

# Severing the Ties that Bind

Government Repression of Indigenous  
Religious Ceremonies on the Prairies

*Katherine Pettipas*



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

**G Psacharopoulos**



## **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

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**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

**Citizens and Nation** Gerald Friesen, 2000-04-28 Grandmother Andre told stories in front of a campfire Elizabeth Goudie wrote a memoir in school scribblers 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 peoples 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

**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

*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 Knecht Ruth M Mann Peggy McIntosh Marilou McPhedron Martin Rochlin

**Recovering Canada** John Borrows, 2017-06-22 Canada is covered by a system of law and governance that largely obscures and ignores the presence of pre-existing Indigenous regimes. Indigenous law however has continuing relevance for both Aboriginal peoples and the Canadian state. In his in-depth examination of the continued existence and application of Indigenous legal values, John Borrows suggests how First Nations laws could be applied by Canadian courts and tempers this by pointing out the many difficulties that would occur if the courts attempted to follow such an approach. By contrasting and comparing Aboriginal stories and Canadian case law and interweaving political commentary, Borrows argues that there is a better way to constitute Aboriginal-Crown relations in Canada. He suggests that the application of Indigenous legal perspectives to a broad spectrum of issues that confront us as humans will help Canada recover from its colonial past and help Indigenous people recover their country. Borrows concludes by demonstrating how Indigenous peoples' law could be more fully and consciously integrated with Canadian law to produce a society where two world views can co-exist and a different vision of the Canadian constitution and citizenship can be created.

**ohpikinâwasowin / Growing a Child** Leona Makokis, Ralph Bodor, Avery Calhoun, Stephanie Tyler, 2020-08-26T00:00:00Z Western theory and practice are over-represented in child welfare services for Indigenous peoples; not the other way around. Contributors to this collection invert the long-held colonial relationship between Indigenous peoples and systems of child welfare in Canada. By understanding the problem as the prevalence of the Western universe in child welfare services rather than Indigenous peoples' efforts to understand and support Indigenous children and families, they are fundamentally transformed. Child welfare for Indigenous peoples must be informed and guided by Indigenous practices and understandings. Privileging the *iyiniw* First people/people of the land universe leads to reinvigorating traditional knowledges, practices, and ceremonies related to children and families that have existed for centuries. The chapters of *ohpikinâwasowin: Growing a Child* describe wisdom-seeking journeys and service provision changes that occurred in Treaty 6, Treaty 7, and Treaty 8 territory on Turtle Island. Many of the teachings are *nehiyaw* Cree, and some are from the Blackfoot people. Taken together, this collection forms a whole related to the Turtle Lodge Teachings, which expresses *nehiyaw* stages of development and works to undo the colonial trappings of Canada's current child welfare system.

**Liberalism, Surveillance, and Resistance** Keith Douglas Smith, 2009 Canada is regularly presented as a country where liberalism has ensured freedom and equality for all. Yet as Canada expanded westward and colonized First Nations territories, liberalism did not operate to advance freedom or equality for Indigenous people or protect their property. In reality, it had a markedly debilitating effect on virtually every aspect of their lives. This book explores the operation of exclusionary liberalism between 1877 and 1927 in southern Alberta and the southern interior of British Columbia. In order to facilitate and justify liberal colonial expansion, Canada relied extensively on surveillance, which operated

to exclude and reform Indigenous people By persisting in Anglo Canadian liberal capitalist values structures and interests as normal natural and beyond reproach it worked to exclude or restructure the economic political social and spiritual tenets of Indigenous cultures Further surveillance identified which previously reserved lands established on fragments of First Nations territory could be further reduced by a variety of dubious means While none of this preceded unchallenged surveillance served as well to mitigate against even if it could never completely neutralize opposition

**Indigenous Women, Work, and History** Mary Jane Logan McCallum, 2014-05-02 When dealing with Indigenous women's history we are conditioned to think about women as private sphere figures circumscribed by the home the reserve and the community Moreover in many ways Indigenous men and women have been cast in static pre modern and one dimensional identities and their twentieth century experiences reduced to a singular story of decline and loss In *Indigenous Women Work and History* historian Mary Jane Logan McCallum rejects both of these long standing conventions by presenting case studies of Indigenous domestic servants hairdressers community health representatives and nurses working in modern Native ways between 1940 and 1980 Based on a range of sources including the records of the Departments of Indian Affairs and National Health and Welfare interviews and print and audio visual media McCallum shows how state run education and placement programs were part of Canada's larger vision of assimilation and extinguishment of treaty obligations Conversely she also shows how Indigenous women link these same programs to their social and cultural responsibilities of community building and state resistance By placing the history of these modern workers within a broader historical context of Aboriginal education and health federal labour programs post war Aboriginal economic and political developments and Aboriginal professional organizations McCallum challenges us to think about Indigenous women's history in entirely new ways

[The Heavy Hand of History](#) University of Regina. Canadian Plains Research Center, 2005

**Indian Agents** John L. Steckley, 2016-08-19 This book provides an introductory look at the control Indian Agents who were primarily White men exercised over Aboriginal communities in Canada from the 1870s to the 1960s The book concludes with a comparison of the Indian Agent System in Canada with similar systems in the United States Australia and New Zealand

[Remembering Histories of Trauma](#) Gideon Mailer, 2022-03-24 *Remembering Histories of Trauma* compares and links Native American First Nation and Jewish histories of traumatic memory Using source material from both sides of the Atlantic it examines the differences between ancestral experiences of genocide and the representation of those histories in public sites in the United States Canada and Europe Challenging the ways public bodies have used those histories to frame the cultural and political identity of regions states and nations it considers the effects of those representations on internal group memory external public memory and cultural assimilation Offering new ways to understand the Native Jewish encounter by highlighting shared critiques of public historical representation Mailer seeks to transcend historical tensions between Native American studies and Holocaust studies In linking and comparing European and American contexts of historical trauma and their representation in public

memory this book brings Native American studies Jewish studies early American history Holocaust studies and museum studies into conversation with each other In revealing similarities in the public representation of Indigenous genocide and the Holocaust it offers common ground for Jewish and Indigenous histories and provides a new framework to better understand the divergence between traumatic histories and the ways they are memorialized

**Life Stages and Native Women** Kim Anderson, 2012-08-20 A rare and inspiring guide to the health and well being of Aboriginal women and their communities The process of digging up medicines of rediscovering the stories of the past serves as a powerful healing force in the decolonization and recovery of Aboriginal communities In *Life Stages and Native Women* Kim Anderson shares the teachings of fourteen elders from the Canadian prairies and Ontario to illustrate how different life stages were experienced by Metis Cree and Anishinaabe girls and women during the mid twentieth century These elders relate stories about their own lives the experiences of girls and women of their childhood communities and customs related to pregnancy birth post natal care infant and child care puberty rites gender and age specific work roles the distinct roles of post menopausal women and women s roles in managing death Through these teachings we learn how evolving responsibilities from infancy to adulthood shaped women s identities and place within Indigenous society and were integral to the health and well being of their communities By understanding how healthy communities were created in the past Anderson explains how this traditional knowledge can be applied toward rebuilding healthy Indigenous communities today

*In the Belly of a Laughing God* Jennifer Andrews, 2011-12-15 How can humour and irony in writing both create and destroy boundaries In *In the Belly of a Laughing God* examines how eight contemporary Native women poets in Canada and the United States Joy Harjo Louise Halfe Kimberly Blaeser Marilyn Dumont Diane Glancy Jeannette Armstrong Wendy Rose and Marie Annharte Baker employ humour and irony to address the intricacies of race gender and nationality While recognizing that humour and irony are often employed as methods of resistance this careful analysis also acknowledges the ways that they can be used to assert or restore order Using the framework of humour and irony five themes emerge from the words of these poets religious transformations generic transformations history memory and the nation photography and representational visibility and land and the significance of home Through the double voice discourse of irony and the textual surprises of humour these poets challenge hegemonic renderings of themselves and their cultures even as they enforce their own cultural norms

**Reflections on Native-Newcomer Relations** J.R. Miller, 2004-12-15 The twelve essays that make up *Reflections on Native Newcomer Relations* illustrate the development in thought by one of Canada s leading scholars in the field of Native history J R Miller The collection comprising pieces that were written over a period spanning nearly two decades deals with the evolution of historical writing on First Nations and M tis methodological issues in the writing of Native newcomer history policy matters including residential schools and linkages between the study of Native newcomer relations and academic governance and curricular matters Half of the essays appear here in print for the first time and all use archival published and



oral history evidence to throw light on Native Newcomer relations Miller argues that the nature of the relationship between Native peoples and newcomers in Canada has varied over time based on the reasons the two parties have had for interacting The relationship deteriorates into attempts to control and coerce Natives during periods in which newcomers do not perceive them as directly useful and it improves when the two parties have positive reasons for cooperation Reflections on Native Newcomer Relations opens up for discussion a series of issues in Native newcomer history It addresses all the trends in the discipline of the past two decades and never shies from showing their contradictions as well as those in the author's own thinking as he matured as a scholar

**Building Abolition** Kelly Montford, Chloë Taylor, 2021-07-29 Building Abolition Decarceration and Social Justice explores the intersections of the carceral in projects of oppression while at the same time providing intellectual pragmatic and undetermined paths toward abolition Prison abolition is at once about the institution of the prison and a broad intersectional political project calling for the end of the social structured by settler colonialism anti black racism and related oppressions Beyond this prison abolition is a constructive project that imagines and strives for a transformed world in which justice is not equated with punishment and accountability is not equated with caging Composed of sixteen chapters by an international team of scholars and activists with a Foreword by Perry Zurn and an Afterword by Justin Pich the book is divided into four themes Prisons and Racism Prisons and Settler Colonialism Anti Carceral Feminisms Multispecies Carcerality This book will be of interest to undergraduate and postgraduate students activists and scholars working in the areas of Critical Prison Studies Critical Criminology Native Studies Postcolonial Studies Black Studies Critical Race Studies Gender and Sexuality Studies and Critical Animal Studies with particular chapters being of interest to scholars and students in other fields such as Feminist Legal Studies Animal Law Critical Disability Studies Queer Theory and Transnational Feminisms

**International Relations--Still an American Social Science?** Robert M.A. Crawford, Darryl S.L. Jarvis, 2000-11-30 This book is a valuable evaluation of the propensity toward parochialism in international thought It analyzes the implications in terms of how the problems of international relations the theoretical tools constructed to deal with them and the direction of theoretical debate often reflect the unconscious bias of the national domains in which these intellectual activities are conducted It scans the breadth of the contemporary discipline broadly attempting to take its pulse and assess the contours of its new diversity Contributors include Pal Ahluwalia Chris Brown Molly Cochran Robert M A Crawford Roger Epp Martin Griffiths A J R Groom Teresa Healey John M Hobson K J Holsti Darryl S L Jarvis Peter Mandaville Mark Neufeld Kim R Nossal Terry O Callaghan Jan Pettman Tony Porter James Richardson Roger Spegele and Michael Sullivan

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