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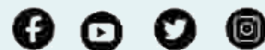


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The British ordered the Acadians expelled from their lands in 1755 during the French and Indian War, an event called the Expulsion of the Acadians or le Grand Dérangement.[89] The "expulsion" resulted in approximately 12,000 Acadians being shipped to destinations throughout Britain's North America and to France, Quebec and the French Caribbean colony of Saint-Domingue.[90] The first wave of the expulsion of the Acadians began with the Bay of Fundy Campaign (1755) and the second wave began after the final Siege of Louisbourg (1758). Many of the Acadians settled in southern Louisiana, creating the Cajun culture there.[91] Some Acadians managed to hide and others eventually returned to Nova Scotia, but they were far outnumbered by a new migration of New England Planters who were settled on the former lands of the Acadians and transformed Nova Scotia from a colony of occupation for the British to a settled colony with stronger ties to New England.[91] Britain eventually gained control of Quebec City and Montreal after the Battle of the Plains of Abraham and Battle of Fort Niagara in 1759, and the Battle of the Thousand Islands and Battle of Sainte-Foy in 1760.[92]

Amongst notable Métis people are television actor Tom Jackson,[98] Commissioner of the Northwest Territories Tony Whitford, and Louis Riel who led two resistance movements: the Red River Rebellion of 1869–1870 and the North-West Rebellion of 1885, which ended in his trial. [99][100][101]

The languages inherently Métis are either Métis French or a mixed language called Michif. Michif, Mechif or Métchif is a phonetic spelling of Métif, a variant of Métis.[102] The Métis today predominantly speak English, with French a strong second language, as well as numerous Aboriginal tongues. A 19th-century community of the Métis people, the Anglo-Métis, were referred to as Countryborn. They were children of Rupert's Land fur trade typically of Orcadian, Scottish, or English paternal descent and Aboriginal maternal descent.[103] Their first languages would have been Aboriginal (Cree, Saulteaux, Assiniboine, etc.) and English. Their fathers spoke Gaelic, thus leading to the development of an English dialect referred to as "Bungee".[104]

S.35 of the Constitution Act, 1982 mentions the Métis yet there has long been debate over legally defining the term Métis,[105] but on September 23, 2003, the Supreme Court of Canada ruled that Métis are a distinct people with significant rights (Powley ruling).[106]

Métis



Mixed-blood fur trader, c. 1870

The Métis are people descended from marriages between Europeans (mainly French) [95] and Cree, Ojibway, Algonquin, Saulteaux, Menominee, Mi'kmaq, Maliseet, and other First Nations.[14] Their history dates to the mid-17th century.[3] When Europeans first arrived to Canada they relied on Aboriginal peoples for fur trading skills and survival. To ensure alliances, relationships between European fur traders and Aboriginal women were often consolidated through marriage.[96] The Métis homeland consists of the Canadian provinces of British Columbia, Alberta, Saskatchewan, Manitoba, Quebec, New Brunswick, Nova Scotia, and Ontario, as well as the Northwest Territories (NWT).[97]



Warfare was common among Inuit groups with sufficient population density. Inuit, such as the Nunatamiut (Uummarmiut) who inhabited the Mackenzie River delta area, often engaged in common warfare. The Central Arctic Inuit lacked the population density to engage in warfare. In the 13th century, the Thule culture began arriving in Greenland from what is now Canada. Norse accounts are scant. Norse-made items from Inuit campsites in Greenland were obtained by either trade or plunder.[87] One account, Ívar Bárðarson, speaks of "small people" with whom the Norsemen fought.[88] 14th-century accounts that a western settlement, one of the two Norse settlements, was taken over by the Skræling.[89]

After the disappearance of the Norse colonies in Greenland, the Inuit had no contact with Europeans for at least a century. By the mid-16th century, Basque fishers were already working the Labrador coast and had established whaling stations on land, such as been excavated at Red Bay.[90] The Inuit appear not to have interfered with their operations, but they did raid the stations in winter for tools, and particularly worked iron, which they adapted to native needs.[91]



Inuit

The Inuit are the descendants of what anthropologists call the Thule culture, which emerged from western Alaska around 1,000 CE and spread eastward across the Arctic, displacing the Dorset culture (in Inuktitut, the Tuniit). Inuit historically referred to the Tuniit as "giants", or "dwarfs", who were taller and stronger than the Inuit.[85] Researchers hypothesize that the Dorset culture lacked dogs, larger weapons and other technologies used by the expanding Inuit society.[86] By 1300, the Inuit had settled in west Greenland, and finally moved into east Greenland over the following century. The Inuit had trade routes with more southern cultures. Boundary disputes were common and led to aggressive actions.[15]



Inuk in a kayak, c. 1908–1914



Many Aboriginal civilizations[76] established characteristics and hallmarks that included permanent urban settlements or cities,[77] agriculture, civic and monumental architecture, and complex societal hierarchies.[78] These cultures had evolved and changed by the time of the first permanent European arrivals (c. late 15th–early 16th centuries), and have been brought forward through archaeological investigations.[79]

There are indications of contact made before Christopher Columbus between the first peoples and those from other continents. Aboriginal people in Canada interacted with Europeans around 1000 CE, but prolonged contact came after Europeans established permanent settlements in the 17th and 18th centuries.[80] European written accounts generally recorded friendliness of the First Nations, who profited in trade with Europeans.[80] Such trade generally strengthened the more organized political entities such as the Iroquois Confederation.[81] Throughout the 16th century, European fleets made almost annual visits to the eastern shores of Canada to cultivate the fishing opportunities. A sideline industry emerged in the un-organized traffic of furs overseen by the Indian Department.[82]

First Nations



Chief George from the village of Senakw with his daughter in traditional regalia, c. 1906

First Nations peoples had settled and established trade routes across what is now Canada by 500 BCE–1,000 CE. Communities developed each with its own culture, customs, and character.[75] In the northwest were the Athapaskan, Slavey, Dogrib, Tutchone, and Tlingit. Along the Pacific coast were the Tsimshian; Haida; Salish; Kwakiutl; Heiltsuk; Nootka; Nisga'a; Senakw and Gitksan. In the plains were the Blackfoot; Káinawa; Sarcee and Peigan. In the northern woodlands were the Cree and Chipewyan. Around the Great Lakes were the Anishinaabe; Algonquin; Iroquois and Huron. Along the Atlantic coast were the Beothuk, Maliseet, Innu, Abenaki and Mi'kmaq.



The Woodland cultural period dates from about 2,000 BCE–1,000 CE, and has locales in Ontario, Quebec, and Maritime regions.[71] The introduction of pottery distinguishes the Woodland culture from the earlier Archaic stage inhabitants. Laurentian people of southern Ontario manufactured the oldest pottery excavated to date in Canada.[60] They created pointed-bottom beakers decorated by a cord marking technique that involved impressing tooth implements into wet clay. Woodland technology included items such as beaver incisor knives, bangles, and chisels. The population practising sedentary agricultural life ways continued to increase on a diet of squash, corn, and bean crops.[60]

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The Hopewell tradition is an Aboriginal culture that flourished along American rivers from 300 BCE–500 CE. At its greatest extent, the Hopewell Exchange System networked cultures and societies with the peoples on the Canadian shores of Lake Ontario. Canadian expression of the Hopewellian peoples encompasses the Point Peninsula, Saugeen, and Laurel complexes.[72][73][74]



Thule site (Copper Inuit) near the waters of
Cambridge Bay (Victoria Island)

The west coast of Canada by 7,000–5000 BCE (9,000–7,000 years ago) saw various cultures who organized themselves around salmon fishing.[65] The Nuu-chah-nulth of Vancouver Island began whaling with advanced long spears at about this time.[65] The Maritime Archaic is one group of North America's Archaic culture of sea-mammal hunters in the subarctic. They prospered from approximately 7,000 BCE–1,500 BCE (9,000–3,500 years ago) along the Atlantic Coast of North America.[66] Their settlements included longhouses and boat-topped temporary or seasonal houses. They engaged in long-distance trade, using as currency white chert, a rock quarried from northern Labrador to Maine.[67] The Pre-Columbian culture, whose members were called Red Paint People, is indigenous to the New England and Atlantic Canada regions of North America. The culture flourished between 3,000 BCE–1,000 BCE (5,000–3,000 years ago) and was named after their burial ceremonies, which used large quantities of red ochre to cover bodies and grave goods.[68]



The placement of artifacts and materials within an Archaic burial site indicated social differentiation based upon status.[58] There is a continuous record of occupation of S'ólh Téméxw by Aboriginal people dating from the early Holocene period, 10,000–9,000 years ago. [62] Archaeological sites at Stave Lake, Coquitlam Lake, Fort Langley and region uncovered early period artifacts. These early inhabitants were highly mobile hunter-gatherers, consisting of about 20 to 50 members of an extended family.[62][verification needed] The Na-Dene people occupied much of the land area of northwest and central North America starting around 8,000 BCE.[63] They were the earliest ancestors of the Athabaskan-speaking peoples, including the Navajo and Apache. They had villages with large multi-family dwellings, used seasonally during the summer, from which they hunted, fished and gathered food supplies for the winter.[64] The Wendat peoples settled into Southern Ontario along the Eramosa River around 8,000–7,000 BCE (10,000–9,000 years ago).[65] They were concentrated between Lake Simcoe and Georgian Bay. Wendat hunted caribou to survive on the glacier-covered land. [65] Many different First Nations cultures relied upon the buffalo starting by 6,000–5,000 BCE (8,000–7,000 years ago).[65] They hunted buffalo by herding migrating buffalo off cliffs. Head-Smashed-In Buffalo Jump, near Lethbridge, Alberta, is a hunting grounds that was in use for about 5,000 years.[65]

The Arctic small tool tradition is a broad cultural entity that developed along the Alaska Peninsula, around Bristol Bay, and on the eastern shores of the Bering Strait around 2,500 BCE (4,500 years ago).[69] These Paleo-Arctic peoples had a highly distinctive toolkit of small blades (microblades) that were pointed at both ends and used as side- or end-barbs on arrows or spears made of other materials, such as bone or antler. Scrapers, engraving tools and adze blades were also included in their toolkits.[69] The Arctic small tool tradition branches off into two cultural variants, including the Pre-Dorset, and the Independence traditions. These two groups, ancestors of Thule people, were displaced by the Inuit by 1000 Common Era (CE).[69]:179–81

Post-Archaic periods



A northerly section focusing on the Saugeen, Laurel and Point Peninsula complexes of the map showing south eastern United States and the Great Lakes area of Canada showing the Hopewell Interaction Sphere and in different colours the various local expressions of the Hopewell cultures, including the Laurel Complex, Saugeen Complex, Point Peninsula Complex, Marksville culture, Copena culture, Kansas City Hopewell, Swift Creek Culture, Goodall Focus, Crab Orchard culture and Havana Hopewell culture.

The Old Copper Complex societies dating from 3,000 BCE–500 BCE (5,000–2,500 years ago) are a manifestation of the Woodland Culture, and are pre-pottery in nature.[70] Evidence found in the northern Great Lakes regions indicates that they extracted copper from local glacial deposits and used it in its natural form to manufacture tools and implements.[70]



The Plano cultures was a group of hunter-gatherer communities that occupied the Great Plains area of North America between 12,000–10,000 years ago.[56] The Paleo-Indians moved into new territory as it emerged from under the glaciers. Big game flourished in this new environment.[57] The Plano culture are characterized by a range of projectile point tools collectively called Plano points, which were used to hunt bison. Their diets also included pronghorn, elk, deer, raccoon and coyote.[56] At the beginning of the Archaic Era, they began to adopt a sedentary approach to subsistence.[56] Sites in and around Belmont, Nova Scotia have evidence of Plano-Indians, indicating small seasonal hunting camps, perhaps re-visited over generations from around 11,000–10,000 years ago.[56] Seasonal large and smaller game fish and fowl were food and raw material sources. Adaptation to the harsh environment included tailored clothing and skin-covered tents on wooden frames.[56]

Archaic period

The North American climate stabilized by 8000 BCE (10,000 years ago); climatic conditions were very similar to today's.[58] This led to widespread migration, cultivation and later a dramatic rise in population all over the Americas.[58] Over the course of thousands of years, American indigenous peoples domesticated, bred and cultivated a large array of plant species. These species now constitute 50 – 60% of all crops in cultivation worldwide. [59]



Distribution of Na-Dene languages shown in red



A Clovis point created using bi-facial percussion flaking (that is, each face is flaked on both edges alternatively with a percussor)

Clovis sites dated at 13,500 years ago were discovered in western North America during the 1930s. Clovis peoples were regarded as the first widespread Paleo-Indian inhabitants of the New World and ancestors to all indigenous peoples in the Americas.[49] Archaeological discoveries in the past thirty years have brought forward other distinctive knapping cultures who occupied the Americas from the lower Great Plains to the shores of Chile.[50]



Localized regional cultures developed from the time of the Younger Dryas cold climate period from 12,900 to 11,500 years ago.[51] The Folsom tradition are characterized by their use of Folsom points as projectile tips at archaeological sites. These tools assisted activities at kill sites that marked the slaughter and butchering of bison.[52]

The land bridge existed until 13,000–11,000 years ago, long after the oldest proven human settlements in the New World began.[53] Lower sea levels in the Queen Charlotte sound and Hecate Strait produced great grass lands called archipelago of Haida Gwaii.[54] Hunter-gatherers of the area left distinctive lithic technology tools and the remains of large butchered mammals, occupying the area from 13,000–9,000 years ago.[54] In July 1992, the Federal Government officially designated Xá:ytem (near Mission, British Columbia) as a National Historic Site, one of the first Indigenous spiritual sites in Canada to be formally recognized in this manner.[55]

The first inhabitants of North America arrived in Canada at least 15,000 years ago, though increasing evidence suggests an even earlier arrival.[40] It is believed the inhabitants entered the Americas pursuing Pleistocene mammals such as the giant beaver, steppe wisent, musk ox, mastodons, woolly mammoths and ancient reindeer (early caribou).[41] One route hypothesized is that people walked south by way of an ice-free corridor on the east side of the Rocky Mountains, and then fanned out across North America before continuing on to South America.[42] The other conjectured route is that they migrated, either on foot or using primitive boats, down the Pacific Coast to the tip of South America, and then crossed the Rockies and Andes.[43] Evidence of the latter has been covered by a sea level rise of hundreds of metres following the last ice age.[44][45]

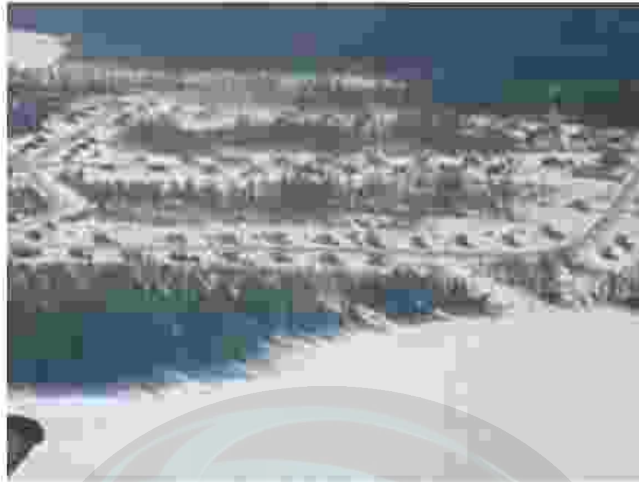
The Old Crow Flats and basin was one of the areas in Canada untouched by glaciations during the Pleistocene Ice ages, thus it served as a pathway and refuge for ice age plants and animals.[46] The area holds evidence of early human habitation in Canada dating from about 12,000.[47] Fossils from the area include some never accounted for in North America, such as hyenas and large camels.[48] Bluefish Caves is an archaeological site in Yukon, Canada from which a specimen of apparently human-worked mammoth bone has been radiocarbon dated to 12,000 years ago.[47]



Maps depicting each phase of a three-step early human migrations for the peopling of the Americas

According to archaeological and genetic evidence, North and South America were the last continents in the world with human habitation.[27] During the Wisconsin glaciation, 50,000–17,000 years ago, falling sea levels allowed people to move across the Bering land bridge that joined Siberia to north west North America (Alaska).[28] Alaska was ice-free because of low snowfall, allowing a small population to exist. The Laurentide ice sheet covered most of Canada, blocking nomadic inhabitants and confining them to Alaska (East Beringia) for thousands of years.[29][30]

Aboriginal genetic studies suggest that the first inhabitants of the Americas share a single ancestral population, one that developed in isolation, conjectured to be Beringia.[31][32][33] The isolation of these peoples in Beringia might have lasted 10,000–20,000 years.[34][35][36] Around 16,500 years ago, the glaciers began melting, allowing people to move south and east into Canada and beyond.[37][38][39]



An Aboriginal community in Northern Ontario

The term Eskimo has pejorative connotations in Canada and Greenland. Indigenous peoples in those areas have replaced the term Eskimo with Inuit.[23][24] The Yupik of Alaska and Siberia do not consider themselves Inuit, and ethnographers agree they are a distinct people. [8][24] They prefer the terminology Yupik, Yupiit, or Eskimo. The Yupik languages are linguistically distinct from the Inuit languages.[8] Linguistic groups of Arctic people have no universal replacement term for Eskimo, inclusive of all Inuit and Yupik people across the geographical area inhabited by the Inuit and Yupik peoples.[8]



Besides these ethnic descriptors, Aboriginal peoples are often divided into legal categories based on their relationship with the Crown (i.e. the state). Section 91 (clause 24) of the Constitution Act, 1867 gives the federal government (as opposed to the provinces) the sole responsibility for "Indians, and Lands reserved for the Indians". The government inherited treaty obligations from the British colonial authorities in Eastern Canada and signed treaties itself with First Nations in Western Canada (the Numbered Treaties). It also passed the Indian Act in 1876 which governed its interactions with all treaty and non-treaty peoples. Members of First Nations bands that are subject to the Indian Act with the Crown are compiled on a list called the Indian Register, and such people are called Status Indians. Many non-treaty First Nations and all Inuit and Métis peoples are not subject to the Indian Act. However, two court cases have clarified that Inuit, Métis, and non-status First Nations people, all are covered by the term "Indians" in the Constitution Act, 1867. The first was *Re Eskimos* in 1939 covering the Inuit, the second being *Daniels v. Canada* in 2013 which applies to Métis and non-Status First Nations.[25]

Notwithstanding Canada's location within the Americas, the term "Native American" is not used in Canada as it is typically used solely to describe the indigenous peoples within the boundaries of the present-day United States.[26]



The characteristics of Canadian Aboriginal culture included permanent settlements,[10] agriculture,[11] civic and ceremonial architecture,[12] complex societal hierarchies and trading networks.[13] The Métis culture of mixed blood originated in the mid-17th century when First Nation and Inuit people married Europeans.[14] The Inuit had more limited interaction with European settlers during that early period.[15] Various laws, treaties, and legislation have been enacted between European immigrants and First Nations across Canada. Aboriginal Right to Self-Government provides opportunity to manage historical, cultural, political, health care and economic control aspects within first people's communities.

As of the 2011 census, Aboriginal peoples in Canada totaled 1,400,685 people, or 4.3% of the national population, spread over 600 recognized First Nations governments or bands with distinctive cultures, languages, art, and music.[1][16] National Aboriginal Day recognizes the cultures and contributions of Aboriginal peoples to the history of Canada.[17] First Nations, Inuit and Métis peoples of all backgrounds have become prominent figures and have served as role models in the Aboriginal community and help to shape the Canadian cultural identity.[18]

The terms First Peoples and First Nations are both used to refer to indigenous peoples of Canada.[19] The terms First Peoples or Aboriginal peoples in Canada are normally broader terms than First Nations, as they include Inuit, Métis and First Nations. First Nations (most often used in the plural) has come into general use for the indigenous peoples of North America in Canada, and their descendants, who are neither Inuit nor Métis. On reserves, First Nations is being supplanted by members of various nations referring to themselves by their group or ethnical identity. In conversation this would be "I am Haida", or "we are Kwantlens", in recognition of their First Nations ethnicities.[20] In this Act, "Aboriginal peoples of Canada" includes the Indian, Inuit and Métis peoples of Canada.[21]

Indian remains in place as the legal term used in the Canadian Constitution. Its usage outside such situations can be considered offensive.[7] Aboriginal peoples is more commonly used to describe all indigenous peoples of Canada.[22] The term Aboriginal people is beginning to be considered outdated and slowly being replaced by the term Indigenous people.[2]



Indigenous peoples in Canada

Indigenous peoples in Canada,[2] also known as Indigenous Canadians or Aboriginal Canadians, are the indigenous peoples within the boundaries of present-day Canada. They comprise the First Nations,[3] Inuit[4] and Métis.[5] Although "Indian" is a term still commonly used in legal documents, the descriptors "Indian" and "Eskimo" have somewhat fallen into disuse in Canada and some consider them to be pejorative.[6][7][8] Similarly, "Aboriginal" as a collective noun is a specific term of art used in some legal documents, including the Constitution Act 1982, though in some circles that word is also falling into disfavour.[9]

Old Crow Flats and Bluefish Caves are some of the earliest known sites of human habitation in Canada. The Paleo-Indian Clovis, Plano and Pre-Dorset cultures pre-date current indigenous peoples of the Americas. Projectile point tools, spears, pottery, bangles, chisels and scrapers mark archaeological sites, thus distinguishing cultural periods, traditions and lithic reduction styles.



Under letters patent from King Henry VII of England, the Italian John Cabot became the first European known to have landed in Canada after the time of the Vikings.[33] Records indicate that on 24 June 1497 he sighted land at a northern location believed to be somewhere in the Atlantic provinces.[34] Official tradition deemed the first landing site to be at Cape Bonavista, Newfoundland, although other locations are possible.[35] After 1497 Cabot and his son Sebastian Cabot continued to make other voyages to find the Northwest Passage, and other explorers continued to sail out of England to the New World, although the details of these voyages are not well recorded.[36]

Based on the Treaty of Tordesillas, the Spanish Crown claimed it had territorial rights in the area visited by John Cabot in 1497 and 1498 CE.[37] However, Portuguese explorers like João Fernandes Lavrador would continue to visit the north Atlantic coast, which accounts for the appearance of "Labrador" on topographical maps of the period.[38] In 1501 and 1502 the Corte-Real brothers explored Newfoundland (Terra Nova) and Labrador claiming these lands as part of the Portuguese Empire.[38][39] In 1506, King Manuel I of Portugal created taxes for the cod fisheries in Newfoundland waters.[40] João Álvares Fagundes and Pêro de Barcelos established fishing outposts in Newfoundland and Nova Scotia around 1521 CE; however, these were later abandoned, with the Portuguese colonizers focusing their efforts



L'Anse aux Meadows on the island of Newfoundland, site of a Norsemen colony about year 1000.

There are reports of contact made before the 1492 voyages of Christopher Columbus and the age of discovery between First Nations, Inuit and those from other continents. The Norse, who had settled Greenland and Iceland, arrived around the year 1000 and built a small settlement at L'Anse aux Meadows at the northernmost tip of Newfoundland (carbon dating estimate 990 – 1050 CE)[31] L'Anse aux Meadows is also notable for its connection with the attempted colony of Vinland established by Leif Erikson around the same period or, more broadly, with Norse exploration of the Americas. [31][32]



Pre-Columbian distribution of Na-Dene languages in North America

The Interior of British Columbia was home to the Salishan language groups such as the Shuswap (Secwepemc), Okanagan and southern Athabaskan language groups, primarily the Dakelh (Carrier) and the Tsilhqot'in.[27] The inlets and valleys of the British Columbia Coast sheltered large, distinctive populations, such as the Haida, Kwakwaka'wakw and Nuuchahnulth, sustained by the region's abundant salmon and shellfish.[27] These peoples developed complex cultures dependent on the western red cedar that included wooden houses, seagoing whaling and war canoes and elaborately carved potlatch items and totem poles.[27]

In the Arctic archipelago, the distinctive Paleo-Eskimos known as Dorset peoples, whose culture has been traced back to around 500 BCE, were replaced by the ancestors of today's Inuit by 1500 CE.[28] This transition is supported by archaeological records and Inuit mythology that tells of having driven off the Tuniit or 'first inhabitants'.[29] Inuit traditional laws are anthropologically different from Western law. Customary law was non-existent in Inuit society before the introduction of the Canadian legal system.[30]



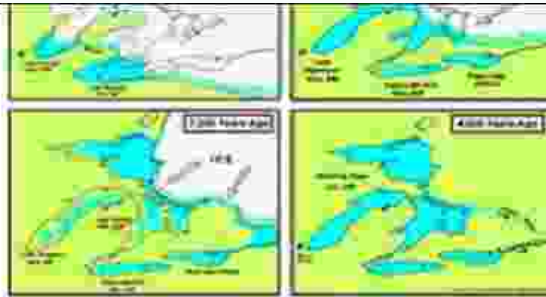
Pre-Columbian distribution of Algonquian languages in North America.

Speakers of eastern Algonquian languages included the Mi'kmaq and Abenaki of the Maritime region of Canada and likely the extinct Beothuk of Newfoundland.[18][19] The Ojibwa and other Anishinaabe speakers of the central Algonquian languages retain an oral tradition of having moved to their lands around the western and central Great Lakes from the sea, likely the east coast.[20] According to oral tradition, the Ojibwa formed the Council of Three Fires in 796 CE with the Odawa and the Potawatomi.[21]

The Iroquois (Haudenosaunee) were centred from at least 1000 CE in northern New York, but their influence extended into what is now southern Ontario and the Montreal area of modern Quebec.[22] The Iroquois Confederacy, according to oral tradition, was formed in 1142 CE.[23][24] On the Great Plains the Cree or Nēhilawē (who spoke a closely related Central Algonquian language, the plains Cree language) depended on the vast herds of bison to supply food and many of their other needs.[25] To the northwest were the peoples of the Na-Dene languages, which include the Athapaskan-speaking peoples and the Tlingit, who lived on the islands of southern Alaska and northern British Columbia. The Na-Dene language group is believed to be linked to the Yeniseian languages of Siberia.[26] The Dene of the western Arctic may represent a distinct wave of migration from Asia to North America [26]



There were four French and Indian Wars and two additional wars in Acadia and Nova Scotia between the Thirteen American Colonies and New France from 1688 to 1763. During King William's War (1688 to 1697), military conflicts in Acadia included: Battle of Port Royal (1690); a naval battle in the Bay of Fundy (Action of July 14, 1696); and the Raid on Chignecto (1696) . [81] The Treaty of Ryswick in 1697 ended the war between the two colonial powers of England and France for a brief time.[82] During Queen Anne's War (1702 to 1713), the British Conquest of Acadia occurred in 1710,[83] resulting in Nova Scotia, other than Cape Breton, being officially ceded to the British by the Treaty of Utrecht including Rupert's Land, which France had conquered in the late 17th century (Battle of Hudson's Bay).[84] As an immediate result of this setback, France founded the powerful Fortress of Louisbourg on Cape Breton Island. [85]



The Great Lakes are estimated to have been formed at the end of the last glacial period (about 10,000 years ago), when the Laurentide ice sheet receded.

Archeological and Aboriginal genetic evidence indicate that North and South America were the last continents into which humans migrated.[1] During the Wisconsin glaciation, 50,000 – 17,000 years ago, falling sea levels allowed people to move across the Bering land bridge (Beringia), from Siberia into northwest North America.[2] At that point, they were blocked by the Laurentide ice sheet that covered most of Canada, confining them to Alaska and the Yukon for thousands of years.[3] The exact dates and routes of the peopling of the Americas are the subject of an ongoing debate.[4][5] By 16,000 years ago the glacial melt allowed people to move by land south and east out of Beringia, and into Canada.[6] The Queen Charlotte Islands, Old Crow Flats, and Bluefish Caves contain some of the earliest Paleo-Indian archaeological sites in Canada.[7][8][9] Ice Age hunter-gatherers of this period left lithic flake fluted stone tools and the remains of large butchered mammals.

History of Canada

The history of Canada covers the period from the arrival of Paleo-Indians thousands of years ago to the present day. Canada has been inhabited for millennia by distinctive groups of Aboriginal peoples, with distinct trade networks, spiritual beliefs, and styles of social organization. Some of these civilizations had long faded by the time of the first European arrivals and have been discovered through archaeological investigations. Various treaties and laws have been enacted between European settlers and the Aboriginal populations.

Beginning in the late 15th century, French and British expeditions explored, and later settled, along the Atlantic Coast. France ceded nearly all of its colonies in North America to Britain in 1763 after the Seven Years' War. In 1867, with the union of three British North American colonies through Confederation, Canada was formed as a federal dominion of four provinces. This began an accretion of provinces and territories and a process of increasing autonomy from the British Empire, which became official with the Statute of Westminster of 1931 and completed in the Canada Act of 1982, which severed the vestiges of legal dependence on the British parliament.

Great Depression

Canada was hard hit by the worldwide Great Depression that began in 1929. Between 1929 and 1933, the gross national product dropped 40% (compared to 37% in the US).

Unemployment reached 27% at the depth of the Depression in 1933.[169] Many businesses closed, as corporate profits of \$396 million in 1929 turned into losses of \$98 million in 1933. Canadian exports shrank by 50% from 1929 to 1933. Construction all but stopped (down 82%, 1929–33), and wholesale prices dropped 30%. Wheat prices plunged from 78c per bushel (1928 crop) to 29c in 1932.[169]

Urban unemployment nationwide was 19%; Toronto's rate was 17%, according to the census of 1931. Farmers who stayed on their farms were not considered unemployed.[170] By 1933, 30% of the labour force was out of work, and one fifth of the population became dependent on government assistance. Wages fell as did prices. Worst hit were areas dependent on primary industries such as farming, mining and logging, as prices fell and there were few alternative jobs. Most families had moderate losses and little hardship, though they too became pessimistic and their debts become heavier as prices fell. Some families saw most or all of their assets disappear, and suffered severely.[171][172]



In 1930, in the first stage of the long depression, Prime Minister Mackenzie King believed that the crisis was a temporary swing of the business cycle and that the economy would soon recover without government intervention. He refused to provide unemployment relief or federal aid to the provinces, saying that if Conservative provincial governments demanded federal dollars, he would not give them "a five cent piece." [173] His blunt wisecrack was used to defeat the Liberals in the 1930 election. The main issue was the rapid deterioration in the economy and whether the prime minister was out of touch with the hardships of ordinary people. [174][175] The winner of the 1930 election was Richard Bedford Bennett and the Conservatives. Bennett had promised high tariffs and large-scale spending, but as deficits increased, he became wary and cut back severely on Federal spending. With falling support and the depression getting only worse, Bennett attempted to introduce policies based on the New Deal of President Franklin D. Roosevelt (FDR) in the United States, but he got little passed. Bennett's government became a focus of popular discontent. For example, auto owners saved on gasoline by using horses to pull their cars, dubbing them Bennett Buggies. The Conservative failure to restore prosperity led to the return of Mackenzie King's Liberals in the 1935 election. [176]



In 1935, the Liberals used the slogan "King or Chaos" to win a landslide in the 1935 election. [177] Promising a much-desired trade treaty with the U.S., the Mackenzie King government passed the 1935 Reciprocal Trade Agreement. It marked the turning point in Canadian-American economic relations, reversing the disastrous trade war of 1930–31, lowering tariffs, and yielding a dramatic increase in trade.[178]

The worst of the Depression had passed by 1935, as Ottawa launched relief programs such as the National Housing Act and National Employment Commission. The Canadian Broadcasting Corporation became a crown corporation in 1936. Trans-Canada Airlines (the precursor to Air Canada) was formed in 1937, as was the National Film Board of Canada in 1939. In 1938, Parliament transformed the Bank of Canada from a private entity to a crown corporation.[179]

One political response was a highly restrictive immigration policy and a rise in nativism.[180]

Times were especially hard in western Canada, where a full recovery did not occur until the Second World War began in 1939. One response was the creation of new political parties such as the Social Credit movement and the Cooperative Commonwealth Federation, as well as popular protest in the form of the On-to-Ottawa Trek. [181]

Second World War

Canada's involvement in the Second World War began when Canada declared war on Nazi Germany on September 10, 1939, delaying it one week after Britain acted to symbolically demonstrate independence. The war restored Canada's economic health and its self-confidence, as it played a major role in the Atlantic and in Europe. During the war, Canada became more closely linked to the U.S. The Americans took virtual control of Yukon in order to build the Alaska Highway, and were a major presence in the British colony of Newfoundland with major airbases.[182]



Mackenzie King — and Canada — were largely ignored by Winston Churchill and the British government despite Canada's major role in supplying food, raw materials, munitions and money to the hard-pressed British economy, training airmen for the Commonwealth, guarding the western half of the North Atlantic Ocean against German U-boats, and providing combat troops for the invasions of Italy, France and Germany in 1943–45. The government successfully mobilized the economy for war, with impressive results in industrial and agricultural output. The depression ended, prosperity returned, and Canada's economy expanded significantly. On the political side, Mackenzie King rejected any notion of a government of national unity.[183] The Canadian federal election, 1940 was held as normally scheduled, producing another majority for the Liberals.



Building up the Royal Canadian Air Force was a high priority; it was kept separate from Britain's Royal Air Force. The British Commonwealth Air Training Plan Agreement, signed in December 1939, bound Canada, Britain, New Zealand, and Australia to a program that eventually trained half the airmen from those four nations in the Second World War.[184]

After the start of war with Japan in December 1941, the government, in cooperation with the U.S., began the Japanese-Canadian internment, which sent 22,000 British Columbia residents of Japanese descent to relocation camps far from the coast. The reason was intense public demand for removal and fears of espionage or sabotage.[185] The government ignored reports from the RCMP and Canadian military that most of the Japanese were law-abiding and not a threat.[186]



The Battle of the Atlantic began immediately, and from 1943 to 1945 was led by Leonard W. Murray, from Nova Scotia. German U-boats operated in Canadian and Newfoundland waters throughout the war, sinking many naval and merchant vessels, as Canada took charge of the defenses of the western Atlantic.[187] The Canadian army was involved in the failed defence of Hong Kong, the unsuccessful Dieppe Raid in August 1942, the Allied invasion of Italy, and the highly successful invasion of France and the Netherlands in 1944–45.[188]

The Conscription Crisis of 1944 greatly affected unity between French and English-speaking Canadians, though was not as politically intrusive as that of the First World War.[189] Of a population of approximately 11.5 million, 1.1 million Canadians served in the armed forces in the Second World War. Many thousands more served with the Canadian Merchant Navy.[190] In all, more than 45,000 died, and another 55,000 were wounded.

Post-war Era 1945–1960

Prosperity returned to Canada during the Second World War and continued in the proceeding years, with the development of universal health care, old-age pensions, and veterans' pensions.[193][194] The financial crisis of the Great Depression had led the Dominion of Newfoundland to relinquish responsible government in 1934 and become a crown colony ruled by a British governor.[195] In 1948, the British government gave voters three Newfoundland Referendum choices: remaining a crown colony, returning to Dominion status (that is, independence), or joining Canada. Joining the United States was not made an option. After bitter debate Newfoundlanders voted to join Canada in 1949 as a province.[196]



The Avro Canada CF-105 Arrow (Recreation).



The foreign policy of Canada during the Cold War was closely tied to that of the United States. Canada was a founding member of NATO (which Canada wanted to be a transatlantic economic and political union as well[197]). In 1950, Canada sent combat troops to Korea during the Korean War as part of the United Nations forces. The federal government's desire to assert its territorial claims in the Arctic during the Cold War manifested with the High Arctic relocation, in which Inuit were moved from Nunavik (the northern third of Quebec) to barren Cornwallis Island;[198] this project was later the subject of a long investigation by the Royal Commission on Aboriginal Peoples.[199]



In 1956, the United Nations responded to the Suez Crisis by convening a United Nations Emergency Force to supervise the withdrawal of invading forces. The peacekeeping force was initially conceptualized by Secretary of External Affairs and future Prime Minister Lester B. Pearson.[200] Pearson was awarded the Nobel Peace Prize in 1957 for his work in establishing the peacekeeping operation.[200] Throughout the mid-1950s, Louis St. Laurent (12th Prime Minister of Canada) and his successor John Diefenbaker attempted to create a new, highly advanced jet fighter, the Avro Arrow.[201] The controversial aircraft was cancelled by Diefenbaker in 1959. Diefenbaker instead purchased the BOMARC missile defense system and American aircraft. In 1958 Canada established (with the United States) the North American Aerospace Defense Command (NORAD).[202]



In 1604, a North American fur trade monopoly was granted to Pierre Du Gua, Sieur de Mons. [49] The fur trade became one of the main economic ventures in North America.[50] Du Gua led his first colonization expedition to an island located near the mouth of the St. Croix River. Among his lieutenants was a geographer named Samuel de Champlain, who promptly carried out a major exploration of the northeastern coastline of what is now the United States.[49] In the spring of 1605, under Samuel de Champlain, the new St. Croix settlement was moved to Port Royal (today's Annapolis Royal, Nova Scotia).[51]

The Quebec Settlement : A.—The Warehouse. B.—Pigeon-loft. C.—Detached Buildings where we keep our arms and for Lodging our Workmen. D.—Another Detached Building for the Workmen. E.—Sun-dial. F.—Another Detached Building where is the Smithy and where the Workmen are Lodged. G.—Galleries all around the Lodgings. H.—The Sieur de Champlain's Lodgings. I.—The door of the Settlement with a Draw-bridge. L Promenade around the Settlement ten feet in width to the edge of the Moat. M.—Moat the whole way around the Settlement. O.—The Sieur de Champlain's Garden. P.—The Kitchen. Q.—Space in front of the Settlement on the Shore of the River. R.—The great River St. Lawrence.



Music

The Aboriginal peoples of Canada encompass diverse ethnic groups with their individual musical traditions. Music is usually social (public) or ceremonial (private). Public, social music may be dance music accompanied by rattles and drums. Private, ceremonial music includes vocal songs with accompaniment on percussion, used to mark occasions like Midewivin ceremonies and Sun Dances.

Traditionally, Aboriginal peoples used the materials at hand to make their instruments for centuries before Europeans immigrated to Canada.[156] First Nations people made gourds and animal horns into rattles, which were elaborately carved and brightly painted.[157] In woodland areas, they made horns of birch bark and drumsticks of carved antlers and wood. Traditional percussion instruments such as drums were generally made of carved wood and animal hides. These musical instruments provide the background for songs, and songs the background for dances. Traditional First Nations people consider song and dance to be sacred. For years after Europeans came to Canada, First Nations people were forbidden to practice their ceremonies.[155][156]

Demographics and classification of Indigenous peoples



Cultural areas of North American Indigenous peoples at the time of European contact

There are three (First Nations,[3] Inuit[4] and Métis[5]) distinctive groups of North America indigenous peoples recognized in the Canadian Constitution Act, 1982, sections 25 and 35.[21] Under the Employment Equity Act, Aboriginal people are a designated group along with women, visible minorities, and persons with disabilities.[158] They are not a visible minority under the Employment Equity Act and in the view of Statistics Canada.[159]

The 2011 Canadian Census enumerated 1,400,685 Aboriginal people in Canada, 4.3% of the country's total population.[1] This total comprises 851,560 people of First Nations descent, 451,795 Métis, and 59,445 Inuit. National representative bodies of Aboriginal people in Canada include the Assembly of First Nations, the Inuit Tapiriit Kanatami, the Métis National Council, the Native Women's Association of Canada, the National Association of Native Friendship Centres and the Congress of Aboriginal Peoples.[160]



Visual art

Indigenous peoples were producing art for thousands of years before the arrival of European settler colonists and the eventual establishment of Canada as a nation state. Like the peoples who produced them, Indigenous art traditions spanned territories across North America. Indigenous art traditions are organized by art historians according to cultural, linguistic or regional groups: Northwest Coast, Plateau, Plains, Eastern Woodlands, Subarctic, and Arctic.[152]

Art traditions vary enormously amongst and within these diverse groups. Indigenous art with a focus on portability and the body is distinguished from European traditions and its focus on architecture. Indigenous visual art may be used conjunction with other arts. Shamans' masks and rattles are used ceremoniously in dance, storytelling and music.[152] Artworks preserved in museum collections date from the period after European contact and show evidence of the creative adoption and adaptation of European trade goods such as metal and glass beads.[153] The distinct Métis cultures that have arisen from inter-cultural relationships with Europeans contribute culturally hybrid art forms.[154] During the 19th and the first half of the 20th century the Canadian government pursued an active policy of forced and cultural assimilation toward indigenous peoples. The Indian Act banned manifestations of the Sun Dance, the Potlatch, and works of art depicting them.[155]

It was not until the 1950s and 1960s that indigenous artists such as Mungo Martin, Bill Reid and Norval Morrisseau began to publicly renew and re-invent indigenous art traditions. Currently there are indigenous artists practising in all media in Canada and two indigenous artists, Edward Poitras and Rebecca Belmore, have represented Canada at the Venice Biennale in 1995 and 2005 respectively.[152]





Approximately 40,115 individuals of Aboriginal heritage could not be counted during the 2006 census.[161][162] This is due to the fact that certain Aboriginal reserves and communities in Canada did not participate in the 2006 census; since enumeration of those communities were not permitted.[161][163] In 2006, 22 Native communities were not completely enumerated unlike in the year 2001, when 30 First Nation communities were not enumerated and during 1996 when 77 Native communities could not be completely enumerated.[161][163] Hence, there were probably 1,212,905 individuals of Aboriginal ancestry (North American Indian, Metis, and Inuit) residing in Canada during the time when the 2006 census was conducted in Canada.

Indigenous people assert that their sovereign rights are valid, and point to the Royal Proclamation of 1763, which is mentioned in the Canadian Constitution Act, 1982, Section 25, the British North America Acts and the 1969 Vienna Convention on the Law of Treaties (to which Canada is a signatory) in support of this claim.[164][165]

Province/Territory	Number	% ^A	Indian (First Nations)	Métis	Inuit	Multiple	Other ^B
British Columbia	232,290	5.4%	155,015	69,475	1,570	2,400	3,745
Alberta	220,695	6.2%	116,670	96,865	1,985	1,875	3,295
Saskatchewan	157,740	15.6%	103,206	52,450	290	670	1,120
Manitoba	199,940	17.0%	130,075	78,835	580	1,205	1,055
Ontario	301,430	2.4%	201,100	86,015	3,360	2,910	8,045
Quebec	141,915	1.8%	82,425	40,960	12,570	1,550	4,410
New Brunswick	22,620	3.1%	16,120	4,850	485	145	1,020
Nova Scotia	33,845	3.7%	21,895	10,050	695	225	980
Prince Edward Island	2,230	1.6%	1,520	410	55	0	235
Newfoundland and Labrador	35,800	7.1%	19,315	7,665	6,260	260	2,300
Yukon	7,710	23.1%	6,585	845	175	30	70
Northwest Territories	21,160	51.9%	13,345	3,245	4,335	45	185
Nunavut	27,360	86.3%	130	135	27,070	15	15
Canada	1,400,685	4.3%	851,560	451,795	59,445	11,415	26,470

Source: 2011 Census^[166]



Languages

There are 13 Aboriginal language groups, 11 oral and 2 sign, in Canada, made up of more than 65 distinct dialects.[148] Of these, only Cree, Inuktitut and Ojibway have a large enough population of fluent speakers to be considered viable to survive in the long term.[149] Two of Canada's territories give official status to native languages. In Nunavut, Inuktitut and Inuinnaqtun are official languages alongside the national languages of English and French, and Inuktitut is a common vehicular language in territorial government.[150] In the NWT, the Official Languages Act declares that there are eleven different languages: Chipewyan, Cree, English, French, Gwich'in, Inuinnaqtun, Inuktitut, Inuvialuktun, North Slavey, South Slavey and Tłıchǰ.[151] Besides English and French, these languages are not vehicular in government; official status entitles citizens to receive services in them on request and to deal with the government in them.[149]

Aboriginal language	No. of speakers	Mother tongue	Home language
Cree	99,950	78,855	47,190
Inuktitut	35,690	32,010	25,290
Ojibway	32,460	11,115	11,115
Montagnais-Naskapi (Innu)	11,815	10,970	9,720
Dene	11,130	9,750	7,490
Oji-Cree (Anishinini)	12,605	8,480	8,480
Mikmaq	8,750	7,365	3,985
Siouxan languages (Dakota/Sioux)	6,495	5,585	3,780
Atkamekw	5,645	5,245	4,745
Blackfoot	4,915	3,085	3,085

Aboriginal cultural areas depend upon their ancestors' primary lifeway, or occupation, at the time of European contact. These culture areas correspond closely with physical and ecological regions of Canada.[143] The indigenous peoples of the Pacific Northwest Coast were centred around ocean and river fishing; in the interior of British Columbia, hunter-gatherer and river fishing. In both of these areas the salmon was of chief importance. For the people of the plains, bison hunting was the primary activity. In the subarctic forest, other species such as the moose were more important. For peoples near the Great Lakes and Saint Lawrence River, shifting agriculture was practised, including the raising of maize, beans, and squash.[16][143] While for the Inuit, hunting was the primary source of food with seals the primary component of their diet.[144] The caribou, fish, other marine mammals and to a lesser extent plants, berries and seaweed are part of the Inuit diet. One of the most noticeable symbols of Inuit culture, the inukshuk is the emblem of the Vancouver 2010 Winter Olympics. Inuksuit are rock sculptures made by stacking stones; in the shape of a human figure, they are called inunnguaq.[145]

Culture of Indigenous peoples

Through storytelling and other interactive learning styles, countless North American Indigenous words, inventions and games have become an everyday part of Canadian language and use. Thanks to groups such as the Aboriginal Language and Culture (ALC) teachers of British Columbia, these practices continue to be passed down to each generation. The canoe, snowshoes, the toboggan, lacrosse, tug of war, maple syrup and tobacco are just a few of the products, inventions and games.[138] Some of the words include the barbecue, caribou, chipmunk, woodchuck, hammock, skunk, and moose.[139] Many places in Canada, both natural features and human habitations, use indigenous names. The word "Canada" itself derives from the St. Lawrence Iroquoian word meaning "village" or "settlement".[140] The province of Saskatchewan derives its name from the Saskatchewan River, which in the Cree language is called "Kisiskatchewanipi", meaning "swift-flowing river".[141] Canada's capital city Ottawa comes from the Algonquin language term "adawe" meaning "to trade".[141] Modern youth groups such as Scouts Canada and the Girl Guides of Canada include programs based largely on Indigenous lore, arts and crafts, character building and outdoor camp craft and living.[142]



Indian reserves, established in Canadian law by treaties such as Treaty 7, are lands of First Nations recognized by non-indigenous governments.[146] Some reserves are within cities, such as the Opawikoscikan Reserve in Prince Albert, Saskatchewan, Wendake in Quebec City or Stony Plain 135 in the Edmonton Capital Region. There are more reserves in Canada than there are First Nations, which were ceded multiple reserves by treaty.[147]

Aboriginal people currently work in a variety of occupations and may live outside their ancestral homes. The traditional cultures of their ancestors, shaped by nature, still exert a strong influence on them, from spirituality to political attitudes.[16][143] National Aboriginal Day is a day of recognition of the cultures and contributions of the First Nations, Inuit and Métis peoples of Canada. The day was first celebrated in 1996, after it was proclaimed that year, by then Governor General of Canada Roméo LeBlanc, to be celebrated on June 21 annually.[17] Most provincial jurisdictions do not recognize it as a statutory holiday.[17]



Royal Commission

The Royal Commission on Aboriginal Peoples was a Royal Commission undertaken by the Government of Canada in 1991 to address issues of the Aboriginal peoples of Canada. [128] It assessed past government policies toward Aboriginal people, such as residential schools, and provided policy recommendations to the government. [129] The Commission issued its final report in November 1996. The five-volume, 4,000-page report covered a vast range of issues; its 440 recommendations called for sweeping changes to the interaction between Aboriginal, non-Aboriginal people and the governments in Canada. [128] The report "set out a 20-year agenda for change." [130]



Political organization

First Nations and Inuit organizations ranged in size from band societies of a few people to multi-nation confederacies like the Iroquois. First Nations leaders from across the country formed the Assembly of First Nations, which began as the National Indian Brotherhood in 1968.[136] The Métis and the Inuit are represented nationally by the Métis National Council and Inuit Tapiriit Kanatami respectively.

Today's political organizations have resulted from interaction with European-style methods of government through the Federal Interlocutor for Métis and Non-Status Indians. Aboriginal political organizations throughout Canada vary in political standing, viewpoints, and reasons for forming.[137] First Nations, Métis and Inuit negotiate with the Canadian Government through Indian and Northern Affairs Canada in all affairs concerning land, entitlement, and rights.[136] The First Nation groups that operate independently do not belong to these groups.
[136]



Health policy

In 1995, the federal government announced the Aboriginal Right to Self-Government Policy.[131] This policy recognizes that First Nations and Inuit have the constitutional right to shape their own forms of government to suit their particular historical, cultural, political and economic circumstances. The Indian Health Transfer Policy provided a framework for the assumption of control of health services by Aboriginal peoples, and set forth a developmental approach to transfer centred on self-determination in health.[132][133] Through this process, the decision to enter transfer discussions with Health Canada rests with each community. Once involved in transfer, communities can take control of health programme responsibilities at a pace determined by their individual circumstances and health management capabilities.[134] The National Aboriginal Health Organization (NAHO) incorporated in 2000, is an Aboriginal-designed and-controlled not-for-profit body in Canada that works to influence and advance the health and well-being of Aboriginal Peoples.[135]

Those people accepted into band membership under band rules may not be status Indians. C-31 clarified that various sections of the Indian Act would apply to band members. The sections under debate concern community life and land holdings. Sections pertaining to Indians (First Nations peoples) as individuals (in this case, wills and taxation of personal property) were not included.[127]



Indian Act

The Indian Act is federal legislation that dates from 1876. There have been over 20 major changes made to the original Act since then, the last time being in 1951; amended in 1985 with Bill C-31. The Indian Act indicates how Reserves and Bands can operate and defines who is recognized as an "Indian".[126]

In 1985, the Canadian Parliament passed Bill C-31, "An Act to Amend the Indian Act". Because of a Constitutional requirement, the Bill took effect on April 17, 1985.[127]

- It ends discriminatory provisions of the Indian Act, especially those that discriminated against women.[127]
- It changes the meaning of "status" and for the first time allows for limited reinstatement of Indians who were denied or lost status and/or Band membership. [127]
- It allows bands to define their own membership rules.[127]



According to the First Nations– Federal Crown Political Accord "cooperation will be a cornerstone for partnership between Canada and First Nations, wherein Canada is the short-form reference to Her Majesty the Queen in Right of Canada.[122] The Supreme Court argued that treaties "served to reconcile pre-existing Aboriginal sovereignty with assumed Crown sovereignty, and to define Aboriginal rights".[122] First Nations people interpreted agreements covered in treaty 8 to last "as long as the sun shines, grass grows and rivers flow." [125]



Politics, law and legislation

Treaties

The Canadian Crown and Aboriginal peoples began interactions during the European colonialization period. Numbered treaties, the Indian Act, the Constitution Act of 1982 and case laws were established. Aboriginal peoples construe these agreements as being between them and the Crown of Canada through the districts Indian Agent, and not the Cabinet of Canada.[122] The Māori interprets the Treaty of Waitangi in New Zealand similarly.[123] A series of eleven treaties were signed between First Nations in Canada and the reigning Monarch of Canada from 1871 to 1921. The Government of Canada created the policy, commissioned the Treaty Commissioners and ratified the agreements. These Treaties are agreements with the Government of Canada administered by Canadian Aboriginal law and overseen by the Minister of Indian Affairs and Northern Development.[124]

Because of laws and policies that encouraged or required Indigenous peoples to assimilate into a Eurocentric society, Canada violated the United Nations Genocide Convention that Canada signed in 1949 and passed through Parliament in 1952.[119] The residential school system that removed Aboriginal children from their homes has led scholars to believe that Canada can be tried in international court for genocide.[119] A legal case resulted in settlement of 2 billion C\$ in 2006 and the establishment of a Truth and Reconciliation Commission which confirmed the injurious effect on children of this system and turmoil created between Aboriginal Canadians and Canadian Society.[120] In 2008 Prime Minister Stephen Harper issued an apology on behalf of the Canadian government and its citizens for the residential school system.[121]



The final government strategy of assimilation, made possible by the Indian Act was the Canadian residential school system:

Of all the initiatives that were undertaken in the first century of Confederation, none was more ambitious or central to the civilizing strategy of the Department, to its goal of assimilation, than the residential school system... it was the residential school experience that would lead children most effectively out of their "savage" communities into "higher civilization" and "full citizenship." [116]

Beginning in 1847 and lasting until 1996, the Canadian government, in partnership with the Catholic Church, ran 130 residential boarding schools across Canada for Aboriginal children, who were forcibly taken from their homes. [117] While the schools were said to educate, they were plagued by under-funding, disease, and abuse. [118]

Forced assimilation

From the late 18th century, European Canadians (and the Canadian government) encouraged assimilation of Aboriginal culture into what was referred to as "Canadian culture".[109][110]

These attempts reached a climax in the late 19th and early 20th centuries, with a series of initiatives that aimed at complete assimilation and subjugation of the Aboriginal peoples. These policies, which were made possible by legislation such as the Gradual Civilization Act[111] and the Indian Act,[112] focused on European ideals of Christianity, sedentary living, agriculture, and education.

The attempt at Christianization of the Aboriginal people of Canada had been ongoing since the first missionaries arrived in the 1600s, however it became more systematic with the Indian Act in 1876, which would bring new sanctions for those who did not convert to Christianity. For example, the new laws would prevent non-Christian Aboriginal people from testifying or having their cases heard in court and ban alcohol consumption.[113] When the Indian Act was amended in 1884, traditional religious and social practices, such as the Potlatch, would be banned, and further amendments in 1920 would prevent "status Indians" (as defined in the Act) from wearing traditional dress or performing traditional dances in an attempt to stop all non-Christian practices.[113]

Another focus of the Canadian government was to make the Aboriginal groups of Canada sedentary, as they thought that this would make them easier to assimilate. In the 19th century, the government began to support the creation of model farming villages, which were meant to encourage non-sedentary Aboriginal groups to settle in an area and begin to cultivate agriculture.[114] When most of these model farming villages failed,[114] the government turned instead to the creation of Indian reserves with the Indian Act of 1876.[112] With the creation of these reserves came many restricting laws, such as further bans on all intoxicants, restrictions on eligibility to vote in band elections, decreased hunting and fishing areas, and inability for status Indians to visit other groups on their reservations.[112]

Through the Gradual Civilization Act in 1857, the government would encourage Indians (i.e., First Nations) to enfranchise – to remove all legal distinctions between [Indians] and Her Majesty's other Canadian Subjects.[111] If an Aboriginal chose to enfranchise, it would strip them and their family of Aboriginal title, with the idea that they would become "less savage" and "more civilized", thus become assimilated into Canadian society.[115] However, they were often still defined as non-citizens by Europeans, and those few who did enfranchise were often met with disappointment.[115]



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Canada under British rule (1763–1867)

Map showing British territorial gains following the "Seven Years' War". Treaty of Paris gains in pink, and Spanish territorial gains after the Treaty of Fontainebleau in yellow.

With the end of the Seven Years' War and the signing of the Treaty of Paris (1763), France ceded almost all of its remaining territory in mainland North America, except for fishing rights off Newfoundland and the two small islands of Saint Pierre and Miquelon where its fishermen could dry their fish. France had already secretly ceded its vast Louisiana territory to Spain under the Treaty of Fontainebleau (1762) in which King Louis XV of France had given his cousin King Charles III of Spain the entire area of the drainage basin of the Mississippi River from the Great Lakes to the Gulf of Mexico and from the Appalachian

Canada under British rule (1763–1867)



Map showing British territorial gains following the "Seven Years' War". Treaty of Paris gains in pink, and Spanish territorial gains after the Treaty of Fontainebleau in yellow.

The new British rulers of Canada retained and protected most of the property, religious, political, and social culture of the French-speaking habitants, guaranteeing the right of the Canadiens to practice the Catholic faith and to the use of French civil law (now Quebec law) through the Quebec Act of 1774.[95] The Royal Proclamation of 1763 had been issued in October, by King George III following Great Britain's acquisition of French territory.[96] The proclamation organized Great Britain's new North American empire and stabilized relations between the British Crown and Aboriginal peoples through regulation of trade, settlement, and land purchases on the western frontier.[96]



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When the British evacuated New York City in 1783, they took many Loyalist refugees to Nova Scotia, while other Loyalists went to southwestern Quebec. So many Loyalists arrived on the shores of the St. John River that a separate colony—New Brunswick—was created in 1784;^[100] followed in 1791 by the division of Quebec into the largely French-speaking Lower Canada (French Canada) along the St. Lawrence River and Gaspé Peninsula and an anglophone Loyalist Upper Canada, with its capital settled by 1796 in York, in present-day Toronto.^[101] After 1790 most of the new settlers were American farmers searching for new lands; although generally favorable to republicanism, they were relatively non-political and stayed neutral in the War of 1812.^[102]

American Revolution and the Loyalists

During the American Revolution, there was some sympathy for the American cause among the Acadians and the New Englanders in Nova Scotia.[97] Neither party joined the rebels, although several hundred individuals joined the revolutionary cause.[97][98] An invasion of Quebec by the Continental Army in 1775, with a goal to take Quebec from British control, was halted at the Battle of Quebec by Guy Carleton, with the assistance of local militias. The defeat of the British army during the Siege of Yorktown in October 1781 signaled the end of Britain's struggle to suppress the American Revolution. [99]



War of 1812

The War of 1812 was fought between the United States and the British, with the British North American colonies being heavily involved.[106] Greatly outgunned by the British Royal Navy, the American war plans focused on an invasion of Canada (especially what is today eastern and western Ontario). The American frontier states voted for war to suppress the First Nations raids that frustrated settlement of the frontier.[106] The war on the border with the United States was characterized by a series of multiple failed invasions and fiascos on both sides. American forces took control of Lake Erie in 1813, driving the British out of western Ontario, killing the Native American leader Tecumseh, and breaking the military power of his confederacy.[107] The war was overseen by British army officers like Isaac Brock and Charles de Salaberry with the assistance of First Nations and loyalist informants, most notably Laura Secord.[108]



Lower emphasizes the positive benefits of the Revolution for Americans, making them an energetic people, while for English Canada the results were negative:

[English Canada] inherited, not the benefits, but the bitterness of the Revolution. It got no shining scriptures out of it. It got little release of energy and no new horizons of the spirit were opened up. It had been a calamity, pure and simple.[105] To take the place of the internal fire that was urging Americans westward across the continent, there was only melancholy contemplation of things as they might have been and dingy reflection of that ineffably glorious world across the stormy Atlantic. English Canada started its life with as powerful a nostalgic shove backward into the past as the Conquest had given to French Canada: two little peoples officially devoted to counter-revolution, to lost causes, to the tawdry ideals of a society of men and masters, and not to the self-reliant freedom alongside of them.[105]



Rebellions and the Durham Report

The rebellions of 1837 against the British colonial government took place in both Upper and Lower Canada. In Upper Canada, a band of Reformers under the leadership of William Lyon Mackenzie took up arms in a disorganized and ultimately unsuccessful series of small-scale skirmishes around Toronto, London, and Hamilton.[110]

In Lower Canada, a more substantial rebellion occurred against British rule. Both English- and French-Canadian rebels, sometimes using bases in the neutral United States, fought several skirmishes against the authorities. The towns of Chambly and Sorel were taken by the rebels, and Quebec City was isolated from the rest of the colony. Montreal rebel leader Robert Nelson read the "Declaration of Independence of Lower Canada" to a crowd assembled at the town of Napierville in 1838.[111] The rebellion of the Patriote movement was defeated after battles across Quebec. Hundreds were arrested, and several villages were burnt in reprisal.[111]



The signing of the Treaty of Paris in 1783 formally ended the war. Britain made several concessions to the Americans at the expense of the North American colonies.[103] Notably, the borders between Canada and the United States were officially demarcated;[103] all land south of the Great Lakes, which was formerly a part of the Province of Quebec and included modern day Michigan, Illinois and Ohio, was ceded to the Americans. Fishing rights were also granted to the United States in the Gulf of St. Lawrence and on the coast of Newfoundland and the Grand Banks.[103] The British ignored part of the treaty and maintained their military outposts in the Great Lakes areas it had ceded to the U.S., and they continued to supply their native allies with munitions. The British evacuated the outposts with the Jay Treaty of 1795, but the continued supply of munitions irritated the Americans in the run-up to the War of 1812.[104]

The War ended with no boundary changes thanks to the Treaty of Ghent of 1814, and the Rush–Bagot Treaty of 1817.[106] A demographic result was the shifting of the destination of American migration from Upper Canada to Ohio, Indiana and Michigan, without fear of Indian attacks.[106] After the war, supporters of Britain tried to repress the republicanism that was common among American immigrants to Canada.[106] The troubling memory of the war and the American invasions etched itself into the consciousness of Canadians as a distrust of the intentions of the United States towards the British presence in North America.[109]pp. 254–255

British Government then sent Lord Durham to examine the situation; he stayed in Canada only five months before returning to Britain and brought with him his Durham Report, which strongly recommended responsible government. [112] A less well-received recommendation was the amalgamation of Upper and Lower Canada for the deliberate assimilation of the French-speaking population. The Canadas were merged into a single colony, the United Province of Canada, by the 1840 Act of Union, and responsible government was achieved in 1848, a few months after it was accomplished in Nova Scotia. [112] The parliament of United Canada in Montreal was set on fire by a mob of Tories in 1849 after the passing of an indemnity bill for the people who suffered losses during the rebellion in Lower Canada. [113]

Between the Napoleonic Wars and 1850, some 800,000 immigrants came to the colonies of British North America, mainly from the British Isles, as part of the great migration of Canada. [114] These included Gaelic-speaking Highland Scots displaced by the Highland Clearances to Nova Scotia and Scottish and English settlers to the Canadas, particularly Upper Canada. The Irish Famine of the 1840s significantly increased the pace of Irish Catholic immigration to British North America, with over 35,000 distressed Irish landing in Toronto alone in 1847 and 1848. [115]

Spanish explorers had taken the lead in the Pacific Northwest coast, with the voyages of Juan José Pérez Hernández in 1774 and 1775. [116] By the time the Spanish determined to build a fort on Vancouver Island, the British navigator James Cook had visited Nootka Sound and charted the coast as far as Alaska, while British and American maritime fur traders had begun a busy era of commerce with the coastal peoples to satisfy the brisk market for sea otter pelts in China, thereby launching what became known as the China Trade.[117] In 1789 war threatened between Britain and Spain on their respective rights; the Nootka Crisis was resolved peacefully largely in favor of Britain, the much stronger naval power. In 1793 Alexander MacKenzie, a Canadian working for the North West Company, crossed the continent and with his Aboriginal guides and French-Canadian crew, reached the mouth of the Bella Coola River, completing the first continental crossing north of Mexico, missing George Vancouver's charting expedition to the region by only a few weeks. [118] In 1821, the North West Company and Hudson's Bay Company merged, with a combined trading territory that was extended by a licence to the North-Western Territory and the Columbia and New Caledonia fur districts, which reached the Arctic Ocean on the north and the Pacific Ocean on the west.[119]

Confederation

The Seventy-Two Resolutions from the 1864 Quebec Conference and Charlottetown Conference laid out the framework for uniting British colonies in North America into a federation.[121] They had been adopted by the majority of the provinces of Canada and became the basis for the London Conference of 1866, which led to the formation of the Dominion of Canada on July 1, 1867.[121] The term dominion was chosen to indicate Canada's status as a self-governing colony of the British Empire, the first time it was used about a country.[122] With the coming into force of the British North America Act (enacted by the British Parliament), the Province of Canada, New Brunswick, and Nova Scotia became a federated kingdom in its own right.[123][124][125]