Legacies of historical globalization slide deck

Social Studies 10-2

Unit 2: Legacies of historical globalization

Cultural contact and oral histories

Objects and oral stories

- At a fur trade post, a copper pot and a firearm sit beside a birch canoe and a bag of pemmican.
- In the Mexica capital, maize and cacao meet horses and steel after Spanish arrival in 1519, and Tenochtitlan falls in 1521.
- An elder teaches a place story that a trader’s journal tells from a European desk.



Effects of contact and respect for stories

- In Canada and in the Mexica world, name the exchange of goods and technologies, depopulation, and changes in who governs.
- First Nations, Métis, and Inuit oral histories are valid evidence. A written European account is one perspective.
- Name effects on First Nations, Métis, and Inuit societies in the past and today. The 2007 program uses the word Aboriginal for those societies.

Key terms

cultural contact

Cultural contact is a meeting of peoples that changes goods, technologies, population, and who holds political authority.

depopulation

Depopulation is a severe loss of population, which historians connect with disease, war, displacement, and hunger after contact.

oral history

Oral history is taught memory of events, law, kinship, and place, and it stands as valid evidence of the past.

Contact in Canada and Mexico

- Metal goods, cloth, and firearms moved inland through the fur trade and changed what people used.
- Canoes, snowshoes, and pemmican shaped how European traders travelled and what they ate on those routes.
- A First Nations oral history and a clerk's journal can each describe the same trade route.



The Mexica record, 1519 to 1521

- Spanish arrival reached the Mexica world in 1519 and opened a new contact between those societies.
- In that meeting, maize and cacao from the valley met horses and steel brought from Spain.
- Historians include the 1520 smallpox epidemic when they explain the loss of population.
- Tenochtitlan fell in 1521, and Spanish officials then governed the valley.

Filling in both columns

- A post inventory lists pots, cloth, and firearms that moved inland through the trade.
- A second note lists canoes, pemmican, and epidemics along the routes people travelled.
- The Mexica column uses Spanish arrival in 1519, the 1520 smallpox epidemic, the fall of Tenochtitlan in 1521, and colonial officials governing the valley.
- A First Nations oral account of the same route sits beside the factor’s journal.

Oral and written accounts

- A Métis oral history tells how pemmican and kinship made the plains trade move.
- A clerk’s letter from the same decade describes the post as a company achievement and says little about Métis skill.
- Decide what each source can show, and which effect of contact the pair helps you see.

Review

- From memory, name exchange, depopulation, and government for the fur trade and for the Mexica world after 1521.
- State depopulation as a historians' account that includes disease along with war, displacement, and hunger.
- Add one reason First Nations, Métis, and Inuit oral histories count as valid evidence.

Summary

- Cultural contact shows up as exchange, depopulation in historians' accounts, and a change in who governs.
- The fur trade and the Mexica world from 1519 to 1521 are the two places.
- Oral histories of First Nations, Métis, and Inuit are valid evidence, and contemporary consequences for Aboriginal societies remain live.

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Tony Hisgett from Birmingham, UK, Birch Bark Canoe, CC BY 2.0

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Foundations of historical globalization

Mills and charters

- A textbook contents page opens the story of Canada with a European ship and leaves ancient nations off the first chapter.
- A cotton mill in Britain in the early 1800s spins fibre for buyers an ocean away.
- A chartered company claims a trade region under a European crown and sells furs into distant markets.

Four foundations of the old story

- Eurocentrism treats European history and European standards as the centre of the story and as the measure of progress.
- Capitalism is private ownership and selling through markets, growing with trade. Industrialization is factory production in the 1700s and 1800s.
- Imperialism, which the next lesson takes apart, is empire building through markets, land, and political power.

Key terms

Eurocentrism

Eurocentrism is a worldview that places European history and standards at the centre of what counts as progress.

capitalism

Capitalism is an economic system of private ownership and production for markets, expanding as trade stretches over longer distances.

industrialization

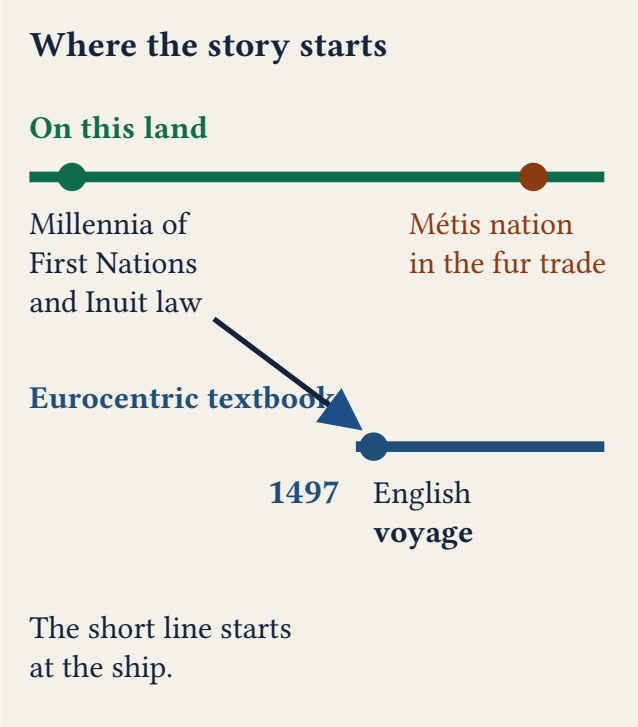
Industrialization is the shift to factory production, strong in Britain and spreading elsewhere during the 1700s and 1800s.

imperialism

Imperialism, previewed here as empire-building, is the extension of a state's markets, land control, and political power over other peoples.

Two ways to start the story

- A Eurocentric textbook starts Canadian history at European arrival and treats European institutions as the model of progress.
- First Nations and Inuit governed here long before a European ship arrived.
- Métis nationhood grew later, through kinship and work in the fur trade.
- Beside those timelines: capitalism is private market production, industrialization is factories, and imperialism is empire building.



Four scenes

- A textbook opens the story of Canada with an English voyage in 1497. The decisive feature is a start centred on Europe. That is Eurocentrism.
- Private merchants own a warehouse and sell manufactured cloth into the fur trade. The decisive feature is a private market sale. That is capitalism.
- A cotton mill in Lancashire in 1830 employs wage workers at powered machines. The decisive feature is the factory. That is industrialization.
- A crown grants a company the right to govern a trade region. The decisive feature is empire building. That is imperialism.

Mills and charters on a map

- A British mill sells cotton cloth to a chartered company that trades in North America.
- The company holds a monopoly on the trade and acts under a European crown.
- Separate the factory, which is industrialization, the private market sale, which is capitalism, and the crown's control, which is imperialism.



Review

- Say what Eurocentrism claims about whose history and whose standards count as progress.
- Give the Indigenous perspective that history on this land long predates European arrival.
- Add a one sentence definition of capitalism and a one sentence definition of industrialization.

The four foundations

- Eurocentrism centres European history and standards as the measure of progress.
- Capitalism is private market production, and industrialization is factory production in the 1700s and 1800s.
- Imperialism is previewed as empire building and defined through markets, land, and power next.

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Unit 2: Legacies of historical globalization

Imperialism and perspectives in Canada

Five cards on one map of power

- A British official praises imperial law and trade while a company flag flies over a post.
- A French civil law book remains in use after 1760, and a treaty medal is held as a promise.
- A Métis scrip coupon and a later Arctic trading post mark two further histories on the same imperial map.

Reach of empire and five views

- An empire widens its markets, takes up land, and extends political power over other peoples.
- A British imperial view praises imperial law and trade as benefits brought to the colony.
- Before 1760, French colonial rule in the St. Lawrence valley was itself an empire.
- The Quebec Act of 1774 kept French civil law in use under Britain.

Key terms

imperialism

Imperialism is empire-building in which a state expands markets, land control, and political power over other peoples and territories.

historical globalization

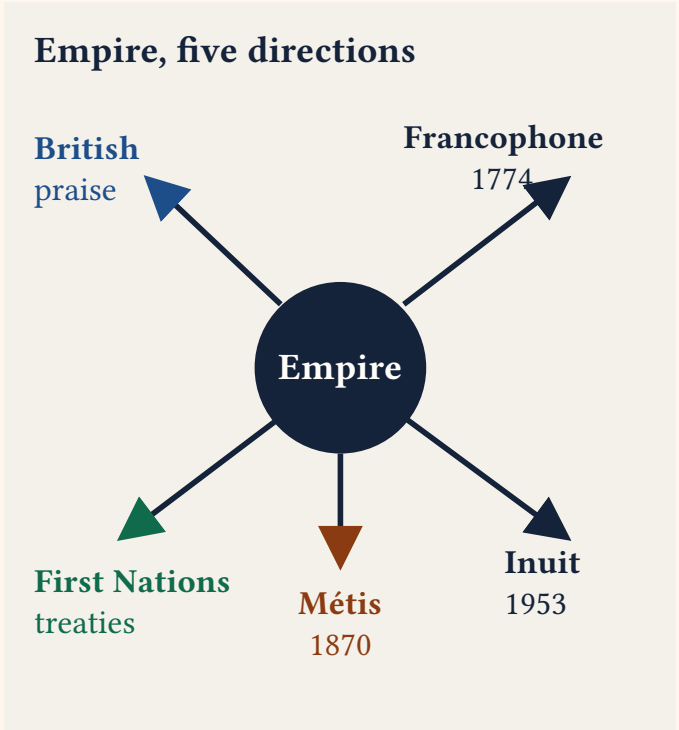
Historical globalization is the long expansion of links in trade, technology, ideas, and power across distant places.

scrip

Scrip is a certificate for land or money issued to many Métis, and historians describe how speculation and delay dispersed that land.

One empire, five perspectives

- Chartered companies linked distant markets to imperial rule by holding a trade monopoly under a crown.
- Those companies and later settler governments took up land that Indigenous nations already used.
- A British imperial view praises law, commerce, and the Crown as the benefits of empire.
- The Quebec Act of 1774 kept French civil law under Britain.



Stakes for Indigenous peoples

- First Nations treaty teachings describe duties that continue, including sharing the land.
- In 1869 and 1870, Métis leaders at Red River demanded land and a political place.
- The Manitoba Act of 1870 and later scrip are the Métis documents in this case.
- Later Inuit contact includes trading posts, schools, and the relocations of 1953.

A charter and a speech

- A crown charter lets a company monopolize trade and exercise authority in a watershed.
- A British speech in the same era calls the empire a gift of law and commerce to the colony.
- The charter is the mechanism. The speech is the British imperial perspective on that mechanism.

A Métis perspective

- In 1869 and 1870, Métis leaders at Red River insist on land, language, and a political place.
- The Manitoba Act of 1870 creates the province and promises land for Métis children.
- Scrip certificates later offer land or money to individuals, and historians describe the land base dispersing.

Review

- State how imperialism relates to historical globalization using markets, land, and political power.
- Give one specific fact for the British imperial view and one for the Francophone view after 1760.
- Give one specific fact for a First Nations treaty perspective, the Métis story, and later Inuit contact.

Summary

- Imperialism widens markets, land control, and political power inside historical globalization.
- British, Francophone, First Nations, Métis, and Inuit perspectives each have a document or a taught account.
- A fair answer names the stake and a specific fact for each group.

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Unit 2: Legacies of historical globalization

The Indian Act and residential schools

Registers and reserves

- A federal register lists people with status under a law passed in 1876.
- A map shows reserve lands and a band council whose powers sit under federal authority.
- A timeline of a school system ends in 1996, with a 2015 commission report beside it.

The Indian Act and residential schools

- The Indian Act of 1876 registers status for people on its list.
- The Act also sets aside reserves and places band councils under federal authority.
- Métis land claims run through the Manitoba Act of 1870 and later scrip.
- A 1939 Supreme Court reference treats Inuit as a federal responsibility, separate from the Indian Act register.

Key terms

Indian Act

The Indian Act of 1876 is a federal law that defines status, organizes reserves, and sets band council structures under federal control for people registered under it.

reserve

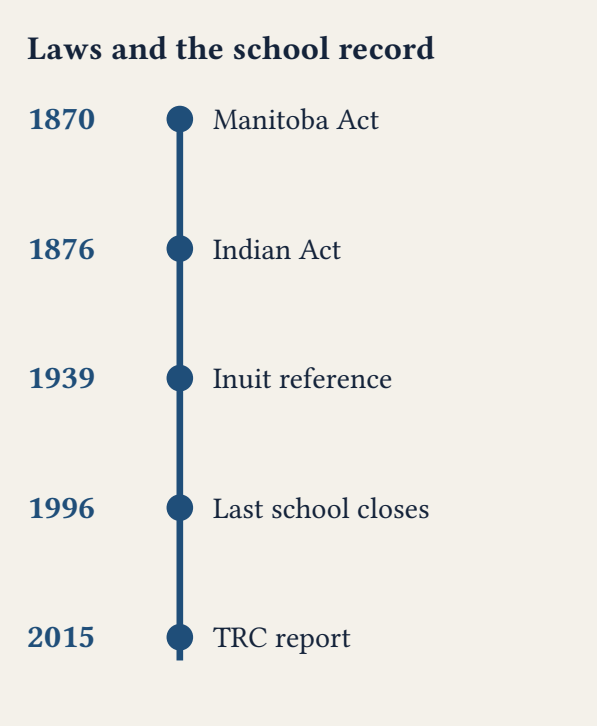
A reserve is land set apart under the Indian Act for the use of a band, with the federal government holding underlying title and wide control.

residential schools

Residential schools were a federally supported system that removed Indigenous children from their families and punished Indigenous languages, and the last such school closed in 1996.

The 1876 Act and the residential schools

- The Indian Act of 1876 registers which people have legal status under that law.
- The Act sets aside reserve land for the people on that register.
- The Act frames band councils so their powers sit under federal authority.
- The Act applies to the people whose names are on its register.



Métis land documents and the 1939 reference

- The Manitoba Act of 1870 promised land for Métis children.
- Scrip later offered land or money to individual Métis people.
- In 1939 the Supreme Court treated Inuit as a federal responsibility.

What the 2015 school report records

- The federal government supported residential schools with funds and rules.
- Children were taken from their families and housed at the schools.
- School rules punished students for speaking Indigenous languages.
- Some Métis children and many Inuit children were sent to those schools.
- The 2015 Truth and Reconciliation Commission report records student deaths and says that record is incomplete.
- The last residential school closed in 1996.

Who the Act registers

- One card holds an 1876 style status rule, a reserve schedule, and a band council clause.
- A Métis family file shows scrip and a Manitoba Act land path.
- A 1939 court reference places Inuit under federal responsibility on a separate card.

Public findings on the schools

- Federal funds and church staff operate residences, and children are removed from their families.
- School rules punish Indigenous languages, and some Métis children and many Inuit children are in the system.
- The Truth and Reconciliation Commission final report in 2015 records student deaths, says that record is incomplete, and the last school closes in 1996.



Review

- State three structures in the Indian Act of 1876 and who the Act applies to.
- State the distinct legal point for Métis history and for Inuit history in 1939.
- State family separation, language rules, the 2015 findings, and the closing year 1996.

Summary

- The Indian Act registers status, reserves, and federally framed band councils for people on its list.
- Métis and Inuit legal histories are distinct, including scrip and the 1939 reference.
- Residential schools removed children, punished Indigenous languages, and were examined by the 2015 commission, with the last school closing in 1996.

Image credits

Jon Kolbert, Mother Earth Circling - Healing from the residential school experience, CC BY-SA 3.0

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Unit 2: Legacies of historical globalization

Responses to imperial legacies

Responses to legacies

- A five volume report from 1996 sits on the desk, written by the Royal Commission on Aboriginal Peoples.
- A card summarizes a Call to Action asking schools to teach treaties and residential school history.
- A map dated 1999 shows Nunavut as a territory in an Inuit homeland.

Attempts and living legacies

- The Royal Commission on Aboriginal Peoples in 1996, the Calls to Action, and Nunavut in 1999 are attempts to address consequences of imperialism.
- Legacies of land, resource decisions, identity, and movement for work still shape how globalization touches communities.
- Global citizenship here means you can name one living legacy and one responsibility you can finish.

Key terms

legacy

A legacy is a pattern of land, power, identity, or movement left by historical globalization and imperialism that still shapes decisions today.

global citizenship

Global citizenship is a stance that joins awareness of human conditions with a concrete social responsibility a person can carry out.

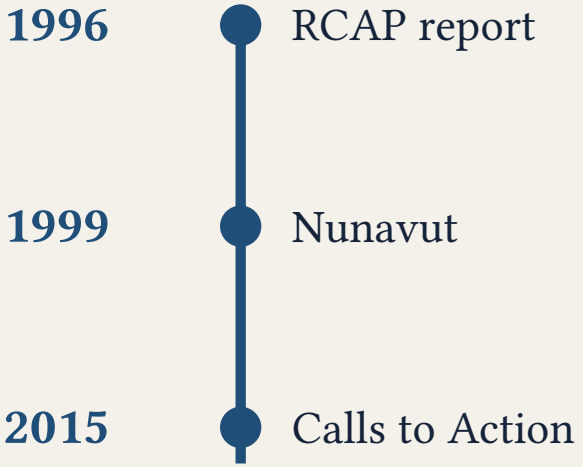
Royal Commission on Aboriginal Peoples

The Royal Commission on Aboriginal Peoples reported in 1996 and called for a renewed relationship between Canada and Aboriginal peoples on land, governance, and social conditions.

Three responses and four living legacies

- The Royal Commission on Aboriginal Peoples reported in 1996. It called for a renewed relationship, including recognition of Aboriginal nations, land, and better social conditions.
- The Calls to Action ask schools to teach treaties and the history of residential schools.
- Nunavut, created in 1999, is a public government in an Inuit homeland.
- Legacies still inside globalization include land jurisdiction, resource decisions, identity rules and languages, and movement of people and goods for work.

Responses with dates



Three attempts

- The 1996 report recommends a renewed relationship with Aboriginal peoples on nationhood, land, and social conditions.
- A Call to Action tells governments and schools to teach residential school and treaty history.
- Nunavut in 1999 creates a territory through an Inuit land claim and a public government.

A resource decision as legacy

- A mining company proposes a project on territory covered by a numbered treaty, and a First Nation government asks for a full say.
- Fly in crews and local members both appear in the hiring talk.
- Name the legacy this mine proposal carries, and name one citizenship act a class can finish in response.

Review

- Give the year and one aim of the Royal Commission on Aboriginal Peoples.
- Name the Calls to Action and Nunavut in 1999 as later responses.
- Name one legacy that still influences a global flow of resources, people, or identity.

Legacies and duties

- The 1996 commission, the Calls to Action, and Nunavut are attempts to address imperial consequences.
- Land, resources, identity, and movement for work still carry those consequences into globalization.
- Global citizenship here means a named condition, such as a land decision, and a social responsibility a class can finish.