



# INDIGENOUS PERSPECTIVES ACTIVITY WORKSHEETS

# Activity 01 Worksheet

## Whose Land Is This?

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.

<b>Name of Indigenous Group:</b> _____	
<b>Regional Area</b> <ul style="list-style-type: none"> <li>• Provide a basic description of the regional area of the group (e.g. topography, significant and unique features).</li> </ul> <b>Extension:</b> <ul style="list-style-type: none"> <li>• Include a map and/or a territorial acknowledgement.</li> </ul>	
<b>Languages/Dialects</b> <ul style="list-style-type: none"> <li>• List languages/dialects spoken by the group.</li> <li>• Do the languages/dialects belong to a larger language family?</li> </ul> <b>Extensions:</b> <ul style="list-style-type: none"> <li>• How many people speak the language today?</li> <li>• Record three words in this language/dialect (with accompanying translations).</li> </ul>	
<b>Social Organization</b> <ul style="list-style-type: none"> <li>• Describe the social organization, leadership and decision-making processes within the group.</li> </ul> <b>Extension:</b> <ul style="list-style-type: none"> <li>• Are there specific gender roles within the group? Have these changed over time?</li> </ul>	
<b>Living Conditions</b> <ul style="list-style-type: none"> <li>• 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?</li> <li>• Describe typical accommodations or housing.</li> </ul> <b>Extension:</b> <ul style="list-style-type: none"> <li>• Describe the various modes of transportation utilized by the group.</li> </ul>	

## Activity 01 Worksheet (Continued)

### Whose Land Is This?

#### 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](http://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**
3. Map: [Indigenous Treaties](#) | Article: **Treaties with Indigenous Peoples in Canada**
4. Map: [Provinces and Territories in present-day Canada](#) | Article: **Historical Boundaries of Canada**

<p><b>What is Where?</b></p> <ul style="list-style-type: none"> <li>• What physical features, patterns, and regions are seen in this map?</li> </ul>	
<p><b>Why There?</b></p> <ul style="list-style-type: none"> <li>• Why are boundaries located where they are (e.g., natural features, political contexts, etc.)?</li> <li>• What connections, relationships and processes have influenced these borders over time?</li> </ul>	
<p><b>Why Care?</b></p> <ul style="list-style-type: none"> <li>• Why is this map significant?</li> <li>• What can it tell us about our present world?</li> <li>• What can it tell us about the past?</li> </ul>	

## 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).

## Activity 04 Worksheet (Continued)

### Fur Trade Primary Source Analysis

<p><b>The 5Ws</b></p> <ul style="list-style-type: none"> <li>• Who is the artist?</li> <li>• Who is in the painting and who is not?</li> <li>• When and where was it painted?</li> <li>• What is the painting about?</li> <li>• Why might the painting have been created?</li> </ul>	
<p><b>Context</b></p> <ul style="list-style-type: none"> <li>• What else was happening at the time that the painting was created?</li> <li>• What questions about the fur trade might this source help to answer?</li> </ul>	
<p><b>Exploring</b></p> <ul style="list-style-type: none"> <li>• Examine the details of the painting. What stands out?</li> <li>• Are any symbols used?</li> <li>• Whose perspective is the image from? What led to that interpretation?</li> <li>• How could this painting have been different from another perspective?</li> <li>• Who was the intended audience?</li> </ul>	
<p><b>Reaching Conclusions</b></p> <ul style="list-style-type: none"> <li>• What observations can you make about the artist's purpose in creating this painting?</li> <li>• What is the implied message, based on your observations?</li> </ul>	
<p><b>Finding Proof</b></p> <ul style="list-style-type: none"> <li>• Compare your conclusions with other sources.</li> <li>• Does the <b>Fur Trade</b> article on <i>The Canadian Encyclopedia</i> or the other painting pictured here confirm or challenge your conclusions?</li> </ul>	

# 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*.

f Search Facebook 
Home

### Facebook Profile Page

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 revealed something about larger issues in history or the present day. Choose an Indigenous individual who fits the parameters of the Historical Significance Criteria and create a Facebook profile page. Find out more about this person to fill out the details of this blank page. Choose 4 'Friends' for your chosen person (e.g., another notable Indigenous person that he or she might have known) and then 'Like' 4 things that he or she might have enjoyed. Be sure to write 4 wall posts that show times where she or he demonstrated their significance.

About Me: \_\_\_\_\_

Indigenous group or nation: \_\_\_\_\_

Place of Birth: \_\_\_\_\_

Date of Birth: \_\_\_\_\_

My Likes:

My Friends:

Post

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Refer to page 8 of the **Indigenous Perspectives Education Guide** for the Historical Significance Criteria.

## Activity 07 Worksheet

### 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.

<p><b>What?</b></p> <ul style="list-style-type: none"> <li>• What were the aims of the <i>Indian Act</i>?</li> <li>• What have been the most important reforms?</li> </ul>	
<p><b>Who?</b></p> <ul style="list-style-type: none"> <li>• Who wrote the <i>Indian Act</i>?</li> <li>• Who is governed by the Act? Who is not?</li> </ul>	
<p><b>When?</b></p> <ul style="list-style-type: none"> <li>• When was the <i>Indian Act</i> written?</li> <li>• When has it been amended?</li> </ul>	
<p><b>Where?</b></p> <ul style="list-style-type: none"> <li>• Who owns reserve lands?</li> <li>• Who can live on reserve lands?</li> <li>• How can people who live on reserves use the land?</li> </ul>	
<p><b>Why?</b></p> <ul style="list-style-type: none"> <li>• Why was the Act created?</li> <li>• Why did it get amended at different times?</li> </ul>	

What further questions do you have?

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## 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)

## Activity 10 Worksheet (Continued)

### 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 start [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)

The Truth and Reconciliation Commission of Canada, [The Survivors Speak: A Report of the Truth and Reconciliation Commission of Canada](#) (2015).

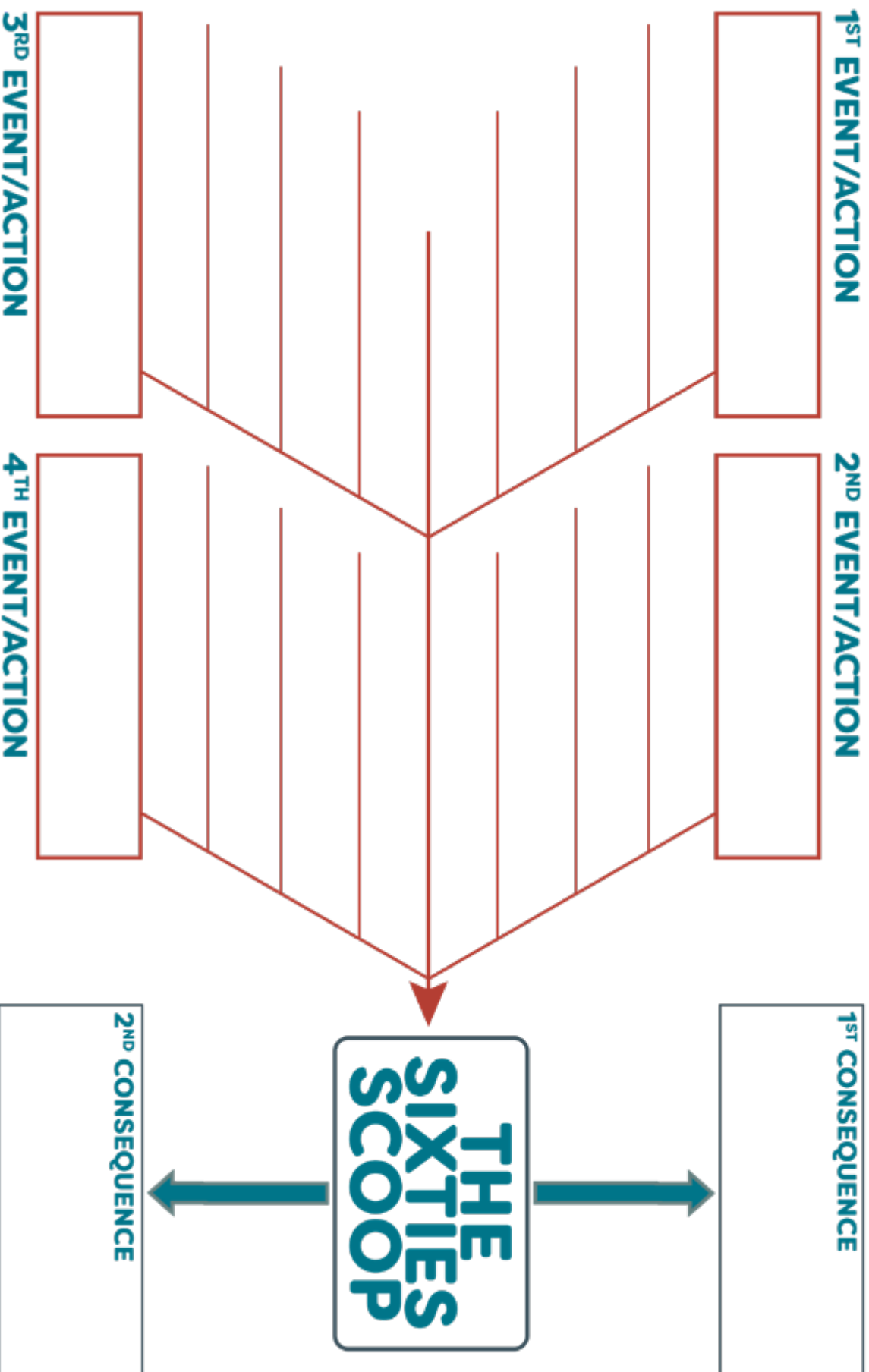
#### Extension Activity:

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.

## Activity 11 Worksheet

### Fishbone Chart: The Sixties Scoop

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*.



## Activity 14 Worksheet

### Media Interpretations

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:

<p><b>Presentation</b></p> <ul style="list-style-type: none"> <li>• Is the newspaper article a report or an editorial?</li> </ul>	
<p><b>Language</b></p> <ul style="list-style-type: none"> <li>• Is the author's word choice designed to influence readers? How can you tell? Provide specific examples.</li> <li>• Does the language imply a value judgment?</li> </ul>	
<p><b>Perspective</b></p> <ul style="list-style-type: none"> <li>• Are multiple perspectives represented, or is the piece one-sided?</li> <li>• Who was interviewed and who was not?</li> </ul>	
<p><b>Sources</b></p> <ul style="list-style-type: none"> <li>• What kinds of sources (if any) are used?</li> <li>• What images (if any) were chosen to accompany the piece?</li> </ul>	
<p><b>Summary</b></p> <ul style="list-style-type: none"> <li>• Summarize the main points.</li> <li>• In your own words, explain what opinions or judgements are present.</li> <li>• What do these perspectives tell us about attitudes toward and perceptions of Indigenous peoples and Indigenous activism at the time they were written?</li> </ul>	

## 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.

Name of Modern Treaty or Land Claim: _____	
<p><b>What?</b></p> <ul style="list-style-type: none"> <li>• What did each side promise?</li> <li>• What did each side give up, and what did they gain?</li> </ul>	
<p><b>Who?</b></p> <ul style="list-style-type: none"> <li>• Which Indigenous group(s) signed the modern treaty or land claim?</li> </ul>	
<p><b>When?</b></p> <ul style="list-style-type: none"> <li>• When did negotiations take place?</li> <li>• When was the treaty or land claim signed?</li> </ul>	
<p><b>Where?</b></p> <ul style="list-style-type: none"> <li>• What territory does this treaty or land claim cover?</li> <li>• Whose land(s) does it include?</li> <li>• Where was the agreement negotiated and signed?</li> </ul>	
<p><b>Why?</b></p> <ul style="list-style-type: none"> <li>• Why do you think each side agreed to the terms of the agreement?</li> </ul>	