



## Indigenous Peoples: The Vote, Residential Schools and Land Rights

Essential Question suggestions: *What is a just society?*



Kent Monkman, **The Scream**, 2017, Acrylic on canvas, 84" x 126", Collection of the Denver Art Museum, Image courtesy of the artist.

Note: The Scream is one of several paintings by Kent Monkman viewable at Challenging Canada's history through art at <https://www.tvo.org/article/challenging-canadas-history-through-art>



## >> Learning Intentions

Learning Intentions	Success Criteria	
To identify when Indigenous peoples received the right to vote in Canada.	I can identify when Indigenous peoples received the right to vote in Canada.	<input type="checkbox"/>
To describe residential schools and reserve life in Quebec.	I can describe the residential school system and reserve life in Quebec.	<input type="checkbox"/>
To explain the changes in land and ancestral rights.	I can explain the changes in land and ancestral rights.	<input type="checkbox"/>

## >> Some QEP Knowledge targets covered:

Indian residential schools in Québec
a. Indian residential school system in Canada
b. Socio-institutional organization
c. Educational activities

and possibly

Self-determination of Indigenous nations
a. Land claims and political demands
b. Recognition of ancestral rights
c. Statement of the Government of Canada on Indian Policy
d. Governance

## >> General Instructions

The documents below are online sources curated to support basic learning intentions listed in various colours. These learning intentions are drawn directly from the “historical knowledge” and the specific “knowledge to be acquired” in the History of Quebec and Canada provincial program. Typically, learning intentions are to be covered in one to three class periods including preparatory reading/viewing and follow up exercises. A presentation style or a flipped classroom approach could be used here where the teachers simply use these materials to prepare a content overview, video, Powerpoint, etc. See [Document collections and other resources on LEARN: Now what?](#) As well, a few sample learning strategies are **suggested** which could use these documents. [Copy](#) this whole document if you want to alter anything! Remember to visit original sources for more information, contexts for texts, and for higher resolution images. Send any comments or suggestions to [prombough@learnquebec.ca](mailto:prombough@learnquebec.ca)

Note that this collection is being used to construct student texts and media on our Secondary History Site at <https://secondaryhistory.learnquebec.ca/1945-1980/indigenous-peoples-vote-schools-land>







### Overview of the State and First Nations and Inuit

Video by RECITUS to provide context for situation:

<https://www.youtube.com/watch?v=zsUkqDf6knY>



### >> Engagement activity suggestion

#### Image Discussion around Power and Rights

View the Kent Monkman painting entitled "The Scream".

First, discuss what you think is happening in the picture. How does it make you feel?

What social groups are portrayed? Which of these groups have power and which groups do not?

Which groups portrayed in the picture could be considered "part of the government?" Today? In the past?



Kent Monkman, The Scream, 2017, Acrylic on canvas, 84" x 126", Collection of the Denver Art Museum, Image courtesy of the artist.

Note: The Scream is one of several paintings by Kent Monkman viewable at Challenging Canada's history through art at <https://www.tvos.org/article/challenging-canadas-history-through-art>





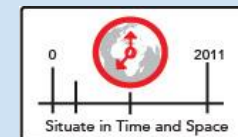
## >> ACTIVITY SUGGESTIONS

### Competency 1 and I.O. Place in Time Voting Rights events:

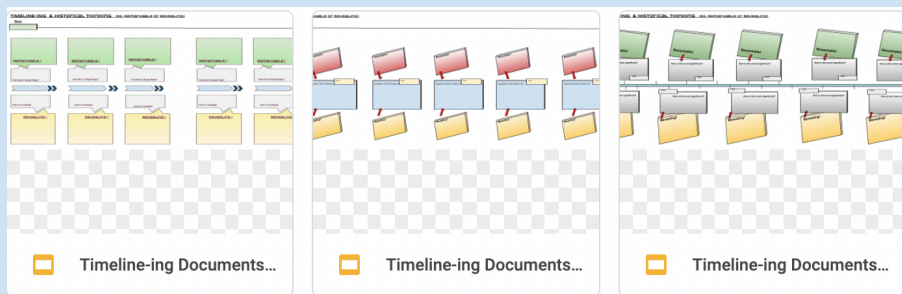
Place in Time Voting Rights events:

Draw up a timeline of significant moments concerning the vote in general and Indigenous voting turning points.

Juxtapose a top layer listing voting rights events and various legal changes won by non-Indigenous groups, with another timeline layer that traces Indigenous voting rights changes over time.



Materials: Choose from various Situate in Time and Space organizers stashed in our storehouse of [Graphic Organizers for Historical Thinking](#)



### Competency 1 and I.O. Establish Facts and Place in Space

Read the documents related to “residential schools and reserve life in Quebec.”

In a paragraph describe the reasons and timing for setting up residential schools in Canada and then in Quebec. Reflect on the examples given of experiences at La Tuque to explain the logic for setting up that school.

Choose another residential school in Quebec or near to Quebec (note that children were sometimes sent out of province). Research the situation, and the experiences of those who went to that school.

On a map locate the school and any Nations or individual reserves that would have been involved.

If using [Cartograf](#), each student can set a common share code to their map so others can view and comment on their work.





## >> ACTIVITY SUGGESTIONS continued

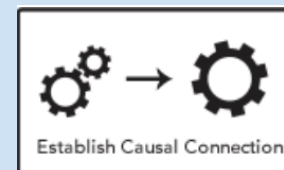
### Competency 2 and I.O.'s:

#### Causal Connections and/or Connections between Facts

Refer to the documents related to “changes in land and ancestral rights.”

Explain facts (and possible connections between facts/concepts/ideologies) as concerns

- 1) the methods of assimilation and causes of declining Indigenous cultures,
- 2) the claims and actions of Indigenous peoples, and
- 3) changes in terms of land claims and ancestral rights.



Note the HQC Program description on page 52:

“In particular, compulsory attendance at residential schools designed to propagate Judeo-Christian culture and assimilate Indigenous peoples into the rest of the Canadian population helped accelerate the decline of certain Indigenous languages and weaken the social fabric in a number of communities. Indigenous ancestral lands were coveted by a state keen to pursue the province’s economic development. The agreements signed with the Cree, Inuit and Naskapi were a reflection of the need for conciliation between the Québec state and the First Nations and Inuit nation, among whom a form of Indigenous nationalism and new leaders were emerging.”

Establish causal connections and make connections between facts, by identifying linked events within specific documents, and by referring to **knowledge elements** and **concepts** in this program

#### HISTORICAL KNOWLEDGE

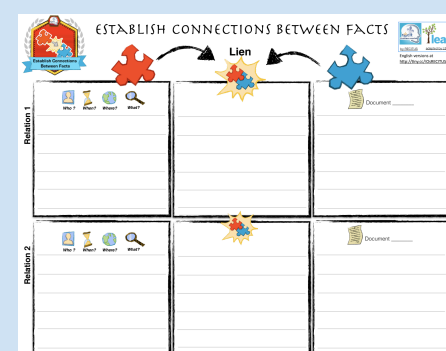
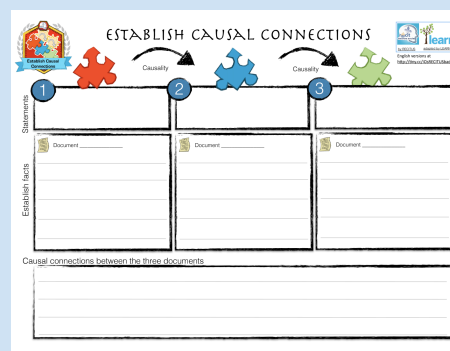
- Power relations in the West
- Urban agglomeration
- Natural growth
- New arrivals
- Regional development
- Canadian federation
- Indian residential schools in Québec
- Consumer society
- Duplessis era
- Neo-nationalism
- Quiet Revolution
- Feminism
- Socio-cultural vitality
- Self-determination of Indigenous nations
- Employer-union relations

#### SPECIFIC CONCEPTS

Feminism • Secularization • Welfare state



Use tools such as [RECITUS badges and guides available here](#)







## >> DOCUMENTS

Learning Intentions	Success Criteria	
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### An overview of voting history in Canada



[Voting Rights in Canada: A Select Timeline](#)



## Learning Intentions

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I can identify when Indigenous peoples received the right to vote in Canada.



## Voting history overview:

**Pre-Confederation:** “As the colonies that came to form Canada in 1867 became self-governing (see Representative Government), they eventually gained control of defining who could vote. [...] All were heavily influenced by English law, which restricted the franchise [the vote] to men with property assets of a specified value and prevented Catholic persons from voting. [...]

Most colonies initially followed the British practice that required eligible voters to take an oath of loyalty. These oaths explicitly renounced papal authority, which disenfranchised Catholics. The references in oaths to the “Christian faith” also excluded Jewish persons. [...]

Finally, women voted regularly in Lower Canada from 1791 until 1849 and there are reports of women voting occasionally in Nova Scotia and New Brunswick. However, for most of this period and in most of the colonies only men could vote. [...]

**First Nations enfranchisement:** Through a process called enfranchisement First Nations people could give up their Indian status and vote in federal elections as early as 1867. (A status Indian is an individual registered under the Indian Act, it is a legal recognition of a person's First Nations heritage and it affords certain rights such as the right to live on reserve land.) The term enfranchisement was used both for those who gave up their status by choice and for the much larger number of Indigenous men and women who lost status automatically for one of several reasons by which the government attempted to eradicate status entirely. This included the loss of status upon completion of university and upon the marriage of a woman to a non-status man....”

Source and more detailed information at: [thecanadianencyclopedia.ca/en/article/franchise](http://thecanadianencyclopedia.ca/en/article/franchise)

See also A History of the Vote in Canada [www.elections.ca/content](http://www.elections.ca/content)

See also Voting in Canada: a short history [www.legalinfo.org/](http://www.legalinfo.org/)

## Voting timeline:

### Upper and Lower Canada

- 1791 *Constitutional Act* establishes Upper and Lower Canada and sets voting rules. Eligible to vote: British subjects over 21 who have not been convicted of a serious criminal offence or treason and meet property ownership requirements. In Lower Canada, women have the vote, but in Upper Canada, the common law prevails, and women are excluded.
- 1792 First elected assemblies in Upper and Lower Canada.
- 1832 Election violence in Montréal results in three deaths.
- 1834 Polling stations deemed too dangerous for women; legislative assembly of Lower Canada adopts law denying them the vote; London disallows the law.
- 1840 *Act of Union* unites Upper and Lower Canada as the Province of Canada. Franchise remains as in *Constitutional Act* of 1791.
- 1841 First elected assembly in the Province of Canada.
- 1844 Successive measures exclude from voting judges, bankruptcy commissioners, customs officials, imperial tax collectors, paid election agents, court clerks and officers, registrars, sheriffs and their deputies, Crown clerks and assistant clerks, Crown land agents, election officials.
- 1848 Responsible government in the Province of Canada.
- 1849 Legislative Assembly of the Province of Canada standardizes electoral law of Upper and Lower Canada.
- 1853 First electoral law ordering preparation of electoral lists from property assessment rolls; measure abandoned in 1855, after lists remain unfinished; adopted again in 1859, after election fraud becomes widespread.
- 1861 First election held using registers (lists) of electors compiled through municipal assessment system.

See source: [CHAPTER 1 – British North America, 1758–1866](#)

## Those who were ineligible to vote in 1867

Table 2.2

### Categories of Citizens Ineligible to Vote, 1867–1885

<b>Nova Scotia</b>	<ol style="list-style-type: none"> <li>Any person who, during the 15 days preceding the election, was remunerated by the government as an employee of one of the following: <ul style="list-style-type: none"> <li>post office</li> <li>public works</li> <li>customs</li> <li>mines</li> <li>lighthouses</li> <li>railroads</li> <li>Crown land office</li> <li>department of revenue</li> </ul> </li> <li>Any person in need who received social assistance or assistance in any amount from a charitable organization during the year preceding the election.</li> </ol>
<b>Quebec</b>	<ol style="list-style-type: none"> <li>Any person remunerated by the government as an employee of one of the following: <ul style="list-style-type: none"> <li>post office (cities and towns)</li> <li>district magistrate</li> <li>sheriff or assistant sheriff</li> <li>customs</li> <li>secretary, undersecretary or clerk of the Crown</li> <li>officer or member of a provincial or municipal police force</li> <li>Crown land office</li> </ul> </li> <li>Any person who collected federal or provincial duties, including excise duties, in the name of Her Majesty.</li> </ol>
<b>Ontario</b>	<ol style="list-style-type: none"> <li>Any person of Indian origin or partly Indian blood, not enfranchised, who resided on a reserve located in a riding where no electoral list existed and who benefited from amounts paid, in the form of annuities, interest or other funds, to the tribe or band of which the person was a member.</li> <li>Any person who, during the 15 days preceding the election, was remunerated by the government as an employee of one of the following: <ul style="list-style-type: none"> <li>post office (cities and towns)</li> <li>judge</li> <li>registrar general</li> <li>chancellor and vice-chancellor of the province</li> <li>prosecutor in a county court</li> <li>Crown land office</li> <li>Crown clerk or assistant clerk</li> <li>sheriff or assistant sheriff</li> </ul> </li> <li>Any person collecting excise duties on behalf of Her Majesty.</li> <li>Any person acting as returning officer or election clerk (deputy returning officers and poll clerks retained the right to vote).</li> <li>Any person working in any capacity for a candidate before or during an election.</li> <li>Any stipendiary magistrate (i.e. paid by an individual).</li> </ol>

See Source: [CHAPTER 2 – From a Privilege to a Right, 1867–1919](#)





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## Specific conditions applied. Different rules for some and others.

"From Confederation until 1920, First Nations had no right to vote in federal or provincial elections. The right to vote during this period was regulated by the Indian Act, which held that "registered Indians" were not permitted to vote in federal elections. (The terms First Nations and Indian – status and non-status – are used interchangeably here, although the latter is used principally because of its frequent usage in legislation and policy statements.) The Indian Act viewed Indians as wards of the state, incapable of managing their own affairs, and the appropriate subjects of paternalistic measures designed to serve their own best interests, even if Indians themselves contested that such measures genuinely were in their own best interests. The point is that during this period, Indians were judged as unworthy and not deserving of the right to vote.

The Indian Act, 1876, introduced the idea of 'voluntary enfranchisement'. As Larry Gilbert explains it,

Enfranchisement was the surrender of Indian status and band membership in return for Canadian citizenship and the right to hold land in fee simple. It was based on the theory that aboriginal peoples in their natural state were uncivilized. Once an aboriginal person acquired the skills, the knowledge and the behavior valued by the civilized society, the aboriginal person might qualify for citizenship.

*The Indian Act, 1876*, allowed Indians to apply for enfranchisement. Applicants who were doctors, lawyers, a Notary Public, minister or priest, or completed a university degree automatically had their applications approved, giving them the right to vote and enabling them to take their share of the land out of the reserve and own it privately. Other Indians who applied for enfranchisement were subject to a review where upon approval they would be "converted" into a "probationary Indian" for three years. After three years, they would then be able to vote and take their share of land out of the reserve. Footnote 21 From 1876 until 1920, only 250 Indians successfully applied for enfranchisement."

Source: [Mapping the Legal Consciousness of First Nations Voters: Understanding Voting Rights Mobilization Elections.ca/](#)



## 1876

The *Indian Act* is created. Any existing Indigenous self-government structures at this time are **extinguished**.

An Indian is defined as "any **male person of Indian blood**" and their children. Provisions include: status women who marry non-status men lose status; non-status women who marry status men gain status and anyone with status who earns a degree or becomes a **doctor, lawyer or clergyman** is also enfranchised,



## 1960

Indigenous peoples are finally allowed to **vote** in federal elections. That is to say, for nearly a century, Indigenous peoples were denied the right to vote on land that had been stolen from them.



## 1961

Compulsory enfranchisement is removed.

Screen shots from "THE INDIAN ACT SAID WHAT?" Timelin at <https://www.nwac.ca/wp-content/uploads/2018/04/The-Indian-Act-Said-WHAT-pdf-1.pdf>



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## From 1867 vote accessible, but sometimes mandatory, and always conditional on giving up Indian Status

"Although Aboriginal persons were permitted to vote from the time of Confederation (within the other limits of the time – Aboriginal women would not have been able to vote until 1918), to act upon the right to vote they would have had to give up their status as Aboriginal persons, and rights they had because of that status. After 1960, this sacrifice was no longer required for Aboriginal persons to vote. Much like the acceptance of women's right to vote, the right for Aboriginal people to vote provincially happened around this time for most provinces. Nova Scotia was unique in having never excluded status Aboriginal men (and women after 1918) from voting; however, due to treaties and societal arrangements, few Aboriginal people were recognized as owners of property – thus excluding many until the property ownership requirement was removed."

Source: <https://www.legalinfo.org/legal-information-topics/voting-history>

## 1885 voting with property permitted

"Through the 1885 Electoral Franchise Act, Macdonald was seeking to consolidate colonial expansion into the west by constituting the federal polity around the owners of private property, i.e., of land that had been converted from the collective control of Indigenous people. As elsewhere in the world, European colonialism in Canada involved taking control of Indigenous people's territories and converting it to the private ownership of European colonizers. Making ownership of property the key to membership in the federal polity explains Macdonald's initial support for giving the vote to women. It also explains why his legislation gave the vote to Indigenous people who met the property qualification. For Macdonald, ownership of private property was the final proof of an individual's acculturation to colonial dominance."

Source: John A. Macdonald, "the Chinese" and Racist State Formation in Canada  
Timothy J. Stanley. Faculty of Education, University of Ottawa via  
<https://ojs.library.queensu.ca/index.php/CRI/article/download/5974/5934>



## "DECLINED WITH THANKS."

"ENFRANCHISED INDIAN." I don't want this box; take it back. It brings me into contact with white-man politics, and demoralizes me.

J. W. Bengough, *Grip*, Toronto, 2 July 1887

"In 1885 Sir John A. Macdonald's Franchise Act gave all adult Indians living in eastern Canada the right to vote without, as in the past, having to give up in exchange any of their special rights as Aboriginals. The Act lasted until 1898 when the franchise was taken away by the Laurier government."

Source and Image source: [www.begbiecontestociety.org/firstnations.htm](http://www.begbiecontestociety.org/firstnations.htm)





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## Oppressive act: Forced to give up status in many cases:

"Indian Act's measures were oppressive, and noted that "Recognition as 'Indian' in Canadian law often had nothing to do with whether a person was actually of Indian ancestry." Indeed, the administration of status was a tool of assimilation and cultural destruction. A First Nations person lost status if they graduated university, became a Christian minister, or achieved professional designation as a doctor or lawyer. In 1961, the government removed Section 112 — the so-called "compulsory enfranchisement" section — to end this and other assimilatory practices. For nearly a century, it was effectively illegal to be a First Nations person in a traditional sense, and impossible to interact with non-Indigenous society in any meaningful way without losing status <https://www.thecanadianencyclopedia.ca/en/article/indian-act>

## However, Indigenous people were left out of the process:

"First Nations people were given a conditional right to vote status at the time of Confederation in 1867. To do so, they had to give up their treaty rights and Indian status. In 1948, a parliamentary committee recommended that all "status Indians" be given the vote, but rules weren't put in place until Diefenbaker's legislation 12 years later. Diefenbaker later told CBC in a November 1971 documentary that he was determined to give First Nations people the vote. "I felt it was so unjust that they didn't have the vote," Diefenbaker said in the The Tenth Decade. "I brought it about as soon as I could after becoming prime minister." Dene chief's feelings 'mixed' Bill Erasmus, national chief of the Dene Nation in the Northwest Territories, told CBC News on Wednesday that he is cautious about applauding the anniversary. Erasmus said Diefenbaker went ahead with something that fundamentally affected the nation-to-nation basis of treaties with the Crown, and he did it without any meaningful consultation with First Nations people. "That's what the whole exercise was about. It was to make us Canadians, and we never had a discussion about that," Erasmus said. "So yes, I think people want to participate in Canadian society, but they need to participate on conditions that they entered into with the Crown. So that's why my feelings are mixed on the question.""

Source: [www.cbc.ca/news/canada/north/first-nations-right-to-vote-granted-50-years-ago-1.899354](http://www.cbc.ca/news/canada/north/first-nations-right-to-vote-granted-50-years-ago-1.899354)



Isaac Jacobs casts his ballot in 1962. First Nations were only given the right to vote in Canada in 1960.

Source: Finally, a reason for First Nations people to vote by Bob Goulais  
[www.anishinaabe.ca/](http://www.anishinaabe.ca/)



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## 1960 “Status Indians” an unconditional right to vote.

"Since Confederation, Indigenous Canadians had been allowed to vote only if they gave up their claims to land and resources agreed to in treaties between First Nations and the Crown, a process known as losing status. That changed on March 10, 1960, when John Diefenbaker's new government passed a law granting “Status Indians” an unconditional right to vote. Passed almost unanimously by the House of Commons, it marked the end of the last Canadian voting restriction based on race or religion."

Source: <https://www.historymuseum.ca/blog/status-indians-are-granted-the-right-to-vote/>

## In Quebec, Indigenous didn't get vote until 1969

Document from RECITUS task:

Situation of Indigenous people from 1945 to 1980 [here](#)

"Since the adoption of the Canadian Constitution in 1867, Aboriginal people have been able to vote. However, the law requires them to give up their Aboriginal status in order to exercise this right as Canadian citizens. This discriminatory measure excludes Aboriginal people from Canadian political life, as few Aboriginal people will deny their origins.

It was not until 1960 that the federal government decided to grant unconditional voting rights to "Indians" living on Canadian reserves. It recognized the right of Aboriginal men to vote in federal elections and to become involved in Canadian politics while maintaining their special status. In Quebec, it was not until May 1969 that Aboriginal men and women acquired the right to vote. It was the last Canadian province to do so."

Source : [Service national du RÉCIT, domaine de l'univers social, QUELLE EST LA SITUATION DES AUTOCHTONES PENDANT LA PÉRIODE DE 1945 À 1980?](#)

Adapted from "Aboriginal Peoples and the Right to Vote", Democracy This Way, [online](#).



John Diefenbaker being named Chief Walking Buffalo by Chief Little Crow of the Sioux Nation, May 1959. Saskatchewan Government Photographic Services, University of Saskatchewan Archives, MG01/XVII/JGD3451



Nick Nickels, *In Hiawatha Council Hall on occasion of federal by-election* (1960), [Bibliothèque et Archives Canada](#), PA-123915, MIKAN 3364668. Public domain



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I can describe the residential school system and reserve life in Quebec.



### Reserves as required by the Royal Proclamation:

“the Royal Proclamation of 1763 declared all land west of the Appalachian Mountains to be the exclusive domain of Indigenous peoples, and required treaty negotiations if such land were to be surrendered. [...]”

In Quebec, colonial officials ignored the Proclamation’s requirements, settling reserve claims as necessary to coincide with settlement or disputed boundaries. The James Bay and Northern Québec Agreement of 1975 marked a new era of modern treaty negotiation. In northern Quebec, many Inuit and Cree settlements enjoy legislative protection and self-governance:

Source: Mccue, Harvey A.. "Reserves". The Canadian Encyclopedia, 05 October 2018, Historica Canada.  
<https://www.thecanadianencyclopedia.ca/en/article/aboriginal-reserves> .

### What are Indian Reserves?

“An Indian Reserve is a tract of land set aside under the Indian Act and treaty agreements for the exclusive use of an Indian band. Band members possess the right to live on reserve lands, and band administrative and political structures are frequently located there. Reserve lands are not strictly “owned” by bands but are held in trust for bands by the Crown. The Indian Act grants the Minister of Indian Affairs authority over much of the activity on reserves. This overarching control is evident in the Indian Act’s definition of Indian reserves:

Reserves are held by Her Majesty for the use and benefit of the respective bands for which they were set apart, and subject to this Act and to the terms of any treaty or surrender, the Governor in Council may determine whether any purpose for which lands in a reserve are used or are to be used is for the use and benefit of the band.”

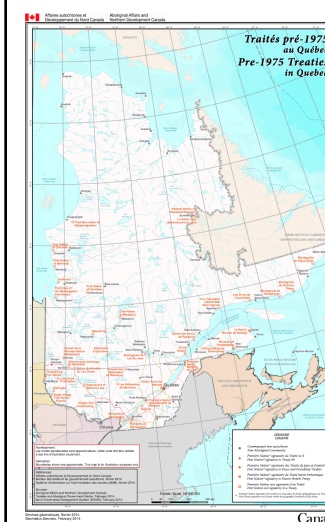
Source: Indian Reserves at <https://indigenousfoundations.arts.ubc.ca/reserves/>

### Indian Lands History in Quebec

Visit this site to scan “a synthesis describing the evolution of Aboriginal Lands in Quebec since their creation. It provides useful information for each Aboriginal land area including the land status, a brief description, a history of the legislative, legal and administrative documents concerning the creation or the transfer of lands, as well as a brief history of the survey of their limits.”

Source: [nrcan.gc.ca/earth-sciences/geomatics/canada-lands-surveys/publications/11098](https://nrcan.gc.ca/earth-sciences/geomatics/canada-lands-surveys/publications/11098)

### Treaties often used.



Pre-1975 Treaties in Quebec <https://www.aadnc-aandc.gc.ca>



Treaties with Indigenous Peoples in Canada

<https://thecanadianencyclopedia.ca/>

(Note: <https://native-land.ca> to see them in full view!)





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## From 1831. First school pre-dates Confederation

“Residential schools were government-funded, church-run institutions, whose mandate was to strip Indigenous children of their cultural and spiritual identity. By forcibly separating Indigenous children from their families, residential schools deprived students of their cultural heritage and community connections, leaving them isolated and vulnerable to abuse.

The first residential school, **The Mohawk Institute**, opened in 1831 in Brantford, Upper Canada, now Ontario. It earned the name “Mushhole” because of the low-quality food it served. It’s remembered today as the precursor to an abusive institutional system.



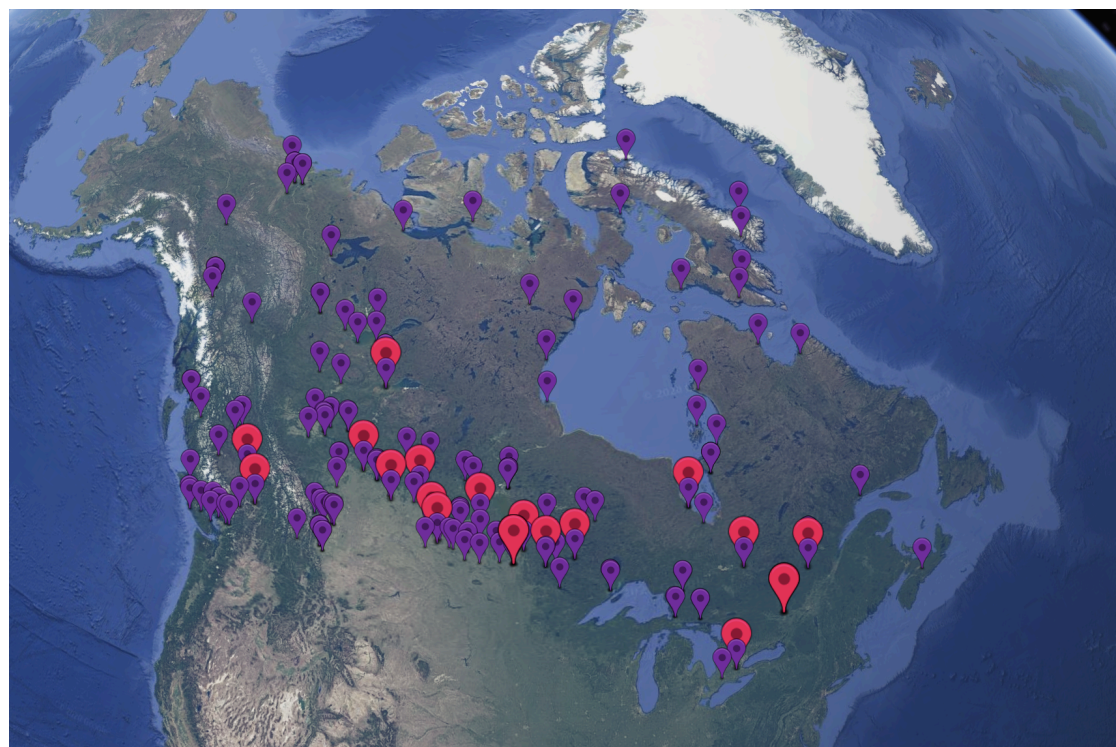
[Location in Cartograf.](#)

See also Mohawk Institute Indian Residential School historic site <https://woodlandculturalcentre.ca/>

“An estimated 150,000 First Nation, Inuit and Métis children were forced to attend residential schools. The residential school system left a profound and lasting impact on Indigenous peoples’ families, identities, communities and relationships. The Truth and Reconciliation Commission, created to learn the truth about what happened in residential schools and to educate people about this aspect of Canadian history, has called it a cultural genocide.”

Source and location in Google Earth: <https://earth.google.com/>

Main Source: [https://earth.google.com](https://earth.google.com/)



Map of Residential Schools All residential school locations across Canada <https://earth.google.com/>



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## Origins of Residential Schools:

### MacDonald, Davin, then 1920 Indian Act

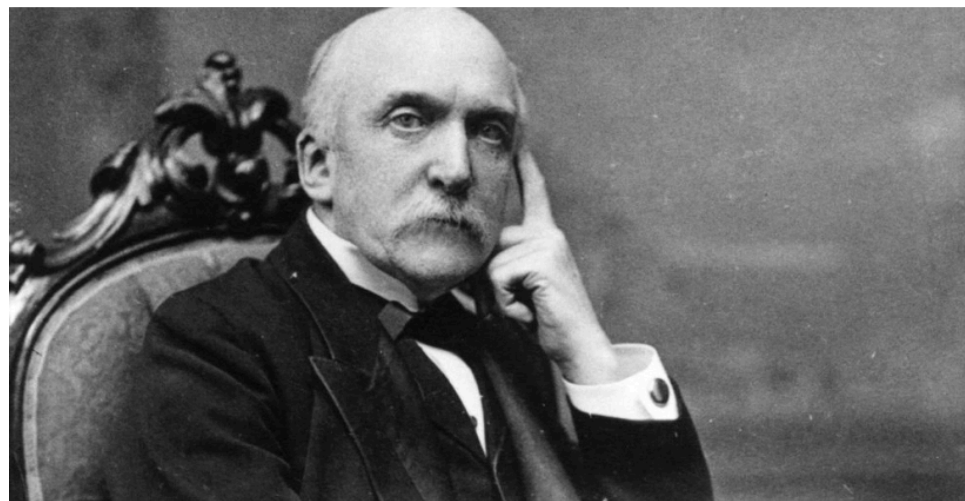
"Prime Minister Sir John A. Macdonald commissioned journalist and politician Nicholas Flood Davin to study industrial schools for Aboriginal children in the United States. Davin's recommendation to follow the U.S. example of "aggressive civilization" led to public funding for the residential school system. "If anything is to be done with the Indian, we must catch him very young. The children must be kept constantly within the circle of civilized conditions," Davin wrote in his 1879 Report on Industrial Schools for Indians and Half-Breeds (Davin's report can be read here.)

In the 1880s, in conjunction with other federal assimilation policies, the government began to establish residential schools across Canada. Authorities would frequently take children to schools far from their home communities, part of a strategy to alienate them from their families and familiar surroundings. In 1920, under the Indian Act, it became mandatory for every Indian child to attend a residential school and illegal for them to attend any other educational institution."

Source: The Residential School System [/indigenousfoundations.arts.ubc.ca/](http://indigenousfoundations.arts.ubc.ca/)

"The fact that racism was a prevalent view in the 1800s does not excuse Davin's actions that furthered the mechanisms of pain and hardship for indigenous peoples. He may have laid the groundwork for part of the West to expand, but if we take the indigenous perspective into account, he also laid the intellectual groundwork for Canada to dispossess indigenous lands from indigenous groups. To attempt to kill the Indian within the child. To disappear us."

Source: <https://leaderpost.com/opinion/columnists/leon-thompson-column>



Source: Nicholas Flood Davin, whose infamous 1879 report supported the Indian residential school system. <https://leaderpost.com/opinion/columnists/leon-thompson-column>



Students and family members, Father Joseph Hugonnard, Principal, staff and Grey Nuns on a hill overlooking the Fort Qu'Appelle Indian Industrial School, Lebreton, Saskatchewan, May 1885. . LAC PA-118765, Oliver Buell, May 1885 via [www.begbiecontestssociety.org/firstnations.htm](http://www.begbiecontestssociety.org/firstnations.htm)



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To describe residential schools and reserve life in Quebec.

I can describe the residential school system and reserve life in Quebec.



## Where and why were residential schools setup in Quebec?

“Although several schools had been established in the other Canadian provinces, Québec was left out. Though there were two residential schools in Fort George that opened in the 1930’s, it was not until the mid-1940s that pressure was exerted to create new Indian residential schools. This pressure came mainly from the Oblate Fathers.”

Source: Translation of an excerpt from H. Goulet (2016). *Histoire des pensionnats indiens catholiques au Québec: le rôle déterminant des pères oblats*. Montréal: Presses de l'Université de Montréal, p. 57

### Indian residential schools in Québec

	Opened	Closed
<b>St-Marc-de-Figuery Indian Residential School, Amos (CC*)</b>	<b>1955</b>	<b>1973</b>
<b>St. Philip’s Indian Residential School, Fort George (AC**)</b>	<b>1934</b>	<b>1979</b>
<b>Fort George Catholic Indian Residential School, Fort George (CC)</b>	<b>1937<sup>1</sup></b>	<b>1980</b>
<b>La Tuque Indian Residential School, La Tuque (AC)</b>	<b>1962</b>	<b>1980</b>
<b>Pointe Bleue Indian Residential School, Pointe Bleue (CC)</b>	<b>1960</b>	<b>1973</b>
<b>Sept-Îles Indian Residential School, Sept-Îles (CC)</b>	<b>1952</b>	<b>1971</b>

<sup>1</sup> Official recognition by the Department of Indian Affairs.

\*CC: Catholic Church

\*\*AC: Anglican Church

Based on H. Goulet (2016). *Histoire des pensionnats indiens catholiques au Québec: le rôle déterminant des pères oblats*. Montréal: Presses de l'Université de Montréal.



“About 6,000 of Canada's remaining 80,000 residential school survivors are from aboriginal territories in Quebec. The majority of the schools were established in remote Cree, Inuit, Innu or Pesamit communities and run by the Catholic or Anglican Church. Memories of physical and sexual abuse, overcrowded living conditions and psychological torment haunt many of the survivors to this day.”

Source: Quebec Residential Schools  
<https://www.pressreader.com/canada/montreal-gazette/20130425/281595238025537>

The above two documents were taken from the [MEES trial model for Indian Residential Schools in Quebec](#).





Learning Intentions	Success Criteria	
To describe residential schools and reserve life in Quebec.	I can describe the residential school system and reserve life in Quebec.	<input type="checkbox"/>

 <p>AMOS (SAINT-MARC-DE-FIGUERY)</p>	 <p>FEDERAL HOSTEL AT GEORGE RIVER (KANGIQSUALUJJUAQ)</p>	 <p>FEDERAL HOSTEL AT GREAT WHALE RIVER (POSTE-)</p>	 <p>FEDERAL HOSTEL AT PAYNE BAY (BELLIN)</p>
 <p>FEDERAL HOSTEL AT PORT HARRISON (INOUCDJOU)</p>	 <p>FORT GEORGE CHURCH OF ENGLAND (ST. PHILIP'S)</p>	 <p>FORT GEORGE HOSTELS</p>	 <p>FORT GEORGE ROMAN CATHOLIC (RESIDENCE COUTURE)</p>
 <p>LA TUQUE</p>	 <p>MISTASSINI HOSTELS</p>	 <p>POINTE BLEUE</p>	 <p>SEPT-ILES (MALIOTENAM)</p>

**Quebec Residential Schools:** The above list of schools are institutions recognized in the Indian Residential Schools Settlement Agreement (IRSSA).

Visit original source by clicking the text below the images above. There you will find additional texts on each school. Source main page: [Quebec Residential Schools](#)



Learning Intentions	Success Criteria	
To describe residential schools and reserve life in Quebec.	I can describe the residential school system and reserve life in Quebec.	<input type="checkbox"/>

## Why were residential schools setup in Quebec?

“Beginning at the end of the 19th century and throughout the 20th century, the Canadian government, joining forces with the Churches, wanted to assimilate the First Nations into White culture. To do this, First Nations children were sent to residential school from the age of five or six (for the youngest children) and thus separated, geographically and culturally, from their families and their roots for at least ten months of the year. [...] At these schools, First Nations children were taught a language other than their own (French or English, depending on the province), a different religion (Catholic or Protestant), and had to wear the White people's clothing [...].”

Translation of an excerpt from G. Ottawa (2010). Les pensionnats indiens au Québec: un double regard. Québec: Éditions Cornac, p. 12.

“The [Bagot Commission] proposed implementing a system of farm-based boarding schools situated far from parental influence—the **separation of children from their parents being touted as the best means by which to sustain their civilizing effects.**”

Source: Legacy of Hope Foundation (2011). 100 Years of Loss: the Residential School System in Canada. Ottawa: Legacy of Hope Foundation, p. 5. [our bold emphasis of text]

Note: The above two documents were taken from the [MEES trial model for Indian Residential Schools in Quebec](#).



Taking children to Sioux Lookout School. - [1940?]. Accession Number P2014-05 via [Search](#) then <http://archives.anglican.ca/en/permalink/graphics10867>





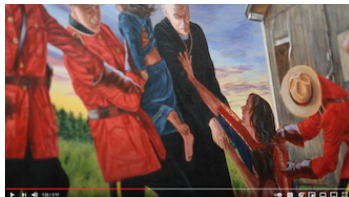
Learning Intentions	Success Criteria	
To describe residential schools and reserve life in Quebec.	I can describe the residential school system and reserve life in Quebec.	<input type="checkbox"/>

## What were the effects of residential schools on indigenous children, families, communities?

“Up until the final report from the Truth and Reconciliation Commission, published in 2015, most Canadians were ignorant of the severity and trauma of residential schools: thousands upon thousands of children were abused, with estimates as high as 30,000 dead or missing. It is almost impossible to imagine the damage to children forcibly removed from loving families, and the agony felt by the parents. Surviving sexual and physical abuse, many were starved, and sometimes even used as guinea pigs for medical experiments. They were forced into free labour, made to feel shame about who they were, and in the process lost their languages and ties to their cultures. The last federally funded residential school finally closed in the 1990s, and the intergenerational trauma of these experiences continues to reverberate in our families and communities in varying degrees of psychological and social dysfunction. Through the witness of many thousands of residential school survivors in the Truth and Reconciliation Commission, Canadians have now been confronted with the dark past that haunts this nation.”

Source: Kent Monkman, [SHAME AND PREJUDICE: A Story of Resilience](#). Text from forward by Kent Monkman in the exposition brochure here:  
[https://agnes.queensu.ca/site/uploads/2017/07/Monkman\\_Brochure.pdf](https://agnes.queensu.ca/site/uploads/2017/07/Monkman_Brochure.pdf)

To hear Kent Monkman as he reflects on the intergenerational trauma and on the effects of colonialism in the he grew up in Winnipeg, view the video [Shame and Prejudice: Artist Kent Monkman's story of resilience](#)



**Kent Monkman, Study for The Removal of Children, 2016, Acrylic on panel, 18.5" x 23", Image courtesy of [the artist](#)**

This is one of several paintings by Kent Monkman that are available at Challenging Canada's history through art at [Challenging Canada's history through art](#). Visit the site and consider other issues related to residential schools and to the government's role and relationship with Indigenous nations in general. Teachers may also want to first preview other appropriate [Kent Monkman's](#) images and contexts as well.





Learning Intentions	Success Criteria	
To describe residential schools and reserve life in Quebec.	I can describe the residential school system and reserve life in Quebec.	<input type="checkbox"/>

## Where and why were residential schools setup in Quebec?

### La Tuque School described by Anglican.ca site:

#### English school that changed to French after 1969 Government Control.

"In the fifteen years following World War II, the number of Indian children attending schools (government, church or native run) in Canada doubled from 20,000 to about 40,000. Those attending high school grew by 400 per cent in this period. By 1960, Ottawa projected the need for 60 new classrooms a year, just to keep up with population growth and to replace outdated buildings. First Nations communities, soon empowered to establish their own schools, also could not keep pace with demand and acquiesced to continued government involvement in educating their children. In this context and in Quebec, Indian Affairs made plans for a large centrally located residential school at La Tuque, 150 km north of Trois Rivières. It would serve primarily non-French speaking Protestant children from Cree communities in the western interior of Quebec. At the time, the only Anglican run school in the Province was at Fort George, the few remaining residential schools being operated by Roman Catholic Orders. An urban location with close proximity to municipal elementary and high schools was an important criterion for selecting La Tuque. The school would be built by the government on 9.7 acres of land (purchased by Ottawa in 1958) and managed by the Missionary Society of the Church of England in Canada (MSCC). It was the last new church run school to open before the government assumed management of all residential schools in 1969. There was no local Anglican mission associated with the school. [...]

French was first proposed as the language of instruction but Indian Affairs recommended English as most students had no knowledge of French, being either English speaking or fluent only in their native tongue. The majority of students were drawn from the **Mistissini** Band (baptized Anglicans). In later years increasing numbers of children from the **Waswanipi** Band were enrolled along with small numbers from other inland bands. Due to frequent overcrowding at St. Philip's School at **Fort George**, some of its students from coastal bands were accepted at La Tuque. [...]

From April 1, 1969 until final closing June 30, 1978, the government was completely responsible for the school's operation. By the mid-1970s the majority of students were receiving instruction in French. Following the school's closing, most native children were educated at new schools set up at their reserves, managed jointly by the Cree School Board formed in 1978." Source: <https://www.anglican.ca/tr/histories/la-tuque-quebec/>

See also Canadian Geographic @CanGeo "Canada's Residential Schools" project using Google Earth at <https://earth.google.com/web/data=CiQSIhlgYTBINWFkNDVhMjBiMTFIN2IzZmQzZjBhY2YwNDZiOWE>



Screenshots from Quebec Residential Schools list at NCTR site

[https://memorial.nctr.ca/?page\\_id=1108](https://memorial.nctr.ca/?page_id=1108)

View location at

<https://earth.google.com/>



[See location in Cartograf](#)



Learning Intentions	Success Criteria	
To describe residential schools and reserve life in Quebec.	I can describe the residential school system and reserve life in Quebec.	

## La Tuque student tells her story:

"Diane Bossum was six years old when she was taken from her parents in Masteuiash, in Quebec's Saguenay–Lac-Saint-Jean region, and sent to a residential school in La Tuque, Que. "I received spankings because I didn't speak English. There was nobody to come and hug me. We didn't receive love at the residential schools," Bossum says. Former CBC reporter William Tagoona remembers being torn from his mother's arms and sent to a school in Churchill, Manitoba. "Even the smell of the sheets were, to me, very foreign. It was very scary." Tagoona says students would form gangs to protect each other from bullies and from staff. He says he witnessed sexual abuse, but it took him a while to realize what he had seen. "It never happened to me personally, but when I look back know I know these things happened to my friends," he says. After the Truth and Reconciliation Commission released its final report, Tagoona says he believes Canadians are ready to acknowledge what happened."

Source: Residential school survivors share memories after TRC report (Montreal)

[cbc.ca/news/canada/montreal/](http://cbc.ca/news/canada/montreal/)

See also: The last principal at La Tuque BY MARITES N. SISON

<https://www.anglicanjournal.com/the-last-principal-at-la-tuque/>

See also LA TUQUE RESIDENTIAL SCHOOL RAZED – DEMOLITION IS CLOSURE FOR HUNDREDS OF ABDUCTED CREE CHILDREN HELD AT THE SCHOOL FEBRUARY 17, 2006 • BY STEVE BONSPIEL [www.nationnewsarchives.ca/](http://www.nationnewsarchives.ca/)



LA TUQUE

Screenshot from Quebec Residential Schools list at NCTR site  
[https://memorial.nctr.ca/?page\\_id=1108](https://memorial.nctr.ca/?page_id=1108)



Learning Intentions	Success Criteria	
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## Document: Memories of Residential School

"Marcel Petiquay was 6 years old when they took him away. He says a nun literally snatched him from his mother's arms and put him on a train that sent him 700 kilometres west of his home on the Wemotaci territory. When he arrived at the St. Marc's Indian Residential School in Amos, he was separated from his siblings, given an ID number and forbidden from speaking Atikamekw, his native language.

"It was a long, lonely ride to a place I'd never been before," Petiquay told The Gazette. "I was a child, it was terrifying. I'll never forget that day."

For 12 years, administrators at the federally run school did everything they could to break Petiquay. He was routinely beaten and humiliated in an attempt to strip him of his identity as an aboriginal person. The priests who ran the institution forced Petiquay to abandon his religious beliefs and embrace Catholicism.

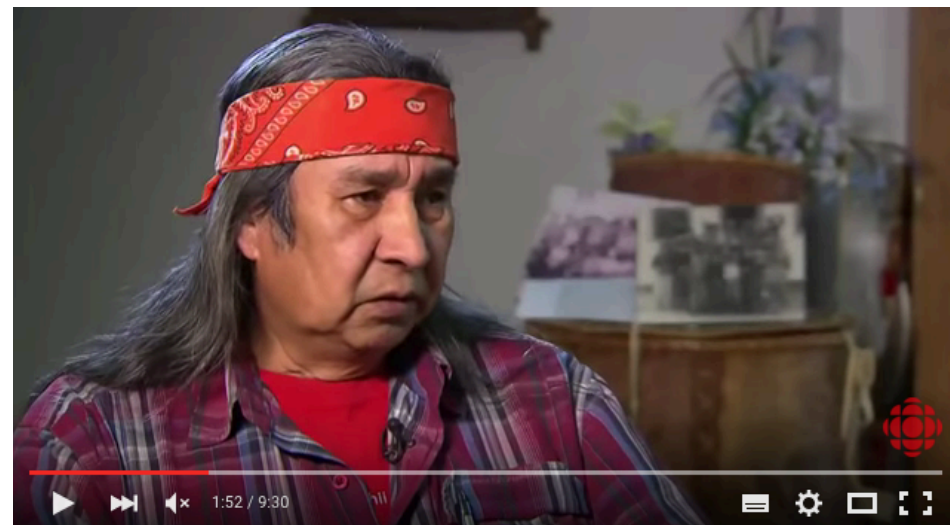
Source: From the Archive: Victims of residential schools gather <https://montrealgazette.com/>



[Wemotaci territory location in Cartograf.](#)



[St. Marc's Indian Residential School in Amos in Cartograf](#)



*"It was a trip for the age I was, I don't know how many hours, but it was very long. The day I arrived at the residential school, it was the haircutting session, that is to say, they cut our hair. [...]"*

*We were forced to speak French and I couldn't understand what they said sometimes. And when you didn't understand it was a kick in the behind or a slap in the back of the head. We weren't supposed to speak our language. [...]"*

Source : Radio-Canada, *Les pensionnats de la honte* (2013), [YouTube](#).  
via RECITUS task: Situation of Indigenous people from 1945 to 1980 [here](#)





Learning Intentions	Success Criteria	
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## English Document and other video options :

Text from the first few minutes of "Recounting the horrors of St. Anne's residential school"

*"I went in there when I was at the age of six, in 1958, I was just being led to the school. I was quite excited initially, because of the excitement of seeing my other kids and friends, and I looked forward to it, in fact. But soon that turned around quite drastically as [they] started to set some rules down.*

*I was admitted in there 10 months a year, without having any visitations other than a couple hours every Sunday. And then we'd go back again in the evening... we had strict rules, in the dorms, couldn't use the washroom at night [...] we were punished if we were caught [...] and if you got caught they were made to drink cod liver oil until it made them sick. [...] and then the boys started to tell me they were going to do the electric chair on us."*

Source: CBC News: Recounting the horrors of St. Anne's residential school

<https://www.youtube.com/watch?v=QJ9ghYATUm0>



## Other alternate videos in English:

A residential school survivor shares his story of trauma and healing <https://www.youtube.com/watch?v=ddZEeeaozDE>

Residential Schools <https://www.youtube.com/watch?v=9TeW4hW1QD0>

Stolen Children | Residential School survivors speak out <https://www.youtube.com/watch?v=vdR9HcmiXLA>

A quite different (but similar perspective!) of a White child in same schools:

Non-indigenous residential school survivor speaks about his childhood at St. Anne's <https://www.youtube.com/watch?v=SyVrohwsHX8>

CBC Archives sections <https://www.cbc.ca/archives/entry/the-eyes-of-children-life-at-a-residential-school>

Propaganda Film: CBC-TV visits a residential school in 1955 <https://www.cbc.ca/archives/cbc-tv-visits-a-residential-school-in-1955-1.4667021>



Learning Intentions	Success Criteria	
To describe residential schools and reserve life in Quebec.	I can describe the residential school system and reserve life in Quebec.	<input type="checkbox"/>

## Living conditions at the residential schools

“Residential school students did not receive the same education as the general population in the public school system, and the schools were sorely underfunded. Teachings focused primarily on practical skills. Girls were primed for domestic service and taught to do laundry, sew, cook, and clean. Boys were taught carpentry, tinsmithing, and farming. Many students attended class part-time and worked for the school the rest of the time: girls did the housekeeping; boys, general maintenance and agriculture. This work, which was involuntary and unpaid, was presented as practical training for the students, but many of the residential schools could not run without it. With so little time spent in class, most students had only reached grade five by the time they were 18. At this point, students were sent away. Many were discouraged from pursuing further education.

Abuse at the schools was widespread: emotional and psychological abuse was constant, physical abuse was meted out as punishment, and sexual abuse was also common....

Read more at source: The Residential School System  
[https://indigenousfoundations.arts.ubc.ca/the\\_residential\\_school\\_system/](https://indigenousfoundations.arts.ubc.ca/the_residential_school_system/)



**Children's dining room, Indian Residential School, Edmonton, Alberta. Between 1925-1936.** United Church Archives, Toronto, From Mission to Partnership Collection. via [https://indigenousfoundations.arts.ubc.ca/the\\_residential\\_school\\_system/](https://indigenousfoundations.arts.ubc.ca/the_residential_school_system/)



Learning Intentions	Success Criteria	
To describe residential schools and reserve life in Quebec.	I can describe the residential school system and reserve life in Quebec.	

## Document: The Natashquan reserve

Document used in RECITUS task:

The Situation of Indigenous people from 1945 to 1980 [here](#)

"Living with 8 or 10 people in a shanty of 15 by 15 feet, with no electricity, no running water, no sanitary facilities, living in a plank shack loosely covered with tar paper, uninsulated, low ceilings, with doors and windows that let the wind in, stove pipes that let the room smoke... better still the tent."

Observe the aerial view of the Natashquan reserve.

According to Aude Maltais Landry, one can observe a lack of concordance between the winding paths traced by the Innu and the two straight lines of the houses.

Quick translation of source text: Sylvie Vincent, «La maison, foyer de l'acculturation», *Recherches amérindiennes au Québec* 5, n° 4-5, 1975, p. 2-3.



[Location in Cartograf](#)



Image source : «Vue aérienne de la réserve indienne de Natashquan», vers 1962. BAnQ Sept-Îles, Fonds Pauline Laurin, P60, S1, SS5, P13. dans Aude Maltais Landry, *Récits de Nutashkuan : la création d'une réserve indienne en territoire innu*, Mémoire de maîtrise en histoire, Université Concordia, octobre 2014, p. 68.





Learning Intentions	Success Criteria	
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## Children taught to reject their own cultures

“The priests also staged short plays in which young Indians were cast as Indians. These short scenes were purported to be historical and their only purpose was to prove just how wrong the traditions associated with Aboriginal culture were. During performances, shows or gatherings, the children were forced to wear traditional dress as if it were a costume, thus destroying its meaning as the symbol of their traditions.”

Translation of an excerpt from G. Ottawa (2010). *Les pensionnats indiens au Québec: un double regard*. Québec: Éditions Cornac, p. 74. Source: [MEES trial model for Indian Residential Schools in Quebec](#).

“The school curriculum included teaching “Indian” so children could write to their parents. English was also taught. Arithmetic served the purpose of enabling boys to measure wood and girls to measure fabric. Indeed, training for manual labour was given singular importance in the schools: sewing and cooking for the girls; cooking for the boys, useful above all for jobs on boats and as hunting and fishing guides; and carpentry courses for building housing on the reserves.”

Translation of an excerpt from H. Goulet (2016). *Histoire des pensionnats indiens catholiques au Québec: le rôle déterminant des pères oblats*. Montréal: Presses de l'Université de Montréal, p. 69. Source: [MEES trial model for Indian Residential Schools in Quebec](#).



*The Indian residential school hockey team of Maliotenam, Québec, Canada. Indian and Northern Affairs Canada / Library and Archives Canada, PA-212964.*

Source: [MEES trial model for Indian Residential Schools in Quebec](#).



## Learning Intentions

## Success Criteria

To describe residential schools and reserve life in Quebec.

I can describe the residential school system and reserve life in Quebec.



### The shift away from the residential school system

"By the 1950s, it was clear that assimilation was not working. Aboriginal cultures survived, despite all the efforts to destroy them and despite all the damage done. The devastating effects of the residential schools and the particular needs and life experiences of Aboriginal students were becoming more widely recognized. The government also acknowledged that removing children from their families was severely detrimental to the health of the individuals and the communities involved. In 1951, with the amendments to the Indian Act, the half-day work/school system was abandoned.

The government decided to allow Aboriginal children to live with their families whenever possible, and the schools began hiring more qualified staff. In 1969, the Department of Indian Affairs took exclusive control of the system, marking an end to church involvement. Yet the schools remained underfunded and abuse continued. Many teachers were still very much unqualified; in fact, some had not graduated high school themselves.

In the meantime, the government decided to phase out segregation and begin incorporating Aboriginal students into public schools."

Read more at source: **The Residential School System**

[https://indigenousfoundations.arts.ubc.ca/the\\_residential\\_school\\_system/](https://indigenousfoundations.arts.ubc.ca/the_residential_school_system/)

### Indian day schools

'The damage..was just as severe as residential schools,' says former student



Charlotte Bush teaches a class at the Roman Catholic Kateri Tekakwitha School in Kahnawake, Que., in 1952. (Kateri Center). Source and larger original at : [cbc.ca/news/indigenous/](http://cbc.ca/news/indigenous/)



Source and more information on Kahnawake's experience at

**120 years of Indian day schools leave a dark legacy in Kahnawake Mohawk Territory**, by [Jessica Deer](http://jessica-deer.com) at [cbc.ca/news/indigenous/](http://cbc.ca/news/indigenous/)





Learning Intentions	Success Criteria	
To describe residential schools and reserve life in Quebec.	I can describe the residential school system and reserve life in Quebec.	

## Reserve Life - Developing Nations within Canada

“Indian reserves are the most visible reminder of the separation of aboriginal people from the rest of Canada and other Canadians. Illness patterns and social conditions in Native communities closely parallel those in developing nations. While they continue to have a large burden of infectious diseases, these groups also have an increased incidence of chronic and lifestyle diseases as well as environment-related conditions.”

Source: Indian Reserves: Canada's Developing Nations Richard J. Musto  
<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2280309/>

“Poverty, housing conditions, quality/quantity of education and political autonomy all impact the well being of Aboriginal peoples and their communities. (see Social Conditions of Aboriginal People) [...] Aboriginal families devote a larger share of income towards necessities than the average family. According the 2011 Survey of Labour and Income Dynamics, 17.3 per cent of Aboriginal people (approximately one in six) experienced low incomes, twice the rate of the general Canadian population. This means that Aboriginal people are twice as likely to spend more of their incomes on the basic necessities of food, shelter and clothing than the average Canadian. When one considers the higher cost of living in northern communities, and increased operating and utility costs for rural communities,... Low-income status impacts economic wellbeing by restricting homeownership capabilities, educational opportunities and overall wealth.

Source: Trovato, Frank et al. "Economic Conditions of Indigenous Peoples in Canada". The Canadian Encyclopedia, 19 August 2019, Historica Canada.  
<https://www.thecanadianencyclopedia.ca/en/article/aboriginal-people-economic-conditions>.

See also Social Conditions of Indigenous Peoples in Canada at  
<https://www.thecanadianencyclopedia.ca/en/article/native-people-social-conditions>



Source: Rapid Lake reserve of the Barrière Lake Algonquins, Quebec,  
[https://commons.wikimedia.org/wiki/File:Rapid\\_Lake\\_EN\\_1.JPG](https://commons.wikimedia.org/wiki/File:Rapid_Lake_EN_1.JPG) under [by-sa/3.0/](https://creativecommons.org/licenses/by-sa/3.0/) license





Learning Intentions	Success Criteria	
To explain the changes in land and ancestral rights.	I can explain the changes in land and ancestral rights.	<input type="checkbox"/>

## 1951 Indian Act - Indigenous could legally organize, but...

It was no longer illegal for Indigenous Peoples to organize politically to fight for their rights. And performing cultural activities was no longer illegal.

Source: Appendix B: Indian Act Timeline

<https://opentextbc.ca/indigenizationfoundations/back-matter/appendix-b-indian-act-timeline/>

Amendments to the Indian Act in 1951 made it no longer illegal for First Nations people to:

- gather in groups of more than three
- leave the reserve without a pass
- hire a lawyer
- own property
- practise their culture

But many of the more harmful provisions still remained, including:

- the definition of who is an “Indian”
- the reserve system
- residential school policies
- an imposed system of government

As of 2017, all of these provisions still remain, except residential schools.”

Source: Source The Indian Act

<https://opentextbc.ca/indigenizationfoundations/chapter/the-indian-act/>



Source: Source The Indian Act

<https://opentextbc.ca/indigenizationfoundations/chapter/the-indian-act/>



Learning Intentions	Success Criteria	
To explain the changes in land and ancestral rights.	I can explain the changes in land and ancestral rights.	

## Treaties with Indigenous Peoples in Canada: Reserves means giving up land for certain rights

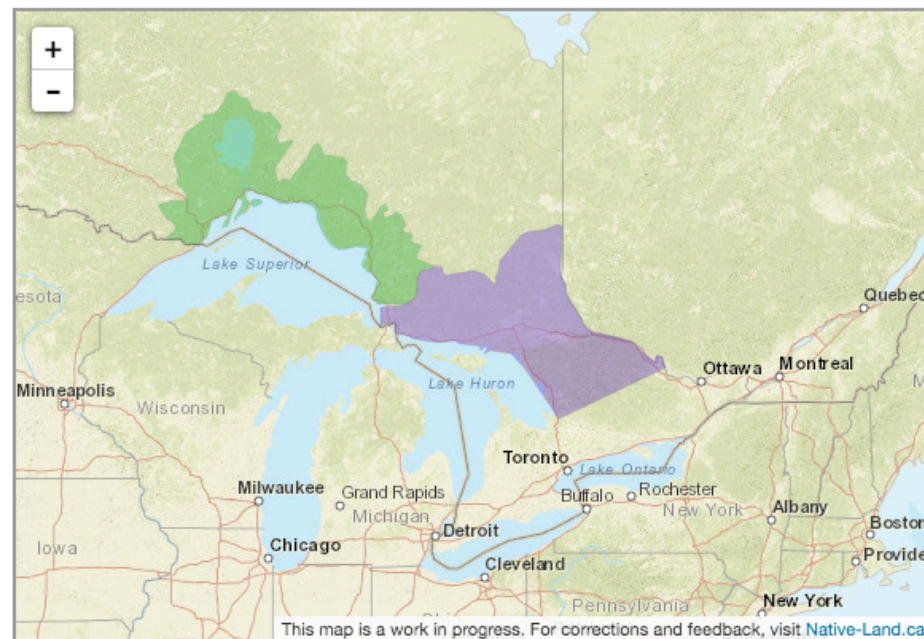
“Indigenous treaties in Canada are constitutionally recognized agreements between the Crown and Indigenous peoples. Most of these agreements describe exchanges where Indigenous nations agree to share some of their interests in their ancestral lands in return for various payments and promises. On a deeper level, treaties are sometimes understood, particularly by Indigenous people, as sacred covenants between nations that establish a relationship between those for whom Canada is an ancient homeland and those whose family roots lie in other countries. Treaties therefore form the constitutional and moral basis of alliance between Indigenous peoples and Canada.”

[...]

“The concept of reserves was advanced in 1850, when Crown representative William Benjamin Robinson secured agreement from Indigenous leaders to “cede, grant, and convey unto Her Majesty” about 50,000 square miles (129,500 km<sup>2</sup>) north of the upper Great Lakes. These transactions, known as the Robinson-Huron and Robinson-Superior treaties, provided for the creation of 24 new reserves, each to be held by the Crown for the “use and benefit” of the nations whose leaders’ names and marks were on the agreements.

In the Robinson Treaties, the Crown promised that Indigenous peoples could hunt and fish throughout the ceded territory “as they have heretofore been in the habit of doing.” This promise, the first of its kind in an Indigenous treaty, was made, Robinson explained, so that Indigenous peoples could not make future claims in return for the loss of their usual means of support.”

Source: Hall, Anthony J.. "Treaties with Indigenous Peoples in Canada". The Canadian Encyclopedia, 19 August 2019, Historica Canada.  
[the canadian encyclopedia.ca/en/article/aboriginal-treaties](https://www.thecanadianencyclopedia.ca/en/article/aboriginal-treaties) . Accessed 22 January 2020.



Robinson Treaties.  
(courtesy Victor Temprano/Native-Land.ca)

Source: <https://native-land.ca/maps/treaties/robinson-huron-treaty-61-1850/>  
and <https://native-land.ca/>



Learning Intentions	Success Criteria	
To explain the changes in land and ancestral rights.	I can explain the changes in land and ancestral rights.	<input type="checkbox"/>

## The 1969 White Paper: Make First Nations equal to Canadians?

“The 1969 White Paper (formally known as the “Statement of the Government of Canada on Indian Policy, 1969”) was a Canadian government policy paper that attempted to abolish previous legal documents pertaining to Indigenous peoples in Canada, including the Indian Act and treaties, and assimilate all “Indian” peoples under the Canadian state.

By the 1960s, the impact of European settlement had disastrous effects on Aboriginal populations throughout Canada. [...] Meanwhile, the Government of Canada had promised, via treaties and other legal documents, to recognize First Nations’ sovereignty and land title and claims.

[...] Presenting the White Paper in 1969, Chrétien and Trudeau proposed to deal with Indigenous issues definitively. The paper saw policies that pertained to First Nations were exclusionary and discriminatory, as they did not apply to Canadians in general. Trudeau and Chrétien’s White Paper proposed to eliminate “Indian” as a distinct legal status – therefore making First Nations “equal” to other Canadians. They also proposed to dismantle the Department of Indian Affairs within five years, repeal the Indian Act, and eradicate all treaties between First Nations and Canada. The White Paper would convert reserve lands to private property owned by the band or its members, transfer all responsibility for services to provincial governments, appoint a commissioner to settle all land claims and provide funds for economic development. [...]

## Response!

The backlash to the 1969 White Paper was monumental. Major opposition emerged from several organizations, including the National Indian Brotherhood and its provincial chapters. Many felt the document overlooked concerns raised during consultations and appeared to be a final attempt to assimilate Indigenous peoples into the Canadian population.

Source: Lagace, Naithan and Niigaanwewidam James Sinclair. "The White Paper, 1969". The Canadian Encyclopedia, 21 May 2019, Historica Canada.

<https://www.thecanadianencyclopedia.ca/en/article/the-white-paper-1969> . Accessed 22 January 2020.

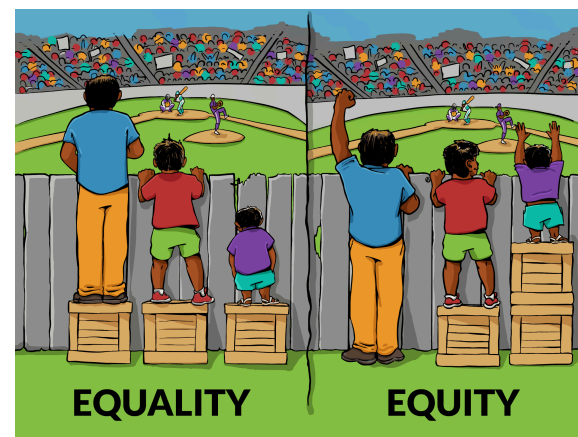


Image source: Interaction Institute for Social Change | Artist: Angus Maguire. via <https://interactioninstitute.org/illustrating-equality-vs-equity/>





Learning Intentions	Success Criteria	
To explain the changes in land and ancestral rights.	I can explain the changes in land and ancestral rights.	<input type="checkbox"/>

## Brown Paper to Red Power

“In November 1969, a conference hosted over 140 bands and resulted in the development of the Union of British Columbia Indian Chiefs. This organization rejected the White Paper, and produced a document entitled “A Declaration of Indian Rights: The BC Indian Position Paper” [1970] (also called the Brown Paper) that asserted Indigenous peoples continued to hold Aboriginal title to land. Similar documents and policies would be passed by organizations in Manitoba, Saskatchewan and in eastern Canada. Public demonstrations and marches would be held rebuking Trudeau’s White Paper, demanding fair and appropriate action on Indigenous issues. This movement would be called “Red Power.” [...]

“Aboriginal activists and their allies continued to work on issues arising from this time period. In 1973, the Supreme Court decided on the case Calder v. British Columbia, agreeing that Aboriginal title to land existed before European colonization of North America. The 1982 Constitution Act included section 35, which recognized and affirmed Aboriginal and treaty rights within Canada.”

Source: Lagace, Naithan and Niigaanwewidam James Sinclair. "The White Paper, 1969". The Canadian Encyclopedia, 21 May 2019, Historica Canada.  
<https://www.thecanadianencyclopedia.ca/en/article/the-white-paper-1969> . Accessed 22 January 2020.

See also "The Contemporary relevance of the Historical Treaties to Treaty Indian peoples By Leon Crane Bear" at <http://activehistory.ca/>

See also A DECLARATION OF INDIAN RIGHTS THE B.C. INDIAN POSITION PAPER November 17, 1970 [DeclarationOfIndianRightsTheBCIndianPositionPaper\\_web\\_sm.pdf](#) and [https://www.ubcic.bc.ca/ubcic\\_publications](https://www.ubcic.bc.ca/ubcic_publications)



## First chiefs conference, 1969.

Image copyright is UBCIC.

Accessed via <https://indigenousfoundations.arts.ubc.ca/>

## The Red Paper

Amid indigenous protests against the assimilationist ideas of the White Paper, the president of the Indian Association of Alberta, Harold Cardinal, published his book Unjust Society (also known as the Red Paper), which posed a counter policy whose aim was to restore self-governance and land titles to the Indigenous Peoples of Canada. As a result of widespread pressure, the Just Society policy was shelved.

Source: Stolen Lives: The Indigenous Peoples of Canada and the Indian Residential Schools. Online chapters and resources for #ed4recLEARN #socsciLEARN at <https://www.facinghistory.org/stolen-lives-indigenous-peoples-canada-and-indian-residential-schools/table-contents>



Learning Intentions	Success Criteria	
To explain the changes in land and ancestral rights.	I can explain the changes in land and ancestral rights.	

## Constitution of 1982 ... almost left out Aboriginal and Treaty rights

“Throughout 1980 and 1981, the federal government held a number of constitutional meetings and First Ministers’ conferences (meetings between the prime minister and the provincial premiers) on its plan to patriate the Constitution and introduce a new Charter of Rights and Freedoms. The plan required a certain level of agreement between the federal government and the premiers. This was not easy to obtain, as various provinces opposed the idea. Amid all the federal–provincial negotiations, it was difficult for Aboriginal peoples to make themselves heard. In November 1981, the federal and provincial governments came to a tentative agreement on the Constitution that did not include Aboriginal or Treaty Rights.

This news spurred Aboriginal leaders to organize demonstrations across Canada. They demanded further rounds of discussion with government leaders. Finally, they persuaded the federal government and the provinces to provide the constitutional recognition that Aboriginal peoples had fought for.

In the end, actions taken by First Nations, Métis and Inuit individuals and groups bore results. On July 1, 1982, the Constitution Act was enacted: it included the Canadian Charter of Rights and Freedoms. Section 35 of the Constitution Act legally guaranteed that “existing Aboriginal and Treaty Rights of the Aboriginal people of Canada are hereby recognized and affirmed.” The Constitution defines “Aboriginal” as including Indian, Inuit and Métis.”

Source: Background information: Aboriginal and Treaty Rights in Canada’s Constitution

<https://electionsanddemocracy.ca/civic-action-then-and-now-0/background-information-aboriginal-and-treaty-rights-canadas-constitution>

See also "What is Section 35 of the Constitution Act?"

[https://indigenousfoundations.arts.ubc.ca/constitution\\_act\\_1982\\_section\\_35/](https://indigenousfoundations.arts.ubc.ca/constitution_act_1982_section_35/)



1981: Indigenous people fight for constitutional protection

<https://www.cbc.ca/archives/entry/1981-native-people-fight-for-constitutional-protection>



Learning Intentions	Success Criteria	
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## Key Court cases determined land rights

“Indigenous peoples have used section 35 of the Constitution Act to support their rights to resource activities, such as fishing. In the Sparrow case (1990) — the first decision by the Supreme Court to interpret section 35 — an Indigenous person fished contrary to the provisions of federal law. In his defense, he alleged that the right to fish was an immemorial right protected by treaty by virtue of section 35. The Supreme Court upheld the right and set out a code of interpretation for section 35. The court did not set limits on the types of rights that can be categorized as Indigenous rights and emphasized that the rights must be interpreted flexibly in a manner “sensitive to the aboriginal perspective.” The court stated that section 35 only protects rights that were not extinguished (i.e. surrendered) prior to the date the Constitution Act, 1982, came into effect.”

## Oral Histories accepted as evidence

“In the Delgamuukw case (1997), the Supreme Court ruled that claims to traditional lands had to show exclusive occupation of the territory by a defined Aboriginal society at the time the Crown asserted sovereignty over that territory. In the same case, the court ruled that the oral histories of Aboriginal peoples were to be accepted as evidence proving historic use and occupation.”

Source: Henderson, William B. and Catherine Bell. "Rights of Indigenous Peoples in Canada". The Canadian Encyclopedia, 11 December 2019, Historica Canada.  
<https://www.thecanadianencyclopedia.ca/en/article/aboriginal-rights> . Accessed 22 January 2020.

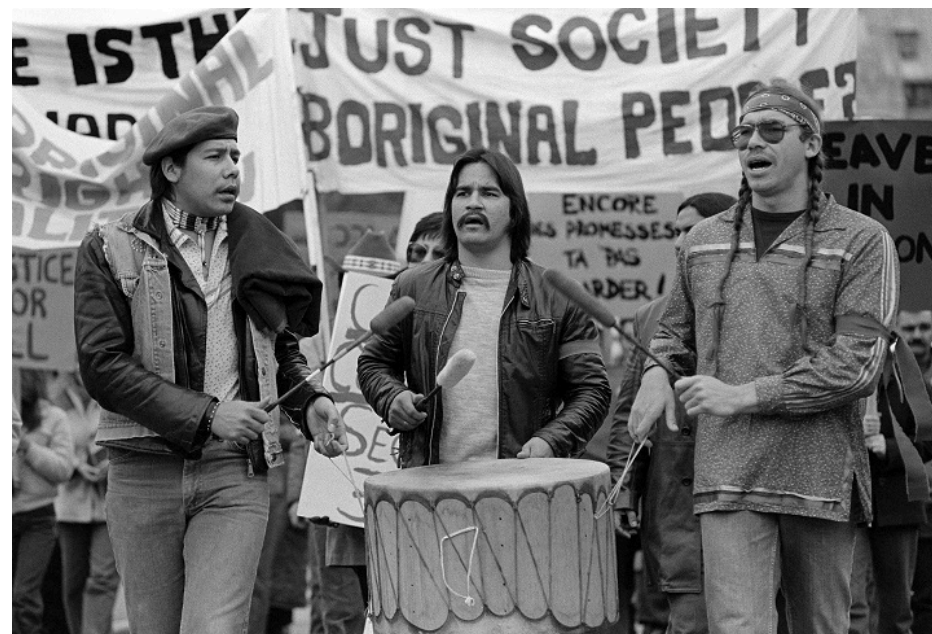


Image information and sources:

Groups of First Nations march on Parliament Hill, November 16, 1981, to protest the elimination of aboriginal rights in the proposed constitution. More than one hundred people took part in the march, and a brief ceremony on the Hill. Carl Bigras/The Canadian Press, via Gallery: A history of First Nations' protests in Canada

<https://globalnews.ca/news/56194/gallery-a-history-of-first-nations-protests-in-canada/>





## Learning Intentions

## Success Criteria

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I can explain the changes in land and ancestral rights.



## A regime of guardianship . .. controlling land rights and more!

“Revised in 1951, the federal Act clearly constitutes a regime of guardianship of Indians (both individually and collectively) and of the lands reserved for them. Actually, the Indians have a status equivalent to that of a minor child, since they are subject to the control of the government, which has the authority to make decisions on their behalf. All aspects of the lives of individuals and communities are supervised, from an Indian's birth to his death, from the creation of a band to the cessation of a reserve. Responsible for this regime on behalf of the government, the Minister of Indian Affairs holds all powers in this regard. The guardianship regime determines Indian status, as well as band membership, the political and administrative structure, reserve management, tax exemptions, and financial administration, while making Indians wards of the State (Dupuis 1991, 42).”

“Amerindians are deprived of the right of land ownership. They have only a limited right of possession or occupation. Nor are land transfers subject to the free-market system as in the case of a municipality.”

Source: "Aboriginal Peoples: Fact and Fiction"  
[www.cdpedj.qc.ca/Documents/ArboriginalPeoples.pdf](http://www.cdpedj.qc.ca/Documents/ArboriginalPeoples.pdf)

INDIANS LIVING ON RESERVES HAVE DIFFERENT RIGHTS FROM OTHER CITIZEN THEY ARE ALSO DEPRIVED OF CERTAIN RIGHTS	
Situation of an Indian living on a reserve	Situation of a citizen living in a municipality
LAND OWNERSHIP AND POSSESSION	
<ul style="list-style-type: none"><li>- A right of possession or occupation</li><li>- The Minister of Indian Affairs and Northern Development issues certificates of possession and occupation</li><li>- A right of transfer to the band or another member of the band only; the transfer is not valid unless it is approved by the Minister</li><li>- Reserve lands are not subject to any legal seizure</li><li>- They cannot be mortgaged, hence limiting borrowing ability</li></ul>	<ul style="list-style-type: none"><li>- A right of ownership</li><li>- An owner obtains an actual property title</li><li>- Any landowner may sell freely to anyone he or she so desires, including to one or more persons residing outside the municipality</li><li>- Right of seizure</li><li>- Mortgage right and borrowing capacity</li></ul>
DESCENT OF PROPERTY	
<ul style="list-style-type: none"><li>- The Minister has exclusive jurisdiction over testamentary matters regarding Indians</li><li>- A will has legal effect only when approved by the Minister</li></ul>	<ul style="list-style-type: none"><li>- Any person of sound mind may bequeath his or her property to anyone at all</li><li>- Any holographic or notarial will generally have legal effect after death</li></ul>
PROPERTY OF MENTALLY INCOMPETENT PERSONS	
<ul style="list-style-type: none"><li>- The Minister is granted exclusive jurisdiction over the property of an Indian who is mentally incompetent</li></ul>	<ul style="list-style-type: none"><li>- The family or, failing this, the Public Curator has jurisdiction over the property of a mentally incompetent person.</li></ul>
PROPERTY OF MINOR CHILDREN	
<ul style="list-style-type: none"><li>- The Minister may administer all property to which the minor children of Indians are entitled, or ensure the administration thereof, and he may appoint a guardian for such purpose</li></ul>	<ul style="list-style-type: none"><li>- The parents of a minor child, or failing this, the person acting in their stead (the guardian) are responsible for the property of minor children</li></ul>
ALIENATION OF PROPERTY	
<ul style="list-style-type: none"><li>- The property of an Indian or a band located on a reserve cannot be the subject of a privilege, a pledge, a mortgage, or a seizure</li></ul>	<ul style="list-style-type: none"><li>- All property may generally be mortgaged or seized</li></ul>
Situation of an Indian living on a reserve	Situation of a citizen living in a municipality
ACCESS TO CONSUMER CREDIT	
<ul style="list-style-type: none"><li>- Because the real and personal property of an Indian on a reserve is not seizable, access to consumer credit and even the obtaining of a credit card often prove impossible, regardless of the Indian's income and solvency</li></ul>	<ul style="list-style-type: none"><li>- Any solvent person holding real or personal property as security can generally have access to consumer credit and can obtain a credit card</li></ul>
TAXATION	
<ul style="list-style-type: none"><li>- Ordinarily, no Indian or band is subject to taxation on the ownership, occupation or possession of a property on a reserve. However, the band council may make by-laws for local purposes regarding land on the reserve, including rights to occupy, possess or use such land</li></ul>	<ul style="list-style-type: none"><li>- In a municipality, owners are subject to municipal taxes and school taxes</li></ul>
Retail Sale	
<ul style="list-style-type: none"><li>- Exemption from sales tax when the sale is made on a reserve between Indians or to an Indian</li><li>- Personal property other than a motor vehicle purchased off a reserve by an Indian is tax-exempt if delivered by the seller to the reserve for consumption or other use</li></ul>	<ul style="list-style-type: none"><li>- GST and QST is applicable on the sale of products and services throughout the province of Quebec</li></ul>
INCOME TAX	
<ul style="list-style-type: none"><li>- Exemption from income tax when work is performed on the reserve</li><li>- Exemption from income tax when work is located off the reserve, but only for an employer located on the reserve</li><li>- An Indian's income is taxable when work is performed off the reserve for an employer located off the reserve</li><li>- An Indian's employment insurance benefits are taxable only if they are paid on the basis of taxable income</li></ul>	<ul style="list-style-type: none"><li>- Income from employment or benefits are taxable</li><li>- The employment insurance benefits of every citizen are taxable</li></ul>

Source and larger versions at "Aboriginal Peoples: Fact and Fiction" [www.cdpedj.qc.ca/Documents/ArboriginalPeoples.pdf](http://www.cdpedj.qc.ca/Documents/ArboriginalPeoples.pdf)



Learning Intentions	Success Criteria	
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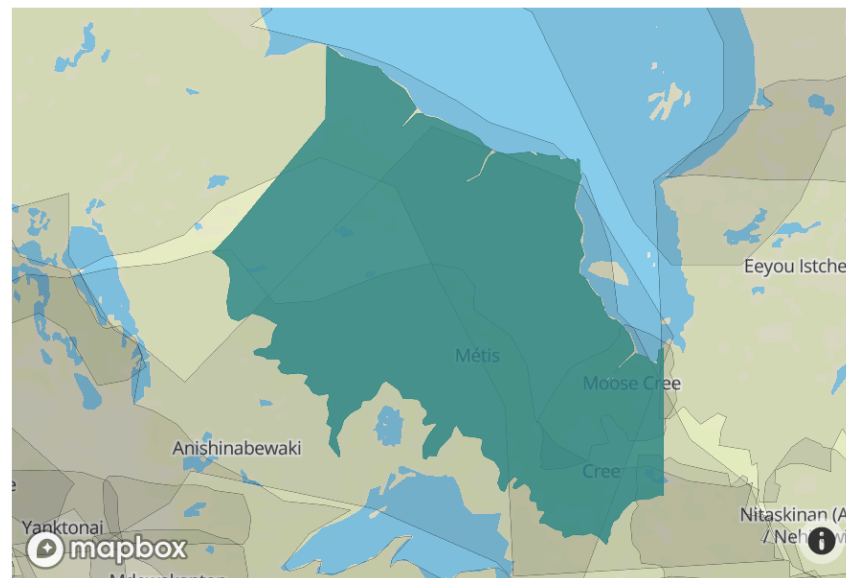
## Treaty 9 did not affect most of Quebec-based First Nations. (Most Quebec nations has not formal treaties)

"On June 7, 1906, in the wake of the many numbered treaties signed by Europeans eager to acquire Aboriginal lands in exchange for some obligations, Treaty Number 9 with the Abitibiwiinnik was signed at Apitipik. The main function of these numbered treaties was to enable the Government of Canada to gain control of vast Aboriginal territories and thus resolve the thorny and embarrassing issue of Aboriginal "title". Once completed, these lands were redistributed to corporations and newcomers to allow for the construction of railways, the settlement of immigrant towns and villages, and the exploitation of natural resources. At that time, the Abitibiwiinnik territory straddled the border of two provinces, Quebec and Ontario. Despite everything, Treaty Number 9 was signed only with the Abitibiwiinnik people whose territory was in Ontario, since Quebec refused to take part in the discussions, since it did not grant rights to the Indians living in Quebec. This same government will also refuse to recognize Treaty No. 9, since it will not be a signatory to it. The Abitibiwiinnik people living in Quebec will be left with nothing. Faced with the recriminations of the eastern Abitibiwiinnik, the commissioners have no choice but to promise them a reserve on the Quebec side of the border. They then offered the Abitibiwiinniks only one square mile per family of five, for a total area of 34 square miles for the 170 Abitibiwiinniks.

Translated with [www.DeepL.com/Translator](http://www.DeepL.com/Translator) (free version)" from source:  
<https://pikogan.com/page/1024699>

See also Pre-1975 Treaties Map in Quebec  
<https://www.aadnc-aandc.gc.ca/eng/1371839059738/1371839094711>

See also "The Real Agreement As Orally Agreed To": The James Bay Treaty-Treaty No. 9  
<https://www.oise.utoronto.ca/>



James Bay Treaty No.9 (Adhesions in 1929 and 1930)

<https://native-land.ca/maps/treaties/james-bay-treaty-no-9-adhesions-in-1929-and-1930/>



Source: <https://native-land.ca/>



Learning Intentions	Success Criteria	
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## Quebec changes due to new Treaties: James Bay and Northern Quebec Agreement

“The decision to build the James Bay Hydroelectric Project was announced in April 1971 at a massive political rally called by the then Premier of Quebec, Robert Bourassa.

The initial Cree reaction was one of shock: at not having been informed and consulted; at the size of the project which was then expected to flood 8800 km<sup>2</sup> of the approximately 363 000 km<sup>2</sup> of Cree hunting lands; at the impact the project would have on the Wildlife that still provided an essential and substantial portion of the Cree diet; at the impact of the project on the hunting activities of the Cree; which were central to their culture and social organisation; at the social consequences of a massive influx of non-indigenous workers to the territory; at the uncertain economic benefits for Cree; and, at the possible difficulties for the continued maintenance of the Cree communities and villages.”

Source: Negotiating Recognition of Aboriginal Rights: History, **Strategies and Reactions to the James Bay and Northern Quebec Agreement**. By Feit, Harvey A. <https://macsphere.mcmaster.ca/handle/11375/24240>



Source: NAPAGUNNAQULLUSI - So That You Can Stand <https://vimeo.com/143664195>





Learning Intentions	Success Criteria	
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## Quebec changes due to new Treaties:

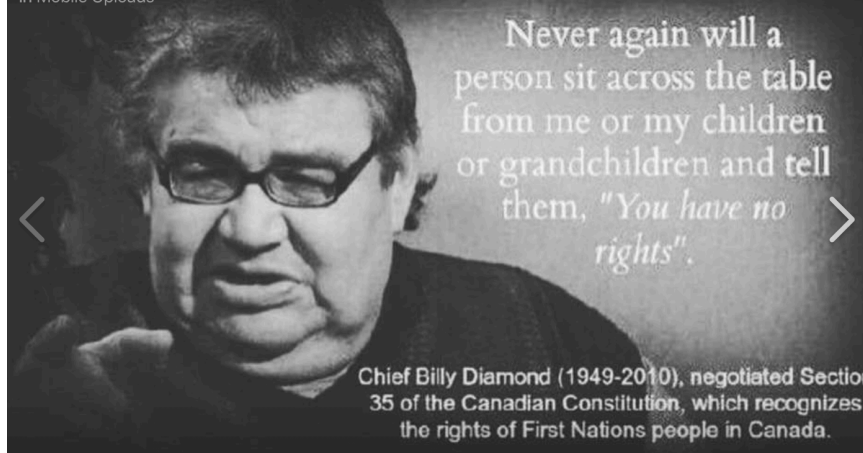
### James Bay and Northern Quebec Agreement

"In the late 1950s and beginning of 1960s, industrialization in the southern regions began to have a significant impact on the Cree, the animal populations on which they depended, and the ecosystems in the region. Expanding road and railroad networks and intensive natural resource development such as forestry and mining brought new non-Aboriginal people in the area. Towns such as Val d'Or and Chibougamau were incorporated at the time disrupting many hunting territories. Road traffic, chemical spraying and pollution from mine waste and pulp and paper mills forced the Cree to reduce fish consumption and change hunting patterns as well as imposed a semi-forced transition to a wage economy. By the time the provincial government announced the mega-hydroelectric project of the James Bay in 1971, the subsistence way of life that had sustained the Cree was much altered. Nevertheless, young Cree leaders schooled in the south and backed by the older hunters proved to be a force to be reckoned with. The work started in 1971 was done neither with regard to nor in consultation with the Cree communities in the region. A meeting of the leaders from each Cree community was held to discuss the project and the foreseeable impacts on the Cree way of life."

Source: The James Bay Project at Waskaganish.ca <https://waskaganish.ca/the-james-bay-project/>

Photos from Aanischaaukamikw Cree Cultural Institute's post

in Mobile Uploads



Source: Aanischaaukamikw Cree Cultural Institute

[https://www.facebook.com/permalink.php?story\\_fbid=1823928897670539&id=210316972365081](https://www.facebook.com/permalink.php?story_fbid=1823928897670539&id=210316972365081)



## Learning Intentions

## Success Criteria

To explain the changes in land and ancestral rights.

I can explain the changes in land and ancestral rights.



## Overview of Modern Treaties:

There are 26 comprehensive land claims and self-government agreements in Canada implemented since the introduction of the Government of Canada's Comprehensive Land Claims policy in 1973 and the establishment of the BC Treaty Process in 1992.

The modern treaties cover over 40% of Canadian land mass and provide ownership, use and management over lands and natural resources for Aboriginal groups for a clearly defined package of rights and benefits agreed to in the settlement Agreement. These rights and benefits are legally protected under Section 35 of the Constitution Act 1982.

Common goals of comprehensive land claims and self-government agreements in Canada are to:

- Promote strong and self reliant Aboriginal communities;
- Establish certainty and clarity re. ownership and management of lands and resources;
- Contribute to creating a positive environment for investment and the development of Aboriginal businesses;
- Enable Aboriginal groups to position themselves to take advantage of resource development;
- Ensure a meaningful, effective voice in land and resource management decision making (land use plans, heritage co-management, parks co-management, etc.); and
- Contribute to the protection of the cultures of Aboriginal signatories.

Source: Modern Treaties in Quebec and the Eeyou Marine Region Land Claims Agreement Monique Lucie Sauriol, Aboriginal Affairs and Northern Development Canada Eeyou Marine Region Symp [www.arcticnetmeetings.ca/](http://www.arcticnetmeetings.ca/)

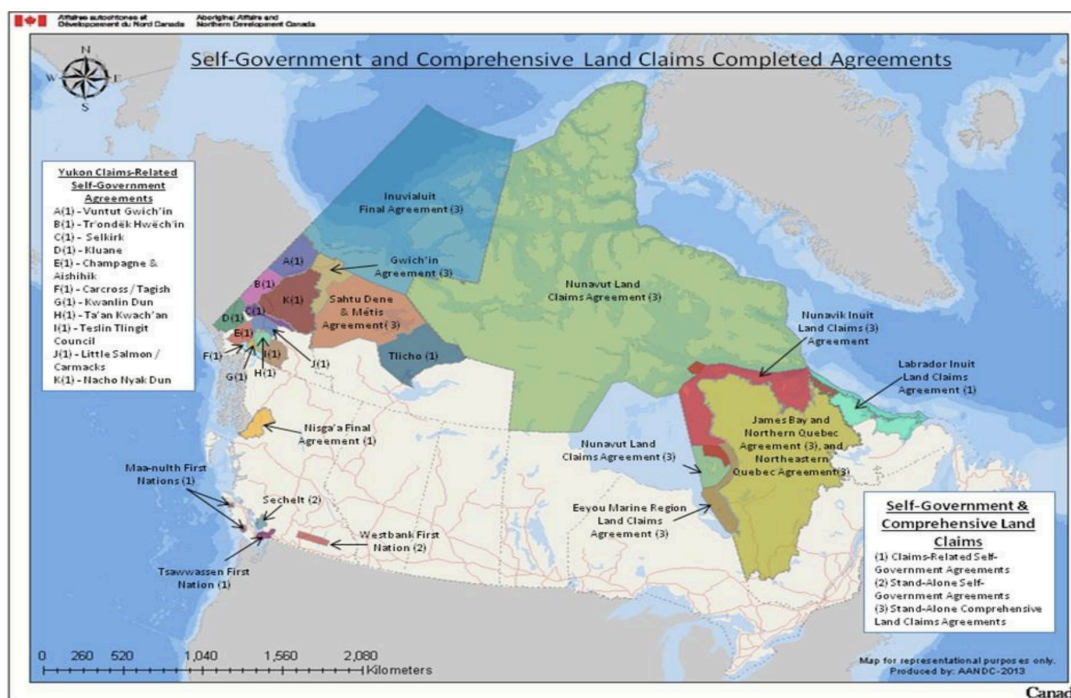


Image source and larger version at:  
Modern Treaties in Quebec and the Eeyou Marine Region Land Claims Agreement Monique Lucie Sauriol, Aboriginal Affairs and Northern Development Canada Eeyou Marine Region Symp [www.arcticnetmeetings.ca/](http://www.arcticnetmeetings.ca/)



## Related collections:

### 1840-1896 (#10) - Red River and Northwest Rebellions

Essential Question suggestions: *Did the lives of people in the 19th Century get better or worse?*

How should history remember John A. Macdonald? What happens when cultures collide?

<https://docs.google.com/document/d/1-0V1SFDVEcHI1IAbf9d8-UkhESRg3XIkP0UuQ3stoUQ/edit>

That collection focuses on related Learning Intentions such as

- To describe the main points of the Indian Act.
- To indicate the consequences of the National Policy on the Metis.
- To explain the relationship between the Canadian government and Aboriginal people in the 1880s.