Popular narratives of Canadian history have most frequently been told from the perspective of European settlers. As a result, Indigenous experiences have often been neglected or excluded from the telling of our country’s history. For a more comprehensive understanding of Canada’s history, it is important to examine it from Indigenous perspectives. Doing so requires students to explore the depth, breadth, diversity, and regional variation of experiences of Indigenous peoples in the land that is now Canada. It is also necessary to examine the legacy and consequences of colonialism and the repressive policies to which Indigenous peoples have been subjected. This guide aims to engage students in thinking critically about our historical narratives, and help them consider how both individual and collective worldviews shape — and are shaped by — history.

Much of the history of Indigenous peoples in Canada in the last two centuries is characterized by institutionalized discrimination and inequity, through colonialist and assimilationist efforts such as the Indian Act and Residential Schools. However, Indigenous peoples have not been passive over this time. To the contrary, they have been active agents — acting independently and collectively to resist colonial restrictions, to preserve their traditions, languages and beliefs, and to advocate for their established but often-ignored rights.

This guide is designed to align with current Canadian curricula, and has been produced for use in middle and high school history and social science classrooms. The guide is therefore not comprehensive in its coverage, focusing primarily on the history that is taught in classrooms. Teachers may wish to address topics not covered in this guide to provide a more complete understanding of Indigenous worldviews.

Indigenous peoples in Canada do not represent one group or experience, but a multiplicity of perspectives, including those of Inuit, Métis, and First Nations. This education guide uses case studies as a means of exploring the diverse experiences of Indigenous peoples over a wide expanse of time, presenting multiple options for avenues of inquiry. Students are encouraged to remember that the experiences of one group are not representative of all Indigenous peoples in Canada. To further explore diverse Indigenous perspectives beyond those included in this guide, educators and students are directed to additional Historica Canada resources for more information and further classroom activities.

The activities draw upon the historical thinking framework developed by Dr. Peter Seixas and the Historical Thinking Project. The guide provides classroom activities designed to promote research and analysis, engage critical thinking and communication skills, and explore the challenging ethical questions of Canadian history. Educators may want to use all of the lessons in a sequence, or choose the most relevant, lessons as standalone activities.

Many of the topics covered in this guide could trigger a strong emotional response, especially among youth who are affected by intergenerational trauma. Teachers must be sensitive to individuals and the group to ensure the classroom remains a safe environment for all learners. Set ground rules for respectful discussions and consult your school guidance counsellor for additional support, if needed. For more information on broaching difficult subjects in the classroom, visit the Indigenous Arts & Stories Teachers’ Kit on the Historica Canada Education Portal.

Accommodations for Special Education, ELL and ESL students are included under the appropriate sections, and identified as “modifications.” Many of the activities in this guide require more advanced reading skills. Consider pairing ELL students with stronger readers to help them better understand the content.
Since European contact, Indigenous peoples have not always been identified by terms of their own choosing. Sometimes that terminology has been derogatory and racist, and the language used reflects a colonialist point of view. This labelling of Indigenous peoples has left an indelible mark on Canadian history. Being receptive to Indigenous peoples’ preferred terminology is essential to the process of reconciliation.

The language in this education guide aims to reflect the general preferences of Indigenous peoples in Canada. First Nations peoples in Canada were initially called “Indians” by colonial Europeans. “Indian” is no longer used as a term to describe Indigenous peoples, though it still serves as a legal definition. “Aboriginal,” meanwhile, is an umbrella term that includes status and non-status First Nations, as well as Métis and Inuit. “Aboriginal” and “Indigenous” are often used interchangeably, but as the current preferred term is Indigenous, it has been used throughout this Education Guide.

**NOTE ON LANGUAGE**

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*“There is a world of difference between being an Indian and being Anishinabe. An Indian is a creation of the European imagination and is legally inscribed on us by the federal government. There were no Indians in our territories prior to European arrival. In fact, there are only Indians in contemporary terms if the federal government is allowed to take control of Indigenous identities.”*  

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**TERMINOLOGY**

**Ceded Territory:** Lands granted to a party in a treaty. Lands were often ceded as a result of military or political pressure; lands ceded in treaties were the principal means that Europeans used to acquire control over territory. In Canada, Indigenous peoples and Europeans often had different understandings of land ownership included in treaties.

**Unceded Territory:** Lands originally belonging to the First People(s) that have not been surrendered or acquired by the Crown. Often refers to lands that are not formally under a treaty; however, there are regions under treaty in Atlantic Canada that encompass lands that have not been surrendered.

**Colonialism:** A system or policy of dominance and control by one power over an area or people that often includes the exploitation of resources for the explicit purpose of benefitting the colonizing country.

**Colonization:** The process of settling or appropriating a place and establishing a central system of power over the land and original inhabitants of the area.

**First Contact:** The first time an Indigenous group makes a connection with Europeans. Can refer to face-to-face interaction, or to “contact” made through objects, ideas, or disease.

**Time Immemorial:** A period of the distant past that is not defined by historical dates.

**TEACHER TIP**

Before beginning these activities with the whole class, introduce the above terminology to students. Ask them to record key words in their personal word dictionary or notebook.

**ONLINE RESOURCES**

Recommended articles mentioned throughout the guide (in bold) can be accessed by visiting the *Indigenous Peoples Collection* on *The Canadian Encyclopedia*. All supplementary worksheets (noted in bold throughout) complementing this education guide can be downloaded on the *Historica Canada Education Portal*.

The following is a list of bilingual research resources to support educators and students. This list is not exhaustive, and you may choose to seek out supplementary resources.

- *The Canadian Encyclopedia*
  thecanadianencyclopedia.ca
- *Indigenous Arts & Stories Teachers’ Kit*
  education.historicacanada.ca/en/tools/432
- *Truth and Reconciliation Commission Reports*
  nctr.ca/reports.php
- *Northern Lights* (Dreamstime.com/Stephan Pietzko/35443732)
- *We are One* by Emlyn Cameron, 2014 (courtesy Indigenous Arts & Stories and Historica Canada)
- *Music of the Métis* by Amber Wilkinson, 2012 (courtesy Indigenous Arts & Stories and Historica Canada)
- *We Are One by Emlyn Cameron, 2014 (courtesy Indigenous Arts & Stories and Historica Canada).*
Section 01

Human Geography - Indigenous Peoples, Civilizations, and Territories

Indigenous peoples have lived in what is now Canada since time immemorial. They formed complex civilizations — including social, political, economic, and cultural systems — before Europeans came to North America. There are three groups of Indigenous peoples in Canada: First Nations, Inuit, and Métis. Métis peoples are of mixed European and Indigenous ancestry, and live mostly in the Prairie provinces and Ontario, but also in other parts of the country. The Inuit primarily inhabit the northern regions of Canada. Their homeland, known as Inuit Nunangat, includes much of the land, waters, and ice in the Arctic region, including the territory of Nunavut and the northernmost portions of the Northwest Territories, Quebec, and Labrador. South of this, First Nations peoples were the original inhabitants of the land.

Indigenous territories — also referred to as traditional territories — describe the ancestral and contemporary connections of Indigenous peoples to a geographical area. Traditional territory was not static. The borders between territories shifted and changed over time. Territories may be defined by kinship ties, occupation, seasonal travel routes, trade networks, management of resources, spiritual beliefs, and cultural and linguistic connections to place.

Activity 01

Indigenous Geographies

North America can be loosely divided into areas that share certain geographical characteristics. Each is inhabited by diverse groups of Indigenous peoples. Within the six such areas in Canada (Arctic, Subarctic, Northwest Coast, Plains, Plateau, Eastern Woodlands), different groups sometimes share relationships to the landscape, as shown in shared means of subsistence, stories, social organization, and artwork. However, geographical divisions are rarely precise, and are not representative of Indigenous nations.

Investigate the pre-contact history of a specific Indigenous group in your home region or province/territory, or elsewhere in Canada.

- Choose one Indigenous group from within your selected region to research further, using The Canadian Encyclopedia as a starting point.
- Record your research notes in the Whose Land Is This? Worksheet, available on the Education Portal.
- As a class, discuss how geographies can influence cultures and societies.

Teacher Tip

You may choose to assign all your students to research the same group, or select groups from different regions across Canada.

Modification

Assign one specific group to students who may work together to understand the main points in the reading. Consider dividing the article by labelling it with headings to represent the main ideas. In advance of the class discussion, provide students with prompts or questions so they may prepare their responses in advance.

EXTENSION ACTIVITIES

A. The word “nation” can be contentious. Have a discussion with your class and consider the following questions: What is a nation? Does a culture have an inherent right to declare itself a nation? Does one nation have the right to rule over the nationhood of another?

B. How can thinking of Indigenous peoples in terms of broad regional locations take away from the idea of each group’s independence and the idea of individual nationhood?

ACTIVITY 02

MAPPING INDIGENOUS CIVILIZATIONS AND HISTORIES

The understanding of geographical borders changes over time. Political and social change can lead to the redrawing of boundaries, and the changing of geographic names, as was the case with the creation of Nunavut as a territory in 1999. Geographical borders are also perspective-dependent. For example, the political borders of Canada’s provinces and territories do not reflect the geographical regions of traditional Indigenous lands or languages. Indigenous communities had borders between nations and communities, but these were often mobile, contextual, and under constant negotiation. It is possible to have different perspectives on the meaning and significance of lands and territories.

Working in small groups, visit Native-Land.ca, examine one of the following maps, and read the associated article on The Canadian Encyclopedia. Using your research, complete the What is Where? Why There? Why Care? Worksheet, available on the Education Portal.

1. Map: Indigenous Territories | Article: Indigenous Territory
2. Map: Indigenous Languages | Article: Indigenous Languages in Canada
4. Map: Provinces and Territories in present-day Canada | Article: Historical Boundaries of Canada

Native-Land.ca gives users an opportunity to explore North American Indigenous territories, languages, and treaties through maps.

DISCUSSION QUESTIONS

After completing the worksheet in your group, present your findings to the class. After each group has shared its findings, discuss the following questions as a class or write a reflection:

- What are the social, political, economic, and/or environmental implications of these overlapping borders?
- How have borders drawn by the Canadian government affected Indigenous peoples in the past and present?
- Why do you think it is important for Canadians to be aware of the territorial history of their home regions?
- How did Indigenous peoples understand borders? How did relationships between communities affect these borders?

MODIFICATION

Ask students to share what they have learned through a $1 Summary, where they only have 10 words to describe their findings. Consider modelling an example in advance.
As Europeans began arriving in what is now Canada, they encountered Indigenous peoples and began establishing relationships. Europeans attempted to establish dominance over lands and resources, and their interactions with the original inhabitants became increasingly complex, often leading to misunderstandings. Over time, the structure of their relationships became more formalized through agreements, treaties, laws, and acts that would (and often still do) govern the lives of Indigenous peoples.

The Royal Proclamation of 1763 is one such document. Following France’s defeat in the Seven Years’ War, King George III declared British control in North America, and established a colonial government where France had surrendered sovereignty. The Proclamation established a framework for Indigenous rights and title to the land, and for negotiating treaties. It sought to earn loyalty by recognizing that lands legally belonged to Indigenous peoples unless a treaty formally gave control to the British. Nevertheless, British and Canadian governments have not lived up to the terms of the Proclamation. For more information and activities on the Royal Proclamation, visit the Treaties in Canada Education Guide on the Historica Canada Education Portal.

**Activity 02**

**CONTACT TO 1763 – INDIGENOUS PEOPLES’ ENCOUNTERS WITH EUROPEANS**

No singular “first contact” story applies to all Indigenous peoples. Some stories share elements, but Indigenous encounters with Europeans represent a diverse set of experiences across centuries.

Working in small groups, choose one of the following Indigenous groups to investigate: Baffin Island Inuit; Beothuk; Cree; Gwich’in; Kainai (Blood); Mi’kmaq; Neutral; Nisga’a; Nuu-chah-nulth; Siksika (Blackfoot).

**Activity 03**

**“FIRST CONTACT” CASE STUDY: CONTINUITY AND CHANGE**

No singular “first contact” story applies to all Indigenous peoples. Some stories share elements, but Indigenous encounters with Europeans represent a diverse set of experiences across centuries.

Research the group’s experience with European contact and colonization using The Canadian Encyclopedia, answering the following:

- Date(s) and location(s) of the group’s first contact(s) with Europeans
- Description of initial interactions
- What was different after contact with Europeans? What stayed the same?
- What were the most important continuities and changes over time?
- What were the immediate consequences, both positive and negative, of contact? (e.g., trade, disease, knowledge exchange, war.)
- What form did contact take? Bear in mind that contact might be physical (a meeting) or not (for example, some groups experienced the arrival of Europeans through trade, or disease).
- How did the relationship between the Indigenous group and Europeans evolve?

**Teacher Tip**

The list of Indigenous groups provided is not comprehensive and students may choose another group. Make sure there is adequate material for research before beginning. Remind your students that there may be more than one instance of “first contact.”

**Activity 04**

**THE FUR TRADE: PRIMARY SOURCE EVIDENCE**

From the early 1600s to the mid-1800s, the fur trade was an important part of the commercial economy in what became Canada. Although dominated by European demand for beaver-felt hats, there was great variety in its operations, involving different furs, trading networks, and alliances. The fur trade promoted European exploration and settlement, and established social, economic, and religious relationships — and significant conflicts — between and within Europeans and Indigenous peoples. It was also fiercely competitive, driven by a longstanding commercial and imperial rivalry between Britain and France and their respective colonies.
Historical events are often depicted in art, created at the time and after. Like any primary source, paintings are products of particular perspectives and bring inherent biases.

Working in small groups, read Fur Trade on The Canadian Encyclopedia, then examine one of the two paintings [right] of the fur trade in Canada (larger versions available in the Fur Trade Primary Source Analysis Worksheet on the Education Portal). Answer the following questions:

- **The 5Ws**: Who is the artist? Who is in the painting and who is not? When and where was it painted? What is the painting about? Why might the painting have been created?
- **Context**: What else was happening at the time? What questions about the fur trade might this source help to answer?
- **Exploring**: Examine the details of the painting. What stands out? Are any symbols used? Whose perspective is the image from? How do you know? How could this painting have been different from another perspective? Who was the intended audience?
- **Reaching Conclusions**: What observations and inferences can you make about the artist’s intended purpose? What is the implied message, based on your observations?
- **Finding Proof**: Compare your conclusions with other sources. Does the Fur Trade article or the other painting pictured here confirm or challenge your conclusions?

**MODIFICATION**

Provide students with a basic graphic organizer to record short answers to the 5Ws questions above. Ask students to discuss their notes with another student.

**TEACHER TIP**

Students can download and build the Primary Source Pyramid from the Education Portal to support their analysis.

**SECTION 03**

1763 TO 1876 – ORAL HISTORIES AND BIOGRAPHIES

How do we know what we know about the past? All investigations of the past require the examination of historical evidence and the analysis of multiple perspectives. Historical evidence includes archaeology, works of art, photographs, material culture, written documents, and oral testimony. Historical accounts of a given event can be textual, oral, or visual, with each type representing perspective(s) on what happened, and why. Historians and students of history analyze these accounts to develop an interpretation, or a historical narrative.

**TEACHER TIP**

Introduce concepts like archaeology, works of art, photographs, material culture, written documents, and oral testimony before beginning the activity. Ask students to identify concrete examples of each type of evidence in the classroom, or in their own lives.

**ORAL HISTORY**

Like many peoples and cultures around the world, past and present, Indigenous civilizations in North America have long trusted the oral transmission of stories, histories, lessons, and other knowledge as a way of maintaining a historical record, documenting agreements, and sustaining cultures and identities.

Oral transmission is supplemented by written and visual texts, symbols, and memory prompts (including music, beadwork, pictographs, petroglyphs, birchbark scrolls, hides, tattoos, and designs woven into clothing). Traditionally, historians privileged written text over oral histories, but this has changed considerably in the last few decades. Oral evidence has frequently proven accurate, as illustrated by recent teamwork between Indigenous knowledge holders and scientists, historians, and social scientists during the search for the lost Franklin Expedition.
The Franklin Expedition: Investigating Primary Source Evidence

In 1845, the British government commissioned Sir John Franklin to continue the search for the Northwest Passage in the Arctic. Two ships, HMS Erebus and HMS Terror, set off on the expedition. The ships — and the men on board — disappeared, never to be heard from again. Searches for the Franklin Expedition began in 1848, but the ships were only found in 2014 and 2016, respectively, after scientists finally listened to the Inuit oral testimony that had been preserved since the fateful event.

- Investigate the history of the Franklin Expedition. Read and listen to the oral history testimony in the Exploring the Arctic through Oral History Feature on The Canadian Encyclopedia. Further information on the Expedition can be found by reading the Franklin Search and Sir John Franklin articles.
- Write a reflection on the importance that Inuit knowledge and oral history played in finding the two ships. What does the role of different primary sources in the Franklin search tell you about how different sources of evidence are valued by different groups?

Modification

Students may choose to give an oral answer, or write their reflections in point form.

Activity 06

Exploring the Lives of Individuals: Historical Significance

What makes someone or something historically significant? People and events in the past have historical significance if they created change that affected many people over time, or if they reveal something about larger issues in history or the present day. Note that historical significance is subjective: what is significant to one group may not be significant to another.

Using the criteria for historical significance (see purple sidebar) to structure your research, investigate an individual from the list below to explore why they are historically significant. Consider what details about their life might be missing from the written record. Begin your research on The Canadian Encyclopedia.

Create a short biography, news article, speech, or presentation exploring the individual’s life and significance. Include information on their early life (if available) and important events, and an assessment of their significance in the historical narrative.

- Mary (Molly) Brant (Konwatsi’tsiaiénni)
- Joseph Brant (Thayendanegea)
- Tecumseh
- Pauline Johnson (Tekahionwake)
- Nahneebahwequa (Catharine Sutton)
- Louis Riel
- Mistahimaskwa (Big Bear)
- Shawnadithit
- Pitikwahanapiwiyiin (Poundmaker)
- Qitdlarssuaq
- Red Crow
- Tattanoeuck (Augustus)
- Gabriel Dumont
- Sara Riel
- Thunderchild
- Charles Edenshaw (Tahayren)

Modification

Ask students to complete the Facebook Profile Page Worksheet on the Education Portal for their selected person, including writing four posts that indicate the individual’s historical significance.

Teacher Tip

Introduce the Historical Significance Criteria to students before starting this activity.

HISTORICAL SIGNIFICANCE CRITERIA

Prominence: Was the person or event recognized as significant at the time?

Consequences: What effect(s) did the person or event cause?

Impact: How widespread was the person or event’s impact? How long-lasting were the effects?

Revealing: What does the person or event reveal about the larger historical context or current issues? Does it inform our understanding of a historical issue or period?

For more information on the Historical Thinking Concepts, visit historicalthinking.ca.


Poundmaker by Kelly Duquette, 2012 (courtesy Indigenous Arts & Stories and Historica Canada).
If you would like to research someone who is not included (or who comes from an earlier or a later era), check with your teacher to make sure there is information available for your research.

**SECTION 04**

1876 TO 1914 – POLICIES AND POLITICS

The Indian Act is the principal statute through which the federal government administers Indian status, First Nations governments, and the management of reserve land and communal finances. It was introduced in 1876 as a consolidation of previous colonial ordinances that aimed to eradicate First Nations civilizations in favour of assimilation into Euro-Canadian society. The Act has been amended several times. Many of the initial amendments forbade First Nations peoples and communities from expressing their cultural identities, particularly by making it illegal for First Nations peoples to practise cultural ceremonies such as the potlatch (1884) and requiring their children to attend industrial or Residential Schools (1894 and 1920). Since the 1950s, many changes have focused on the removal of particularly discriminatory sections. Although the Indian Act has changed in many ways since its inception, it is still in force. The Indian Act applies only to First Nations peoples, and not the Inuit or Métis. It is an evolving, paradoxical document that has enabled trauma, human rights violations, and social and cultural disruption for generations. The Act also outlines governmental obligations to First Nations peoples, and determines “status” – a legal recognition of a person’s First Nations heritage, which affords certain rights such as the right to live on reserve land. “First Nations” is a euphemism for Indian Act bands. In 2016, the Supreme Court ruled in Daniels et al. v. Canada that Métis and non-status Indigenous peoples are “Indians” within the meaning of s. 91.24 of the Constitution Act, 1867. As with the Inuit, they have not been included under the Indian Act.

Many traditional practices were banned under the Indian Act, including dancing. Cree dancing in Moosomin, Saskatchewan, c. 1880s (courtesy Glenbow Archives/NA-97-1).
**PART 1 - ANALYZING THE INDIAN ACT: CONTINUITY AND CHANGE**

Working in pairs, read the Indian Act article on The Canadian Encyclopedia, taking notes on key changes and amendments.

- What can you infer about the changes to the Indian Act over time? What patterns, if any, are revealed?
- Create a timeline of the key dates and changes over time. Identify which changes indicate positive steps and which ones indicate negative steps toward recognizing First Nations’ human rights.
- Have a class discussion about change and continuity, and address the various ways that the Indian Act affected the lives of First Nations peoples since 1876.

**EXTENSION ACTIVITIES**

**OPTION 1**

Use the Historical Significance Criteria (found on page 8) to assess the most significant change to the Act, and make a case for why.

**OPTION 2**

The Indian Act was created specifically to govern First Nations peoples, and did not include Métis and Inuit. Why were they excluded, and why were First Nations included? What does this reveal about how colonial governments treated Indigenous peoples? What can this reveal about the experiences of different groups of Indigenous peoples?

**TEACHER TIP**

Teachers may choose to complete one or more of these activities, depending on the needs of the class. The activities can be done independently, or in sequence.

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**ACTIVITY 08**

**TREATIES: THE ETHICAL DIMENSION**

Indigenous treaties in Canada are constitutionally recognized agreements between the Crown and Indigenous peoples. They form the constitutional and moral basis of alliances between Indigenous peoples and settler governments, both British and Canadian. However, the terms of treaties have been understood differently by the parties involved. This difference in interpretation is rooted in differing worldviews, with distinct concepts of land ownership. Most agreements describe exchanges where Indigenous nations agree to share access to ancestral lands in return for various payments and promises. On a deeper level, treaties are sometimes understood, particularly by Indigenous people, as sacred covenants between nations that establish a relationship between those for whom Canada is an ancient homeland and those whose family roots lie in other countries. Indigenous groups have made treaties since time immemorial, and those treaties often included relationships that humans shared with non-human beings, including animals and the environment.

**TEACHER TIP**

Before approaching the ethical dimension, pre-teach the concept with a news story that will help students understand the historical thinking concept in advance of the activity. Visit HistoricalThinking.ca for more information about the ethical dimension.
In the activity below, focus on the ethical dimension of history. Treaties are a meaningful element of Indigenous history in Canada, and we can learn much from studying them, including an ability to better understand and address the complexities and ethics of ongoing negotiations today.

Investigate a historical treaty by visiting the “Treaties” category on the Indigenous Peoples Collection on The Canadian Encyclopedia, or select one discussed in the Treaties with Indigenous Peoples in Canada article.

In small groups, answer the following questions:

» When and where was the treaty signed?
» What is the historical context of the treaty? (What was happening at the time? What were the motivating factors for the various groups involved? What were the goals of the government? What were the goals of Indigenous signatories? You may have to do further research.)
» What were the key terms of the treaty?
» What were the direct consequences for the different parties involved in the treaty signing?
» Make an ethical judgment on the fairness of your selected treaty: Do you think it was just? Why or why not?

Use the following criteria to assess the treaty’s fairness:

» Did one or both parties sign willingly and unforced, free from violence or duress?
» Did one or both parties fully understand the terms?
» Was there any intentional deception or exaggeration of the facts?

PART A

• Compare the wartime experiences of Indigenous peoples in the First and Second World War.

• Begin by reading Indigenous Peoples and the World Wars on The Canadian Encyclopedia, taking notes on your research.

• Create a T-chart with “First World War” on one side, and “Second World War” on the other side. In point form, include the most important aspects of the wartime experiences for Indigenous peoples in Canada.

• Based on your T-chart, identify two similarities and two differences in the experiences of Indigenous peoples in the world wars. Discuss your reflections with a partner.

PART B

Select an individual veteran from the Indigenous Peoples and Twentieth-Century Canadian Military History feature on the Education Portal.

Use your research to write a news article about the roles and accomplishments of this individual. In your article, include the following information where available:

• Role(s) and wartime experiences
• Accomplishments
• What their lives were like after the war
• Photos or quotes if available

EXTENSION ACTIVITY


For more information on treaties, visit the Treaties in Canada Education Guide on the Historica Canada Education Portal and watch the Naskumituwin (Treaty) Heritage Minute.

SELECTION 05

1914 TO 1982 – SEPARATE AND UNEQUAL

ACTIVITY 09

INDIGENOUS PEOPLES AND THE WORLD WARS: CHANGE AND CONTINUITY

During the First and Second World War, thousands of Indigenous peoples served in the Canadian military, and most Indigenous communities participated in the war efforts on the home front. However, Indigenous experiences of the world wars — both at home and overseas — varied greatly. Although many who served were respected and accepted by the Armed Forces, many other Indigenous individuals and groups also faced discrimination and unequal treatment, both during the wars and after. The following activity asks you to compare and reflect on these experiences.

Howard Sinclair Anderson (courtesy Howard Anderson/The Memory Project/Historica Canada).

Edith Monture (courtesy John Moses).

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Howard Sinclair Anderson (courtesy Howard Anderson/The Memory Project/Historica Canada).

Edith Monture (courtesy John Moses).
Residential schools were government-sponsored religious schools established to assimilate Indigenous children into Euro-Canadian society. Successive Canadian governments used legislation to strip Indigenous peoples of basic human and legal rights to gain control over the peoples and their lands and natural resources. The goals of these schools were to “civilize” Indigenous peoples by forcibly converting them to Christianity, and to integrate them into Canadian society through a process of cultural, social, educational, economic, and political assimilation. Residential schools were designed to break the links Indigenous children held with their families, communities, cultures, and identities. The schools were underfunded and overcrowded; they were rife with starvation, neglect, and physical, emotional, and sexual abuse, often including isolation from normal human contact and nurturing. Students were forcibly removed from their communities, homes, and parents, and frequently forbidden to speak their language or to perform traditional music and dance. The experiences of Survivors varied from school to school.

“When the school is on the reserve, the child lives with its parents, who are savages, and though he may learn to read and write, his habits and training mode of thought are Indian. He is simply a savage who can read and write. It has been strongly impressed upon myself, as head of the Department, that Indian children should be withdrawn as much as possible from the parental influence, and the only way to do that would be to put them in central training industrial schools where they will acquire the habits and modes of thought of white men.”

— Prime Minister Sir John A. Macdonald, Speech to the House of Commons (1883)

OPTION A – THE LEGACY OF INDIAN RESIDENTIAL SCHOOLS

The legacy of Indian Residential Schools remains a sensitive subject in Canadian history. To better understand the intentions of and motivations for the schools, read Residential Schools on The Canadian Encyclopedia. Then complete The Legacy of Residential Schools Activity on page 4 of the Residential Schools in Canada Education Guide, available on the Education Portal, and watch the Chanie Wenjack Heritage Minute.

OPTION B – STORIES OF RESISTANCE: HISTORICAL PERSPECTIVES

Most Residential Schools restricted any form of expression that was connected to students’ Indigenous heritage, including but not limited to clothing, toys, languages, dancing, religious practices, and contact with families and communities. Students sometimes found ways to resist oppression by holding onto their identities, customs, and cultures. It was not always possible to resist, and harsh (often corporal) punishments were handed out to those found breaking the rules. Despite this, many Survivors remember the comfort of secretly holding on to their traditions.

Examine the testimonies of Residential School Survivors using the Stories of Resistance Worksheet on the Education Portal.

• Look for instances in which Survivors defied their oppressors, fought back, held on to their language, broke the rules, etc. What acts of resistance were common?

• How did children find ways to hold onto their cultures?

Share your observations in a circle, and discuss as a class.

EXTENSION ACTIVITY

Watch one of the videos provided on the website for the National Centre for Truth and Reconciliation or from the online counterpart to the touring exhibition called Where are the Children? Healing the Legacy of the Residential Schools, and complete the questions in Option B.
THE SIXTIES SCOOP: CAUSE AND CONSEQUENCE

The Sixties Scoop refers to the large-scale removal (“scooping”) of Indigenous children from their homes, communities, and families, and their subsequent adoption by predominantly non-Indigenous, middle-class families across the United States and Canada in the 1960s until the 1980s. This experience left many adoptees with a lost sense of cultural identity, and left many families and communities bereft as their children were stolen. The physical and emotional separation from birth families continues to affect adult adoptees and those left behind in Indigenous communities to this day.5

Read Sixties Scoop on The Canadian Encyclopedia, and investigate how the Sixties Scoop affected Indigenous children and their families. Take notes on the following questions as you do your research:

- How many children were taken?
- How many families were affected?
- Who was involved? Where did children go?
- What led to the Sixties Scoop system?
- How did the closure of Residential Schools relate to the Sixties Scoop?
- How did the Sixties Scoop continue the policy of assimilation?

Create a Prezi, give a class presentation, write a short film script, or write a news story about the consequences of the Sixties Scoop. Ensure that your chosen medium addresses both the short- and long-term consequences, and addresses one or more of the following questions:

- How do you think the Sixties Scoop contributed to the social issues faced by Indigenous peoples today?
- How can childhood trauma affect the next generation?
- What kinds of challenges can childhood trauma lead to in adulthood?
- How have the disruptive policies of child removal contributed to the continued overrepresentation of Indigenous children in the foster care system?

ACTIVITY 12

INSTITUTIONALIZED INEQUALITY: CAUSE AND CONSEQUENCE

Historically, the Canadian government imposed many restrictive policies on Indigenous peoples that put them at a significant disadvantage compared with non-Indigenous Canadians.

Imagine that you are an investigative reporter writing an exposé. Select one of the policies or practices listed below during the period from 1914 to 1982. Beginning with the Key Moments in Indigenous History Timeline that accompanies this guide and The Canadian Encyclopedia, research the details of this policy or practice, and the ways in which this policy was applied to Indigenous peoples.

- Enfranchisement and Indigenous Suffrage
- Indian Hospitals
- Indian Residential Schools
- Project Surname
- Sixties Scoop

Write a news article in the form of an exposé on your chosen topic. Be sure to include:

- A description of the policy or practice
- A comparison with the rights of non-Indigenous Canadians at the time
- A discussion of the impact of this policy or practice on individuals and communities
- A photo, if available

EXTENSION ACTIVITY

Compare your selected issue to present-day conditions by creating an infographic (a visual representation of a story told through numbers) to compare and contrast issues of health care, education, or human rights. How can you represent the changes? Include numbers, dates, symbols, or maps — anything that brings your story to life.

Students may work in small groups to create a series of sketches or drawings (with captions), or a mind map to describe the big ideas of the policy, its application, and its impact.

TEACHER TIP

Students may want to choose another subject. Make sure there is adequate material for research before beginning.

An exposé is a piece of investigative writing that makes an in-depth inquiry into a subject, exposes a problem, and calls for change. To write an effective piece, use the facts, and avoid bias or opinions. Demonstrate knowledge of the problem’s causes and consequences. Keep your work focused, and provide ample details, evidence, examples, and explanations, and present your case for change clearly.

The concept of reconciliation has, in the past few years, become a focal point for Indigenous peoples, governments, and Canadians hoping to move toward a better future. But the journey toward reconciliation is complex and multifaceted. As writer, activist, and professor Dr. Niigaan Sinclair writes, “Reconciliation is different for every person, just as harm — and reparations to heal a harm — is always contextual, and based on the individuals and communities involved. This challenge, while daunting, is also one of the strongest features of reconciliation.” There are many issues still facing Indigenous peoples, most stemming from the legacy of historical oppression. Indigenous activists have been advocating for change for many years. Self-government, treaty rights, land claims, the environment, and human rights are common topics on forging a path forward.

**ACTIVITY 13**

**INDIGENOUS ACTIVISM: HISTORICAL SIGNIFICANCE**

In an attempt to achieve common goals and address grievances, Indigenous peoples have engaged in diverse forms of activism, including political organizing, peaceful protests, marches, and occupations. Concerns have included land rights, treaty commitments, health care, the environment, education, government funding, and many others. Indigenous activism has been longstanding, and there are rich historical examples, including Pontiac’s Resistance in the 1760s, the Métis Bill of Rights in 1885, the Nisga’a Land Petition of 1913, or the formation of the League of Indians in 1919. Continuing that long tradition, this activity focuses on Indigenous activism in the post-1980s period.

Select an individual, protest, or activist movement from the list below with the aim of assessing historical significance (see page 8).

Read the corresponding article on *The Canadian Encyclopedia*. Once you’ve explored the context, goals, methods, and outcomes, produce a creative rendition of the key moment of activism (short film, graphic novel, sculpture, drawing, etc.) that demonstrates specific references to historical significance.

- Ipperwash Crisis
- Missing and Murdered Indigenous Women and Girls in Canada
- Assembly of First Nations
- Van der Peet Case
- Sparrow Case
- Matthew Coon Come
- Elijah Harper
- Sandra Lovelace Nicholas
- Chief Theresa Spence
- Idle No More
- Oka Crisis
- Delgamuukw Case

**TEACHER TIP**

The historical timeframe of the activity can be extended to suit curricular goals, but be sure to confirm there are adequate resources to investigate other events.

Discuss as a class what type of sources are suitable, and what the parameters are for selecting your sources. Build a list of criteria with your class to assess a source’s reliability.

Introduce students to the concept of bias. Help them identify specific language that points to bias so that they may better identify it when they see it.

**MEDIA INTERPRETATIONS: PERSPECTIVES**

Investigate the ways in which either *Idle No More* or *Missing and Murdered Indigenous Women and Girls* has been presented in the media.

- Collect at least three different news articles or news broadcasts on one of the issues, using both mainstream media and Indigenous sources (e.g., Aboriginal Peoples Television Network, *Windspeaker*, or *First Nations Drum*).
- Read each article critically, assessing the language and word choice, main points, and bias of the author, using the questions provided in the *Media Interpretations Worksheet* on the *Education Portal*. Include three examples from each article that reflect opinion or judgment.
- In your own words, explain what judgment is implied. What are the similarities and differences between these perspectives? What do these perspectives tell us about attitudes toward and perceptions of Indigenous peoples and Indigenous activism at the time they were written?
EXTENSION ACTIVITY

Have a class discussion about how the news is represented and shared on social media. Choose three examples of the same topic on social media. How is the topic addressed? How does social media reporting differ from traditional news reporting? How do we assess the reliability of a source when “everyone is a journalist”? What are the challenges presented by using social media to understand events? How can you assess a source’s bias in your analysis?

ACTIVITY 15

INDIGENOUS SELF-GOVERNMENT: THE ETHICAL DIMENSION

Indigenous self-government is the formal structure through which Indigenous communities may control the administration of their people, land, resources, and related programs and policies through agreements with federal and provincial governments. For many Indigenous peoples, the right to self-government is essential for the process of reconciliation, healing, nation-building, and protection of land and resources. To date, the Canadian government has concluded more than 20 self-government agreements with Indigenous communities.

As a group, choose one of the following existing Self-Government Agreements, negotiated in the Northwest Territories. Visit https://www.eia.gov.nt.ca/en/priorities/concluding-and-implementing-land-claim-and-self-government-agreements/existing-agreements for an overview and primary documents on each of the six Agreements:

1. Délįnę
2. Gwich’in
3. Inuvialuit
4. Sahtu Dene and Métis
5. Salt River First Nation
6. Tłįchǫ

TEACHER TIP

You may choose to assign a different case to your students, or have them explore case studies across the country, comparing results.

Working in small groups, form a “legal team.” As the legal team, your group is responsible for researching, investigating, and presenting a case in favour of self-government on one of these cases to a judge.

- Read the details of your selected case on the website above and answer the following questions. In addition, read Indigenous Self-Government in Canada and Constitution Act, 1982 on The Canadian Encyclopaedia for historical context.
  - Who were the signatories of the Agreement?
  - When and where was the Agreement negotiated?
  - What were the central issues in the negotiation? What was included in the Agreement?
  - Why is this Agreement important?

- Take notes, writing down ideas that may be helpful in persuading your audience. You may need to read articles associated with earlier court cases to make informed arguments.

- Using your research, work with your group to write a three-paragraph persuasive brief to make a case to a judge. Be sure to include only pertinent information. Ensure that your brief achieves the following aims:
  - Clearly represents the legal team’s perspective on the case
  - Has a clear argument
  - Uses persuasive language in defending your team’s argument and presenting the issues

As a class, discuss different ways that people have creatively addressed the issue of Missing and Murdered Indigenous Women and Girls (MMIWG). Have a class discussion on how the arts (e.g., editorial, short story, poetry, painting, sculpture, installation, graphic art) have the potential to help with honouring victims and healing for Survivors, including family and friends. For examples, check out the Walking With Our Sisters Exhibit or the Redress Project, or view works of art on MMIWG on the Indigenous Arts and Stories website at www.our-story.ca/explore.


TEACHER TIP

Pre-teach the concept of self-government to students before beginning the activity.

MODIFICATION

Ask students to write five key points in point form in defense of their position.

ADVANCED ACTIVITY

“Doing” history involves making informed ethical judgments about the past. Sometimes these judgments are implicit, and other times they are explicit, though they should always be based on evidence and context. Consider the details of the case your team studied. Write a reflection or have a class discussion answering the following: Was this Agreement fair to the Indigenous group involved? Why or why not?

ACTIVITY 16
MODERN TREATIES AND LAND CLAIMS: THE ETHICAL DIMENSION AND CONTINUITY AND CHANGE

Indigenous peoples from coast to coast to coast have been deeply committed to both land claims and the conservation of natural resources. The process of (re)claiming self-government is complex, and the goals of different groups have varied widely.

Conduct a case study of a modern treaty or a Comprehensive Land Claim agreement. Visit The Canadian Encyclopedia to choose your case study and begin your research.

In the “Treaties” category on the Indigenous Peoples Collection, read Comprehensive Land Claims: Modern Treaties, as well as the “Modern Treaties, 1975-Present” section in Treaties with Indigenous Peoples in Canada.

In small groups, answer the following questions:

- When and where was the treaty signed?
- What is the historical context of the treaty? What was happening at the time? What were the motivating factors for the various groups involved? What were the goals of the government? What were the goals of Indigenous signatories? You may have to do further research.
- What were the key terms of the treaty?
- What were the direct consequences for the different parties involved in the treaty signing?

Discuss the ethical dimension:

- Do you think the agreement is fair?
- Was it signed under fair circumstances? Why or why not?
- To what degree does it protect Indigenous rights to land, resources and self-government?
- To what degree has the duty to consult been fulfilled in this case?

ACTIVITY 17
EXAMINING THE TRUTH AND RECONCILIATION COMMISSION CALLS TO ACTION

The Truth and Reconciliation Commission of Canada (TRC) was officially launched in 2008 as part of the Indian Residential Schools Settlement Agreement. Intended to be a process that would guide Canadians through the difficult discovery of the facts behind the Residential School system, the TRC was also meant to lay the foundation for lasting reconciliation across Canada. Published in 2015, the final report, Honouring the Truth, Reconciling for the Future, documents the experiences of approximately 150,000 Canadian Residential School students.8

Begin by reading the Truth and Reconciliation Commission entry on The Canadian Encyclopedia.

Working in small groups, read the Education components of the 94 Calls to Action (Calls 6-12 and 62-65) in the Final Report of the TRC and summarize the recommendations.

- As a group, discuss: What is being done at your school to fulfill these calls? What are the best ways your school can improve?
- Individually, write your own “Call to Action,” exploring connections between past and present, and proposing a way forward. Include five practical tips so students from across Canada can contribute to the task of healing and reconciliation.

MODIFICATION

Have students use the 5Ws Reading Comprehension Chart: Modern Treaties and Land Claims on the Education Portal and assign reading partners.

TEACHER TIP

This activity mirrors Activity 8. Have your class consider the ethical dimension of the treaty-making process, terms, and results. You may even have your students compare and contrast modern treaties with historic ones.

The Duty to Consult

In Canada, the federal government has a legal and moral obligation to consult with Indigenous peoples when it contemplates actions or decisions that may affect treaty or established rights. The protection of Aboriginal and treaty rights is enshrined under section 35 of the Constitution Act, 1982.

Abawaadiziwin, the art of being together by Joshua Mangeshig Pauwis-Steckley, 2016 (courtesy Indigenous Arts & Stories and Historica Canada).
INDIGENOUS PERSPECTIVES

ACTIVITY WORKSHEETS
IDENTIFYING TURNING POINTS

The Key Moments in Indigenous History Timeline poster that accompanies this guide, available on the Education Portal, provides a chronological overview of Indigenous History in what is now Canada from time immemorial to present.

• Working in small groups, review the Timeline points and identify three to five turning points.
• Provide an explanation for why your selections are turning points, using the criteria to the right.

Turning points are significant and dramatic changes. They often mark the beginning of a social, political, or economic trend or change. A turning point is not always the biggest or most obvious event, but can represent a moment in time that led to significant change.

Please note that the Key Moments in Indigenous History Timeline has been reformatted to fit standard display sizes in this interactive guide. Hard copies may be requested from education@historicalcanada.ca. If you choose to print the Timeline, please note that the actual file is 17 x 39 inches in size.
Use this worksheet to support Activity 1, *Indigenous Geographies*, located on page 4 of Historica Canada’s *Indigenous Perspectives Education Guide*. Consider both the historical and contemporary context of the Indigenous group you are researching while completing this worksheet.

Teacher tip: This activity can be completed in pairs or in small groups.

<table>
<thead>
<tr>
<th>Name of Indigenous Group: __________________</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Regional Area</strong></td>
</tr>
<tr>
<td>• Provide a basic description of the regional area of the group (e.g. topography, significant and unique features).</td>
</tr>
<tr>
<td><strong>Extension:</strong></td>
</tr>
<tr>
<td>• Include a map and/or a territorial acknowledgement.</td>
</tr>
<tr>
<td><strong>Languages/Dialects</strong></td>
</tr>
<tr>
<td>• List languages/dialects spoken by the group.</td>
</tr>
<tr>
<td>• Do the languages/dialects belong to a larger language family?</td>
</tr>
<tr>
<td><strong>Extensions:</strong></td>
</tr>
<tr>
<td>• How many people speak the language today?</td>
</tr>
<tr>
<td>• Record three words in this language/dialect (with accompanying translations).</td>
</tr>
<tr>
<td><strong>Social Organization</strong></td>
</tr>
<tr>
<td>• Describe the social organization, leadership and decision-making processes within the group.</td>
</tr>
<tr>
<td><strong>Extension:</strong></td>
</tr>
<tr>
<td>• Are there specific gender roles within the group? Have these changed over time?</td>
</tr>
<tr>
<td><strong>Living Conditions</strong></td>
</tr>
<tr>
<td>• Describe the means of subsistence that the group historically relied upon (e.g. hunting, fishing, trapping, gathering, agriculture, etc.). Have these changed? If so, how?</td>
</tr>
<tr>
<td>• Describe typical accommodations or housing.</td>
</tr>
<tr>
<td><strong>Extension:</strong></td>
</tr>
<tr>
<td>• Describe the various modes of transportation utilized by the group.</td>
</tr>
</tbody>
</table>
### Ceremonies and Spiritual Beliefs
- If possible, provide a list of the major ceremonies, rites or practices.
- List three important elements of this group’s religion(s) or spirituality.

### Styles of art, music, and dance
- What are some of the main styles of art, music, and dance practised by the group?

### Oral History
- What is the subject matter of the most significant stories?
- What are the main lessons to be drawn from the stories?

### Other Interesting Facts
- Use this space to jot down any other bits of information that you find interesting or important.
Activity 02 Worksheet

What is Where? Why There? Why Care?

Use this worksheet to support Activity 2, Mapping Indigenous Civilizations and Histories, located on page 5 of Historica Canada’s Indigenous Perspectives Education Guide.

Working in small groups, visit Native-Land.ca and explore North American Indigenous territories, languages and treaties through maps. Examine one of the following maps and read the associated article on The Canadian Encyclopedia, then complete the chart below.

1. Map: Indigenous Territories | Article: Indigenous Territory
2. Map: Indigenous Languages | Article: Indigenous Languages in Canada
4. Map: Provinces and Territories in present-day Canada | Article: Historical Boundaries of Canada

<table>
<thead>
<tr>
<th>What is Where?</th>
<th>Why There?</th>
<th>Why Care?</th>
</tr>
</thead>
<tbody>
<tr>
<td>• What physical features, patterns, and regions are seen in this map?</td>
<td>• Why are boundaries located where they are (e.g., natural features, political contexts, etc.)?</td>
<td>• Why is this map significant?</td>
</tr>
<tr>
<td></td>
<td>• What connections, relationships and processes have influenced these borders over time?</td>
<td>• What can it tell us about our present world?</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• What can it tell us about the past?</td>
</tr>
</tbody>
</table>
Activity 04 Worksheet

Fur Trade Primary Source Analysis

Use this worksheet to support Activity 4, The Fur Trade: Primary Source Evidence, located on pages 6-7 of Historica Canada’s Indigenous Perspectives Education Guide.

Choose one of the two paintings below and answer the questions in the following chart. To support your analysis, download and build the Primary Source Pyramid from the Education Portal.

Canoe Manned by Voyageurs Passing a Waterfall by Frances Ann Hopkins, 1869 (courtesy Library and Archives Canada/C-002771).

The Fur Traders at Montreal by George Agnew Reid, 1916 (courtesy Library and Archives Canada/C-011013).
## Fur Trade Primary Source Analysis

### The 5Ws
- Who is the artist?
- Who is in the painting and who is not?
- When and where was it painted?
- What is the painting about?
- Why might the painting have been created?

### Context
- What else was happening at the time that the painting was created?
- What questions about the fur trade might this source help to answer?

### Exploring
- Examine the details of the painting. What stands out?
- Are any symbols used?
- Whose perspective is the image from? What led to that interpretation?
- How could this painting have been different from another perspective?
- Who was the intended audience?

### Reaching Conclusions
- What observations can you make about the artist’s purpose in creating this painting?
- What is the implied message, based on your observations?

### Finding Proof
- Compare your conclusions with other sources.
- Does the **Fur Trade** article on *The Canadian Encyclopedia* or the other painting pictured here confirm or challenge your conclusions?
Activity 06 Worksheet

Facebook Profile Page

Use this worksheet to support Activity 6, Exploring the Lives of Individuals: Historical Significance, located on pages 8-9 of Historica Canada’s Indigenous Perspectives Education Guide.

Refer to page 8 of the Indigenous Perspectives Education Guide for the Historical Significance Criteria.
5Ws Reading Comprehension Chart: The Indian Act

Use this worksheet to support Activity 7, Analyzing the Indian Act: Continuity and Change, located on page 10 of Historica Canada’s Indigenous Perspectives Education Guide.

Read the Indian Act article on The Canadian Encyclopedia and answer the following questions.

<table>
<thead>
<tr>
<th>What?</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>• What were the aims of the Indian Act?</td>
<td></td>
</tr>
<tr>
<td>• What have been the most important reforms?</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Who?</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>• Who wrote the Indian Act?</td>
<td></td>
</tr>
<tr>
<td>• Who is governed by the Act? Who is not?</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>When?</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>• When was the Indian Act written?</td>
<td></td>
</tr>
<tr>
<td>• When has it been amended?</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Where?</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>• Who owns reserve lands?</td>
<td></td>
</tr>
<tr>
<td>• Who can live on reserve lands?</td>
<td></td>
</tr>
<tr>
<td>• How can people who live on reserves use the land?</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Why?</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>• Why was the Act created?</td>
<td></td>
</tr>
<tr>
<td>• Why did it get amended at different times?</td>
<td></td>
</tr>
</tbody>
</table>

What further questions do you have?

__________________________________________________________________________________________
__________________________________________________________________________________________
__________________________________________________________________________________________
__________________________________________________________________________________________
__________________________________________________________________________________________
__________________________________________________________________________________________
Activity 07 Worksheet

Indian Act Amendments

Use this worksheet to support Activity 7, Amendment Analysis: Cause and Consequence, located on page 10 of Historica Canada’s Indigenous Perspectives Education Guide.

The 1876 Indian Act was amended several times, instituting policies that restricted the status of women, religious and cultural practices, and enforced attendance at Residential Schools. Choose one of the following four quotations and answer the questions below:

1880 Amendment: “Any Indian woman marrying any other than an Indian or a non-treaty Indian shall cease to be an Indian in any respect within the meaning of this Act, except that she shall be entitled to share equally with the members of the band to which she formerly belonged, in the annual or semi-annual distribution of their annuities, interest money and rents [...]”

1884 Amendment: “Every Indian or other person who engages in or assists in celebrating the Indian festival known as the ‘Potlatch’ or in the Indian dance known as the ‘Tamanawas’ is guilty of a misdemeanour, and shall be liable to imprisonment [...] and any Indian or other person who encourages [...] an Indian or Indians to get up such a festival or dance, or to celebrate the same [...] is guilty of a like offence [...]”

1894 Amendment: “The Governor in Council may make regulations, which shall have the force of law, for the committal by justices or Indian agents of children of Indian blood under the age of sixteen years, to such industrial school or boarding school, there to be kept, cared for and educated for a period not extending beyond the time at which such children shall reach the age of eighteen years.”

1920 Amendment: “Every Indian child between the ages of seven and fifteen years who is physically able shall attend such day, industrial or boarding school as may be designated by the Superintendent General for the full periods during which such school is open each year. [...] Any parent, guardian or person with whom an Indian child is residing who fails to cause such child, being between the ages aforesaid, to attend school as required by this section after having received three days notice so to do by a truant officer shall, on the complaint of the truant officer, be liable on summary conviction before a justice of the peace or Indian agent to a fine of not more than two dollars and costs, or imprisonment for a period not exceeding ten days or both, and such child may be arrested without a warrant and conveyed to school by the truant officer [...]”

1) The Indian Act and its amendments are written using legal and technical language. Identify and define any words you are unfamiliar with. Work in pairs to summarize your chosen quotation in your own words.

2) Further analyze your quotation by addressing the following causes and/or consequences:
   • What does the amendment reveal about the goals of the Canadian government regarding Indigenous peoples?
   • What worldviews underlie these goals?
   • What were the short- and long-term consequences of this amendment?
Activity 10 Worksheet

Stories of Resistance

Use this worksheet to support Option 2 of Activity 10, Residential Schools: Historical Perspective, located on page 12 of Historica Canada’s Indigenous Perspectives Education Guide.

Most Residential Schools restricted any form of expression that was connected to students’ Indigenous heritage, including but not limited to clothing, toys, languages, dancing, religious practices, and contact with families and communities. Students sometimes found ways to resist oppression by holding onto their identities, customs, and cultures. It was not always possible to resist, and harsh (often corporal) punishments were handed out to those found breaking the rules. Despite this, many Survivors remember the comfort of secretly holding on to their traditions.

The following excerpts are from The Survivors Speak: A Report of the Truth and Reconciliation Commission of Canada. In each of the stories below, look for instances in which survivors defied their oppressors, fought back, held on to their language, broke the rules, etc.

Answer the following questions:

- What acts of resistance were common?
- How did children find ways to hold onto their cultures?

Share your observations in a circle, and discuss as a class.

The following excerpts include sensitive material, including references to physical and sexual abuse.

Monique Papatie said that at the Amos, Québec, school, students “went to a corner to speak our language, even if we weren’t allowed to do that. We kept our language, the Anishinabemowin language, and I speak it very well today, and this is what I want to teach the children, my mother’s grandchildren and great-grandchildren.” (53)

When she returned to the Qu’Appelle school after being sexually abused by a fellow student the year before, Shirley Brass decided to run away. She did not even bother to unpack her suitcase on the first day at the school. “I took it down to the laundry room [...] I hid it there and that night this other girl was supposed to run away with me but everybody was going up to the dorm and I went and I asked her, ‘Are you coming with me?’ And she said, ‘No, I’m staying.’ So I said, ‘Well, I’m going.’ So I left, went and got my suitcase and I sneaked out. I went by the lake. I stayed there for I don’t know how long. I walked by the lake and I sneaked through the little village of Lebret, stayed in a ditch. I saw the school truck passing twice and I just stayed there. I never went back. I hiked to—I had an aunt in Gordon’s Reserve so I went there. I had a brother who was living—a half-brother who was living with his grandparents in Gordon’s and he found me and somehow he got word to my mom and dad where I was and they came and got me. My dad wouldn’t send me back to Lebret so I went to school in Norquay, put myself back in Grade Ten.” (133-4)

Arthur Ron McKay said he was able to hang on to his language at the Sandy Bay school. “Or else you’d get your ears pulled, your hair or get hit with a ruler. Well anyway, I just kept going and I couldn’t speak my language but then I was speaking to boys in the, ’cause they came from the reserve and they speak my language. We use to speak lots, like behind, behind our supervisors or whatever you call it. That’s why I didn’t lose my language; we always sneak away when I was smaller.” (53)
Stories of Resistance

At the Kamloops school, Julianna Alexander was shocked by the difference between the student and staff dining room. “On their table they had beautiful food, and our table, we had slop. I call it slop because we were made to eat burnt whatever it was, you know, and compared to what they had in their dining room. You know they had all these silver plates, and beautiful glass stuff, and all these beautiful food and fruits and everything on there, and we didn’t even have that. And so I, I became a thief, if you want. You know I figured a way to get that food to those hungry kids in intermediates, even the high school girls, the older ones were being punished as well.” (76)

Megan Molaluk lived at both the Anglican and Catholic hostels in Inuvik. As was the case with many students, her loneliness led her to engage in behaviour intended to get her kicked out of school. “I missed camping, I missed having country food. There are so many things I wanted to say, all right, but I really wanted to go home. It was bugging home, and bugging, bugging, bugging. I guess they got tired of me bugging them, so they moved me to Grollier Hall. I didn’t know nobody over there. So I started [mis]behaving, I asked Mr. Holman if I could move back. I’m tired of being with strangers everywhere. So I started doing bad things in Inuvik, drinking, sneaking out. I hated doing those things, but I really wanted to go home.” (115)

John B. Custer learned to rebel at residential school. The only things he took away from his years at the Roman Catholic school near The Pas, Manitoba, were a guilty conscience and a bad attitude. “So instead of learning anything in that residential school, we, we learned just the opposite from good. We learned how to steal, we learned how to fight, we learned how to cheat, we learned how to lie. And to tell the truth, I thought I was gonna go to hell, so I didn’t give a shit. I was sort of a rebel in the residential school. I didn’t listen, so I was always being punished.” (119)


Extension Activity:

Watch one of the videos provided on the website for the National Centre for Truth and Reconciliation or from the online counterpart to the touring exhibition called Where are the Children? Healing the Legacy of the Residential Schools, and complete the above questions.
Use this worksheet to support Activity 11, "The Sixties Scoop: Cause and Consequence," located on page 13 of Historica Canada’s Indigenous Perspectives Education Guide.
Use this worksheet to support Activity 14, *Media Interpretations: Perspectives*, located on page 14 of Historica Canada’s *Indigenous Perspectives Education Guide*.

Investigate the ways in which either *Idle No More* or *Missing and Murdered Indigenous Women and Girls* has been presented in the media.

1. Collect at least three different news articles on one of the issues, using both mainstream media and Indigenous sources (e.g. Aboriginal Peoples Television Network, *Windspeaker* or *First Nations Drum*).

2. Read each one, using the following questions to guide your assessment:

<table>
<thead>
<tr>
<th>Presentation</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>• Is the newspaper article a report or an editorial?</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Language</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>• Is the author’s word choice designed to influence readers? How can you tell? How can you tell? Provide specific examples.</td>
<td></td>
</tr>
<tr>
<td>• Does the language imply a value judgment?</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Perspective</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>• Are multiple perspectives represented, or is the piece one-sided?</td>
<td></td>
</tr>
<tr>
<td>• Who was interviewed and who was not?</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sources</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>• What kinds of sources (if any) are used?</td>
<td></td>
</tr>
<tr>
<td>• What images (if any) were chosen to accompany the piece?</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Summary</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>• Summarize the main points.</td>
<td></td>
</tr>
<tr>
<td>• In your own words, explain what opinions or judgements are present.</td>
<td></td>
</tr>
<tr>
<td>• What do these perspectives tell us about attitudes toward and perceptions of Indigenous peoples and Indigenous activism at the time they were written?</td>
<td></td>
</tr>
</tbody>
</table>
**Activity 16 Worksheet**

**5Ws Reading Comprehension Chart: Modern Treaties and Land Claims**

Use this worksheet to support Activity 16, **Modern Treaties and Land Claims**, located on page 16 of Historica Canada’s *Indigenous Perspectives* Education Guide.

<table>
<thead>
<tr>
<th>Name of Modern Treaty or Land Claim:</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>What?</strong></td>
</tr>
<tr>
<td>• What did each side promise?</td>
</tr>
<tr>
<td>• What did each side give up, and what did they gain?</td>
</tr>
<tr>
<td><strong>Who?</strong></td>
</tr>
<tr>
<td>• Which Indigenous group(s) signed the modern treaty or land claim?</td>
</tr>
<tr>
<td><strong>When?</strong></td>
</tr>
<tr>
<td>• When did negotiations take place?</td>
</tr>
<tr>
<td>• When was the treaty or land claim signed?</td>
</tr>
<tr>
<td><strong>Where?</strong></td>
</tr>
<tr>
<td>• What territory does this treaty or land claim cover?</td>
</tr>
<tr>
<td>• Whose land(s) does it include?</td>
</tr>
<tr>
<td>• Where was the agreement negotiated and signed?</td>
</tr>
<tr>
<td><strong>Why?</strong></td>
</tr>
<tr>
<td>• Why do you think each side agreed to the terms of the agreement?</td>
</tr>
</tbody>
</table>
INDIGENOUS PERSPECTIVES EDUCATION GUIDE

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