**Chapter Outline**

to accompany

*Indigenous Peoples within Canada: A Concise History*, Fifth Edition

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**Chapter 14: Repression, Control, and Resistance**

The major themes of this chapter are the continued suppression of First Nations after 1885, the issues of Métis scrip, development of residential schools, the pressure to surrender reserve lands, the development of First Nations political organizations, and the health care provided to Indigenous Peoples. Following the imprisonment or death of their key leaders, Nehiyaw people found themselves subject to ongoing attacks on their leadership and their freedoms. Ottawa wanted to depose any leader who had not given unwavering support during the events of 1885. In addition to that, the government increased the numbers of North-West Mounted Police (NWMP), impounded Nehiyaw horses and introduced the Pass system to keep First Nations on reserves. For the Métis, while the 1870 Manitoba Act acknowledged Métis entitlement to land, in 1874, the concept of scrip was introduced. Scrip provided for either a specific amount of land or its equivalent in cash, typically at one dollar per acre. Many Métis ended up selling their scrip to speculators for as little as half the face value, with fortunes made at the expense of the Métis.

Within this time period, the government continued its push toward assimilation, and began focusing on education as a means of achieving it; childern would be absorbed into Canadian society as individuals rather than as members of communities with inherent rights. There were already precedents for missionary-run boarding schools in the east; however, these ultimately failed due to resistance against the practices of hiring students out as cheap labour or to inadequate funding. Despite the general lack of success in the east, officials went ahead with the idea of partnering with churches to develop already-existing schools for the West; yet these industrial schools were also immediately plagued by a lack of funding. Indigenous leadership certainly was not opposed to schools for their children, as many of them negotiated for their inclusion in their treaties. However, it is unlikely that any of these leaders envisioned the residential schools that would come to dominate the Canadian West. Parents disliked the schools because they represented loss of traditional customs; the schools were also culturally disrespectful and both parents and children protested and also participated in various forms of resistance to the schools. As costs began to rise, the government became more unwilling to pay for the schools, whose stated purpose was to provide a trade, and blamed Indigenous Peoples for not having the same physical or mental get-up as non-Indigenous people to succeed alongside them. By 1923, industrial schools were phased out, leaving only one type of boarding school in operation, that of the “residential school”.

The turn of the century also saw strong Indigenous resistance to the imposition of elective forms of government and this resulted in four different systems of band governance being in place by 1900. Similarly, there was intensified pressure by governments and settlers to gain access to Indian reserve lands that, in their view, were surplus lands. As a result of the pressure, and the ongoing resistance by First Nations, the government gave greater powers to the superintendent-general of Indian Affairs to allot reserve lands without band consent. Then, when band councils resisted, the superintendent-general’s power was increased further. The Indian Act was also amended to allow for further appropriation of Indigenous lands.

In British Columbia, the conflict between the province and Ottawa over Indigenous lands gave rise to various Commissions as well as petitions by First Nations. In response to the Royal Commission on Indian Affairs of 1916 and its recommendation to cut off specified reserve lands, First Nations organized themselves into the Allied Tribes of British Columbia (1916-1927). This organization would later become the North American Indian Brotherhood (NAIB).

The First World war also saw renewed pressure on Indigenous lands and the Indian Act was again amended to allow for the leasing of land without permission of the band. During his time serving in the war, Kanien’keha:ka officer Frederick Ogilvie Loft met other First Nations soldiers from across the country and decided to found the League of Indians to fight for the betterment of First Nations overall. With conflicting agendas by its diverse membership group, coupled with official Canadian efforts to discredit the organization, the League dissipated but the need for a pan-Indian organization had been recognized.

Finally, the chapter concludes with a survey of the problematic delivery of health care for Indigenous Peoples, including the Inuit, into the post-World War Two era. Issues included forced removal from their communities to “Indian hospitals” and sanitoria for medical care, where it has been reported non-consensual medical testing on the patients occurred.