

Unit 3
Chapter 9

Aboriginal Peoples After Confederation

Chapter 9

From Allies to Subordinates p. 256-257

<u>Word Bank</u>		
coexistence	Red River Rebellion	British
treaties		agriculture

- From the 1500s to the mid-1800s, relations between Europeans and First Nations were founded on trade and military alliances.
- Some of these alliances were recognized through _____.

Peace and Friendship Treaties

- Between 1725 and 1779, the _____ signed Peace and Friendship Treaties with the Mi'kmaq, Maliseet and Passamaquoddy First Nations.
- These were agreements to share the land in peaceful, autonomous _____, as opposed to land being surrendered.
- The treaties established obligations and benefits for both sides and are still legally binding today.

Aboriginal Title and Immigration

- As more European immigrants arrived, trade changed from the fur trade to settlement and _____.
- The relationship between Canada and First Nations shifted from one of equal

allies to one of Colonial power and subordinates.

- Treaties in the 1800s became unbalanced and favoured the Canadian government.
- In order to open up more land in the West for farmers, the Canadian government began to use treaties to extinguish First Nations title to traditional land and resources.

Metis and Inuit Peoples

- Inuit land was not in demand for agricultural use, so Inuit peoples were not part of treaties or government policies until the 1940s.
- Metis were originally thought to be treated as either First Nations or Euro-Canadian, not as a distinct group. This view changed after the _____.
- Government policies usually dealt with Metis claims individually, not as communities or a nation.

The Numbered Treaties, p. 258-263

<u>Word Bank</u>		
hunting and fishing rights	Jesuits	land-claim agreements
United States	Numbered Treaties	bison
scrip	reserve	treaty adhesion
immigrant		European

- 1871-1921: Government of Canada entered into 11 treaties with First Nations across the West.
- These _____ covered areas of present-day northern Ontario, Manitoba, Saskatchewan, Alberta and

parts of BC, Yukon and the Northwest Territories.

- Gradually, First Nations that were not present at the original treaty signings or refused to sign a treaty were added at a

later date, which was known as a _____.

- The Numbered Treaties were intended to open up land for _____ settlement and peaceful relations.
- This was in contrast to the _____, which engaged in a series of wars against Native Americans on the Great Plains.
- Metis were occasionally offered to be included under treaties and be considered First Nations by the government.
- 1883: Dominion Lands Act is amended to include provisions for Metis claims to land in the Northwest Territories.
- 1885: commissions travelled through treaty areas and offered _____ to Metis people. Many times land speculators were responsible for Metis people selling or being defrauded of their scrip.

Terms of the Numbered Treaties

- In agreeing to “cede, release, surrender and yield up” their land, generally First Nations were promised:
 - Payment upon signing the treaty (this varied with each treaty – it paid \$3-\$12 per person)
 - Annual payment of \$3-\$5 per person
 - Reserve land to live on
 - Establishment of schools on _____ land
 - Continuation of hunting and fishing rights on ceded land that was not being used for settlement, lumber or mining
 - A suit of clothing for chiefs every three years and a payment of \$25 per year
 - A medal and a flag for each chief
 - Basic agricultural equipment and supplies



- In exchange for the payments, First Nations had to promise to keep peaceful relations with immigrants and to maintain order according to Canadian laws.
- Treaties were often negotiated for better terms than the treaty that was signed before it.

Creation of Reserves

- The concept of giving First Nations reserve land came from the _____ in New France, who wanted First Nations to settle the land and adopt European ways of life, such as farming.
- The Numbered Treaties gave a family of five 65 hectares of land, compared to the land occupied prior to the Treaties.
- The federal government promised to build schools on reserves, in the hopes of teaching First Nations children _____ ways and culture.
- The government wanted First Nations people to settle in permanent homes on reserves and farm like the Europeans did.
- The government aided by providing basic farm equipment and livestock, but the equipment was often of poor quality, the animals were property of the government and could not be sold or slaughtered without permission and there was rarely enough equipment and animals for all the families on a reserve.

Why did First Nations Sign the Numbered Treaties?

- The First Nations signed the Numbered Treaties primarily to protect their traditional cultures and ways of life.

- By 1870, the _____ was almost extinct due to overhunting and loss of habitat after expansion.



- Some First Nations saw treaties as a way of surviving and being able to farm and feed their people.
- Immigration was seen as unstoppable, either with or without treaties being in place.
- First Nations were also aware of the experience of Native Americans in the US, who were dealing with loss of territory, disease, starvation, population decline and war with the American government and its army.
- First Nations in Canada hoped that signing the Treaties would prevent these problems and secure land that could protect communities and cultures.

agriculture, which made it difficult for First Nations communities to become strong economically.

- First Nations wanted oral promises made during negotiations to be honoured, while Europeans were only willing to honour the written treaty terms.
- A lack of clarity and different understandings of the terms of the Numbered Treaties have led to disputes to this day over treaty rights, land use, _____, _____, natural resources and respect for traditional territories.

- The enforcement of treaty rights for hunting and fishing has especially been a concern, as governments legislated restrictions on hunting and fishing rights of First Nations.
- There are several First Nations who are in negotiations with governments to create modern-day treaties called _____
- Land-claim agreements involve specific Aboriginal communities, the Canadian government and provincial governments in areas that have not been addressed by previous treaties or laws.

Relevance of the Numbered Treaties Today

- The Numbered Treaties are still legally binding, but there are still several problems:
 - Most reserves were too small to continue traditional hunting and the land was poor for

Different Understandings of the Treaties p. 264-266

<u>Word Bank</u>		
Metis written	peace and friendship	oral promises living document

- Different interpretations of the Numbered Treaties and what the agreements meant has led to disputes that are ongoing to this day.

- The Canadian government's interpretations of treaties focused on the final written agreement.
- First Nations' interpretations included what was written, but also oral discussions and promises that took place during negotiations.

Oral vs. Written Tradition

- The government viewed a signed treaty as final and non-negotiable.
- First Nations viewed a treaty as a _____, one that could be changed as conditions changed over time.
- There were also differences in beliefs about ownership of land:
 - The government felt that the treaties meant that First Nations had surrendered all rights and interests to the land given up.
 - First Nations believed that the treaties meant they agreed to share land and resources with immigrants.
- Language barriers also caused complications to the treaty process.
- _____ people often played a role as translators during the treaty process.
- Historians today classify the different understandings of the treaties into two kinds of interpretation:
 - Literal – Treaty agreements are limited to what is _____ in the document.
 - Spirit and Intent – Treaty terms could include _____ made by treaty commissioners during negotiations.

- In recent years, the Supreme Court of Canada has confirmed that interpreting treaties through spirit and intent as valid.



The Treaty as a sacred covenant

- First Nations refer to the Numbered Treaties as sacred agreements that cannot be changed without the agreement of all parties involved.
- The sacredness does not come from the written document, but what was said and the ceremonies that took place.

The Treaty as a Nation-to-Nation Agreement

- A narrow view of the treaties sees them as documents where land was given up in exchange for payment.
- However, viewing the treaties as agreements between two separate entities, the nation of Canada and First Nations, can show that the treaties were “_____” treaties rather than an exchange of land for goods.

The Indian Act, 1876 p. 267-268

<u>Word Bank</u>		
Eurocentric	Indian agents	residential schools
Paternalism	Indian Act	status Indian
	assimilation	

In 1876, the Canadian government passed the _____. It combined all the previous legislation regarding First Nations, such as the 1857 *Gradual Civilization Act* and the 1869 *Enfranchisement Act*.

Assimilation and Control

- The Indian Act and the acts that came before it had a goal of _____, where a society is caused to adopt the culture and traditions of another society.

- The goal of assimilation was _____, that is, it viewed European-based culture and traditions were superior to other cultures and traditions.
- Assimilation can be seen as being extremely negative, as it can lead to the suppression of a society’s culture and traditions.
- The *Indian Act’s* powers were so far-reaching that the Canadian government

could make changes to the act without consulting First Nations people, who would have been the ones affected by such changes.

- Such actions are not keeping with the “spirit and intent” understanding of the Numbered Treaties.
- The *Indian Act* is seen as being paternalistic. _____ is where a government rules a people by providing for their needs, without giving them any rights, like a father might treat his children.
- For much of the *Indian Act's* history, it had three main goals:
 - Assimilate First Nations people through enfranchisement (given them the right to vote in elections).
 - Manage First Nations communities and their reserves.
 - Define who could and could not be classified as a First Nations person.

Main Provisions of the *Indian Act*

- The main provisions of the *Indian Act* included:
 - First Nations people were made “wards of the government. This means they were to be treated as minors and would not have the same rights of citizenship as Canadian citizens.
 - First Nations leadership and government traditions were discouraged. The *Indian Act* stated that each reserve was to have a band council. The traditional participation of women and elders in government was not allowed.
 - The act defined who would have “Indian status”. A _____

was a person who belonged to a band living on a reserve or lands granted by the government. Only status Indians would be eligible for necessary things under the act.

- Indian status had to be given up by:
 - Women who married non-First Nations or non-status men. Their children would also lose status.
 - First Nations people who graduated from university, joined the military or became a minister or priest.
- The government controlled most financial matters on reserves, including the sale or rent of reserve lands.
- Children were required to attend _____, which were boarding schools that instructed students in ways of European culture and traditions as a form of assimilation.



- Making, selling or consuming alcohol was illegal.
- Some traditional First Nations ceremonies were banned.
- _____, who were government employees had authority to manage reserves and manage the provisions of the *Indian Act*.

Impact of the *Indian Act* on First Nations, 269-272

<u>Word Bank</u>		
male	farming	ceremonies
taxes		pass system

Identity and Registration

- The *Indian Act* had and still has the ability to define who could and could not have Indian status.
- Depending on the terms of their treaty, status Indians may be eligible to:
 - Live on a reserve
 - Have extended hunting and fishing season
 - Receive free post-secondary education
 - Have fewer restrictions on owning firearms
 - Be exempt from federal and provincial _____ on reserves
 - Receive a variety of other payments or benefits.
- In 1879 the *Indian Act* was revised and the government started to encourage Metis living on reserves to give up their treaty status in exchange for scrip. Many Metis accepted the offer due to poor living conditions on the reserves.
- Often this scrip was sold for much-needed cash. This scrip was often re-sold by land speculators for a large profit.

Gender Distinctions

- The *Indian Act* was paternalistic towards First Nations peoples, but was also discriminatory towards women.
- The *Indian Act* emphasized _____ lineage and defined Indian as a male person of First Nations heritage who belonged to a band, a child of this sort of person or their spouse.
- The 1869 *Enfranchisement Act* stated that status women who married a non-First Nations or non-status man would lose their status.

- Traditionally, women were involved with running day-to-day activities in First Nations communities and had a role in governance.
- After the passing of the *Indian Act*, women were not allowed to be a part of any government or political process, as was the case in most of the world in the late 1800s.

Pass System

- During the North-West Resistance in 1885, the government wanted to ensure that First Nations from other parts of Canada would not support the resistance.
- To make sure this happened, the government created a _____ for First Nations people on reserves.
- Under this system, First Nations people had to get a pass, or permission from the Indian agent.
- The pass system was not made into a law, but it was a criminal offence for First Nations people to be off their reserve without a pass until 1951.

The Indian Agent

- 1880: the Canadian Government creates the Department of Indian Affairs.
- Within the department, Indian agents were assigned to carry out the terms of the *Indian Act* on reserves.
- The Indian agent was the representative of the federal government on reserves and had many powers:
 - They could arrest individuals and hand out sentences as punishment.
 - They decided how reserve land was divided up and used.

- They distributed farming supplies provided by the treaties.
- They had to give written permission in order for First Nations people to make or sell goods
- They could decide how to split up property and goods of people who had died.
- Indian agents sometimes faced organized resistance, especially when they tried to prevent traditional _____.
- Indian agents could also withhold or award additional things such as flour, sugar, tobacco, tea and meat, depending on the level of cooperation.
- Indian agents were gradually phased out in the 1950s.

ways of life. This usually took place where the reserves were far from European-Canadian settlements.

- The main idea behind most reserves was to encourage First Nations to start _____ like Europeans and adopt European ways.
- Much of the land allocated was not always good for farming.
- The *Indian Act* meant that First Nations could not sell their land and to make money to invest in agriculture or other projects that could develop economies. Natural resources on the land also belonged to the federal government.
- Reserves were placed far enough apart to discourage the forming of alliances.
- Reserves were also far away from non-Aboriginal settlements, which led to isolation and alienation.
- The isolation did however, reduce some of the non-Aboriginal influence on First Nations culture, protecting traditions and allowing communities to maintain traditional family ties.

Economic and Political Marginalization of Reserves

- Some First Nations were given reserves large enough or had enough resources so that they could continue traditional

p. 273-281 Policies of Assimilation

<u>Word Bank</u>		
New France	Education	oral traditions
practical education	European	Boarding Schools

Residential Schools

- The Canadian and American governments aimed to encourage the assimilation of First Nations into European-North American culture through _____.
- This was begun in America during the time of George Washington and became a policy in Canada following an 1879 study of the _____ _____ for Native Americans located in the United States.
- Many treaties had plans for the government to provide schooling for First Nations youth.
- The First Nations hoped this would support the survival of culture while enabling children to read, write and interact with European-Canadian settlements.
- The government's (and the church's) plans for educating First Nations involved encouraging the adoption of _____ language, arts and customs.

- A church's goal at that time of providing education and spreading Christianity was not balanced by respect for the existing culture, values and spirituality of First Nations.
- In the early 19th century, Protestant missionaries opened residential schools in the current Ontario region. The Protestant churches not only spread Christianity, but also tried to encourage the Indigenous peoples to adopt subsistence agriculture as a way to ensure they would not return to their original ways of life once their schooling was complete.

The Aims of Residential Schools

- Canadian residential schools were based on residential schools that had been in operation in the United States.
- Following the North-West Rebellion in 1885, the policy of assimilation through education was pursued by the Canadian government.
- 1894: over 45 residential schools
- 1930s: 80 schools
- 1920: an amendment to the *Indian Act* made it compulsory for First Nations youth to attend residential schools.
- In residential schools, children were separated from siblings, made to wear European/North American-style clothing, and only allowed to speak English.
- By preventing family interaction and speaking of traditional languages, it was hoped that First Nations youth would lose the knowledge of the _____ that were a large part of First Nations cultures.

Role of the Church

- Church influence in educating First Nations peoples dated back to the Catholic Church's activities in _____.

- Residential schools were operated by Roman Catholic (60%), Anglican (30%), Methodist and Presbyterian (10%) churches, but were funded by the Canadian government.
- Clergy, such as priests, nuns and ministers did most of the teaching. Lessons focuses on areas such as reading, writing, mathematics and the Christian faith.

Residential Schools and Inuit and Métis Peoples

- Residential schools for Inuit children in Arctic communities began in the 1950s.
- They were often more than 1000 kilometres from children's homes and families.
- This distance kept children in the schools and away from their families for up to 10 months a year.
- Educational needs of Métis students were not addressed.
- Métis students were accommodated in residential schools when there was space available for those following First Nations traditions. Métis children following European-Canadian ways of living were already seen as having been assimilated.
- Métis children were not forced to attend residential schools, but many chose to as the only option for receiving formal education.
- Métis students in residential schools faced the same conditions as First Nations residential schools. Métis students who were denied spaces in residential schools were also often denied spaces in public schools due to racism.

Consequences of Residential Schools

- June 11, 2008: Canadian Government apologizes for the residential school system.

- Some students were severely punished for maintaining traditional languages, ceremonies and beliefs.
- These punishments ranged from deprivation of food and water, extra labour, or ridicule.
- Some schools had staff that used their positions of power to inflict emotional, mental, physical, and in some cases sexual abuse upon students.
- One of the most damaging effects of residential schools was the teaching that First Nations cultures were inferior to European-Canadian cultures. This helped cause students to feel

disconnected from their language and culture in their home communities.

- Residential school education was inferior to that found in other Canadian schools.
- In church-run residential schools, less than half the day was spent on academic skills. The remainder was spent on _____, which was manual labour and chores that maintained the schools, and skills such as sewing and woodworking.
- The last government-funded residential school closed in 1996.

Suppression of First Nations Cultural Traditions

<u>Word Bank</u>		
Blackfoot	Henry Norwest vote	British Columbia

While most assimilation was attempted through the residential school system, amendments later made to the *Indian Act* forbade First Nations people from wearing traditional clothing off reserves and from practising traditional ceremonies such as the potlatch and sun dance.

Suppression of the Potlatch

- The potlatch was a ceremony where the host family showed its wealth and social status by distributing gifts to its guests. It was found mostly in _____.
- The Canadian government saw the ritualistic act of giving away nearly all of one's hard-earned possessions as negative.
- Under the encouragement of the Indian Reserve Allotment Commission, the Indian Reserve Commission, and the Church, this behaviour was deemed possibly as a destabilizing force in the nation because it was so dramatically opposed to the values of the ideal "Christian capitalist society."
- The potlatch was banned in 1884.

- In the 1920s, the governments of Canada and British Columbia increased their enforcement of the law. This resulted in many arrests, some imprisonments and some purchasing of ceremonial masks and gifts by the Canadian government, followed by the items being displayed in museums.
- Some groups continued to hold the potlatch ceremony during the ban, which was finally lifted in 1951.

Suppression of the Sun Dance

- The sun dance is the name given to certain spiritual ceremonies practiced by the Plains Cree and _____.
- The sun dance celebrated community and thanksgiving, while reaffirming traditional spiritual and cultural values.
- The Canadian government did not completely prohibit the sun dance, but in 1895 it was made illegal to perform the ritual piercing of flesh during the ceremony.

- Some groups continued to hold the complete sun dance ceremony during the ban, which was also lifted in 1951. This ban was not lifted in the United States until 1978.

Enfranchisement

- Enfranchisement is the right to _____ in an election.
- Until 1951, the First Nations people were required to give up their status under the *Indian Act* in order to become enfranchised.
- It was hoped that the offer of enfranchisement would encourage First Nations people to give up their Indian status.
- Between 1859 and 1820, only about 250 First Nations people became enfranchised.
- After 1920, the government allowed First Nations people living off reserves to vote if they accepted enfranchisement.
- Enfranchisement without requiring the giving up of Indian status was granted to First Nations people in 1960.

Aboriginal Participation in World War I

Inuit and Métis Peoples in the Early 20th Century

<u>Word Bank</u>		
tuberculosis	Alberta	identification tags

Inuit Peoples

- The attitude of paternalism by the Canadian government was eventually extended to Inuit peoples as well – that they had to be managed and cared for by the government.
- Increased contact with non-Inuit people starting during World War II and continuing into the 1950s led to the spread of diseases such as

- During World War I (1914-1918) it was estimated that 4000 First Nations people fought for Canada.
- Figures for Métis and Inuit soldiers are not available.
- A number of Aboriginal women volunteered as nurses in the war, as well.
- Many volunteers died during the war.
- Over 50 First Nations volunteers were decorated for their service during the war.
- _____ and Francis Pegahmagabow were two highly decorated First Nations soldiers during World War I.

The Return from War

- First Nations, Métis and Inuit veterans were excluded from post-war programs offered by the Canadian government to veterans returning from World War I, such as receiving farmland.
- Many First Nations veterans could no longer live on reserves because they gave up their status in order to join the military.

_____ among the Inuit population.

- The government wanted to set up permanent settlements where Inuit people would be encouraged to live in order to receive medical or social assistance.
- Due to a lack of understanding of Inuit language and culture, government _____ were issued to each Inuk person until the 1970s, where

Inuit names were finally recognized by the Canadian government.

Métis People

- The Canadian government did not see Métis communities as having any legal right to negotiate their own treaties, unlike what had been done with First Nations treaties.
- Despite Métis negotiations during the *Manitoba Act*, the act did not protect communal interests for the Métis. They were left without reserves or any

assurance of special status in Confederation.

- In Alberta, Métis who had moved there from Saskatchewan following the 1885 North-West Rebellion formed a group that is currently called the Métis Association of Alberta in 1932.
- The group called for the Alberta government to investigate the poverty that the Métis were experiencing.
- In 1938, the _____ government created twelve Métis settlements, currently at 8 settlements.

How First Nations Were Affected by the *Indian Act*

Based on what we have read in our notes and in chapter 9, complete the chart with 2-3 details.

