

Galt

MUSEUM
& ARCHIVES

stories unfolding...



COMING WEST



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TEACHER'S MANUAL



**COMING WEST: COAL CITY IN
THE WHEAT COUNTRY
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

Coming West: Coal City in the Wheat Country overviews immigration to southern Alberta. As part of the larger subject of immigration, the program focuses on issues such as the National Policy and how it affected immigration in southern Alberta, Asian immigration throughout the history of southern Alberta, immigration from Eastern Europe and the development of southern Alberta, and moving immigrants and the railroad.

Program Length

Coming West: Coal City in the Wheat Country runs throughout the school year and is designed to be 90 minutes in length. Groups wishing to remain for a longer time should make arrangements with the Museum Educator.

Curriculum Connections

Written to complement the Grade 7 curriculum, particularly General Outcome 7.2 Following Confederation: Canadian Expansions.

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 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 photography in the galleries. Light can, over time, damage the artifacts. Flash photography 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 portion 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 cannot 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 northeast 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 Coming West: Coal City in the Wheat Country

THE PEOPLES OF SOUTHERN ALBERTA

One Lethbridge historian, Georgia Green Fooks, commented on the cultural mixture which was already evident in Lethbridge before the turn of the century. Said Fooks, “An 1894 placard hanging in the post office announcing that there was ‘no mail today’ was written in eight languages—French, German, Slavic, Hungarian, a dialect of Hungarian, Danish, Italian, and Chinese.” Lethbridge was and still is very much a multicultural city.

INDIGENOUS PEOPLES

Before mentioning any of the ethnic groups that came to this area, we must acknowledge the cultural influence of the original Albertans: the Indigenous people. Unfortunately, the settlement of southern Alberta came at the expense of the Blackfoot and other First Nations.

BRITISH

Most of the early immigrants to the North-West Territories (Saskatchewan and Alberta were known as this in the 1880s and 90s) were either from Ontario or Britain. One writer stated of these people: “The majority of them eventually settled in the villages and towns of the Northwest where their knowledge of the language and the Canadian institutions, as well as their educational background, made it possible for them to set up small businesses and to dominate the teaching, legal, and medical professions.” Many of the first settlers from Ontario also dominated the ranching industry, which flourished in what is now southern Alberta, at the end of the nineteenth century.

Many of the first British people who came to the area were the younger sons of wealthy families. Most were also involved in the large—scale ranching operations.

As time went on, a larger proportion of British immigrants—a name which includes those of English, Scottish and Welsh descents—were skilled workers of the middle and lower classes. They were trying to flee from the poverty and unemployment of the great industrial cities of Great Britain. Many of these people played a key role in the coal industry of the area and provided the skilled labour needed on the railroad.

AMERICANS

Many Americans escaping the closing frontier of their own country came here. These settlers were desired because they often brought their own farm equipment, money and experience. Many of these American immigrants were, in fact, recent European immigrants to the USA.

Sifton encouraged group settlements of Norwegians, Danes, Dutch, Belgians and German Russians. For example, there was a settlement of Norwegians at Claresholm, one of Swedes at Scandia, and one of Dutch at each of Nobleford, Monarch and Granum.

Sifton also encouraged American religious minorities to settle this area. This only gave sanction to a trend that had already occurred in the late 1880s and 90s with the Mormons. The Mormons from Utah, fleeing from the antipolygamy laws in the USA, were the largest single American group to come here. They settled around what is now Cardston, which was named after their leader, Ora Card.

GERMANS

A large percentage of the immigrants to the area were of German descent. Before the First World War, four different Mennonite sects (an Anabaptist, pacifist group) came to southern Alberta. These included: The German-Swiss Mennonites, who came by way of settlements in the USA and Ontario and the German Russian Mennonites, who came from Russia via Manitoba. The Hutterian Brethren (another Russian, German –speaking Anabaptist sect) came to Alberta in 1918 from South Dakota. Fleeing from wartime persecution in the USA, the Hutterites were promised exemption from political duty and the permission to live communally in Canada.

CENTRAL/EASTERN EUROPEANS

Large numbers of central and eastern Europeans fleeing the fragmentation of land in their native countries also came. These Europeans included the Ukrainians, Poles, and Romanians, many of whom made great contributions to the agriculture in the area. The Hungarians, Czechs, and Slovaks came indirectly to Alberta from the coal centres in the USA. More specifically, the first Hungarians came from Pennsylvania to work here in the Galt mines in 1886. By the 1920s, Lethbridge was the chief Hungarian centre of Alberta. As well, Russian minority groups fleeing persecution and military conscription at home flocked to Alberta. These groups included the Byelorussians, Estonians, Latvians, Lithuanians and two religious minorities — the Russian Jews and the Doukhobors.

MEDITERRANEANS

Small numbers of single, young men of Mediterranean background also came to Alberta. These included Greeks, Arabs, and Italians. They sought to make their fortunes and then return home. Many in fact stayed and provided a base later on for new ethnic communities in Alberta. The Greeks became concentrated in small businesses, first small confectionaries and later restaurants.

The Italians, who were the most numerous of the three, began coming at the turn of the century and worked the railroad, mining, and heavy construction jobs.

ASIANS

Only a small number of Asian immigrants originally came to the Lethbridge area. Early on, many of the Chinese worked building the CPR in British Columbia. With its completion, many drifted into prairie towns like Lethbridge. By opening laundries and restaurants, they provided basic services to a still largely male population before the turn of the century.

A tiny number of Japanese settlers came just after 1900 to work as farmers and miners. Many more (2600 to be exact) came later, for in the spring and summer of 1942, Japanese Canadians residing in British Columbia were relocated by the Canadian government. They worked in the sugar beet fields. Many of these people stayed in the Lethbridge region after the war and there is a strong Japanese Canadian community in Lethbridge today.

RECENT IMMIGRATION PATTERNS

In the 1980s, the government-sponsored “boat people” arrived from Vietnam. Large numbers of Latin Americans have more recently immigrated to southern Alberta, escaping the political turmoil often present in their native countries. In the last few years, people from the former Yugoslavia have moved here, largely to escape political and economic hardship. A most recent immigration pattern has developed with regard to the Kanadier Mennonites. These people were originally from Canada but moved to Mexico and Latin America when they were no longer permitted to educate their children privately. Due to factors such as high population, lack of land, drought and the devaluation of the peso as a result of free trade, these people are making their way back to Canada.

Pre- and Post-Activities

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

CRITERIA

Have a debate in the class as to who should be allowed to immigrate to Canada. What criteria should be used to determine who is eligible to immigrate? Should Canada encourage more or less immigrants? Does Canada have a moral responsibility to accept immigrants facing religious persecution in their home countries? Even if this goes against public opinion?

ASSIMILATION

Early community leaders in Lethbridge believed that education was crucial in making the children of new immigrants into Canadians. Adoption of Canadian customs was strongly promoted. Discuss with your class: to what extent should people be expected to assimilate and adopt the customs of the community and/or country to which they immigrate?

PROPAGANDA POSTER

You are the marketing director of the Galt Coal Company and the year is 1900. The irrigation ditch into Lethbridge has just been completed. The prairies are still tree-less and there are not many settlers. Your roads are all still dirt and your sidewalks are wooden. But with the railroad and irrigation and coal mining, you know it is only a matter of time before southern Alberta becomes everything you have ever dreamed of.

It is your responsibility to create a poster that will be put up across eastern Canada and Britain in order to attract immigrants to southern Alberta. If you don't attract people, the company doesn't sell land and doesn't make money. However, if people get here and it isn't what they expected, they are likely to move on to better places. Do you draw what exists today or what you think there will be in the future? Draw your poster.

ROOTS AND ROUTES

Have each student interview their parents and/or grandparents to discover from where their family is and the route the family took to come to southern Alberta. Give each student a different colour string and have them attach strings to a world map showing the journeys of the different members of their family who moved to southern Alberta. Each student should work to

answer these questions: From where did your family come? If your family moved here, what reason or motivation did your family have to come? Was it the same for all of the members of your family?

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.

ACTIVITY 2: EARLY YEARS TO 1882

The early years of the development of southern Alberta will be studied including the role of the Americans (as evidenced locally by Fort Whoop Up) in forcing the hand of the Canadian government to establish Law and Order in western Canada, the arrival of the NWMP and Nicholas Sheran and the first coal mine.

ACTIVITY 3: 1882 TO 1891

From 1882, when the Galts established their coal mine, to 1891, the frontier community grew by 1000 people. Who were these first coal miners, entrepreneurs, and businessmen? The lives of these early immigrants as well as the effect of the building of the Canadian Pacific Railway and political developments such as the National Policy will be discussed. Demonstrations of coal mining artifacts and hands-on work with artifacts will aid students in understanding the life of the early miners.

ACTIVITY 4: 1891 TO 1914

The early part of the twentieth century was a time of massive growth and immigration to western Canada. Students will look at this time of massive immigration and economic boom. But during this economic rush, there was also the other side—economic and racial strife was also evident. The immigration of the LDS community and the development of irrigation, the history of Chinese Canadians and immigration of Eastern Europeans will be discussed during this section. During this activity, students will have the opportunity to investigate the exhibit and see what immigrant groups are portrayed in the Discovery Hall.

ACTIVITY 5: 1914 TO 1950

Students will look at conscientious objectors and pacifists who moved to Canada during World War I (Hutterites and Mennonites, primarily), the role of the Depression in immigration and the Japanese Canadian experience in World War II. Photographs and artifacts related to the Great Depression and World War II will be used to help students connect to the lives of people during those times.

ACTIVITY 6: 1950 TO PRESENT AND CONCLUSION

Canadian immigration in a modern context will be discussed. Students will review the activities of the program and will be invited to visit the museum and Archives again.

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.



Bussing program made possible through the generous support of the:

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