

Master Timeline for Stage 2: Decoding the Bigger Picture

Date & Event	101 & important Info
2016 - Daniels Decision confirms that Métis and non-status Indians are 'Indians' under s. 91(24) of the Constitution	Landmark victory for the Métis and non-status Indians of Canada. Did not grant status, but acknowledged legitimacy of Canada's non-status Indigenous peoples
2015 - Jordan's Principle passes, declares that provincial and federal governments must not delay medical care to Indigenous children while determining who must pay for said care.	After a legal dispute delayed care to Jordan River Anderson, causing his death. It was ruled that the government or ministry/department of first contact must pay for the services of a Status Indian child's medical care without delay or disruption.
2015 - Contemporary Indigenous Activism: Indigenous Rising & NoDAPL	Indigenous Rising is a movement and Indigenous environmental network project devoted to environmental justice for Indigenous people and land. DAPL – Dakota Access Pipe Line
2013 - RCMP released "Missing and Murdered Aboriginal Women: A National Operational Overview"	The report targeted crime prevention, better community engagement and enhanced accountability for criminal investigations, as well as assists operational planning from the detachment to national level.
2012 - Idle no more, a protest movement evolves around Indigenous Ways of Knowing rooted in Indigenous Sovereignty to protect water, air, land and all creation for future generations	Idle no more is a good example of a positive grassroots, Indigenous-led movement for justice regarding environmental, social and national issues related to Indigenous peoples in Canada.
2009 – Sisters in Spirit releases final report, bringing much needed attention to violence against Indigenous women and girls	The initiative is designed to address the disturbing numbers of missing and murdered Aboriginal women and girls in Canada. It aimed to better understand racialized and sexualized violence against Aboriginal women and girls.
2008 - Prime Minister Harper apologizes to residential school survivors	Many FNMI people thought that the apology was insincere, and lacked calls to action to back it up.

2008 - Truth and Reconciliation Commission begins	The commission was part of a holistic and comprehensive response to the abuse inflicted on Indigenous peoples through the Indian residential school system, and the harmful legacy of those institutions. The TRC conducted many interviews of Residential School survivors, and brought their stories to light.
2003 - First Nations elder Josephine Mandamin and a group of Anishinaabe Women and Men came together in effort to raise awareness of the water issue by walking the perimeter of the Great Lakes	Mother Earth Water Walks (MEWWS) to raise awareness of water issues, both the sacred connection between people – especially women – and the waters, and how women take care of water.
2001 - Canadian Government begins negotiations with the Anglican, Catholic, United and Presbyterian churches to design a compensation plan for Residential School Survivors. The government agrees to pay 70% of settlements to former students.	The Catholic church refused, and argued that it was not one entity, which left individual Catholic groups to pay the bill. The Catholic church has still not officially apologized for their role in Residential Schools.
2000 - Indigenous children are over-represented in foster care, prompting some to label this epidemic as a "Millennium Scoop"	There are many causes for the over-representation of Indigenous children in care. Reducing the number of aboriginal children in care was a key plank of last year's report by the TRC, which identified the disruptive effect of colonialism, poverty and loss of culture on the makeup of Indigenous families.
1999 - The government unveils Gathering Strength: Canada's Aboriginal Action Plan, a long-term, broad-based policy approach in response to the Royal Commission on Aboriginal Peoples	That report has served as a catalyst and an inspiration for the federal government's decision to change its policies for Indigenous people in Canada. It laid some of the foundations for the TRC
1997 - Supreme Court Delgamuukw Case ruled that Aboriginal title to the land	The Supreme Court's Reasons for judgement in the Delgamuukw case have major implications for the lives of Aboriginal people living in British Columbia,

had never been extinguished, and oral history is accepted as valid	where Aboriginal title to the land has never been extinguished.
1996 - Royal Commission on Aboriginal Peoples, or RCAP, issues its final report	The 4,000-page document makes 440 recommendations calling for changes in the relationship between Aboriginal, non-Aboriginals, and governments in Canada.
1996 – Gordon Residential School, the last federally run facility, closes in Saskatchewan	It was run primarily by the Anglican church and then the Government of Canada. Students who misbehaved were often sent to jail, or were required to stay longer than their peers. There are many accounts of sexual abuse from survivors who attended this school.
1995 - Gustafsen Lake Standoff between RCMP & a small group of Aboriginal protestors lasts one month	The predominantly Indigenous occupiers believed that the "grazing rights privilege" ranch land on which they stood was both sacred space and part of a larger tract of unceded Secwemec / Shuswap territory.
1990 - The Oka Crisis, (Mohawk people stand off against provincial and federal forces, to prevent a developer building a golf course on sacred land) focuses Canada's attention to Native land claims.	The proposed golf course and development which triggered the 78-day crisis were never built. Despite that, neither the Mohawks nor the federal and provincial governments officially ceded the land. In Kanesatake, the standoff is still a traumatic memory, as well as a reminder of centuries-old conflicts that remain unresolved
1982 - R. v. Powley recognized and affirmed the existence of Metis as a distinct Aboriginal people with existing rights	Section 35 of the Constitution Act, 1982 provides: 35 (1) The existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed. (2) In this Act, "Aboriginal peoples of Canada" includes the Indian, Inuit and Métis peoples of Canada.
1979 - Policy of the federal government concerning Indian Health Services, states that there are no statutory or treaty rights to health	The 1979 policy removed the issue of treaty rights from health policy considerations, and then assigned it to Indian Affairs.
1977 - The Canadian Human Rights Act is passed, but does not apply to Native people under the Indian Act	However, when the Canadian Human Rights Act was first created in 1977, it did not apply to the Indian Act. This meant that hundreds of thousands

	of people living on First Nations reserves were left out.
1974 - Berger Report studies the potential adverse effects of building an oil pipeline through Native lands. The report advocated for Aboriginal rights and consultation.	The expectation was that the Inquiry, also called the Berger Commission, would follow the formula of many royal commissions. Instead, the Berger Commission was the first time most of Canada had heard native concerns voiced by the people themselves.
1974 - Native Women's Association of Canada was established	It was founded on the collective goal to enhance, promote, and foster the social, economic, cultural and political well-being of First Nations and Métis women.
1973 - In the Calder Case, the Supreme court held that Aboriginal rights to land did exist, citing the 1763 Royal Proclamation	Calder lost his case, but the Supreme Court of Canada still recognized that Aboriginal title to land has a place in Canadian Law.
1972 - The National Indian Brotherhood (now the AFN) releases Indian Control of Indian Education	The landmark policy of Indian Control of Indian Education set the foundation for Indigenous peoples in Canada to reclaim their inherent right to educate their communities.
1969 - The Liberal government introduces the "White Paper" on Indian Policy. Jean Cretien, Minister of INAC, agrees to First Nations' local control of their own education.	The backlash to the 1969 White Paper was monumental. Many felt the document overlooked concerns raised during consultations and appeared to be a final attempt to assimilate Indigenous peoples into the Canadian population.
1968 - Mary Two Axe Earley took her case for Indian status to the Royal Commission on the Status of Women	She worked as an Indigenous women's rights activist against the gender discrimination that lost Indigenous women "status" under the Indian Act. She was the first woman reinstated by, then, Indian Affairs Minister, David Crombie.
1967 - The Royal Commission on the Status of Women calls for 167 recommendations to	While this commission was conducted with the goal of improving the lives of all the women in Canada,

improve the lives of women in Canada	a large section also addressed issues specific to Aboriginal women and the Indian Act.
1963 - Hawthorn studies on "Indians of Canada" paint dismissal picture of First Nations life	Hawthorn noted that Native communities experienced high school dropout rates as high as 94 per cent. He recommended that Aboriginal peoples be taught in their own languages.
1960 - Sixties Scoop: the mass removal of Aboriginal children from their families into the child welfare system	This is also known as the "Stolen Generations," because some people dislike the terminology of "scooping," and the removal of children from Aboriginal homes was not limited to the 1960's. Aboriginal children, who had comprised only 1 percent of all children in care, came to make up just over 34 percent.
1960 - All Aboriginal people win the right to vote in Federal elections, without losing their status	However, the trust had already been broken. The Indigenous reaction to Diefenbaker's initiative was mixed. Many Indigenous peoples feared that the act of voting in federal elections would still mean loss of historic rights and Indian status.
1948 - Canada signs the United Nations Universal Declaration of Human Rights	It sets out, for the first time, fundamental human rights to be universally protected
1941 - Inuit people have to carry "Eskimo Tags" or discs with their number on them	The tags ceased use in 1978
1927 - Indian Act amended to make it illegal for First Nations to raise money or retain a lawyer, or gather to advance land claims, thereby blocking effective political court action	A 1927 amendment (Section 141) forbid any Indian or band from retaining a lawyer for the purpose of making a claim against Canada, and further forbid them from raising money to retain a lawyer, on punishment of imprisonment.
1917 - Limited role to vote for women in Federal and Provincial elections. (Women must be British subjects and have relatives in the armed forces)	Status Indians could not vote.

1914 - Indians must have permission to appear in "aboriginal costume"	This was at the same time which the popularity of rodeos grew, as did the demand for frontier themes and Indian-white contrasts. White people often dressed up as Indians in order to circumvent the law.
1907 - Bryce report on TB epidemics in residential schools have up to 50% mortality rate.	1922, after years of inaction and no change in the death rates, he published The Story of a National Crime: An Appeal for Justice to the Indians of Canada to bring awareness to the issue."
1904 - Memo released stating "It has never been the policy ... for the design of industrial schools to turn Indian pupils out to compete with whites."	The Memo was released by Indian Affairs, which is now known as INAC – Indigenous and Northern Affairs Canada
1894 - Indian youth forced by law to attend school	The introduction of mandatory attendance was the result of pressure from missionary representatives. Reliant on student enrollment quotas to secure funding, they were struggling to attract new students due to increasingly poor school conditions. Compulsory attendance ended in 1948.
1889 - Peasant Farming policy implemented: Indians had to experience subsistence farming before they could "progress" to a more advanced stage of production. They were banned from purchasing labour-saving machinery and had to make their own tools.	When combined with the "Severalty policy," which reduced the number of acres that a First Nations farmer could put into production, peasant farming severely limited output primarily to subsistence levels. By the time the government abandoned this policy in 1897, it had seriously damaged Aboriginal farming. Aboriginal farmers never recovered.
1885 - The Pass System prevents freedom of travel to and from many reserves. as a result, Indians couldn't leave without a pass from the Indian agent, and outsiders could no longer do business with most Indians.	No outsider could come onto a reserve to do business with an Aboriginal resident without permission from the Indian agent. This was often interpreted to mean that no Aboriginal person could leave the reserve without permission from the Indian agent. Reserves were beginning to resemble prisons.
1885 - Anti-potlatch laws enacted under the Indian Act. Responsibility for the	Potlatch is a east coast ceremony where wealth and gifts are distributed amongst a community. "and any Indian or other person who encourages

education of children was given in large part to church-run residential schools.	... an Indian or Indians to get up such a festival or dance, or to celebrate the same, ... is guilty of a like offense ... shall be liable to imprisonment"
1884 - Widows and unmarried women can vote in Ontario municipal elections	<p>The first Ontario suffragists were a cohort of predominantly White, Anglo-Protestant, educated women.</p> <p>This right to vote was for enfranchised Canadian women only, and did not extend to Aboriginal people of Canada.</p>
1884 - Indian Act amended to enforce that all Indian children aged 7 to 15 attend residential school. Children were forcibly taken from their families by priests, Indian agents, and police officers. Parents forced to send children to residential school or face jail time.	"The goal of the schools was to "kill the Indian in the child" but sometimes the child themselves died – at least 6,000 of the 150,000 who attended the schools between the 1870s and 1996 died or disappeared.
1880 - Any Indian with a degree was automatically enfranchised	*Enfranchisement was not necessarily desired because it would separate the Indian from their community
1880 - The sale of agricultural produce by Indians is now prohibited	The unexpected farming success quickly became a problem and new policies were developed to protect the market share for the settlers. An Act to Amend "The Indian Act, 1880," prohibited the sale of agricultural products grown on reserves in the Territories, Manitoba or the District of Keewatin, except in accordance with government regulations.
1880 - Indian Commissioner argues that schools be moved greater distances from reserves in order to make visiting more difficult for parents and family	"In the boarding or industrial schools the pupils are removed for a long period from the leadings of this uncivilized life and receive constant care and attention. It is therefore in the interest of the Indians that these institutions should be kept in an efficient state as it is in their success that the solution of the Indian problem lies" – Hayter Reed

1877 - The Indian Act is passed. The goal is the assimilation, and considered Indian people as wards of the state	Although heavily amended, the Indian Act remains in place to this day. Indian people were not considered residents of Canada, but rather wards of the state.
1871 - The first five numbered treaties establish advancing settlement across the Prairies, and the Canadian Pacific Railway.	These treaties deal with Native lands in northwestern Ontario and what is now southern Manitoba, southern Saskatchewan, and southern Alberta.
1869 - HBC sells back land to British Crown who gives it to new government of Canada. The great herds of bison on the plains are gone.	"Rupert's Land," which consisted of eight million square kilometres, or about a quarter of the continent (the prairies, parts of northern Quebec, northern Ontario, and Nunavut) By 1868, there are no longer any great herds of Bison on the plains of north America.
1869 - Louis Riel leads the Metis armed resistance against the Federal government following the government's refusal to deal with Metis land claims	As an articulate young man with an eastern education, Riel was elected as its secretary — and was later elected president. He became a hero to the Metis people for his efforts in leading this resistance.
1869 - Gradual Enfranchisement Act extended to require Indian to elect chief and council, but only by male voters and only a male chief, replacing the "irresponsible system" of traditional governance. Legislation passed that a status Indian woman who married a non-Indian man would cease to be an Indian.	The Canadian government moved to strengthen the provisions of the Gradual Civilization Act of 1857 in an effort to speed the assimilation of the Native peoples. The act sought to protect the status of reserve lands by further restricting the definition of who was regarded as an Indian.
1867 – Canada becomes a country, and the British North America Act gives the federal government responsibility for Aboriginal people and their lands.	The Canadian government now had the sole authority to negotiate treaties with the Indians, and purchase their land. Yet, at the same time, the Canadian government was supposed to be looking after the Indians' best

	interests. It was a huge conflict of interest, that led to many abuses.
1857 - Gradual Civilization Act- Mandatory enfranchisement of any male Indian over 21 with elementary education	*Enfranchisement was not necessarily desired because it would separate the Indian from their community
1836 - LG Bond Head toured Upper Canada and judging the Indian to be a dying race, took cessions of vast tracts of their land and promoted an isolated settlement on Manitoulin Island where they could live out their final days	"now that we have succeeded in exterminating their Race from vast regions of land, where nothing in the present remains of the poor Indian but the unnoticed bones of his ancestors, it seems inexplicable how it should happen, that even where the race barely lingers in existence, it should still continue to wither, droop, and vanish before us like Grass in the Progress of the Forest in flames." – LG Bond Head
1835 Influenza epidemic devastates Aboriginal population. Bison population still above 40 million on the plains.	Influenza epidemic devastates Aboriginal population in the Saskatchewan, Athabasca and Peace River districts. 85% in Peace River area died
1828 - Darling 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", and that the Indian Department must not be disbanded, or else Indian will starve or end up in jail	The reports from these commissions formed the basis of Canadian Indian Policy. They go into detail about the conditions of many tribes, and include specific strategies adapted to the most effective "civilization of the Indians"
1812 - First Nations are key contributors to defend against American invasion / Disease outbreaks greatly reduce beaver population	More than 10,000 First Nations warriors from the great lakes region and the St. Lawrence Valley participated in nearly every major battle. Reduced beaver and muskrat populations, increase scarcity for the fur trade, as well as impact Native food supply
1794 - Jay Treaty is passed. It allows peaceful trade	For Indigenous people, it was significant, because it guaranteed free passage between the countries. It

between the US and Britain, guarantees free passage for Indigenous people in North America	also facilitated ten years of peaceful trade between the United States and Britain in the midst of the French Revolutionary Wars.
1763 - King George issues The Royal Proclamation establishing Aboriginal land rights that anger settlers	Sometimes referred to as the "Indians' Magna Carta," the Royal Proclamation of 1763 was issued by King George III to establish a basis of government administration in the North American territories formally ceded by France to Britain in the Treaty of Paris, following the Seven Years War.
1620 - The first residential schools open	<p>The system's aim was to kill the Indian in the child" - John S. Malloy</p> <p>Church run: 60% administered by Roman Catholics, 30% by the Anglican Church of Canada, and 10% the United Church of Canada</p>
1613 - Two Row Wampum Treaty between the Haudenosaunee and Dutch, establishing a basis for Indigenous - settler relationships in North America	First treaty between the Haudenosaunee and European settlers. It was made with the Dutch in 1613. The agreement outlines a mutual, three-part commitment to friendship, peace between peoples, and living in parallel forever (as long as the grass is green, as long as the rivers flow downhill and as long as the sun rises in the east and sets in the west).
1497 - Italian explorer John Cabot goes looking for the Orient, makes contact with Mik'maq on eastern coast.	<p>Cabot lands his ship - the Matthew, in the Atlantic Coastal Mik'maq territory (what is now Newfoundland) on June 24, 1497.</p> <p>Explorers considered the land "Terra Nullis" - concept of "unclaimed, or empty land." They also believed in the "Doctrine of Discovery" -with contact as the origin of Canada, erasing everyone who was here before.</p>