

## PART TWO

# 150 Years' Relationship

### *Essential Question*

*How has the relationship between First Nations and other Canadians changed over the last 150 years?*

In this section students will explore documents from different time periods in Canada's history to analyze the changing relationship between First Nations, government and the general public, particularly as it affected the residential school system. It uses primary source documents which express the beliefs and opinions of First Nations, politicians, government officials, and Canadian citizens in the context of each particular time periods.

Students will use critical thinking skills to interpret documents such as newspaper reports, editorials and letters to the editor, as well as government records.

### *Documented Time Periods*

**1876 The "Indian Question"** The Indian Act was formalized and written, BC was trying to give away as little land as possible for Indian Reserves, and the whole question of the best way to deal with the "Indian question" was being publicly debated.

**1887-1888 Introducing Industrial Schools** The first Indian Industrial School in BC were being planned and built, while people had varying opinions on their implementation.

**1906-1907 The Bryce Report** Dr. Bryce issues a report detailing the failure of the Indian Residential Schools, especially the high death rates and general poor health. There is considerable public reaction but the government takes no action.

**1913-1916 McKenna-McBride Commission** A joint committee meets with most bands in the province to come to a final settlement of the land question.

**1920-1923 The Indian Act Becomes More Restrictive** The Indian Act is amended to force all First Nations to attend school, and enable involuntary enfranchisement of First Nations people.

**1947-1948 Post War Social Change** Immigrants to Canada are given rights of citizenship, including the right to vote, but First Nations are not included. There is considerable public reaction. At the same time there is a Senate and House of Commons federal committee working on amendments to the Indian Act, which came about in 1951.

**1967-1968 Canada's Centennial and the White Paper** Canada was 100 years old, Indian Residential Schools were being closed, students were being integrated into public schools, and considerable discussion is going on to deal with the "Indian Question," with the outcome of the publication of the White Paper.

**2005-2006 Accords and Agreements.** An optimistic time that saw the signing of the Indian Residential School Settlement Agreement and the Kelowna Accord.

**Today** Students explore contemporary examples of public opinion and attitude that illustrates the state of the relationship today.

## Format of Materials

The documents and supporting materials are presented in two sections. Below are reference materials for teachers. The student materials are published separately as *The Documentary Evidence*. The materials are organized as follows:

### *Teacher Reference*

*Background:* provides some historical context for the time period

*Documents:* provides specific context and notes for each of the documents.

*Discussions Questions:* Suggests some general questions about the documents in that time period.

*Digging Deeper:* Suggested resources for related research.

### *Student Materials: The Documentary Evidence*

Background page: information to provide some context and background. Includes:

- Political leadership of the period (monarch, Prime Minister of Canada, BC Premier, the federal ministry responsible for Indian Affairs)
- In the News, a sample of a range of topics that reflect some of the social attitudes of the times
- Backgrounder, setting some background context for the time period.

Documents: A selection of documents documenting the changing social and political relationship, illustrating diverse perspectives.

## Using the Documents

These documents are intended to be a flexible resource to be used in a variety of ways, depending on students' learning styles, your course, curriculum organization and time available. For example, you may want students to explore all the time periods, or you may decide to have groups research one time period and report findings to the whole class.

You may find that using one time period that fits into a course of study can be a springboard to a more general discussion of Indian Residential Schools.

Different strategies may be used for studying the documents.

- Students conduct an open-ended inquiry of a set of documents as a whole, drawing conclusions from the varying opinions given in that time period to come up with an overall impression of the relationship.
- Specific questions for each article may be used to guide discussion or investigation.
- A combination approach could be used, selecting two or three key documents which are analysed together as a class using specific discussion questions, followed by an open-ended inquiry of the rest of the documents from that time period.
- Different strategies could be used for different sets of documents. The first two or three time periods could be analysed as a whole class with specific questions guiding the discussion, and with the later time periods students do more independent enquiry, on their own or in groups.

The documents can be used in a variety of ways:

- to focus on skills utilizing a specific type of resource material (e.g. editorial)
- build a series of activities on a specific theme (e.g. racism)
- adapt activities to your course and students needs
- coordinate and support student's major research project in Part Three.

## Evaluating Primary Sources

Discuss with students how a historian would evaluate a primary source document. Historians never accept a document at face value but evaluate it for accuracy, bias and its place in its historical context.

1. Who was the writer? What do you know about the writer from the document or other sources?
2. When was the document written? What else was happening in that time period?
3. What was the purpose of the document? Who was its audience?
4. How reliable is the information provided in the document?
5. What evidence does the document add to your inquiry?
6. What further questions does this document raise?

### *General Document Questions*

Use these question to guide your reading of the documents.

1. How does the speaker express attitudes toward First Nations people?
2. What terms were used for First Nations and issues, particularly land title and rights, education and health?
3. What are examples, if any, of social will influencing, or trying to influence government policy makers.
4. What are the stated goals of government, church and Canadian citizens? Do the writers reveal any hidden or underlying goals that seem to differ from their stated intentions?

### *General Time Period Questions*

1. What is the major political and social context of this period? How does it relate to First Nations issues?
2. Comment on the diversity of opinions expressed. Do most people in that time period agree with one another, or do some hold opposing views, as far as you can tell from the documents?
3. How would you describe the level of racism expressed in this time period? How overt is it?
4. Do you see any major shifts in public opinion about the relationship between First Nations and other Canadians in this time period?
5. How significant are the issues of Indian Residential Schools to the time period, as evidenced by the documents provided?

## 1876

# The “Indian Question”

### Background

Although Indian Residential Schools had not begun in 1876, this a good year to begin looking at the relationship between First Nations and the rest of Canada, as it was the year the Indian Act was first passed. It was a consolidation of earlier pieces of legislation, and now covered all aspects of First Nation’s lives across the country. However, it made almost no mention of education, simply commenting on the financing of schools “such as were frequented by Indians.”

Since British Columbia joined Confederation in 1871, it had fought with Canada over how to deal with the land issue. Under the terms of Confederation, First Nations are the responsibility of the federal government, while lands are a provincial responsibility. However, in most of the province, no treaties had been made, so the question of how lands would be distributed was critical. Between 1864 and 1871, Joseph Trutch had made land policies for First Nations in the colony. He advocated giving 5 or 10 acres (of their former territories) per First Nations family, at the same time as offering British settlers 160 acres for free. (In 1876 he was BC’s Lieutenant Governor.) While the province wanted to continue this policy, the federal government sought a slightly more generous distribution of land. As the year 1876 opened, the two governments agreed to set up a joint committee to settle the land appropriation. This set up the first BC Indian Land Commission.

An influential religious leader, William Duncan, entered into the discussion. He was well known as starting a “model” religious community with some Tsimshian people at Metlakatla, near present day Prince Rupert. In 1875 he travelled to Ottawa to present his own plan for settlement of the land question.

It could be argued that the relationship between First Nations and Canadian society was in a state of flux in 1876. Society was overtly racist, sexist and classist, but it was a time when decisions were being made that would shape the future of the relationship.

### Documents

1876 Documents begin on page 3 in *The Documentary Evidence*.

1. The Indian Question. Editorial, Daily British Colonist, Victoria January 18, 1876

This short editorial touches on the key points in the public discussion about the land issues of the day. The antagonism of David Higgins, the *Colonist’s* owner and editor, towards the Walkem government in BC is obvious: “the illiberality of the Provincial Government.” There were real fears of “Indian Wars” such as were occurring in the USA breaking out in BC. Reference is made to Duncan’s plan as the basis for future reserve allocation. Interestingly, Higgins refers to “nations” in reference to tribal association. This was the language of the day in discussing Duncan’s plan, but soon it was dropped.

2. Second Provincial Legislature, Colonist January 19, 1876

This report of the proceedings in the legislature the day the federal-provincial agreement was signed outlines the speech by Premier Walkem. There was no Hansard then, and the *Colonist* recorded much of what was said in the legislature. Note the

reference to the “Indian Question” as “this embarrassing question.” Only days later the Walkem government fell due to a financial scandal.

3. The Indian Question Settled. British Colonist January 21, 1876, pp 2, 3.

This editorial comments on the settlement of the federal-provincial agreement with an optimistic, and – in view of BC’s history – ironic and naive headline. The editor alludes to the BC delegation, including Dr. William F. Tolmie and William Smithe and the compromise they made to achieve the settlement. He also refers to the uncertainty caused by a lack of settlement of the land issues as the “slumbering volcano.” This is also ironic, as economic uncertainty in the face of unresolved Aboriginal Land and Title in the province is still a matter of public discussion.

4. The Occidentals. Daily British Colonist, Victoria Jan 21, 1876

Two articles relate to a unique group led by Capt. Charles McDonald who, in 1874, recruited a dozen First Nations people from BC and the Western United States to form a military drill team and entertainment troupe. The first article from San Francisco, 1874, describes the formation of the group, while the second describes a performance in 1876. McDonald’s goal was apparently to refute the widely held idea that First Nations people could not be trained. In San Francisco, “Captain McDonald’s Trained Indians,” as they were called, became an excellent military drill team, and put on a highly popular show that toured the west coast. By 1876, their name was changed to “The Occidentals.” It is not clear whether McDonald chose this name simply to refer to “westerners” or whether he had a more sociological intent – e.g. to show the people had been transformed into “Europeans.” As shown in the 1874 article, many of the team members were from British Columbia.

5. Our Indians and Christianity. British Colonist January 23, 1876.

This anonymous letter to the editor discusses statements made by two leading BC statesmen about First Nations people. Joseph Trutch, previously colonial Commissioner of Lands and Works, was now Lieut. Governor of BC. Dr. William Fraser Tolmie had been a Hudson’s Bay Company officer, and a member of both the colonial and provincial legislatures. Both had considerable experience administering First Nations people and issues, and were key to setting policies in the province. The writer takes issue with the claims by both prominent men that First Nations people could not be converted to Christianity.

6. Our Indians and Christianity (2)

Here the editor provides the text of Trutch’s remarks referred to in Document 5. This was originally part of a letter Trutch wrote in response to a request by the Anglican bishop for BC for funding of education for First Nations children out of the provincial budget. Both letters were included in the publication referred to, *BC Papers Connected with the Indian Land Question*. It had just been published by the government late in 1875 after allegations that it was trying to cover up the land question issues. In his letter, Trutch was arguing that funding of First Nations affairs should remain a secular, government issue, and churches should not be involved.

7. From the Sound

The newspapers of the day regularly reported passengers on ships arriving in port. This is just an everyday example of the overt racism of the times. “The Sound” refers to Puget Sound. Cross-continental travel at this time was across the USA. People and freight sometimes arrived directly by ship from San Francisco, the major west coast

business center, or indirectly through Seattle.

8. "The Indian Question," letter to editor from "A Catholic Priest" British Colonist, Jan 30, 1876

An unnamed Catholic missionary enters the debate with his opinion about how reserves should be allocated. He makes a distinction between "national" and "tribal" reserves. National reserves, apparently what Duncan advocated, would group all people speaking the same language on large reserves, similar to what was happening in the United States at the same time (and resulting in open conflict and warfare). Tribal is a word with many different connotations, but in this case refers to reserves for individual autonomous First Nations, which were what eventually came about.

9. Letter from a Trained Indian. British Colonist, March 5 1876 p 3.

This is a rare letter from a First Nations writer, responding to the debates over religion and land that had been carried on in the pages of the *Colonist*. What's more, he was a member of McDonald's travelling troupe of entertainers, The Occidentals. He was likely a member of the Tsimshian tribe, as he was likely the man referred to as John in the San Francisco article in Document 4.

## Discussion Questions

- What is meant by the "Indian Question"? How did commentators of the day describe the "Indian Question"?
- Note the use of the word "nation" in reference to the Indigenous people. How do writers define nation?
- Give examples of language used to describe First Nations people and the issue of Aboriginal Rights and Title.

## Digging Deeper

- Indian Act: The text of the original Indian Act, 1876 can be found online at: <http://www.aadnc-aandc.gc.ca/eng/1100100010252/1100100010254>
- Occidentals: A further document is a Letter to the editor of the British Colonist from Capt MacDonald. British Colonist March 24, 1876, p. 3. Available online at [www.britishcolonist.ca](http://www.britishcolonist.ca)
- *BC Papers Connected with the Indian Land Question*, referred to in Document 6, originally published in 1875, is available online at [http://www.nuxalk.net/media/land\\_question\\_1875.pdf](http://www.nuxalk.net/media/land_question_1875.pdf), or at [archive.org](http://archive.org).

## 1887-1889

# Introducing Industrial Schools

### Background

In the 1880s the federal government's grip on the lives of First Nations people was tightening. British Columbia was divided into separate districts called Agencies, and Indian agents were hired to oversee First Nations communities in each of the districts. Indian Reserves were surveyed and assigned to individual bands, with little or no consultation with the First Nations people themselves.

In Ottawa John A. Macdonald was not only the Prime Minister (sometimes called Premier at that time), he was also the Minister of Indian Affairs, so he played a direct role in formulating the foundations of the Indian Affairs bureaucracy.

In some First Nations communities in BC, church missionaries ran schools as part of their mission work. Many people were converted to the religion of their resident missionary. Some became closely bonded to the Roman Catholic denomination, while others associated with one of the Protestant churches: Anglican, Methodist or Presbyterian. As the Canadian parliament approved the budget for building schools in British Columbia, there was a discussion of whether they would be secular or church operated.

Mention is made of an Industrial School at Metlakatla, but you will not find it mentioned in the official list of Indian Residential Schools under the Residential School Settlement Agreement. This is probably because it only operated between 1889 and 1909.

### Documents

1887-1889 Documents begin on page 8 in *The Documentary Evidence*.

1. Indian Affairs. British Colonist, July 7 1887

This news item reports on the proceedings of the Canadian parliament, and in large part paraphrases the statements of Prime Minister and Minister for Indian Affairs Sir John A. Macdonald. (Note that the Prime Minister was frequently referred to as "premier" at that time.) This marks the official start of Industrial Schools in BC, with the vote for funds to build two schools. Note his statement that they were intended to be secular.

2. Indian Industrial Schools. British Colonist, April 6, 1888

This letter to the editor is from Dr. John Helmcken, one of the social elite in Victoria who first came to the west coast in 1850 with the Hudson's Bay Company. A long time colonial and provincial politician, he helped negotiate British Columbia's entrance into Confederation. (His house in Victoria is now a museum). So his comments held considerable weight. He promotes the argument that the industrial schools should be secular. He also questions why First Nations children do not attend provincial schools. His letter was clipped and filed in the Department of Indian Affairs in Ottawa. (DIA School Files c-8777 file 885-1 part 1 p. 121)

3. Indian Agent letter, Cowichan Agency

This is a private letter sent from W. Lomas, Indian agent for the Cowichan Agency to Israel Powell, BC's Indian Superintendent. It illustrates on one hand the hopes and desire for First Nations people to take advantage of Western education through what



they perceive at that time as the best option for their children. It also demonstrates the tension between the idea of church run and state run schools. Note the names mentioned for two men: Indian Tom and Somenos Tom. These are typical of the era, when many First Nations people used their traditional names but in the White world had to acquire surnames. The petition and accompanying letter is also available in the school files: DIA School Files c-8777 file 885-1 part 1 p. 124-126.

4. Industrial Schools for Indians. British Colonist, August 21, 1888

This news article updates the Canadian government's actions for instituting Industrial Schools in B.C. Note the reference to the school curriculum as "the peaceful arts." Also note that no mention is made of any Church affiliation. Three of the four schools mentioned became Catholic run, while Metlakatla was Anglican.

5. The Indian. British Colonist February 22, 1889

This is an editorial that attempts to summarize the Indian Affairs Annual Report for 1888. The Annual Report is available online: <https://archive.org/details/session-all1617s1889cana>.

## Discussion Questions

- Why do you think the residential school system became entrenched as a church run system, despite the support for secular schools shown in some of the documents?
- What were the goals for the Industrial Schools as expressed by the different perspectives in these documents? What goals were stated and what were inferred?

## Digging Deeper

- For additional material on Metlakatla Industrial School, see *Persistence and Change*, First Nations Education Services, SD 52, 2005.
- Students may be interested in finding out what the students were supposed to be taught in the Industrial Schools. Some Annual Reports of the Department of Indian Affairs give the "Programme of Studies." For example, see the report for 1894, pages 246-249. Available online at Library and Archives Canada. Go to <http://www.bac-lac.gc.ca> and search for Indian Affairs Reports, or go directly to this link: <http://www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/first-nations/indian-affairs-annual-reports>



## 1906-1910

# The Bryce Report

### Background

Dr. Peter Bryce was the Chief Medical Officer for the Department of Indian Affairs and after a study of the residential schools in the prairies he found extremely high rates of death from tuberculosis in the schools. His recommendations were largely ignored, but he continued to push the government to recognize the problem. He conducted another study and report in 1909.

Sometimes discussions of the Bryce Report suggest that his report was suppressed. This is not strictly true. As evidenced by these documents, there was much publicity in 1907, and the 1909 report was circulated to medical, school and church officials for comment. However, there was minimal action taken, and Bryce continued to criticise the department and ultimately he was removed from his position. In 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*.

### Documents

The 1906-1910 documents begin on page 13 in *The Documentary Evidence*.

#### 1. Local News. British Colonist August 9, 1906

This is part of a typical local news column of the day, in which short news items are grouped together. This one ranges from the trivial – a prominent businessman who broke his ankle – to the tragic, with the tale of a girl being apprehended and made to return to Kuper Island Industrial school. As well, it notes in a positive light the touring Sioux Indian baseball team. This is akin to the popularity of Aboriginal people in public performance, such as McDonald's "Occidentals" from the 1870s and Buffalo Bill's Wild West Shows.

#### 2. Indian Schools Deal Out Death. British Colonist November 16, 1907

A sensational headline leads this news article in the Victoria paper on the publication of Dr. Peter Bryce's report on the Indian Residential Schools in the prairie provinces. Similar articles ran in newspapers across the country. The article suggests that the Churches have asked the government to take over the industrial and boarding schools, but this was not accurate. As is seen in document #4, the Churches were unwilling to give up control. What they did want from the government was more money.

#### 3. In Woman's Realm - Daily Colonist November 23, 1907

A new feature in the *Colonist* was the women's page, in response perhaps to the growing suffragette movement. While it dealt mostly with social events, it did cover some social justice issues, such as here when comments are made on Bryce's report.

#### 4. Saturday Night Editorial, 1907

This article was clipped and saved in the Department of Indian Affairs files. (The horizontal lines are scratches on the microfilm of the files.) It is from *Saturday Night*, one of Canada's long running national magazines (1887-2005). Of note is the writer's call for "the country, as a nation" to question the administration of Indian Affairs.

### 5. Notes on Dr. Bryce's Report - With Suggestions for Future Action

This document contains excerpts from Duncan Campbell Scott's response to another report made by Dr. Peter Bryce on November 5, 1909. Bryce and a colleague Dr. Lafferty conducted another extensive study of children in industrial and boarding schools. This report did not garner the same public response as the 1907 one. Bryce called for a complete overhaul of the schools, making them in effect more medical than educational institutions, so widespread was tuberculosis. Scott expresses his "simple measures" which would avoid a massive restructuring.

### **Discussion Questions**

- What causes are given for the high death rate of First Nations children? What underlying causes are inferred?
- Given the reaction to the Bryce Report in the media, why were there no concrete changes to government policy and administration of the Industrial Schools?

### **Digging Deeper**

- Bryce's publications reports are available online:
  - *Report on the Indian Schools of Manitoba and the Northwest Territories* (1907) available online at: <http://peel.library.ualberta.ca/bibliography/3024.html>
  - *The Story of a National Crime: An Appeal for Justice to the Indians of Canada* (1922) available at: <http://archive.org/details/storyofnationalc00brycuoft>
- Students may be interested in learning more about Duncan Campbell Scott's perspective through articles he wrote for the publication *Canada and its Provinces*, volume 7, in 1914. See particularly page 615 in his chapter, "Social Life of the Indian, in which he discusses the high death rate from tuberculosis. Available on line at [archive.org](https://archive.org/details/canada07shoruoft). (<https://archive.org/details/canada07shoruoft>).
- Bryce's report was about schools on the prairies. Students may want to research British Columbia statistics to see if they were similar to the prairie schools at that time.
- It may be useful to find out more about D. C. Scott's personal life at the time of Bryce's report. That same year his daughter died at the private school she was attending in France. There are a number of biographical sources about Scott, including *Conversations with a Dead Man: The Legacy of Duncan Campbell Scott*. Mark Abley, Douglas and McIntyre, 2013.

## 1913-1916

# McKenna-McBride Commission

### Background

These documents focus solely on testimony given at the Royal Commission hearings held throughout the province between 1913 and 1916, known as the McKenna-McBride Commission. The commissioners travelled throughout the province meeting with nearly all the Bands who would meet with them. The testimony of the witnesses was recorded.

The Commission's sole mandate was to determine what additional reserves each Band would like added to the mostly meagre land bases. Some communities refused to meet with the commissioners, while most tried to discuss the basic question of Aboriginal Land and Title Rights. The commissioners refused to discuss such issues as they were not in their mandate.

The Commission submitted its report in 1916. As well as adding reserves to most bands, it also removed land from previous reserves. These were usually in prime locations near urban settlements, and are known as "cut-off lands." First Nations communities actively protested the report and formed large organizations such as the Interior Tribes and the Allied Tribes.

These sample documents are included here because they illustrate the diversity in opinion over First Nations education at the time. Some reject schools altogether, while others recognize the need for education to meet their needs in the contemporary world.

The term "Residential School" had not yet come into parlance. Schools were still Boarding Schools, where children lived in large groups to attend a nearby general school, or Industrial Schools, which were intended to teach useful skills and trades.

### Documents

The 1913-1916 documents begin on page 18 in *The Documentary Evidence*.

1. Chief Joe Hall, Scowlitz, September 4, 1913

The Scowlitz First Nation is located around Harrison Bay, and the south end of Harrison Lake in the Fraser Valley. It is part of the Stó:ló Tribal Council. Chief Hall begins with "an address," the text of which is not given. Given the chairman's comments, it likely was a statement of the Scowlitz people's desire for recognition of Aboriginal rights and title. The Exchequer Court, referred to was the predecessor to today's Federal Court, where litigation against the federal government was heard.

The Privy Council refers to the Justice Committee of the Privy Council in the United Kingdom, the highest court of appeal for Canada until 1949.

2. and 3 Testimony of Indian Agent Robert Brown and T. J. Cumiskey, Inspector for Okanagan and Kamloops Districts, October & November, 1913.

The First Nations representatives of the Enderby band spoke largely about land issues and did not discuss education, but the evidence of these two officials shows that the Okanagan people resisted having schools imposed on them.

4. Chief Toosey, Chilcotin, July 21, 1914

The Toosey First Nations is at Riske Creek, southwest of Williams Lake. Note that Chief Toosey's evidence was translated, which may explain some of the confusion in

his discussion of boarding schools. The mission school the Chief refers to is St. Joseph's Industrial School, located at Williams Lake. Students frequently ran away from this school, including in the tragic incident of the death of Duncan Sticks in 1902. (See Grade 10 Teacher Resource Guide, Lesson 3.1)

5. Chief James Stacker, Pemberton, August 20, 1915

These excerpts from the testimony of Chief Stacker include his opening remarks to the Commission, and his later comments on education. He refers to the school at "Mission Junction." This was St. Mary's Mission School at Mission, B.C., a considerable distance from the Pemberton Valley.

6. Chief Andrew of Cheakamus, Cheakamus BC, August 17, 1916

This speech by Chief Andrew reiterates the desire of many First Nations for quality training for useful skills. He also makes a connection between the value of the land and delivery of services like education.

7. Upper Sumas Women's Institute, January 11, 1915

Most of the testimony at the McKenna-McBride Commission was from First Nations people or Indian Affairs officials, but some, like this presentation, came from White community members. This letter probably represents the attitudes of many BC citizens of the day. The Women's Institute was an educational organization for women which originated in Ontario in 1897, and began in BC in 1909. It is still functioning today. While the local settler community was hoping to get control of a small parcel of land for a park in this document, it is nothing compared to the subsequent changes to the lands at Sumas. A few years later, the large Sumas Lake, rich hunting and fishing waters for the Stó:ló people, was completely drained by the province for farmland.

## Discussion Questions

- What different perspectives on education for Aboriginal children were expressed by the various speakers? Were there any common desires or concerns?

## Digging Deeper

- All the McKenna-McBride Commission testimony is available online at <http://www.ubcic.bc.ca/Resources/ourhomesare/testimonies/> Students can research the statements made in their local area. To access the material, first click on the appropriate agency, then use one of the 6 ways listed there to browse the text. Note that there are some transcription errors due to the sometimes poor quality of the source material.
- In the News: Nisga'a petition 1913: see <http://www.nisgaanation.ca/1913-petition>
- In the News: Interior Tribes statement to Prime Minister Borden, 1914: <http://gsdl.ubcic.bc.ca/collect/firstna1/index/assoc/HASH0165/c9f5e11b.dir/doc.pdf>
- Sumas Lake drained. Among resources on this topic, see: *Openings: A Meditation on History, Method, and Sumas Lake*. By Laura Cameron, McGill-Queen's Press, 1997.

## 1920-1927

# The Indian Act Becomes More Restrictive

### Background

In the decade when North American society was generally becoming more liberal and economically successful, the Aboriginal population in Canada reached its lowest numbers and at the same time the Indian Act was repeatedly modified to become more and more restrictive.

One of the key issues for the federal government was that of “enfranchisement” – the attainment of full rights of citizenship including the vote. For Aboriginal people this meant giving up official legal “Indian” status, and thereby any Aboriginal rights.

Following the completion of the McKenna-McBride report, and the end of World War One, a Special Committee of the House of Commons was struck to investigate necessary changes to the Indian Act. Some First Nations leaders travelled to Ottawa to give testimony to the committee. The final amendments to the Indian Act in 1920 resulted in significant changes, including giving the government the ability to arbitrarily enfranchise people, and compulsory attendance for Indian children at either Day Schools, or Indian Residential Schools.

In the summer of 1923, federal politicians and bureaucrats from Ottawa visited BC to meet First Nations leaders to discuss concerns over the report of the McKenna McBride Royal Commission. The main political voice for First Nations at that time was the Allied Indian Tribes. In July a meeting was held in Vancouver with the Minister of the Interior (responsible for Indian Affairs); Duncan C. Scott, Deputy Superintendent General of Indian Affairs; the Speaker of the Senate; and various Indian Agents and Fisheries Inspectors. Peter Kelly and Andrew Paull were the principal speakers on behalf of the Allied Tribes. In August, Scott held more informal talks with the entire executive of the Allied Tribes in Victoria

The federal government’s intent was to reach a tripartite agreement among the Allied Tribes, Canada and British Columbia to finalize and implement the findings of the McKenna-McBride Commission. The First Nations leaders, however, tried to convince the governments to reject the findings of the Commission and to settle the broader issue of Aboriginal Rights and Title. Neither of these was accomplished, and four years later the Special Joint Committee of the House of Commons and Senate on Indian Affairs heard representations from a number of organizations, including the Allied Tribes, led once again by Peter Kelly.

Again in 1926 and 1927, the Allied Indian Tribes pursued their quest for settlement of Aboriginal Rights and Title. They submitted a petition to the federal government in June, 1926, resulting in a Special Committee of the Senate and House of Commons to inquire into the Claims of the Allied Indian tribes of British Columbia. The committee concluded “that the claims of the Indians were not well founded, and that no aboriginal title, as alleged, had ever existed.”

The only outcome of all these meetings was another draconian amendment to the Indian Act in 1927, which made it illegal to raise money or hire lawyers to pursue land claims and Aboriginal Title cases. This eliminated any chance of First Nations furthering their land claims, Aboriginal Rights and Title, or taking cases to the Privy Council in England, and brought about the end of the Allied Tribes.

## Documents

1920-1927 documents begin on page 24 in *The Documentary Evidence*.

### 1. Statement by Duncan Campbell Scott, 1920

This is Scott's often-reported comment about "getting rid of the Indian problem." It was made as part of his evidence before the Special Committee of House of Commons on Amendments to the Indian Act.

### 2. Bills Relating to Indians. Daily Colonist, March 13, 1920

This headline covers two news wire reports compiled for Victoria readers regarding the impending amendments to the Indian Act. It pinpoints the First Reading of the bill to amend the Indian Act, and documents the reason for the delegation of the Allied Indian Tribes travelling to Ottawa. It also highlights the continuing confusion over land settlement issues in British Columbia. Note that the description of the Enfranchisement section sounds perfectly reasonable. What it doesn't mention, however, is that the people would have to lose Aboriginal Rights and Title to achieve "full status of citizenship."

### 3. Indians and Enfranchisement. Toronto Globe, April 1920

This editorial gives an Eastern perspective on the issue of enfranchisement and education. It refers to the League of Indians of Canada, which was created in 1919 as an early national organization. The writer suggests that there was no pent up public demand for rushing into a changes in legal status.

### 4. Complaints Made by BC Indians. Victoria Daily Colonist, April 23, 1920.

This news article reports on statements made by several First Nations representatives to the Special Committee, including George Matheson and Peter Calder, a member of the Nisga'a Land Committee. Notably, both refused to discuss educational or other matters until Aboriginal Title was settled. We can see in document 2 that the bill to clarify Indian lands in BC had already been introduced.

### 5. Amendments to the Indian Act. Indian Affairs Annual Report

This is a summary of the changes to the Indian Act as amended in 1920, including enfranchisement and compulsory education. While the enfranchisement section was later repealed, the education component was quickly entrenched. It is important to clarify that it was not compulsory education that is the issue with this law — after all, we operate in a system of compulsory education — but the fact that the Indian Residential School became the default solution for so many children.

Note that this is the first official use of the term "residential school" and "boarding school" and "industrial school" were soon forgotten.

### 6. Space Filler Joke, 1920s

This curious aphorism or joke was widely published in newspapers throughout North America in the 1920s. Its origin is not known. Here, in the *Vancouver Sun*, it is used as a space filler.

### 7. Conference with the Allied Indian Tribes and DIA, 1923

These documents are from discussions held by Indian Affairs officials and First Nations leaders, through the Allied Indian Tribes, in Victoria in 1923. They include the opening page, with the list of participants, some of the introductory remarks, and extracts from the discussions on Health and Education. In the introductory section, Rev. Peter Kelly is attempting to clarify what acceptance of the McKenna-McBride Commission Report would be to Aboriginal people. The Allied Tribes feared it

meant extinguishment of Aboriginal Rights and Title. Of note in the Education section is Scott's suggestion that the leaders could make a statement on Education on "half a page of foolscap."

### Discussion Questions

- Why do you think the Department of Indian Affairs and the Government Canada enacted bills and policies that were increasingly restrictive?
- Comment on the determination of the First Nations leaders to continue to argue for Aboriginal Rights and Title, and also for improvements in education.

### Digging Deeper

- Students may want to research the later consultations the Allied Indian Tribes held with the Department of Indian Affairs. See, for example, the Indian Affairs Annual Report for the year ending March 31, 1927. See page 10 for a report on the findings of the committee.
  - Search in the Annual Reports database ([www.collectionscanada.gc.ca/databases/indianaffairs](http://www.collectionscanada.gc.ca/databases/indianaffairs)) or search for the title "Special Committee of the Senate and House of Commons to inquire into the Claims of the Allied Indian tribes of British Columbia".
- Students can learn a great deal more about the only woman represented at the 1923 Conference. Listed only as "Mrs. Cook," she was in fact *Ga'axsta'las*, Jane Constance Cook of Alert Bay. The story of this influential woman is told in *Standing Up with Ga'axsta'las: Jane Constance Cook and the Politics of Memory, Church and Custom*. Leslie A. Robertson, the the Kwagu'ł Gixsam Clan. UBC Press 2012. See especially Part VI, with a section title "Something Like and Equal Footing": The Allied Indian Tribes of BC.
- A *Canada's History* article describes the life and work of Andrew Paull. The Serpent Slayer, by Janet Nicol. *Canada's History*, February-March 2015
- Further examples and commentary from the 1923 and 1927 conferences are found in Celia Haig-Brown's book, *Taking Control: Power and Contradiction in First Nations Adult Education*, UBC Press, pages 61-65.



## 1947-1948

### Post War Social Change

#### Background

The years following World War Two saw many social and political changes in Canada. In Ottawa the politicians were again studying proposed changes to the Indian Act. A Special Joint Committee of the Senate and the House of Commons held hearings from a variety of people and organizations. This included the Native Brotherhood, a new organization that had begun to organize Aboriginal fishers, but grew into a significant agent for change in all areas of Aboriginal Rights and Title. One of its leaders was Rev. Peter Kelly, who had previously been one of the chief spokesmen for the Allied Tribes.

In 1946, the Native Brotherhood began a monthly newspaper, called *The Native Voice*. Many of the documents are from its pages.

#### Documents

1947-1948 documents begin on page 31 in *The Documentary Evidence*.

1. Urges Native School Here. Prince Rupert Daily News, 1947

A member of the Prince Rupert School Board suggests that a separate school for Aboriginal children be set up. This article also indicates that a number of First Nations students were attending public schools at this date, with their tuition being paid by the Department of Indian Affairs.

2. Segregation. Prince Rupert Daily News, 1947

In a letter to the editor, a First Nations woman responds to the call for a separate school. She makes the statement, "Perhaps in future years some of those native children, given a chance for better education, will be sitting as trustees of the school board." This of course came to pass, with many Aboriginal people serving on local boards, in Prince Rupert and across the province.

3. This is Canada.

These selections are from a textbook used in the 1940s. It includes three sections: Before the White Man, The Indian Problem, and a short play, Big Bear Refuses to Sign.

4. Editorial Cartoon, The Native Voice, 1947

This cartoon comments on the changes in law made in 1947 giving Canadian citizenship to immigrants, but not to First Nations.

5. Native Brotherhood of BC Assumes Prov. Leadership. The Native Voice, 1947

In a publicity move, when First Nations were not given citizenship and the right to vote, the Native Brotherhood announced it was taking over the province.

6. No Reason for Pride, Vancouver Sun, February 3, 1947

This is an editorial response to the Native Brotherhood's publicity stunt, and to the more general question of Aboriginal Rights.

7. Presentation to the Special Joint Committee of the Senate and the House of Commons, May 1947

Rev. Peter Kelly, on behalf of the Native Brotherhood, made a presentation to the Special Joint Committee. These are excerpts from the Education portion of the presentation.

8. Conference on Native Indian Affairs April 1-3, 1948. BC Archives

In April 1948 a three-day conference was held at UBC by supporters of Aboriginal Rights. Presentations and discussions were held on these topics: Arts and Crafts, Health and Welfare, Education, and Training of Professionals in Health, Welfare and Education. The presentations were recorded and a copy of the document was sent to the Special Joint Committee of the Senate and the House of Commons. The excerpts include part of a presentation by RF Davey, the Inspector of Indians Schools for BC which summarizes the function of residential schools at that date. Also included are statements by a number of attendees on the topics of health and education.

9. A Shameful Condition. Native Voice, quoted from an unknown newspaper

An editorial commenting on the state of Aboriginal education arising out of testimony at the Special Joint Committee.

10. Waiting For the Sunrise. The Native Voice, September, 1947

This is a column by a regular correspondent to the Native Voice by William Freeman, from the coastal community of Klemtu. He makes interesting comments on the possible outcomes of the Special Joint Committee.

11. Education. The Native Voice, August-September, 1948

This is an excerpt from an article by a non-Aboriginal supporter of Aboriginal causes who points out evidence that teachers were hired for Aboriginal schools with no teaching experience.

## Discussion Questions

- How have policies and attitudes towards education for First Nations students changed in the years following World War Two?
- What evidence can be found in these documents that major changes were about to be made to the Indian Act in 1951?

## Digging Deeper

- For more discussion about the Special Joint Committee, see pages 65-71 of *Taking Control: Power and Contradiction in First Nations Adult Education*, Celia Haig-Brown, UBC Press.
- Learn more about the Native Brotherhood of British Columbia, and its publication, *The Native Voice*. Some issues of the magazine from the 1940s are available online at <http://nativevoice.bc.ca/>. Sample an issue from 1947 or 1949 to read more about the important issues to First Nations in this time period.
- Students may want to read about reactions to the new Indian act in the 1951 issues of the Native Voice, particularly the February to August issues.

## 1967-69

# Canada's Centennial and the White Paper

### Background

The 1960s saw great changes in social values. A newfound freedom was expressed by youth with the emergence of “the pill,” hippies, the Beatles, and student protests over wars and racial discrimination.

For First Nations, change, though still slow, was beginning to happen. In 1960, Status Indians were finally given the right to vote federally without losing status.

In 1967 Canada was celebrating 100 years as a country, but for many First Nations it was a time for highlighting the injustices they had suffered over that 100 years.

1968 saw the election of a new government under Prime Minister Trudeau, who called for a “Just Society.” Legislation was passed to make many social changes, but proposed changes to the administration of Indian Affairs backfired. In 1969 Minister of Indian Affairs Jean Chrétien put forward a new policy paper, “The Statement of the Government of Canada on Indian Policy.” All government policy papers are termed “White Papers,” but in this case its ironic nature meant it would be always referred to as the White Paper. The policy was intended to “lead to the full, free and non-discriminatory participation of the Indian people in Canadian society.” However, the steps to achieving this would have meant extinguishment of Aboriginal Rights and Title, and devolving most Aboriginal issues to the provincial level.

There was swift reaction against the White Paper. The First Nations communities around the province were united in opposition to it, with the resulting formation of the Union of B.C. Indian Chiefs.

### Documents

1967-1969 documents begin on page 41 in *The Documentary Evidence*.

1. Indian Pavilion Tries Not to be Restful. Globe and Mail, May 1 1967, p. 17.

This article describes the intent of the Indians of Canada Pavilion at Expo 67, and some of the public reaction to it. T. R. Kelly, one of the deputy commissioners of the pavilion mentioned, was the son of long time leader Peter Kelly. Also mentioned is Arthur Laing, Indian Affairs minister at the time. He was a BC politician, and has a bridge named after him in Vancouver. Kelly's reference to the minister's displeasure with the exhibit reflects the governments' surprise and dismay when it discovered the contents of the pavilion, which were much more controversial than expected.

2. Text Panels in the Indians of Canada Pavilion, Expo 67, Montreal

These statements were on some of the text panels that visitors to the pavilion encountered as they passed through. The sections of the pavilion included the following theme displays: The Land, The People, The White Man, Wars, Treaties and Betrayals, Religion, Government Interest and Reserves, Work Life, Education, and The Future. The text panels have been compiled from a number of sources. The article in Document 1 includes more examples.

3. Lament for Confederation. Native Voice, 1967.

Lament for Confederation was a speech delivered by Chief Dan George before 32,000 people gathered at Empire Stadium in Vancouver to celebrate Confederation.

He was accompanied by his family who drummed and chanted. Chief Dan George of the Tsleil-Waututh Nation was a well-known First Nations writer, actor and public figure. He attended St Paul's Indian Residential School. He began acting when he was in his 60s. He died in 1981, age 82.

4. Residential School Values Doubted. Native Voice, April 1968

An article written by George Wilson, a First Nations teacher in Prince Rupert originally from Bella Bella. He was 27 when he wrote this piece. He taught in Prince Rupert and Prince George, and in 1971 became Educational Consultant with the Department of Education. In 1973 he became Director of Indian Education.

5. Indian Women Call For Prompt Action. Native Voice, April 1968

In the 1930s the Department of Indian Affairs began funding Homemaker's Clubs to encourage women to learn domestic skills. The irony was that many homes did not have the proper facilities or money to follow the cooking and sewing suggestions. The women began to agitate for funding for better home conditions, until by 1968 the government cut off all funding, saying they were become pressure groups. In May 1969, the individual clubs organized into a provincial group, the Indian Homemakers Association and until the early 21st century were a voice of action for First Nations women and children in BC. This article is a snapshot of the formative period of the organization. Note that, as was the custom of the day, women were still usually identified by their husband's first name, e.g. "Mrs. Albert Douglas."

6. Less Hatred. Native Voice, July-August 1967

A letter to the editor from a United Church minister complaining about certain attitudes of some Aboriginal people. Namao, where the writer lived, is south of Edmonton, Alberta.

7. Native Voice Short Items. September 1968

These short articles point out some progressive steps in the relationship between First Nations and other Canadians – A man of Cree descent appoint to Superintendent of Indian Schools in BC; the inclusion of George Clutesi's book *Son of Raven Son of Deer* as a text book on the BC curriculum; and a statement by a federal minister Robert Andras calling Canada's treatment of First Nations people "probably its major national shame." Andras, under Lester Pearson in 1967, began the consultation process which ultimately led to the White Paper. He met with many First Nations groups across the country.

8. Indians Reject Plan. Vancouver Province, July 7, 1967.

This article shows the quick reaction of Aboriginal groups to the White Paper, and how it was a catalyst for increased organization and political activism. The Southern Vancouver Island Tribal Federation had been formed in 1964 as Coast Salish communities on Vancouver Island organized to pursue land claims and other objectives. The Confederation of Native Indians, formed in 1966, was an association of a number of island and mainland tribal organizations. The Homemaker's Clubs was also part of the confederation. In 1969, the Homemaker's Association played a leading role in this meeting, and in the subsequent formation of the Union of BC Indian Chiefs.

9. BC Indian Chiefs Vote For United Front. Vancouver Province, November 21, 1969.

This article reports on the day the First Nations of BC united to form the Union of BC Indian Chiefs. Quotes are given from Chiefs from around the province.

10. Meeting Ends in City Today. Kamloops Daily Sentinel, November 22, 1969.

Another news report of the closing of the meeting of the BC Indian Chiefs. Several names are mentioned, including the members of the first committee. Note that a representative of the Homemaker's Association is on the committee, Mrs. Ben Paul, though she is still referred to by her husband's name. (Ben Paul served as president of the North American Indian Brotherhood, and renowned artist Lawrence Paul Yuxweluptun is their son.) Also the names mentioned show that there were Aboriginal people working within the Department of Indian Affairs at this time: Alvin Dixon and Bill Mussell. Guy Williams, who later became a Senator, refers jokingly to "a man in this city who claims to have built many roads." This is a reference to well-known politician Phil Gaglardi, who was MLA for Kamloops, and Minister of Highways from 1955 to 1968.

11. Indian Peoples' Future Which is Now at Stake. Kamloops Daily Sentinel, November 21, 1969

This is an editorial in the Kamloops paper which reflects at least some of the public view of the First Nation's response to the White Paper.

## Discussion Questions

- What were some of the causes of the growing confidence by Aboriginal people to speak out publicly in opposition to governments and discrimination?
- What were some consequences of the increased public opposition?

## Digging Deeper

- Indian Pavilion, Expo 67. Listen to a CBC radio report touring the pavilion. (10:56 min.) Go to [www.cbc.ca/archives](http://www.cbc.ca/archives) and search for "Expo 67 Indian Pavilion."
- Chief Dan George. For another piece written by Dan George, "A Soliloquy," see BC Historical News, 1969, available at [http://www.library.ubc.ca/archives/pdfs/bchf/bchn\\_1969\\_05.pdf](http://www.library.ubc.ca/archives/pdfs/bchf/bchn_1969_05.pdf).
- George N. Wilson. Read another article about First Nations education written by George N. Wilson, called "Helping Native Indians." Originally printed in the *Native Voice*, it is available on line at <http://www.papakilodatabase.com>. Use a keyword search to find it easily: "George N. Wilson" education Prince Rupert
- Indian Homemakers of BC. Find out more at [indigenousfoundations.arts.ubc.ca/home/community-politics/indian-homemakers-association.html](http://indigenousfoundations.arts.ubc.ca/home/community-politics/indian-homemakers-association.html)

## 2005-2006

# Accords and Agreements

### Background

The first decade of the 21st century was a pivotal time for the changing relationship between First Nations and other Canadians. Much of this was brought about through the courts.

In the 1990s Indian Residential School survivors began to take legal action to get compensation for physical and sexual abuse they had suffered. At first these were individual claims but in 1996 the first class action suit was initiated by Nora Bernard in Nova Scotia. By 1998 there were more than a thousand claims against the federal government. That year, Canada issued a “Statement of Reconciliation” apologizing for the tragedy of the Residential Schools.

The number of claims filed against Canada continued to grow, and in 2002 a National Class Action was filed for compensation for all former Indian Residential school students in Canada, as well as their family members.

As a result of further judgements by the Supreme Court going against Canada, and the overwhelming number of lawsuits seeking compensation, Canada and nearly 80,000 survivors reached an agreement, called the Indian Residential School Settlement Agreement, in 2005. Out of this agreement came the commitment not only for individual compensation, but for the creation of the Truth and Reconciliation Commission, and moneys dedicated to a healing process.

Also in 2005, the Federal Government was once more trying to develop policies that would improve social and economic conditions for First Nations. National Aboriginal leaders, Premiers and the Prime Minister met in Kelowna, BC to sign an agreement to “Strengthen Relationships and Close the Gap.” It was a five year plan with money attached to achieve specific goals. It became known as the Kelowna Accord. However shortly after it was signed, the Martin government fell to a vote of non-confidence, and the following year the new government abandoned the agreement.

A provincial agreement was also signed in Kelowna at the same time. This was the Transformative Change Accord between the British Columbia Government and the First Nations Leadership Council.

Another significant agreement occurred in 2006 with the First Nations Jurisdiction Over Education in British Columbia Act, passed in both the federal and provincial legislatures.

### Documents

2005-2006 documents begin on page 48 in *The Documentary Evidence*. As these are dry official documents, you may want to have students search out contemporary commentary on these events on the internet to augment these documents.

#### 1. Blackwater v. Plint 2005 Supreme Court Judgement

This document includes excerpts from the Reasons for Judgement given by Chief Justice Beverley McLachlin in the landmark case regarding Indian Residential Schools. It includes the Introduction, portions of the discussion of one of the legal issues raised, and the Conclusion.

The introduction provides some history of the case (paragraphs 2-5), which began in 1996 and went through two trials at the Provincial Court level, was appealed at the BC Supreme Court in 2003. The courts could only deal with offenses of a sexual



nature. All other claims fell under the Statute of Limitations. (In legal language, they were statute-barred.)

The major question answered was that of who was at fault for the sexual abuses. As well as Plint, the perpetrator, the trial judge found Canada 75% liable and the Churches 25% at fault. The appeal judge reversed this last decision and said Canada was 100% liable. The last word was that of the Supreme Court of Canada, which held up the trial judge's 75/25 split.

This document includes the discussion of Vicarious Liability, which was one of the legal points the Supreme court used in assigning liability. The full text including each of the issues discussed is on the Supreme Court of Canada website, <http://scc-csc.lexum.com/scc-csc/scc-csc/en/item/2239/index.do>.

In paragraph 9, the Chief Justice raises a point that is relevant to the discussion of the relationship with First Nations people. "A more general issue lurks beneath the surface of a number of specific legal issues," she writes. Despite the broad social issues surrounding the damages of the Indian Residential School System, the courts can only use the very abstract tools of the law.

## 2. Quatell v. Attorney General of Canada, 2006

This court document relates to the finalizing of the Residential School Settlement Agreement. The Agreement in Principal had been signed in November 2005. However, a lengthy judicial process followed in which nine provincial and territorial courts held separate hearings to certify the class action suit in their jurisdictions, and approve the final settlement. In British Columbia the hearing was held in the Supreme Court of British Columbia in October 2006.

The case is referred to as Quatell v. Attorney General of Canada because Quatell is the first name in the long list of plaintiffs in the class action. References are made to Winkler; he was the judge who held similar hearings in Ontario.

In the Introduction, Chief Justice Brenner gives some background and outlines general issues surrounding the agreement, particularly outlining certain objections, such as the fear by many that the "very party that was largely responsible for creating this problem will be administering this settlement" [i.e. the Federal Government](para 12).

He then goes on to discuss issues that arose in the BC hearing, including: Day Students; Healing Fund; Verification Process and Apology. Note that Day Students are different from students who attended Indian Day Schools.

The topic of the Apology is significant because it was the BC hearing and these statements of Chief Justice Brenner that formed the major catalyst for the federal government ultimately delivering its apology in 2008. Brenner's directive grew out of the testimony of the Leadership Council and other BC speakers at the hearing.

## 3. Indian Residential Schools Settlement Agreement, May 8, 2006

This document is the opening text of the Indian Residential Schools Agreement. The Cloud Class Action referred to was a separate class action by the survivors of the Mohawk Institute in Brantford, Ontario. It was one of the leading class action suits leading up to the settlement agreement. In 2005 the Supreme Court of Canada denied Canada's request to appeal of the Cloud decision from the Ontario courts and subsequently the federal government began the negotiations to bring about the Settlement Agreement.



#### 4. First Ministers and National Aboriginal Leaders - Strengthening Relationships and Closing the Gap. Kelowna, November 24-25, 2005

This document contains the introductory material from what became known as the Kelowna Accord. The leaders of 13 provinces and territories and five Aboriginal organizations reached a five-year agreement to boost spending on Aboriginal housing, education and health care by \$5.1 billion.

#### 5. Phil Fontaine Speech, Meeting of First Ministers and National Aboriginal Leaders, Nov 24, 2005, Kelowna BC

This is part of the speech delivered by Assembly of First Nations president Chief Phil Fontaine at the opening of the First Ministers meeting in Kelowna. Significantly, he mentions the signing of the Settlement Agreement only days before. Also significant is his joking comment towards Prime Minister Paul Martin, “I understand that you on occasion have your critics.” Only five days later the Martin government fell in a non-confidence vote, and the new government that came in after the election of May 2006 abandoned the Kelowna Accord.

#### 6. Transformative Change Accord

This is an excerpt from the tripartite accord signed in November 2005, following on the Kelowna Accord, but specific to British Columbia. It arose at a time when First Nations and provincial leaders were attempting to forge a new positive relationship.

In March 2005 the leaders of three groups, the First Nations Summit, Union of BC Indian Chiefs and BC Assembly of First Nations formed a First Nations Leadership Council to advance respect, recognition and reconciliation. That same month the Leadership Council agreed, along with the Province of British Columbia, to a New Relationship which would promote a new government-to-government relationship based on respect, recognition and accommodation of Aboriginal rights and title.

Two documents are referred to in the Accord. First is the *First Nations - Federal Crown Political Accord on the Recognition and Implementation of First Nations Governments*, an accord signed jointly by the Assembly of First Nations and Indian and Northern Affairs Canada. It commits the parties to the promotion of meaningful processes for reconciliation of aboriginal rights and title. The second is the document *The New Relationship*, which outlines the vision and goals of the proposed new government-to-government relationship.

The Transformative Change Accord outline specific goals intended to close the socio-economic gap between First Nations and others in BC over a ten year period (ending in 2015). It uses some of the language of the Royal Commission on Aboriginal Peoples, with the goal of “establishing a new relationship based upon mutual respect and recognition.” Of note is the use of the terms *reconciling* and *reconciliation* in reference to the resolution of outstanding Aboriginal Rights and Title. (*Reconciling* is used in this excerpt, while *reconciliation* is used in the full document.)

### Discussion Questions

- Do the Agreements and Accords reached in 2005 signal a new era in the relationship with First Nations and other Canadians?

## Digging Deeper

- The full text of the Indian Residential school Agreement is available online at [www.residentialschoolsettlement.ca/settlement.html](http://www.residentialschoolsettlement.ca/settlement.html).
- The full text of the Accord and *The New Relationship* are available on the Government of BC website, [www.newrelationship.gov.bc.ca](http://www.newrelationship.gov.bc.ca). Follow the “Reconciliation & Other Agreements” link.

## Today

Today we are in a period of Reconciliation. Ask students to research contemporary documents which reveal the state of the relationship between First Nations and other Canadians. This will probably largely be through the internet, utilizing both text and video. It could also include recent newspapers, magazines and books.

Students could work in groups to prepare a collection of documents and then trade with other groups for comment and discussion.

### Document

- One document is provided on page 60 of *The Documentary Evidence*. It includes excerpts from the Indian Act as it exists at this writing. The current Indian Act retains references to residential schools, religious designation of schools attended, and the powers of truant officers.
- The full text of the current Indian Act is available online at: <http://laws-lois.justice.gc.ca/eng/acts/i-5/>

## Concluding Activity

### Essential question:

***How has the relationship between First Nations and other Canadians changed over the last 150 years?***

1. After examining documents from different time periods in British Columbia's history, what conclusions can you make about changes to this relationship?
2. How have attitudes towards Indian Residential Schools changed over time?

Use evidence from the documents that you have studied to support your conclusions.