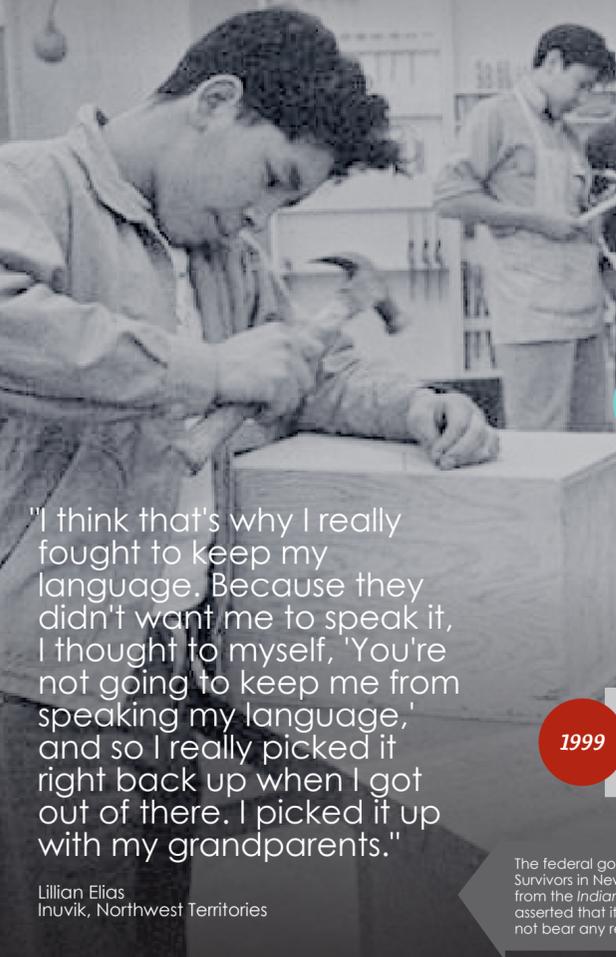


Indian Residential School System Timeline

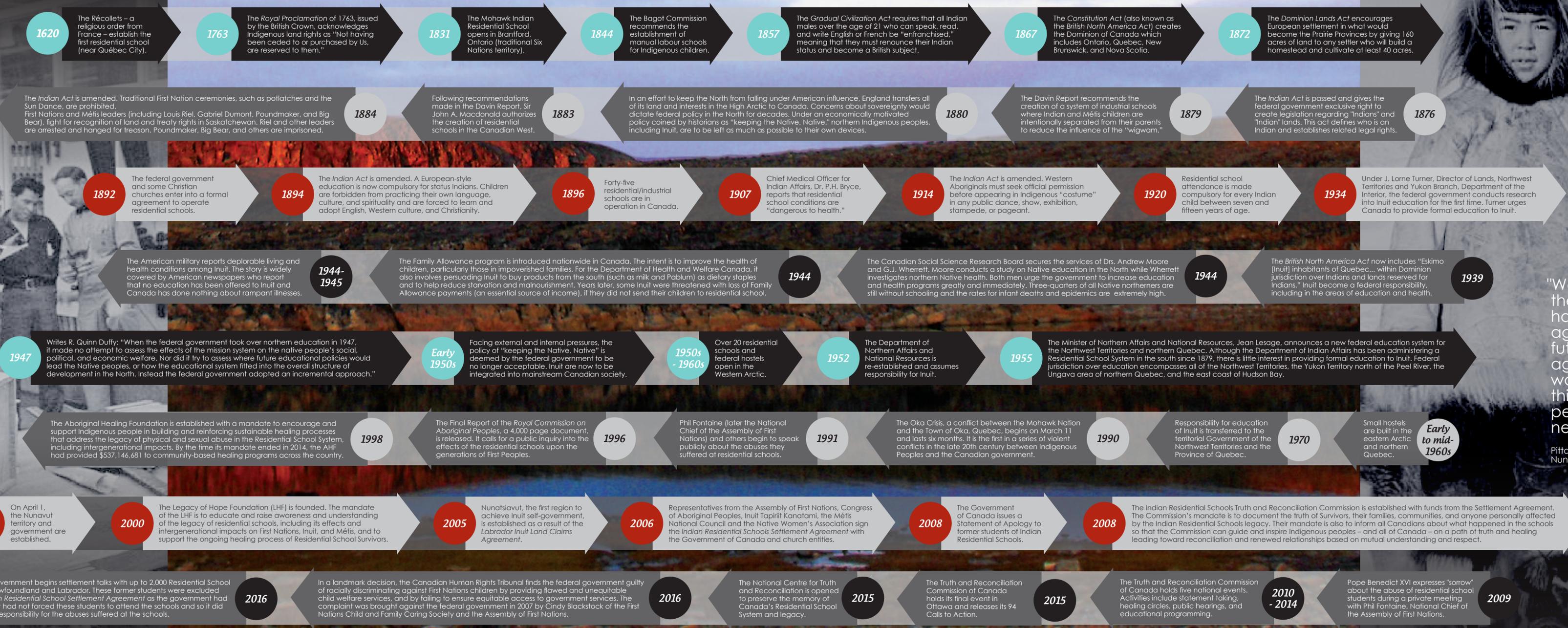
Legacy of Hope Foundation
www.legacyofhope.ca
December 2015



"I think that's why I really fought to keep my language. Because they didn't want me to speak it, I thought to myself, 'You're not going to keep me from speaking my language,' and so I really picked it right back up when I got out of there. I picked it up with my grandparents."

Lillian Elias
Inuvik, Northwest Territories

Image on left: Woodworking shop at Sir John Franklin School - instructor Dusty Miller, right, explains equipment to Dog Rib Indian students Noel Drybones, and Isador Washie. Fort Rae, N.W.T. December 1959. Credit: G. Lunney / Library and Archives Canada / PA-166320



1620 The Récollets – a religious order from France – establish the first residential school (near Québec City).

1763 The Royal Proclamation of 1763, issued by the British Crown, acknowledges Indigenous land rights as "Not having been ceded to or purchased by Us, are reserved to them."

1831 The Mohawk Indian Residential School opens in Brantford, Ontario (traditional Six Nations territory).

1844 The Bagot Commission recommends the establishment of manual labour schools for Indigenous children.

1857 The Gradual Civilization Act requires that all Indian males over the age of 21 who can speak, read, and write English or French be "enfranchised," meaning that they must renounce their Indian status and become a British subject.

1867 The Constitution Act (also known as the British North America Act) creates the Dominion of Canada which includes Ontario, Quebec, New Brunswick, and Nova Scotia.

1872 The Dominion Lands Act encourages European settlement in what would become the Prairie Provinces by giving 160 acres of land to any settler who will build a homestead and cultivate at least 40 acres.

1884 The Indian Act is amended. Traditional First Nation ceremonies, such as potlaches and the Sun Dance, are prohibited. First Nations and Métis leaders (including Louis Riel, Gabriel Dumont, Poundmaker, and Big Bear), fight for recognition of land and treaty rights in Saskatchewan. Riel and other leaders are arrested and hanged for treason. Poundmaker, Big Bear, and others are imprisoned.

1883 Following recommendations made in the Davin Report, Sir John A. Macdonald authorizes the creation of residential schools in the Canadian West.

1880 In an effort to keep the North from falling under American influence, England transfers all of its land and interests in the High Arctic to Canada. Concerns about sovereignty would dictate federal policy in the North for decades. Under an economically motivated policy coined by historians as "keeping the Native, Native," northern Indigenous peoples, including Inuit, are to be left as much as possible to their own devices.

1879 The Davin Report recommends the creation of a system of industrial schools where Indian and Métis children are intentionally separated from their parents to reduce the influence of the "wigwam."

1876 The Indian Act is passed and gives the federal government exclusive right to create legislation regarding "Indians" and "Indian" lands. This act defines who is an Indian and establishes related legal rights.

1892 The federal government and some Christian churches enter into a formal agreement to operate residential schools.

1894 The Indian Act is amended. A European-style education is now compulsory for status Indians. Children are forbidden from practicing their own language, culture, and spirituality and are forced to learn and adopt English, Western culture, and Christianity.

1896 Forty-five residential/industrial schools are in operation in Canada.

1907 Chief Medical Officer for Indian Affairs, Dr. P.H. Bryce, reports that residential school conditions are "dangerous to health."

1914 The Indian Act is amended. Western Aboriginals must seek official permission before appearing in Indigenous "costume" in any public dance, show, exhibition, stampede, or pageant.

1920 Residential school attendance is made compulsory for every Indian child between seven and fifteen years of age.

1934 Under J. Lorne Turner, Director of Lands, Northwest Territories and Yukon Branch, Department of the Interior, the federal government conducts research into Inuit education for the first time. Turner urges Canada to provide formal education to Inuit.

1944-1945 The American military reports deplorable living and health conditions among Inuit. The story is widely covered by American newspapers who report that no education has been offered to Inuit and Canada has done nothing about rampant illnesses.

1944 The Family Allowance program is introduced nationwide in Canada. The intent is to improve the health of children, particularly those in impoverished families. For the Department of Health and Welfare Canada, it also involves persuading Inuit to buy products from the south (such as milk and Pabulum) as dietary staples and to help reduce starvation and malnourishment. Years later, some Inuit were threatened with loss of Family Allowance payments (an essential source of income), if they did not send their children to residential school.

1944 The Canadian Social Science Research Board secures the services of Drs. Andrew Moore and G.J. Wherrett. Moore conducts a study on Native education in the North while Wherrett investigates northern Native health. Both men urge the government to increase education and health programs greatly and immediately. Three-quarters of all Native northerners are still without schooling and the rates for infant deaths and epidemics are extremely high.

1939 The British North America Act now includes "Eskimo [Inuit] inhabitants of Quebec... within Dominion jurisdiction over Indians and lands reserved for Indians." Inuit become a federal responsibility, including in the areas of education and health.

1947 Writes R. Quinn Duffy: "When the federal government took over northern education in 1947, it made no attempt to assess the effects of the mission system on the native people's social, political, and economic welfare. Nor did it try to assess where future educational policies would lead the Native peoples, or how the educational system fitted into the overall structure of development in the North. Instead the federal government adopted an incremental approach."

Early 1950s Facing external and internal pressures, the policy of "keeping the Native, Native" is deemed by the federal government to be no longer acceptable. Inuit are now to be integrated into mainstream Canadian society.

1950s - 1960s Over 20 residential schools and federal hostels open in the Western Arctic.

1952 The Department of Northern Affairs and National Resources is re-established and assumes responsibility for Inuit.

1955 The Minister of Northern Affairs and National Resources, Jean Lesage, announces a new federal education system for the Northwest Territories and northern Quebec. Although the Department of Indian Affairs has been administering a Residential School System in the south since 1879, there is little interest in providing formal education to Inuit. Federal jurisdiction over education encompasses all of the Northwest Territories, the Yukon Territory north of the Peel River, the Ungava area of northern Quebec, and the east coast of Hudson Bay.

1998 The Aboriginal Healing Foundation is established with a mandate to encourage and support Indigenous people in building and reinforcing sustainable healing processes that address the legacy of physical and sexual abuse in the Residential School System, including intergenerational impacts. By the time its mandate ended in 2014, the AHF had provided \$537,146,681 to community-based healing programs across the country.

1996 The Final Report of the Royal Commission on Aboriginal Peoples, a 4,000 page document, is released. It calls for a public inquiry into the effects of the residential schools upon the generations of First Peoples.

1991 Phil Fontaine (later the National Chief of the Assembly of First Nations) and others begin to speak publicly about the abuses they suffered at residential schools.

1990 The Oka Crisis, a conflict between the Mohawk Nation and the Town of Oka, Quebec, begins on March 11 and lasts six months. It is the first in a series of violent conflicts in the late 20th century between Indigenous Peoples and the Canadian government.

1970 Responsibility for education of Inuit is transferred to the territorial Government of the Northwest Territories and the Province of Quebec.

Early to mid-1960s Small hostels are built in the eastern Arctic and northern Quebec.

1999 On April 1, the Nunavut territory and government are established.

2000 The Legacy of Hope Foundation (LHF) is founded. The mandate of the LHF is to educate and raise awareness and understanding of the legacy of residential schools, including its effects and intergenerational impacts on First Nations, Inuit, and Métis, and to support the ongoing healing process of Residential School Survivors.

2005 Nunatsiavut, the first region to achieve Inuit self-government, is established as a result of the Labrador Inuit Land Claims Agreement.

2006 Representatives from the Assembly of First Nations, Congress of Aboriginal Peoples, Inuit Tapiriit Kanatami, the Métis National Council and the Native Women's Association sign the Indian Residential Schools Settlement Agreement with the Government of Canada and church entities.

2008 The Government of Canada issues a Statement of Apology to former students of Indian Residential Schools.

2008 The Indian Residential Schools Truth and Reconciliation Commission is established with funds from the Settlement Agreement. The Commission's mandate is to document the truth of Survivors, their families, communities, and anyone personally affected by the Indian Residential Schools legacy. Their mandate is also to inform all Canadians about what happened in the schools so that the Commission can guide and inspire Indigenous peoples – and all of Canada – on a path of truth and healing leading toward reconciliation and renewed relationships based on mutual understanding and respect.

2016 The federal government begins settlement talks with up to 2,000 Residential School Survivors in Newfoundland and Labrador. These former students were excluded from the Indian Residential School Settlement Agreement as the government had asserted that it had not forced these students to attend the schools and so it did not bear any responsibility for the abuses suffered at the schools.

2016 In a landmark decision, the Canadian Human Rights Tribunal finds the federal government guilty of racially discriminating against First Nations children by providing flawed and inequitable child welfare services, and by failing to ensure equitable access to government services. The complaint was brought against the federal government in 2007 by Cindy Blackstock of the First Nations Child and Family Caring Society and the Assembly of First Nations.

2015 The National Centre for Truth and Reconciliation is opened to preserve the memory of Canada's Residential School System and legacy.

2015 The Truth and Reconciliation Commission of Canada holds its final event in Ottawa and releases its 94 Calls to Action.

2015 The Truth and Reconciliation Commission of Canada holds five national events. Activities include statement taking, healing circles, public hearings, and educational programming.

2010 - 2014 Pope Benedict XVI expresses "sorrow" about the abuse of residential school students during a private meeting with Phil Fontaine, National Chief of the Assembly of First Nations.

2009



"We want to make sure that these kinds of things never happen to young people again, little children, in the future. We don't hold grudges against those people, but we want to make sure that these things never happen to young people again, little children, never again. Never!"

Pitta Imiaq Nunavut

Centre image: Nunavut landscape (2008). Photograph by Marius Tungilik

Image on right: Two Inuit Children Stand in Front of Snowhouse. Coppermine, N.W.T., [Kugluktuk (formerly Coppermine), Nunavut], 1949-50. Richard Harrington / Library and Archives Canada / PA-146450