

The Path of Prejudice

Or

Mercantilism impacts on the relationship between Aboriginal and Non-Aboriginal peoples of British North America

A consolidation of thoughts and observations by Barry French

In the 1700's, European countries were governed by those with a perceived divine right to do so. There was a rigid social structure based on the Peerage of Emperors, Popes, Kings, Dukes, Bishops, Earls, Barons, Marquises, Baronets, and Landed Gentry. The Royal families typically held power absolute. There were powers behind the thrones but those power brokers also came from privileged and number limited backgrounds. Inter-European relationships were based on either survival or dominance as political lines were constantly changing based on wars and marriages. Both these political acts were usually completed when other attempts for the rulers to get their way failed, and both were expensive. The belief that one was born into their station in life was prevalent in Europe at the time but one could potentially leave that behind in the New World *if* they were successful in making money here, then on returning home, would purchase land and titles. Canada also became a land of exile. As farming changed in England, Scotland and Ireland, many families were cleared from their small holdings to make way for sheep farming. Canada was where many were forced to go as Europe had become over populated. This naturally increased pressure for land and food to sustain them in the New World at the cost of Aboriginal people's use of the land. Initially, as British North America appeared bountiful and boundless, there was little difficulty and resistance to this incursion, but as frequency and numbers increased, this created real and long lasting problems in the relationship between Indigenous peoples and the newcomers as is outlined here.

Enter the Industrial Revolution

The Industrial Revolution began in or about 1760. Canada was seen as a region rich in resources with the indigenous populations not using them to potential. With the prevalent view of capitalism and its competitive nature versus the communal living strategies of the indigenous people, Aboriginal people quickly found out Europeans were focused on profit. The super powers of Europe were quickly depleting their own resources as they battled for supremacy. Spain and Portugal focused primarily on the Southern hemisphere with England and France becoming the dominant influences in North America from a European perspective and were quick to recognize the power advantage the New World could give them. Although it sounds harsh to imply the Europeans of the time were only interested in making money, the realities of the time suggest no other reason;

We know they were not there to help Aboriginal people's health. At the time of initial contact, William Wood wrote in his book, "New England's Prospect" in 1634, "Although the Indians be of lusty and healthful bodies, not experimentally knowing the Catalogue of those health-wasting disease which are incident to other countries, as Feavers, Pleurisies, Callentures, Agues, Obstructions, Consumptions, Subsumigations, Convulsions, Apoplexies, Dropsies, Gouts, Stones, Tooth-aches, Pox, Measels, or the like, but spinne out the threed of their days to a faire length, numbering three score, four-score, some a hundred years, before the worlds universal summoner cite them to the craving grave." Pp92-93. And the average life span of a European would be 25-30 years at the time, although the privileged did live approximately twice as long.

We also know Europeans did not bring justice to Aboriginal people as there was little crime before they came and the types of crime changed as well, for example serial killers, property crimes, patricide, regicide, and fratricide for profit to name some. Punishment was primarily focused on retribution by Europeans (court systems, tribunals, etc) and restorative/reparative by Aboriginal people (sentencing circles, compensation, etc) although early European laws also were often reparative in nature, by the 1600s they had become primarily punitive in nature which is often a cost of non-representative rule.

We know it was not to relieve Aboriginal people from the savagery of their beliefs, religious and otherwise. Many cite simplistic beliefs such as ritual sacrifice by the Aztecs, flesh offerings and piercings of the Sundance or that each individual aspect of creation has an individual Manitou (spirit). Often these things are cited in a fashion which deflects away from cultural accomplishment or focuses on "savagery" and yet comparatively Europeans were far more demanding and deadly. In the bible chapter, "Judges" 11:30-31, reference is made to the sacrifice of a daughter after the successful campaign against the Ammonites. The Athenians often referred to as the cultural touchstone and set the standard for civilization in Europe, implemented "Draconian Law" in which all transgressions resulted in death penalties. The Romans used a variety of methods to process death sentences; Drowning, Burning, Quartering, Beheading, etc. More recently and not long prior to first contact, is the Inquisition, where the church would pass sentence and secular authorities would carry them out, the most famous instance probably being Galileo in 1633, a year before William Wood wrote his "New Englands Prospect". During the Inquisition, people were presumed guilty if accused and had to prove innocence which culminated in an Auto-De-Fe where torture, burning, crucifixion, drowning, etc were used – the numbers killed during the Spanish, Portuguese, Roman Inquisitions, along with the witch trials, are still debated but certainly number in the hundreds of thousands and traumatized many more.

This leaves money as the primary driver for continued contact and incursion.

The Canadian indigenous population's relationship with England and France provided timber for ships, iron for weapons, food to feed armies and the monies earned by the fur trade. As the saying goes, "follow the money" and you will see how the relationship between Aboriginal

peoples and Canada are fashioned to best allow the extraction of resources at the least cost occurs. An unfortunate relationship change occurred as a result of this profit driven process, and this change, if viewed from a family model shows there is a paternalism that digresses from near equals, then to how parents treat teenagers, and then finally small children and infants.

It is worth noting that, before Confederation, race relations in the territories that eventually formed Canada began with slavery, primarily involving Indian slaves (called "Panis" pronounced "Pawnees" but not to be confused with the Pawnee Tribe) (Walter Tarnopolsky and William Pentney, *Discrimination and the Law*, DeBoo, Don Mills, 1985, p. 1-1.). Slaves were sometimes purchased by settlers (more than 20 was unusual) as well as colonial administrators. While in the 1790s legislative action in Upper Canada and judicial action in Lower Canada signalled the end of slavery, it was not until 1833 that *the Act of the Abolition of Slavery* finally abolished slavery in the British Empire. Paradoxically, however, the colonial period brought an important shift in the non-native perception of Indians: from being viewed as independent and (arguably) sovereign peoples sought after as allies in colonial wars, Indian nations began to be viewed as dependent groups of Crown subjects in need of protection and "civilization." www.Publications.GC.CA

The pre-confederation treaties were based on the Royal Proclamation of 1763 which acknowledged Aboriginal title to land and indicated a near equal status between nations. This opened the trading routes needed by England as well as providing allies in future conflicts.

Then in 1794, the Jay Treaty was signed by England and the United States. The Jay treaty did not include Aboriginal representation and was indicative of the relationship change to the role of paternal concern of Aboriginal people, as a parent is to a teenager. The main purpose, from the English perspective, of the Jay treaty was again to ensure Aboriginal people had free and easy passage across the border with the US to ensure the flow of furs and trade goods could continue as they still relied on Aboriginal people to provide the trade goods.

The war of 1812 saw England call on those Aboriginal peoples they had signed treaties with to assist them in the defence of British North America from US incursion, they made this call for help to their indigenous allies as the bulk of their armies were fighting Napoleon in Europe at the time. This again changed in 1814 once Napoleon was defeated at Waterloo and England could send war hardy soldiers to fight. The Americans had, over the two years, learned quite a bit in how to fight themselves and the war ended in a stalemate with the signing of the Treaty of Ghent. To quote PBS, "Article IX contained a tragically unenforceable clause for the Natives. The belligerents agreed to restore the Indians to "all possessions, rights and privileges which they may have enjoyed, or been entitled to in 1811." But without a clearly-drawn map of Native land reserves, this clause was meaningless. Tecumseh's confederacy was irretrievably destroyed, and Harrison's victories could not be reversed. The Natives were simply in the way." The dissolution of Tecumseh's confederacy was the death knell of the ability of Aboriginal people to maintain significant control of their future and subsequent fate.

In 1836, the Manitoulin Island Treaties changed how Indians were managed from this point forward.

Sir Francis Bond Head's communicated to Lord Glenelg, the Colonial Secretary, in 1836. In this memo, Sir Francis seemingly sympathises with Aboriginal people but his three point summary redefines Aboriginal ability as follows:

"The Fate of the Red Inhabitants of America, the real proprietors of its soil, is, without any exception, the most sinful story recorded in the history of the human race; and when one reflects upon the anguish they have suffered from our hands, and the cruelties and injustice they have endured, the mind, accustomed to its own vices, is lost in utter astonishment at finding, that in the Red Man's heart there exists no sentiment of animosity against us, no feeling of revenge; on the contrary, that our appearance at the humble portal of his wigwam is to this hour a subject of unusual joy; if the White Man be lost in the forest, his cry of distress will call the most eager hunter from his game; and among the Tribe there is not only pleasure but pride in contending with each other who shall be the first to render assistance and food.

So long as we were obtaining possession of their country by open violence, the fatal result of the unequal contest was but too easily understood; but now that we have succeeded in exterminating their Race from vast regions of land, where nothing in the present day remains of the poor Indian but the unnoticed bones of his ancestors, it seems inexplicable how it should happen, that even where the race barely lingers in existence, it should still continue to wither, droop, and vanish before us like Grass in the Progress of the Forest in flames. "The Red Men," lately exclaimed a celebrated Miami Cacique, "are melting like Snow before the Sun!"

Whenever and wherever the Two Races come into contact with each other it is sure to prove fatal to the Red Man. However bravely for a short time he may resist our bayonets and our firearms, sooner or later he is called upon by death to submit to his decree; if we stretch forth the hand of friendship, the liquid fire it offers him to drink proves still more destructive than our wrath; and lastly, if we attempt to Christianize the Indians, and for that sacred Object congregate the in villages of substantial log houses, lovely and beautiful as such a theory appears, it is an undeniable fact, to which unhesitatingly I add my humble testimony, that as soon as the hunting season commences, the men (from warm clothes and warm housing having lost their hardihood) perish, or rather rot, in numbers, by consumption; while as regards their women, it is impossible for any accurate observer to refrain from remarking, that civilization, in spite of the pure, honest, and unremitting zeal of our missionaries, by some accursed process has blanched their babies faces*. In short, our philanthropy, like our friendship, has failed in its professions; producing deaths by consumption, it has more than decimated its followers; and under the pretense of eradicating from the female heart the errors of a pagan's creed it has implanted in their stead the germs of Christian guilt.

What is the reason of all this? Why the simple virtues of the Red Aborigines of America should under all Circumstances fade before the vices and cruelty of the old world is a problem which no

one among us is competent to solve; the dispensation is as mysterious as its object is inscrutable. I have merely mentioned the facts, because I feel that before the Subject of the Indians in Upper Canada can be fairly considered it is necessary to refute the idea which so generally exists in England about the success which has attended the Christianizing and civilizing of the Indians; whereas I firmly believe every person of sound mind in this country who is disinterested in their conversion, and who is acquainted with the Indian character, will agree, -

1. That an attempt to make farmers of the Red Men has been, generally speaking, a complete failure;
2. That congregating them for the purpose of civilization has implanted many more vices than it has eradicated; and, consequently,
3. That the greatest kindness we can perform towards these intelligent, simple-minded people, is to remove and fortify the as much as possible from all communication with the Whites.”

End quote

This observation by Sir Francis provided the impetus to move the indigenous Indian population away from arable land to land which was not likely to be wanted by the immigrating hordes. It also substantiated the theory that the Indian population would never be able to become “civilized” as they were too “simple minded” and promoted transition to a paternalistic administration model. Note the * above – the term Blanche indicates children’s skin lightening due to white fathers.

Between losing people to battles and sicknesses such as small pox, measles, tuberculosis, cholera, chicken pox, whooping cough, etc and transitioning people to less productive areas, the ability of Aboriginal people to provide trade goods was diminishing. At this time, waves of immigration were occurring from the Old world to the New and competition for land, furs and fish was intensifying. As the need to directly rule British North America decreased as the new residents primarily being loyalists, the time had come for England to withdraw from the governance, but not control or direction of, British North America. Canada, the country, was established in 1867. We know now, Canada simply means Village (Kanata) in Iroquois but that is potentially a visionary name regardless, as the African saying goes, “it takes a village to raise a child” as we raise Aboriginal relationships back to equal but different status. In 1869, Canada negotiated the purchase of Rupert’s Land from the Hudson Bay Company although the Aboriginal people in the area insisted the land belonged to them, not the Hudson Bay Company. This did not help Canada, who had been placed into a fiduciary conflict of interest as a result of the Royal Proclamation of 1763 (responsibility ratified in confederation) which stipulated they were to protect the interests of Aboriginal people but were now the only authority that could negotiate purchase of lands from them. As the flow of immigrants increased, the pressure on Canada to provide lands to the new Canadians grew but the only legal means to do so was

through treaties with the Aboriginal people. Canada hungered for more citizens, both to enrich the country and to protect the territorial claims that had low European populations in them. In the United States, the government was waging war with various tribes and forcing them off traditional lands, killing many of them and the Canadian Aboriginal peoples believed they had little choice but to sign away the majority of what is now Alberta, Saskatchewan and Manitoba for promises which were quickly broken. This paternalistic Canada who now viewed Aboriginal people as children to be taken care of, which was a long tragic fall from the near equals they were in 1763 and as children, they became burdens, and expensive ones at that.

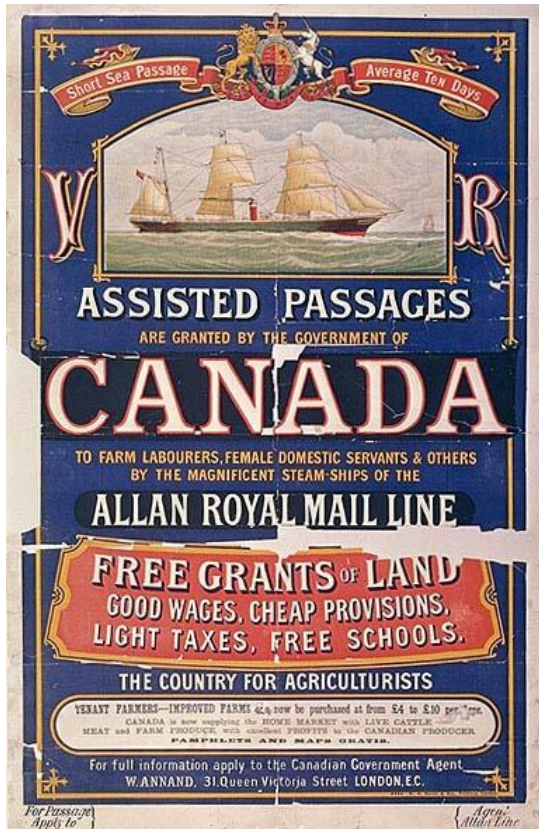
Due to taking over the Hudson Bay lands known as Rupert's Land and was the catchment area of the Hudson's Bay, there was a need to sign treaties with the residents of this area, these are known as the numbered treaties. Once the numbered treaties were signed, the need to manage the "Indian problem" became apparent. This prompted the creation of the Indian Act in 1876. This amalgamated previous legislation created by England and inherited by Canada all of which became increasingly paternalistic over time as based on the Manitoulin Island Treaties. The full listing is included at the end of this article.

Confederation to the modern era

As the government of Canada had taken the role of guardian to its indigenous people, they, like many a guardian of children before them, took advantage of their position to their own benefit. There are many examples but we will only explore those which had the greatest impact and molded Aboriginal people to what they were at the beginning of the modern era, for our purposes, the term modern era is the 1960s on as this is when mass communication became possible and available to even the poor of North America.

The drivers to the introduction of the Indian Act were simple. Canada had inherited stewardship over the original inhabitants and Métis people and needed to provide policy to guide and direct how to be stewards. Less simple was the pressure on the government to provide and maintain a country of opportunity and to fill it with selected people who they deemed would enrich it and to establish Canada's borders.

The building of the Canadian Pacific Railway created access for Europeans to the West, and Canada aggressively pursued farmers, farm workers and domestic servants from England (including Ireland, Scotland and Wales), United States and Europe as is seen in advertising from the time. The Allen Royal Mail Line spent more on advertising than Canada did in a move to boost ticket and freight business in both directions. Here is an example of the advertisements



The construction of the Railway across Canada had been a critical task, one where Canada had even been prepared to set aside its loath to support immigration from the Orient as the Chinese were hard workers at low cost and had proven themselves on the American Railway constructions. Once the Railway was completed, Canada promptly changed immigration rules and imposed a \$50 (1885) head tax, approximately \$1,220 dollars in 2014 – a fantastic sum for Chinese “peasants” of the time. This did not prove to be enough of a deterrent however and the amount increased over time to \$500 in 1903. In 1905, the Canadian government instituted a \$50 tax on Sikh’s which increased to \$200 by 1908.

Competition with the United States for suitable people was difficult, the US had been advertising since the 1850s and were typically first choice for the immigrants Canada had targeted. Responsibility for immigration moved from the department of Agriculture to the department of the Interior and advertisements increased enticements although the expected rush of British immigrants didn’t materialize for many years and there was focus on suitable mainland European countries, here is another example of advertising in English and in Dutch



In 1904, Canada started to become the destination of choice for immigrants. Prime Minister Sir Wilfred Laurier coined the phrase "As the nineteenth century was that of the United States, so I think we can claim that Canada shall build the twentieth". The phrase was quickly misquoted as: "The twentieth century belongs to Canada." And so began the serious settlement of Canada. In 1905, moving pictures became popular but it would be 20 years before Canada would accede to requests from England for movies about Canada's winter for fear of putting people off choosing Canada. Between 1902 and 1914, of the approximately 2.85 million newcomers who arrived on Canadian soil, 1.18 million had English, Scottish, Irish, Welsh or other British roots. In the earlier of this decade of growth, 2/3 of all immigrants were of British or American origin – Quebec History Encyclopedia 1949 pp 399-401

European laws forbade advertising for immigrants in many countries so Canadian officials circumvented this through paying Steamship agents for people who immigrated in the following categories; Farmers, Farm Hands, and Domestic Servants. Eventually, Lord Strathcona was banned from Germany on pain of imprisonment "for inciting booking agents to emigration work" – Lord Strathcona was the financier who drove in CPR's famous last spike in the trans-Canada line. When the success of the North Atlantic Trading company's (a shell company under contract to the minister to Interior of Canada) advertisements in attracting Ukrainian, Croatian and Czechoslovakian provoked angry and frightened responses from westerners of British stock, the company was dissolved in 1906, a year after its supporter, the MLA for North Brandon, Clifford Sifton (also Superintendent of Indian Affairs at the time and known as the "little Napoleon of the

West”), left the ministry of the Interior after arguing with Sir Wilfred Laurier about religious involvement in education. Sifton was later made a KCMG. Quebec History Encyclopedia 1949 pp 399-401

When the First World War broke out, recent immigrants from Germany and her ally, Austro-Hungary, suddenly became "enemy aliens" in *Canada: The Land of Opportunity*. Many spent the war years in internment camps. The Winnipeg General Strike was another blow against Eastern Europeans; they (the establishment) saw the strike as being driven by the sentiments behind the Russian Revolution and stemmed the flow of Eastern Europeans as a result. After World War 1, the only advertising done was in Britain. All advertising ceased at the onset of the Great Depression and did not resume until after WWII.

Against this influx of immigrants, Aboriginal people were kept silent by strict enforcement of the Indian Act. An Indian management change in policy from treaties to assimilation was enshrined in the Act and took the following forms, some of which are well known and are acknowledged as destructive but the impacts are still unhealed today and bear some investigation.

1. Abolishing of the hereditary Chief in 1920. This seemingly benign act would afford English representative governance where the leadership is voted in, caused some considerable damage. It did so by removing the clan responsible for governance. The governance clan was necessarily small in population, as they did not participate as fully in hunting, fishing or gathering resources but instead concentrated on learning how to effectively govern – knowledge of previous successful and failed agreements with neighbouring tribes, inter-family issues in the community, knowing when and where to go in the various seasons, effective conflict resolution, appropriate punishment for transgressors of rules, in short, how to maintain a healthy and happy community. Also of note is the concept of misogyny being introduced, previous governance meant there were several leaders who would take the lead dependant on circumstances such as war, seasonal moves, etc and there was always a female matriarch who would have the final say. Once the concept of voting was introduced, usually leadership would be chosen from the clan with the most people and although they would be excellent hunters, or fishermen, (women were now forbidden to participate or vote until 1951 by the Canadian government although they had always participated before), these fishermen and hunters did not have the skill set to make good leadership decisions, yet the need for skilled negotiators and decision makers was never greater for Aboriginal people across Canada.

2. Residential Schools established. In 1820, the Rev. John West became the first Anglican Missionary assigned by the Church missionary society in England to Canada and employed by the Hudson Bay Company. He was stationed at the Red River Settlement (later known as Winnipeg). He took First Nation children from as far away as York Factory on the Hudson’s Bay and established the first residential school for Aboriginal Children.

In his journal, he recorded, “I spoke to an Indian, called Withaweecapo, about taking two of his boys to the Red River Colony with me to educate and maintain. I had to establish the principle

that the North American Indian of these regions would part with his children, to be educated in the white man's knowledge and religion"

The basic purpose of the schools could be described as to "Christianize" and "Civilize" First Nations people. The intention and effect was to cut them off from their cultures, languages, religion and values. This was done to "absorb" them into the mainstream Anglo-Canadian culture, generally at the bottom end of the labour force as farm workers or domestics.

1892 saw the federal government started making arrangements for the establishment of residential schools for First Nation students with the Roman Catholic Church, Anglican Church, United Church and the Presbyterian Church

1894 The federal government passed legislation for the arrest of truant students, to forcefully send students to school, and to fine or impose jail terms on parents who resisted - Indian agents were given the power to send students to residential schools and to keep them there until they were 18

The mornings were spent in study where the basics were learnt and the afternoons were spent on "employment preparation" where the female children sewed for the school, church and for other contracts and male children labored in the farms. This meant the value of a grade 8 was more like a grade ¾.

In 1954 there were 14 Anglican, 2 Presbyterian, 46 Roman Catholic and 5 United residential schools with approximately 11,000 Aboriginal children enrolled. The number attending as day students is not known. At their peak, there were 132 IRS. These schools were located in every province and territory, except Newfoundland, New Brunswick and Prince Edward Island. The Government operated nearly every school in partnership with various religious organizations until April 1, 1969, when the Government assumed full responsibility for the school system. Most residential schools ceased to operate by the mid-1970s, with only seven remaining open through the 1980s. The last federally run residential school in Canada closed in Saskatchewan (Gordon Reserve) in 1996. Approximately 80,000 people alive today attended residential schools.

WINNIPEG, MANITOBA, 22nd September, 1899.

The Honourable
CLIFFORD SIFTON,
Superintendent General of Indian Affairs,
Ottawa.

"As to education the Indians were assured that there was no need of any special stipulation, as it was the policy of the Government to provide in every part of the country, as far as circumstances would permit, for the education of Indian children, and that the law, which was as strong as a treaty, provided for non-interference with the religion of the Indians in schools maintained or

assisted by the Government.” Sifton wrote this to assure signatories to the treaties their religion would be supported at schools in the report of commissioners for Treaty 8 but we know this was not what transpired in time.

All this effort was very nearly successful in assimilating Aboriginal peoples into mainstream Canadian society; in spite of the fact that it was not what was wanted by Aboriginal people. Many, many people did lose their traditional languages and cultures. Many suffered the trauma of forced separation from their families and the loss of self-esteem and identity leading to much of the social breakdown in Aboriginal communities. Many were physically, emotionally, mentally and sexually abused.

Canada chose to cut costs for its Treaty obligations by agreeing to let various Christian church groups establish and maintain residential schools for Aboriginal people. The first was opened in the 1840s, the last closed in 1996, or, at 25 years for a generation, some 6 generations of Aboriginal youth. Although the majority of Aboriginal people were able to attend day schools, many 10s of thousands did attend residential schools. During this time, the psyche of the Aboriginal people was changed substantially resulting in;

- A) Loss of language and religion which impacts and creates a loss of culture and self-esteem
- B) Residential School Syndrome – similar to Post Traumatic Stress Disorder
- C) An inability to parent effectively as there were no parental style interventions, only institutional ones which created a lack of ability to appropriately; hug, kiss, console, encourage, feel safe, recognize feelings and talk about them, etc.
- D) Historic Trauma – this is where effects become engrained in the culture and becomes intergenerational, going from generation to generation through many lifetimes
- E) No sense of belonging – results in a 50% incarceration rate for survivors, addiction issues and associated mental health issues
- F) The variety of abuses which occur in boarding schools – sexual, mental, physical and attendant mental health problems of Anger issues, Domestic Violence, Addictions, Parenting, Sexual abuse, etc.

3. Limiting people to reserves. This served to isolate communities and create friction between them. For several generations, the Indian Agent decided if and when people from other communities could visit or if people could go to other communities. This impacted the ability to find marital partners who were not related, encouraged unemployment, prevented the ability of Aboriginal and Non-Aboriginal communities to build positive relationships. An Indian Agent had wide reaching powers with few checks and balances, or even supervision.

4. Preventing University/College education – the act forbade Aboriginal people to attend College or University. Failure to comply resulted in loss of status. Loss of status meant the

Indian Agent could, and would, prevent you from visiting the Reserve, isolation from friends, family and supports, you would not even be allowed to be buried on the reserve with the rest of your family. This prohibition occurred twice in amendments, 1880 and again in 1933.

5. Loss of religion – Sweat Lodges, Sun Dances and even Pow-Wows were banned – Moving from a faith which encouraged a respect for nature and to be content about your place in the circles of life, to the religion of Christianity of the 1600s – 1900s, changing the cultural relationships and introducing shame about the human body, Aboriginal history, Aboriginal religion, and judgment about those who do not comply. Communities became polarized in Anglican or Catholic dogmas and intolerant about practically all things Aboriginal at the cost of loss of language, loss of respect for themselves and their place in Creation.

6. Not allowed the vote until 1952 in Manitoba, 1960 federally – further disconnect from mainstream issues, people and a sense of disempowerment. – excerpts from the 1885 Opposition Members during the House debate for denying the vote to Indians in general taken from the Hansard, Ottawa:

- Indians were incapable of exercising the franchise;
- Indians were not capable of civilization and would eventually become extinct;
- Indians were utterly incapable of managing their own affairs and the numerous legal disabilities imposed on them by the *Indian Act* made extension of the franchise inappropriate;
- No representation without taxation;
- Vote should not be extended to Indians involved in the 1885 rebellion;
- Indian property interests in reserve lands not equivalent to non-native property interests;
- Indians should not have the vote while under the discretionary care of the government;
- Indians were too much controlled by government and therefore interference by Indian agents was possible;
- Fear that the true intent of the bill was gerrymandering;
- Extending the vote represented an encroachment on the rights of white men.

Bartlett has also noted the various epithets used in debate by opponents of the 1885 bill to describe Indians: "the low and filthy Indians of the reserves," "barbarians," "ignorant and barbarous," "brutes," "dirty, filthy, lousy Indians," "savages." (Bartlett (1980), Pg 175

In 1917, Canada's federal electoral law stipulated that "idiots, madmen, criminals and judges" were not allowed to vote. This helped in the partition of Aboriginal people from the mainstream and effectively removed their voice from Canada's governance model. Non-participation became the "norm" and trying to engage Aboriginal people to vote in non-Band elections has proven a degree of difficulty which, without understanding why, seems counter intuitive. The Aboriginal leadership constantly exhorts members to vote to regain proportional representation and voice.

7. Not allowed to wear "Aboriginal costume" without permission. "Any Indian in the province of Manitoba, Saskatchewan, Alberta, British Columbia, or the Territories who

participates in any Indian dance outside the bounds of his own reserve, or who participates in any show, exhibition, performance, stampede or pageant in aboriginal costume without the consent of the Superintendent General of Indian Affairs or his authorized Agent, ... shall on summary conviction be liable to a penalty not exceeding twenty-five dollars or to imprisonment for one month, or to both penalty and imprisonment.” Appropriately called regalia, the only times Aboriginal people could wear their regalia was when visiting dignitaries, such as the queen, was visiting and they were displayed. The wearing of traditional clothing provides a strong sense of cultural identity and pride in where you come from.

8. Not allowed to sell cattle, grain, produce, root crops or to have sold to them. This policy ensured that Indian people would not in any way compete with immigrant farmers and that Indian people would remain within the confines of the reserves they belong to. Would appear this amendment to the Indian Act protected other farmers during the Great Depression (It certainly caused one in the Aboriginal community) Commercial practices were outlawed to Indian people and ensured the continued control over Indian people was explicitly within the purview of the government. Although Aboriginal people were shrewd traders and farmers (http://www.mhs.mb.ca/docs/mb_history/18/manitobaaboriginalagriculture.shtml), this amendment effectively stifled capitalism, farming and self-reliance by Aboriginal people.

9. The Sixties Scoop. The 60s Scoop refers to the adoption of First Nation/Métis children in Canada between the years of 1960 and the mid 1980's quote follows. "This period is unique in the annals of adoption. This phenomenon, coined the "60's Scoop", is so named because the highest numbers of adoptions took place in the decade of the 1960s and because, in many instances, children were literally scooped from their homes and communities without the knowledge or consent of families and bands. Many First Nations charged that in many cases where consent was not given, that government authorities and social workers acted under the colonialist assumption that native people were culturally inferior and unable to adequately provide for the needs of the children (Kimelman, 1985; Sinclair et al., 1991). Statistics from the Department of Indian Affairs reveal a total of 11,132 status Indian children adopted between the years of 1960 and 1990 (Royal Commission on Aboriginal Peoples). It is believed, however, that the actual numbers are much higher than that. While Indian Affairs recorded adoptions of 'status' native children, many native children were not recorded as 'status' in adoption or foster care records" (Dr Raven Sinclair from his web page). 11,000 people are the equivalent of a small city. This created a cohort of culturally confused native children raised in a non-Aboriginal environment and created many "Apples" (red on the outside, white on the inside) with further loss of culture and pride.

10. Two year election cycles This has made consistent governance impossible, rarely do Chief and Council get to spend enough time to work together or to learn historical issues and as they are in a constant election mode, they tend to be reactive rather than proactive although not by choice. This has also encouraged a culture based on Enron style management – get what you can now, never mind the future or the impact on others.

Impacts today

The overall impact today has created a stratified society which is still, in my opinion, primarily unknown and unimportant to many Canadians. Certainly few Canadians who are not related to, or work on, a First Nation, Métis or Inuit community know what it is like to live on one. The creation of an entire race of peoples living separate and apart from the mainstream, complete with separate laws, schooling, health and location not of their construction, has not been an effective social model to this time. Impacts include, but are not limited to;

1. **Over representation in the Justice System** – as clients not workers
2. **Communities with little employment opportunity** Loans are difficult to secure due to a lack of assets so self-employment is low and as the land is federal, few businesses can/will set up on reserve. As well; travel issues abound as a result of; the poverty trap for affording a reliable vehicle, maintaining a driver's license, lack of volunteering opportunities and culture, lack of linkages with career minded/mobile people, access to computers/phones limited, childcare issues, etc.
3. **Inconsistent leadership** leads to short-term programs, lack of faith in Band government by the mainstream and communities, and lack of long term, well, everything. The impact of the system of governance change can be seen in this Swampy Cree story from Government of Canada web pages;

One day Wesahketchahk (or Wesukechak, both pronounced We Sa Hay Jah, the First man or as sometimes referred to as the “Superman in an age of Super Animals”) was walking along a path when he looked up and saw a flock of geese flying in a V formation. “Those silly geese” thought Wesahketchahk. “Don't they know it would be better for them to select one goose to be their leader and have everyone else follow behind him. I had better call a meeting.”

Wesahketchahk called the geese together and asked the assembled geese, “Who is your leader”? The geese looked at each other for some time and finally one goose stepped forward and said “We do not have one leader. Each of us is a leader, each in our own way”. “You silly geese” said Wesahketchahk. “Don't you know it would be better to select one goose to be your leader and have the others follow behind him in a straight line. Then you would certainly get to where you have to go”. The geese listened to Wesahketchahk and then spoke among themselves for some time. Finally, they agreed to think about what Wesahketchahk had told them.

The next day, Wesahketchahk was walking down that same path when he looked up and saw that the geese had taken his advice. They had chosen one goose to be their leader and the rest were following behind him in single file. Wesahketchahk smiled and continued his journey.

Wesahketchahk wasn't the only person to see the geese. Flying high above the geese was an eagle. As he looked down on the geese, he thought “Those silly geese. My family will eat well tonight”. The eagle soared down from high above the geese and snatched the goose that was last in line. The other geese in front did not see that the eagle had taken their brother and continued to fly in a straight line. The eagle returned, and once again took the goose that was last in line.

Again, the geese did not notice that the eagle had taken their brother. The eagle kept returning until there was only one goose left, the one who had been selected as leader. The eagle finally came back for him, and the geese had no more problems with leadership.

Whether as a benign consultant or a calculating trickster, Wesahketchahk succeeded in destroying the geese by breaking up their traditional way of living together and coercing them to accept a foreign way of life.

4. **Unhealthy people.** This is due to poor health education, a previous lack of ability to marry off-reserve, not being able to financially afford healthy food or its unavailability and lifestyles/addiction issues. Finding competent advocates within the system to guide consumers off community would help – the difference in system access and use is significant caused by both a Federal/provincial perspective and small to large system impacts. Aboriginal people are in a negative health spiral which is primarily caused by lifestyle and the lack of choices available. Health maintenance is complicated by unemployment as the unemployed do not tend to have peer pressure to live healthy, there is also little in the way of motivation to leave the sofa or house, and a lack of funds. The lack of recreational opportunities and the enforced change in lifestyle to reserve based and its attendant lack of resources has normalized an unhealthy environment.
5. **A culture of unemployment and underemployment.** As Aboriginal people have not been welcomed into the mainstream, they are not keen to leave home and family to find work. The nuclear family concept is outside of community norms. Micro business is lacking. Previously legislated inactivity has created significant inertia which is difficult to overcome with sustained success.
6. **A culture of under education.** The value placed on higher education is lessened due a lack of previous attendees – a bit difficult to do when you would have lost even the right or option to be buried with your family. Other factors include; lack of money, having to live away from home (see 5 above), lower quality of education on reserve usually means a year of pre-college/university is required to meet regular entry level requirements of most courses and feed into lower self esteem.
7. **Loss of identity.** Many Aboriginal people are unsure of local, regional and national Aboriginal history. Many Aboriginal people do not speak their language. Many Aboriginal people do not know about pre-Christian religion. The use of non-Aboriginal foster homes has created substantial problems.
8. **Lack of confidence.** Many Aboriginal people are not competitive enough to want to compete in the mainstream at any level, not through lack of ability but often through lack of confidence and/or cultural norms. Constant negative media, poor living conditions, lower life expectancy, high suicide rates all contribute and reinforce isolationist traits and impacts
9. **Addictions.** The struggle with addictions started before confederation as a result of traders using alcohol to gain an advantage in the trade. Post-confederation impacts have only entrenched and enlarged the types of addiction and those who would rather live in

an altered reality than the one they find themselves in. Some quotes from American Indians who are confirmed substance abusers;

I'm Indian?

All but one participant spent portions of their childhood in White foster families, and struggled with the knowledge that they were different and with hearing negative stereotypes about American Indian. Participants often experienced negative feelings, such as shame and disappointment upon learning they were American Indian, as they had learned only negative things about what it meant to be American Indian. Evelyn spoke about some of the negative messages that she received as child: "I couldn't wear a white shirt because it made me look too dark. There was that kind of negative stuff in the foster homes, but from my family there wasn't anything negative about being Indian; people were happy with who they were." Beverly recounted how she reacted when she learned she was Indian from her foster family: I truly didn't believe I was a Native American, because I didn't want to be. When my [foster] brother told me that I was an Indian... the only things about Indians I would learn in the school that Indians were bad people. And when I heard that I went and sat down by my brother's car and it was that really fine white dust on it. I took it and rub it all over my face, hair and everything. I went to my brother and told him 'I am not an Indian, I am just like you.' I ran to my sister's cabin and found baby powder and poured all over myself and went outside crying telling him 'I am not an Indian.' Believe me I wasn't an Indian.

Wilma explained, "I used to be scared of Indians until I went back to Montana. My aunt told me that I was an Indian myself, so she said, 'You're scared of yourself, huh?' I was shocked. I didn't even know what that was either [to be Indian]. All that time I thought I was White." For Wilma, part of her cultural trauma was being groomed to fear her own people and feeling confused when she discovered that she was part of the group she feared. *Laurelle L. Myhra, MS, LMFT American Indian and Alaska Native Mental Health Research Copyright: Centers for American Indian and Alaska Native Health Colorado School of Public Health/University of Colorado Anschutz Medical Campus (www.ucdenver.edu/caianh)*

10. **Isolation from the mainstream.** There is little advantage offered or seen for Aboriginal people to participate fully in the mainstream for the reasons as cited above. The ongoing micro aggressions and daily negative interactions as Aboriginal people further entrenches this feeling. As there has been so much intermarriage amongst community members, the community tends to be in constant mourning as each person passing is typically a relative of some form and with so many suicides and higher manslaughter rates, there is little time to heal from the one death to the other. As funerals tend to be four day ceremonies, it often means missing work much more often than those in the mainstream. This creates/maintains animosity and intolerance in the mainstream.
11. **Paternalism, Racism, White Privilege.** Self explanatory excepting racism goes both ways and occurs not only between the four designated Aboriginal types as proscribed by the Indian Act but also between communities of the same tribal affiliations as well.
12. **Division amongst Aboriginal tribes and communities.** Divide et imperia is the old maxim coined by Julius Caesar and is still an effective tool. The Aboriginal community is split by tribal lines, North/South, language, religion and family alliances and the rifts are significant in scope

13. Intergenerational or Historic Trauma. The various crisis of culture, religion, health, social position, residential school, the sixties scoop et al occurred over several generations, differing in timelines dependent on tribe or location, have created a deep wound which is being shared across generations. The Aboriginal community has been suffering from Post Traumatic Stress Syndrome since losing the first battle to Europeans on the battlefield and hasn't had so much as one generation to heal before suffering another generational trauma of sorts. The case with Holocaust survivors suggests the third generation may begin to heal as evidenced in this quote;

“Previous research points to the transmission of pathologic symptoms; this study strongly suggests that among third generation survivors, pride, strength, and gratitude are as much a part of the legacy as the negative effects of the experience. The third generation appears to be reconstructing their grandparents' history, resurfacing their legacy, and in doing so they are realizing the strength and heroic battles their grandparents fought in order to get to the place they are today. Findings indicate that rather than ruminating on the pain of their ancestors, focusing attention on their strength may result in the ability to move past the pathological symptoms.”

Kahane-Nissenbaum, Melissa C., "EXPLORING INTERGENERATIONAL TRANSMISSION OF TRAUMA IN THIRD GENERATION HOLOCAUST SURVIVORS" (2011). *Doctorate in Social Work (DSW) Dissertations*. Paper 16.

This suggests there is resurgence and strength to be expected, however, as the experiences of each tribe, band and family differs, how this translates to the positive for the Aboriginal people of British North America will be unique to each family dependent on the generation last impacted. We see today that champion's rise and fall within the culture as they seek to redefine Aboriginal engagement and participation. This creates some animosity between the communities as they struggle to find common responses, something which few confederations of Aboriginal peoples have accomplished over time. There is also evidence to suggest third generation Holocaust survivors embrace their religion more fully than their parents who turn away from any religion. They also compare their problems to the problems faced by their grandparents and dismiss their own as insignificant comparatively.

14. Culture of disempowerment. As most of the houses are owned by the government/band and cannot be handed on to the next generation or to a family member excepting at the pleasure of the band office, there is little incentive to fix the house, mow the lawn, grow a garden, or do much of anything for oneself. As the community is in constant election mode, it is usually easier to ask for help than it is to do it yourself. The government consciously legislated reliance on Canada by Aboriginal people in all areas and actively fought against Aboriginal participation in all spheres of influence. How many hardware stores do you see on reserves, what do you do when your doorknob breaks? The answer to the question defines the fundamental difference in home management between

mainstream and community life. There are options for ownership and many are able to own their own homes on the communities, but most are not able to meet the requirements for ownership (Credit ratings, loans, sweat equity requirements, etc.) and ultimately, the land is held in trust by the Crown.

15. **Lack of community resources.** Unlike British Columbian and other reserves which are resource rich, such as the one Chief Clarence Louie (Osoyoos) is from, the ones here in Manitoba tend to be on flood plains, swamps and have little but second growth popular. St. Peter's had good fishing, farming and trade but was moved to Peguis, a land of rocks and flood waters. St. Peters was a community of Cree and Salteaux (this band of Ojibway, lead by Chief Peguis, came from the Sault Ste Marie, Ontario area in the 1790s) farmers, successful ones but were moved when "Surrendered" in 1907, a long walk with all your possessions and the old and the young (180 kms).

Options for repair

There is no doubt Aboriginal people have a unique place in Canada. Not only is that enshrined in the constitution through the Indian Act but also through the journey Aboriginal people have had in becoming Canadians. It is also fair to say there is little doubt the current relationship model between Aboriginal people and non-Aboriginal people is broken, but is it broken beyond repair?

As we identified 15 major issues, let's look at each in turn, remembering there are two sides to each of these issues and consequently two differing action plans for remedy and repair, an Aboriginal one, and a non-Aboriginal one. The non-Aboriginal one includes; governments at all levels (civil servants and elected officials), private sector business, crown corporations, schools and individuals. The Aboriginal one includes; Band Council, Band workers, families and individuals.

There is no blanket methodology in resolving and ameliorating these issues but there is often a common approach you can use to determine the best way forward. The following seven behaviours will usually start you off. Keep respect as your guide and you will find the path easier.

First – determine your own beliefs, biases, values, traditions and previous interactions in each situation. Understanding your family's belief systems will go a long way in helping you determine language usage, demeanor, expectations and results. A good example of this is the expectation an outside agency will come in and fix the problem (might be a leaking faucet, missing door handle, or anything else) this stems from multi-generational disempowerment but is diametrically opposed to normative mainstream values. Spend some time with Aboriginal people in their own settings – somewhere you feel safe, go to a Pow-wow and join in when you can, go to Aboriginal Day celebrations, go to a friendship centre and use a computer and while you do

these things, watch, observe and participate – check how you are feeling about the experience and people. See if you can spot the differences but try not to judge the differences.

Second – know the person you are going to be working with. What are they, Métis, First Nation, Inuit, or non-Status. What band or community are they from. What is the history of that community or band in previous dealings with you and your organization. Ask them when you are not sure. The asking is a sign of respect, so long as you remember the answer.

Third – ask if they know their own culture, language, traditions, or spiritual practices. This will indicate how you proceed. Will you need to offer tobacco, will you need to get a translator, would it be appropriate to ask for an Elder, etc. Don't be judgemental if the person doesn't know very much about their history, culture, religion, language – colonization was frighteningly effective and almost eradicated these elements completely. Study the regions political structures and customs.

Forth – the community typically has several families of influence or affiliation. You should try and find out who they are and potential impacts on what you and the client are trying to achieve.

Fifth – be humble, there have been too many zealous people swoop in to save Aboriginal people in the past without engaging the people themselves in the process. They may have the answers and/or processes you need to be successful and they may certainly want the option of involvement

Sixth - Third generation Holocaust survivors have been noted to tend to religious revival and become more devout than their parents. As there is a similar response to residential schooling, this may become a trend within Aboriginal communities - however so much of the religion was outlawed or derided, some Aboriginal peoples end up following other tribes beliefs simply because there is no-one to guide them on their own. A good example of this is the use of Tobacco when Kinikinik would have been prevalent in the Northern plains, Sundance participation, Sweat Lodge construction, etc. The move to religious identity should be fostered and supported as part of the intergenerational healing process at all levels of contact with the Justice system, and any of the other mainstreams systems such as Child and Family Services, Health, Unemployment, etc. Fostered but not enforced.

Seventh – Don't confuse Culture with Spirituality. There are distinct differences and while some communities are proud of both, some are completely Christian but maintain the culture. Again, there has been a blur between tribal cultures to some degree as with religion. An example being the use of Plains Nation Headdresses by Chiefs from Nations which would traditionally had a different style of Headdress.

1. Over representation in the Justice System

There are several strata's to this,

Pre contact with the Justice system includes family, school, Band offices, Police and role models.

Contact with the Justice system includes Police, Aboriginal Court Workers, Justice workers with Southern Chiefs or MKO, Probation officer completes a Gladue report, Sentencing Circle

Post Contact prisons (Federal, Provincial, Male, Female and Juvenile Male/Female), those on Probation, and those on Parole

Each point of contact will provide unique opportunities to appropriately challenge the belief that brought this person into conflict with the law.

Often an exploration of the family/community of origin (as in a Gladue report) will provide some clarity in their values. When you challenge the beliefs, don't just be destructive and point out the damaging impacts and future but provide some solid values to rebuild on.

Family options can include bringing the offender and victim's families together for an intervention style sharing circle, be aware there is potential for circles to open people up emotionally and there may be a need to help them to appropriately deal with the feelings and emotions. Aboriginal families often have fragile emotive responses and little in the way of coping skills. <http://www.publicsafety.gc.ca/cnt/rsrscs/pblctns/cst-bnft-hllw-wtr/index-eng.aspx> is a good resource.

Schools are increasingly telling the true stories of Canada's relationships with its Aboriginal people but there is still room for more historical background. Not to say teachers in the communities don't have a tough and often thankless job. The training they receive is based on teaching in a mainstream environment, with parents who are engaged in what they perceive to be "normal" ways and teachers new to FN community teaching are often shocked and sometimes paralyzed into inaction with the culture shock they face; Family dynamics, value placed on education vs family activities, disengaged parenting, lack of accountability, lack of volunteers, low support for homework, etc – all of which are the result of Historical Trauma. There has been a growth in curricula which offers Aboriginal perspectives, but little training for teachers in engaging parents and the community. The practice of smaller Aboriginal communities sending their youth to complete grades 9 - 12 in other communities is fraught with potential problems, most of which are self evident.

Police have a difficult position in the community. Too concrete an interpretation of the laws will lead to substantive conflict, too loose will result in escalated behaviours and accusations of favouring families. Firm but fair is the maxim. Engaging the victim, when safe or appropriate to do so, in explaining impact can be effective. Restorative options are preferable to punitive. Liaising with the band council and staff, or Métis local and staff is also critical in ensuring the

job can be done with the least resistance or interference. Although the law is black and white, application of it is necessarily grey.

Incidents such as the recent RCMP shooting of an unarmed man in front of several hundred children, youth and adults in Norway House or Winnipeg Police shooting of John Joseph Harper or how the Justice system managed the Helen Betty Osborne murder, amongst others, has made it difficult for Aboriginal people to feel the Justice system works for them, and not against them.

Role models need to be found and encouraged. As the communities are at various stages of healing, initially some role models will transgress and do things inappropriately. This is to be expected but a damage limiting policy needs to be ready. Celebrate successes but ensure they are real.

Aboriginal and Non-Aboriginal court workers need to understand the community dynamics, cultural history, degree of colonization impacts, language, colloquialisms, employment options, familial alliances, and be able to gauge the support options actually available in the community. Once they know this, they can gauge where the client is through a questionnaire such as <http://www.ucdenver.edu/academics/colleges/PublicHealth/research/centers/CAIANH/NCAIAN/MHR/ResearchProjects/Documents/choicsrv.pdf>

Correctional services of the varying formats have to acknowledge the way they do business with Aboriginal people is not working. Once this is accepted, the entire concept of Corrections needs to be re-evaluated from an Aboriginal client perspective. Each tribal grouping would have its own range or unit, and the use of current case management models would need to be adapted to be culturally appropriate. Staffing should be done with Aboriginal people when possible. Part of the rationale is to move offenders towards the third generation model as shown with Holocaust survivors.

Overall, the Truth and Reconciliation Commission, Aboriginal Justice Inquiry and Royal Commission on Aboriginal People recommendations should be implemented with consideration given to changes occurring in the dynamic Aboriginal cultures over time.

2. Communities with little employment opportunity

Manitoban Aboriginal communities lack the resources, such as oil, vineyards, eco-tourism, etc available to their Albertan or British Columbian relatives in the main. Often the communities are in flood areas and likely do not have good farmland. Further constraints include the inability to provide land as a surety for debts or the fact that buildings are band and/or Crown property, a lack of capitalistic traditions and no institutional or hereditary business knowledge passed on intergenerationally, and the tremendous resistance to doing and becoming a success as an individual. Aboriginal culture has developed and maintained a sense of communal access and shared success as well as failure. When someone does well fishing, they will give fish to relatives and friends, same with hunting. The problem is with money. As money is not consumed or used in traditional ways, people are not used to managing it as the mainstream does.

It is not unusual for people to borrow money from others and the stigma for not lending is significant which may sometimes lead to the employed money earner leaving their work due to net loss of benefit to working as they are seen as money sources by their family and friends and face higher expectations to provide at community events.

There is also a culture clash when Aboriginal people are employed off community. Priorities are different. If something happens in the community or family, the worker will simply tend to that first and may be late or miss days as a result and although they understand mainstream expectations, they are not internalized values so will continue the behaviour when challenged and often lose the employment or quit. Another quirk is sick time usage, the concept of having earned sick time and not using it is difficult to internalize, especially when Aboriginal people struggle more than the mainstream to become and stay healthy.

Rather than try and mold Aboriginal people to existing mainstream employment practices, there could be value in creating unique workplaces or units such as many IT industry firms, such as Google, are doing. If the work is done and the deadline met, does it matter if the employee comes in late and stays late, or comes in early and leaves early? Micro-loans are effective vehicles to empower home industries but accounting and other management skills need to be developed and supported. Perhaps a community accountant/business consultant model could be explored.

Working together as businesses and government gets harder all the time, but makes more sense. Reducing service duplication, combined buying power and the knowledge base alone are ample reasons but there are sound political reasons as well. Compound this with a lack of business opportunities functioning inter-jurisdictionally and we have a significant chance to create positive change

Some examples include;

A. Sales and Service delivery

First and Métis Nations typically have significant populations and revenues. By establishing partnerships on FN and Métis communities, mainstream businesses will be able to operate in designated business zones which provide a tax base for retention of monies for the communities and build support of local business from neighbouring communities. Businesses would be assured of protection of property and will be able to operate safely through community awareness of benefit and good use of pro-active surveillance. Most new Canadians send their money to their family in their home country; Aboriginal people spend theirs here, in your community.

B. Labour and productivity

Most First and Métis Nations have the capacity to train and provide potential employees. This could take several forms including use of camp models where staff work 2 weeks on, 2 weeks off, or, the manufacturer or service would be able to set up on a business park on the FN community, or, a daily pick up of workers by bus could be arranged, or contracting with the FN who then pays the worker tax free. Current stereotypes and the realities they are built on can be addressed, including the workers who don't turn up after the first paycheque, arriving on time, taking time off inappropriately, using sick time inappropriately, etc.

C. Shared manpower and machinery for infrastructure and maintenance

Municipalities, Towns, First and Métis Nation communities struggle to maintain infrastructure and costs increase with distance. A hub concept in which community's pool resources and offset weaknesses with strengths and trade these strengths to neighbours who will pay on the debt to the next is worth considering. As an unconfirmed example, say Sioux Valley has grader capacity to assist in clearing neighbouring municipal obligations after significant snow falls, but needs helps in providing the movement of fill or clearing after floods. Not an entirely new concept, but one worth re-examining with the addition of First and Métis Nation partners.

In order for these and other options to become realities requires political "will". This "will", for our purposes, is defined as;

- a) Creation of appropriate polices through band/municipal resolutions
- b) Implementation of multi-jurisdictional oversight with clear and concise wording
- c) Establishment of business and municipal partnerships which satisfy federal and provincial requirements.
- d) Exploration and use of advantages offered by First and Métis Nation governance which includes use of tax free options and zoning
- e) Understanding there are significant world view differences which, once understood, can be used as strengths
- f) Federal government streamlining the processes required to set up businesses or lease lands on FN communities – the current First Nations Commercial and Industrial Development act (FNCIDA) is a cumbersome and difficult to implement requirement

3. Inconsistent leadership

A reform of the Indian Act and/or return to self governance models would solve this. As Sioux Valley recently took 21 years to return to self governance, this will be a slow and difficult challenge.

Options for mitigating this impact are therefore limited. There may be some ability to create trusts to administer businesses, or contracting with long term conditions. The problem is the next band council would have both the will and ability to nullify contracts and trusts usually. The best the mainstream can do is become and remain as impartial as possible and to roll with change, accepting there will be change and not always positive ones but to focus on the long term.

4. Unhealthy people.

Poor health appears to be a consequence of several factors and will therefore require community engagement to reverse this trend. Much of the time, anger is a powerful contributor to self harm in all its various guises. As anger is a secondary emotion finding the driver is key, however, oft times there are many layers to the anger, both from hereditary trauma and from the micro aggressions faced daily by Aboriginal people.

Communities need to learn the difference between Shame and Guilt based people and how to move people from being Shame based to Guilt based. Shame is when you are a “bad” person. Yes, you might do well for a while, but as you are a bad person, you will eventually do “bad” things. A Guilt based person may have done something “bad” but they will be able to see it is inappropriate, ask for forgiveness (which may or may not be forthcoming or appropriate) and learn from the event not to repeat it where shame based people are doomed to repeat. Physical health is dependent on mental health, while poor physical health reinforces negative images and therefore reinforces negative mental health.

The current community Normative of overweight and unhealthy people needs to be acknowledged and understood. Then the community needs to be brought together to build a plan in how to effect sustainable change, reinforce and repeat regularly

5. A culture of unemployment and underemployment.

Few can understand the level of disempowerment faced by Aboriginal communities and on how many levels this occurs. Residents will go to the band office to request a door knob, which they broke, rather than purchase, or even fix it, themselves. This extends to employment. If most of everyone you know doesn't work and lives on welfare, GST cheques and family allowance than it becomes the normative lifestyle and those who choose otherwise are often vilified and shunned to some degree – the song “Crabs in the Bucket” was one which many Aboriginal people identified with. The few available jobs, typically working for the band, change with the

leadership most of the time although there are some who seem to be able to weather the storms of change – they would be good people to approach as mentors for others.

“One morning, an Indian and a white man were walking along a beach at low tide, wading in the water collecting crabs. Each had a five-gallon bucket into which he put the crabs he found. As they worked their way together down the beach, the crabs in the white man’s bucket began to climb out and drop back into the water unnoticed. By the time they got to the end of the beach a couple of hours later, the Indian’s bucket was nearly full of crabs, while only a few remained in the bottom of the white man’s bucket.

“I don’t understand it!” said the white man. “I know I picked up about the same number of crabs you did. How come your bucket’s full and mine’s almost empty?”

“Well,” replied the Indian, “it’s because these are Indian crabs. You see, your crabs, when you throw each one in the bucket, they start scrambling around and some of them find a way to hook onto the top of your bucket and climb out. But when I throw a crab in my bucket, the other Indian crabs grab hold of it on the shell, or a leg or somewhere. They hold on to each other, and they say to each other ‘You ain’t gettin’ out of here unless we all do’.”

6. A culture of under education.

Stemming back to when the Indian Act stipulated those who went on to gain higher education would become enfranchised and therefore loose status under the act. Research on attending university reveals that in England and Canada, the link between parental education and entry to university is stronger than in other leading English-speaking nations such as Australia and the United States. (Huffington Post) Additionally, the trauma of Residential School has made people cautious about education and Aboriginal people are less likely to leave the community – where they feel normal – to attend education – where they feel less than normal, often this is reinforced by having to attend upgrading courses for a year before continuing. There is also a higher dropout rate due to funding issues, education preparedness, study habits, and family/friend pressures which is seen by other Aboriginal students as normative.

Creation of mentors, walls painted with Aboriginal art, success stories being evident, and a relationship built by the higher education institutions at grade school are likely to provide motivation to attend and complete. The use of large skype facilities so students can attend community events, free phone calls home and other community specific identifiers could be used to mitigate loneliness. Funding should be fairly distributed with criterion known up front and workers assigned to support through texts and phone calls until a critical mass of success stories change the cultural norms. The usual college or university one year upgrade could be done offsite of the main campus so as to remove the stigma of requiring upgrades.

7. Loss of identity.

There are a variety of reasons for identity loss. The entire weight of government was used in an attempt to “Christianize and Civilize” Aboriginal people of all ages. As children, enforced or expected attendance of residential schools, as young adults not allowed to meet and form relationships with people from other communities, not allowed to wear traditional regalia, not allowed to follow traditional practices such as hunting, trapping or fishing, no right to vote provincially or federally and consequently no representation in either government, sixties Scoop etc.

As individuals the impacts quite often manifest as being touchy about ethnicity issues, anger when challenged about knowledge, and lack of confidence and presenting as somewhat passive/aggressive. When working on communities, don’t assume the person you are working with knows about their culture or spirituality, check with them about their knowledge depth and if you do have to correct or clarify an issue, you can begin with “I was taught this” and explain what you know. If you can’t agree on something, perhaps an Elder or knowledge keeper (not all those who know a lot about the culture are Elders, some are quite young) in the community could advise – remember to check to see if an offer of tobacco when asking for help would be appropriate. Best to let the community members take the lead when possible, some communities are more casual than others in their approach but some have rigid requirements.

Remember First Nation Communities are, as the name implies, independent nations and the concept is the same for Métis and Inuit Communities. Like Europe, where there are tiny enclaves of countries and although there is an overlap of languages, each of them is very different in history, mannerisms, etiquette and pride.

8. Lack of confidence.

Overcoming confidence issues can take time and is subject to reversals. Celebrating success, finding role models and education about the accomplishments and contributions to the mainstream culture tend to work best. Find a list of what Aboriginal people have contributed to the world and share it and the timelines. Eg. The use of Digitalis from foxgloves, how to extract vanilla, words and phrases, the caucus (an Aboriginal word) system of governance, etc and post these on walls which will be seen by Aboriginal and Non-Aboriginal people alike. Modern medicine owes a lot to Aboriginal healing and medicine use – at first contact European doctors were still using leeches and letting blood but quickly recognized the value of Aboriginal medicines.

9. Addictions

There are many good resources available which provide strategies in helping overcome addictions issues. There will be a NNADAP (National Native Alcohol and Drug Abuse Program) worker who knows the community, AFM (Addictions Foundation of Manitoba) workers may be able to help, and independent counsellors.

Do not be judgemental, or preach. Try to understand the journey which brought the person to rely on an altered state, provide opportunity to maintain sobriety and don't be surprised or hurt when they use again. Addicted people have to reach the point where they want change for themselves to an almost selfish degree, and not for others, to succeed. Remember, addictions are not limited to substances but actions as well.

10. Isolation from the mainstream

Due to historic issues in keeping Aboriginal people separate and apart, there are significant issues in engagement by the mainstream. This will only be achieved over the long term and on the Aboriginal community's terms. Attempts to accelerate this should be done in consultation with the community and often responses do not seem to make sense when compared to mainstream responses but make perfect sense when you understand the historical, cultural and spiritual responses to the situation from an Aboriginal one. Schools working together, Cadet corps working together, 4-H clubs, etc. Residential schools were based on the fact it is best to change people when they are young, let's not waste that hard learned lesson but use it ourselves.

11. Paternalism, Racism, White Privilege

Understanding White Privilege is not a new concept, <http://eric.ed.gov/?q=white+privilege> will provides some insight into the concept.

Paternalism, Racism, Stereotyping, Discrimination are all choices and most are learned over the long term insidiously so they can be difficult to remove and change. Know yourself and what shaped you, be aware of your friends and relatives and how they talk which reflects their beliefs and which you naturally share.

Aboriginal people have a lot of experience in noticing these behaviours and will either snub you or tell you what they think fairly quickly. Be humble but only honestly so.

12. Division amongst Aboriginal tribes and communities

Be aware of the differences and avoid joining in criticisms of other communities or people. Although there is division, it can usually be overcome on a project or time limited basis. As these types of projects succeed, the frequency of success will increase as well. Be prepared for decisions which again, seem contrary to reality but are based on historical, cultural or spiritual reasons which, if you spend the time to learn about the community, you will build on the chance of success.

13. Intergenerational or Historic Trauma

Be aware of causal issues. Be aware of timelines and the generation you are working with and remember, there are always exceptions to the rule. Trauma responses vary with each person, check to see where they are, provide opportunity for them to learn about intergenerational and historic impacts. Shame and guilt issues may be evident. Patience, respect and education are the best tools. Remember, PTSD started with

Aboriginal people at the first battle and every generation since has had significant trauma (residential school generations, Sixties scoop, Child and Family services removing children)

14. Culture of disempowerment

Find incremental ways to empower, build on success, acknowledge failure but learn from it rather than fear it. Once you are aware of where this culture comes from, it is easier to find the patience to work with people to find empowerment. This took generations to create and will take time, effort and resources to change; Small steps will still take you in the right direction.

15. Lack of community resources

Although there is no way to change this about natural resources, the engagement and leverage of human resources can compensate very well. Knowing the constraints of the various acts and legislations, band orders and social mores, you will find ways to build success. It may be in the form of individuals making and selling small things online, it could be partnering with corporations to provide employment or contract opportunities, it could be setting up and running community owned ventures. It could be building a volunteer base. Leverage what you have, seek opportunities in supplying government but do all this in a way which is respectful of the culture. Ask an Elder if it is ok to use a logo, poll the community on a name for the venture whether it is commercial or otherwise. Promote intergovernmental involvement, seek to remove participation barriers, and don't be afraid to take risks and learn from mistakes. Try to start a craze using local materials and traditions – Pet Rocks were a craze in the seventies and would seem to fit into the legend of the Grandfather Rocks in the Sweat Lodge, I suspect this is where the concept came from.

Appendix A

The various acts and subsequent amendments are;

- 1839: "Act for the Protection of the Indians in Upper Canada"
- 1850: "An Act for the Protection of the Indians in Upper Canada from imposition, and the property occupied or enjoyed by them from trespass and injury" (13&14 Vic. c.74)
- 1850: "An Act for the Protection of the Indians in Lower Canada from imposition, and the property occupied or enjoyed by them from trespass and injury" (13&14 Vic. c.42)
- 1857: "Act to Encourage the Gradual Civilization of Indian Tribes in this Province, and to Amend the Laws Relating to Indians" (20 Vic. c.26) through compulsory enfranchisement
- 1859: "An Act respecting Civilization and Enfranchisement of certain Indians"

- 1868: "An Act providing for the organization of the Department of the Secretary of State of Canada, and for the management of Indian and Ordnance Lands" created.
- 1869: "An Act for the gradual enfranchisement of Indians, the better management of Indian affairs, and to extend the provisions of the Act 31st Victoria, Chapter 42" introduced changes to the enfranchisement process.
- 1874: "An Act to amend certain Laws respecting Indians, and to extend certain Laws relating to matters connected with Indians to the Provinces of Manitoba and British Columbia" extended westward the effect of Canadian legislation regarding Indians.
- 1876: "An Act to amend and consolidate the laws respecting Indians" was passed.
- 1879: "An Act to amend 'The Indian Act, 1876'"
- 1880: "An Act to amend and consolidate the laws respecting Indians" passed.

Appendix B

Basic definitions – go through these to ensure everyone has the same understanding of the terms that will be used. Highlighted text is typically seen only by the facilitator

Métis: Métis means a person who self-identifies as a Métis, is distinct from other aboriginal peoples, is of historic Métis Nation ancestry, and is accepted by the Métis Nation. This definition is according to the Métis National Council 2002.

Inuit: Inuit are the Aboriginal people of Arctic Canada who live primarily in Nunavut, the Northwest Territories and northern parts of Labrador and Quebec. The word "Inuit" means "the people" in Inuktitut, the Inuit language. They are sometimes referred to as 'Eskimo', which is considered a derogatory term by the Inuit themselves. Politically, the Inuit were never included in the Indian Act, but became a federal responsibility in 1939. A singular person is an Inuk – not an Inuit.

Indian: Christopher Columbus first used the term in 1492. He thought he had reached India. The term "Indian" describes all the Indigenous people in Canada who are not Inuit or Métis. Department of Indian Affairs and Northern Development typically uses the term "First Nation" instead of "Indian," except in the following cases:

- in direct quotations;
- when citing titles of books, works of art, etc.;
- in history discussions where it is necessary for clarity and accuracy;
- in discussions of some legal matters requiring specific terminology;
- In discussion of rights and benefits provided on the basis of "Indian Status."

There are three categories of Indians in Canada: Status Indians, Non-Status Indians and Treaty Indians.

- Status Indian (sometimes called Registered Indian) is an Indian person who is registered under the Indian Act.
- Non-Status Indian is an Indian person who is not registered as an Indian under the Indian Act.
- Treaty Indian is a Status Indian who belongs to a First Nation that signed a treaty.

Tribal council: A tribal council is a group of several bands that represents band interests and may administer funds or deliver common services to those bands.

Reserve: A reserve is an area of land that is set apart for the use and benefit of an Indian band. Some bands have more than one reserve. Many First Nations now prefer the term "First Nation community," and no longer use the term "reserve."

Indian status: An individual's legal status as an Indian, as defined by the Indian Act.

Indian Act: The Canadian federal legislation first passed in 1876 that sets out, amongst other things, the rules for determining Indian status, membership in a band and the management of Indian moneys, reserve lands, and resources.

Band: A band is a group of Aboriginal people that has its own band council. Today, many bands prefer to be known as First Nations.

Band council: This is the governing body for a band. It usually consists of a chief and councilors, who are elected for two or three-year terms to carry out band business, which may include education; water, sewer and fire services; by-laws; community buildings; schools; roads; and other community businesses and services

Reserve Land: Reserve land is land set aside for the use and enjoyment of Indian band members. This land was excluded from the lands exchanged in the various treaties. The Indians are the beneficial (actual) owners of the lands. The legal title has been held by the Crown to prevent the sale or breaking up of Reserve land. This land is the residual of lands negotiated through treaties and the last remaining Aboriginal owned territory in Canada

Bill C-31: On June 28, 1985 Bill C-31 "An act to amend the Indian Act" passed. 1. It ends many of the discriminatory provision of the Indian Act, especially those which discriminated against woman 2. It changes the meaning of "status" and for the first time allows for limited reinstatement of Indians who were denied or lost status and/or Band membership in the past, and; 3. It allows bands to define their own membership rules 4. The new "math" of parentage

The revised Section 6 of the Act, "Persons Entitled to be Registered," introduced two classes of Indians:

6(1) - those who can pass Indian status to their children;

6(2) - those who have Indian status, but cannot pass their status to their children unless the other parent is also has status.

6(0) means non-status

In the next generation

$6(1) + 6(1) = 6(1)$

$6(2) + 6(2) = 6(1)$

$6(1) + 6(2) = 6(1)$

$6(1) + 6(0) = 6(2)$

$6(2) + 6(0) = 6(0)$

What complicates this new division of 6(1) and 6(2) is the ability to pass along status. Should a status Indian under subsection 6(2) have children with a non-status person, their children are ineligible for Indian status. This is sometimes called the "second generation cutoff." A person accorded status under subsection 6(1) does not face this penalty. Interestingly, should two 6(2) status Indians marry and have children, their child will become 6(1). This perpetuates the discriminatory measures of the Indian Act before Bill C-31, as certain Indians face penalties for "marrying out," or marrying (and subsequently having children with) a non-status person. While Bill C-31 made it impossible for the government to remove one's status, the government has

simply created a new mechanism to serve this same purpose. The government's original objective of eventually removing Indian status entirely is still served; Bill C-31 simply deferred it a generation.

<http://indigenousfoundations.arts.ubc.ca/home/government-policy/the-indian-act/indian-status.html>

AMC: In 1988, through the collective efforts of the Dene, Dakota, Cree, Oji-Cree, and Ojibway Nations, the First Nations of Manitoba, the Manitoba Chiefs recognized the need for a unified political entity to address common issues and concerns. It was from this recognition that the **A**ssembly of **M**anitoba **C**hiefs was born and developed. 63 FN communities

SCO: In 1998, 36 Southern Indian Bands formed The **S**outhern **C**hiefs' **O**rganization Inc. established to:

- to assist member First Nations in the advancement and achievement of their goals as mandated by the Chiefs Meeting in Summit;
- to provide a common front for initiatives mandated by the Chiefs Meeting in Summit;
- to promote and assist member First Nations in providing good government for their First Nations;
- to assist member First Nations in promoting and defending Treaty and Aboriginal rights as mandated by the Chiefs in Summit;
- and to assist member First Nations in holding the Crown, and holding the federal and provincial governments responsible for the fulfillment of their fiduciary duties and other responsibilities and obligations.

MKIO: **M**anitoba **K**eewatinook **I**ninew **O**kimowin (**MKO**) is a political office established in 1981 by First Nations in Northern Manitoba. There are some fifty-three thousand citizens of thirty sovereign First Nations following in the great traditions of the Cree, Dene and Oji-Cree. MKO leadership has organized to provide a united voice on shared issues of rights --- inherent, Treaty, Constitutional and human rights. The legacy of colonialism has been the denial of our rights. We work to exercise them. On fundamental issues of rights, they stand united with First Nations throughout our homelands in Canada and beyond. There are 30 reserves including one in Saskatchewan, White Rive

MMF: The **M**anitoba **M**étis **F**ederation (**MMF**) is the political representative organization for the Métis people of Manitoba. It was founded in 1967 by a group of forward-thinking Métis who realized that it was time to stand up for the rights of the Métis people. Thirty-six years later, the MMF has over 200 staff at the Home Office and in seven Regional offices throughout the Province. There are 134 Métis Locals in MB. Objectives of the Manitoba Métis Federation Inc.:

- To promote the history and culture of the Métis people and otherwise to promote the cultural pride of its membership.
- To promote the education of its membership respecting their legal, political, social and other rights.
- To promote the participation of its members in community, municipal, provincial, federal, Aboriginal, and other organizations.
- Generally, to promote the political, social and economic interests of its members.

Ask what the main tribal affiliations are in Manitoba: Oji-Cree, Cree, Ojibway, Dakota, Métis, Inuit

Discussion on key dates in history

It is worth noting that, before Confederation, race relations in the territories that eventually formed Canada began with slavery, primarily involving Indian slaves (called "Panis" or "Pawnees"). (Walter Tarnopolsky and William Pentney, *Discrimination and the Law*, DeBoo, Don Mills, 1985, p. 1-1.). Slaves were sometimes purchased by settlers (more than 20 was unusual) as well as colonial administrators. While in the 1790s legislative action in Upper Canada and judicial action in Lower Canada signalled the end of slavery, it was not until 1833 that *the Act of the Abolition of Slavery* finally abolished slavery in the British Empire. Paradoxically, however, the colonial period brought an important shift in the non-native perception of Indians: from being viewed as independent and (arguably) sovereign peoples sought after as allies in

colonial wars, Indian nations began to be viewed as dependent groups of Crown subjects in need of protection and "civilization."

1763 Royal Proclamation signed by King George III of Great Britain recognized First Nations people as "nations" and acknowledged that they continued to possess lands and territories until they were "ceded to or purchased by" the Crown. The consent of First Nations was required in any negotiations for their lands.

1763 During the Pontiac Indian wars 2 blankets infected with smallpox given to Indians by Captain Ecuyer – first recorded use of biological weapons although there is reference to Lord Amherst (both British army) advocating his men to do the same with blankets and handkerchiefs previously (Journal of William Trent) - *Pen Pictures of Early Western Pennsylvania*, John W. Harpster, ed. (University of Pittsburgh Press, 1938), pp. 99, 103-4.

1807-1806 Lewis and Clark expedition – Many deserted villages were found as a result of Smallpox and other diseases traveling ahead of contact

1871 – 1921 the eleven numbered treaties negotiated and signed. Treaties 1-6 and 10 in Manitoba – Treaties are legal agreements between nations – although these treaties are between 90 and 140 years old, there are many older treaties still in force which in the world, the oldest being; The Treaty of Windsor which is the diplomatic alliance signed between Portugal and England on 9 May 1386 (639 years ago). This treaty has been evoked in practically every century, including at least twice in the 20th century for world wars I & II Historian Matthew Winsett says, "This treaty has been the cornerstone of both nations' relations with each other ever since."

1876 Section 9 of the 1876 *Indian Act* set out various formulas for the division of property of any male Indian dying intestate: for example, if there was no next of kin closer than a cousin, any property would vest in the Crown for the benefit of the band. Since there was still no provision allowing un-enfranchised Indians to will their property, Indians had no say in how their property would be inherited. (gc.ca)

1879 The Bison almost totally disappears from the Canadian Plains – *explain how this increased reliance on government – what the bison was used for*

1880 The Indian Act was amended to allow for the removal of status for any First Nation person who obtained a university degree. It also increased the power of the Superintendent General to impose elections and prohibited hereditary chiefs from exercising power unless they were elected – *explain value of hereditary chiefs as opposed to elected – leadership clan passed on knowledge but was a small clan and lost elections usually and those who won didn't know how to lead effectively and certainly not during the times of crisis*

1881: Amended to make officers of the Indian Department, including Indian Agents, legal justices of the peace, able to enforce regulations. The following year they were granted the same legal power as magistrates. Further amended to prohibit the sale of agricultural produce by Indians in Prairie Provinces without an appropriate permit from an Indian agent. This prohibition is, as of 2008, still included in the Indian Act, though it is not enforced.

1884 The Indian Act was amended to ban potlatches - several First Nations people were sent to prison. Treaties and the reservation system, pass system. Inuit issued K numbers (round disks with government numbers which were worn at all time and had to be produced to avail of government services). School attendance made mandatory – In England mandatory attendance ended at age 10

1885 Northwest Rebellion – Louis Riel and eight First Nation people were hung –Chiefs Poundmaker and Big Bear to prison – Poundmaker had left the reserve as the community had no food due to the collapse of buffalo populations and travelled to Battleford – no food forthcoming but his camp was unsuccessfully attacked by 332 Canadian troops on hearing of Louis Riel’s defeat, surrendered himself. Chief Big Bear didn’t trust the gifts of the treaty commissioners and said "when we set a fox-trap we scatter pieces of meat all round, but when the fox gets into the trap we knock him on the head; We want no bait; let your chiefs come like men and talk to us." He also proposed all the treaty bands have land side by side to create a First Nations community within Canada. Starvation of his people eventually forced him to sign adherence to treaty 6. At Frog Lake, some young braves became involved in the Métis uprising and killed 9 white men and although he personally apologized for them and attempted to stop any Cree participation in the battle at Batoche – he was still charged and sent to prison.

1892 The Criminal Code stated that it was an indictable offence for any person "who induces, incites, or stirs up any three or more Indians, non-treaty Indians or half-breeds to meet together to make demands upon civil servants in a riotous or disorderly manner" - *explain how riotous is a subjective word and can be used by lawmakers in any context they wanted to break up meetings*

1907 The St. Peter's Reserve remained in the Selkirk area until Indian Affairs and lands spokesmen carried out a questionable surrender of the land. The dispossession of the land forced the people of the reserve to move to the present day Peguis First Nation. Traveling 175 Kilometers through swamps, rivers and thick bush, the people encountered difficulty and hardships like never before.

1924 Right to vote extended to Aboriginal people who fought in World War 1

1927 The Indian Act was amended to prevent First Nations from raising funds for claim purposes without the written consent of the Superintendent of Indian Affairs

1930 Indian Act, Section 120, 1930, Prevention of Trade

120. Every person who buys or otherwise acquires from any Indian, or band or irregular band of Indians, in the province of Manitoba, Saskatchewan, or Alberta, or the Territories, any cattle or other animals or any grain, root crops or other produce or sells to any such Indian any goods or supplies, cattle or other animals contrary to the provisions of this Act, shall on summary conviction, be liable to a penalty not exceeding one hundred dollars, or to imprisonment for a term not exceeding three months, or to both. This effectively shut down farming on the reserve.

1930: Amended to prevent a pool hall owner from allowing entrance to an Indian who "by inordinate frequenting of a pool room either on or off an Indian reserve misspends or wastes his time or means to the detriment of himself, his family or household". The owner could face a fine or a one-month jail term.

1936: Amended to allow Indian agents (Non-native official who represent Canada) to direct band council meetings, and to cast a deciding vote in the event of a tie.

Explain how Aboriginal people became very good farmers, somewhat like the Hutterites working cooperatively but the local farmers complained about unfair competition so were forced to quit farming and sit on the reserve doing basically nothing – no businesses, no manufacturing, etc. Ask how many FN communities have hardware stores

1933 The Indian Act was amended to automatically remove status from any First Nation person who obtained a university degree

1948 Offer of the right to vote in Canada extended to Status Indians but those who chose to vote would lose the right to tax exemption – Inuit allowed to vote but as there was no system in place to gather their vote, being isolated in the main, it was not taken up

1951 The Indian Act was amended to remove the ban on potlatches and other traditional ceremonies, and allow First Nation people to legally enter drinking establishments

1952 Not allowed the vote until 1952 in Manitoba, 1960 federally – further disconnect from mainstream issues, people and a sense of disempowerment. – 1885 Opposition Members during the House debate for denying the vote to Indians in general stated:

- Indians were incapable of exercising the franchise;
- Indians were not capable of civilization and would eventually become extinct;
- Indians were utterly incapable of managing their own affairs and the numerous legal disabilities imposed on them by the *Indian Act* made extension of the franchise inappropriate;
- Indian property interests in reserve lands not equivalent to non-native property interests;
- Indians should not have the vote while under the discretionary care of the government;
- Indians were too much controlled by government and therefore interference by Indian agents was possible;
- Extending the vote represented an encroachment on the rights of white men.

Bartlett has also noted the various epithets used in debate by opponents of the 1885 bill to describe Indians: "the low and filthy Indians of the reserves," "barbarians," "ignorant and barbarous," "brutes," "dirty, filthy, lousy Indians," "savages." (Bartlett (1980), Pg 175

In nineteen seventeen, Canada's federal electoral law stipulated that "idiots, madmen, criminals and judges" were not allowed to vote. This helped in the partition of Aboriginal people from the mainstream and effectively removed their voice from Canada's governance model. Non-participation became the "norm" and trying to engage Aboriginal people to vote in non-Band elections has proven a degree of

difficulty which, without understanding why, seems counter intuitive. The Aboriginal leadership constantly exhorts members to vote to regain proportional representation and voice.

Woman had the right to vote in England in 1918 – but only if they had property – (Manitoba 1916) but obtained full right to vote in 1928

Discuss “sour grapes” concept and the view that voting in general and provincial elections could be deemed to negatively impact sovereignty plus access to vote was limited – already had band elections so no further involvement was seen as necessary in governance by many.

1969 Project Surname: Inuit are traditionally named by their Elders – they lived in communities and there was no need for last names. The government of Canada required Inuit to wear a disc with their assigned numbers – these numbers represented their last names – so a name would be Annie W 07-433 where the W stood for West of Gjoa Haven, the two first numbers identifies the community and the last numbers their “name”, there was also an E prefix for East of Gjoa Haven. Mail was delivered addressed to Annie W07-443. In 1968, Simonie Michael became the council's first elected Inuk and he declared his intention to not be known by his disc number, and after involving the press, was able to persuade the government of Canada to do so. This was done between 1969 and 1971

1969 The White Paper was presented by then Minister of Indian Affairs Jean Chrétien which proposed the repeal the Indian Act, remove "special status" for First Nation peoples and abolish all treaties - Indian Affairs officials were withdrawn from reserves. Had this been successful, Aboriginal people would have been cut loose from any supports, considering the enforced dependence on the government, this would have been catastrophic

The Federal Government is bound by the British North America Act, Section 9k, Head 24, to accept legislative responsibility for “Indians and Indian lands”. Moreover in exchange for the lands, which the Indian people surrendered, to the Crown the treaties ensure the following benefits:

- (a) To have and to hold certain lands called “reserves” for the sole use and benefit of the Indian people forever and assistance in the social economic, and cultural development of the reserves.
- (b) The provision of health services to the Indian people on the reserve or off the reserve at the expense of the Federal government anywhere in Canada.
- (c) The provision of education of all types and levels to all Indian people at the expense of the Federal government.
- (d) The right of the Indian people to hunt trap and fish for their livelihood free of governmental interference and regulation and subject only to the proviso that the exercise of this right must not interfere with the use and enjoyment of private property.

2013: On 23 January, the "Transfer of Land in an Indian Reserve" form, by which the Indian Act status of a piece of land can be vitiated, was published.

http://www.oocities.org/chapleaucree/educational/aboriginal_faq.html

Show *"Ballad of Crowfoot"* 10 minutes long