

# 先住民をめぐる社会科教科書の記述

——日本とカナダの比較研究——

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## I. 前書き

先住民と学校教育に関する研究は、1980年ころまでは主に先住民に対して実施された教育を中心に進められてきた。そうした研究は、カナダでは伝道師や宗教団体が行っていた19世紀以前の教育とそれにつづく19世紀後半以降の国家による教育の歴史的展開、先住民子弟を隔離、強制就学させた全寮制学校の問題、教育におけるユーロセントリズムやコロニアリズムの考察、先住民が学校教育によってこうむった文化的、社会的、精神的な影響が主要なテーマである。日本では、明治期以降に行なわれた「旧土人児童教育」「アイヌ学校」に関する考察が多い（上野1997；小川1996、1998、2000；竹ヶ原1985；Loos, Osanai編1994など）。

このような研究が公教育におけるカリキュラムの改善、教育政策の変更を促すなど、重要な役割を果たしてきたが、ここでは日本とカナダの社会科教科書の比較研究を通じて、社会科教科書の記述が主流社会——日本では和人、カナダではユーロカナディアン——に提示される先住民像に関する比較研究を行なう。

そのために、日本とカナダの学校教育の社会科教科書における先住民に関する記述を分析し、主流社会——日本では和人、カナダではユーロカナディアン——に提示される先住民像に関する比較研究を行なう。

まず、両国の社会科教科書の記述を歴史的に追ひ、記述の変遷をたどり、先住民はどのように表現されてきたかに関する情報を提示する。そのあと、日本の平成11（1999）年度に使われていた社会科教科書の記述と、カナダのブリティッシュ・コロンビア州、アルバータ州および北西準州イエローナイフ市で1990年代後半に使われている社会科教科書の記述を比較する。

その比較を通じて、両国間の歴史的状況および政策の違いに照合し、先住民に関するそれぞれの記述による表象の共通点と相異点を明らかにする。その目的は、日本の社会科教科書の記述に認められる問題点を浮き彫りにし、より充実した、より正確な記述を期するところにある。

この研究では、現行の日本の教科書（資料4）に比べて、資料3に示したとおり、カナダの教科書に先住民に関する

記述が多く、しかも相対的に充実していることは、カナダ政府による積極的な対応の結果であることが認められた。

さらに、社会科教科書における先住民に関する記述と、対先住民政策の関係を検証する。先住民をめぐる教育に関する調査を1992年にはじめた筆者の一人（スチュアート）は、教科書の記述が先住民に対する国民の意識を高め、理解を深めることが政府が行なうさまざまな政策やプログラムを促進させ、先住民の処遇改善につながるという仮説を検証するためにとりくんだものである。しかし、結果的には、その反対の結論になった。すなわち、社会科教科書の記述の歴史的変化と、政策やプログラムの実施年代を照合した結果、教科書の記述は政策が実施されたあとに変化することが明らかになった。

## II. 用語

本論に入る前、「和人」「ユーロカナディアン」「先住民」と「教育」という用語について若干の解説を加える。

### A. 和人

多民族国家である日本において、「日本人」は国民全体を指すことばでもあるので、アイヌ民族などに対する民族性を問題にする場合、一般的にいう「日本人（日本民族）」を指している場合、「和人」と記す。

### B. ユーロカナディアン

先住民の生活領域において移民を中心に樹立されたカナダという国家では、主流社会を構成するのがヨーロッパに由来する人びとである。一般的にユーロカナディアンといえばイギリス系とフランス系を指しているのであるが、そのほかにもウクライナなどからの移民も多数いる。

### C. 先住民

先住民という概念をめぐる解釈を2つに大別することができる（スチュアート1997a、1998、2001）。一つは、原居住地で異民族、もしくは国家の主流社会に支配され、その状況において少数民族はすべて先住民であるとの解釈である。カナダをはじめとするイギリスの旧植民地に発するこの解釈が国連における先住民の議論、NGOの言説、そして国家に併呑された多くの少数民族に採用されている。この解釈は、異民族（「人種」）が遠く離れた宗主国から入植し自ら国家を樹立させた状況において、イギリス法伝統のコモン・ローに立脚するものである。コモン・ローとは、制定法などで救済できなくとも、慣習を重んずる判例法のことであり、日本の入会権などこれにあたる。カナダなどのイ

ギリス旧植民地では、ある先住民族が伝統的に代々居住してきたテリトリーを実質的に支配した場合、その民族に所有権、もしくは使用・管理権が生じるとされている (Bartlett 1984)。

この解釈では、植民地的な状況に組みこまれる以前から居住してきた (先住性) ことにより、上記の権利を含めて、先住民が特別の権利 (先住権) を有することが建て前になっている。

それに対して、アジア、アフリカ、ヨーロッパでは王国、帝国、国家の興亡盛衰の過程において、「民族」の支配、被支配関係が歴史的に移り変わることと、当事者はおしなべて現地人であることから、先住民という概念は成立しないといほとんどの国家が主張する。つまり、歴史過程における有意転変という偶然性によって現在の支配と被支配の関係になっており、先住民というカテゴリーが先験的に成立しないという立場である。中国のチワン (壮) やミャオ (苗) などの民族は先住民族ではなく、少数民族として位置づけられるのが、そうした解釈にもとづいた政治的な判断によるものである。日本では、1990年代後半から政府は先住民という用語を公式に使うものの、先住権を否定する立場をかたくなに貫いているのも、この解釈にもとづく態度である。これからみていくとおり、検定教科書では、現在のアイヌ民族は在日コリアンなどと並んで日本国内のマイノリティーとして扱われる傾向が顕著である。

本論では、後述するようにアイヌ民族は植民地的な状況における先住民であるとし、カナダの先住民 (族) と同列に扱うことにする。

#### D. 教育

本論で論じる教育とは、国家、もしくは国家を後ろ盾とする組織による、施設 (学校) で権力をもつ教員によって実施される制度的な行為であると定義する。これは、民族の中で代々伝わる知識、規範、価値観などの伝授という形の教育と区別して使う。

### Ⅲ. 先住民を対象とした教育略史

ヨーロッパが北米大陸に進出する当初より、先住民をキリスト教に帰依させ「文明化」するための教育が実施された。一方、15世紀前後に現在の北海道へ進出して定住した和人はアイヌ民族を対象に組織的な教育をほとんど施さず、明治期に入ってから同化と国民化を目的とした教育が本格化した。

#### ・カナダ

ヨーロッパが北米大陸に進出してきた16世紀初頭当初より、先住民に対する「教育」が行なわれはじめた。当時、ヨーロッパの世界観ではキリスト教徒であることが「文明人」の必要不可欠な条件であっただけでなく、キリスト教徒ではない者が不信心者 (infidel, heathen) とされ、人間として未完成なものであると位置づけられていた。その

ような世界観を背景に、カトリック、少し遅れてプロテスタントの教団が、先住民をキリスト教に帰依させる布教活動を開始した。教団同士が新しい信者を獲得して教団の勢力を伸ばすことも熱心な布教活動の重要な動機であったが、先住民の魂を救い人間を完成させるのが表向きの姿勢であった。

フランスやスペインの宣教師が16世紀前半に作った布教所<sup>コロニー</sup>に先住民を集め、農耕や読み書きが教えられていた。この段階では狩猟・採集・漁撈をやめ、農耕に従事しキリスト教に帰依した先住民が「文明人」として扱われ、少なくとも表面的にはヨーロッパ人と対等であり、基本的に差別の対象にされなかった。しかし、16世紀後半から17世紀にかけてヨーロッパからの入植者が増えるにつれ、農地開拓の邪魔になっていた先住民を教化するよりも、駆逐し排除するようになった。この段階になる「野蛮」と「文明」の区別は本質的な違いであるとされ、教化しても先住民の「野蛮性」を矯正することは困難であるとの解釈が一般的になっていった。そのため、教育の重点が「文明化」に収斂された。

カナダは1867年にイギリス連邦の自治領になり、1868年に制定されたインディアン法 (国立国会図書館調査築法考査局1993:120-157) では、先住民はカナダ政府の被後見者と定められたが、以前と同じように教育が宗教団体に担われた。1940年代になってようやく先住民の教育が政府の責任に移されたが、キリスト教化と「文明化」は1960年代まで教育の目的が変わらなかった。同化、すなわち先住民の文化と社会、言語、歴史を抹殺する目的の当時の教育制度では、子どもが家族から引き離され全寮制学校<sup>カルチャーサイド</sup>に就学させられていた。こうした隔離による文化抹殺の全寮制学校が完全に廃止されたのは、1988年になってからのことである。

本論では、先住民に対して実施されてきた教育は主題ではないので、それについて詳しくはBarman (1996)、Barman et al (1986)、Battiste & Barman (1995)、Chrisjohn & Young (1997)、Fournier & Crey (1997)、Graham (1998)、Miller (1996a, b)、Milloy (1999) を参照されたい。

#### ・日本

日本における先住民族であるアイヌの歴史はカナダの先住民とは異なっているが、巨視的にみれば植民地的な状況<sup>①</sup>におかれてきたアイヌ民族が16世紀以降たどってきた道は、カナダの先住民のそれとは大同小異であるともいえる (スチュアート1991)。田村の「北海道内国植民地論」(1992) で北海道の植民地的な要素を北米におけるイギリスなどの植民地的状況 (スチュアート1995) と比較すれば、北海道におけるアイヌ民族は植民地的な状況におかれていたことが一目瞭然である (表1)。ゆえに、北海道に関して「内国植民地」というとらえ方は、アイヌ民族が異民族の

支配下に治められている実態を隠蔽すると考え、北海道とそこに先住してきたアイヌ民族は西欧列強の植民地と区別する必要がないとする。

教育に関していえば幕府は、北海道（蝦夷地）を松前藩にほとんど任せきりで、1799（寛政11）年から1821（文政4）年までの幕府直轄期に実施された和風化、和人化を進めたものの、アイヌ民族に対する教育政策をもたず、近代国民国家が成立する明治期に入ってからアイヌ民族に対する国家による教育が実施されるようになった。ただし、先住民教育政策に時期的に遅れがあって、日本はカナダと同様に同化という目的は同じであった。

#### IV. 社会科教科書における先住民に関する記述

カナダの社会科教科書に書かれている先住民に関する記述を調査するため、カナダでは、ブリティッシュ・コロンビア州、アルバータ州、北西準州それぞれの教育省、また教育委員会および学校を訪れ、インタビューを行なうとともに、予算が許す限り現在使われている教科書と副読本を収集した。また、1980年代以前の記述を調べるために、アルバータ州エドモントン市公立学校文書館（Edmonton Public Schools Archives and Museum）で保管されている古い教科書を調査した。

日本に関しては、1992～93年の「中学・高校における人種・民族と異文化理解の教育についての調査研究」（文部省科学研究費補助金（A）、代表：青柳真智子）の一環としてアイヌ民族に関する社会科教科書（1990～91年[改定]検定）の50冊を査読した。そして、「アイヌ新法」（「アイヌ文化の振興並びにアイヌの伝統等に関する国民に対する知識の普及及び啓発を図るための施策に関する基本方針」）が社会科教科書におよぼした影響を確認するために1999年にアイヌ文化振興・研究推進機構の協力を得、1999年検定の小・中・高校の社会科教科書162冊を査読した。

ここで、学校で使用される教科書が選定される過程につ

いて、日本とカナダの違いについてふれておく必要がある。検定された教科書の中から、自治体の教育委員会が使用するものを選定する日本の仕組みとは異なり、カナダでは出版社が自主的に編集した教科書を州（または準州）の教育省が検討し、適合を判定する。そこで適合と認定される教科書の中から教育区（education district）ごとの教育委員会が実際に使う教科書を選ぶ。カナダで教科書の記述に関して編集の段階で行政の指導（「意見」）がなく、出版社が認定される教科書を作成する努力をするのである。また、同じ教科書でも、たとえば高校1年生のカナダ史の教科書は、広い国土の地域的な事情に合わせて、内容を少しずつ変えて編集することもある。そのため、後述するように地域——西部、平原、沿海州——で使用される社会科教科書同士に多少の違いがある。

以上、両国の社会科教科書の調査成果をカナダ、日本の順にまとめる。

#### A. カナダ

カナダの古い教科書に関するデータが乏しく、1942年発行の *Building the Canadian Nation* と1955年発行の *Canada: Then and Now* の2冊の歴史教科書しか見ることができなかった。この2冊は何年生のために書かれているのかを確認できなかったが、文体と挿絵から判断して、*Building* は中学生、*Canada* は小学高学年向けに書いていると推測される。両教科書には先住民（「インディアン」「エスキモー」）に関する記述は比較的多く、とくに *Canada* は400ページのうち、43ページ分のまとまった記述があるほかに、ところどころにカナダ史の記述に先住民をとり上げていることが目立つ。

1942年に発行された *Building* で先住民がアジアからベーリング海峡を渡ってアメリカ大陸に入ったことにふれたあと、3ページを使った伝統的な生活に関する民族誌的な概略がある。また、初期のヨーロッパ人が北アメリカ大陸に入ってきたとき、先住民が生存の技術などを教えて貢献したことを指摘するとともに、ヨーロッパ人が持ちこんだ伝染病や酒によって先住民がこうむった被害も書かれている。

そこまではバランスのとれた記述であるが、そのあとは「イロコイ<sup>(2)</sup>による災禍」の一章を立て、惨殺、拷問、虐殺、野蛮人などの語句を交えて、「インディアン」がいかに入植者を苦しみ、布教者を殉教に追い込んだかのことを6ページにわたって詳述している。このようなアンビバレントな記述は、コモン・ローの法的伝統を継承するカナダが先住民の生活領域を強奪した後ろめたさがあると同時に、「インディアン」が農地開拓などの植民地経営の邪魔者であるとする見方を反映していると思われる。

1955年発行の *Canada* は前書とよく似ており、はじめに先住民の由来と簡単な民族誌を記したあと、先住民が当初

表1：日本と北アメリカにおける植民地的情況の比較

特 徴	日本 (田村1992による)	北米 (スチュアート1996による)
民族社会の解体	p.88	p.386
先住民と入植者の間の頻繁な武力衝突	p.88-89	p.382-383,384,385
宗主国は当初、奥地を支配できず	p.89	p.381,382
入植者が徐々に進出	p.89-91	p.381,384
土地の分割・領土化に先住民の協議なし	p.91,95	p.386
全土を実質的に支配するのは19世紀後半	p.92	p.384
先住民の強制移住	p.92-93	p.383-384,386
入植者による農地開拓、資源の「開発」	p.93	p.382
植民地経営は宗主国政府主導の事業	p.93	p.386
北海道の「県」と北米のterritoryの類似性	p.94	なし <sup>(*)</sup>
先住民の生活域の国有化	p.95	p.386
先住民生活習慣、信仰などの禁止	p.95,96	p.385-386
先住民人口の著しい減少（疫病、苦役）	p.95	p.382-383
先住民に対する勸農を含む同化政策	p.95-97	p.385-386
北海道旧土人保護法とドーズ法（同化政策）	p.98	p.386
学校教育による同化	p.98	p.386

\*：北米のterritoryに関する記述はないが、1882年に設置された北海道の「県」には議会ではなく、政府直轄の特別行政区の県と、カナダやアメリカのterritoryが基本的に同じような行政区であった。

の入植者を助け生存の技術を教えたことを指摘している。*Building*と異なるところは、「エスキモー」に関する記述が多いことと、19世紀に入ってから政府が先住民に対して福祉、教育、医療の充実した厚い保護を中心とした温情政策を実施してきた功績が謳われていることである。*Canada*の前半で先住民を聡明、力強い、忍耐強い、陽気という形容詞はあるが、後半にやはり、血に飢えた、拷問、虐殺、惨殺、蛮行などに関する記述が大半を占めている。両教科書の前半には、ヨーロッパ人が進出した当初について先住民に関してバランスのとれた記述のあと、「開拓時代」の記述になると先住民を邪魔者扱いする形式が共通している。

1960年代発行の社会科教科書は3冊しか入手できなかったが、いずれも先住民についての記述は10ページ以上割いてあることを評価したい。一冊はカナダ史の教科書（資料1-1）、一冊はカナダ各地の町を紹介するもの（資料1-2）で、もう一冊は平原地域の歴史（資料1-3）であるので、おのずとそれぞれの記述の記述内容が異なる。しかし、3冊とも1965～66年に発行されているにもかかわらず、一読して編集方針が異なっていることがわかる。

資料1の教科書60-1では、先住民（インディアン）の伝統的な生活様式が「文明」の奔流にのまれあえなく行き詰まることをくり返し書いてある（60-1：39、51）ことが、1940～50年代に教科書の「開拓時代」記述の延長線上、「滅びてゆく」モチーフになっている。また、先住民と政府の間にかわされている条約<sup>(3)</sup>に定められている「特別取り決め」によって「保護」されているため、先住民がカナダ主流社会に<sup>ドミナント</sup>適応できないでいるとも書いてある（60-1：43、48、49）。明記はされていないが、その記述は指定居住地の設置という隔離政策、そして収入非課税、無料医療と教育などの「過保護」の両面を暗に批判しているようである。

先住民の伝統生活が「行き詰まった」原因として、銃と馬の導入に伴う先住民による野生動物の乱獲（60-1：48、50）をも指摘している。ここでユーロカナディアンによる乱獲や毛皮の過剰な要求という原因についてふれる記述はない。一方、先住民の伝統生活が「行き詰まった」状況に対して、カナダ政府が条約で先住民に補償金、保護地（指定居住地）、無料の医療と教育の援助などの保護を与えるなどして、さまざまな方面から先住民を支援していることを礼賛するという矛盾もある（60-1：51、59）。

全体的にこの教科書は、滅びてゆく、もしくは同化していく先住民のすがたを描くことに重点をおき、先住民が生き残るのに主流社会に<sup>ドミナント</sup>統合されていく必要性を全面に出している。推測するほかはないが、11ページにわたって比較的に詳しく書かれている先住民の伝統的な生活の描写は過去のものであり、これからの先住民はカナダの主流社会に同化・統合されていく運命にあるという印象を、この教科書を使っていた生徒たちがもっただろうと思われる。ただ

し、当時の記述を現在の基準で評価することを問題なしとしない。1960年代は誰も「文明」を信じてうたがわなかったし、先住民運動は当時まで軌道に乗っていなかったことを考慮すれば、この教科書は当時の世情を忠実に反映させていたともいえる。カナダの先住民は何千年も前から住んできたこと（60-1：19）や、「カナダ」はヨーロッパに知られる以前には先住民の土地であったこと（60-1：24）、トウモロコシ、カボチャ、ウリ、タバコなどの作物は先住民から教えられたことなどの先住民の貢献も述べられていることを評価しなければならないであろう。

教科書60-2は、カナダ各地の生活を紹介して、あるイヌイト（当時、エスキモーと呼ばれていた）の村の様子が描かれている。話は伝統的な生活をしている2人のイヌイトの子どもジョナシーとマーサがフロビッシャー・ベイ（現在のヌナブト準州都イカルイト）の親戚を訪れる設定になっている。1960年代のフロビッシャー・ベイ（イカルイト）はカナダ東部極北圏の行政中心地であり、そこに住むイヌイトはすでに定住し、子どもが学校に通っていた。伝統生活様式が色濃い小さな集落に住むジョナシーとマーサが送っている伝統的な生活の描写のあと、2人がフロビッシャー・ベイを訪問したときの驚きと感心の様子が描かれている。訪れた親戚の家族の「近代化」——オジが職に就き洋風の家に住み幸せに暮らしている、イトコたちが学校に通っている——にあこがれるジョナシーとマーサである（60-2：39、46）。また、早く学校に行きたい（60-2：35、40、41）と興奮する2人の様子も描かれている。16ページにわたるイヌイトの伝統的な生活、そしてフロビッシャー・ベイを見て感嘆する2人に関する描写は、先住民が主流社会に進んで同化し統合されていくとする当時の常識を反映している記述であるといえる。

同じ1960年代に作られた教科書60-3は、アルバータ、サスカチュワンとマニトバの平原3州の歴史書である。上記の2冊（60-1、60-2）と同様に、伝統的な生活が変わっていく様子が描かれているが、ユーロカナディアンによる野生動物の乱獲（60-3：17）、カナダ政府の圧制による被害（60-3：22、62、123）などの問題も指摘されている。また、先住民に対するアメリカ政府の抑圧と強制とは違って、カナダは先住民を大事にしていること（60-3：62）と、先住民がカナダ社会で果たしている重要な役割が強調されている（60-3：23、40）ことは、1970年代からはじまる先住民運動と、変わっていく先住民像を予見しているかのように読まれるが、この地域には先住民が多く住んでいることもこうした好意的な記述の背景にあると思われる。

調査で1970年代の教科書を集めることができなかったが、資料2、3と表2に示したとおり、後述するように入手できた1980年代と1990年代の社会科教科書（各6冊ずつ）の内容が1960年代以前のものとは質・量とも大幅に充実していることがわかった。考察で詳述するが、社会科教科書



の内容充実の背景には、1970年代から軌道に乗った先住民運動の成果とそれに対応した対先住民政策がある。

入手できた教科書を一冊ずつ分析する余裕がないので、資料2、3を参考にしながら1980年代以降の社会科教科書に認められる傾向と特徴をまとめて記すことにする。

まず目につくのは、伝統生活を描く民族誌的な記述が大幅に減少して、先住民の現状に重点が移っているとともに、「滅びてゆく先住民」のディスクールが皆無であることである。1960年代以前に当然視されていた先住民の滅亡、あるいは同化、統合という語りとはうって変わり、1980年代に入ると自治・自律・自決（ケベック州と先住民の関係についてスチュアート1997b、2001を参照）、伝統の継承、先住民の権利などの課題が脚光を浴びるようになった。その背景には多くの要因が複雑に絡み合っているが、便宜上、先住民運動、多文化政策、1969年の政府の「インディアン白書」の失敗という主な3つの要因を指摘することができる。

先住民運動は、カナダとアメリカで1920年代から細々とつづいていた先住民の求める処遇改善運動が、アメリカで起こった1950年代以降の公民権運動の影響で1970年代に一気に盛り上がった（スチュアート1995、1997a）。その運動で先住民が条約に定められた条項（「約束」）の実行要求、先住民の諸権利（スチュアート1997a：243-244、1998：239-245）の確立が1980年代に徐々に実現した。

多文化政策（加藤1990；関口1988）は、1960年代におきたケベック州での「静かな革命」——州内の社会、経済、教育、福祉の状況を改革して、ケベックの自律を高めようとする運動——とそれにつづくフランス系カナダ人による独立分離運動への連邦政府の対応策に起因するものであるが、植民地化がはじまる以前にカナダに居住していた先住民の文化を保護し、その継承を促進することも、カナダの多文化主義の特徴の一つである。

「インディアン白書」は、1969年にトルドー政権が発表した、徹底した同化政策の青写真であった（加藤1990：71-72、スチュアート1998：244）。「白書」では、条約による保護や指定居住地は先住民が「カナダ社会」への参加を阻害しているとし、イギリスの自治領カナダ連邦を定めた1867年の「イギリス領北アメリカ法」（British North America Act）で保証されている先住民の法的地位の廃止、条約の失効などが提唱されていた。これらの「障害物」をとり除けば、先住民が対等なパートナーとしてカナダ社会に統合されていくとする「白書」であったが、先住民の猛烈な反対に会い、「白書」は1971年に正式に撤回され、代わりに先住民の権益請求交渉に連邦政府が応じる政策が示された（スチュアート1998：244）。そして、「イギリス領北アメリカ法」に代わる自主憲法である1982年憲法には、「権利および自由に関するカナダ憲章」（国立国会図書館調査築法考査局1993：118-119）の第35条に先住民の権利（先住権）が定められている。また、1987年にケベック州

のミーチ・レーク、そして1991年と1992年にプリンス・エドワード・アイランドで開かれた10州の首長の会談で先住民の自治を強化する合意をみた。しかし、3つの会談の主な議題であった「ケベックを連邦内で＜独自の社会＞を認める憲法修正案」が国民投票で否決されたので、先住民自治に関する憲法修正の案も一緒に葬られた。

以上の政治・社会的な動向を受けて、自治と自律が確立していく先住民の状況を反映し、国家における先住民の法的地位などに関する記述はほとんどの社会科教科書に登場するようになった。1980～90年代の社会科教科書でとり上げられている先住民の現状と、直面している問題を分類した結果を表2にまとめた。

### 小結

表2に示したとおり、カナダの1980年代と1990年代の社会科教科書は大まかに同じ傾向を呈している。共通する特徴は、国家と先住民の関係に多くのページが割かれていることである。天然資源の開発と管理に関する記述、野生生物の管理と利用の権利、自民族の教員と言語による教育権、自治権など、先住民としての特別権利を含む権益請求がほとんどの教科書に登場している。

表2：カナダの社会科教科書（1980～90年代）

分類項目	80年代*	90年代**
国家との関係		
・ 権益請求（いわゆるland claims）	80-1,80-2,80-3	90-2,90-3,90-4,90-5,90-6
・ 自治と自律	80-5	90-2,90-4,90-5,90-6
・ 先住民運動	80-2,80-3,80-6	90-3,90-5
・ トルドー政権と「インディアン白書」	80-2,80-4	90-4,90-5
・ 1982年憲法と先住権	80-1,80-3,80-4	90-2,90-4
・ ミーチ・レーク、シャーロットタウン合意	×	90-2,90-4,90-5,90-6
・ 認定／非認定インディアン	80-2,80-3	×
・ 多文化政策と先住民	80-2,80-3	90-2,90-3,90-4,90-6
・ 建国の民としての先住民	80-1	90-3
・ 1763年英王詔書	×	90-2
・ 1876年インディアン法	×	90-3,90-5
・ オカ事件（モホークの反抗,1990年）	×	90-1,90-2,90-4,90-5
・ 第1次,第2次世界大戦と先住民	×	90-3,90-5,90-6
・ メティ（メティス）の反抗	80-5,80-6	90-5
文化保持		
・ 文化の喪失と復活	80-2,80-3,80-6	90-2,90-3,90-5,90-6
開発と先住民		
・ ジュームズ湾発電事業	80-5	90-5,90-6
・ 開発による経済発展と伝統生活の保持	80-1,80-2	×
・ 地下資源権	80-1	×
・ 自然環境保護	80-1	×
・ 原油輸送パイプラインと先住民労働者	80-1	×
貧困		
・ 指定居住地と貧困	80-2,80-4	×
・ 第1次世界大戦における差別	×	90-5
差別		
・ エスノセントリズムとレーシズム（人種・民族差別）	80-5,80-4	90-4
・ 第1次世界大戦における先住民への差別	×	90-5
先住民組織	80-2	90-3
人口動態	80-2,80-4	90-6
歴史的記述		
・ 先住民の由来	80-5,80-6	90-2,90-4
・ ヨーロッパ人との遭遇から現在まで	80-1	90-2,90-4,90-6
・ 1812年戦争と先住民	80-3,80-6	×
その他		
・ 都市における先住民	80-2	×
・ 信仰の自由	×	90-5

\* 資料2参照 \*\* 資料3参照 ×は該当する記述なし

80年代の社会科教科書にあり、90年の社会科教科書にない話題は、認定インディアン（status Indian：条約に該当し政府の名簿に記録されている）と非認定インディアン（non-status Indian：先住民であるが政府の名簿に記録されていない）の違い、開発や資源管理、自然環境保護である。これらは1980年代にほぼ解決された問題であるので、90年代の教科書に載せられなかったと思われる。一方、90年代の教科書では先住民の特別法的地位と先住権の成立に深くかかわる1763年の英王詔書（スチュアート1998：239-241）や1876年の「インディアン法」（国立国会図書館調査策法考査局1993：120-157）が注目されている。

カナダの社会科教科書における先住民に関する記述を年代別に追ってみると、1940年代から1960年代にかけて先住民は過去のものであり、残っている者は主流社会に同化・統合されていく過程で、社会的なカテゴリーとして消えてしまうように描かれている。しかし、1970年代に先住民運動が盛り上がり、政策の実施や判決によって国内外にもはや先住民を無視できないものとなり（スチュアート1995：387-389）、カナダ政府と（準）州政府が先住民の権益請求などをめぐる交渉に応じ、協定が締結されたことと、先住民が進めた法廷闘争（スチュアート1997a：241-242、1998：243-249）によって先住民の法的地位と先住権が徐々に確立されていく政治・社会的動態において、社会科教科書の記述内容が大きく変容した。ということは、カナダでは主流社会の子弟に対して行なわれた教育によって国民意識の変化によって政策が進められたのではなく、政策と判決によって先住民の法的地位と権利が確立した状況を受けた教科書の記述、とりわけ国家の枠組みの中で自律するという先住民のイメージが強調されることが明らかである。

## B. 日本

日本の社会科教科書における先住民であるアイヌ民族に関する資料も1990年代後半になり、量の面では増えている。しかし、1999（平成11）年度の162冊を詳しく考察することが紙幅の関係で困難であるので、ここでは先行研究に引用される事例を紹介し、1992～93年に行なった調査の成果（スチュアート、百瀬1996）と1999年度の社会科教科書との間に認められる変化と特徴をまとめることにする。

カナダの社会科教科書には、先住民はいつから登場するようになったかについて調査することができなかったが、日本では少なくとも1887年からアイヌ民族に関する記述がある（竹ヶ原1988：71）。1887年から1910年の間に発行された6つの教材では、アイヌ民族の未開性——土人と称し、旧習をことさらに強調する——、非歴史的に描く——儀礼などの非日常的な姿を示し、当時の日常的な姿を示さない——、滅びてゆく運命になる——人口が増えつつあったのに人口が減少しているとの記述——、明治政府が進める

「近代化・国民化」政策の恩恵に浴して厚い保護を受けているという記述が目立つ（竹ヶ原1988：72-75、1990；中村[和]1998：354-356；中村[淳]2001：105-109、114-121）。この時代に成立するアイヌ像は、1960年代までのカナダの教科書とも共通しているが、現在（1999年度）の日本の歴史教科書に中世・近世の記述が優勢であること（資料4）をかんがみても、大なり小なり現在までひき継がれている（アイヌ教育研究協議会1991；牛ノ浜1993；スチュアート、百瀬1996；竹ヶ原1988；滝川1998；中村[和]1994、1998；西村1998）。竹ヶ原（1988：77）が札幌の小学校で行なった129名の小学生がもつアイヌ観の調査では、「“アイヌ”ということばから何を思いうかべるか」の設問に対して、「回答なし」「わからない」を除いた84名が答えた多いことばは、「昔の民族」（15名）、「しゅりょう民族」（12名）と「原始人」（10名）であり、アイヌ民族の現状を認識していない生徒の数がほぼ半数の44%にのぼった。これは、アイヌ民族に関してもっとも教育が充実しているはずの北海道での結果である。

戦後の社会科教科書では、滝川（1998：267-276）の研究によれば1956（昭和31）年までは、北海道の歴史に関する記述はなく、1957年にロシアとの通商や間宮林蔵の探検に関する数行があるだけで、「アイヌ」ということばが登場しアイヌ民族に関する記述の登場を1978（昭和53）年まで待たなければならない。実は、1918（大正7）年から1978年までの60年間、アイヌ民族が社会科教科書から消されていることになる（ただし、1946年の国語教科書には金田一京助の研究苦労話載っている：竹ヶ原1988：75）。

上記の滝川の研究につづいて、中村[和]（1994：42-43）が1990年度の高校日本史教科書を調べた9社20種の教科書の記述における時代別の傾向を報告している。中村[和]の研究成果を表3にまとめてみた（スチュアート作表）。

この表について多少の解釈を加えると、すべての教科書がアイヌ民族に関連して原始・古代を、85%が中世・近世をとり上げているのに対して、現状についてある程度まとまった記述があるのはわずか25%の教科書だけであることに注目する必要がある。というのは、1990年代の前半まではとくに近世以前の生活が強調され、現在はアイヌのくびとがいるかどうか必ずしも明確に記されていない。ちなみに、アイヌ文化振興・研究推進機構が1998～99年に北海道内の市町村で使われている百数十冊の副読本を集めアイヌ民族に関する記述をまとめたデータベースには、「昔、

表3：1990年度高校日本史教科書の記述（時代別）

時 代	記述あり	記述僅少 (語句の説明のみ)	記述無し
原始・古代（縄文文化、古代蝦夷とアイヌ民族の関係）	20冊 (100%)		
中世・近代	17冊 (85%)	2冊 (10%)	1冊 (5%)
近代・現代	5冊 (25%)	8冊 (40%)	7冊 (35%)

北海道にはアイヌの人たちが住んでいました」のような、過去形の記述が43の市町村の副読本にはこのような表現が使われている。このことが教科書に現代の記述がない、もしくは軽視されている傾向と同様に、アイヌ民族は過去のものだという印象を生徒たちにもたせるのではないかと思われる。現に、私（スチュアート）が教鞭をとっている昭和女子大学の授業で「アイヌ民族は今いますか」という問いに対して、いないと思うと答えた学生は少なくないし、いると答えた学生でも、数百人ぐらいいかないと思っている学生が多い。

さて、1999年度に使われていた社会科教科書の様子について論を進めよう。小・中・高の「社会」「[日本]」「歴史」「公民」「政経」「倫理」の162冊の中からアイヌ民族に関する記述のあった108冊を資料4にまとめた。記述の書き抜きに協力してくれた大学の3年生と4年生の一致した感想は、中学・高校のときに学んだ教科書よりも新しい教科書の記述が多く、内容が充実しているというものであった。1992～93年に調査した中・高の歴史と地理の教科書に比べて、1999年度使用教科書の記述の量に確かに格段の違いがある。前調査では、アイヌ民族に関する記述は数行から多くては十数行であったのに対して、1999年度の中・高の教科書には十数行から100行以上の記述になっている。アイヌ教育研究協議会（1991）がまとめた高校の社会科教科書記述の調査では、現代社会の11冊に平均90字（最大200字、最低0字）、地理の16冊に平均16字（最大75字、最低0字）、政治経済の8冊に平均50字（最大79字、最低0字）という結果であった。

量が少ないだけではなく、1990年代前半の社会科教科書に関して指摘した内容に関する問題点（スチュアート、百瀬1996）の改善が認められない。すなわち、記述が近世に偏っており、かつてのアイヌ民族の生活と文化が重視され、アイヌ民族の現在の生活と文化について一言半句もないことである。現状に関する記述では、民族（「人種」）差別のあることがとり上げられているが、どのように差別されているかについての具体的な記述がなく、実態がわからない。また、アイヌ新法（「アイヌ文化の振興並びにアイヌの伝統等に関する知識の普及及び啓発に関する法律」）や萱野茂氏が国会議員になったことに関する記述があるものの、こうした記述がかえってアイヌ民族が直面している差別などの問題から生徒の目をそらすとも考えられる。アイヌ新法の制定やアイヌ出身の議員の記述とならんで、現在の問題に関する具体的な記述が必要である。

## 小結

日本の社会科教科書には、アイヌ民族に関する記述が年代を追って少しずつ増えてきている。とくに1997年に制定・施行されたアイヌ新法のあとに編纂された教科書では、1992～93年の教科書に比べて記述の量が大幅に増えて

いる。

しかし、1999年度検定教科書でのアイヌ民族に関する記述は依然として近世に偏り、現在の生活などに関する記述はあいかわらず貧弱である。

## 考察

日本とカナダの社会科教科書を比較した結果、いくつかの共通点と相違点がうかび上がってきた。紙幅の関係で年代を追いつながら具体的な記述（資料3と4）を比較することができないが、両国の社会科教科書には次のような特徴がある。まず、共通点である。

一つの共通点は、1960年代後半までは、先住民が歴史的な存在（木名瀬1997：4-5、2001）であり、植民地化がはじまってからのそれぞれの時代に先住民がおかれていた状況についての記述が少ないか、欠落していることである。カナダの1940～50年代の社会科教科書では少しは時代ごとの現状について触れているが、記述は政府の保護政策のお陰で先住民が生きのびているという調子の内容に終始している。日本の明治期の社会科教科書でも当時、アイヌ民族がおかれている状況が書かれておらず、ただ政府の政策の下で厚い保護の恩恵に浴しているという自画自賛の記述しかない。

もう一つの共通点は、両国の先住民は1960年代後半まで「滅びてゆく」、あるいは存続しても主流社会に吸収・統合され独自の存在として消えてゆくという、「優勝劣敗の法則」にそった記述が多いことである。その傾向は後述するように、カナダでは先住民運動とその成果などが詳述され、先住民の現状が詳しく述べられているのに対して、日本の社会科教科書では1980年代に入ってからでも依然として現状に関する記述はきわめて少ない。しかも、現在のアイヌ民族にふれても、民族差別の克服、「アイヌ新法」、日本は単一民族国家ではない、アイヌ民族は教育と経済における自立を目指している（最後は資料4の「東書公民810〔中学〕にある意味不明の記述」という抽象的な記述に終始し、現在の生活などに関する具体的な記述は皆無である。

次は、日本とカナダの社会科教科書に認められる相違点を取り上げる。まず目につくことは、両国の社会科教科書における先住民に関する記述の質と量の違いである。量に関していえば、前にも述べたように、1918年から1978年までの間、アイヌ民族は日本の教科書にまったくといっていいほど登場しないことである。このことを反映してか、1975年に日本民族学会と日本人類学会が発足させた「高校社会科教科書検討委員会」の報告（石川ほか1978）には、アイヌ民族はほとんど登場しない。報告には地理分野の教科書の分析成果しか記されていないが、地理の17冊中2冊だけにアイヌ民族が記されていることが確認された。しかも、その記述たるものは、「インディアンは日本のアイヌと同様に保護された少数民族である」ことと、古型コーカ

ソイドとしてのアイヌ（現在は否定されている説）という粗末な内容であった（同書：194、197）。

1990年度の社会科教科書も、高校の日本史教科書の記述は原始・古代（擦文文化や古代蝦夷とアイヌ民族の関係）および中世・近世の様子に偏っている。近・現代に関しては、差別はあることと、語句（「新法」など）のごく簡単な説明にとどまっているばかりか、7冊では現在に関する記述がない（表4）。

この傾向は1992～93年度の社会科教科書（スチュアート、百瀬1996）にも、そして1999年度の小・中・高の社会科教科書にもひき継がれている（資料4）。記述を時代別に分析していないが、小学校1～4年生社会科の教材（指導要領でまだ「アイヌ」を教えないことになっていると思われる）を除く134冊の社会科教科書のうち、26冊（19%）にはアイヌ民族に関する記述がない（表4）。とくに気になるのは、感受性の豊かな小学5～6年生の社会科教科書の9冊（45%）にはアイヌ民族に関する記述が欠落していることである。しかも、アイヌ民族に関する記述が一応ある中・高の歴史教科書では、現状に関する内容は粗末なほど貧弱であり（資料4）、アイヌ民族の現在の生活について一言半句もない。

実物はまだ見ていないので断言はできないが、新聞の報道によれば、来年度採用の検定教科書はほぼ同じ傾向であるようである。ちなみに、注目を集めている「新しい教科書を作る会」の中学・社会『新しい歴史教科書』の市販本（扶桑社、2002年6月10日発行）では、アイヌ民族のユーカラ（p.31）にふれ、「蝦夷地（北海道）の南部を支配した松前藩は、アイヌの人たちと交易し、海産物や毛皮などを入手した。アイヌの人たちは漁労に従事しながら、千島列島や樺太（サハリン）、さらに中国大陸の黒竜江地方とも交易をしていたので、蝦夷錦とよばれる中国産の織物も流入した。アイヌの人たちは、松前藩の交易方針に反発し、シャクシャインを指導者として戦いに立ち上がったが、松前藩にしづめられた。」（p.131）、「〔北海道で〕維新前後の人口は、アイヌの人々が約2万人、日本人が約10万人と推定される。」（p.201）、そして「あるいは、部落差別やアイ

ヌの人たちへの差別などは、なくしていかなければならない。」（p.314）という記述だけである。そのほかの2002年に使用される社会科教科書について情報が無いが、『新しい歴史教科書』の「歴史を学ぶことは」という前書きに、「歴史を学ぶのは、過去の事実について過去の人々がどう考えていたかを学ぶことなのである」（p.6）という方針とはほど遠い内容である。

来年度の社会科教科書はともかくとして、日本の社会科教科書で描かれているアイヌ民族に関する記述は少なく、中世・近世があいかわらず多いことは、アイヌ民族は過去の存在であるという印象をかもし出している。また、教科書にアイヌ民族が登場しても、学習した（と覚えている）人がきわめて少ない。清水（1998）が1996年に函館市の小学校教員を対象としたアンケート調査では、「あなたは小学校・中学校・高校の授業のいずれかでアイヌについて学んだことがありますか」という設問に対して、312名中「ある」と答えた教員は26%の81名だけであった。大学で学習経験のある者はわずか312名中24名（7.7%）にすぎなかった。ほぼ同じ傾向が米田（1996：127-128）にも示されているし、私（スチュアート）が勤務している昭和女子大学の日本文化史学科の4年生42名に小・中・高校でアイヌ民族について教えてもらった記憶のある学生に挙手を求めたとき（2002年5月17日）、手を挙げたのは5名（41名の12%）だけであった。これは、小・中・高の授業ではアイヌ民族に関する記述がとり上げられていないことが原因であると思われる。

次にカナダにおける先住民に関する社会科教科書の記述が1980年代以降、どのように変わってきているかについてまとめることにする。アルバータ州教育省の要請を受けて、アルバータ大学教育学部が中心になり、州内の1～12年（小・中・高）社会科教科書において先住民がどのように描かれているかを調査した。必修の教科書のほかに、推奨書、ビデオと映画を346点調査した結果、先住民の描写や先住民に関連する政治、経済、社会などの問題に関して、46.6%のものには、改善する必要があるとされた（Decore et al 1982）。教科書に限った場合、事実の間違い、推定（仮説）を事実とする、ステレオタイプなどという調査項目で、重大な問題がある、もしくは不適合が約70%もあった。

150ページにわたるデコアーらの報告を受けた当時の教育相が、不適合の教科書を廃止するか書き直すかの方針を表明し、1985年に先住民に関する教育プロジェクト（Native Education Project）を教育省内に発足させた。プロジェクトの目的は、先住民に関する州の教育政策の決定、カリキュラム開発と教育現場支援である。社会科教科書に先住民の視点をとり入れるために、教材の開発に先住民出身者が参画することになり、その結果、アルバータ州内に住む主な先住民の歴史と社会・文化全般を紹介する数冊の教

表3：1990年度高校日本史教科書の記述（時代別）

学年／分野	アイヌ民族に関する記述のある教科書	アイヌ民族に関する記述のない教科書	冊数合計
小学校1～4年生社会科	0（0%）	28（100%）	28
小学校5,6年生社会科	11（55%）	9（45%）	20
中学歴史	5（100%）	0（0%）	5
中学地理	7（100%）	0（0%）	7
中学公民	7（100%）	0（0%）	7
高校日本史A	7（100%）	0（0%）	7
高校日本史B	17（95%）	1（5%）	18
高校現代社会	16（95%）	1（5%）	17
高校政治・経済	17（100%）	0（0%）	17
高校地理A	4（40%）	6（60%）	10
高校地理B	7（58%）	5（42%）	12
高校倫理	10（71%）	4（29%）	14
	小計：108冊	小計：54冊	合計：162冊

科書と多くの補助教材が完成した。

その後、アルバータが中心になって、マニトバ州、サスカチュワン州、アルバータ州、ブリティッシュ・コロンビア州、ユーコン準州と（旧）北西準州が構成する西部カナダ教育協議会（Western Canada Protocol for Basic Education）が1993年に結成され、先住民と仏系カナダ人などのマイノリティーの視点を反映する教材開発が進められている。社会科教科書のみならず、数学や民族語を含めて語学の授業にも多文化教育の教材開発も進められている。調査の間にアルバータ州、ブリティッシュ・コロンビア州と北西準州だけで収集した先住民に関する教育のために作成された公的の教科書、ビデオを含む指導資料や練習帳を本棚にならべると優に1メートルを超える量となっている。

カナダのこうしたとり組みと比較して、日本での先住民（アイヌ民族）に関する教材開発はお寒い限りであるといわざるを得ない。管見の限りでは、アイヌ民族に関する公的の教材は北海道教育庁（1993）の『学校教育の手引き：新しい先生のために』と、北海道教育委員会（1994）の『高等学校教育指導資料 アイヌに関する指導の手引き』、札幌市教育委員会（1994）が発行する『アイヌ民族の歴史・文化等に関する指導資料：第4集』だけである。『指導資料』は北海道の小・中・高校の社会科教員に、『手引』は札幌市の小・中・高校教員全員に配布されているが、いずれも教室で使われる教科書ではない。

アイヌ出身者も編集に携わったものとして、アイヌ文化振興・研究推進機構という団体が発行した『アイヌ民族に関する指導資料』（2000年度）や『アイヌ民族：歴史と現在——未来と共に生きるために——』（小学生用と中学生用の2冊：ともに2001年度）がある。しかし、いずれも公的に認められている教材ではないし、使う・使わない判断はそれぞれの学校や教員に任せられている。つまり、日本にはアイヌの人びとの視点を反映する正式の教材はないに等しい状況である。

歴史的過程、社会および法制度の国情が違うため、日本とカナダにおける先住民の処遇がおのずと異なることは当然である。しかし、1976年に効力発生した国連の「国際人権規約」を1979年に批准し、「アイヌ新法」という国内法を制定している日本が、先住民であるアイヌがたどってきた歴史過程と現状に関する教育の充実をはかる必要がある。

具体的に、近世から近代にかけてアイヌ民族とその生活領域である北海道（「アイヌ民族モシリ」）が日本の版図に組みこまれた過程を検証する社会科教科書の記述が必要である。また、「先住民のアイヌ民族に対する偏見や差別の解消」というようなあいまいな記述を改め、現在なお存在する偏見や差別を具体的に指摘し、国として、そして国民一人一人としてどのような対策をとるべきかに関する提案が不可欠であると考えられる。

## まとめ

日本とカナダの社会科教科書における記述の比較を通して、次の点を確認することができた。

一つは、教科書と対先住民政策の関係であるが、この研究に着手した1992年ころ、「社会科教科書における先住民に関する記述が充実するにつれ、先住民に対する国民一般、もしくは主流社会の関心と意識が高まり、理解が深まること」が、政府が実施するさまざまな政策やプログラムを促進させる基盤となり、それによって先住民の社会的、法的、経済的地位が確立し処遇改善につながる」という仮説をたてた。

しかし、両国の社会科教科書における記述と政策の推移を年代順に追って検証した結果、その仮説は間違っていることが明らかになった。つまり、政策が常に先行して、教科書がその影響を受けて記述が修正改善されていくことが明白である。

その傾向はカナダにおいて早く現われた。「インディアン白書」が1971年に撤回され、先住民との対話を柱とする政策の実施、1982年憲法に先住民の権利（先住権）が定められたことなどによって、1970年代以前とそれ以降の社会科教科書の記述が質・量の両面において改善された。

日本では、北海道ウタリ協会が1984年に「アイヌ民族に関する法律（案）」を決議して制定を政府に求めたが、1993年の国連「国際先住民年」までは政府が対応しなかった。「国際先住民年」という国際的な情勢を背景に1997年に成立した「アイヌ新法」（「アイヌ文化の振興並びにアイヌの伝統等に関する知識の普及及び啓発に関する法律」（アイヌ文化振興・研究推進機構2000：70-72）の影響で社会科教科書におけるアイヌ民族に関する記述が多くなったが、依然として現状が書かれていないなど、記述の質的な改善が求められる。

## 謝辞

この論文に添付されている日本の社会科教科書の記述（資料4）を摘出し入力するにあたって、昭和女子大学日本文化史学科助手の山口知美さんと、学生の井上久美子さん、柴崎 梓さん、内田歩美さん、杉山佳苗さん、金沢由江さん、池乗梨詠さん、海老沢佳世さん、山本尚代さんに協力いただいた。

## 後記

本論をまとめるにあたって、上野がカナダの社会科教科書の記述をまとめ（資料1、2、3）、1999年度の日本の社会科教科書にあるアイヌ民族に関する記述をまとめ（資料4）、ともに一次分析した。これらの資料にもとづいて上野と協議しながらスチュアートがさらに分析して、その結果を文章化して考察を加えた。

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盤研究（A）（2）「北アメリカにおける先住民族と国民国家の関係に関する人類学的研究」（代表：スチュアート ヘンリ）と、基盤研究（C）（1）の「アイヌ民族をめぐる社会政治的状况に関する人類学的研究」（代表：スチュアート ヘンリ）の成果の一部である。また、資料収集にあたってアイヌ文化振興・研究推進機構に協力をいただいた。合わせて感謝する次第である。

#### 注

1. 筆者の一人（スチュアート1991）は、アイヌ民族が16世紀以降、実質的な植民地政策の下におかれてきたと解釈している。この解釈は、「内国植民地」論（たとえば田村1992）とは異なっている（表1参照）。植民地に関する統一された定義はないが、ここでは植民地とは、15世紀以降に軍勢力を背景にして異民族を支配、搾取、抑圧、差別する国家的な事業だとする。江戸幕府はヨーロッパ列強と並ぶ国家であるかどうかという理論的な問題があるが、ヨーロッパ列強の植民地主義と、北海道における幕府による「蝦夷地経営」は実質的な差異がないと考える。
2. ここでいう条約は、カナダのほかにニュージーランド、オーストラリアとアメリカで政府と先住民の間に先住民の土地の譲渡と引き替えに、政府が補償金や種々の保護を保障する法的措置である。条約は18世紀から20世紀前半にかけて結ばれた（スチュアート1998）が、こうした条約は国際法にもとづいて国家間に締結されるものではなく、国内の取り決めであると政府によって位置づけられている。先住民との間に結ばれた条約は長い間、死文化していたが、これらの条約の条項が1970年代に本格化した先住民運動において重要な意味をもつようになっている（たとえば内藤2000）。
3. イロコイは北米大陸東北部のモホーク、セネカ、オネイダ、オノンダガ、カユガの5民族（のちにタスカローラが加盟して6民族）の連合であった。

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# 資料1-1 カナダ1960年代社会科教科書

<p>題名：(60-1) CANADA: GIANT OF THE NORTH  発行年度：1966  著者：R.A.J. Philips  出版社：McGraw-Hill Company of Canada Limited</p>		
<p><b>コメント</b>  先住民族に関しては、現在のカナダに人類が移住してきたことに関する記述に登場する。カナダに居住する先住民族の「有名な小グループ」を21集団紹介しているが、その内容は民族誌的な記述に終始しており、「白人」との関係（植民地支配）は全く描かれていない。20世紀中葉からの先住民族の生活の変化（古い生活様式が失われている）という記述を示している。</p>		
P19-20	<p><b>【From Colonies World Power】</b>  CANADA took on its present shape within the past 30 thousand years when the last Ice Age retreated.  The earliest immigrants came to Canada from Asia. They probably moved southeast through Alaska about the time the ice was beginning to draw back, leaving a passage between the Rockies and the ice cap over the present Northwest Territories. From the work of archaeologists, we know that several different peoples followed a path from Alaska down through our northwest towards the United States. It was some time later that all the ice on the prairies melted, and these people found it possible to fan out across Canada from the Pacific to the Atlantic, and north to the limit of trees. These were the Indians.  The Eskimos arrived later. They were the last of the thousands who came across the Bering Strait from Asia. That was probably about 6,000 years ago. They did not move into the interior, but spread across the Arctic coast, either because they preferred the northern climate, or because they were driven beyond the trees by the Indians, who had already taken over the bushlands.  The Eskimos went right across the continent and down to the Gulf of St. Lawrence, though later they moved back north as hunting of Arctic mammals became poorer in the south.</p>	カナダの由来
P24	<p><b>【写真】</b>  Long before Canada was discovered the land belonged to the Indians. There were many tribes in those early days and they endured under what would now be considered extraordinary conditions. This is an encampment on the prairies.  <b>【写真】</b>  Artist J. D. Kelly's conception of the landing of Jacques Cartier at Percé Rock, Gasp in 1534, Cartier carried out three voyages of discovery to Canada and on this, his first one, he is shown talking with friendly Hurons and Iroquois.</p>	
P39	<p>In late 1953, Parliament established a new department of government to undertake a policy of development.  In the years which followed, the huge job was tackled from many angles. The Government built roads and airfields it undertook new geological surveys and provided new community facilities as encouragement to private enterprise to invest in mineral wealth which would benefit all Canada.  On behalf of northern Indians and Eskimos, schools, health and welfare' facilities and new forms of economic opportunity were</p>	伝統的狩猟生活の行き詰まり

	<p>opened up to meet the problems arising from the failure of the old hunting and trapping life. It is a program which will take many years to complete. When it is finished, the people of the north will be full citizens of Canada in every sense. All the northland will be as much a part of Canada as Nova Scotia, Quebec or British Columbia.</p> <p>In its first 100 years since Confederation, Canada has not only managed to build a nation to take its place in the world; it has spread its Dominion to its eastern, western and to its northern seas.</p>	伝統的狩猟生活の行き詰まり
P43	<p>[The People]</p> <p>THOUSANDS of years before the voyages of the Vikings, or Columbus or Cabot, the first citizens of Canada were arriving across the Bering Strait from Asia.</p> <p>Although archaeologists are still trying to learn more about when these people paused along the pathways into Canada, we do not know which of the new arrivals stayed in Canada, and which moved southwards through the United States and Mexico. Probably most of those who first came moved on, for much of Canada was still covered by ice.</p> <p>The Indians who settled in Canada moved in small groups of families over a period of centuries. They lived in many parts of Canada, and there was little in common between the groups. They spoke a dozen different languages. One group settled along the Pacific coast where they lived in villages and relied largely on fish for food. The main tribes were the Tlingit, Tsimshian, Haida, Kwakiutl, Bella Coola, Nootka, and Coast Salish.</p>	先住民族の紹介 民族誌的記述
P44	<p>THE Tlingit lived by the sea in large permanent villages with huge wooden houses. They had a strong system of ranks, with their society divided into princes, nobles, commoners and slaves. Power depended on descent through the mother. They were renowned wood carvers, their art reaching its peak in the 19th Century with the carving of large totems. Disease seriously reduced their numbers after the coming of the white man, and today there are few left in Canada.</p> <p>To the south of the Tlingit lived the Tsimshian whose life centred about the rivers and the sea. They also lived in villages with cedar houses as much as 100 feet long, big enough to accommodate 30 to 40 people. They built canoes of hollowed-out cedar logs as well as wooden implements and boxes. Weaving was highly developed; all their clothes were of cloth.</p> <p>There were three classes amongst the Tsimshian: nobles, commoners and slaves. The slave population was kept in good supply by frequent raids on neighbouring tribes. Although rank was inherited through the mother, the importance of princes depended in part also on the prestige they gained through the potlatch, an extravagant ceremony in which the Indian noble would beggar himself by giving great gifts to spread his fame. The Tsimshian had many sagas of their past and some of these were represented on totem poles. The total population may once have been about 6,000 but now it is about one-third that number.</p> <p>The life of the Haida Indians was similar to the Tlingit and Tsimshian, but since the Haidas lived on the Queen Charlotte Islands they became much more skilful sailors, using their long cedar dugouts to travel on the sea. When the white man came, they were able to increase their wealth through trade in the sea otter. This in turn helped them embark on more ambitious projects of building totem poles, an art in which they were equalled by no one. It was an activity which flourished only briefly, and then passed away. The tribe itself has declined greatly in numbers, from about 10,000 when the white man came, to around 1,000 today.</p> <p>The Kwakiutl lived both on the mainland and in the northern part of Vancouver Island. There were few rivers in their region, and so they had to depend entirely on fish from the sea and on land animals. Though they lived in villages like their northern</p>	北西沿岸インディアン

	<p>neighbours, their society was not organized on such a rigid and aristocratic system. They had secret societies with elaborate rituals, masks and other theatrical devices. They used the potlatch to display their individual wealth. The Kwakiutl also carved totem poles, and have in recent years tried to revive the art. The survivors of the tribe are but a fraction of their former numbers.</p> <p>THE Bella Coola Indians lived in the lower valley of the Bella Coola River down which Alexander Mackenzie sailed to the Pacific in 1793. At that time the Bella Coolas numbered about 5,000 or more. Only about 600 of their descendants survive. The Bella Coolas depended partly upon the sea for their food but they also caught mountain goats and picked wild berries. They had a rich folklore and a particularly philosophical religion. Like the Kwakiutl, they organized secret societies.</p> <p>The Nootka Indians lived on the west coast of Vancouver Island, cut off from their neighbours by water. They got much of their food from the sea, and were the only Canadian Indian tribe specializing in whale hunting. Around the hunt grew great social and religious rituals, and the Nootkas also were strong believers in the potlatch system. The Nootkas were the first western Indians to meet Europeans when Captain Cook visited their region in 1774. In later days, disease cut their number to about a quarter of their former 6,000 population.</p>	
P45	<p>The Coast Salish included a number of closely related tribes which probably came from the interior of British Columbia to live in southeastern Vancouver Island, parts of the lower mainland coast and Fraser Valley. Although they ate fish and sea food extensively, they used far more vegetables than any other west coast group. They lived in large wooden houses in permanent villages. Though they made many wooden implements, their specialty was baskets. These were so well made that they were used to hold boiling water, a feat that was accomplished by dropping red hot stones into the basket when filled. The Coast Salish did not have nearly as strong a class system as most of the other coastal tribes.</p> <p>THE main Indian groups in the interior of British Columbia were the Interior Salish and Kutenaians. Not surprisingly, their way of life was in some ways similar to the life of the coastal groups, in some ways like the Indians farther north and east. The main foods were salmon, deer, moose and berries. Instead of woven clothing, they wore skins. Their houses were like the tipis of the interior plains, but they were largely underground with a doorway near the top. In summer they lived in skin tipis. There were once about 6,000 Interior Salish; now there are about 1,500.</p> <p>Very different were the 25 tribes which are known as the Athapaskan Indians. They were the most northerly Indians, living across an enormous area from the northern Manitoban shores of Hudson Bay to British Columbia, with many in the Northwest Territories and the Yukon right to the edge of the Arctic. They have traditionally been hunters as much as fishermen. Since the coming of the white man they have been fur trappers as well. They were probably one of the last Indian groups to come to North America from Asia. Today their life has been less affected by the whites than many other Indian groups, though changes have come here too. They always sother Indians with whom they have been in contact.</p> <p>THE Kutenai Indians appear to have spread west from Alberta long ago, to occupy the fertile areas around the Kootenay River and Kootenay Lake. In their way of life, they were much like the Interior Salish, though their tipis were more similar to the ones found on the prairies. Sometimes they went eastward to hunt buffalo. Their political structure was simple. Though they had slaves, they did not have the elaborate classes of the west coast tribes. One unusual feature of their life was the pine- or spruce- bark canoe with bow and stern projecting underwater. Such boats are found nowhere else in the world, except on the Amur River in Asia.</p>	北方インディアン

	<p>There are only about 400 or 500 Kutenais left in Canada.</p> <p>Indians of quite different language and cultural groups lived on the Canadian prairies. These were the Blackfoot, Sarsi, Plains Cree and Assiniboin.</p> <p>The Blackfoot was a union of three Indian tribes covering a vast area of the western prairies and the lower foothills of the Rockies. They got their name from the ashes smeared on their moccasins. The buffalo was the centre of their lives. They used its skin for clothing and for covering their tipis. They ate its meat, used its hair for ornament, its bones for implements, the brains for tanning and the dung for fuel. They were big game hunters, constantly on the move. Their form of government was weak, but elaborate sets of rules for hunting and living were made by various societies. Warfare was an important part of their lives. In the 18th Century they obtained horses from the south. For a century, buffalo hunting was simplified, but by the middle of the 19th Century the buffalo were almost extinct. Then they had to settle down, regrettably, to agriculture. The 5,000 surviving members to much like that of the Blackfoot with whom they were on close terms. Only about 200 survive, mostly on a reserve near Calgary.</p>	平原インディアン
P46	<p>The Plains Cree were also buffalo hunters. They lived in a wide area of Manitoba and Saskatchewan and were the rivals of the Blackfoot to the west. Their numbers dropped drastically during a smallpox epidemic in 1781. About 1,000 live on reserves today.</p> <p>The Assiniboin Indians got their name from an Ojibwa word meaning "one who cooks by the use of Stones." Canadian Assiniboins are commonly known as Stonies. They ranged along the Saskatchewan and Assiniboine rivers, living a wandering life in search of the buffalo. They were in constant conflict with the Dakota Indians to the south and the Blackfoot to the west. Until they got horses from the Blackfoot, their only means of transportation was the canoe and the travois, a crude vehicle consisting of two long poles, one end strapped to a dog, the other dragging on the ground; they did not use the wheel. The Assiniboins once numbered between 8,000 and 10,000, but smallpox and other epidemics reduced them to about 2,500, half of whom now live on reserves in Alberta and Saskatchewan.</p> <p>QUITE a separate group of Indians lived in the wooded regions of Manitoba, Ontario, Quebec, and the Atlantic Provinces. The best known tribes were the Cree, Ojibwa, and Naskapi.</p> <p>The Crees lived across northern Ontario and into Manitoba and Quebec. It was a country of poor game resources. They depended upon deer, moose, caribou and rabbits, but despised fish. There were about 20,000 of them when the first white men came. Unlike most Indian groups, their numbers have not dropped greatly since then, though there has been much racial intermixture. They still carry Ottawa Valley to the prairies, between the Crees to the north and the Iroquois to the south. They were hunters and fishermen, supplementing their diet with berries and wild rice. They had no permanent villages. Birch bark was used for their canoes, wigwams and utensils. They wore skin clothes, and made their implements from stone and wood. They had no formal government. Though there were chiefs, most decisions were made by agreement among families. There are still about 20,000 Ojibwa today, living as hunters, trappers and guides.</p> <p>FARTHER to the east were the Naskapi, occupying northern Quebec between the St. Lawrence River and the Arctic. Like other northern tribes, their numbers were thinly scattered, with little formal organization in their communities, and no permanent villages. They fished, and hunted caribou, bear or sometimes seal. In more recent times they have trapped as well. The population is about</p>	東部インディアン

	<p>3,000.</p> <p>The final group of Indians includes the Iroquois, the Huron, the Neutrals and the Tobacco Nation, all living in land which could be readily developed for primitive agriculture.</p> <p>The Iroquois were a confederacy of five independent tribes living generally south of Lake Ontario. They were diligent farmers, cultivating large fields with the crudest of implements in order to grow corn, squash, beans, pumpkins and tobacco. They also hunted forest animals and made maple syrup. The Iroquois built villages which were moved every eight or nine years as nearby firewood was used up and the land lost its fertility. Four or five families lived together in long houses made of upright saplings covered with spruce or elm bark. Canoes were hollowed out from elm or tulip tree trunks. Several families grouped together to form a clan with an old woman at its head.</p> <p>Iroquois women exerted much influence and lines of descent were traced through the mother. P47</p>	
P47	<p>【写真】</p> <p>Canadian Indians were in early days, as they are now, a handsome people. Their clothes, too, were often of colourful design. Here are two "Prairie Belles," as portrayed in oil by the artist, E. Roper.</p> <p>【写真】</p> <p>The chief of an Indian tribe was always chosen for his wisdom and ability of leadership. Usually, his rule was absolute and his decisions respected. This Blackfoot Chief was painted by E. Roper.</p> <p>【写真】</p> <p>Canadian Indians have contributed much to the artistic life of the country and are especially famous for their totem poles. This Indian is putting the finishing touches to a carving.</p>	
P48	<p>The Iroquois formed their five tribes into a powerful military union in the 16th Century. Their early trade with the Dutch and later with the British provided them with excellent military equipment, and so they were able to overwhelm their neighbours and carry out raiding parties from the Atlantic provinces to Illinois. They played an important part in support of the British during the wars against the French. Many Iroquois now live on reserves in Quebec and Ontario.</p> <p>The Huron Indians probably moved to the area of Simcoe County between Georgian Bay and Lake Simcoe in Ontario just before the white men came. They lived much like the Iroquois, but their political organization was far weaker. Champlain gained their friendship, and they became the continuing allies of the French. The story of the earliest Jesuit attempts to bring Christianity to Huronia is the most famous epic of martyrdom in Canadian history. The alliance with the French made the Hurons the victims of continuing Iroquois raids, and eventually the Hurons scattered. Some were absorbed by the Iroquois tribes, others went with the French to Quebec, some settled in the west.</p> <p>THE Neutrals got their name by their un- willingness to be drawn into the wars between the Iroquois and the Hurons. Their neutrality did not save them from the attacks of the Iroquois who eventually over- ran their country towards the west end of Lake Erie. They had lived much like the Iroquois and the Hurons, and eventually most were incorporated into the Iroquois tribes.</p> <p>The Tobacco Nation lived west of the Hurons in Ontario and were neighbours of the Hurons and Neutrals. Their way of life was very similar,</p>	イロクォイ・インディアン

	<p>and they shared the fate of the Neutrals .</p> <p>Thus, with many differing ways of life were the Indians scattered across Canada when John Cabot first met them and carried tales to Europe of the strange redskins.</p> <p>They were called redskins, not because their skin was bronze in colour, but because they painted themselves with red ochre.</p> <p>ALL Indians came to be called red Indians to distinguish them from the people who live in India the people that Columbus thought he had found. That mistake was soon discovered, for the Indians of North America look very different from the people of India. The North American Indians have, however, some resemblance to the Mongols of Asia. Both have straight black hair, beardless faces, prominent cheek bones, round heads and skins darker than the Europeans have.</p> <p>The coming of the white men changed the lives of all the Indians. For the first time they were able to get iron for their implements and weapons, instead of the stone they had used before. Then the white men persuaded the Indians to trap furs, for which the Indians received firearms, other trade goods and alcohol. With the rifle, the game was often killed off too quickly, and the balance of nature was destroyed. Also with the coming of the white men, wars broke out between many of the tribes which had always lived in peace; wars that were fought with rifles instead of bows and arrows. The trade in alcohol also caused serious problems. More and more, the Indians became dependent on the white men and their goods. Perhaps more serious, the new European settlers began to move into the lands where the Indians had hunted and trapped. The British, both in Canada and below the border, made treaties with the Indians. Under the treaties, the Indians gave up many of their lands and received in return some money, reserve lands, assistance in education and health and general protection.</p>	
P49	<p>Over the years, most of the old way of life for the Indians has gone. Partly because of the special arrangements made for them under the treaties, they have not become a full part of Canadian life. Many Indians have advanced to positions of great importance in Canada, but the talents of others have been lost in the problems of adjustment to the white men's world.</p> <p>Before the white men came, the Indian population of Canada was probably about 220,000. Then it dropped to little over half that size. Today it is growing rapidly again, and stands at over 180, 000.</p> <p>The Indians are a small group in the Canadian nation, but it should not be forgotten that they are Canada's first citizens. They taught the white men much about living in this country, and even today many Indian customs or inventions have survived and spread such as canoes, snowshoes, the growing of corn, squash, pumpkins and tobacco.</p> <p>Indian artists and craftsmen, though they have suffered untold damage from cheap factory imitations at home and abroad, have left an important legacy for Canada. Their superb totems, whether the majestic wooden examples that tower over deserted villages on the Pacific coast, or the small models painstakingly carved from the black stone called argyllite, are part of the heritage of Canadian art. Their ceremonial masks, their paintings on buffalo hide, their quillwork and basketry, their brilliant designs on cloth have almost been lost to the modern world. There is, however, still hope that some of their arts may be preserved to enrich the cultural life of Canada.</p> <p>AFTER the Indians, came the Eskimos perhaps 6, 000 years ago. They gradually occupied the Arctic lands from Alaska to the Atlantic, and Canadian Eskimos emigrated to Greenland about 1,000 years ago. In a land so harsh, where game is rarely plentiful, they spread thinly. Each group roamed over large areas, moving from one hunting area to another in search of game by summer</p>	<p>先住民</p> <p>エスキモー (イヌイト)</p>

	<p>and winter.</p> <p>The Eskimo population was never large in all the world, and in Canada there were probably something over 20,000 when the white men came. Today there are about 12,000, though their numbers are quickly growing.</p> <p>The Eskimos do not belong to such clearly defined tribes as the Indians, though there are quite separate groups with different ways of life and customs. Though Eskimos can understand one another's language, there are several dialects across Canada.</p> <p>THE most common Eskimo house in winter was the snow house, or igloo as the white men call it. (In the Eskimo language, igloo really means any kind of house.) The snow house was an invention of the Canadian Eskimos. When the snow melted in summer, they moved into tents of skin.</p> <p>Eskimos lived by hunting. Most lived by the sea where they could get seal, walrus and whale; they would move inland to hunt the caribou. Seal skin was used for covering boats, for tents, for summer clothing and boots, as well as for food. Perhaps just as important to them was the caribou which supplied meat, winter clothing and sleeping skins for the snow house. They also caught fish by spearing or netting them.</p> <p>The parka is one of the many inventions the Eskimo has given to the rest of the world. It was originally made from two layers of caribou, one facing in and one facing out. The parka was designed in such a way that the amount of ventilation could be easily adjusted as the wearer became hot or cold. Modern science has never found cold- weather clothing to surpass it.</p> <p>The Eskimos used great ingenuity in their hunting with spears, harpoons or bows and arrows both on land and from the speedy kayak. When the sea was frozen they travelled by dogsled to their hunting grounds.</p> <p>In every aspect of their living the Eskimos showed inventiveness and intelligence, as they had to do in order to survive in such a harsh climate.</p>
P50	<p>No doubt there were many times, which history will never know, when the Eskimos were struck by great disasters through starvation or some disease they could not fight. But, by and large, they held their own and found a satisfaction in living in a land which they would never leave, and which no one else wanted.</p> <p>As with the Indians, the lives of the Eskimos were utterly changed by the white men. The first who came to the Arctic were the early explorers who stayed only briefly and then returned home. By the end of the 19th century, whalers were coming to the eastern and western Arctic from Scotland and New England. Often they wintered in the Arctic and lived with the Eskimos. They brought many white man's goods, and they taught the Eskimos skills of navigation by sea. They also brought disease, when there was no one thereto cure it.</p> <p>It was with the coming of the trader and the missionary that the life of the Eskimos started to change most sharply, for these newcomers lived permanently in the Arctic. Like the Indians, the Eskimos were taught a new way of life, by trapping and trading furs in exchange for the white men's goods. They became entirely dependent on the white men, and on the rifles, ammunition, food, obacco, clothing and utensils which were in the store.</p> <p>With the use of the rifle, the game gradually disappeared. The greatest disaster was the slaughter of the caribou. Once numbered by the millions, the caribou dwindled to about 200, 000 by the middle of the 20th Century. To make matters worse, the price of white fox fur dropped sharply, while the cost of store goods gradually went up.</p>



	<p><b>【写真】</b> Where go the caribou or the fox, there too go the Eskimos, for it is on such animals that most of these northern people depend. Here a family stops for a meal as it travels the Arctic wastes.</p>	
P51	<p>Most of these changes came in the first half of the 20th Century. As with the Indians, the old way of life failed. To the Eskimos, though, this happened more suddenly than to the Indians. There were no treaties signed with Eskimos, and no reserves were established for them. Though life is difficult, there is a better chance for them to adjust to the new opportunities for employment which the white man has brought.</p> <p>Among the early European newcomers to the north were the missionaries who brought Christianity right across the Arctic. This, too, caused many changes, for quickly much of the old folklore of the Eskimos disappeared. The missionaries did their best to teach the Eskimos, to look after their illnesses and all their other needs when there was no one else to help.</p> <p>It was not until the mid- 1950's that the Government launched a large new program to make up for all the years when the welfare of the Eskimos had been largely forgotten by other Canadians. Government schools were started so that all young Eskimos would have the same chance for education as their fellow citizens in southern Canada.</p> <p>A huge campaign was waged to wipe out tuberculosis and to raise Eskimo standards of health from the alarmingly low level they had reached. Equally important, new local industries and other kinds of income were organized so that the Eskimos would have some means of livelihood beside the failing hunt and the disappearing fur trade. Not least of these new activities has been the marketing of the extraordinary arts and crafts of the Eskimos which have excited the admiration of the world.</p> <p>Eskimos have always been legally full citizens of Canada, not wards of the Government. With the new developments now taking place in the Arctic, new meaning is being given to the rights and responsibilities of citizenship which once they had only in theory.</p> <p><b>【写真】</b> Children of the Arctic are like children everywhere. These girls are enjoying swings at Lac la Martre.</p>	<p>伝統的生活の 変化</p> <p>キリスト教</p> <p>宣教師</p> <p>教育</p> <p>政府の功績</p>
P76	<p><b>【写真】</b> The forests of Canada are among the nation's most valued natural resources and are diligently managed. Protection of vast tracts of rich timber land against infestations is carried out by aerial spraying. Conservation of forests means perpetuation of wildlife as great numbers of animals support a still thriving fur industry. Here, Indian trappers of the Mackenzie River district bring home their catch.</p> <p><b>【写真】</b> Pangnirtung, Baffin Island, n the eastern Arctic, is an important Eskimo community. Each year the government ship, the C. D. Howe, stops on its patrol to leave supplies and to bring dental and other services. Pangnirtung has a modern hospital operated by the Anglican Church.</p>	
P111	<p><b>【Arts】</b> SINCE the early Indians and Eskimos left no writings of their own, the first Canadian literature was the reports of the explorers who probed the Arctic seas and later the unknown lands which lay beyond them.</p>	アート

	<p>Their journals were more than the careful recording of facts in the day- to- day struggle with the unfamiliar elements. They were vivid impressions of an unknown world and an unknown people told in stories that, at the time, must have read like science fiction, stories that today are an invaluable and fascinating recording of a fragment of Canada's early history. The literary quality of these journals was astonishingly high, and often they were illustrated by pen sketches. Travelers tend to write books more readily than settlers. Though in many ways the lives of the early settlers would have provided material of great interest, there were few who</p>
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資料1－2 カナダ 1960 年代社会科教科書

<p>題名： (60-2) AROUND OUR WORLD —— A study of communities —— 発行年度：1965 出版社：Ginn and Company, Toronto</p>			
<p>コメント</p> <p>主人公はJonassee (男児) とMartha (女児) という「エスキモー」(イヌイト) 兄妹とその父、母。 彼らは狩猟のための生活を営み、その日常生活 (極北での「伝統的」な生活の紹介、ジェンダー＜男女分業など＞) の紹介。 典型的な民族誌記述ではなく、「近代化」によって変化している生活 (交通手段＜飛行機＞、物資、教育＜学校教育＞、医療など) も紹介。 主人公たちの家族は「伝統的エスキモー」であるが、職を得て町に住む「近代的エスキモー」の若者の家族も登場し、変わりつつある極北先住民族の生活を紹介している。</p>			
<p>P31</p>	<table><tr><td><p>【写真】 Why are you unable to see the snow blocks this snow house was built of? 【写真】 The inside of a snow house. Can you see the kudlik? [Martha and Jonassee at Home]</p><p>Jonassee and Martha are sitting with their mother in their house. To most Canadian children it would seem like a strange house, for it is built of snow. Their home in the settlement is a small wooden house. But while they are with Father on a trapping trip, the family camp in a temporary snow house. Since it is made of snow, it is never kept very warm inside; warmth would melt it.</p><p>They sit by the little fire made from seal oil which burns in a stove called a kudlik. Over the fire hangs a big iron pot. A stew of seal meat is keeping warm in the pot. Sometimes the children reach in for a piece of meat. The Eskimos usually eat whenever they are hungry, rather than wait for any special time by the clock.</p><p>The house is round, with a little snow porch through which a person crawls to go in or out. The snow house is shaped like a huge half orange. A tall man can just stand comfortably in the middle. From wall to wall it is not much wider than most living rooms. Sometimes several may be joined together with snow halls between them. The snow house in which Martha and Jonassee are living is not very big, for the family does not expect to be in this place for very long.</p></td><td>初期の定住</td></tr></table>	<p>【写真】 Why are you unable to see the snow blocks this snow house was built of? 【写真】 The inside of a snow house. Can you see the kudlik? [Martha and Jonassee at Home]</p> <p>Jonassee and Martha are sitting with their mother in their house. To most Canadian children it would seem like a strange house, for it is built of snow. Their home in the settlement is a small wooden house. But while they are with Father on a trapping trip, the family camp in a temporary snow house. Since it is made of snow, it is never kept very warm inside; warmth would melt it.</p> <p>They sit by the little fire made from seal oil which burns in a stove called a kudlik. Over the fire hangs a big iron pot. A stew of seal meat is keeping warm in the pot. Sometimes the children reach in for a piece of meat. The Eskimos usually eat whenever they are hungry, rather than wait for any special time by the clock.</p> <p>The house is round, with a little snow porch through which a person crawls to go in or out. The snow house is shaped like a huge half orange. A tall man can just stand comfortably in the middle. From wall to wall it is not much wider than most living rooms. Sometimes several may be joined together with snow halls between them. The snow house in which Martha and Jonassee are living is not very big, for the family does not expect to be in this place for very long.</p>	初期の定住
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	Jonassee helped his father build the house. First they found some hard deep snow. This is not always easy, for it is so dry in the Arctic that there is less snowfall than almost anywhere else in Canada. Strong winter winds blow what snow there is into drifts in hollows of the ground. There it becomes into blocks with a firm, and may be cut knife.	
P32	<p>The snow blocks are not straight like bricks or blocks of cement. Each block is given a slant on the edge so that the rows of blocks, as they are set in place) go around and around and up. The rows get shorter and shorter and end in a single block at the top. A small hole is made in the top for a chimney or ventilator. A snow block is taken out and replaced with a thin sheet of ice made from fresh water.</p> <p>This makes a window. Martha and Jonassee packed the cracks between the blocks with snow. Then the family moved in. They did not have many things to put in the house. A snow bench across one wall served as bed, chairs, and table. To keep warm they used animal skins.</p> <p>The children's mother was sitting on the snow bench now, busily sewing. She had so much to do before tomorrow!</p> <p>The children were most excited of all, waiting for tomorrow. They hoped their father would soon return from his fox traps. Though it was only three o'clock it was very dark. They knew this even though they were inside the house. When the sun was bright the light shone through the snow blocks and through the window in the roof. But now, in the middle of winter) the sun did not shine here above the Arctic Circle. At noon there was a little twilight) less bright than full moonlight.</p> <p>【写真】</p> <p>Building a snow house. Why must the snowblocks be slanted on the edges?</p> <p>—DO—</p> <ol style="list-style-type: none"> <li>1. In your notebook copy this chart. Fill in the information about Martha and Jonassee's temporary home this chart.</li> <li>2. Draw a picture of Martha and Jonassee's home.</li> <li>3. What kind of meat was in the stew that the family ate ?</li> <li>4. What kind of meat does your mother usually use to make stew?</li> </ol>	イグルー
P33	<p>[Work for Mother and Father]</p> <p>Martha and Jonassee's father hunts and traps, much as Eskimos have always done. Eskimos who live by hunting and trapping must move often. In winter Father puts out lines of animal traps for many miles. He catches white foxes and sells them to the trader. He hunts seals by the edge of the ocean, or on the sea ice where seals make holes to breathe air. Hunters travel across the ocean ice and over the snow by sleigh, pulled by their dog teams. In summer when there is no ice they move along the coast of the ocean by boat, and pitch tents on the shore. They hunt walrus or whale on the ocean. Inland they catch birds, and fish in small streams.</p> <p>Suddenly there was a sound of dogs out- side the snow house. "Ataatak (Father)" Martha shouted. Before he came inside Father unhitched the dogs and gave them seal meat for their dinner. From his sleigh he unloaded six foxes with beautiful white fur. "Look at these," he said. "Now we can buy your mother that new cloth she has been wanting and many other things."</p> <p>Mother has been making a new sealskin coat for Jonassee. The parts are cut out with a sharp knife. She does not have a pattern, but she knows exactly how to cut the skin in pieces of the right size and shape without wasting any of the skin. Mother is the family</p>	

	<p>tailor. She makes most of the clothing for the family, even the boots. She sews beautifully with needle and thread.</p> <p>This is only part of mother's work. She cooks for the family) prepares seal oil for the kudliks, helps cut and store food that has been caught, and looks after the children.</p> <p>Jonassee and Martha are lucky, for their father is a good hunter, yet often there is not enough food and they go to bed hungry. When other families live in the same camp, they always share the meat which they have. If they go too long without being able to find any animals, they have to ask Mr. Hampton, the government agent for food. Otherwise they would starve.</p> <p>【写真】 A white fox pelt</p>	
P34	<p>—DO—</p> <ol style="list-style-type: none"> <li>1. Explain why Martha and Jonassee and their parents do not live in the same place all year.</li> <li>2. Copy the following outline in your notebook and fill in the names of animals under each heading.</li> <li>3. Make a list of the jobs that Mother must do.</li> </ol> <p>【写真】 What loads would Eskimos be able to carry on these komatiks? [A Trip to the Settlement]</p> <p>On this day Jonassee and Martha were thinking about very exciting things indeed! After the trip home they would go by airplane on a long journey to Frobisher Bay.</p> <p>"I think you will be frightened to travel so far away," their father said. "You will want to come home."</p> <p>"Yes " their mother said, "when they are far away in Frobisher Bay they will want their home."</p> <p>"Of course we will," said Martha climbing up on the sleeping- bench. "But we will be with our uncle and aunt, and with cousin Kananga. They will look after us. "</p> <p>When they awoke much had to be done. While Mother and the children packed up all the things in the snow house, Father made ready his white fox pelts which he would take to the store when they reached the settlement.</p> <p>It was not long until they had loaded the sleigh, which is called a komatik, and hitched the dogs. The komatik is a long, low sleigh with steel runners nailed to the wood. Father had put water on the runners. The cold air quickly froze a thick coating of ice which protected the runners and helped speed the sleigh over the ground. The children and Mother took turns riding on the komatik, while Father ran behind it. It would be a long day's trip by dog team to the little settlement with its store, school, church and a few houses.</p>	
P35	<p>Two or three times they stopped to make a cup of tea and eat some bannock. Bannock is a hard thick pancake made of flour, water, and chopped- up meat or fish. They hoped to reach the settlement that night so they would not have to build a house on the trail. It was late afternoon when they saw the light of the settlement.</p> <p>—DO—</p> <ol style="list-style-type: none"> <li>1. Start a large chart. Write the title Transportation in the Arctic at the top. Draw pictures on the chart of the kinds of Arctic</li> </ol>	

	<p>transportation you have read about.</p> <p>2. Make a list of the preparations the family had to make before leaving the snow house:</p> <p>3. List ten items likely to be carried on the komatik.</p> <p>[The Settlement]</p> <p>The family was tired, but there was no thought of going to bed then. There were friends to visit. Martha and Jonassee wanted to see Miss Stanley, the schoolteacher, to tell her about their journey. They went to school only when they were at the settlement. They wished they could go to school every day. In Frobisher Bay they would be able to.</p> <p>Even though they were excited, they slept late the next morning. It was almost noon when they went to the trading post. They saw people watching the sky and calling "Siginik (The Sun)! Siginik!" They asked Miss Stanley why.</p> <p>"Don't you remember?" Miss Stanley smiled "This is the day when the sun comes back."</p> <p>No one had seen the sun since the end of November. Today, for the first time, it would come over the horizon again. The sky in the south was pink before it came and when it started to show over the rim of the low hills everyone shouted, "The sun, the sun!" It stayed only a few minutes before it sank out of sight again. Each day it would stay a bit longer until it was staying all day and all night. In June and July it was never dark, just as in winter it was never really light. But now June was a long way off, and the children were thinking about what was to happen before then.</p> <p><b>PROJECT 2</b></p> <p>In chapter one we called your community "the place where most of your family's activities take place, and where most of its needs are supplied." Let us put on a map what we know about the community Martha and Jonassee live in.</p> <p>1. Lay a large sheet of paper on your desk or on the floor.</p> <p>2. Draw a small circle in the middle for the snow house in which we first saw Martha and Jonassee.</p> <p>3. Print the names of the four directions on the map.</p> <p>4. Using the symbols from Figure 1 on page 4, place the following on your map</p> <ol style="list-style-type: none"> <li>a. the store at the settlement</li> <li>b. Martha and Jonassee's wood house</li> <li>c. the airstrip</li> <li>d. the trail from the snow house to the settlement</li> <li>e. six other settlement buildings</li> </ol>	
P36	<p>At the trading post Mother and Father sold the furs and bought the things they some tea tinned milk, flour, needed jam, soap, tobacco and the cloth mother had been wanting. The children were each given a little present of candy.</p> <p>Martha and Jonassee kept looking and listening for the airplane that was to take them to Frobisher Bay. At last Jonassee shouted "It's the plane, it's the plane!" They could see a little light in the sky. Nearer and nearer it came. Soon it roared down the ice on its skis. As soon as it stopped, two men climbed out. One was Doctor Bennett who came to the settlement to look after the sick. The other was Mr. Hampton, the government agent. It was his job to help the Eskimos. He got them store food when there were no animals to be found. He helped them buy boats and rifles and showed them new ways to hunt and fish. Talking in Eskimoan, he told</p>	交易所

	<p>the children, "The plane will stay a few hours so that we can see all the people in the settlement."</p> <p>【写真】</p> <p>Inside the store at the settlement</p> <p>—DO—</p> <p>Make two arrow charts. On one draw pictures of foods that come from the Arctic to the Eskimo home. On the other draw pictures of foods that come from the store to the home.</p> <p>Food from the arctic/Food from the store</p>	
P37	<p>【The Airplane Trip】</p> <p>Jonassee and Martha were very much excited when at last the moment came for them to climb into the airplane. They were also afraid of leaving their mother and father for the first time. Although the Eskimos have seen many planes, it is always exciting to have one visit them. Soon they were off, and the children looked down at the people waving. Then they could see the settlement with its store, school, and few buildings.</p> <p>The plane flew along the coast. It was hard to tell the land from the ocean when everything was frozen white. They could see big hills gleaming in the light of the rising moon. Once they saw a little light as they passed over a small settlement much like the one they had left.</p> <p>Although it was noisy in the airplane, Mr. Hampton talked to them about the big country over which they were flying. There were many little camps like the one where Martha and Jonassee had stayed.</p> <p>Many Eskimos today no longer live as hunters. They have learned to work at new jobs and live in comfortable houses in villages where there are schools, churches) and doctors or nurses. Frobisher Bay is one of the biggest of these places.</p> <p>【写真】</p> <p>Why are light sky planes useful in Arctic regions?</p> <p>—DO—</p> <ol style="list-style-type: none"> <li>1. Find Baffin Island on the map of Canada .</li> <li>2. Draw a map of what the children might have seen as they flew along the coast.</li> <li>3. On your Arctic Transportation chart add pictures of methods of transportation mentioned in this section</li> </ol>	はじめての飛行機
P38-39	<p>【Frobisher Bay】</p> <p>Martha saw Frobisher Bay first. "See the lights," she said, "all green and blue and red." Mr. Hampton said that the coloured lights helped the pilots to find their way to land. Soon they were sliding along the ground, and a few minutes later they got out of the plane.</p> <p>The children could hardly believe what they saw. There were large buildings such as they never imagined. There were many airplanes, bigger than any they had ever seen. They were so busy looking at the many new things that they did not see their cousin who had come to meet them.</p>	

P39	<p>Suddenly cousin Kananga was beside them, and they all began to talk at once. "Wait a minute. " said Kananga "I am going to take you back to my house and we can do our talking there." Then he led them to a truck. Jonassee and Martha had never seen a truck or a car before. It was a great thrill to get in and set off down the road.</p> <p>Kananga was a young man, and had a good job driving a big tractor. He had watched the big machinery used in making the buildings and roads needed for a weather station. One day Mr. Hampton had asked him if he would like to go to a special school where he would learn to run big machinery. He was delighted to have the chance, and had gone to Yellowknife, a town on the north shore of Great Slave Lake. There, with other Eskimos and Indians, he studied for four months. He spent much time running machines and looking after them. When he had finished, he was given a good job in Frobisher Bay. He had asked his mother and father to come and live with him there. Soon his father too found work, and they were very happy in their new home.</p> <p>Leaving the airport, Kananga drove Martha and Jonassee through the town. From the truck the children stared at the houses and big buildings. Soon they stopped beside a brightly painted little house with electric lights shining through the window Kananga's mother and father were at the door to welcome the children.</p> <p>【写真】</p> <p>Frobisher Bay airport. What things that can be seen would be new to Martha and Jonassee?</p> <p>—DO—</p> <ol style="list-style-type: none"> <li>1. Copy this chart into your notebook and use the chart on page 19 to help fill in the information.</li> <li>2. Add the transportation methods talked about in this section to your Arctic Transportation chart.</li> <li>3. Locate Yellowknife and Great Slave Lake on your map of Canada (pp. 22-23).</li> <li>4. Write a letter that Kananga might have written to his parents when he was in Yellowknife going to school.</li> </ol>	
P40	<p>[Kananga's House]</p> <p>"Is this where you live?" Martha asked. There were two little bedrooms, a big living room, and a kitchen with a big warm stove. Gay curtains hung at the windows, and there were beds, a couch, tables, and chairs. As well as a radio they also had a record player.</p> <p>"Why don't you look around?" asked Kananga's mother. They did. Martha really liked the house. It was very clean and tidy. There were kinds of tins and boxes of food, more than in homes in southern Canada, all put neatly on shelves. In the Arctic it is generally too cold to grow fresh fruits and vegetables, and fresh food is only available when brought in by airplanes or by the big supply ships in summer.</p> <p>Kananga's family no longer lived on wild animals for they did not have time to go hunting except on weekends or holidays. It had taken them some time to become used to the food from the store, just as it would take you time to become used to eating seal meat.</p> <p>"There are many houses like ours in the Arctic," said Kananga's mother. "These houses are made in southern Canada. Then they are shipped here in pieces for us to put together."</p> <p>"Yes," said Kananga. "When we built ours it was one of 300 that were shipped to the Arctic that year."</p> <p>Martha noticed that the clothes hanging in the closet were different from her own. There were parkas made of cloth, and everything was in the style of the white man.</p>	同化



	<p><b>【写真】</b> Inside an Eskimo home at Inuvik. N. W. T. How is the inside of this home different from the inside of a snow house?</p> <p>—DO—</p> <ol style="list-style-type: none"> <li>1. Write a story telling what you would say as you took Martha and Jonassee through your home, room by room.</li> <li>2. Why do houses have to be shipped into the Arctic?</li> <li>3. Why are the pieces for the houses made in southern Canada?</li> </ol>	
P41	<p><b>【写真】</b> Setting fish nets across the mouth of a stream near Port Burwell on Ungava Bay</p> <p>It was very late that night when the children went to bed. The next morning brought all the excitement of going to a new school. Jonassee and Martha found it strange at first, and they were very shy when they met Mr. Gardiner, their teacher. They seemed suddenly to forget the few words of English they had learned. The other children welcomed Jonassee and Martha. Some of the white children spoke to them in Eskimoan.</p> <p>The children enjoyed school. They began to learn reading and writing. They liked to hear Mr. Gardiner talk about other parts of the Arctic where he had been. He knew more about Eskimos than they did.</p> <p>[New Ways in the Arctic]</p> <p>Receiving less and less money for hunting and trapping was forcing the Eskimos to change their way of life, Mr. Gardiner told the children. At first the Eskimos asked the government for more and more help, Now the government is helping the Eskimos to help themselves. Men trained in special jobs are brought to the Arctic to help the Eskimos start their own business projects. Here is a list of some of the projects they have started. (The word fishery means a place where prepared for sale.)</p>	<p>学校</p> <p>政府の功績</p>
P42	<p>Port Burwell</p> <ol style="list-style-type: none"> <li>1. Arctic char fishery</li> <li>2. Arts and crafts</li> <li>3. Store</li> <li>4. Cod fishery</li> <li>5. Seal fishery</li> </ol> <p>Mackenzie River Delta</p> <ol style="list-style-type: none"> <li>1. Dog-food plant</li> <li>2. Seal fishery</li> <li>3. Whitefish fishery</li> <li>4. Whale fishery</li> <li>5. Fur clothing shop</li> </ol> <p>Cambridge Bay</p> <ol style="list-style-type: none"> <li>1. Arctic char fishery</li> </ol>	

	<p>2. Lake trout fishery Fort Chimo</p> <ol style="list-style-type: none"> <li>1. Arctic char fishery</li> <li>2. Salmon fishery</li> <li>3. Arts and crafts</li> <li>4. Sawmill</li> </ol> <p>【写真】 Arctic char are cleaned by Eskimo women of a co-operative.</p>	
<p>P42</p> <p>P43</p>	<p>Here is a sample of how one of these new projects works.</p> <p>At the new Leaf Bay fishery near Fort Chimo, Arctic char are taken from the nets twice a day and flown to the plant at Fort Chimo. Eskimo women sort) wash, and wrap the fish. Then the char are packed in 60- pound boxes and flown to Montreal. This famous Arctic char may be bought in stores and restaurants a few days after it has been taken from the water thousands of miles away.</p> <p>Perhaps the discovery of minerals in the Arctic will change the Eskimo's life in the future. The cost of transportation over great distances makes mining more costly than in other parts of Canada. But construction is possible, and so is transportation by aircraft, trucks, and tractor train. Mines have been run for many years at Yellowknife and Port Radium.</p> <p>The building of radar stations to keep track of air traffic over our northland has shown that work can be done by men and machines at all seasons of the year, though of course work outside in winter is very difficult.</p> <p>—DO—</p> <ol style="list-style-type: none"> <li>1. Find these places on the map of Canada: Port Burwell, Cambridge Bay, Fort Chimo, Port Radium, the Mackenzie Delta. (See map on page 47.)</li> <li>2. Add transportation methods talked about in this section to your Arctic Transportation chart.</li> <li>3. Make a list in your notebook of all the jobs Eskimos could do, based on the projects mentioned in this section.</li> </ol> <p>【写真】 A communication station helps keep track of air traffic across the Arctic.</p> <p>【写真】 Eskimo crafts are finding a market all over the world. What does this carving depict?</p>	<p>開発による 「向上」</p>
P44	<p>[Spring Again]</p> <p>Soon signs of spring began to appear. Little streams of water began to run down the hillsides. On southern slopes the hard icy snow was melting.</p> <p>But it was not until July that the ice in the bay broke up. Huge blocks were carried to the open ocean by the tide. Then the flat white bay suddenly changed to rich blue.</p> <p>Soon after the ice was out of the bay, the first ship arrived. Many other ships would come to the bay, bringing food and supplies,</p>	

	<p>and oil to heat the houses of the town. The ships drop their anchors far out for near the shore the water is too shallow for them to sail. Smaller boats and barges go back and forth between the big ships and the dock to bring in the cargo. The ships carrying oil have long pipes hooked to them so that they can pump the oil into huge tanks on the land.</p> <p>There was always much to watch with everyone out of doors again. School was over for another year, and so was the children's visit to Frobisher Bay. They would return to their home on a ship called the C. D. Howe. They were looking forward to travelling on the ship and to seeing their father and mother again.</p> <p>【写真】</p> <p>Everyone comes to see the ship unloading. What types of goods might be coming to the settlement, and what goods leaving it?</p> <p>—DO—</p> <p>Copy this chart into your notebook.</p> <p>Give one reason for each thing that happens.</p> <p>WHAT HAPPENS WHY?</p> <p>Ice blocks are carried out to sea.</p> <p>Ships anchor far out in the bay.</p> <p>Snow on the southern slopes melts first.</p> <p>Small barges are needed to bring in the cargo.</p> <p>Ships arrive only in the summer.</p>	
P45	<p>[A Journey by Boat]</p> <p>The C. D. Howe did not stop at Frobisher Bay on the way north, so Martha and Jonassee travelled first on a smaller boat called a Peterhead. The Eskimos use Peterheads on whale or walrus hunts, or to travel long distances by sea. The Peterhead is about thirty feet long and has a small cabin for the crew and passengers in case the weather is rough. Not many Eskimos own Peterheads, as they are very expensive. Some Eskimos have whale boats which look like heavy rowboats with a motor. Some own a kayak, a beautiful light boat made with sealskin stretched over a wooden frame. The kayak is something like a canoe. The top is covered with skin except for a hole called a cockpit where one man can sit. The kayak is moved through the water with a paddle. Now not so many Eskimos can handle a kayak as in the old days.</p> <p>As the children set off in the Peterhead from Frobisher Bay all their friends were at the dock to say goodbye. Jonassee and Martha were taking home a lot more than they had brought. Things they would never find in the little store near home were in their bags. They had presents from the big store for their mother and father. Uncle was sending four new sleeping bags with them for the family, and a small oil stove.</p> <p>It was a long trip down the bay. On the afternoon of the second day they reached the ocean where they waited for the ship. They did not have long to wait.</p> <p>There were many people on the ship. It was making regular calls on the villages of the eastern Arctic. On it were food, clothes, lumber, and mail, everything that was needed for the year. There were barrels of oil to keep the wooden buildings warm.</p>	

	<p>Communities in the Arctic have rows and rows of steel barrels to hold the oil that is used to heat the buildings. Many places now have big tanks to hold the oil. It is delivered from the big tanks to homes by truck. Most houses have an oil barrel from which stoves are filled.</p> <p>On the ship were teachers, nurses, and policemen on their way to northern posts. There were doctors and nurses who travelled around on the ship all summer. At every place where the ship stopped Eskimos would come on board so that the doctor could examine them for illnesses.</p> <p>In the winter doctors often have to be called by radio. The doctor tells the caller what to do, or if necessary an airplane is sent to pick up the patient and take him to a hospital.</p> <p>【写真】 An Eskimo Peterhead</p> <p>【写真】 An Eskimo kayak</p>	
P46	<p>【写真】 Two supply ships - the C. D. Howe and, behind it, the Dalberville</p> <p>The Eskimos- think it is great fun to have the ship visit them. They come on board and talk and drink tea with their friends who are leaving or returning to the Arctic.</p> <p>—DO—</p> <p>1. The ship carried cargo and helpers for the Eskimos. List these in your note- book under these headings : SHIP'S CARGO HELPERS ON SHIP</p> <p>2. Pretend you are a reporter visiting an Arctic settlement. One of the Eskimos becomes ill. Write the story you might send to your newspaper telling about the incident.</p> <p>[Home Again]</p> <p>The most exciting stop of all for Jonassee and Martha was home. Long before the boat came in, their father and some of the other men came out in a Peterhead to meet them. Martha and Jonassee could hardly stop talking about all that had happened to them during their visit to Frobisher Bay. When they got to the shore where their mother was waiting, they had scarcely begun to tell all that had happened.</p> <p>"Some day," said Martha, "I am going to live in a house like Kananga's." But they all agreed that the best home is where we all live together as a family, and it does not matter if it is a house, or a tent, or a snow house. It is our home.</p> <p>SUMMARY QUESTIONS-2</p> <p>1. Why are there no trees on the tundra?</p> <p>2. What are the chief occupations of the Eskimos in the Arctic?</p>	<p>「文明」に喜ぶ 同化へのあこがれ</p>

	<p>3. Why is mining difficult in the Arctic?</p> <p>4. Name three things about living in the Arctic that might be hard for you to get used to.</p>	
P47	<p>[THE MAP SHOP]</p> <p>Map makers have a way to help us find places on maps. They call the helper a map grid. Look at the map on this page. Notice the letters A, B, C, D) and E across the top of the map. On each side of the letters there is a red line. These are the sides of the columns. Can you find the side of column B ? Do you find the letter B at the bottom of this column ?</p> <p>Find the numbers 1, 2, 3, 4, 5, 6, and 7 on the sides of the map. Can you find the sides of each of these columns ?</p> <p>Now let us find Resolute, a settlement in the Arctic, using the map grid. Look for Resolute in the index to the map. Here we find "Resolute N W T C 3 " "N. W. T." stands for Northwest Territories. "C 3" is the grid number. Put one finger of your right hand at the top of the C column. Put one finger of your left hand at the left of the 3 column. Now move the C finger down the page and the 3 finger across the page until they meet. Can you find Resolute in this space ?</p> <p>—DO—</p> <p>1. In your notebook write the names of the settlements found in these spaces.</p> <p>a. B 5   b. A 4   c. D 3   d. E 5   e. B 4</p> <p>2. Give the map grid of each of these places. Use the map index.</p> <p>a. Inuvik</p> <p>d. Whitehorse</p> <p>b. Yellowknife</p> <p>e. Fort Chimo</p> <p>c. Cambridge Bay</p> <p>【写真】</p> <p>Map of Canada's Arctic lands</p>	

資料 1－3 カナダ 1960 年代社会科教科書

<p>題名： (60-3) CANADA — The Story of the Prairie Provinces —</p> <p>発行年度： 1966</p> <p>著者： 不明</p> <p>出版社： McGraw-Hill Company of Canada Limited</p>
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P8	<p>WHAT are the Prairie Provinces? They are many riches, they are many people, they are many hours of labour, they are many miles of adventure. They are home for the earliest known Indian tribes in Canada, and for the most recent European immigrant. They nurture the playful little gopher and the largest land animal on the continent, the buffalo. Out of their earth rise treasures hidden in the rock and the wealth that is wheat. Within their borders stands the lonely northern outpost and the fourth largest city in Canada....</p> <p>INNUMERABLE short, turbulent rivers and tens of thousands of glistening lakes cover the surface of the Shield. This is frontier land, reached for years only by trappers, traders and Indians. More than half of Manitoba and one-third of Saskatchewan lie within the Canadian Shield; in northern Alberta, although only one corner is in the Shield, is found much the same kind of geological formation as in Manitoba.</p>	平原域
P11	<p>We have missed two small pockets of interest in our chosen path of flight. In the northern tips of Saskatchewan and Manitoba is the sub-Arctic forest, called by the Indians "the land of little sticks."</p>	
P15	<p>AND so begins their history...not the history that starts with the dinosaurs whose skeletons are found near Drumheller, Alberta, nor with the ice-age glacier caps, but the living history of the 100,000 Indians who roamed the North American continent between the Hudson River and the Rocky Mountains. They knew no boundaries, except the barriers of water and rock. They knew no limitations except their loyalty to tribe, and the ways of their fathers.</p> <p>The percentage of these 100,000 red men who lived in what are now the Prairie Provinces was probably small, but it is impossible to know exactly who lived within these artificial boundaries. We do know that they were completely dependent on the land, and followed a way of life consistent with the region in which they lived.</p>	
P16-17	<p>The Assiniboines, for example, emerged on to the grasslands in search of buffalo. They had first been a woodland tribe, probably centred around the Lake of the Woods area, but early in North American history, as we know it, they apparently ventured out into the plains to join the continual search for the buffalo herds. Perhaps they grew tired of living on fish and small game alone, or perhaps it was simply because they were a nomadic tribe, continually on the move from one area to another. As Plains Indians, the Assiniboines ranged throughout the prairie parts of Manitoba and into northern Saskatchewan.</p> <p>TWO other tribes of nomad Indians were established on the prairies from the earliest days the Blackfoot, and the Sarcee. The Blackfoot Indians, who gained a reputation for fierce and savage fighting at a later date, were found in southern Alberta and southern Saskatchewan. The Sarcees formed a smaller tribe, and roamed the prairies north of Blackfoot territory. The three tribes did not speak the same language, and indeed each of the three languages was unintelligible to the others. When members of the different tribes met, as they did during buffalo hunts, or in occasional trading, they communicated with one another by sign language.</p> <p>It was the rain or the lack of that determined the movements of these three tribes. The large buffalo herds continually moved in search of the best feeding grounds, and the Indians followed the herds. The massive shaggy animals had to stay on the move, because of the rapid evaporation of moisture on the prairies. But in spite of their constant moving in search of the buffalo, the Assiniboines, Blackfoot and Sarcees generally speaking stayed in the areas we have just de-scribed. They could only hunt the herds that roamed fairly close by, for their only method of transportation in those early days was on foot. Where the buffalo went, there</p>	伝統生活

followed the Indian, in search of all his livelihood his food, his shelter, and even the aids to his transportation.

In times of plenty, his was a satisfying life. He had the freedom of the plains, little opposition to his movements, and a simple but rich tribal society with few inhibitions. The outstanding activity of the Plains Indians was the buffalo hunt. Because of the vital role the buffalo played in Indian economy, the organization of the hunts was tremendously important. There were strict regulations governing the whole tribe during a hunt, and severe punishment for anyone who broke a rule, disobeyed an order, or who frightened one of the animals, even by accident.

The life of the Indian was in one sense indeed free, but only free within the stringent limits imposed by the simple and necessary struggle to stay alive. The search for the buffalo took most of his time and his energy. These magnificent creatures often weighed over a ton, and the meat from just one animal supplied food for many families for a long time.

Indian economy was a one-staple economy, and the buffalo supplied much more than food alone. The hide, or skin, of the cow buffalo provided moccasins and light leather clothing, while the heavier hide of the bull supplied winter clothing, blankets, and the walls of the tipi.

THE tipi (pronounced teepee) was constructed so that it could be easily taken down, carried and set up again, for, as we have seen, the Indian and his family had to travel wherever the buffalo went.

Here was home, a tall tent, measuring about 18 feet across, providing a warm and dry shelter from the winds, rain and cold. A framework of long wooden poles was tied tightly at one end, and the loose ends arranged in a wide circle on the ground. The women sewed 12 or more buffalo hides together and stretched them tightly around the framework. Even today you can sometimes see circles of the large stones which anchored the hides to the ground, and kept the tipi stationary. When the Indians moved on to a new place they left the stones behind, marking out the spot where the tipi had stood.

It is easy enough to think of portable homes and constant moving in an age of trailers, trucks, trains and automobiles. But at the time of the first Indian on the prairie, not even the horse was known. The Indian was left completely to his own devices to hunt, trap and kill the buffalo which he had to have.

There were plenty of buffalo in those days. It is estimated that perhaps 60 million roamed freely around the continent, but as we have seen, they moved swiftly and constantly in search of the food they required for themselves. The sight of a human hunter terrified the herds, and they fled at the first sign that there were men around.

All this meant that the Indian required not only skill, but great cunning in catching the buffalo. When the Indians located a herd of grazing buffalo, they sometimes disguised themselves as wolves, by covering their backs and heads with wolf skins. Closer and closer toward their prey they crept on hands and knees, and the buffalo—not frightened enough to stampede-edged away from the oncoming "animals" a few feet at a time. The Indians thus pushed the unsuspecting buffalo into the open end of large pens made of log fences. As soon as the beasts were trapped, the hunter quickly closed the entrance, and then killed the buffalo at close range with bows and arrows or lances.

IF there was a natural "trap," the hunters could move more swiftly. Sometimes an entire tribe lined up along both sides of a route leading to the edge of a steep cliff, or an empty river basin. The men, dressed in wolf skins, pushed the retreating buffalo into this pathway, and there the others shouted, waved blankets, and so frightened the buffalo that they stampeded over the edge of the cliff,



	<p>and were killed or injured on the rocks below.</p> <p>If this sounds cruel, we must remember that the Indians needed the buffalo meat for their main diet and the pelts for their clothing and their shelter. Some of the Plains Indians made light-weight boats of hides stretched over a circular framework of willow branches. (Indians in the north, on the other hand, used light birch-bark canoes; for heavy loads, log rafts. )</p> <p>IN any case, it was not the Indian but the white man, who came later, who slaughtered buffalo for the value of their hides alone. The Indians hunted so that they themselves could live, and hunted in the most effective ways they knew. In later years the white men killed such large numbers of buffalo that by the beginning of the 20th Century there were only 250 animals left out of the 60 million that had once dotted the entire continent- It was not until this dangerously low number was reached that there were serious efforts to conserve the remaining animals. It was not too late, however, and now once again the buffalo number in the thousands, and the occasional hunting which is allowed attracts white sportsmen as well as Indians.</p> <p>We have already seen that the Indian had no way of travelling over the land but by foot. The closest thing to a vehicle which he possessed was the travois, a framework of wood which was harnessed to a dog. The travois was made by tying a long thin pole to each side of the dog just between his shoulders, and attaching a rack between the poles from his tail to the end of the wood. The poles dragged on the ground, and with a load of goods tied securely to the rack the dog could travel for many miles without tiring. All the other belongings of the Indians were carried on the backs of the women, who also had the primary responsibility for setting up the tipis and making the camp.</p>	
P18-19	<p>【写真】</p> <p>Now competing with the grain elevators as a distinguishing landmark of the prairies are the derricks and pumps of the oilfields. Here in a Saskatchewan grainfield, a pump draws the crude oil from the earth's depths.</p> <p>It was not until the early 18th Century that the horse became known to the Plains Indians. This remarkable animal was introduced to North America by the Spaniards in Mexico, and eventually some of them found their way to the north, through traders who knew their value, through thefts and escaping horse thieves, or simply through straying herds which wandered up from the south.</p> <p>It is hard to over-estimate the importance of the coming of the horse to the prairies. The Indians were awed by "the mysterious dog," as they called the horse, but their way of life was quickly revolutionized. Isolated, fearful tribes of foot-hunters, who could not travel fast or far, suddenly became mobile.</p> <p>The Cree Indian tribe, who up until this time had lived in the forests of northern Manitoba and Saskatchewan, came down into the prairies because of the horse, and made up the fourth tribe of Plains Indians. While they were in the forested north, the Crees had had some contact with the white man, who had skirted the prairies and stayed where the fur-bearing animals lived. The Cree Indians spoke a dialect similar to that of their kinsmen in Quebec and Ontario, and so had been able to have some converse with the fur-traders. The simple fact of their previous experience with men of another race was bound to introduce a new view of life to the Indian. The knowledge even remote knowledge-of the white man's existence, and an increasing experience of him as the west was gradually explored, and as firearms were introduced on the prairies from Mississippi and from the traders, added to the revolution of</p>	馬

	<p>Indian life brought about by the horse.</p> <p>The four tribes were now brought into competitive meetings with each other. They could organize into bands of daring warriors, sweeping over and controlling huge areas of land. Great rivalry grew between the tribes. Each wanted to hunt the buffalo farther afield, faster, and with greater efficiency than the others, and the desire to rule the richest lands led to the development of an elaborate system of tribal warfare. The prestige of an Indian within his own tribe also depended on the horse. An Indian bought a wife in exchange for horses. He began to trade precious buffalo hides for the new animal, and some began to raise herds of their own. There were "honourable" raids into neighbouring camps for stealing horses, and even thefts from the "invading" white man. The wealth and prestige of an Indian leader soon came to be measured in terms of the number of horses he owned.</p> <p>For the kind of tribal warfare that rapidly 'developed, a stronger government was required within the tribes. The primary political unit became the "band," a group of families, usually closely related, that lived near each other and hunted together regularly. In the summertime, several bands joined together, setting up their tipis in one large area. By some kind of agreement the chief of one of the bands became the chief of the whole tribe. His powers were strictly limited, however, and all matters which concerned the whole tribe had to be decided by the council, which consisted of the chiefs of all the bands and a few leading warriors.</p> <p>In addition to the bands, there were also "societies" within each tribe, and the membership in these societies cut across the bands. These were the social organizations of the Indians and, like the military organizations, had specific and detailed regulations. The ritual Indian dances were the most highly developed cultural and religious form known to the tribes. They were more than a leisure activity, for the prestige of a society often depended upon its dance, and they expressed the religious beliefs of the tribe as well.</p> <p>EACH society held an annual dance, which lasted for two or three days. The most striking festival was the Sun-Dance, which occurred not annually, but once every second or third year. The Sun-Dance was a major festival of the Indians, expressing their thanksgiving to the Great Spirit. While the Plains Indians lived close to nature and depended on the sun and rain and land for their very life, they believed that even the powerful sun and the mighty thunder were merely different instruments of the one Great Spirit, whom they called Gitchi-Manitou. The Sun-Dance was an occasion of thanksgiving and gay social festivities.</p>	先住民の戦争
P19	<p>【写真】</p> <p>The statue in memory of Father Albert Lacombe at St. Albert, Alberta. Father Lacombe was one of the first Roman Catholic missionaries to arrive in the Northwest. Apart from founding schools and churches, he helped negotiate the Canadian Pacific Railway land deals with the Blackfoot Indians, counselled the western Indian tribes not to take part in the Northwest Rebellion and wrote a dictionary of the Cree language.</p> <p>【写真】</p> <p>Indian Days at Banff, Alberta, held at the famous Banff Springs Hotel.</p> <p>is a showcase for Indian skills and customs. Chief George Cawler is shown here in full ceremonial regalia amongst the tipis of his village.</p> <p>【写真】</p> <p>A Chipewyan Indian works on a birch-bark basket, an art handed down by generations before her. Water can actually be boiled in these baskets by dropping a hot brick into the water!</p>	

P21	<p>【写真】 Fort Edmonton. May 1825. Built in 1795 by Hudson's Bay Company as a trading post, the fort was destroyed by Indians in 1807 and later rebuilt near the site of today's parliament buildings. The picture shows the boat brigade carrying furs and supplies, setting out on its annual trip to York Factory.</p> <p>Before there was opportunity for much peaceful and fruitful contact between many red and white men, numbers' of Indians unfortunately knew the latter first by his gun, and then by his diseases. Over the next centuries because of smallpox, encroaching civilization. Tribal warfare and the disappearance of the large buffalo herds, the major tribes dwindled, and came close to extinction. The story of the treatment of the Indians in Canada by the white man over the years, while avoiding many of the bloody scenes of the history in western United States, is not a story which can fill us with pride.</p> <p>Now, for example, there are merely 2,600 members of the Assiniboine tribe left. Half of these live in the United States, and the rest on reserve in Alberta and Saskatchewan. Chief Cough Child, the medicine man and leader of part of the tribe in Canada. some 10 years ago said: "Tonight we eat buffalo ribs and marrow fat, but this time we shall not be killing them with our arrows; we shall be accepting the white man's bounty. They are giving us two of those poor animals they keep imprisoned within wire ropes near the big stone lodge (the Banff Springs Hotel) where the rich whites come to play . . . A-ee! when I look at those buffalo there is only sorrow in my heart. Often I have led my pony to the fort at Beaver Hills (Fort Edmonton) laden down with the finest buffalo pemmican to keep the white men from starving. Always did I consider them my friends. Yet, today, they own the land-everything. Even the wild game is theirs."</p> <p>So speaks the remnant of an old and proud people, of an old way of life. This life has largely disappeared, only to be brought back in memory, in reliving the old days and ways in the many fairs and exhibitions throughout the west.</p> <p>But the contribution of the Indian to the history of the prairies cannot be over-estimated. As we look at each new wave of development, each stage of prairie history, we see again and again how each new step is dependent on the one before, and how all go back to the land for their roots and their strength. And we shall also see, before the story ends, the continuing and increasingly important new role which the original North American plays in Canada today.</p>	<p>交易</p> <p>伝統生活の変化</p>
P22	<p>[THE EXPLORERS] WE have all read in other books, at other times, of the great pull of the unknown west which was felt all over Europe during the age of exploration. One of the greatest dreams was to find the Northwest Passage through the North American continent to the Pacific to find a way of reaching the golden east from Europe without having to circle Africa.</p> <p>Henry Hudson's fourth try at finding the Northwest Passage to the Orient brought him sailing into the huge body of water which now bears his name. In the summer and fall of 1610, this English explorer and navigator spent three months investigating the eastern side of the Bay, now part of the Province of Quebec. The party stopped for the winter in the southwest corner of James Bay, but the strange wild country, the great hardships and the extreme cold drove the crew to mutiny. They sent Hudson, his young son and eight members of the crew who remained loyal to him out into the open water in a small boat. They were never seen again.</p> <p>Two years later Sir Thomas Button searched the Bay for some sign of Hudson's party. He was unsuccessful, but in his travels he reached the mouth of the Nelson River, and thus became the first white man to winter in what is now Manitoba.</p>	<p>探検</p>

	<p>IN 1619, Jens Munck led a Danish expedition to the Bay, and they spent the winter at the mouth of the Churchill River. All of these voyages were, of course, unsuccessful in finding the dreamed-of Northwest Passage, and the crews were in each case beaten down by illness and the intense cold. Only three of the 64 men with Munck survived the expedition.</p> <p>One could never say that these were wasted journeys, however. Each of these expeditions reached an important point on Hudson Bay often the future site of a trading post which would play a significant role in the development of the interior.</p> <p>This could be seen in retrospect. But it was left for the adventurous Frenchmen, Pierre Radisson and his brother-in-law, Chouart des Groseilliers, to open the prairie wilderness to the rest of the world. They were men who knew and loved the northwest. They travelled deep into the dense northern forests; they traded with the Indians; they explored the land, they sensed the hidden wealth of fur.</p> <p>From the time these two first arrived on the continent as boys, they were creatures of adventure. As a boy Radisson was captured by the Iroquois. He was forced to "run the gauntlet" between two rows of threatening, punishing natives, but his courage and agility in dodging the cruel blows aimed at him so impressed one of the chiefs that he saved Radisson from execution and adopted him into the tribe. Pierre escaped, was later captured, and escaped again. All the time that he lived with the Indians, as one of them, gave him a thorough grounding in the ways and customs of the tribe. It was to serve him well in his later adventures.</p>
P24-27	<p>...the explorations he and Groseilliers undertook. These most famous of the <i>coureurs de bois</i> first sailed to the west in the 1650's, in order to try to persuade Indian tribes which had fled from the Iroquois to resume trade with the whites. After two years of silence, the people of Quebec City, from which they had sailed, were surprised to see a fleet of 50 canoes carrying a huge cargo of valuable furs arrive at the city. Radisson and Groseilliers returned, successful. The open line to fur-trading country was maintained, and in a few more years, Radisson and Groseilliers were to venture beyond the Great Lakes, into the vastness of the unknown west.</p> <p>IT is not clear how far they travelled on the trip which had such far-reaching consequences, but we do know they got as far as the edge of the Great Lakes watershed, and learned through observation and conversation with the Indians that the country to the west must be on the watershed of Hudson Bay. They collected stories about Indian travel to the great water to the north, and thus they re-turned to the east, not only with a valuable cargo, but with the exciting knowledge that in the future fur trading could centre on the Bay itself.</p> <p>Why was this such an advantage? The more valuable fur country was farther to the north, and the Bay was nearer to the open sea and the route to Europe, where furs were exchanged for money and goods.</p> <p>When the <i>coureurs de bois</i> told the French Governor d'Argenson about their discoveries, however, he seized their furs on the grounds that they had not obtained his permission and were therefore trading without a licence.</p> <p>The result of this short-sighted policy affected the future of the Prairie Provinces radically. Radisson and Groseilliers travelled to France to protest their treatment to the French King, and to convince him of the importance of their discovery. They received no aid. Firm in their belief about the riches of Canada's north, and hypnotized by the challenging land, they turned their backs on France and went to Charles II of England.</p> <p>Here their luck was better. Here interest was aroused, and in 1668 two ships, the <i>Nonsuch</i> and the <i>Eaglet</i> set sail for "the Bay." Only the <i>Nonsuch</i> got through, but because of the great skill of Groseilliers in trading with the Indians, it returned with such a load</p>

of furs that all doubts about the wealth of the northland were dispelled.

Prince Rupert, a cousin of the King, backed the financing of a trading company, and on May 2, 1670, Charles II signed the charter for "The Governor and Company of Adventurers of England trading into Hudson's Bay." This was the founding of the Hudson's Bay Company which, by charter, was given not only a monopoly on the fur trade in the area, but the actual ownership of all the lands drained by the rivers which flow into the Bay. Some of these rivers, such as the Saskatchewan, flow from the Rocky Mountains, which meant, in effect, that the charter gave all of the Canadian west to the Company. The claims of the English to all of the northwest were thus firmly established.

(You will have noticed by now that we have written both "Hudson's Bay" and "Hudson Bay" In the early days it was called by the possessive title, "Hudson's Bay," and this is still the correct name of the Company. The apostrophe and the "s" have been dropped from the geographical name, however, and the body of water is correctly called "Hudson Bay.")

THE French soon recovered from their bad mistake in driving away Radisson and Groseilliers. By the time that the Hudson's Bay Company charter had been signed, their dreams of an empire on the new continent were revived, and the French fur trade was flourishing. This trade followed the old routes, from east to west through the Great Lakes. Trading posts and missions had been established at various points around the lakes, and between these posts and the eastern cities a rapid exchange of goods and furs took place.

The development of a special canoe used by the *coureurs de bois* greatly facilitated the trading. The small two-man canoe of the Indians was excellent for rapid passage through the great variety of water-ways of the north, but it was far too small to carry an effective shipment of cargo. The French traders built the north canoe, which carried 12 husky paddlers and a ton of furs or other freight. An even larger freight canoe, named the Montreal, could transport up to two tons of furs, and was paddled by 16 men.

With this efficient transportation, the French traders were content to explore the area north of the Great Lakes, until the threat from the "Gentlemen Adventurers" with a northern ocean port became realized.

Under the far-seeing direction of the Intendant Talon and Governor Frontenac, the French took steady moves to claim the northern fur-bearing land for themselves. There was as yet no open conflict, but the opposing forces were being prepared for battle. The first treasure of the land, furs, was the symbol of the wealth and power of the new continent.

THE lands controlled by the Hudson's Bay Company were known as Rupert's Land, after the patron of the first expedition. There was little exploration of this huge territory (which included large northern areas of Manitoba, Saskatchewan and Alberta), because the Company's men stayed close to the Bay, and waited there for the Indians to bring their furs to the trading posts. Because the competition from the French was not yet severe, the Hudson's Bay Company had no commercial reasons to move into the interior. We shall see how these two different policies the individual French trader travelling to the Indians and the furs, and the English Company employees establishing centres to which the Indians came influenced the future of the fur-trade competition. For a time, however, the "Gentlemen Adventurers" reaped a rich harvest, and Manitoba lands were in constant communication with the Old World.

THE title "the first white man on the prairies" belongs to one of the Company's employees, a man somewhat more adventuresome than the rest. In the summer of 1690, Henry Kelsey set off into the wilderness following part of the Assiniboiné tribe. He followed the

	<p>Saskatchewan River inland for many miles, and he lived with the Indian band, sharing their life, and recording their customs. Kelsey played a significant part in establishing the friendship between the Assiniboines and the white man which was to last for three centuries. And because he travelled to the Indians' own grounds, more and more of them were encouraged to bring their furs for trade to the Hudson's Bay Company.</p> <p>The first fort which the Company built at the mouth of the Churchill River was soon destroyed by fire. It was replaced 40 years later, in 1731, by a massive building, combining the functions of fort and trading post. The walls of Fort Prince of Wales still stand; they are 17 feet tall, of granite, and they measure between 20 and 40 feet thick.</p> <p>The earliest trading post pre-dates the Fort Prince of Wales. York Factory, at the mouth of the Nelson River, was the first of many "gateways to the west," and soon became the coastal depot of the northern fur trade. All merchandise for trade from Britain was received here by sea, and re-packed for distribution inland. All the furs from the Indians and trappers were collected, sorted and stored on board the trans-Atlantic ships bound for the Old World. York Factory was continuously in use for 275 years, until 1957, and for many hundreds of northern natives, sailors, trappers and adventurers was the centre of life and trade.</p> <p>We can get a concrete indication of how much trading went on, even in the very early days, by this list of what was received from England at York Factory in 1684:</p> <ul style="list-style-type: none"> <li>300 guns</li> <li>185 barrels of shot</li> <li>20 pieces of "plaine Callico"</li> <li>252 brass kettles</li> <li>3 gross of ivory combs</li> <li>390 blankets ( 10 of them of French make )</li> <li>445 coats (red, blue, plaine, multi coloured )</li> <li>80 caps</li> <li>2 doz. "plaine shoes"</li> <li>10 lbs. vermilion paint</li> <li>291/2 doz. powder horns</li> <li>2000 hatchets</li> <li>3000 jack-knives</li> <li>3000 large "Rockbury" knives</li> <li>2000 small knives</li> <li>15 gross tobacco pipes</li> <li>5000 lb. roll tobacco</li> <li>247 hoghead of leaf tobacco.</li> </ul> <p>As you can see, this was not frivolous trading. There was no search for novelty goods, or a dangling of trinkets in front of the</p>	<p>交易</p>
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	<p>natives.</p> <p>The Indian traders sought the staples of the white man's economy, and these radically changed his life. While the white man increased his wealth and power through the furs he received from the Indians, the Indian in his turn found a whole new pattern of existence, based on the "trade goods" brought by the white man. Manufactured clothes replaced home-made leather coverings, bows and arrows gave way to muskets, iron pots succeeded birch-bark and pottery dishes.</p> <p>But there was even more than this; because of his growing dependence on white man's goods, the Indians' way of life changed: he hunted regularly, commercially now, and he competed with his neighbour to see who could bring back the most from the fort. Adaptation to the white man's ways became a matter of prestige as well as practicality. The centuries-old Indian crafts became outmoded. From the time that the first trading post was established, the ancient Indian life began to fade.</p> <p>The story of the Hudson's Bay Company is increasingly the story of trading posts. While the Company did not move far inland for many years, it still found that each new post brought new and increasing numbers of Indians. These Indian bands each brought with them besides their furs and other goods for trade stories of other Indians and other hunting grounds. They thus encouraged and stimulated the establishment of other posts.</p> <p>BECAUSE of the lightness and manoeuvrability of the birch-bark canoe, and the large numbers of furs it could hold (considering that only one or two men would have collected them), this craft was largely responsible for the establishment of the trading-post system. The elaborate water routes of the north varied greatly in depth and passability. A heavier craft would have been unable to manoeuvre many of the more remote rivers, but the light birch-bark canoe enabled the Indian to travel to any post on the Bay, or close to it.</p> <p>York Factory was an ocean port, the last stop between the fur country and England. But it was not an easy voyage. On September 16, 1718, the Hudson's Bay 111 met a violent storm and ran aground, receiving such damage from "grinding against the stones" that she took in 12 inches of water in two hours. The ship was able to limp back to the Factory, where in a week's time, so it is recorded, it was patched and ready to sail again. This is an impressive record for any seaport maintenance crew.</p> <p>A succeeding ship of the same name was lost, with all its cargo, on the outward bound journey of 1736. A contemporary report states: "Being entangled in ice six leagues within the Cape Resolution, the ice shutt upon us by the sides only (for it was dead calm at the time) and crush'd our sides in and sunk her in 20 minutes, notwithstanding all our endeavours." The late spring ice is, of course, still a problem in the north, but in those days it was insuperable.</p> <p>While the Hudson's Bay Company established more and more posts around the Bay itself, the French moved west slowly, but inevitably. Because they had no water area comparable to the Bay which could serve as a centre of their operations, their traders were forced to take their goods to the Indians by the southern water routes.</p> <p>The Canadian-born Pierre de La V_rendrye travelled west from Montreal with his three sons and a nephew. In 1733, they reached the Red River, where they later established Fort Rouge near the junction of the Red and the Assiniboine rivers. This early post marked the first recognition of this site as being the important link in all of the trading operations to the west. We shall come again and again to this point, the future site of Winnipeg, as we record the history of the opening of the prairies, and establish again and again the necessity and the predominance of the east-west routes in Canadian communication.</p>	
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P30-33	<p>Combining a search for the western sea with missions to open up new trading areas for the French, adventurers established more trading posts at Fort la Reine (Portage la Prairie), Dauphin, Fort Paskoyac (The Pas) and on Cedar Lake. But the French back east were too busy defending their rights against the British to take advantage of these explorations.</p> <p>The history of the struggle for Canada between French and English is a long and detailed story, and it must be read elsewhere. All we can be concerned with here is the result of those actions back east for the Prairie Provinces. All too soon, from the French point of view, New France was lost to the English. In 1760, Montreal and all Canada had fallen to the British forces, and it remained under military rule until the Peace of Paris in 1763, when France ceded her North American colony to Great Britain.</p> <p>The explorations of the French traders could not be followed up by those in authority. But in the meantime, La V_rendrye's exploits spurred on the Hudson's Bay Company and in 1754 Anthony Henday (or Hendry) crossed the South Saskatchewan River near the spot where Saskatoon now stands, and wandered over the western plains. He was the first white man in Alberta.</p> <p>As the other early adventurers in Indian country made their cause one with the red men during their travels, so Henday made friends with the Indians with whom he came in contact. He spent the winter with the Blackfoot, a tribe notorious for their vicious warfare. The tribe invited Henday to join their buffalo hunt, and much of our knowledge of the early ways of the prairie Indian comes from Henday's fascinating diary.</p> <p>IN 1773, the Hudson's Bay Company had barely six posts, and all of these were within 100 miles of the Bay itself. Already at this time the Company realized that it was gradually coming face to face with a crisis: Indians were beginning to stay away from the Company's posts, meeting rival traders closer to their own hunting grounds, and turning valuable furs over to other interests. Fur trading competition became keener, as interested individuals began to realize the fortunes that could be made and started to reap wealth for themselves. By the 1770's the independent traders had become so numerous that many of them were beginning to come together in larger groups, pooling their resources, simplifying their transportation arrangements and sharing their profits.</p> <p>A book was published in 1790 called The Present State of Hudson's Bay, written by Edward Umfreville, a young man who had served for 11 years with the Hudson's Bay Company and for four years with the North West Company when it was first formed. We shall read later of the new company, but we can see from Umfreville's writing the spirit which moved many of the Canadian traders from Montreal to compete with the Hudson's Bay Company's operations.</p> <p>HE writes : "When we recollect that this country has been in the hands of an incorporated Company for upwards of 113 years, and compare the few discoveries that have been made during that period with those made in other parts ; when we reflect how little we are acquainted with its soil or productions, and how ignorant we are with respect to its capability of improvement; when we further consider that no care has been taken to cultivate a reciprocal friendship with remote nations of Indians; but on the contrary, that those we are already acquainted with have been vitiated by the introduction of spirituous liquors and disgusted by ill-usage; such reflections naturally excite in the bosom of everyone that has the good of their country at heart, a wish that so extensive and improveable a country were in the possession of those who would take more pains to render it more beneficial to the mother country."</p> <p>Umfreville described the Hudson's Bay Company of the early 1770's: "The HBC employ annually 2 ships and a sloop, to take out sundry articles of merchandize, and bring home their peltries. The burthen of these 3 vessels falls short of 600 tons, having on board</p>
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about 75 men, who together with about 240 persons residing in the country, make the whole number of men in their employ to amount to 315. What an insignificant consideration! What a pitiful service, to be in the hands of a few individuals, by whom others are excluded, that would long since have rendered this part of the globe a valuable gem in the British Empire."

Many independent traders, of course, did not have such a wide vision or hope in mind; many were moved by simply selfish or merely adventurous motives. But in any case, the rivalry to the Hudson's Bay Company was increasing rapidly.

As a first step to counteract this competition, the Hudson's Bay Company hired Indians and their canoes to carry Company men and goods inland. This was a first step, but it had two serious weaknesses: first, the Indian canoes were too small, and could not compete with the French crafts which were capable of carrying up to two tons weight in furs and men; and second, the Indians were fickle and, as was to be expected, had no personal interest in moving inland in order to fulfill the white man's wishes. Once he had received his wages, and had travelled into his own lands again, he cared for nothing else.

One of the Hudson's Bay Company men, Samuel Hearne, wrote disgustedly in his diary on June 23, 1774: "We were in all five canoes and the deep laden we had but about 180 lbs. Brazil tobacco, 130 lbs. powder, 200 wt. of shott and Ball, 6 gallons Brandy, 6 Do White waters and some other trifling Articles of Trading Goods and a few Necessary Stores... as for Provision we took only 2 Pecks of Oat-meal and 12 lbs. of Bisquett."

It was his natural frustration at this kind of attempt to compete with the independent traders that led Samuel Hearne to choose a strategic point for the first of the Company's interior posts. In that same year Cumberland House was built on Sturgeon Lake, commanding the Saskatchewan River, and also the canoe route between the Saskatchewan and the Churchill. Cumberland House was the oldest permanent settlement in Saskatchewan, and while its site gave it a dominant position, its beginnings were small and weak. Indeed, Samuel Hearne wrote that the Company was the "laughingstock of every trader from Canady."

IN spite of whatever laughter there was, the building of Cumberland House resulted in a sharp increase in competition with the independent peddler, and became one of the key reasons for the formation of the North West Company in 1783. This new rival, the largest group yet formed by the independent traders, or by the French voyageurs, was owned by the traders themselves, and followed the route which the early French explorers had long travelled. Many of the Nor'Westers were men who had competed for years with the French, and now became joint shareholders with the businessmen in Montreal who organized the company. The Montreal traders, who had the capital ready to invest in a profit-producing process as slow as fur trading, shared the direct interest in the profits with their "wintering partners" as the men in the fur country were called. The North West Company obviously gave new incentive to men whose very lives were bound up in the development and the wealth of the northwest.

It was the new Company which established the first sure east-west trade route in Canada. Following the St. Lawrence, and penetrating ever deeper into the wilderness, the Nor'Westers worked out a system of supply stations, depots and elaborate waterways by which to carry their "trade goods" to the Indians and their furs back to Montreal. The French Canadian voyageurs skilfully packed their northern canoes, manoeuvred them through all kinds of water, pushing hard to reach the wilds, and there exchanged their western goods for northern Canadian wealth.

ONE observer wrote of them: "No men are...more capable of enduring hardships or are more good-humoured under privation. Never are they so happy as when on long and rough expeditions, toiling up rivers or coasting lakes; encamping at night on the

	<p>borders, gossiping around their fires, and bivouacking in the open aire."</p> <p>Just as the establishment of Cumberland House as the first interior post of the Hudson's Bay Company had spurred the development of the North West Company, so the new Company's successes seriously threatened the secure position of the "Gentlemen Adventurers." It was easier for the Indian to receive the French-Canadian trader on his own ground than for him to make the arduous trips to the Bay's posts. On the other hand, whenever he could easily choose between a Hudson's Bay Company trader and one of the Nor'Westers, the Indian chose the former, because his own profit was greater through the older company.</p> <p>The reason for this was simple: while York Factory and Montreal were the same distance from England, the former was much closer to the valuable fur-fields, and the Company's cost to bring the furs to the seaport were much lower. The Hudson's Bay Company could then afford to pay higher prices for furs, and so entice the Indians to them.</p> <p>In the next 50 years, by expansion, new establishments and absorption of rival posts, the Hudson's Bay Company developed a chain of posts controlling the fur trade all across the Dominion. It was a bitter struggle between the North West Company and the Bay, but it was also the transition period, during which the Prairie Provinces changed from an area of exploration and trade to a land ripe for settlement. As the trading posts were built farther and farther inland, supplies had to be carried over greater distances. The men who traded with the Indians had to be fed and sheltered, and so the posts became the vanguard of isolated settlements dotted across the wilderness.</p>	
P27	<p>【写真】</p> <p>"Settler's home near Carberry, Assiniboia" by E. Roper.</p> <p>Many problems faced the early prairie settlers. Frosts killed their crops, supply shipments were often delayed, and they faced strong opposition by the fur traders. Despite the hardships these settlers opened the way for the great peaceful invasion of homesteaders who came later from the old world.</p>	
P28-29	<p>【写真】</p> <p>Before photography, scenes and events were recorded pictorially by artists and today their works are our visual records of the signs of the times in which they lived. Artists were taken into battle to record the disposition of forces, the tactics used by both sides and the outcome of events. They were also taken on exploratory expeditions to draw and paint the almost unbelievable sights and conditions of the newly-found lands. And so it was in Canada's early days—artists, long since forgotten, have left with us their impression of the happenings as they saw them. These pictures show scenes of the early West.</p>	
P31	<p>【写真】</p> <p>With fewer than forty remaining and nearing extinction, the Whooping Crane is one of the world's most closely guarded birds. Wintering in Texas, they pass over the prairies on their way to the nesting grounds in the Northwest Territories. Every movement of these birds along their route is carefully recorded.</p>	
P33	<p>THE men of the Hudson's Bay Company designed and built a number of boats which could carry great quantities of freight and were still able to navigate the swift and often shallow waters of the western rivers. The first of these were built at York Factory in 1826, and thus they were given the name of York boats.</p> <p>The York boats were made in two sizes, a 28-foot craft, and a larger one which was 40 feet long and could carry over four tons of</p>	

	<p>freight along with its crew of 10 men. The man at the bow of the boat carried a long pole which he used to push the boat away from sharp rocks jutting out of the waters. The steersman in the stern controlled the direction of the boat with a long oar. As the York boat travelled downstream through rushing rapids the bowsman and steersman had to be on the alert at every second, for a wrong move by either of them could send the craft crashing into the jagged rocks of the rapids. Destruction of the boat, loss of valuable cargo, and the death or injury of the crew in the swirling waters would have been the result.</p> <p>In calm waters the York boats were rowed by eight "middlemen," who used long oars or "sweeps" to pull the boat through the water in much the same manner as sculling teams do today. The York boats were not light racing shells, however, and to make his "sweep," each man had to rise from his seated position, stand and pull on the oar until, as he sat down again, he completed the strenuous rowing movement with his long and heavy oar.</p> <p>You can imagine the relief of the crew of a York boat, when, after hours of this kind of rowing in the hot sun, a breeze came up which could carry the boat in the right direction, for then a square canvas sail was rigged up in the centre of the boat to send it scudding across the water. The middlemen took a well-earned rest, but the bowsman and steersman still had to exercise great care.</p> <p>The long oars and single square sail of the York boat made it look like a small Viking galley ship. A fleet of them racing up a wide western river with billowed sails must have made a splendid sight. They were used in countless lakes and rivers of the west, and carried passengers and tremendous loads of food and equipment to the trading posts and developing settlements, returning down the rivers to Hudson Bay laden with heavy valuable cargoes of buffalo hides, beaver pelts and other furs.</p> <p>THE York boats were used from 1826 to 1923. (The lone survivor of this famous fleet rests today in the historical museum at Lower Fort Garry, about 10 miles north of Winnipeg.)</p> <p>While the struggle for the control of the fur trade continued, and the Hudson's Bay Company expanded its control, explorers and traders from both companies continued to push farther west, seeking a route to the Pacific by land or sea, exploring new wealth and establishing still more fur posts.</p>	
P39-40	<p>[SETTLING THE PRAIRIES]</p> <p>CANADA had been spanned. The first white man had crossed the North American continent, and a mari usque ad mare was a reality. The land between the two seas had outer limits now; the outlines were marked, but the inland areas still remained wild, unsettled, indeed, often unknown. The explorers and traders had forecast the way. They had struggled with the land and against the land in order to explore its boundaries and its treasures. Now it remained for settlers to establish permanence on the land, to live and grow and develop with the earth itself.</p> <p>We have already seen that the establishment of trading posts farther and farther in land hastened the age of settlement. The French-Canadian voyageurs and the traders from the Orkney Islands, who had been brought over by the British in order to compete with the Canadiens, alike took Indian wives and established at least temporary homes in the north west.</p> <p>Thus the Indian woman played an important part not only in her own society, where she was the chief labourer of the band, the burden carrier and the home maker, but also in the new society to come. She made a major contribution to the fur-trading industry and to the explorations of Canada. She provided food for the white traders, teaching them the secret of making pemmican, and producing great quantities of it herself.</p>	探険

	<p>Pemmican was the staple food for the many Indians and white men who were constantly travelling. Buffalo meat could be pounded until all the moisture was beaten out of it. In its dried state it could be preserved for many months, and it was light to carry and easy to pack, just as dehydrated foods are today. A trader could carry several weeks' supply of food on his person.</p> <p>The Indian woman also provided clothing and shelter for many of the white traders as well as for her Indian tribe. She sewed buffalo hides into bags that were used to carry supplies; she gathered and chewed gum to make it ready to use for patching canoes. And as we have said, the Indian woman was important to the white man socially, as well as economically. Most white men took an Indian wife, either for the winter months, or permanently.</p> <p>Alexander Henry the younger, one of the partners of the Nor'Westers around 1800, was one of many whites who paid homage to the Indian female. After a New Year's party he returned to his home and found a native girl waiting for him. Much to his embarrassment, nothing he said would induce her to leave the house. In order to get rid of her, Henry finally went off hunting, but the "encumbrance" remained, quietly and stubbornly waiting his return. He gave up the attempt; in time he grew used to her, and still later he loved her, and called her "Her Ladyship, My Squaw."</p> <p>Many alliances such as this were permanent and successful. Wealthy traders returned to the east with Indian wives, whom they introduced into their society at home. They had found they were so indebted to these women that they could not leave them behind.</p> <p>JOHN ROWAND was one of these men. He was in charge of the Hudson's Bay Company post Fort Edmonton. One day he failed to return to the Fort after a buffalo hunting expedition. The other men were unconcerned, but an Indian girl grew alarmed, and set off on horseback across the prairies in search of him. When she found the buffalo herd, she spotted Rowand, thrown from his horse, lying in pain with a badly broken leg. The girl set the leg, carried him back to the Fort, and apparently nursed him to recovery. Rowand later married her, and she became "first lady" of the vast Saskatchewan lands.</p> <p>The first white woman to come from the east, according to the records, was Marie Lagimodière. She accompanied her trapper-guide husband into the fur country in 1807. Here was the frontier, the new land, awaiting the imprint of society upon it, awaiting the springing up of its own natural society.</p> <p>Farther east, or at the older trading posts, Canadian prairie society was already developing in its own way. A charming description of New Year's at Brandon House (Manitoba) in 1797 was written: "In the morning the Canadians (men of the North West Company) make the House and Yard Ring with Saluting. The House then filled with them when they all got a dram each. After they were gone the House filled a second time with Ladys, the wives of the Canadians, with the Complimentary Kiss of the New Year according to their Custom, and drest in their wedding garments."</p> <p>From the beginning the people of the fur trading posts paid their respects to the representative of government at the new year. Indians and whites alike joined in greeting the master of the fort, and in establishing this Canadian custom.</p> <p>As the coming of the fur traders brought sharp and lasting changes to the Indians' way of life, so the developing settlements threatened the old existence of the traders.</p> <p>They wanted no part of the settlers' life. They thrived on the adventure of the unknown and resented any signs that their wilderness might come under the restraining influence of civilization. But the land had been explored; rich wealth had been discovered, and it was only a matter of time before the New World drew immigrants and settlers from the old.</p>	
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	<p>The first move toward prairie immigration, however, received its impetus at the opposite end. A Scottish land owner, Lord Selkirk, felt sorry for his tenant farmers who had no place to go when it became obvious that the land was more profitable when it was put to other uses than farming. He spent a large part of his fortune, and many years of his life, trying to form North American colonies for these farmers.</p> <p>In the first years of the 19th Century, Selkirk brought several hundred settlers to Prince Edward Island on chartered ships, and when they arrived, they found a huge tract of land ready to be divided and sold at low cost to each family. Lord Selkirk wanted to do more. A second, smaller settlement established in 1804, near Lake St. Clair, in southern Ontario, failed because of sickness and the repeated attacks from Americans during the War of 1812.</p> <p>LORD SELKIRK was not alone in his dreams of settlements in the new country.</p> <p>For some years there had been complaints to the British Government about the lack of encouragement to settlers on the part of the Hudson's Bay Company. The Company was accused of keeping the land to itself, and of not being willing to open it up for future expansion. Selkirk was a shareholder of the Hudson's Bay Company, and he was the obvious choice to redeem the Company's policy and attitude in the eyes of the Government. Accordingly, he was given a vast tract of land more than 100,000 square miles, for the sum of \$2.50. The conditions of the sale stated that Selkirk was required to establish a settlement of at least 1,000 families on this land within 10 years.</p> <p>The conditions were not easily met. The Scottish peasant families were not eager to leave even their poor farms to set out on such a hazardous journey into unknown country. Selkirk offered many inducements. The immigrants were offered a free grant of land, and transportation was provided free for those who could not pay. Men who signed up as labourers in the colony were given a three-year working contract with the guarantee of a bonus of 100 acres of land at the end of their term.</p> <p>Finally Selkirk collected 105 men, women and children mainly from Scotland in 1811.</p> <p><b>【写真】</b></p> <p>Thomas Douglas, 5th Earl of Selkirk, of Selkirk, the Canadian west.</p> <p>Three ships sailed into the stormy Atlantic, and after a long, rough voyage which took more than two months, they unloaded their weak and wretched passengers at York Factory. It was too late in the year to travel south to the Red River, where they were to establish homes. There was no alternative but to stay near the Bay.</p> <p>The Governor of this little colony, Miles Macdonell, organized the men into working and hunting teams. All of the colonists joined in building log huts a few miles from York Factory, and while the weather was still clear they spent long hours hunting for animals whose meat would help them survive the bitter winter which was fast approaching.</p> <p>William Cook, the chief at York Factory, noted in his journal in the early fall of 1811 that he had "sent Mr. Geddes to encourage the Indians in Nelson River to kill deer and bring supplies to the Factory for the support of our numerous and unexpected visitors."</p> <p>And on September 28, we see this entry: "Mr. Geddes' boat returned with a very seasonable supply of 13 Deer." Even with this help, and this testimony to the good relationships that existed between the Hudson's Bay Company and the Indians in the area, it was a long and cold winter for the newcomers, and they suffered bitterly from hunger and scurvy.</p> <p>After this harsh introduction to the Canadian scene, the settlers gave thanks when the late northern spring finally arrived, and</p>
	<p>P41</p>

	<p>they could prepare to move to their permanent settlement. In July, 1812, an advance party of 22 men under Miles Macdonell poled and paddled up the Hayes River, south on Lake Winnipeg, and up the Red River to the Assiniboine. This area had long been the central point in the North West Company's system of water and land routes.</p> <p>THE two rivers formed a junction, a bottleneck virtually, through which all east and west traffic had to pass. There were several posts in the vicinity of the junction, established both by the Nor'Westers and the men of the Hudson's Bay Company, and some of the old voyageurs had settled in this area after their travelling days were over. They helped prepare pemmican for the traders, and so in the early days helped to establish this point as a food base.</p> <p>We have already seen that Winnipeg grew out of these beginnings, and as A. R. M. Lower wrote in Colony to Nation, the "city remains a concrete testimony to the fact that Canadian trade does not flow naturally north-south, but east and west." This was, of course, the pattern established by the North West Company's system, and further confirmed by the new settlement, but the Hudson's Bay Company still made a powerful bid for the dominance of the northern seaport.</p>	
P42	<p>【写真】</p> <p>This view of the Sipiwek forest in northern Manitoba shows the rugged terrain and endless waterways traversed by the Selkirk settlers in their journey from York Factory on Hudson Bay to Assiniboia.</p> <p>A few suspicious Nor'Westers witnessed Miles Macdonell's formal establishment of the Selkirk Settlement, along with some amused independent fur traders and a curious band of Indians. Here were white men who did not appear to be looking for furs, men who came one day and departed the next, bartering what they could and carrying off their treasures to far lands here instead were men with their families, men who spoke of "settlement," "farms," and who obviously intended to make their homes on this land. This was a new experience for the Indians, and for the Nor'Wester, a threatening attempt to cut off his line of communications to the west. They were antagonistic to the settlement from the beginning, for any signs of encroaching civilization seemed to spell out the decrease of the fur trade.</p> <p>In the first few years of the settlement, hunger was the most immediate problem. We have seen earlier how the Indian tribes had to keep moving to locate where the best food could be found. And now again, at least two centuries later, the Selkirk settlers found that the movements of the buffalo on the land...</p>	
P53	<p>WHAT a variety of sounds came out of the Prairie Provinces canoe paddles dipping swiftly into the rapidly-flowing rivers, the whistle of the paddle boats, the lusty singing of voyageurs, cultured English voices, and the soft tones of the Red River dialect.</p> <p>In 1870, there were perhaps 5,000 half-breeds of Scottish (or Orkney) and Cree ancestry. A child with a white father learned English with a Scottish accent from him; from his Indian mother he learned the liquid Cree language (which has only 11 consonants); it is likely that he then attended an Anglican school and heard a differently accented English. This was the way in which the Red River dialect developed, a dialect which was a soft, homey mixture of words and accents which brought great colour to the language. Picturesque Indian words entered the English vocabulary, such as "apeechequane" which means (and sounds as though it means) "head over heels" and "chimmuck" replacing the English ejaculation "kersplash."</p>	

	<p>THE Rev. S. P. Matheson (later Anglican Primate of All Canada) was charged with the task of training young men in the west for Holy Orders. He had drilled one native lad countless times, trying to get him to say "sure," "should" and "shall" instead of "sewer," "sud" and "sall." He was delighted when he felt he had finally succeeded, and sent the boy off to be an assistant in the Anglican Church of St. Peter's near Winnipeg, to assist the Rev. J. J. Anderson (later Archbishop of Moosonee). Matheson later asked Anderson how the new assistant was progressing, and the former replied, "I think you overdid it. When he was reading the morning prayers, he said 'God shave the Queen.'" Another colourful illustration of this language is the story of Willie Brass, an Orkneyman who married an Indian woman from the north, and retired in the Red River settlement after working for the Hudson's Bay Company. One night Willie went to bed with acute indigestion, and kept calling to his wife for a drink of hot water. "Strick a light you'll see I'm dying, Eliza, and get me a drink, I'm dying!" This happened so many times that Eliza finally lost patience, and replied hotly, "Awe Willie, I'm just slocked it the light; can't you die in the daark?"</p>	
P56-58	<p>THE Government failed to reassure the 12,000 settlers that their rights would be protected, and that the acquisition of the territory was not an act of aggression against the inhabitants. This failure, added to the natural suspicions of the Métis, and the pride in the homes that they had made for themselves through many years of struggle, led to a bitter and violent fight in the next few years. The Métis and their English-speaking counterparts the children of Englishmen who had married Indian women feared that they would lose their homes, land and jobs to a new colony of settlers from the east.</p> <p>It was at this point that the Government sent in surveyors and road builders to build Dawson Road to the Lake of the Woods. This was planned as a relief measure, but in fact it provided little employment, and the lack of communication between the Government and the Métis created bad feelings and increased suspicions. The Public Works Minister in Ottawa was thought of as a "land grabbing Orangeman."</p> <p>Events came to a head. Louis Riel, the leader of the Métis, was named head of a "Provisional Government of the Canadian North West." He sought to ensure that the region would be a self-governing province, and not merely a territory of the Dominion. The Metis and other territorial loyalists were willing to fight for partnership rather than possession.</p> <p>When the newly-appointed Lieutenant-Governor of the area, William McDougall, journeyed through the United States toward the Red River settlement in November, 1869, he was met by a large band of armed Métis at the American-Canadian border. McDougall had no real authority over these men, because the country had not yet been formally transferred to Canada. His move to the settlement, therefore, only intensified the feelings of the Métis.</p> <p>FOR the next six months, Riel governed his isolated area as he saw fit. He took over Fort Garry; he jailed all "enemies of the state" who opposed him; he sent representatives to Ottawa to gain permission for his own government to join the new federation of the Mari-times, Ontario and Quebec. In many ways Riel worked within the law as he understood it, and laboured to protect legitimate interests of the minority he governed. But an unfair trial and execution of a young Ontario Irish-Canadian, Thomas Scott, angered the people of Ontario and aroused bitter hatred against Riel.</p> <p>The Government at Ottawa had by this time realized the necessity of compromise with the western inhabitants. The Manitoba Act, by which the Province of Manitoba including the Red River settlement and the surrounding countryside-came into being, was based on the original bill submitted by the Métis. Even this Act did not ensure that Riel would relinquish control, however, and a</p>	入植

<p>police expedition of 1,200 men forced its path through the 400 miles of wilderness from Fort William to Fort Garry. Moments before it reached the end of its three-months' journey from Toronto, Louis Riel left the Fort and went into hiding. The Province of Manitoba was born.</p> <p>The Red River settlement quickly became an active part of the growing Dominion. Civilization from the east spread quickly, and while their lands were not taken from them, many of the Métis felt pushed out by the new waves of settlement, and moved from Manitoba to Saskatchewan, following the diminishing buffalo herds and maintaining their hunting and trapping existence for a few more years.</p> <p>Sir John A. Macdonald had long realized the necessity of a trans-continental railroad to bridge the Canadian west. When he came to power the second time in 1878, he renewed his efforts for the project, and in 1885, the Canadian Pacific Railway was completed, spanning the continent. The dreams of a united nation were being fulfilled in iron and steel, and as each succeeding settlement was reached by the railway, assurance grew that the North West Territories were never again to be isolated from the rest of the Dominion. The number of settlers increased, and the progress of civilization moved steadily across the prairies.</p> <p>As the railroad stretched farther out across the plains, the Métis, moving westward away from the march of civilization, found that the area in which they were free to live as they wished was rapidly diminishing. Indians and Métis alike were often ill-clad and hungry. They asked for land grants from Ottawa, but received no aid.</p> <p>By 1882, the Canadian Pacific Railway had crossed the southern prairies as far as Moose Jaw, Saskatchewan. New settlements sprang up along its route, and buffalo were harder and harder to find. Realizing that their situation would become worse rather than better unless some action was taken, the Métis sent four men over the Canadian border into Montana to ask Louis Riel to return as their leader.</p>	<p>Riel quickly responded to their call, and in 1884 he made his headquarters at Batoche on the Saskatchewan River, about 35 miles from Prince Albert.</p> <p>Many of the white settlers at Batoche believed that Riel would attempt to work on their behalf without violence, and they heartily endorsed his petitions to Ottawa which requested that the Métis. English half-breeds, and the settlers be allowed to run their own government in the west. But Riel was not the man for such a task. When his petitions did not bring immediate results, he turned to violence and force. This man who had studied for the priesthood in his youth, and had been prevented from being ordained because of his lack of stability and balance, now turned against the Government, seized several government workers and held them prisoner. He announced the formation of a "Provisional Government of Saskatchewan" in opposition to Ottawa.</p> <p>The white settlers rapidly withdrew their support, but many Indians and the Métis still hailed him as their champion. For a time the north west was threatened with the dangers of an Indian war, as the rebels raided settlements, burning buildings and killing innocent settlers. Troops soon arrived from the east, however, and slowly overwhelmed the Indian and Métis forces. Riel surrendered, was taken to Regina, tried, convicted and later hanged.</p> <p>Riel's execution raised great clashes of public opinion throughout Canada between the English-speaking and French-speaking peoples. Most of the former felt that Riel was indeed a traitor to the new nation, and that he deserved to die a traitor's death. French-speaking Canadians noted with bitterness that there was no French member on the jury which tried Riel, and they looked</p>
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	upon this strange and dedicated man as a martyr to Ontario Protestantism's hatred of their language and religion. What began as a struggle between old and new ended in bitter antagonisms toward other religions, other races.	
P58	<p>【写真】</p> <p>The Batoche Rectory. Here occurred the final clash between the Métis and the Canadian forces during the Rebellion of 1885. The Métis, led by Gabriel Dumont were defeated by the Canadian militia under General Middleton. Batoche was Riel's "capital" during the rebellion.</p>	
P59-60	<p>There is no question that an earlier recognition of the grievances of the Métis, and a serious attempt to help these early inhabitants fit into the life of the new nation, would have avoided the battles and the hatred arising from them.</p> <p>After the Rebellion of 1885 some such measures were taken, but it was too late to make any effective difference in the adjustment of these particular men. Some of the Métis received official titles to their lands, but most of them soon traded their property for small sums of money or articles, and moved northward into the Peace River district to continue their life in the northern forests, far from the sounds of farms, settlements and railroads.</p> <p>THE white settlers moving farther west encountered the same primitive life which their predecessors had known in Manitoba. As the move to the west flowed in waves of settlements, so also the degree of civilization and of social structure rose and fell. A girl, named Mary Rainville, came out to the Qu'Appelle Valley in 1885 with her mother, brothers and sisters. Their father, Godfrey Rainville, had gone out ahead, and had built the first home in the Gotham district of the valley. The Rainvilles were the first white settlers.</p> <p>"It was about dark when Father stopped the old oxen in front of a low sod-roofed building with a wide low door. No one moved, so he said : 'Well aren't you going to come in?' and Mother said, 'What, isn't that the stable?'"</p> <p>Adjustments were never easy, either for the builder, or for the newcomer. But after the initial reaction, apparently the Rainvilles settled into a happy life in the valley. Mary's memories are dotted with bright spots of picnics, parties, and dancing the floor-thumping Red River jigs.</p> <p>When she married a young school teacher two years later, she moved to what was then the much more primitive Fort Pelly, and she wrote: "It seems we couldn't even buy potatoes in this God-forsaken place. No one churned cream for butter and what we could buy at the nearest store six, miles away was rank and smelly, just like the bacon, yellowed from long standing ..."</p> <p>We shall have much to tell in the next pages about the various valuable crops which come out of the prairie lands. This is a continuing story which has new and exciting additions up to the present moment.</p> <p>But the first "cash crop" of the prairie was a strange one, indeed. All across the land buffalo bones lay bleaching under the prairie sun where, through the years, the great beasts had fallen under the lances and arrows of the Indians and the bullets of the Métis and the white hunters. Now that the great herds had almost vanished from the land, man was to reap one last benefit from this animal which had already supplied him with so much. The dried buffalo bones could be used for bleaching or whitening sugar, and also as fertilizer. The demand for the bones was great, especially in the United States, and this meant that not only did the Indians and Métis who gathered the bones profit from this "crop," but also the railways and the settlers, to whom any economic development meant increased prosperity.</p>	

	<p>In many cases the Indians and Métis set fire to the lands so that the white bones would stand out more clearly among the stubble which remained. The first collections of bones were carried out of the region by Red River cart, but as the industry proved profitable the greatest number were collected along the rail-roads. Millions of buffalo bones, piled as high as boxcars, and stretching many city blocks long, could be seen beside the tracks waiting for the trains to carry them to the south and the east. The individual "harvester" brought his crop to the tracks and waited there for the train. Long trains of boxcars filled with buffalo bones left Calgary and Medicine Hat in Alberta, and were joined by more cars with the same cargo at Swift Current, Moose Jaw and Regina in Saskatchewan.</p> <p>There was a limit to the supply, however, and also to the demand. While Indians, Métis, settlers and the railroads were glad to enjoy a final profit from the vanishing buffalo herds, in the early 1890's the short-lived industry died out.</p> <p>The land was fast becoming the white man's total possession. The Indian, defeated in every effort to maintain his independence and his rights, even lost a part of his self-respect. It is in large measure due to the admirable work of the North West Mounted Police that the growth of the prairies occurred with as little friction as it did.</p>	
P59	<p>【写真】</p> <p>"Day Star," by N. de Grandmaison, a survivor of the Rebellion of 1885. Many Indians took part in the Insurrection, and eight Indian chiefs were hanged along with Louis Riel in 1885.</p>	
P60	<p>【写真】</p> <p>This photograph, taken in 1874, the year after the force came into being, shows the original uniform of the North West Mounted Police, now known as the Royal Canadian Mounted Police.</p>	
P61-62	<p>[CANADA'S R.C.M.P.]</p> <p>ASIDE from scattered skirmishes between Indians, traders and settlers throughout the west, the so-called Riel Rebellion was the only major disturbance which marred the peaceful settlement of Canada's west. In sharp contrast, the history of the American west is filled with accounts of numerous battles, and settlement was accomplished only after hundreds of Indians and white men had been killed.</p> <p>Even after the defeat of the Indians in the States, violent lawlessness made life miserable for the pioneers in American settlements. Indian wars, outlaw robberies, and stage-coach hold ups have long provided material for books, films and television shows, but in reality the violence of the western United States was a tragedy for both Indian and white men, women and children.</p> <p>All of this might easily have happened in Canada as well, except for the establishment of the North West Mounted Police in 1873.</p> <p>For many years the force numbered only 300 men, but they carried out their tasks of establishing order and peace with such fearlessness and fairness that they won the respect of both Indians and whites. The whisky traders who had been coming up from the American border stopped their illegal activities almost immediately; the first patrol of Mounties, as they were to become known, arrested a large group of these traders and quickly put an end to their trade.</p> <p>The major responsibility of the Mounties in the early years was the protection of Indians and new white settlers, by placing the former on reserves and keeping the peace among them all. By their patience and understanding, the Mounties were able to do this and still leave the Indian his self-respect, a most important possession which was already in danger of being lost. The red coat of the</p>	警察 (RCMP)

<p>Mountie uniform became respected and honoured, and the Indian met the North West Mounted Police with friendship in return for his fair and impartial treatment.</p> <p>Indians in both countries called the Canadian-American boundary "the medicine line " because it was "bad medicine" for Indians to live south of the border, and "good medicine" for them to live in Canada. Many Indians crossed over the boundary to gain greater peace and security in the north. "Before you came " said one old Indian chief to the Mounties, "the Indian crept along: now he is not afraid to walk erect."</p> <p>The largest group to come from the south was the procession of Sioux Indians. Chief Sitting Bull led his tribe to Canada after the famous battle of Little Big Horn in Montana in 1876, when the Sioux killed General Custer and his force of 126 men. There were 6,000 Indians men, women and children who were refugees from a hostile land. They had repaid violence with violence, and they had no way of guessing the reception they would receive in Canada. They travelled on horse-back and on foot, carrying all their worldly goods with them. When they at last crossed the border they expected a large armed force to meet them. Imagine their surprise when only 10 Redcoats rode out to meet the 6,000! This action demonstrated to the Sioux not only the courage of the Mounties, but the respect for the law which they would require. The police gave commands to the Indians in such a way that they quickly agreed to obey the white man's laws and the Sioux crossed peacefully over the "medicine line" onto the Canadian prairies.</p> <p>OVER the years the Indians found that the Mounties, who were not afraid to ride single-handed into an encampment of heavily armed Indians to recover a single horse, were just as quick to defend the Indian from abuse or cheating by the whites. They were there to defend the innocent and to punish the guilty, whether he was red or white.</p> <p>It was due to the Indians' friendship for the North West Mounted Police that the Canadian Government was able to get the prairie Indians, including the fierce Blackfoot, to sign land treaties. Over 50,000 square miles of prairies and forests were officially and peacefully opened for Indian settlement in western Canada. The Indians signed the treaties, and moved into the special areas, known as reserves, because they believed that the Redcoats would keep their word and honour the right of the Indians within their given territory. The Mounted Police lived up to the Indians' trust. Any white trapper or hunter trespassing on a reserve soon found himself hustled out of Indian territory by another white man, dressed in a red coat.</p> <p>BUT even while peace reigned, there was a continual scarcity of food. Many of the Sioux Indians were forced to return to the States to look for better lands, and while the Mounties aided in many small ways, and tried to plead with the Government for rights of both the Indians and Métis, the result of these conditions was the insurrection under Riel. It might have been much worse. Had the Indians not had such good relationships with the Mounties, they could easily have added all their numbers to the revolting Métis. Because the Mounties kept their word to the Indians, the prairie tribes in turn maintained the peace they had agreed to in their treaties with the white man.</p> <p>Often the Mountie was the only outside contact a lonely white settler had for many months at a time. The new farms stretched out along the railway, and were often miles from their closest neighbours. No matter how isolated a settler and his family might be, they could expect to receive a visit from their Mountie on patrol every few weeks. He travelled by horse, dogsled or snow-shoe, bringing the latest news from outside, carrying parcels and mail, helping to treat the sick or injured, or to bring them to the nearest village if necessary. He could shoe a horse, repair a trap, tell the settler where game animals might be plentiful and be generally</p>	<p>インディアンの抵抗</p>
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	<p>helpful to settlers, Métis or Indians. This good-natured assistance earned the North West Mounted Police the title "the Friendly Force."</p> <p>And just as he brought the news to the lonely dwellers, so did the Mountie receive news of what was happening along the route of his patrol. Each member of the force kept a written record of his visits and duties, and this collected information was invaluable in preventing criminals or outlaws from gaining a foothold in the west.</p>	
P80-81	<p>LET us begin with a song, a popular folk song of the 1950's known as <i>The Ballad of the Frank Slide</i>.</p> <p>"The baby girl that lay on the rock 'Twas a wonder she never died. There was only one thing the folks could do. They named her Frankie Slide. They named her Frankie Slide, they did There in the shiverin' mornin.</p> <p>The song is pure legend, but the event which inspired it was one of the famous disasters of prairie history. High in the Rockies of Alberta, near the British Columbia border, is a narrow gorge known as Crow's Nest Pass. It received its name when a party of Blackfoot Indians killed a band of Crow Indians at the foot of Turtle Mountain. A Blackfoot scout later found that the main camp of the defeated Indians was hidden at the top of the Mountain, and it was dubbed "Crow's Nest."</p>	毛皮交易
P94-95	<p>[THE FUR TRADE]</p> <p>THE early history of the Prairie Provinces centred around the hunting and trapping of fur-bearing animals. The natural advantages of the land of course, continue. The cold climate, the long time the snow lies on the ground, the natural vegetation producing food for mice, rabbits and other small animals on which the fur-bearers live, and the vast numbers of rivers and lakes which provide water routes for trappers' transportation, all of these combine to make the industry still significant on the prairies, although trapping is declining. The value of the furs increases as the area of wild fur-bearing animals decreases. Considerable numbers of Indians, Métis and white trappers still gain a living by hunting and trapping beaver, badger, muskrat, mink, ermine, lynx, wolverine and several varieties of foxes. The provincial governments exercise control of conservation plans to ensure that no valuable animal is hunted or trapped to such an extent that it might disappear from the province.'</p> <p>Many of the most valuable fur-bearing animals are no longer trapped in the wilderness, but are bred and raised in captivity on fur farms. Today about 62 per cent of Canada's total fur-pelt production is raised on some 2,300 farms, of which about 700 are in the Prairie Provinces.</p> <p>Since 1948, exhibits of Canadian furs have been sent to many international trade fairs in Europe and South America through the co-operation of government departments (such as the Saskatchewan Fur Marketing Service). More recently the fur industry itself has undertaken to develop the international reputation of Canadian furs. Exports of raw furs were valued at over 39 millions dollars in 1963.</p>	
P108	<p>THE famous series of stories Jake and the Kid by W. O. Mitchell adapted for radio and television, and Sarah Binks: Saga of the Saskatchewan Songstress by Paul Hiebert, have perhaps made life on the prairies come alive to more people than any other works.</p>	

	Another colourful name of twenty-odd years ago is that of Grey Owl, the author of many popular works about the prairie wilderness, such as Tales of an Empty Cabin and Pilgrims of the Wild. Grey Owl was not a genuine Indian at all, but an Englishman named George Belaney who passed himself off as an Indian, and achieved great fame for his writings. He was decorated in England, and adopted into the Ojibwa tribe. Belaney was an early conservationist, and his writings show his deep love for the prairie lands.	
P116	Let us begin with Winnipeg, the capital of Manitoba, and take a brief tour through some of the major centres of the province. The name of this city is derived from the Cree language, where "ouinipi" meant "murky water."	
P117	The city was known as "Wascana," the Cree word for 'pile of bones' for some time. WHILE such Mounties keep in personal touch with Indians. Eskimos, trappers and other residents of the far north just as the first Redcoats did in the early days, other members of the R.C.M.P. patrol the northern skies in modern aircraft.	
P122	【写真】 Beneath the towering Rocky Mountains, a group of Indians are shown in their classic dress and environment as they take part in the colourful Indian Days celebrations at Banff, Alberta. Alberta's population, as we have seen, is of mixed national background. British, French, German, Scandinavian and Ukrainian citizens join with the original Indian and Eskimo population to reach an estimated overall figure (1961) of 1,322,000. This is the largest proportionate increase in all of Canada, estimated at 40.8 per cent. This spectacular growth at the rate of four per cent per year during the 1950's is due primarily to its high rate of natural increase.	
P123	OVER 40 per cent of the people in Saskatchewan are of British origin, and about 50 per cent are of German, Ukrainian and Scandinavian background. There are over 50,000 French Canadians, and more than 20,000 native Indians, with an additional fringe of mixed Indian and white citizens. Manitoba, because it is the most eastern of the three provinces, has a greater stability in population. In spite of the great mobility during the Second World War, for example, 82 per cent of the people in Manitoba lived in the same municipalities in 1946 as in 1941. The population of Manitoba is estimated at over 921,000, of which more than 20,000 are Indians and Eskimos. Between 1946 and 1952 more than 30,000 European immigrants settled in Manitoba, with the greatest number coming from Germany and Holland. The largest proportion of Manitobans, about one-half, are of British and Scottish origin. Some 17 per cent are American, 11 per cent are of German extraction, 11 per cent of Ukrainian, and the remaining 11 per cent is mainly composed of French, Norwegian, Polish, Dutch and Italian descendants. As extreme northern areas of all three provinces are opened up for development, the plight of the native population again is brought hard to bear on the mind. All too often the situation is described simply as the disintegration of the native culture under the influence of white civilization, but the problems are far more serious than this. The characteristics of the northland in Saskatchewan, for example, show an area of over 100,000 square miles with a population of less than 20,000 people. Two-thirds of these are natives, with one of the highest birth rates in the world, and with almost no skills which will equip them to take part in the civilization which is being thrust upon them. As we know, a great many of the Indians live on reserves. There are 101 reserves in Manitoba, incorporating 51 bands of Indians, some 123 reserves in Saskatchewan with 67 different bands, and 95 reserves in Alberta with 41 different bands. The Indians raise	入植

	<p>wheat, vegetables and cattle and they laughingly, and somewhat wistfully, call them "white man's buffalo." Some of the younger men have left the reservations and are learning to make their way in modern cities, but for many, the old way of life has disappeared, only to be brought back in memory, in re-living the old days and ways in the many fairs and exhibitions throughout the west. The challenge of the Indian is one which still calls to the prairies. Since 1900, the population is increasing, and there are between 78,000 and 79,000 on the prairies now. These people who contributed so much to the history of Canada can do so again in the present, and there are signs that this is happening.</p> <p>JAMES GLADSTONE, the first Indian representative in the federal Government, was appointed to the Senate in 1958. Prime Minister Diefenbaker established a parliamentary committee on Indian affairs in the same year, and in 1960 all Canadian Indians.</p>	
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## 資料 2-1 カナダ 1980 年代社会科教科書

<p>題名：(80-1) Canada: the twentieth century  発行年度：1982  著者：Mcfadden, Fred et al  出版社：Fitzhenry &amp; Whiteside Limited</p>	<p>P37</p> <p>[A New Century]  &lt;A New Century&gt;  ... Native Indians and Inuit have spoken up for their rights in their own land. ...  <div>コラム</div>  Tom Longboat (Cogwagee, Cyclone Jack)  1887 - born on the Six Nations Reserve, Brantford, Ontario.  1900 - ran away from school. Started to work. Raced at local town field days.  1905 - came second in Victoria Day 8-km race at Caledonia. Decided to train seriously for distance running.  1906 - ran and won 4 spectacular races. Toronto Globe headline: "Longboat Always Wins."  1907 - won 40-km Boston Marathon in record time. Became Canadian hero, especially in southern Ontario.  1908 - ran in Olympics in London but collapsed after 32km. Turned professional. Within 2 months ran and won 3 pro marathons. Was famous world-wide, and an inspiration for other Indian kids.  1909 - his contract sold twice "like a racehorse to make money." Lost some races. Papers blamed "Indian laziness" and said he was drinking too much. Was actually training at his own pace and had the odd friendly drink but was upset by contract problems.  1911 - brought contract and organized races himself.  1912 - broke his own record for 25.8km twice.  1916 - served in army in France as dispatch runner.  1917 - competed and won in regimental games in France.  1919 - won 5-km race in "Grand Army of Canada Sports Show" at Toronto Island Stadium. Public had lost interest in pro running.  Got farm work in Alberta. Wanted to raise family near home. Worked in factories in Toronto, Hamilton, and Buffalo.  1926 - got job with Toronto Streets department.  1927 - at age 40, won 6.5-km race at Hamilton.  1945 - retired from streets dept. to Six Nation Reserve.  1949 - died and buried there according to longhouse tradition.</p>	<p>土地権</p> <p>人物紹介 近代スポーツ と先住民</p>
<p>P192</p>	<p>[?]  &lt;Northern Frontier, Northern Homeland&gt;</p>	<p>土地、海 自然保護</p>



	<p>In Canada's North native people can still live close to the land and sea. They now hunt and fish with the aid of modern tools like guns, snowmobiles, and motorboats. Yet their attitudes to nature and conservation remain.</p> <p>... Native people could work on the pipeline. Northern businesses would have more customers and hire more workers. The pipeline seemed to be a good idea....</p>	北部商業と先住民労働者
P193	<p>&lt;The Inquiry&gt;</p> <p>Berger listened to the pipeline experts in Yellowknife. He also took his inquiry to 35 native communities in the Mackenzie Valley and the Western Arctic. He wanted the Inuit and Dene (Den-nay) peoples of the area to be able to speak to the inquiry "in their own villages, in their own languages, in their own way".</p> <p>He found nearly all the Inuit and Dene were against the pipeline. They were afraid drilling in the Arctic Ocean would disturb the fish and sea mammals and pollute the water. They said the pipeline would cut across the migration routes of the caribou. They did not want southern-style industry in the North. They wanted to hunt and fish in the old ways. The pipeline would destroy their way of life.</p> <p>Berger's final report suggested that the pipeline be delayed 10 years. This would allow time to solve the native people's problems. He agreed that the Inuit and Dene should have "special status" within Canada. They wanted a new political area in the North controlled by a government of native people. This would allow them to preserve their way of life.</p> <p>The Canadian government agreed with only part of the report. They felt the pipeline was too important to wait 10 years. They did not accept the idea of "special status". They did agree that native claims had to be dealt with before the pipeline was started.</p> <p>There are many more people in southern Canada than in the North. They need northern oil and gas. Native people in southern Canada have lost their old way of life. In the North, many aspects of the traditional culture still survive. Should the needs of the majority of Canadians come before the desire of the Inuit and Dene to preserve their way of life?</p> <p><b>コラム</b></p> <p><b>Pitseolak</b></p> <p>"My name is Pitseolak, the Inuit word for the sea pigeon. When I see pitseolakes over the sea, I say, 'There go those lovely birds—that's me, flying!'"</p> <p>About 1900—born on Nottingham Island, Hudson Strait, N.W.T. Had a happy, healthy childhood near Cape Dorset, Baffin Island. Father taught her Inuit legends and beliefs in the spirit world. Learned skills expected of Inuit women: food preparation, treating animal skins, sewing clothes, repairing tents and kayaks.</p> <p>Married childhood friend, <i>Ashoona</i>. They had 17 children, 5 are still living. Became well known for beautiful embroidery on caribou and seal skins brought to her by <i>Ashoona</i>.</p> <p><i>Ashoona</i> died on a family hunting trip. Life was hard for <i>Pitseolak</i> and the family.</p> <p>1950s—James Houston, government administrator and himself an artist, encouraged Inuit to sell soapstone carvings and the new cash-based North American society. When a friend, Oshweetok, recognized possibility of printing Inuit drawings, Houston helped people of Cape Dorset develop their own techniques to make prints.</p> <p>Suggested to <i>Pitseolak</i> that she draw "the old ways." Her drawings and prints based on the legends learned from her father have</p>	<p>マッケンジー パイプライン</p> <p>T. バージャー 土地権 言語 生活様式の保持 極北</p> <p>国民の利益か 先住民の伝統 の保持か?</p> <p>人物紹介 先住民アーテ ィスト</p>

P 252-253	<p>sold well all over the world. She has been drawing “the old ways and the monsters” ever since. “I’ll keep on doing them. I’ll make them as long as I am well. If I can, I’ll make them even after I am dead.”</p> <p>[Nature and Technology]</p> <p>... The other group is the native people of the North. They are over 50% of the population. This is by far the largest proportion of native people in all the Canadian regions.</p> <p>The native people belong to two main cultures—the Dene (pronounced <i>Den-nay</i>) and Inuit. The Dene live south of the “tree-line”, the northern most point at which tree grow. Traditionally they depended on the vast herds of caribou that once grazed the land. The Inuit live north of the tree-line—mainly where the northern rivers meet the Arctic Ocean. These people lived by fishing and hunting bear, caribou, and seal.</p> <p>The traditional way of life in the North was first disrupted by Hudson’s Bay Company fur traders. They traded modern conveniences for furs, which were greatly valued in Europe and South. Gradually the people of the North began to depend on the traders. They became used to things like tobacco, tea, and cooking pots, which had previously been unknown. They began to use guns and ammunition to hunt game. ...</p> <p>&lt;Caught Between Old and New&gt;</p> <p>The federal government wanted to help the native people of the North prepare for a new way of life. In the early years of the twentieth century they felt the best way to achieve this was through education.</p> <p>Because the native communities were so small, native children were brought to boarding schools. Here, they were completely cut off from their families for periods of several years. They were often punished if they spoke their native language. They were taught by southern teachers from books meant for southern children. The Inuit and Dane students did not understand these books because nothing in them related to their way of life. These children returned to their families as strangers. They had lost important years of training in hunting, fishing and other life skills. Yet they had not really adapted to the “modern” world.</p> <p>By mid-century the government thought the native people would be better off in permanent settlement. Southern-style housing was erected in a few “central” locations. The people were encouraged to move to those new homes. Here they could be near stores, schools, medical centers, and other government services. Here, moving to those permanent settlements meant the people could no longer follow the migrating caribou or choose the best combination of the move and impact of technology.</p> <p>The government expected new jobs would soon be available for the native people. The South wanted to exploit the North’s natural resources—minerals and oil. However, native people don’t generally possess the skills needed to work in miners or on oil rigs. The companies bring in worker from South. These people come north for a new years. They make a good deal of money, which they take with them when they go home. The native people often get neither jobs nor profit from this invasion of their land.</p> <p>The change from the traditional, nomadic way of life has given the native people little. Too often it had meant they are no longer dependent on their own wisdom and the skills of their own hands but on a government welfare cheque.</p> <p>By the 1960s and 70s the native people of the North began to realize the government’s attempts to help them did not meet native people’s needs. They decided to take more responsibility for their own future.</p>	<p>極北</p> <p>交易による伝統文化の崩壊</p> <p>生活様式の「新旧」</p> <p>「新しい」生活への変更を政府は支援教育</p> <p>住居</p> <p>北部資源開発の労働力として期待された先住民だが...定住による伝統文化の崩壊と福祉への依存</p>
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	<p>&lt;Controlling the Future&gt;</p> <p>The people of the North striving to gain more control over their own land, its resource, its economy. The North is the only region which is still more or less a colony. The Northwest Territory and Yukon Territory are administered by the federal government from Ottawa. Before 1905 Saskatchewan and Alberta were part of the Northwest Territory. In that year their population and development had reached the point where they could manage their own affairs as provinces. The newer inhabitants of the North, as well as the natives, feel the northern territories too are now ready for provincial status.</p> <p>Canada's native people are true "founding nation" of Canada. They are demanding that this fact be recognized, as they struggle to regain their way of life within the confines of Confederation. To majetjeir voices heard more clearly, the Inuit and Dene are joining forces with the native peoples of southern Canada. Together they hope to achieve direct participation for native people in federal policy making.</p> <p>【写真】</p> <p>The old ways.</p> <p>The new ways.</p>	土地、地下資源、経済建国の民 政策作成への直接参加を希望
P260	<p>&lt;The New West&gt;</p> <p>...Until the 1880s the area was the territory of Indians and Métis who followed the great herds of buffalo. ...</p>	1880年代
P291	<p>【設問】</p> <p>Part II</p> <p>Rights of the Aboriginal Peoples of Canada</p> <p>"Existing aboriginal and treaty rights" of the native people (Indians, Inuit, and Métis) are recognized.</p>	先住権
P295	<p>&lt;The Territories&gt;</p> <p>In 1982 the people of the Northwest Territories vote in a referendum to divide the vast area in two. This proposal was made because the Inuit in the east live quite differently from the Métis, Dene, and others of the western territories. Some feel that this proposal could lead to the creation of two new provinces in the future.</p> <p>The Indian, Inuit, Métis argue that with full provincial status they could better protect the interests of the people.</p>	北西準州分割
P325	<p>&lt;Positive Actions&gt;</p> <p>Canada's native peoples face special difficulties and have concerns about preserving their traditions and way of life. Many native groups have land claims against Canada. How should these be settled? Should native people have special rights and privileges? Should economic development be slowed or stopped in the north to protect the traditional way of life of the Dene and Inuit?</p> <p>【写真】</p> <p>Native workers in an oil company cafeteria at Norman Wells, N.W.T. Canada's peoples face difficult choices as they try to adjust to modern conditions while preserving their separate identity.</p>	<p>伝統の保持 土地権</p> <p>経済発展と伝統の相反 北部商業と先住民労働者</p>

## 資料 2-2 カナダ 1980 年代社会科教科書

題名：(80-2) Discovering Canada: Shaping and Identity 発行年度：1983 著者：Kirbyson, Ronald et al 出版社：Prentice Hall Canada Inc.	
P21	<p>[The social picture of Canada] &lt;Storm clouds in the sunny skies of prosperity and optimism&gt; <u>GROUP</u> Native peoples <u>ISSUE</u> Most were now residing on reserves, many in poverty They could see land that had been theirs being developed as farms, lumber camps or mines <u>EFFECTS</u> They expressed unhappiness and resentment, but were not have yet well enough organized to have a political impact Their plight was largely overlooked</p>
P259-262	<p>[Reform movement] &lt;Red Power&gt; In 1969 The Unjust Society was published. This book was written by Harold Cardinal, a 24-year-old Indian leader from Alberta. It told of Canada's treatment of Native peoples. It was the latest example of what some referred to as Red Power. What was Red Power? What forms did it take? What were its effects? Red Power refers to organized effects by Canada's Native people to deal with their problems. Native people were trying to gain control over their own lives. No longer were they willing to accept the decisions of politicians, civil servants and other "bosses". It was as though the native people were saying, "We are treated unfairly by other Canadians, and we are sick of it!" Red Power surprised many Canadians. Because of the reserve system, they often had little contact with Indians, for example, and assumed most of them would continue to live indefinitely on reserves. All of a sudden in the 1960s, a growing number of Indians became part of the movement know as outmigration. They were abandoning life on reserves and moving into cities like Winnipeg, Regina and Edmonton. Why were Indians leaving the reserves for the city? They wanted to make a decent living. They wanted jobs and education and other benefits that were not available on a job and sharing in the general prosperity available to other Canadians. Outmigration resulted in many problems. In the cities, Indians faced discrimination, unemployment, poor housing and inferior education. Another serious problem was cultural identity and customs. Some individuals adapted to their new surroundings. For many, however, moving to the cities in the 1960s was an unhappy, even tragic, experience. They found themselves shut out by white</p>
	<p>カナダ人  貧困  不幸と憤り  Red Power 先住民運動  不平等 都市流出と先住民運動  都市と先住民  先住民内部の分裂 都市／リザーブ</p>

	<p>society and attitudes and customs.</p> <p>Indians responded in a variety of ways. Some turned to the Native traditions kept alive on the reserves. Other formed organizations to cater to social and cultural needs in the cities. Still others got involved in political groups that led the struggle for Native rights.</p> <p>A serious problem was division and conflict among Indians themselves. The needs of Indians on reserves were different from those who had moved to cities. Indians anxious to be accepted by non- Native in the cities sometimes denied their Native background. Indeed, under Canadian law, many people of Native ancestry were not considered to be Indian.</p> <p>Indians were also divided on methods to improve the conditions of their people. Members of the older generation wanted to trust the Canadian government to bring about changes gradually. The young, on the other hand, were included to conflict non-Native society with demands for immediate improvement. Nothing seemed to get results like a public demonstration that attracted the mass media, especially television.</p> <p>The key to Red Power was organization. By the end of the 1960s, the National Indian Brotherhood and the Native Women's Association of Canada were active. They brought Native people together to share their common concerns. Much effect was needed to build a foundation of Indian pride and identity. Now, in the 1980s, Indian reformers are making real gains.</p> <p>The work of Indian painters and other artists was a valuable contribution. Norval Morrisseau, Jackson-Breardy, Odjig and a host of other creative Indian men and women were becoming known across Canada. So were writers and performers like Alanis Obomawin, Duke Redbird, Wilfred Pelletier and David Campbell. The latter, for example, wrote "pride songs" such as "Pretty Brown," from which the following lines are quoted.</p> <p>Pretty Brown you're a song That I can't keep from singing Pretty Brown as you move You don't know that you're winning And your eyes say you're lost Like an autumn leaf spinning Turn around, dry your eyes, Pretty Brown From <i>Pretty Brown</i> by David Campbell.</p> <p>【欄外】</p> <p>Indian languages and practices concerning religion, medicine, family and other traditions have survived in many parts of Canada. This is so in spite of efforts—for governments, churches, schools, etc. to assimilate Indians.</p> <p>For more information on the definition of "Indian," use the index to find the pages telling about the Indian Act.</p> <p>【写真】</p> <p>What sort of programmes would this radio station broadcast?</p> <p>【写真】</p> <p>Norval Morrisseau became known for the expression of his Ojibway heritage. He was called the "grandfather of Canadian Native</p>	<p>組織としての活動</p> <p>「先住民」という共通の関心事</p> <p>先住民アーティスト</p> <p>文化の保持</p>
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	<p>Art,” and received the Order of Canada in 1978.</p> <p><b>設問</b></p> <p><i>GETTING THE FACTS</i></p> <p>13. Explain, in your own words, the following: Red Power, outmigration.</p> <p>14. List at least three problems that Native People faced when they moved to the city.</p> <p><i>THINKING IT THROUGH</i></p> <p>15. Native peoples in the 1960s chose organization as one way of starting to improve their lives. In your opinion was this a good way to deal with their problems? Give reasons for your answer.</p> <p>16. Why do you think David Campbell wrote <i>Pretty Brown</i>?</p> <p><i>THE INVESTIGATIVE REPORTER</i></p> <p>17. What conditions were Harold Cardinal and other Native people protesting? Using The Unjust Society and other sources, select and write a one-page report on one example of unfair treatment of the Native peoples. Do you feel that there was a need to protest this treatment? Explain your answer.</p> <p>18. Make a report on modern achievements in the arts by Canadian Native people. You can either present brief descriptions of the work of several Native artists, musicians, etc., or do an in-depth study of one particular person.</p>	<p>1960年代 漁撈禁止と 1982年憲法</p>
P428-429	<p>[The 1960s set the stage for a new Canada]</p> <p>&lt;Chapter overview&gt;</p> <p>... Or, if a province passed a law preventing Indians from fishing on their reserves outside the fishing season, the law would have no effect. Indian are guaranteed this right by the Constitution Act. These guarantees remain in effect until the Constitution Act is changed—a difficult and time-consuming process. ...</p> <p>&lt;Singposts&gt;</p> <p>What do Native people want ?</p> <p>...</p> <p>&lt;Key words&gt;</p> <p>Inuit, Métis, aboriginal rights ...</p>	
P430-433	<p>[Can the Canadian constitution protect everyone's rights?]</p> <p>&lt;What do Native people want?&gt;</p> <p>The Native people of Canada may be divided into three groups— <i>Inuit</i>, <i>Métis</i>, and <i>Indians</i>. The Indians are further divided into status and non-status Indians. As you can see, there are major divisions within the native community. Each groups has its own particular interests and problems, but this chapter will deal mainly with the Indians of Canada.</p> <p>The Indians and settlers of European descent, who arrived later, had many differences. Unlike European society, for example, many Indian nations did not believe in individual ownership of land. Everyone owned the land, and no one had the right to keep another person off a piece of land. Settlers arrived in Quebec in the 1690s, in Ontario in the 1780s and in the Prairie provinces in the 1850s. When the Europeans, mainly French and British, began to settle Canada, they brought with them their view of individual land</p>	<p>先住民の定義 認定／非認定 インディアン 「接触」～ 土地所有意識</p>

and build fences to keep others off it. Indian society rejected this view of land ownership, and agreements had to be worked out to prevent conflict. In their thinking, no one owned land in their society or could keep another person off it. Unfortunately for the Indians, they did not find out what the settlers' view of land ownership meant until it was too late. In the Prairie provinces, during the 1870s, a series of treaties was drawn up between Canada's government and Indian representatives. Indians were to live on reserves where they retained the right to hunt and fish at will, while the rest of the land passed to Canada's government and eventually to private individuals. In other provinces, especially in the East and in British Columbia as well as in the N.W.T. and the Yukon, many Indians never signed treaties, although they too lived on reserves. Under our constitution, Indian affairs are the responsibility of the federal government. But the Indian groups have recently felt the need to have their rights fully guaranteed by the constitution. The biggest single concern of Indian groups is that their aboriginal [ab-oh-RIHJ-ih-nul] rights be recognized. They believe that because they were the original people, they have a special claim to the land, which an act not be done away with by treaty or by government law. For example, they believe that hunting and fishing regulations should not apply to them, and that large areas of land, especially in the north should be returned to them. On the following page, you will see what the Constitution Act says:	条約とりざー ブ 平原地域
Part II Rights of the Aboriginal peoples of Canada 35(1) The existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed. (2) In this Act, "aboriginal peoples of Canada" includes the Indian, Inuit and Métis peoples of Canada. Is this statement sufficient protection for Indians? Let us look at the activities of two Indian groups to see their views on the subject. <i>The National Indian Brotherhood</i> The N.I.B. and its leader Del Riley have launched strong opposition against the Constitution Act. Their opposition was based on two factors. First, they believe it allows the federal government too much power to decide what rights Indians are entitled to. Secondly, they are alarmed that it gives the federal government power to amend or change those rights without consulting Native people. The N.I.B. organized native groups in all provinces to oppose the Act, and tried to put pressure on its federal government to change section 35 of the Act. The N.I.B. wanted the Act to spell out exactly what rights Native people have. When this failed, Riley and other N.I.B. leaders went to London. Since Crown through the British government and not the Canadian government, they hoped to persuade British courts of law to require that aboriginal rights be spelled out exactly and listed. This move failed and Indian rights remain vague in the Canada Act as section 35 shows. Are Indian rights fully protected? The N.I.B. feels that they are not and its lawyers are keeping a close eye on future developments to make sure that the federal government does not try to remove or reduce Indians' aboriginal rights. <i>The Nootka Indians of British Columbia</i> In the spring of 1982, the Nootka Indians tried to earn their livelihood by catching and selling fish caught off British Columbia's coast. But they had a problem. The Nootkas, residents of Vancouver Island, do not have commercial fishing licences. They believe	先住権承認 狩猟漁撈権
	先住権
	先住民運動組 織
	ヌートカと漁 撈権 商業漁業と先 住民

	<p>that, in the words of their leader Tom Sampson, “Our right to the produce of the seas has never been extinguished.” In other words, they believe that their aboriginal rights allow them to fish commercially without a licence.</p> <p>This is not the view of the federal Fisheries Department. Dennis Duke, fisheries supervisor for the Victoria district, pointed out that the Nootkas risked penalties of up to \$5,000 under federal fisheries laws. The South Vancouver Island Tribal Council told Ottawa, “We have rights to take fish for food, barter [exchange] and sale, and from now on we are going to do it our way.” Fisheries officials believe that the Nootkas’ aboriginal rights only allow them to fish for personal, not commercial, purposes without a licence.</p> <p>The Nootkas fear that the vagueness of section 35 of the Constitution Act does not fully spell out their rights. They are concerned that it guarantees them very little.</p> <p><b>設問</b></p> <p><b>GETTING THE FACTS</b></p> <ol style="list-style-type: none"> <li>1. In what way did the Indian view of land and its ownership differ from that of the European settlers who came to Canada.</li> <li>2. Read section 35 of the Constitution Act, looking up difficult words in the dictionary. Rewrite section 35 in your own words, so that the meaning is clear.</li> <li>3. What did the National Indian Brotherhood do to try to protect Indian rights? Was it successful? Explain.</li> <li>4. How does the Nootka view of aboriginal rights to the sea differ from that of federal fisheries officials? Does section 35 of the Constitution act make it clear which view is correct? Explain.</li> </ol> <p><b>USING YOUR KNOWLEDGE</b></p> <ol style="list-style-type: none"> <li>5. Why do you think section 35 is so general in its treatment of Native rights? Do you think it will protect those rights fully? Explain.</li> </ol> <p><b>THE INVESTIGATIVE REPORTER</b></p> <ol style="list-style-type: none"> <li>6. Contact a branch of the federal Department of Indian Affairs and Northern Development. Find out its views on the subject of aboriginal rights. Also, ask the question, “Does the department think that the new constitution is protecting those aboriginal rights?” Write up this information in a report.</li> <li>7. Obtain the address of Native peoples’ organization in your area of the country. Contact it to find out its view on the subject of aboriginal rights. Try to find out particularly why Native people are unhappy with the phrase “existing aboriginal rights” used in section 35 of the Constitution Act.</li> </ol> <p><b>Fig.2</b></p> <p>Indian reserves and Inuit communities in Canada. Can you suggest areas in which land may be particularly valuable, or rich in resources? In which areas would the land probably be poor, with few natural resources?</p> <p><b>【写真】</b></p> <p><b>Fig.3</b></p>	
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	<p>The rights of Native peoples appear to be an important issue today. This picture shows a resources community advisor appointed to discuss the development of oil fields with the residents of Yellowknife. The advisor acts as a link between the oil company and the Indian Band Council.</p> <p>【本文外】</p> <p>Status Indians are those legally recognized as Indians by the federal government. They have the right to live on reserves. Non-status Indians are those who have Indian heritage but are not legally recognized by the federal government and may not live on reserves. These people are frequently only partially Indian.</p> <p>In all provinces, however, Indian reserves tend to be on poor land with few natural resources.</p> <p>The Indian groups are unhappy with this clause. They feel that it is too vague, and that the rights they enjoy should be specified.</p> <p>Indian bands living on reserves have some degree of self-government. Their Band Council pass by-laws which must be obeyed residents while on the reserves.</p> <p>In addition to the Indians, the Inuit are trying to have their special circumstances recognized. They are pressing the federal government to grant them a degree of self-government. The Dene people of the Yukon would like to be recognized as an independent nation.</p>	資源開発と先住民族   認定／非認定インディアン  リザーブ実態  条約への不満  バンドカウンシル  自治権
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資料 2－3 カナダ 1980 年代社会科教科書

<p>題名： (80-3) Canadiana Scrapbook Multiculturalism : Canada's People 発行年度：1987 著者：Bain, Colin M./Vida R. Bain 出版社：Prentice Hall Canada Inc.</p>	
P7	<p>[Change] &lt;THE RESERVE SYSTEM, 1836&gt; [The Native peoples are] melting like snow before the sun [so] the greatest kindness we can perform towards these intelligent, simpleminded people, is to remove and fortify them as much as possible from all communication with the Whites. Sir Francis Bond Head, Lt. Gov. of Upper Canada quoted in P.A. Cumming and N.H.Mickenbergs., <i>Native Rights in Canada</i>, pp.113-114 &lt;Native Policy in the Days of New France, 1665&gt;</p>
	消滅の語り

<p>コピーがちぎれ不明          &lt;LIFE ON A RESERVE&gt;          コピーがちぎれ不明          &lt;A Report of a Treaty-Signing Meeting, 1871&gt;          [The] Indians seem to have false ideas of the meaning of a reserve. They have been led to suppose that large tracts of land were to be set aside for them as hunting grounds, including timber lands, of which they might sell the wood ...          I wished to correct this idea from the outset ...          In defining the limits of their reserves...they wished to have about two-third of Province. We heard them out, and then told them it was quite clear that they had entirely misunderstood the meaning and intention of reserves.          ... We told them that whether they wished it or not, immigrants would come and fill up the country...and that now was the time for them to come to an arrangement ...          If they thought it better to have no treaty at all they might do without one...; if there was to be a treaty it must be on a basis like that offered.          A.A.Archibald to the Secretary of State for Provinces quoted in G. Walsh, <i>Indians in Transition</i>, pp.72-73          &lt;Rights of the Aboriginal Peoples of Canada&gt;          35</p>	<p>条約</p> <p>先住権</p> <p>インディアン 小史 友好時代</p> <p>抑圧時代 1812年戦争</p> <p>文化復興時代</p>
<p>(1) The existing aboriginal and treaty rights of the aboriginal people of Canada are hereby recognized and affirmed.          (2) In this Act "aboriginal peoples of Canada" includes the Indian, Inuit and Métis people of Canada.  <i>Canadian Charter of Rights and Freedoms, 1982</i>          &lt;AN OVERVIEW OF NATIVE HISTORY IN DEALING WITH CANADIAN GOVERNMENTS&gt;  <i>Period of Alliances and friendship, 1492-1812</i>          The period beginning with the arrival of Columbus to the War of 1812 was perhaps the most productive period of relations between [Native peoples] and Europeans...Alliances with powerful Indian Nations [were] also part of the picture during this period. Indians continually received delegations from various European interests for military support or neutrality...  <i>The Suppression Period, 1812-1951</i>          Indians were no longer needed as allies to Americans or Canadians [after the War of 1812]. With an increase in the number of immigrants reaching the "new world" after 1812, lands which had been protected by the British as "Indian country" now became lands to be settled.  <i>The Re-emergence Period, 1951 to the 1980s</i>          ... [In] seeking Indian associations' viewpoints on changes to the [Indian] Act, giving the Indian the vote ... the Government of Canada and the Canadian public removed some of the barriers to allow Indians...a say in their own affairs.          S.Brascoppe, <i>Handbook of Canada's Native Peoples</i>, Vol.1, pp.69-70,73,97-98          【写真】          How modern Inuit travel—dog teams have largely disappeared.</p>	

	<p>【写真】 Inuit children rubbing noses</p> <p>【写真】 Sharon Hitchcock, an Indian artist, painting an abstract along the shoreline in Delta, British Columbia</p> <p>&lt;REGISTERED INDIAN POPULATION, 1881 - 1980&gt;</p> <table><tr><td>1881</td><td>108,547</td></tr><tr><td>1901</td><td>127,941</td></tr><tr><td>1934</td><td>112,510</td></tr><tr><td>1954</td><td>151,558</td></tr><tr><td>1961</td><td>191,709</td></tr><tr><td>1971</td><td>257,619</td></tr><tr><td>1980</td><td>320,000</td></tr></table> <p>from <i>Perspective Canada</i>, I :240, II :252 as quoted in J.S. Frieders, <i>Native People in Canada, Contemporary Conflicts</i>, p.132</p>	1881	108,547	1901	127,941	1934	112,510	1954	151,558	1961	191,709	1971	257,619	1980	320,000	先住民人口
1881	108,547															
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1934	112,510															
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資料 2-4 カナダ 1980 年代社会科教科書

題名：(80-4) Towards Tomorrow: Canada in a changing world history 発行年度：1988 著者：Morton, Desmond 出版社：Harcourt Brace Jovanovich, Canada		1900年代初頭
P17	<p>[Into The Twentieth Century ] &lt;What Kind of Canada ? &gt;</p> <p>One point on which Canadians were almost unanimous was that Canada must be a “white man's country”. Native people were pointedly overlooked in this view of Canada. At the time, poverty and sickness seemed to promise an end to Canada's original people.</p>	
P179	<p>[A Nation in Conflict] &lt;Bilingualism—Cure, Compromise, or Calamity ? &gt;</p> <p>...Then, in 1969, Trudeau's individualistic attitudes brought him his first political crisis when he proposed to abolish <i>The Indian Act</i>. Native leaders had denounced the <i>Act</i> as unfair and restrictive, so the decision seemed reasonable. Trudeau promised without the <i>Act</i>, Native people would enjoy “full, free, and non-discriminatory participation in Canada society”. He was shocked when Native leaders accused him of planning “extermination through assimilation”. In response to Trudeau's proposal, the special status of Native people.</p>	1969年 Trudeau政権 とインディアン法

	<p>Nor were the Native leaders the only Canadians to turn away from individual “liberation”. Most Canadian, especially, those of older generations, continued to live much as they had. “Liberation” was always more evident in the cities than in rural areas. When leaders of the major churches adjusted some of their teaching and from of worship to reflect the changing world, some members stopped going entirely, or switched to denominations which kept traditions intact.</p> <p>【写真】</p> <p>Prime Minister Trudeau thought his efforts to aboriginal the Indian Act would be popular among Native people. But Native leaders actively opposed the proposed abolition.</p>	
P 206-207	<p>[A Canadian Society]</p> <p>&lt;Our Home and Native Land&gt;</p> <p>For many Canadians, the patriation of the Constitution and the passage of the <i>Charter of Right and Freedoms</i> were the greatest success story of the 1980's. For some groups of Canadians, however, the drafting of the Constitution and the Charter seemed just one more chapter in a Constitution and the Charter seemed just one more chapter in a continuing story of neglect.</p> <p>When the Prime Minister and the premiers agreed on a constitutional package in November, 1981, they left out all references to Native rights or women's rights. Native people and their supporters protested furiously, as did women's group. These followed weeks of argument and negotiation between Native groups and the politicians on the other. Finally, the various negotiators reached suitable compromises. For the first time in Canadian history, the rights of both Native people and women would be entrenched in Canada's Constitution.</p> <p>For Native groups especially, it had been a long bitter struggle. During the European conquest of what is now Canada, settlers took over much of the useful land. Yet the land was at the core of what Native people felt it meant to be Indian, or Inuit, or Métis. Native groups always felt that they had been despoiled by the European takeover.</p> <p>Since the beginning of European settlement, Canada's original citizens had little place in the mainstream of Canadian life. Even during this century, Native people did not share in Canada's growing prosperity. Most continued to live in rural areas; over 60 percent were employed in such occupations as trapping, fishing, logging, and unskilled labour, which traditionally were seasonal and paid lower wages than the urban jobs held by most Canadians. Native people also had limited access to education to improve their chance of getting better-paying jobs. When formal education was available, it often seemed of little use to people coming from a tradition where learning through participation and from oral teaching was highly valued. Worst of all, those who ran the schools frequently used education to undermine Native traditions. The superiority of every aspect of “white” society was emphasized. For example, Naïve children were often forbidden to speak their own language among themselves at school, and, if caught, were punished for doing so. Native groups saw education as being imposed from outside; they felt they had little control over the curriculum or teaching methods. As a result, few of the children who did attend school went past the elementary level.</p> <p>About half of Canada's Native bands had concluded formal treaties with the British or Canadian government at some time before this century. Under these agreements, they gave up their rights to land or to traditional activities, in return for monetary payments, title to reserves, or certain privileges. In most of British Columbia, northern Québec, and the Northwest Territories, however, there had been no treaties and no land surrendered.</p>	<p>権利と自由の憲章 先住民と憲法</p> <p>先住権への言及に尽力を尽くす</p> <p>カナダ経済の繁栄に預かれない教育</p>

	<p>As tiny minority, Native people knew they could never hope to regain their rights and their control their affairs by force or through political power. Thus, they turned to Canada's justice system.</p> <p>【写真】</p> <p>Blackfoot Indian children in their home on a reserve</p> <p>【本文外】</p> <p>Canada's Native people</p> <p>While Canada's population more than doubled between 1901 and 1941, the number of Indians and Inuit actually fell. After World War II, the number of Native Canadians began to rise again. By the 1980's, close to half a million Canadians claimed aboriginal connections.</p> <p>About 300,000 of all Native people are status Indians, registered as member of one of the 565 bands on 2274 reserves across the country. Status Indians may also be registered and live off the reserve. As long as status Indians live on a reserve, they are exempt from paying income tax and most other taxes. They can claim health care and education but, in the past, other normal rights have been regulated by the government under the provisions of the Indian Act.</p> <p>There are about 75,000 non-status Indians in Canada. Non-status Indians are those who have an Indian heritage, but who for some reason do not have full status as Indians. One reason might be that they gave up their status, another is that they lost it through marriage outside the Native community.</p> <p>Over 25,000 Inuit live in northern Canada, three-quarters of them in the Northwest Territories, the rest in Northern Québec and Labrador.</p> <p>Canada's 100,000 Métis are descended from both Native and non-Native roots. The majority of them live in the prairie provinces.</p>	<p>先住民人口</p> <p>公認インディアン人口</p> <p>リザーブ居住の特典</p> <p>非認定インディアン</p> <p>イヌイト</p> <p>メティ</p>
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資料 2-5 カナダ 1980 年代社会科教科書

題名： (80-5) Canada Today (Second Edition) 発行年度：1988 著者：Scully, Angus L. et al 出版社：Prentice Hall Canada Inc.		
P8-9	【写真】 The Indians and the Inuit20,000—10,000 B.C. Fig.1.4 The waves of immigration to Canada [Multiculturalism：Canada's people] <The development of a multicultural nation>	
	Why does Canada contain so many cultural groups? The answer is rooted in our history. The Indians and the Inuit who first	

	<p>inhabited Canada were members of a variety of cultures. The initial arrival of Europeans in Canada was followed by wave after wave of immigrants from all over the world. The following history of Immigration shows when and why people have come to Canada. As you read through the history, pick out the time period when your ancestors first came to Canada.</p> <p>【写真】 Fig.1-5 The Indians were an invaluable source of information and assistance to the early settlers.</p> <p>[Multiculturalism : Canada's people] &lt; A short history of immigration to Canada &gt; <b>The Indians and the Inuit (20,000-10,000 BC)</b> The Indians and the Inuit have been in Canada for thousands of years. Various theories have been developed to explain the origins of the Native peoples in Canada. One theory suggests that they migrated across a land bridge from Siberia into Alaska some time between 20,000 and 10,000 BC. They followed animals, their main food supply, into all regions of North and South America. The Indians and the Inuit adapted well to their new homeland. They consisted of many national groups, each with its own distinctive culture. There was great variation in their political, economic, and social organizations. It is estimated that when the first Europeans arrived there were approximately 220,000 Indians and Inuit living in Canada. Thus Canada has always been a nation of many cultures.</p>	多文化主義と 先住民 先住民内の多 様性
P24-26	<p>[Multiculturalism : Canada's people] &lt; The Indian peoples and ethnocentrism &gt; When the Europeans first came to Canada they compared their own cultures to the cultures of the Indian peoples they met. The Europeans made little effort to understand or appreciate the many different Indian cultures. Instead, in an ethnocentric fashion, they concluded that their own cultures were superior. They made a great effort to convince the Indians to adopt the European cultures. The Indian peoples liked some aspects of European culture, but they had no wish to give up their own cultures.</p> <p>From their first contact, the Europeans had a great impact on the lives of the Indians. The Indian peoples were exposed to numerous European diseases for which they had not built up an immunity. These diseases ravaged their communities, killing thousands of people. Trading with Europeans led to intense economic rivalry between the various fur-trading Indian nations. The Europeans provided the Indians with guns and this greatly increased the death toll in trade wars. As well, the Europeans formed alliances with the Indians who began to take part in the European colonial wars. The death toll in these wars was high. Consequently, the Indian population was further decreased.</p> <p>As time went by, the Europeans began to take the Indian nations' lands. The Europeans wanted the land for their expanding population. Without control of their land the Indians' economic systems were ruined. Gradually, the Indian nations were weakened by their contact with the Europeans. They found it more and more difficult to maintain their own cultures as they once were.</p> <p>The Europeans continued to believe that the Indian peoples should adopt their culture. To ensure that the Indians would adopt the dominant culture of Canada the federal government passed the Indian Act in 1867. It had two main intentions. First, it set out to develop a unified way of handling the affairs of the Indian peoples. Second, it became the means to encourage the Indian peoples to</p>	多文化主義と 先住民 エスノセント リズム

	<p>adopt the European lifestyle. The government was misled by ethnocentrism. It assumed that making the Indian peoples adopt European culture would improve the lives of the Indian peoples.</p> <p>In the years following the Indian Act the Europeans tried to replace the Indian peoples' cultures with their own. The government prevented contact between the various reserves and sent the Indian children away to residential schools. It took control over all major decisions concerning the lives of the people.</p> <p>Recently Canadians have begun to recognize that the Indian peoples have been treated with ethnocentrism. A slow process of changing the relationship between the dominant culture and the Indian cultures has begun. This process of change is occurring in many areas. Their involvement in the constitutional talks is one example. Other examples are the settlement of land claims and the move towards restoring self-government to the Indian peoples. A further example is in the field of education. Reserves are beginning to run their own schools so that they can provide an educational system that is developed by Indians for Indians. From 1980 to 1987 the number of band-operated schools in Canada increased by 150%, from 100 to 250.</p> <p>The schools in the Montagnais village of Betsiamites, near Baie-Comeau, are examples of band-operated schools. The school curriculum is designed to give students a strong sense of Montagnais culture, language, and identity while teaching the full range of courses set out by the Quebec Ministry of Education. In the first years in school, students are taught in Montagnais. French is gradually introduced so that by grade three, 50% of instruction is in French. Learning materials in Montagnais have been developed for the primary school's Montagnais immersion programme. At the high-school level, the Montagnais point of view is taught in courses on history, politics, and Native rights, social organization, and technology.</p> <p>Thirteen of the sixteen teachers at the primary school are now Montagnais. Ten years ago, only three of the teachers were Montagnais. At the high school only three of the nineteen teachers are Montagnais, but the number of Montagnais teachers expected to increase over the next few years.</p> <p>The band-operated schools are very successful. They are regarded as one of the main reasons for the great increase in the number of Native students in post-secondary educational institutions in recent years. By 1987 the number of Native students enrolled in Canadian post-secondary schools had increased to 12 500 from 2500 in 1975.</p> <p>【写真】 Fig.1-19 These schoolboys in Metlakahla, BC around 1900 were taught non-Native lifestyles and values by non-Native teachers. Fig.1-20 Ms. Pikcard-paul and her class at the Betsiamites Secondary School</p> <p>設問 READING BETTER 33. What was the Indian Act? 34. What is a band-operated school?</p>	自治権
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	<p>USING YOUR KNOWLEDGE</p> <p>35. a) List three ways that the Europeans undermined the cultures of the Indian peoples. b) Which do you think was the most harmful? Give reasons for your answer.</p> <p>THINKING IT THROUGH</p> <p>36. Why would it be an advantage for students to be taught subjects from different points of view? Give reasons for your answer.</p> <p>INQUIRING CITIZEN</p> <p>37. Research other examples of ethnocentrism in Canada. Groups to research include West Indians, Chinese, Italians, Poles, Ukrainians, and East Indians.</p> <p>38. Investigate the role of television in prejudice and discrimination. Select a minority cultural group and describe the way this group is presented in a particular TV show. Analyse the accuracy and fairness of the presentation.</p>	
P27	<p>【写真】 Fig.1-21b Donald and Alice Suluk perform a drum dance at the International Conference on Ethnomusicology in Montr_al, 1981.</p>	
P28-30	<p>コラム Views on multiculturalism ... Its nearly ten million square kilometres were populated by 220,000 native people, Indians and Inuit. ...</p> <p>【写真】 Native 1.7% Fig.1-22 Canada's different cultural groups intertwine to form a unique and colourful culture.</p> <p>コラム Reviewing the issues ... Canada has always been a multicultural nation. From the cultural diversity of the Native peoples through the waves of immigrants who came to Canada, Canada has become inhabited by people from over a hundred cultural groups. ...</p>	<p>多文化主義の 視点</p> <p>カナダは常に 多文化主義...</p>
P48	<p>[Land of Diversity] &lt;The Shield region&gt; ... An example of this is the James Bay Project. The massive construction required for this project used the lands of the Cree. The issue of whether or not to continue building was complicated. Would the potential benefits of the project be worth the time, money, and land used up ? ...</p>	James Bay Projectと土 地問題
P60-63	<p>[Land of Diversity] &lt;Population and cities&gt; The region as a whole is very thinly populated. Most of the settlements are very small, and many have fewer than a thousand</p>	イヌイトと非 先住民



	<p>inhabitants. The inhabitants include many different groups of Inuit, as well as a number of non- Native people. Most of the non- Native people are not permanent inhabitants. They generally go to the North for a limited time period in order work in government or in exploration and mining companies. ...</p> <p>... The Inuit market their distinctive drawings, tapestries, paintings, prints, and sculptures in many countries.</p> <p><b>設問</b></p> <p>INQUIRING CITIZEN</p> <p>74. List the place names show on Figure2-31. Distinguish the words as Inuktituk, English, or French. As class project, find out the meaning and likely origin of these place names. Encyclopedias would be a good place to begin your research.</p> <p>&lt;Present and future challenges&gt;</p> <p>... Before development of the region is undertaken, the question of rights to the land needs to be settled. Various land claims have been settled with the Inuit peoples, and also with the Dene and Métis peoples who live in the Northwest Territories in the area of the Shield around the Great Bear and Great Slave Lakes, and with the Yukon Indians in the Yukon. There is currently a proposal to divide the Northwest Territories into two areas—an eastern area called Nunavut, and western area called Denendeh. However, not all the issues have been settled yet. There is an area between the eastern and western section that is claimed by peoples from both east and west. The final boundary in this area has not yet been drawn...</p> <p><b>設問</b></p> <p>INQUIRING CITIZEN</p> <p>78. Find some examples of Inuit art. Find out what they mean and how they relate to the Inuit culture.</p>	<p>極北</p> <p>土地権 land claims 北西準州分割 Nunavut Denendeh</p>
P111	<p>[Government, Law, and the Economy]</p> <p>&lt;Self-government for Native peoples&gt;</p> <p>In 1982 the Canadian constitution guaranteed the rights of aboriginal peoples. The nature of these rights, however, was not stated in detail. A series of conferences have been held since then to define the rights of Native peoples. These have involved the federal government, the provincial governments, and representatives of Indian, Inuit, and Métis groups.</p> <p>Native peoples have been pressing to have the constitution restore the self-government that they had practised for centuries. At the conferences there has been debate over what self-government will actually mean. Will the governments be equal to the federal government, a form of provincial government, or the equivalent of a municipality? How will Native governments be chosen and what powers will they have? For example, will Native governments have complete control over education or will provincial governments have control, as they do now, over local boards of education? How can provinces and the federal government be persuaded to give up some of their own powers in these areas?</p> <p>The following time line summarizes the negotiations for Native self-government.</p>	<p>自治権 先住権</p> <p>教育</p>
P112-113	<p>[Government, Law, and the Economy]</p> <p>&lt;Stepping-stones to a new level of government&gt;</p> <p>1982. The constitution guarantees the rights of aboriginal peoples.</p>	<p>1980年代の政 府と先住民の 関係</p>

	<p>1983. The first Constitutional Conference on Native Rights is held. Self-government, land claims, and amendments to the constitution are the main issues. Agreement is reached on the first amendment to be passed to the new constitution. This applies existing aboriginal rights equally to men and women, protects land claims already settled, and ensures that aboriginal rights will not be changed without the agreement of Native peoples. Two further conferences are also arranged.</p> <p>A committee of the House of Commons on Indian peoples recommends that they be given control over land resources, education, social development, taxation, and law enforcement.</p> <p>1984. The first amendment, agreed to in 1983, comes into force.</p> <p>1985. The second Constitutional Conference on Native Rights is held. No agreement is reached among Native peoples, provinces, and the federal government on self-government for Native peoples.</p> <p>The federal government negotiates self-government with the Sechelt band of British Columbia.</p> <p>1987. The third Constitutional Conference on Native Rights concentrates on self-government but no agreement is reached.</p> <p>【写真】 Fig. 4-13 Prime Minister Brian Mulroney tries to take a puff from a peace pipe offered to him by aboriginal elder Alex Skead before the start of the First Ministers' Conference on aboriginal matters in Ottawa.</p> <p>設問 INQUIRING CITIZEN</p> <p>72. Find out more about self-government for Native peoples. Make up a collage or another form of presentation that shows the issues related to self-government for Native peoples.</p> <p>73. Find out about a Native leader. Some who were active in the conferences of the early 1980s are: David Ahenakew, Geroge Erasmus, Louis Bruyère, Jim Sinclair, Charlie Watt, Mary Simon, and John Amagoalik.</p>	<p>先住権 land claims 自治権 自然資源利用 権</p>
<p>P190-194</p>	<p>〔Together in One Country〕</p> <p>&lt; Métis resistance and rebellion &gt;</p> <p><b>The Red River Resistance</b></p> <p>The settlement of Red River was located roughly where the city of Winnipeg stands today. It was occupied mostly by Métis, and by some Anglophone settlers. The Métis were people of mixed European and Native ancestry (usually mixed French and Native ancestry.)</p> <p>In the late 1860s the Canadian government began to worry about the number of settlers coming into the area from the United States. Consequently, it arranged to buy the Northwest from the Hudson's Bay Company. However, the Métis had not taken part in the negotiations for the sale of the land, nor had their interests been safeguarded. So when the Canadian government sent out a team of people to survey the Métis lands, trouble erupted.</p> <p>A young Métis leader, Louis Riel, decided to take action. Riel felt that Métis rights had to be guaranteed before Canada took over the settlement. He organized a group of Métis who forced the surveying team to pack up their equipment and leave. Another group</p>	<p>メティの闘い</p>

of Métis prevented the new governor, McDougall, from entering the colony.

The Métis organized a provisional government late in November 1869, with Riel as president. The provisional government drew up a "List of Rights." This outlined the rights that the Métis wanted the federal government in Ottawa to guarantee them before Red River joined Confederation. While these rights were being negotiated, some of the English-speaking settlers stirred up feelings of resentment against the provisional government. Several agitators were arrested. One of them, Thomas Scott, was placed on trial for treason. He was found guilty and executed.

The execution of Scott hindered the negotiations with the federal government. Prime Minister Macdonald had been trying to bring the Red River colony into Confederation peacefully. With the execution of Scott, however, these hopes vanished. The citizens of Ontario were outraged that an English-speaking Protestant had been killed by French-speaking Catholics.

The longer Macdonald delayed action in the Red River situation, the more complex the problem became. English Canada demanded that a military force be sent to crush the Riel uprising. French Canada demanded that the rights of the Métis be protected. The Red River situation was quickly becoming a national crisis in French-English relations.

Finally, Macdonald acted. His government passed a bill that established the province of Manitoba. A new governor whom the Métis agreed upon was to be sent to take over the colony. Each Métis was to receive a land grant of 240 acres (97 ha). The Métis were given the right to vote and Red River was given a representative in Parliament. French was made an official language.

These actions satisfied French Canada. The rights of the Métis were being protected. To satisfy the English Canadians, Macdonald sent a military force to Red River to help keep order in the colony. The government force quickly took control of the colony and the resistance was over.

Macdonald had resolved a crisis in French-English relations. Confederation seemed to be working; French-speaking and English-speaking Canadians had compromised to overcome a national conflict which could have torn the country apart. In 1870 the future of French-English relations appeared promising.

#### <The Northwest Rebellion>

For almost fifteen years relations between Francophones and Anglophones were generally good. By 1885, however, trouble was again brewing in the Northwest. During the 1880s many Métis moved farther west to present-day Saskatchewan. They left Manitoba partly because they had lost most of their land as more and more settlers moved in. They also left in search of buffalo. But by 1885 the buffalo herds had almost disappeared and settlers were beginning to move into Saskatchewan too. The federal government sent out surveyors who again threatened Métis landholders. Once again, the Métis became concerned about their rights. They demanded payments of money and land. Anglophone settlers also wanted to have the land issue resolved. The federal government, however, did not respond to these concerns.

The Métis sent for Louis Riel, who agreed to come to Saskatchewan. He drew up a bill of rights for the Métis and sent it to Ottawa. Macdonald, who was still prime minister, continued to ignore the situation in the Northwest. After waiting four months, Riel concluded that the government had no intention of meeting the Métis demands. He decided to use force and appointed Gabriel Dumont as his military commander. An armed clash between the Métis and the North West Mounted Police soon occurred. The English-speaking settlers withdrew their support once the Métis decided to use force.

メティの闘い

	<p>The situation in the Northwest was complicated by the actions of the Cree. The federal government mistakenly believed that the Métis were encouraging the Cree to rebel too. The Cree were agitating at this time, but they had their own grievances. The Cree economy was seriously harmed by the destruction of the buffalo. Many Cree had died in epidemics that swept their communities. The Cree were also in conflict with the Blackfoot, and they used the unrest created by the Métis to launch several attacks of their own.</p> <p>People in eastern Canada were in a frenzy after news of these events reached them. Macdonald ordered General Middleton, the commander of the Canadian militia, to Winnipeg. Militia in many Canadian centres quickly prepared to go west. Using the newly constructed Canadian Pacific Railway, troops were rushed to the scene of the disturbances. Dumont and his allies defeated the government forces in early battles, but government forces had superior military equipment and they greatly outnumbered the Métis. Eventually, their stronghold at Batoche was surrounded. Government forces shelled them into submission on May 12, 1885. Riel surrendered on May 15 and was put behind bars. He was to be tried for treason. His trial would become a national French-English conflict.</p> <p>&lt;Riel's execution&gt;</p> <p>On August 1, 1885 in the courthouse in Regina, Judge Richardson was ready to read the verdict in the trial of Louis David Riel. All the evidence had been heard, and all the witnesses called. Riel had made his final emotional speech to the jury. The courtroom was hushed as the judge began to read the verdict.</p> <p>Louis Riel, you are charged with treason. Here is the sentence of this court upon you. You will be taken to the guard room of the North West Mounted Police in Regina. You will be kept there until September 18, at which time you will be taken to the place of execution to be hanged by the neck until you are dead. May God have mercy on your soul.</p> <p>Was Louis Riel really going to die for his part in the Northwest Rebellion? Macdonald could have set aside this verdict. But he faced great pressure from Ontario, and in the end he let the judge's decision stand. Many Canadians, mostly Franco-phones, were upset by the judge's verdict, Riel was a hero to them. He had tried to protect the rights of the Catholic, French-speaking Métis. They felt that the North-west Rebellion was really caused by mismanagement and delay on the part of Macdonald and the government in Ottawa. If Macdonald was partly to blame for the violence in the West, then why should Riel be executed for treason?</p> <p>To many Anglophones, Riel was a traitor who had rebelled against the government. They blamed Riel for the murder of Thomas Scott. Riel's execution left a legacy of distrust between the Anglophones and Francophones.</p> <p>&lt;The Manitoba Schools Question&gt;</p> <p>The year after Riel was executed, Honoré Mercier was elected premier of Québec. Mercier was similar to A.A. Dorion in his thinking. He believed that the English-speaking majority could not be trusted to defend the French-speaking minority's rights. Mercier thought that the only way to protect French Canadian rights was to have a strong provincial government in Québec. Consequently, as soon as he became premier, he passed several laws that angered large sections of Canada's English-speaking population. An Ontario politician, Dalton McCarthy, became extremely upset with Mercier's actions. He decided to devote his political career to destroying the French influence in Canada.</p>
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P420	<p>[World Issues for Today]</p> <p>&lt;Inuit communities donate funds&gt;</p> <p>Arctic communities have made large contributions to famine relief in Ethiopia. The 2500 people of Iqaluit gave \$35,000. The 500 people of Spence Bay contributed \$5,000. The Inuit saw pictures of the famine on television. "Most Inuit of my generation have all been affected by famine," said John Amagoalik of the Inuit Committee on National Affairs. "Most Inuit remember what it was like to be starving. Their contributions came from the heart because they knew what these people were going through." Famine has struck the Canadian Arctic as late as the 1950s.</p> <p>Organizers of the Famine Relief Fund for Ethiopia in Ottawa said that the Inuit communities donated more per capita than any other community in Canada.</p>	飢餓救済 1950年代末の 飢餓
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資料 2－6 カナダ 1980 年代社会科教科書

<p>題名：(80-6) Canada —History in the Making— 発行年度：1986 著者：Bartlett, Gillian and Janice Galivan 出版社：John Wiley &amp; Sons</p>		
P4	<p>[INTRODUCTION]</p> <p>&lt;Canada's Family Tree&gt;</p> <p>【写真】 Figure 2 Canada's original peoples</p> <p>The ancestors of these Native people may have been immigrants to Canada many thousands of years ago.</p> <p>【写真】 (2.a.) A Native high school student using a microcomputer. (2.b.) A Cree woman sewing</p> <p>Some historians think that the ancestors of our Native people began to come to Canada about 40,000 years ago. These ancestors possibly came from the land we now call the Soviet Union. The Soviet Union is separated from Alaska by a strip of water called the Bering Strait. These historians think that the ancestors of our Native people crossed this water when it was frozen. Then they travelled across North America in search of food.</p>	起源
P119	<p>[The Law in Principle]</p> <p>&lt;Rights and Responsibilities&gt;</p> <p>【写真】</p>	条約 首長と政府の 交渉

	<p>Figure 16.1 In 1886, Indian chief from western Canada, including Crowfoot (middle row, center), met in Ottawa to discuss treaties with the Canadian government. The rights of Indians and the responsibilities of the Canadian government for Native people are still important issues today.</p>	
<p>P137</p>	<p>【コラム】 <i>Alex Decoteau</i> Claim to fame : He was a championship runner and the first full-blooded Indian to serve on a police force in Canada. Born : 1887 on the Red Pheasant Reserve, south of Battleford, Saskatchewan, 2 years after Louis Riel was hanged. Career : Alex Decoteau spent his early life attending school on the Indian reserve where he had been born. Few people paid attention to the fact that he could outrun and outjump anyone of his own size. But this all changed in 1909 when Decoteau went to live in Edmonton with his sister and brother-in-law. In May of that year, he entered a race at Fort Saskatchewan. He astonished the crowd by coming in second, just behind one of the best runners in Canada. Decoteau went on after that first race to win dozens of important races across Canada. At a provincial meet in 1910, he won 4 races in a single day. He set many Canadian records and became the only Albertan to serve on the Canadian team for the Olympics at Stockholm in 1912. When he wasn't running, Decoteau was working as a police officer for the Edmonton Police. He was promoted to the rank of sergeant in 1914. But he resigned in 1916 in order to join the Canadian Army. Decoteau was sent overseas to fight in the trenches of France.  Died: Alex Decoteau died in 1917, in the terrible battle of Passchendaele in which 15 654 Canadians lost their lives. ・ Tom Longboat is another famous Native Canadian athlete. What was he famous for? ・ Which do you think was hardest for Decoteau—to win races or to be the first full-blooded Indian policeman? 【写真】 Figure 18.3 This is the team picture of the Battleford Indian Industrial School Soccer Team of 1903. Alex Decoteau is standing third from the left.</p>	<p>人物紹介 近代スポーツ と先住民</p>
<p>P145</p>	<p>[The Law in Principle] &lt;Common Law&gt; Figure 20.1 Inuit children in a Roman Catholic School at Fort Resolution, N.W.T In the days when this picture was taken, the Canadian government tried to force a different culture and way of life on the Native People. They did this through education and through the law. This has now changed, as you will find by reading about John Howard Sissons at the end of this lesson.</p>	<p>教育</p>

P150	<p><b>コラム</b></p> <p><b>John Howard Sissons (Ekoktoegee)</b></p> <p>Claim to fame : He was the judge in the Northwest Territories who adapted Canadian laws to suit the lives and customs of the Native people in the far North.</p> <p>Born : in 1892 in Orillia, Ontario</p> <p>Career : John Sissons had polio at age 4. This left him with a permanent limp. But he refused to let it stop him.</p> <p>Sissons studied law and then set up a practice in Grand Prairie, Alberta. He stayed in the area for 25 years. During that time, he ran for election and became the Liberal MP for Peace River in 1940.</p> <p>While he was in Parliament, Sissons gained a reputation for helping the Native people of the area. They trusted him. So in 1955 he was appointed as the Justice of the first Court of the Northwest Territories.</p> <p>During his 11 years as justice, Sissons won the respect and love of the Native people. They called him "Ekoktoegee" - the man who listens. This was because Sissons always tried to fit Canadian law to the lives of the Inuit .</p> <p>For example, in one famous case an Inuk had been charged with shooting a muskox out of season. Sissons ruled that the Native people depended on hunting for their meals. Therefore, he decided that this Inuk should not have to be bound by the Canadian laws that had been written to stop sports hunters.</p> <p>Died : Sissons died in 1969, 3 years after his retirement.</p> <ul style="list-style-type: none"> <li>• Chief Justice Berger was another important judge in the far North. What was his job?</li> <li>• Do you think it would be easy or difficult to be a judge?</li> </ul> <p><b>【写真】</b></p> <p>Figure 20.1</p> <p>John Howard Sissons</p>	<p>人物紹介 (判事)</p>
P237	<p><b>コラム</b></p> <p><b>Thayendanegea (Joseph Brant)</b></p> <p>Claim to fame : He was a Mohawk statesman and chief who persuaded the Iroquois Confederacy to remain loyal to Britain during the American Revolution.</p> <p>Born : 1743 in Cayahoga (now Akron, Ohio, in the United States)</p> <p>Married : 1765 to Margaret, an Oneida Indian. They had 2 children before Margaret died in 1771.</p> <p>In 1771 Brant married Margaret's sister, Susanna. She died soon afterwards, so they had no children.</p> <p>In 1779 Brant married Catherine. They had 7 children. Brant accidentally killed one of the sons, Isaac. He was haunted by this accident until his death.</p> <p>Career : When he was only 15, Brant fought for the British during their war against France. The British were so impressed with the boy that they decided to send him to school. He was so good at languages that they made him the official translator for the British Army.</p> <p>During the American Revolution, Brant remained loyal to Britain and led bands of Indians against the Americans. After</p>	<p>人物紹介 (首長)</p>

	<p>the war, Brant worked hard to stop the United States from taking more land and to keep the Indians together.</p> <p>Brant bought a large estate near present-day Hamilton, Ontario. He lived there like a British nobleman, with 20 servants.</p> <p>But he never stopped fighting to improve the lives of his people.</p> <p>Died : Brant died in 1807 near what is now Burlington, Ontario.</p> <ul style="list-style-type: none"> <li>・ Three different Indian groups are mentioned in this biography—Mohawk, Iroquois, and Oneida. Where did they live?</li> <li>・ Would you like to have live-in servants ?</li> </ul> <p>【写真】</p> <p>Figure 32.6</p> <p>Joseph Brant</p>	<p>メティの闘い</p>
<p>P257-262</p>	<p>[Uneasy Conquest]</p> <p>&lt;The Riel Rebellions&gt;</p> <p>...When the Canadian settlers arrived, there were people already living in the Red River area. There were Indians. And there were people of mixed blood called Métis. They were half Indian and half European (usually French)...</p> <p>【写真】</p> <p>Figure 36.1</p> <p>Surveyors on the Prairies, 1873</p> <p>In this photograph, Royal Engineers are hard at work. It was survey work like this that made the Métis afraid they were going to lose their homes and land. Have you ever seen surveyors at work ?</p> <p>...All of this was done without finding out how the Indians and Métis who lived there felt about it. No one bothered to ask them whether they would like to be part of Canada.</p> <p>Naturally, the Indians and Métis were upset when the first Canadian settlers arrived. They were even more worried when Canadian surveyors started to map the area in 1869.</p> <p>The Indians and Métis were worried about what would happen when the Red River area became part of Canada. They were worried that the Canadians might take their land. They were also afraid that they might lose their culture. The French-speaking Métis did not want to lose their language or their Roman Catholic schools.</p> <p>They decided to force the Canadian government to talk to them. So the Indians and the Métis set up their own government. They chose Louis Riel a French-speaking Métis, as their leader.</p> <p>...The French-speaking people in Quebec were just the opposite. They sided with Riel and the Métis. They thought the Métis were being badly treated by the government just because they were French and Roman Catholic. Their newspapers printed stories saying that Riel was a hero and a protector of minority rights.</p> <p>The Canadian government settled the problem by promising the Métis that they could keep their land, language, and religion. Riel was afraid he might be put to death himself, so he escaped to the United States.</p> <p>But this was not the end of the Riel situation. Fifteen years later there was more trouble in the Northwest. This time the Indians and Métis living along the Saskatchewan. River had been having troubles with the Canadian government. No one in Ottawa seemed</p>	



	<p>to listen to their problems.</p> <p>The Indians and Métis decided they needed Louis Riel once again. Riel returned and led a second rebellion. ...He said it was the only way the government would listen to the problems of the Indians and Métis.</p> <p>設問</p> <p>Remembering Facts</p> <p>1. How did the Indians and Métis feel about the Red River area becoming part of Canada ?</p> <p>Examining Words</p> <p>The word <i>Métis</i> is a French word that is now used freely in the English language. Actually, there are many French words that we use in English. ...</p>	
P 263	<p>コラム</p> <p>Mistahimaskwa (Big Bear)</p> <p>Claim to fame : He was the Indian chief who fought against being put on a reserve.</p> <p>Born : sometime around 1825 near Fort Carlton, Saskatchewan</p> <p>Married : Big Bear had several wives and at least 4 sons.</p> <p>Career : Big Bear was chief of a small band of Cree Indians who travelled across the prairies hunting buffalo.</p> <p>Then settlers started moving out west. They asked all the Indian chiefs to sign treaties. These treaties said that the Indians would live on reserves instead of travelling across the prairies. In return, they would get food and medicine.</p> <p>Big Bear realized these treaties would be bad for the Indians . Other chiefs signed the treaties and took their people to live on reserves. But Big Bear refused.</p> <p>Then the last of the buffalo were killed off in 1882. Big Bear's people were starving. Big Bear signed a treaty so that his people would get food. But he was not satisfied. He kept asking for better conditions.</p> <p>Other Indians soon realized that Big Bear had been right. They joined his band. Unfortunately, some of them wanted to use violence. Big Bear tried to stop them. But in 1885, several warriors killed 9 people at Frog Lake, Saskatchewan.</p> <p>Died : Big Bear gave himself up to the government on July 2, 1885. He was sentenced to 2 years in jail. The time in jail broke his health and his spirit. He died in 1888.</p> <p>・ What are Indian reserves? How are they run? What is the Indian reserve closest to where you live?</p> <p>・ Do you think it was fair to put Big Bear in jail?</p> <p>【写真】</p> <p>Figure 36.5</p> <p>Big Bear, standing second from the left, trades at Fort Pitt with a representative of the Hudson 's Bay Company.</p>	<p>人物紹介 首長</p>

P307	<p>[Uneasy Partnership]          &lt;The Parti Qu_b_cois&gt;  <b>【写真】</b>          Figure 43.2          The Inuit schoolchildren in this photograph come from the James Bay area in northern Quebec. What lesson are they being taught? Do you think this photograph was taken before or after Parti Quebecois came to power? Explain your answer.</p>	ケベックのイヌイト
P325	<p>[Defending the Border]          &lt;The American Revolution&gt;  <b>【写真】</b>          Figure 45.2          Tecumesh          Chief Tecumesh fought on the side of the British during the American Revolution. Without Tecumesh, the British would have lost the war on the western frontier. Find out more about Chief Tecumseh.</p>	人物紹介 首長
P337	<p>[Defending the Border]          &lt;The War of 1812&gt;          ...Indians had lived and hunted on this land for hundreds of years. They still did business with the British fur traders. And they did not want the Americans to come in and take over.          The Indians decided to fight back. They refused to obey the Americans. And they attacked many of the new settlements. The Indians had received their guns from the British fur traders. So the Americans believed that the British were encouraging the Indians to fight.</p>	1812年戦争
P402	<p>[Issues Across the Border]          &lt;Culture&gt;  <b>【写真】</b>          Figure 56.3          The Native people of Canada are also struggling to protect their culture. This photograph was taken in 1973 in Edmonton. Canadian Indians were demonstrating in support of American Indians. Where is Wounded Knee? What happened there?</p>	文化保持の奮闘



資料 3-1 カナダ 1990 年代社会科教科書

題名： (90-1) Canadiana scrapbook: Canada's government and law, rights and responsibilities 発行年度：1992 著者：Santor, Donald M. 出版社：Prentice Hall Canada Inc.		
P 25	<p>&lt;Cree vow to seize land if Quebec separates Will declare sovereignty, UN panel told&gt; If Quebec declares itself independent, the Cree of James Bay will do likewise, stripping the province of half its territory and provoking violent confrontations between native people an government security forces, a United Nations commission was told yesterday. <i>Globe and Mail, July 31,1991</i> &lt;Aboriginal Demands&gt; ・ to be recognized as a distinct society ・ to have a constitutional process for dealing with aboriginal issues ・ to be involved in first minister conferences ・ to permit the creation of new provinces simply by an act of Parliament 【写真】 Aboriginal people demonstrate on parliament Hill, demanding action to resolve the Oka crisis, Jury, 1990.</p>	ケベック独立 要求 Cree
P 39	<p>【写真】 Native people demonstrate outside the Conference Center in Ottawa before the start of the constitutional conference on aboriginal rights, 1987.</p>	先住民の要求 オカ事件 先住権の要求

資料 3-2 カナダ 1990 年代社会科教科書

題名： (90-2) Canadian citizenship in action 発行年度：1992 著者：不明 出版社： Weigl Educational Publishers Limited		
P49	[Formalizing Government Structures： A Constitution] <Constitutional Laws of Canada> ... For example, the Constitution Act, 1982, states that there is nothing in the new act which changes the rights of Native Peoples	1982年憲法と 先住権

	outlined in the Royal Proclamation of 1763.  1763 Royal Proclamation ・ recognized the rights of the Native Peoples of North America	先住民の立場 の変化  英王詔書
P52-53	<p>[Citizens and Government in Canada]</p> <p>&lt;The Meech Lake Accord&gt;</p> <p>…In particular, women's groups and Native Peoples felt the Accord did not deal with their problems.</p> <p>…In Manitoba, the Accord was not approved because Native MLA Elijah Harper delayed the passing of the resolution on behalf of Native Peoples.</p> <p>【写真】</p> <p>Native MLA Elijah Harper played a key role in the Meech Lake negotiations. Why was his stand against the Accord important for Canada's Native Peoples?</p> <p>コラム</p> <p>CITIZEN PROFILE</p> <p>Elijah Harper</p> <p><i>A Cree Indian clutching an eagle feather proved to be one of the largest barriers preventing Québec from becoming part of Canada's constitution in 1990. Elijah Harper, a former trapper and current member of the Manitoba legislature, used his province's law making rules to prevent the passage of the Meech Lake Accord. He opposed the most powerful politicians in Canada, and proved that individuals can change the way governments address issues.</i></p> <p>Elijah Harper was the first treaty Indian ever elected to Manitoba's legislature. Born in northeastern Manitoba, he entered provincial politics in 1981 as an NDP member of the legislative assembly.</p> <p>Harper opposed the Meech Lake Accord when it was drawn up in 1987. The Accord did not provide for Native self-government, and did not give Native Peoples the same recognition as English and French people. Soft-spoken Harper objected to these omissions and believed the Accord would prevent his people from improving the way Native issues were addressed. As a result, Harper became the voice for Native Peoples and set out to stall the Accord's passage in the Manitoba legislature. If the Accord wasn't passed by all ten provinces by June 23, 1990, a completely new agreement would have to be reached.</p> <p>In Manitoba, constitutional amendments can only be passed after public hearings are held. The hearings can be by-passed, "...we made Canadian people aware of aboriginal issues so much more so than ever before."</p> <p>however, if the legislature votes unanimously to bend the rules.</p> <p>In June 1990, Premier Gary Filmon tried to by-pass public hearings on the Accord. He wanted to speed up the Accord's passage, but failed give the legislature's members the required two days' notice before making the motion.</p> <p>Although nearly everyone in the legislature ignored Filmon's error, Harper did not. He waited quietly in the legislature holding an eagle feather and a rule book. His feather stood for peace and strength, and his rule book gave him an outlet by which to stop the</p>	<p>ミーチ湖合意 問題の解決に はなっていな いという不満</p> <p>Elijah Harper</p> <p>人物紹介 Elijah Harper Cree</p> <p>ミーチ湖合意 自治権の否決</p>

	<p>process.</p> <p>Six times Harper said "no" to Filmon's motion, and thousands of Manitobans began notifying the government that they wanted to speak at public hearings. In the end, the Meech Lake Accord was not passed in Manitoba.</p> <p>Harpe's action inspired Native Peoples, and they pressured politicians to place Native issues on the constitutional agenda. Native Peoples demanded greater recognition of treaty rights and more control over their schools, health care, and justice system.</p> <p>"I know that we've changed the course of history." Harper said later. "We know that we had a tremendous impact across the country, we made Canadian people aware of aboriginal issues so much more so than ever before."</p> <p>【写真】</p> <p>Elijah Harper's efforts helped stop the passage of the Meech Lake Accord. How might his past efforts influence the attention given to Native issues in the future?</p> <ul style="list-style-type: none"> <li>・ What gave Elljah Harper the power to stop the Meech Lake Accord?</li> <li>・ How did he use his position as a Canadian citizen to further the interests of Native Peoples?</li> </ul>	
P54-55	<p>[Citizens and Government in Canada]</p> <p>&lt;Citizens and the Constitution&gt;</p> <ul style="list-style-type: none"> <li>… The forum group included federalist, Qu_bec sovereignists, and a representative of Native Peoples.</li> <li>… The also wanted a stronger voice for the West in the Senate, and they endorsed self-government for Native Peoples.</li> </ul>	ケベック独立自治権
P56-57	<p>[Citizens and Government in Canada]</p> <p>&lt;The Charlottetown Accord&gt;</p> <ul style="list-style-type: none"> <li>… They were joined by both territorial governments and the leaders of four Native organizations.</li> <li>… In addition, the right of Native Peoples to self-government was recognized.</li> <li>… Clark knew the provincial premisers, Native leaders, and territorial governments did now wish to make any major changes to their constitutional package, so for the time being, the Prime Minister took no further action to call a first ministers' meeting.</li> <li>… He expressed special concern about the proposed Senate and the provision for Native self-government.</li> <li>… The Charlottetown Accord, as it was named by Mulroney, still had details to be filled in, but it was a consensus whose terms satisfied all ten premiers, the federal governments, and leaders of four Native organizations.… It would also affect the lives of all Canadian Native Peoples.</li> </ul>	シャローロットタウン合意自治権
P58-59	<p>[Citizens and Government in Canada]</p> <p>&lt;Debating the Charlottetown Accord&gt;</p> <p>Highlights of the Charlottetown Accord</p> <ol style="list-style-type: none"> <li>1. …</li> <li>2. …</li> <li>3. …</li> <li>4. The inherent right of Native Peoples to govern themselves should be recognized in Canada's constitution. This would entail the creation of another level of government that placed Native governments alongside provincial and federal government.</li> </ol>	シャローロットタウン合意の焦点 先住民固有の権利を彼ら自身で統治すべきであると認める

5. ... 6. ...		
P74	<p>[Citizens and Government in Canada]</p> <p>コラム</p> <p>&lt;WHAT IS YOUR VIEWPOINT?&gt;</p> <ul style="list-style-type: none"> <li>Native Peoples want self-government</li> </ul> <p>Canada's Native peoples will accept nothing less than self-government.</p> <p>Native Peoples are the first and original people of Canada. We governed ourselves long before Europeans ever came to North America. We know what is best for our own people. Native Peoples in Canada wants to take control of their own destiny. We are no longer prepared to let other people decide our children's future. Self-government is the only way for Native Peoples to realize their potential as a nation.</p>	自治権要求
P82-83	<p>コラム</p> <p>[Case Study : Deciding the Future of the Northwest Territories]</p> <p><i>Geography and culture can have a powerful impact on the amount of influence people have on government decisions. In an effort to gain more control over decisions that affect them, Inuit people in northern Canada have begun seeking more control over their own government. They say the Northwest Territories should be divided, creating two new political regions.</i></p> <p>For more than twenty years, Inuit people living in the eastern Arctic dreamed of governing themselves their own language. They wanted to make laws and decisions that were sensitive to their unique region, where people rode dog sleds one day and sat at computers the next. They wanted to decide how to manage their own wildlife, and how to educate their children.</p> <p>In early 1992, the Inuit made some progress toward gaining more control over politics in their region. On May 4, 1992, about 26,000 people across the Northwest Territories went to the polling booths vote on whether they wanted their territory divided in two.</p> <p>Dividing the territory would create two new territories. One would keep the name Northwest Territories, and the second would be called Nunavut, a word meaning "our land" in the Inuktitut language. Nunavut would include 2 million square kilometres of land in the eastern Arctic, with about 350,000 square kilometres of that owned. By the Inuit in the region. Nunavut's population would include about 20,000 Inuit people, and the new territory would have its own legislature by 1999. Because Inuit people would account for 85 percent of the people in the region, the Inuit would be able to make many of the political decisions that affect them.</p> <p>When the voters arrived at the polls, they were given a 186-word question written in eight languages. A map was also provided to show where the division would be made. However, the results of the vote, called a plebiscite, did not have to be put into force by politicians in Ottawa and the Northwest Territories. The vote was a measure of public opinion on the issue.</p> <p>Voter turnout was high across the region, and 54 percent voted in favour of creating Nunavut.</p> <p>A great deal of controversy surrounded the vote, however. Three out of every four Inuit people in the Arctic were illiterate, and these people needed help reading the question on the ballot. As well, many people thought the lengthy question was not clear or suitable. For example, some people may have voted on whether they thought the territory should be divided, while others may have voted on the specific boundary line shown on the map. Also, voters from the western Arctic were voting on the future of a region</p>	北西準州 Nunavut Inuit

	<p>they might never have visited.</p> <p>On top of all this, the vote seemed to pit one half of the Arctic's people against the other half. Most of the people in the eastern, Arctic were Inuit and in favour of division, while many non-Natives, Métis, and Dene Indians lived in the western Arctic and were against division. Many people in the western Arctic argued that the creation of Nunavut would be costly and unnecessary. They were concerned that having two governments to represent only 55,000 people would not be efficient. As well, the Dene Indians opposed the division because the boundary would cut across their hunting and burial grounds. They felt the Inuit would gain control over lands that belonged to the Dene Nation.</p> <p>The vote was not the first of its kind in the Northwest Territories. A similar question was posed in 1982, asking whether the people of the Northwest Territories thought their region should be split in half. At that time, 56.5 percent were in favour of division, but voter turnout in the western Arctic was low.</p> <p>By mid-1992, politicians in the Northwest Territories and Ottawa were both firmly behind the creation of Nunavut. The Inuit wanted control over their homeland, and the federal government wanted to prove its concern for Native issues. In fact, the federal Indian Affairs Department said, the division would happen regardless of the public vote. It would only be a question of how soon. Inuit land claims will be recognized, Ottawa said, and the people of the eastern Arctic will gain control over their homeland.</p> <p>【地図】</p> <p>Proposed Boundary Dividing the Northwest Territories</p> <p>【挿絵解説】</p> <p>This map shows the proposed boundary for Nunavut. How might a boundary such as this affect the people who live close to it?</p> <p>設問</p> <ul style="list-style-type: none"> <li>Identify the roles that geography and culture have played in the Northwest Territories' boundary dispute.</li> <li>How might the creation of Nunavut and a new, Inuit-led government improve life for people in the eastern Arctic?</li> </ul>	
P86	<p>[Factors Influencing Individual Power]</p> <p>&lt;Education and Literacy&gt;</p> <p>... A number of Canada's Native Peoples have to deal with the problem of literacy. Many of these people live in area where educational opportunities do not really exist, and in order to obtain further education they must move to larger centres some distance from their homes. Some of these students leave the school system early.</p>	教育 識字率
P88	<p>[Factors Influencing Individual Power]</p> <p>&lt;Power and Culture in Canada&gt;</p> <p>... Canada's Native Peoples lost much of their political power in the years following European settlement. Between the earliest European trading voyages and the beginning of the nineteenth century Canada's Native Peoples lost much of their land, all their decision-making power, their political and social structures, and many of their cultural and social traditions. The Native Peoples' loss of individual power in Canada was complete, and only in the last thirty years have they been able to begin reclaiming their decision-making power in Canada.</p> <p>&lt;Language&gt;</p>	カナダにおける 権力と文化



	<p>... Native Canadians in remote area of Canada often speak their own languages, and have very little communication with those who do not speak these languages.</p>	言語
P102	<p>[Factors Influencing Individual Power]</p> <p><b>コラム</b></p> <p>&lt; WHAT IS YOUR VIEWPOINT? &gt;</p> <ul style="list-style-type: none"> <li>Immigrants, Native Peoples, and other Canadians encounter barriers which reject their decision-making power.</li> </ul> <p><b>My people have been here longer than anyone.</b></p> <p>Native peoples have waited too long for proper treatment in this country. Although the Canada government treated some ethnic minorities poorly, many of them were able to participate in politics before we were. Until the 1960s, we had to give up our Native culture and rights to be able to vote. We were the first citizens of this country, and we are among the last to be able to effectively participate in political decision-making.</p>	カナダにおける先住民の処遇への不満、要望
P130	<p><b>コラム</b></p> <p>CITIZEN PROFILE</p> <p>Nellie Cournoyea</p> <p><i>Nellie Cournoyea has gone from trapper's daughter to Government Leader of the Northwest Territories, but she hasn't lost sight of her values. In her personal and political activities, Cournoyea has shared her time, energy, and belongings with people in need. She has worked to improve life for people in the North, and has taken a unique approach as a political leader.</i></p> <p>On November 12, 1991 Nellie Cournoyea was chosen to lead the government of the Northwest Territories. The fifty-one-year-old mother of two had been a member of the Territories' legislative assembly for twelve years.</p> <p>When she became Canada's first Native woman to lead a government, Cournoyea made job creation a top priority. In her view, jobs give people a greater sense of control over their lives.</p> <p>The focus on people and their needs was typical for her. When a broomball team from the High Arctic flew to Yellowknife for a tournament, Cournoyea opened her home to the players. By staying with Cournoyea, the team avoided expensive hotel costs. It was a generous gesture from Cournoyea, but not unusual for her. A former Inuvik chief who knew Cournoyea as a teenager described her as "kind-hearted" and said she often let young students stay in her home instead of a hostel.</p> <p>Over the years, Cournoyea became known as an aggressive politician who cared about her people. When she saw an elderly woman assaulted, she scuffled with the attacker until he fled. When she was pinched by a man in the legislative assembly, she pinched him back.</p> <p>Some of Cournoyea's feisty nature may have come from her upbringing. Born into a trapper's family in 1940, Cournoyea grew up drying fish, snaring rabbits, and hauling wood for her father.</p> <p>Later in life, Cournoyea developed an interest in land rights and became active in land claims negotiations, organizing people and pursuing her cause. She felt she could be even more active as a politician, and in 1979 she became a member of the Territories' legislative assembly.</p> <p>By 1987, Cournoyea had become the Minister of Energy, Mines and Resources and the Minister of Health. A year later, she was</p>	<p>人物紹介 北西準州政府 女性リーダー</p> <p>land claims</p>

	also responsible for public works, highways, and the workers' compensation board. Cournoyea decided to remain Energy Minister even after she became Government Leader. She wanted to complete negotiations with Ottawa on a deal that would give the Northwest Territories control over its energy resources. She knew that oil and gas development in the north could mean jobs, and those jobs would make some people's lives more meaningful. Cournoyea pledged to bright more business to remote areas of the North. She also promised to give government members, Native groups, and communities a greater say in government decisions. ・ Examine the role that Cournoyea's personal values have played in her political life. ・ How does Cournoyea's governing style differ from that of leaders of provincial government? ・ Suggest how the leader of a provincial government could incorporate Cournoyea's style of governing. 【写真】 Nellie Cournoyea was the first Native woman to lead a Canadian Government.	オイル、ガス 開発
P136-137	コラム [Case Study : The Special Joint Committee on a Renewed Canada] ... The committee was instructed to give all Canadians, including special groups such as Native Peoples, a chance to help create the new constitutional proposal. ... The challenge of inclusion referred to the need for Québec, the West, Atlantic Canada, Native Peoples, women, and people from all cultures to feel included in Canada. ... It also suggested that Native Peoples receive the right to self-government, and that their consent be sought on all constitutional debates that affect them.	自治権
P148	コラム CITIZENS MAKE DECISIONS [Debating the Voting Age] ... Inuit people's right to vote was not recognized until 1950, and Native Peoples living on reserve could not vote until 1960.	選挙権
P152	[Active Citizenship : Amnesty International] <Freedom of Expression> ... In Canada, the belief that citizens have a right to express their views was an important part of Native People's societies.	市民の権利 信仰による表 現の自由
P158	[Active Citizenship : Hutterites] <Equality Rights> ... When society acknowledges the rights of specific groups, such as Native Peoples, French-speaking people, and women, it is said to be protecting their collective rights.	先住権
P159	[Canada : A multicultural Country] <Ethnic Prejudice> ... Today, Canada is a country of many different cultures and traditions : British, French, Ukrainian, German, Italian, Dutch, Native, Polish, Chinese, and East Indian groups were the largest in the 1986 census.	多文化主義

P162-163	<p>[Canada : A multicultural Country]</p> <p>&lt;Canada : A Multilingual Country&gt;</p> <p>… The Native Peoples of Canada have more than fifty-three languages.</p> <p>… For example, a group of six Inuit communities formed its own television network, called Inukshuk. It is run by the Inuit for an Inuit audience in their own language, Inuktitut, for sixteen hours each week.</p> <p>【写真】</p> <p>Canada's Native Peoples speak many different languages. Northern Canadians often have few or no services in their own languages.</p>	<p>多文化主義 53種類以上の 言語数</p> <p>民族語による 各種サービスの 有無</p>
P182-183	<p>[Rights for Canada's Native Peoples]</p> <p>In 1986, about 3 percent of Canada's population, or 756,000 were Native Peoples: Indian, Inuit, and Métis.</p> <p>The exact status of Native Peoples in Canada remains uncertain. Historically, they were not treated as full Canadian citizens, either by the British or the Canadian government. Until after World War II, for example, most Native Peoples were not allowed to vote.</p> <p>The Native Peoples negotiated with the federal government when the 1982 Constitution was being drafted. It was not possible at that time to arrive at a definition of Native status, so instead a clause was included that ensures that Native status remains unaffected by the Constitution.</p> <p>A fundamental issue is the belief of some Native Peoples that they have the right to self-determination. This means they believe they have the right to choose the type of government they prefer, and organize it according to their own political beliefs. Their government would then negotiate with the Canadian government like that of a foreign country.</p> <p>Another issue is land ownership and use. For many centuries, the Native Peoples lived in the area now called Canada. When the settlers arrived, Native Peoples could not use the land as they had before. This had profound effects on their social and economic life. Native groups are dissatisfied with the way land use has been decided, and the way in which resource rights and revenues have been divided.</p> <p>Native groups are also concerned about their cultural survival. They want their status as a minority group preserved in law so that they may conserve their cultural traditions, including their religions and languages.</p> <p>&lt;The Push for Self-Government&gt;</p> <p>Native Peoples in Canada have been dissatisfied with the treatment they receive from all levels of government. Many Native Peoples wish to see some form of self-government implemented. The idea behind self-government is that Native Peoples would have control of the institutions that directly affect their lives. Government structures, health care, education, and the justice system would all be controlled by Native Peoples.</p> <p>Many of the problems experienced by Native Peoples are related to the fact that many basic institutions are run according to the values and norms of a different culture. Self-government would put Native Peoples back in control of their own lives, and would allow them to re-build their society according to the values of traditional Native life.</p> <p>&lt;Oka : A Turning Point&gt;</p> <p>During the summer of 1990, the issue of Native rights and land claims became international news during what was called the Oka</p>	<p>先住権 先住民人口</p> <p>1982年憲法</p> <p>民族自決権</p> <p>自治権</p> <p>オカ事件</p>

	<p>Crisis. In July 1990 the Mohawk warriors at Oka. Qu. bec set up barricades to prevent the construction of a golf course on what they considered sacred lands. Mohawks from a neighbouring reserve barricaded a bridge, and before the summer was out the armed force were called in. The Mohawk people were supported by Native peoples right across Canada, and their barricades stayed up for most of summer.</p> <p>This incident focused Canadians' attention on the issues of Native rights and land claims. Canadians in all part of the country were affected by the Oka Crisis. The crisis was covered hour-by-hour in the media, and there were many demonstrations across Canada in support of the Mohawks at Oka. Roads and bridges were barricaded in many provinces, and Native Peoples from all over Canada travelled to Oka to support the efforts of the Mohawks.</p> <p>While many would not agree with the tactics used by the Mohawks to support their claim, there can be no doubt that they caught and held the attention of Canadians, and focused the attention of politicians and other citizens on Native issues.</p> <p>【欄外】  <b>コラム</b> THINK ABOUT  How might self-government for Native Peoples affect their rights and freedoms under the Charter ?</p> <p>【写真】  The vote was extended to all Native Peoples in July 1960. The first Native Peoples to vote were these members of Rice Lake Band in Ontario, in October 1960.</p> <p>【写真】  This Native woman was a member of the Canadian Armed Forces during World War II. Canada's Native Peoples have served in many citizen roles, and yet they still struggle to gain full citizen rights. Why do you think societies are so slow to correct such problems ?</p> <p>【写真】  Ovide Mercredi, leader of he Assembly of First Nations, attended a First Ministers' conference in Whistler, B.C. in 1991. What might be gained by having a Native representative meet with the premiers of all the provinces ?</p>	<p>Mohawk land claims</p> <p>自治権</p> <p>選挙権</p> <p>第2次世界大戦と先住民市民権</p>
P184	<p>[Active Citizenship : Native Women and the Indian Act]</p> <p>【コラム】  ACTIVE CITIZENSHIP  &lt;Native Women and the Indian Act&gt;</p> <p>During the 1970s and early 1980s, a group of Native women worked to overturn legislation that denied them many rights as native Canadians. By using peaceful lobbying, they drew attention to their cause and brought about important changes to Canada's Indian Act.</p> <p>Until 1985, Canada's Indian Act said that any Native woman who married a non-Native woman would lose her Native status. The woman also lost all the Native rights set out in the Indian Act: her property on her reserve, her right to live there, voting rights on the reserve, band membership, and education. Her children lost their status and rights as well.</p> <p>Some women thought this was unjust law, because a Native man who married a non-Native woman did not lose his rights or</p>	<p>先住民女性と先住権</p> <p>1985年まで非先住民男性との結婚により先住権喪失</p>

	<p>status. In fact, this wife and children gained status.</p> <p>In 1970 an Ojibwa woman named Jeanett Lavell married a non-Native man and lose her status. She appealed to the Federal Court of Canada, but her case was rejected.</p> <p>Another woman, Yvonne Bédard, was evicted from her reserve after marrying a non-Native. Like Lavell and Bédard appealed to the Supreme Court, saying Canada's Bill of Rights assured everyone equality before the law. The Supreme Court considered both cases together and ruled that the Indian Act was valid, and that its laws did not discriminate against women. The decision angered many people.</p> <p>In 1977, a Native woman from the Tobique Reserve in New Brunswick filed a complaint against the Canadian government with the United Nations. Canada became the subject of a UN study of discrimination against Native women, and in 1981 the United Nations Human Rights Committee found Canada guilty of a breach of rights. The Canadian government said the Indian Act would be revised, but nothing happened.</p> <p>A small group of women from the Tobique reserve continued to lobby the government. At first, they worked for change at the reserve level and began visiting reserves throughout the province. They formed a provincial group called the New Brunswick Native Women's Council and worked with other Native and women's groups at the national level. They even convinced one national women's group to publish a pamphlet about their concerns.</p> <p>The Tobique women spoke to people throughout Canada. They met with premiers, members of Parliament, and cabinet ministers. They asked many citizens to join their lobbying efforts. Support for the women grew, and even women from the United States began sending letters of protest to Ottawa.</p> <p>Finally, in 1984, the Liberal government introduced a bill that would give Native women and their children full Native status. At that time, many Native and women's groups were lobbying to pass the bill, even though some Native men were strongly opposed.</p> <p>Although the bill was stopped in the Senate by the efforts of Charlie Watt, a Native senator, the women and their followers continued to lobby.</p> <p>In 1985, the Conservatives formed a new bill, called Bill C-31. By this time, the Tobique women had won the support of several premiers and cabinet ministers. Along with their supporters, the women spoke to the Parliamentary Standing Committee about Bill C-31 and received strong support. The new bill was passed and became an amendment to the Indian Act on June 28, 1985.</p> <p>The amendment gave full Native status to anyone who was born with it and had lost it for any reason. No band was allowed to deny women full status. Despite strong opposition of their right to lasting Native status by forming an effective group to lobby government.</p> <ul style="list-style-type: none"> <li>• What factors made it difficult for the Native women to regain their status?</li> <li>• Why might some Native People have opposed any changes to the Indian Act?</li> </ul>	
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## 資料 3-3 カナダ 1990 年代社会科教科書

題名： (90-3) Canada : A nation unfolding 発行年度：1994 著者：Eaton,Diane; Newman,Garfield 出版社：McGraw-Hill Ryerson Limited		
P2	<p>[Prologue : Twentieth-Century Canada] &lt;WHO ARE WE ? Three Founding Nations&gt; Until recently, most Canadians referred to the French and English colonists as the “two founding nations” of Canada. In fact, the Native peoples of North America had established complex civilizations long before the Europeans arrived. The arrival both the French and the English in North America signalled the meeting of two “Old Worlds” : Europe and Native North America. Present-day Canada is a rich tapestry wove from stands of Native, French, and British cultures as well as the numerous cultures that have become a part of Canada's mosaic. ...</p>	建国の民  カナダのモザイク
P81	<p>[A Nation Emerges] &lt;Native Lands and Western Settlement&gt; When the MacDonald government gained control of the North-West Territories, as Rupert's Land came to be known, it encountered almost 26,000 Native peoples who were scattered across the Prairies. Before European settlers could take up farming in the West, the traditional inhabitants had to be displaced. Between 1877, treaties were negotiated with the Cree, Ojibwa, and Blackfoot peoples. These treaties stripped Native of title to most of the fertile land of the southern Prairies. In return for surrendering their traditional hunting grounds, Natives were given a one-time payment of \$12 per person and annual allowance of \$5 for every man, woman, and the child. As well, they were placed on scattered reserve where it was expected they would learn to farm. Why did Natives agree to treaties that would have such a devastating effect on their traditional lifestyle ? The answer to this question lies in the tremendous changes that had swept the Prairies in the mid-nineteenth century. The traditional prairie economy relied on the great herds of buffalo that roamed the grasslands of central North America. These herds had been declining for some years. By the 1870s, the slaughter brought about by a great demand for buffalo robes and introduction of the repeater rifle had almost destroyed the buffalo herd. Sensing that their traditional economy was fast disappearing, Native leaders sought a new way to ensure the survival the treaties were eventually forced by hunger to surrender their lands to the government.</p>	北西準州 Cree, Ojibwa, Blackfootとの条約締結
P87	<p>[A Nation Emerges] &lt;The Klondike Gold Rush&gt; ... In August 1896, George Washington Carmack and two Native partners, Skookum Jim and Tagish Charlie discovered gold in a little creek near the Klondike River in the Yukon. The Klondike Gold Rush was on. ... Although the gold rush may have contributed to the general economic boom in Canada, Native peoples in British Columbia and Yukon did not share in the prosperity. Few of the miners who flooded into the Yukon showed any concern about Native right. They</p>	ユーコンのゴールドラッシュ



	<p>openly shot dogs and horses, interfered with Native traplines, and exploited the fish and game resource. Alarmed, Native leaders demanded and were successful at negotiating a treaty that gave them land rights to an area encompassing the northeastern corner of British Columbia and the southeastern corner of the Yukon.</p> <p>【写真】</p> <p>Poundmaker, a powerful Cree chief, was arrested following the North-West Rebellion in 1855, even though the intervened to prevent his warriors from pursuing retreating soldiers.</p>	
P89	<p>[A Nation Emerges]</p> <p>&lt;Prairie Wheat Farming&gt;</p> <p>... Although the turn of the century was accompanied by a wave of prosperity for many Canadians, Natives had little to celebrate. Since being placed on reserves in the 1870s, their living condition had continued to decline. The disappearance of the buffalo herds and the severe restrictions placed on Native peoples by the Indian Act of 1876 created desperate conditions on many reserves. This act combined many previous laws into one comprehensive body of regulations. Native peoples were already the most regulated people in Canada, and the Indian Act left no aspect of Native life free from government interference. Traditional Native ceremonies such as the potlatch were banned, an elective system of government was imposed, and laws prohibiting the purchase of alcohol and the playing of billiards were passed.</p> <p>Life on the reserve was difficult for many Natives. Food shortages led some to take desperate actions such as eating the cattle that were intended to assist them in getting started as farmers. In 1833, three Cree chiefs attempted to draw John A. Macdonald's attention to the plight of their people by sending him a letter, in which they noted:</p> <p><i>If no attention is paid to our case now we shall conclude that the treaty made with us six years ago was a meaningless matter of form and that the white man has doomed us to annihilation little by little. But the motto of the Indian is, "If we must die by violence, let us do it quickly"</i></p> <p>While many saw the dawning of a new century as reason for optimism, Canada's Native peoples continued their struggle for economy and cultural survival.</p>	インディアン 法
P14?	<p>コラム</p> <p>NATIVE INVOLVEMENT IN WORLD WAR I</p> <p>Canadian Native peoples were involved in all aspects of the war, including active duty at the front on land in the air, as well as serving as railway troops and in forestry units. Initially the minister of the militia, Sam Hughes, decided not to accept Native recruits, claiming: "While British troops would be proud to be associated with their fellow subjects yet Germans might refuse to extend to them the privileges of civilized warfare." However,</p> <p>Many Natives had already enlisted and were being readied for active duty overseas. In 1915, as the need for more recruits increased, Hughes reversed his decision. By the end of war, over 3500 Natives from all of Canada's provinces had enlisted.</p> <p>Private David Kisek, a member of the Shoal Lake Band in Ontario, was awarded the Distinguished Conduct Medal for his bravery. The citation that accompanied the medal read:</p> <p><i>He displayed marked courage and intelligence during the attack on enemy positions at Tilley on 1st October 1918. When his</i></p>	第1次世界大 戦と先住民

	<p><i>company was held up by heavy fire, he on his own initiative ran into the open, and with his Lewis gun at the hip, fired four puns into the enemy machine guns. His fire was so effective that a party of the company on the right were able to advance and capture four machine guns together with about 70 prisoners...</i></p> <p>Two other Natives who distinguished themselves on the battlefield were Henry Norwest and Francis Pegahmagabow. Norwest a Cree from Alberta, has been described as one of the most successful snipers on the Western Front. At the time of his death on August 18, 1918. Norwest was officially credited with 115 hits. Pegahmagabow, an Ojibwa from the Parry Island Band in Ontario, was also an excellent sniper, whose bravery earned him the Military Medal three times: at mount Sorrel in 1916, at passchendaele in 1917, and at Amiens in 1918. Pegahmagabow , Norwest, and Kisek were only three of many Native soldiers who made valuable contributions to Canada's war effort.</p> <p>【写真】 Private David Kisek.</p>	
P151	<p>[War on the Home Front]</p> <p>&lt;Food for War Effort&gt;</p> <p>... Included in this land were the “greater production farms” established on Native reserves by W.M.Graham. Although Native funds and land were used to produce food for the war effort, the Native peoples were not consulted. ...</p>	
P156	<p>[War on the Home Front]</p> <p>... But this long overdue victory was a limited one because most of the Native peoples of Canada and Canadians of Asian descent still did not have the vote.</p>	
P221-222	<p>[Life in Canada in the 1920s and 1930s]</p> <p>&lt;CANADA'S NATIVE PEOPLES&gt;</p> <p>Canada's Native peoples continued to suffer discrimination and poverty in the years after World War. . By the early twentieth century, most of the Native in Canada's southern regions had signed treaties and had selected their reserves. They were officially viewed as wards (dependants) of the Indian Affaire Branch of Canadian government. It was official government policy to try to assimilate Native people— to make them part of white culture—in whatever way it could. As the Canadian poet and deputy superintendent of the Department of Indian Affairs, Duncan Campbell Scott, put it in 1921, the department's policy was “to continue until there is not a single Indian in Canada that has not been absorbed into the body politic and no Indian Department...” Natives were expected to give up their cultural heritage and become part of white society.</p> <p>Efforts were made to take away every sign of tribal life. Bans on traditional ceremonies like Sun Dance of some prairie tribes and the <i>potlatch</i> of the Northwest Coast were enforced in early 1920s. Native children were taken away from their families to <i>residential schools</i> run by missionary groups. Anything that connected students to their Native heritage was ruthlessly excluded from school life. Traditional religious practices were forbidden. Native children who spoke in their own language were severely punished. They were dresses in European clothes and groomed to become English-speaking Christians. Even their games and sports were to be “thoroughly, distinctly white.”</p>	<p>第1次世界大戦後 先住民差別と貧困  教育</p>



<p>Native students who moved into Canadian towns and cities rarely found acceptance, however. Hostility and prejudice remained strong in white communities. Some Native did become part of mainstream Canada life, but many found themselves pushed to the margins of white society. Most Native students returned to their reserves, only to find that they no longer felt at home. As one former residential school student explained,</p> <p><i>When an Indian comes out of these [schools] it is like being put between two walls in a room and left hanging in the middle. On one side are all the things he learned from his people and their way of life that was being wiped out, and on the other are the white man's way which he could never fully understand since he never had the right among of education and could not be part of it. There he is, hanging in the middle of the two cultures and he is not a white man and he is not an Indian.</i></p> <p>Many Natives felt cut adrift from both worlds and sank into despair. Poverty, disease, and alcohol abuse were all too familiar to Natives both on and off the reserves.</p> <p>Yet, in the 1920s, some Native leaders emerged to lead the struggle for economic and cultural survival. The Ontario Mohawk chief F. O. Loft had fought in World War I. On returning to Canada after the war, he tried to draw public attention to the plight of his people. Frustrated by the lack of concern both in Ottawa and in London, England, Loft organized a national group called the League of Indians. He wanted Natives to have right to vote without having to give up special status. He also wanted greater Native control over band property and funds.</p> <p>Native leaders elsewhere also organized for social change and to protest white intrusions into Native lands. In British Columbia, miners, loggers, and white settlers were taking over the ancestral lands of Native bands in the region. Reverend Peter Kelly, a Haida, and Andrew Paull, a Squamish, led a new organization disbanded in 1927, but the Native peoples' lands and fishing and hunting rights in 1931. the new organizations marked the beginning of a Native activism that would blossom in the 1960s.</p>	<p>先住民組織</p> <p>戦後と先住民 Inuit 北方開発による生活の変容  教育</p>
<p>P372-376</p>	<p>[Life in Canada after World War II] &lt;Changes in Inuit Life&gt; Still, northern development, especially the construction of the <i>DEW (Distant Early Warning)</i> Line, resulted in huge changes in the lives of the Inuit. Government money poured into North, bringing dozens of airports and regular air service, as well as better harbours and water transport. These changes meant the arrival of fresh food, mail, and personnel from the South. The federal government also began to take full responsibility for the education, health, and welfare of the Inuit. Teachers, doctors, traders, and government administrators could now travel more easily across the vast and sparsely populated northern spaces, and badly needed services began to be provided. Health care slowly improved for the Inuit, but nurses, doctors, and medical facilities remained in short supply. The average life expectancy of a Canadians Inuit was only 29 years, while for most other Canadians it was 67.6 years. It was estimated that half of all Inuit babies died in their first year.</p> <p>Education also improved in the Far North. The Diefenbaker government spent \$20 million new classrooms, and the number for Inuit children with access to schooling shot up. In 1957, only 18percent of Inuit children had access to education, but by 1963 by figure stood at 66 percent. Still, their education was in English, their textbooks were "Dick and Jane" books written for city schoolchildren in the South, and their teachers knew little or nothing about the language and culture of their Inuit students. Education was meant to give students better employment opportunities, but there were few good jobs in the Canadian North.</p>

<p>Despite the climbing enrolment in the lower grades, only a handful of Inuit students went on to high school. The result was a generation of partly educated young people who no longer fit easily into either Inuit or white culture.</p> <p>Traditional patterns of Inuit life were also severely disrupted. The Inuit people had live a nomadic lifestyle, moving from place to place while hunting, fishing, and trapping. But the federal government encouraged the Inuit to move into permanent settlements, where it could more conveniently provide government services. Many Inuit gave up their traditional practices for a communities. Some Inuit found jobs there as unskilled labourers, but they usually earned less money than many of the white workers doing more highly skilled work. Other did not find work at all began living on government assistance money. The Inuit lived in much poorer housing than their white neighbours from the South and were often treated as social inferiors by the white community. Relations between whites and nonwhites were strained in many Arctic settlement.</p> <p>Major changes were coming to the Far North, but Inuit people had little say in all of the planning and building going on in their homeland. As the Inuit journalist Alooook Ipellie described it, the new permanent settlements seemed to be run from the outside: <i>It seemed the government ran everything in [Inuit] communities. It owned the schools, gave them welfare, and employed them. When new buildings or houses were built, the government was behind them. When a new car or truck came in on the annual sea-life, it was for the government... It was government this, and government that, year in and year out.</i></p> <p>Some Inuit groups were relocated to remote Arctic areas by the federal government despite protests by the people themselves. For example, Inuit from Port Harrison in northern Quebec were relocated to Grise Fiord on Ellesmere Island, where, they were told, game was much more plentiful. But government documents later revealed that the Arctic had become vital for strategic defence purpose in the 1950s. The Canadian government wanted to have Canadian Inuit living on Ellesmere Island as proof of Canadian sovereignty in the Arctic. Because many Inuit did not understand how government worked and spoke little English, they had little control over government decision-making.</p> <p>【写真】</p> <p>Trapping remains an important staple in the economy of North. How dose this Inuit trapper reflect the blending of traditional culture with modern technology ?</p>	<p>生活様式</p> <p>世界経済と伝統的テクノロジー</p>
<p>【写真】</p> <p>Despite the introduction of motorized vehicles, electricity, and other modern conveniences, many Dene continue to follow the customs and traditions of the past. How dose this photograph reflect traditional Dene culture ?</p>	<p>極北 イヌイト 文化変容による弊害</p> <p>政治組織</p>
<p>&lt;The Far North after 1960&gt;</p> <p>The Inuit people were caught between the old ways of their ancestors and those of the newly developing Far North. They did not seem to belong completely in either the old or the new world. Many found the clash of cultures too difficult to cope with and sank into poverty and despair. Alcoholism, suicide, crime, and violence became a tragic part of life for many Inuit families. Many Inuit people worried that their people and way of life might not survive the overwhelming cultural changes. "Will the Inuit disappear from the face of this earth ?" asked Inuit spokesperson John Amagoalik. "Will our culture, our language and our attachment to</p>	

	<p>nature be remembered only in history book ? ... Is our culture like a wounded polar bear that has gone out to sea to die alone ? What can be done ? ”</p> <p>Questions such as these began a movement toward political activism among the Inuit people. One answer was the creation among the Inuit people. One answer was the creation of a new political organization. The Inuit Tapirisat of Canada was set up in the early 1970s to protect Inuit culture and the Inuktitut language, and to work on Inuit land climes. Since then, the Inuit have had some successes. Today, Inuktitut is being taught in schools. Newspapers and radio and television programs are also available in Inuktitut. A campaign for Inuit in control of government climaxed for eastern Inuit in a recent a new territory, Nunavut, by 1999. Nunavut — meaning “Our Land” in Inuktitut — will cover more than 5million square kilometers in what has been the eastern portion of the Northwest Territories. It will have its own territorial legislature, elected from a population in which the majority of voters are Inuit. Nunavut will be the most dramatic change to the map of Canada since Newfoundland joined Confederation in 1949.</p> <p> This cartoon depicts the Inuit claim that they were used as human flagpoles by the federal government in order to assert Canadian sovereignty in the Arctic.</p>	Nunavut
P374-375	<p> ME, A CANADIAN ?</p> <p>Canada is a nation like few others in the world — a vast land touching three oceans and comprising an incredible diversity of people. In the short essay below, Inuit author Alooook Ipellie describes why he is proud to call himself Canadian. As you read this essay, consider whether Canada's multicultural heritage hampers our national identity or helps to build a stronger nation. Reflect on your own feelings about being Canadian.</p> <p>Where I grew up there was no such place as Canada. I knew no Canada. I had never heard of it. My elder never mentioned Canada because they did not know Canada existed either. Later in life, I found out that I had been born in Canada, raised in Canada, and lived in Canada. Why did I not know about this place ? I found the answer to these question soon enough.</p> <p>I was born in a small hunting camp on Baffin Island where my elder lived off the land. They had never heard anything about the outside world. Survival was a daily preoccupation when food was scarce, and they travelled from one hunting camp to the next in search of game. The Arctic was a hard land to live on but it was par of their lives and the only place they knew how to exist in. The land and the animals were sacred to them. Even if the cities and towns south of their land, they simply could not have survived there ancestors, and that was the only real life they knew. In earlier times, Canada did not exist for their ancestors although they walked on it every day.</p> <p>I was brought up in the tradition of our ancestors. I suffered the hard days along with my elders when the hunter from our camp did not bring back any animals after being away for days at a time. And when food become plentiful, I rejoiced with my elders. We suffered when there was a lack of food and rejoiced when there plenty of food. Life went on like this in our part of the world from day to day, week to week, month to month, and year to year. Food meant survival. The land provide the food and this land happened to be Canada.</p> <p>When I was about eight years old, I want to school for the first time. I did not know a word of English then. Our teacher was</p>	多文化主義

<p>Qallunaaq (White) who spoke no Inuktitut, my mother tongue. She was more alien to me than I was to her. She had been sent to our land to teach and tell us about a whole new world we didn't know about. She taught us the language she spoke, and soon after that first year of school I heard her say word "Canada" for the very first time. She then explained to us the history of Canada and how it began.</p> <p>One thing I didn't understand at first was when she told me I was a resident of Canada and that I was a Canadian. Me, a Canadian? As long as I could remember I had been brought up an Inuk first and foremost, and here was this teacher telling me otherwise. When she explained that I was an Inuk as well as a Canadian, I remembered.</p> <p>As I grew up and learned more about Canada and what it stood for, I became proud to be called a Canadian. Canada, I found out, respected my freedom to express myself through speech and civil liberties. This was important to me then and it today.</p> <p>Canada is one of the few countries in the world that can say it had living in it a group of people who, through sheer determination and will to live, have survived for thousands of years on a land that tried to starve them out during its many fierce winter and brought them face to face with death and the possibility of extinction almost every day. Their survival speaks of hearts of steel.</p> <p>The history of the Inuit is so long it surpasses human memory, although we do have some idea of where they came from. As the original people of Canada, they are in one sense "hosts" to all the nationalities who have settled in Canada and become Canadian citizens. Since Canada respects the cultural heritage of the Inuit and the freedom they enjoy, to live as they please, the Inuit have accepted the invitation to be called Canadians. By choosing to accept one another and live side by side, both benefit. Brother to brother, sister to sister they are stronger today.</p> <p>Without this sense of belonging to one another, we cannot hope to have a strong Canada.</p> <p>【写真】</p> <p>This series of stamps, issued by Canada Post, celebrates aspects of traditions and community life among the Inuit. Try to identify each of the activities depicted.</p>	<p>P406-407</p> <p>[Canada as a Multicultural Nation]</p> <p>&lt;THE "JUST SOCIETY" AND CANADIAN'S NATIVE PEOPLE&gt;</p> <p>Many people wondered if Trudeau's promise of the "Just Society" would bring relief to Canada's Native peoples, who had suffered decades of discrimination and hardship. In the 1960s, many Native lived either on small, scattered reserves or in large cities such as Vancouver, Edmonton, Winnipeg, and Toronto, where unskilled work was easier to find. Grim statistics on lifespan, income, unemployment, family breakdown, law-breaking, and suicide showed how difficult and painful life was for many Native people. In a speech at a centennial birthday party in Vancouver in 1967, Chief Dan George spoke of his sadness:</p> <p><i>Oh Canada, how can I celebrate with you this Centenary, this hundred years? Shall I thank you for reserves that are left none of my beautiful forest? For the canned fish of my river? For the less of my pride and authority, even among my own people? For the lack of my will to fight back?</i></p> <p>But he still looked to the future with hope. He called for the rebuilding of the Native peoples into "the proudest segment of our society" over the next century.</p> <p>&lt;Trudeau's Proposals&gt;</p> <p>多文化主義</p>
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<p>In the 1960s, Natives' lives were still regulated by the Department of Indian Affairs under the Indian Act. Many Native felt badly treated by the department. A territorial court judge in the Northwest Territories agreed. He described the department as so "swollen with its own authority that [it] has attempted to ride roughshod over the rights and liberties of its subjects." The Trudeau government said that it was time for faire treatment of Canada's Native Peoples. In 1969, Trudeau proposed to do away with the Indian Act. The idea was to slowly reduce Native peoples' special legal status under the act until Native Canadians had exactly the same rights as all other Canadians. Trudeau suggested that Native people set out on "a road that would lead gradually away from different status to full social, economic, and political participation in Canadian life."</p> <p>But Trudeau found himself caught up in a whirlwind of controversy. Many Natives were deeply angered by policy based on assimilating (absorbing) them into white culture. It seemed to them that Ottawa wanted Natives to disappear into the Canadian mainstream and to let their cultures fade away. In a book called <i>The Unjust Society</i> (1969), Native leader Harold Cardinal accused Trudeau of attempting to destroy the Native cultures. As Cardinal angrily put it, Ottawa seemed to think that the "only good Indian is a non-Indian"</p> <p>In addition, the Trudeau government was against recognizing Native claims over disputed <i>ancestral lands</i>. He also challenged Native rights under treaties signed in the past. "We can't recognize aboriginal rights," Trudeau announced, "because no society can be built on historical 'might-have-beens.'" Native groups angrily rejected his ideas. The National Indian Brotherhood declared, "If we accept this policy, and in the process lose our rights and our lands, we become willing partners in cultural genocide [the deliberate killing of a particular group]. This we cannot do." Native protests over the proposed cancellation of the Indian Act and treaty rights were so fierce that the measures were finally dropped.</p> <p>The battle over the Indian Act marked a major turning point. Native groups across the country became aware of their common concerns. They saw strong and unified political action had worked. Native leaders began building up new organizations to protect and increase special status for Natives. It was the beginning of new activism. During the next decades, Native communities even brought back traditional forms of self-government.</p> <p>In many place, Native groups have also tried to tackle social problems such as alcohol abuse and family violence. One of the successful efforts was at Alkali Lake, British Columbia, where band leaders began a campaign against drunkenness. After a time, almost everyone on the reserve had given up drinking. The band also began to revive its language and culture through new school programs. The "Shuswap success story" had attracted nation- wide attention by the mid-1980s. Other Native groups began to make a similar effort on their reserves.</p> <p>&lt;Land Claims&gt;</p> <p>A major focus of the new activism in the 1970s was Native land claims. There were no formal treaties signed between Native bands and the British or Canadian governments in most of northern Québec, the Northwest Territories, and all but the northeast corner of British Columbia. Native groups in these regions claimed that had never surrendered their aboriginal rights over their land. The term "aboriginal rights" means that the Native people have certain land rights because they occupied Canada before the coming of the Europeans. The Nisga'a of northern British Columbia, for example, had been seeking title to lands as early as the 1890s. But Native demands were put aside time after time. A parliamentary committee even amended the Indian Act in 1927,</p>	<p>トルドー政権</p> <p>Red Power</p> <p>自治権</p> <p>Land Claims</p>
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	<p>making it a crime to raise money to pursue land claims. The amendment was not repealed until 1951.</p> <p>【写真】</p> <p>Vancouver Art Gallery Acquisition Found “Eagle for an Island” by Jack Shadbolt.</p> <p>Jack Shadbolt's painting, “Elegy for an Island,” makes a strong statement against the logging of the unique wilderness environments of Lyell and Moresby Island. In the painting, a mythological bird of the Southern Kwakiutl band is flying over a wasteland of stumps.</p>	
P420-421	<p>[Epilogue : Entering the Twenty-first Century]</p> <p>... constitutional reform has been recognizing in very real terms the inherent rights of Native peoples. To do so, the federal government must settle many land claims, which could cost Canadian taxpayers billions of dollars in the next few decades. Natives are also demanding the right to self-government still need to worked out. Issues such as a Native justice system and the rights of Native women need to be addressed before Native self-government can become a reality in Canada.</p> <p>&lt;The Canadian Mosaic&gt;</p> <p>Aside from including Canada's three founding nation—Native peoples, the French, and the English—Canada is made up of people from all over the world who speak a variety of languages, practise many religions, and celebrate customs from a wide range of cultures.</p> <p>&lt;Canada in the World&gt;</p> <p>... How can Native self-government be achieved in a fair and just manner ?</p>	<p>自治権</p> <p>カナダのモザイク 建国の民</p>

資料 3 — 4 カナダ 1990 年代社会科教科書

題名：(90-4) Twentieth Century Canada 発行年度：1996 著者：不明 出版社：Weigl Educational Publishers Limited		
P14-15	<p>[Canadian Identity]</p> <p>&lt;Canada's Native Peoples&gt;</p> <p>With no written records, it is difficult to say for certain when Canada's Native Peoples first settled in North America. Many archaeologists believe that they immigrated from Asia about 20,000 years ago when much of North America was covered with huge glaciers. Twelve thousand year old artefacts have been found in the Yukon at a site thought to be the first human settlement in Canada.</p> <p>During the last ice age, when the waters froze and ocean levels dropped, an area of land was expose between Siberia and Alaska. Archaeologists speculate that Native Peoples may have used this land bridge to follow migrating herds. As the animals changed</p>	起源

	<p>their territory, so did the people who hunted them. This process of migration likely occurred over many years. As different groups crossed the land bridge, they settled throughout the country.</p> <p>Many Native groups have different beliefs about their origins. The stories of their origins. The stories of their ancestry have been passed down through generation, and often involve a spiritual being such as the Raven.</p> <p>The Raven is a spirit who can take the shape of bird or human. The following is a brief version of one creation story. When Native legends and myths, often oral stories, are translated into written English, the original meanings are often distorted. Understanding myths in their full complexities is only really possible in the original language of culture. What follows is therefore a simplified version of the original oral myth.</p> <p>Raven was very lonely because the world was empty. One day, Raven wished for some company and, without warning, a giant clam shell emerged from the sand. The shell opened up and men, women, and children climbed out into the world. In this way, Raven brought the first people to the world.</p> <p>Neither explanation of the origin of Canada's Native Peoples can be proved; however, it is generally agreed that, between 9,000 and 8,000 B.C., enormous climatic changes began to occur. The climate warmed, the glaciers receded, and the land link between Siberia and Alaska was again covered with water.</p> <p>The plant and animal life began to change as well, and many big game animals disappeared from North America. As Native Peoples adapted to the changing physical and climatic conditions, their cultures also changed.</p> <p>By the time the first Europeans arrived, there were a wide variety of Native cultures, each of which had evolved over time to suit the conditions of the environment. At this time, some estimate there were 200,000 to 250,000 Native Peoples in Canada, although without written records, it is difficult to know for sure.</p> <p>Canada's Native Peoples had twelve major linguistic groups, with many different dialects within each group. They had well-developed trade patterns, religions, laws and governments. Depending upon available resources, Native People fished, hunted, or grew their own food. Native groups lived in the Eastern Woodlands, across the Plains, in the Interior Plateau of Rocky Mountains, and along the Pacific Coast. Because of different climatic and geographic conditions in these areas, Canada's Native groups were in some ways as multicultural as Canadian society is today.</p> <p><b>挿絵</b></p> <p><b>Bering land bridge migration routes</b></p> <p>Many archaeologists believe that the route outlined on this map is one of land routes travelled by Native Peoples as they settled in North America.</p> <p><b>コラム</b></p> <p><b>Profile</b></p> <p><b>Bill Reid</b></p> <p>An international acclaimed artist, Bill Reid was born in 1920 in Victoria, British Columbia. Reid draws on his Haida heritage to present traditional Haida legends and designs in a contemporary manner.</p> <p>Reid originally studied jewelry marking at Ryerson College in Toronto. With silver-working techniques he had learned from his</p>	<p>信仰 神話</p> <p>「接触」</p> <p>12の言語集団</p> <p>多文化主義</p> <p>人物紹介 先住民アー ティスト</p>
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	<p>maternal grandfather, Reid created original pieces of jewellery. In the 1960's, he established his own jewellery business.</p> <p>Gradually, Reid branched out from jewellery and began creating Haide-inspired carvings. For the past forty years, Reid has been a major force in promoting the Haida culture both nationally and internationally.</p> <p>Questions</p> <ol style="list-style-type: none"> <li>1. Why do you think Bill Reid chose to create a Raven sculpture?</li> <li>2. How do artists like Bill Reid help foster understanding of different cultures in Canada.</li> </ol> <p>【写真】</p> <p>The Raven and the First Men, 1970</p>	
P48	<p>[Canadian Identity]</p> <p>&lt;The North&gt;</p> <p>The main inhabitants of this area are the Inuit, who have lived for centuries by hunting, fishing, and trapping. Fish and furs are still the most important features of the economy.</p> <p>【写真】</p> <p>Inuit hunting and fishing techniques have allowed Native groups to exist in harmony with their environment for centuries. How do you think Canada's early fur trade affected the North? How do you think recent environmental movements have changed the Northern economy?</p>	極北 Inuit
P49	<p>[Canadian Identity]</p> <p>&lt;Regionalism&gt;</p> <p>The numerous cultures of Native Peoples across Canada is a adaptation to location. To some extent, modern technology has lessened the effects of geography and climate. Even technology, however, cannot change the North from a fish and fur economy to a wheat-growing heartland.</p>	リージョナリ ズム
P90	<p>[Canadian Unity]</p> <p>&lt;不明：ケベック問題についての章&gt;</p> <p>A potentially explosive question concerns what would happen to Native Peoples in Qu_bec. Several Native groups have already stated publicly that they and their land will remain with Canada if Québec gains independence.</p>	極北 ケベック
P101-105	<p>[Canadian Unity]</p> <p>&lt;Native Politics&gt;</p> <p>Canada's Native Peoples are a diverse group representing many different cultures and languages. Today, they make up about seven percent of Canada's population and range from the Nootka fishermen and seal-hunting Inuit to Iroquoian farmers in the St.Lawrence Valley. With enormous cultural and linguistic difference, plus separation across Canada's vast landscape, Native Peoples have not been united in Native Peoples in their efforts to find a place in Canadian society. Just as forming policies that include all regional demands is difficult, political programs which include all Native groups are filled with problems. The lack of unity has made</p>	



<p>先住民局</p>	<p>Native political efforts to express alienation difficult to coordinate.</p> <p>Initially, the first contact that Native Peoples had with Europeans were friendly and open. Native groups were treated as independent nations and dealt with by military diplomats. European expansion across North America, as well as their growing intolerance of non-technological societies, led to a different tone in the treatment of Native Peoples.</p> <p>In 1830, the military diplomats were replaced by a civilian department of Indian Affairs. The Indian Department took a paternalistic tone toward Native Peoples, and settled Native groups onto reserves to make way for more European settlers. The attitude by European governors was that Native societies need European help to survive and modernize. Native People were strongly encouraged to assimilate into European life-styles.</p> <p>After Confederation, little changed in the administration of Native affairs in Canada. Treaties continued to dictate Native relations with the Canadian government.</p> <p>In 1969, the government's White Paper proposed to abolish the <i>Indian Act</i> and dismantle the Department of Indian Affairs. Native concerns would then become a provincial responsibility.</p>
<p>White Paper</p>	<p>Native protests over this proposal, made the federal government back down. With this proposal, many Native groups feared an even greater fragmentation of their ability to lobby for Native People's concerns, and a loss of status as a district group in Canada. Protests over the White Paper increased Native political activity and Native effort to form political organizations.</p> <p>Because Native Peoples did not get the federal vote until 1960, Native groups did not have political traditions that fit well with European systems. Initial attempts to form European-style political groups were often short-lived. The National Indian Brotherhood became the Assembly of First Nations in 1980, with ninety percent of Native chiefs across Canada represented. The Native Council of Canada represents Métis and non-Status Native Peoples, and the Inuit Tapirisat represents Canada's Inuit peoples. In recent years, Native groups have quickly acquired political savvy, particularly in the use of the media to bring attention to their concerns.</p> <p>Economic concerns have led the way for political interaction. Bands negotiated with the government over land claims and entitlement, pointing out that treaties entitled them to certain lands and the resources that exist within them. These claims were negotiated using comprehensive and specific claim policies. Comprehensive claims are based on the idea of continuing Native title that has not been dealt with by treaty or other legal means. Specific claims relate to the wrongdoing by government over land and other assets. Settlements have been made with a variety of Native bands including the Cree, Naskapi, the Inuit of northern Québec, and the Inuvialuit of Western Arctic.</p>
<p>land claims</p>	<p>Beginning in the 1970s and 1980s, federal policy changed to give Native Peoples more control over their own affairs. Recognition grew that Native groups had been successfully self-governing long before European intervention. Programs became more locally oriented, and bands developed the administrative skills to oversee more of their own affairs.</p> <p>The <i>Constitution Act</i> of 1982 recognized existing Native and treaty rights; promised a series of First Ministers Conferences on self-government and other Native issues; and defined the country's Native Peoples as Indians, Inuit, and Métis.</p> <p>By 1984, Canadian policies promoted increased self-sufficiency within Native communities. The government approved a "two-track" approach for Native self-government. One track was concerned with efforts to reach a constitutional amendment on Native self-government. The other track was to provide Native bands with the means to administer their own programs.</p>
<p>1982年憲法と 先住権 自治権</p>	

	<p>In 1985, a group of New Brunswick Native women took Canada to the United Nation court to protest a clause in the <i>Indian Act</i> which forced Native women to give up their legal status as Indians if they married a non-Native man. The United Nations ruled against Canada. Soon after the ruling, Bill C-31, which amended the discriminatory clause of the <i>Indian Act</i>, was passed by the Canadian parliament.</p> <p>In 1990, Native issues dominated Canadian news. A Native Member of the Legislative Assembly in Manitoba, Elijah Harper, became a hero to his people during the debate on the Meech Lake Accord because they felt it would slow efforts to reform the current system of dealing with Native issues in Canada. When the Accord was to be ratified in the Manitoba Legislature, Harper, brandishing an eagle feather symbolizing peace and strength, and a rule book, started his opposition. Using the rules of the Legislature, he was therefore able to prevent the Accord from passing.</p> <p>A few months later, Native issues were again at the forefront of Canadian politics and international media attention. During the summer of 1990, the issue of Native rights and land claims became international news during the Oka Crisis. Protesting on what they considered sacred lands, Mohawk warriors at Oka, Québec set up barricades to prevent the construction from beginning. Mohawks from a neighboring reserve barricaded a bridge in support, and violence and increasingly heated exchanges between reserve residents and the nearby townspeople of Oka forced the government to call in the Canadian army.</p> <p>Many Native people across the country supported the Mohawk action. Many leaders had begun to believe that militancy was their only option to gain control over Native affairs. They believe that compromise they have made with Canadian society. Frustrated by the lack of government commitment to change, militant Native leaders start that violence will continue to break out if their needs are not met.</p> <p>In 1990, the federal government introduced four areas including promises to: resolve land claims and other obligations; improve life on reserve; cultivate a better relationship between Native peoples and government; and address the contemporary concerns of Native Peoples.</p>	先住民女性と 先住権
		ミ ー チ 湖 合 意
		オ カ 事 件
P101	<p>【写真】</p> <p>Until the late 1960's, many Native children were removed from their homes and placed in schools such as the one shown here in Metlakatla, British Columbia. Many Native bands now educated their children themselves to help them develop knowledge of and pride in their cultural roots. Although Canada's Native groups live in many places throughout the country, they are another disaffected and often alienated group. As with Québécois and Western alienation, history provides answers to why Native groups feel distanced from other Canadians.</p>	教育
P103	<p>【コラム】</p> <p>Profile</p> <p>Ovide Mercredi</p> <p>Ovide Mercredi, the National Chief of the Assembly of First Nations (AFN) is from the Cree Nation and was born in Grand Rapids, Manitoba in 1946. Mercredi studied sociology and anthropology at the University of Manitoba prior to begin admitted to the college of law at that University. Upon graduation, Mercredi worked in the northern Manitoba legal system and for a variety of Native political organization. In 1989, he was elected as the Manitoba regional chief to the AFN and in 1991 he was elected National Chief.</p>	人物紹介 Ovide Mercredi

	Currently, in his second term as National Chief, Ovide Mercredi continues to represent the AFN, which is the representative body for over one million status Indians from 633 First Nations across Canada. Mercredi's primary responsibility as National Chief is to protect and maintain First Nations collective Treaty and Aboriginal rights in Canada and around the world. His efforts are focussed on the implementation of the inherent right of self-government and treaties and advocating for the need to improve the social and economic conditions in First Nations communities.	自治権
	Questions 1. What are Ovide Mercredi's goals ? 2. Mercredi believes that First Nations people should be self-governing. What does this mean? Do you agree with Mercredi ? Why or why not ?	
P104	【写真】 The Oka crisis in the summer of 1990 brought Native issues to the forefront of Canadian politics. The event mobilized many Native people to become more politically involved, and motivated many politicians to place Native concerns on their agendas.	オカ事件
P105	レゾリューション Chapter in review Checking Up 1. * * * * 2. * * * * 3. * * * * 4. What problems do Native Peoples face in trying to unite politically?  Broadening Knowledge 1. Find out about treaty rights accorded to one or more Native groups who live in your province. Invite members of a Native organization to your class to speak about their rights firsthand. 2. * * * * 3. * * * * 4. * * * *	
P136	[Canadian Sovereignty] <The Meech Lake Accord> The Manitoba Legislature also did not the Accord. In Manitoba, MLA Elijah Harper held up the Manitoba Legislature on behalf of Canada's Native Peoples and refused to let the Accord be passed. Constitutional amendments can only be passed by Manitoba legislature after public consultation. The only way around this rule is if the legislature votes unanimously in favour of a resolution. Harper's "no" therefore had the power to stop Manitoba's acceptance of the Accord, contributing to the Accord's failure. Harper and other Native leaders were concerned that Native Peoples had not been given the same recognition French and	ミーチ湖合意

	English cultures were given, and that Native Peoples had not been included in the Accord's negotiations.		
P137	<p>&lt;The Charlottetown Accord&gt;</p> <p>The next round of Constitutional negotiations began soon after Meech Lake's failure. The leaders of four Native organization, both territorial governments, and the premiers of all provinces except Québec entered the new set of discussions....</p> <p>A second important change was achieved through Native participation in the talks. The Charlottetown negotiations saw the high profile participation of many Native leaders. Media attention went to charismatic Ovide Mercredi and the "Mothers of Confederation", a group of three northern Native political leaders—Nellie Cournoyea, Rosemarie Kuptana, and Mary Simon. The Native leaders received assurances of Native self-government, rectifying the problems that had caused Harper to reject the Meech Lake Accord.</p> <p>However, the Charlottetown Accord was vague in several areas, mostly due to time constraints as negotiators rushed to create an agreement which would meet the June deadline. For example, Native self-government was promised, but the details of how self rule would unfold were missing.</p>	シャローロット タウン合意  自治権	
P212	<p>[Canadian Government and Politics]</p> <p>&lt;なし&gt;</p> <p>Some Native Peoples also have their own governments, called band councils. Band councils administer the concerns of communities living on reserves.</p>	バンドカウン シル	
P218	<p>[Canadian Government and Politics]</p> <p>&lt;Responsible and Representative Government&gt;</p> <p>After years of struggle, Native Peoples, women, and all men, regardless of their wealth and position, were allowed to vote.</p>	選挙権	
P239	<p>[Canadian Government and Politics]</p> <p>&lt;The Judicial System&gt;</p> <p>【写真】</p> <p>As part of their demands for self-government, some Native groups would like to use traditional Native methods of punishment and justice such as banishment rather than imprisonment. When do you think Canada should accommodate cultural differences in its justice system?</p>	自治権	
P254	<p>[Right, Responsibilities, and Canadian Citizenship]</p> <p>&lt;Native Peoples and discrimination&gt;</p> <p>Native Peoples have suffered decades of discrimination in this country, having their land and rights removed. The Charter of Rights and Freedoms recognizes existing Native and treaty right. However, many Native rights remain controversial and unprotected by law. These include the rights to self-determination, so Native Peoples can choose and organize their own form of government; the right to land ownership and use; and the right to cultural survival.</p>	差別 先住権 民族自決権	
P255	<p>[Right, Responsibilities, and Canadian Citizenship]</p> <p>&lt;Fostering Tolerance&gt;</p> <p>Governments and institutions have implemented public policies such as affirmative action and employment equity to address the</p>	人権	

P256-257	<p>problems of discrimination against disadvantaged groups and visible minorities like women, people of colour, Native Peoples, and persons with disabilities.</p> <p>[Right, Responsibilities, and Canadian Citizenship]</p> <p>&lt;Issues for inquiry&gt;</p> <p><b>コラム</b></p> <p>Native Peoples</p> <p>Many Native groups are becoming more visible and vocal in Canada's political system. As Canada prepares to enter the twenty-first century, it must increasingly accommodate the concerns of these groups.</p> <p>A group of women from the Tobique Reserve in challenge Canadian legislation which discriminated part of the <i>Indian Act</i>, ruled that an Indian woman lost her Indian status if she married a non- Indian. Any children of this union would not be Indian either. This meant that they lost right afforded to them as Indian men who married non-Indian women.</p> <p>In the following testimonials from the Native women, they describe some of the problems they faced, and why wanted to change the legislation.</p> <p>Lilly Harris:</p> <p>When I was growing up we always had times and hardly enough to eat. I was an orphan myself. My mother died when I was two so I stayed with my grandmother and shifted around, sometime with my older sisters. One would take me for a while, and then another one, because they hardly had anything to eat either. I went to school until about fourth grade, but couldn't go to school on winter time — no shoes. My father was always in the woods working. When he came out he would drink and the time he got home he had no money.</p> <p>Eva Saulis:</p> <p>There must have been Indian celebration days and stories, of course, but the priest were so against anything traditional, I think they tried to break all those traditions. When people say, "The missionaries Christianized the Indians," that means they tried to take their language, their traditions, their legends, everything. I heard a lot of jokes about that too. For example, "When the missionaries came they told us to bow our heads and pray. When we looked up, our land was gone ." They were stealing our land while our heads were bowed! (laughs)</p> <p>Juantita Perley:</p> <p>[Juanita describes her first impression of the reserve. She moved there when she was eight years old.] The reserve was a really beautiful place to live, for children growing up especially. It was so different from the way I had been raised among the white community. How they lived here was like a fairy tale. You could go and swim by the river all day long and nobody ever drowned, amazingly enough! Grapes and berries grew along the river. There is no way you could imagine how beautiful it was. That was before the dams (were built) .</p> <p>Then gradually what they call progress started coming in — first with the Tobique dam in the early fifties. Then when they flooded the valley, there went the fiddleheads, the blueberries, the salmon. What you once got for nothing you couldn't even buy anymore—you couldn't afford to buy salmon. The Indian men could earn money as guides, and that went with the dam. It really was</p>	先住民女性と 先住権
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	<p>a drastic change. I've often tried to tell my children what it was like but there is no way you could imagine the beauty and the unity that was here among the families. You could walk into anybody's house and they fed you, they fed the kids. You never felt like an outsider anywhere. You didn't have to knock first.</p> <p><b>Cheryl Bear:</b></p> <p>Men and women should have the same right anyway. Why are just men give the freedom of choice to marry white or Indian. Why can't we have the same choice? Why do we have to give up something just because we wanted to marry a white man? It's unfair, that's what it is. When my girls grow up, I'd like them to have that choice, to marry whoever they want...</p> <p>There's still problems with the schools downtown, too. Every so often my little girl comes home with a complaint of white kids calling her "squaw." A couple months ago we had meetings with the principals about our complaints, and they said something would be done, but it never is. I suggested that have a Native RCMP or somebody like that talk to all the kids on Career Day, and let the white kids see that we work, we're individuals, we're human. The teachers agreed with the idea at the time, but I never heard about it since.</p> <p><b>Questions</b></p> <ol style="list-style-type: none"> <li>1. What problems do the women identity?</li> <li>2. What do you think are the main underlying causes of these problems?</li> <li>3. How do you think these problems might be solved? Do you know of anything that has been done, or is being done, to address these problems?</li> </ol> <p><b>Activities</b></p> <ol style="list-style-type: none"> <li>1. Do you think Native women should have right to keep their status as Indians if they marry a non-Native? Discuss this question with a group of classmates. Think about the reasons that might lie behind a ruling like this. You may need to find out which rights the women would lose if they were no longer considered Indians. Look at both sides of the issue before coming to your decision. Be prepared to support your decision with evidence.</li> <li>2. The Native women of the Tobique Reserve took their case to the United Nations. They are not the only Native group that has done this. Many Native groups from North America have asked the United Nations to rule on an issue involving their rights. Research one of these cases. Write your own judgment of the issue. Remember to weigh both sides of the arguments before coming to your decision. In your judgment, summarize the arguments and explain your reasons for agreeing with some arguments and discarding others.</li> </ol>
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# 資料 3－5 カナダ 1990 年代社会科学教科書

<p>題名：(90-5) Spotlight Canada (third edition)          発行年度：1996          著者：Cruxton, J. Bradley ; W.Douglas Wilson          出版社：Oxford university Press/Tronto</p>	<p>P35</p> <p>[The Nation Expands]          &lt;The North-West Rebellion 1885&gt;          After Manitoba joined Confederation, many Métis moved farther west into present-day Saskatchewan and Alberta. They were looking for wide open spaces and freedom to live in the traditional Métis way Canadian surveyors started to appear in the North-West, dividing the land for settlement. The railway was coming through. It would be only a matter of time before settlers would flood into the area. It was the same old problem for the Métis.          The Métis, other Native nations, and the settlers of the North-West, wanted Ottawa to listen to their concerns. The Métis wanted legal proof that they owned the land on which they lived. Native peoples were struggling because of the loss of the buffalo and they wanted food and money from the government in exchange for use of their lands. Settlers wanted higher prices for their wheat and a stronger voice for the North-West in Ottawa.          But Ottawa did not act until it was too late. The Métis had persuaded Louis Riel to return as their leader. In 1885, Riel decided to use the same methods that had been successful earlier in 1870. He would set up his own government and arm his followers to pressure the Canadian government.          It was a risky move. Conditions had changed since 1870. A new police force, the North-West Mounted Police, had been set up to support the Canadian government. There was also a railroad to bring troops from eastern Canada.          Riel's call to take up arms lost him the support of the settlers. They wanted to see changes come in a lawful way Riel also lost the support of the Roman Catholic Church when he encouraged the use of arms. Only the French-speaking Métis and some Native people continued to support him.          The North-West Rebellion began in March 1885. A small group of North-West Mounted Police officers were defeated in a skirmish with Métis and Natives. When news of the Mountie defeat reached Ottawa, the government decided to send troops immediately to put down the rebellion. Within 10 days, 5,000 armed troops had arrived in the West.          In battles at Fish Creek, Batoche, and Cut Knife Hill, government troops confronted Riel and his supporters. The Métis and Natives held out for quite some time, but they were eventually overcome by the superior weapons of the troops. In a hundred days, the rebellion had been put down. Riel was a prisoner of the Canadian government and he was charged with treason-the crime of taking up arms against the government.</p>	<p>P36-37</p> <p>[The Nation Expands]          SOCIETY AND SOCIAL CHANGE</p>	<p>メティの闘い</p>
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<p><i>Treaties with Native Peoples</i></p> <p>After Confederation, the Canadian government wanted to open western lands for settlement. To make this possible, government agents had to persuade Native nations to give up their rights to the land. They wanted Native peoples to move onto reserves. Reserves were lands set aside for Native peoples and on which they would have special rights. Other would not be able to hunt, fish, or settle on these lands.</p> <p>In 1876, the Canadian government introduced the Indian Act. The act set out the rules that controlled Native communities. Native peoples were already the most regulated people in Canada. Now the Indian Act introduced more regulations. Traditional ceremonies, such as the potlatch, were banned. It was decided that Native children must go to special residential schools. The government was acting like a parent managing the affairs of children. The government said that the Native peoples should move onto reserves.</p> <p>【写真】</p> <p>Chief Crowfoot of the Blackfoot with his family. The Blackfoot were one Native nation directly affected by western settlement. They signed Treaty 7 in 1877. At the signed Crowfoot said, "We cannot sell the lives of men and animals, and therefore we cannot sell the land. It was put here by Great Spirit..."</p> <p>Native groups on the prairies faced a crisis. For centuries, their way of life had been based on the buffalo. But in the 1870s, with increasing settlement and overhunting by settlers, the buffalo began to disappear. In less than 10 years, the buffalo were almost wiped out. The way of life of the Native peoples was changed forever. With the buffalo gone, they were facing starvation. The government said farming on reserve lands would provide them with a source of food. The land on many reserves, however, was often poor and unproductive.</p> <p>In addition, settlers were pouring into the West. In the United States, Native groups were fighting a losing battle against the settlers. Native lands were taken and many Native people were killed.</p> <p>In Canada, the struggle was less violent. Eleven treaties were made between Canada and Native groups of the plains between 1871 and 1921. These were the so-called numbered treaties. A treaty is an agreement between parties or nations for the purchase or transfer of land or property. Over 2km<sup>2</sup> million were turned over to Canada by the terms of these treaties.</p> <p>Did the Native people believe they were giving up the land forever? Most Native peoples say no. To then, land is like the air, the sky, and the water. It cannot be owned by any one person or group. It is part of Nature and to be shared with all living things. The Native peoples believed they were making a friendship agreement—an agreement to share the land with other people as they shared it with the animals. In return for sharing the land, the government was to provide food, clothing, medicines, and money to help them establish a new way of life.</p> <p>Adjustment to life the reserves was difficult. For many Native peoples, the treaties were "broken promises." Government food supplies often did not arrive or were inadequate. Native people believe their treaty rights have been violated many times. In some areas of Canada, no treaties were ever signed with Native nations. Today, Native nations are actively working for a better and fairer deal for their lands.</p> <p>1. Examine the map showing the lands covered by treaties between Canada and Native nations. When were the majority of the</p>	<p>先住民と条約</p> <p>Indian Act 儀礼の禁止</p> <p>Blackfoot Treaty 7 (1877)</p>
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	treaties signed ? 2. Why would the Native nations see the treaties as “broken promises ?”	
P38	[The Nation Expands] <The Trial of Louis Riel> ... He had fought to protect the rights of the French-speaking Métis.	メティの闘い
P57	[Life at the Turn of the Century] <Equality and Inequality > ... Native people also faced difficulties. Their traditional way of life was disappearing. Many had been forced to move onto reserves. In the West, the buffalo were almost extinct and settlers were moving into traditional Native lands. Diseases new to North America reduced Native populations drastically. Facing poverty and illhealth, life for many Native people in Canada at the true of the century was full of difficulties.	伝統文化の喪失
P84	[War Breaks Out ! ] SOCIETY AND SOCIAL CHANGE <i>Native and African Canadians in World War I</i> Almost all Canadians who went to war in 1914 were volunteers. The majority of those who enlisted first were of British descent. But by the end of the war, Canadians from many different backgrounds had participated and distinguished themselves. Native people went to France with the first contingent of the Canadian Expeditionary Force. Over 4000 Natives and many Métis saw active service in World War I. Among them them was Patrick Riel, a grandson of Louis Riel. Patrick Riel was killed at Vimy Ridge, Francis Pegahmagabow, an Ojibway from Parry Island in Ontario, won a military medal and several bars for his skill and courage as a scout and expert shot. He was the most decorated Native soldier in World War I. “Ducky” Norwest, a Cree, also won recognition as an excellent sniper. 【写真】 Native members of the Canadian Expeditionary Force with their elders.	第1次世界大戦と先住民
P277	[The Fabulous Fifties] <The Diefenbaker Era > ... Native people were given voting rights equal to those of all other Canadians.	選挙権
P295-296	[The Fabulous Fifties] <Native Rights > In Canada, Native leaders such as Harold Cardinal, Howard Adams, and Kahn Tinehta Horn campaigned to protect the rights of their peoples. Native peoples had succeeded in gaining some changes to the Indian Act in 1951. Bans on their ceremonies and dances were lifted, band members no longer needed special permits to sell produce, and the veto right of the Indian Affairs minister over band decisions on reserves was reduced. But in 1969, the government published a White Paper (policy paper) on Indian affairs. It recommended that the special status of Indians set out in the Indian Act be gradually eliminated. Prime Minister Trudeau proposed that Native peoples should be given	先住権  White Paper

P296 - 297	<p>exactly the same rights as all other Canadians and move toward "full social, economic, and political participation in Canadian life."</p> <p>Many Native people strongly opposed this policy however. They believed it would result in the loss of their cultures and heritage by absorbing them into mainstream Canadian society. They argued that they should be treated as independent peoples who had negotiated special protection of their lands and special rights through treaties. They also believed in their aboriginal right (rights as the first inhabitants) to lands not covered by treaties.</p> <p>Some court decisions had come down in their favour. A 1965 ruling in Saskatchewan said that all registered Indians had the right to medical insurance from the government even if they lived off reserves. Treaty No. 6 signed in the 1870s had stated "a medicine chest will be kept at the house of each Indian agent." This was taken to mean that the government had made a commitment to look after the health of the Native people whose ancestors had signed the treaty. The decision implied that treaties must be honoured by the government even within modern times and in modern terms. The federal government changed its policy and established a forum to handle Native land claims.</p> <p>In 1972 the National Indian Brotherhood had asserted the inherent right of Native peoples to control over their own education in a paper entitled <i>Indian Control over Indian Education</i>. The major goals were to reinforce the identity of Native children and encourage parental and local control over Native education. The government accepted the paper in principle, but many questions over rights and claims had still to be resolved.</p>	先住権と土地 land claims
<p>P296 - 297</p>	<p>[The Swinging Sixties] &lt;THE ARTS&gt;</p> <p>As Native political leaders spoke out for the rights of their peoples in 1960s, some Native artists were also gaining international recognition. Their work increased awareness of Native cultures. Two prominent artist included <i>Norval Morrisseau</i> and <i>Pitsoolak Ashoona</i>.</p> <p><b>Norval Morrisseau</b></p> <p>In the fall of 1962, the work of a young Ojibwa artist caused excitement Toronto. The artist was Norval Morrisseau and it was his first exhibit. On opening night, all his paintings were sold. Such success was remarkable.</p> <p>Morrisseau's paintings represented subjects from the oral tradition of the Ojibwa people. Many showed the Manitou, the spirits of the Ojibwa. For a long time Morrisseau wondered whether it was proper to paint and exhibit these all right to do so.</p> <p>Morrisseau had no formal art lessons, although his grandfather had showed him how to make pictures on birchbark. His earliest pictures were in black and shades of brown on paper. Later, he began adding brilliant colours and painting on canvas in acrylics.</p> <p>Morrisseau has created large murals for public buildings and his works now hang in major collections all over Canada. His work has influenced a new generation of Native painters in eastern Canada such as Benjamin Chee-Chee and Carl Ray. Like Morrisseau, they interpret tradition stories of their people.</p> <p>【写真】</p> <p>The Water Spirit, by Norval Morrisseau. Pitsoolak Ashoona</p> <p>Her prints hang in the National Gallery in Ottawa and in museums in Europe and the United States. They show traditional Inuit</p>	人物紹介 先住民アーティスト

	<p>scenes. Her energetic drawings capture the spirit and the way of Inuit life the pictures show has largely disappeared in the North.</p> <p>The artist is Pitseolak, she was born in 1904 on Nottingham Island in the Arctic. For most of her life, she lived a traditional camp life moving with her husband and family in search of good hunting.</p> <p>After her husband's death, Pitseolak was very poor. In 1957, she heard that Inuit at Cape Dorest were learning to make stone cuts and prints from drawings. Pitseolak decided to try drawing to earn a living. She had never drawn before, but her talents were eagerly bought at the Cape Dorset Cooperative. Before she died in 1983, she had created more than 7,000 drawings showing the ways of her people. She received many honours for her artistic achievement. In 1977, she was awarded the Order of Canada.</p> <p>1. Today, Native artist, writer, and performers are gaining increasing recognition nationally and internationally in many different fields. Investigate some of these artists. For musicians or others, you could present a short biography and list of achievements or an audiotape. Consider some of the following people and investigate others.</p> <p>John Kim Bell    Buffy Sainte-Marie    Daniel David Moses Tantoo Cardinal    Tomson Highway    Thomas King Graham Greene    Carl Ray    Susan Aglukark Tom Jackson    Kashtin    Douglas Cardinal Rita Joe    Ruby Slipperjack    Daphne Odjig</p> <p>【写真】 Women Juggling stones by Pitseolak Ashoona.</p>	
P325	<p>[Canada and Quebec : One Nation or Two ? ]</p> <p>・ Aboriginal rights. The right to Native self-government was recognized as one of the three orders of government along with Ottawa and the provinces.</p> <p>The collapse of the Charlottetown Accord was a blow for Native peoples. For years they had been negotiating with the government over the right to govern themselves. The proposal for aboriginal self-government in the Charlottetown Accord had been a step forward. Since the collapse of the Accord, Native peoples have continued to work for self-government.</p>	自治権 シャローロット タウン合意
P349	<p>[Canada : A Nation of Diversity and Change]</p> <p>&lt;Standoff at Oka&gt;</p> <p>【写真】 A Mohawk and a Canadian soldier stand face-to-face during the confrontation at Oka in 1990.</p> <p>"We are prepared to fight ... and if necessary to die... in defence of our land." With these words in the summer of 1990 a small band of Mohawks announced that they had had enough. The town council of Oka, Quebec, wished to expand the golf course. The land they wanted was the ancestral burial grounds considered sacred to the Mohawk people. The courts had rejected the Mohawks' claim to the land. The Mohawks decided not to stand by and allow the land to be taken. They erected a barricade across the road and a 78-day armed standoff began.</p>	オカ事件 Mohawks land claims

	<p>On 10 July 1990, about a hundred Quebec provincial police attempted to break through the barricade which was guarded mostly by women and children. Mohawk men, armed with rifles, were off to the side in the woods. Police wore gas masks and carried assault rifles. Overhead a police helicopter hovered, attempting to spot the Mohawks in the brush. A few minutes before 9:00 a.m., an armed conflict broke out. Hundreds of rounds were fired, bullets coming from both sides. A 31-year-old police officer was hit and later died.</p> <p>【写真】</p> <p>A stuffed poncho on a stick with the painted message "All Native people want peace and sovereignty " stood facing the troops at Oka.</p> <p>&lt;Oka and Native Issues&gt;</p> <p>The Oka standoff brought concerns of Native peoples to the forefront of national and international attention. Across Canada and internationally, news reports focussed on the events unfolding at Oka. Thirty kilometres to the southeast, the Mohawks of the Kahnawake Reserve were outraged at the police raid on the people at Oka. In their support, the Kahnawake blocked all roads into the reserve. These roads included two major highways as well as the southern tip of the Mercier bridge. The bridge was a vital link between the island of Montreal and several heavily populated suburbs on the south shore of the St. Lawrence River. The Kahnawake Mohawks had a warning: "We'll bring down the bridge if there is another police assault at Oka."</p> <p>More than a hundred chiefs gathered from across Canada at Kahnawake to discuss solidarity with the Mohawks. They warned the federal government that they would not stand by and watch the Mohawks be assaulted. One chief said his people would bring down the power lines into Edmonton if the police moved against the Mohawks. Others suggested they would block more highways or rail lines. The chiefs called on the international community to condemn Canada for its handling of the crisis. They asked the United Nations to investigate the Mohawks' complaints that their civil and human rights were being violated.</p> <p>Meanwhile, no progress was made toward a negotiated settlement. Early in August 1990, Prime Minister Mulroney announced that the Canadian armed forces would be sent to Oka and Kahnawake. They would replace the Quebec police. The decision to send in the army came at the request of Quebec Premier Bourassa.</p> <p>Approximately 4400 soldiers were moved into Oka and Kahnawake. The troops were backed by armoured personnel carriers and heavy weapons. Military officials said the mission was to remove the barricades peacefully. After tense negotiations, the barricades came down on the Mercier bridge. During the following weeks, negotiations continued. Finally, on 26 September, the 1 1-week standoff ended.</p> <p>Most of the Mohawks considered that they had been successful in achieving their goal. The sacred burial grounds had been saved from the developers. As important, the issue of Native rights had been put before the world through the media. But Native peoples in Canada warned that there would be more Okas unless Canada respected their land claims and other rights.</p>
<p>P351-352</p>	<p>[Canada : A Nation of Diversity and Change]</p> <p>&lt;Native Rights and Land Claims&gt;</p> <p>The issue of Native rights and land claims is not a new one in Canada, but it has gained increasing attention in the past three decades. In July 1977 at a ceremony marking the hundredth anniversary of the Blackfoot Treaty (Treaty No. 7), a chief told visiting</p> <p>先住権と land claims</p>

P352	<p>Prince Charles, "Our tribes still suffer from poverty, unemployment, alcoholism, poor health, and lack of good opportunities for education. We have become a forgotten people. We don't want to wait another hundred years before we take our rightful place beside our fellow citizens of Canada."</p> <p>In August 1973, the Minister of Indian and Northern Affairs had announced that the Canadian government would negotiate land titles with Native groups. For the Native peoples, this was a first step toward recognition of their rights. One of the largest land deals in the 1970s centered around the Quebec government's huge hydroelectric project in the James Bay region. The project would flood the traditional lands of Cree and Inuit. They insisted on receiving a share from the benefits of development based on their aboriginal right. No treaty had been signed in the area and the Cree and Inuit claimed rights to the land as the first inhabitants. For two years, the project was halted until the land claims were settled. In 1975, the James Bay Agreement was signed. In return for 13,844 km<sup>2</sup> (60 percent of northern Quebec), the Cree and Inuit received land on which to hunt, fish, and trap.</p> <p>The Cree and Inuit had succeeded in negotiating a land claim with the Quebec government based on their aboriginal right. An important precedent (example) had been set. Native peoples felt that they could now force the federal or provincial governments to the bargaining table. This was especially true where treaties had never been signed or where previous treaties could be challenged.</p> <p>In 1978, the government agreed to pay \$48 million to 2,500 Inuit of the western Arctic. In return, the Inuit agreed to give up aboriginal rights to land they had originally used. This was just the beginning of several land claims. Frustrations were also to come, however. Through the 1980s and 1990s, many claims became bogged down in the courts. Native peoples began to look for other means to establish their rights.</p> <p>The patriation of the Constitution and the passage of the Charter of Rights and Freedoms were thought by many Canadians to be the greatest success stories of the 1980s. But when the Charter was being drafted, there was no mention of aboriginal rights. Many Native people believed it was just another example in a continuing story of neglect. Like women, whose rights had also been left out of the draft, Native people spoke out. Finally, agreement was reached. The rights of both Native peoples and women would be written into the new Constitution. The revised Charter said that "existing aboriginal and treaty rights" of Native peoples were "recognized and affirmed."</p> <p>In the negotiations for constitutional reform at Meech Lake, the Native peoples were again left out. Elijah Harper's stand in the Manitoba Legislature made it clear that Native peoples would not be ignored. The Charlottetown Accord recognized the right to aboriginal self-government. Though the Accord was defeated, Native peoples have continued to negotiate for the right to govern their own affairs. A landmark agreement was signed in 1990 to create the new territory of Nunavut with Inuit self-government by 1999. Another landmark agreement was made in 1994 by Manitoba chiefs and the federal Indian Affairs minister. The agreement proposes to dismantle the Department of Indian Affairs in the province and transfer power and funds to the bands.</p>	<p>開発利益問題</p> <p>ジェームズ湾協定</p> <p>ケベック政府と先住民</p> <p>ミーチ湖合意</p> <p>シャローットタウン合意自治権 Nunavut</p>
P352	<p>[The Fabulous Fifties]</p> <p>コラム</p> <p>Ovide Mercredi, then vice-Chief of the Assembly of First Nations, said after Oka that the federal government still hasn't learned the lesson of Oka. "Ottawa is one again announcing what it is going to do for Natives. Canada's 500,000 Statues Indians are tired of this treatment. They want not to be told what someone else has decided for them."</p>	オカ事件の後

	<b>【写真】</b> Manitoba Grand Chief Phil Fontaine and Indian Affairs Minister Ron Irwin sign the self-government agreement for Manitoba Natives in December 1994.	自治権																																			
P353	<b>【図表】</b> Major Northern Land Claim Agreements, 1975-1990 <table><tr><th>Claim</th><th>Agreement type and date</th><th>Number of persons to benefit</th><th>Area in km²</th><th>Money paid to First Nations</th></tr><tr><td>James Bay Cree</td><td>Final 11 Nov.1975</td><td>6,650</td><td>5,542</td><td>\$ 135 million</td></tr><tr><td>Inuit in northern Quebec</td><td>Final 11 Nov.1975</td><td>4,390</td><td>8,150</td><td>\$ 90 million</td></tr><tr><td>Naskapis of northern Quebec</td><td>Final 12 Jan.1978</td><td>390</td><td>4,145</td><td>\$ 9 million</td></tr><tr><td>Inuvialut</td><td>Final 5 June.1984</td><td>2,500</td><td>12,950</td><td>\$ 55 million</td></tr><tr><td>Yukon Natives</td><td>Final 31 Mar.1990</td><td>6,500</td><td>41,595</td><td>\$ 242.7 million</td></tr><tr><td>Dene-Métis of the NWT</td><td>Final 9 Apr.1990</td><td>13,000</td><td>181,299</td><td>\$ 500 million</td></tr></table> <p>Note: White the land claims agreements involved a sum of money in each case. First Nation peoples also negotiated hunting, fishing, and sovereignty rights in individual cases.</p>	Claim	Agreement type and date	Number of persons to benefit	Area in km²	Money paid to First Nations	James Bay Cree	Final 11 Nov.1975	6,650	5,542	\$ 135 million	Inuit in northern Quebec	Final 11 Nov.1975	4,390	8,150	\$ 90 million	Naskapis of northern Quebec	Final 12 Jan.1978	390	4,145	\$ 9 million	Inuvialut	Final 5 June.1984	2,500	12,950	\$ 55 million	Yukon Natives	Final 31 Mar.1990	6,500	41,595	\$ 242.7 million	Dene-Métis of the NWT	Final 9 Apr.1990	13,000	181,299	\$ 500 million	Land claims
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P353	<b>【Canada : A Nation of Diversity and Change】</b> <b>SOCIETY AND SOCIAL CHANGE</b> <i>Nunavut</i> The map of Canada is being redrawn. In May 1992, 52 percent of votes in the Northwest Territories accepted an agreement reached with the Canadian government to split the Territories into two parts. A new eastern Arctic territory extending over 2 million km² was created and named Nunavut. Nunavut means “our land” — land of the Inuit who make up the majority of the population. The western Arctic is home of Dene, Métis, and non-Natives. The new territory comprises a fifth of Canada's land area and has been called the largest peaceful land settlement in history. Then Inuit received title to 350,000 km² and \$ 1.15 billion over 14 years. In return, they renounced their claim to another 1,658,000 km² of	Nunavut																																			

	Aboriginal land, possibly rich in oil and gas fields. They will have Inuit-controlled government by 1999 and hunting, trapping, and fishing rights over all of Nunavut. Inuit leader James Eetoolook noted, "Inuit will have a management role in our own land. This agreement will give us self-determination over our lives in the future." The Inuit believe that when they have control, they will be able to deal with the social problems facing their people—including a high suicide rate and alcoholism.	民族自決権 地下資源と先 住民族の土地
P354	<p>コラム</p> <ol style="list-style-type: none"> <li>1. Why is the creation of Nunavut an important settlement for the Inuit?</li> <li>2. The agreement officially comes into effect in 1999. What preparations do you think need to be made?</li> <li>3. Do you think similar land settlements can be made in other areas of Canada? What challenges might there be? Explain.</li> </ol>	
P361	<p>〔Canada: A Nation of Diversity and Change〕</p> <p>コラム</p> <p>In 1977 Sandra Lovelace, a Tobique from New Brunswick, filed a complaint with the United Nations over her loss of her Indian status because she had married a non-status man. According to the Indian Act, a woman who married a non-status man lost her Indian status. She no longer had access to federal programs providing housing, education, and other benefits. Although the United Nations committee supported Sandra Lovelace, it could not help her because the UN does not have any legal power over Canadian laws. In 1985, the Indian Act was changed. Women marrying non-status men and their children could retain their status and privileges.</p>	先住民女性と 先住権

### 資料 3－6 カナダ 1990 年代社会科教科書

<p>題名：(90-6) Canada Today (Third Edition) 発行年度：1996 著者：Smith, Carl F. et al 出版社：Prentice Hall Canada Inc.</p>		
P32-33	<p>〔French - English Relations〕</p> <p>&lt;THE EARLY YEARS AND THE QUEBEC ACT&gt;</p> <p>Why do we recognize the French and English as Canada's two founding cultures? Certainly the First Nations were here thousands of years before Europeans arrived. Certainly Canada today is one of the world's most multicultural nations. Yet we are also a dual cultural nation, with strong strands of both French and English culture, and an official policy of bilingualism. How did we get that way? To discover the answer, let us take a look at our history!</p> <p>The French were the first Europeans to settle permanently in the land making up present-day Canada. They established outposts along the St. Lawrence River, in Nova Scotia and New Brunswick, and on Cape Breton Island and Prince Edward Island. When the</p>	多文化主義

	<p>English first came to North America, they settled along the east coast in an area that came to be known as the Thirteen Colonies. France and Britain were often at war with each other, both in Europe and North America. The Iroquois, Huron, Montagnais, and several other First Nations became involved in these wars. Some fought as allies of the English, some as allies of the French. The Aboriginal peoples viewed land and the bounties of nature not so much as resources to be controlled and owned, but as gifts to be respectfully used. The British and French, in contrast, were often fighting for ownership of North America's land and resources. After many years of conflict, the British defeated the French in New France in 1760. New France was captured and occupied by British troops.</p> <p>With the conclusion of these wars, the Aboriginal peoples became less significant to the Europeans because they were no longer needed as allies. Though often forced into the background, the Aboriginal peoples remained an influence on the emerging Canadian identity; especially in the west and the north.</p> <p>With the Treaty of Paris in 1763, New France became the British colony of Quebec. The French, or Canadians, were fearful of what would happen next. Concerned with their own survival, they gave little thought to the survival of their Aboriginal allies. From this period onwards, Canada was more concerned about the relationships of its French and English peoples. In true ethnocentric and Eurocentric fashion, the French and English disregarded the cultures of the Aboriginal peoples. Instead, they concentrated on developing Canada along a European cultural model.</p>	
P64	<p>[Canada's Cultural Diversity]</p> <p>&lt;THE DEVELOPMENT OF A CULTURALLY DIVERSE NATION&gt;</p> <p>THE ABORIGINAL PEOPLES (20,000-10,000 BC)</p> <p>Aboriginal traditions hold that the First Nations were created in North America, and have always been here. Various other theories have been advanced to explain their origins. Many historians believe the First Nations came originally from Asia. One theory suggests they migrated across a land bridge from Siberia into Alaska between 20,000 and 10,000 BC. Another theory suggests they came across the ocean in boats.</p> <p>Whatever their origins, the Aboriginal peoples developed many different ways of life over time, depending on environment and other factors. They formed many national groups, each with its own distinctive culture. There was great variation in their political, economic, and social organizations.</p> <p>It is estimated that, when the first Europeans arrived in North America there were approximately 220,000 Aboriginal people living in what is now Canada.</p>	起源
P109	<p>【図表】</p> <p>TIMELINE</p> <p>1914-1918</p> <p>At the beginning of World War. , people of colour were generally rejected by recruiters. In 1916, when the staggering death toll created a high demand for recruits, Aboriginal people, Black, Chinese, and Japanese were allowed to join. Most were forced to work in segregated work detail battalions.</p>	第1次世界大戦



P110	<p>[Challenges and Opportunities: Our Evolving Identity]          &lt;ABORIGINAL PEOPLES AND RACISM&gt;          ABORIGINAL PEOPLES AND RACISM</p> <p>Forcing people to give up traditional ways of life is a powerful form of racism. In 1867, the federal government passed the Indian Act. It had two main intentions. First, it set out to develop a unified way of handling the affairs of Aboriginal peoples. Second, it set out the means to encourage Aboriginal peoples to adopt the European lifestyle. The government was misled by ethnocentrism and racist assumptions. It believed that European culture was superior, and by adopting it, the First Nations would improve their lives.</p> <p>In the years following the Indian Act, the government prevented contact between various First Nations, who were required to live on reserves. The government sent Aboriginal children away to residential schools, where they were forced to cut ties with their families and give up their traditional ways. They were not even allowed to speak their own languages. They government took control of all major decisions concerning the lives of Aboriginal people, virtually destroying the cultures of the First Nations.</p> <p>In recent years, the slow process of addressing the wrongs that were done to the Aboriginal peoples has begun in a variety of ways. The involvement of Aboriginal peoples in federal and provincial constitutional talks is one example (see Chapter 12). Other examples include the settlement of land claims and the move towards restoring self-government to the First Nations. Many Aboriginal bands and community groups have taken steps to restore understanding of and pride in their cultural heritage. Reserves are beginning to run their own schools so that they can provide an educational system developed by Aboriginal people for Aboriginal students.</p> <p>【欄外】          Ethnocentrism is the belief that your own culture's way of doing things is normal and correct.</p> <p>コラム          CASE STUDY          THE SECONDARY SCHOOLS OF BETSIAMITES</p> <p>The Montagnais First Nation in the village of Betsiamites, near Baie-Comeau, Quebec, operates its own secondary schools. The school curriculum is designed to give students a strong sense of Montagnais culture, language, and identity, while also teaching the full range of courses set out by the Quebec Ministry of Education. In their early school years, students are taught in Montagnais. French is gradually introduced so that, by grade three, 50% of instruction is in French. Learning material in have Montagnais been developed for the primary school's Montagnais immersion program. At the high-school level, the Montagnais point of view is taught in courses on history, politics, Aboriginal Rights, social organization, and technology.</p> <p>Of the sixteen teachers in the primary school, Thirteen were Montagnais in the 1990s. Earlier, only three of the teachers had been Montagnais.</p> <p>The Betsiamite, schools are successful. They are regarded as one of the main reasons for the great increase in the number of Aboriginal students going on to post-secondary educational institutions in recent years.</p> <p>【写真】          Fig-4-14</p>	<p>レーシズム</p> <p>land claims 自治権</p> <p>教育</p> <p>教育</p>
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	Ms. Picard-Paul and her class at the Betsiamites Secondary School	
P112	<p>【図表】</p> <p><b>TIMELINE</b></p> <p>1960</p> <p>First Nations peoples were granted the right to vote in federal elections.</p>	選挙権
P130	<p>[A Diverse of Land]</p> <p>&lt;Canada: A Land of Diverse Region &gt;</p> <p>Population and Cities</p> <p>The Algonkians and the Inuit first settled the region. Today, Aboriginal peoples in the Shield include the Cree. Ojibway, Naskapi, and Montagnais. Although opened up by the coming of the railway and airplane to further settlement in the early twentieth century, the region is still the least densely populated in Canada. Its settled rural areas circle resource-based cities and towns such as Thunder Bay, Sudbury, and Timmins in Ontario; Thompson, Manitoba; and Yellowknife.</p> <p>The Economy</p> <p>...Water draining off the Shield from its lakes and rivers is harnessed to produce hydro-electricity. Some of these projects have enormous impact on the way of life of Aboriginal peoples in the region and on the environment. The Great Whale project, part of the development of the hydro potential of James Bay, was subject to a long battle between environmental and Aboriginal groups and the Quebec government. In 1993, the Cree won compensation from Hydro-Quebec for damage to their traditional lands around James Bay.</p> <p>【写真】</p> <p>Figure 5-13</p> <p>Members of the Cree First Nation from Northern Quebec protesting in the Ottawa River against the Great Whale Project. Why have the Cree opposed the development of Hydro-electric projects on James Bay?</p>	<p>経済開発 (水力発電) 環境保護団体 先住民族と ケベック政府</p>
P133	<p>[A Diverse of Land]</p> <p>&lt;THE PLAINS REGION &gt;</p> <p>Population and Cities</p> <p>The first known inhabitants of the region were various Plains Nations. Today, Aboriginal bands in the region, such as the Siksika, number over 170. Some are advancing land claims against the government at places like Cold Lake and Canoe Lake. After the 1600s, the Metis also lived in the area.</p>	<p>平原地域の先住民族</p>
P135	<p>[A Diverse of Land]</p> <p>&lt;THE CORDILLERA REGION &gt;</p> <p>Population and Cities</p> <p>Seven main language groups have been recognized among the Aboriginal peoples who first inhabited the region. These people made their livelihood around the coast or near large rivers where other types of food were available. Today, the Aboriginal population here is second largest in Canada, with about 200 bands. (As elsewhere in Canada, many people of Aboriginal origin have been</p>	<p>平原地域の先住民族の語族は7集団、200バンド</p>

	attracted to urban areas in the region.		
P264	<p>[You and Your Government]</p> <p>&lt;LOCAL GOVERNMENT&gt;</p> <p>...Aboriginal reserves have local governments that provide for the needs of their people through band councils or elders. The leader of this type of local government is a chief who is responsible to the people in much the same way as a mayor or a reeve. Band councils and chiefs, though, usually have more dealings than other municipalities with the premier of the province and with federal ministers. This is because of the unique relationship that Aboriginal communities have with the provinces and the federal government. Many Aboriginal communities are in the process of negotiating increased powers and control over their own affairs at the local and national levels.</p>	自治政府	
P306	<p>[The Role of the Citizen in Canadian Democracy]</p> <p>&lt;Citizenship for Canadians&gt;</p> <p>【写真】</p> <p>Figure 11-8</p> <p>Queen Elizabeth「visits the church at Frobisher Bay.</p> <p>How has the idea of membership in Inuit society changed over the last three hundred years. How has it remained the same?</p> <p>【欄外】</p> <p>Until 1960, Aboriginal people had to give up their registered status as an 'Indian' in order to become enfranchised. That is, to be given the full rights of citizenship, including voting in federal elections, they were required to leave their Aboriginal communities.</p>	エリザベス II世と先住民	
P312	<p>[The Role of the Citizen in Canadian Democracy]</p> <p>&lt;Influencing Government: Voting&gt;</p> <p>【欄外】</p> <p>In the past not all Canadians have had the right to vote. A long struggle was necessary before voting rights were extended to many groups, including women and Aboriginal Canadians. Our constitution has changed to reflect this struggle and now protects the right to vote for these citizens.</p>	選挙権	
P330-331	<p>[Challenges and Opportunities; The Constitution]</p> <p>&lt;CANADA'S CHANGING CONSTITUTION&gt;</p> <p>...The land on which our home has been built originally belonged to the various Aboriginal peoples who lived here for thousands of years before the arrival of people from Western Europe. Once the Europeans arrived, however, the Aboriginal peoples found that their own systems of government and law, and their rights to the land, were largely ignored. One framework was torn down and two others erected in its place.</p> <p>...At this point, an opportunity existed to build on the best of the traditions of the French, English, and Aboriginal cultures. Unfortunately Aboriginal peoples and their way of life were not recognized within the new framework. As we shall see later in this chapter, this is one reason why the First Nations have worked so vigorously over the past several years for an explicit recognition in</p>	「接触」以前の 先住民族の 政治組織	先住民文化の 喪失 権利と自由

P340	<p>the constitution of their rights and freedoms.</p> <p>[Challenges and Opportunities; The Constitution]</p> <p>&lt;Recent Attempts at constitutional Reform &gt;</p> <p>Objections to the Meech Lake Accord</p> <p>Less than four months before the June 1990 deadline, eight provinces and the House of Commons had ratified the accord, but New Brunswick and Manitoba were still withholding their approval. Then, Premier Clyde Wells of Newfoundland introduced a motion in his provincial legislature to revoke that province's support for the accord.</p> <p>The final blow for Meech Lake was administered by Manitoba MIA Elijah Harper, a member of the Cree First Nation, who stalled debate on the measure for almost two weeks in his province's legislature. Harper and his supporters objected to the accord's failure to recognize the unique status of the Aboriginal peoples of Canada. Aboriginal peoples felt they were still not being included in or recognized by Canada's constitutional framework. The deadline passed without ratification; Canada's first attempt to amend its own constitution had failed.</p> <p>【写真】</p> <p>Figure 12-6</p> <p>Manitoba MIA Elijah Harper objected to the Meech Lake Accord on the grounds that it ignored the rights and aspirations of the Aboriginal peoples of Canada.</p>	ミーチ湖合意
P341	<p>&lt;THE CHARLOTTETOWN ACCORD&gt;</p> <p>Almost immediately following the death of the Meech Lake Accord, Prime Minister Mulroney and the federal government began another attempt at constitutional reform. In the fall of 1990, Mulroney appointed former prime minister Joe Clark Canada's first Minister of Constitutional Affairs. Clark's chief assignment was to oversee the constitutional negotiations with the provincial premiers and other interested groups.</p> <p>One of the complaints levelled at the Meech Lake Accord was that it never involved the citizens of Canada. Critics charged that eleven men, the prime minister and the provincial premiers, tried to create by themselves a deal that was supposed to represent all Canadians.</p> <p>In response to this complaint, the federal government struck a special joint committee of the House of Commons and the Senate, which traveled across Canada in 1992 seeking responses to new constitutional proposals. Joe Clark wrote an open letter, shown in Figure 12-7, urging Canadians to take advantage of this opportunity to be part of constitutional reform. The joint committee heard the testimony of seven hundred people and received more than three thousand written submissions.</p>	シャーロットタウン合意
P352	<p>[Challenges and Opportunities; The Constitution]</p> <p>&lt;Aboriginal Self-Government &gt;</p> <p>Indian Affairs on way out with ceremony in Winnipeg</p> <p>By Rudy Platiel</p> <p>Native Affaire Reporter</p> <p>An agreement that will fundamentally alter the relationship between Canada and its Aboriginal people is being signed this morning</p>	自治権

	<p>in Winnipeg.</p> <p>Manitoba Grand Chief Phil Fontaine and federal Indian affairs minister Ron Irwin will officially conclude an agreement that sets our a process to dismantle the Manitoba operations of the Department of Indian Affairs.</p> <p>The process could become a model for elimination of the department and probably also of the legislative control now exercised over Aboriginal people in Canada.</p> <p>In signing, Ottawa has agreed to a set of principles to negotiate the creation of 60 band governments in Manitoba that will have the legislative, executive, administrative, and judicial powers consistent with an inherent right to self-government.</p> <p>These First Nation's jurisdiction "will include, but not be limited to," the promotion of culture, identities, institutions, traditions, citizenship, lands, water, economies, and languages.</p> <p>Jack London, a Winnipeg lawyer, described the agreement as "the leading-edge agreement in the world" with indigenous peoples, and said it is being watched by other countries such as Australia and South Africa.</p> <p>The accord leaves open the possibility of various forms of Aboriginal government, as well as the option for some First Nation to choose to remain under federal control.</p> <p>To the Manitoba Indian leaders, the agreement is seen as a restoration of the powers the various bands had before they sat down to sign treaties with the Canadian government a century ago.</p> <p>Indian leaders have long maintained that that the treaty process recognized that the treaty process recognized that they were self-governing nations or societies. But Canada arbitrarily imposed controls as a tide of immigration settlement rolled across the country, and Indians become marginalized societies shunted onto small pockets of less valued lands.</p> <p>Some Indian leaders say these negotiations are what should have taken place in the wake of treaty signing.</p> <p><i>Source: The Globe and Mail, December 7, 1994. The article has been edited.</i></p> <p>【設問】</p> <p>Thinking It Through</p> <p>35. How is the proposal of a First Nations province similar to the idea of sovereignty association for Quebec? In what ways is it different? What is your opinion of a First Nations province? Defend your point of view by Providing reasons and examples.</p> <p>Inquiring Citizen</p> <p>36. Contact your MP or the federal Minister of Indian Affairs and express Your views on the idea of Aboriginal self-government. Explain what you think should be done to address the concerns of First Nations peoples and other Canadians regarding constitutional reform.</p> <p>37. Research the life and actions of an Aboriginal leader. Some important and highly active leaders from the 1 980s and 1990s include : David Ahenakew, George Erasmus. Louis Bruyere, Jim Sinclair, Charlie Watt, John Amagoaik, Ovide Mercredi. Elijah Harper, Ron George, Sandra Lovelace, Louise Champagne. Kathie Mallet, and Sandie Punk. You should also contact your local library and Aboriginal organizations for the names of important Aboriginal leaders in your area.</p> <p>38. As a class, investigate the two communities that have been granted self-governing powers. One half of the class can examine the</p>
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	<p>story of the Cree Naskapi of Quebec; the other half the Sechelt of British Columbia. Each group should locate and report information on the type of government established (its structure and organization); the powers of the government; the challenges facing the government; the steps taken toward becoming independent; and the special qualities and characteristics of the communities involved. Compare the findings and draw conclusions about the process of establishing a First Nations' government.</p> <p><b>THE OPPORTUNITIES OF SELF-GOVERNMENT</b></p> <p>One argument on behalf of self-government is that it allows Aboriginal leaders to be more responsive to the needs of their people than the federal government has been. Like municipal governments, Aboriginal governments will be made up of individuals who live in the communities they represent. It has also been argued that self-government will create a situation where Aboriginal peoples can gain control over matters that directly affect them, and that it will preserve their cultural identities as independent peoples.</p> <p>Included in the idea of Native self-government is the just settlement of outstanding claims to traditional lands. There are two types of land claims specific and comprehensive. Some form of compensation is sought in both types of claims:</p> <ul style="list-style-type: none"> <li>• Specific claims deal with claims that the government did not fulfil its obligations related to a treaty or other legal agreement with a First Nation. These claims seek money; correction of the problem by the federal government, or other benefits.</li> <li>• Comprehensive claims are claims regarding the traditional use and occupancy of the land by Aboriginal peoples. These claims frequently involve a large area and a group of bands or Aboriginal communities.</li> </ul> <p>Settlement of comprehensive claims involves broader types of compensation than that for specific claims. Ownership of land, hunting and fishing rights, or financial compensation may be sought. Figure 12-13 indicates comprehensive land claims areas as of 1994.</p>	
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## 資料 4 日本1999年度検定社会科教科書

①教科書番号	ページ	記述	時代
②分野		〈 〉 章のタイトル	
③タイトル		[ ] 小見出し	
④出版社		[ ] 挿絵や絵説	

## 資料 4-1 日本1999年度検定社会科教科書 (小学校)

小学校 5・6 年 (11冊)			
17 教出社会521 小学校社会科用 社会5上 教育出版	P107	<p>〈伝統に生きる工業〉</p> <p>[各地に見られる伝統工業] 【地図】 アツシ織 (北海道)</p>	
116 日文社会525 小学校社会科用 生活をささえる生産 小学校の社会5上 日本文教出版株式会社	P87	<p>〈生活を支える工業生産〉</p> <p>[伝統工業の町を訪ねる] 全国の主な伝統工芸品 【地図】 アツシ織 (北海道)</p>	
2 東書社会617 小学校社会科用 新編新しい社会6上 東京書籍	P66	<p>〈徳川家光と江戸幕府〉</p> <p>[キリスト教を禁止する] コラム アイヌ民族とえぞ地 (北海道) アイヌ民族が昔から住んで、狩りや漁などをしてくらしていました。江戸時代には、松前藩と交易していましたが、松前藩は、やがて、厳しい労働をさせて取り立てを行なうようになり、アイヌの生活を苦しめました。 このため、17世紀の半ばすぎ、シャクシャインに率いられたアイヌの人々は松前藩を相手に戦いをおこしました。しかし、戦いに敗れ、その後、生活の場をうばわれるなどして、支配が強められていきました。</p>	[近世]
2 東書社会618 小学校社会科用 新編新しい社会6下 東京書籍	P20	<p>〈一人一人を大切に政治〉</p> <p>[一人一人の人権を大切に政治] また、アイヌ民族や、日本に住む外国人、特に、在日韓国・朝鮮人に対する差別やへん見も数多くあります。</p>	[現代] 差別・偏見



3 大書社会619 小学校社会科用 大阪書籍 小学社会6年上	P61	<p>＜江戸幕府と鎖国＞</p> <p><b>〔鎖国〕</b></p> <p>コラム</p> <p>北海道には、昔からアイヌ民族が住んでいました。江戸時代には、函館の西方にとりでをかまえた松前氏が、アイヌの人々と交易する権利を幕府から琉球国とアイヌ民族とめられました。松前藩は、アイヌの人びとが持つてくるさけ・こんぶ・毛皮などを、わずかな米や鉄器ととりかえしました。17世紀の中頃、不正な取引引きに対する不満がばく発し、多くのアイヌの人々が立ち上がりました。しかし、幕府の助けをかりた松前藩におさえられてしまいました。</p> <p><b>【写真】</b> 漁業のようす 松前藩から漁場を請け負った商人たちは、アイヌの人々を安い賃金で働かせました。</p>	〔近世〕
3 大書社会620 小学校社会科用 小学社会6年下 大阪書籍	P22	<p>＜わたしたちのくらしと憲法＞</p> <p><b>〔基本的人権〕</b></p> <p>また、日本に住んでいる外国人、特に、在日韓国・朝鮮人に対する偏見や差別もみられます。さらに、アイヌ民族や、障害をもっているひとや女性に対する差別もあります。</p> <p>(註)</p> <p>アイヌ民族問題</p> <p>明治以来、政府はアイヌの人々に対して保護政策をとってきましたが、少数民族の自立や人権の保護は十分ではなく、現在、アイヌの人々は、先住民族としての権利と差別の撤廃を求めています。</p>	〔現代〕 差別・偏見
17 教出社会621 小学校社会科用 社会6上 教育出版	P65	<p>＜将軍と大名・農民と町人＞</p> <p><b>〔武士と農民・町人〕</b></p> <p>コラム</p> <p>沖縄と北海道</p> <p>一方、北海道はアイヌの人たちの居住地でしたが、16世紀ごろ、松前藩が北海道の南部の地域を領地としました。やがて、アイヌの人たちは、松前藩と毛皮や鮭などを米や酒と交換するようになりました。しかし、藩の武士や、商人が数をごまかすことに抗議し、シャクシャインなどを先頭に、2000人あまりのアイヌの人たちが立ち上がり、松前藩はシャクシャインなどの指導者をだまし討ちにしアイヌの人たちの戦いは敗北しました。</p> <p><b>【写真】</b> シャクシャインの像</p> <p>＜西洋に追いつき、追いこせ＞</p> <p><b>〔大名も武士もいなくなった〕</b></p> <p>コラム</p> <p>一方、古くから北海道に住んでいたアイヌの人たちも、平民とされました。しかし、政府は、アイヌの人たちの土地をとり上げ、日本語を使うことや、日本式の名前を名づけることを強制しました。こうして、アイヌの人たちの生活の場や文化は奪われていきました。</p>	〔近代〕
		<p><b>〔巻末資料〕</b></p>	〔近世〕

		<p>&lt;教科書にでてくる主な人物・こと&gt; シャクシャイン 松前藩とアイヌの人たちとの戦い</p> <p><b>年表</b> アイヌ文化振興法が定められる (1997)</p>	〔現代〕 新法
17 教出社会622 小学校社会科用 社会6 下 教育出版	P11	<p>&lt;身近なくらしと政治&gt; [差別のない社会の実現を] また、アイヌの人たちや、在日韓国・朝鮮人などに対する差別やへん見も解決していかなければなりません。 【写真】 国際連合の会議で演説するアイヌの人たちの代表</p>	〔現代〕 差別・偏見
38 光村社会623 小学校社会科用 社会6上 光村図書	P64-65	<p>〔添付資料〕 &lt;西洋との出会い—鉄砲とキリスト教&gt; [身分による支配] <b>コラム</b> 江戸時代の北海道と沖縄 北海道には、アイヌ民族の人びとが住んでいましたが、16世紀末、<sup>まつまえ</sup>松前藩が北海道南部を領地としました。武士や商人が不正を行なったため、アイヌの人々は戦いました。この抵抗が抑えられたあと、松前藩にきびしく支配されました。 【写真】 アイヌの伝統の着物 【写真】 アイヌの人々 &lt;開国から世界のなかへ&gt; [「市民平等」と新しい身分] <b>コラム</b> 明治の北海道と沖縄 北海道は、政府によって開拓の方針が立てられ、貧しい土族や農民の手で開拓が進められていました。アイヌの人々は、かりや漁業の場所を追われ、また政府によって、日本名や日本語の使用を強制され、生活の場や文化がうばわれていきました。</p>	〔近代〕
	P80		
	P110	<p>&lt;わたしたちのじだいへ&gt; [ともに生きる] 【写真】 国連で先住民の権利を訴えるアイヌ民族代表 (1992年)</p>	〔現代〕 社会運動
16 日文社会625 小学校社会科用 世界のなかの日本	P89	<p><b>コラム</b> [北海道の開拓とアイヌの人たち] 新しい政府は、1869 (明治2年)、これまで蝦夷地とよんでいた島を、北海道とよぶことに決め、北の守りと開拓に</p>	〔近代〕

小学生の社会 6 上		力を入れることにしました。 洞爺湖の近くに、伊達市という町があります。ここを切り開いた人たちは、もとは仙台藩の亘理（宮城県亘理）に住む武士たちで、新政府に領地をけずられたために、領主とともに移住したのでした。開拓はきびしく、人びとの生活は、食事にもこまるほどでした。 1847年（明治7年）、政府は屯田兵の制度をつくりまりました。収入のなくなった土族によびかけ、ふだんは開拓の仕事をし、戦争がおこると兵士になることにしたのでした。 いっぽう、この開拓は、前から北海道に住み、狩猟と漁業でくらしていたアイヌの人たちの生活をこわしていきしました。政府は、アイヌの人たちに日本名をつけるように決め、むりやり農業をやらせようとしていました。狩猟の土地は没収され、漁業には本州などから移住してきた人たちが入りこんできました。 それとともに、アイヌの人たちへの差別が強くなっていき、今日まで続いています。	〔現代〕 差別・偏見
16 日文社会626 小学校社会科用 世界のなかの日本 小学生の社会 6 下	P20	＜国の政治と日本国憲法＞ 〔基本的人権の尊重〕 わたしたちの社会には、江戸時代の身分差別がもとになって、今でも結婚や就職などで差別を受けている例があり、アイヌの人びとへの差別もあります。	

資料4－2 日本1999年度検定社会科教科書（中学校）

		中学歴史（5冊）	
2 東書歴史760 中学校社会科用 新しい社会 歴史 東京書籍	P85	＜室町幕府と東アジアの変動＞ 〔琉球と蝦夷地〕 蝦夷地（註）（北海道）では、アイヌ民族が古くから狩猟・漁撈や交易を行っていた。本州からわたってきた和人との交易が活発になると、アイヌの人たちはしだいに圧迫され、15世紀のなかごろには大首長を中心とした蜂起がおこった。 （註） もともと蝦夷（→P53）の土地という意味で、のちに北海道をさすようになった。蝦夷ヶ島ともいった。アイヌの人たちは「アイヌモシリ（アイヌの大地）」とよんでいた。	〔中世〕
	P134	＜鎖国＞ 〔朝鮮と琉球と蝦夷地〕 蝦夷地の大部分には、アイヌの人たちが住んで、漁業などに従事していた。蝦夷地の南部にいた松前藩は、アイヌの人たちとの取り引きを独占し、わずかな米などを、大量のさけやこんぶなどと交換して大きな利益を得た。そのため、アイヌの人たちは、17世紀後半、シャクシャインを指導者として蜂起したが、しずめられた。	〔近世〕

		<p><b>コラム</b></p> <p>シャクシャインの戦い</p> <p>「今度の戦いは、すべてのアイヌウタリ（アイヌの仲間）とマツマエ（松前藩）の戦いだ。アイヌモシリ（アイヌの大地）からシャモ（和人）を追いつくのだ。」</p> <p>シャクシャインは、弓や刀を持って集まったアイヌの兵士を前に、杖を高くかかげました。1669年のことです。アイヌの人たちは、暴利をむさぼっていた交易船をおそいました。しかし、鉄砲隊を持つ松前藩に次第に追いつめられ、和議におおじたシャクシャインはだまし討ちにされました。その後、多くのアイヌが漁場をうばわれ、商人の経営するにしん漁などに使われるようになりました。</p> <p><b>【写真】</b> たち上がるシャクシャイン（北海道静内町）</p>	[近世]
P135		<p><b>コラム</b></p> <p>鎖国後の日本の窓口</p> <p>幕府は琉球と蝦夷地を、それぞれ薩摩藩と松前藩に支配させました。琉球は中国との国交・貿易を続け、蝦夷地のアイヌの人たちは遠く北方の諸民族とも交流を行っていました。</p> <p><b>【写真】</b></p> <p>蝦夷錦</p> <p>アイヌの人たちは樺太をへて満州などとも交易しました。そこで入手したいふくは、蝦夷錦とよばれ、江戸で珍重されました。</p>	[近世]
P178-179		<p>＜外国船が出現する＞</p> <p>[ロシアの接近と蝦夷地]</p> <p>シャクシャインの戦いのあと、アイヌの人たちは、漁場をうばわれ、にしん漁などにつかわれていた。1789（寛政元）年、アイヌ人たちは、ひどいあつかいをする松前藩や商人たちに対し、蜂起して抵抗した。</p> <p>（註）</p> <p>幕府は、アイヌの人たちの蜂起も、ロシアのあとおしによるものだと考えるほど、ロシアを警戒していた。</p>	[近世]
P200		<p>＜初期の国際関係＞</p> <p>[北海道の開発]</p> <p>政府は、蝦夷地を北海道と改称して開拓使を置き、屯田兵らにより開拓事業を進めました。しかしそのなかで、アイヌの人たちは、土地や漁場をうばわれて生活を圧迫されたうえ、道路工事などの困難な労働をさせられ、多くの犠牲者を出した。政府は、アイヌの人たちに対して徹底的な同化政策をとり、のちには「北海道旧土人保護法」を制定して農業を奨励したが、アイヌ民族の文化と生活の場をうばうことになり、差別が強められていった。</p>	[近代]

	P241	<p>&lt;民衆運動の高まり&gt; [解放運動の展開] また、北海道では、差別に苦しむアイヌの人たちの解放運動がおこり、1930年には北海道アイヌ協会が設立された。</p> <p>&lt;日本国憲法の制定&gt; [国民運動の高まり] 戦後の国民平等への動きのなかで、全国水平社の伝統を受けついでつくられた部落解放全国委員会は、部落差別の解消は全国民の課題であるとして、民主的な諸団体と結び、解放運動を進めた。また、北海道アイヌ協会も再び組織された。</p> <p>&lt;日本の役割と課題&gt; [人権の尊重] 在日韓国・朝鮮人やアイヌの人たち（註）に対する偏見や差別をなくすことも、日本人一人一人の課題である。 （註） アイヌ民族の文化の振興などを定めるアイヌ新法が1997年に制定された。</p>	<p>〔現代〕 組織設立</p> <p>〔現代〕 差別・偏見</p>
<p>3 大書歴史761 中学校社会科用 中学社会歴史的分野 大阪書籍</p>	P51	<p>&lt;京都の都&gt; <b>コラム</b> 朝廷の東北支配と蝦夷の抵抗 奈良時代のおよんだのは関東地方まででした。東北地方には、縄文時代以来の採集・狩猟の伝統が強く残り、馬の飼育のほか、稲作も行われていました。朝廷は、言葉や生活習慣が異なる人々を蝦夷とよび、多賀城（宮城県）に役所をおき、北方に城・柵とよばれとりでをきずいて支配を広げようしました。服従した蝦夷を、九州など他の国へ強制的に移住させ、代わりに中部・関東地方の農民を送りこんで、強引に開拓を進めました。</p> <p>これに対して、奈良時代の末、伊治公岩麻呂ら蝦夷は、多賀城をおそって焼きはらいました。平安時代に入って朝廷は、坂上田村麻呂を征夷大將軍に任じて大軍を送り、ようやく抵抗をおさえました。9世紀末にも秋田城が焼かれる事件が起きましたが、朝廷には大軍を送る準備はなく、きびしい政治をあらためて、抵抗をせずしました。</p> <p>【地図】 古代の東北支配</p>	<p>〔古代〕</p> <p>〔近世〕</p>
	P124	<p>&lt;江戸幕府の成立&gt; [琉球と蝦夷地] 狩りや漁の生活が続いていた蝦夷地では、本州との交流が進むにつれ、室町時代にはアイヌ民族としてのまとまりが生まれました。そのころから、蝦夷地へわたる武士も増え、函館の西方にとりでをかまえた松前氏が、蝦夷地の支配権をうちたて、やがて松前藩をつくりました。松前藩は、アイヌがもってくるサケ・こんぶ・毛皮とひきかえに、わずかの米や鉄器しかあたえませんでした。17世紀の中ごろ、族長シャクシャインが、全土のアイヌによびか</p>	

	P187	<p>けて戦いに立ち上がると、おどろいた松前藩は、幕府に助けを求め、ようやくアイヌの抵抗をおさえました。</p> <p>【写真】 シャクシャイン像（北海道静内町）</p> <p>＜国境の確定と周辺地域＞ [北海道とアイヌ]</p> <p>政府は1869年に置き、蝦夷地を北海道と改め、農民を移住させ、土族を屯田兵として配置しました。開拓使は、札幌農学校を開き、アメリカの農業技術の導入をはかりました。開発が進むと、漁業や狩を行い、独自の文化をもっていた先住民アイヌの人々は、仕事や土地をうばわれ、生活に困るようになりました。のちにはわずかな保護政策もとられました。差別は解消しませんでした。</p>	〔近代〕
	P296	<p>＜平和で豊かな社会をめざして＞ [生活と権利の向上のために]</p> <p>さらに、先住民のアイヌ民族に対する偏見や差別の解消、在日韓国・朝鮮人や、外国人労働者の生活と権利の問題、戦後補償の問題など、解決を急がれる多くの課題があります。</p>	〔現代〕 差別・偏見
17 教出歴史762 中学校社会科用 中学社歴史 教育出版	P79	<p>＜鎌倉幕府の政治＞ [元軍との戦い]</p> <p>元は樺太（サハリン）のアイヌの人たちと戦い、日本への計画したが、中国南部で遠征の負担に反対する反乱が起こり、ベトナムも元に抵抗したため、遠征は中止された。</p>	〔中世〕
	P81	<p>＜鎌倉幕府の政治＞ [モンゴル帝国と世界]</p> <p>コラム</p> <p>1284～1286年、モンゴルが樺太（サハリン）のアイヌの人たちとの間で戦闘を交えた。1297年、1305年には、アイヌの人たちの一部が海をわたり、モンゴル軍に撃退された。</p>	〔中世〕
	P133	<p>＜江戸幕府の成立＞ [禁教のもとでの国際関係－鎖国]</p> <p>蝦夷地（北海道）では、松前氏が、アイヌの人たちとの取り引きを許され、利益を独占した。アイヌの人たちは、和人との不利な取り引きに不満を強め、シャクシャインを指導者として立ち上がったが、松前藩に破れ、しだいに服従させられる立場になっていった。</p>	〔近世〕
	P146-147	<p>＜地域から歴史を考える＞ [立ち上がるアイヌの人たち]</p> <p>コラム</p>	〔近世〕

		<p>アイヌシモリ</p> <p>アイヌ語に（アイヌシモリ）という言葉がある。これは、カムイ（神）からさずかった“アイヌ（人間）の土地”という意味だという。このアイヌシモリで、アイヌの人たちは「男は毎日マタギ（獵）をして、コタン（村）に勇猛をはこれば、女はな土地にひえやあわを作るかたわら、織り上げたアツシ（衣類）に見事なししゅうをして針のたくみさをほこる」というのびやかな暮らしを送っていた。毎年川をさかのぼるカムイチェブ（神の魚＝鮭）をはじめ、ますやにしん、熊や鹿などのカムイのめぐみに感謝し、夜はエカシ（長老）が語るユーカラ（古代から口伝えにされてきた英雄叙事詩）に耳を傾ける。アイヌシモリは、アイヌ民族にとってまさに自由の天地であった。</p> <p>松前藩の支配</p> <p>そのようなアイヌシモリに侵入し、1604年（<small>しんにゅう</small>）から支配権を保証された松前藩は、和人地と蝦夷地とに分け、番所を置いて人々の自由な往来を禁止したうえで、アイヌの人たちと取引する権利を過信に与えた。松前藩は、アイヌの人たちに、次のような取引の基準を強要した。それは、米1俵につき干鮭5束（100本）というもので、しかも、一俵が“夷俵”（<small>えぞがから</small>）といって普通の俵の半分（2斗）しか入っていないものであった。現在の値段に換算すると、米が約1万5千円に対して鮭が約30万円となり、和人が約20倍のものを手にできるものであった。この基準さえ守られず、1669年ごろには7～8升（約3分の1）の米を入れたものを1俵とさえた。そのうえ、1、2、—と数える前後に“始め”と“終わり”を入れて鮭の数をごまかしたりもした。また和人が砂金を取るために川に入り、川床を荒らしたため、鮭が取れなくなったり、鷹狩りが山に入ってイオル（獵場）を荒らしたりしたため、アイヌの人たちの暮らしはおびやかされるようになった。</p> <p>シャクシャインの戦い</p> <p>そこで、静内町川以東のアイヌ諸コタンの総首長シャクシャインは、このままでは自分たちの生活が危ない、和人に殺される前に武器をとり松前藩をたおし、モシリを取りもどし自由な取引ができるようにしようと呼びかけた。1669年6月、白糠以西の約2000名のアイヌの人たちが立ち上がった。彼らは松前藩の交易船や金掘り場や番所をおそい、城を目ざした。城下は騒然となり逃げ支度をすするものも現れた。松前藩は人夫や漁師なども集めた急造軍で対抗する一方、幕府や津軽藩に応援を求めた。</p> <p>意気あがるアイヌ軍のどくやも、松前藩の鉄砲の威力に及ばず、戦いは行きづまった。長期戦を避けようとした松前藩は、講和を申し入れた。今まで何度もだまされてきたシャクシャインだったが、助言を入れて講和を承知した。その講和の祝宴の夜のこと、酒に酔ったシャクシャインはじめ各首長は、包囲した松前軍にだましうちにされ、戦いは敗北した。</p> <p>これ以後、アイヌの人たちは、松前藩から請け負った商人によって、漁業労働者としていっそう厳しく支配されるようになった。しかし、それでも1789年には、北海道東部地方の約130名のアイヌの人たちが立ち上がって抵抗し、松前藩や幕府をおどろかせた。</p> <p>【地図】 シャクシャインの戦い</p> <p>【写真】 シャクシャインの像（北海道静内郡静内町）</p> <p>＜強国を目ざして－富国強兵・殖産興業＞</p>	〔近代〕
P189			

	P192-193	<p>〔北海道の開拓〕 農地の開発は各地で進められたが、政府は、特に北海道の開発に力を入れ、1869年、蝦夷地を北海道と改め、開拓使という役所を置いた。そして、農民や職を失った土族を移住させ、非常のときには武器を取って防備に当たる屯田兵などとして、開拓を進めた。また、札幌には農学校が設立された。しかし、古くから蝦夷地に住み、漁業や狩りで暮らしを立てていたアイヌの人たちは、開拓が進むにつれて仕事の場を奪われ、生活は次第に圧迫されていった。</p> <p>＜明治初期の北海道と＞ 〔アイヌの人たちの暮らしの変化〕 コラム 北海道の開拓が進められていく中で、北海道の先住民であるアイヌの人たちに対しては、徹底した同化政策がとられた。政府はアイヌ古来の狩りの方法や、入墨や耳環をつける習慣を禁止した。また日本語の使用や日本式の名乗ることを強制した。</p> <p>一方、北海道はカムイ（神）の土地であると考え、土地を所有するという考えのなかったアイヌの人たちの土地を、持ち主のない土地として没収し、国有地にした。こうしてアイヌの人たちは、木を切れば「盗伐」、しかを捕れば「密猟」とされ、それまでの生活権を奪い取られた。</p> <p>【写真】 アッシ：樹木の皮から作られたアイヌの人たちの伝統的な織物。</p> <p>設問：アイヌの人たちを日本に同化させる政策は、アイヌの人たちにとってどのような意味をもったのか考えてみよう。</p> <p>＜世界の中の市民の一人として—少数民族の権利と文化を守る＞ 〔人権をたつとぶ〕 またアイヌの人たちや在日韓国人・朝鮮人に対する差別や偏見も同様である（註）。 （註）アイヌの人たちは、「北海道旧土人保護法」を廃止し、アイヌ民族に対する差別の根絶を目ざした新たな法律の制定を求めてきた。1997年5月、こうした運動を経て、アイヌ民族の誇りが尊重される社会の実現をはかることを目的とした法律ができた。これにより、「北海道旧土人保護法」などの法律は廃止された。</p>	〔現代〕 差別・偏見  旧土人法
46 帝国歴史764 中学社会科用 社会科 中学生の歴史 帝国書院	巻頭  P47	<p>【地図】 領国下での対外関係 ＜平安京の建設と東北支配＞ 〔東北地方のようすと朝廷の支配〕 東北地方には、おもに狩猟漁労や採集のほか、農耕や牧畜の生活をしたり、また、馬や毛皮の交易をしてくらす住民がいました。都の朝廷は、これらの人々を異民族であると考えて、蝦夷とよんでいました。そして朝廷は、関東地方などから兵士や農民を移して開拓をすすめるながら、蝦夷との戦いにそなえて各地に城や柵を築きました。そのため、律令国家の政治をこぼんで奥地に追われたり、強制的に移住させられた蝦夷の人々は、奈良時代のころか</p>	〔近世〕  〔古代〕



		<p>でいこう たがしやう から抵抗をつづけ、多賀城を陥落させるなど、たびたびはげしい戦乱がおきていました。 桓武天皇は、いくとも大軍を送って、蝦夷をせめました。そして、坂上田村麻呂を征夷大將軍として派遣された軍が、ようやく戦乱をしずめ、北上川中流の地域に胆沢城を築きました。日本海がわでは、そのち秋田地方北部にまで、律令国家の支配が広がりました。</p> <p>【地図】東北地方の支配</p>	〔中世〕
P81		<p>＜日本とまわりの国々とのつながり＞</p> <p>コラム アイヌとの貿易</p> <p>本州の最北端青森県津軽の十三湖は、中世では十三湊とよばれ、日本とアイヌ社会との貿易の中心地でした。ここは、豪族安藤（安東）氏が支配していました。アイヌからはくまやらの毛皮、さらにこんぶなどが取り引きされ、日本からは鉄製品などがアイヌ社会にわたりました。十三湊を中心にした交易は、京都や九州、さらに朝鮮半島にまでおよんでいた。</p>	〔近世〕
P128		<p>＜幕府の外交と鎖国＞</p> <p>〔鎖国はどのようにしておこなわれたか〕</p> <p>当時、幕府はオランダ・中国のほかは、琉球・朝鮮と交渉をもちましたが、鎖国のもとで行われた貿易は、事実上、長崎・対馬・薩摩と、アイヌの人たちによる（北海道）の4か所に限られていました。</p>	〔近世〕
P132-133		<p>＜江戸幕府の成立と外交＞</p> <p>〔松前藩による蝦夷地の支配〕</p> <p>蝦夷地（北海道）のアイヌ民族は、おもに漁や狩りをしてくらし、さけ、こんぶ、毛皮などを、本州からの米や鉄製品などと取り引きしていました。17世紀のはじめ、松前藩は蝦夷地での交易を独占することを幕府からみとめられ、アイヌの人たちとの交易で得た品物を商人に売って、その利益を藩の収入にしました。また、藩のおもだった家臣には、領地のかわりに、アイヌ民族と交易する場所を分けあたえ、そこで独占的に交易を行う権利を認めました。交易の基準は、たとえば、さけ100本につき小さな俵（ふつうの米俵の半分）で米1俵とされていたが、中には米の量をさらに約3分の1にへらすなど、アイヌの人たちにとって不利な交易を強制するようになりました。松前藩のこのような支配にいきどおったアイヌ民族は、シベチャリ（北海道静内町）のアイヌ指導者シャクシャインの呼びかけに応じて立ち上がり、1669年6月、松前藩との大規模な戦いがはじまりました（シャクシャインの戦い）。松前藩は、幕府や津軽藩（青森県）の援助を得て反撃し、同年10月、長期戦は不利と考えて講和を申し入れました。しかし講和を祝うその夜、シャクシャインたちアイヌの指導者は、松前藩にだまし討ちにされました。18世紀になって、にしんやさけの漁業がさかんになり、藩は交易や漁場の経営を大商人に請け負わせるようになりました。多くのアイヌの人たちは、大商人が経営する漁場の働き手としかり出され、漁や狩りの生活が困難になった地域もありました。</p>	〔近世〕

P133	<p><b>コラム</b> 国際的なアイヌ文化の歴史</p> <p>北海道のアイヌの人たちは、くま送り（イヨマンテ）を民族のたいせつな儀礼として伝えていきます。これは、オホーツク文化をはじめ世界の北方諸民族に共通の儀礼でした。オホーツク文化は、7世紀から12世紀に、北海道のオホーツク海沿岸、千島、サハリン（樺太）、大陸のアムール川流域にかけての文化で、人々はオットセイなどの海獣をとって生活していました。一方、そのころ北海道の大部分には、狩猟・漁労で生活し、擦文土器（はけ目もようの土器）を使う擦文文化がありました。アイヌ文化は擦文文化から発展し、オホーツク文化などの影響を受けて13世紀ごろから形成されたと思われ、くま送りもその後、アイヌ文化独自の儀礼として完成したと考えられます。また、江戸や京都でもはやされた蝦夷錦という絹織物は、中国の江南地方でつくられ、北京やハルビン、黒竜江（アムール川）流域を経由して樺太と北海道のアイヌの交易によって、北海道に伝わったものです。松前藩や本州の商人によって江戸や京都にも運ばれました。</p> <p>① <b>【地図】</b> アイヌ民族との交流</p> <p>② <b>【写真】</b> シャクシャイン像（北海道静内町）</p> <p>③ <b>【図版】</b> イヨマンテ アイヌには、くまの霊に宝物・酒などをもたせて、神の国に送りかえすという儀礼があります。＜アイヌ民族博物館蔵＞</p> <p>④ <b>【写真】</b> 蝦夷錦＜市立函館博物館蔵＞</p>	〔近世〕
P167	<p><b>【年表】</b> 一六六九 蝦夷地でシャクシャインの戦いがおこる</p> <p>＜近代ヨーロッパとの接触＞</p> <p>[ロシアのシベリア進出]</p> <p><b>コラム</b> 日本の北方探検</p> <p>17世紀以来、東アジアの中国・朝鮮・日本では、鎖国政策をとって外国との貿易を制限し、国内の開発に力をそそぎました。日本にはアイヌの人々の住む蝦夷地（北海道）がありました。18世紀後半になり、ロシア人がカムチャツカから南下してくると、蝦夷地の開発とロシア人との貿易をすすめる本も出て、老中の田沼意次は1786年に北方へ探検隊を派遣しました。探検隊は北海道をへて国後島・択捉島、さらにウルップ島や樺太（サハリン）の南西部も調査しました。1798年の北方探検隊は択捉島にも行き、そこを日本領としました。1808年と翌年の2回、幕府は間宮林蔵に樺太の探検と調査をさせました。この探検で間宮は、間宮（タタール）海峡と、樺太が島であることをたしかめました。</p> <p><b>【地図】</b> 日本の北方探検</p>	〔近代〕 組織設立 旧土人法
P243	<p>＜新政府の外交と国境の画定＞</p> <p>[北海道の開拓]</p> <p><b>コラム</b> 開拓とアイヌの人々</p> <p>開拓がすすむにつれてアイヌの人々は、漁や狩りの場をうばわれ、さらに法規による土地のとりあげが行われまし</p>	〔現代〕 差別・偏見

	P293	<p>た。政府は、日本の生活様式と同じようにする同化政策をとって、アイヌ民族古来の風習を禁じ、日本式の姓名や学校における日本語の使用を強制しました。また、アイヌの人々を保護するとして「北海道旧土人保護法」という法律を制定しましたが、実際は不利な条件での農業を強制することになり、差別はなくなりませんでした。こうして、アイヌの人々の漁や狩りを中心とした生活様式や民族的個性をもった文化は急速に失われていきました。</p> <p>＜米騒動と高まる社会運動＞</p> <p>【コラム】被差別の人々とアイヌの人々</p> <p>一方、北海道では、アイヌの人々が、根強い偏見と差別をなくすために、生活改善をめざし、「北海道旧土人保護法」の改廃などを求める運動をおこしました。1930年には、はじめて全道的な組織の「北海道アイヌ協会」が設定されました。</p> <p>＜日本の現状と課題＞</p> <p>【たいせつな平和・人権・民主主義】</p> <p>しかし、就職や結婚のときにみられる部落差別、アイヌの人たちに対する差別、在日韓国・朝鮮人への民族差別のほか、女性差別、障害者・老人など社会的に立場の弱い人々への差別など、さまざまな面でいまでも問題があらわれています。</p>	〔中世〕
116 日本歴史765 中学校社会科用 中学生の社会科 歴史 日本の歩みと世界 日本文教出版	P83	<p>＜室町幕府の政治と外交＞</p> <p>【北海道の動き】</p> <p>鎌倉時代の後半から室町時代のはじめには、本州と北海道とのあいだに、交流がはじまった。北海道南部のアイヌは、昆布やラッコ・アザラシの毛皮など、オホーツク海の産物をもって、さかんに津軽（青森県）に往来した。本州から北海道にわたった人々（和人）は、貿易の利益を独占したり、アイヌの土地をうばったりするようになった。1457年、アイヌはコシヤマインを中心に蜂起した。以後、アイヌの抵抗は、およそ100年にわたってつづいた。</p> <p>＜江戸幕府の成立と鎖国＞</p> <p>【朝鮮・琉球・蝦夷地】</p> <p>蝦夷地（北海道）では、アイヌが、首長のもとに狩猟と漁業を中心とする地域的なまとまりをつくっていた。アイヌとの交易の独占を認められた松前藩は、不公平な取り引きをして利益を上げた。アイヌは、17世紀の中頃、大酋長シヤクシャインのもとに蜂起したが、しずめられ、松前藩による支配に苦しんだ。</p> <p>【図版】アイヌの人たちの暮らし（アイヌ風俗十二月屏風、市立箱館博物館蔵）</p>	〔近世〕
	P187	<p>＜明治維新＞</p> <p>【北海道の開拓】</p> <p>政府は先住民であるアイヌの人々を、平民に組み入れて管理し、土地を分けて、農業をおこなわせるようにしむけたが、本州などから移住してきた人々とは差別した。アイヌの人々の生活は、自然の豊かなめぐみのもとに、狩猟</p>	〔近代〕

	P189	や漁業が中心であったが、移住民が増加し、開拓地が広がってくると、しだいに遊びやかされ、固有の文化もこわされていった。	〔近代〕
	P283	＜明治維新＞ 〔北の大地〕 札幌市周辺だけでなく、北海道の各地には、アイヌ語の地名とともに、開拓の歴史をうかがいがい知ることのできる地名が見られる。	〔現代〕 差別・偏見
<h2 style="text-align: center;">中学地理（7冊）</h2>			
1 日書地理709 中学校社会科 中学校社会 地理的分野 日本書籍	P248	＜北海道地方＞ 〔アイヌ民族の人々〕 北海道は、明治になるまで、南部の一部をのぞき、アイヌ民族の島であった。アイヌの人々は、おもに山で狩猟をしたり、川や海で魚を捕ったりして生活をしていた。女の人たちは、木の皮からとった繊維で布を織り、刺繍をして、アツシとよぶ美しい紋様の衣服をつくった。文字はもたなかったが、ユーカーラとよぶ、神々や英雄などの物語を歌のように語り、子供たちに伝えてきた。江戸時代、南部に城をきずいた松前藩は、アイヌの人たちが住む土地を蝦夷地とよんだ。本州からやって来た商人たちは、アイヌの人々がとった魚やこんぶ、毛皮などをだますようにして安く手に入れた。松前の町は、この取引でたいへんさかえた。アイヌの人々は、何度か抵抗したが、力づくでおさえられた。明治になり、この島は、北海道と改名され、本州から多数の開拓民がやってくるようになった。アイヌの人々が生活していた土地は、国有地とされ、名前もことばも日本語にさせられ、就職や結婚などで差別を受けるようになった。アイヌの人々は、アイヌ民族の人権と文化を守り、先住民としての権利を認める法律の制定を求めていたが、1997年に「アイヌ文化振興法（アイヌ新法）」として成立した。 【写真】阿寒湖のまりも祭り 伝説にもとづき、まりもを神として送る儀式をおこなう。 【地図】アイヌ語に由来する地名（日本地名大辞典ほか）	〔近世～現代〕
	P249	＜学習のまとめ＞ 【地図】アイヌの人たちの土地を明治時代から日本が開発	
2 東書710 中学校社会科用 新編 新しい社会 地理	P254	＜北海道地方＞ 〔アイヌの人たちの生活舞台〕 北海道には本州から人びとが移り住むずっと前から、独自の文化を持つ先住民族であるアイヌの人たちが生活していた。しかし、しだいに東北地方からの移住者が海崖部に住むようになり、江戸時代には松前藩がおかれ、本州	〔～現代〕

東京書籍	P255	<p>から北海道にわたる商人などが増え、アイヌの人たちが狩猟場の場や漁場は荒らされるようになった。そのためアイヌの人たちの生活は圧迫され、人口も減少していった（註）。</p> <p>（註）明治時代に移住者がさらに増加し、アイヌの人たちは少数民族となり、差別を受けるようになった。今日、アイヌの人たちの独自の文化や歴史を見おし、それを伝えていこうとする取り組みが進められている。</p> <p>【地図】アイヌ語に由来する地名 アイヌの人たちは北海道や東北地方にむかしから住んでいました。そのためこれらの地域にはアイヌ語の地名が多く残っています。</p> <p>＜北海道地方＞ 〔北海道の中心、札幌〕 〔コラム〕札幌はアイヌ語の「サツポロベツ（かわいた大きな川）」に由来し、豊平川の扇状地に開拓の拠点として建設されました。</p> <p>＜北海道地方＞ 〔学習を整理してみよう〕 北海道…アイヌ民族 圧迫された歴史 民族の文化の見直し</p>	〔～現代〕
3大書711 中学校社会科用 中学社会地理的分野 大阪書籍	P244	<p>＜北海道地方＞ 〔開拓のあゆみ〕 北海道はもともと蝦夷地と呼ばれ、先住民のアイヌ民族が住むところでしたが、しだいに東北地方からの移住者が、渡島半島南部の海岸に住むようになり、江戸時代には、松前に城下町もできました。</p> <p>〔豊かな観光資源〕 アイヌ民族の伝統的な文化にふれることもできます。</p> <p>〔写真〕札幌の街なみ アイヌ語の「サットポロ」（乾燥した広い土地の意味）からきた名前です。北海道の地名の多くは、アイヌ語に由来しています。</p> <p>＜北海道地方＞ 〔コラム〕 アイヌ民族の暮らしと文化 アイヌの人々が着る独特の模様がある着物は、アツシと呼ばれ、木の皮の繊維で織られています。主な食料は、しかやさけなどの動物でした。アイヌ語を用い、海岸や川岸のコタンと呼ばれる村で生活していました。このような暮らしと文化は、本州などからの移住者の迫害のなかでうすれていきました。今ではアイヌの人たちが中心となつて、資料館を建てたり、儀式を保存したりしています。さらにアイヌの人々の文化・伝統などを尊重する法律も制</p>	〔近世〕  〔現代〕  〔～現代〕 文化の尊重
	P245		

17 教出地理712 中学校社会科用 中学校社会地理 教育出版	P263	<p>定されました。</p> <p>【写真】 アツシを織るアイヌの人</p> <p>&lt;東日本&gt;</p> <p>〔明治政府による開拓〕</p> <p>北海道にはもともとアイヌの人たちが住んでいた。江戸時代になって本州からわたってくる人々がしだいに増え、そのため、アイヌの人たちは土地をうばわれ、生活を圧迫されて、人口が減少していった。近年はアイヌの人たちの伝統文化を見直し、伝承していくようとする運動がさかんになっている。</p> <p>&lt;地域から歴史を考える&gt;</p> <p>〔アイヌの人たち〕</p> <p>日本は単一の民族からなる国ではなく、アイヌの人たちや、そのほかの民族の人たちも暮らしている。ここでは、アイヌの人たちの生活や文化について考えてみよう。</p> <p>アイヌの人たちの暮らしの変化</p> <p>明治時代の初め、北海道には2万人近いアイヌの人たちが暮らしていた。日本政府は、ロシアに対する警備のためもあって、アイヌの人たちを日本に同化させる政策を進めた。この政策によって、アイヌの人たちは名前を日本式のものに変えさせられ、日本語の使用を強制させられた。さらに、アイヌの人たちが暮らしていた土地は国有地に組み入れられ、後に本州などの人や会社に払い下げられた。そのため、アイヌの人たちは、それまでのように木を切ったり、狩や漁をすることができなくなった。</p> <p>(明治32年)</p> <p>1899年に、「北海道旧土人保護法」が施行され、アイヌの人たちに1戸あたり5haの土地が払い下げられたが、15年たっても開墾されないと没収されることになっていた。払い下げられた土地は荒れ地が多く、農業を行うことは難しかったので、土地を手放さざるをえない人が多かった。また、アイヌの人たちの集落には旧土人学校が設けられたが、修業年限は、一般の尋常小学校が6年になってからでも4年のまま、科目の数も少なかった。この制度は1937年まで続けられた。</p> <p>アイヌ民族初の国会議員</p> <p>1994年8月、萱野茂さんは参議院比例代表選出議員としてくり上げ当選し、アイヌ民族で初めての国会議員となった。明治時代以来の同化政策によって、言葉や文化を奪われたアイヌ民族の権利の回復を目指す萱野さんは、参議院に初登院すると、アイヌ民族に対する差別の絶滅を基本理念とする「アイヌ新法」の早期制定を要望した。「まず、違う民族が日本に存在しているのだということを、みんなに知ってもらいたい。」と萱野さんはうたった。このような運動の結果、1997年5月、問題の多かった「北海道旧土人保護法」などは廃止された。</p> <p>日本では第二次世界大戦後、これまでにアイヌ民族から6人が国政選挙に挑戦したが、いずれも落選した。世界では先住民族や、少数民族に一定の数の議席を保証している国もある。</p> <p>設問：アイヌの人たちなどによって、日本の選挙制度にはどのような問題があるのだろうか。考えてみよう。</p> <p>【地図】 アイヌ語に由来する北海道の地名と、その意味 (山田秀三ほか)</p>	〔近代〕
	P272-273	<p>&lt;地域から歴史を考える&gt;</p> <p>〔アイヌの人たち〕</p> <p>日本は単一の民族からなる国ではなく、アイヌの人たちや、そのほかの民族の人たちも暮らしている。ここでは、アイヌの人たちの生活や文化について考えてみよう。</p> <p>アイヌの人たちの暮らしの変化</p> <p>明治時代の初め、北海道には2万人近いアイヌの人たちが暮らしていた。日本政府は、ロシアに対する警備のためもあって、アイヌの人たちを日本に同化させる政策を進めた。この政策によって、アイヌの人たちは名前を日本式のものに変えさせられ、日本語の使用を強制させられた。さらに、アイヌの人たちが暮らしていた土地は国有地に組み入れられ、後に本州などの人や会社に払い下げられた。そのため、アイヌの人たちは、それまでのように木を切ったり、狩や漁をすることができなくなった。</p> <p>(明治32年)</p> <p>1899年に、「北海道旧土人保護法」が施行され、アイヌの人たちに1戸あたり5haの土地が払い下げられたが、15年たっても開墾されないと没収されることになっていた。払い下げられた土地は荒れ地が多く、農業を行うことは難しかったので、土地を手放さざるをえない人が多かった。また、アイヌの人たちの集落には旧土人学校が設けられたが、修業年限は、一般の尋常小学校が6年になってからでも4年のまま、科目の数も少なかった。この制度は1937年まで続けられた。</p> <p>アイヌ民族初の国会議員</p> <p>1994年8月、萱野茂さんは参議院比例代表選出議員としてくり上げ当選し、アイヌ民族で初めての国会議員となった。明治時代以来の同化政策によって、言葉や文化を奪われたアイヌ民族の権利の回復を目指す萱野さんは、参議院に初登院すると、アイヌ民族に対する差別の絶滅を基本理念とする「アイヌ新法」の早期制定を要望した。「まず、違う民族が日本に存在しているのだということを、みんなに知ってもらいたい。」と萱野さんはうたった。このような運動の結果、1997年5月、問題の多かった「北海道旧土人保護法」などは廃止された。</p> <p>日本では第二次世界大戦後、これまでにアイヌ民族から6人が国政選挙に挑戦したが、いずれも落選した。世界では先住民族や、少数民族に一定の数の議席を保証している国もある。</p> <p>設問：アイヌの人たちなどによって、日本の選挙制度にはどのような問題があるのだろうか。考えてみよう。</p> <p>【地図】 アイヌ語に由来する北海道の地名と、その意味 (山田秀三ほか)</p>	〔近代〕
		教育	〔現代〕
		国会当選	新法
		旧土人法	社会運動
		〔近代〕	

		<p>【写真】アイヌ新法の早期制定を訴えるアイヌの人たち（1992年 東京都）</p> <p>＜学習のまとめ＞</p> <p>〔北海道の自然と歩み〕</p> <p>【地図問題】先住のアイヌの人たち－開拓－屯田兵</p>	
35 清水地理713 中学校社会科 中学校地理 日本の国土と世界 清水書院	P275	<p>＜北海道地方＞</p> <p>〔道央・道南のようす〕</p> <p>北海道のなかでも、本州に近い道南は、北海道が「蝦夷地」と呼ばれていた江戸時代から、本州との結びつきがあった地域である。</p>	〔近世〕
	P254	<p>＜北海道の開発と札幌＞</p> <p>〔開拓のあゆみ〕</p> <p>江戸時代までの北海道は、独自の文化を持つアイヌ民族が、大自然と共存してくらしていた。</p>	〔近世〕
	P256	<p>【図版】北海道の地名</p> <p>北海道の地名には…内や…別と読む例が多い。これは沢や川を生活の基盤にしたアイヌ民族の呼び名に漢字をあてはめたからである。</p>	〔近世〕
	P264	<p>＜北海道地方＞</p> <p>【コラム】学習を深めよう12</p> <p>アイヌ民族について考えよう</p> <p>北海道はアイヌ語で、アイヌモシリ（アイヌが住む土地）といい、江戸時代までは一部をのぞいて、アイヌ民族が暮らしていた。</p> <p>日本政府は明治時代のはじめに、北海道を国のものとして、開拓農民などに土地を分け与え、残りの荒地や原野をアイヌの人々に与えた。しかし、それらの原野も、シャモ（和人）に安く買われていき、現在では、わずかにその所有地が残っているにすぎない。</p> <p>もともと狩猟民族であるアイヌにとって、山や川というのは食料供給地であり、それらを奪われることは生活の場を失うことにつながった。現在、資源を保護するために法律で、川を上ってくるさけの捕獲は禁じられている。しかし、アイヌにとってさけは、冬をこす重要な食料であったので、このことは食生活というアイヌ民族固有の文化を失うことであった。</p> <p>北海道では、アイヌの儀式のためのさけの捕獲はわずかに認められているが、アラスカのエスキモーなどは、くじらやさけをとる権利が国から保障されている。さらにカナダなどでは先住民族の土地の返還や自治を認める動きもある。</p> <p>このようなか、1997年に「アイヌ文化振興法」が成立した。この法律は、アイヌの人々の民族としての誇りが尊重される社会の実現を目的としている。そのためにアイヌ文化継承者の育成やアイヌ文化への知識の普及</p>	〔近世～現代〕

<p>46帝国地理714 中学校社会科用 社会科中学生の地理 世界の人びとと日本の 国土 初訂版 帝国書院</p>	<p>P273</p> <p>P276</p>	<p>＜北海道地方＞</p> <p>【地図・図版】アイヌの人々の伝統的な祭り</p> <p>＜北海道地方＞</p> <p>【アイヌの伝統文化】</p> <p>アイヌの人々とはかつて北海道をはじめ、東北地方や樺太（サハリン）南部にも住み、独自の文化を築いていました。北海道の地名には、札幌、室蘭など、アイヌの地名を語源とするものがたくさんあります。また、アイヌ語には文字がありませんが、ユーカラなどのすぐれた口伝の文芸があります。進む開拓の一方で、失われつつあるこのようなアイヌの伝統文化を見なおし、守ってゆこうという運動が、活発になっています。</p> <p>① 【写真】アイヌの人々の祭り（白老町）</p> <p>アツシと呼ばれる衣装を着ています。</p> <p>② 【地図】アイヌ語に由来する地名＜NHK北海道本部北海道地名誌＞</p> <p>設問：語源にはどのような種類のものが多いでしょうか。</p> <p>＜北海道地方＞</p> <p>【学習のまとめ 北海道地方】</p> <p>北海道の風土と開発</p> <p>* アイヌの伝統文化</p>	<p>〔～現代〕 文化の尊重</p>
<p>116日本文地理715 中学校社会科 中学生の社会科 地理 世界と日本の国土 日本文教出版</p>	<p>P284</p> <p>P18</p>	<p>＜開発の進む北海道＞</p> <p>【北海道の開拓とアイヌ】</p> <p>先住民のアイヌ 北海道は、江戸時代まで「蝦夷地」とよばれ、独自の文化をもつアイヌの人たちが住む土地であった。このため、北海道にはアイヌ語に由来する地名が多い。アイヌの人たちは、独自の模様のあるアツシとよばれる着物を身につけ、コタンとよばれる村をつくって、魚や動物をとってくらしていた。しかし、本州などからの移住者による開拓が進むにつれて、伝統的な生活や文化はしだいに圧迫され、日本文化への同化をいられていった。現在では、少数の人たちによって、アイヌの文化を保存する努力がなされている。</p> <p>【写真】アイヌの人々の祭り（まりも祭り、阿寒町）</p> <p>【地図】アイヌ語の地名（山田秀三ほかによる）</p>	



1 日書公民809 中学校社会科 中学社会 公民的分野 日本書籍	P33	<p>中学公民 (7冊)</p> <p>＜基本的人権の内容＞</p> <p>【アイヌ民族差別】</p> <p>「蝦夷地」の先住民であったアイヌ民族は、1899年制定の「北海道旧土人保護法」によって差別され、正当なあつかいを受けてこなかった。これに対し、アイヌ民族の正当な地位を築こうという運動もさかんになり、1988年北海道知事は、この法律の廃止と「アイヌ新法」の制定を政府に要求した。1997年、アイヌ民族を先住民として尊重する決議とともに、アイヌ文化を振興し、伝統の普及を目的とした「アイヌ文化振興法」が成立した。しかし、まだ多くの課題が残っている。</p>	〔現代〕 旧土人法 新法
2 東書公民810 中学校社会科用 新しい社会 公民 東京書籍	P19  P20-21	<p>＜差別とたたかう…①＞</p> <p>〔差別をなくすために〕</p> <p>今日の日本社会でも、部落差別、アイヌ民族への差別、在日韓国・朝鮮人への差別などがあり、解決しなければならぬ国民的な課題となっている。</p> <p>＜差別とたたかう…①＞</p> <p>【アイヌ民族への差別撤廃をめざして】</p> <p>アイヌ民族は古くから北海道、サハリン、千島列島を居住地とし、自分たちの言葉と文化をもち、民族独自の歴史を築いてきた。</p> <p>しかし、江戸時代に松前藩がおかれると、本州などからの商人によって漁場や狩猟の場が荒らされ、生活は圧迫されていった。明治になると政府はかれらの土地をうばい、「日本人」化（同化）を強制し、アイヌ民族俗事の文化を否定するなど、差別的な政策を行った。この過程でアイヌ民族への差別や偏見が強められていった。</p> <p>現在、アイヌの人たちは、自分たちの文化の継承、民族としての教育、経済の自立などをめざして努力している。</p> <p>【写真】国会の委員会ではアイヌ語で質問するアイヌ民族出身の国会議員 菅野議員は、「アイヌ語で話すことで、ちがう民族が日本にいてることを知ってもらいたかった」と説明している。 (1994年)</p>	〔現代〕 差別・偏見  〔近世～現代〕   国会当選
	P25	<p>＜わたしたちの社会と差別＞</p> <p>〔アイヌ民族であること〕</p> <p>コラム</p> <p>1988年4月末、雪もすっかり解けて、まもなく桜も開花というころにわたしは娘といっしょに札幌に引っ越してきた。わたしにとって、およそ20年ぶりの北海道での暮らしだった。</p> <p>しかし、わたし一人の稼ぎでは、食べていくのがやっとという経済状態で、そんな精神的負担が娘にも重くのしかかっていた。毎日が綱渡りのようなものだったのだから。</p> <p>それでも、娘は娘なりに一生懸命やっていた。だが、貧しいことに加えて、アイヌ民族であるという理由で中学</p>	〔現代〕

	<p>校で差別を受け、それにたえきれなくなつて、1年あまりの札幌での暮らしにピリオドを打ち、東京に戻ってしまった。苦しいことの多かった札幌での暮らしは、娘にとって悪夢のようなものだったのだろう。北海道はわたしの故郷ではあっても、東京生まれの娘にとつての故郷ではなかったのである。傷つきやすい、小さな魂は一生懸命考へて、自分の道を探り、歩き始めたのである。それ以来、わたしたちは別々に暮らしている。</p> <p>差別の痛みを知らない人は、よく、差別に打ち勝つ強さを要求する。しかしこれはどう考えてもおかしい。いじめられる原因を引き起こしたわけでもないのに、アイヌ民族の血を引いているというだけで、いじめられてしまうのである。いじめられる側の問題を問うこともなく、目をつむってしまふ社会の不条理に怒りを感じる。「アイヌ文様刺繍のころ」チカップ美恵子)</p>	〔現代〕 旧土人法 新法
P25	<p>＜わたしたちの社会と差別＞ 〔アイヌ新法が制定されて〕</p> <p><b>コラム</b></p> <p>1889年、明治政府はアイヌ民族の保護と同化をねらいとして「北海道旧土人保護法」を制定し、その結果アイヌ民族は土地をうばわれ、民族の独自の文化を否定されることとなった。この差別観に根ざした法律の撤廃と「アイヌ新法」の制定を求める運動が進められていたが、1997年に「アイヌ文化の振興並びにアイヌの伝統に関する知識の普及及び啓発に関する法律」がようやく制定された。アイヌ民族としての誇りが尊重される社会の現実をはかることをおもな目的とし、国や地方公共団体がアイヌ文化の振興などの施策を実施することとしている。いっぽう、先住民民族であることが法律に書かれず、文化の振興にのみ重点がおかれていることなど、課題も残っている。</p>	
P175	<p>＜多文化社会に生きる＞ 〔さまざまな文化が共存する社会〕</p> <p><b>写真</b>「先住民国際フェスティバル'94」に集まった人々</p> <p>1994年9月、アイヌ民族をはじめ、世界各地の先住・少数民族が北海道に集まりました。人々は、伝統文化の紹介などをとおして交流を深め、地球が多民族・多文化で構成されていることを強くアピールしました。</p>	〔現代〕 社会運動
P178	<p>＜日本文化をいろいろな角度から見よう＞ 〔複数文化社会・日本〕</p> <p><b>コラム</b></p> <p>北海道地域では、本州が弥生時代に入つた後、鉄器と石器を併用する時代に入り、北海道独自の文化を形成し始まります。本州が平安時代末期～江戸時代に入ると、鉄器文化の時代に入っています。さらに、鉄器時代の後が、アイヌ文化の時代（本州は鎌倉時代末期～江戸時代）になり、明治時代以降、北海道の開拓によって北海道独自の文化（狩猟・漁労・採集生活が基本）は、衰退させられていきました。そして、現在の日本には在日韓国・朝鮮人をはじめとした在日外国人約200万人（1994年現在）や、アイヌ民族が生活しています。</p> <p><b>【地図】</b> 平安時代の各地域の文化</p>	〔先史～現代〕

		オホーツク文化－現代のサハリン南部・北海道東部沿岸・千島列島南部	
3 大書公民811 中学校社会科 中学生社会 公民的分野 大阪書籍	P18	<p>＜日本国憲法と基本的人権＞</p> <p>〔差別の解消に向けて〕</p> <p>わたしたちの身のまわりには、部落差別、女性差別、障害者への差別、先住民のアイヌ民族差別や、在日韓国・朝鮮人への差別やなど、日本国憲法の精神に反するとりあつかいがみられます。</p> <p>【写真】アイヌ民族の人権を訴える国会議員</p>	〔現代〕 差別・偏見 国会当選
	P51	<p>〔コラム〕</p> <p>〔人権の問題〕</p> <p>（註）歴史の教科書などから、アイヌの人たちに対する差別の歴史も調べてみよう。</p>	
	P221	<p>＜公民の学習を終わるにあたって＞</p> <p>〔「共生・共存」の社会へ〕</p> <p>例えば、わが国でいえば、職場や家庭における女性差別、部落差別、アイヌの人たちへの差別、心身に傷害を受けている人たちへの差別、在日韓国人・朝鮮人への差別、そして日本に働きにきている発展途上国の人々に対する差別などが今もなお残っていますが、こうした差別をなくし、すべての人がともに生き、ともに共存し合える社会を築いていくことが大切です。</p>	
3 大書公民812 中学校社会科 中学社会 公民 教育出版	P48	<p>＜人権をみんなのものに－国連の人権活動＞</p> <p>〔国連の取り組み〕</p> <p>左の写真には1987年に、国連先住民会議にアイヌの人たちの代表が参加したことを伝える新聞である。このような運動を経て、1997年5月、アイヌの人たちの民族としての誇りが尊重される社会の実現をはかることなどを目的とした法律が制定された。これにより、アイヌ民族への差別法とされてきたいくつかの法律が廃止された。</p>	〔現代〕 社会運動 新法 旧土人法
35 清水公民813 中学校社会科 中学校 公民 日本の社会と世界 清水書院	P25	<p>＜平等権（2）－法の下での平等と差別の克服＞</p> <p>〔差別の克服を求めて〕</p> <p>また、日本の少数民族であるアイヌや、日本の植民地支配や強制連行によって来日し定住している韓国・朝鮮の人々への差別やはまだなくなっていない。</p> <p>【写真】「アイヌ新法」の制定を要求するデモ</p> <p>1997年、初めてアイヌを国内の少数民族と認める「アイヌ文化振興法」が制定され、差別を温存してきた「北海道旧土人保護法」が廃止された。しかし生活や差別に苦しみ状況は変わっていない。</p>	〔現代〕 差別・偏見 社会運動 新法 旧土人法
46 帝国公民814 中学校社会科 社会科 中学生の公民 日本の社会のしくみと	P21	<p>＜基本的人権と人間の尊重＞</p> <p>〔差別の実実をみつめよう〕</p> <p>たとえば、被差別部落出身者であることを理由に、結婚の自由や職業を選ぶ自由などがしばしばおかされている部落差別や、アイヌ民族に対する差別、在日韓国・朝鮮人に対する差別、日本で生活している外国人に対する差別、雇用などにおける女性差別、心身に障害をもっている人や高齢者など弱者に対する差別などです。</p>	〔現代〕 差別・偏見

<p>世界 帝国書院</p>	<p>P35</p>	<p>【写真】アイヌ出身の国會議員 アイヌ民族としてはじめて国會議員に選ばれた萱野茂氏が、最初の登壇のときにバッズをつけてもらっているところろです。〔現代〕</p> <p>設問：萱野氏の当選は、社会的にどのような意味があるのか考えてみましょう。</p> <p>＜考えてみよう 差別のない社会を求めて（1）部落差別・アイヌ民族への差別＞</p> <p>〔アイヌ民族への差別とは何か〕</p> <p>蝦夷地（北海道）に先住して、独特の文化をもっていたアイヌの人々に対する差別は、松前藩の統治の時代や北海道の開拓がはじまった当初からありました。その後、日本人への同化政策がすすめられ、アイヌ固有の文化やことばを失い、人口も大きく減ってしまいました。明治時代につくられた「北海道旧土人保護法」という差別的な法律は土地、労働、教育などについて本州などから移住した人々と格差を設けていました。この問題が、人権問題として意識されるようになったのは、比較的近いことですが、世界的な先住民の権利を擁護する機運の高まりが反映しています。国連は1993年を、「国際先住民年」と定め、世界の人々に先住民や少数民族の人権について考えることをよびかけました。私たちは、日本が単一民族国家であると思いがちです。アイヌの人々への差別がきちんと人権問題として認識されていないのも、こうしたことが影響しているのかもしれない。先住民や少数民族への差別にもっと注意を向ける必要があります。</p> <p>＜文化の相互理解と創造＞</p> <p>〔くりかえしてはならない歴史〕</p> <p>しかし、その過程で、共通の文化を重視するあまり、地域独自の文化を排除してきたことも忘れてはなりません。その一つが、先住民であるアイヌの人たちの文化です。</p> <p>【写真】アイヌ民族の祭り（北海道旭川市）</p> <p>アイヌ民族は独自の文化をもち、日本がむかしから単一民族でなかったことがよく理解できます。写真はコタン祭りの様子です。</p>	<p>国会当選 〔現代〕 差別・偏見 旧土人法 先住民年 多民族性 〔現代〕 多民族性</p>
<p>116 日本文学 中学校社会科 中学生の社会科 公民 現代の社会 日本文教出版</p>	<p>P42</p>	<p>＜人権の尊重と日本国憲法＞</p> <p>〔自由と平等〕</p> <p>いまの日本では、部落差別をはじめ、障害者や女性、アイヌの人々に対する差別、あるいは在日韓国・朝鮮人に対する差別などが、まだ、根強く残っている。</p>	<p>〔現代〕 差別・偏見</p>

資料4—3 日本1999年度検定社会科教科書（高校）

高等学校 地理歴史科 用 日本史A 現代からの 歴史 東京書籍		高校日本史A（7冊）	〔近代～現代〕
	P33	<p>＜欧米のアジア侵略と明治維新＞ 〔北海道開拓とアイヌ民族〕</p> <p>コラム</p> <p>先住のアイヌ民族からいえば、この北海道の開拓は、彼らの苦難の歴史であった。開拓使は、アイヌの同化政策をいっそう進め、それまでのアイヌのさまざまな生活習慣を禁止した。さらに日本式の氏名や日本語の使用などを強制した。北海道への移住者の増加による開拓の進展によって、アイヌの人々の生活圏はますます圧迫された。</p> <p>1878年、開拓使はアイヌの呼称を「旧土人」に統一し、1899（明治32）年、政府は「北海道旧土人保護法」を公布した。これは北米先住民（アメリカインディアン）を同化させ、開拓者に土地を払い下げるとするドーズ法（1887年制定）に近づけるものがある。この法でも「保護」されたとはいいいがたく、アイヌ民族の土地への権利は、きわめて限定的なものであった。</p> <p>この法にかわって、1997年「アイヌ文化の振興ならびにアイヌの伝統等に関する知識の普及および啓発に関する法律」が成立した。それには、アイヌの伝統的文化の振興がうたわれながらも、先住性については明記されていない。</p> <p>【図版】明治初年のアイヌの鮭漁：政府の進めた同化政策は、アイヌの生業をうばう結果となった。</p> <p>【図表】アイヌ人口割合の推移（北海道編『新北海道史』第9巻）</p>	旧土人法
	P39	<p>＜近代国家の成立と国際関係の推移＞</p> <p>〔国境の画定〕</p> <p>開拓使は北海道開拓をめざし、多くの実験的な政策を試みた。それは同時に、この地の先住民族であるアイヌ民族の生活と文化をうばう結果となった。</p>	〔近代〕
	P169	<p>＜世界に目を開いた近世日本＞</p> <p>〔琉球と蝦夷地〕</p> <p>コラム</p> <p>北海道の歴史も本州の弥生文化誕生のころから独自の歩みがはじまった。農耕（稲作）を欠いたこともあって、縄文文化、擦文文化、オホーツク文化があいついで成立、やがて大陸や本州から伝わった鉄器・陶器・漆器などを使用するアイヌ文化が形成された。13世紀ごろから本州との交易もさかん、和人の移住も道南地方を中心にはじまった。それとともにアイヌと和人の軋轢がつまより、1457年、道南各地のアイヌの蜂起が發端となって首長コシヤマインの乱に発展した。これを鎮定した蠣崎（のち松前）氏は道南の支配を確立し、和人のアイヌ擄取はさらに過酷となった。16世紀を通じてアイヌの蜂起はくりかえされた。同じころから樺太をつうじて、アイヌと大陸山丹人との交易がさかんになり、中国産の絹織物などが蝦夷地にもたらされ、蝦夷錦と呼ばれた。</p>	〔古代～近代〕

15 三省堂A579 明解 日本史A 改訂版 高等学校地理歴史科用 三省堂	P41	〔中世〕  江戸幕府は1604年、松前藩において道南の一部を支配させた。農民からの年貢米収入のない松前藩は、蝦夷地のアイヌとの交易権を家臣に与える「商場知行制」をとった。交易にさいしてはさまざまな不正が行なわれ、アイヌの生活を圧迫した。1669年アイヌは首長シャクシャインの呼びかけに応じ、松前藩との戦いに立ち上がった。その敗北のちも蜂起はしばしばあったが、やがて和人が優位に立ち、商場（場所）の経営を商人に請け負わせる「場所制」が取られ、江戸時代をつうじて維持された。 ＜東アジア世界のなかの中世日本＞ 〔琉球王国と蝦夷地〕 このころ、北方の蝦夷地との間にも経済交流が生まれ、渡島地方南部のアイヌは津軽と往来して交易した。交易の中心は津軽半島の十三湊で、鮭や昆布、毛皮などの多くの北海の産物が日本海を経由して畿内に送られた。その後、渡島地方に和人が住みつき、交易を独占しようとする有力者（館主）もあらわれようになった。こうした動きにくわえ、鉄製品などの交易品を高く売りつけようとする和人の悪辣な商取り引きもあって、アイヌの強い抵抗をひきおこした。1456（康正2）年にはアイヌの大首長コシャマインが蜂起したが、有力館主の蠣崎氏によって倒された。以後、蠣崎氏が渡島地方の支配権をにぎるが、アイヌの抵抗は約100年にわたってつづいた。 【資料】志苔館の銅銭 津軽の陶器 アイヌとの交易拠点であった志苔館跡（いまの函館市）から越前焼などの3個の甕が約40万枚の銅銭がみつかった。また、陶器は津軽の浪岡城跡（いまの青森県浪岡町）から、瀬戸や備前などの大量の焼物とした能登焼の珠洲のすり鉢。当時の日本交易がいかに活発であったかをしめしている。
	P62	〔近世〕  〔歴史スコープ 東アジアとの交流 琉球使節の江戸上り〕 また、家康は、1604（慶長9）年、蝦夷地の大名松前慶広に対し、日本人とアイヌの交易場所を松前城下だけとし、日本人の松前への渡海とアイヌとの交易を監視することを命じた。
	P92	〔近代〕  ＜激動のアジアと近代日本への歩み＞ 〔地方自治制度の整備と北海道・沖縄〕 こうした開発によって、アイヌは生活の場をうばわれ、「保護地」においやられたうえ、日本語の強制や、日本人への同化をもとめる公民化教育を強いられた。
	P187	〔現代〕 差別・偏見  ＜現在の日本と流動する国際社会＞ 〔世界の変動と課題〕 また、外国人労働者が急速に増加するなか、部落差別やアイヌ、在日韓国人・朝鮮人に対する偏見や差別をなくすことがますます大切になっている。
35 清水日A580 高等学校 地理歴史科 新日本史A 改訂版	P10	〔古代〕  ＜古代国家の形成＞ 〔奈良時代の政争〕 桓武天皇は政治の刷新をはかり、784年に長岡京に、794年には平安京に遷都を行った。また、東北の蝦夷経営を進

清水書院	<p>P27</p> <p>〔コラム〕沖繩と北海道</p> <p>一方、北海道には、8世紀から13世紀にかけて、<sup>まつもん</sup>縄文土器文化という独自の文化をもつ人びとが生活していた。この文化は縄文文化が<sup>きやうろう</sup>発展したもので、狩猟・漁労・採集を中心とした社会を形成していた。河川に近いところ<sup>がわいしやう</sup>に集落を構え、鮭、鱒漁をさかんに行った。オホーツク文化が伝わり、海獣（クジラ・オットセイなど）狩猟を中心とした人びともいた。</p> <p>古代には中央政府は北海道を<sup>わたりしま</sup>渡島とよび、そこに住む人びとを支配のおよばない東北地方の人びとと同様に、蝦夷とよんだ。渡島の蝦夷は毛皮などをもって本州に<sup>さけ</sup>渡り、取り引きを行っていた。</p> <p>中世には、本州との交易はさらにさかんになった。鮭や<sup>つがるとさみなと</sup>昆布などの特産品が津軽十三湊（青森県市浦村 十三）を中継して日本海を通り、本州各地に運ばれた。本州からは、鉄をはじめとする金属製品・陶磁器などがもたらされるようになった。このような交流を通じて、先住民であるアイヌは本州の文化を取り入れながら、独自のアイヌ文化を形成しはじめた。</p>	<p>〔古代〕</p>
<p>P36</p>	<p>〔近世〕</p> <p>＜鎖国下での対外交渉＞</p> <p>〔蝦夷地松前口〕</p> <p>幕府は松前藩に、アイヌとの交易独占権を与え、蝦夷地を統治させた。松前藩はアイヌとの交易権を知行として家臣に与えた。</p> <p>【図版】アイヌの交易</p> <p>北方の毛皮・海産物などを交易した。</p> <p>【図版】松前屏風</p> <p>半島の西南部にある和人の居住地を「松前」といい、その中心が松前であった。「松前屏風」は18世紀ごろ（宝暦年間）に描かれたもので、松前城下の繁栄ぶりがうかがえる。</p>	<p>〔古代～近世〕</p> <p>〔コラム〕</p> <p>蝦夷地</p> <p>蝦夷地とは、蝦夷とよばれる人びとが住んでいる地方をさしていた。古代にあったのは、その範囲は関東北部と新潟県北部を結ぶ線以北であった。しかし、しだいに北に後退し、近世では、<sup>えぞがしま</sup>蝦夷ヶ島もしくは蝦夷ヶ千島（現在の北海道）の南端、当時松前とよばれた地域を除く部分と、樺太および千島をさすようになった。そして蝦夷はアイヌ民族をさすようになった。</p> <p>鎌倉時代には、<sup>つがるとさみなと</sup>津軽の十三湊（青森県市浦村 十三）に本拠をおく安東氏が支配にあたり、15世紀には、渡島半島南岸の12ヵ所に館主とよばれる和人（日本人）の在地土豪が、アイヌとの交易や漁場への侵入を通じて成長してきた。そして1457（長祿元）年、アイヌの<sup>しゅちやう</sup>酋長コシャマインの蜂起を鎮圧した花沢館の館主蠣崎氏の客将武田信広が、蠣崎氏を相続するとともに、諸館主を統制して道南を統一していった。</p>

		<p>蠣崎氏はその後豊臣秀吉に蝦夷島主としての地位を認められ、江戸幕府にも所領が安堵された。徳川家康からは蝦夷地でのアイヌとの交易独占権が承認され、姓を松前氏に改めた。松前の範囲は城下を中心に西は熊石付近、東は汐首岬付近までであった。それ以外はアイヌの住む蝦夷地とされた。ここには松前藩の許可なく和人の往来はできず、永住も認められなかった。また、松前では米がとれなかったため、家臣には蝦夷地での一定の場所（商場）を定めてそこでアイヌとの交易権を知行としてあたえた。天明年間に場所78カ所に達していた。やがて家臣たちはこの交易権を、運上金を納めさせて場所の経営を請負わせる、場所請負商人に委ねていった。商人たちは米・酒・衣類などとアイヌの獣皮や鯨・鯨・昆布などの海産物と交換した。しかし、商人たちが交易品の目方をごまかしたり、品質を落としたりすることが多かったため、アイヌの不満は高まった。そのため、1669（寛文9）年には、日高から釧路までのアイヌを率いた梁退の首長シャクシャインの蜂起がおこった。シャクシャインは謀殺されたが、抵抗は1672年までつづいた。さらに1789（寛政元）年には、国後・目梨のアイヌ蜂起が鎮圧された。この結果、松前藩の支配は蝦夷地全域におよび、アイヌの人びとは場所請負制に組みこまれて従属を余儀なくされた。</p> <p>①【図版】北海道国郡全図 松浦武四郎が1869（明治2）年に制作したもの。（北海道大学付属図書館蔵）</p> <p>②【図版】鯨をとるアイヌ 江戸時代のアイヌの生活を描いたもの。（市立函館図書館蔵）</p> <p>③【写真】シャクシャイン像（日高支庁静内町）</p> <p>＜明治初期の外交問題＞ [北海道と沖縄]</p> <p>こうした開拓の進行にともない、先住民のアイヌは、その生業である狩猟と漁撈の場をせばめられた。政府はアイヌの同化政策をとり、日本の戸籍への編入と氏名・言語の日本化、農業につかせることを進めた。しかし、これはアイヌのとりつて伝統的な生活・文化の破壊と、異質な生活形態の強制を意味するものであった。</p> <p>＜世界の現状と日本の課題＞ [今後の課題]</p> <p>国内にはアイヌ民族（註）や在日韓国・朝鮮人などの差別撤廃、障害者の福祉や、部落の解放、男女平等の現実など、基本的人権にかかわる問題のほか、高齢者社会への対応、外国人労働者の受け入れなど、新たな課題もかかえている。</p> <p>（註）アイヌ民族の自立と人権擁護等のため、1984年以来アイヌ新法制定をもとめる運動がおこっていたが、97年に「アイヌ文化振興法」が制定された。</p> <p>【年表】801（養老20） 坂上田村麻呂蝦夷を、平定</p>	〔近代〕
	P84		〔現代〕 差別・偏見
	P177		新法
81山川川A581 高等学校 地理歴史科用	P13	<p>＜律令国家の展開＞ [平城京の時代]</p> <p>政府は道路を整備して中央と地方とを結びつけるとともに支配領域の拡大をはかり、蝦夷の住む東北地方には</p>	〔古代〕



<p>日本史A 山川出版社</p>	<p>P14</p>	<p>〔古代〕</p> <p>もつのくに たがしやう 陸奥国に多賀城を置いて支配し、九州には太宰府をおき、隼人の住む九州南部や薩南諸島も支配した。 ＜律令国家の展開＞</p> <p>〔平安遷都〕 えみし 天皇は、蝦夷の乱を鎮めて東北地方の支配に力を入れ、坂上田村麻呂を征夷大將軍に任じ、鎮守府を多賀城から胆沢城に進めた。</p> <p>〔コラム〕 古代の北海道</p> <p>北海道における人類の足跡は、本州と同じく旧石器時代にまでさかのぼることができる。白滝を初めとする旧石器時代やそれに続く縄文時代の多くの遺跡は、旧石器時代から縄文文化への順調な発展を示すが、本州で水稲稲作文化の弥生時代が始まった後も、寒冷な北海道へは水稲農耕に基礎をおく弥生文化は伝わらず、採取・狩猟、特にサケ・マスなどの漁労を中心とした食料採取文化が続いた。この文化は続縄文文化とよばれ、数百年の間続いた。</p> <p>8世紀ころ、本州の文化の波が北海道にも及ぶと、高めの温度で焼いた薄い赤褐色の土器が現れた。表面をブラシのようなもので滑らかにした簡素な擦文を持つこの土器によって代表される文化を擦文文化とよぶ。河川の漁労を主な生業とするこの文化は、やがて全道に及んだ。</p> <p>そのころの住民は堅穴住居に住み、集落（のちのコタンにあたる）をつくって原始的な共同生活を営んでいた。そしてほぼ同じころ、オホーツク文化とよぶ金属器をとまなう文化を持った人びとが沿海州やアムール川流域から北部の海岸地域に渡来した。その後、オホーツク文化は擦文文化に吸収されるが、やがて土器にかわって本州産の陶器・漆器が用いられるようになり、住居も平地住居に変化し、擦文文化は衰退する。こうして近世のアイヌ文化が準備されたのである。</p>
<p>P15</p>	<p>〔中世～近世〕</p>	<p>〔コラム〕 中世から近世の蝦夷ヶ島</p> <p>鎌倉時代末期、北条氏は津軽半島を支配していたが、その代官で津軽の豪族の安藤（安東）氏は十三湊を拠点として、日本海貿易を盛んに行い、サケ・コンブなどの北海の産物を京都にもたらした。15世紀中ごろ、南から津軽海峡を渡った人びとは、蝦夷ヶ島とよばれた北海道南部の地に進出し、館を中心にした居住地をつくった。館は渡島半島南部一帯の海岸沿いにつらなり、現在では道南十二館といわれる。彼らは和人とよばれ、安藤氏の支配下において勢力を拡大した。和人の進出は、漁り・狩りや交易を生業としていたアイヌを圧迫した。1457（長祿元）年、大首長コシヤマインらを中心に蜂起したアイヌは、和人の館をほとんど陥落させた。しかしわずかに上之国の領主蠣崎氏のみが持ちこたえ、その後、道南地域の和人支配者に成長し、江戸時代には松前氏を名乗った。松前氏は1604（慶長9）年家康からアイヌとの交易独占権を保障され、蝦夷地を支配する大名となった。稲作ができなかった松前藩は一族や有力家臣にアイヌとの交易権を分与し、特定の商場を知行として与えた（商場知行制）。家臣は米・酒・綿布・鉄製品を仕入れ、アイヌの集落で十鮭・昆布・鮑などと物々交換し、松前で商人に売りわたした。しかし、その物々交換がアイヌに著しく不利になると不満が高まり、1669（寛文9）年にはシャクシャインの戦いがおこった。</p>

	P50	<p>商場知行制も18世紀前半になると、商人に運上金<sup>うんじょうきん</sup>を納めさせて商場の経営をまかせる場所請負制にかわっていった。請負商人は畿内における綿作などの商業的農業の発展を背景に、安価な肥料として注目された糞<sup>しん</sup>のメ<sup>め</sup>粕<sup>がく</sup>などを生産するため、アイヌを労働力として酷使・虐待していった。</p> <p>【地図】 和人の進出図 1669（寛文9）年のころ。</p> <p>＜海外への対応＞</p> <p>【家康の外交】 また蝦夷ヶ島<sup>えぞがしま</sup>では和人地<sup>わしん</sup>の松前氏<sup>まつまえ</sup>が、家康から蝦夷地のアイヌとの交易を保障された。</p>	近世
	P122	<p>北海道の開発</p> <p>1869（明治2）年、箱館<sup>ごりやうかく</sup>の五稜郭<sup>ごりやうかく</sup>にたてこもっていた旧幕府軍が降伏すると、明治政府は開拓使を設置し、蝦夷地を北海道と改めて開発を進めた。</p> <p>明治初期の北海道の人口はアイヌが2万人、和人が10万人程度と推定されるが、政府はアイヌに対しては徹底した同化政策を推進する一方、1874（明治7）年には屯田兵制度<sup>とんでんへい</sup>をしいて土族（のちには平民も）の移住とその保護政策を進めた。</p> <p>…しかし、北海道の開発の陰で、アイヌはそれまでの伝統的な生活・風俗・習慣・信仰を失っていった。明治政府は1899（明治32）年に北海道旧土人保護法（アイヌ保護法）を制定したが、アイヌの生活や文化の破壊をくい止めるものにはならなかった。その後、1997（平成9）年にはアイヌ新法が制定された。</p>	近世～現代 旧土人法 新法
7 実教日A618 高等学校地理歴史科用 高校日本史A 実教出版	巻頭	<p>【巻頭資料】</p> <p>近世</p> <p>アイヌ文化 アイヌの首長</p> <p>1 夷酋列像（12図のうちイトコイ像）</p> <p>個人蔵</p> <p>1789年におきたアイヌの蜂起であるクナシリ・メナシの戦い<sup>まつまよ</sup>で、松前藩の要請で、蜂起したアイヌを説得し降伏させた、アイヌの首長12人の肖像画を、松前藩の家老で、円山応挙<sup>まるのやまおうえい</sup>に学んだ写生派の画家でもあった蠣崎波鏡<sup>うしきり</sup>が描いた。中国製の雲竜文<sup>うんりゅうもん</sup>の錦織<sup>にしきおり</sup>をきて、その上にロシア製のコートをとまっている姿は、江戸時代のアイヌが、北方の国際的な交易の担い手であったことを示している。</p>	〔近世〕
	P12	<p>＜原始・古代＞</p> <p>【コラム】</p> <p>日本列島の北と南</p> <p>これらの木器や縄文土器の文様のなかには、のちのアイヌ文様に近いものもある。</p> <p>【資料】 アイヌ文様</p>	〔古代〕

		<p>〔近世〕</p>
P54	<p>＜近世＞</p> <p>〔松前氏とアイヌ〕</p> <p>15～16世紀の蝦夷地のアイヌ社会は、幾人かの大首長【口絵17】のもとに統一され、昆布・鯨などの海産物を本州の米・酒・衣類などと交易していた。北陸や畿内から蝦夷地南部の松前地方に渡ってきた商人たちは、ときに交易品の価格をめぐってアイヌと対立した。1457（長祿元）年、アイヌは、大首長コシヤマインにひきいられて決起した。この抵抗を鎮圧した蠣崎氏の子孫は、秀吉から蝦夷島主の待遇を受け、江戸幕府の成立後には、松前氏と改称して大名となり、アイヌを通じて中国の絹織物（蝦夷錦）【口絵】や千島列島のラッコの毛皮など、蝦夷地の交易を独占した。</p> <p>松前氏の財政は、年貢収入ではなく、アイヌとの交易収入で、その権利を家臣にも配分した。彼らは、多くの利益を得ようとして、本州の品物を高く売りつけ、海産物を安く買いたたいた。そこで、1669（寛文9）年、大首長シャクシャインにひきいられたアイヌが蜂起した。</p>	
P55	<p>薩摩芋と蝦夷錦</p> <p>コラム</p> <p>蝦夷地交易</p> <p>江戸時代に京都の祇園祭の山車を飾ったり、江戸の歌舞伎役者の衣装に使われたりした錦織の一つに竜と雲の模様の蝦夷錦がある。蝦夷地・樺太・千島に住んでいたアイヌは、これを山丹錦とよんでいた。……樺太アイヌ・蝦夷アイヌは、毛皮と錦織を交易し、山丹錦として珍重していたのである。</p> <p>松前藩は、アイヌから山丹錦を購入し、蝦夷錦と称して江戸や京都にひろめたのである。</p>	
P56	<p>＜大日本帝国の誕生＞</p> <p>〔国境の画定〕</p> <p>政府は北方の緊張をするためにロシアに譲歩し、1875年に全千島列島を日本領、樺太をロシア領とする樺太千島交換条約をむすんだ。（註）</p> <p>（註）古来、択捉・国後・歯舞・色丹は北海道アイヌの居住地であり、国際条約上は一貫して日本固有の領土であった。</p> <p>主題学習 地域社会の形成と発展 北海道と沖縄</p> <p>〔近世の蝦夷地〕</p> <p>蝦夷地を支配していた大名松前氏は、石高制の基礎である農地を所有していなかったもので、家臣に知行地として各地の商場を与えた。知行主は商場に行き、アイヌ漁民の水産物や蝦夷錦などと交易し、水産物は大阪・長崎などに出荷された。</p> <p>やがて、アイヌの漁場に和人の商人が進出して生産を請負い、搾取をつよめたため、漁労と狩猟を生業としていたアイヌの人口は幕末にはいちじるしく減少した。</p>	<p>〔近世〕</p> <p>〔近代～現代〕</p>

	P88	<p>[近代の北海道 植民と開拓]</p> <p>開拓がすすんでアイヌの生活の場がせめばめられ、1899年、政府は北海道旧土人保護法を制定し、政府が与える土地にアイヌを定住させ、農業に従事させようとした。しかし、開拓がすすんだあとの残された土地に集住させられ、従来の山野利用の権利は規制され、アイヌ民族固有の生活文化の保護発展が尊重されなかったため、アイヌ蔑視の風潮は解消されなかった。(註)</p> <p>(註) アイヌ蔑視の和人との関係を通じて、アイヌは民族集団としての共通意識をもつようになった。言語、宗教、口頭伝承などの文化や社会制度の研究もすすみ、近年、旧土人保護法を廃止して、アイヌの自然観にもとづく慣習や生活文化を尊重したアイヌ新法の制定を求める運動がさかんになった。政府は先住民族の存在を認めていなかったが、1986 (昭和61) 年、中曽根首相の「単一民族国家」発言へのアイヌ民族の反発をきっかけにアイヌの存在を認め、1997年7月、「アイヌ文化の振興並びにアイヌの伝統等に関する知識の普及及び啓発に関する法律」(アイヌ文化振興法) を制定した。</p>	<p>旧土人法</p> <p>新法</p>
<p>81 山川日A619 高等学校地理歴史科用 現代の日本史 山川出版社</p>	<p>P177</p> <p>P35</p>	<p>＜日本国憲法と現代の世界＞</p> <p>[私たちの未来をひらく]</p> <p>部落差別問題、アイヌ民族の問題 (註) も解決にむけて前進している。</p> <p>(註) アイヌ民族の権利を保障するための新法制定の運動が高まるなかで、1997年7月、アイヌ文化振興法が成立し、旧土人法は廃止された。</p>	<p>[現代] 差別・偏見 新法 旧土人法</p>
<p>212 桐原日A620 高等学校地理歴史科用 新日本史A 桐原書店</p>	<p>P73</p> <p>P187 P21</p> <p>P137</p>	<p>＜ヨーロッパ文化の接触と鎖国＞</p> <p>[海外との接点]</p> <p>蝦夷地には、松前藩がおかれてアイヌとの交易をおこなっていた。</p> <p>＜明治維新と欧米文化の導入＞</p> <p>[殖産興業]</p> <p>政府はさらに各地で開拓事業をおこない、とくに蝦夷地については北海道と名をあらため、開拓使をおいてアメリカを模範とした開発にのりだした。移住者のなかには土族が開拓と警備をかねて屯田兵になる場合も少なくなかった一方、古くからの先住者のアイヌは日本の平民とされたが、しだいに必要な狩猟や漁労の場をせめられ、生活の仕方をかえなければならなくなっていく。</p> <p>【年表】 1997 アイヌ新法成立</p> <p>＜近代国家の成立と東とアジア＞</p> <p>[近代産業の育成]</p> <p>また、1869 (明治2) 年、蝦夷地の地名を北海道と改め、開拓使において集団移住を奨励し、1874 (明治7) 年には、軍務に服しながら農耕に従事する屯田兵の制度も設けて開拓をすすめた。</p> <p>しかしその一方で、アイヌの獵地や伐木地なども無主の地とされて国有地や皇室財産に組み入れられ、アイヌの</p>	<p>[近世]</p> <p>[近代]</p> <p>[現代] 新法</p> <p>[近代]</p>

		生活は極度に圧迫された。	〔中世〕
		<p>＜中世の武家社会とアジア＞</p> <p>〔琉球・蝦夷との関係〕</p> <p>また、鎌倉時代の中ごろから蝦夷地（北海道）へ進出するようになった和人（日本人）は、渡島半島に館という居留地をつくって、アイヌと交易をおこなった。1457（長禄元）年、和人の取奪に抗して、東部アイヌの首長コシヤマインが決起したが、館主のひとり蠣崎氏（のちの松前氏）によって平定された。</p>	〔中世〕
P155		<p>＜近世社会の展開と国際関係＞</p> <p>〔産業の発展と町人の隆盛〕</p> <p>〔コラム〕</p> <p>松前藩とアイヌの蜂起</p> <p>アイヌ人の住む蝦夷地では、コシマインの蜂起を平定した蠣崎（武田）氏が、17世紀初頭に松前と改姓し、渡島半島南部に松前藩をたて、家康から蝦夷地における交易の独占権を与えられた。松前藩では米がでなかったもので、家臣には蝦夷地を区分けして、知行地として分与し、そこに住むアイヌとの交易権をあたえた。この交易は、実際には、運上を見返りに承認が請け負った。かれらは本州の米・綿布・鉄器などを高く売りつけて、鯉・ニシン・昆布などを不当に安く買い取り、またごく低い労賃で過酷な労働を強いた。このため、1669（寛文9）年のシヤクシヤインの蜂起、1789（寛政元）年のクナシリ・メナシの蜂起などが起こったが、ともに松前藩が武力で鎮圧した。</p>	〔近世〕
		高校日本史B（17冊）	
2 東書日B555 高等学校地理歴史科用 新選日本史B 東京書籍	P127	<p>＜幕藩体制の成立＞</p> <p>〔琉球と薩摩藩、アイヌと松前藩〕</p> <p>〔コラム〕</p> <p>アイヌの人たちと松前藩</p> <p>蝦夷地には、広大な自然の中で、狩猟や漁業を営むアイヌの人たちが、コタン（共同体）のもとに生活していた。14～15世紀ごろから、本州の武士たちが移住し、互いに嵐を続けていたが、そのなかから蠣崎氏（のちの松前氏）がでて、南部地域を統一した。蠣崎氏は秀吉や家康から蝦夷地における交易権を認められ、松前藩をたてた。松前藩では、領内で米が取れないため、家臣たちはアイヌと和人商人とのあいだの仲介交易によって生計をたてていた。やがて和人商人が、藩から交易を請け負って進出し、わずかな米などを大量の海産物と交換して大きな利益をあげた。こうした交易に不満を持ったアイヌは、1669（寛文9）年、首長シヤクシヤインの呼びかけに応じて松前藩と戦ったが、敗北した。その後、アイヌの人たちは、和人の居住地から嚴重に隔離され、松前藩に服属した交易を強制された。かれらは、18世紀にも根室や国後島で支配に抗する戦いをおこなった。</p>	〔中世～近世〕

	P127	<p>〔コラム〕</p> <p>「おもろさうし」と「ユーカラ」</p> <p>「ユーカラ」は、アイヌのあいだに口承されてきた、民族の神々（カムイ）や英雄についての長編の叙事詩である。</p> <p>【写真】アイヌの木綿製の着物（北海道・市立函館博物館蔵）</p> <p>背や袖、裾には文様がほどこされている。文様は、皮製の着物をつくるときに毛皮をついでぬったことの名残と考えられている。</p> <p>＜幕藩体制の動揺と対外問題の発生＞</p> <p>〔田沼時代〕</p> <p>さらに長崎貿易に着目し、銅のほかには、蝦夷地などから集荷された海産物（<small>たわらもの</small> 俵物）の輸出を奨励した。このころ、ロシアが、シベリアを東進してオホーツク海に達し、蝦夷地に進出してアイヌとの交易をはじめていた。意次は、最上徳内らに蝦夷地の調査を命じ、開発を計画した。</p>	〔近世〕
15 三省堂B558 高等学校地理歴史科用 新日本史B 三省堂	P2	<p>＜口絵説明＞</p> <p>「松前檜山屏風」（江指浜の鯨漁場の図の部分）—江戸時代末期（北海道 市立函館美術館蔵） 浜では多数のアイヌ人が働き、内地人（和人）の姿も見える。</p>	
	P7	<p>＜縄文時代の社会と文化＞</p> <p>〔日本人の由来〕</p> <p>しかし、混血が行われたとすればいつ頃どのような系統の人種と、どの程度にまじりあったか、などについてはっきりとした結論はだされていない（註）。</p> <p>（註）明治・大正時代には、縄文文化は先住民のアイヌ人のもので、それを弥生文化をもつ新入種の大和民が駆逐したとする民族論がさかんであった。その後、人類学の発達によって、縄文文化・弥生文化とともに現代日本人の祖先が残したものと考えられるようになった。ただ、長いあいだの日本人の形質変化が、基本的に混血によるのか、生活の変化の結果かについては、学者間で意見が分かれる。</p>	〔先史〕
	P22	<p>＜大和政権と古墳文化の推移＞</p> <p>〔古墳文化の発展〕</p> <p>本州東北部にすんでいた蝦夷（註）と、九州南部の<sup>はやと</sup>倭人とを征服同化するのに力をさいたものこのころからのことであろう。</p> <p>（註）蝦夷はのちに「えぞ」と呼ばれた。アイヌ人の祖先とする学説があるが異論もある。</p>	〔古代〕
	P89	<p>＜封建社会と封建文化の発展＞</p> <p>〔東アジアとの交流〕</p> <p>北海道南部の一部がこのころ渡島と呼ばれ、その住民であるアイヌと津軽との交易が進み、本州から渡った和人の</p>	〔中世〕

		<p>居留地がつくられた。アイヌ貿易を独占した有力商人は、館主と呼ばれ豪族に成長した。アイヌは1456（康正2）年から1457（長祿元）年、大酋長コシヤマインのもとに連合して蜂起した。これ以後も和人に抵抗して自己の權益を守るようになり、独自の文化を育てていった。</p> <p>〔琉球とアイヌの文化〕</p> <p>狩猟と漁撈を主な生活手段としていたアイヌ社会は、独自の宗教と風俗をつくりあげた。アイヌが口承文芸として伝えるユーカラやその母体である宗教的詞曲などは、文献をもたないアイヌ社会の宗教や芸術のおもかげを知るものとして貴重な文化財であり、アイヌ研究者によって文字に書きしるされ、日本語に訳されて紹介されている。</p> <p>〔コラム〕</p> <p>アイヌは工芸に長じ、精巧な木工品には独自の造形能力が発揮されている。また、その伝統的衣装として独特の文様をつけたアツシ織を生み出した。</p> <p>〔コラム〕</p> <p>アイヌの口承文芸の一節</p> <p>その昔 そのかみ 国造りの大神 Kotan-Kar Kamui 村造りし給はんと 国造りし給はんとてこの人間の国土へ 天降り給ひぬ。 しかして 村を造りへ 国を造り了え給ひぬ さてその後これなる我が山里は その名は オプタテシケ（大雪山）てふ かの神岳にてあるなり かの神岳の山嶺より 神雲の空に 国造りの大神 昇天し給へり（久保寺逸彦の日本語訳）。</p> <p>【写真】 アイヌの伝統的衣装—アツシ（北海道開拓記念館蔵）</p> <p>＜幕藩体制の成立と寛永期の文化＞</p> <p>〔アジアに開かれた4つの口〕</p> <p>松前氏は知行地のかわりに、幕府からアイヌとの交易の独占を認められた。これによりアイヌが蝦夷地で獲得した品々ばかりでなく、カラフトアイヌや黒龍江下流の山丹人との交易関係を通じて北方社会からもたらされた中国品などを献上させた（山丹交易）。松前氏はアイヌとの衝突をさけるため、城下の福山を中心とする和人の居住地（松前地）を限定し、それ以外を蝦夷地としてアイヌの居住地とした。さらに家臣にはアイヌの漁業区域（商場）での交易権を（商場知行制）として与えたが、家臣が略奪交易ををするなど、アイヌに対する過酷な行為が横行したため、1669（寛文9）年、総首長シヤクシャインは全道のアイヌに蜂起を呼びかけ、大規模な抵抗闘争を行った（シヤクシャインの蜂起）。</p> <p>【写真】 アツケシの総首長 大陸渡りの蝦夷錦を着ている（市立函館図書館蔵）。</p> <p>＜封建社会の解体と庶民文化の爛熟＞</p> <p>〔琉球と蝦夷地の状況〕</p> <p>そのため、アイヌは生産の場をせばめられた。そして幕府の直轄支配後は、海産物などの生産の増大は見られたも</p>	<p>〔近世〕</p> <p>〔近世〕</p>
P90	P90		
	P131		
P184	P184		

	P243	<p>の、本土からの承認・農民（和人）の流入が増え、さらに和人が持ち込んだ天然痘の流行や幕府による和風化の強制（註）によって、しだいにアイヌ社会とアイヌの固有の文化は衰退させられていった。</p> <p>（註）穀物の奨励、肉食禁止、和人語の使用、和服の着用、仏教の信仰などを求めた。</p> <p>＜資本主義の発達と近代文化の成長＞</p> <p>〔北海道と沖縄〕</p> <p>「和人」の進出と開拓によって先住のアイヌの人々の生活はおびやかされ、「和人」への同化を余儀なくされ、実生活で人種差別的を受けつけることになった。このためアイヌはかわるがわる人口を維持する状況にたいたり、道内の住民はほとんど本土から移住してきた人びとによって占められることになった。</p>	〔近代〕 差別・偏見
183 第一日B564 高等学校地理歴史科用 高等学校日本史B 第一学習社	P171	<p>＜鎖国の成立＞</p> <p>〔鎖国後の対外関係〕</p> <p>幕府は長崎の地以外で、対馬藩と朝鮮、薩摩藩と琉球王国、松前藩と蝦夷地（註）の貿易をそれぞれ許可したが、最終的な権限は幕府が握っていた。</p> <p>（註）渡島半島の西南部の松前を城下町とする松前（蠣崎）氏は、戦国時代にほかの豪族を統一すると、秀吉・家康によってアイヌ交易の独占を保障された。</p>	〔近世〕
	P212	<p>＜国際環境の変化と幕藩体制の動揺＞</p> <p>〔蝦夷地とアイヌ〕</p> <p>コラム</p> <p>アイヌ文化の形成</p> <p>8～12世紀ごろの東北北部から北海道にかけて、擦痕のある土師器製法の土器が作られ、考古学上、擦文文化と呼ばれている。この文化を学んだひとびとは12、13世紀にサハリンや北海道北部に住むひとびとと戦ったり、モンゴルの侵略に抵抗していたことが伝えられている。一方、日本では12世紀以降、東の境界・異域として津軽半島の外が浜と蝦夷島が認識されるようになり、以後津軽の十三湊を中心として蝦夷島と本州の交易が開始された。このように13世紀以降北方のひとびととの抗争や和人（日本人）との交流によって、次第に部族として結集していき、狩猟文化を基調とした独特のアイヌ文化が形成されていった。</p> <p>コラム</p> <p>和人の侵略</p> <p>中世後期になると、渡島半島の西南部に和人が定着し、そのなかでも館主と呼ばれた有力豪族が、アイヌとの交易を独占していった。これに対し、不当な交易に不満を持ったアイヌは、大酋長コシマインの指揮のもとに蜂起したが（1457年）、館主のひとつ蠣崎氏によって鎮圧された。以後アイヌの抵抗は長く続けたが、これを利用して蠣崎氏はほかの館主を滅ぼし、渡島半島に勢力を築いた。その後蠣崎氏は秀吉にしたがって蝦夷地の交易の独占権を認められ、松前氏と改姓した。松前藩は蝦夷地に商場を設定し、そこでの交易の利益を藩財政の基盤とした。</p>	〔中世～近世〕



	P232	<p>しかし、交易はおもアイヌ側に著しく不当なものであったので、1669（寛文9）年、アイヌは全蝦夷地で蜂起したが、幕府・松前藩軍に敗れた。（シヤクシヤインの戦い）。以後アイヌは、松前藩が契約した本州の商人によって奴隷労働的に使役され、生産・生活の場を奪われていった。</p> <p>明治になって蝦夷地には、多くの和人が開拓のために入りこみ、長い歴史をもつアイヌ固有の文化は、政府によるきびしい同化政策によってすでに消されていった。</p> <p>＜開国と明治維新＞ [殖産興業政策の開始]</p> <p>また、先住民のアイヌに対しては、アイヌ民族独自の風俗や習慣の廃止を強要するなどのきびしい同化政策がとられた。</p>	〔現代〕 差別・偏見
	P355	<p>＜現代の世界と日本＞ [平和と人権]</p> <p>ことに部落差別を解決すること、アイヌの人々や在日韓国・朝鮮人に対する民族的な差別をなくすこと、障害のあるひとびとや女性に対する差別を解消することなど、自由と人権の保障を実現することは緊急の課題である。</p>	〔現代〕 差別・偏見
7 実教 HB582 高等学校地理歴史科用 日本史B 新訂版 実教出版	P123	<p>＜室町幕府の政治と外交＞ [北方の交易]</p> <p>蝦夷地とよばれた北海道には古くからアイヌが住み、漁業や狩猟の生活を送るとともに、渡島半島南部に進出しはじめた和人（註）とのあいだでさかんに交易をおこなうようになっていた。</p> <p>館主の圧迫が大きくなると、アイヌたちは、1457（長祿元）年、大首長コシマヤインを指導者として蜂起し、和人の館をつぎつぎに攻め落とした。しかし、上ノ国の館の領主蠣崎氏によって倒された。以後、蠣崎氏は道南の和人居住地の支配者となったが、アイヌの抵抗もつづいた。</p> <p>（註）本州から北海道に移住・定着した日本人のこと。アイヌはシヤモと呼んだ。</p>	〔中世〕
	P167	<p>＜鎖国＞ [琉球と蝦夷地]</p> <p>蝦夷地では、松前地方に勢力をはっていた蠣崎氏が、秀吉・家康にその地位を認められて松前氏と改姓し、蝦夷地は、松前藩の所在地とアイヌの住む狭義の蝦夷地にわかれた。松前藩では、農産物による財政収入が期待できなかつたため、アイヌの漁場（商場）での交易によって収入をえていた。そのため、少しでも多くの利益をえようとアイヌに不利な取引をおこなっていた。こうした松前藩の支配に対して、1669（寛文9）年、大首長のシヤクシヤインにひきいられたアイヌが蜂起した。</p>	〔近世〕
	P257	<p>＜立憲政治の成立＞ [地方政治と北海道・沖縄]</p>	〔近代〕

	P359-360	<p>しかし、そのいっぽうで独自の文化を育ててきたアイヌは、自らの生活を支えてきた狩猟・漁撈や山林伐採の権利を失い、日本への同化を余儀なくされた。政府は、1886年、北海道旧土人保護法を制定し、政府が与える土地に定住させ、農業に従事させることにした（註）。</p> <p>（註）実際には、農業に適した土地はすでに入植者があり、アイヌは限られた土地に集住させられ、従来の山野利用の権限も制限された。また、アイヌ固有の文化と生活も尊重されなかったため、差別と貧困に苦しめられることとなった。</p> <p>＜現代日本の生活と文化＞</p> <p>〔人権意識のひろがり福祉問題〕</p> <p>今日の日本では、被爆者援護の課題、戦後解決の努力が続けられてきた部落問題、男女平等と女性の地位向上の課題、障害者福祉充実の課題、子供の権利を守る課題、アイヌなどの少数民族の自治と権利の問題、在日韓国人・朝鮮人の生活と権利を守る問題など、人権と福祉にかかわる問題がよこたわり、また高齢化社会到来に伴う老人福祉問題がクローズアップされ、それぞれ解決が求められている。</p>	旧土人法  〔現代〕 差別・偏見
35 清水HB583 高等学校地理歴史科用 要解 日本史B 清水書院	P71	<p>＜東アジア諸国との交流と貿易＞</p> <p>〔琉球と蝦夷島〕</p> <p>彼らがアイヌを圧迫したため、1457年にはアイヌは大酋長コシヤマインを中心に蜂起した。この事件を契機に蠣崎氏の勢力が強まり、以後同氏が松前を拠点に道南地方を支配し、アイヌとの交易権を掌握した。</p>	〔中世〕
	P84	<p>＜下克上の社会と庶民の台頭＞</p> <p>〔地域と歴史-アイヌと北海道〕</p> <p>コラム</p> <p>鎌倉時代には、津軽の十三湊（青森県市浦村十三）に本拠地を置き安東氏が支配にあたり、15世紀には、渡島半島南岸の12ヶ所に館主とよばれる和人（日本人）の在地土豪が、アイヌとの交易や漁場への進入を通じて成長してきた。そして1457年アイヌの酋長コシヤマインの蜂起を鎮圧した花沢館の蠣崎氏の客将武田信広は、蠣崎氏を相続するとともに諸館主を統制して道南を統一していった。</p> <p>蠣崎氏はその後豊臣秀吉に蝦夷島主としての地位を認められ江戸幕府にも所領が安堵された。徳川家康からは蝦夷地でのアイヌとの交易独占権が承認され、姓を松前に改めた。松前の範囲は城下を中心に西は熊石付近、東は塩首岬付近までであった。それ以外はアイヌの住む蝦夷地とされた。ここは松前の許可なく和人の往来はできず、永住も認められなかった。また、松前では、米がとれなかったたので家臣に蝦夷地で一定の場所（商場）を定めて、そこアイヌとの交易権を知行としてあたえた。店名年間に場所所は78ヶ所に達していた。やがて家臣たちはこの交易権を、運上金を納めさせて場所の経営を請け負わせる、場所請負商人に委ねていった。商人たちは米・さけ・衣類など、アイヌの獣皮やサケ・鱈・昆布などの海産物を交換した。しかし、商人たちが交易品の目方をごまかしたり、品質を落としたりすることが多かったため、アイヌの不満は高まった。そのため、1669年には、日高から釧路までのアイヌを率いた酋長シヤクシヤインが蜂起した。シヤクシヤインは謀殺されたが、抵抗は1672年までつづいた。</p>	〔中世～近世〕

	P143	<p>さらに1789年には、国後・目梨のアイヌ蜂起が鎮圧された。この結果、松前藩の支配は蝦夷地全域におよび、アイヌの人々は場所請負制に組み込まれた従属を余儀なくされた。</p> <p>＜開国と明治維新＞ 〔北海道と沖縄〕</p> <p>開拓の進行に伴い、先住民のアイヌはその生業である狩猟と漁撈の場をせめられた。政府はアイヌの同化政策をとり、日本の戸籍への編入と氏名・言語の日本化、農業につかせることはすめた。しかし、これはアイヌにとっでは伝統的な生活・文化の破壊と異質な生活形態の強制であった。</p>	〔近代〕
	P204	<p>＜現代の社会と日本＞ 〔日本国民の課題〕</p> <p>国内にはアイヌ民族（註）や在日韓国・朝鮮人などの差別撤廃、障害者の福祉や、部落の解放、男女平等の実現など、基本的人権にかかわる問題のほか高齢化社会への対応、外国人労働者の受け入れなど、新たな課題もかかえている。</p> <p>（註）アイヌ民族の自立と人権擁護のため、1988年以来アイヌ新法制定を求める運動が起こっていたが、1997（平成9）年5月、ようやく「アイヌ文化振興法」が成立して、民族としての誇りが尊重される社会の実現がうたわれ、「旧土人保護法」は撤廃された。</p>	〔現代〕 差別・偏見  新法 旧土人法
81 山川日B584 高等学校 地理歴史科用 詳解日本史 改訂版 山川出版社	P126	<p>＜室町幕府の成立＞ 〔琉球と蝦夷ヶ島〕</p> <p>ふるくから北海道に住み漁・狩りや交易を生業としていたアイヌは和人と交易を行なった。和人の進出は次第にアイヌを圧迫し、たえかねたアイヌはやがて1457（長祿元）年、大首長コシヤマインを中心に蜂起し、和人居住地はほとんどせめ落とされた。わずかに上之国の領主蠣崎氏のみがもちこたえ、それ以後、蠣崎氏は道南地域の和人居住地の支配者に成長し、江戸時代には松前氏と名のって蝦夷地を支配する大名となった。</p>	〔中世〕
	P179	<p>＜幕藩体制の成立＞ 〔朝鮮と琉球・蝦夷地〕 蝦夷ヶ島の和人居住地（道南部）に勢力を持っていた蠣崎氏は、近世になると松前氏と改称して、1604（慶長9）年徳川家康からアイヌとの交易独占権を保障され、藩政をしいた。和人居住地以外の広大な蝦夷地の河川流域などに居住するアイヌ集団との交易対象地域は、商場あるいは場所とよばれ、そこでの交易収入が家臣に与えられた（註1）。アイヌ集団は、1669（寛文9）年シヤクシャインを中心に松前藩と対立して戦闘になったが、松前藩は津軽藩の協力を得て鎮圧した。このシヤクシャインの闘いを最後に、アイヌは全面的に松前藩に服従させられ、さらに享保～元文期（1716～40年）ころまでには、多くの商場が和商人の請負となった（場所請負制度）（註2）。アイヌたちは、この段階ではもはや自立した交易の相手ではなく、漁場などで和商人に使われる立場にかわっていた。和人はアイヌを交易でごまかしたり、酷使したりして、うらみをかうことが多かった。</p>	〔近世〕

	P244	<p>(註1) 松前氏と家臣団との主従関係は、このアイヌとの交易権を知行権として与えることで結ばれていた。 (註2) 場所請負制度</p> <p>＜明治維新と富国強兵＞ [殖産興業] 蝦夷地を北海道と改称して開拓使をおき、アメリカ式の大農場制度の移植をはかった(註)。 政府は1899(明治32)年に北海道旧土人保護法を制定したが、アイヌの生活や文化の破壊をくい止めるものにはならなかった。1997(平成9)年にはあらたにアイヌ新法が制定された。 (註) 開発の陰で、アイヌは伝統的な生活・風俗・習慣・信仰を失っていった。</p>	(近代)  旧土人法 新法
B1山川HB585 高等学校地理歴史科用 改訂版日本の歴史 山川出版社	P42	<p>＜古代国家の形成＞ [国土の開発] このようにして、蝦夷や隼人に対する統治もすすんだ。</p>	(古代)
	P52	<p>＜律令国家の変質＞ [造都と征夷] 一方、奈良時代末ころからはげしくなった蝦夷のはんらんに対しては、坂上田村麻呂を征夷大將軍に任じて北上川の中流域までを平定させた。</p>	(古代)
	P53	<p>[律令制の変容] [コラム] 蝦夷と城柵 蝦夷は平安時代末ころから「えぞ」とも読み、中世・近世には北海道やそこに住むアイヌをさすようになったが、古代には「えみし」と読んで、大和政権の支配に服さなかった東北地方の人々を意味した。</p>	(古代)
	P202	<p>＜幕藩体制の動揺＞ [蝦夷地の開拓] いまの北海道・千島・樺太の地は、近世までは蝦夷地【*解説】とよばれていた。その大部分はアイヌが居住している地域で、わずかに北海道の西南の一部が松前氏の所領となっていた。松前氏は幕府からアイヌと交易する権利を認められ、松前家の家臣たちはその権利をわけあたえられて、松前城下でもとめた本州の産物を支配地のアイヌの生産物と交換して利益をえていた。 田沼時代のころからロシア船が蝦夷地の近海にあらわれ、通商をもとめた。この動きをみた仙台藩の医師工藤平助は『赤蝦夷風説考』をあらわして意次に献上し、ロシアの進出と対ロシア交易や蝦夷地の開発の必要性を説いた。これに応じて、意次は最上徳内らの調査隊を蝦夷地に派遣し、その報告によって俵物の増産に力をそいだ。</p>	(近世)

	P203	<p>【資料】蝦夷人との交易</p> <p>コラム</p> <p>アイヌと和人</p> <p>和人とよばれる本州人が蝦夷ヶ島とよばれた北海道の南部へ進出しはじめたのは13世紀ころであった。鉄製の武器をもち、武力にする和人はしだいに力を強め、アイヌを圧迫していった。15世紀には津軽の豪族安東（藤）氏の武将で、蝦夷地の西南端にいた蠣崎氏が、1457（長祿元）年にアイヌ首長コシャマインの蜂起をすずめたのをきっかけに、勢力をのばした。</p> <p>17世紀初め、蠣崎氏は徳川家康から蝦夷地の支配をみとめられ、松前氏改姓とした。松前とは西南部の和人の住居地のよび名で、その外側には、アイヌの住む広大な蝦夷地がひろがっていた。米のとれない松前藩は、上級家臣には場所を定めて蝦夷地の交易の権利を分与する体制をとった。家臣たちはやがてこの交易を和人の商人請け負わせていったが、商人たちは本土からもちこんだ米・綿布・鉄器などをアイヌの鮭・鯨・昆布などの海産物などと交換する際に、欺瞞的な行為によって不当な利益をえることが多かった。このためアイヌの不满は高まり、1669（寛文9）年にはシャクシャインの戦いがおこった。数年におよんだこの反乱を松前氏は武力で鎮圧し、和人の進出はいっそうはげしくなった。</p> <p>18世紀から19世紀にかけて、ロシア人の蝦夷地接近がしきりにおこった。幕府はこのとき、はじめて蝦夷地を“日本”の一部として理解し、千島・樺太をふくむ地域の調査をすすめる一方、東西蝦夷地を直轄として警備をかためた。明治以降、蝦夷地は北海道と改称され、開拓使指導のもとに文字どおりの“開拓”がはじまった。このため、本州人の北海道進出と近代化政策、アイヌの同化が着々とすすんでいったが、一部に差別や偏見のこることなった。</p> <p>＜近代国家の成立＞</p> <p>【官営工業】</p> <p>とくに蝦夷地は北海道とあらためられて開拓使という役所がおかれた。北海道には、職を失った士族などが、荒地を開墾して農業に従事するかわり、非常のときには武器をたえずえて北海道の防備にあたる屯田兵などとして移住し、本格的な開拓事業を展開した。</p>	〔近世～近代〕
183第一日B586 高等学校 地理歴史科用 高等学校 改訂版 新日本史B 第一学習社	P178-179	<p>＜国際環境の変化と幕藩体制＞</p> <p>【外国船の来航】</p> <p>鎖国政策をとる幕府は、これを拒否して沿岸の警備を厳重にさせる一方、蝦夷地の防衛（註）や千島・樺太の調査を命じた。</p> <p>（註）蝦夷地を警備する松前氏の下において、アイヌは漁場請負商人の漁業労働者となったり雑役に使われたりした。また、漁場開拓にも強制的に連行された。</p> <p>＜欧米文化の導入と明治維新＞</p> <p>【殖産興業】</p>	〔近代〕 〔近世〕  〔近代〕
	P214-215		

	P322	<p>1874 (明治7) 年には、土族授産と国防を目的として屯田兵制度<sup>とんでんへいせいど</sup>がもうけられた (註)。</p> <p>(註) 旧幕府の時代から日本商人や漁場請負商人による過酷な収奪を受けて人口が減少していたアイヌの人々に対して、開拓使は、従来の狩猟・漁労法の禁止や日本語の奨励、毒矢使用禁止など強引な同化政策を進めた。</p> <p>＜経済大国化と冷戦の終結＞</p> <p>[平和と人権]</p> <p>部落差別、アイヌの人々や在日韓国・朝鮮人に対する差別、障害のある人々や女性に対する差別などをなくし自由と人権の保障を実現することは緊急の課題である。</p>	(現代) 差別・偏見
	P328-329	<p>＜蝦夷地と北海道の開拓＞</p> <p>[中世の蝦夷地]</p> <p><b>コラム</b></p> <p>中世、蝦夷地南部の渡島半島<sup>おしま</sup>に居住していたアイヌは、津軽の十三湊<sup>としまなと</sup>などの間を往来し交易した。室町時代に渡島半島に進出した日本人のうち、館主と呼ばれた有力豪族たちが交易の利益を独占するようになると、不満を持ったアイヌは1457年、大首長コシヤマインを中心に蜂起した (コシヤマインの戦い)。</p>	(中世)
	P328	<p>[近世の蝦夷地]</p> <p>日本人商人は松前藩を根拠地として交易を行ない、前貸しによって支配を広げ、先住民族のアイヌをおびやかした。1609年、アイヌの首長シャクシャインは、松前藩のアイヌ分断政策に反対して蜂起し、松前藩、さらには幕府と決した (シャクシャインの戦い)。</p>	(近代)
	P328	<p>[開拓の推進]</p> <p>北海道の経営のため、アイヌ同化政策の推進とともに、まず移民による開拓がぐわだてられ、1877 (明治10) 年ころには旧大名が家臣を移住させて成功した例もみられた。</p>	(近代)
	P329	<p>[開拓使廃止]</p> <p>かつて北海道各地で狩猟・漁撈生活を送っていたアイヌは、天然資源の消耗や生活環境の激変に打撃を受けた。この地には長年アイヌの祖先が暮らしていたことを、心にとどめておかなければならない。</p> <p>【図版】アイヌの人々の暮らし：(「蝦夷島奇観」東京国立博物館蔵) 鯨を干しているようす。</p>	(近代)
1 日書日B621 高等学校地理歴史科用 新版 高校日本史B 二訂版 日本書籍	P121	<p>＜南北朝内乱と室町幕府＞</p> <p>[琉球王国と蝦夷地]</p> <p>このころ、蝦夷地の渡島地方南部のアイヌは、安東氏が支配する津軽と交易をしており、北海の産物は津軽の十三湊から、京都にまで運ばれた。渡島地方南部には和人も居住し、館主と呼ばれた小豪族が割拠し、アイヌとの独占的な交易によって利益をあげた。これに対して、1457 (長祿元) 年アイヌの大首長コシヤマインが蜂起し、館</p>	(中世)

	P139	<p>主の多くは没落したが、反乱を制圧した蠣崎氏が、しだいに渡島地方南部を統一していった。</p> <p>＜戦国の動乱＞</p> <p>[アジアの中の日本]</p> <p><b>コラム</b> ムクリ・コクリの恐怖と三別抄軍</p> <p>このころ、北方ではアイヌに圧迫された海獣狩猟民のニブヒが元に助けを求め、元はこれに応じてアイヌとも戦っている。</p>	〔中世〕
	P166	<p>＜鎖国と幕藩体制の成立＞</p> <p>[鎖国化の対外関係]</p> <p>このような幕府の対外関係に動揺を引き起こしたのが、アイヌのシャクシャインの乱である。松前氏は蝦夷地のアイヌの交易地を商場として家臣に与えていたが(商場知行政)、しだいにアイヌの交易相手を松前氏とその家臣に限り、アイヌが津軽などに渡って交易することを禁じるようになった。そのうえで、アイヌに売れる米の値段を3倍近く値上げした。こうした圧迫にこうして、1669(寛文6)年、アイヌの大首長のシャクシャインは各地のアイヌに呼びかけて、松前藩の船をおそい、松前氏の城をめざしたが、松前氏は幕府の支援をえて防戦し、最後にはシャクシャインを謀殺した。シャクシャインの乱は英雄的な戦いとして、アイヌのあいだにながく語りつがれてきた。</p>	〔近世〕
	P196	<p>＜幕藩体制の動揺と、文化・学問の新動向＞</p> <p>[田沼意次の政治]</p> <p>蝦夷地には近江商人が進出し、アイヌを酷使して漁場経営をおこなっていたが、ロシア人が千島に南下してきてアイヌとの交易をはじめた。</p>	〔近世〕
	P232	<p>＜明治維新と近代国家の成立＞</p> <p>[殖産興業]</p> <p>さらに日本人(和人)の大量移住によって開発が進むと、狩猟と漁業で生活していたアイヌ民族は困窮化し、内地人への同化を余儀なくされた(註)。</p> <p>(註) 政府は、1899(明治32)年、「北海道旧土人保護法」を制定して、アイヌに土地を与えて農業に従事させようとし、医療・教育の扶助をおこなったが、他面で貧困と差別を固定化した。1997年、旧法を廃止し、新たに「アイヌ文化振興法」を制定した。</p>	〔近代～現代〕 旧土人法 新法
2 東書日B622 高等学校 地理歴史科用 日本史B 東京書籍	P115	<p>＜室町幕府の成立＞</p> <p>[日明貿易]</p> <p>蝦夷地では、古くから、アイヌの人々が広大な自然の中で狩猟・漁業と交易で生活をおくっていたが、15世紀なかごろ、交易による和人の収奪に対して首長コシヤマインを中心に蜂起した。しかし、蠣崎氏(のちの松前氏)によって押さえられ、このころ、蠣崎氏は松前地方に勢力をはっていった。</p>	〔中世〕

	P165	<p>＜幕藩体制の成立＞</p> <p>〔鎖国以後の外交と貿易〕</p> <p>蝦夷地の南端を支配する松前藩では、領内で米を収獲することができないため、家臣たちはアイヌとの交易によって生計を立てていた。このため本土で産出された食料や衣服と、アイヌの漁獲物との交易がさかに行なわれた。こうしたなかで、藩から交易を請け負った和人の商人が、わずかな米などを大量の海産物と交換して大きな利益を上げていたため、不満を持ったアイヌは1669（寛文9）年、首長シャクシャインの戦い。したが、敗北した（シャクシャインの戦い）。</p>	〔近世〕
	P186	<p>＜近世社会の動揺と庶民文化の発達＞</p> <p>〔田沼時代〕</p> <p>蝦夷地では本土の商人が進出して、運上金とひきかえにアイヌとの交易を独占するようになった。やがて商人みずからが大規模な漁業経営にのりだすと、アイヌは生業を圧迫されて、窮乏していった。</p>	〔近世〕
	P232	<p>＜開国と明治維新＞</p> <p>〔殖産興業〕</p> <p>また、蝦夷地を北海道と改称し、太政官直属の開拓使を設置して、欧米の農業・畜産技術を大規模にとり入れた開拓事業を進めていった（註）。</p> <p>（註）1890年以降東北地方を中心とする農民の大量移住によって開発が急速に進むと、狩猟や漁業などの生業がさらに圧迫されたアイヌの人々は困窮し、政府の同化政策もあって、内地人との同化を余儀なくされた。</p>	〔近代〕
	P354	<p>＜新しい国際秩序との日本の課題＞</p> <p>〔日本の課題〕</p> <p>また、在日韓国・朝鮮人に対する偏見や民族差別、アイヌ民族への社会生活上の差別、在日外国人の生活と権利を守る問題、進行している高齢化社会への対策や老人福祉、障害のある人々の生活を保障する問題、男女平等と女性の地位向上に関する問題など山積みしている。</p>	〔現代〕 差別・偏見
	Pなし	<p>658 阿倍比羅夫、蝦夷を平定</p> <p>780 蝦夷の大反乱おこる</p> <p>801 坂上田村麻呂、蝦夷を平定</p> <p>1997 アイヌ文化振興法成立</p>	
2 東書日B623 高等学校地理歴史科用 新選 日本史B	P37	<p>＜奈良時代の政治と天平文化＞</p> <p>〔平城京と地方の支配〕</p> <p>律令国家は、東北地方や南九州に居住して生活習慣を異にする人々を蝦夷、隼人と呼んで区別したが、次第に律令</p>	〔古代〕



東京書籍	P44	<p>の制度を押し付けていった。</p> <p>＜平安初期の政治と文化＞ [平安遷都]</p> <p>このころ、律令制による支配を東北地方にも押し付けようとしたので、それに対する反発もあって、東北地方の各地で蝦夷の反乱が起こった。</p> <p>蝦夷との戦いは、9世紀後半ごろに終わった。このころから、渡来人、蝦夷、倭人などの区別もうすれ、九州から東北地方にいたる地域の人々には、言語や文化を共通にするという意識がしだいに生まれてきた。</p>	[古代]
	P84	<p>＜倭寇と東アジアの交易＞ [琉球と蝦夷地]</p> <p>蝦夷地では、広大な自然の中で狩猟や漁業を営むアイヌ民族が、コタン（共同体）のもとに生活していた。14世紀ごろから、本州の武士たちが移住し、互いに争いを続けていたが、そのなかから蠣崎氏（のちの松前氏）が南部地域を支配した。次第に圧迫されていったアイヌは、15世紀中ごろ大酋長コシマインを中心に蜂起した。</p>	[中世]
	P139	<p>＜幕藩体制の動揺と対外問題の発生＞ [田沼時代]</p> <p>さらに長崎貿易に着目し、銅のほか、地などから集荷された海産物（俵物）の輸出を奨励した。</p> <p>このころ、ロシアが、シベリアを東進してオホーツク海に達し、蝦夷地に進出してアイヌとの交易をはじめていた。意次は、最上徳内らに蝦夷地の調査を命じ、開発を計画した。</p>	[近世]
	P212	<p>＜政党政治の展開＞ [社会運動の展開]</p> <p>また、北海道では、差別に苦しむアイヌの人々の解放運動がおこり、1930（昭和5）年には北海道アイヌ協会が設立された。</p>	[近代] 組織設立
7 実教日B624 高等学校地理歴史科用 高校日本史B 新訂版 実教出版	P20	<p>＜大和政権はいかにして国内を支配したのか―氏姓制度と群集墳の出現＞ [縄縄文化と擦文文化] [コラム]</p> <p>鉢・匙・たも網などの木器やかんざしなどの骨角器も作られ、木器や縄縄文化に描かれた文様の中には、のちのアイヌが好んだアイヌ文様に近いものもある。</p> <p>アイヌの伝統的漁法であるテシ（註）そっくりの、河川底に打ち込まれた魚止めの柵も発見されており、擦文社会もサケ・マスに大きく依存していたと考えられる。</p> <p>（註）アイヌ語で一種の堰のこと</p>	[先史]

	P21	<p>【年表】北海道・本土・沖縄対比年表</p> <p>【図版】アイヌ文化</p> <p>＜モンゴル軍はなぜ日本侵攻に失敗したのか—元寇と鎌倉幕府の衰退＞</p> <p>〔文永・弘安の役〕</p> <p>この文永の役と弘安の役を元寇という（註）。</p> <p>（註）フビライは、文永・弘安の役に前後して、サハリンのアイヌを征服するために間宮海峡をこえて軍隊を送った。これに対してアイヌもたびたび大陸側に攻め込んで元軍とたたかった。そして、1308年に、アイヌが元に毎年毛皮を貢納するという関係が成立した。</p>	〔中世〕
	P61	<p>＜水運・陸運はどのようにに発達したのか—室町時代の生産と流通＞</p> <p>〔発見された銭の甕〕</p> <p>蝦夷地（北海道南部）ではアイヌとの交易がさかんになり、さけや昆布などが、特産物として津軽の十三湊から北陸の湊をへて畿内にまではいってきっていた。</p>	〔中世〕
	P78	<p>＜海外との窓口は長崎だけだったのか—琉球・対馬・蝦夷地＞</p> <p>〔松前氏とアイヌ〕</p> <p>15～16世紀の蝦夷地のアイヌ社会は、幾人かの大首長のもとに統一され、昆布・鱈・鮭などの海産物を本州の米・酒などと交易していた。北陸や畿内から蝦夷地南部の松前地方に渡ってきた商人たちは、ときに交易品の価格をめぐってアイヌと対立した。1457（長祿元）年、アイヌは、大首長コシヤマインにひきいられて決起した。この抵抗を鎮圧した蠣崎氏の子孫は、秀吉から蝦夷島主の待遇を受け、江戸幕府の成立後は、松前氏と改称して大名となり、蝦夷地の公易の独占を認められた。</p> <p>松前氏の財政は、年貢収入ではなく、アイヌの漁場の支配権で、その支配権を家臣にも配分した（註1）。彼らは多くの利益をえようとして、本州の米・酒・衣類などを高く売りつけ、海産物を安く買いたたいた。そこで、1669（寛文9）年、大首長シャクシャインにひきいられたアイヌが蜂起した。その後、松前氏は、蝦夷地の交易を本土の商人に請け負わせて運上金を徴収したが、アイヌに対するな支配はかわらなかった（註2）。</p> <p>（註1）商場知行制におけるアイヌとの交換レートは、17世紀前半、米2斗＝鮭100本であったが、17世紀後半には、米7升＝酒100本と一方的に変更したといわれる。</p> <p>（註2）アイヌから買いたる海産物には魚粕もあり、それは綿作などの肥料（金肥・購入肥料）として畿内に運ばれた。</p>	〔近世〕
	P111	<p>【図版】江差浜の漁場</p> <p>蝦夷地の江差は、交易に参加する北陸・畿内などの商人がひんばんに往来し、繁栄した。多数のアイヌがはたらいている。「江差浜鱈漁図屏風」。北海道 函館市立函館図書館蔵。</p>	

P111	<p>〔四つの窓口〕</p> <p>日本にとってオランダ・中国は国交のない「通商の国」であり、朝鮮・琉球は国交の開かれた「通信の国」であり、アイヌも外国人と考えられていた。</p>	〔近世〕
P146	<p>くなぜ日本は朝鮮を開港させたのか—新政府の近隣外交&gt;</p> <p>〔国境の画定〕</p> <p>政府は北方の緊張を緩和するためにロシアに譲歩し、1875年に全千島列島を日本領、樺太をロシア領とする樺太千島交換条約を結んだ（註）。</p> <p>（註）古来、択捉・国後・歯舞・色丹は北海道アイヌの居住地であり国際条約上は一貫して日本固有の領土であった。</p>	〔近代〕
P156-157	<p>く沖縄と北海道はどうかあったのか—地方制度と国内植民地&gt;</p> <p>〔北海道殖民〕</p> <p>漁撈と狩猟を生業としていたアイヌは、本土から進出した漁業家などの圧迫により、幕末にはすでに著しく人口が減少していた。</p> <p>開拓の進行によって、アイヌの生活の場はますます狭まされた。政府は、1898年に北海道全域に徴兵令を施行したのち、1899年北海道旧土人保護法を制定し、政府が与える土地にアイヌを定住させ、農業に従事させることにした。しかし、農業に適した土地にはすでに入植者があり、アイヌは限られた土地に集住させられ、従来の山野利用の権限を制約された。</p> <p>アイヌ民族固有の生活文化の保護発展が尊重されず、日本式の姓名にかえさせるなどの同化政策、アイヌの戦没者の賞賛などを通して天皇への忠誠心の強化をねらう皇民化政策がおこなわれたが、アイヌ蔑視の風潮は解消されなかった（註）。</p> <p>（註）和人との関係を通じて、アイヌは民族的集団としての共通意識をもつようになり、言語、宗教、口頭伝承などの文化や社会制度の研究も進み、近年旧土人保護法を廃止して、アイヌの自然観にもとづく慣習や生活文化を尊重したアイヌ新法の制定を求める運動がさかんになった。政府は国際的に国内先住民民族の存在を認めていなかったが、1986年、アイヌ民族の存在を認め、1997年7月、「アイヌ文化の振興ならびにアイヌの伝統等に関する知識の普及および啓発に関する法律」（アイヌ文化振興法）を制定した。しかし、先住民に固有の諸権利の尊重を認める国際条約と日本の国内法との矛盾から、日本は先住民の権利を保障する先住民・種族民条約を批准していない。</p> <p>【写真】アイヌの伝統的衣装—アツシ織 北海道開拓記念館蔵</p>	〔近代～現代〕
P225	<p>く日本はアジアと仲良くなれるか—こんにちの世界と日本&gt;</p> <p>〔私たちの未来を開く〕</p> <p>薬害エイズ問題では、厚生省と製薬会社の責任を追求する運動に若者が参加し、政治と社会のありかたを問い、人権と民主主義が大切にされる社会を求めて歩んでいる（註）。</p>	〔現代〕 差別・偏見 新法

		(註) アイヌ民族の権利を保障するための新法制定の運動が高まるなかで、1997年7月、アイヌ文化振興法が成立し、旧土人保護法は廃止された。			旧土人法 〔古代〕
15 三省堂HB625 高等学校 地理歴史科用 詳解 日本史B 三省堂	P34-35	＜古代国家の展開と動揺＞ 〔南北に広がる支配地〕  しかし、蝦夷や隼人による反乱などが抵抗がおき、律令国家への編入はなかなか進まなかった（註）。 （註）その後、朝廷は、これらの地域に北陸や関東の公民を「柵戸」として送りこんで開墾させつつ、服属した蝦夷を、課役などを免除して関東などの各地に移住させて、蝦夷を分断させる政策を進めた。  ＜貴族政治の展開と平安文化＞ 〔平安遷都と蝦夷との対立〕 一方、780（宝亀11）年に、東北の軍事・強制支配の拠点であった鎮守府の多賀城が蝦夷出身の郡司伊治磐麻呂によって襲撃され、陸奥・出羽両国が戦場になるという大乱が起こった（註）。これに対して桓武天皇は、東国への進出政策をとり、蝦夷への征夷大將軍となった坂上田村麻呂は蝦夷の族長阿弓流為を屈服させ、802（延暦21）年には鎮守府を多賀城から胆沢城に進めた。その後、志波城をすぎ、811（弘仁2）年には嵯峨天皇が文屋綿麻呂を派遣してさらに北方の蝦夷を討った。 朝廷は蝦夷を俘囚として強制移住させる政策をとっていたが、その後も秋田城が襲撃される事件（元慶の乱）がおきるなど、10世紀前半まで蝦夷の抵抗はつづき、蝦夷と境を接する東国にはその後長く武力を尊重する風が育つこととなった。 （註）伊治磐麻呂は陸奥国伊治郡の大領で、地方政治を監督する按察使らを殺害した。これを機に城柵造営に徴集されて疲弊していた俘囚らも加わり、大規模な反乱となった。			〔古代〕
	P44	【地図】 東北への進出			
	P106	＜東アジア世界との交流＞ 〔蝦夷地とアイヌ〕  12世紀末、鎌倉時代の支配は津軽半島にまで達し、14世紀ころには渡島半島南部に住むアイヌが津軽との間を往来して交易していた。  交易の中心地である津軽半島の十三湊には、鮭や昆布、毛皮などの北海の産物が集められ、日本海を通じて京都に送られるようになった。交易がさかんになるにつれ、渡島半島に渡って住みつくる者があらわれ、港や「館」（註）を中心にした居住地がつくられるようになった。かれらは和人とよばれ、そのなかの有力者は、津軽の豪族安東氏の支配のもと、館主とよばれる領主に成長していった。  こうした動きは、鉄製品などの交易品を高く売りつけようとする和人の悪辣な商取り引きも加わり、アイヌの強い抵抗を引き起こした。1457（長祿元）年にはアイヌの大首長コシヤマインが蜂起して、館を次々に攻め落としていった。わずかに残った上之国の有力館主蠣崎氏がこの蜂起を鎮圧した（コシヤマインの蜂起）。			〔中世〕

	P118	<p>蜂起を鎮圧した蠣崎氏が蝦夷地南部の支配権をにぎることになるが、アイヌの抵抗は約100年にわたってつづいた。 (註) 志苔館、函館、上之国など道南十二館ともいわれる館があった。</p> <p>＜地域学習＞</p> <p><b>コラム</b></p> <p>〔中世日本海交易の拠点 ―十三湊―〕</p> <p>JR海峡線の一方の入り口となった津軽半島、その東側陸奥湾に面した地域は、中世では「外が浜」とよばれ、日本海と十三湖に本との東の端と考えられていた。この「外が浜」の反対側、すなわち津軽半島の日本海側、その日本海と十三湖にはさまれた細い砂州の上の村（青森県北津軽郡市浦村十三）が、日本海交易の拠点であり、十三湖が天然の良港であったことを知る人は少ない。</p> <p>この十三集落は、室町時代に成立した『廻船式目』『十三湊』とみえ、筑前の博多、和泉の堺、越前の三国などと並んで三津七湊に数えられた、当時の代表的な港の1つであった。現在その面影をみることはできないが、防風・防潮のための灌木にかこまれた砂まじりの畑からは、いまも中国や朝鮮から伝来した青磁・白磁の破片が見つかり、当時の繁栄がしのばれる。</p> <p>十三湊を支配し日本海交易を展開していったのは津軽安藤（東）氏であった。安藤氏は鎌倉時代のはじめに、「東夷の堅め」のために北条氏（義時）の代官となり「蝦夷管領」の職についたと考えられている。「蝦夷管領」は、津軽から松前、箱館（北海道）にいたる蝦夷地全体を統轄する職務であったろうといわれる。</p> <p>1423（応永30）年4月、足利義量の將軍（5代）就任を祝って安藤陸奥守が贈った献上物のなかに、奥州の特産物の馬などにまじって「海虎三十枚」があった。海虎は、当時の毛皮としては最高級品であったことから諸大名に珍重されていたが、オホーツク海など北の海に生息する珍獣であったから、その入手は蝦夷との密接な関係なしには不可能であった。安藤氏は蝦夷交易をも掌握していたのである。</p> <p>このように、中世の十三湊は日本海航路の代表的な港だけでなく、その航路を通じて蝦夷と畿内を結ぶ重要な港であった。十三湊は、蝦夷、さらには沿海州など北に開かれた境界の港であったといえよう。</p> <p>【写真】現在の十三湖</p>	〔中世〕
	P156	<p>＜幕藩体制の展開と町人文化＞</p> <p>〔近世の国際関係〕</p> <p>こうして幕藩体制のもとで、幕府は貿易をオランダと中国にかぎり、長崎で行うようにしましたが、江戸時代を通じて、朝鮮との対馬口、琉球との薩摩口、蝦夷地との松前口という外国や他民族との対外的な窓口が開かれていた。</p>	〔近世〕
	P157	<p>＜幕藩体制の展開と町人文化＞</p> <p>〔琉球と蝦夷地〕</p> <p>蝦夷地は、松前藩によって蝦夷地南端にアイヌとの混住を禁じる和入地が設けられた。松前氏には、アイヌの漁場（商場）から上がる鯨や昆布などの交易からたらまらされる利益が知行としてあたえられ、家臣も知行高に応じて</p>	〔近世〕

		<p>あきないば 商場 がわけあたえられた（商場知行制）（註1）。</p> <p>しかし取り引きにあたって、和人が不当な値段で交換したので、アイヌの不満は大きかった。そして1699（寛文9）年、大首長シャクシャイン（註2）が全アイヌによびかけ、松前藩に対し蜂起するにいたった（シャクシャインの戦い）。</p> <p>（註1）家臣は、アイヌの首長を通じて交易し、その利潤が収入になった。交易品には、アイヌ側が干し鮭・干し鯨・干し鱈・串鮑・昆布などで、松前藩側は米・棉・古着・酒・木綿・鍋・鎌・碗類などであった。</p> <p>（註2）日高から釧路までのアイヌを統率した大首長</p>	〔近代～現代〕
P158		<p>【図版】漁場で働くアイヌの人々</p> <p>『松前檜山屏風』北海道函館市立図書館蔵</p>	〔近代～現代〕
P202		<p>＜内憂外患と天保の改革＞</p> <p>〔海防政策の転換と蝦夷地・琉球〕</p> <p>蝦夷地は、ロシアの南下を警戒して、幕府直轄領となっていたが、開発にも力をいれだすと、本州から商人や没落農民らが移住してきた。この結果、アイヌ社会は、農民らによる圧迫や、天然痘の流行、キリスト教の浸透を恐れた幕府の和風化政策で衰退を余儀なくされた（註1）。さらにロシアとの緊張緩和後、ふたたび松前藩領となると、藩は財政難から商場の経営を本州の商人にゆだねる場所請負制を蝦夷地全土に広げたたため、アイヌは請負商人のもとで労働者（註2）化し、強制的に移住させられる者も出た。</p> <p>（註1）アイヌに対して、肉食の禁止、穀食の奨励、和名への改名、和服の着用、神仏の信仰などを求めた。</p> <p>（註2）漁場の労働者の他に、道路開設、荷物の継送、駅馬の足などに従事した。</p>	〔近代～現代〕
P240		<p>＜大日本帝国憲法の制定＞</p> <p>〔地方自治制度の整備と北海道・沖縄〕</p> <p>また、北海道では1882年に開拓使が廃止され、1886年には北海道庁を設け、広大な土地や官営工場などを華族や政商への払い下げや、入植者による開墾、囚人らを動員しての道路建設や鉱山開発が進められた。そのためアイヌは、入植者による鹿・熊・鯨などの乱獲もあって、生活の場を奪われていった。さらに、1899年、農業の奨励と保護を名目にした北海道旧土人保護法が公布され、アイヌは保護地に追いやられることとなった（註）。そのうえ、日本語や日本式の名前の変更などの強制や、日本人への同化を求める皇民化教育を強いられた。</p> <p>なお同法は、1997年にアイヌ文化の振興とアイヌの伝統に関する知識の普及などを目的とする法律（いわゆるアイヌ新法）が成立し、ようやく廃止されることになった。</p> <p>（註）政府は1878年、アイヌ民族を旧土人とすることを定め、1899年に農業の奨励と保護を名目として、北海道旧土人保護法を公布施行した。しかしアイヌは貧窮と差別にたえなければならなかった。</p>	旧土人法 新法

<p>81山川日B627 高等学校 地理歴史科用 日本史B 新日本史 改訂版 山川出版</p>	<p>P361-364</p>	<p>【年表】 802 延暦21 征夷大將軍坂上田村麻呂、胆沢城築城 1457長祿元 コシヤマインの蜂起 1669寛文9 アイヌ首長シャクシャインの戦い&lt;律令国家の形成&gt;  ＜律令国家の形成＞ 〔平城京の建設〕 東北地方に住み、異民族とみなされていたに対しては、大化の改新後、支配の拠点として、北陸に淳足・磐舟の2 柵が設けられた。  ＜律令国家の形成＞ 〔平城京の建設〕 そのころの住民のアイヌは竪穴住居に住み、集落（のちのコタンにあたる）を作って原始共産的な共同の生活をい となんでいた。そしてほぼ同じころオホーツク文化人とも呼ぶべき高度の金属器文化を持った人々が北部の海岸地 方に渡来し、それとの関わりの中で、やがてアイヌの民族的叙情詩である『ユーカーラ』がうまれた。その後、オホ ーツク文化は擦文文化に吸収されるが、やがて土器にかわって本州産の陶器・漆器が用いられるようになり、住居 も平地住居に変化し、擦文文化は衰退する。こうして近世のアイヌ文化が準備されるのである。  ＜室町幕府の成立＞ 【コラム】 〔中世の蝦夷ヶ島〕 古くから北海道に住み、漁り・狩りや交易を<sup>すなど</sup>生業としていたアイヌは和人と交易を行った。 和人の進出は次第にアイヌを圧迫し、たえかねたアイヌはやがて1457（長祿元）年、大首長コシヤマインを中心 に蜂起し、和人の居住地をほとんどせめおとした。  ＜幕藩体制の成立＞ 〔四つの窓〕 第四の窓は蝦夷地の入口をおさえる松前である。蝦夷ヶ島の和人に地におく松前氏は、1604（慶長9）年家康 からアイヌとの交易独占権を保証され、藩政をしき、交易の独占権を家臣団に分与するという特殊な支配体制をと った。和人の商人は米・綿布・鉄器などの交易の際、アイヌをだまして不当な利益をえることが多かったため、ア イヌの不満が高まって、1669（寛文9）年にはシャクシャインの戦いが起こった。 【地図】 蝦夷地要図 1669（寛文9）年ころの和人の地。</p>	<p>〔古代〕</p>
	<p>P37-38</p>		<p>〔中世〕</p>
	<p>P38</p>		
	<p>P115</p>		
	<p>P186</p>		

	P234	<p>&lt;明治維新と富国強兵&gt;</p> <p><b>コラム</b></p> <p>[北海道の開発]</p> <p>明治初期の北海道の人口は、アイヌが2万、和人が10万程度と推定されるが、政府はアイヌに対しては徹底した同化政策を進めるという、1874（明治7）年の屯田兵制度によって、氏族（のちには平民も）の移民とその保護政策を進めた。</p> <p>&lt;明治維新と富国強兵&gt;</p> <p>[殖産興業]</p> <p>1874（明治7）年には屯田兵制度をもうけて開拓を行わせ（註）、また札幌農学校を開校した。（註）しかし開発の陰で、アイヌは伝統的な生活・風俗・習慣・信仰を失っていった。政府は1899（明治23）年に北海道旧土人保護法を制定したが、アイヌの生活や文化の破壊をくい止めるものにはならなかった。1997（平成9）年には新たにアイヌ新法が制定された。→言いまわし</p>	〔近代〕
81 山川日B628 高等学校地理歴史科用 高校日本史 改訂版日本史 山川出版社	P17	<p>&lt;律令国家の形成&gt;</p> <p>[平城京]</p> <p>政府は領土の拡大はかり、東北地方では蝦夷に対する支配を進み、日本海側に出国をたて、太平洋側の陸奥国には多賀城において拠点とした。</p> <p>P75</p> <p>&lt;幕藩体制の確立&gt;</p> <p>[初期外交の展開]</p> <p>蝦夷地では松前氏が、家康からアイヌとの交易を保護され、藩制をしいて支配にあたった。</p> <p>P193</p> <p>地域社会の歴史</p> <p>蝦夷の地、みちのくの王国、北前船の世界、瀬戸内文化圏などの地域を設定することもできよう。</p>	〔古代〕
183 第一日B629 高等学校地理歴史科用 高等学校精選日本史B 第一学習社	P79	<p>&lt;武家政権の展開と国際関係&gt;</p> <p>[琉球王国と蝦夷地]</p> <p>また、蝦夷地とよばれた北海道では、12～13世紀に独自のアイヌ文化が成立したが、道南地方には本州から移住した和人（しゃも）も城館を構え、1456（康正2）年にはコシヤマインの戦い（註）がおきた。そしてこれを鎮圧した安東氏の部将蠣崎氏が、アイヌとの交易権の独占をすすめて戦国大名となり、後の松前藩の基礎をひらいた。（註）</p> <p>和人の横暴に対するアイヌの初めての本格的な蜂起で、一時は道南の12の和人の館のうち10が占領された。しかし、コシヤマインが、後に松前氏の祖となる武田（蠣崎）信広に殺され、アイヌ側が敗れた。</p> <p>P102</p> <p>&lt;幕藩体制の成立と鎖国&gt;</p>	〔近世〕



		<p>〔鎖国下の国際環境〕</p> <p>蝦夷地での交易を幕府から許された松前藩は、アイヌとの取引を本州の商人に請負わせて利益をあげた。アイヌのひとびとは、しだいに生活が追いつめられていった（註）。</p> <p>（註）</p> <p>17世紀半ばには、これを不満とする大首長シャクシャインらが、各地のアイヌによりびかけ蜂起したが、鎮圧された。</p> <p>〔近世〕</p> <p>＜国際環境の変化と幕藩体制の動揺＞</p> <p>〔一揆の高まり〕</p> <p>いっぽう、北方の蝦夷地では、松前版がアイヌのひとびとを酷使し、アイヌの伝統的な生活はこわされていった。そのため、アイヌは、18世紀末に根室や国後島で戦いをおこしたが、松前藩が派遣した武士によっておさえられた。</p>	
P119		<p>＜国際環境の変化と幕藩体制の動揺＞</p> <p>〔一揆の高まり〕</p> <p>いっぽう、北方の蝦夷地では、松前版がアイヌのひとびとを酷使し、アイヌの伝統的な生活はこわされていった。そのため、アイヌは、18世紀末に根室や国後島で戦いをおこしたが、松前藩が派遣した武士によっておさえられた。</p>	
P195		<p>〔中世～近代〕</p> <p>アイヌと北海道の開拓</p> <p>アイヌ</p> <p>蝦夷地・南樺太・千島列島にすむアイヌ（アイヌ語で人間の意）は鯉や鹿などを獲ることを中心に、自然に適応した生活を送り、独自の社会と文化を形成していた。中世から和人（大和人）の侵略が始まり、近世には海産物獲得のために入りこんできた和人による強制労働や、伝染病の持ちこみなどによって、人口はいちじるしく減少していた。しかし、海岸地帯を追われたアイヌも、まだ和人の手がおおばない内陸部では比較的自由的な生活をつづけることもできた。</p> <p>1869（明治2）年、明治政府は、蝦夷地を北海道と改称し、開拓使を設置した。1877（明治10）年の北海道地券発行条例では、先住民アイヌの土地や資源の権利を認めず、山林原野はすべて官有地に編入し、アイヌの居住を恩恵的に認めるという方針をとった。また、1878（明治11）年には、開拓使はアイヌを「旧土人」とよぶことにした。</p> <p>開拓政策</p> <p>開拓使は、農業・漁業・鉱工業・商業など多方面での開拓政策を進めた。在詔工場新設により、魚肉・獣肉などの原料需要が増大して乱買うがおこなわれるいっぽう、牧場の拡大による鳥獣生息地の減少や魚獣養殖のためアイヌの狩猟・漁撈が制限・禁止された。また、鉄砲をもった猟師や漁業権をえた漁師など和人の侵入がすすみ、アイヌの生活の基盤を奪った。1899（明治32）年、政府は「北海道旧土人保護法」を制定し、開拓政策によって疲弊したアイヌに農業をおこなわせて「保護」しようとし、移住を強制したりしたが、耕作に適さない土地での不慣れた農業は、アイヌの生活をさらに破壊することになった。</p> <p>同化政策</p> <p>政府は、アイヌに対して同化政策をとった。アイヌ民族の伝統的な生活習慣や振興を禁止し、日本化を強制した。</p>	旧土人法 新法

	P216	<p>死者が出た時に家を焼却する住居自焼や入れ墨・耳輪の使用などの民族文化を「陋習」とよんで禁止した。そして、日本語奨励の布達をだし、日本風の服装や生活習慣が強制され、日本人風の氏名を名乗らせた。教育の面でも、「北海道旧土人保護法」にもとづいてつくられた学校では、アイヌの子どもたちにも日本人に同化させる教育がおこなわれた。このような政策と混血によってアイヌ固有の文化は失われていった。</p> <p>【写真】アイヌの狩猟（「アイヌ風俗絵巻」函館市立函館図書館蔵）</p> <p>＜経済国家日本の発展＞ [平和と人権]</p> <p>ことに部落差別を根絶すること、少数民族アイヌのひとびとに対する差別を解決し（註）、在日韓国・朝鮮人に対する民族的な差別をなくすこと、障害のあるひとびとや女性に対する差別を解消することなど、自由と人権の保障を実現することは緊急の課題である。</p> <p>（註）1997（平成9）年、アイヌ民族の文化の振興などを定めたアイヌ文化振興法が制定された。この法律の制定にともない、1899（明治32）年に制定された北海道旧土人保護法は廃止された。</p> <p>【年表】 1467アイヌ首長コシヤマインの戦い 1669アイヌ首長シヤクシャインの蜂起 1997アイヌ文化振興法成立</p>	<p>〔現代〕</p> <p>新法 旧土人法</p>
212 桐原HB630 高等学校地理歴史科用 ワイド 日本の歴史 桐原書店	P75	<p>＜武家社会の発展と室町文化＞ [琉球・蝦夷との関係]</p> <p>蝦夷地（北海道）への和人の進出は、鎌倉時代の中ごろにはじまった。和人は北海道南部の渡島半島に、館という居留地をつくって、アイヌと交易をおこない、ラッコの皮や昆布を入手した。1457（長祿元）年、和人の収奪に抗して、東部アイヌの首長コシヤマインが決起した（コシヤマインの蜂起）が、館主のひとり蠣崎氏（のちの松前氏）によって平定された。</p> <p>＜近代国家の成立と東アジア＞ [近代産業の育成]</p> <p>また、1869（明治2）年、蝦夷地の地名を北海道と改め、開拓使において集団移住を奨励し、1874（明治7）年には、軍務に服しながら農耕に従事する屯田兵の制度も設けて開拓をすすめた。</p> <p>しかしその一方で、アイヌの猟地や伐木地なども「無主の地」とされて、国有地や皇室財産に組み入れられ、その生活は極度に圧迫された。</p>	<p>〔中世〕</p> <p>〔近代〕</p>

P166	<p>【コラム】</p> <p>テーマ学習</p> <p>明治期の北海道と沖縄</p> <p>【アイヌの受難】</p> <p>蝦夷地はもと、アイヌの住む島であった。ところが1872（明治5）年、北海道版の地租改姓によって、アイヌの人たちの猟地や伐木地なども「無主の地」とされ、国有地や皇室財産に組み入れられてしまった。そのうえ、三          県が廃止されて、北海道庁が発足した1886（明治19）年には、北海道土地私下げ規則が公布され、華族などが広大          な未墾地を手に入れたため、アイヌの生活の場は、ますますせまられていった。さらに、移住民の乱獲で鮭が激          減して禁漁となり、多数のアイヌ餓死者がでた。政府は1889（明治32）年、北海道旧土人保護法（註）を制定して          土地を給付し、農業を奨励したが、すでに肥沃な土地はなく、アイヌの人たちの苦難の日々がつづいた。しかも、          日本語の強制や皇民化教育などによって、日本人への同化を強いられていった。</p> <p>（註）1997年にアイヌを民族としてはじめて法的に位置づけるアイヌ新法が成立し、この不当な差別的呼称を冠し          た法律は廃止された。</p>	旧土人法
P229	<p>＜現代の世界と日本＞</p> <p>【新しい世紀へ向かって】</p> <p>日本の労働運動は一般に低調で、また経済発展のわりには国民生活は充実していない、という不満の声も強い。被          差別部落問題の解決や、アイヌ民族差別、在日外国人に対する差別の撤廃、男女平等の実現、学歴社会の打破など、          解決しなければならぬ多くの問題をかかえている。</p>	〔現代〕 差別・偏見
P140	<p>2 東書現社501 高等学校公民科用 未来を見つめて現代社 会 東京書籍</p>	〔現代〕 差別・偏見
P157	<p>112 一橋現社508 高等学校公民科用 新高校現代社会 一橋出版</p>	〔現代〕 差別・偏見

2東書現社512 高等学校公民科用 新訂現代社会 東京書籍		＜民主社会の課題＞ [差別と偏見の克服] たとえば、被差別部落の人々への差別、アイヌ民族への差別、在日韓国・朝鮮人など在外日本人への差別、あるいは障害者に対する偏見や差別、さらには性差別など、多くの差別と偏見がある。		[現代] 差別・偏見
7実教513 高等学校公民科用 現代社会 実教出版	巻頭 P127	【写真】 [日本の民芸] アツシ：おひょうの樹皮の織維を使うアイヌの織物 北海道 [平等に生きる権利] ＜社会のなかのさまざまな差別＞ さらに、アイヌ系住民に対する差別のほか、かつての朝鮮に対する植民地支配に根ざした在日韓国人・朝鮮人への民族差別もなくなっていない。 (註) 日本の本州北部・北海道、千島列島・樺太にかけて住んでいた民族とその子孫。伝統的に狩猟・採集によって生活していた。近世以降の和人の進出によって迫害・差別をうけ、同化をいられてきた。明治以降も「北海道旧土人保護法」(1899年制定)の制約をうけていたが、1997年に同法が廃止されて「アイヌ新法」が成立した。		[現代] 差別・偏見 新法 旧土人法
7実教現社514 高等学校公民科用 高校現代社会 実教出版	巻頭 P157  P310	【写真】弓の舞 (北海道阿寒郡) ＜基本的人権の保障＞ [社会のなかの差別] 江戸時代の身分差別政策に由来する部落差別やアイヌ系住民に対する差別、かつての植民地支配に根ざした在外日本人・朝鮮人に対する差別などの外国人差別、さらには、思想差別、女性差別、障害者差別事象など、まだまだ多くの差別が存在しているのである。 ＜国境紛争と先住民の権利＞ [先住民の権利] 日本でもアイヌ民族 (註) が民族固有の文化や権利の回復を求めて運動をすすめているが、「先住性」の法的な裏づけ、生活や差別克服の面でなお、大きな課題が残されている。また、最近では、国連を中心に先住民の権利の国際的保護が人権問題として提唱され、1993年は「国際先住民年」と定められた。 (註) アイヌ民族 北海道などに居住し、民族独自の歴史を築いてきたアイヌ民族は、開拓者である明治政府の同化政策によって固有の文化や、言語、土地を奪われた。1997年に「北海道旧土人保護法」(1899年制定)にかわり「アイヌ文化振興法(アイヌ新法)」が制定されたが、新法の目的はアイヌ民族の文化振興と文化に対する知識の普及にかぎられ、北海道にアイヌ民族が先住していたとする「先住性」は条文に明記されなかった。		[現代] 差別・偏見 先住民年 新法 旧土人法

15 三省515 高等学校公民科 現代社会 三省堂	P158	<p><b>【写真】</b> アイヌ民族と交流を深めるネイティブ・アメリカンたち</p> <p>〔世界の文化と文化交流〕</p> <p>＜異文化の理解と文化交流＞</p> <p>文化のちがいを理解することがなぜたいせつかというと、その文化のもとにある固有の暮らし方が失われたり無視されれば、じつはその地域の人びとの生きることそのものがおこされる危険があるからだ。たとえば、かつてのアイヌの人たちはサケを主食の一つにしていたが、北海道にはいつてきた和人は、サケを自由にとれなくした。また最近も、ダム建設の計画が、アイヌの伝統の暮らしを考えに入れていない、と問題になった。ダム建設は、工業用水の確保や治水の観点から重要だというふうに考えられてきたが、アイヌの文化を理解することがなければ、その川で生きてきた彼らの生活を破壊することにもなりうる。</p> <p>(註)</p> <p>アイヌは狩猟生活を基本に文化をきずいてきた民族である。しかし、明治期の開拓政策で大量の和人が北海道に流入するようになると、サケや鹿が乱獲されるようになった。資源保護を理由に政府はしばしば禁漁などをもって臨んだが、和人とアイヌをともに対象とするこの政策は、サケ漁などに大きく依存していたアイヌに、はかりしれない打撃をあたえた。</p>	〔現代〕 異文化理解
	P162	<p><b>コラム</b></p> <p>アイヌ新法を求めて</p> <p>アイヌ民族の起源については諸説あって定説はない。しかし、縄文時代から北海道各地や千島列島、ロシア・サハリン州などに定住していたと考えられている。その数は、1993（平成5）年度最新の北海道ウタリ生活事態調査によれば、北海道のみのアイヌ人口は28830名であるが、実数はその倍以上と考えられている。</p> <p>明治時代になると、開拓使はアイヌがアイムモシリとよんでいた蝦夷を北海道と改めた。</p> <p>1871（明治4）年、開拓使は戸籍法を公布し、アイヌを「平民」に編入。アイヌは“日本の国民”となった。だが翌1872年の「北海道土地売貸規則」と「地所規則」は、従来アイヌが狩猟や漁撈に使用してきた土地であっても、和人の私有を認めるというもので、アイヌはしだいにその生活と生産の場をうばわれることになった。</p> <p>その後、アイヌを救済すべく1899（明治32）年に「北海道旧土人保護法」が公布され、農業に従事しようとする者には、1戸あたり1万5千坪以内の土地をあたえた（和人は「北海道土地払下規則」により10万坪）が、地味の肥えた肥沃な土地の多くは、すでに和人の手に渡っていたので、アイヌの生活は苦しく、経済力の低さが教育を受けられる機会をせばめ、さらなる差別を生むことになった。</p> <p>最近まで政府は、明治時代以降の勸農と教育による同化政策によって、アイヌはすでに日本人と融合したという認識だった。しかし最近では、古くから住んでいる少数民族としてその存在が認められるようになり、1996年4月「ウタリ対策のあり方に関する有識者懇談会」が報告を出した。それを踏襲して1997年5月、国会で「アイヌ文化の普及並びにアイヌに関する知識の普及及び啓発に関する法律」（アイヌ新法）が成立し、「北海道旧土人保護法」は廃止された。</p> <p>北海道ウタリ協会の野村義一前理事長は、「アイヌの先住権を認め、我々の人権を和人と対等のものに見てほし</p>	新法 旧土人法

		い。民族の独自性を尊重できる日本社会であってほしい。言葉、生活習慣、文化がちがっていたとしても、胸を張って生きていけるようにしてほしい」と訴えていたが、アイヌ民族が強く求めていた「先住性」については、条文には盛りこまれなかった。 国連では1994年からの10年間を「先住民族の10年」とし、世界各地では先住民族の権利の回復がすすんでいる。	
17 教出版516 高等学校公民科用 新版現代社会 教育出版	P126	<p>＜法の下での平等と社会権＞</p> <p>〔法の下での平等〕</p> <p>しかし（註）、現実には部落差別の簿問題や、在日・韓国人、アイヌの人たち、障害者やH I V患者に対する差別や偏見など、数多くの不平等・差別がある。</p> <p>（註）アイヌの人たちの民族としての誇りが尊重される社会の実現を目指して、1997年にアイヌ文化振興法が成立した。</p>	〔現代〕 差別・偏見 新法
	P165	<p>＜日本の生活 文化と伝統＞</p> <p>〔日本文化の多様性〕</p> <p>また沖縄やアイヌ民族の文化は、それぞれ独自の伝統をもったものである。</p> <p>【写真】アイヌ民族のカムイノミの儀式</p>	〔現代〕 国会当選
	P174	<p>＜日本文化の課題＞</p> <p>〔伝統文化の継承と克服〕</p> <p>【写真】アイヌ語で質疑を行なう参議院議員（当時）（1994年）</p> <p>菅野茂さんはアイヌ民族ではじめて国会議員になった。</p>	〔現代〕 差別・偏見
35 清水現社517 高等学校公民科 新現代社会 改訂版 清水書院	P97	<p>＜平等権の保障 差別のない平等な社会はどのようにして実現するのだろうか＞</p> <p>〔現代社会と差別問題〕</p> <p>そして、日本国内の少数民族であるアイヌの人びとに対する社会的偏見も残されている。生活上の差別を解消し、言語や生活習慣などのアイヌ文化に対する理解と尊重の念を深めていくことが必要である（註）。</p> <p>（註）1997年にアイヌ文化振興法が制定され、従来の差別的な北海道旧土人保護法に代わり、民族としてのアイヌの存在を法的に認めた。しかし、アイヌ民族がもとめていた先住民族としての権利は保障されず、「先住性は歴史的事実」とする国会での付帯決議をなさずにとどまった。</p> <p>【写真】アイヌ詞曲舞踊団によるパフォーマンス</p>	新法 旧土人法
	P199	<p>＜深刻化する民族問題 民族問題が多発するのはなぜだろうか＞</p> <p>〔民族問題と私たちの生き方〕</p> <p>日本には、民族差別に苦しむ在日韓国人・朝鮮人や、社会的偏見から差別を受けているアイヌの人びともいる。</p>	〔現代〕 差別・偏見
46 帝国518 高等学校公民科用	P38-39	<p>コラム</p> <p>〔身近な異文化をもっとよく理解しよう〕</p>	〔現代〕 その他

高校生の現代社会 帝国書院		<p>日本はしばしが単一民族国家といわれて文化の均質性が強調され、アイヌ民族の文化が独自の文化として関心をもたれることは少なかった。アイヌ文化では、人々は自然と調和しながら衣食住に必要な物を手に入れた。たとえば毎年川をさかのぼってくるさけはたいせいな食料であり、「アツシ」とよばれる伝統的な織物・衣服は樹皮からとれる繊維によってつくられた。また札幌をはじめ北海道の各地にみられるアイヌ語起源の地名のほとんどは自然の特徴を描写したものであり、アイヌ文化が自然と深く結びついていたことを示している。しかしこのような独自の伝統をもつアイヌ文化は、数百年にわたる和人（日本人）による支配、とくに明治時代以降の北海道の開発を通じて、アイヌ語を話せる人が少なくなると、しだいに姿を消してきており、その継承が課題となっている。</p> <p>【写真】</p> <p>①アツシを織るようす（北海道 平取町） 現在ではこの技術を伝える人は、数少なくなっている。</p> <p>②まりも祭り（北海道 阿寒町） アイヌの人々が中心になって行なう、阿寒湖に生息するまりもの保護を訴える祭り。</p> <p>③アイヌ語に由来する地名（NHK北海道本部編 北海道地名誌）</p> <p>④アイヌ文化の保存・継承に関するアイヌの人々の意識調査（複数回答）＜北海道資料、平成5年＞</p>	※異文化理解
81 山川519 高等学校公民科用 現代社会 山川出版	P135	<p>＜日本国憲法の基本原則＞</p> <p>〔社会的差別〕</p> <p>なかでも重大なのは、被差別部落やアイヌの人びと、障害者、そして在日韓国人・朝鮮人にたいする差別です。</p>	〔現代〕 差別・偏見
104 数研現社521 高等学校公民科用 精解 現代社会 数研出版株式会社	P148	<p>＜基本的人権の尊重＞</p> <p>〔法の下での平等〕</p> <p>すべての人が平等に規律されるという民主主義的な政治が確立された（註）。</p> <p>（註）現在においても、政治・経済・社会的な差別が多数みられる。たとえば、職場や家庭における女性差別、在日韓国人・朝鮮人に対する差別、アイヌの人たちに対する差別、江戸時代から今日まで残存している被差別部落に対する差別など、解決されるべき課題はきわめて多い。</p>	〔現代〕 差別・偏見
112 一橋現社522 高等学校公民科用 新阪高等学校現代社会 一橋出版	P106-105	<p>＜基本的人権の保障（2）＞</p> <p>〔社会生活のなかの差別と不平等〕</p> <p>そのほか、企業や労働組合の一部に見られる思想・信条による差別、アイヌ民族（註）や在日韓国・朝鮮人に対する民族的差別、結婚などの際に見られる部落差別、心身障害者に対する差別や偏見などがあげられる。</p> <p>（註）1899年制定の「北海道旧土人保護法」は差別色が強いとして、アイヌ組織はアイヌを先住民族として認め差別を廃止する法律（アイヌ新法）の制定を求めてきた。</p>	〔現代〕 差別・偏見 旧土人法 新法
	P130	<p>＜文化交流と文化の共通性＞</p> <p>〔文化の伝播と需要〕</p>	〔古代～近世〕

	P158	<p>このように、もの・人・情報は古い昔から移動し、伝えられた。(註)</p> <p>(註) 例えば、前近代時代の日本列島への文化の伝播では、渡来人や遣隋使・遣唐使の活躍、日宋貿易・勘合貿易・南蛮貿易・朱印船貿易などのほかに、秀吉朝鮮出兵による陶工連行、鎖国時代の朝鮮通信士の往来、長崎出島貿易、琉球薩摩貿易、アイヌと松前藩の貿易などがあげられる。</p> <p>＜平等—人間の尊さ＞</p> <p>〔国際化とともに〕</p> <p>また、日本列島には、昔からアイヌ（註）などの北方系に少数民族の人たちがともに住んでいる。</p> <p>(註) アイヌの人々の文化の振興、伝統などの普及と啓発、民族としての誇りが尊重される社会の実現をはかる、などを目的とする「アイヌ文化振興法」が1997年に成立した。</p>	〔現代〕
183 第一現社523 高等学校公民科用 高等学校改訂版現代社 会 第一学習社	P142	<p>＜日本国憲法と基本的人権の保障＞</p> <p>〔法の下での平等〕</p> <p>しかし、このような憲法の規定にもかかわらず、わたしたちの周囲には、さまざまな差別（註）の実態がある。</p> <p>(註) 被差別部落の人々に対する差別、身体障害者や女性などに対する差別、アイヌの人々や在日韓国・朝鮮の人々に対する民族的な差別がある。1997年、アイヌ民族の文化の振興などを定めたアイヌ文化振興法が制定された。</p>	〔現代〕 差別・偏見 新法
	P166	<p>＜人間の尊厳と平等＞</p> <p>〔偏見とのたたかい〕</p> <p>また障害者の人や女性に対する差別、アイヌの人々や在日韓国・朝鮮人などに対する民族的な差別などがある。</p>	〔現代〕 差別・偏見 新法
183 第一現社524 高等学校公民科用 新訂現代社会 第一学習社	P200	<p>＜日本国憲法と基本的人権の保障＞</p> <p>〔法の下での平等〕</p> <p>しかし、現実の社会には部落差別をはじめ、在日韓国・朝鮮人、アイヌ民族、女性、障害者などへの差別や不平等があり、大きな問題となっている。</p>	〔現代〕 差別・偏見
	P201	<p>＜日本国憲法と基本的人権の保障＞</p> <p>〔法の下での平等〕</p> <p>アイヌの人々は、北海道旧土人保護法（1899年）の制約を強く受けていたが、1997年にこの法律が撤廃され、アイヌ文化振興法が制定された。</p>	〔現代〕 旧土人法 新法
	P310	<p>＜平等な社会に向けて＞</p> <p>〔偏見とのたたかい〕</p> <p>特に、被部落差別の人々に対して、社会のなかにはさまざまなかたちの偏見があり、それが差別を許して北。また、障害をもつ人や女性に対する差別、アイヌの人々や在日韓国・朝鮮人などに対する民族的な差別がある。</p>	〔現代〕 差別・偏見
186 東学現社525	P85	＜平等に生きる権利＞（つづく）	〔現代〕



高等学校公民科用 現代社会 東京学習出版社		[社会のなかの差別] さらに、アイヌ系住民への差別、職場や家庭における女性の地位の問題、障害者に対する差別などもなくなっていない。	差別・偏見
212 桐原現社526 高等学校公民科用 新現代社会 桐原書店	P74-75	＜日本国憲法の基本的特色＞ [人権の内容] この被差別部落問題をはじめ、在日韓国・朝鮮人に対する民族差別や、日本の少数民族アイヌの人びとに対する差別についても、差別撤廃へむけての国民のたゆまぬ努力が必要である。	[現代] 差別・偏見
	P125	＜国際紛争と民族問題＞ [少数民族問題] アイヌ民族は明治以来の同化政策によって、いちじるしく減少しているが、日本に古代以前から住んでいる民族である。 【写真】「アイヌ新法」の制定を求めて 差別を助長してきた「北海道旧土人保護法」即時撤廃と、先住民族としての人権の確立を求めた「アイヌ新法」の早期制定を要求して、民族衣装で国会に請願するアイヌの人たち。「アイヌ新法（アイヌ文化振興法）」は1997年に成立した。	[現代]  旧土人法 新法
<b>高校政経（17冊）</b>			
112 一橋政経505 高等学校公民科用 政治・経済 一橋出版	P42	＜日本国憲法の基本理念＞ [法の下の平等] アイヌ系住民や在日韓国・朝鮮人などの少数民族団に向けられた差別的取扱い問題も小さくない。	[現代] 差別・偏見
2 東書政経509 高等学校公民科用 政治・経済 東京書籍	P49	＜基本的人権の保障＞ [法の下の平等] 日本にもさまざまな差別がある。江戸幕府の支配政策で強められ、現在もいろいろな形で残っている被差別部落問題、戦前の日本の植民地支配に源を発する在日韓国・朝鮮人差別、アイヌ民族への差別、職場における男女差別などがあげられる。	[現代] 差別・偏見
1 日書政経517 高等学校公民科 新版 高校 政治・経済 日本書籍	P44	＜差別のない社会＞ [さまざまな差別] [コラム] 日本における差別問題 アイヌ民族差別 「蝦夷地」の先住民族であったアイヌ民族は、1899年に制定された「北海道旧土人保護法」が結果として差別を生み、先祖伝来の土地や狩猟などの生業をはじめ、言語までうばわれてきた。これに対して、アイヌ民族の文化を守	[近代～現代] 差別・偏見  旧土人法 新法

7 実教政経518 高等学校公民科用 政治・経済 新訂版 実教出版	P43	<p>り、民族の自立を求める運動も進められ、1997年5月には「旧土人法」が廃止され、アイヌを民族として認める「アイヌ新法」が制定された。</p> <p>＜基本的人権の保障＞ [法の下での平等] このほかにも、被差別部落やアイヌ民族に対する差別、在日韓国・朝鮮人など外国人に対する差別、さらには、思想差別、障害者差別など、さまざまな差別が存在している。 (註) アイヌ文化振興法 1997年、「北海道旧土人保護法」など、アイヌ民族への差別法とされてきた法律が廃止され、はじめてアイヌが民族として法的に認められた。しかし、同法は民族の文化振興が中心で、先住民族としての権利の保障は認められていない。</p>	〔現代〕 差別・偏見  旧土人法 新法
35 清水政経519 高等学校公民科 新 政治・経済 改訂版 清水書院	P40	<p>＜法の下での平等＞ [民族差別の問題] また、アイヌ民族に対する差別も残されている (註)。 (註) アイヌ文化振興法 1997年、文化振興を内容に成立。アイヌ民族が求めてきた先住権は明記されなかった。アイヌ民族への差別と批判されてきた「北海道旧土人保護法」は廃止された。</p>	〔現代〕 差別・偏見  新法 旧土人法
104 数研政経520 高等学校公民科用 改訂版 高等学校 政治・経済 数研出版株式会社	P40	<p>＜基本的人権の保障＞ [法の下での平等] しかし、現実には部落差別をはじめ、障害者・女性・アイヌ民族 (註) ・在日外国人 (とりわけ韓国・朝鮮人、アジア系外国人労働者) などへの差別問題が生じている。 (註) アイヌ民族の文化の振興などを目的とするアイヌ文化振興法が、1997年に成立した。</p>	〔現代〕 差別・偏見  新法
183 第一政経521 高等学校公民科用 高等学校政経版 政治・経済 第一学習社	P42	<p>＜日本国憲法と基本的人権の保障＞ [法の下での平等] たとえば、在日韓国・朝鮮人、アイヌの人々に対する民族的な差別 (註) や、女性差別、障害者の人権に対する差別などがある。 (註) アイヌの人々に対する差別：アイヌの人々は、北海道旧土人保護法 (1899年) の制約を強く受けていたが、1997年、この法律が撤廃され、アイヌ民族の文化の振興を図るためにアイヌ文化振興法が制定された。</p>	〔現代〕 差別・偏見  旧土人法 新法
186 東学政経522 高等学校公民科用 政治経済 東京学習出版社	P45-46	<p>＜基本的人権の保障＞ [法の下での平等] 現実には江戸時代の身分差別制度に基づく部落差別、日本の植民地政策に始まる在日韓国人・朝鮮人や、アイヌ系住民に対する民族差別、職場や家庭における女性差別、障害者に対する差別、さらに近年急増している外国人労働者の人権問題など、いわれない偏見に根ざす差別が強く残っている。</p>	〔現代〕 差別・偏見
2 東書政経523 高等学校公民科用	P45	<p>＜基本的人権の保障＞ [法の下での平等]</p>	〔現代〕

政治・経済 東京書籍		<p>このような憲法の規定にもかかわらず、現実にも日本にもさまざまな差別問題がある。長い歴史的背景をもつ被差別部落問題、戦前の日本の植民地支配に源を発する在日韓国・朝鮮人問題、アイヌ民族への差別、職場における男女差別、障害者などに対する差別などがそれである。</p> <p>…また、アイヌ民族の政治への長年の働きかけもあり、1997年にはアイヌ文化振興法が制定された。</p> <p><b>コラム</b> アイヌ新法 明治政府が1899年に制定した「北海道旧土人保護法」は、アイヌ民族に同化を強要しようとする差別的な法律であった。この法律の撤廃を求める動きが長年続けられ、1984年には北海道ウタリ（アイヌ語で同胞の意）協会が、国会での民族議席の確保、先住地の所有権、自立基金の設立などを内容とする「アイヌ民族に関する法律案」を制作した。</p> <p>1997年になって「アイヌ文化の振興並びにアイヌの伝統に関する知識の普及及び啓発に関する法律」が制定され（「旧土人保護法」は廃止）、アイヌ民族が初めて法的に位置付けられた。しかし、法律の内容は文化振興が中心で、アイヌ民族の「先住権」にかかわる項目は盛り込まれなかった。</p>	新法  新法 旧土人法
7 実教政経524 高等学校公民科用 高校政治・経済 実教出版	P44	<p>＜基本的人権の保障＞ [法の下での平等] 部落差別、在日韓国・朝鮮人やアイヌ民族などに対する民族差別・外国人差別、障害者差別、女性差別など、いわれのない偏見に根ざす差別は、決して少なくない。</p> <p><b>【写真】</b> アイヌ新法の制定を報道する新聞 新法により、アイヌ民族ははじめて法的に認められた。しかし、法律の内容は文化の振興が中心であり、アイヌ民族の「先住性」は条文に明記されなかった。</p>	[現代] 差別・偏見  新法
15 三省堂政経525 高等学校公民科用 政治・経済 三省堂	P51	<p>＜人権の原理と制度＞ [法の下での平等] <b>コラム</b> 日本における主要な差別問題 アイヌ民族差別 日本は単一民族国家であるといわれることがあるが、これは正しくない。なによりも、北海道の先住民であるアイヌ民族の存在に留意する必要がある。アイヌ民族の人たちは、以前から、大和民族の文化に同化するようしむけられており、それとともに、さまざまな社会的差別をうけてきた。</p>	[現代] 差別・偏見  多民族性
17 教出政経526 高等学校公民科用 政治・経済 教育出版	P29	<p>＜基本的人権の保障＞ [差別をめぐる問題] たとえば、部落差別は今日でも無くなっていないし、在日外国人（特に在日韓国・朝鮮人）、アイヌ民族、障害者に対する差別や偏見も根強い。</p>	[現代] 差別・偏見

					新法
					国会当選
					〔現代〕 差別・偏見
					旧土人法 新法
					多民族性
					〔現代〕 差別・偏見
					旧土人法 新法
					〔現代〕


高等学校公民科 精選政治・経済 第一学習社		〔法の下での平等〕 最近では、増加している外国人の就労問題がある。さらに、在日韓国・朝鮮人やアイヌ民族、障害者に対する差別 が大きな問題となっている。	差別・偏見
212 桐原政経531 高等学校公民科用 新政治・経済 桐原書店	P50	<p>＜基本的人権の保障＞ 〔平等権〕 また在日韓国・朝鮮人やアイヌに対する民族差別（註についても、差別撤廃にむけて国民のためめぬ努力が必要である。 【写真】「アイヌ新法」の制定を求めて 差別を助長してきた「北海道旧土人保護法」の即時撤廃と、先住民族としての人権の確立を求めた「アイヌ新法」の早期制定を要求して、民族衣装で国会に請願するアイヌの人たち。1997年に「アイヌ新法（アイヌ文化振興法）」が成立し、「北海道旧土人保護法」は廃止された。</p>	〔現代〕 差別・偏見  旧土人法 新法
	P105	<p>〔国際紛争と民族問題〕 ＜少数民族問題＞ 少数民族が自分たちの権利を主張する動きは、いまや世界的な動きである。国連も世界の先住民族の権利を強めるために、1993年を「国際先住民年」とした。日本も単一民族国家ではない。アイヌ民族は明治からの同化政策によって、いちじるしく減少しているけれど、日本に古代以前から住んでいる民族である。</p>	先住民年
		高校地理A（4冊）	
130 二宮理A 526 高等学校地理歴史（地 理A） 現代世界のすがた 地 理A 二宮書店	P64	<p>＜諸民族の生活・文化と地域性＞ 〔民族と国家〕 しかし実際には、アイヌ人をどうかさせてきたり、戦前に強制的に連行した朝鮮人の子孫が居住している。</p>	〔現代〕 その他
2 東書理A588 高等学校地理歴史科用 環境と人間 新編地理A 東京書籍	P61	<p>＜諸民族の生活・文化と地域性＞ 〔さまざまな民族と生活・文化〕 【写真】二風谷<sup>にぶたに</sup>フォーラム（北海道・平取町） 1993年の国際先住民年に、アイヌ民族の呼びかけで世界各地の先住民族が集まった。</p>	〔現代〕  先住民年
17 教出理A 589 高等学校地理歴史科用 地理A 改訂版 教育出版	P121	<p>＜現代世界の課題と国際協力＞ 〔平等な社会の建設〕 日本は、単一民族としての意識が強いといわれる。しかし、アイヌ民族や在日韓国・朝鮮人をはじめ、さまざまな人種・民族が居住して日本の社会を作っていることを忘れてはならない。</p>	〔現代〕 多民族性 社会運動

130 二宮理A 591 高等学校地理歴史 (地理A) 高校生の地理A 二宮書店	P69	<p>【写真】国連先住民会議にアイヌの人たちの代表が参加したことを伝える新聞 ＜国家と民族＞</p> <p>【写真】先住民の国際集会：1993年に北海道平取町のアイヌ集落二風谷<sup>にふたに</sup>で行われた集会のひとつ。それぞれの伝統的文化を紹介した。</p>	現代
<b>高校地理B (7冊)</b>			
7 実教理B528 高等学校地理歴史科用 地理B 実教出版	P28-29	<p>＜民族と国家の課題＞</p> <p>【日本の少数・先住民民族－アイヌ民族－】</p> <p>アイヌ民族は、現在おもに北海道に居住する先住民民族である。「アイヌ」とは、アイヌ語で「人間」を意味する。アイヌはもともと採集狩猟や漁業を生業とする民族であり、川ぞいなどに作って生活していた。</p> <p>明治時代以降、北海道の開発が進むにつれて、アイヌの人々の多くは、祖先の地を追われた。政府の同化政策によって、伝統的な生活や文化が失われていくようになって、アイヌの文化は、近年では、アイヌ語や、歌や・踊り・文様などの固有の文化を継承・発展させようとする努力がなされている。こうしたなか1997年には、アイヌ独自の文化の普及・啓発をはかる「アイヌ文化振興法」が制定された。</p> <p>【写真】アイヌ新法の制定を求めて東京の官庁街をデモ行進する人々 (1992年 東京)</p>	〔現代〕  新法  社会運動
17 教出理B530 高等学校地理歴史科用 地理B 教育出版	P63	<p>＜現代国家の形成＞</p> <p>【単族国と複族国】</p> <p>単一の民族によって形成されている民族国家を単族 (単一民族国家) というが、現代世界には、純粋な単族国は存在しない (註)。</p> <p>(註) 単族国と証することで、現実が存在する少数民族の問題をおおい隠す危険性をはらむ。日本においても、アイヌの人たちや韓国・朝鮮系の人びとが居住し、社会を形成していることを忘れてはならない。</p>	〔現代〕 多民族性
3 東書理B592 高等学校地理歴史科 地理B 東京書籍	P101	<p>＜人種・民族と国家＞</p> <p>(世界の人種と民族)</p> <p>【写真】二風谷フォーラム (北海道)</p> <p>1993年の国際先住民年に、アイヌ民族の呼びかけで多くの先住民が集まった。</p>	〔現代〕 先住民年
35 清水理B593 高等学校地理歴史科用 地球の視野で考える今日の世界 現代地理B 改訂版 清水書院	P73   P85	<p>＜多様な人種・民族と国ぐに＞</p> <p>【民族と国家】</p> <p>日本にも少数のアイヌ民族や韓国・朝鮮民族が存在している。</p> <p>＜世界の先住民＞</p> <p>【日本のアイヌ民族】</p> <p>【コラム】</p> <p>北海道の「ウタリ生活実態調査」によれば、アイヌ民族は道内に約2万4400人居住しているが、全国の状況はわか</p>	〔現代〕 多民族性  〔現代〕 多民族性

		らない。アイヌ民族が組織する北海道ウタリ協会は、しばしばくり返されてきた「日本の単一民族国家論」に抗議してきた。 アイヌ民族は、明治以来「土人」という名称で扱われ、一般日本人と異なる差別的処遇をうけてきた。1899（明治32）年に制定された「北海道旧土人保護法」は、アイヌ民族を日本国民に同化させる目的をもっており、1997年よりややく廃止された。かわってアイヌ文化の振興や継承者の育成などを内容とする「アイヌ文化振興法」が制定された。	旧土人法 新法 先住民年
46 帝国理B594 高等学校地理歴史科用 新詳地理B 初訂版 帝国出版	P15	＜現代の国家と国家群＞ [さまざまな国家] 日本は世界的にみて、同じ言語を話す住民の割合が高い国であるが、先住のアイヌ民族がいるし、他の地域から移ってきた人たちも日本社会を構成していることを忘れてはならない。	〔現代〕 多民族性
130 二宮理B595 高等学校地理歴史（地理B） 詳説地理B最新版 二宮書店	P216	＜村落の生活＞ [村落の発達過程] 明治になると、それまでは主としてアイヌ系の住民が小集落をつくっていた北海道に、アメリカの開拓方式を参考にした路村状の屯田兵村ができた。	〔近代〕
183 第一理B596 高等学校地理歴史科用 高等学校改訂版 新地理B 第一学習社	P79	＜人種・民族と国家＞ [民族と国民] しかし、祖も構成はさまざまであり、一つの民族だけからなる単一民族国家は厳密には存在しない（註）。 （註）日本では、アイヌの人々も構成員となっており、その伝統文化の尊重はかられている。	〔現代〕 多民族性
高校倫理（10冊）			
2 東書倫理514 高等学校公民科用 倫理 東京書籍	P108	＜民主社会の成熟のために＞ [差別と偏見の克服] しかし、現実には、この社会にはさまざまな偏見や差別がはびこっており、多くの人々の人権が侵害されている。例えば、被差別部落の人々への差別、アイヌ民族への差別、在日韓国・朝鮮人など在外国人への差別、あるいは障害者に対する偏見や差別、さらには性差別など、多くの差別と偏見がある。	〔現代〕 差別・偏見
17 教出倫理516 高等学校公民科用 倫理 改訂版 教育出版	P61	＜人間の尊厳＞ [人権の理念と現実] 現実には数多くの不平等が存在する。たとえば、部落差別の問題や、在日韓国・朝鮮人、アイヌの人たち、さらには障害者に対する差別や偏見などがそれぞれである。	〔現代〕 差別・偏見

P84	<p>＜自然や科学技術と人間とのかかわり＞</p> <p>〔生態系と人間〕</p> <p>現在、わたしたちが直面している環境の汚染や破壊は、増大し続ける人口と並んで、地球という生態系がもっているこのような循環と連鎖を回復不可能な状態にしてしまう危機をはらんでいる。だから、わたしたちは、第3章で学ぶ日本人の伝統的な考え方を振り返り、アイヌ民族などさまざまな先住民や有機農業法を実践している農民など、生態系を大切にしている人たちの文化や自然観を学ぶ必要がある。</p>	〔現代〕 その他
P123	<p>＜人類の福祉＞</p> <p>〔先住民族に学ぶ〕</p> <p>【写真】国連先住民族会議にアイヌの人たちの代表が参加したことを伝える新聞（1985年）</p>	〔現代〕 社会運動
P73	<p>＜現代社会における人間と倫理＞</p> <p>〔異文化理解の必要性〕</p> <p>今日の日本の社会には、アイヌ民族や在日韓国・朝鮮人をはじめ、さまざまな民族が定住し、その民族固有の文化も存在している。にもかかわらず、日本人は自民族中心主義（ethnocentrism）が強く、単一民族国家であるという固定観念を共有する傾向もみられる。</p> <p>【写真】アイヌの伝統行事</p> <p>パカペンカ祭り。こうしたアイヌ独自の文化は次第に失われつつある。</p>	〔現代〕 差別・偏見 多民族性
P192	<p>＜世界の中の日本人＞</p> <p>〔足元からの国際化〕</p> <p>この点、アイヌ民族や、中国人、韓国・朝鮮人などの国内のマイノリティーの問題は重要である。</p>	〔現代〕 その他
P159-160	<p>＜民主主義の形成＞</p> <p>〔偏見とたたかいた〕</p> <p>歴史的背景や社会のひずみからくる差別（註）をいかにしてなくしていくか。</p> <p>（註）差別 被差別部落の人々に対する差別、在日韓国・朝鮮人やアイヌ民族に対する差別、女性や障害者に対する差別などがある。</p>	〔現代〕 差別・偏見
P173	<p>＜国際平和と人権保障のあり方＞</p> <p>〔日本の人権問題〕</p> <p>アイヌは北海道の先住民で、独自の言語や民俗を保持している少数民族であり、長い間、差別を受けてきた。アイヌの人々は、アイヌ文化の振興や人権擁護のための法の制定を求めているが、1997年、文化の維持・振興に重点をおいたアイヌ文化振興法（アイヌ新法）として成立した。</p>	〔現代〕 差別・偏見 新法
P118	<p>＜人権の尊重＞</p> <p>〔生活のなかの差別〕</p>	〔現代〕 差別・偏見



倫理 中教出版		わが国でも、部落差別をはじめ、アイヌ系住民や在日韓国・朝鮮人に対する民族差別、あるいは、障害者、性差別の問題などが見られる。		〔現代〕 差別・偏見 旧土人法 新法
7実教倫理524 高等学校公民科用 倫理 新訂版 実教出版	P61	＜人権と差別＞ 〔差別の撤廃〕 現在おもに北海道に住んでいるアイヌの人々は先住少数民族であり、最近まで「北海道旧土人保護法」（1899年制定）が存続していたが、1997年に同法が廃止されて「アイヌ新法」が成立した。また、1996年には「らい予防法」が廃止された。		
112 一橋倫理526 高等学校公民科用 倫理 新訂版 一橋出版	P165-166	＜多様な文化をもつ人びととの出会いが文化の創造性を育む＞ 〔単一民族、単一文化からの解放〕 〔コラム〕 1981年、40人あまりの札幌の主婦グループが国立民族学博物館を訪れ、自分たちの住んでいる北海道のアイヌ文化に興味をもつようになった。そこで、ポーランドの人類学者ピウスツキが20世紀の初頭に蝦管に収録したアイヌ民謡にもとづいて、主婦グループが「ピウスツキおじさんの蝦管から出たお話」というオペレッタをつくった。鯨が神のいいつけに背いて罰せられる。その鯨を人間は取りつくして、すべてを失う。人間と自然との共生が大事だということをもつたものである。幼稚園から中学生までの札幌の子どもたちと、日高地方二風谷のアイヌの子どもたちが札幌で合同公演をした（註1）。この公演をおさめたビデオを、ポーランドの国营テレビが国内で放映した。1989年には、アイヌと和人の子どもたちの自然のなかの暮らしを扱った「ポロリントン」を札幌で公演した。この作品は二風谷のアイヌ文化資料館の元館長の自伝（註2）にもとづいている。1990年には、札幌の子どももミュージカル・グループは、ポーランドを訪れて、ワルシャワのオペレッタ劇場で公演し、その後、ポーランド各地を巡回して、その地の子どもたちと合同公演した。 日本のなかの少数民族アイヌと多数者である「和人」の女性と子どもたちの出会いが、新しい文化（オペレッタ）を創造した。そのことがきっかけとなって、日本とポーランドの女性と子どもたちが結ばれた。そして1992年には、日本のなかの少数民族であるアイヌ文化と、ポーランドのなかの辺境であるオラヴァ地方とを結びつける新しい文化（オペレッタ作品）が生まれた。それが「オラヴァ」（註3）である。 これら一連の作品を流れるテーマは、人間と人間とが、差別をこえて、国をこえて結びあうこと、そして、人間と自然とが、ともに生きることである。 （註1）「ろう管はうたったーオペレッタと子どもたちの115日」（1985年度地方の時代映像祭で、「文化の創造賞」を受賞した。） （註2）萱野茂『アイヌの碑』1980,1990 （註3）1992年12月13日、23日、NHKテレビが放送した。	〔現代〕 多民族性 差別・偏見	
212 桐原倫理527 高等学校公民科用 新倫理 桐原書店	P144	＜生命への畏敬と生命倫理＞ 〔差別と平等〕 また、約70万人の在日韓国・朝鮮人に対する民族差別は、日本がかつて朝鮮半島を植民地にしていた時代から歴史的に形成されてきた課題であり、アイヌ民族への抑圧も、今なお、解決されていない。		〔現代〕 差別・偏見