

# BC First Nations Studies 12

## Training Papers

### 2008/2009

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# List of Possible Responses

## Question #1

**Explain how Aboriginal people have been stereotyped over time.  
Support your answer using specific examples.**

Note to markers: Other responses are possible. Teachers should take into consideration current events and local or personal examples.

Students are not expected to include all of the following points and they may include other valid points not presented here. Students may earn full marks by developing a limited number of points.

Some possible answers may include:

### **Movies/Hollywood/Media**

- savage warrior
- blood thirsty
- noble
- princess
- misinterpretation of ceremonies
- romanticized
- simple language
- childlike/helpless
- untrustworthy
- generalized characters
- fossilized culture
- cartoonish
- environmental stereotype

### **Printed Material**

- newspaper media reporting – omit names, dwell on negative, reduce history to problems
- dime store novels – (same stereotypes as movies)

### **Mascots and Logos**

- sports (cartoonish, savage-like)
- logos – appropriation of culture (tobacco, vehicles, food)
- gift stores and tourism – replicas of totem poles, etc.

### **Advertisements**

- misinterpretation of culture
- grouping everyone as one
- poor language
- cars – Pontiac

## Question 1 – Training Paper #1

1. Explain how Aboriginal people have been stereotyped over time. Support your answer using specific examples.

Being an Aboriginal person has it's ups and downs. Some of the good things are you get status free, you can vote for sertin stuff, you could go to an Aboriginal school. That wasn't always a good thing. Some of the bad things were you had to go to an Aboriginal school, and you couldn't vote for some things, and in some places if you didn't live on reserve you weren't aloud status. Also we can preaty much hunt whenever we wanted to. I can imagine how Aboriginal people have been stereotyped over time.

## Question 1 – Training Paper # 2

1. Explain how Aboriginal people have been stereotyped over time. Support your answer using specific examples.

Aboriginal people have been stereotyped for a very long time and white people need to stop what they are doing because it is wrong. One of the biggest reasons this stereotyping goes unnoticed is because there is a larger non-aboriginal group that doesn't get effected by any of this. It is usually a one way battle and the Aboriginal people aren't fighting back because they are out numbered. Just because the Aboriginal community might not have as much technology as the others, they still are very smart in their own way. They taught themselves how to hunt for their food and how to cook it, also they were very capable a long time ago to makes homes, and to make clothing to keep warm. So all in all I think the Aboriginals definitely do not need to be treated like this and they need to be shown some respect for what amazing things they have accomplished.

### Question 1 – Training Paper # 3

1. Explain how Aboriginal people have been stereotyped over time. Support your answer using specific examples.

Aboriginal people have been stereotyped over time. From their customs they were, Europeans don't know the traditional outlook of the outfits that they wore to religious ceremonies. Aboriginals have been criticized really bad in the old days. So no one took these customs seriously and they got made fun of.

## Question 1 – Training Paper #4

1. Explain how Aboriginal people have been stereotyped over time. Support your answer using specific examples.

Aboriginal people have been stereotyped overtime in many ways, and it hurts the people who have been. The people who think the culture is a joke are wrong, people who make fun of the ceremonies, people who disrespect aboriginal people, have no right doing so, because everyone is different, and we all come from a certain background.

Seeing people laughing or talking badly about aboriginals is very hurtful, people have no idea how much simple words can really hurt someone. Some rude acts such as, making little comments on the language, how they used plants, animals and earth to live. Being able to use these resources to make a living makes them more knowledgeable and creative. The culture and beliefs aboriginals have, they should be proud that they've had such power and strength to keep the culture going. The things people believe in is no joke, and if you think it is then you bring down the other persons values.

Theres always that one disrespectful person who attends a ceremony, just to make the people feel bad. The person either immatates a dancer or singer, or makes rude gestures. There are many people who do this when ever they see an aboriginal person. They only make a fool out of themselves, if aboriginal people show that it hurts them then the person will do more to hurt them, but if aboriginals show that it doesn't then the person will get bored and give up.

Disrespecting of how they dress, act, speak, do things, everything is being judged and ridiculed. Stereotypical people have no idea how it affects the people. It can really affect the mind, emotionally and physically, aboriginal people have gone through so much racism during their lives. There is no need to dislike someone because of color, race, gender, size or anything, everyone should be greatful for who they are.

## Question 1 – Training Paper #5

1. Explain how Aboriginal people have been stereotyped over time. Support your answer using specific examples.

Over time Aboriginals have been seen as something their not. Aboriginal people have been stereotyped over time due to the fact that they are on reserves, forced to be “civilized” and are seen as alcohol and drug users.

When the Europeans came they took all the land away from the Aboriginals. The Europeans thought they were nice enough to set aside a small amount of land for the Aboriginals to live on. Living on these reserves there was very little room. They were living like sardenes. On the reserves the government didn’t think that the Aboriginal children were getting a good education. So the children got taken away to residential schools.

At residential schools they were forcing the children to be “civilized”. They were not allowed to speak their own language. So once the children returned to their families they couldn’t communcate well and language got lost. Residential schools had a huge impact on the Aboriginal people. Language and culture was lost and families were destroyed. The Europeans also made Aboriginals use an economic trading system.

With the economic trading system Aboriginals were very unwealthy. They were well known as alcoholics and drug users.

With all the impact the Europeans had on the Aboriginals they caused them to be stereotyped. The Aboriginals got everything taken away from them but all people see is a stereotype.

## Question 1 – Training Paper #6

1. Explain how Aboriginal people have been stereotyped over time. Support your answer using specific examples.

Ah, the good ol' days, when Saturday mornings consisted of watching shows with cowboys like Steve McQueen and his "savage" side kick, Cheif bear paw. It was simple back then, Indians were Indians, not First Nations, not Aboriginals, not Native or Native Americans, just Indians. Back in the fifties and even the sixties, this wasn't seen as just a stereotype, it was the truth as the majority of the non-Aboriginal community saw it, and thanks to shows like "The Lone Ranger", movies such as "Pocahontas" and satirical shows even as recent as "Saturday Night Live" help perpetuate this unjustly savage stereotype of these kind and forgiving people.

The Disney Corperation is an inadvertent contributor to this stereotype, via the movies "Pocahontas" and disastrous sequal "Pocahontas 2". While the main heroine is portrayed as strong and independent, the males are portrayed as overbearing, uncivilized savages, which, as we know, they most certainly are not. In the movie Pocahontas' father is violently opposed to Pocahontas being with John Smith, when in fact marriages to traders were encouraged because it helped forge trade alliances. While the movie "Pocahontas" tries to illustrate a heartfelt connection between First Nations and Non-Aboriginal people, it inadvertently perpetuates the stereotype.

More recently, tv shows such as "Saturday Night Live" and "This hour has twenty-two minutes" have poked fun at Aboriginal stereotypes. While it is used in a purely comical context, it still is a sucker-punch to real-life First Nations issues.

Whether it be through a harmless game of Cowboys and Indians, or a harmless Disney movie or, a strictly comical satirical sketch of First Nations values, the stereotypes are being perpetuated. Whatever our age, sex or nationality, there is a stereotype being perpetuated about us as teenagers, women or Canadians, so why it is such as big deal to occasionally poke fun at,

quote-unquote, Indians? Try being called a savage for a few decades and tell me how fun being stereotyped because of your heritage is.

## Question 1 – Training Paper #7

1. Explain how Aboriginal people have been stereotyped over time. Support your answer using specific examples.

First Nation Peoples have been stereotyped as drunks, messy, lazy, unintelligent. Even a supreme court Judge had been quoted saying the native lives were “savage, brutish and short.”

Stereotypes come from media, sports teams and the general public. The native people do not have the history of alcohol or simple sugars that european decendendents do. This has negative effects on them as deises did much faster. The exces sugar consumption has caused obesity issues leading to stereotypes and diabetes. The lower alcohol tolerance brings addiction issues and the stereotype of being drunks.

Sports teams today display stereotypical images of an aboriginal. This is wrongful appropriation. The media did not support aboriginals until the Oka crisis.

Appropriation is a large issue when it comes to stereotyping as it is misrepresenting the native community and there ways. This can be seen in old Cowboy and Indian westerns. Not all stereotyping has happened in recent years though. When early contact with Europeans was occurring many saw the Natives as savages and dumb due to there simple ways far different from the Europeans. Different is seldom embraced.

During the wars most all natives who served, served as infentry as they were seen as to unintelligent to do otherwise.

## Question 1 – Training Paper #8

1. Explain how Aboriginal people have been stereotyped over time. Support your answer using specific examples.

Ever since Europeans first made contact with Natives in the Americas, Natives have been the victims of intense stereotyping. Any where you go people will have their own unique stereotype of aboriginal people. They had to suffer through it hundreds of years ago, and they still have to be victimized by people of other races. They are stereotyped in the world of business, the world of sports, and simply, the way they live. They were stereotyped in all aspects of life in the past.

In the world of sports, aboriginal people are stereotyped. In the National Hockey League, the “Chicago Blackhawks” have a logo that depicts an native wearing feathers in his hair and having dark, tough, and rough skin. In baseball, the “Cleveland Indians” have a logo that is a picture of an Indian with red skin, smiling. The football team, the “Washington Redskins” simply have the stereotype in their name; “Redskins”. The fact that natives have red skin is a large stereotype as many people refer to them as the “Red man”. National sports teams having this incorporated into their organization is not a positive thing for natives in North America because sports are so huge. Sports are one way that Aboriginals are stereotyped, but they are certainly not the only way.

Since the beginning, Natives have been known as people who wear feathers in their hair and moccassins on their feet. They are stereotyped as painting their faces. This was how they were at first but even today, when they dress like us, people still think about this when they hear “native”. If an artist were to draw a native this is how he would so. They might even add a spear because of traditional Native hunting.

When contract was first made, Europeans thought of the natives as “uncivilized” and “savages”, just because they didn’t live like them. The stereotyping led to discrimination and a very dark time in their past. They weren’t allowed to vote for along time or own land. More modernly, a common stereotype is that natives are overweight and lazy. This stems from a handful of natives who actually are and has stuck with everyone else. The same sort of thing is happening with thievery. Some natives have stolen things and now people think all natives steal. This is very negative for the native community because they are not all like that. There are several white people who are like this, but because Natives are different in colour, they are stereotyped.

In conclusion natives have been severely stereotyped over time. It is very negative for them and although they have basically the same rights as everyone else now, they are still the most harshly stereotyped. They have always been stereotyped, although it doesn’t seem as bad today as it was in the first few hundred years.

## Question 1 – Training Paper #9

1. Explain how Aboriginal people have been stereotyped over time. Support your answer using specific examples.

One of the biggest root causes of problems between First Nations and Euro-Canadians has been a chronic and widespread lack of cultural understanding. When Europeans first arrived they made assumptions about First Nations based on their own world view, and created many stereotypes based on misunderstanding. Because of a refusal to try to understand First Nations culture, these stereotypes grew and evolved, and negative stereotyping is still present today.

Though they may have treated First Nations with somewhat more respect in the fur-trade era, traders created the first stereotypes almost upon contact. First Nations were seen as fascinating and exotic, in a rather condescending way. Early diaries of explorers show fascination with seemingly primitive ways, such as allowing women to control trade. Because they were not seen as technologically on par with Europe, they were seen as destitute and in need of care. Missionaries were sent to save the First Nations from their ignorance of Christianity, and their diaries describe thriving villages as greatly impoverished because they did not have metal-works or permanent houses. One of the most damaging stereotypes that was widely accepted at this time was that, as savages, First Nations could not safely self-govern and needed colonial help.

As the economy changed from a trade environment to one of wages, First Nations became less valued and respected. The stereotypes against them became more derisive. Because of a general fear of First Nations, encouraged by the Sioux victory at Little Bighorn, First Nations began to be viewed as heartless savages. Many books were published at the time that portrayed them as vicious warriors who committed inhuman atrocities and showed no mercy to settlers. These books had no basis in reality in BC but remained popular. At this time First Nations were also seen as inferior and simple, and it was common practice to pay them lower wages for the same jobs. These stereotypes proved very long-lasting.

Today stereotypes have changed, but remain strong and generally negative. Perhaps the most pervasive branding is that First Nations are unemployed and engage in substance abuse. Part of the legacy of residential schools and long-running mistreatment has been a higher rate of substance abuse among First Nations, but this does not even approach constituting a majority. However, because this idea has become popular, news agencies show a statistically higher number of crimes involving First Nations, the RCMP has on many occasions been shown to be discriminatory against First Nations, and First Nations are more likely to get more severe sentences on similar crimes. Perhaps equally frustrating are the stereotypes that are not outright negative. Euro-Canadians are poorly educated about differences between nations and assume all are culturally identical, asking a Haida person about their tipis. It has also become popular (and lucrative) to associate First Nations with spiritual healing, leading drug companies to adopt stereotyped Elders as their spokespersons. Both kinds of stereotypes continue misunderstandings about First Nations.

These stereotypes have existed since first contact. They have changed, but still remain immensely powerful. Every one of them perpetuates the misunderstandings that are one of the greatest obstacles to good First Nations – Euro Canadian relations.

## Question 1 – Training Paper #10

1. Explain how Aboriginal people have been stereotyped over time. Support your answer using specific examples.

### The Stereotyping of Aboriginal People Over Time.

Inappropriate use of First Nations culture has led to stereotyping. Cultural appropriation is responsible for the use of First Nations images associated with everything from sports teams to gas stations. It is not hard to find these images all around us in society today. If a member of the community didn't know any better, they may believe that the images society portrays are accurate and relevant to the First Nations people of today.

The Chicago Blackhawks, the Redskins, and the Chiefs. All of these are common sports teams. Are all First Nations people professional athletes? Not likely. One may wonder, then, why is First Nations culture the one being "represented"? The "Blue Eyed Blonde's" are not a team. This could be because over the years, First Nations images have been symbols of brute strength and ruggedness. This did not happen recently, or all of a sudden. It has been going on for years. One of the main contributors to this misrepresentation – Hollywood.

There have been thousands of 'Cowboy & Indian' films. In these films, the Aboriginal people are all virtually the same. Long hair, strong features, broad noses and likely wearing traditional clothing, such as a feathered headdress. These movies are not the only culprits. Disney movies such as Pocahontas, or even the Aboriginal characters in Peter Pan. All of these "Indians" are the same in Hollywood's eyes. Not all First Nations people are this way. Why don't the First Nations people in these videos go to work, or school? It is questions like this that lead to stereotyping. This is especially true, if the characters in these films are the only Aboriginal images that people see. If these images are all that people see, then they will not know any better.

News articles and media coverage play a large role in what information the general public hears and sees. Things such as “Aboriginal youth jailed for assault” or “Mohawk Nation sets up blockade”, really give First Nations people a negative image. When speaking about Aboriginal people, names seem to be forgotten, but race is not. Again, this is unfortunate, because this may be the only message that someone takes in regarding First Nations people. Although it may not be obvious, the media play an enormous role in the stereotyping of First Nations people.

Sports teams, gas stations, Disney movies, feature films, and even the media all play a part in the unfortunate stereotyping of Aboriginal people. Fortunately, there are things like Aboriginal owned publishing companies such as Theytus Books, and Networks such as the APTN (Aboriginal Peoples Television Network). Organizations like this can help spread positive images, accurate images, to the general public. The stereotyping of Aboriginal people did not happen suddenly. Only time will tell whether the image of Aboriginal people will heal, so that people can be educated about the beauty and uniqueness of the Aboriginal culture.

# Rationales for Question 1

## Training Paper #1 – Mark: 0

- No attempt has been made to address the topic given

## Training Paper #2 – Mark: 1

- Thesis evident but inadequate
- Deficient recall of factual content
- Lacks organization
- Personal opinion, absence of supporting detail
- Poor logical train of thought

## Training Paper #3 – Mark 2

- Thesis is inadequate but evident
- One example given of factual content (insufficient but not deficient)
- Errors interfere with meaning
- Little conclusion

## Training Paper #4 – Mark: 2

- Limited to authors “own time”, not “over time” aspect of the question
- Insufficient recall of factual content
- Thesis is inadequate
- Absence of supporting detail

## Training Paper #5 – Mark: 3

- Minimal recall of facts; alcohol, drugs etc.
- Conclusions are weak
- Organization attempted
- Errors may distract meaning

### **Training Paper #6 — Mark: 4**

- Facts are questionable
- Developed around one area (media portrayals)
- Errors do not impede meaning
- Organized in a purposeful manner
- Expression is sufficiently fluent

### **Training Paper #7 — Mark: 4**

- Thesis attempted
- Organization attempted
- Adequate factual recall
- Conclusions are weak
- Errors do not impede meaning
- Some details
- “Weak 4”

### **Training Paper #8 — Mark: 5**

- Thesis is clearly stated
- Proficient recall of factual content
- Effective conclusions
- Few flaws in communication, sufficiently fluent
- Well-developed details

### **Training Paper #9 — Mark: 6**

- Thesis clearly stated
- Excellent recall
- Insightful conclusions
- Clear 6, meets all criteria

### **Training Paper #10 — Mark: 6**

- Answered the question
- Expression is clear and fluent
- Effective conclusion
- Recall of facts – excellent

## List of Possible Responses Question #2

**Discuss the response of Aboriginal people to government assimilation policies over time.**

**Support your answer using specific examples.**

Note to markers: Other responses are possible. Teachers should take into consideration current events and local or personal examples.

Students are not expected to include all of the following points and they may include other valid points not presented here. Students may earn full marks by developing a limited number of points.

Some possible answers may include:

<b>Assimilation Policies</b>	<b>Response</b>
<b>Land Encroachment</b>	<ul style="list-style-type: none"> <li>• <b>Protests</b></li> <li>• <b>Signing petitions</b></li> <li>• <b>Going to the Queen</b></li> <li>• <b>Laurier Memorial</b></li> <li>• <b>Allied Indian Tribes and other organizations</b></li> <li>• <b>Chilcotin War</b></li> <li>• <b>Calder Case</b></li> <li>• <b>Delgamuukw</b></li> <li>• <b>McKenna-McBride</b></li> <li>• <b>Treaty 8</b></li> <li>• <b>migration</b></li> </ul>
<b>Residential Schools</b>	<ul style="list-style-type: none"> <li>• <b>Band-run schools</b></li> <li>• <b>Language classes</b></li> <li>• <b>Children ran away</b></li> <li>• <b>Parents protested</b></li> <li>• <b>Parents hid children</b></li> <li>• <b>Children resisted in own ways</b></li> <li>• <b>Court cases today</b></li> <li>• <b>Healing programs</b></li> <li>• <b>compensation</b></li> </ul>

<p><b>Indian Act</b> <b>Potlatch Law</b></p>	<ul style="list-style-type: none"> <li>• <b>Bill C-31 – Aboriginal women</b></li> <li>• <b>People practised potlatches in secret</b></li> <li>• <b>Repatriation</b></li> <li>• <b>Women didn't legally marry</b></li> </ul>
<p><b>Indian Act</b></p>	<ul style="list-style-type: none"> <li>• <b>Educated people</b></li> <li>• <b>Leaders fought for change</b></li> <li>• <b>Assembly of First Nations</b></li> <li>• <b>Constitution changes</b></li> <li>• <b>Constitution Express</b></li> <li>• <b>maintaining hereditary chiefs</b></li> </ul>
<p><b>Government Policies</b></p>	<ul style="list-style-type: none"> <li>• <b>White Paper</b></li> <li>• <b>Meech Lake</b></li> <li>• <b>Sparrow</b></li> <li>• <b>Guerin</b></li> <li>• <b>Delgamuukw</b></li> <li>• <b>Van der Peet</b></li> <li>• <b>Referendum 2001</b></li> <li>• <b>Nisga'a</b></li> <li>• <b>War Veterans – laying wreaths as a distinct group – memorials in Ottawa</b></li> <li>• <b>Repatriation</b></li> <li>• <b>modern writers promote culture</b></li> <li>• <b>Red Paper</b></li> <li>• <b>Métis resistances 1869 &amp; 1885</b></li> <li>• <b>Oka Crisis</b></li> <li>• <b>Constitution Express</b></li> <li>• <b>Emergence of political organizations</b></li> </ul>

## Question 2 - Training Paper #1

2. Discuss the response of Aboriginal people to government assimilation policies over time. Support your answer using specific examples.

F. Nations people went through a lot of government assimilation policies over time such as forcing them to go to Residential schools. How they had to give up their status just so they can vote. They were not allowed to do potlach's anymore.

Aboriginal's went through tons of assimilation policies with the government. One of the examples is that the government forced the natives to go to Residential schools. They did this because they wanted to get rid of them and they wanted to christianize them. They were not allowed to speak there language, to do any of their traditions etc. They had to be like the non-aboriginal people.

The natives wanted to get up and vote so bad for one of their's but they were not allowed. The government told them that they were not allowed to vote because of their culture. So the government told the natives if they wanted to vote they had to give up their status. By saying this some did but were not allowed to get it back and are still fighting for it this day.

They were not allowed to have potlach's because the government told them no. One reason was because it had to do with their culture and traditions. The government was threatening/scaring them by saying if they did or got caught they would be arrested.

The government assimilation policies over time were strong such as forcing them to go to Residential school to forget their culture and traditions. How they ended up losing their status and not getting it back. When they were also not allowed to through potlach's because of the policies... By saying all of this natives went through a lot of policies.

## Question 2 – Training Paper #2

2. Discuss the response of Aboriginal people to government assimilation policies over time. Support your answer using specific examples.

Assimilation is wrong but the people be who they want to be. If they want to change then they will change. We don't need no Europeans telling us we need to go to Residential schools or something like that.

I wonder what life would be like if Europeans didn't colonize North America and left the Aboriginals to them self's. Life would be way different I don't think there would be a Canada or a U.S.A. Wow I am off topic. The Europeans didn't need to put little native children in Residential schools, they didn't need to put them through those horrors. No child ever should have being through what little Aboriginal children went through. But it's to late to take it back. I want to talk to the first person who decided to give Aboriginal people small pox infected blankets. But it's to late for that too.

The Aboriginal culture has been through alot over the years and it's time to start see some reperation for the rediulus stuff we've been through? But what I like to see is that Aboriginal people are still thriving today.

## Question 2 - Training Paper #3

2. Discuss the response of Aboriginal people to government assimilation policies over time. Support your answer using specific examples.

The banning of the potlatch by the government is an example of government assimilation policy. When the government banned the potlatch the ceremony was then done in secret. This is one way aboriginal people responded. Another way was that they asked the government to change the law. They tried to explain what the ceremony really was. Aboriginal people also responded by not using traditional regalia and masks as much. Instead they used branches and other natural materials from nature and then destroyed them after the ceremony.

## Question 2 – Training Paper #4

2. Discuss the response of Aboriginal people to government assimilation policies over time. Support your answer using specific examples.

Government assimilation policies was a very negative for First Nations which caused so much pain, anger and oppression.

One of the ways the government tried to assimilate First Nations people was to send them to residential school. It was a very painful and traumatic experience for First Nations. Religion was forced onto them, they were forced to speak english and if they did not due so they were beaten.

Another way the government attempted to assimilate First Nations was to make it illegal to have potlatches or any other traditional ceremonies. Many of these ceremonies were sacred to First Nations people. In one of the ceremonies they would share their wealth with others and this was unorthodox to the government. Some First Nations still held secret potlatches and such even though it was illegal and there was a chance they would get caught but these ceremonies were very important to them.

Another way is that they tried to take away their status. This of course made them sad and angry. Their status would be taken away if an Aboriginal woman married a non-Aboriginal man, or if they lived off reserve.

First Nations for many years and even today are fighting the government to change the policies so that they can keep their land, regain their land, and have special rights for being Aboriginals, Metis, or Inuit.

## Question 2 - Training Paper #5

2. Discuss the response of Aboriginal people to government assimilation policies over time. Support your answer using specific examples.

Some of the examples of Government assimilation over time are fishing rights, Land Claims, Residential schools and take their status away.

On the coast up near the Queen Charlottes they took the fishing rights away from the First Nations. The First Nations were caught fishing illegally and he was sentenced to do time in jail, so they started a court case, which ended up going on for quite some time. It got most of the Fishing Rights back but did not get all of them.

Land Claims happened all over Canada when Europeans took control of Canada. They took away mostly all of First Nations land, and gave them no right to their land. Lots of people died for the right to keep their land, mostly First Nations. Which started another court case between the First Nations and the Canadian Government. The End of the court case they didn't get all of their land back. They were given reserves for all of their people to live on. Until this day First Nations are still fighting for land.

The Canadian Government forced First Nations children into going to Residential Schools where they would learn Catholic ways where they would be taught religion not their traditional ways. They were told to forget about their traditional teachings. The First Nations fought and fought for the Residential Schools to be closed, which most of them did. They became white and native schools and a few just native schools.

When the Canadian Government made the Reserves those First Nations that did not live on the Reserves or where married to a white husband or wife lost their status. There were many court cases throughout the years even small battles against the Canadian Government that lead to death.

For a while the Canadian Government would not give them their status back, but after many deaths the Canadian Government finally signed a Treaty to give them their status back.

The Government has put a lot of similation policies over the First Nations people. But through the years the First Nations people have fought back and will always keep fighting for their freedom and their Lands back.

## Question 2 - Training Paper #6

2. Discuss the response of Aboriginal people to government assimilation policies over time. Support your answer using specific examples.

The response Aboriginal people had to the assimilation policies that the government had thrown at them was unbelievable. They stood up for them selves, went to court and when they tried banning potlatches they continued to do it behind the governments backs.

When the government tried to take away land and turn it into a golf course the first Nations people stood up for them selves, they started protesting, making big road blocks so that no one could get through, and then maybe they would get the point. They also went to Court and fought for the Aboriginal Title to land and even fishing rights. In alot of cases they won, but they did lose. They fought though and protested against the governments assimilation.

When the government banned potlatches in 1884 the aboriginals stood up for their rights. They also just continued doing them behind their backs not worrying about the consequences if anyone was to catch them doing it.

When the government tried to assimilate the Aboriginals rights and title they stood up for them selves. Going to court, protesting together as a community and even just doing it behind there backs.

## Question 2 – Training Paper #7

2. Discuss the response of Aboriginal people to government assimilation policies over time. Support your answer using specific examples.

Aboriginal people have responded to the government assimilation policies pretty strongly. They feel it is not right for the government to do this and have been taking action. The first step is to negotiate treaties and receive aboriginal title to their land. Many organizations are also set up to better the lives of aboriginals. There also is a resurgence in the Native artforms after they were oppressed during colonization. Aboriginal people have responded to government assimilation by negotiating treaties, setting up organizations to help aboriginals, and by regaining control of their culture.

Negotiating treaties is very important for aboriginals after the assimilation. They are trying to regain land that was unlawfully taken away hundreds of years ago. This is important in their identity of who they are. Government assimilation took everything away from aboriginal people and negotiating treaties is the first step of regaining it. The treaties is one response to the governments assimilation.

Many organizations have developed after the negative affects of assimilation. These centers, such as friendship centers, help aboriginals celebrate their culture. They are help center that aid addictions or abuses. Organizations also formed such as the Native Brotherhood and Allied Indian tribes which represented & fought for aboriginal peoples. Many organizations and centers formed to help relieve the pain of assimilation.

A cause of cultural loss was assimilation. They tried to force the european style of society on aboriginals which didn't involve art as a part of life. This caused it to be repressed and even banned. However, now many artists are celebrating their culture. Even the province is proud of the art. Assimilation caused art to once to repressed, however, now it is being celebrated once

again.

Aboriginal peoples have always responded to the government pretty strongly. They have by making treaties to try to regain their identities and land. Also by creating organizations and centers to aid aboriginals who have been hurt by assimilation. Even by celebrating their art that once was banned. Aboriginals have responded to government assimilation by negotiating treaties, developing organization to help, and by celebrating their culture.

## Question 2 - Training Paper #8

2. Discuss the response of Aboriginal people to government assimilation policies over time. Support your answer using specific examples.

Through time, Aboriginals have resisted government assimilation policies. The government has created residential schools, laws forbidding potlatches and reserves to assimilate Aboriginals. Aboriginals have resisted and kept their culture alive in many ways. The governments attempts ultimately failed in the end.

Residential schools were created by the government to sever children off from their culture and assimilate them. Aboriginals resisted by hiding their children from Indian Affairs. In addition, Aboriginal children ran away from the schools. Children resisted and fought against teachings. Aboriginals who weren't taken away were taught about their culture. This preserved tradition for future generations. Children who were old enough were able to continue their culture in secret. Children and Adults worked together to resist assimilation from residential schools.

The government banned Potlatches from being practiced. Those who disobeyed this law were thrown in jail. Cultural potlatch items were appropriated from Aboriginals. Aboriginals still resisted, but secretly. Aboriginals continued potlatches secretly. They disguised the potlatches as get-togethers or simple celebrations. Picnics or potlucks were disguises for potlatches. Later on, the Aboriginals repatriated the potlatch items back. Aboriginals continued to resist the government.

The government created reserves for Aboriginals. This was meant to divide and conquer Aboriginals. This was supposed to ruin culture and encourage assimilation. The government put reserves on undesirable land. The reserves were incredibly small compared to their original land. The Aboriginals resisted by buying back land. Also, Aboriginals went to court and sued the

government. Treaties were created between the government and Aboriginals. The Aboriginals resisted assimilation through reserves.

Aboriginals continue to fight for land and culture to this day. Many are going to court to fix the problems the government has caused. Potlatches are still practised. Aboriginal culture has not been ruined. Aboriginal culture is now being taught in schools. Resistance still occurs to this day. Aboriginal people through history have not and will not give up.

## Question 2 - Training Paper #9

2. Discuss the response of Aboriginal people to government assimilation policies over time. Support your answer using specific examples.

Because of the feeling that First Nations were inferior, one of the biggest prerogatives of colonial governments has been the assimilation of First Nations into a European society. They have used many powerful means but all have been met with opposition, and assimilation has never fully succeeded.

One of the first large-scale attempts was the Indian Act, which created bands, imposed a European style of band government, and banned traditions such as the potlatch. First Nations resisted the attempt to force democracy by continuing to elect their hereditary chiefs. The potlatch ban was widely ignored until the unjustly prosecuted Cranmer potlatch, and even then they continued as “family feasts.”

Also included on the Indian Act were residential schools, which forced children to learn on a western environment. When their nature was learned, parents began hiding their children from Indian agents. Those that were taken resisted the education, and many tried hard to escape. In extreme cases children took their own lives, giving residential school a higher than average suicide rate.

Even after these practices were abolished, subtle attempts at assimilation continued. In the 1960s a large number of children were taken from their families by social workers and placed in white homes on what was known as the Scoop Up. This sparked heavy and continued criticism by First Nations. It also caused a push to return these children to their traditions. This is examined on First Nations literature such as Richard Wagamese’s Keeper n Me.

The prolonged push for assimilation has caused great damage to First Nations and their culture, but was always met with resistance. This resistance is responsible for all that survives of these cultures.

## Question 2 - Training Paper #10

2. Discuss the response of Aboriginal people to government assimilation policies over time. Support your answer using specific examples.

The Government has tried in many ways to assimilate Aboriginal people into European-Canadian Society. Over the years, there has been so much fighting, arguing, and anger for Aboriginal people. Aboriginal people have responded in ways such as Native Brotherhood, Allied Indian Tribes and Constitutional Express to counter assimilation.

In reaction to people trying to assimilate Aboriginals into European-Canadian society, The Native Brotherhood and Allied Indian Tribes was formed. The people in charge for these two formations were Andrew Paull and Peter Kelly. It tried to keep and maintain Aboriginal title to their land and people. What ended up happening in 1927 is, Allied Indian Tribes was abolished. Surprisingly, this was because it was “too powerful”. This gave some hope for the Aboriginal people because it proved that they made the government nervous. This was one example that showed the Aboriginals if they worked hard enough, they could succeed.

Another example of Aboriginal people responding to the assimilation process was the Constitutional Express. This was an organized protest by the Aboriginal people to fight for their aboriginal title against assimilation. What it was, was a train where the Aboriginal people gathered to protest.

One last example of a response to assimilation was the Oka Crisis. This wasn't so much about assimilation, but it showed Aboriginal people that if they fought for what was rightfully theirs, they could achieve results. What the Oka Crisis was, was people from Montreal wanted to expand a golf course onto a Mohawk burial ground. Basically the Mohawk blocked them from expanding the golf course and the Montreal police came, where one was killed. The press got involved and was completely sympathetic to the Aboriginals.

Aboriginal people found that by getting together and responding to assimilation, they could achieve positive results. Aboriginal people were not just going to stand back and watch their culture get assimilated into Canadian societies, they fought for their culture. From the Allied Indian Tribes, Native Brotherhood, The Constitutional Express and the Oke Crisis, Aboriginal people surprised themselves at how well the results were. From all of that fighting for their culture, they are now free to be who they want to be and hold a strong and growing culture of being Aboriginal.

## Rationales for Question 2

### Training Paper #1 — Mark: 0

- Describes Assimilation policies but does not address First Nations response over time
- Does not address the topic

### Training Paper #2 — Mark: 1

- Deficient recall
- Lacks organization
- Absence of supporting detail

### Training Paper #3 — Mark: 2

- Position is supported with some detail and factual content
- No conclusion
- Thesis is not evident

### Training Paper #4 — Mark: 2

- Inadequate position
- Expression is awkward / errors impede and distract
- Minimal recall of factual content
- Insufficient discussion of response

### Training Paper #5 — Mark: 3

- Minimal recall of factual content
- Errors impede meaning
- Thesis is attempted
- Needs more specifics

### **Training Paper #6 — Mark: 3**

- Thesis attempted
- Minimal recall of details
- Expression limited

### **Training Paper #7 — Mark: 4**

- Thesis evident
- Adequate facts and details
- Expression limited but does not impede meaning
- An attempt is made to discuss response “over time”

### **Training Paper #8 — Mark: 5**

- Thesis clearly stated
- Proficient recall of factual content
- Position is supported with well-developed details
- Effective conclusions

### **Training Paper #9 — Mark: 6**

- Thesis is clearly stated
- Recall is excellent
- Expression is clear
- Effective conclusions

### **Training Paper #10 — Mark: 6**

- Thesis is clearly stated
- Excellent recall of factual content
- Position is supported with thoroughly developed details
- Expression is clear and fluent