

APPENDIX FOR *POLICIES FOR OTHER PEOPLE:*
REFLECTIONS FROM AN ECONOMIST ON RESEARCH AND
FEDERAL POLICY REGARDING INDIGENOUS NATIONS IN
CANADA POST-1975

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A Additional Tables and Figures

Table A1: A Selective Timeline of Legislative Changes Relating to Indigenous Peoples in Canada

1763	• <i>Royal Proclamation</i> forbade settlement west of the continental divide, lands known as “Indian Territory”
1876	• <i>Indian Act</i> consolidated existing legislation and formed the wardship model, defines how the Canadian government interacts with First Nations and their members
1888	• <i>St. Catharines Milling and Lumber Co v R</i> decided that Aboriginal title existed at the discretion of the Crown
1927	• Indian Act Amendment to effectively raise money to hire lawyers
1951	• Major overhaul to the Indian Act that revokes many assimilationist policies and the effective ban on lawyers, but introduces new complexities, including extending provincial law to apply on reserve unless they affect the core of “Indianness”
1960	• Status Indians can now vote in federal elections without giving up Status
1973	• <i>Calder v British Columbia</i> first acknowledged that Aboriginal title to land existed prior to colonization
1983	• <i>Constitution Act</i> formally recognized Aboriginal rights and title in Section 35
1984	• <i>R v Guerin</i> established that Aboriginal title was a <i>sui generis</i> right and the Crown had a fiduciary duty to protect it
1985	• Bill C-31 reinstated Indian Status to women who had lost status through marriage to men without status and separated Indian status from band membership for nations that took the option.
1990	• <i>R v Sparrow</i> first major ruling about Section 35 of the Constitution
1997	• <i>Delgamuukw v British Columbia</i> established the potential duty to consult, compensate, and accommodate
1999	• <i>R v Marshall</i> determined the treaty right to catch and sell fish to secure a moderate livelihood
2004	• <i>Haida Nation v British Columbia</i> established strict duty to consult and accommodate any concern even if Aboriginal title may only <i>potentially</i> exist
2014	• <i>Tsilhqot’in Nation v British Columbia</i> was the first court ruling to declare Aboriginal title to lands outside of a reserve
2015	• The Truth and Reconciliation Commissions Final Report released
2016	• <i>Daniels v Canada</i> decision implies that First Nations people without status and the Métis are “Indians” for the purposes of federal obligations rather than provincial

Notes: Elements of this table can be found in Feir et al. (2023).

B Additional Details on the Literature Related to Income and Earnings

The first paper published in this literature was George and Kuhn (1994) in the CJE. Using 1986 Public Census data they offer estimates of white-Indigenous¹ wage gaps for full-time, full-year workers, focus on Indigenous people living outside of reserves and outside the Yukon and Northwest territories first and then compare Indigenous people living in reserves, and in the north. They use Oaxaca-Blinder decompositions to provide information on the structure of these wage differences. For Indigenous people living outside reserves and Northern areas, they estimate the size of the gap to be 8.7% for women and 14.0% for men. For those that exclusively report Indigenous ancestry in the Census, the wage gap rises to 16.5% for women and 24.2% for men. Differences in observable characteristics account for between roughly 40-50% of the income differences. Accounting for differences in education or training alone would account for between 20-40% of the gap. Comparing Indigenous people's wages in and outside of reserves, for those with only Indigenous ancestry the on-off reserve gap was 14.4% for men and 8.7% for women. For those with any Indigenous ancestry the differences were larger, 20.9% for men and 12.5% for women. They also found a limited wage return to education for those living in reserves.

Work by De Silva (1999) followed, using the 1991 Census Public Use data to examine a larger pool of workers including both full-time and part-time workers. They otherwise follow similar sample restrictions as George and Kuhn (1994) but they are unable to distinguish between those living in and outside of reserves given a change in public use data. Including part-time workers results in much larger wage differences - 52.84% for men and 38.3% for women. Differences in endowments, including full-time employment, explain 57%, and 68% of the wage difference for men and women respectively. Like George and Kuhn (1994), they document that income gaps are larger for sole-ancestry Indigenous people: the gaps for sole-ancestry Indigenous people were 55.74% and 28% gap for men and women respectively, while it is 42.7% and 25.22% for those with multiple ancestries. Education is again the single most important explanatory factor in wage differentials.

Both these studies were limited in part because of their inability to distinguish between legally distinct communities. Pendakur and Pendakur (2011) takes this work further comparing legally distinct Indigenous populations to British-origin settler Canadians using the 1996, 2001, and 2006 Confidential Census files. They compare total income and earning differences for: Registered/Status First Nations people living in reserves, Registered/Status

¹They exclude all people who are identified as visible minorities.

First Nations people living outside of reserves, non-Status First Nations people, Métis, Inuit and also present estimates for those with sole and multiple ancestry responses. For Registered people living in reserves, the proportionate total income differences between them and British-origin Canadians were 43% in 1996, 45% in 2001 and 56% in 2006. For those Registered people living outside of reserves, the gap was 27%, 29%, and 23%. For non-Registered First Nations people the gap was roughly constant at around 20%, but declined significantly for the Métis with the gap shifting from 24% in 1996, 19% in 2001 to 11% in 2006. Single ancestry people experienced larger total income disparities. Totally earnings gaps (relative to total income gaps) declined for all groups but the Métis earnings gaps closed most significantly. Patterns are much less clear for women, but generally are smaller and follow the same pattern as for men. Unlike George and Kuhn (1994), potentially because of the difference in the time period, they find a positive return to education for all Indigenous population groups, even those living in reserves. They also provide evidence that the earnings gaps are largest at the bottom end of the earnings distribution suggesting the existence of “sticky floors” rather than glass ceilings. Lamb (2013) finds similar patterns in the distribution of the earnings gaps.

Feir (2013) builds on Pendakur and Pendakur (2011) examining the same time period and suggesting that earnings differences have declined for the Métis substantively due to differences in weeks worked, driven in part because of changes in education levels and job type, but argues that on-reserve weekly earnings gaps rose substantially and difference in earnings between those living in reserves and outside of them is not well-explained by differences in observable characteristics.² They also consider how taxes and transfers affect the earnings gap (which turns out to be relatively minor except for the earnings penalty for women living in reserves). Evidence from Lamb et al. (2018) suggests that earnings differences persisted in 2011.

C Canada’s Story According to ChatCPT

To avoid assuming Canadians’ standard story, I asked ChatCPT 3.5. ChatGPT is an artificial intelligence program that draws on a wide variety of internet sources and is programmed to be as non-controversial as possible. While ChatGPT has been shown to have a political bias towards the Democrats in the United States (Motoki et al., 2023), given the relative political spectrum in Canada, I assume ChatGPT will provide a more centrist Canadian view. Thus, I assumed it would provide me with what perhaps people generally thought to be true about Indigenous Canadian public policy in Canada. I asked, “What is the future

²They replicate earlier findings that around 50% of the other earnings differences conditional on weeks worked are explained by differences in endowments.

of Indigenous Policy in Canada”? I asked it four times to confirm the general theme of the answer. I then asked, “What seemed to be the future of Indigenous policy in Canada in 1994?” twice. I repeated the exercise for 1984, 1974, and so forth back to 1874. I chose this question despite ChatGPT’s inability to predict the future because I thought implicitly it would tell me what Canadians believed to be true now and what optimal policy was moving forward. The answers ChatGPT gave can be found below. The story goes something like this: “Policy was assimilationist and economically destructive through the 1980s but started to improve in the 1990s with the initial groundwork laid by Indigenous advocates and their allies in the 1970s.³ As of September 2021,⁴ things are imperfect, but getting better with the Canadian government supporting self-determination for Indigenous nations, a nation-nation relationship, supporting Indigenous languages, addressing historical wrongs, and economically empowering Indigenous people.”

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What is the future of Indigenous policy in Canada? A1: As an AI language model, I don’t have the ability to predict the future with certainty. However, I can provide some information on the current state of Indigenous policy in Canada and some of the ongoing efforts to improve it. The history of Indigenous policy in Canada has been characterized by colonization, forced assimilation, and ongoing discrimination and marginalization of Indigenous peoples. The Indian Act, first passed in 1876, has been a key piece of legislation governing Indigenous policy in Canada, and has been criticized for its paternalistic and discriminatory provisions. In recent years, there has been increased attention and focus on reconciliation and improving Indigenous policy in Canada. In 2015, the Truth and Reconciliation Commission released its final report, which included 94 calls to action aimed at addressing the legacy of residential schools and advancing reconciliation between Indigenous and non-Indigenous peoples. In 2019, the National Inquiry into Missing and Murdered Indigenous Women and Girls released its final report, which included 231 calls to justice aimed

³For example, one of its answers regarding the future of Indigenous policy in 1984 stated, “In 1984, Indigenous policy in Canada was largely focused on assimilation and the integration of Indigenous peoples into Canadian society.” Responding to the 1990s question, ChatGPT stated: “Overall, while the future of Indigenous policy in Canada in 1994 was uncertain, important discussions and debates were happening at the time that would shape the direction of policy in the years to come. These discussions focused on self-determination, recognition of Indigenous rights, and the need for more equitable relationships between Indigenous and non-Indigenous people.” Responding to the 1970s question, ChatGPT stated: “At the time, the Canadian government’s policy towards Indigenous peoples was focused on assimilation and the gradual erosion of Indigenous cultures and traditions. However, Indigenous peoples were beginning to organize and assert their rights, leading to the establishment of new political organizations and the emergence of the Indigenous rights movement.”

⁴Which is the date that limits ChatGPT’s knowledge.

at addressing the systemic causes of violence against Indigenous women and girls. The federal government has committed to implementing the calls to action and calls to justice, and has taken steps to improve Indigenous policy in areas such as child welfare, education, and language revitalization. However, there is still a long way to go, and many Indigenous leaders and advocates continue to call for more significant and transformative change. In conclusion, while the future of Indigenous policy in Canada is uncertain, there is ongoing work to improve it and advance reconciliation between Indigenous and non-Indigenous peoples.

A2: As an AI language model, I don't have the ability to predict the future with certainty, but I can provide some information about recent developments and trends in Indigenous policy in Canada. Indigenous policy in Canada has been a topic of ongoing discussion and debate for many years, and there have been some recent developments in this area. One of the most significant is the adoption of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) by the Canadian government in 2016, which represents an important step towards reconciling with Indigenous peoples in Canada. In addition, the Canadian government has recently taken steps to address the issue of missing and murdered Indigenous women and girls, including the establishment of a national inquiry and the development of a national action plan to address this issue. There have also been ongoing efforts to address the issue of residential schools, including the discovery of unmarked graves at former residential school sites and the establishment of a national day for truth and reconciliation. However, there are still many challenges facing Indigenous peoples in Canada, including issues related to land rights, resource development, and self-determination. It will be important for the Canadian government to continue working with Indigenous peoples to address these issues and to ensure that their rights are respected and protected.

A3: The future of Indigenous policy in Canada is complex and multifaceted, and there is no single answer to this question. However, some important trends and developments that are likely to shape the future of Indigenous policy in Canada include:

- Reconciliation: The Truth and Reconciliation Commission of Canada (TRC) was established in 2008 to investigate the legacy of residential schools, and its final report, which was released in 2015, contained 94 calls to action. Many of these actions are aimed at reconciling with Indigenous peoples, and the federal government has committed to implementing all of them. This includes measures to improve Indigenous education, health care, housing, and economic development, as well as efforts to address the ongoing impacts of residential schools and other forms of historical trauma.
- Self-determination: Many Indigenous communities are seeking greater self-determination over their own affairs, including the ability to make decisions about their lands, resources, and governance. This is reflected in the growing number of self-government agreements and other forms of Indigenous-led governance that are being negotiated and im-

plemented across the country. Climate change: The impacts of climate change are likely to disproportionately affect Indigenous communities, many of whom rely on the land and its resources for their livelihoods and cultural practices. As such, Indigenous peoples are likely to play a crucial role in the development of climate policies and strategies, both at the national and international level. Legal developments: Recent court decisions have recognized Indigenous peoples' rights to their lands, resources, and cultures, and have set the stage for increased consultation and accommodation in resource development projects. This has led to a greater recognition of the importance of Indigenous knowledge and governance, and may pave the way for more collaborative approaches to policy-making in the future.

Overall, the future of Indigenous policy in Canada is likely to be shaped by a combination of these and other factors, and will require ongoing collaboration and dialogue between Indigenous peoples, governments, and other stakeholders. A4: As an AI language model, I cannot predict the future, but I can provide information on the current status of Indigenous policy in Canada. The relationship between Indigenous peoples and the Canadian government has been strained for centuries due to the legacy of colonialism and the ongoing impacts of systemic racism, discrimination, and marginalization. The Canadian government has acknowledged the need for reconciliation and has made some efforts towards improving Indigenous policy, but much work remains to be done. In recent years, there have been several significant developments in Indigenous policy in Canada. For example, in 2019, the federal government passed the Indigenous Languages Act, which recognizes the importance of Indigenous languages and commits to supporting their revitalization and preservation. Additionally, in 2020, the Canadian government announced a new funding model for Indigenous communities that aims to give them more control over their own funding and decision-making. This new model is intended to promote self-determination and help Indigenous communities address their unique needs and priorities. Despite these and other positive developments, there is still much work to be done to address the ongoing effects of colonialism, including issues related to land rights, access to clean water, housing, education, and health care. It will take ongoing effort and commitment from both the Canadian government and Indigenous communities to work towards a more equitable future for all.

What seemed to be the future of Indigenous policy in Canada in 1994? A1: In 1994, the future of Indigenous policy in Canada was uncertain, but there were several significant developments that were shaping the national conversation and setting the stage for future policy changes. At the time, Indigenous people in Canada faced significant challenges, including high rates of poverty, inadequate access to health care and education, and ongoing issues related to land rights and self-governance. The federal government had established a series of policies over the years to address these issues, including the Indian Act

and various programs aimed at improving economic and social conditions on reserves.

However, there was growing recognition among Indigenous people and their allies that these policies were inadequate and that a more fundamental shift was needed in the relationship between Indigenous and non-Indigenous people in Canada. This recognition was reflected in the Royal Commission on Aboriginal Peoples, which had been established in 1991 and released its final report in 1996. The report called for significant changes to the legal and constitutional framework governing Indigenous rights, as well as a renewed commitment to supporting Indigenous self-determination and cultural renewal. In 1994, there was also significant discussion about the ongoing negotiations around the Charlottetown Accord, a proposed constitutional agreement that would have recognized Indigenous self-government and provided for greater recognition of Indigenous rights. While the accord was ultimately rejected in a national referendum in 1995, it sparked important conversations about the role of Indigenous people in the Canadian federation and the need for a more equitable relationship between Indigenous and non-Indigenous people. Overall, while the future of Indigenous policy in Canada in 1994 was uncertain, there were important discussions and debates happening at the time that would shape the direction of policy in the years to come. These discussions focused on issues of self-determination, recognition of Indigenous rights, and the need for more equitable relationships between Indigenous and non-Indigenous people. A2 In 1994, Indigenous policy in Canada was focused on reconciliation and the recognition of Indigenous rights. The government had recently established the Royal Commission on Aboriginal Peoples (RCAP) in 1991, which aimed to address the historic injustices suffered by Indigenous peoples in Canada.

The report of the RCAP, released in November 1996, recommended sweeping changes to the relationship between Indigenous peoples and the Canadian government. These changes included greater recognition of Indigenous self-determination and the establishment of new governance structures to allow Indigenous peoples to exercise greater control over their own affairs.

Additionally, in 1994, the federal government had just signed the Framework Agreement on First Nation Land Management, which aimed to transfer control over land use and management from the federal government to individual First Nations. This was seen as a positive step towards greater Indigenous autonomy and self-determination.

Overall, in 1994, the future of Indigenous policy in Canada seemed to be moving towards greater recognition of Indigenous rights and self-determination, as well as a more collaborative and respectful relationship between Indigenous peoples and the Canadian government.

What seemed to be the future of Indigenous policy in Canada in 1984? A1: In 1984, Indigenous policy in Canada was largely focused on assimilation and the integration

of Indigenous peoples into Canadian society. This approach was reflected in the federal government's Comprehensive Claims Policy, which aimed to settle Indigenous land claims by extinguishing Indigenous title and rights in exchange for certain benefits.

At the same time, the federal government was also implementing the Indian Act, which imposed a paternalistic system of governance on Indigenous peoples and was intended to "civilize" them by assimilating them into Canadian society.

However, there were also signs of resistance and Indigenous activism in the 1980s, including the Oka Crisis in 1990, which drew attention to the issues of Indigenous land rights and sovereignty. This resistance and activism ultimately helped to shift the direction of Indigenous policy in Canada towards a greater recognition of Indigenous rights and self-determination in the following decades.

Overall, in 1984, the future of Indigenous policy in Canada appeared to be one of continued assimilation and integration, but there were also signs of resistance and a growing movement towards greater Indigenous empowerment and self-determination. A2: In 1984, the future of Indigenous policy in Canada was marked by ongoing challenges related to land claims, treaty negotiations, and issues of self-determination for Indigenous peoples.

At the time, Indigenous peoples in Canada were advocating for greater recognition of their treaty rights and land claims, which had been largely ignored or violated by the Canadian government. In 1982, the Canadian government had introduced the Constitution Act, which included a provision recognizing existing Aboriginal and treaty rights. However, many Indigenous peoples were still facing challenges in asserting their rights and obtaining meaningful negotiations with the government.

In addition, Indigenous peoples were also advocating for greater autonomy and self-determination, which they saw as critical to their cultural survival and long-term prosperity. This included demands for increased control over education, health care, and social services, as well as the recognition of Indigenous languages and cultures.

Overall, in 1984, the future of Indigenous policy in Canada was uncertain, with ongoing challenges related to treaty rights, land claims, and issues of self-determination for Indigenous peoples. However, the advocacy and activism of Indigenous peoples and their allies would eventually lead to greater recognition of Indigenous rights and self-determination, as well as the establishment of new governance structures to allow for greater Indigenous control over their own affairs.

What seemed to be the future of Indigenous policy in Canada in 1974? A1: In 1974, Indigenous policy in Canada was focused on addressing the legacy of colonialism and assimilation policies that had been imposed on Indigenous peoples for generations. The federal government had just announced a new policy of "Indian Control of Indian

Education”, which aimed to provide greater control and input to Indigenous peoples in the education of their children.

However, the overall future of Indigenous policy in Canada in 1974 was uncertain, with ongoing challenges related to land claims, treaty rights, and issues of self-determination for Indigenous peoples. Many Indigenous peoples were still living in poverty and facing significant social and economic challenges, including limited access to education, healthcare, and employment opportunities.

In addition, the federal government had just introduced a new white paper on Indigenous policy, which proposed the elimination of the Indian Act and the assimilation of Indigenous peoples into mainstream Canadian society. This proposal was met with significant opposition from Indigenous peoples and their allies, who saw it as a threat to their rights and sovereignty.

Overall, in 1974, the future of Indigenous policy in Canada was marked by ongoing challenges and uncertainty, with Indigenous peoples continuing to advocate for greater recognition of their rights and the need for more collaborative and respectful relationships with the Canadian government. However, the groundwork was being laid for future policy changes that would begin to address the historic injustices suffered by Indigenous peoples and pave the way for greater recognition of Indigenous rights and self-determination. A2: In 1974, the future of Indigenous policy in Canada was marked by ongoing challenges related to the historic injustices suffered by Indigenous peoples, including the legacy of residential schools, forced assimilation policies, and the ongoing loss of land and resources.

At the time, the Canadian government’s policy towards Indigenous peoples was focused on assimilation and the gradual erosion of Indigenous cultures and traditions. However, Indigenous peoples were beginning to organize and assert their rights, leading to the establishment of new political organizations and the emergence of the Indigenous rights movement.

In 1973, the Supreme Court of Canada issued its decision in the Calder case, which recognized that Indigenous peoples in Canada had pre-existing title and rights to their lands. This decision paved the way for the negotiation of modern treaties and land claims agreements, which would become an important focus of Indigenous policy in the decades to come.

Overall, in 1974, the future of Indigenous policy in Canada was uncertain, with ongoing challenges related to the legacy of colonialism and the denial of Indigenous rights and self-determination. However, the emergence of new Indigenous political organizations and the recognition of Indigenous land rights provided some hope for the future, and would eventually lead to significant changes in Indigenous policy in Canada.

What seemed to be the future of Indigenous policy in Canada in 1964? A1:

In 1964, the future of Indigenous policy in Canada was marked by a continuation of the assimilation policies that had been in place since the late 19th century. The Canadian government's policy towards Indigenous peoples was focused on assimilation and the gradual erosion of Indigenous cultures and traditions. Indigenous peoples were viewed as "wards of the state" who needed to be assimilated into Canadian society and culture.

At the time, Indigenous peoples in Canada had very limited control over their own affairs. They were subject to the Indian Act, which imposed a colonial system of governance on Indigenous communities, and were often denied basic human rights, including the right to vote.

In 1960, the Canadian government had introduced the White Paper on Indian Policy, which proposed to eliminate the special legal status of Indigenous peoples and assimilate them into Canadian society. The White Paper was widely criticized by Indigenous peoples and their allies, and was ultimately rejected.

Overall, in 1964, the future of Indigenous policy in Canada seemed to be continuing along the path of assimilation and denial of Indigenous rights and self-determination. However, the emergence of new Indigenous political organizations and the growing recognition of Indigenous rights and sovereignty would eventually lead to significant changes in Indigenous policy in Canada. A2: In 1964, the future of Indigenous policy in Canada was marked by ongoing challenges related to the historic injustices suffered by Indigenous peoples, including the legacy of residential schools, forced assimilation policies, and the ongoing loss of land and resources.

At the time, the Canadian government's policy towards Indigenous peoples was focused on assimilation and the gradual erosion of Indigenous cultures and traditions. Indigenous peoples were denied many basic rights and services, including the right to vote in federal elections and the ability to control their own education and healthcare. However, in the 1960s, Indigenous peoples were beginning to organize and assert their rights, leading to the establishment of new political organizations and the emergence of the Indigenous rights movement. The National Indian Council (later renamed the Assembly of First Nations) was established in 1961, and the Union of Ontario Indians was formed in 1964.

Overall, in 1964, the future of Indigenous policy in Canada was uncertain, with ongoing challenges related to the legacy of colonialism and the denial of Indigenous rights and self-determination. However, the emergence of new Indigenous political organizations provided some hope for the future, and would eventually lead to significant changes in Indigenous policy in Canada.

What seemed to be the future of Indigenous policy in Canada in 1954? A1: In 1954, the future of Indigenous policy in Canada was marked by ongoing challenges related

to the historic injustices suffered by Indigenous peoples, including the legacy of residential schools, forced assimilation policies, and the ongoing loss of land and resources.

At the time, the Canadian government's policy towards Indigenous peoples was focused on assimilation, with the goal of eradicating Indigenous cultures and traditions and integrating Indigenous peoples into Canadian society. This policy was embodied in the Indian Act, which governed the lives of Indigenous peoples in Canada and severely limited their rights and freedoms.

However, in the 1950s, Indigenous peoples were beginning to organize and resist these assimilation policies. The National Indian Brotherhood (later renamed the Assembly of First Nations) was established in 1958, which would become an important political organization for Indigenous peoples in Canada.

Overall, in 1954, the future of Indigenous policy in Canada was uncertain, with ongoing challenges related to the legacy of colonialism and the denial of Indigenous rights and self-determination. However, the emergence of new Indigenous political organizations provided some hope for the future, and would eventually lead to significant changes in Indigenous policy in Canada. A2: In 1954, Indigenous policy in Canada was still focused on assimilation and the gradual erosion of Indigenous cultures and traditions. The government's goal was to assimilate Indigenous peoples into Canadian society by encouraging them to abandon their traditional languages, cultures, and ways of life, and adopt Euro-Canadian norms and practices.

At the time, Indigenous peoples were denied many basic rights and services, including the right to vote in federal elections and the ability to control their own education and healthcare. Indigenous children were often removed from their families and communities and placed in residential schools, where they were forced to speak English or French and adopt Western customs and beliefs.

There was little recognition of Indigenous rights or self-determination at the time, and Indigenous peoples had limited opportunities to participate in decisions that affected their lives and communities. Overall, in 1954, the future of Indigenous policy in Canada was bleak, with ongoing challenges related to the legacy of colonialism and the denial of Indigenous rights and self-determination. However, the coming decades would see the emergence of new Indigenous political organizations and the recognition of Indigenous land rights, which would eventually lead to significant changes in Indigenous policy in Canada.

What seemed to be the future of Indigenous Policy in Canada in 1944? A1: In 1944, Indigenous policy in Canada was still focused on assimilation and the gradual erosion of Indigenous cultures and traditions. The Canadian government's goal was to assimilate Indigenous peoples into Canadian society by encouraging them to abandon their traditional

languages, cultures, and ways of life, and adopt Euro-Canadian norms and practices. At the time, Indigenous peoples were denied many basic rights and services, including the right to vote in federal elections and the ability to control their own education and healthcare. Indigenous children were often removed from their families and communities and placed in residential schools, where they were forced to speak English or French and adopt Western customs and beliefs. There was little recognition of Indigenous rights or self-determination at the time, and Indigenous peoples had limited opportunities to participate in decisions that affected their lives and communities. Overall, in 1944, the future of Indigenous policy in Canada was marked by ongoing challenges related to the legacy of colonialism and the denial of Indigenous rights and self-determination. However, in the coming decades, Indigenous peoples would begin to organize and assert their rights, leading to the establishment of new political organizations and the emergence of the Indigenous rights movement. These movements would eventually lead to significant changes in Indigenous policy in Canada.

A2: In 1944, Indigenous policy in Canada was still focused on assimilation and the gradual erosion of Indigenous cultures and traditions. The government's goal was to assimilate Indigenous peoples into Canadian society by encouraging them to abandon their traditional languages, cultures, and ways of life, and adopt Euro-Canadian norms and practices. At the time, Indigenous peoples were denied many basic rights and services, including the right to vote in federal elections and the ability to control their own education and healthcare. Indigenous children were often removed from their families and communities and placed in residential schools, where they were forced to speak English or French and adopt Western customs and beliefs. There was little recognition of Indigenous rights or self-determination at the time, and Indigenous peoples had limited opportunities to participate in decisions that affected their lives and communities. Overall, in 1944, the future of Indigenous policy in Canada was bleak, with ongoing challenges related to the legacy of colonialism and the denial of Indigenous rights and self-determination. However, the coming decades would see the emergence of new Indigenous political organizations and the recognition of Indigenous land rights, which would eventually lead to significant changes in Indigenous policy in Canada.

What seemed to be the future of Indigenous policy in Canada in 1934? A1: In 1934, Indigenous policy in Canada was still focused on assimilation and the gradual erosion of Indigenous cultures and traditions. The government's goal was to assimilate Indigenous peoples into Canadian society by encouraging them to abandon their traditional languages, cultures, and ways of life, and adopt Euro-Canadian norms and practices.

At the time, Indigenous peoples were denied many basic rights and services, including the right to vote in federal elections and the ability to control their own education and healthcare. Indigenous children were often removed from their families and communities

and placed in residential schools, where they were forced to speak English or French and adopt Western customs and beliefs.

There was little recognition of Indigenous rights or self-determination at the time, and Indigenous peoples had limited opportunities to participate in decisions that affected their lives and communities.

However, in 1934, the government passed the Indian Reorganization Act, which allowed Indigenous communities to establish elected councils and adopt constitutions to manage their own affairs. This was a significant shift from previous policies of assimilation and control, and represented a recognition of Indigenous self-governance and the importance of Indigenous leadership and decision-making.

Overall, in 1934, the future of Indigenous policy in Canada was marked by ongoing challenges related to the legacy of colonialism and the denial of Indigenous rights and self-determination. However, the Indian Reorganization Act represented a significant step forward in recognizing Indigenous self-governance and autonomy, and set the stage for future developments in Indigenous policy in Canada. A2: In 1934, Indigenous policy in Canada was still largely focused on assimilation and the gradual erosion of Indigenous cultures and traditions. The government's goal was to assimilate Indigenous peoples into Canadian society by encouraging them to abandon their traditional languages, cultures, and ways of life, and adopt Euro-Canadian norms and practices.

At the time, Indigenous peoples were denied many basic rights and services, including the right to vote in federal elections and the ability to control their own education and healthcare. Indigenous children were often removed from their families and communities and placed in residential schools, where they were forced to speak English or French and adopt Western customs and beliefs. There was little recognition of Indigenous rights or self-determination at the time, and Indigenous peoples had limited opportunities to participate in decisions that affected their lives and communities.

However, in 1934, the Indian Act was amended to remove some of the most oppressive provisions, such as the ban on Indigenous peoples hiring lawyers to pursue land claims. This change was seen as a small step forward, but it did not fundamentally alter the government's assimilationist policies.

Overall, in 1934, the future of Indigenous policy in Canada was still bleak, with ongoing challenges related to the legacy of colonialism and the denial of Indigenous rights and self-determination. However, the coming decades would see the emergence of new Indigenous political organizations and the recognition of Indigenous land rights, which would eventually lead to significant changes in Indigenous policy in Canada.

What seemed to be the future of Indigenous policy in Canada in 1924? A1: In

1924, Indigenous policy in Canada was still largely focused on assimilation and the gradual erosion of Indigenous cultures and traditions. The government's goal was to assimilate Indigenous peoples into Canadian society by encouraging them to abandon their traditional languages, cultures, and ways of life, and adopt Euro-Canadian norms and practices. At the time, Indigenous peoples were denied many basic rights and services, including the right to vote in federal elections and the ability to control their own education and healthcare. Indigenous children were often removed from their families and communities and placed in residential schools, where they were forced to speak English or French and adopt Western customs and beliefs. There was little recognition of Indigenous rights or self-determination at the time, and Indigenous peoples had limited opportunities to participate in decisions that affected their lives and communities. However, in 1924, the government passed the Indian Act amendment known as the "Enfranchisement Act", which gave Indigenous men the right to vote in federal elections if they gave up their status as Indigenous people and adopted a European lifestyle. This was seen as a small step forward for Indigenous peoples, but it also represented a continuation of the government's assimilationist policies. Overall, in 1924, the future of Indigenous policy in Canada was still bleak, with ongoing challenges related to the legacy of colonialism and the denial of Indigenous rights and self-determination. However, the coming decades would see the emergence of new Indigenous political organizations and the recognition of Indigenous land rights, which would eventually lead to significant changes in Indigenous policy in Canada. A2: In 1924, Indigenous policy in Canada was still largely focused on assimilation and the gradual erosion of Indigenous cultures and traditions. The government's goal was to assimilate Indigenous peoples into Canadian society by encouraging them to abandon their traditional languages, cultures, and ways of life, and adopt Euro-Canadian norms and practices.

At the time, Indigenous peoples were denied many basic rights and services, including the right to vote in federal elections and the ability to control their own education and healthcare. Indigenous children were often removed from their families and communities and placed in residential schools, where they were forced to speak English or French and adopt Western customs and beliefs. In 1924, the Indian Act was amended to prohibit Indigenous peoples from participating in potlaches and other traditional ceremonies. This amendment was aimed at further eradicating Indigenous cultures and traditions, and was widely criticized by Indigenous peoples and their allies. Overall, in 1924, the future of Indigenous policy in Canada was still bleak, with ongoing challenges related to the legacy of colonialism and the denial of Indigenous rights and self-determination. However, the coming decades would see the emergence of new Indigenous political organizations and the recognition of Indigenous land rights, which would eventually lead to significant changes in

Indigenous policy in Canada.

What seemed to be the future of Indigenous policy in Canada in 1914? A1: In 1914, Indigenous policy in Canada was still focused on assimilation and the gradual erosion of Indigenous cultures and traditions. The government's goal was to assimilate Indigenous peoples into Canadian society by encouraging them to abandon their traditional languages, cultures, and ways of life, and adopt Euro-Canadian norms and practices.

At the time, Indigenous peoples were denied many basic rights and services, including the right to vote in federal elections and the ability to control their own education and healthcare. Indigenous children were often removed from their families and communities and placed in residential schools, where they were forced to speak English or French and adopt Western customs and beliefs.

In 1914, the government passed the Indian Act, which granted the government extensive powers over Indigenous peoples and their lands. The Indian Act enabled the government to control many aspects of Indigenous peoples' lives, including their education, healthcare, and access to resources. The Act also created the system of Indian reserves, which continues to shape Indigenous communities in Canada to this day.

Overall, in 1914, the future of Indigenous policy in Canada was bleak, with ongoing challenges related to the legacy of colonialism and the denial of Indigenous rights and self-determination. However, the coming decades would see the emergence of new Indigenous political organizations and the recognition of Indigenous land rights, which would eventually lead to significant changes in Indigenous policy in Canada.

A2: In 1914, Indigenous policy in Canada was still largely focused on assimilation and the gradual erosion of Indigenous cultures and traditions. The government's goal was to assimilate Indigenous peoples into Canadian society by encouraging them to abandon their traditional languages, cultures, and ways of life, and adopt Euro-Canadian norms and practices. At the time, Indigenous peoples were denied many basic rights and services, including the right to vote in federal elections and the ability to control their own education and healthcare. Indigenous children were often removed from their families and communities and placed in residential schools, where they were forced to speak English or French and adopt Western customs and beliefs. The government's policies were often paternalistic and aimed at controlling and managing Indigenous peoples, rather than recognizing their rights and self-determination. Indigenous peoples had limited opportunities to participate in decisions that affected their lives and communities. Overall, in 1914, the future of Indigenous policy in Canada was still bleak, with ongoing challenges related to the legacy of colonialism and the denial of Indigenous rights and self-determination. However, the coming decades would see the emergence of new Indigenous political organizations and the recognition of

Indigenous land rights, which would eventually lead to significant changes in Indigenous policy in Canada.

What seemed to be the future of Indigenous policy in Canada in 1904? A1: In 1904, Indigenous policy in Canada was still focused on assimilation and the suppression of Indigenous cultures and traditions. The Canadian government's goal was to assimilate Indigenous peoples into Canadian society by encouraging them to abandon their traditional languages, cultures, and ways of life, and adopt Euro-Canadian norms and practices.

The government implemented policies that aimed to control and manage Indigenous peoples, rather than recognizing their rights and self-determination. Indigenous children were often removed from their families and communities and placed in residential schools, where they were forced to speak English or French and adopt Western customs and beliefs. This separation from their families and communities was aimed at breaking the transmission of Indigenous cultures and traditions.

In 1904, the government passed the Gradual Enfranchisement Act, which aimed to encourage Indigenous peoples to become "enfranchised" or become Canadian citizens by abandoning their Indigenous identity and culture. The act provided a framework for Indigenous peoples to give up their status and assimilate into Canadian society, but it was met with resistance from Indigenous communities.

Overall, in 1904, the future of Indigenous policy in Canada was still bleak, with ongoing challenges related to the legacy of colonialism and the denial of Indigenous rights and self-determination. However, the coming decades would see the emergence of new Indigenous political organizations and the recognition of Indigenous land rights, which would eventually lead to significant changes in Indigenous policy in Canada. A2: In 1904, Indigenous policy in Canada was still largely focused on assimilation and the gradual erosion of Indigenous cultures and traditions. The government's goal was to assimilate Indigenous peoples into Canadian society by encouraging them to abandon their traditional languages, cultures, and ways of life, and adopt Euro-Canadian norms and practices. At the time, Indigenous peoples were denied many basic rights and services, including the right to vote in federal elections and the ability to control their own education and healthcare. Indigenous children were often removed from their families and communities and placed in residential schools, where they were forced to speak English or French and adopt Western customs and beliefs. The government's policies were often paternalistic and aimed at controlling and managing Indigenous peoples, rather than recognizing their rights and self-determination. Indigenous peoples had limited opportunities to participate in decisions that affected their lives and communities. Overall, in 1904, the future of Indigenous policy in Canada was still bleak, with ongoing challenges related to the legacy of colonialism and the denial of Indigenous

rights and self-determination. However, the coming decades would see the emergence of new Indigenous political organizations and the recognition of Indigenous land rights, which would eventually lead to significant changes in Indigenous policy in Canada.

What seemed to be the future of Indigenous policy in Canada in 1884? A1: In 1884, Indigenous policy in Canada was focused on assimilation and the gradual erosion of Indigenous cultures and traditions. The government's goal was to assimilate Indigenous peoples into Canadian society by encouraging them to abandon their traditional languages, cultures, and ways of life, and adopt Euro-Canadian norms and practices.

At the time, Indigenous peoples were denied many basic rights and services, including the right to vote in federal elections and the ability to control their own education and healthcare. Indigenous children were often removed from their families and communities and placed in residential schools, where they were forced to speak English or French and adopt Western customs and beliefs.

The government's policies were often paternalistic and aimed at controlling and managing Indigenous peoples, rather than recognizing their rights and self-determination. Indigenous peoples had limited opportunities to participate in decisions that affected their lives and communities.

In 1884, the Indian Act was amended to prohibit Indigenous peoples from practicing their traditional spiritual and cultural practices, including the Potlatch ceremony. This amendment was aimed at further eradicating Indigenous cultures and traditions, and was widely criticized by Indigenous peoples and their allies.

Overall, in 1884, the future of Indigenous policy in Canada was still bleak, with ongoing challenges related to the legacy of colonialism and the denial of Indigenous rights and self-determination. However, the coming decades would see the emergence of new Indigenous political organizations and the recognition of Indigenous land rights, which would eventually lead to significant changes in Indigenous policy in Canada. A2:

What seemed to be the future of Indigenous policy in Canada in 1874? A1: In 1874, Indigenous policy in Canada was still focused on assimilation and the gradual erosion of Indigenous cultures and traditions. The government's goal was to assimilate Indigenous peoples into Canadian society by encouraging them to abandon their traditional languages, cultures, and ways of life, and adopt Euro-Canadian norms and practices.

At the time, Indigenous peoples were denied many basic rights and services, including the right to vote in federal elections and the ability to control their own education and healthcare. Indigenous children were often removed from their families and communities and placed in residential schools, where they were forced to speak English or French and adopt Western customs and beliefs.

The government's policies were often paternalistic and aimed at controlling and managing Indigenous peoples, rather than recognizing their rights and self-determination. Indigenous peoples had limited opportunities to participate in decisions that affected their lives and communities.

In 1874, the Indian Act was passed, which created a system of reserves and established the legal framework for the government's control and management of Indigenous peoples. The Act further restricted the rights and freedoms of Indigenous peoples and continued the government's policy of assimilation.

Overall, in 1874, the future of Indigenous policy in Canada was still bleak, with ongoing challenges related to the legacy of colonialism and the denial of Indigenous rights and self-determination. However, the coming decades would see the emergence of new Indigenous political organizations and the recognition of Indigenous land rights, which would eventually lead to significant changes in Indigenous policy in Canada. A2:

How do we close the economic gaps between Indigenous and non-Indigenous people in Canada? A1: Closing the economic gaps between Indigenous and non-Indigenous people in Canada is a complex and long-standing issue that requires a comprehensive approach. Here are a few potential strategies that could be considered: 1. Investing in education: Education is a key factor in economic success, and there is a significant gap in educational attainment between Indigenous and non-Indigenous people in Canada. Investing in education for Indigenous children and youth, as well as supporting post-secondary education and skills training for Indigenous adults, could help to close this gap and provide Indigenous people with greater access to high-paying jobs. 2. Supporting Indigenous entrepreneurship: Indigenous entrepreneurship has been identified as a potential pathway to economic success and self-determination. Supporting Indigenous entrepreneurs through access to capital, training, and business development resources could help to create jobs and economic opportunities in Indigenous communities. 3. Addressing systemic barriers: There are many systemic barriers that make it difficult for Indigenous people to access the same economic opportunities as non-Indigenous people, such as discrimination, lack of access to credit, and challenges with land ownership. Addressing these systemic barriers will require a sustained effort from government, businesses, and society as a whole. 4. Engaging in meaningful consultation and partnership: Indigenous people must be meaningfully involved in decisions that affect their economic future. Engaging in respectful consultation and partnership with Indigenous communities can help to build trust and create more inclusive economic opportunities. 5. Promoting reconciliation: Ultimately, reconciliation is key to closing the economic gaps between Indigenous and non-Indigenous people in Canada. Reconciliation involves addressing the ongoing effects of colonialism, respecting Indigenous

rights and sovereignty, and promoting greater understanding and collaboration between Indigenous and non-Indigenous people. By working towards a more just and equitable society, we can create more opportunities for economic success for all Canadians, including Indigenous peoples.

A2: The economic gaps between Indigenous and non-Indigenous people in Canada are complex and multifaceted. To address these gaps, it is important to consider a range of approaches and strategies that address both immediate needs and long-term systemic issues. Here are some key strategies that could help to close the economic gaps between Indigenous and non-Indigenous people in Canada:

1. Invest in Indigenous-led economic development: This could involve providing funding and resources for Indigenous communities to develop their own businesses and industries, as well as supporting the development of Indigenous-led organizations that promote economic growth.
2. Ensure access to education and skills training: Education and skills training can provide Indigenous people with the tools and knowledge they need to succeed in a range of industries and sectors. This includes both formal education and training programs, as well as informal mentoring and apprenticeship opportunities.
3. Address systemic issues of discrimination and racism: Indigenous people in Canada face significant barriers to economic success due to systemic issues of discrimination and racism. Addressing these issues through policies and programs that promote equity and inclusion is an important step towards closing the economic gap.
4. Develop policies that support Indigenous employment: This includes policies that require employers to provide Indigenous people with equal opportunities for employment, as well as policies that support the development of Indigenous-owned businesses and organizations.
5. Address issues related to land and resource rights: Indigenous people in Canada have historically been dispossessed of their lands and resources, which has had a significant impact on their economic well-being. Addressing issues related to land and resource rights can help to promote economic self-sufficiency for Indigenous communities.
6. Promote financial literacy and empowerment: Providing Indigenous people with the tools and knowledge they need to manage their finances effectively can help to promote economic self-sufficiency and reduce poverty.

Closing the economic gaps between Indigenous and non-Indigenous people in Canada is a complex and ongoing process that requires meaningful consultation and collaboration with Indigenous communities and leaders. It will take a sustained and long-term commitment from all levels of government, as well as the private sector and civil society, to achieve meaningful progress towards this goal.

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