

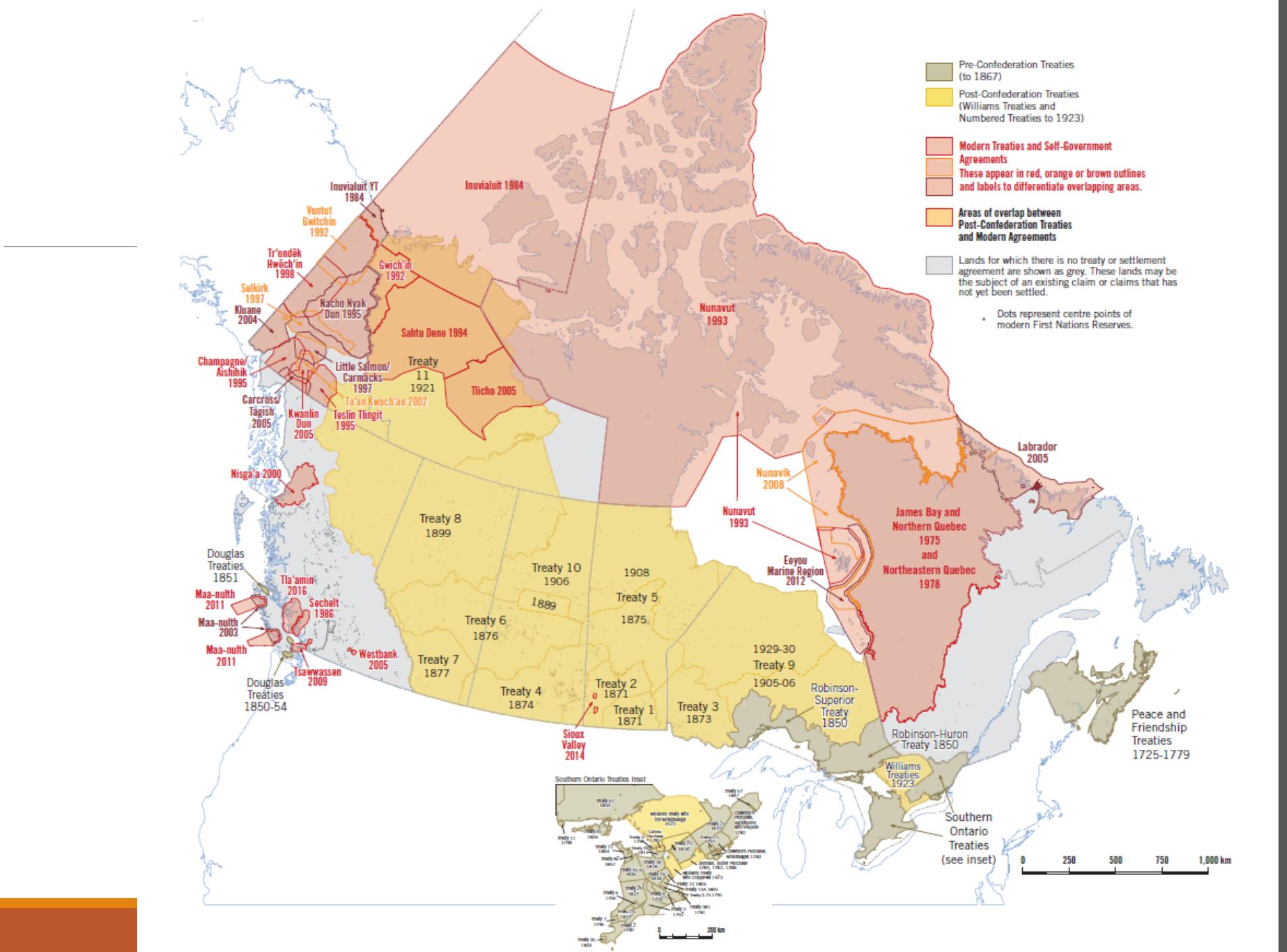
HIS 262S: #21

“Honour the Treaties”

FROM RESIDENTIAL SCHOOLS TO THE TRC,
INDIGENOUS RESISTANCE AND RESURGENCE

Professor Heidi Bohaker

Teaching Assistants Simon Vickers and Sheyfali Saujani



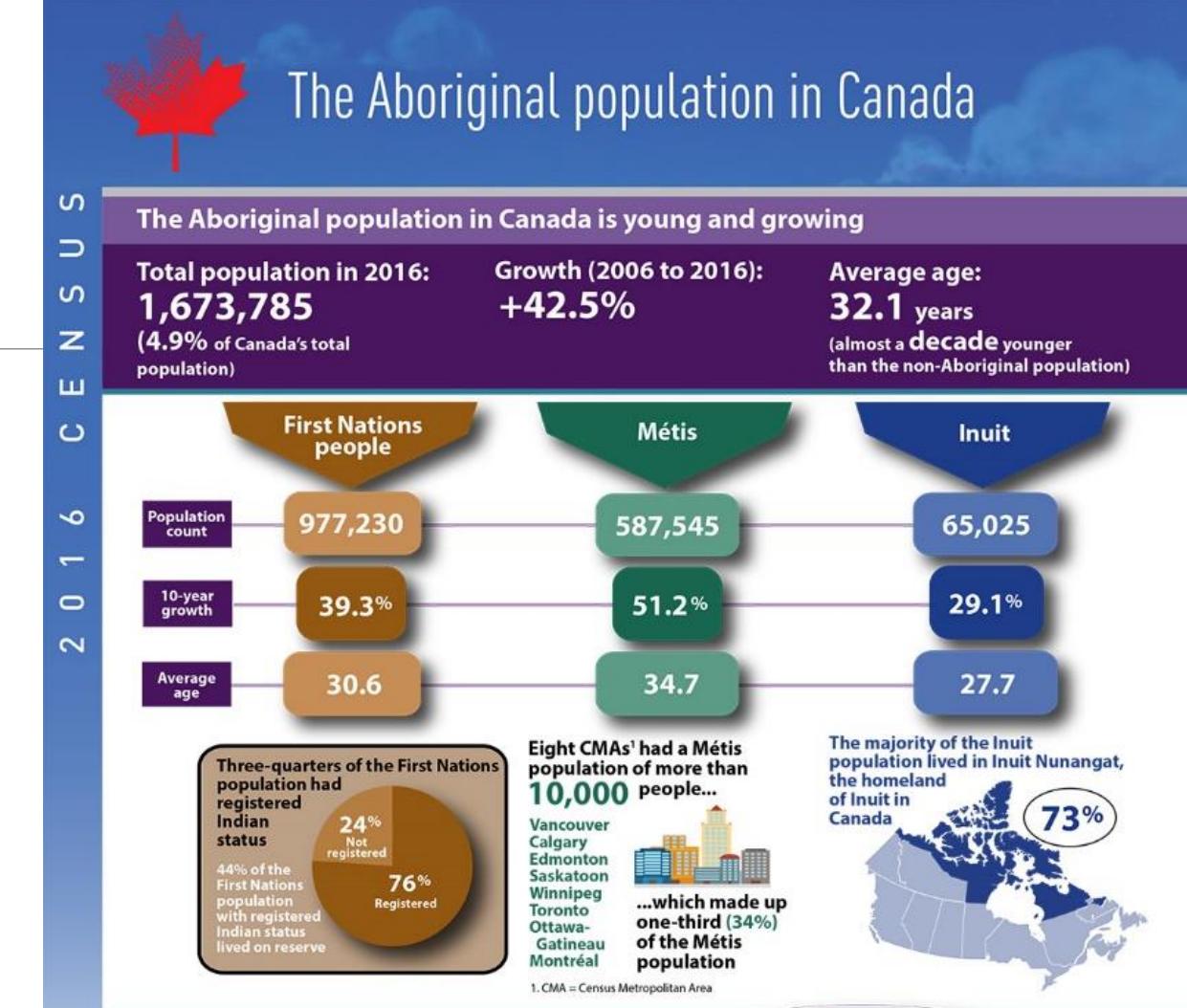
Aboriginal Peoples in Canada

Population in 1900=100,000

Aboriginal = First Nations + Metis + Inuit

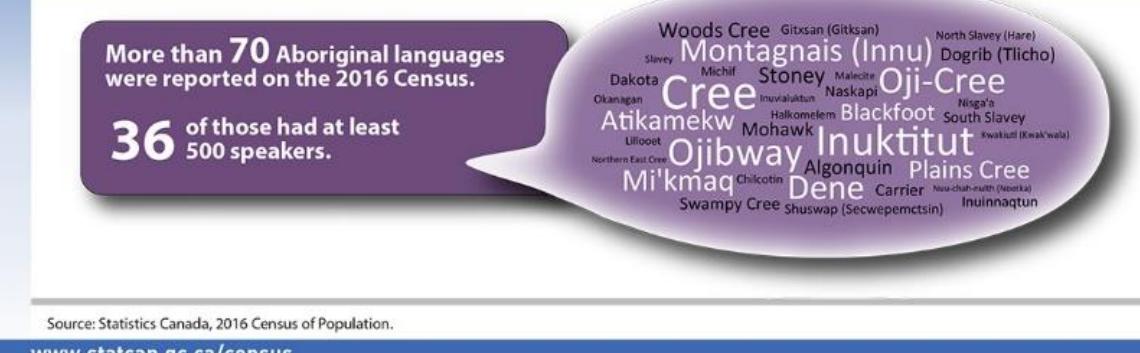
First Nations with or without status
under the Indian Act

50% in historic treaty relationship.



More than 70 Aboriginal languages were reported on the 2016 Census.

36 of those had at least 500 speakers.



What is a Treaty?

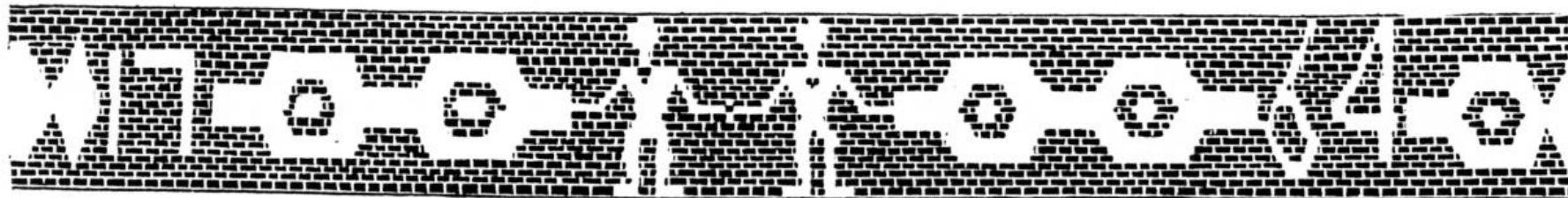
The Government of Canada and the courts understand treaties between the Crown and Aboriginal people to be solemn agreements that set out promises, obligations and benefits for both parties...

Treaties include historic treaties made between 1701 and 1923 and modern-day treaties known as comprehensive land claim settlements.¹

Guswenta:



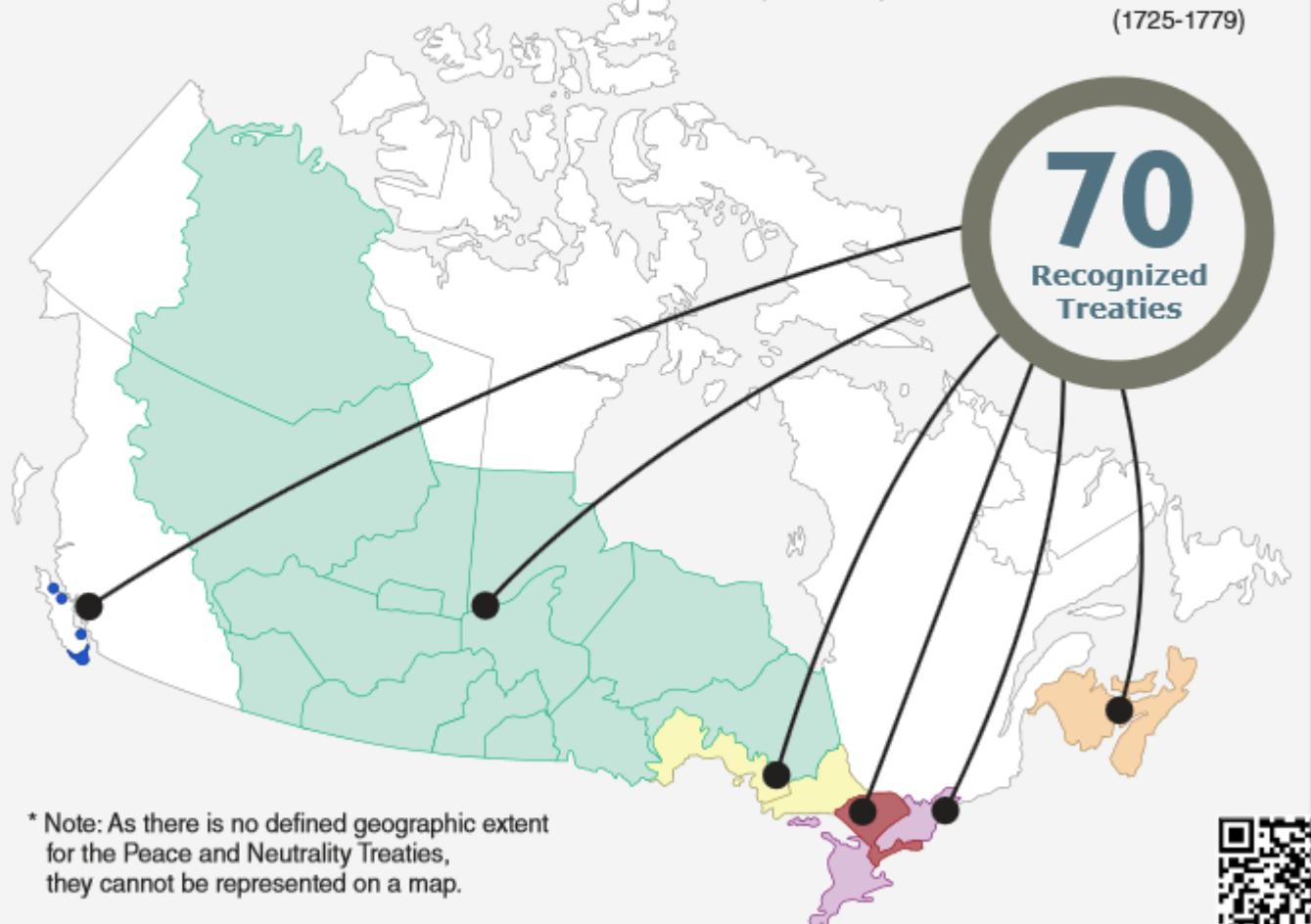
Treaty of Niagara, 1764



Covenant Chain Belt



24 Nations Belt

14Douglas
Treaties
(1850-1854)**11**Numbered
Treaties
(1871-1921)**2**Robinson
Treaties
(1850)**2**Williams
Treaties
(1923)**30**Upper
Canada
Land
Surrenders
(1781-1862)**3***Peace &
Neutrality
Treaties
(1701-1760)**8**Maritime
Peace
and
Friendship
Treaties
(1725-1779)

The Push for Schooling



Peter Jones (Kakewaquonaby)



Shingwaukonce

(Copy)

To Her most gracious Majesty Victoria,
by the grace of God of the United Kingdom of Great Britain and Ireland, Queen Defender of the Faith —
The Humble Petition
of the Sachems, Chiefs, and principal men of the Chippewa nation of Indians of the Mississagua Tribe
residing at the river Credit in Canada —
Sheweth

Sherweth That your petitioners are very desirous of learning the arts of civilized life and to acquire their livelihood by manual labour, instead of depending as they hitherto have done, as well as their fore-fathers upon the precarious subsistence of the Chase.

Sincerely attached to your Majesty, and believing that your Majesty's heart is well inclined towards the poor red children of the forest, and that it would afford your Majesty as much pleasure in seeing them reclaimed and pursuing the arts of civilized life as in learning that the wild lands of this vast country are capable of being brought into cultivation by their industry and perseverance but which can only be accomplished by adequate means to teach them the arts and duties necessary upon their introduction to civilized life by the establishment among them of manual labour Schools with competent teachers and implements

tent teachers and implements
They therefore most humbly pray your Majesty to set an example of benevolence and good will among
your Majestys faithful and loyal subjects towards the poor Canadian Indians at the river Credit by
bestowing from your Majestys vast treasures a small gift in aid of their object.
With all my affectionate & patriotic wishes ever ready for the welfare and happiness

bestowing from your Majestys vast Treasures a small gift in aid of their object.
And most affectionately and dutifully will your petitioners ever pray for the welfare and happiness of your Majesty —

ref of your Majesty
Done and Signed in Council at the Council House River Credit in Canada the 19th day of October
in the year of our Lord one thousand eight hundred and forty four. In presence of,
John Wesley

Samuel Belton Miss^t
David Sawyer Interpreter
Their Totems

Joseph Sawyer Chief
Peter Jones Chief
John Smith
William Jackson
James Beechcock
Joseph Sawyer Jun^r
Thomas Young
Thomas Smith jun^r
John Sawyer

Joseph Sawyer Chief Their Totems William Jackson Thomas Young
Peter Jones Chief James Beechcock " Thomas Smith jun:
John Johnson " " John Lewis "

Peter Jones chief
Thomas Smith
William White John
James Speeckock
Joseph Sawyer Jun'r
James Tawwath
John Sawyer
James Wilson
Richard Beecher

William Whitejohn
James Youngs
Old Peter "
John Jones
Moses Whitequon
John M. Collier
Richard Keehgoos
John W. Collier
Alexander Jackson

The Davin Report, 1879

The experience of the United States is the same as our own as far as the adult Indian is concerned. Little can be done with him. He can be taught to do a little at farming, and at [live] stock-raising, and to dress in a more civilized manner, but that is all. The child, again, who goes to a day school learns little, and what little he learns is soon forgotten, while his tastes are fashioned at home, and his inherited aversion to toil is in no way combated.

“Report on Industrial Schools for Indians and Half-Breeds” that was written by Nicholas Flood Davin and submitted to the Canadian Government in Ottawa on March 14, 1879

Canada in Confederation and Indian Policy

Pre-Confederation Legislation – “Protection of Property” but really about wardship.

British North America Act, 1867 – section 91 (Federal), Indian Affairs, section 92 (Provincial Powers) – Crown Lands.

Indian Act, 1876

1884 Amendment: mandatory schooling, residential schools

I for one think that the Great White Mother has offered us a way of life when the buffalo are no more ... can we stop the power of the white men from spreading over the land like grasshoppers that cloud the sky and fall to consume every blade of grass and every leaf on the trees in their path. I think not. But before this happens let us ponder carefully our choice of roads... What we speak of and do now will last as long as the sun shines and the river runs, we are looking forward to our children's children.

Cree Chief Mistawasis, at the Treaty 6 negotiations, 1876

“The great aim of our legislation has been to do away with the tribal system and assimilate the Indian people in all respects with the other inhabitants of the Dominion as speedily as they are fit to change.”

John A Macdonald, 1887

Canada, Aboriginal Peoples, and Residential Schools

They Came for the Children



The Truth and Reconciliation
Commission of Canada

Left to right: TRC commissioners Dr. Marie Wilson, Justice Murray Sinclair, Chair and Chief Wilton Littlechild



“The happiest future for the Indian race is absorption into the general population, and this is the object of the policy of our government. The great forces of intermarriage and education will finally overcome the lingering traces of native custom and tradition.”

- Duncan Campbell Scott, 1920

The Legacy of Canada's Residential Schools

Odds of **dying** for
children in Indian
residential schools:

1 in 25

Odds of **dying** for
Canadians serving
in **WWII:**

1 in 26

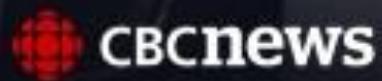
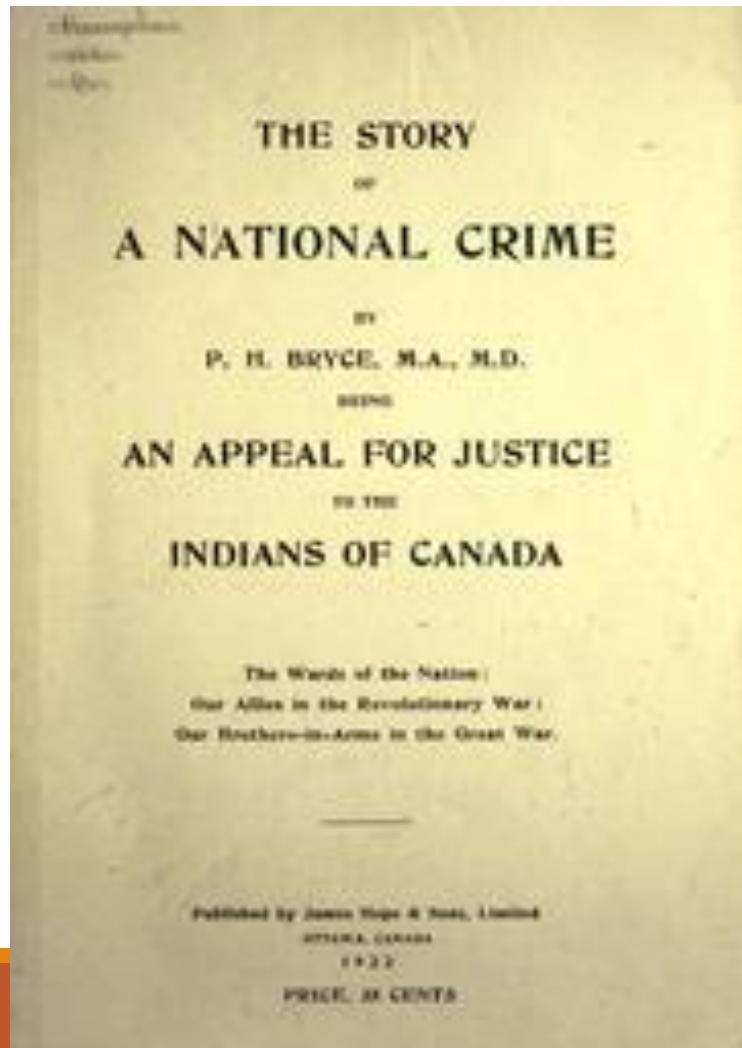


Image courtesy: Library and Archives Canada

Awareness of the Problem



Dr. Peter Henderson Bryce, 1853-1932



Prayer time in the girls' dormitory at Cecilia Jeffrey Indian Residential School near Kenora, c. 1950-53. (THE PRESBYTERIAN CHURCH IN CANADA ARCHIVES),
[HTTPS://WWW.THESTAR.COM/NEWS/INSIGHT/2013/07/21/MANY_MORE_INDIAN_RESIDENTIAL SCHOOL_STORIES_TO_BE_HEARD.HTML](https://www.thestar.com/news/insight/2013/07/21/MANY_MORE_INDIAN_RESIDENTIAL SCHOOL_STORIES_TO_BE_HEARD.HTML)



Robert Houle *Sandy Bay Residential School Series* 2009 Oilstick on paper / photo Cedric Bomford <https://canadianart.ca/reviews/robert-houle/>

Overview

1. WWII and Post War Realities
2. Resistance
3. Renewal



Veterans and Leaders

Above: Wilmer Najiwon; Gilbert Monture, Francis Pegahmagabow
Andy Paull

CANADA: WWII and Post War Realities

1. Growing First Nations Population
2. Joint Parliamentary Committee, 1946-48, revision of Indian Act
3. 1947, Citizenship Act
4. 1950, Indian Affairs as part of Citizenship and Immigration
5. 1951 Revision to Indian Act

CANADA: Making Piecemeal Changes

Integrating schooling rather than residential schools where possible.

Right to vote, 1960

Welfare of Reserves, 1960s

Sixties Scoop – fostering/adoption out.



“Urban aboriginal”

Founded 1962



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OF INDIAN FRIENDSHIP CENTRES**
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TORONTO, ONTARIO M5A 1E8

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THE NCCT

Variety of programs today:

Aboriginal Circle of Life Services Program

Cultural Program

Toronto Native Community History Program
(Getekindaswingamig)

•Great Indian Bus Tour of Toronto.

Hawthorn-Tremblay Report, 1966

“Citizens Plus”

1967 Centennial Celebration

1968 Pierre Trudeau and his Liberals are elected

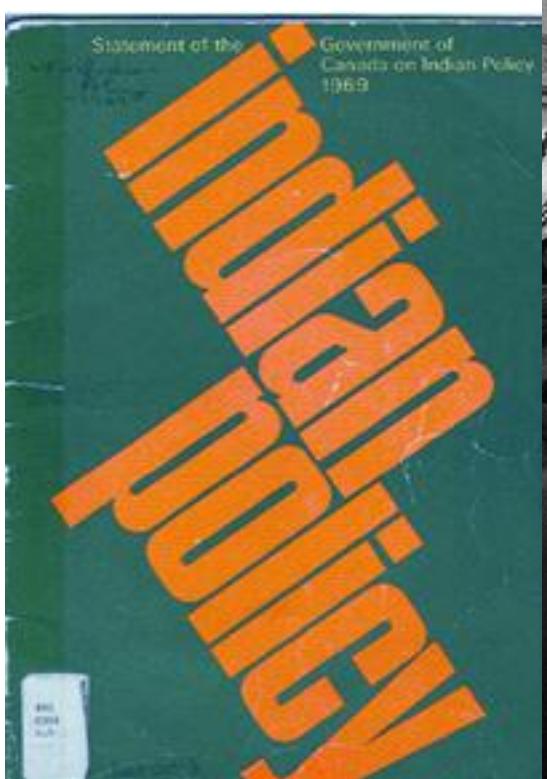
Jean Chretien as Minister of Indian Affairs

JC sets up to amend the Indian Act with “Choosing a Path”

May 1969, JC meets with Regional Chiefs in Ottawa

June 1969 White Paper is released

1970s – Red Power



Resistance

1. National Indian Brotherhood (1961-1982)

Union of Ontario Indians (Anishinaabek Nation)

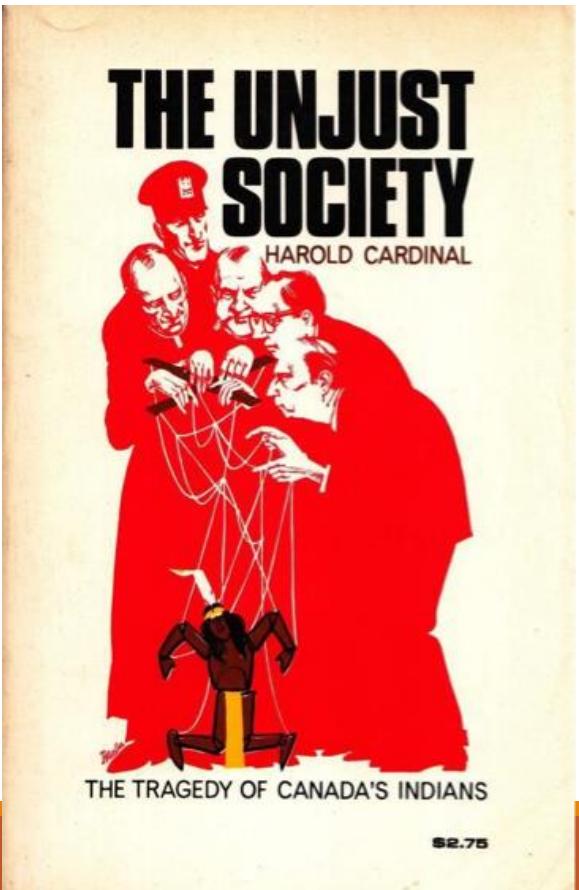
2. Assembly of First Nations

3. American Indian Movement (1968-



Harold Cardinal

1945-2005

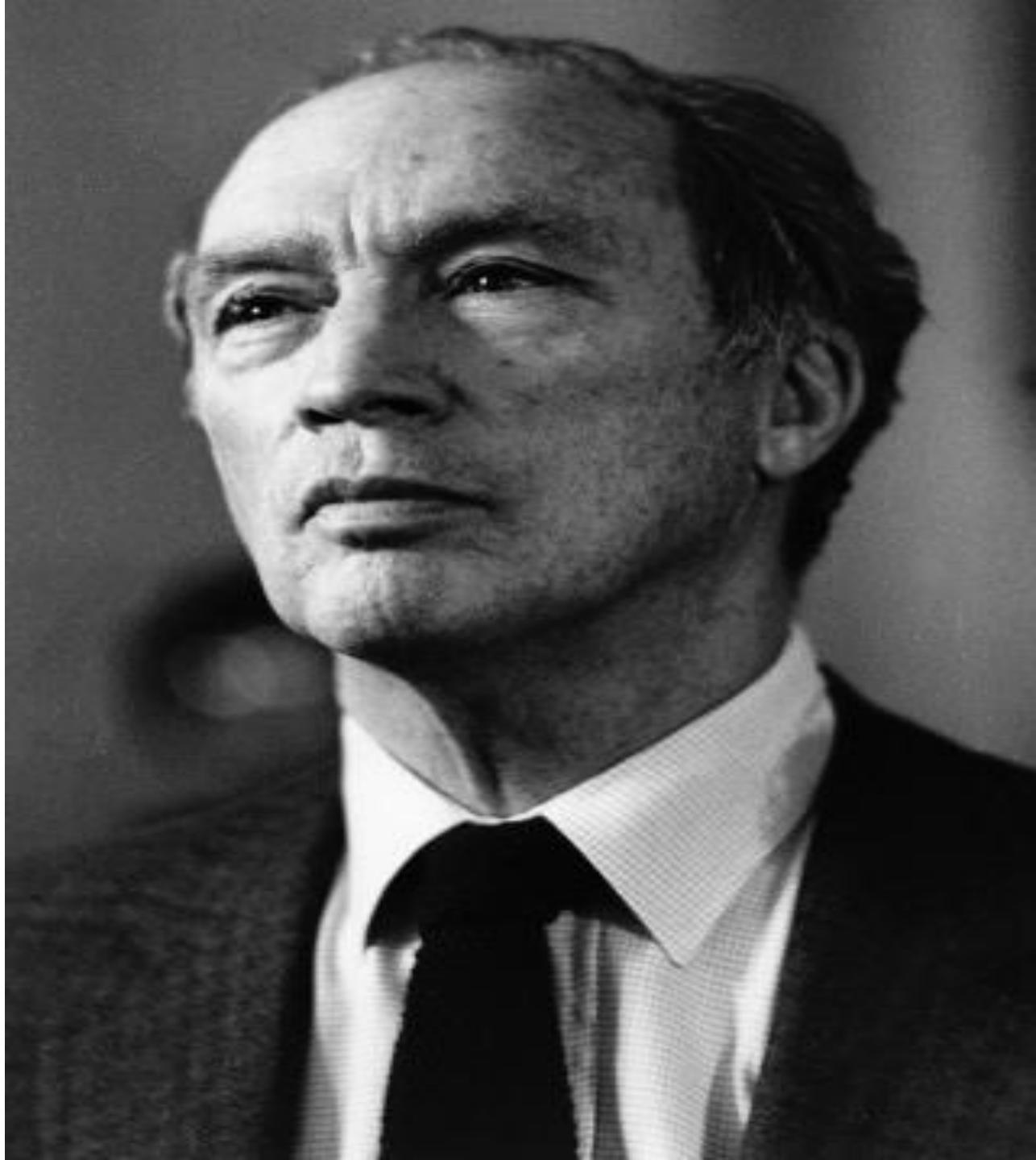


Aboriginal Peoples Protest

- First Nations protests were held across the country. Many provincial leaders were against the White Paper as well, citing lack of resources to implement it.
- The White Paper was viewed as another attempt at acculturation. The Nations were concerned that they would lose their cultural sovereignty, and ultimately, their land
- The White Paper was an impetus for organizing First Nations

The White Paper Is Withdrawn

- Trudeau, in a famous statement, claimed that native rights could not be recognized because “no society can be built on historical might-have-beens.”
- He insisted the government would not force the policy on anyone. Responding to the Red Paper, Trudeau said “We’ll keep them in the ghetto as long as they want.”
- In 1970, the White Paper was officially withdrawn but many natives and scholars consider the spirit of the White Paper to be alive and well.



1973 Calder Decision

Frank Calder, 1915-2006 BC MLA



Calder v British Columbia

At trial and appeal, Aboriginal title must have been extinguished at Confederation.

At Supreme Court, no, it was not.

Comprehensive Land Claims policy

The Comprehensive Land Claims policy is a federal policy that was introduced in 1973 as a political process to resolve the matter of all outstanding unceded First Nations' land in Canada. A land claim is not about recognizing Indigenous title, it is about establishing Canada's claim to Indigenous land.

http://www.idlenomore.ca/turn_the_tables

Woodland Cultural Centre



© Canada-Photos.com

Ojibwe Cultural Foundation



Indian Control of Indian Education

"We want education to provide the setting in which our children can develop the fundamental attitudes and values which have an honoured place in Indian tradition and culture." National Indian Brotherhood, *Indian Control of Indian Education*, 1972, p.2

“The major contentious issue is that the education of Indians in federal and band-operated school systems is funded at a level below that of Indians attending provincial schools. Historically, federal funding for the education of Indians within provincial systems, by reason of the contractual nature of the tuition agreements, has taken precedence over that of federal and band-operated schools. More recently, the federal fiscal restraint programs has exacerbated this disparity with the result that Indian education authorities have become very frustrated. They are now operating in a much more challenging environment with fewer human and financial resources than their provincial counterparts. This discrimination is particularly galling to Indians who see the funding levels for federal and band-operated schools receiving secondary consideration and being subject to prior demands of tuition payments to provincial schools. As you can appreciate this situation is morally and politically in-defensible.”

—Letter from the Hon. John Munro, Minister of Indian Affairs and Northern Development, to the Hon. Herb Gray, President of the Treasury Board of Canada, 6 April 1984.

Speaking Out

Phil Fontaine, former head of the Manitoba Chiefs.

Oct. 30, 1990 interview with Barbara Frum

<http://www.cbc.ca/archives/entry/phil-fontaines-shocking-testimony-of-sexual-abuse>



Royal Commission on Aboriginal Peoples, 1996



©MUSÉE McCORD MUSEUM

Serge Chapleau, 1996, 20th century, Graphite on paper
43.2 x 35.6 cm, McCord Musuem, M998.51.130

First Apology

1998 "Statement of Reconciliation"
delivered by then-Indian Affairs minister Jane Stewart,
took place in a conference room, not Parliament.

The Apology, June 11 2008, in Parliament



Courts as sites of Resistance

Noted cases especially around fishing

- *R v Sparrow*, [1990] 1 S.C.R. 1075

Spearfishing, land claims cases

Robinson Huron/Robinson Superior.



Idle No More Protest Movement



