

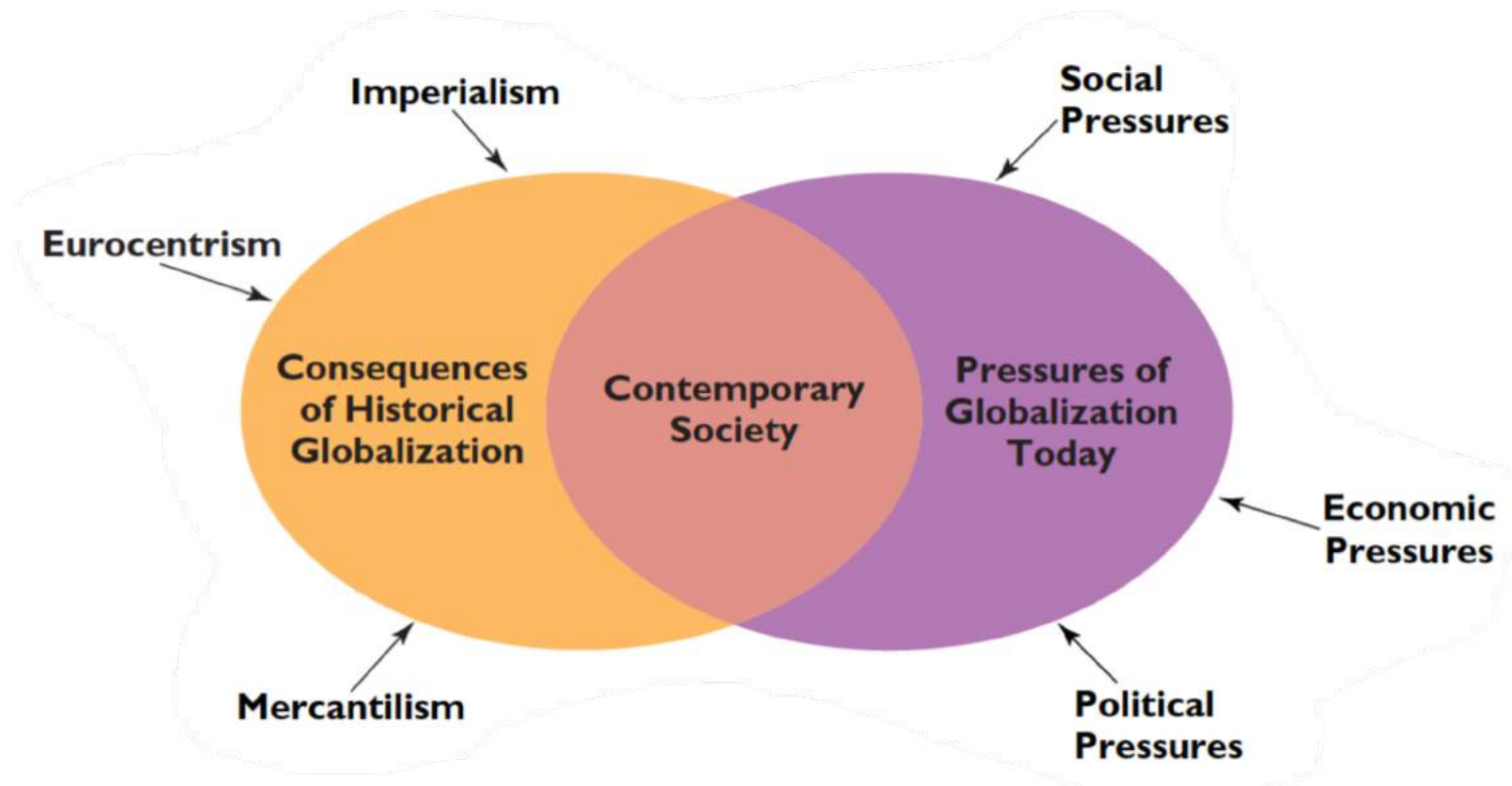
HISTORICAL ORIGINS AND CONTEMPORARY ISSUES – FNMI COMMUNITIES IN CANADA

Social Studies 10-1: Chapter 9

To what extent should contemporary society respond to the legacies of historical globalization?

So far, in working toward an answer to this question, you've looked at some examples of early contact between cultures, and the forms this interaction took. You have seen that contact was not always an easy relationship, and that in many cases imperializing countries felt it was their duty to "civilize" people from the colonies by assimilating them into the dominant society.

Today, attitudes toward other cultures have changed, yet the effects of historical globalization are still with us. Social problems, such as abuse, alcoholism, and suicide, plague many Indigenous communities. In some former colonies, political and civil unrest, human rights abuses, and poverty continue to hobble progress. What has been done recently to address these problems? Do we have an obligation to respond to these problems, even though we were not around when they were caused? If so, how far does our responsibility extend? And if we choose to ignore these problems, what is likely to happen?



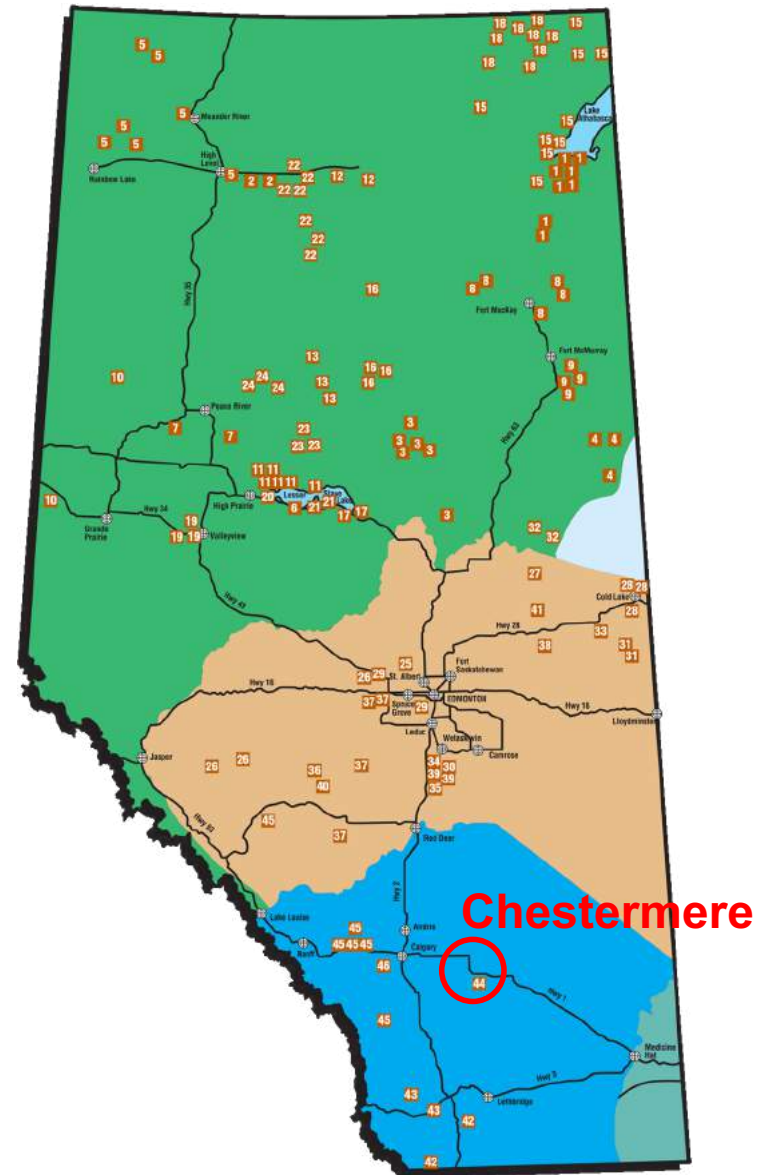
In this chapter you will examine some of the contemporary economic, social, and political problems among Indigenous communities that can be attributed, directly or indirectly, to the continuing impact of historical globalization and imperialism. As **global citizens**, how much responsibility must we accept for these contemporary problems?

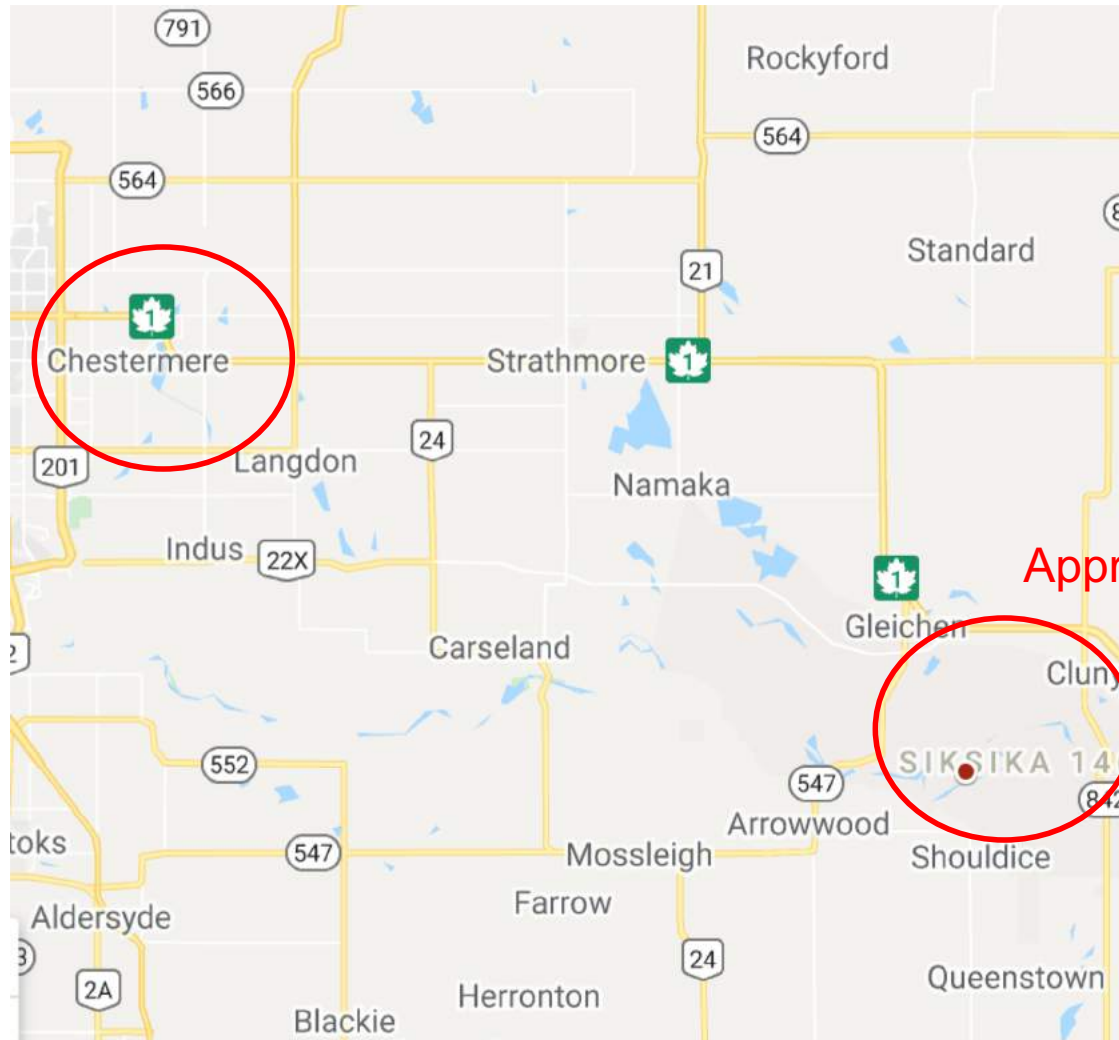
Reserve

An area of land that is legally owned by the federal government but is set aside for the use of a specific First Nations group

Can you think of any reserves in Alberta? Have you ever been to one?

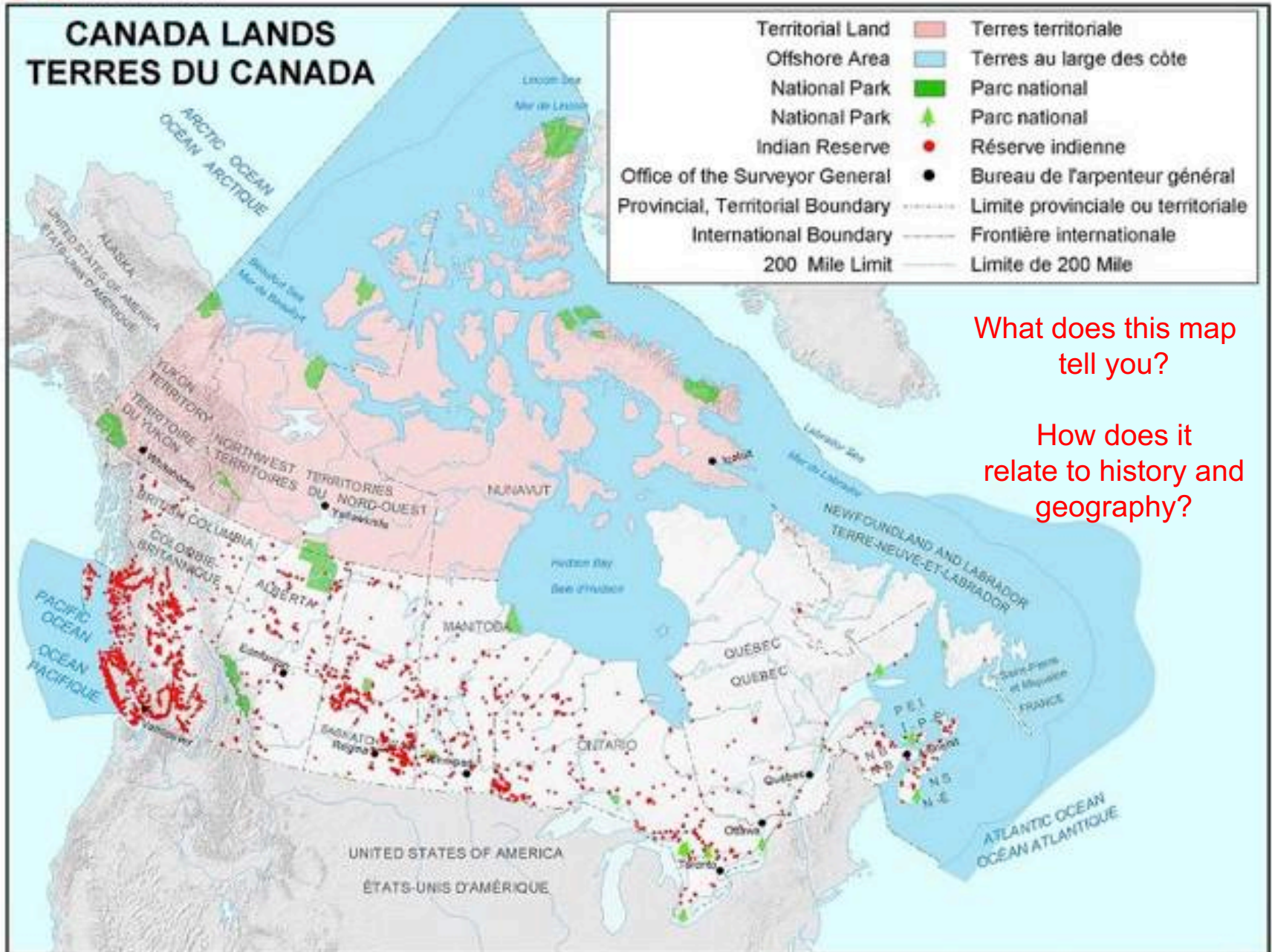
There are 138 reserves in Alberta. Members of Alberta's 47 First Nations live in these communities. In addition, two First Nations — Salt River and Onion Lake Cree — are based in other provinces or territories, but have reserve land in Alberta. In 2018, there were 129,962 registered First Nations people living in Alberta, 61 per cent of whom lived on reserves. The remainder live in other municipalities. First Nations in Alberta are typically grouped into three areas based on Treaties 6, 7 and 8. While historically the Canadian government assigned reserves to First Nations people and not Métis or Inuit, Alberta is the only province in which Métis people were given a collective land base.





Indian Reserves surrounding Calgary- pronunciation video

<https://www.youtube.com/watch?v=U6WKkZEOQPw>



What does this map tell you?

How does it relate to history and geography?

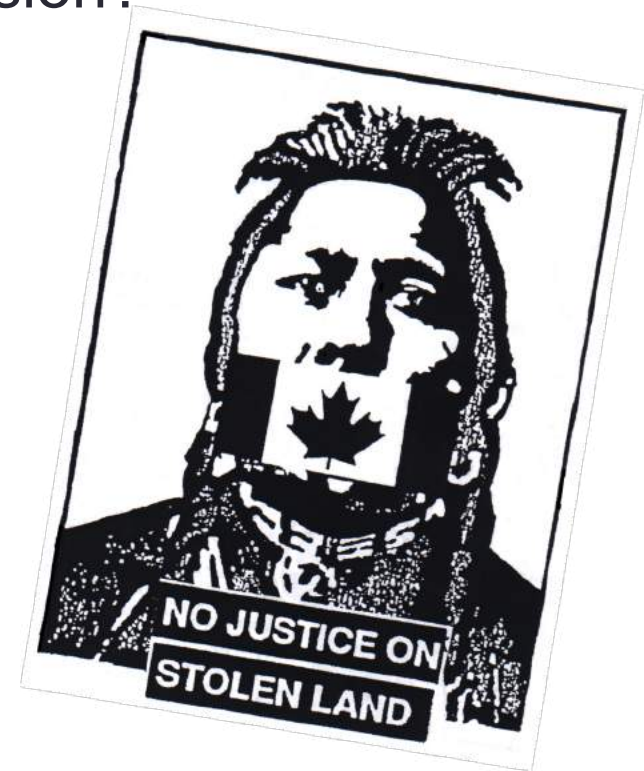
INDIAN ACT

Definition

An act passed by the Canadian government in 1876 and amended (changed) several times since, which makes “Indians, and the lands reserved for the Indians” the responsibility of the government.

What does it mean?

- Protection?
- Oppression?



The Indian Act

- The *Indian Act* pertains only to First Nations peoples, not to the Metis or Inuit. It is an evolving, paradoxical document that has enabled trauma, human rights violations and social and cultural disruption for generations of First Nations peoples.
- 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.



The Indian Act

1. Denied **women status**
2. Introduced **residential schools**
3. Created **reserves**
4. **Renamed** individuals with European names
5. **Restricted** First Nations from leaving reserve without **permission** from an Indian Agent
6. Forbade First Nations from forming political organizations
7. Prohibited sale of ammunition to First Nations
8. Forbade First Nations from speaking their native language
9. Forbade First Nations from practicing their traditional religion
10. Forbade western First Nations from appearing in any public dance, show, exhibition, stampede or pageant wearing traditional regalia.... **and more**

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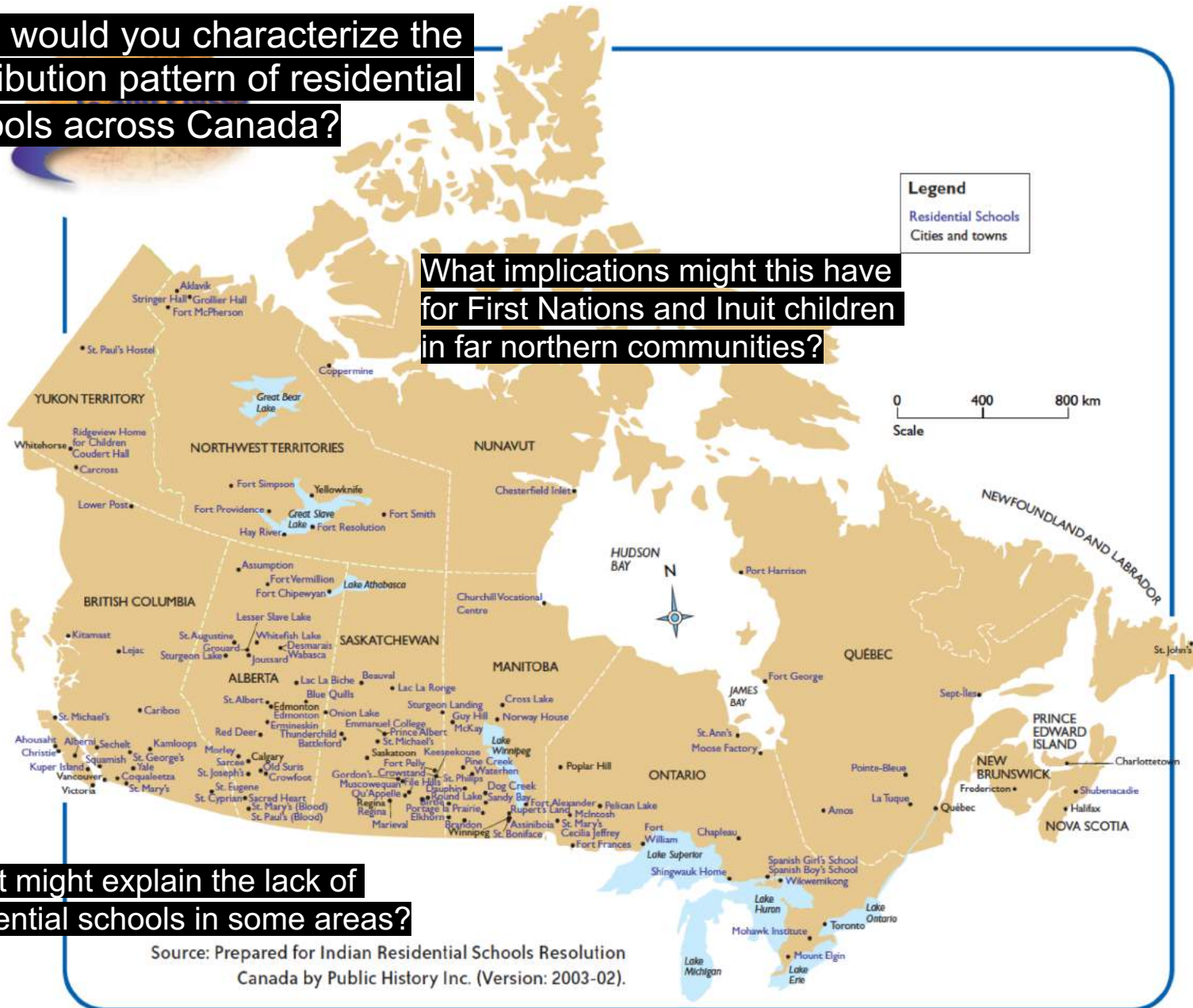
Residential School

A boarding school set up for the purpose of **educating and assimilating** Aboriginal children



How would you characterize the distribution pattern of residential schools across Canada?

What implications might this have for First Nations and Inuit children in far northern communities?



What might explain the lack of residential schools in some areas?

Source: Prepared for Indian Residential Schools Resolution Canada by Public History Inc. (Version: 2003-02).

Life in Residential Schools

One hundred thirty residential schools existed from 1884 to 1996.

- × Students were forced to stay in residences located on the school grounds and were many times forcibly removed from their homes.
- × Parents of children who did not go to school were fined or jailed.
- × Because of the distances between the residential schools and the children's home communities, many students did not have any contact with their parents for up to 10 months at a time.
- × The students were not allowed to speak First Nations languages or Inuktitut in the school. Siblings were usually placed on different floors to make sure this did not happen.
- × They were also not allowed to play games with one another that they had learned at home.
- × Severe punishment was doled out to those who broke these rules.

Life in Residential Schools

https://www.youtube.com/watch?v=s_V4d7sXoqU

As you watch the following clip, consider the following questions:

- How did the children appear?
- How were they being treated?
- **Would you want to go there?**



IN REALITY...

What do you think happened?

<https://www.youtube.com/watch?v=9FydzlzkndA>

Why do you think Duncan Campbell Scott saw education as so important in fulfilling the government's goal of assimilation?

What impact do schools and the education system have on communities and society?

Ideas and Opinions

“ I want to get rid of the Indian problem. Our objective is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic and there is no Indian question. Education is in the forefront of their requirements now. ”

—Duncan Campbell Scott, Deputy Superintendent of Indian Affairs from 1913 to 1932, quoted in J. Leslie and R. Maguire, eds., *The Historical Development of the Indian Act*, 2nd ed. (Ottawa: Treaties and Historical Research Centre, Indian Affairs and Northern Development, 1978), p. 115.



LOOKING UNTO JESUS

HEB. 12:2





WHY IS THIS A HUGE ISSUE?

- Psychological Abuse
- Physical Abuse
- Sexual Abuse
- Aftermath



The Last Residential School

- The last residential school operated by the Canadian government, **Gordon Indian Residential School** in Saskatchewan, was closed in 1996.
- It is estimated that the number of residential schools reached its peak in the early 1930s with 80 schools and more than 17,000 enrolled students.



T I M E L I N E

Residential Schools in Canada

- 1620–1689:** The Recollets, Jesuits, and Ursulines operate the first boarding schools for First Nations children. These schools eventually closed because of lack of students.
- 1833:** The Mohawk Institute, near Toronto, takes in its first student boarders and becomes a model for the residential school system.
- 1879:** Journalist Nicholas Flood Davin recommends establishing industrial schools to “civilize” the First Nations.
- 1920:** An amendment to the Indian Act makes it mandatory for parents to send their children to school.
- 1948:** A Senate report questions whether children should be removed from their communities and recommends that they attend mainstream schools.
- 1969:** The federal government takes over the running of the schools. It begins closing residential schools. Parents must now give their consent for children to attend.
- 1988:** The first two residential school civil claims are filed.
- 1990:** Phil Fontaine, Grand Chief of the Assembly of Manitoba Chiefs, is the first public figure to say he was abused at a residential school.
- 1991:** A Catholic teaching order, the Missionary Oblates of Mary Immaculate, presents an apology to First Nations peoples.
- 1993:** The Anglican Church apologizes.
- 1994:** The Presbyterian Church offers First Nations peoples a confession.
- 1995:** Arthur Plint, a former school supervisor, is convicted of 18 counts of indecent assault against students.
- 1996:** The last government-run residential school closes. The Royal Commission on Aboriginal Peoples Report is released.

What evidence do you see in this timeline that suggests the problems associated with the residential school system should be the responsibility of the government?

FILM STUDY
