Stage 3
Displacement and Assimilation

Disease, War, Reserves, - a time when the relationship of relative "sovereign" equality became one of domination. Relationships where Aboriginal Peoples were once considered important partners & allies were reduced to administrative hindrances.
Historical Treaties of Canada

Lambert Conformal Conic Projection, Standard Parallels 49°N and 77°N

NOTE: This map is not to be used for defining boundaries.

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Historical Treaties of Canada

- Peace & Friendship Treaties 1725 - 1779
- Upper Canada Land Surrenders 1784 - 1862
- Robinson Treaties 1850
- Douglas Treaties 1850 - 1854
- Numbered Treaties 1871 - 1921
- Williams Treaties 1923

This map is available from Indian & Northern Affairs at:
http://www.ainc-inac.gc.ca/pr/trts/hti/mps/eng/htoc_e.pdf
Treaties In Canada—Two types ...

1. **Peace and Friendship Treaties** - Agreed to prior to 1867, and starting in 1701, the Peace and Friendship treaties in the Maritimes, were to end hostilities and encourage cooperation between the British and First Nations. Unlike later treaties signed in other parts of Canada, the Peace and Friendship Treaties did not involve First Nations surrendering rights to the lands and resources they had traditionally used and occupied.

2. **Land Cession Treaties** - Post-confederation treaties (after 1867), like the Upper Canada Treaties (1764 to 1862), Vancouver Island (Douglas) Treaties (1850 to 1854) and Numbered Treaties in Ontario, across the Prairies, as well as parts of the Northwest Territories (1871 to 1921), involved First Nations ceding (not necessarily surrendering) their rights to the land in exchange for a variety of concessions. These concessions included such things as reserve lands, farming equipment and animals, annual payments, ammunition, clothing and certain rights to hunt and fish.

**Peace & Friendship Treaties 1725 – 1789**

Milkmen, Maliseet and Passamaquoddy First Nations

The process of dealing with Aboriginal title and rights through formal agreement began shortly after contact was established between Europeans and Aboriginal peoples of North America. These first agreements, the Peace and Friendship treaties, were concluded during a period of continual warfare between England and France. They were intended to secure the neutrality or assistance of the Aboriginal nations in exchange for a commitment not to impede them in their traditional pursuits. These treaties were to end hostilities and encourage cooperation between the British and First Nations.

Several of these treaties of peace and friendship were concluded by the British Crown and various Maritime tribes up until the end of the eighteenth century. These treaties are not individually mapped because they did not involve the transfer of land title, or compensation for rights taken away.
Upper Canada Land Surrenders 1764 – 1862

Primarily Iroquois, Ojibway, Southern First Nations

The Royal Proclamation of 1763 was critical to this period, as it established a set of rules that governed treaty making with Aboriginal people. The treaties outlined Ontario's 127 reserve communities. They also underlie Canada's fiduciary relationship to the First Nations. So the treaties still hold considerable importance today especially with Ontario's Aboriginal treaty organizations. In forging treaty relationships, the First Nations and the Crown created mutually binding obligations that were to be solemnly respected. To the Crown, the treaties were instrumental in acquiring what they saw as extensive and valuable assets. To the First Nations, the treaties were sacred, living documents that affirmed their sovereignty, and set down a basis to share the existing natural resources in a peaceful and everlasting way.

Robinson Treaties 1850

Ojibways of Lake Superior and Lake Huron

The Robinson Treaties, signed in Upper Canada in 1850, provided for an initial cash settlement, annuities, and reserves for the Lake Huron and Superior bands. The discussion included First Nations' choice of their own settlement areas and also protected hunting and fishing rights, if the land was not to be mined or used by the Hudson Bay Company. Further First Nation demands were denied including provisions for any other sort of governmental assistance. On this basis, the government believed that precedent was set to procure binding agreements on the Prairies and negotiations would be equally smooth and easy.

Douglas Treaties 1850 – 1854


Between 1850 and 1854 the Hudson's Bay Company negotiated fourteen treaties with the nations on Vancouver Island. Nine were made in 1850 to cover land around Victoria, Metchosin and Sooke, two in 1851 to include land around the Ft. Rupert region, two more in 1852 for the region on the Saanich peninsula, and the final treaty in 1854 in Nanaimo. These treaties, apart from Treaty 8 that included a portion of northeastern British Columbia, are the only treaties made in British Columbia. Referred to as the Douglas Treaties their intention was to surrender 359 square miles, or 3% of Vancouver Island, to become "the entire property of the white people forever."
Numbered Treaties 1871 – 1921

1 & 2 - Chippewa and Swampy Cree Tribes of Indians; 3 - Saulteaux and Lac Seul Indians of the Ojibway Nation; 4 - Cree and Saulteaux Tribes of Indians; 5 - Saulteaux and Swampy Cree Indians; 6 - Plain and Wood Cree Tribes of Indians; 7 - Blackfeet, Blood and Sarcee Bands of Indians; 8 - Cree, Beaver, Chipewyan; James Bay Treaty No. 9 – Ojibway and Cree; 10 - Chipewyan, and Cree; 11 – Slave, Dogrib, Loucheux, Hare

After Confederation in 1867, the Dominion of Canada looked to the North-West Territories to expand and followed the precedent that had been set for Treaty making. Between 1871 and 1921, eleven Numbered Treaties were negotiated between the Crown and First Nations covering the territories from present-day Ontario to Alberta and portions of British Columbia and the Northwest Territories. The western prairies were a large part of Prime Minister John A. Macdonald’s ‘National Policy’, which envisioned the west as an agricultural producing region full of European immigrants. Macdonald’s government also needed to complete a railway from Ontario to British Columbia in order to ensure that B.C. would remain in Confederation. The Crown was also afraid of the expansionist tendencies of the United States, who was looking northwards to expand its borders. If Canada did not settle the land in the west, it was conceivable that the Americans would. Canada and the First Nations also wanted to avoid the same type of Indian Wars that were occurring in the United States as the cost had been great, both financially and in lives lost. Given the depleting buffalo herds and decreasing land base, the First Nations really had no choice but to sign these Treaties.

Williams Treaties 1923

The Chippeway and Mississaugas of the Ojibway Tribe

The Williams Treaties are the last Treaties signed between the Canadian Government and an Indigenous groups in Canada. The validity of this treaty is still in negotiation today. These treaties originated from the “Gunshot Treaties” which was an informal understanding that the First Nations would not reside closer than a ‘gunshot’ from York. "The Gunshot Treaties" were literally blank documents signed by the local First Nation statesmen.

For more information:

http://www.ainc-inac.gc.ca/ps/clm/atr/pft_e.html
http://atlas.nrcan.gc.ca/site/english/maps/historical/indiantreaties/historicaltreaties/2
http://www.saskschools.ca/curr_content/socst10_05/unit3/handouts/treaties.ppt#1—excellent powerpoint presentation on Treaties in Canada with information presented in easy to understand terminology.
http://www.snuuneymuxw.ca/treatydouglas.htm
http://www.ucalgary.ca/applied_history/tutor/firstnations/terms.html
Evolution of the Indian Act

During the 1850 & 60's, a series of 'Acts' and laws popped up to govern the Indian "situation" as issues arose that had to be 'dealt' with. One such act was the 1858 "Civilization of Indian Tribes Act" which expressly made the assimilation of Native people its goal. Another was the 1850 Act for the Better Protection of the Lands and Property of Indians in Lower Canada which ruled that no one could deal with Indian lands unless the Crown approved.

INDIAN ACT 1876

Canada's Indian Act was enacted in 1876 to consolidate many Indian laws and makes Indians wards of the government. "Indians" is a legal term under the Indian Act. Indians were placed in a different legal category from all other Canadians; the Act gives individual Indians the right to seek Canadian citizenship by renouncing their rights and privileges. In other words, assimilation into mainstream Canadian society and the loss of culture and all rights associated with a culture are the main themes. The Act governs all aspects of Native life and included the denial of the right to vote in an election.

1884 - Ceremonies Banned
Outlawed the Thirst Dance (Sun Dance); Potlatch in British Columbia. Potlatch is the equivalent of title deeds and acts of succession. The Potlatch was an important ceremony required to pass down the reign of traditional chiefs or leaders. At this time it was also an offence to incite Indians, non-treaty Indians and/or "Half-breeds" to riot—at the time the Riel rebellion was brewing in the West.

1887 - Indian Agent Determine Who Is An Indian
"The Superintendent General, may, from time to time, upon the report of an officer, or other person specially appointed by him to make an inquiry, determine who is or who is not member of any band of Indians entitled to share in the property and annuities of the band; and the decision of the Superintendent General in any such matter shall be final and conclusive, subject to an appeal to the Governor in Council."

1927 - Parliament holds hearings on Indian title, and passes legislation to prohibit Indian peoples from discussing or spending money on claims. The act was used to prohibit Indians or First Nations from hiring lawyers.
ENFRANCHISED

1857  First legislation regarding Enfranchisement in which individuals (usually men) or entire bands by a simple majority vote (only done in one instance) could surrender their status as Indians in return for the federal vote and becoming Canadian citizens. If a man 'voluntarily' gave up his status, his wife and children were also automatically enfranchised.

1869 was first reference to illegitimate children and the removal of them from band membership "(a) provided that any illegitimate child, unless having shared with the consent of the band in the distribution of moneys of such band for a period exceeding two years, may at any time, be excluded from the membership thereof by the band, if such proceedings be sanctioned by the Superintendent General."

1869 also introduced the loss of band membership as a result of foreign residency for a period of over five years—as in the case of war veterans

1876-1960 An amendment to the Indian Act provides for the automatic enfranchisement of any Indian who earns a university degree, and enfranchises any Indian woman who marries a non-Indian or an unregistered Indian.

1951

Current Indian Act was passed by the House of Commons – changes included the removal of the prohibitions against religious ceremonies and dances and the ban on the public consumption of alcohol.

1960

⇒ Legislation that prohibits Indians who live on reserves/reservations from becoming Canadian citizens is repealed; political enfranchisement ceases to be a bribe toward assimilation;
⇒ Citizenship is no longer predicated on an acceptable level of assimilation. It's now possible to be an Indian (under the definition of the Indian Act) and a fully enfranchised Canadian citizen.
⇒ July 1, Indian people win the right to vote in federal elections. Aboriginal peoples have always had the right to vote in provincial and territorial elections in Nova Scotia, the Northwest Territories and Newfoundland. Other provinces and the year in which they granted Indian people the right to vote: British Columbia (1949); Manitoba (1952); Ontario (1954), Yukon and Saskatchewan (1960), New Brunswick and Prince Edward Island (1963), Alberta (1965) and Quebec (1969)

A current version of the Indian Act is available at:
http://www.ainc-inac.gc.ca/qc/csi/ind_e.html
Annotated versions are available at:
http://www.bloorstreet.com/200block/sindact.htm
1920 “Our object is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic, and there is no Indian question, and no Indian department.”
– Duncan Campbell Scott, poet, essayist and Deputy Superintendent General of Indian Affairs

Imagine that it is legal for a government official to cruise through your neighbourhood and entice your child to get in the car. Imagine that it is the law that your child is taken to a boarding school miles and miles away, location to you unknown, to be taught new customs and to be only spoken to in an unknown language. Imagine finding out that while there, your child was subjected to beatings or other punishment for speaking the only language they have known, never given a hug or kind word or even worse, been abused in unspeakable terms. Imagine that you didn’t find this out until years after their return and you could not understand what had drastically changed the happy child you once knew. This was the experience of thousands of First Nation families during the time of the Residential Schools.

The Indian Act of 1876 had made all aspects of Indian life the responsibility of the federal government. This included education. To speed the process of ‘assimilation’, in 1920, it was made law that all Indian children had to attend Residential Schools. Some First Nations had Day Schools and children who attended regularly were evidently exempt from the residential schools. Although children in the Day Schools were still punished severely for speaking their original languages, parents had to send them regularly or the children would be targeted by the Indian Agent as being the next victims of the ‘black car’ that would cruise the village.

Children would be sent to Residential Schools far removed from their home communities to ensure that escapes would not be successful. The ‘Mushhole’ - the Mohawk Institute in Brantford, Ontario—was the likely destination for many children in the Peterborough area although some did end up as far north as Chapleau. Today, there is an Interpretation Centre set up beside the original residential school building in Brantford where visitors can learn of the experience of the children sent to this institution. Not every child’s experience was horrific but there are enough disturbing stories to make any compassionate human shudder.

The impacts of the Residential School experience are felt for generations and throughout entire communities. Some reflections by community members describe what felt like a distinct pall falling over the community when the children were piled into vehicles on their way to distant places. People who never touched a drop of alcohol in their lives would drink in remorse for not having access to their children or because a community was suddenly found to be so fragile and susceptible to being torn apart.
Many students of the residential school experience were deprived of their culture, their language, good parenting skills, and too often, deprived of basic humanity.

About 65 percent of the children who attended these schools never left. They died there. Tuberculosis was rampant, as were beatings, suicide or failed escapes.

The last federally run residential school was closed in 1996 in Saskatchewan.

For more information search “Canada Residential Schools” on the world wide web for websites such as: http://www.irsss.ca/history.html


Thomas Moore before and after his entrance into the Regina Indian Residential School in Saskatchewan in 1874.
Library and Archives Canada / NL-022474
This photo was part of the Annual Report submitted by the Regina Indian Residential School in Saskatchewan in 1879