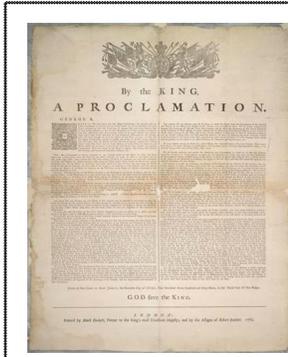


HISTORICAL TIMELINE

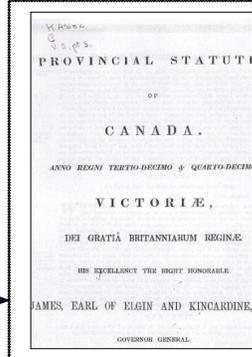


The Royal Proclamation of 1763 set out guidelines for European settlement of Aboriginal territories in what is now North America.

1815 British government adopted policy to “civilize the Indian.”

1842-44 Gradual assimilation strategy: The Bagot Commission proposed that the separation of children from their parents would be the best way to achieve assimilation. Considered the starting point for the residential school system.

1847 Egerton Ryerson’s Report on Native Education iterated the recommendation to separate children from parents, and to “give a plain English education adapted to the working farmer and mechanic.”



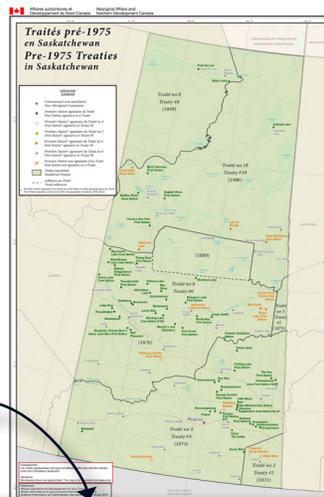
1850 Act for the protection of the Indians in Upper Canada from imposition, and the property occupied or enjoyed by them from trespass and injury.

“Cultural genocide is the destruction of those structures and practices that allow the group to continue as a group.” TRC Report

1871-1906 The Numbered Treaties in Saskatchewan: Treaty 2 (1871), Treaty 4 (1874), Treaty 5 (1875), Treaty 6 (1876, treaty adhesion 1883); Treaty 8 (1899), Treaty 10 (1906). The treaties were land surrenders. Each treaty is modeled after the 1850 Robinson Treaties; however, each has unique clauses, reflecting the negotiation between the parties. For example, Treaty 2 in the southeast corner of the province did not include rights to hunt and fish. “In some locations, Canada negotiated Treaties with First Nations; in others, the land was simply occupied or seized. The negotiation of Treaties, while seemingly honourable and legal, was often marked by fraud and coercion, and Canada was, and remains, slow to implement their provisions and intent” (p. 3).¹ Treaties granted limited land rights and financial compensation for the European acquisition of territory. Each treaty offered rights to on-reserve education.

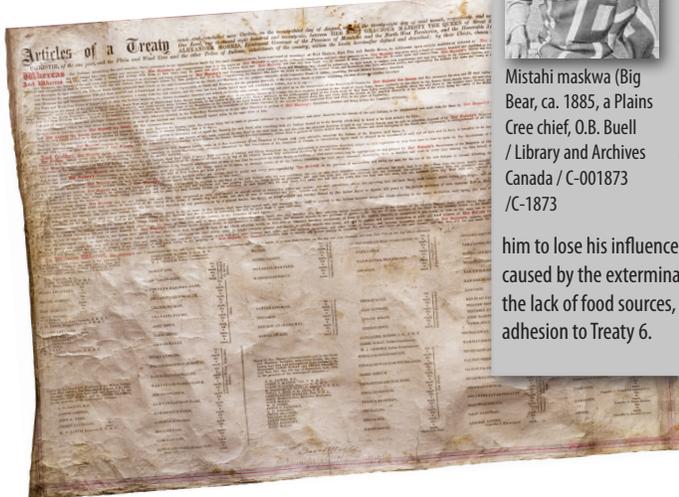
In 1870, some land grants were issued to Métis communities (not individuals) in Saskatchewan.²²

¹ http://nctr.ca/assets/reports/Final%20Reports/Volume_1_History_Part_1_English_Web.pdf
²² [Read about Métis Land rights and Self-Government](#)



Mistahi maskwa (Big Bear), ca. 1885, a Plains Cree chief, O.B. Buell / Library and Archives Canada / C-001873 / C-1873

In the late 1870s, Chief Mistahi-Maskwa (Big Bear) refused to sign Treaty 6, warning other chiefs not to sign as well, in his attempt to negotiate for greater rights for First Nations people. He attempted to create a political confederation of Indian bands that could force concessions from the government. The government’s refusal to respond to the Band caused him to lose his influence. The desperate circumstances caused by the extermination of the buffalo, and thus, the lack of food sources, finally forced him to sign an adhesion to Treaty 6.



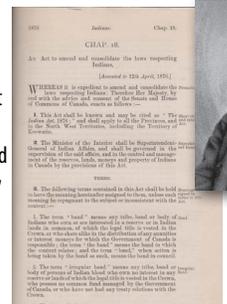
1857 – The Gradual Civilization Act was passed by the Province of Canada, requiring the enfranchisement of any male Indians and Métis over the age of 21 who could read, write, and speak English or French and who were of good moral character and free from debt. Enfranchisement required Indians

to choose an approved surname by which they would be legally recognized. The **1869 Gradual Enfranchisement Act** set out more ways Indian and Métis would become enfranchised (i.e. Indian woman who marries non-Indian man and offspring shall cease to be Indian)

“The great our legislation to do away with system and as Indian people in a the other inhab Dominion as spe are fit to chan Macdonald,

1876 – The First Indian Act was passed concerning

registered Indian status and outlining of the administration of Indian rights, but does not grant Indian rights. The act consolidates the 1857 and 1869 Acts (above) already instituted: Definition of “Indian” including categories of status and non-status, provincial jurisdiction and ownership of land and natural resources, federal responsibility for Indians and reserve lands.



John A. Macdonald 1840 - 1901 Provincial Archives of Saskatchewan/ R-A6665

1879 – The Davin Report

Nicholas Flood Davin prepared a report after visiting several US Industrial Boarding Schools. In his report, he recommended the US model of “aggressive assimilation” through Indian Boarding Schools be adopted. He also recommended a contract method, in which missionary schools were utilized where possible. (For more information, see pages 30-31)



Nicholas Flood Davin 1840 - 1901 Provincial Archives of Saskatchewan/ R-A6665



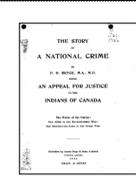
Edgar Dewdney established the Industrial schools in what is now Saskatchewan, Provincial Archives of Saskatchewan/R-B48-1

1883 – Industrial Residential Schools were intentionally built far from reserves to limit parental and cultural influence

1884 - 1885 North-West Resistance (often called North-West Rebellion in history books). Cree and Métis resistance in the Saskatchewan District of the North-West Territories (Louis Riel, Gabriel Dumont, Poundmaker, Mistahi-Maskwa/Big Bear, Star Blanket)

1885 – Amendment to the Indian Act prohibits traditional Indian ceremonies such as potlatches and the Sun Dance. (see Indian Act - Amendments). Hayter Reed's implementation of the Pass System

1894 – Amendments to the Indian Act gave authority to an Indian agent or justice of the peace to remove any "Indian child between six and sixteen years of age" who was "not being properly cared for or educated, and that the parent, guardian or other person having charge or control of such child, is unfit or unwilling to provide for the child's education" to place the children in an industrial or boarding school.



1907 – Medical Inspector for Indian Affairs, Dr. P. H. Bryce, reports that health conditions in residential schools are **A Story of a National Crime**. Bryce recommends Residential Schools be turned into sanatoriums.



Peter Henderson Bryce (photo courtesy of Andy Bryce)

Early 1900s—Tuberculosis and Influenza epidemics cause high death rates in Indian Residential Schools

1920 – Indian Act legislates compulsory school attendance (day, industrial or boarding); Children were forcibly taken and resistant parents fined or jailed.



Duncan Campbell Scott, Dupras & Colas, Library and Archives Canada/ C-003187

"I want to get rid of the Indian problem....Our object is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic, and there is no Indian question, and no Indian department..." Head of Department of Indian Affairs, Duncan Campbell Scott.

1951– An Act respecting Indians

1952 – Indian Residential schools: Federal Government was responsible for hiring all teachers and had complete control over in-class curriculum.



Russell Diabo talks about the current problems with the Indian Act.

Breaking Down the Indian Act with Russell Diabo

Human Rights Atrocities in Residential Schools

- Substandard Living Conditions
- Poor Construction and Ventilation
- Malnutrition
- Separation from Siblings
- Manual Labour for Half of School Day
- Physical Assaults
- Sexual Violence
- Emotional/ Mental Abuse
- Forced Confinement
- Religious Fear and Indoctrination
- Cultural Theft Language Tortures
- Hatred, Racism, and Oppression
- Forced Sterilization
- Medical Experiments
- Disease and Inaction
- Unsolved Child Deaths and Burials

The "Sixties Scoop"

The residential school legacy of removing children from their

Click to read: "How I lost my mother, found my family, recovered my identity"

families and communities continued through the child protection system, with the mass removal of Indigenous children from their families in the child welfare system. (June 2015 Province of Manitoba issued an apology for the Sixties Scoop. 2016 Call for apology in Saskatchewan)

1969 – White Paper proposed end of discrimination against Indians and assimilation into Canada--the end of the *Indian Act*. **1970 The Red Paper:** Aboriginal resistance.

1980s – Adult students began disclosing sexual and other abuses while attending the schools. Sixties Scoop children began looking for their parents.

1990 – Phil Fontaine, National Chief of the Manitoba Chiefs goes public as the first Indigenous leader to tell the story of his own abuse in residential school, calling for recognition of the abuse, compensation and an apology for the inherent racism in the policy.



Phil Fontaine (photo courtesy of Ontario Chamber of Commerce)

1996 – The Royal Commission on Aboriginal Peoples Report is released and recommends that a public inquiry be held to investigate and document the abuses in Indian Residential Schools

1997 - Muscowequan(Lestock), Marieval (Grayson, Cowessess), and the Prince Albert residences closed
1998- Lebret(Qu'Appelle) School closed

1998 – The Canadian Federal Government's response to the Royal Commission on Aboriginal Peoples Report: Gathering Strength: Canada's Aboriginal Action Plan

1998 – Aboriginal Healing Foundation established to foster healing strategies for Indigenous communities in Canada. Published a 2004 Report on Canada's Dispute Resolution Plan to Compensate for Abuses in Indian Residential Schools

2001 – Federal Office of Indian Residential Schools Resolution set up to manage and resolve abuse claims

2006 – Indian Residential Schools Settlement Agreement (IRSSA) recognizing the damage inflicted by Residential Schools

2008, June 11 The Day of Apology

Formal Apology: Former Prime Minister Stephen Harper on behalf of the Government of Canada



2008 - 2015 The Truth and Reconciliation Commission of Canada.

Justice Harry S. Laforme was the first chair of the commission. After he resigned in 2008, Justice Murray Sinclair was appointed chair. The Commission focused on the residential schools, which were one aspect of the assimilation strategy.

2015 The National Centre for Truth and Reconciliation (NCTR) was formed to house the collection of materials on the history and effects of the Canadian Residential School System.

April 2016 – Daniels Decision: The Supreme Court of Canada declared Métis and non-status Indians as "Indians" under the Constitution, thus owing fiduciary duty to Métis and non-status Indians, and that Métis and non-status Indians have a right to be consulted and negotiated with in good faith by the federal government

HISTORICAL OVERVIEW

