

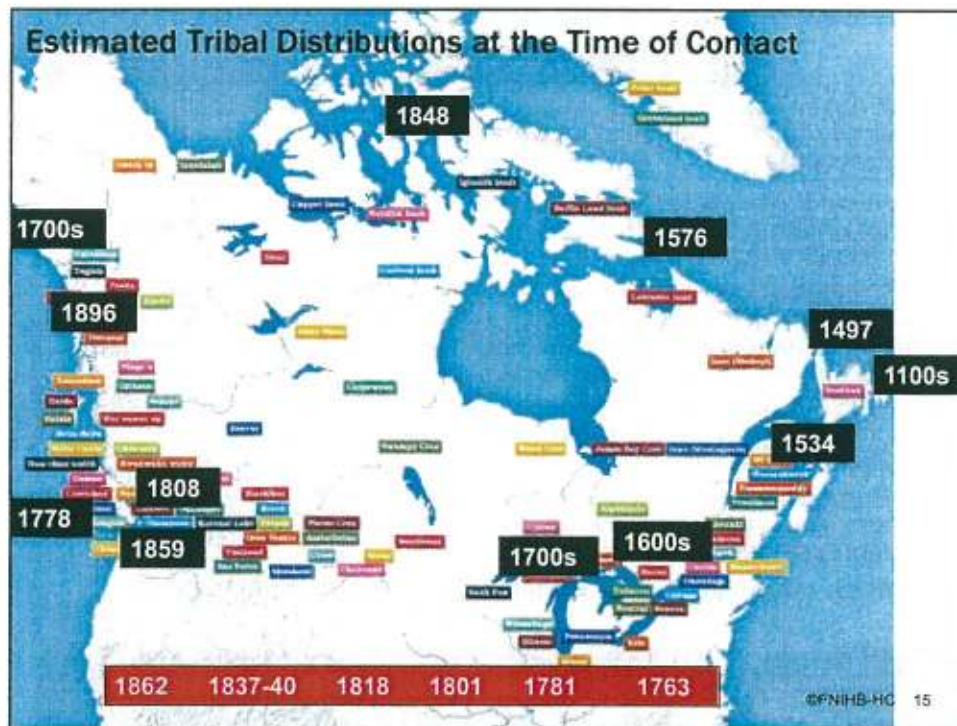
## Stability of communities

- Prior to colonization, Indigenous intelligence, culture and knowledges maintained First Nations and Inuit communities:
  - Stable roles and responsibilities of individuals and families in community
  - Stable and accountable governance and shared leadership
  - Extensive economic relationships across Turtle Island and beyond maintained ties
  - Health promotion and prevention \*
- *Colonization experiences and policies has disrupted the stability of communities and their role in wider society.*



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## Estimated Tribal Distributions at the Time of Contact



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## History and impact of federal policies

- Royal Proclamation of 1763
  - Between 1763 and 1876, the notion of Indian Nations as autonomous political entities began to give way to legislation that focussed on defining who was Indian, as well as the 'civilization' and assimilation of Aboriginal people.
- 1828: The Inquiry into Indian Conditions in Canada recommended the need for "Indians [to be] in fixed locations where they could be educated, converted to Christianity and transformed into farmers" (RCAP)
- 1844: Bagot Commission recommended boarding schools as a way of providing training and fostering Christianity.
- 1850 Act for the Better Protection of the Lands and Property of Indians in Lower Canada
- 1850 An Act for the protection of Indians in Upper Canada from imposition, and the property occupied or enjoyed by them from trespass and injury

AHF.



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## ...federal policies...

- 1857 Act to Encourage the Gradual Civilization of Indian Tribes in this Province, and to Amend the Laws Relating to Indians (The Gradual Civilization Act)
  - **Introduced the process of enfranchisement, deemed a privilege, whereby Indian men (not women) could become full British subjects.**
- 1860 Indian Lands Act centralized control over all Aboriginal people and their lands to the office of the Chief Superintendent of Indian Affairs. **Official end of the tripartite relationship**, and start of legal authority of the government over Indians.
- The 1867 Constitution Act gave legislative authority over Aboriginals and their lands to federal Parliament, removing it from provincial legislatures.
  - Purpose to rid Aboriginal people of their identity, culture, traditions, and language and thus transform them into British subjects, most famously described as the effort to "kill the Indian in the child".
- 1884-85 – Métis Northwest Resistance to land encroachment

AHF.



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### ...federal policies

- 1869 Act for the gradual enfranchisement of Indians
- 1876: The Indian Act
  - Explicit agenda of assimilation of Aboriginal people into Canadian society.
  - "The transition from tribal nation in the tripartite imperial system to legal incompetent in the bilateral federal/provincial system was now complete. While protection remained a policy goal, it was no longer collective Indian tribal autonomy that was protected: it was the individual Indian recast as a dependent ward — in effect, the child of the state" (RCAP).
- 1884 amendment to protect Indians from their own cultures, prohibiting ceremonies such as the Potlach and the Tamanawas dance, and later the Sundance.

AHF.



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BLACK LAKES AGENT Department of Indian Affairs

NOV 13 1902

Agency. Duck Lake

November 1902

Edward Yahpahkee Root No. 125

of Beardspys

is permitted to be absent from his Reserve for Two Weeks days from date hereof. Business Hunting Big Game for Food and is permitted to carry a gun.

Grant Johnson  
Indian Agent

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## Policy of Residential Schools

- Between 1892 and 1969, residential schools operated in Canada through arrangements between the Government of Canada and the Roman Catholic, Anglican, Methodist, United and Presbyterian churches.
- According to Dr. Edgerton Ryerson, the goal of the churches was to "destroy the customs and beliefs of the Indian people; to civilize them and thus improve and elevate their character."
- Residential Schools were mandatory for Aboriginal children as young as 5 years old.
- The Royal Commission on Aboriginal People (RCAP) documented the legacy of abuses that occurred at Residential Schools including sexual abuse, physical abuse, starvation and death.
- The objective of Residential Schools was to assimilate Indigenous children into settler society. By separating children from their families, communities, culture, traditional territories, it was believed that children would be well prepared for farm and domestic labour. *AHF.*



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Thomas Moore before and after his entrance into the Regina Indian Residential School in Saskatchewan in 1874.  
Library and Archives Canada / NL-022474



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### and Discharged Pupils of Indian Industrial and Boarding Schools.

Present Condition of all Pupils.						Present Condition of Ex-Pupils.					
Good.		Sick.		Dead.		Good.		Sick.		Dead.	
Number of pupils.	p.c.	Number of pupils.	p.c.	Number of pupils.	p.c.	Number of pupils.	p.c.	Number of pupils.	p.c.	Number of pupils.	p.c.
112	60	58	9	87	30	9	20	1	3	21	60
99	65	20	15	32	20						
		8	0	26	30						

*"It is readily acknowledged that Indian children lose their natural resistance to illness by habitating so closely in these schools, and that they die at a much higher rate than in their villages. But this alone does not justify a change in the policy of this Department, which is geared towards the final solution of our Indian problem."*

Dr. Duncan Campbell Scott, Superintendent of Indian Affairs in 1910.



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### History of Health

- Complaints about residential schools (unqualified teachers, abuse allegations, divisive religious instruction) were of no legal consequence -- but tuberculosis outbreaks forced a response from the government.
- Dr. Peter Bryce, medical inspector for Indian Affairs investigated and documented in 1909 the epidemic as "a 'national crime' ... [and] the consequence of inadequate government funding, poorly constructed schools, sanitary and ventilation problems, inadequate diet, clothing and medical care."
- The report was suppressed, and funding for basic health needs in residential schools was denied. Then Scott fired Bryce.



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### ....History of health

- 1876 Indian Act gave authority to undertake health activities
  - The Governor in Council may make regulations... to prevent, mitigate and control the spread of infectious diseases on reserves, whether or not the diseases are infectious or communicable; to provide medical treatment and health service for Indians; to provide compulsory hospitalization and treatment for infectious diseases among Indians.
- Between the 1930s and 1960s a total of 17 Indian Hospitals were created to maintain separate facilities for Indians.
- According to Lux (2007): With the introduction of new and effective antibiotics, Aboriginal tuberculosis patients could have been treated in their own communities. Instead, they were institutionalized where they could be restrained and controlled – an approach that echoes the residential school system.



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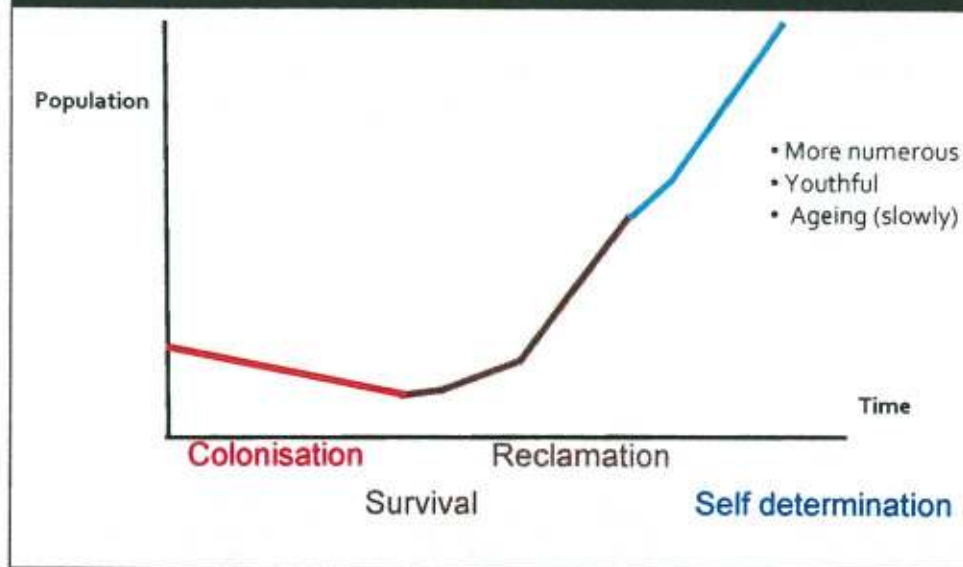
### Impacts of colonization policies

- Loss of land, colonization policies based on assimilation and racist beliefs of the time, residential schools and Indian hospitals all had long-lasting impacts.
- The forced removal of children from their families and communities, and the abuses suffered in residential schools, brought about community disintegration that has been passed on from generation to generation in the following manifestations:
  - Lateral violence; physical, emotional, and sexual abuse
  - loss of language and destruction of culture
  - chronic addictions
  - suicide
  - mistrust of leadership and authority
  - dependency thinking; and lack of initiative and entrepreneurial spirit
  - weak or broken bonds of love, trust and caring; and broken families
  - spiritual and cultural shame



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## Exploring the Future Indigenous Demographic Transitions



### Resistance and Reclamation

- 1960s: American Indian Movement, National Indian Brotherhood (Canada) agitated for social change
  - Amendments to Indian Act removed prohibitions on cultural expression – ceremony
  - Revival of cultural healing practices – sweat lodge, sacred pipe, smudging, fasting
  - Sobriety movement – Alcoholics anonymous and later National Native Alcohol and Drug Abuse Program
  - 1982: Four Worlds Elders Conference brought together 40 different tribal groups to discuss strategies to treat addictions
  - Healing our Spirit Worldwide
  - WHO declaration of Alma-Ata – holistic approach to health
  - Aboriginal Healing Foundation – funded community-based healing initiatives by Aboriginals for Aboriginals
  - Legacy of Hope Foundation and many other groups – raising awareness and educating public
  - Settlement and Apology for residential schools
  - UN Declaration on the Rights of Indigenous Peoples
- LOH.

## Lifelong journey of cultural competence

***Nobody in this room is responsible for what happened in colonization, residential schools or Indian hospitals. But we each have an responsibility to contribute to a better future.***

- Self-awareness is hard work!
  - My emotional response to learning more about historic relations in Canada with Aboriginal peoples
  - Wearing the "government" label, bearing the burden of government's history



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## Lifelong journey of cultural competence

- We all can increase our own cultural competencies, and increase organizational competencies:
  - Make intentional space for Indigenous knowledge and culture in discussions of client-centred care, case management, client and family supports.
  - Advocate for strengthened culturally-competent interaction with Aboriginal clients, partners and communities
  - Look for opportunities to strengthen cultural competency standards in your own organization
  - Encourage your own profession to adopt standards of culturally-competent practice.
  - Attend local Aboriginal events, such as Wabano's gala, spring pow wow, etc
  - Attend Truth and Reconciliation events to show your support
  - Get involved with ProjectOfHeart.ca, to commemorate those lost in the residential schools.



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