

GRANDE PRAIRIE REGIONAL COLLEGE
DEPARTMENT OF ARTS, COMMERCE AND EDUCATION
ANTHROPOLOGY 2550 3(3-0-0), WINTER 2005
CONTEMPORARY CANADIAN NATIVE PEOPLES

Instructor: Dr. Laurie Nock

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Office Hours: Tuesdays and Thursdays 1:00-2:30. Drop-ins welcome.

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Prerequisite: a 3-credit course in the Social Sciences.

Calendar description: Anthropological perspectives on some current situations of Native peoples in Canada.

REQUIRED TEXTS

THE INDIAN ACT, 1989. (Available on-line at <http://laws.justice.gc.ca/en/l-5/text.html> and in AN2550 scrapbook.)

TREATY 8. (Available on-line at http://www.ainc-inac.gc.ca/pr/trts/trty8_e.html and in AN2550 scrapbook.)

Portions of the Report of the Royal Commission on Aboriginal Peoples, available on-line at http://www.ainc-inac.gc.ca/ch/rcap/sg/sgmm_e.html

CHOOSE AMONG THE FOLLOWING (SEE ASSIGNMENTS)

Bussidor, I. and Bilgen-Reinart, U. (1997). Night spirits: the story of the relocation of the Sayisi Dene. University of Manitoba Press.

Maracle, L. (1999). Sojourners and Sundogs. Vancouver: Press Gang Publishers.

King, Thomas. Dead Dog Cafe Comedy Hour. 8 episodes on CDs available at the library.

COURSE DESCRIPTION

Aboriginal peoples all over the world have been encapsulated within modern states, and the relationship is usually problematic, especially for the former. The imposition of state (and global) economic systems was accomplished through the appropriation of aboriginal resources (particularly land and labor). Political systems designed to impersonally govern millions of people and relations with other states of the same scale were imposed on small communities. Social systems developed to sustain inequalities and to allow the interaction of strangers replaced systems which assumed everyone is related. Ideological systems envisioning individual human control over the universe

challenge those which stress that we are inextricably linked to all beings past, present, and future and are responsible for all of them and for each other. The control the state exerts over aboriginal peoples is, ultimately, military, but it is also expressed in its domination of the mass media and of educational systems. Of particular interest is the perspective that legal systems are created to further particular economic and political interests, and within particular cultural frameworks; however, they can also be utilized by those whose interests are opposed and whose culture is different. Hence the success of recent land claims and inter-governmental agreements, and the increased tendency towards self-determination and self-government.

Following an initial outline of the cultures and societies of aboriginal peoples in Canada prior to European occupation, we shall study their experience under Euro-Canadian domination. We shall examine the Treaties (legal documents by which aboriginal land was acquired) and consequent land claims suits, the Indian Act (designed to control and protect Indian reserve lands and residents), the continuous quest for economic resources, and the effects of Canadian educational, religious and legal institutions. Throughout, our attempt will be to make sense of the Native point of view, its logic and rationale; we shall be learning at least as much of the Euro-Canadian point of view and its logic and rationale.

REQUIREMENTS AND EVALUATION

The assignments on Treaties, the Indian Act and films are compulsory. Choose one of the other 20% assignments. Assignments must be handed in to the instructor by 1p.m. of the Monday following the week they are assigned. One and only one late assignment may be handed in any Monday until Week 14, as long as only one assignment is submitted that week. E-mailed assignments are not accepted. All marking of these assignments uses the alpha scale.

In-class assignments (quizzes, group work, etc.) will be timed at the instructor's discretion and will be worth 20% percent of the final course grade. Contributions to the student scrapbook are included among in-class assignments. Ample opportunity to earn points will be provided, so there will be no make-ups for in-class work. As a bonus "in-class" assignment worth ten points, students may meet with me for an in-depth writing tutorial on one of their assignments (or to discuss any topic related to the course) at any point during the term before the last week of classes. For this portion of this course ONLY, calculate your mark as a percentage of total marks obtainable.

Alpha grade	4-point equivalent	Percentage
A+	4.3	80-100
A	4.0	76-79
A-	3.7	73-75
B+	3.3	70-72
B	3.0	67-69
B-	2.7	64-66
C+	2.3	60-63
C	2.0	55-59
C-	1.7	50-54
D+	1.3	45-49
D	1.0	40-44
F	0.0	< 40

YOU MAY WISH TO KEEP TRACK OF YOUR MARKS HERE:

ASSIGNMENT	%	DUE DATE	MARK
Treaties	20	Week 3	
INDIAN ACT	20	Week 6	
FILMS	20	Week 7	
In-class Assignments (including scrapbook)	20	Throughout term	
NIGHT SPIRITS	20	Week 9	
DEAD DOG CAFE or SUNDOGS	20	Week 11	
Research paper	20	Week 13	

IN-CLASS ASSIGNMENTS AND SCRAPBOOK ENTRIES

DATE	SCORE
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ANTHROPOLOGY 2550
IN-CLASS ASSIGNMENT: STUDENT SCRAPBOOK

Once every two weeks prior to week 13, you are expected to make a contribution to the Student Scrapbook for AN2550, for a total of six contributions. These may consist of a short article, an image, a website or list of websites, a story, etc., and will be stored on Reserve in the Library for all students to access. Include all relevant publication data. It is most important that you include a written explanation of why you have made this contribution and what it means to you. How does it reflect what you are learning about Aboriginal issues in Canada? How can this item help others learn? This will be an indicator of the thought and effort you have put into your selection. Provide a title, your name, and the date. These contributions will be added to the student scrapbook after a brief oral description. Not more than one contribution may be made at a time. Each is worth 5 in-class assignment marks.

ASSIGNMENT: TREATIES

Value: 20%

Due Week 3

PART I

Read carefully Treaty 8 and the Treaty Commissioner's Report and answer the following questions.

1.
 - a) When was it signed?
 - b) Which are the First Nations involved?
 - c) What are the boundaries of the geographical area it encompasses?
 - d) What larger political area is included?
2. Why does Her Majesty's government want a Treaty?
3. What are the Indians to give up?
4. What does Her Majesty offer in return?
 - a) as a reward for taking Treaty
 - b) as occasional gifts or assistance
 - c) ongoing and/or regular benefits
5. What rights do Indians have on the lands they have ceded outside of reserved land?
6. What rights do Indians have on reserved land? What rights do others have on reserved land?
7. What do the Indians promise for the future?
8. What is the structure of the Indian political system, as implied in the Treaty?
9. How are the Indians expected to live in future?

PART II

Read carefully the Reports of the Commissioners for Treaty 8. What concerns were expressed by Indians during Treaty negotiations? How did government representatives respond?

ASSIGNMENT: INDIAN ACT

Value: 20%

Due Week 5

1. Study my synthesis of the Act as it stood up to 1985 (included in this package). Summarize regulations regarding
 - a) enfranchisement
 - b) the right to be registered as an Indian
 - c) the right to be registered as a band member (on band list)
 - d) alcohol use.
 - e) the prerogatives and powers of bands and/or band council
2. Read through the 2001 compilation of the Indian Act (available on-line at www.canada.justice.gc.ca). Compare and contrast with the pre-1985 version regulations regarding
 - a) enfranchisement
 - b) the right to be registered as an Indian
 - c) the right to be registered as a band member (on band list)
 - d) alcohol use
3. What effect does the Indian Act have on Treaty provisions? Provide specific examples and an overall assessment.

ASSIGNMENT: FILMS

Value: 20%

Due Week 7

The Library at GPRC holds many documentary films which are of relevance to contemporary Native issues. Review five films we have not seen in class, including at least the following information

- a) film title, when it was made, the producer, the director, the distributor, and its length
- b) the topic and people it is about (community, culture and geographical region)
- c) your understanding of the broader issues it addresses (i.e. what is shared with other communities?)

What is the purpose of documentaries of this sort? What have you learned from them? Films should be at least 30 minutes in length; two shorter films may be substituted for a longer one.

ASSIGNMENT: NIGHT SPIRITS

Value: 20%

Due Week 9

Some of the principle causes of the disruption of the Sayisi Dene community were:

- alcohol
- relocation
- disruption of trapping and hunting
- unemployment
- the imposition of Canadian government administration

Describe the effects of these factors on ideology (religion or spirituality, ideas of good and bad, right and wrong), social organization, political life and the economic system of the community.

Which of the listed factors would appear to be the most significant source of change?

Length: not more than ten pages, or 2500 words. Use references as appropriate.

ASSIGNMENT: THROUGH ABORIGINAL EYES

Value: 20%

Due Week 11

Describe white people and dominant Canadian society as portrayed by

a) Thomas King in Dead Dog Cafe Comedy Hour.

OR

b) Marianne and her family in Sundogs.

Length: not more than ten pages, or 2500 words. Use references as appropriate.

ASSIGNMENT: RESEARCH PAPER

Value: 20%

Due Week 11

This is an opportunity to carry out research into a current issue regarding Aboriginal or First Nations in Canada which is of interest to you. Provide an account of the situation, its history and/or outcome, using appropriate vocabulary and references. Your reference list should include the equivalent of two monographs (books) and two articles, and your paper should be approximately 10 pages (2500 words) in length.

Prior to doing this assignment, you must consult with me by the end of Week 11.

SCHEDULE OF TOPICS, READINGS AND ASSIGNMENTS

Readings are in Report of the Royal Commission on Aboriginal Peoples, although other readings may be assigned.

WEEKS 0-1 INTRODUCTION; STEREOTYPES; ETHNOGRAPHIC AND DEMOGRAPHIC OVERVIEW

Read:

Volume 1: Looking Forward, Looking Back

2. From Time Immemorial: A Demographic Profile (all)
4. Stage One: Separate Worlds (all)

WEEKS 2-3 TREATIES

ASSIGNMENT ON TREATIES DUE WEEK 3

Read: (not required, but will help greatly with assignment)

Volume 1: Looking Forward, Looking Back

5. Stage Two: Contact and Cooperation
- 3.4 Understanding Treaties and the Treaty Relationship (all)
6. Stage Three: Displacement and Assimilation
4. The Numbered Treaties
- 4.4 Treaties 4, 5, 6 and 7 (all)
- 4.5 Northern Treaties: 8, 9, 10 and 11 (all)
5. Differing assumptions and understandings (all)
6. Non-Fulfilment of Treaties (all)
7. Restoring the Spirit of the Treaties

WEEK 4 THE QUEST FOR ECONOMIC RESOURCES; LAND CLAIMS

WEEKS 5-6 INDIAN ACT; ECONOMIC AND POLITICAL UNDERDEVELOPMENT

ASSIGNMENT ON INDIAN ACT DUE WEEK 6

Read: (not required, but will help greatly with assignment)

Volume 1: Looking Forward, Looking Back

9. The Indian Act: Oppressive Measures
- 9.1-9.12 (all)

WEEK 7 LEGAL SYSTEMS: CANADIAN AND TRADITIONAL

ASSIGNMENT ON FILMS DUE WEEK 7

Film: No turning back 1997 47 min. GPRC
Canada; Royal Commission on Aboriginal Peoples. Lots of testimony.
Unfortunately, don't name speakers. Excellent.

WEEK 8 SCHOOLING AND CHURCHING

Read:

Volume 1: Looking Forward, Looking Back

10. Residential Schools (all)

WEEKS 9-12 DEALING WITH SOCIAL PROBLEMS

ASSIGNMENT ON NIGHT SPIRITS DUE WEEK 9

ASSIGNMENT ON FURTHER ADVENTURES. . . OR SUNDOGS DUE WEEK 11

Read:

Volume 3: Gathering Strength

Choose one of the following:

2. The Family (all)
3. Health and Healing (all)
4. Housing (all)
5. Education (all)
6. Arts and Heritage (all)

Volume 4: Perspectives and Realities

Choose one of the following:

2. Women's Perspectives (all)
3. Elders' Perspectives (all)
4. The Search for Belonging : Perspectives of Youth (all)
5. Metis Perspectives (all)
6. The North (all)
7. Urban Perspectives (all)

Film: Keepers of the fire

1994 55 min.

GPRC

All over: Oka, Mohawk, Haida, Mikmaq (Tobique), urban Toronto; women activists.

WEEK 13 RESEARCH PAPER DUE

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BRIEFEST OF ETHNOGRAPHIC OVERVIEWS

Algonkians inhabit most of Eastern Canada: Cree and related, Ojibwa

- largely foragers; hunters of large game (moose)
 - smaller game and birds, fish, trappers of beaver
 - use of many wild plants and berries
 - wild rice harvested and tended by family groups
 - no ownership of territories, but habitual use
 - common use of fishing areas
- lived in extended families, usually man and sons, wives, kids
 - scattered in bush in wintertime
 - gatherings especially around fish in summer
- extended family - local band - regional band
 - largest grouping, summer gatherings
 - families autonomous, self-sufficient
 - most significant economic and political unit
 - regional band helping arrange distribution of land and people
 - marriages arranged during gatherings
- understanding of nature as animated, willful, capable of helping
 - detailed knowledge of nature
 - understood to be spiritual as well as intellectual
 - spiritual knowledge and natural experience to be gained through individual search

Athapaskans of Western Subarctic (Dene) similar

- hunt caribou rather than moose
- similar patterns of settlement, resource exploitation
- political and social organization

Iroquoians in some areas, southern Canada: Huron, Mohawk

- practiced horticulture: cultivation of maize, beans, squash
 - trade with other peoples, often in ag. products
 - later European trade goods
- land controlled and managed by matrilineage
 - people descended from common ancestor through mothers
 - most horticulture and food production by women
 - men cleared fields, helped elsewhere
 - men responsible for hunting, trade, warfare
- lived in villages composed of matrilineages
 - matrilineage shared a dwelling
 - related women, their husbands and children
 - matrilineages part of clans
 - most clans represented in most villages

associations which cross-cut clans and villages
Warrior, False Face (healing) Societies
senior women of great importance in their longhouse and in village
their husbands elders; village council
Confederacy at broader level; Iroquois, Huron
formed for trade, war alliance,
keep peace within, battle without
Confederacy governed by sachems of clans
title-holders nominated by clan mothers
ceremonies associated with agricultural cycle and Societies

Plains inhabited by several peoples, different in language and origins
Cree, Blackfoot, Assiniboine, Sarsi
primary focus of subsistence activity was bison
pre-horse killed in large numbers in drives
later surrounded by horses
trade and horse forced/allowed much movement and expansion
across Plains
larger, more patrilocal groupings
limited in size by need to graze horses
forced to be larger for defense
Societies extending across boundaries, uniting w/in language
leaders w/in groups living together
often differentiated between war and peace
domestic and foreign relations
alliance w/ those of same language group against those of others
individual Vision Quest; large community Sun Dance

Plateau - Interior B.C.; many language groups, sharing much culture
salmon and salmon runs, berry grounds, plants and roots
owned by lineage, represented by titled chiefs
authorized and supervised use by lineage members
residence in villages, particularly in winter
mobility in summer for fish
chiefs responsible to and for lineage, w/ other chiefs
good relationship w/ spiritual world shown by prosperity
potlatch as religious, political, social ceremony
affirming rights to titles, names, social status
dancing to balance spirit powers with human
bring them in control, in step

West Coast - intensification of Plateau
rich, concentrated, localized resources
salmon runs, berries, plants, trees, shellfish
owned by village and lineage, run by chiefs
defended by warrior

- wealth, specialized tools, craft specialists
- regional specialization and trade
- forced and allowed settlement and defense of it
- long-term villages, lineage great houses
- slavery, commoners, nobles
- mobility in summer, settled in winter
- powerful chiefs of wealthy people
- active in trade and warfare
- demonstrated in potlatches, winter feasts
- monumental art

Inuit in the Arctic

- maritime: use of marine mammals, fish
- inland: caribou
- small, mobile groups connected through trade, friendship, intermarriage, travel
- self-reliant, autonomous
- shamanism, drum dances, trance and healing

Factors that could threaten aboriginal ways of life

disease, firearms, war, migration

economic:

- take land
- change waters: pollution, hydroelectric dams
- threaten fish, water mammals, wild rice
- loss of bison
- commercial exploitation: furs, wild rice, fish
- to a point, beneficial, but overuse or expropriation
- impoverishes aboriginal
- changed division of labor, e.g. Iroquoian men farming
- women lose importance as food producers
- change ownership of resources
- individual trap lines, so not all own
- men given individual title to land,
- not matrilineage
- limitation to villages, w/out resource area
- impoverishment

social:

- settlement of nomadic peoples in communities
- only summers free
- reside with non-relatives, crowded
- foraging difficult
- enforcement of patrilineal residential and citizenship rights

political:

- loss of autonomy of extended families
- forced to be part of larger group; competition between families

enforcement of government by election
only men with political voice and vote
delegitimate inherited titles

ideological:

religion: natural world not religious; denied spirituality
education: divorce from natural world, community learning
science: nature has no will; is morally neutral
is object, not subject
modern medicine
outlawing of sacred objects and practices
e.g. False Face, healing, Sun Dance,
prohibition of potlatch--distribution of goods,
affirmation and legitimation of status
affirm relationship w/ spirits
taking sacred sites and objects

ASSIGNMENT ON TREATIES DUE WEEK 3

http://www.ainc-inac.gc.ca/pr/trts/trty8_e.html

1763 Royal Proclamation

- gives Natives right to use of Hunting Grounds
 - not ceded to or purchased by the Crown
 - except Quebec and Rupert's land (until 1867)
- sets the basis for right to land
- purpose to keep Aboriginal peoples as military allies
- Canada vs. Australia--presence of US and French

1867 British North America Act

- gives federal government responsibility for Indians
 - responsibility to implement treaties
 - all legislation pertaining to Indians and land through Indian Act
- contradictions from the beginning:
 - nurture fur trade, settlement and development,
 - protect Indians, uphold law, order, peace

1982 Constitution Act enshrines Aboriginal rights, Treaty rights, Metis rights

Treaties always signed to facilitate economic activity

that would not involve natives: railroad, farming, settlers, mining

Maritimes: "peace and friendship treaties" preceded Royal Proclamation

- get assistance of, guarantee neutrality of Natives
 - in wars between Europeans
- protect their hunting and fishing rights
- i.e. protect their role in fur trade

Until recently, areas that had been controlled by France exempt--Maritimes, Quebec

not obligated to recognize aboriginal title; French had not

no surrender of land because no recognition of title

French set up reserves for Indians

by giving land to religious orders

Quebec had to sign "treaties" for James Bay development in 1970s

because became part of Quebec only in 1912

Ontario

treaties being signed as settlers came in--United Empire Loyalists

giving up territory, creating reserves for Iroquois--Brit allies

difficulties of deciding who treaty had to be with

prior inhabitants, current residents, etc.

1818 on, treaties including annuities

by 1840, some 24 treaties or surrenders
1850 Robinson Treaties w/ Ojibwa, for mineral development
got as much land as all other treaties together
gave annuities, Ind reserves,
freedom to hunt and fish on land not conceded
(sold, leased, occupied)
with consent of Provincial (Canadian) gov't
Treaty 3 (1873) covers Ont/Man border
Treaty 9 (1905) allowed rail construction (North)
these treaties were designed to extinguish Ind land title
of 1763 Proclamation

Prairies

Treaties 1-7 signed 1871-1877
Treaties 1 and 2 near Red River; farming
Treaties 3-7 anticipated settlement and railroad
Treaty 5 allowed steam navigation via Lake Winnipeg and Sask. River
Treaty 8 (1899) extinguished title to access route to Yukon gold fields
includes part of Yukon and NE B.C.
Treaty 10 (1906) took rest of Saskatchewan and Alberta
Metis of Manitoba: some signed treaties and became Indian
reserves for Indians only
others did not; remained Metis, eligible for scrip

British Columbia

1849-Given to HBC to settle, colonize, carry out fur trade
James Douglas, Chief Factor at Fort Victoria, governor
1861--got some aboriginal title surrenders, with village reserves,
on Vancouver Island, w/out treaties
another corner of province in Treaty 8, but no treaties for most of B.C.
1871--BC joined Confederation, w/ promise of railroad
(prompting Prairie treaties)
responsibility for land claims to federal government
no treaties for most of BC

Northwest Territories

also part of Treaty 8
Treaty 11, MacKenzie District, 1921
oil discovered Fort Norman; part of Yukon too
Land settlements in Yukon and NWT recent; creation of Nunavut coming
because land there not needed for economic exploitation until after WWII

QUESTIONS RAISED BY TREATIES

What did aboriginals think they were getting? What did gov't think they were getting?

Giving?

Differences in information? In power?

Moral obligations of power?

Questionable whether anyone really knew

what they were giving up or getting

how can you surrender what can't be owned?

Prairie Treaties followed period of great upheaval

besides increasing Eur settlement, e.g. Red River

also epidemics; Indians sought protection

anger at incursions on territories

circumstances under which treaties signed

pomp and ceremony, RCMP, missionaries, illiteracy, interpreters

competition for buffalo, reducing numbers

concern about alcohol; need for NWMP

immigration of Nez Perce and Lakota of Sitting Bull, escaping US military

Metis rebellions before and after

Aboriginal right to land enshrined in Royal Proclamation

need for treaties--land surrenders--not a question

recognition of aboriginal peoples as autonomous political units

with their own government and laws

big problem arises from different views of treaties

Government: objective of finality: secure title, no future claims, extinguishment

Aboriginal: on-going, evolving relationship, continuing donation of "rent"

obligations, promises--annuities

treaties renegotiable, renewable

Federal government assuming civilization, assimilation

eventual self-sufficiency in the European way: learn farming

First Nations focus on "hunting and gathering forever"

added assistance of farming; diversification, novelty; prosperity; wealth

retain and protect way of life; guarantee of non-interference in way of life

and use of natural resources (protection from competition?)

Burnt Church lobster fishing, BC salmon fishing, Treaty 8 poaching?

use of resources guaranteed, therefore to be protected

e.g. from commercial exploitation, dam damage

traditional use guaranteed—i.e. fur trade, sale of product

Government right to set aside Crown land for settlement, mining, lumber
Crown land belongs to government (everyone)

Aboriginal right to hunt on Crown land not taken up for settlement
Crown land is Aboriginal territory
oil drilling = settlement?; certainly disturbs hunting

Government: assumption of Indian absorption into dominant society
protection in the meantime
1857 Act to Encourage the Gradual Civilization of the Indian Tribes in this
Province--Upper Canada
enfranchisement--hated by 6 Nations

Aboriginal: treaties a recognition of unique historical position
provision of guarantees for future distinctiveness

Government: disencumber land and resources
once-and-for-all settlement, give as little as possible
cede, surrender, give up land

Aboriginal: peace treaties, (wampum: peace, friendship, respect)
promised to share land in a treaty partnership, exchange for gifts
money, education, medicine, protection, help farming, ammunition

First Nations agreements sacred; confirmed by pipe smoking and prayers
what was said as important as what was written

Commissioners: written word sacred
but aboriginals couldn't read; all Xs identical
oral promises not included in written document--business contract

Commissioners couldn't negotiate; brought ready-made treaties
Aboriginals thought they were negotiating

Chiefs requested areas of land for reserves (e.g. Treaty 7)
How could they be given what was already theirs?
Commissioners allocated land by area
What is a square mile?

To Canadians, treaties are ancient history
To Aboriginal nations, they are vital and living
Treaty Day renews relationship

In treaty negotiations, land surrender was seldom discussed because too problematic
same with sovereignty of monarch
To First Nations, imposition of Queen's Laws (Indian Act) and
Queen's servant (Indian Agent)
violated promise to protect way of life
did not ask to be governed; neither Britain, France nor Canada
has legitimate authority

Due to assumptions, neither side heard the other
 So far, treaties and modern land settlements
 provide neither finality sought by gov't
 nor guarantee for future desired by aboriginal peoples
 Immense area not covered by treaties, land not ceded nor surrendered:
 Maritimes: settlement and friendship treaties before Proclamation
 now being recognized, reinterpreted, enforced
 Quebec: blatant civilizing and Christianizing mission
 no aboriginal rights; goal of assimilation
 changing, as French takeover seen as illegitimate
 British Columbia: village reserves because village peoples
 by avoiding treaties there, avoided consideration
 of hunting and fishing rights
 Territories: economically useless except for trapping until recently;
 parts now covered, negotiations continue
 until provinces formed, treaties between Indians
 and federal or imperial government
 now provinces involved as well, as must hand over land
 Further divides Native peoples non-status, status, non-treaty,
 treaty, which treaty?
 Treaty claims: non-fulfillment of promises, verbal or written, literal or spirit
 did not fulfill promises of agricultural development; restricted
 didn't give ammunition, inadequate ag implements
 did not protect subsistence rights
 inadequacy of treaty; missing stragglers
 Band claims
 land expropriation or surrender, e.g. highways, for sale to settlers
 returning veterans
 mismanagement of band funds
 compensation far under market value
 Stoney: \$8.8M and land taken for a missionary church in 1875
 natural gas royalties (1/1999)
 Hobbema: \$14M for poorly invested and cheaply sold petroleum
 Quebec reserves not protected by treaty: Oka

 Comprehensive claims to areas where no treaties, or treaties not signed
 until settled, commercial exploitation continues
 where aboriginal title not superseded by law
 and where traditional lifestyle continues
 NWT working on it; avoid centralization
 B.C. too; despite 1927-1951 prohibition to collect funds
 for research or legal counsel for land claims --Nisga'a
 For years, Indian Affairs presented claims for Indians
 since DIAND in charge of Indians, they couldn't accuse it
 e.g. mismanagement ; government control over land claims process

WEEK 4 THE QUEST FOR ECONOMIC RESOURCES; LAND CLAIMS

Canada settled for resources and profit
profit motive, profit goal

Fish

cod of east coast, Spanish and Portuguese, C15
occasional landings, fish drying, meat, water, women?
disease
salmon of west coast
canneries and fisheries employing natives
some owning fleets
diminishing runs up rivers-"poaching" by natives now
fresh water lakes; whitefish; commercial on northern lakes
Ojibwa brought in tons of sturgeon--glue for commercial purposes
commercial fishing wiped out

Fur

impetus for Eur penetration of Canada
beaver and other fur-bearers
for direct export or to facilitate export--trade networks
to satisfy Eur demands, markets
aboriginal labor and knowledge greatly needed
trapping and supply of furs
guiding, transportation, food supplies, kin ties
middlemen; warfare to control monopolies
markets: axes, knives, guns, traps, kettles, food, clothing, alcohol
natives took full advantage of competition, drove hard bargains
rational calculations, learned rules of game well
but not their game; they didn't make up rules
trapping became a "traditional" way of life
combination w/ trade always needed
"dependency": effort and time for trapping required replacement
of natural foodstuffs by purchased ones
efficiency required purchased traps etc.
nevertheless, allowed autonomy and self-sufficiency
increased wealth, easier life
in time, w/ provincial game regulations
traplines became individual property, along w/ furs
men as main cash earners,
women's work incorporated in fur he sold; he got credit
in some areas, women trapped too

Bison, buffalo

- forts and long-distance trade needed provisions
 - fresh meat, dried, pemmican
- buffalo robes for warmth (winter), hide for industry (summer)
- initially Blackfoot and other Plains peoples
 - later, as HBC merged w/ NWC in 1821
 - Red River Valley settlement; many lay-offs
 - Metis took over supply; large-scale commercial hunt
 - principal source of group income.
 - depletion
- primary hunters and butchers men, but women's labor essential
 - processing
- guns, horses, wives allowed differences in wealth

Land

- settlers and farming--Ontario, Quebec
- large-scale grains in Prairies
- ranching
- for travel routes; trains, to mines
- for cities
- for parks, wilderness areas (Yukon)

Lumber

- Maritimes for ship-building
- lumber of BC, pulp and paper of Alberta
- employment vs. habitat

Mines

- individual gold mining--rushes
- massive uranium, copper
- pollution, relocation

Hydro-electric power

- dams that change waterways, flood hunting land, wetlands
 - communities, cemeteries
- relocations
- irrigation dams

Petroleum products

- exploration wells, roads
- gas pipelines, oil

Labor

- forestry, railroad ties, ranching etc.
- farm labor: missions,
- slaves for otter on west coast
- when not needed declared lazy, replaced by non-natives

Needed to provide employment

- medical, gov't, welfare, DIA, teachers, development,
- market: auto sales, alcohol, consumer goods

Canadian capitalist economic system

- money-making development superior to non-money-making use
- public interest
- of all resource sectors, only fur trade required
- presence of aboriginals as aboriginals
- all the rest appropriated resources and developed
- w/ large-scale capital
- unavailable for aboriginals
- required assimilation, leaving communities, way of life
- removed from development or from community
- how to develop w/out destroying community?

Making a living goes with spirituality, social relations, political relations
not just \$

INDIAN ACT - LAURIE'S SUMMARY, PRE 1985

(Purpose: to protect and control use and users of lands held in trust for Indians.)

- 4.(2) The Governor in Council may proclaim any portion of Act except that dealing w/ land surrenders inapplicable to any group or band of Indians, reserve or surrendered lands.

RIGHTS OVER LAND

- 18.(1-2) Reserves held by Her Majesty for use and benefit of bands; Governor in Council decides whether purpose for which reserve lands are used is in benefit of band. Minister may authorize use of lands in a reserve for Indian schools, administration of Indian affairs, Indian burial grounds, Indian health projects or, with the consent of the council of the band, for any other purpose for the general welfare of the band. Compensation if someone was entitled to possession of lands.
- 19.(a-c) Minister may authorize surveys, divide whole or part into lots and subdivisions, determine location and direct construction of roads.
- 20.(1-6) Band council allots possession of land to Indians, subject to Minister prescribing conditions of use and settlement. Minister gives (or may withhold) Certificate of Possession and Certificate of Occupation (temporary).
21. Reserve Land Register kept in Department.
24. Indian lawfully in possession of reserve land may transfer it to band or band member, subject to approval of Minister.
- 28.(1-2) Band or member may not allow non-members to occupy or use reserve or reside there, unless Minister issues permit for one year, or w/ consent of band council for any longer period, to occupy or use reserve or reside there.
- 35.(1-4) Municipal or local authority may be able to take or use lands w/out consent of reserve.
37. Land in reserve can't be sold, alienated, leased unless surrendered to Her Majesty by band or reserve.
- 38.(1-2) A band may surrender land.
- 39.(1-5) Surrender must be made to Her Majesty, assented to by majority of band electors at general meeting or in referendum. If majority of electors don't attend, call 2nd meeting, results final. Ballot may be secret. All these meetings to be attended by superintendent.
- 53.(1-3) Minister or appointee to manage, sell, lease surrendered lands. May not acquire direct or indirect interest in it.
- 55.(1-4) Surrendered Lands Register kept in Department.

BAND RESOURCES--ECONOMIC TRANSACTIONS

- 32.(1-2) Unless superintendent approves transaction in writing, no band or member may sell, barter, exchange, give or dispose of cattle or other animals, wild or uncultivated grain or hay, root crops or plants or products from reserves in Manitoba, Saskatchewan or Alberta.
93. Offence to remove minerals, stone, sand, gravel, clay, soil, trees, saplings, shrubs, underbrush, timber, cordwood, hay w/out written permission of Minister.
- 58.(1-5) If land in reserve uncultivated or unused, Minister may employ people to improve or cultivate, using capital funds of band for purchase of stock, machinery, material and labor or lease the land. Minister may also dispose of wild grass or dead or fallen timber. With consent of council he may dispose of sand, gravel, clay, non-metallic substances. If consent takes too long to get, may issue temporary permits, renewable only with consent. Proceeds to go to band funds.
- 60.(1-2) Governor in Council may at request of band grant it right to exercise control and management of reserve lands.
- 71.(1-2) Minister may operate farms on reserves, employing necessary people to instruct Indians in farming, purchase and distribute w/out charge pure seed to Indian farmers. Use profits to extend farms or make loans to Indians for farming or other ag operations to promote progress and development of Indians.
- 91.(1-4) No one can acquire title to Indian grave house, grave pole, totem pole, carved house post or rock painting on reserve; no one can mutilate or destroy these.
- 92.(1-4) No office or employee in Department, missionary or school teacher can trade for profit w/ Indians w/out Minister's license.

INDIAN MONEY

- 61.(1-2) Indian money to be expended only for benefit of Indians or bands for whom received and held; Governor in Council determines whether purpose is for use and benefit of band. Interest rate on Indian moneys in Consolidated Revenue Fund, fixed by Governor in Council.
- 34.(1-2) Band to ensure roads, bridges, ditches and fences on reserve maintained according to instructions of superintendent, or will be done at expense of band.
- 64.(a-k) Minister may authorize expenditure of capital money (from surrendered land or capital assets) to per capita distribution; to construct and maintain roads, bridges, ditches, water courses; to purchase land to add to reserve; to purchase livestock and farm implements, farm equipment or machinery; to lend to members of band < 50% their chattels and land possessed, w/ interest; to construct houses for band members and guarantee house loans to members; and for any other purpose beneficial to band. [See 64.1.]
- 65.(a-b) Minister may pay from capital compensation for land expropriated for band; expenses to prevent or suppress fires;

- 66.(1-3) Minister may authorize w/ consent of council expenditure of revenue for general progress and welfare of band--destitute, sick, aged, burial. Also to destroy noxious weeds, prevent insects, pests, prevent spread of disease, inspect premises, provide for sanitary conditions in private premises.
- 69 (1) Minister may permit a band to control, manage and expend its revenue money, and may revoke order.
- 70.(1-6) Minister of Finance may authorize advances to Minister of Indian Affairs from Consolidated Revenue Fund to lend to bands or individuals for purchase of farm implements, machinery, livestock, vehicles, fishing equipment, seed grain, fencing materials, handicraft materials, gasoline, repairs, wages, clearing and breaking reserve land, to carry out cooperative projects or for any other matter prescribed by Governor in Council. This is government money.
72. Treaty money is paid out of the Consolidated Revenue Fund.
- 83.(1-2) If Governor in Council declares band has reached an advanced stage of development, Minister may allow council to make bylaws to raise money by taxation, license businesses, use band money to pay band expenses, pay chiefs and councillors.
85. Governor in Council may revoke declaration made under 83.
- 87.(1-3) Exempt from taxation: the interest of an Indian or a band in reserve or surrendered lands, and personal property of Indian or band situated on a reserve.
- 89.(1-2) Personal property of Indian or band on reserve is not subject to charge, pledge, mortgage, levy, seizure at the instance of any person other than an Indian.

PERSONAL LIFE

- 42.(1-3) Minister approves wills.
- 48.(1-16) Decides on cases of intestacy.
- 51.(1-3) Jurisdiction and authority regarding property of mentally incompetent Indians is vested in the Minister, who may appoint administrator.
52. Minister may administer property of infant children of Indians and appoint guardians.
68. If Minister satisfied that Indian has deserted family w/out sufficient cause, may order that annuities or interest moneys be used to support family.
94. Offence to sell, barter, supply or give intoxicant to anyone on a reserve, Indian outside a reserve, and to make intoxicants on reserve.
95. Offence for an Indian to have intoxicants, be intoxicated or make intoxicants.
96. (1-3) No offence for Indian to have or to be sold intoxicant in accordance with provincial law if lieutenant general of province has requested it.
97. Offence to possess intoxicants or be intoxicated on a reserve.
98. No offence to possess intoxicants on a reserve if referendum of band electors and provincial law allow it.
- 99-100. No offence to use intoxicants for sickness or accident; accused must prove intent of use.

EDUCATION

- 114.(1-2) Minister may enter agreements for education of Indian children w/ province, Commissioner of Territories, public or separate school board or religious or charitable organization and maintain the schools.
- 115.(a-d) Minister may make regulations about buildings, teaching; provide transport for kids; support children while in school.
- 116-117. All children 7-16 to attend school unless sick, etc.
118. Children shall attend Roman Catholic or Protestant school according to parent's religion, except with parent's written permission.
- 119.(1-6) Truant officers, etc. May take into custody child absent from school, use force to convey child to school.

RESERVE REGULATIONS

- 73.(1(a-m)) Governor in Council may make regulations for reserves: protection and preservation of game and fish; destruction of weeds and insects; control speed, operation and parking of vehicles; tax, control and destroy dogs and protect sheep; operation of pool rooms, dance halls, places of amusement; control spread of disease; provide medical treatment and health services; compulsory hospitalization for infectious diseases; inspect premises; prevent overcrowding; provide sanitary conditions; authorize band to borrow housing money.
- 81.(1(a-r)) Council of band may make bylaws to provide for health of residents, prevent spread of contagious disease; regulate traffic; observe law and order; prevent disorderly conduct and nuisance; prevent trespass by domestic animals; construction and maintenance of water courses, bridges, roads, ditches, fences; zoning; allotment of reserve lands among members of band; control of weeds, public games and amusements, peddlers; preservation of game; removal of trespassers; impose fines for violation.
- 82.(1-2) Copy of bylaws to go to Minister w/in 4 days; may be disallowed.

ELECTIONS OF BAND COUNCILS

- 74.(1-4) Whenever he deems it advisable for the good government of a band, Minister may declare that council (chief and councillors, # specified) is to be selected by elections.
- 75.(1-2) Councillors must be electors residing in an electoral section. Nomination of chief and councillor must be by eligible voters.
- 76.(1-2) Governor in Council may make regulations about band elections including nomination meetings, appointment and duties of electoral officers, manner of voting, definition of residence to determine eligible voters.
- 77.(1-2) Elector: member of band, 21 years, ordinarily resident on reserve.
- 79.(a-c) Governor in Council may set aside election of individual if satisfied that there was corrupt practice, violation of the Act, or that nominee ineligible to be candidate.

INDIAN STATUS AND BAND MEMBERSHIP

5. Indian Register to be maintained by Department of Indian Affairs.
6. Consists of General List and Band List. [i.e. they are the same]
- 7.(1-2) Registrar adds to and deletes from Band and General List.
8. Band lists of Sept. 4, 1951 are basis of Indian Register.
- 9.(1-7) Additions or deletions can be protested. Registrar has final say unless it is taken before a judge, whose decision is final and conclusive.
10. Where name of male person is included or omitted, names of wife and minor children also.
- 11.(a-f) Entitled to be registered if considered to be an Indian in 1874; a member of a band; a male person directly descended in male line from above male; legitimate child of above male; illegitimate child of above female, if born after 1956; wife or widow of above male.
- 12.(1) (a) (i-iv) -(5) Not entitled to be registered if received half-breed lands or money scrip; descendant of above; enfranchised; born of marriage entered into after 1951, over 21, mother and father's mother not registered [double-mother]; if illegitimate child of registered mother, unregistered father.
- 13.(a-b) Can be admitted to band w/ band's permission.
14. Women who marry out of band lose membership, as do her minor children; marry in, gain membership.
- 16.(1-3) If become a member of another band, this \$ goes to other band. If woman's per capita share in first band worth more than per capita share in second, she gets balance, as and when Minister decides.
- 17.(1-3) Minister may, whenever he wants, create new bands, amalgamate bands w/ majority vote of electors, enfranchise bands when they request.

ENFRANCHISEMENT

- 109.(1-4) If Minister reports an Indian has applied for enfranchisement and is 21, capable of assuming responsibilities of citizenship and of supporting self and dependants, Governor in Council may declare Indian, wife (if living w/ husband) and minor unmarried children enfranchised. If woman marries non-Indian, enfranchised as of date of marriage, as are her children.
112. If Minister reports band has applied and has submitted plan for disposal or division of band funds and lands, and band is capable of managing own affairs as municipality, Governor in Council may declare all members enfranchised. > 50% electors must agree.
- 15.(1-5) If become enfranchised or lose band membership, get from Her Majesty one per capita share of capital and revenue; treaty money for next 20 years. If a woman, get 10x average paid in annuities, interest, rent.

BILL C-31

ENTITLED TO BE REGISTERED
PRE 1985

Indian in 1874
member of band
male descended
 from registered male
legitimate child of
 registered male
illegitimate child of
 registered male
wife or widow of
 registered male

NOT ENTITLED TO BE
REGISTERED PRE 1985

enfranchised man
 wife and children
(enfranchised) woman who marries
 non-registered male
 and her children
half-breed land, scrip
 descendant of
double-mother
illegitimate child of
 non-registered male

BAND LIST PRE 1985
 Essentially as with
 registration

ENTITLED UNDER BILL C-31
POST 1985

Indian in 1874
member of band
male descended
 from registered male
legitimate child of
 registered male
illegitimate child of
 registered male
previously entitled wife or widow
(can't lose or gain)

enfranchised man
 wife and children
(enfranchised) woman who married
 non-registered male
 and her children

double-mother
illegitimate child of
 registered female
if one or both parents
 were entitled
if two grandparents entitled

NOT ENTITLED TO BE REGISTERED
if only one parent and one grandparent
 were entitled (i.e. if child of 6(2))
 (need 2 grandparents)

BAND LIST POST 1985
If both parents were entitled (6(1))
Band can take over membership rules

Justin Pulleyblank: Slick! eliminate discrimination in registration; delegate discrimination to band membership; devolve programs to bands, so service reduced # of band members.

WEEKS 5-6 INDIAN ACT; ECONOMIC AND POLITICAL UNDERDEVELOPMENT

ASSIGNMENT ON INDIAN ACT DUE WEEK 5

INDIAN ACT

Law of the land. Protection of whose land?

Control of Indian lives > control over non-Indian lives?

Control of us is by courts

Implementation of Indian Act was through Indian agent.

What kind of language? Who understands and interprets?

Lack of consultation -- original Act, amendments, Bill C-31.

Many Natives unaware of Indian Act; complexity and mystification
resistance

	TREATIES	INDIAN ACT
GOVERNMENT	limit rights	protects
INDIANS	guarantee rights	controls
MAINSTREAM	any special rights are unjust	

Indian Act increasingly restrictive to 1951

Resulted in two kinds of aboriginals:

Indians who lived on reserves, subject to Indian Act, and Natives who did not.

Live on reserve - live controlled; negative

Live off reserve - work and be free; positive; racist society

With improvement of life on reserves (schools, economic opportunity,

Hawthorne Report, housing, 1960s)

some want to return to reserve, resented by those who stayed on reserve

Control function to force people off reserve

goal of assimilation

divorce connection to land and community

Segregation in order to assimilate:

make reserves so unpleasant all will leave and assimilate!

Change since 1970s

- attempts to making life on reserve less miserable
- attempts to correct racism and sexism in Indian Act
- coincide w/ Charter of Rights and Freedoms
- enfranchisement and alcohol

- particularly in terms of Indian status and band membership--Bill C-31

Many First Nations have opted out--S 4(2)--devolution of health care, education, child welfare

Sexism in Indian Act: right to registration and band membership depended on males: husband, father.

- Meant loss of women, questioning loyalty of women
- because would marry out or had married in.
- sexism in communities

Racism in Indian Act: disenfranchise all but registered males, their wives and children

- reduce Indian population

- dominant society has the right to determine band membership pre-1985

- post-1985 for up to 1985

- we make an error; we correct it; you live with it

- > 100 years policy of federal government was assimilation, eradication of heritage and culture. Cannot rectify 116 years of injustice with final, quick injustice.

- still determines right to registration as Indian

- racism in communities

Status for the future: continued reduction, given rates of exogamy.

Indian Act and dependency—under-development

- economic

- political

- social

- ideological

Why resistance to cancelling Indian Act?

- creates problems

- offers only source of relief to these problems

WEEK 7 LEGAL SYSTEMS: CANADIAN AND TRADITIONAL

ASSIGNMENT ON FILMS DUE WEEK 7

Original justice systems—restorative justice systems
Hollow Waters

Confront w/ colonialism—deviance by definition
cultural norms different; avoidance of confrontation, interference, authority
promotion of sharing, personal discipline, autonomy
seen as theft, non-conformity
advance of European settlement, colonization, economic systems
marginalization to economic development
enforcement of poverty
justified by racism
Treaties to take land, Indian Act
legalized racism; deviance by race
e.g. no liquor, so alcohol offences
illegitimate by unlicensed use of resources
no taxation
no voting, no representation

Poverty plus oppression created by Indian Act
residential school—family disruption, substance abuse, violence,
sexual offenses, anger
unemployment
institutionalization—school, penitentiary
others overrepresented in justice system

Justice system
overpolicing, not peace-keeping
community racism
arrests, multiple offenses, no bail, lawyering
lack of character references, family support, other support
unpayable fines
not understanding legal system, shame
support system for parole

Aboriginal people as victims

RCAP film

WEEK 8 SCHOOLING AND CHURCHING

Education in social context, reflecting values and social structure
curriculum: global, qualifications, compartmentalized, specialized
behavior: active participation, expressiveness
social relationships: authority, rules, obedience, differences between kids
competition assumed
values: individuality and conformity, creativity in limits, achievement, literacy,
teaching ideals (not necessarily realities)

Takes place in a social setting
generational continuity
knowledge and values repeated outside of school, e.g. work
preparation for school
school reinforces life outside, e.g. home

Aboriginal learning took place in community, family
learning skills, knowledge, attitudes appropriate to that society
teaching autonomy, own judgment,
individual uniqueness, freedom of choice

Education was sought by elders in Treaties--what kind?
to be arranged "as deemed advisable", "necessary"
method of supply: contracts w/ religious denominations
residential schools
"non-violation" of religion
combined w/ compulsory education in Canada
made forcing children to residential schools possible

19th Century European views of children and education
spare the rod, spoil the child; children to be seen and not heard
children wild
to be economically self-sufficient and productive, if lacking support
boarding schools common practice in England
likely caning, sexual abuse, subservience
unchecked authority
peers, class identity, network
abusive but fit into, continuous w/ English culture and society
not all families--especially poor and fatherless--capable of raising children
orphanages--where in 1915, every child under 2 died (Canada)
street children, children of poorhouses--80,000 sent to Canada by 1930

19th Century racist ideology
poverty genetically inherited

Residential schools a logical outcome of these assumptions, values

105,000 kids removed from community and social context

no reinforcement, no "sense"

no love--for all, school is first encounter w/ conditional approval

assumption of inferiority and stupidity, dying breed and way of life

economic, social, spiritual, linguistic

racism: behavior goes w/ physical appearance, caused by genes

enlightened view of the day that providing education was good

assimilation, acculturation, social engineering

remove kids from families

teach them to civilize society

learn political and social organization

indoctrinate w/ Christianity

get rid of pagan spirituality

get rid of language (teachers suspect secrets)

train for position in society--schooled for inequality (Barman)

homemaking--different homes, no running water

farming, labor

little academic training--not to be professionals

much work; economic self-sufficiency of school

generation, language, culture gap w/ home

Resulting family damage

adults need children too

school staff w/ little understanding of family--nuns, priests

often screw-ups themselves, having been through system

abuse--sexual, physical, emotional, spiritual--easy

abuse can be threat, not direct experience

by January 1999, >2000 individual claims against federal gov't

had already paid out \$20 M in out-of-court settlements

plus \$350 M healing fund for community counselling,

treatment, and statement of regret

children taken at young age, though old enough to know other

pain of separation, strangeness

going home to same, w/out language or culture

knowing these and selves were bad

criticism, alienation, strangers

lacking experience and responsibilities of family life

women my age--first generation raised by own mothers

Many Natives have good memories of residential school

fun, good times

allowed families to continue bush life

saved orphans from hunger

memory always selective:

did as many abuses occur as we hear of now?

traditional pattern of forgetting/giving the past

let go of grief and pain, anger and hatred—once acknowledged

Post-World War II liberalism

- realization that Indians were not disappearing

- segregation had not forced assimilation

- day schools, on or off reserves

- on reserve, in community--with own friends and relatives

- forced settlement of families, give up trapping

- give up life on the land to care for children

- off reserve

- racism: students, Boards, Parent Associations; meeting w/ teachers

- curriculum: social studies, picture books

- social and cultural patterns foreign

- poverty; gangs

- NIGHT SPIRITS

Experience of education

- hard to justify any support for education--yet it is there

- in context of previous experience, so suspicion and fear

- what elders wanted when negotiating Treaties

- expertise, literacy, technology, ability to help people

- requires enormous reflection to avoid assimilation or destruction

- need to make literacy and literature part of own experience

WEEKS 9-10 SOCIAL PROBLEMS

ASSIGNMENT ON NIGHT SPIRITS DUE WEEK 9

Sayisi Dene film

WEEKS 11-12 MOBILIZATION AND RESISTANCE
ASSIGNMENT ON DEAD DOG CAFE OR SUNDogs DUE WEEK 11

POLITICAL

Long-standing

MacFarlane's article in VISIONS OF THE HEART on aboriginal leadership

Big Bear, Deskaheh,

1916 Allied Tribes of Alberta, sent delegation to London in 1926

1927 Canadian gov't made it illegal to collect \$ from Indians for land claims

1951 ban on organizations lifted;

jobs and cars began to allow communication, organization

1968 Native Indian Brotherhood, especially after 1969

George Manuel, Shuswap, Grand Chief 1970-76

international contacts, Sami

1969 White Paper; mobilization; provincial and national organization

1982 NIB became Assembly of First Nations

became parallel to federal gov't, w/ federal funds as of 1974

coopted to be like gov't, working w/ system?

support of Charlottetown Accord under Grand Chief Ovide Mercredi

Self government: sovereignty, nationhood, self-determination, aboriginal right

inherent right given by Creator

Political: develop own institutions and laws to reflect and enhance cultural values

gov't w/out rulers; direct participatory democracy; rule by consensus

to avoid majority rule, excluding minority

tribal confederacies for broader: commerce, political representation

Economic: resource base to maintain integrity of culture and society

economic self-sufficiency, reduce dependency on fed gov't

resource money to be used for social and economic development

Social: education, social services, policing, medicine

Ideological: restore relation to natural environment

submit political to spiritual

Many of these ideals to be put into practice in Nunavut

Not all favor self-gov't;

danger of creating "brown bureaucracy"

existing leadership problems: expect too much from them

not trusted; suspicion (and reality) of abuse of power, cliques, factions

economic development difficult

entrenched Indian elite

Federal gov't announced plan to abolish Indian Act 1997 (Bill C-7)

Great protest! danger of abolishing all obligations; abolition w/out consultation

communities prefer taking over and opting out, constructing own version

Unconventional, extra-AFN mobilization

- mobilization on reserves, against nepotism and corruption--
threats of violent mobilization

- Longhouse Warriors, Oka, threats to transport system; Gustafson Lake
angry young men, left out by band and federal gov't, AFN

- use of media: barricades, protests,

- use of arms to defend own people (US military)

ECONOMIC

Development of primary resources

- use of royalties

- recovery of land rights, land claims

- Blueberry, Doig--subsurface rights to ceded land

- lumber in New Brunswick, as promised MicMac in "Peace and Friendship" treaty
lobster

- shopping centres--control commerce and profits and jobs

- not always successful: unsuccessful factories,

- destroy hunting lodges by too much expansion

- less conventional: gambling, smuggling, sale of prescription drugs

- if conventional activities impossible, make use of loopholes

SOCIAL

Aboriginal women

- patriarchy imposed and reinforced by Indian Act

- e.g. "traditional" women to follow men;

- women's rights to property, housing, citizenship through husband
common-law marriage, illegitimacy, "promiscuity"

- women excluded from economic \$ activity

- in background of fur trade, men take over wild rice; kept crafts

- more recently, clerical tasks; more education; kept nurturing role

- divided: mistrust of male political leadership, cite lack of consultation

- membership rules often male-centered

- fear of "self-gov't"--entrench male power

- women's political activism focuses on community life

- avoidance of "feminism", seen as selfishness, male-bashing

- unofficially, women very strong influence

- families, reserves matricentric; men come and go

- in traditional thinking, women vital as givers of life

- female = life; had vital role in spirituality, ritual ceremony

- setbacks w/ European fear of life, of birth; burden of children

- now, elders speak of women as healers of community

- keepers of life--sometimes twisted--"having our babies"

association of women with life makes them victims
of men's attempts to control life
rape, murder, attacks on life, loss of faith in future
healing of family, children and elders
Couture's article on native elders (VISIONS OF THE HEART)
evolved spirituality, wisdom, understanding of cosmos
struggle to maintain importance of, respect for age
and for youth go together
community pain, community healing
healing circles--sexual abuse; alcoholism
Talking Circles

SPIRITUAL

healing--addictions, abandonment, abuse--seen as a spiritual matter
e.g. incorporation of Alcoholics Anonymous programs
teaching of smudging, sweat lodges
often combined w/ Christianity; at other times, opposed by it
increasing travel and reknown of elders and healers
pan-Indianism, cross-influence, women, prison elders
increasing self-esteem, confidence, worth, validity
reinventing tradition, renovating, reviving language
sharing w/ non-natives; New Age, environmentalism, ecumenical
perception of shared world, connectedness
despite lack of attempt to take over the world!
sharing of suffering, expands understanding of others

Changes in non-native world

education, civil and human rights, environmentalism
increasing political acceptance of aboriginal rights and non-aboriginal wrongs