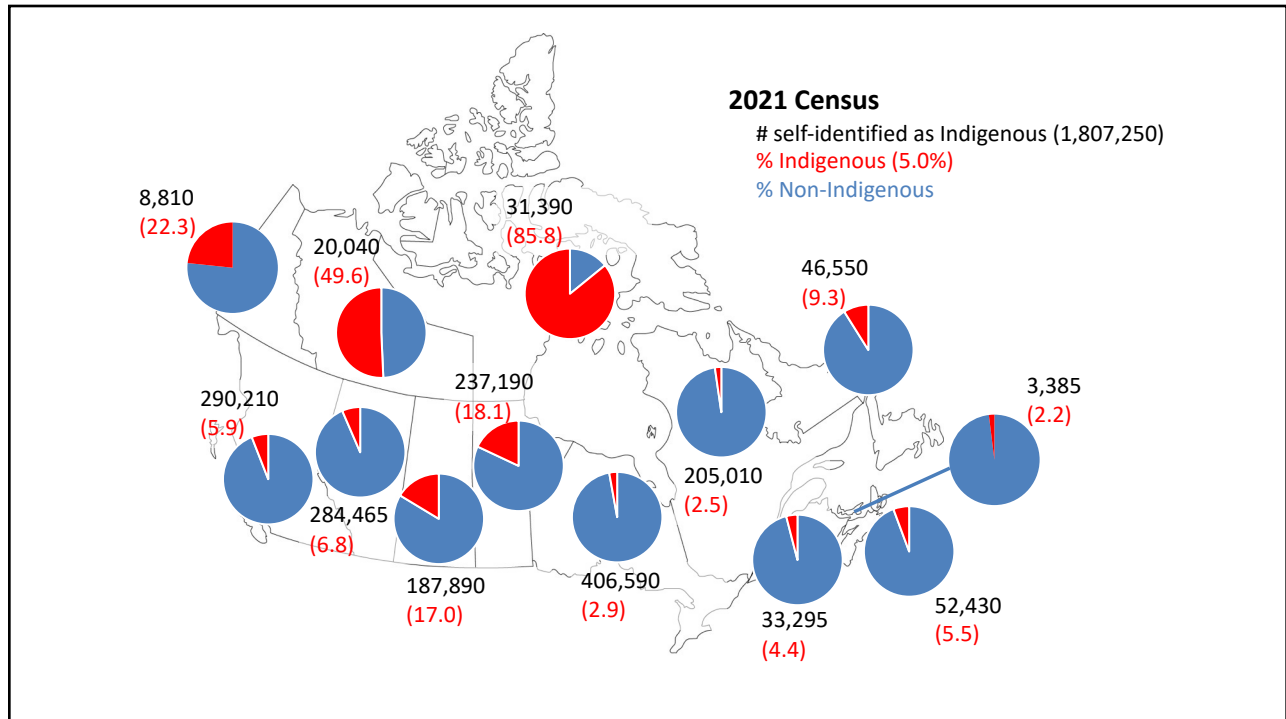


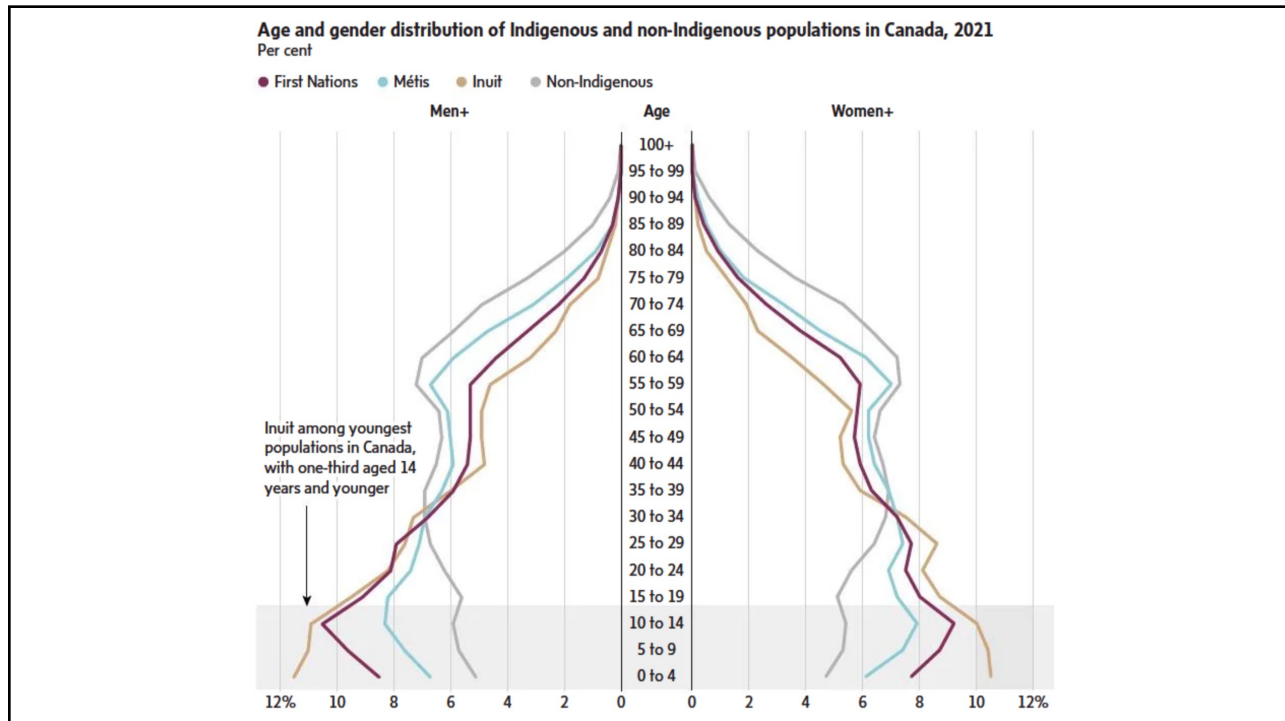
Indigenous peoples in Canada



3



4



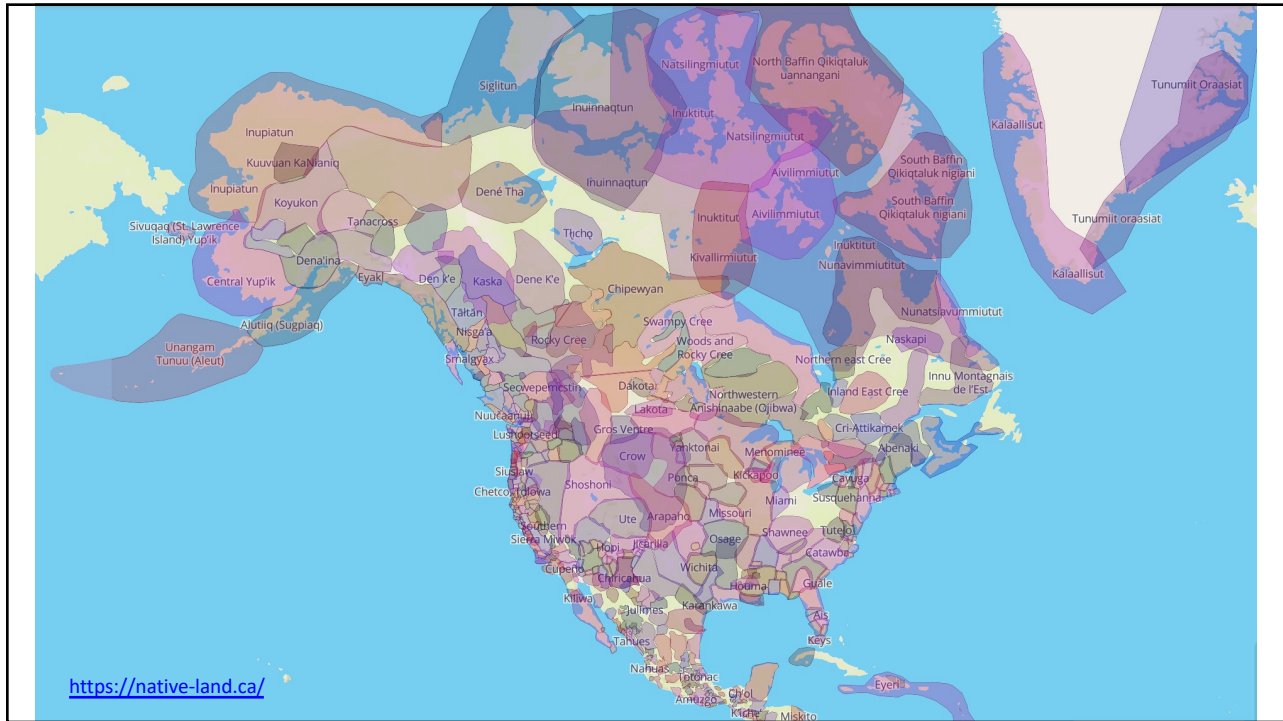
5

Colonization

Defined as the act of political, physical and intellectual occupation of space by the (often forceful) displacement of Indigenous populations, giving rise to settler-colonialism, colonial and neo-colonial relations, and coloniality.

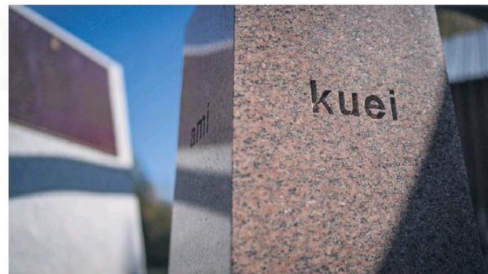
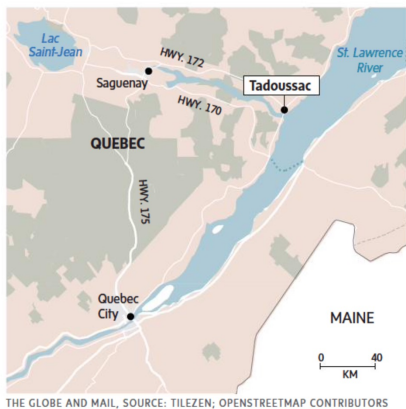
<https://www.yorku.ca/edu/unleading/systems-of-oppression/coloniality-and-settler-colonialism/>

6



7

Québec, 1603: The Great Alliance



8



1613: “We will not be like Father and Son, but like Brothers. [Our treaties] symbolize two paths or two vessels, travelling down the same river together. One, a birchbark canoe, will be for the Indian People, their laws, their customs, and their ways. The other, a ship, will be for the white people and their laws, their customs, and their ways. We shall each travel the river together, side by side, but in our own boat. Neither of us will make compulsory laws nor interfere in the internal affairs of the other. **Neither of us will try to steer the other’s vessel.**”



Philip William (Filips Willem),
Prince of Orange (1584 – 1618)

9

Hudson’s Bay Company, 1670

Two centuries before Confederation, a pair of resourceful French traders, Pierre-Esprit Radisson and Médard Chouart, Sieur des Groseilliers, discovered a wealth of fur in the interior of the continent, accessible through the great inland sea of Hudson Bay. After gaining the interest of Prince Rupert, cousin of King Charles II of England, the first ships set sail from England in 1668. On May 2, 1670, the Royal Charter granted exclusive trading rights of the Hudson Bay watershed to “the Governor and Company of Adventurers of England trading into Hudson Bay.”

<http://www.hbcheritage.ca/history/company-stories/a-brief-history-of-hbc>



10

1759-60: La Conquête



Montcalm



Wolfe

11

Royal Proclamation, 1763

George III, King of Great Britain and Ireland

And whereas it is just and reasonable, and essential to Our Interest and the Security of Our Colonies, that the several Nations or Tribes of Indians, with whom We are connected, and who live under Our Protection, should not be molested or disturbed in the Possession of such Parts of Our Dominions and Territories as, not having been ceded to, or purchased by Us, are reserved to them, or any of them, as their Hunting Grounds. . . .



12

Settler-Colonialism

Defined as systems and practices that “seek to impose the will of one people on another and to use the resources of the imposed people for the benefit of the imposer”.

Can operate within political, sociological, cultural values and systems of a place even after occupation by colonizers has ended.

Settler-Colonialism is when outsiders come to land inhabited by Indigenous peoples and claim it as their own.

<https://www.yorku.ca/edu/unlearning/systems-of-oppression/coloniality-and-settler-colonialism/>

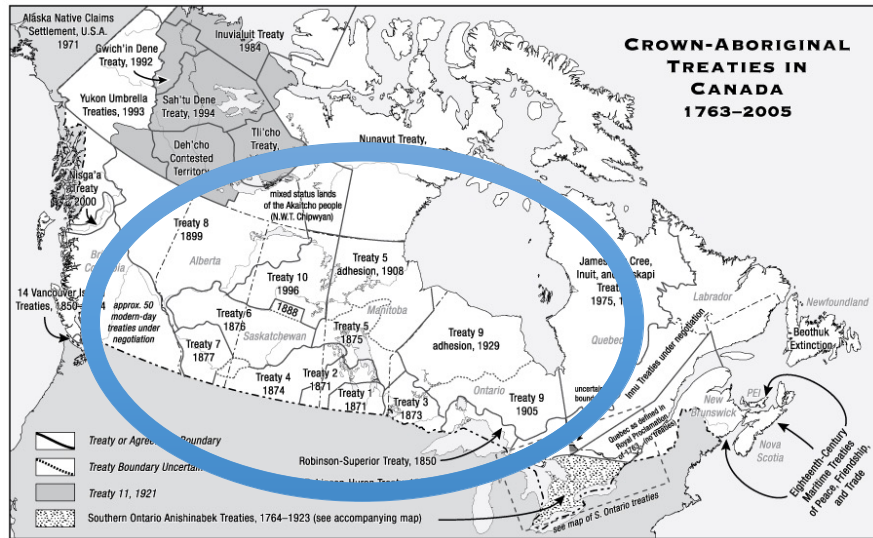
13

Canadian Confederation – 1867



14

The Numbered Treaties



15

Indian Act (1876)

- Defines who is and who is not recognized as a “Status Indian”
- Outlines rules for governing Indian Reserves
- Indians considered minors in law
- Indians need permission to leave reserve or return

Previous policies enacted under the Indian Act:

- Gender discrimination
- Residential school system
- Bans on religious ceremonies
- Restrictions on education, access to counsel
- “Informed” consent purvue of Indian Agent

16

“...[I]f anything is to be done with the Indian, we must catch him very young. The children must be kept constantly within the circle of civilized conditions.”

Nicholas Flood Davin, “Report on Industrial Schools for Indians and Half-Breeds,” 1879

“I want to get rid of the Indian problem. I do not think as a matter of fact, that the country ought to continuously protect a class of people who are able to stand alone... Our objective 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.”

Duncan Campbell Scott, Deputy Minister of Indian Affairs in Canada, testimony in 1920

17

Indian Residential Schools (IRS)



- In 1884, amendments to the *Indian Act, 1876* were adopted and provided for the creation of IRS
- IRS was predominately funded by the Government of Canada and operated by Roman Catholic, Anglican, Methodist, Presbyterian and United churches
- In 1920, amendments to the Indian Act make it mandatory for every Indian child (7-16 years) to attend IRS
- In 1933, legal guardianship of the Indian children attending IRS was assumed by the principals of those schools, upon the forcible surrender of legal custody by parents

<https://www.anishinabek.ca/wp-content/uploads/2016/07/An-Overview-of-the-IRS-System-Booklet.pdf>

18

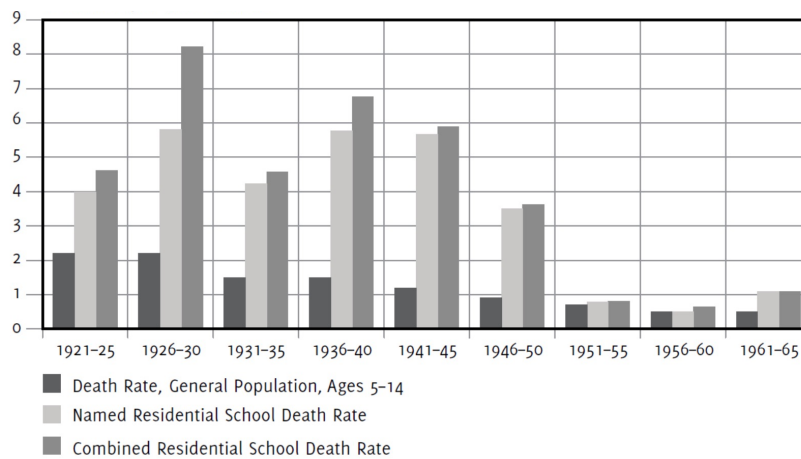
IRS (1876-1996)



The Truth and Reconciliation Commission of Canada. Accessed at www.trc.ca.

19

Comparable death rates (/1,000, 1921-1965)



Fraser, Vital Statistics and Health, Table B35-50, <http://www.statcan.gc.ca/pub/11-516-x/section-b/4147437-eng.htm>; Rosenthal, "Statistical Analysis of Deaths," 13.

20

Coloniality

Refers to the control and management of knowledge by the *universals* of Western modernity, Eurocentrism and global capitalism. As such, Eurocentric knowledge and practices are deemed neutral, universal and apolitical, and have led to the erasure of entire knowledge systems.

<https://www.yorku.ca/edu/unleading/systems-of-oppression/coloniality-and-settler-colonialism/>

21

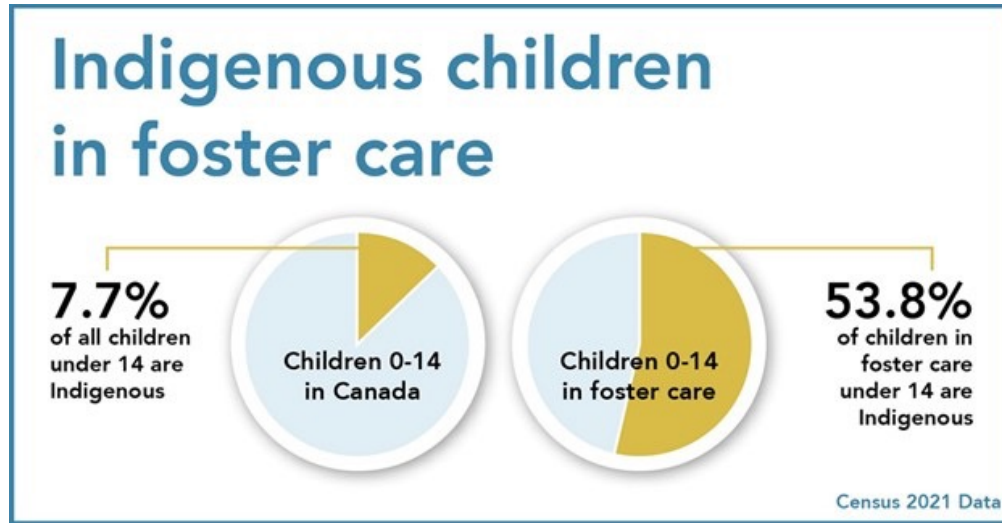
First Nations children in care (1960s to present)

- Starting in the 1960s, under funding transfer agreements, First Nations children were increasingly placed in foster care under provincial jurisdiction
- Most children were taken from their home communities, and raised away from their cultures, their languages and their extended families
- This is known as the *60s scoop*; many never re-connected
- The traumas of disconnection bear many similarities to those of the residential schools

Royal Commission on Aboriginal Peoples, 1996 [3]

22

Indigenous children in care continues ...



<https://www.sac-isc.gc.ca/eng/1541187352297/1541187392851>

23

Indigenous children in care continues ...

Sask. child care system saw spike in deaths during 2019, most of them Indigenous: advocate's report



34 deaths recorded in 2019; 29 of them were First Nations or Métis

Creeden Martell - CBC News - Posted: May 01, 2020 4:39 PM CT | Last Updated: May 1, 2020



- 34 deaths, 29 of whom were First Nations or Métis
- 5-year average is 21 deaths/year
- In 2019, 11 were <= 5 years
- Some included “unsafe sleeping practices,” suicide, self-harm
- Two were recorded as homicide

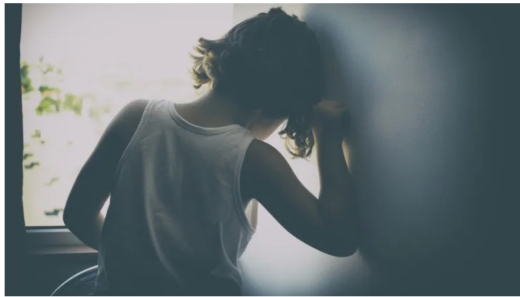
https://www.cbc.ca/news/canada/saskatchewan/childrens-advocate-report-2019-1.5553112#:~:text=Sask._child%20care%20system%20saw%20spike%20in%20deaths%20during%202019%2C%20most,is%2021%20deaths%20per%20year

24

4 in 5 people who died last year while receiving child welfare in Alberta were Indigenous

49 children, youth, young adults died in 2021-22 — 39 of whom were Indigenous

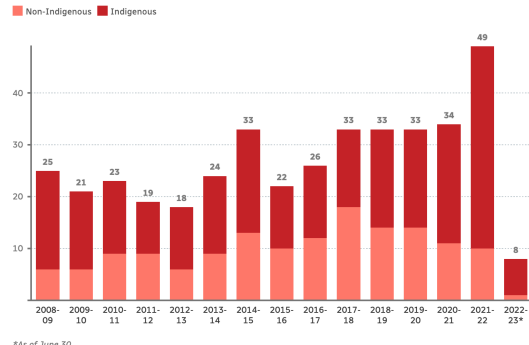
Nicholas Frew · CBC News · Posted: Aug 09, 2022 6:00 AM MT | Last Updated: August 9



Thirty-nine of the children, youth and young adults who died while receiving child intervention services in 2021-22 were Indigenous — the most since at least 2008-09, and an increase of 16 deaths from the previous year. (Costea Andrea M/Shutterstock)

Deaths of Indigenous children, youth, young adults receiving child welfare

The stacked column chart breaks down the number of Indigenous and non-Indigenous children, youth and young adults who died while receiving child intervention services per year.



<https://www.cbc.ca/news/canada/edmonton/alberta-child-intervention-services-deaths-data-1.6540218>

25

Indigenous people in prison

Indigenous adults and youth

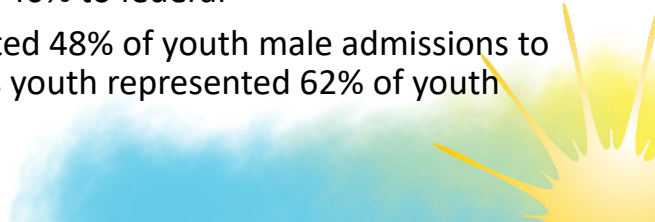
- A disproportionate number in provincial, territorial and federal custody, and this proportion is increasing.
- In 2020/2021 Indigenous adults accounted for about one-third of all adult admissions to provincial/territorial (31%) and federal (33%) custody, while representing approximately 5% of the Canadian adult population
- Indigenous youth accounted for one-half of youth admissions to custody, while representing about 8% of the youth population

26

Indigenous people in prison

Indigenous women

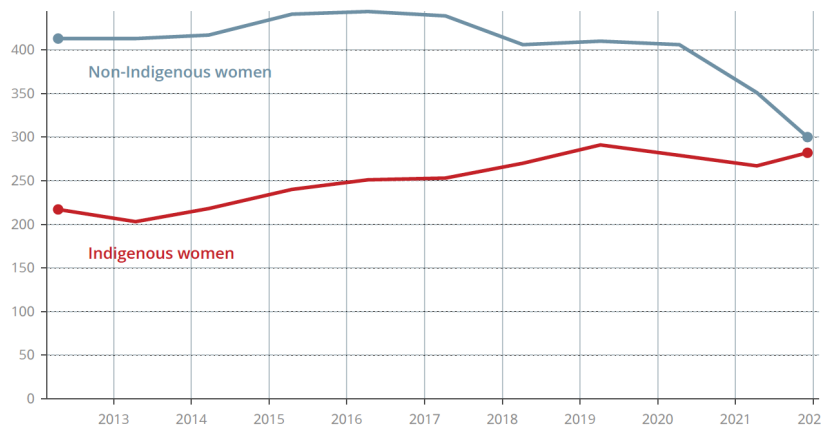
- There is an even greater overrepresentation of Indigenous women in custody admissions compared with Indigenous men
- In 2020/2021, Indigenous men represented 30% of male admissions to provincial/territorial custody and 32% to federal custody, while Indigenous women represented 42% of female custody admissions to provincial/territorial custody and 40% to federal
- Male Indigenous youth represented 48% of youth male admissions to custody, while female Indigenous youth represented 62% of youth female admissions



27

Milestone: Indigenous women 50% of federal prison population

Federally sentenced women incarcerated since 2012



<https://www.theglobeandmail.com/canada/article-half-of-all-women-inmates-are-indigenous/#:~:text=Indigenous%20women%20now%20account%20for,women%20and%20298%20Indigenous%20women>

28

Inequities in incarceration – outcome gaps

Indigenous people are:

- Routinely classified as higher risk
- Released later in their sentence
- Over-represented in segregation and maximum security
- Disproportionately involved in force interventions and self-injury in prison

<https://www150.statcan.gc.ca/n1/daily-quotidien/220420/dq220420c-eng.htm>; and
https://www.nccih.ca/430/Aboriginal_Peoples_and_Historic_Trauma.nccah

29

Reconciliation

30

TRC Calls to Action – December 2015



“We will, in partnership with Indigenous communities, the provinces, territories, and other vital partners, fully implement the Calls to Action of the Truth and Reconciliation Commission, starting with the implementation of the United Nations Declaration on the Rights of Indigenous Peoples.”

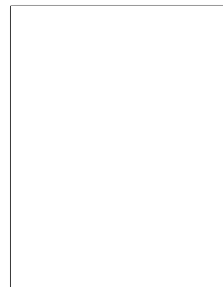
PM Trudeau

31

Truth and Reconciliation Commission

94 Calls to Action:

- Child welfare
- Education
- Language and culture
- **Health (18-24)**
- Justice
- **Reconciliation (43-94)**



32

Kamloops Residential School

- Established in 1890
- Operated by the Catholic Church until 1969
- Once the largest residential school in Canada, with its enrolment peaking at 500 in the 1950s
- Federal government continued operating it as a day school until it closed in 1978



"... the object which the Government has ... in carrying on the industrial-schools, which is to civilize the Indians, to make them good, useful and law-abiding members of society."

Carion, A.M. (1896)

33

The first discovery of many ...

'This is heavy truth': Tk'emlúps te Secwépemc chief says more to be done to identify unmarked graves



Ground-penetrating radar specialist identifies 200 potential burial sites, says more land still to be surveyed

Angela Sterritt, Courtney Dickson · CBC News · Posted: Jul 15, 2021 1:00 AM PT | Last Updated: July 15



<https://www.cbc.ca/news/canada/british-columbia/kamloops-residential-school-findings-1.6084185>

34

Confirmed/suspected graves (as of Sep 26, 2023)

Location	Institution	# of graves	Date
Battleford, SK	Battleford Industrial School	74 confirmed	1974
Fort Providence, NWT	Sacred Heart Mission School	298	1992-1994
High River, AB	Dunbow Industrial School	34 confirmed	1996
Saddle Lake Cree Nation, AB	Blue Quills Indian Residential School	19 confirmed + more suspected	2004; April 18, 2023
Regina, SK	Regina Indian Industrial School	35-40	2012
Lestock/Muskowekwan First Nation, SK	Muscowequan Indian Residential School	19 confirmed + 10-15 suspected	1982; 2018-2019
Kamloops, BC	Kamloops Indian Residential School	200	May 28, 2021
Brandon, MB	Brandon Indian Residential School	104	June 4, 2021
Marieval, SK	Catholic church cemetery near Marieval Indian Residential School	751	June 24, 2021
Cranbrook / Ktunaxa First Nation, BC	St. Eugene Hospital near Kootenay Island Residential School	182	June 30, 2021

Plus another 17 sites with 1000+ suspected graves

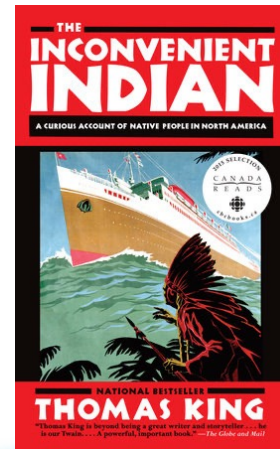
https://en.wikipedia.org/wiki/Canadian_Indian_residential_school_gravesites

35

Thomas King: The Inconvenient Indian (2012)

“Instead of trying to kill the Indian to save the child, North America might have gone into partnership with the various nations, and, together, they could have come up with an education plan that would have complemented native cultures and, perhaps, even enriched White culture at the same time.”

“Instead, North America decided that Native education had to be narrowly focused on White values, decided that Native values, ceremonies, and languages were inferior and had no value or place in a contemporary curriculum. This was the first abuse of the residential school system.”



36