

## **Canada's Colonial Practices**

*The following points are merely suggestions for how to use the chart that follows. Teachers are encouraged to use the chart in multiple ways, across subject areas.*

- Cut up the Canada's Colonial Practices chart (below) to separate the time/place listings from the events. Hand out the different time/place listings to the students. Get them to indicate each date on the map where the corresponding place is from the paper they have been given.
- Hand out the separated events to students. Ask students to tape the event(s) they received to a date/place on the map where they think it happened. Have them work as a group to try to match the events up, by rearranging the taped pieces of paper on the map. When they are finished, provide them with a copy of the Place Based History Part II - Canada's colonial Practices chart. Get them to indicate the colonial events on the map where they happened with paint or markers, and remove the temporary taped pieces of paper. This part can overlap into Days Nine - Eleven when students are researching current treaty violations. They can contribute to the map if they want little breaks from research.
- Ask students: How do you think colonial legislation affected the identities and lives of Canadian settlers and First Nation, Métis, and Inuit citizens? (A1, B1, B3, C1, C3, D1, D3, E1, E3)
- When events are cut out, the numbered treaty descriptions can be left out if teachers want students to research these details and come up with their own descriptions. It is imperative that RCAP is used in students' research process as it conveys Indigenous oral accounts of what transpired in the treaty talks. These accounts contradict the colonial written versions that convey land surrenders. The documentary *Trick or Treaty?* by Alanis Obomsaawin (2014) is recommended to gain an understanding of how the land surrenders written in the treaties do not accurately reflect what Indigenous leaders actually agreed to.

<b>Canada's colonial practices</b>	
<b>Time &amp; Place</b>	<b>Event</b>
<b>1749</b> Nova Scotia	Scalping Proclamation - Edward Cornwallis, Governor of Nova Scotia paid "a bounty to anyone who killed a Mi'kmaq adult or child in a bid to drive them off mainland Nova Scotia" (Tattie, 2008)
<b>1836</b> Manitoulin Island & Lower Saugeen Peninsula	<b>The Manitoulin and Saugeen Treaties</b> To access the Lower Saugeen Peninsula for non-Indigenous settlement, Canada promised in a treaty to protect Manitoulin Island as Indigenous territory. By 1862 Canada opened the Island to non-Indigenous settlement. (RCAP, Vol. 1, p.146-147)

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<b>1842-1844</b> Kingston	Bagot Commission report proposed residential schools (separation of children from their parents) as best way to achieve assimilation (Project of the Heart, N.d.)
<b>1847</b> Toronto	Egerton Ryerson's Report on Native Education supports goal to separate children from parents and recommends religious instruction and agricultural training as focus (Project of the Heart, N.d.)
<b>1848</b> Alderville	First residential school in Alderville Ontario (Rheault, 2011)
<b>1850</b> Lands north of Lakes Huron and Superior	<b>The Robinson Huron and Superior Treaties</b> Chief Shingwakonce and Chief Nebanagoching from Sault Ste. Marie demand a treaty to address the problem of settler miners' encroachment on Ojibwe territories. William Robinson negotiated the treaties on behalf of the Crown to access the land for settlement, to mine, and to prevent American encroachment. The chiefs secure land reservations, annuities, and a share of future revenues from mining on their land that would increase in relation to the value of revenues. A small increase was made only once in 1870. The oral agreements in both treaties indicated that hunting and fishing practices would not be interfered with. The chiefs consented in the verbal agreements to allowing mining on a limited amount of their lands, and that they would continue to use their traditional lands for harvesting both traditionally and commercially. The chiefs agreed to sharing their land as treaty partners. There was no discussion about land surrender. The written version of the treaties state a total land surrender. (RCAP, Vol. 1, p.147-149)
<b>1857</b> Ottawa	lose annuity (compensation) payments, interest, or rent associated with treaties if imprisoned (Gradual Civilization Act, 5. In Indigenous and Northern Affairs Canada (INAC), 1869)
<b>1857</b> Ottawa	women lose status if they marry non-Indigenous men; women lose membership if marry into another band, must take husband's membership (Gradual Civilization Act, 6. In INAC, 1869)
	Chiefs must be elected by male members of the band (Removed Haudenosaunee clan mothers' traditional roles of appointing traditional chiefs). (Gradual Civilization Act, 10. In INAC, 1869)

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<p><b>1871</b> Lower Fort Garry, and Manitoba Post at northwest shore of Lake Manitoba</p>	<p><b>Treaties 1 &amp; 2</b> When Yellow Quill Salteaux leaders turned settlers away and when Ojibwe leaders of the North West Angle imposed rents on encroaching settlers who became fearful, the government agreed to engage in the treaty making process. Adams Archibald promised that Canada would not interfere with First Nations' traditional land based practices including hunting and fishing and they would not need to live on reserves. He promised farming and hunting equipment and livestock. Chippewa and Swampy Cree leaders agreed to share their land respectfully as treaty partners. There was no talk about giving up land. The written version of the treaty stated a total land surrender and contained none of Archibald's promises. (RCAP, Vol.1, p.151-152)</p>
<p><b>1873</b> Rainy River to Lake of the Woods, Northwest Angle</p>	<p><b>Treaty 3</b> Anishinaabe leaders did not allow settlers to use their waterways, land or timber without being compensated. Ojibwe leaders including Chief Mo-We-Do-Pe-Nais demanded rents from settlers to use their land. They sent word to Ottawa: "...do not bring Settlers and Surveyors amongst us to measure and occupy our lands until a clear understanding has been arrived at as to what our relations are to be in the time to come." (RCAP, Vol.1, p.153) Since they had always moved freely through their territory they negotiated free train passes within their land. Liquor trade was stopped and they were not obliged to take arms against their family in the United States in the case of war. They negotiated reserve land that they themselves marked out, farming equipment, domestic animals, annuities (compensation), clothing and education (RCAP, Vol.1, p. 153-154). In exchange for these conditions being met, First Nations agreed to open up areas of their land to share with settlers. There was no talk of land surrender (RCAP, Vol.1, p.149). Canada's written version of Treaty 3 states a total land surrender (INAC, 2013).</p>
<p><b>1874</b> Fort Qu'Appelle, Sask.</p>	<p><b>Treaty 4</b> Commissioner Morris offered the same terms of Treaty 3 to Cree and Salteaux leaders who accepted it. Terms included annual payments in perpetuity, clothing, ammunition, farming implements, selection of reserves, schools on reserves, banning of liquor on reserves. In accepting these terms, they agreed to live peaceably as treaty partners, sharing the land. There was no agreement to surrendering land (RCAP, Vol.1, p.149). Canada's written version of the treaty states total surrender of their land. (INAC, 1966)</p>

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<b>1875</b> Beren's River and Norway House around Lake Winnipeg	<b>Treaty 5</b> Swampy Cree leaders negotiated with Morris similar terms for Treaties 3 and 4, including "annuities, education, and economic assistance with housing" except reserve land was calculated at 160 acres per family. They were also promised healthcare. They did not agree to surrender their land, but instead, the agreement was to share it. The treaty text states a total land surrender. (RCAP, Vol.1, p.154-156)
<b>1876</b> Fort Carlton and Fort Pitt, Sask.	<b>Treaty 6</b> Morris promised no interference with hunting and fishing throughout the territory as they had always done, annuities, economic assistance with housing, hunger relief, and healthcare. There was no mention of land surrender. The written version of the treaty states land surrender. (RCAP, Vol.1, p.156-157)
<b>1876</b> Ottawa	First Nations are severed from their traditional lands, forced onto reserves and deemed wards of the state. (Indian Act, 1876, 2, 6, 8)
	replaced traditional governance structures with elected chief and band council system (Indian Act, 1876, 3.1)
	illegitimate children may be excluded from membership by band (Indian Act, 1876, 3.a)
	lose membership if living outside of country for 5 years (Indian Act, 1876, 3.b)
	women lost status if married outside band (Indian Act, 1876, 3.c)
	Canadian law defines "person" as "an individual other than an Indian" (Indian Act, 1876, 3.12)
	arrested for intoxication if Indigenous (Indian Act, 1876, 83)
	had to give up Native status upon earning a university degree (Indian Act, 1876, 86.1)
	renamed Indigenous people with Christian names and European surnames (Joseph, 2014)

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<b>1877</b> Blackfoot Crossing	<b>Treaty 7</b> Blood, Blackfoot, Peigan, Sarcee and Stoney nations of the Blackfoot Confederacy negotiate with Crown commissioner David Laird who stated: "She [the Queen] wishes you to allow her white children to come and live on your land and raise cattle, and should you agree to this she will assist you to raise cattle and grain... She will also pay you and your children money every year, which you can spend as you please..." He offered one square mile of reserve land for every five persons, annuities, and promised not to interfere with their hunting practices throughout their territories. There was no discussion of land surrenders. The written text states a total land surrender outside reserves. (RCAP, Vol.1, p.157-158, Historica Canada, 2016)
<b>1880</b> Ottawa	Enforced enfranchisement (loss of First Nation status) in order to be admitted to a university (Indian Act, 1880, 9.1 in Indigenous Corporate Training Inc.)
<b>1881</b> Prairies	Could not sell agriculture without permit if Indigenous (RCAP, Vol.1, 9.8, p. 271)
<b>1884</b> Ottawa	Traditional spiritual practices/ceremonies illegal (RCAP, Vol. 1, 9.5, p. 276-277)
<b>1885</b> Regina	Louis Riel sentenced to death by an all-white Anglo-Saxon Protestant jury for leading a resistance movement to protect Métis land rights. John A. Macdonald had the trial moved to Regina from Winnipeg to ensure no Indigenous representation in the jury (CBC learning, 2001, Métis Nation of Ontario, 2018)
<b>1885 - 1930s</b> Prairies	Pass system policy - needed permission to travel outside of reserve (RCAP, Vol. 1, 9.10, p.272)
<b>1889-1897</b> Prairies	Hayter Reed implemented his Peasant Farmer Policy which made it illegal for Indigenous farmers to use modern equipment. Settlers (voters) complained when Indigenous farmers (who had no voting rights) were successful so the government created laws to make it difficult for them to make a living from farming (Canadian Museum of History, N.d., Episkenew, 2009, p.38-39)

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<p><b>1899</b> Lesser Slave Lake area, Northern Alberta, northeast corner of B.C.</p>	<p><b>Treaty 8</b> Prospectors for gold in the Klondike rush of 1897, and companies looking for resources in oil and gas agitated First Nations who began refusing settlers from entering their land by 1898. The Crown offered similar terms agreed to in previous numbered treaties. Cree and Dene leaders made the demand that: "nothing would be allowed to interfere with their way of making a living; the old and destitute would always be taken care of; they were guaranteed protection in their way of living as hunting and trappers from white competition; they would not be prevented from hunting and fishing as they had always done, so as to enable them to earn their living and maintain their existence" (RCAP, Vol.1, p. 158). The Commissioners made a solemn promise to this with the agreement that no land was being surrendered. The written treaty does not contain these agreements and states a land surrender.</p>
<p><b>1905</b> Northern Ontario, James Bay region</p>	<p><b>Treaty 9</b> Cree and Ojibwe leaders agreed to share their territories under the condition that they would be able to continue hunting and fishing, that their land would not be interfered with, and they would not be confined to reserves. Canada agreed but then wrote clauses in their written version of the agreement that negated the terms that were orally agreed to. (Louttit, N.d., Obomsawin, 2014)</p>
<p><b>1906</b> Ile-a-la-Crosse, Sask.</p>	<p><b>Treaty 10</b> Canada agreed to negotiate this treaty to establish the provinces of Alberta and Saskatchewan and to settle Métis claims. Canada promised Cree and Chipewyan leaders that their hunting, fishing and gathering rights would not be interfered with. Annuities, land tracts and education were promised.</p>
<p><b>1914</b> Ottawa</p>	<p>Regalia forbidden without permission (RCAP, Vol.1, 9.5, p.269)</p>
<p><b>1920</b> Ottawa</p>	<p>Residential school attendance compulsory, illegal not to attend (Walker, 2009). Over 150 000 Indigenous students subjected to horrific emotional, physical, sexual abuse in 130 schools across Canada that Dr. Peter Bryce (1907) reported had "criminal" health conditions and 40% death rates. (Blackstock 2016)</p>

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<b>1921</b> Western part of Northwest Territories	<b>Treaty 11</b> Canada sought a treaty as soon as oil was found in the Mackenzie River. Commissioner Conroy and Bishop Breynat promised Dene leaders healthcare, no reserves, land protections, education, and protection of their hunting, trapping and fishing economies. These promises were left out of the written treaty. Dene leaders agreed to sharing the land. The written treaty states a land surrender. (RCAP, Vol. 1, p.159-160)
<b>1924</b> Six Nations of the Grand River	<ul style="list-style-type: none"> <li>• the Haudenosaunee Confederacy's traditional governing body ruled by clan mothers and hereditary chiefs was arrested and forcibly removed at gunpoint by the RCMP, under the direction of Prime Minister Mackenzie King, to be replaced by the Canadian government's colonial band council system (Deskaheh, 1925 in Two Row Times, N.d., Elliott, 2018, Jamieson in Roque, 2009)</li> <li>• Wampum belts stolen by Canadian government officials from the Haudenosaunee Confederacy in an attempt to destroy their traditional governance system that had been in place for thousands of years (Carmer, 1995, Deskaheh, 1925 in Two Row Times, N.d., Elliot, 2018, Jamieson in Roque, 2009)</li> <li>• Haudenosaunee clan mothers walked out of traditional council at gunpoint by Canadian officials who did not want women in leadership positions. Clan mothers are the traditional leaders under Haudenosaunee governance models, and have been for thousands of years. (Diabo, 2013)</li> </ul>
<b>1927</b> Ottawa	<ul style="list-style-type: none"> <li>• First Nations denied right to hire a lawyer without a licence (RCAP, Vol. 1, 9.9, p.272)</li> <li>• First Nations denied right to form political organizations (CBC, 2005)</li> </ul>
<b>1928-1972</b> Alberta	Over 3500 Indigenous women sterilized under the Sexual Sterilization Act. Residential school principals had the right to authorize sterilization of students (Ontario Métis Family Records Centre, 2012, Rheault, 2011)
<b>1933-1980s</b> Bella Bella and Nanaimo	Two major centres established by the United Church of Canada where thousands of Indigenous men and women sterilized by missionary doctors under the Sexual Sterilization Act, British Columbia (Rheault, 2011)
<b>1960</b> Ottawa	Status First Nations finally granted federal voting rights that had been denied (RCAP, Vol. 1, 9.12, p.275)

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<b>1960s &amp; 1970s</b>	Some Inuit were forced by Canada to relocate, and their sled dogs were slaughtered by RCMP officers. This limited their mobility, and their ability to earn incomes and feed themselves traditionally. (Mihychuk, M. 2017, p.8)
<b>Late 1960s to mid 1980s</b> provincial capital cities	Provincial policies support removal of 20 000 Indigenous children from parents to be adopted into middle class white homes
<b>1985</b> Ottawa	Bill C-31 restores Indian Status to women who married non-Indigenous men
<b>1995</b> Ipperwash	Dudley George murdered by OPP under Mike Harris' direction. George was peacefully protesting to reclaim land that had been taken from Stoney Point First Nations by the Canadian government during World War II to use as a military training base, and never given back as promised.

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- The third chart (below) entitled “Teacher Guide/Answer Key for Student Input of Contemporary Treaty Violations” can be used later as a reference for teachers, when students are asked to share knowledge of the current treaty violation that they research. They can be asked to indicate, on the map, a summary of the event in the location that it is happening. The points provided below are some examples.

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<b>Teacher Guide/Answer Key for Student Input of Contemporary Treaty Violations</b>	
<b>Time &amp; Place</b>	<b>Event</b>
<b>1990</b> Kanesatake Pines	Mohawk land defenders resist a Quebec community's plans to build a golf course on the sacred site of their ancestors' burial grounds. Canada sends 4000 soldiers in a military siege that lasts 78 days.
<b>2006</b> Kanonhstaton	Six Nations clan mothers block a settler housing development project after years of writing letters and handing out pamphlets to inform settlers that their proposed building site is on part of the Haldimand Tract that was never ceded. In 1784 the Crown purchased this land from the Mississaugas of the Credit to reward Six Nations for their allyship during the American Revolution (RCAP, Vol.1, p.136). The land was granted to Six Nations in 1788. Since then more and more settlers have encroached onto this land which is legally Six Nations territory.
<b>2014</b> Elsipogtog	The New Brunswick government makes a deal with a Texas oil company to frack on Mi'kmaq land that has never been ceded. Elsipogtog First Nation protests this development by blocking access to their territory. The government sends in the military who shoot tear gas at the land defenders, arrest them, and point sniper rifles at Elders' heads. New Brunswick settlers concerned about the environment ally with First Nations. A moratorium on fracking in New Brunswick is established.
<b>2018</b> Secwepemc Territory	Secwepemc land defender is arrested for blocking construction of a pipeline through her territory.
<b>1980's to present</b>	Millenium Scoop - more Indigenous children taken from their parents than at the height of residential schools. Parents are denied all rights to access their children.