Stereotypes, Myths and Reconciliation — Practice Test

Saskatchewan Indigenous Studies 30: Canadian Studies • 25 questions

This practice test was made by AI and there may be mistakes. If a question or answer looks wrong, use the Flag a mistake button to let Brett know so he can fix it.

Source I - A Teacher Speaks About Reconciliation, 2018

Use this reading for questions 1 to 3.

My students ask why stereotypes about Indigenous people still appear in jokes and textbooks. I tell them stereotypes grow from ignorance, and ignorance grows when history is not taught honestly.

Reconciliation begins in classrooms where truth is told and Indigenous voices are heard.

1 **The main idea of Source I is that stereotypes grow from ignorance, and ignorance grows when history is not taught**

- A honestly
- B fully in one lesson
- C only in museums
- D only by elders

Understand It with Pulse | Flag a mistake

2 **According to Source I, reconciliation begins in classrooms where truth is told and Indigenous voices are**

A recorded only

B celebrated only

C heard

D studied only

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3 **According to Source I, where does ignorance grow from?**

A When history is not taught honestly

B From newspapers only

C From films only

D From sports only

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4 **A stereotype is a simplified, often negative, belief about a group that ignores diversity and individual**

- A only history
- B only culture
- C only appearance
- D differences

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5 **Common stereotypes about Indigenous peoples in Canada include assumptions that all Indigenous people live on reserves, receive free benefits, or share a single**

- A culture
- B only language
- C only history
- D only religion

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6 **The free benefits myth ignores that treaty benefits are part of treaty agreements and that many Indigenous people pay taxes, work, and face**

- A only prosperity
- B underfunding
- C only wealth
- D only privilege

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7 **The vanishing Indian myth presented Indigenous peoples as disappearing, ignoring survival, population growth, and**

- A only assimilation
- B only migration
- C resurgence
- D only urbanization

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8 **The noble savage stereotype romanticizes Indigenous peoples as close to nature and untouched by modern life, denying their diversity, modernity, and**

- A only history
- B only culture
- C only spirituality
- D agency

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9 **The drunk Indian stereotype blames individuals for alcohol problems while ignoring colonial history, trauma, and social determinants such as poverty and**

- A lack of services
- B only personal choice
- C only genetics
- D only culture

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10 **Stereotypes in media, including films and news, often portray Indigenous peoples as either victims or warriors, rarely as ordinary people with diverse**

A only histories

B lives

C only cultures

D only jobs

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11 **Sports team names and mascots using Indigenous imagery are criticized as stereotypes because they reduce living peoples to**

A only honours

B only traditions

C caricatures

D only history

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12 **The myth that treaties are only historical documents ignores that treaties are living agreements with ongoing**

- A only anniversaries
- B only ceremonies
- C only archives
- D obligations

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13 **The myth that Indigenous peoples did not use land ignores extensive land management, agriculture, trade, and stewardship that shaped**

- A landscapes
- B only hunting
- C only fishing
- D only gathering

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14 **The myth that Canada was peacefully settled ignores violence, dispossession, and resistance that accompanied**

A only trade

B colonization

C only exploration

D only farming

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15 **The myth of terra nullius, that land belonged to no one, was used to deny Indigenous title despite Indigenous**

A only agriculture

B only trade

C occupation

D only governance

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16 **Reconciliation is a process of establishing respectful relationships between Indigenous and non Indigenous peoples, based on truth, acknowledgment, and**

A only apologies

B only education

C only ceremonies

D action

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17 **The Truth and Reconciliation Commission defined reconciliation as an ongoing process involving awareness of the past, acknowledgment of harm, atonement, and**

A action to change behaviour

B only awareness

C only acknowledgment

D only atonement

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18 **The Commission 94 Calls to Action address child welfare, education, language, health, justice, and reconciliation in areas such as museums, media, and**

A only education

B business

C only health

D only justice

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19 **Education Calls to Action call for age appropriate curriculum on residential schools, treaties, and Indigenous contributions, and for teacher**

A only textbooks

B only museums

C training

D only field trips

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20 **Language Calls to Action call for an Indigenous Languages Act and funding for language revitalization, recognizing language as central to**

A only communication

B only schooling

C only heritage

D identity and culture

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21 **Health Calls to Action call for recognizing Indigenous healing practices, increasing Indigenous health professionals, and closing gaps in**

A health outcomes

B only hospital numbers

C only doctor numbers

D only funding

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22 **Justice Calls to Action call for reducing overrepresentation of Indigenous people in custody, funding Indigenous justice programs, and addressing**

A only sentencing

B Fetal Alcohol Spectrum Disorder

C only policing

D only courts

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23 **Reconciliation requires structural change, not only personal attitudes, because colonial structures in laws, policies, and institutions continue to produce**

A only attitudes

B only history

C inequality

D only memories

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24 **Settlers role in reconciliation includes learning, listening, challenging stereotypes, and supporting Indigenous led**

- A only learning
- B only listening
- C only apologies
- D change

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25 **A student studying reconciliation should ask what has changed, what remains unchanged, and who decides whether reconciliation is**

- A happening
- B only what governments say
- C only what schools teach
- D only what media reports

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ANSWER KEY

1. A
2. C
3. A
4. D
5. A
6. B
7. C
8. D
9. A
10. B
11. C
12. D
13. A
14. B
15. C
16. D
17. A
18. B
19. C
20. D
21. A
22. B
23. C
24. D
25. A

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