



INDIGENOUS PERSPECTIVES EDUCATION GUIDE

A project of  HISTORICA
CANADA

With support from  Canada

INTRODUCTION

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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.

The development and production of Historica Canada's bilingual education guides is a collaborative process that engages history educators, academic historians, and community stakeholders in content creation and lesson planning. Historica Canada is grateful to share the voices of Indigenous educators and scholars within this guide.

MESSAGE TO TEACHERS

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**.

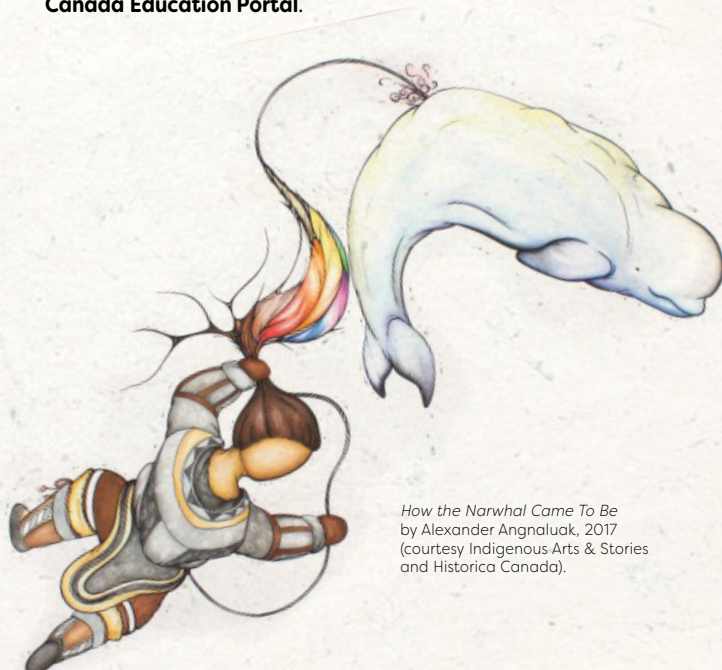
CONTRIBUTORS

This education guide was developed in collaboration and consultation with the following contributors: Rachel Qitsualik-Tinsley, Holly Richard, Dr. Niigaan Sinclair, Dr. William Wicken, and Dr. Lindsay Gibson.

NOTE TO EDUCATORS

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.



How the Narwhal Came To Be
by Alexander Angnaluak, 2017
(courtesy Indigenous Arts & Stories and Historica Canada).

"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."

— John Borrows,
Canada's Indigenous Constitution
(2010)

NOTE ON LANGUAGE

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.

We are One
by Emlyn Cameron, 2014
(courtesy Indigenous Arts
& Stories and Historica
Canada).

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

Historica Canada Education Portal
education.historicacanada.ca

Indigenous Arts & Stories Teachers' Kit
education.historicacanada.ca/en/tools/432

Truth and Reconciliation Commission Reports
nctr.ca/reports.php

Music of the Métis
by Amber Wilkinson, 2012
(courtesy Indigenous Arts
& Stories and Historica
Canada).

Northern Lights
(Dreamstime.com/Stephan
Pietzko/35443732).

TIMELINE ACTIVITY

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.

MODIFICATION To help students understand “turning points,” use a recent event in the news as an example.

Turning points are significant and dramatic changes. They often mark the beginning of a social, political, or economic trend or change.¹ A turning point is not always the biggest or most obvious event, but can represent a moment in time that led to significant change.

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, Québec, and Labrador. South of this, First Nations peoples were the original inhabitants of the land.²

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.³

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.

- Begin by reading one of the following regional articles on *The Canadian Encyclopedia*:
 - » **Arctic Indigenous Peoples in Canada**
 - » **Eastern Woodlands Indigenous Peoples in Canada**
 - » **Northwest Coast Indigenous Peoples in Canada**
 - » **Plains Indigenous Peoples in Canada**
 - » **Plateau Indigenous Peoples in Canada**
 - » **Subarctic Indigenous Peoples 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.

Inukshuk near Arviat, Nunavut (Dreamstime.com/Sophia Granchinho/84196581).

“Six Nations Indians, Caledonia, Ontario” (courtesy City of Toronto Archives/Fonds 1568/Item 423).



Background: Blackfoot camp at Blackfoot Crossing, Alberta, 1927 (courtesy Glenbow Archives/NA-1094-4).



¹ Adapted from “Learning about continuity and change,” The Critical Thinking Consortium, https://tc2.ca/uploads/PDFs/thinking-about-history/continuity_and_change_secondary.pdf

² The Canadian Encyclopedia, “Indigenous Peoples in Canada,” <http://www.thecanadianencyclopedia.ca/en/article/aboriginal-people/>

³ The Canadian Encyclopedia, “Indigenous Territory,” <http://www.thecanadianencyclopedia.ca/en/article/indigenous-territory/>

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?



A Family of the MicMac Indians with their chief in Nova Scotia by Hibbert Binney, c. 1801 (courtesy Library and Archives Canada/C-003135).



Cree man in sled with dog-team crossing Lac la Ronge to distant ice fishing haunts in northern Saskatchewan. Lac la Ronge, 1945 (courtesy Library and Archives Canada/Bud Glunz/e010962320).



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](https://www.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**.

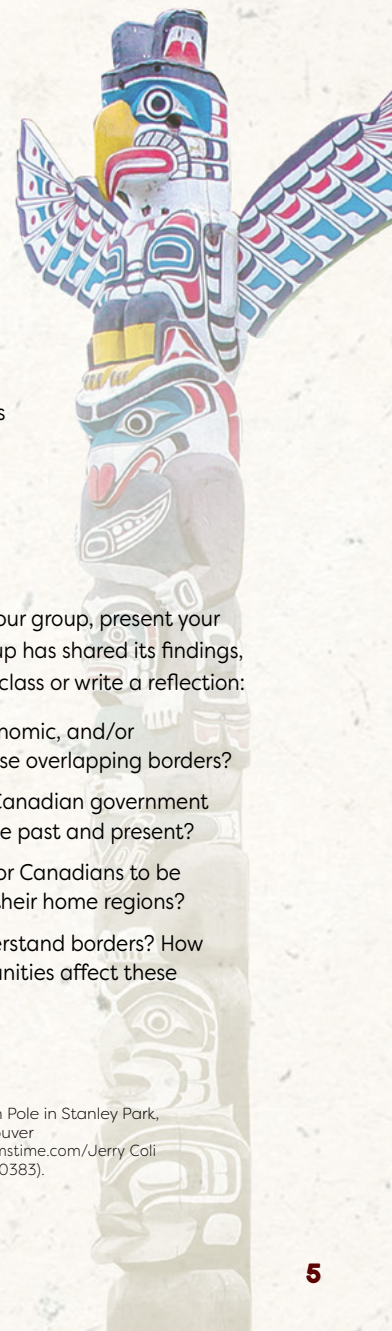
1. Map: **Indigenous Territories** | Article: **Indigenous Territory**
2. Map: **Indigenous Languages** | Article: **Indigenous Languages in Canada**
3. Map: **Indigenous Treaties** | Article: **Treaties with Indigenous Peoples in Canada**
4. Map: **Provinces and Territories in present-day Canada** |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

[Native-Land.ca](https://www.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?



Totem Pole in Stanley Park, Vancouver (Dreamstime.com/Jerry Coli /45960383).

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.

SECTION 02

CONTACT TO 1763 – INDIGENOUS PEOPLES' ENCOUNTERS WITH EUROPEANS

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](#).



The Royal Proclamation of 1763
(courtesy Library and Archives
Canada/13-26/no. 1386632).



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.

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).

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.”

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?

MODIFICATION

Assign students one group to investigate. Create a basic graphic organizer for students to take point form notes on their research.



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.



Champlain Trading with the Indians by CW Jeffreys, 1911
(courtesy Library and Archives Canada/C-103059).

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.

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).

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.

ACTIVITY 05

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?

TEACHER TIP

For a discussion of other primary source evidence, including archaeology and material culture, visit the Canadian Museum of History's exhibit *Inuit Knowledge and the Franklin Expedition*.

"Captain McClintock's First Interview with the Esquimaux at Cape Victoria" (Illustrated London News, 8 October 1859).



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'tsiaienni)
- **Joseph Brant** (Thayendanagea)
- **Tecumseh**
- **Pauline Johnson** (Tekahionwake)
- **Nahneebahwequa** (Catharine Sutton)
- **Louis Riel**
- **Mistahimaskwa** (Big Bear)
- **Shawnadithit**
- **Pitkwahanapiwiyn** (Poundmaker)
- **Qitdlarssuaq**
- **Red Crow**
- **Tattannoeuck** (Augustus)
- **Gabriel Dumont**
- **Sara Riel**
- **Thunderchild**
- **Charles Edenshaw** (Tahayren)

TEACHER TIP

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

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.



Poundmaker by Kelly Duquette, 2012 (courtesy Indigenous Arts & Stories and Historica Canada).

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?⁴

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

ACTIVITY

06

CONT'D



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.⁵

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).

Portraits - Top Row: Left to Right

Métis leader Louis Riel, c. 1879-1885 (courtesy Library and Archives Canada/Duffin and Co./C-052177). | *Joseph Tayadaneega called the Brant* by George Romney, 1779 (courtesy Library and Archives Canada/W.H. Coverdale Collection of Canadiana/C-040834). | Catharine Sutton/Nahneebahweequa (courtesy The Grey Roots Archival Collection/1961027057).

Bottom Row: Left to Right

E. Pauline Johnson (courtesy Library and Archives Canada/C-085125). | Mistahi maskwa (Big Bear), a Plains Cree chief, 1885 (courtesy Library and Archives Canada/C-001873). | Poundmaker, also known as The Drummer, a Cree chief, later adopted by Crowfoot of the Blackfoot Nation, 1885 (courtesy Library and Archives Canada/C-001875).

⁵ *The Canadian Encyclopedia*, “Indian Act,” <http://www.thecanadianencyclopedia.ca/en/article/indian-act/>

ACTIVITY 07

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.

PART 2 - AMENDMENT ANALYSIS: CAUSE AND CONSEQUENCE

Working in pairs, choose one of the four excerpts from amendments to the *Indian Act* between 1880 and 1920, found in the **Indian Act Amendments Worksheet** on the **Education Portal**. These amendments created policies that restricted the status of women, religious and cultural practices, and enforced attendance at Residential Schools.

- The Act and its amendments are written using legal and technical language. Begin by identifying and defining any words you are unfamiliar with. Work together to summarize the quotes in your own words.
- Further analyze your chosen quotation by addressing causes and/or consequences. Answer the following questions:
 - » 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?

Come back together as a class to discuss the questions above.

MODIFICATION

Ask students to work in small groups to fill in the **5Ws Reading Comprehension Chart: The Indian Act**, available on the **Education Portal**, to record their notes on the **Indian Act** article. Before the class discussion, work with students to practise sharing their points.

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.

ACTIVITY 08

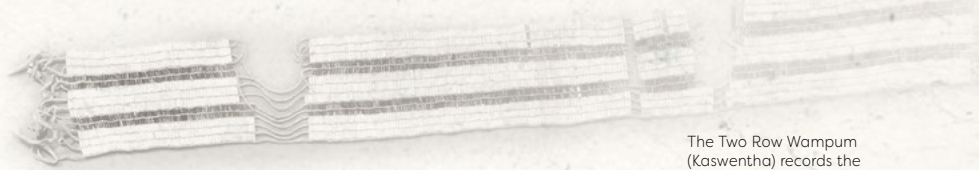
TREATIES: THE ETHICAL DIMENSION

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.

Plan of parts of Ontario and Québec showing the lands affected by the Robinson Treaty and Treaty no. 3, along with the unsundered land, 1901 (courtesy Library and Archives Canada/235225-1).

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.



The Two Row Wampum (Kaswentha) records the agreement made in 1613 between the Haudenosaunee and the Dutch. Both sides agreed to respect each other's cultures and to never interfere in each other's affairs (courtesy Six Nations Legacy Consortium and Six Nations Public Library vitacollections.ca/sixnationsarchive/2687087/data?n=3).

Iroquois Chiefs from the Six Nations Reserve reading Wampum belts in Brantford, Ontario, 1871 (courtesy Library and Archives Canada/Electric Studio/C-085137).



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?

MODIFICATION

Ask students to work in small groups to complete the **5Ws Reading Comprehension Chart: Uncovering the Numbered Treaties**, available on the **Education Portal**.

TEACHER TIP

Work through the criteria (see purple sidebar below) with students and reword in simplified language.

EXTENSION ACTIVITY

Investigate the differences between treaties and land claims. Read *The Canadian Encyclopedia* articles **Indigenous Land Claims** and **Comprehensive Land Claims: Modern Treaties**.

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**.

SECTION 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.

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.

MODIFICATION

Support students by using a guided reading approach to help them list the experiences of Indigenous peoples in both wars. Assist them with developing a written answer prior to a discussion 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

MODIFICATION

Ask students to read and listen to Howard Sinclair Anderson’s story on the **Memory Project Veteran Stories Archive** and present their findings orally or in point form.



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



Edith Monture (courtesy John Moses).

ACTIVITY 10

RESIDENTIAL SCHOOLS: HISTORICAL PERSPECTIVES

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.



Thomas Moore Keesick was a Cree boy from Muscowpetung Saulteaux First Nation in Saskatchewan who entered Regina Indian Industrial School in 1891. These propaganda photos were staged by the Department of Indian Affairs to demonstrate the “civilizing” mission of the Residential School system. Keesick is wearing women’s traditional attire that did not reflect what he would have worn at home.

[1] “A young Aboriginal boy before entering school” (Provincial Archives of Saskatchewan/R-A8223-1);

[2] “A young Aboriginal boy after entering school” (Provincial Archives of Saskatchewan/R-A8223-2).



“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.

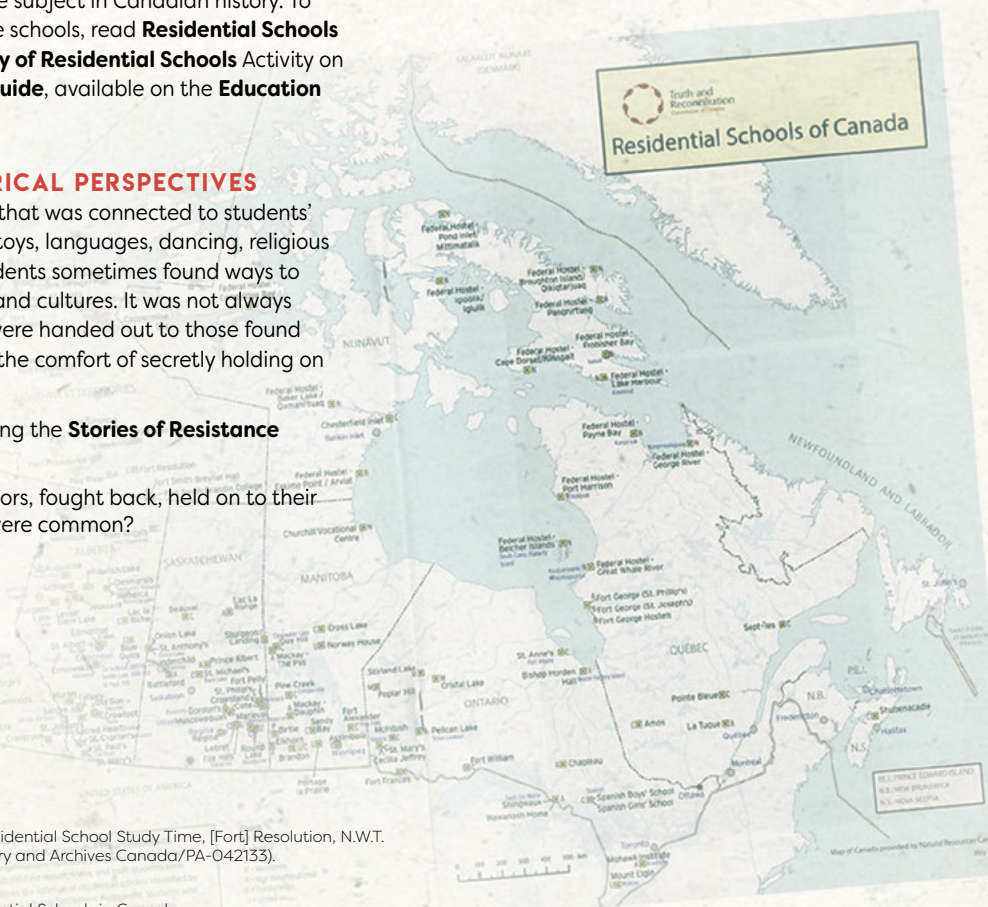


Image Left:

R.C. Indian Residential School Study Time, [Fort] Resolution, N.W.T. (courtesy Library and Archives Canada/PA-042133).

Background:

Map of Residential Schools in Canada (courtesy National Centre for Truth and Reconciliation, University of Manitoba).



ACTIVITY 11

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.⁶

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?

MODIFICATION Identify the short- and long-term consequences of the Sixties Scoop. Working in small groups, create a mind map that shows the connections between the consequences over time. Alternatively, use the **Fishbone Chart: The Sixties Scoop** on the **Education Portal** to record the consequences.

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
- Project Surname
- Indian Residential Schools
- 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.

MODIFICATION

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.

Intergenerational Survivors:

People who have been affected by the cross-generational dysfunction created by the experience of attending Residential School or by the Sixties Scoop, including people who have been abused by Survivors or victims of Survivors and, more generally, people who live in dysfunctional communities that are rooted in the fracturing of family and community caused by the generations of children who were separated from their families.

How to Write an Exposé

An exposé is a piece of investigatory 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.

TEACHER TIP

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



Images - Left to Right

“Group of young Aboriginal children with primary tuberculosis playing outdoors, Charles Camshell Hospital, Edmonton” (courtesy Library and Archives Canada/Department of Health funds/e010969104). | Inuit identification tag, front (courtesy Canadian Museum of History/IV-C-4496, D2002-013170). | Inuit identification tag, back (courtesy Canadian Museum of History/IV-C-4496, D2002-013171). | *Fort Qu'Appelle Indian Hospital, Saskatchewan* (courtesy Saskatchewan Archives Board/Accession R96-472).

⁶ *The Canadian Encyclopedia*, “Sixties Scoop,” <http://www.thecanadianencyclopedia.ca/en/article/sixties-scoop>

SECTION 06

1980s TO PRESENT DAY – TOWARD RECONCILIATION

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.

Drummers and singers at Idle No More protest in Guelph, Ontario (Dreamstime.com/L.suzanne Paul/28812119).



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

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.



Cree youth walkers arrive in Ottawa (Dreamstime.com/Paul Mckinnon/30051673).



ACTIVITY 14

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?

TEACHER TIPS

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.



Nikawiy Nitaniis by Mackenzie Anderson, 2017 (courtesy Indigenous Arts & Stories and Historica Canada).

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.⁷ 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. Déljine
2. Gwich'in
3. Inuvialuit
4. Sahtu Dene and Métis
5. Salt River First Nation
6. Tłı̨chǫ

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 Encyclopedia* 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.



Yukon Territory, Northwest Territories and Nunavut (2000), from National Atlas of Canada Reference Map Series (Licensed under the Open Government Licence - Canada, courtesy Natural Resources Canada <https://open.canada.ca/data/en/dataset/4fdb13dd-4ea1-5bad-969a-46c1efd499d2>).

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?

⁷ *The Canadian Encyclopedia*, “Indigenous Self-Government in Canada,” <http://www.thecanadianencyclopedia.ca/en/article/aboriginal-self-government/>

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?

MODIFICATION

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

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.

MODIFICATION

Print out the relevant Calls to Action and ask students to highlight the key words in each. Ask students to work in pairs and present their own “Call to Action” orally to the class.

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*.

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.



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

- 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.