

Severing the Ties that Bind

Government Repression of Indigenous
Religious Ceremonies on the Prairies

Katherine Pettipas



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Severing The Ties That Bind Government Repression Of Indigenous Religious Ceremonies On The Prairies:

Severing the Ties that Bind Katherine Pettipas, 1994-10-28 Religious ceremonies were an inseparable part of Aboriginal traditional life reinforcing social economic and political values However missionaries and government officials with ethnocentric attitudes of cultural superiority decreed that Native dances and ceremonies were immoral or un Christian and an impediment to the integration of the Native population into Canadian society Beginning in 1885 the Department of Indian Affairs implemented a series of amendments to the Canadian Indian Act designed to eliminate traditional forms of religious expression and customs such as the Sun Dance the Midewiwin the Sweat Lodge and giveaway ceremonies However the amendments were only partially effective Aboriginal resistance to the laws took many forms community leaders challenged the legitimacy of the terms and the manner in which the regulations were implemented and they altered their ceremonies the times and locations the practices in an attempt both to avoid detection and to placate the agents who enforced the law Katherine Pettipas views the amendments as part of official support for the destruction of indigenous cultural systems She presents a critical analysis of the administrative policies and considers the effects of government suppression of traditional religious activities on the whole spectrum of Aboriginal life focussing on the experiences of the Plains Cree from the mid 1880s to 1951 when the regulations pertaining to religious practices were removed from the Act She shows how the destructive effects of the legislation are still felt in Aboriginal communities today and offers insight into current issues of Aboriginal spirituality including access to and use of religious objects held in museum repositories protection of sacred lands and sites and the right to indigenous religious practices in prison

Severing the Ties that Bind : Government Repression of Indigenous Religious Ceremonies on the Prairies, 2019 Religious ceremonies were an inseparable part of Aboriginal traditional life reinforcing social economic and political values However missionaries and government officials with ethnocentric attitudes of cultural superiority decreed that Native dances and ceremonies were immoral or un Christian and an impediment to the integration of the Native population into Canadian society Beginning in 1885 the Department of Indian Affairs implemented a series of amendments to the Canadian Indian Act designed to eliminate traditional forms of religious expression and customs such as the Sun Dance the Midewiwin the Sweat Lodge and giveaway ceremonies However the amendments were only partially effective Aboriginal resistance to the laws took many forms community leaders challenged the legitimacy of the terms and the manner in which the regulations were implemented and they altered their ceremonies the times and locations the practices in an attempt both to avoid detection and to placate the agents who enforced the law Katherine Pettipas views the amendments as part of official support for the destruction of indigenous cultural systems She presents a critical analysis of the administrative policies and considers the effects of government suppression of traditional religious activities on the whole spectrum of Aboriginal life focussing on the experiences of the Plains Cree from the mid 1880s to 1951 when the regulations pertaining to religious practices were removed from the Act

She shows how the destructive effects of the legislation are still felt in Aboriginal communities today and offers insight into current issues of Aboriginal spirituality including access to and use of religious objects held in museum repositories protection of sacred lands and sites and the right to indigenous religious practices in prison **Colonialism on the Prairies** Blanca Tovías,2011 Blanca Tovias received her award winning PhD dissertation on the Blackfoot of Canada and the USA from the University of New South Wales in 2007 She has co edited two anthologies on the history of Mesoamerica and the Andes and authored several journal articles and book chapters Her current research focuses on First Nations women of the Great Plains Together with David Cahill she edited New World First Nations Book Jacket Laws and Societies in the Canadian Prairie West, 1670-1940 Louis A. Knafla,Jonathan Swainger,2011-11-01 Laws and Societies in the Canadian Prairie West 1670 1940 examines the legal history of the north west frontier from the earliest years of European Native contact in the seventeenth century to the mid 1900s Challenging myths about a peaceful west and prairie exceptionalism the book explores the substance of prairie legal history and the degree to which the region s mentality is rooted in the historical experience of distinctive prairie peoples The chapters written by a cross section of established and emerging scholars working in the allied fields of law legal history sociology and criminology focus on what is distinctive in prairie legal culture By approaching the issue from a variety of perspectives those of colonial administrators fur company employees Native peoples women men entrepreneurs judges magistrates and the police among others the authors find evidence of a conscious effort to apply broad non regional experiences to seemingly familiar local issues The ways in which prairie peoples perceived themselves and their relationships to a wider world were directly framed by notions of law and legal remedy shaped by the course and themes of prairie history Legal history is not just about black letter law It is also deeply concerned with the ways in which people affect and are affected by the law in their daily lives By examining how central and important the law has been to individuals communities and societies in the Canadian Prairies this book makes an original contribution Place and Practice in Canadian Nursing History Jayne Elliott,Meryn Stuart,Cynthia Toman,2009-05-01 The close association between nurses and hospitals obscures the diversity and complexity of nursing work in other contexts This collection looks at nurses and nursing in a wide range of settings from the mid 1800s to the 1970s including indigenous women on the Canadian prairies First World War nurses posted overseas outpost nurses in rural and remote areas of Saskatchewan Ontario and Quebec public health nurses in Winnipeg and religious congregations in nursing education in New Brunswick The contributors use feminist and historical perspectives to illustrate how place understood as both social context and geographic setting shaped nursing identities and practices Many nurses found place both liberating and constraining often simultaneously Paying attention to place also situates these nurses and their work within larger historical themes of nation building war and political change Citizens and Nation Gerald Friesen,2000-04-28 Grandmother Andre told stories in front of a campfire Elizabeth Goudie wrote a memoir in school scribbles Phyllis Knight taped hours of interviews with her son

Today's families rely on television and video cameras. They are all making history. In a different approach to that old issue, the Canadian identity, Gerald Friesen links the media studies of Harold Innis to the social history of recent decades. The result is a framework for Canadian history as told by ordinary people. Friesen suggests that the common people's perceptions of time and space in what is now Canada changed with innovations in the dominant means of communication. He defines four communication-based epochs in Canadian history: the oral traditional world of pre-contact Aboriginal people, the textual settler household of immigrants, the print capitalism of the nineteenth and twentieth centuries, and the screen capitalism that has emerged in the last few decades. This analysis of communication is linked to distinctive political economies, each of which incorporates its predecessors in an increasingly complex social order. In each epoch, using the new communication technologies, people struggled to find the political means by which they could ensure that they and their households survived, and if they were lucky, prospered. Canada is the sum of their endeavours. *Citizens and Nation* demonstrates that it is possible to find meaning in the nation's past that will interest, among others, a new young and multicultural reading audience.

Wilful Neglect Jane Thomas, 2025-11-14 Tuberculosis, once a leading cause of death in Europe and North America, was understood to be preventable and even curable by the early twentieth century. Yet despite growing knowledge about the disease and interventions that would slow its spread, tuberculosis deaths among First Nations in Canada remained staggeringly high. Government policies rooted in colonialism exacerbated a tuberculosis epidemic. *Wilful Neglect* explores the devastating consequences of the Department of Indian Affairs' failed responses to tuberculosis among First Nations in Canada from 1867 to 1945. Even when medical treatment for tuberculosis became widely available, and despite the federal government's obligations being written into treaties and other legislation, the basic health needs of First Nations remained unmet. The government instead prioritized an assimilationist agenda, including the placement of Indigenous children in residential schools, which became hotbeds for the spread of the infection. Drawing on the department's own annual reports, memoranda, and budgets over more than seventy years, Jane Thomas traces key moments, decisions, and individuals involved in shaping federal health policy, laying bare the consequences of racializing a disease. Health policies developed by colonial governments without the involvement of First Nations have always failed. *Wilful Neglect* demonstrates a direct link between the federal government's historic health policies and the disparities that continue into the present.

Aboriginal Peoples and Sport in Canada Janice Forsyth, Audrey R. Giles, 2012-12-25 *Aboriginal Peoples and Sport in Canada* uses sport as a lens through which to examine Aboriginal peoples' issues of individual and community health, gender, and race relations, culture, and colonialism, and self-determination and agency. In this ground-breaking volume, leading scholars offer a multidisciplinary perspective on issues such as the clashing cultural imperatives that discourage Aboriginal athletes from participating at the national level, whether their needs are well served by the cultural values of sports psychology, and how unequal power relations influence the ability of different groups of Aboriginal people to implement their own visions for sport.

The diverse analyses illuminate how Aboriginal people employ sport as a venue through which to assert their cultural identities and find a positive space for themselves and upcoming generations in contemporary Canadian society *The New Buffalo* Blair Stonechild, 2006 Post secondary education often referred to as the new buffalo is a contentious but critically important issue for First Nations and the future of Canadian society While First Nations maintain that access to and funding for higher education is an Aboriginal and Treaty right the Canadian government insists that post secondary education is a social program for which they have limited responsibility In *The New Buffalo* Blair Stonechild traces the history of Aboriginal post secondary education policy from its earliest beginnings as a government tool for assimilation and cultural suppression to its development as means of Aboriginal self determination and self government With first hand knowledge and personal experience of the Aboriginal education system Stonechild goes beyond merely analyzing statistics and policy doctrine to reveal the shocking disparity between Aboriginal and Canadian access to education the continued dominance of non Aboriginals over program development and the ongoing struggle for recognition of First Nations run institutions

Gender, Race & Canadian Law, 2020-11-26T00:00:00Z Gender Race Canadian Law explores feminist and critical race approaches to Canadian law The collection which is suitable for undergraduate courses begins with a basic overview of Canadian law and an introduction to critical concepts including the official version of law race and racialization privilege and heteronormativity Substantive themes include the Montreal massacre hegemonic and other masculinities equality rights sexual assault and other gendered violence trans colonialism immigration and multiculturalism Contributors Constance Backhouse Gillian Balfour M lissa Blais Karen Busby Wendy Chan Sandra Ka Hon Chu Elizabeth Comack Raewyn Connell Pamela Downe Deborah H Drake Rod Earle Eve Haque Joanna Harris Margot A Hurlbert Lisa Marie Jakubowski Peter Knegt Ruth M Mann Peggy McIntosh Marilou McPhedron Martin Rochlin

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