

BLM 1.2 - Significant Event Descriptions

Please see pp. 4-6 for copies of descriptions without references (in order to allow students to form their own opinions without being influenced by sources noted)

Apology for the Inuit High Arctic Relocation, August 18, 2010, Inukjuak, Nunavik

In 2010, The Government of Canada offered an apology to Inuit for the relocation of families from Inukjuak and Pond Inlet to Grise Fiord and Resolute Bay during the 1950s, expressing their deepest sorrow for the extreme hardship and suffering caused by the relocation. The families were separated from their home communities and extended families by more than a thousand kilometres. They were not provided with adequate shelter and supplies. They were not properly informed of how far away and how different from Inukjuak their new homes would be, and they were not aware that they would be separated into two communities once they arrived in the High Arctic. Moreover, the Government failed to act on its promise to return anyone that did not wish to stay in the High Arctic to their old homes.

Speaking Notes for The Honourable John Duncan, PC, MP, Minister of Indian Affairs and Northern Development and Federal Interlocutor for Métis and Non-Status Indians, **Aboriginal Affairs and Northern Development Canada**
<https://www.aadnc-aandc.gc.ca/eng/1100100016115/1100100016116>. 2010. July 12, 2015.

Sixties Scoop

A term that refers to the mass removal of First Nation and Métis children from their families into the child welfare system, in most cases without the consent of their families or bands. From the 1960s to the 1980s, thousands of children were taken from their homes by child-welfare services and placed with non-First Nation and Métis families, some in the United States. Many consider the adoptions as an extension of residential schools, which aimed to “take the Indian out of the child.” It has been estimated that 16,000 First Nation and Métis children were a part of the Sixties Scoop, who as a result, experienced a loss of cultural identity, their families, histories, and status.

Sixties Scoop, Chiefs of Ontario <http://www.chiefs-of-ontario.org/node/373>. July 12, 2015.

Puxley, Chinta. Aboriginal adoptees sue Ottawa for loss of culture, trauma. The Canadian Press. Published Monday, Feb. 09, 2015 9:47PM EST. Last updated Monday, Feb. 09, 2015 9:49PM EST
<http://www.theglobeandmail.com/news/national/aboriginal-adoptees-sue-ottawa-for-loss-of-culture-trauma/article22886588/>. July 12, 2015.

The Canadian Charter of Rights and Freedoms, 1982

The most visible and recognized part of the Canadian Constitution, the Charter of Rights and Freedoms, guarantees the rights of individuals by enshrining those rights, and certain limits on them, in the highest law of the land. Since its enactment in 1982, the Charter has created a social and legal revolution in Canada, expanding the rights of minorities, transforming the nature of criminal investigations and prosecutions, and subjecting the will of Parliament and the legislatures to judicial scrutiny—an ongoing source of controversy.



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Foot, Richard. The Canadian Charter of Rights and Freedoms. Published 08/08/13. Last edited 04/13/15. <http://www.thecanadianencyclopedia.ca/en/article/canadian-charter-of-rights-and-freedoms/>. July 12, 2015.

James Bay Hydroelectric Project

In 1971, the government of Quebec attempted the development of a hydro-electric project which included river diversions, building of large dams and flooding vast areas of land. Despite the project's significant impact, no prior consultation with the Cree and Inuit in the area took place. In 1973, after protests from First Nation, Inuit and environmental groups, the courts forced the government of Quebec to negotiate an agreement with the Cree and Inuit. This resulted in The *James Bay and Northern Quebec Agreement* (JBNQA) and the *Northeastern Quebec Agreement* (NEQA), Canada's first modern land claim settlements, signed in 1975 and 1978.

Armstrong, J *et al.* *History Uncovered*. Toronto: Nelson, 2014

Canadian Geographic, Just the facts, James Bay. <http://www.canadiangeographic.ca/magazine/nd05/indepth/justthefacts.asp>. July 12, 2015.

First Nations granted the vote, 1960

Beginning in 1960, First Nations were no longer required to give up their treaty rights and renounce their status under the Indian Act in order to qualify for the vote.

Source: Human Rights in Canada: A Historical perspective
<http://www.chrc-ccdp.ca/en/timePortals/milestones/85mile.asp>

The formation of the Indian Brotherhood/Assembly of First Nations and response to the White Paper

In 1969, the federal government released the Statement of the Government of Canada on Indian Policy, otherwise known as the 1969 White Paper. It proposed the elimination of separate legal status for First Nation people in Canada and called for their assimilation into mainstream Canadian society. This sparked a dramatic increase in the scope and intensity of political organization and activism in Canada. Opposition to the government's proposals led to the creation of several new provincial associations and the transformation of some existing groups into active political organizations. Those organizations began to receive political recognition from governments. Activists like Harold Cardinal, the National Indian Brotherhood (which became the Assembly of First Nations) and various regional bodies gained sufficient political momentum to defeat the formal adoption of the White Paper in the early 1970s.

TONIO SADIK, NOEL DYCK, Aboriginal People: Political Organization and Activism, <http://www.thecanadianencyclopedia.ca/en/article/aboriginal-people-political-organization-and-activism/>. Last edited 05/22/15. July 12, 2015.

IAN A.L. GETTY. Harold Cardinal. <http://www.thecanadianencyclopedia.ca/en/article/harold-cardinal/>. Last edited 03/04/15. July 12, 2015.

1951 Amendments to the Indian Act



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Some changes to the Indian Act occurred in 1951. The Act maintained the federal government's power to define Indian status and band membership, instead of transferring this power to First Nations themselves. However, the new Act abandoned the criterion of "Indian blood" in favour of a system of registration with strong biases in favour of descent through the male line.

Band council authority was still limited. However, under the new Act, bands that reached "an advanced stage of development" could acquire additional powers, such as authority to tax local reserve property. The new Act also allowed the full participation of First Nation women in band democracy. (Note: At this point, male and female status or registered Indians could not vote)

The Indian Act: Historical Overview. <http://mapleleafweb.com/features/the-indian-act-historical-overview>. July 14, 2015.

Continuation of the Residential School System

Between 1831 and 1969, residential schools operated in Canada through arrangements between the Government of Canada and the Roman Catholic, Anglican, Methodist, United and Presbyterian churches. This partnership ended in 1969, with the Government of Canada taking over the management of residential schools and beginning to transfer control to Indian bands. The last federally-run residential school, Gordon Indian Residential School in Punnichy, Saskatchewan, closed in 1996.

In 1958, Indian Affairs regional inspectors recommended the closure of residential schools. In 1960, approximately 10,000 students were still attending 60 residential schools across the country.

Where are the Children, Healing the Legacy of Residential Schools.
<http://wherearethekids.ca/en>. July 14, 2015.

For contrast see: Canadian Residential Schools Propaganda Video 1955. https://www.youtube.com/watch?v=s_V4d7sXoqU. July 14, 2015.

Calder v British Columbia (AG) [1973] S.C.R. 313, [1973] 4 W.W.R. 1 - the Calder Case

In 1973, the Calder case was heard before the Supreme Court of Canada. Although Calder did not win the case, the decision led to the fundamental principle of Aboriginal rights in Canada. Canada agreed to begin negotiating treaties to define rights to land and resources. It also led to the first comprehensive land claims agreement in BC.

Landmark Court Cases: Ministry of Aboriginal Affairs. <http://web.uvic.ca/clayoquot/files/volume2/V.B.1.pdf>. July 14, 2015.

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