



Chapter

8

Imperialist Policies and Practices

Chapter Focus

In the last chapter, you looked at the rise of European imperialism. The policies of European imperialism led to practices that affected Indigenous peoples around the world. These policies and practices have had lasting effects on our globalizing world. What have some of these effects been? What efforts have societies made to address the effects of European imperialism? To what extent should societies be responsible for addressing these effects?



Figure 8-1

A 1929 cartoon showing Rudyard Kipling. As a young person, you may have read some of Kipling's adventure stories, many of which took place in the jungles of Britain's colonies. What do you think this cartoon suggests about Kipling? Are the animals sneaking up on him, or reading over his shoulder? Is Kipling unaware of the animals, or is he imagining them? Think of the different ways this cartoon could be interpreted as a representation of Kipling and imperialism.

Chapter Issue

In this chapter, you will have a chance to examine European imperialist policies and practices. You will also look at some attempts to address the consequences of these policies and practices. The examples in this chapter and your reflections on them will help you explore the Chapter Issue: *How well has Canada addressed the impacts of imperialism?* By exploring this issue, you will begin to develop your response to the Main Issue for this part of the textbook: *To what extent should contemporary society respond to the legacies of historical globalization?*

From “The White Man’s Burden”

Many Europeans used the phrase “the White man’s burden” to describe their attitude toward imperialism. In this view, imperialism was a service that Europeans provided to non-European peoples, one that was often resented. As you read this excerpt from Kipling’s 1899 poem, consider how it reflects a Eurocentric view.

*Take up the White Man’s burden—
Send forth the best ye breed—
Go, bind your sons to exile
To serve your captives’ need;
To wait, in heavy harness,
On fluttered folk and wild—
Your new-caught, sullen peoples,
Half-devil and half-child. ...*

*Take up the White Man’s burden—
And reap his old reward:
The blame of those ye better,
The hate of those ye guard—
The cry of hosts ye humour
(Ah, slowly!) toward the light:—
“Why brought he us from bondage,
Our loved Egyptian night?” ...*

—Rudyard Kipling

Figure 8-2

Historical documents can help you find perspectives on historical issues. You can gain easy access to many useful historical documents via the Internet. Throughout this chapter, use the Internet to learn more about imperialist policies and practices and the consequences they had on Indigenous peoples. Develop your Internet skills in the Skill Path that follows. **SKILLS**



SKILL PATH

Research Using the Internet

How well has Canada addressed the impacts of imperialism? To analyze issues like this one effectively, you need to research information, examples, perspectives, and points of view. The Internet is an important tool for locating current information on topics or issues, a wide range of perspectives and viewpoints, and information in different forms such as quotations, photographs, studies, fact sheets, and graphics.

Step Get a First Impression

- 1** In any project that requires research, start by finding the parameters for your topic or issue.
- Select your topic.
 - Make a list of related topics, subtopics, significant events, and people.
 - Write a focus statement to define and limit your research.

Step Employ Journalists' Tools

2 The “five W’s” plus “how” are a journalist’s standard tools for researching and writing news stories. Figure 8-3 shows how these tools can be applied to both your research foundations and your research planning.

Figure 8-3

Ways to think about your research. ▼

Tools for Effective Research Foundations	Your Cue	Tools for Effective Research Planning
What are you researching? What happened? What kind of information do you need: interviews, statistics, academic research?	What?	What kind of search should you perform? A broad search of the World Wide Web? A targeted search for relevant data or articles?
When did the events take place?	When?	When was the information posted? When was it written? When was the website last updated?
Who is involved with your topic or issue?	Who?	Who wrote the material? Is the author reliable?
Where did the events take place? Where is the issue “hot”?	Where?	Where does the information come from? Is the sponsor of the website reliable (e.g., a university)?
Why did this event happen? Why is this topic or issue significant? Why are you doing the search? Is it to look for essential information, or to find material to supplement or enhance your understanding?	Why?	Why is the information available? Does the sponsor have an agenda (e.g., a company’s commercial website)? Is it a government database, a commercial website, or somebody’s personal site?
How can your data be collected, organized and presented? How has this task shaped the way you approach research?	How?	How much information do you need? How will you use the information?

Step Perform Your Search

3

Most search engines offer guidelines to using their research tools. Some offer an “advanced search” feature to steer you to specifics.

- Brainstorm keywords and phrases for your topic (e.g., synonyms, related words/phrases). Remember to check your spelling.
- Enter a keyword or phrase.
- Broaden or narrow your keywords and phrases to get relevant hits.
- Pay attention to hyperlinks that may lead you to related sites.
- Bookmark useful sites.

Step Evaluate Sources

4

Be selective when deciding what information to use.

- Is the research the most current on the subject?
- Is the information relevant to your topic?
- Is the sponsor of the site reputable and reliable? For example, is it a government source or an educational or cultural organization? Are the authors experts in their fields or are they amateurs?
- What is the bias of the author? Does he or she support opinions with facts and arguments? Is the material balanced or provocative?

Step Cite Your Sources

5

Give credit where it is due to avoid plagiarism.

- As you take notes, record your sources. Figure 8-4 shows one suggested format for recording references found on the Internet.
- To avoid errors while copying down Web addresses, use the cut-and-paste feature to move Web addresses into a sources file for the project.

Step Practise Your Skill!

6

- 1 **Apply and Evaluate.** You will look at several examples of imperialist policies and practices in this chapter. Apply this five-step skill process to research one example of how Canada has addressed the consequences of these policies and practices on Aboriginal peoples. How have Canada’s efforts affected the issues that face Aboriginal peoples today?
- 2 **Apply It.** *Perspectives on Globalization* requires that you conduct Internet research frequently. Apply this five-step process each time you need to research issues and topics throughout this course of study. This five-step process can be applied when you work with a partner or with a team.



READING STRATEGY

When you do Internet research, click on hyperlinks that are embedded in the text. These links may help you expand your knowledge on the subject you are researching or on related subjects.

Figure 8-4

A sample organizer for recording source data.

Title	Author, Periodical, or Sponsor of Site	Date	Web address
Resolving Aboriginal Claims – A Practical Guide to Canadian Experiences	Department of Indian and Northern Affairs, Government of Canada	Accessed March 2006	http://www.ainc-inac.gc.ca/pr/pub/rul/rul_e.html
Adaptation, Evolution and Control	CBC Archives	Accessed April 2006	http://archives.cbc.ca/IDC-1-69-529-2667/life_society/inuit_education/

European Imperialist Policies and Practices

Question for Inquiry

- How did European imperialist policies and practices affect Indigenous peoples?

Land claims too costly for some Aboriginal groups

“Land claims are based, more and more, on historical research,” explains [University of British Columbia history professor, Arthur] Ray, who has served as an expert witness in several landmark Canadian court cases on Aboriginal rights. “And how the courts treat this evidence is creating an uneven type of justice.”

For example, Aboriginal communities located close to major fur trading routes may have a wealth of historical evidence to draw from when arguing their claims—documents like personal diaries or business records that mention their community and way of life. Yet, says Ray, more isolated groups do not. These groups must often fund new research to prove their claims, or lose the right to live on and use the natural resources of their ancestral lands.

—Source: Social Sciences and Humanities Research Council of Canada, http://www.sshrc.ca/web/whatsnew/press_releases/2005/bora_laskin_e.asp.

Carrier Sekani want deal on pipeline project

The Carrier Sekani Tribal Council is calling on the cessation of all preliminary studies on an Alberta to BC oil pipeline project until an agreement with the tribal group regarding its traditional territories is hammered out first. “We want the company Enbridge to stop all studies until they complete negotiations with us on a statement of understanding,” said Chief Harry Pierre.

—Source: *The Drum*, First Perspective National Aboriginal News, <http://www.firstperspective.ca>, December 29, 2005.

What do these articles suggest about the effects of imperialist practices?

In Chapters 6 and 7 you read about industrialization and the rapid expansion of European powers. You saw that during periods of colonization, many European policies and practices were driven by a desire for economic and territorial expansion. What effects did these policies and practices have on Indigenous peoples?

In this section, you will examine a few historical examples of European imperialist policies and practices. As you read, keep in mind the Chapter Issue: *How well has Canada addressed the impacts of imperialism?* Make notes about which impacts you think most need attention today.

Imperial Economic Expansion in North America

European global expansion began in the 15th century. Europeans discovered that the world was rich in natural resources, such as cod off the coast of Newfoundland, gold in Central and South America, and spices in Asia. The desire to obtain more of these resources drove European governments to increase the size of their empires. They pursued imperialist policies to expand their economic opportunities.

Canada's history is traced back to British and French imperialist policies of economic and territorial expansion. France created the colony of New France in 1663. Britain established colonies along the eastern coast of North America. These policies and practices were meant to promote settlement, economic development, and military security for French and British citizens.

French and British Rivalry in North America

The fur trade with Indigenous peoples of North America was important for European economic development and settlement. Both Britain and France sought to control the fur trade. The Hudson's Bay Company was created in the late 1600s, and the North West Company was created in 1783. These companies created an economic and social rivalry between France and Britain. Many First Nations peoples were drawn into the rivalry, which resulted in increased conflict among First Nations. For example, Haudenosaunee nations aligned with the British would attack Wendat traders who were bringing furs to the French in Québec.

Ideas and Opinions

“*The Indian or fur trade, which commenced with the discovery of Canada, and was at first an insignificant barter, is now very considerable, and one of the most important branches of the commerce carried on between British America and the Mother Country. It is the trade which attached to the British empire a race of men (the Indians) which no system merely political could maintain, either in subordination or fidelity; but whose fidelity and subordination are essential to the safety of the greater part of His Majesty's dominions in North America.*”

—Nathaniel Atcheson, 1771–1825, from an 1811 pamphlet, *On the Origin and Progress of the North-West Company of Canada* (London: Cox, Son and Baylis, 1811; available at Early Canada Online, <http://www.canadiana.org/ECO/ItemRecord/27875?id=4df8bc4da8084ec9>).



READING STRATEGY

Look at relationships between words such as “empire” and “imperialism.” Use your understanding to make connections between ideas as you read.

Fast Facts

The name “New France” was coined by the French. The word “new” highlights the distinction from the “old” country: France. However, what they were calling New France was actually a very ancient place. The First Nations people had inhabited the land since time immemorial. What would be their perspective on the term “New France”?

In what ways is this quotation Eurocentric in its attitude toward First Nations peoples? Describe your view with examples from the quotation.



Figure 8-5

This map shows the Hudson's Bay Company's territory from 1821 to 1870. In 1821, the North West Company merged with the Hudson's Bay Company (HBC), forming the most powerful organization in North America. HBC made and enforced many of the laws in this region until 1869. Why would a business from one country have the power to govern in another land? How does HBC's power reflect the imperialist policies and practices being pursued in North America at that time?

Religious Motivation for Imperialist Policies and Practices

Religious rivalry between the British and French also contributed to imperialist policies and practices in North America. The British colonists, who were mostly Protestant, saw French Roman Catholic colonies as a threat to their way of life, and vice versa.



Marquis de Seignelay

In the *Memoir for the Marquis de Seignelay*, the Marquis outlines a policy to establish Roman Catholicism and French culture among First Nations peoples in New France. Some sources later called this policy the **mission civilatrice** (or “civilizing mission”).

If men consider the Merit in the eyes of God, and the Glory and utility which the King will derive from that succor, it is easy to conclude that expense was never better employed since, independent of the salvation of the quantity of souls in that vast County to which His Majesty will contribute by establishing the faith there, he will secure to himself an Empire of more than a thousand leagues in extent, from the Mouth of the River Saint Lawrence to that of the River Mississippi in the Gulf of Mexico; a country discovered by the French alone, to which other Nations have no right, and from which great Commercial advantages, and a considerable augmentation of His Majesty's Revenues will eventually be derived.

—Excerpted from *Memoir for the Marquis de Seignelay Regarding the Dangers That Threaten Canada and the Means to Remedy Them, January 1687; quoted in “From Revolution to Reconstruction,” University of Groningen, The Netherlands, <http://odur.let.rug.nl/~usa/D/1651-1700/france/seign.htm>.*

- 1 What evidence in this excerpt reflects a Eurocentric perspective?
- 2 How does the Marquis de Seignelay’s view of Aboriginal peoples compare with Nathaniel Atcheson’s view on page 163? Contribute your ideas to a class discussion.



Figure 8-6

This hand-coloured woodcut depicts a Jesuit missionary preaching to First Nations people and European fur traders in the wilderness. Why did religion play a role in economic and territorial expansion?

Ideas and Opinions

“We were here before anyone else. ... Indians always had a tradition of sharing, so they must have felt they were simply sharing their land with the newcomers. ... As more settlers came, the Natives were pushed farther and farther away until they found they couldn't even fish in their own streams.”

—Chief Stephen Knockwood, “We Were Promised So Many Things,” in Bill McNeil, ed., *Voice of the Pioneer, Volume 2* (Toronto: Macmillan of Canada, 1984), p. 123; quoted at Library and Archives Canada, <http://www.collectionscanada.ca/trains/kids/h32-1040-e.html>.

How do we witness the effects of this perspective on history today?

Changing Policies, Changing Practices

Early contact between First Nations peoples and Europeans in North America was often co-operative and mutually beneficial. Later, between 1701 and 1923, the colonial governments and First Nations peoples made treaties. First Nations people viewed treaties as sacred agreements between two nations. By signing treaties, the British government indicated that it recognized the nationhood of First Nations peoples and acknowledged their equality as nations.

However, many treaties were misunderstood because of the language barrier. Translators and interpreters were responsible for conveying information to both parties of a treaty, but there was great chance for confusion. For example, the British expected First Nations peoples to give up land for colonial settlement and to protect it from foreign attack, but First Nations had no concept of giving up their land. Their cultures believed in sharing land, and this difference in understanding meant that what was written in the treaties did not necessarily represent what First Nations peoples believed they had agreed upon. As these differences became apparent, trust and good faith were lost.

Figure 8-7 ▼

This photograph was taken during treaty negotiations at Lesser Slave Lake, Alberta, in 1899. What does this image suggest about the process of treaty-making? Does this photograph make the process seem fair and balanced? How do you feel about the image, from your point of view as a young person in the 21st century?



The expansion in European population and economic activity also changed the way the British government viewed and behaved toward First Nations peoples. Over time, the British ignored or replaced treaties with policies and practices that were more paternalistic. The word **paternalistic** comes from the Latin root word for “father.” It means to treat someone as a child who needs guidance and discipline.

READING STRATEGY

When you encounter a new word such as “paternalistic,” investigate the word’s connotations, that is, its implied meanings. Try doing an Internet search for the new word to read it in a few different contexts. This will help you get a better sense of what the word suggests when it is used.



Equal Nations?

This excerpt is one example of the Canadian government’s official position toward First Nations peoples in the 1870s:

Our Indian legislation generally rests on the principle that the Aborigin[al]s are to be kept in a condition of tutelage and treated as wards or children of the state. ... It is clearly our wisdom and our duty, through education and other means, to prepare [them] for a higher civilization by encouraging [them] to assume the privileges and responsibilities of full citizenship.

—Annual Report of the Department of the Interior (1876), quoted in “Looking Forward, Looking Back,” Indian and Northern Affairs Canada, http://www.ainc-inac.gc.ca/ch/rcap/rpt/lk_e.html.

This excerpt gives a First Nations perspective on treaty-making with the Canadian government in the past:

In my language, there is no word for “surrender” [of land]. There is no word. I cannot describe “surrender” to you in my language, so how do you expect my people to [have] put their X on “surrender”?

—Chief Francois Paulette, Treaty 8 Tribal Council, Yellowknife, Northwest Territories, quoted in “Looking Forward, Looking Back,” Indian and Northern Affairs Canada, http://www.ainc-inac.gc.ca/ch/rcap/rpt/lk_e.html.

- 1 In what way does the first excerpt reflect the ideas of “The White Man’s Burden” (on page 159)? How might this attitude affect relations between colonists and First Nations?
- 2 Speculate on the kinds of difficulties both excerpts point to in the history of treaty-making between the Canadian government and First Nations peoples.

Fast Facts

In the 1800s, European newcomers became the majority in Canada. By 1812, European immigrants outnumbered First Nations peoples in Upper Canada 10 to 1.

Do you think this increase in colonization affected attitudes and practices related to imperialism? How might it have affected the way colonists viewed First Nations people? How might it have affected the way First Nations people viewed colonists?

Confederation

By 1867, English and French colonists had negotiated a partnership to control the lands and resources north of the 49th parallel. This was Confederation. The partnership was created without consulting First Nations peoples. Canada's first prime minister, John A. Macdonald, claimed that his government would "do away with the tribal system, and assimilate the Indian people in all respects with the inhabitants of the Dominion."

Canada's new constitution made "Indians, and Lands reserved for the Indians" a government department just like any other department, such as mines or roads. Parliament passed laws to

- replace traditional Aboriginal governments with band councils that had little real power
- take control of resources located on reserves and reserve finances
- forcibly replace Aboriginal concepts of marriage and parenting with European ones.

These laws were written into the Indian Acts of 1876, 1880, 1884, and later.

Ideas and Opinions

“[The Indian Act] has ... deprived us of our independence, our dignity, our self-respect, and our responsibility.”

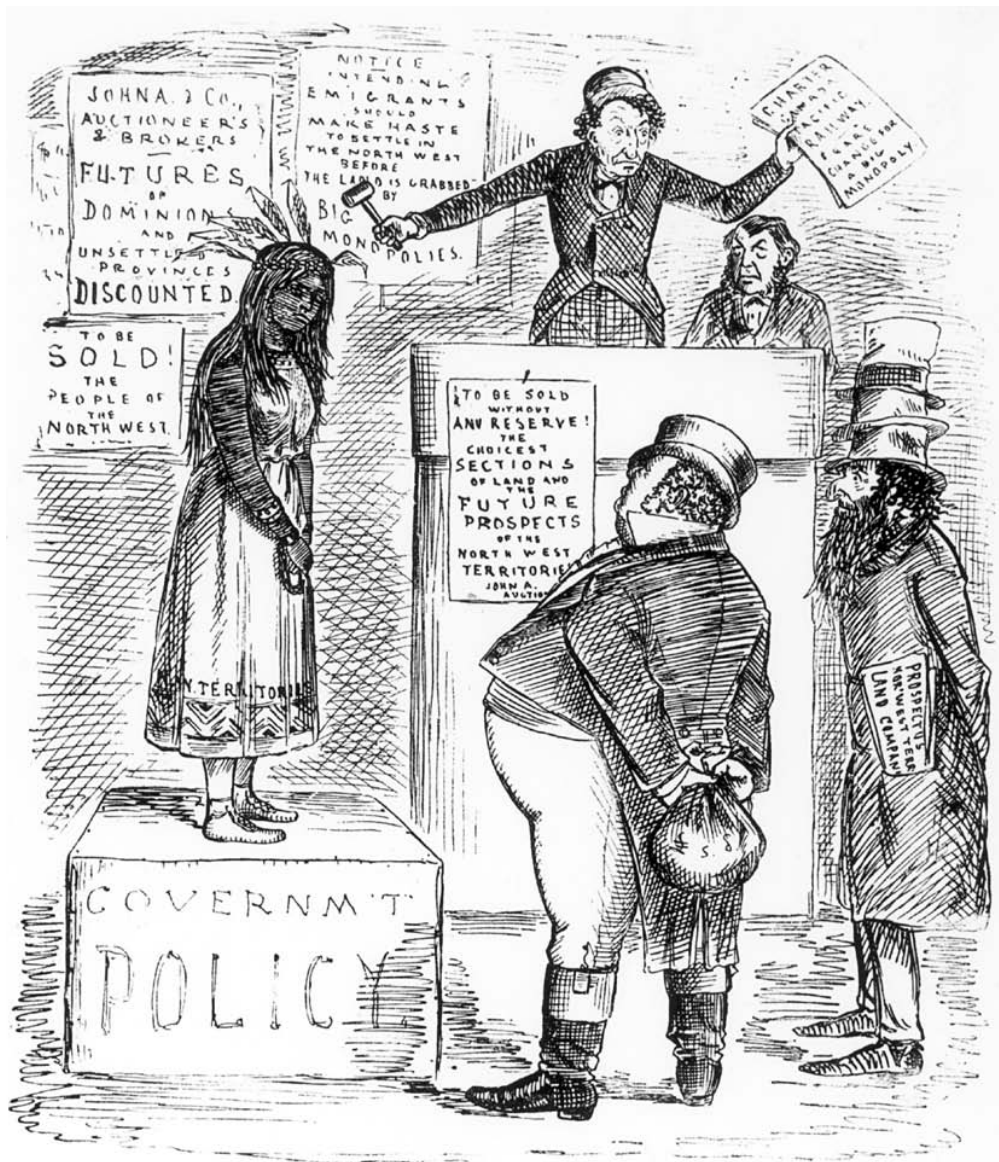
—Katherine June Delisle of the Kanien'kehaka
First Nation in Kahnawake, Québec.

How does this quotation reflect the effects of imperialism on First Nations peoples? How does this point of view shape your perspective on Confederation?

Canadian Pacific Railway: Laying Imperialist Tracks

The West was the home of First Nations peoples for thousands of years. However, Europeans and their colonial descendants saw the West as open for expansion and settlement. There was also a strategic importance in building a railroad across Canada. The British and Canadian governments knew this. When the Canadian Pacific Railway (CPR) was completed in 1885, Britain considered it a colonial contribution to imperial military and naval strength.

The CPR, and the newcomers it brought west, had life-changing effects on First Nations peoples. Land was taken from First Nations. First Nations peoples could not move easily across the land to fish and hunt in order to feed themselves.



STARTLING AFFAIR IN LONDON!

A PROMISING YOUNG WOMAN OFFERED FOR SALE TO THE HIGHEST BIDDER.



Figure 8-8

This illustration was first published in 1880. It shows Prime Minister Macdonald auctioning off Western Canada's lands to help construct the CPR. Who is being auctioned off? What does this image suggest about how the sale of western land affected Aboriginal peoples?

Comparisons: British Rule in India

North America was only one part of the globe affected by European imperialism. British imperialists in India established the British East India Company in 1600. Similar to the Hudson's Bay Company in Canada, the East India Company started as an association of traders. It later became a political power. The company exercised control over a land and people largely unknown to the British. Around the turn of the 20th century, the issue of British colonization in India was confronted by a pacifist leader called Mahatma ("great soul") Gandhi. Gandhi believed that the imposition of British culture on Indian citizens was unjust.

Ideas and Opinions

“ We hold the civilization that you [British colonists] support to be the reverse of civilization. We consider our civilization to be far superior to yours. If you realize this truth, it will be to your advantage and, if you do not, according to your own proverb [‘when in Rome, do as the Romans do’], you should only live in our country in the same manner as we do. ... We consider your schools and courts to be useless. We want our own ancient schools and courts to be restored. The common language of India is not English but Hindi. You should, therefore, learn it. We can hold communication with you only in our national language. ”

— Mahatma Gandhi, quoted at

<http://www.forget-me.net/en/Gandhi/hind-swaraj.pdf>

How does Gandhi's expectation of British colonists show his perspective on Eurocentrism? In what ways are his words relevant in today's globalizing world?



Figure 8-9

Mahatma Gandhi, Indian pacifist leader, shown here with his two granddaughters in 1947. Why do you think Gandhi remains an icon today?



Figure 8-10

Gandhi spent his life working to gain independence for India. How does this cartoon from 1930 portray the relationship between Gandhi and British colonial rulers in India?

Explore the Issues

- 1 Research and Debate.** Practise your Internet research skills from this chapter's Skill Path (pages 160–161). Research the effects of European imperialism on Indigenous Australians. Get started by visiting the *Perspectives on Globalization* website. Follow the link to learn about Australia's "stolen generation" of Aboriginal children. Use your research and your knowledge from this chapter to hold an informal class discussion on this question: *To what extent did imperialist policies and practices in Canada and Australia have similar effects on the Aboriginal peoples of each country?* **SKILLS**



- 2 Current Events Focus.** Use the Internet, newspapers, and television newscasts to develop an answer to this question: *Are some governments around the world still employing imperialist policies and practices?* Defend your answer by describing, comparing, and contrasting historical examples of imperialist policies and practices with modern events associated with globalization. **SKILLS**

Addressing Effects of Imperialist Policies

Question for Inquiry

- In what ways has society addressed the consequences of past imperialist policies and practices?

Think about some of the difficult issues facing Aboriginal peoples and Canadian society, such as land claims on traditional Aboriginal territory or the threat to the survival of Aboriginal cultures and languages. These issues are just a few consequences of past imperialist policies and practices.

Fast Facts

A 2005 Environics poll found that a majority of people (69 per cent) agree that the Canadian federal government has a legal responsibility to work with Aboriginal peoples to resolve their social and economic problems. Only one-sixth of Canadians (17 per cent) disagree that this legal obligation exists.

What is the difference between legal and moral responsibility? Does the Canadian federal government have a legal or moral responsibility in this matter?

What has society done to respond to the consequences of past imperialist policies and practices? One argument suggests that society today cannot be held responsible for the actions of its ancestors and therefore has no responsibility to respond to these issues. A different view is that society must address the consequences of past imperialist policies and practices in order to resolve them.

In this section, you will look at some ways in which society has responded. Think about how these examples relate to the Chapter Issue: *How well has Canada addressed the impacts of imperialism?*

Aboriginal Land Claims

In the last section, you read about some of the effects of imperialism on First Nations territory. You saw that Aboriginal land claims in Canada go back to the period of European settlement in North America. Remember that the pattern of contact and settlement of colonists in Canada was different in various parts of North America. There were more than 70 treaties between Europeans and various First Nations in some parts of Canada. In others, including many areas in British Columbia, there were no formal negotiations or treaties.

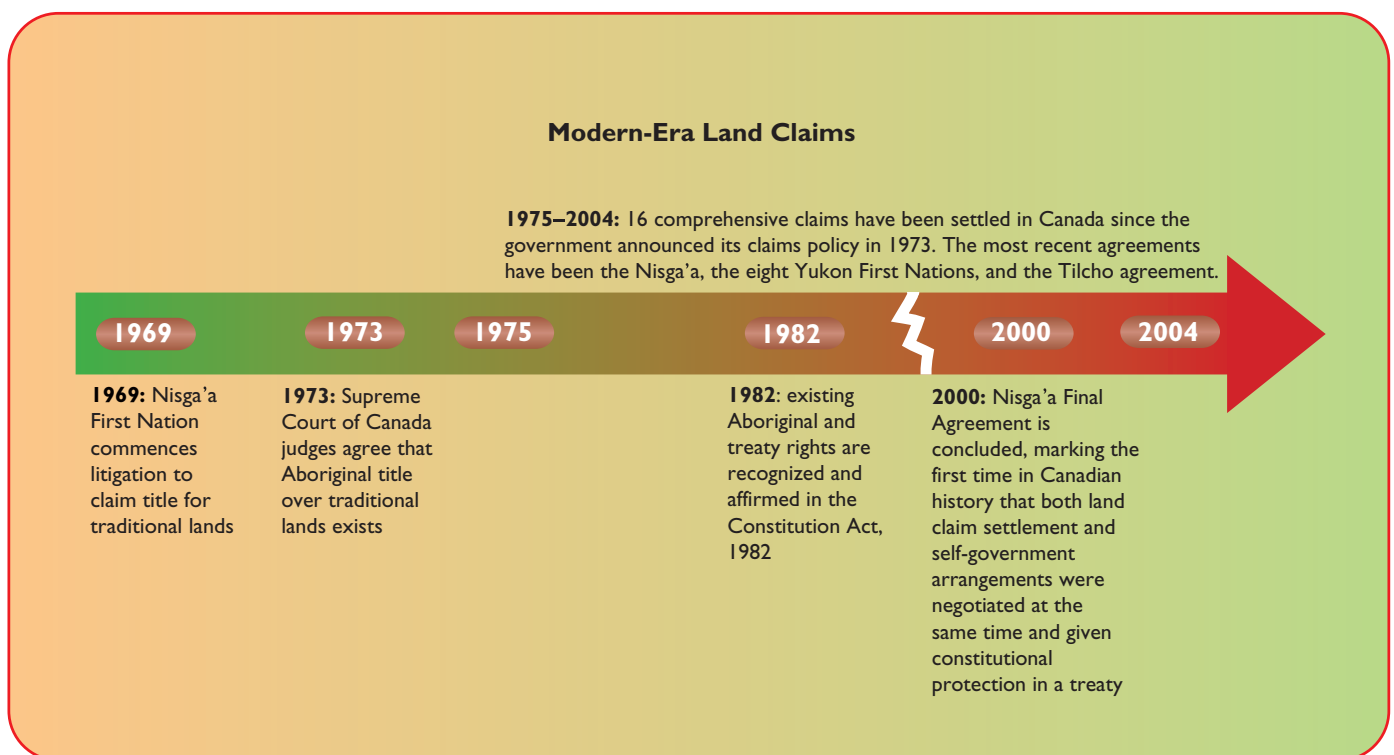
Figure 8-11

An editorial cartoon reflecting one view of imperialism. How does cartoonist Don Monet portray past imperialist policies and practices and their effects on First Nations peoples? How does he portray society's response to past policies and practices?

Colonialist justice: step by step.



The modern era of Aboriginal land claim negotiations began in 1969, when the Nisga'a First Nation in British Columbia claimed it had legal title to its traditional territory. The BC Supreme Court ruled that the Nisga'a had no legal title, so the group took its case to the Supreme Court of Canada. The Supreme Court ruled that the Nisga'a had a pre-existing title to the land based on their long-time occupation, possession, and use of it. In 1973, the Supreme Court of Canada ruled as follows: "The fact is that when the settlers came, the Indians were there, organized in societies and occupying the land as their forefathers had done for centuries. This is what Indian title means." How are the present-day effects of imperialism reflected in terms such as "legal title"? How does "legal title" relate to Eurocentric views?



Sources: Indian and Northern Affairs, *Resolving Aboriginal Claims: A Practical Guide to Canadian Experiences, "Introduction and Context,"* p. 5, http://www.ainc-inac.gc.ca/pr/pub/rul_e.html; Office of the Auditor General, *Annual Report 2001*, <http://www.oag-bvg.gc.ca/domino/reports.nsf/html/0112ce.html#ch12hd3h>.

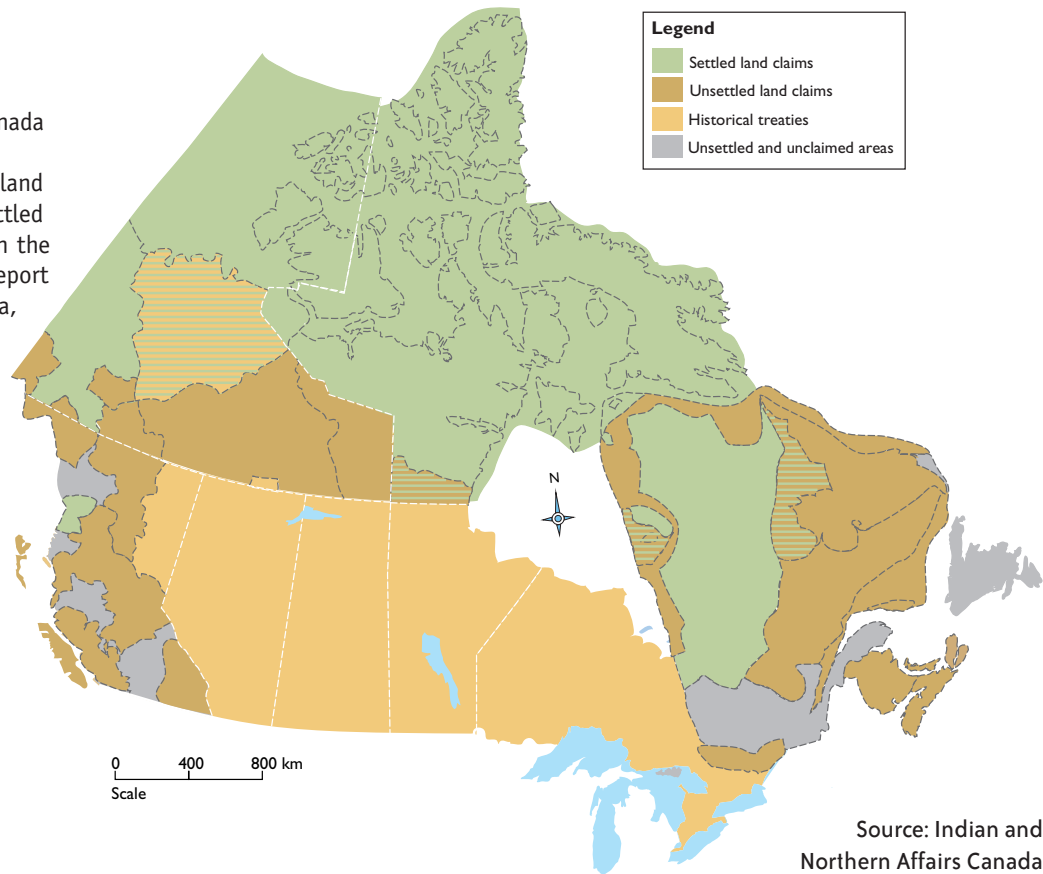


Figure 8-12

This timeline summarizes some events in modern Aboriginal land claims settlement. In British Columbia, about 70 First Nations bands have not entered the treaty process. As a media consumer, think about what you may have heard, read, or seen in the news about why this is so. Share your ideas with a partner to see if you can help each other recall details.

Figure 8-13

This map shows the areas of Canada that are the subject of modern Aboriginal land claims. Sixteen land claim agreements have been settled since negotiations first began in the 1970s. According to the 2001 report of the Auditor General of Canada, this leaves 71 land claims still in negotiation, of which 51 relate to land in British Columbia. Conduct research to find out if this number of land claims has changed. Based on your research, how might this 2001 map look today if you were to update it? **SKILLS**



Dr. Marie Battiste

The land claim process may be only one part of the solution to addressing the issues of an imperialist past. Marie Battiste, a member of the Mi'kmaq Nation and a professor at the University of Saskatchewan, says that for the “new Aboriginal story” to unfold, Aboriginal peoples must be “recognized as the foundation for their future.” Battiste continues:

But we are not whole yet, having been diminished by our past, and we do not know who will articulate that future, that new story. Aboriginal government? Aboriginal politicians? Elders? Educators? The responsibility ultimately rests with Aboriginal people themselves in a continuing journey of collaboration and negotiation, healing and rebuilding, creating and experimenting, and visioning and celebrating.

—Dr. Marie Battiste, “Foreword,” in M. Castellano et al., eds., *Aboriginal Education: Fulfilling the Promise* (Vancouver: UBC Press, 2000).

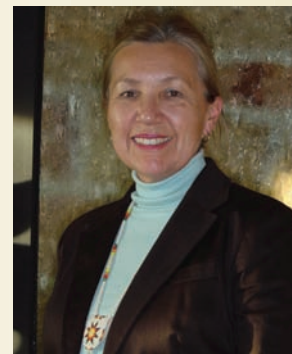


Figure 8-14

Dr. Marie Battiste, a Mi'kmaq woman of the Potl'otek [boh-d-loh-DEK] First Nation.

- 1 What is Dr. Battiste's vision of the future for Aboriginal people in Canada? What are the most important elements of her vision?



Canada's 1996 Royal Commission on Aboriginal Peoples

In 1996, the Government of Canada created a Royal Commission on Aboriginal Peoples to investigate the history, contemporary issues, and future of Canada's Aboriginal peoples. The Commission issued a report with a series of recommendations on how to address the consequences of the past that are affecting Aboriginal peoples today. The following are excerpts from the speeches given by co-commissioners Justice René Dussault and Georges Erasmus, a Dene leader, at the launch of the report.

René Dussault:

We believe the relationship between Aboriginal and non-Aboriginal people in Canada must change. We believe it can. The cycle of blame and guilt; grievance and denial; frustration and fear can be broken. It is time to renew, to turn the page.

It does not befit this great democracy, a place that prides itself on its compassion, its respect for rights and the law, to perpetuate within its midst and throughout most of its history a systematic disregard for the contractual relationship with Aboriginal people that first allowed this country to come into existence.

We cannot afford to allow the present situation to persist.

The legacy of Canada's treatment of Aboriginal people is one of waste: wasted potential, wasted money, wasted lives.

It is measured in statistic after statistic: in the rates of suicide; of substance abuse; of incarceration; of unemployment; of welfare dependence; of low educational attainment; of poor health and poor housing.

—Excerpted from **Indian and Northern Affairs Canada, Address for the Launch of the Report of the Royal Commission on Aboriginal Peoples, 1996**; quoted at http://www.ainc-inac.gc.ca/ch/rcap/spch_e.html.

Georges Erasmus:

Aboriginal reality in Canada has become a vicious circle of cause and effect. If that vicious circle is to become a healing circle, the roots of injustice must be addressed. Instead of problem feeding problem, solution must feed solution.

The roots of injustice lie in history and it is there where the key to the regeneration of Aboriginal society and a new and better relationship with the rest of Canada can be found.

Aboriginal peoples were nations before the first European settlers arrived.

And they remain nations today in their coherence, their distinctiveness and their understanding of themselves and the world. There was no conquest, no giving up of rights. What there was, was a partnership, expressed in law, embedded in our history.

—Excerpted from **Indian and Northern Affairs Canada, Address for the Launch of the Report of the Royal Commission on Aboriginal Peoples, 1996**; quoted at http://www.ainc-inac.gc.ca/ch/rcap/spch_e.html.

Recommendations of the Royal Commission on Aboriginal Peoples, 1996

That a renewed relationship between Aboriginal and non-Aboriginal people in Canada be established on the basis of justice and fairness

That the appropriate place of Aboriginal peoples in Canadian history be recognized

That all governments in Canada recognize Aboriginal peoples as nations vested with the right of self-determination

—Source: **Indian and Northern Affairs Canada.**

Figure 8-15

These are just three of the hundreds of recommendations made by the 1996 Royal Commission on Aboriginal Peoples. Which of these recommendations attempt to address the consequences of past imperialist policies and practices?

- 1 Dussault and Erasmus state that the consequences of past imperialist policies and practices need to be addressed. What are their reasons?
- 2 In what ways can you, as an active citizen, contribute to this effort?

INVESTIGATION

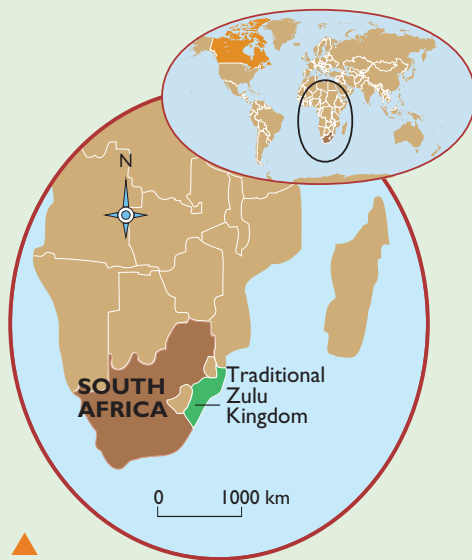


Figure 8-16

Region of the traditional Zulu Kingdom within South Africa.



Figure 8-17

Cetshewayo kaMpande was king of the Zulu Kingdom when the British–Zulu war broke out in 1879. The Zulu and British empires came into conflict in what is now South Africa.

Indigenous Self-Government

Something to Think About: To what extent should governments recognize the rights of Indigenous nations to self-determination and self-government?

An Example: Prior to contact with the British and Dutch, the Zulu Kingdom had power over a large area of South Africa. Its control was achieved through warfare and tribal alliances. The Zulu Kingdom was ruled by a succession of kings in a society based on strict military training.

The Zulu's cultural and political power was suppressed under British imperial rule (starting in the 1840s) and later by South African **apartheid** policies, but Zulu pride and unity were reborn along with the new, democratic South Africa in the 1990s. The Zulu monarchy of post-apartheid KwaZulu–Natal is constitutionally recognized and protected.

Comments from a Source: The following comments were excerpted from an article from the South African Broadcasting Company. They highlight the efforts of the Zulu nation to counter the legacy of imperialist practices and restore self-determination.

[IFP leader Mangosuthu] Buthelezi today called for the recognition of the Zulu kingdom. South Africa's Zulu nation would one day be restored, thousands of Zulus resolved at an imbizo [forum] at the Princess Magogo Stadium in Durban today. ...

In 10 resolutions adopted at the gathering, a call was made on every Zulu to remain true to the Kingdom and support its institutions. This, despite the evident lack of commitment of those in power to fulfill their promise to recognize and restore the Zulu Kingdom. ...

The Zulu nation had entered the new constitutional dispensation of 1994 with the undertaking that South Africa would be a nation of nations within which the identity of the Zulu nation would be preserved, the imbizo stated. Charging that this promise had not been kept, it found it was clear there was no desire to recognize and protect the Kingdom within South Africa. The gathering deplored any attempt to provide a legislative or constitutional accommodation "solely" for the King "while failing to provide for the recognition and restoration of the kingdom within a unified South Africa."

—From "Zulus Will Restore Their Kingdom, Imbizo,"
SABC News, May 21, 2005,

http://www.sabcnews.com/politics/the_provinces/0,2172,104928,00.html.

- 1 What do the Zulu people of South Africa seek that Aboriginal peoples of Canada also seek? Could you draw any comparisons between the Zulu people and the Inuit people, for example? Based on what you have learned in this course of study, create a list of the challenges and opportunities that Indigenous peoples seeking self-government may have in common.
- 2 To what extent is the government of South Africa responsible for making self-government a reality for the Zulu nation?



Figure 8-18 ▶

Mangosuthu Buthelezi, leader of the Inkatha Freedom Party (IFP) in South Africa. The IFP has called for a restoration of the Zulu Kingdom in the South African province of KwaZulu-Natal.

Explore the Issues

- 1 **Evaluate It.** How well is Canada addressing the impacts of imperialism? Focus on the current land claims process. Go to the *Perspectives on Globalization* website to find a link to *Resolving Aboriginal Claims—A Practical Guide to Canadian Experiences*. Research the details of one specific land claim. Then write a short critique of the land claim process you have researched. In your critique, be sure to respond to the following points:
 - What problem does the land claim address?
 - What is the historical origin of the claim?
 - What is the proposed settlement?
 - Who will the proposed settlement affect?
 - Who will the proposed settlement benefit?
 - Does the settlement effectively address the consequences of past imperialist policies or practices? Explain your view. **SKILLS**

- 2 **Be a Global Citizen.** According to the United Nations, there are currently 370 million Indigenous people in 70 countries around the world. Go to the *Perspectives on Globalization* website and follow the link to the United Nations Permanent Forum on Indigenous Issues (UNPFII). Research the mandate, programs, and activities of this organization. Use the information to prepare a brochure or multimedia presentation. Outline the common challenges facing Indigenous peoples around the world, such as land claims, human rights, addressing past imperialism, self-government, and use of natural resources. Be sure to identify ways in which countries around the world are making efforts to address consequences of past imperialist policies and practices.



Reflect and Analyze

To what extent should contemporary society respond to the legacies of historical globalization? In this chapter, you explored examples of imperialist policies and practices and their effects on Indigenous peoples. You also examined some ways in which Canada is addressing the impacts of imperialism. You now have a good foundation for responding to the Chapter Issue: *How well has Canada addressed the impacts of imperialism?* Discuss this issue with your class. Also think about these questions: Have the consequences of imperialist policies and practices affected your life? How do these effects shape your response to globalization?

Respond to Ideas

- 1 a) Practise your timeline-creation skills from the Chapter 3 Skill Path (pages 47–48). Create a visual timeline. Use images to detail the imperialist practices that were used by the French and British in North America. Under each image, write a caption explaining the practice that the image represents.
b) Identify which imperial policy or motivation may have led to the practice shown in the image: for example, economic, territorial, or cultural expansion; religion; paternalism; assimilation; Eurocentrism.
c) Explain the relationship between the policy or motivation and the event. Write your explanation in one or two sentences under each image.
- 2 **Reflect on Your Perspective.** One view of human rights is that it is a Eurocentric ideal not held by all peoples, both historically and today. For example, some people would

argue that a restoration of the traditional militaristic kingdom of the Zulu people would infringe on the democratic rights of South Africa. Others would point out that democracy is a Eurocentric ideal. Does one culture have a right or responsibility to dictate cultural values to another? Suppose a group or individual in your community holds different values than you and follows different cultural practices. What are some ways that you can learn about and come to understand these other values and practices? How might new understandings help you and your community?

- 3 Go to the *Perspectives on Globalization* website and follow the link to see a complete list of the recommendations put forward by the 1996 Report of the Royal Commission on Aboriginal Peoples. Choose five recommendations that you feel are significant ways to address the consequences of historical imperialism. Write a short critique of each recommendation that you choose. In your critique, respond to the following points:
 - What problem does the recommendation address?
 - Is the recommendation practical? Has it been implemented?
 - Is there evidence that the recommendation is effective at addressing consequences of imperialist policies and practices?
 - Whom does the recommendation affect?
 - Whom does the recommendation benefit?

Generate and answer other questions using Step 2 of the Skill Path in this chapter (pages 160–161) as a guide. **SKILLS**

Focus on Research and Inquiry

- 4 a) Practise your team-building skills from the Chapter 4 Skill Path (pages 71–72) for this exercise. Divide the class into small groups. Assign half of the groups the “pro” position and the other half the “con” position for the following debate:
- *Pro*: The benefits of imperialist policies and practices outweigh the consequences they caused in the past and present.
 - *Con*: The consequences of imperialist policies and practices outweigh the benefits they provided in the past and present.
- b) Each debating team needs to divide up specific topics to research. For example, one student (or set of partners) on the “pro” team looks at examples of imperialist economic policies and practices and their benefits in the past and present; the “con” team researches the consequences that these economic policies and practices had on Indigenous peoples in the past and present.
- c) Research quotations, literature, and non-fiction writings to support your arguments. **SKILLS**
- d) Hold the debate.
- e) **Reflect on the Process.** Consider your team’s work during the *retrieval* phase of your research. Refer to the Inquiry Model graphic located inside the front cover of this textbook. Did your group develop a plan for retrieving information? Did your group locate, select, and evaluate relevant information to your debate? Did your group revise your plan for information retrieval as necessary?