in voice and time have on the reader?

**Answer:** Answers will vary but students should note that such a question might have been in their minds at this point, and in a sense Campbell is anticipating the question and explaining herself. Such a direct response to the question also relieves some anxiety readers may have about the difficult issues in the story because Campbell is candid with her readers here. It also explains Campbell's motive in clear terms so her readers cannot misinterpret her.

3. What do you think of Campbell's candid disclosure of her family's history of violence and poverty? What things does Campbell talk about that provide a counterpoint to the violence and poverty?

**Answer:** Students will have different answers to the first question, but should touch on the fact that Campbell wanted to tell the truth: "I only want to say: this is what it was like; this is what it is still like." Campbell recounts many good things about her family to counterpoint the violence and poverty including: the independence and bravery of her great grandmother Cheechum (reporting on the anti-Métis activities at her husband's meetings, stealing ammunition and supplies for the Métis, fending off the RCMP from her home); the hope Cheechum displays (in her belief that things will get better for the Métis); the kindness and gentleness of Cheechum's son, Campbell's grandfather; Grannie Campbell's independence and self-reliance (she wouldn't let her son, Campbell's father, take care of her but instead continued to work to support herself); the story about Campbell's father and mother courting by dancing; her mother's industriousness and beauty; the fun Campbell and her siblings had re-enacting historic stories, etc.

4. Campbell demonstrates a keen sense of ironic humour in this chapter as well as a gentle sense of humour of the everyday. Find some examples and explain which humour the examples demonstrate and explain the irony in those examples.

**Answer:** Answers will vary, but include the following:

Irony	Gentle Humour
<p>The viciousness and meanness of her great grandfather contrasted with the comical image invoked by his Métis nickname Chee-pie-hoos, meaning “Evil-spirit-jumping-up-and-down.” --seriousness contrasted with comic</p>	<p>The story of Campbell’s father nearly falling off his wagon when he first saw his wife-to-be because she was so pretty.</p>
<p>Great-grandmother Cheechum Campbell being forced by her husband “Evil-spirit” to attend the anti-Métis meetings during the Northwest Insurrection, where she steals ammunition and supplies for the Métis. --GG Campbell taking his wife to the meetings to keep an eye on her, where she still manages to steal right under his nose. --GG Campbell supporting the meetings and plotting against the Métis; Cheechum taking all that information back to the Métis to help them.</p>	<p>Campbell’s father dancing as hard as he could to impress his wife-to-be .</p>
<p>Cheechum stopping the RCMP when they try to make her leave her home in the park by shooting over their heads. --a little woman fending off the big, powerful policemen.</p>	<p>Maria being born on the trap line, which disappointed her mother’s father after he had already been disappointed that his daughter had married Maria’s father. (This could also be a mild example of irony.)</p>
<p>Cheechum refusing to become a Christian because she said she’d married one and if there was a Hell, she’d already lived in it in her marriage so nothing after death could be worse. --marriage and Christian people are supposed to be good things; Cheechum equated them with Hell and by implication the Devil.</p>	
<p>Maria and her brothers acting out historic stories from ancient Rome, etc. where Maria had to be Caesar because she was so dark coloured. --Aboriginal people pretending to be Westerners/Europeans (a reverse of the cowboys/Indians game children used to play).</p>	

### CHAPTER THREE

1. Why do you think Campbell describes her home and the family activities in such detail? In what kind of Métis community did Campbell grow up?

**Answer:** Campbell does this to ensure the history is recorded and not forgotten. Student answers will vary concerning the kind of community, but they should note cooperation, love for the children, self-reliance, knowledge about the land, cleanliness, passing down of knowledge from one generation to the next by teaching through participation.

2. What do you make of Campbell's stories about her great grandmother Cheechum's spiritual beliefs concerning little people and second sight? What do you think most people today might say about such things and why?

**Answer:** Student answers will vary. This is a question about Aboriginal beliefs in the spirit world and will test students' ability to accept the beliefs of another people or person without passing severe judgement about the quality of that person based on spiritual beliefs that may differ from their own.

3. Campbell says, "I grew up with some really funny, wonderful, fantastic people ... How I love them and miss them." Examine the character portraits Campbell paints of her aunt Qua Chich, the two war brides, Old Cadieux, Chi-Georges, and Grannie Dubuque's brother. What makes these people funny, wonderful, and fantastic? What literary devices does Campbell use to paint them "larger than life" to make them stick in your mind? Give specific examples.

**Answer:** The people Campbell describes appear as "characters" that we can easily remember. Campbell uses techniques of selected details and events (to detail everything about the people would make them dull whereas selected strong details grow in significance); she uses irony in her descriptions; she embellishes stories with pithy details and commentary; she embeds in each story a sort of mini-lesson or moral; she adds dialogue; she makes us laugh. Students should select examples from the text to illustrate these techniques.

**ALERT**

The following question may be one to put to the entire class for a guided and facilitated discussion, as it may touch on issues that are of a very sensitive nature to the student population.

4. What do you make of Campbell's description of the relations between the First Nations neighbours and the Métis community? Why do you think this relationship existed? Do you know of any examples of such "lateral violence" between groups or communities of Aboriginal peoples today? Why do you think such situations might exist? Do you agree with Campbell's distinction between the personality styles of the two peoples (First Nations reserved and quiet; Métis noisy and disorderly)?

**Answer:** Students will have many different suggestions and thoughts about this subject. In the text, students should be able to identify the love-hate relationship, the jealousy, the one-upmanship, and the complications that arise from drinking in such situations.

## CHAPTER FOUR

1. What kind of feelings did Campbell's father have when the immigrants dropped off the Christmas box of donations and food at their house? Think of as many reasons as you can that *might* explain his feelings and reaction.

**Answer:** Campbell's father was angry; his pride was hurt; his dignity was insulted. Campbell's father may have felt like this because he could not provide enough for his own family. He may have resented the settlers holding onto land that the Métis had lost. He also might have felt that the immigrants looked down on the Métis as people to be pitied. It appears from Campbell's descriptions, that the immigrants had more money and livestock than the Métis to start their farming. The immigrants probably took over farmland that had already been partly cleared and worked by Métis homesteaders who had failed to keep the land because of government development regulations, so the immigrant's job of clearing would be much easier and faster

because the Métis had already done a lot of the basic and hard work; the immigrants would therefore more easily fulfill government regulations regarding homesteading.

2. Campbell again comments on Christians and religion in this chapter. What impression do you get from the image of Christians and old clothes? Do the stories that Campbell tells about religious people and churches support or discredit Cheechum's opinion about Christians?

**Answer:** The image of the Christians and old clothes together is comical in spite of Campbell's strong anti-Christian feelings. It shows that humour can be used to lighten one's load or to make things easier to live with when life is hard. The stories about the religious people support Cheechum's opinion and do so humorously, which makes the stories stronger.

**ALERT**

The following question may be one to put to the entire class for a guided and facilitated discussion, as it may touch on issues that are of a very sensitive nature to the student population.

3. After Campbell has criticized religion so much, why do you think that the Métis were nonetheless Christians (Roman Catholics), especially when they had negative experiences with their own priests and churches? Do you see any correlation to contemporary situations for Aboriginal people who choose to be Christian?

**Answer:** Students will have different answers as to why the Métis were Roman Catholic when their experiences with other Christians tended to be negative, and even their experiences with their own chosen church were negative. Students should make connections between residential schools and the churches that ran them and the fact that many Aboriginal people remain loyal to those churches in spite of traumatic residential school experiences.

4. Campbell uses humour again throughout this chapter in discussing religious beliefs and experiences. How does Campbell use humour in the story of the Evangelist minister and Old Ha-shoo? In the story of the Father, the Sundance Pole, and the strawberry patch? These are serious actions; what does the humour do?

**Answer:** Old Ha-shoo was only responding, so he thought, to the invitation by the minister to come and make music; the minister did not mean Aboriginal drumming. The Father stole from the Sundance Pole and ate the strawberries he would not allow the Métis to eat; he did not see anything wrong with his actions. The children tripped him, and by doing so, declared in an indirect way that they had witnessed his hypocrisy. Campbell's parents, quite aware of this, had a mixed reaction to the children's trick. The humour lets us see the human side of bad, unfair, or unjust behaviour and allows us to forgive transgressions. As Campbell said earlier in the book: the Métis were quick to get angry and quick to forgive.

5. What is so funny about Campbell's attitude towards the Church of England, Henry VIII, the nun's comments, and her disappointment that King Henry VIII "belonged to the Indians instead of the Halfbreeds"? What literary device is Campbell using here?

**Answer:** This is another good example of Campbell's use of irony. As a young girl, Campbell was excited to learn that the Church of England was apparently founded on sin, and that Henry VIII created it so he could divorce some wives and marry new ones. This appeals to her sense of drama, even though the church and God are supposed to be pure, holy, and serious subjects. It is even more ironic that she sees the "ownership" of the church as a competition between the 'Indian and Halfbreed' people.

6. How do you think Campbell's treatment at the hands of her father changed her character?

**Answer:** Students will have different answers but should be able to reason them through. Campbell probably became a tougher person as a result of the physical punishment and her father's edict that "Campbells never cry," but also an honest one because she would not want to risk physical punishment again.

**ALERT**

The following question may be one to put to the entire class for a guided and facilitated discussion, as it may touch on issues that are of a very sensitive nature to the student population.

7. Why do you think the men behaved the way they did in town after the berry and root camping trips? Why do you think they attacked their own women when it was the white men who had insulted them? What does this do to an individual's sense of identity?

**Answer:** Students will have their own answers; the purpose of the question is to look at identity, shame, and misdirected and misplaced violence.

### CHAPTER FIVE

1. Look over the vivid details of Campbell's road trip as an 8-year-old in the Model T convertible to the Trapper's Convention. Do you ever recall a similar event in your childhood filled with such vivid memories (a trip of discovery and fun)?

**Answer:** Personal student answer; the purpose is to have the student attempt to recall vivid details through reminiscing.

2. What do you think about the method of holding a convention, having families attend, and the methods of dispute settlement?

**Answer:** Personal student answer; the purpose is to have the student do evaluative thinking.

3. Campbell has already mentioned little people and monsters in her autobiography. What are your thoughts about Campbell's stories of the bad medicine at Montreal Lake? Do you believe in such powers? Why or why not? If you do not believe in such things, can you accept that another person might without ridiculing their beliefs?

**Answer:** Personal answer.

4. Compare the two kinds of punishment Campbell received at the hands of her father (being switched) and at the hands of the residential school staff (being locked in a dark, small closet for hours). What kinds of punishment are they? Which do you think is worst and why?

**Answer:** Students should be able to distinguish between physical punishment that is over quickly and psychological punishment that may last forever. The rest of answer will vary with each student.

### CHAPTER SIX

**ALERT**

This chapter contains one incident of swearing with regard to a food recipe; please preview and put into context for students.

1. What do you think of Alex Vandal’s performance on the opening day of school and the Métis reaction? What do you think was the lasting impression on the non-Métis children and parents? Is this a humorous incident? Why or why not?

**Answer:** Student answers will vary. Some might say Alex did his people further harm; others might argue that Alex was insulting the white people through his performance, participating in reverse racism. Some students might think the incident is actually funny. Students should be able to defend their opinion with a good argument.

2. What are your thoughts about Cheechum’s method of teaching Campbell to stand up for herself and her people?

**Answer:** Student answers will vary, but should address the issue of physical violence.

3. Why do you think Campbell and her brothers picked on the two Seventh-Day Adventist children?

**Answer:** Student answers will vary; the purpose of the question is to help students understand displaced and misplaced violence, bullying, “big fish eat little fish” syndrome, etc.

4. What do you think of Campbell’s story about the dance and fight, and her statement that “We never had a dance without a good fight and we enjoyed and looked forward to it as much as the dancing”?

**Answer:** Student answers will vary; perhaps some might also include the school children’s fights and conclude that fighting and physical violence was an everyday part of Métis life in Campbell’s community. Other students will have different answers. The object of the question is to have students think about why violence appears (possible alcohol connections) in what otherwise seems to be a happy, healthy group of people.

5. What are the key characteristics of Campbell’s descriptions of Métis community life?

**Answer:** Student answers will vary but should include: laughter; sharing; periods of poverty/want next to periods of comparative luxury; importance of family and communication; music; dance; “old-fashioned,” country aspects (such as horse riding, sleighs, etc.); community events (weddings, Christmas); church, etc. Students should be able to generalize and comment on the active presence of culture and a cohesive sense of sharing and community.

## CHAPTER SEVEN

1. Why did Campbell’s father laugh when she revealed the illegal meat stash in exchange for a chocolate bar?

**Answer:** Students will give different answers, but should indicate some awareness of the humour of the situation. Campbell’s father understood how Campbell had fallen for the temptation of something she would not be able to acquire otherwise.

2. Interpret Campbell’s statements that “The important thing is that a man broke a law. He has a choice, and shouldn’t break that law again. Instead, he can go on relief and become a living shell, to be scorned and ridiculed even more.” What literary device is Campbell using?

**Answer:** Students should realize that Campbell does not believe what she says here. She is showing the inhumanity of the law by using sarcasm. Students should be able to relate sarcasm to satire and make a connection to Jonathan Swift's *A Modest Proposal*, if they have studied it in other English classes. Here is a link to Swift's text: <http://art-bin.com/art/omodest.html>.

3. Campbell's uncle and father go through quite a bit of trouble to play their pranks in the graveyard with regard to the story of Wolverine. Why do you think they do that? What do you think happens to this story afterwards?

**Answer:** Student answers will vary, but students should be able to understand that oral traditions are living traditions in which Aboriginal people participate. The story about Campbell, her uncle and father will probably become a Campbell family story appended to the original Wolverine stories.

4. The reactions Campbell's parents have to her various adventures show what a complex loving relationship they have with her. How is this demonstrated in the story about Campbell running away?

**Answer:** Student answers will vary but should detail parent reactions that show they were worried, upset, anxious, angry, amused, relieved, loving, scolding, forgiving.

## CHAPTER EIGHT

1. Campbell details the political activism of her Métis community. What qualities of Métis identity and history support this activism?

**Answer:** Students should note Métis pride in their political history (Riel, Red River, the Northwest), Métis passion and enthusiasm, Métis enjoyment in discussions and talking, Métis independence.

2. Explain the significance of Campbell's visit to the political meeting, her meeting with Jim Brady, and her reaction.

**Answer:** Students should note that even at her young age, Campbell was aware that there was a possibility of doing something to better her people's condition. Students should also note the pride Campbell feels in her people's political actions.

3. Why do you think the Métis political activism of Jim Brady and Malcolm Norris failed, broke men like Campbell's father, and divided the Métis community?

**Answer:** Students will have different answers, but should mention emotional and financial investment in political activities that is unrewarded; fear and retaliation by Métis who do not want change or will not fight for it; the destruction of a community through divisiveness of opinion and bitterness; isolation by those involved in the unsuccessful political activity (shunning). Some students might make connections to modern day Aboriginal political or social disputes or "lateral violence." Students should also realize the huge personal investment an individual makes when he/she decides to fight for a cause he/she believes in, even if the outcome is positive (see *Spirit Dance at Meziadin: Chief Joseph Gosnell and the Nisga'a Treaty* by Alex Rose).

4. In this chapter Campbell ends with the sad story of her mother's death. Why do you think Campbell does not use humour here in recounting the foibles of religion and religious people

as she has in the past? What literary device is used to heighten the effect of this religious story compared to the others? What is the overall effect?

**Answer:** The device used is juxtaposition; even though the religious stories are separated by others, the subject matter joins them. The serious and cruel treatment detailed with regard to the death of Campbell's mother is heightened when readers recall the foolish and comic behaviour of the religious people in earlier stories. In the earlier stories readers forgive the people involved for their foolishness and pettiness; in this story readers cannot forgive the prejudice and cruelty.

## CHAPTER NINE

1. Campbell's comment that "Everything seemed to go wrong after Momma left us" is actually just the straw that broke the camel's back. There were many other signs beforehand that things were changing for the worse not only for the Campbell family, but also for the Métis community. List some of these changes.

**Answer:** Students should note some of the following and may have other observations of their own: Campbell's father's drinking and depression, the growing and desperate poverty of the family and community; the inability and lack of desire for community members to help each other any more; the failure of the fur industry; the encroaching settlers (though this is never mentioned outright, there are growing numbers of references as time passes); the failure of the Métis political actions; Campbell herself growing up and having to take life more seriously.

2. Many people think, as Campbell did in her introduction, that by revisiting old places that once were happy a person can recapture that happiness. Why can this never work?

**Answer:** Students will have different answers, but note that people and times change forever through experience. Some students may go on to point out that people can only become happy again (if they are saddened) through their own actions and choices. This is called a "narrative" perspective of life. (In contemporary psychological terms, individuals explore and identify their 'essential selves' as they change in life, over time, by using either in a 'narrative' or 'essentialist' method of self-description. A narrative self says, 'I am not the same person as I once was because I have changed due to my experiences and the choices I have made in having those experiences.' An individual with a narrative self is both forward and backward looking, accepting ownership of past behaviour while investing a sense of self as active in the future. An essentialist says, 'Deep down I am the same person, just doing things differently. I used to be aggressive and fight, now I am aggressive in studies and am successful.' From a presentation by Dr. Chris Lalonde, Caneuel series, University of Victoria, 28 Nov. 2007)

## CHAPTER TEN

1. At first glance, it appears life will be better for the Campbell family at the Grey farm. What makes it hard for the family to succeed?

**Answer:** Student answers will vary but may include: the attitude of the teacher, the fear of the "relief man" coming to take the children that prevents the family from asking for help, the unrelenting harshness of constant work, the lack of extended family and community support, loneliness. (This question is meant, by contrast, to make students think about what a person needs to succeed and feel good in life.)

2. What qualities and characteristics does Grannie Dubuque bring to the family when she arrives?

**Answer:** Students might note any of the following: Grannie Dubuque brings a motherly love to the family, a sense of humour and fun, her storytelling abilities, and a connectedness with the family's past and the history of the Métis people.

### CHAPTER ELEVEN

1. Why do you think Campbell includes the very private story about her imagined pregnancy and periods?

**Answer:** Student answers will vary. The story helps young readers identify with Campbell. Readers know that in an autobiography about a young person growing up the important maturation process will have to occur; students/readers may feel that to omit details about these important identity-forming events would be a major oversight.

2. Cheechum plays a key role in Campbell's life story. Her advice to Campbell at the end of the chapter seems like good advice. What do you think Cheechum meant when she said, "Now I know that you belong to me"? Did Cheechum follow her own advice in her lifetime? Why or why not?

**Answer:** Student answers will vary but may include information about the change in the historic times that makes Campbell's task harder, and the limitations on Cheechum because of her education. However, students should also recall that Cheechum was the woman who refused to belong to the church when everyone else was a believer, who went to the anti-Métis meetings of her former husband "Evil-spirit" and stole ammunition and supplies for the Métis fighters, who drove the RCMP away by firing a gun over their heads when they tried to remove her from her home in the park. Cheechum says Campbell belongs to her because she shows the same independent, fighting spirit.

### CHAPTER TWELVE

1. Campbell's stories of events have a sense of humour about them again. Why do you think humour has re-entered the stories, even though the family is still poor and life is hard?

**Answer:** Students might point out that life is hard, but is bearable and stable; there do not appear to be any threats to the family security. Humour is a way of making a hard life bearable and looking forward to tomorrow. Humour in a truly tragic situation, such as existed at the time of Campbell's mother's death, would be inappropriate and unfeeling.

2. Share some of your thoughts about the way Campbell treated Sophie in the dance story, and what Sophie said years later to Campbell as she was near death.

**Answer:** Student's personal answer. The nuances of the interaction are complex and this prompt challenges the student's ability to use language to describe those nuances. Students might note that Campbell's reaction belies her feelings, that she has conflicting feelings, that she feels she betrayed Cheechum by behaving badly, etc.

### CHAPTER THIRTEEN

1. Why was it impossible for Campbell's father to accept the help of neighbours so that Campbell could stay in school? How does this relate to his comment: "We are poor but there is no way they are going to make my children poorer."

**Answer:** Student’s personal answer. Some students may note that too much pride is destructive and/or counterproductive and relate this to the incidents described earlier in which the family deceived everyone about how poor they were.

2. The movie Campbell describes about the Northwest Rebellion painted the Métis as clowns and fools. Think of how Aboriginal people have been represented in recent movies. Have things changed? How? What do you think happened that resulted in the changes? How recently do you think these significant changes occurred?

**Answer:** Answers will vary but should show significant attempts by students to give serious thought to the issues raised. This question is designed to make students think about representations of Aboriginal people in the popular film media and the causes of changes in media representation.

3. Discuss the fight between Campbell and her father over the dance and Smoky. Was either of them in the right? Why or why not? While it is impossible to change how Campbell and her father actually behaved, can you think of another way they *could* have behaved that might have solved their argument so that they did not “drift apart”?

**Answer:** Student answers will vary. Suggested solutions might include taking a time-out to calm down, admitting mistakes, agreeing to change behaviours that are harmful to the family (such as Campbell’s father going to the dances, drinking, and fighting), agreeing to continue to work out the problems until both parties are satisfied. This question is designed to give students the opportunity to discuss non-confrontational dispute resolution.

4. Why do you think Campbell cannot think of her people without thinking of them as fighting and drinking? She writes: “I hated all of it as much as I loved it.” What do you think she means? How do you think people can keep the healthy part of their culture and change the unhealthy part?

**Answer:** This question is meant to stimulate discussion and make students think about the bigger picture.

## CHAPTER FOURTEEN

1. What is your sense of justice regarding the relief man saying that widows could receive help, but that a single father could not? What is your sense of justice when you learn that Sarah leaves and Campbell must quit school because Campbell’s father would not marry Sarah, saying that Campbell’s mother was the only woman he’d loved? What would you feel and do in the second situation (as a male, as a female)?

**Answer:** Student answers will vary, but should discuss the discrimination involved in relief supporting a woman but not a man as a single head of the family. Student answers to the second question will involve differing senses of moral right, but should nonetheless reveal that Campbell’s father used Sarah, at least in part.

2. Discuss your thoughts and feelings about Campbell’s marriage to Darrel and the events around that marriage. Who do you think is taking responsibility for all the smaller children in the Campbell family? Justify any statements or opinions you make.

**Answer:** This question is designed to get students to identify the complexities in such a situation and to justify their choices and opinions, but answers will vary. Some observations might be: Campbell would not have done this if her father had protected the family by

marrying Sarah; Campbell was (in part/all right or wrong) in refusing to marry in a church; Campbell was (in part/all right or wrong) in making up her own mind about marriage; the family was (in part/all right or wrong) in trying to get Campbell to marry in a church; Cheechum and Campbell's father were (in part/all right or wrong) in choosing Smoky for Campbell; Campbell/her father/the new husband Darrel/the aunties and other members of Campbell's extended family were/were not taking responsibility for the family.

3. What are your thoughts about Campbell saying, "I had no choice but to go home with the baby to Darrel." Why do you think Campbell felt she had no choice? Could she have done something different?

**Answer:** Student answers will vary but could note that Smoky had told her she could come back to him; Campbell could have returned to her father; Campbell could have asked for help from her extended family. It was clear Darrel did not want Campbell, and had told her to leave. Further, Campbell was in a dangerous physically and emotionally abusive relationship that was not a good model for the younger Campbell children she said she wanted to protect.

4. The issue of shame lies heavily on the Campbell family members' inability to make choices that are better for them in the long term. Do you agree with this statement or disagree? Why or why not?

**Answer:** Student answers will vary, but should include justifications for opinions.

## CHAPTER FIFTEEN

1. Why do you think Campbell can confess her feelings and situation to the Chinese people running the café, and accept their help, but is unable to do the same with her own people?

**Answer:** Student answers will vary; this question is designed to help students examine Campbell's feelings, empathize, and make emotional connections to their own understanding of feelings.

2. What is it in Campbell that makes her refuse to see or go out with Bob any more, but allows her to return to Darrel?

**Answer:** This question is to get students to discuss motives behind choices and to allow them to "map out" what makes a good choice as opposed to a bad or destructive one in relationships.

## CHAPTER SIXTEEN

1. Explain what is so telling about Campbell's comment: "The store windows were full of beautiful displays, lots of food, clothes and all the things a person could possibly need to be happy." Discuss whether Campbell's priorities have changed over time. Why might she be so interested in material wealth? What does it represent?

**Answer:** Student responses will vary, but should note the following: Campbell's sense of what a person needs to be happy has shifted from community and family, as it was at the start of the book, to material goods. This reflects her desire to have what she never could have as a child because of poverty; it also reflects her concept of "success" at the same time as the hidden fear of "not having" that resulted in the relief people taking away her younger brothers and sisters. Campbell now stresses and values what is on the outside of a person as opposed to what is on the inside.

2. Why do you think Darrel brought Campbell and Lisa to Vancouver?

**Answer:** Student's personal answers. The question is designed to get students to think about motivation for people's behaviours, and to realize that what one person wants is not necessarily good for any other person involved in the relationship. Further, students may recognize that the person involved in such an unhealthy relationship must make choices for him/herself.

3. Where do you think Campbell's dreams went "wrong"? Explain why you think she says, "I feel an overwhelming compassion and understanding for another human being caught in a situation where the way out is so obvious to others but not to him."

**Answer:** Student answers will vary, but the discussion is aimed at getting students to note choices and turning points in the "narrative" of a life. ("Narrative" was mentioned earlier in the Chapter questions.) Campbell's comment is one made in hindsight; she is implying that she can now, later in her life, see how she could have avoided becoming a prostitute, but at the time could not see any escape for herself. She is asking for our (the reader's) compassion and understanding. Students should also recall how young Campbell was at this point in her life, and how difficult it is to make informed decisions at a young age because emotions tend to rule.

## CHAPTER SEVENTEEN

1. Record your thoughts about Campbell's comment on powerful, rich people: "When I think back to that time and those people, I realize now that poor people, both white and Native, who are trapped within a certain kind of life, can never look to the business and political leaders of this country for help. Regardless of what they promise, they'll never change things, because they are involved in and perpetuate in private the very things that they condemn in public."

**Answer:** This question is designed to stimulate student discussion about power and politics, democracy and representation, justice and injustice. A horseshoe debate may be revealing and enlightening. Some students may be able to make connections to contemporary historical events. Details about many Canadian government scandals can be found at the following web sites below. Students should be asked to note and think about the veracity of the sources of the material as part of their critical thinking skills:

The Canadian Encyclopedia Web site, "Corruption:"

<http://www.thecanadianencyclopedia.com/index.cfm?PgNm=TCE&Params=A1ARTA0001941>

Wikipedia, "List of Canadian political scandals:"

[http://en.wikipedia.org/wiki/Canadian\\_political\\_scandals](http://en.wikipedia.org/wiki/Canadian_political_scandals)

World Socialist Web Site, "Canada: Martin and Chrétien testify in corruption scandal:"

<http://www.wsws.org/articles/2005/feb2005/cana-fl9.shtml>

2. What do you think about Ray, the help he gave Campbell to get off drugs and regain her baby Lisa, and the job he asked her to perform?

**Answer:** Student's personal answer, but students should note that Ray was involved in illegal and violent activities that destroyed people in spite of his help to Campbell.

## CHAPTER EIGHTEEN

1. What are your thoughts about Campbell blaming the “drunken Indian men” for all the ills she suffered and the other “girls” suffered?

**Answer:** Student’s personal answer; should show depth of thought and understanding of anger, frustration, futility, loss of hope, desire for change in spite of everything (because she can still feel).

2. Campbell invites Ray back into her life with her request for help. Again, he helps her out without any demands, but also provides her with money illegally gained. What are your thoughts and feelings about the “rightness” of Campbell accepting his help?

**Answer:** This question, combined with the earlier one about Ray, might be a good one for a class discussion on “moral and immoral” behaviour, ends versus means, etc.

## CHAPTER NINETEEN

1. Evaluate Campbell’s behaviour at the ranch. Did she make healthy choices for herself and her baby? What finally resulted in her being fired? Was that just?

**Answer:** Students might note that Campbell drank, gambled, drove quickly, spent her time in the company of young men, and that her behaviour encouraged gossip. However, students should also note she worked hard and changed some of her behaviour when she realized it was giving her a bad reputation. Students should justify their decision as to whether or not Campbell made healthy choices. It would appear that Campbell’s firing was an unjust act by the boss, that it was “guilt by association,” and retaliation because Campbell had befriended Shawn.

## CHAPTER TWENTY

1. Can you answer Campbell’s question to herself: “I remember sitting there with her and thinking, ‘Here we are, the two of us, and we weren’t any different from any other women. What happened anyway? Why do we have to fight so damn hard for so little?’”

**Answer:** Student answers will vary and will depend on the depth and breadth of their discussions or thoughts about earlier questions on the same theme.

2. Why is Campbell so appalled at the idea of selling Native culture at the Stampede when she was not, at that point, opposed to selling her body (and spirit) on the streets?

**Answer:** Student’s personal answer, but it should be supported by sound reasoning. Students may make connections between the activities as different forms of ‘prostitution.’

## CHAPTER TWENTY-ONE

1. Can you think of any contemporary equivalents in Aboriginal history that might qualify in supporting Cheechum’s comment: “...when the government gives you something, they take all that you have in return—your pride, your dignity, all the things that make you a living soul. When they are sure they have everything, they give you a blanket to cover your shame”?

**Answer:** Student answers will vary but might include such historical examples as the forced location of First Nations people onto reserves, the refusal by the government to recognize land claims, the legal repression of Aboriginal culture and theft of cultural artefacts, and the

residential school experiences. There may also be more contentious debate or discussion about the misuse and abuse of government funding to Aboriginal organizations and groups. These topics should most certainly be explored, but the discussion should be moderated and students should be willing and able to supply specific examples as evidence to support their views.

### CHAPTER TWENTY-TWO

1. Campbell seems to have left a trail of men behind her. What do you think made her believe each time that a man could straighten out her life for her?

**Answer:** This question is meant to stimulate critical thinking in students with regard to the novel's themes of personal identity and strength; it should also extend into more general observations and refer back to the 'narrative' style of describing life that allows people to rethink their behaviour choices and to change.

2. What are your thoughts about Campbell's descriptions of the insane hospital wards? What philosophy (belief about people, guiding principle) would allow for mentally ill patients to be treated in such a way? Do you believe that such circumstances might still exist?

**Answer:** Students might recognize that in order to treat people so badly, those in power have to believe that the people are less than human. Similar contemporary circumstances exist in any contemporary situation where there is prejudice, hatred as a result of religious beliefs, attempts by one culture, people, or nation to dominate and repress another, etc.

### CHAPTER TWENTY-THREE

#### **ALERT**

Teachers should preview the use of the expressions "fucked up" and "kick his ass" in this chapter and prepare students by contextualizing the comments.

1. Campbell comments that Stan Daniels "...was bitter about what the white system had done to our men..." Do you think there are victims who truly cannot do anything about their situation and who have no choices? If so, who might they be and why are they true victims?

**Answer:** Students might or might not agree with the concept of victimhood, but they should be able to argue their case. The situation of captive peoples (First Nations on reserves, children in residential schools, prisoners of war, those so poor that they are desperate for money, for food, etc.) as victims should be discussed. Students may also wish to discuss the concept of a "captive" people, what that means, and how the situation for those people can be changed.

2. When Campbell describes the scene in town with the drunks, the abandoned children, the fights, etc., how is it different from the same scene when she was younger and a participant?

**Answer:** Students should be able to note that the scene has not changed, but Campbell has. She now knows where such behaviour leads and realizes that she does not want to be part of it.

3. Why is it that Campbell can tell her hurtful life story to Cheechum, but not her father? Why can she do this now, when earlier in the novel she would not return home because of her shame about what she was doing and her fear about what Cheechum would think?

**Answer:** Student responses will vary but may note that Campbell has changed through her breakdown, hospitalization, and AA meetings. Campbell also needed at least one close family member to know all about her and yet still accept and love her, and that person was Cheechum.

## CHAPTER TWENTY-FOUR

1. Comment on Campbell's observation that "Listening to her [Marie Smallface] talk, it seemed to me that here was a whole new breed of Native people who would make changes and give leadership." How had this come about?

**Answer:** Student responses will differ. Students might note, however, that there were enough angry young Aboriginal people who wanted to make positive changes for their people, and who funnelled that anger into positive, constructive behaviours instead of destructive ones. Larger political organizations were formed by and for Aboriginal people, and issues began to be made public on a broad scale. Aboriginal media, such as newspapers and radio stations, were founded.

2. How do you think things have changed for Aboriginal people since Campbell's book first came out in 1973? Make sure to back up your statements of opinion.

**Answer:** Student answers will vary depending on their prior knowledge and thought, but might include the proliferation of Aboriginal media, the newer interest by non-Aboriginal people about Aboriginal culture (some may see this as negative), increased control by Aboriginal peoples over conditions that affect Aboriginal people, an increase in the level of education and opportunities for Aboriginal people, redressing of past wrongs by the government and church (some students may disagree with part or all of this statement), proliferation of scholarships, internships and other programs to help Aboriginal people with education, jobs and businesses, etc.

3. Study of this novel began with a look at how Métis history and culture gave Campbell a sense of self. She lost her identity, but by the end of her autobiography had regained a new sense of self. How is Campbell's identity connected to her Métis people both at the beginning and end of the novel? How are the connections different? What kind of "family" does Campbell identify with at the beginning and at the end of her book?

**Answer:** Students should note that at the beginning of the novel, Campbell's sense of self is strongly rooted in her biological family and its direct connection to Métis history and cultural tradition. At the end of the novel, Campbell's self-identity is still based in her biological family, but has extended to a group of friends and political colleagues who are now her "family," including the prisoners she has inspired. Campbell herself has moved through history, from the "olden days" of Métis history that were connected to Riel, Dumont, and the 1800s rebellions to the more modern political movements of the Métis.

### *Summary of Novel Study and Section Assignment*

**Learning Outcomes:** C1-C14, with the possible exception of C3 and C4 depending on students' choice of form of expression.

#### **Introduction**

The teacher may wish the class to have a group discussion about the overarching themes and issues raised in Campbell's *Halfbreed*. This will act as a 'stimulating prior knowledge' activity in preparation for the student assignment.

Some of the recurrent themes and/or features of *Halfbreed* are

- identity
- healthy/unhealthy choices, motives that drive people to make those choices, steps to making healthy, positive choices
- the relationship between (Aboriginal/Métis) men and women
- the role of Elders in traditional Métis communities and how that has changed
- the relationship between First Nations and Métis peoples, both historically and in contemporary times
- humour, types of humour, and its ability to “mediate” experience
- government corruption, abandonment of those in need
- church inability and unwillingness to help those in need and how this may/may not have changed over time
- social justice: the treatment of people who are in positions of less power and need help; human rights movements, their structure, objectives and effectiveness.

See Unit 8 in this Teacher Resource Guide with regard to research essays.

### **Assessment/Evaluation**

Students should write an essay, make a presentation (video, audio, digital slideshow, poster) or perform a creative piece to demonstrate their knowledge and response to a topic that arises from the novel study. Areas for essay projects and some topic suggestions are included above in the Teacher Information section. Essays must be complete and demonstrate good style, grammar, and reference citations. For MLA style guide, comments on plagiarism, etc. see: <http://www.lib.berkeley.edu/instruct/guides/citations.html>. Students should also turn in draft outlines, writers’ webs, or notes with their assignment as examples of their writing/representation strategies. If students choose to do a creative piece, they should submit a small one-page written essay detailing how the creative piece specifically addresses and informs the student’s chosen topic.

### **50 marks**

Assessment rubric on the following page.

<b>NAME:</b> <b>PROJECT:</b> <b>TOPIC:</b>		
<b>MARK</b>	<b>CRITERIA</b>	<b>PROJECT EVALUATION AND COMMENT</b>
50 marks	Student project shows depth of understanding, a strong use of evidence to support student findings and opinion. Creative or written skills are superior, almost no errors or incidents of sloppiness. Topic is compelling and strong. Presentation is strong and compelling. Student has chosen a challenging subject to address. Pre-writing work is outstanding and thorough.	
40 marks	Student project shows a good grasp of the topic and a sincere attempt to deal with any opposing evidence or views. Arguments are good, and show only a few errors of logic/argument or omissions. Production skills are good, showing some errors that may be unusual. Presentation is consistent. Student has chosen an interesting, though not challenging topic. Pre-writing work is complete but not outstanding.	
30 marks	Student project shows a moderate grasp of the topic and an average attempt to deal with the issues raised. There may be a few omissions of argument or evidence. Production skills are average, showing errors that are typical but not common. Work is clean. Student has chosen an average topic that inspires some debate. Pre-writing work is submitted, but may be slightly incomplete.	
20 marks	Student project shows some grasp of topic with partial preparatory work. Major arguments are addressed, but depth of argument and comprehensive coverage of issues is missing. Production skills are below expectations, showing common errors. Presentation shows signs of sloppiness. Student topic is somewhat shallow and not well defined. Pre-writing work is present, but shows several areas incomplete.	
10 marks	Student project shows under-developed grasp of topic with an inadequate amount of preparatory work. Only one or two arguments are presented and dealt with. Production skills are riddled with inaccuracies, errors, sloppiness. Topic is ill-defined. Pre-writing work is minimal.	
0 marks	Student has failed to turn in a project.	

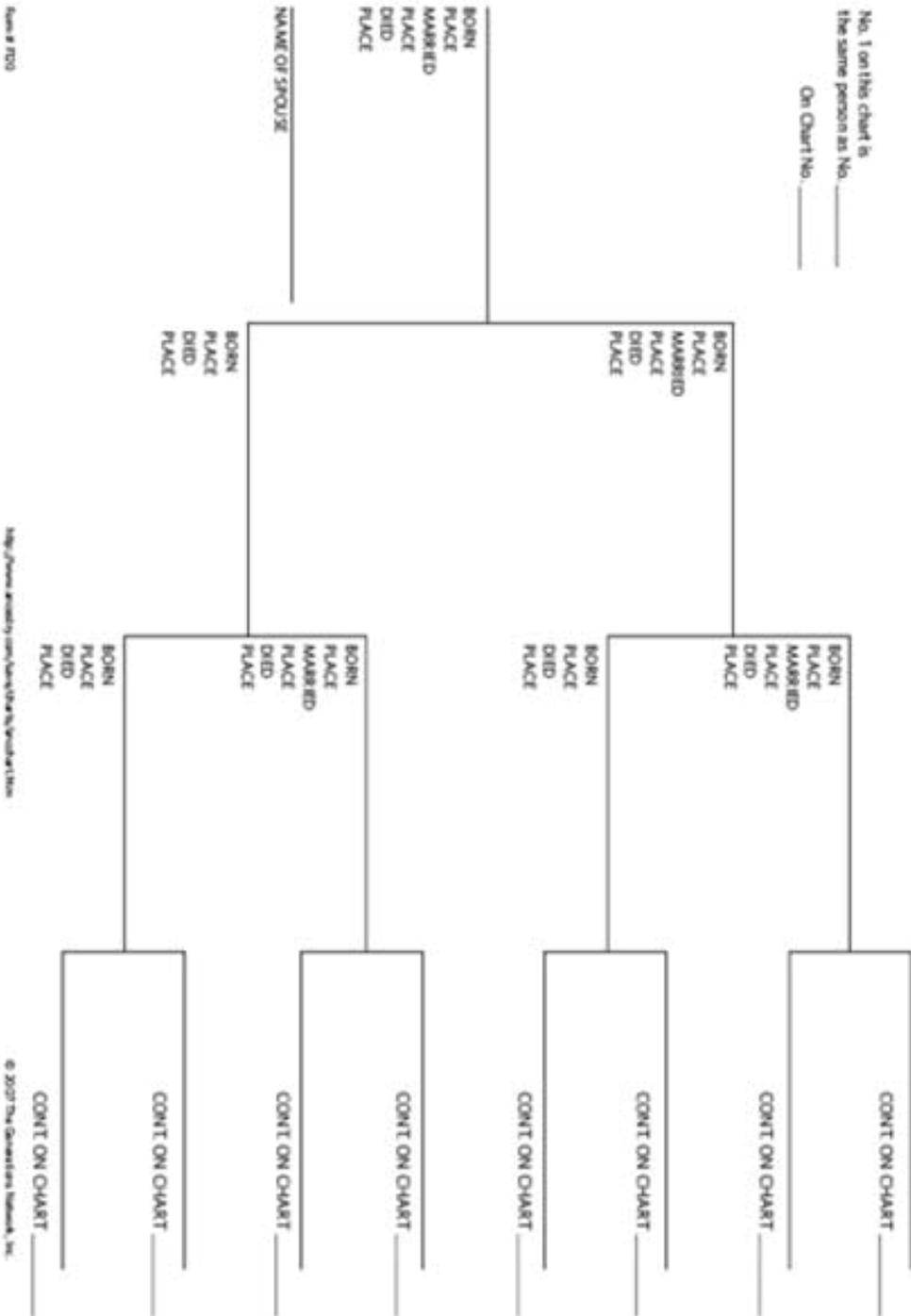
# Ancestral Chart



Chart No. \_\_\_\_\_

No. 1 on this chart is  
the same person as No. \_\_\_\_\_

On Chart No. \_\_\_\_\_



Form # FD0

<http://www.ancestry.com/Canada/Products>

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**Further Resources**

- First Nations, Inuit and Métis Literatures and Cultures  
<http://compcanlit.usherbrooke.ca/links.html#Inuit>
- This is an informative site with links to an extensive list of Aboriginal authors, publishers, etc.:
- Borgerson, Lon and Suntep Theatre. *A Thousand Supperless Babes: The Story of the Métis*. Prince Albert, Sask.: Gabriel Dumont Institute (GDI).
- This multimedia theatre work, with both a book and a CD, reveals Métis history through story, song, and dance. Included in the package are the play’s script, sheet music, musical score, and a media presentation of historical images.

## ACKNOWLEDGMENTS

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