



**PUBLIC AGENDA
MUNICIPAL HERITAGE ADVISORY COMMITTEE**

**Wednesday, October 7, 2015, 11:30 a.m.
Committee Room E, Ground Floor, City Hall
Members**

**Ms. C. Duval-Tyler, Chair
Ms. M. Schwab, Vice Chair
Councillor C. Clark
Mr. S. Deprez
Ms. D. Funk
Mr. D. Greer
Ms. J. Lawrence
Ms. P. McGillivray
Mr. R. McPherson
Ms. S. Marchildon
Mr. L. Minion
Mr. L. Moker
Mr. B. Penner
Mr. J. Scott
Ms. L. Swystun
Mr. M. Velonas
Mr. M. Williams**

Pages

1. CALL TO ORDER

2. CONFIRMATION OF AGENDA

Recommendation

That the agenda be confirmed as presented.

3. ADOPTION OF MINUTES

Recommendation

That the minutes of regular meeting of the Municipal Heritage Advisory Committee held on September 2, 2015 be adopted.

4. UNFINISHED BUSINESS

4.1 Exploring The Wonder City - MHAC Publication [File No. CK. 225-18]

The Committee, at its meeting held on September 2, 2015, resolved that

the above matter be deferred to the October 7, 2015 meeting for further consideration.

Recommendation

That the Committee provide direction.

4.2 Saskatoon Register of Historic Places [Files No. CK. 710-1 and PL. 710-27] 4 - 6

The Committee, at its meeting held on September 2, 2015 during consideration of the above, discussed how to prioritize the properties on the Register, how to approach owners to entertain designation, and what the barriers to designation are. The Committee agreed to further discuss these issues at the October meeting.

The Committee also considered the need for protocol in terms of naming designated buildings and undertook to further discuss this matter at the October meeting.

Attached in this regard is the Municipal Heritage Committee's Goals and Objectives document.

Recommendation

That the Committee provide direction.

5. REPORT OF THE CHAIR

6. REPORT OF THE HERITAGE COORDINATOR

7. COMMUNICATIONS

8. REPORTS FROM ADMINISTRATION

9. REDEFINING OUR HERITAGE: A PROPOSAL FOR RECOGNIZING SASKATOON'S FIRST PEOPLE (File CK. 4040-1) 7 - 31

Verbal Update - J. Scott

Attached for the Committee's information is a report in regards to the above-noted matter.

Recommendation

That the information be received.

10. STATEMENT OF EXPENDITURES [File No. CK. 225-18] 32 - 32

Attached is a current statement of expenditures.

The Committee, at its meeting held on September 2, 2015 during consideration of the above, agreed to further discuss the Conferences, Education & Research portion of the budget.

Recommendation

That the information be received.

11. PUBLICATIONS

- Heritage Saskatchewan Newsletter - August 31, 2015 (sent by email dated September 1, 2015)

Recommendation

That the information be received.

12. ADJOURNMENT

Target Timeline and Matrix for 2014/2015 MHAC Goals and Objectives

Goal 1. To continue with the promotion of Heritage in the City of Saskatoon.

Objective	Target Completion	Person/Group Responsible
Encourage the designation of new Municipal Heritage Properties in the City of Saskatoon.	Ongoing	MHAC
Encourage property owners to register residential and commercial properties on the Registry of Historic Places.	Ongoing	MHAC and MHAC Heritage Coordinator
Support and help with the designation of Municipal Heritage Properties and areas of cultural significance in the City of Saskatoon.	Ongoing	MHAC
Ensure regular publications of heritage articles	Ongoing (every two months)	MHAC / Education and Awards Task Group
Encourage citizens in Saskatoon to participate in Heritage-related events, including Doors Open, the Saskatoon Heritage Fair, and the Heritage Awards.	Heritage Awards – February 2016 Saskatoon Heritage Fair – February 2016 Doors Open – June 2015	<u>Heritage Fair Volunteers</u> <u>Heritage Awards: Heritage awards sub-committee</u> <u>Doors Open: MHAC Volunteer</u>
In conjunction with the MHAC Heritage Coordinator, coordinate the bi-annual Heritage Awards Program.	2016	Heritage Awards Sub-Committee
Pursue any opportunity to undertake one cultural mapping session with Dr. Keith Carlson, Program Coordinator, Cultural Mapping Class at the University of Saskatchewan in Saskatoon.	December 2015	Education and Awareness Sub-Committee
Develop a program for installing historic identification	December 2015	MHAC
Develop a prioritized subset of properties of particular heritage interest. This may include identifying buildings of heritage value in accordance with the City Centre Plan, and/or which are presently undervalued economically.	December 2015	Heritage and Design Coordinator and Policy Sub-Committee

Objective	Target Completion	Person/Group Responsible
Work with City Administration in any and all aspects (including implementation) associated with the new Heritage Program and Policy Review and Heritage Plan.	Ongoing	MHAC and Heritage and Design Coordinator
Provide feedback on a monthly basis to the Heritage and Design Coordinator in terms of oversight action items, as outlined in the Heritage Program and Policy Review and Heritage Plan	Ongoing (monthly)	MHAC and Heritage and Design Coordinator
Pursue the option of being able to bring heritage matters forward to City Council/Planning Development and Community Services (PD&SC), as outlined in the Heritage Policy and Program Review and Heritage Plan	Fall 2014	MHAC and Heritage and Design Coordinator
Have designated MHAC members attend and provide feedback when heritage issues are brought forward at PD&CS meetings.	Ongoing	MHAC Chair or Designate

Goal 3. To engage the community at large and help educate citizens about the new Heritage Program and Policy Review and Heritage Plan.

Objective	Target Completion	Person/Group Responsible
Provide feedback to the City regarding the new website, as it pertains to heritage, with particular reference paid to the heritage programs available to home owners and businesses alike.	March 2015	MHAC
Support and promote the rollout of the Registry of Historic Places.	March 2015	MHAC and Heritage and Design Coordinator
Educate citizens and inform them of the heritage programs available to home owners through marketing material, as well as during community outreach programs (e.g. Doors Open 2014, Saskatoon Heritage Fair 2016).	Ongoing / Annually	MHAC and Heritage and Design Coordinator
Promote the new heritage programs available to business owners, through new marketing brochures, the new Heritage Plan, as well as through the rollout of the new website.	March 2015	MHAC and Heritage and Design Coordinator
Engage one neighbourhood community association with the intent of educating their community members about the heritage value of their respective neighbourhood.	December 2015	Education and Awareness Sub-Committee

Goal 4. To provide the City of Saskatoon with critical feedback and advice as it pertains to planning documents that address heritage matters.

Objective	Target Completion	Person/Group Responsible
Provide feedback to all planning documents including Local Area Plans (LAPs), Official Community Plans, Culture Plans, Strategic Plans, and other documents, including plan amendments, to help ensure that these documents are consistent in their approach to heritage matters.	Ongoing	MHAC
Revise wording of Heritage Property Bylaw 8356	January 2015	MHAC

Redefining our heritage: A proposal for recognizing Saskatoon's First People

James T.D. Scott



Founders Statue from the [Whitecap Dakota First Nation](#) website

The Founders Statue at Saskatoon's River Landing represents a meeting between the Temperance colonist, John Lake, and the Dakota Chief Whitecap. Mr. Lake sits pleasantly gazing towards the ever-flowing South Saskatchewan River while Chief Whitecap stands next to him, arm outstretched as if pointing to the beautiful surroundings. The two men are said to have met when Chief Whitecap came across the Temperance colonists while they were having an open air religious service. After an exchange of pleasantries, Mr. Lake asked Chief Whitecap if he might know of a good place to settle and Chief Whitecap recommended Saskatoon.

It is doubtful that Mr. Lake knew what happened to the people who had given Saskatoon its name or why they had been placed on a reserve. How the Cree came to be displaced from their lands is not generally taken into account when relating how the settlers came to take possession of Saskatoon. This omission has led to misunderstandings regarding the Cree and other First People and such misunderstandings have led to tensions within our community. The full story of Saskatoon's colonization needs to be remembered and represented for the benefit of the descendants of the settlers and the First People.¹

¹ Judith Lewis Herman, *Trauma and Recovery*, (Basic Books 1992) stated the following at page 1:

The ordinary response to atrocities is to banish them from consciousness. Certain violations of the social compact are too terrible to utter aloud: this is the meaning of the word *unspeakable*. Atrocities, however, refuse to be buried. Equally as powerful as the desire to deny atrocities is the conviction that denial does not work. Folk wisdom is filled with ghosts who refuse to rest in their graves until their stories are told.

Recognition of the First People and their history will assist us in building a more harmonious community with a high quality of life for all. Our narrative as a community includes heritage sites and memorials as well as our written and oral history. Our community narrative needs to recognize how Saskatoon's colonization led to intergenerational trauma as well as systemic and overt racial bias and how these factors have affected and disadvantaged First People. Recognizing First People in our community narrative is a crucial part of a healing process which we need to undergo to build a more harmonious and prosperous community.

The Power of Monuments and Stories

Our city's name, "Saskatoon", evokes a time when our First People's culture and claim to the land were recognized and respected. Although there is a renaissance in the recognition and understanding of Aboriginal culture, this recognition is not adequately reflected in our local buildings and monuments. A monument which recognizes our First People and the tragic history of colonization would be a first step to promote the recognition of Aboriginal culture by physically demonstrating our community's appreciation of and respect for our First People. Moreover, a prominent physical representation of Aboriginal heritage is needed to provide legitimacy and permanence for our shared recognition of Aboriginal people and their culture.

Our future is influenced by how we define our past. An inclusive view of our past promotes an inclusive view of our present and future. An inclusive community is more likely to be harmonious and to flourish. By contrast, a view of the past that excludes, marginalizes and/or fails to recognize the legitimacy of some of its groups promotes disharmony. The negative consequences of excluding and marginalizing a group within a community will be discussed further below.

Saskatoon presently has a number of social problems including one of the highest rates of violent crime in Canada.² These social problems are costly obstacles to our peace and prosperity. Our social problems can only begin to be solved when all members of the community are recognized as legitimate citizens, worthy of our respect and consideration.

Aboriginal people are growing in population and influence in Saskatoon. First People are increasingly active in all aspects of our society, including mining, medicine, art, sports, education, entertainment, law, justice, science, service, and politics. However, our community's

Murder will out. Remembering and telling the truth about terrible events are prerequisites both for the restoration of the social order and for the healing of individual victims.

The conflict between the will to deny horrible events and the will to proclaim them aloud is the central dialectic of psychological trauma. People who have survived atrocities often tell their stories in a highly emotional, contradictory, and fragmented manner which undermines their credibility and there by serves the twin imperative of truth-telling and secrecy. When the truth is finally recognized, survivors can begin their recovery. But far too often secrecy prevails, and the story of the traumatic event surfaces not as a verbal narrative but as a symptom.

² See Statistics Canada: [Police Report Crime Rates 2014](#) - Table 3 Police-reported Crime Severity Index and crime rate, by census metropolitan area.

landscape omits a substantial portion of Aboriginal heritage and our shared story.³ Our community effectively marginalizes Saskatoon's First People when we do not adequately recognize their culture and contribution to our way of life. This marginalization results in Saskatoon's First Peoples being less likely or able to contribute to the development of our community and our city. Acknowledging and correcting this omission is a step towards understanding Aboriginal culture and addressing our related social problems.

Our heritage is our shared story, which is legitimized in part by objects or buildings. Our shared heritage is a powerful normative governor because we can trust that members of our community share the same notions of what it means to belong within our community and, therefore, behave according to our accepted norms.⁴ A shared story promotes shared norms which allow us to efficiently establish trust and understanding with the new people we encounter daily. Our shared story allows us to work effectively together to maintain a peaceful, productive community. It also provides us with a sense of comfort, security, and belonging.

Saskatoon's inhabitants presently have at least two different heritage narratives. Saskatchewan's First People and many descendants of Saskatchewan settlers possess different stories. The founding of Saskatoon has meant profoundly different things to these two communities. It is difficult to establish trust and understanding between people with different heritage narratives. To foster trust and understanding, we need to establish a shared understanding of our heritage.⁵ This shared understanding does not mean assimilation or the end of pluralism. This shared understanding means broadening our mutual understanding.

There is convincing evidence that the government of Canada attempted to erase the physical evidence of Saskatchewan's First People's culture. This attempt has been referred to by the Chief Justice of the Supreme Court of Canada as "the cultural genocide of our First Peoples".⁶ As the intended beneficiaries of the colonization of these lands, the people of Saskatoon have an ethical obligation to preserve and protect the Aboriginal story - the First Peoples' heritage.

³ The Whitecap Dakota First Nation is acknowledged in Saskatoon by the Founders Statue and 1812 War Memorial and the Métis Nation is represented by the statue of Gabriel Dumont and locations such as Place Riel but there is no physical acknowledgement of the people who gave us legal authority to reside in Saskatoon, the Cree Nation.

⁴ Yuval Noah Harari, *Sapiens, A Brief History of Humankind* (Canada: McClelland & Stewart, 2014)

⁵ See Isobel M. Findlay and Warren Weir, [Aboriginal Justice in Saskatchewan, 2002-2021: The Benefits of Change](#) (2004 present to The Commission on First Nations and Métis People and Justice Reform - Online) regarding the importance of shared stories.

⁶ See Supreme Court Chief Justice Beverley McLachlin says [Canada attempted to commit "cultural genocide"](#) against aboriginal peoples, Toronto Globe and Mail, May 28, 2015 (online); Also see [Honouring the Truth, Reconciling for the Future: Summary of the Final Report of the Truth and Reconciliation Commission of Canada](#) (online); and [Report of the Royal Commission on Aboriginal Peoples](#), Part Two: False Assumptions and a Failed Relationship (online);

Genocide is defined in [Article 2](#) of the *Convention on the Prevention and Punishment of the Crime of Genocide* (1948) as "any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, Racial or religious group, as such: killing members of the group; causing serious bodily or mental harm to members of the group; deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; imposing measures intended to prevent births within the group; [and] **forcibly transferring children of the group to another group.**" This definition is similar to the definition of genocide in [The Convention on the Prevention and Punishment of the Crime of Genocide](#) (1951). Also see [Smith, D., Varcoe, C. & Edwards, N.](#) (2005). *Turning around the intergenerational impact of residential schools on Aboriginal people: Implications for health policy and practice*. Canadian Journal of Nursing Research, 37(4), page 52.

Our history is too voluminous for us to preserve in its entirety. We should be selective in conserving and interpreting our heritage for both practical and political reasons. This selection must be done in a manner that benefits all of us. We should not omit portions of our heritage when such omissions do us harm.⁷ Regrettably, our present selection and interpretation of our heritage omits the fundamental fact that Saskatoon is founded upon a process of colonization (including residential schools) which attempted to eliminate Aboriginal culture.⁸ The process of colonization included the forcible removal of First Peoples from the lands we now call Saskatoon.⁹ It has been argued that the process of colonization has not ended and continues to affect our community to the present day.¹⁰

Incomplete Stories and Social Harm

An incomplete story of our heritage leaves the impression that Saskatoon's settlers came to an underused frontier and turned empty lands into a beautiful productive city through hard work, faith and persistence. The role of Saskatchewan's First People is omitted from this story. Those who recognize this incomplete notion of our heritage note that, although many Aboriginals in Saskatchewan show remarkable resiliency,¹¹ too many have not flourished to the same extent as the settlers. Further, this incomplete story allows for the false assumption that Aboriginals are culturally or genetically deficient due to the fact that 1) the children of Aboriginals are disproportionately taken from their parents and made wards of the Crown¹², 2) Aboriginals are three times more likely to be the victims of crime,¹³ 3) Aboriginals are disproportionately incarcerated¹⁴, 4) Aboriginals are disproportionately poor in a socio-economic sense¹⁵, 5)

⁷ Kirmayer, L.J., Gone J.P. Moses J. (2014 Vol. 51(3) 299-219) [Rethinking Historical Trauma](#). Transcultural Psychiatry at page 300. Also see Mohatt, N. V., Thompson, A. B., Thai, N. D. & Tebes, J. K. (2014). [Historical trauma as public narrative](#): A conceptual review of how history impacts present-day health. Social Science & Medicine, 106, page 130.

⁸ [Honouring the Truth, Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada (online); [Report of the Royal Commission on Aboriginal Peoples](#), Part Two: False Assumptions and a Failed Relationship (online); Also see [Smith, D., Varcoe, C. & Edwards, N.](#) (2005). *Turning around the intergenerational impact of residential schools on Aboriginal people: Implications for health policy and practice*. Canadian Journal of Nursing Research, 37(4), page 52.

⁹ James Daschuk, *Clearing the Plains, Disease, Politics of Starvation, and the Loss of Aboriginal Life* (Regina, University of Regina Press, 2013).

¹⁰ See [Honouring the Truth, Reconciling for the Future](#), *supra*;

¹¹ Isobel M. Findlay and Warren Weir, [Aboriginal Justice in Saskatchewan, 2002-2021](#): The Benefits of Change (2004 present to The Commission on First Nations and Métis People and Justice Reform - Online).

¹² Moniruzzaman, A., Pearce, M.E., Patel, S.H., Chavoshi, N., Teegee, M., Adam, W., et al. (2009). [The Cedar Project](#): Correlates of attempted suicide among young Aboriginal people who use injection and non-injection drugs in two Canadian cities. International Journal of Circumpolar Health, 68, page 2186.

Also see Sinclair, R. & Grekul, J. (2012). [Aboriginal youth gangs in Canada](#): (de)constructing the epidemic. First Peoples Child & Family Review, 7(1), page 10.

¹³ Katie Scrim, *Aboriginal Victimization in Canada: A Summary of the Literature*. Victims of Crime Research Digest No.3, Ottawa: Department of Justice Canada, Research and Statistics Division, 2015. Online at: <http://www.justice.gc.ca/eng/rp-pr/cj-jp/victim/rd3-rr3/p3.html>.

¹⁴ See [R. v. Ipeelee](#) [2012] 1 SCR 433, 2012 SCC 13 (CanLII); Also see, Public Safety Canada - [Table E3](#) of their [Corrections and Conditional Release Overview](#) for 2013; M. Jackson, *Locking Up Natives in Canada, Report of the Canadian Bar Association Committee on Imprisonment and Release* (1988); reprinted in (1988-89) 23 U.B.C. L. Rev. 215; Jonathon Rubin, [Aboriginal Over-representation and R. v. Gladue: Where We Were, Where We Are and Where We Might Be Going](#), Supreme Court Law Review (2008), 40 S.C.L.R. (2d); and [Honouring the Truth](#),

Aboriginals are significantly underrepresented in educational attainment¹⁶, and 6) Aboriginals are disproportionately mentally and physically unhealthy compared to non-Aboriginals¹⁷.

The social problems that many attribute to First People in Saskatchewan have been consistently linked to the historic and intergenerational trauma experienced by other colonized people worldwide.¹⁸ Colonization has historically caused direct trauma and intergenerational trauma. Too many people in Saskatoon are not aware of or do not understand the intergenerational harm caused by colonization. Our community will not be able to address our growing crime rate and our disparity in health and wealth until we come to grips with our shared heritage. Cynthia C. Wesley-Esquimaux and Magdalena Smolewski put it best when they stated:

Only by naming and deconstructing historic trauma and remembering the past, will Aboriginal and non-Aboriginal people be able to free themselves from the oppositional realms they occupy in existing dominant and resistant cultural structures.¹⁹

It does great harm when we do not grieve our dead and their suffering.²⁰ We do harm to First People when we omit our legacy of cultural genocide because this denial hinders First People from grieving the loss of their ancestors and the loss of parts of their culture.²¹ We show disrespect to the descendants of historic trauma when we forget cultural genocide which in turn causes an intergenerational toxic shame. We are implying through this omission that those First

[Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada page 217 (online)

¹⁵ Sinclair, R. & Grekul, J. (2012). [Aboriginal youth gangs in Canada](#): (de)constructing the epidemic. *First Peoples Child & Family Review*, 7(1), 8-28.

¹⁶ Katie Scrim, *Aboriginal Victimization in Canada: A Summary of the Literature*. Victims of Crime Research Digest No.3, Ottawa: Department of Justice Canada, Research and Statistics Division, 2015. Online at: <http://www.justice.gc.ca/eng/rp-pr/cj-jp/victim/rd3-rr3/p3.html>.

¹⁷ Jillian Boyce, Cristine Rotenberg and Maisie Karam, [Mental health and Contact with Police in Canada](#), (Statistics Canada 2012 online); Also see Dr. Billie Allan and Dr. Janet Smylie, [First Peoples, Second Class Treatment – The Role of Racism in Health and Well Being of Indigenous Peoples of Canada](#) (The Wellsley Institute – online at www.wellesleyinstitute.com); Also see Jennifer S. Middlebrooks and Natalie C. Audage [The Effects of Childhood Stress on Health Across the Lifespan](#) National Center for Injury Prevention and Control of the Centers for Disease Control and Prevention.

¹⁸ Katie Scrim, *Aboriginal Victimization in Canada: A Summary of the Literature*. Victims of Crime Research Digest No.3, Ottawa: Department of Justice Canada, Research and Statistics Division, 2015. Online at:

<http://www.justice.gc.ca/eng/rp-pr/cj-jp/victim/rd3-rr3/p3.html>. Also see Amy Bombay, Kim Matheson, Hymie Anisman, “[Intergenerational Trauma](#): Convergence of Multiple Processes Among First Nations People in Canada”, *Journal of Aboriginal Health*, 2009:6-47.

¹⁹ Cynthia C. Wesley-Esquimaux, Ph.D. Magdalena Smolewski, Ph.D., [Historic Trauma and Aboriginal Healing](#) (Aboriginal Healing Foundation, 2004); Also see [Smith, D., Varcoe, C. & Edwards, N. \(2005\). Turning around the intergenerational impact of residential schools on Aboriginal people: Implications for health policy and practice.](#) *Canadian Journal of Nursing Research*, 37(4), page 54-55.

Furthermore, public reactions significantly affect individual and communal posttraumatic adaption and healing. When a conspiracy of silence develops, where those who were not affected are unable to understand the horrific nature of the survivor experiences and may actively avoid hearing about them, this may increase feeling of isolation, loneliness, and mistrust among survivors. See Evans-Campbell, T. (2008). [Historical trauma in American Indian/Native Alaska communities](#): A multi-level framework for exploring impacts on individuals, families and communities. *Journal of Interpersonal Violence*, 23, 330.

²⁰ Brave Heart, M.Y. & DeBruyn, L. (1998). The American Indian holocaust: Healing historical unresolved grief. *American Indian and Alaska Native Mental Health Research*, 8, 60-82.

²¹ Brave Heart, *supra*, 8, 60-82.

People who died as a result of colonization are not worthy of our regard. We are implying that the victims of colonization are in some sense less than human, and this attitude is harmful to community relationships.²²

The settler-founders who named Saskatoon must have admired and respected the First People to have used the Cree word for our city's location. However, too many of us seem to have lost that respect. We do not seem to appreciate the attachment the First People have to these lands, the impact First People had on these lands and the impact colonization has had on First People. The relationship between the First People and their lands is not told in our shared story.

A Shared Story of Colonization

Our shared story can be told as follows:

There were millions of people inhabiting the American continents prior to Columbus.²³ Some of those people were farmers, some were foragers, and some lived in cities located on both continents.²⁴ The Cree in particular are a successful and ancient people who called the lands we now call Saskatoon their home prior to our settlement.²⁵ Saskatoon was not founded on “untouched native prairie”²⁶ but on lands that had been advertently managed in a sustainable manner by First People for millennia.²⁷ The indigenous people of the prairies managed the buffalo as their primary economy.²⁸ The buffalo supplied the people of the plains with nearly everything.²⁹ The Cree were devastated by the crash of the buffalo population in 1878 and this loss has rippled down through the generations.

The bison hunters of the Saskatchewan prairie had a sophisticated social order, customs, norms, education, medicine, technology, religion, law, philosophy, and an intimate understanding of the universe³⁰. The Cree and their ancestors have been here from prehistory and had a lifestyle that was in harmony with their environment.³¹ Their widespread culture allowed them to manage the prairies in an effective and sustainable manner.

²² Brave Heart, *supra*, 8, 60-82.

²³ James Daschuk, *Clearing the Plains, Disease, Politics of Starvation, and the Loss of Aboriginal Life* (Regina, University of Regina Press, 2013) at page 4 to 8, 29;

²⁴ See Charles C. Mann, *1491 (Second Edition): New Revelations of the Americas Before Columbus* (First Vintage Books, 2006); Also see Daschuk, *supra*, at page 4 to 8, 29;

²⁵ [Report of the Royal Commission on Aboriginal Peoples](#), Part Two: False Assumptions and a Failed Relationship (online)

²⁶ See Public Minutes – Municipal Heritage Advisory Committee, February 4, 2015, Item #4: Presentation – Northwest Swale Master Plan.

²⁷ Daschuk, *supra*, at page 4 to 8, 29; David Meyer and Dale R. Russell, [Saskatchewan: Geographic Perspectives](#), (Regina, Canada Plains Research Center, 2007) at page 101; Yuval Noah Harari, *Sapiens, A Brief History of Humankind* (Canada: McClelland & Stewart, 2014) at page 71.

²⁸ Meyer and Russell, *supra*, at page 106

²⁹ [Encyclopedia of Saskatchewan](#) (online);

³⁰ Meyer and Russell, *supra*, at page 107 to 115; Studies of skeletons have shown that in the mid-nineteenth century people on the plains were perhaps the tallest and best nourished population in the world. See Daschuk, *supra*, at page 100.

³¹ Meyer and Russell, *supra*, at page 106

It is important to remember that the buffalo did not magically disappear from the prairie. The buffalo were massacred by incomers on an industrial scale for food³² and for their hides which were fashioned into the large belts used to connect steam engines to machines in eastern factories.³³ Many buffalo carcasses were left to rot on the prairies.³⁴ There were numerous pleas to Ottawa from a variety of interested parties in the Northwest Territories for the Government of Canada to protect at least some of the buffalo, but Ottawa did nothing.³⁵

The Cree negotiated Treaty 6 in 1876 as means of mitigating the dramatic changes which they foresaw resulting from the loss of their way of life.³⁶ The numbered treaties were negotiated by the First Nations and the Crown from positions of mutual strength.³⁷ The Cree and other First Nations allowed the newcomers onto their lands in return for guarantees of nutrition, education to help them become self-sufficient, and medicine to help them deal with the incomer's diseases which had caused the Cree to suffer a series of deadly plagues.³⁸

The buffalo population crashed in 1878³⁹, two years after Treaty 6 was signed, and the plains Cree became totally dependent on their treaty rights for survival. The Cree people were not told by Canada's negotiators about the *Indian Act* which was enacted in the same year as Treaty 6 was signed.⁴⁰ The goal of the *Indian Act* was to eliminate "Indians". None of the numbered treaties referred to the *Indian Act*⁴¹ and the *Indian Act* does not refer to the Treaties⁴². Many of the treaty provisions were not honoured by the Government of Canada.⁴³ The First Nations were tricked and forced out of their land by the newcomers.⁴⁴

The *Indian Act* was based on a form of social Darwinism and was designed to promote the elimination of indigenous peoples' culture.⁴⁵ Canadians saw themselves as civilized

³² Daschuk, *supra*, at pages 31, 34, 43, 60, 61, and 65.

³³ Daschuk, *supra*, at page 65,

³⁴ Candace Savage, *A Geography of Blood, Unearthing Memory from the Prairie Landscape* (Vancouver, Greystone Books, 2012) at pages 88-89.

³⁵ Daschuk, *supra*, at pages 101-102.

³⁶ [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapters 3 and 5; Also see James Daschuk, *Clearing the Plains, Disease, Politics of Starvation, and the Loss of Aboriginal Life* (Regina, University of Regina Press, 2013) at page 97,

³⁷ James Daschuk, *Clearing the Plains, Disease, Politics of Starvation, and the Loss of Aboriginal Life* (Regina, University of Regina Press, 2013) at page 99

³⁸ [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapters 3 and 5; Also see Daschuk, *supra*, at page 98

³⁹ Daschuk, *supra*, at page 101; The fish population was also severely depleted by incomers - see page 150.

⁴⁰ [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapter 5.

⁴¹ [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapter 5.

⁴² Also see [Report of the Royal Commission on Aboriginal Peoples](#), Part Two: The Indian Act and Indians: children of the State (online)

⁴³ [Honouring the Truth, Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada page 56 (online)

⁴⁴ [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapter 5. Also see [Honouring the Truth, Reconciling for the Future](#), *supra*, page 57 (online)

⁴⁵ [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapters 3 and 5. Also see [Report of the Royal Commission on Aboriginal Peoples](#), Part Two: The Indian Act and Indians: children of the State (online)

and saw the “Indians” as backward and incompetent to manage their own affairs.⁴⁶ The *Indian Act* combined two existing acts, *The Gradual Civilization Act* and *The Enfranchisement Act*.⁴⁷ The Crown strategically did not tell any of the First Nations that the Crown’s over-arching goal was to eliminate “Indians”.⁴⁸

The *Indian Act* granted enormous powers to Indian Agents who controlled nearly every aspect of a First Person’s life.⁴⁹ The effect of the provisions of the *Indian Act* was to deny the Cree the ability to farm except in the form of small hand-tilled plots for their own subsistence.⁵⁰ “Indians” were not allowed to compete economically with the newcomers.⁵¹ “Indians” were not eligible to obtain homesteads.⁵²

The *Indian Act* controlled the Cree’s mobility by giving the Indian Agents the power to enforce a pass system – one of the first modern forms of apartheid.⁵³ A commission from South Africa visited Western Canada in 1902 to study our pass system as a means of social control.⁵⁴ It may be that our pass system contributed to the development of South Africa’s infamous system of apartheid.

The Head Indian Agent, Edgar Dewdney, and Prime Minister John A. MacDonald knew that our system of apartheid was illegal.⁵⁵ Dewdney wrote MacDonald stating that they should amend the treaties for the pass system to be legal.⁵⁶ The treaties were not amended but the *Indian Act* was amended to abolish the pass system in 1951.⁵⁷

⁴⁶ [Honouring the Truth, Reconciling for the Future](#): *supra*, and [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapter 3 and 5. Also see [Report of the Royal Commission on Aboriginal Peoples](#), Part Two: The Indian Act and Indians: children of the State (online).

⁴⁷ [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapter 5. Also see [Report of the Royal Commission on Aboriginal Peoples](#), Part Two: The Indian Act and Indians: children of the State (online).

⁴⁸ [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapter 3 and 5. Also see [Report of the Royal Commission on Aboriginal Peoples](#), Part Two: The Indian Act and Indians: children of the State (online).

⁴⁹ [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapter 3 and 5.

⁵⁰ James Daschuk, *Clearing the Plains, Disease, Politics of Starvation, and the Loss of Aboriginal Life* (Regina, University of Regina Press, 2013) at page 122 and 160. Also see [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapter 3 and Also see [Report of the Royal Commission on Aboriginal Peoples](#), Part Two: False Assumptions and a Failed Relationship Chapter 9 (online); and [Honouring the Truth, Reconciling for the Future](#), *supra*.

⁵¹ [Honouring the Truth, Reconciling for the Future](#), *supra*, and [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapters 3 and 5.

⁵² [Report of the Royal Commission on Aboriginal Peoples](#), Part Two: False Assumptions and a Failed Relationship (online).

⁵³ Barron, F.L. (1988). [The Indian Pass System in the Canadian West](#), 1882-1935. *Prairie Forum*, 13(1), 25-42. Also see [Honouring the Truth, Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada (online); [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapters 3 and 5.

⁵⁴ Barron, *supra*, 13(1), 25-42.

⁵⁵ [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapter 3.

⁵⁶ James Daschuk, *Clearing the Plains, Disease, Politics of Starvation, and the Loss of Aboriginal Life* (Regina, University of Regina Press, 2013) at pages 161-162.

⁵⁷ [Report of the Aboriginal Justice Inquiry of Manitoba](#), Online.

The government of Canada used the threat of starvation as a means of controlling Treaty Indians and to keep them on the reserves.⁵⁸ Indian agents also had the power to take Cree children from their families to be sent to residential schools with the intention of “killing the Indian in the child”.⁵⁹

“Indians” were also prohibited from practicing their rituals and religion.⁶⁰ “Indians” could not take their grievances to court because the *Indian Act* prohibited “Indians” from getting legal advice and prevented lawyers from representing “Indians”.⁶¹ “Indians” could not complain to their Member of Parliament because they were not considered “persons” and they did not have the vote.⁶²

Report of the Aboriginal Justice Inquiry of Manitoba pointed out that:

The *Criminal Code* in 1892 made it possible to charge with an indictable offence any person "who induces, incites, or stirs up any three or more Indians, non-treaty Indians or half-breeds" to meet together to make demands upon civil servants in a riotous or disorderly manner. This clear violation of the fundamental principle of freedom of association enjoyed by Canadians significantly prevented the development of Aboriginal political organizations and minimized the pressure on the federal government to honour its obligations. Any efforts by Indian people to pursue justice through Canadian courts about their grievances were blocked effectively as well by the *Indian Act*, which made it an offence to raise money to commence claims against the Crown and made it illegal for a lawyer to receive fees to represent an Indian or band for this purpose without the consent of the Superintendent General from 1927 to 1951. (*An Act to amend the Indian Act*, S.C. 1926–27, c. 32, s. 149A)⁶³

The Government of Canada forcibly cleared the plains of “Indians” so settlers could be granted homesteads.⁶⁴ “Indians” were forced onto reserves pursuant to the *Indian Act* after entering into the treaties.⁶⁵ The Government of Canada did not live up to its treaty

⁵⁸ James Daschuk, *Clearing the Plains, Disease, Politics of Starvation, and the Loss of Aboriginal Life* (Regina, University of Regina Press, 2013) at page 133.

⁵⁹ [Honouring the Truth, Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada (online); [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapters 3 and 5.

⁶⁰ [Honouring the Truth, Reconciling for the Future](#), *supra*, and [Report of the Royal Commission on Aboriginal Peoples](#), Part Two: False Assumptions and a Failed Relationship Chapter 9 (online).

⁶¹ [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapter 3. Also see [Report of the Royal Commission on Aboriginal Peoples](#), Part Two: False Assumptions and a Failed Relationship Chapter 9 (online).

⁶² [Report of the Royal Commission on Aboriginal Peoples](#), Part Two: False Assumptions and a Failed Relationship (online).

⁶³ [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapter 3.

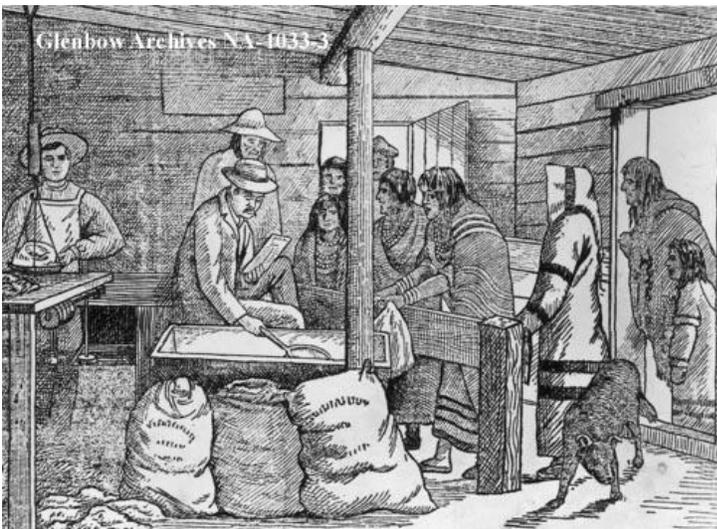
⁶⁴ In 1881 the Government of Canada ethnically cleansed 5000 people from their home in the Cypress Hills to make way for the railway. See James Daschuk, *Clearing the Plains, Disease, Politics of Starvation, and the Loss of Aboriginal Life* (Regina, University of Regina Press, 2013) at page 123; Also see [Honouring the Truth, Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada (online)

⁶⁵ James Daschuk, *Clearing the Plains, Disease, Politics of Starvation, and the Loss of Aboriginal Life* (Regina, University of Regina Press, 2013) at page 141. Also see [Report of the Royal Commission on Aboriginal Peoples](#), Part Two: False Assumptions and a Failed Relationship Chapter 9 (online).

obligation of providing the Cree food in the event of famine.⁶⁶ There was a horrible famine amongst the Cree after the crash of the buffalo.⁶⁷ The Cree were reduced to eating their horses, dogs, buffalo robes, and in some cases their snow shoes.⁶⁸



Destitute family of Cree, Cypress Hills Saskatchewan, 1878 – from the Glenbow Museum website



People receiving rations – from the Glenbow Museum website

Dr. Augustus Jukes wrote Edgar Dewdney from Fort Walsh on October 21, 1882 complaining that the daily ration had fallen to 4 ounces of flour and 2 ounces of dried

⁶⁶ Daschuk, *supra*, at pages 133-146.

⁶⁷ Daschuk, *supra*, at pages 133-146.

⁶⁸ Daschuk, *supra*, at page 101.

meat per person.⁶⁹ There was starvation at Fort Ellice where the ration was 12 ounces of flour and 3 ounces of bacon.⁷⁰



This is an 1884 picture of Chief Crowfoot and his family from the Glenbow Museum website. All 8 of his children died within 2 years of posing for this photo. The names of these children should be memorialized – but they are not. Chief Crowfoot died of congestion of the lungs in the spring of 1890.⁷¹

The Government of Canada intended that the “Indians” should go hungry.⁷² Reverend John Hines reported in 1885 that people were “literally starving”⁷³ at the same time the deciphered telegrams between Dewdney and MacDonald communicated that rations imported for the militia lay piled up and spoiling.⁷⁴ The government built a stockade at Fort Battleford to keep the starving Cree from the food supplies.⁷⁵ Father Cochin described the condition of the children at the mission school during the 1883-84 winter:

After the disappearance of the buffalo, the bacon and the cakes made with some bad flour did not satisfy the appetite of the Indians. I saw gaunt children dying of hunger, coming to my place to be instructed. Although it was 30 to 40 degrees below zero their bodies were scarcely covered with torn rags. These poor children came to catechism and to school. It was a pity to see them. The hope of having a little morsel of dry cake was the incentive which drove them to this cruel exposure each day, more, no doubt, than the desire of educating themselves. The privation made many die.⁷⁶

⁶⁹ Candace Savage, *A Geography of Blood, Unearthing Memory from the Prairie Landscape* (Vancouver, Greystone Books, 2012) at pages 148-150.

⁷⁰ James Daschuk, *Clearing the Plains, Disease, Politics of Starvation, and the Loss of Aboriginal Life* (Regina, University of Regina Press, 2013) at page 121, 122

⁷¹ Daschuk, *supra*, at page 164.

⁷² Daschuk, *supra*, at pages 108-109, 136-141

⁷³ Daschuk, *supra*, at page 164.

⁷⁴ Daschuk, *supra*, at page 164 see footnote #44 at page 246.

⁷⁵ Daschuk, *supra*, at page 108.

⁷⁶ Daschuk, *supra*, at page 149.

The One Arrow Reserve near Fort Carlson had a death rate of 141 per 1000 in the winter of 1883-84.⁷⁷ By 1889 less than half of the pre-rebellion population of the Battleford reserves remained.⁷⁸ The Cree lost nearly all of their leaders.⁷⁹

After the 1885 rebellion the death rates for Indians were staggeringly high. Cree at Thunderchild died at a rate of 233.5 per 1000.⁸⁰ The Cree at Sweet Grass died at a rate of 185 per 1000. Deaths at Battleford Agency exceeded births by 4:1. The Sharphead Stoney group in central Alberta ceased to exist as a distinct population.⁸¹

Our pioneer ancestors became desensitized to the Cree's suffering. There was an advertisement in the Saskatchewan Herald which read:

Found where the Indians starved to death ... a white mare. The owner can have the same by proving property and paying expenses. Apply to Antoine Morin, Battleford.⁸²

Cree women were used as comfort women by government employees.⁸³ They were forced to sell sexual services to Indian agents and farm instructors to feed their children and themselves.⁸⁴ In Parliament, M.C. Cameron charged that sexual exploitation of "Indian" women was so persuasive that 45% of "one class of officials" in the northwest had sexually transmitted diseases. Cameron also charged that girls as young as 13 were being sold to white men – some for as little as \$10.⁸⁵ Prostitution was unheard of amongst Aboriginals in the west before this time.⁸⁶ Aboriginal youth presently make up 90% of the visible sex trade in various Canadian cities.⁸⁷ Moreover, the murder and disappearance of aboriginal women were ignored or minimized at the time of the initial settlement⁸⁸.

⁷⁷ Daschuk, *supra*, at page 146

⁷⁸ Daschuk, *supra*, at page 162.

⁷⁹ Daschuk, *supra*, at pages 160-161

⁸⁰ Daschuk, *supra*, at page 164.

⁸¹ Daschuk, *supra*, at pages 164.

⁸² Daschuk, *supra*, at page 108.

⁸³ Daschuk, *supra*, at pages 151-155.

⁸⁴ Daschuk, *supra*, at page 153

⁸⁵ Daschuk, *supra*, at page 153.

⁸⁶ Daschuk, *supra*, at page 153.

⁸⁷ Moniruzzaman, A., Pearce, M.E., Patel, S.H., Chavoshi, N., Teegee, M., Adam, W., et al. (2009). [The Cedar Project](#): Correlates of attempted suicide among young Aboriginal people who use injection and non-injection drugs in two Canadian cities. *International Journal of Circumpolar Health*, 68, page 2192; Also see Laura Barnett, [Trafficking in Persons](#), Library of Parliament Research Publications, Legal and Social Affairs Division 17 March 2011, *Revised 30 September 2013*.

⁸⁸ Daschuk, *supra*, at page 155-156.



Cree man at Maple Creek 1884 – from the Glenbow Museum website

It is surprising that the starvation of the Cree has lapsed from our heritage because it was well known by Canadians at the time.⁸⁹ It was even the subject of a political cartoon, which satirized the corruption of the Government of Canada with regard to the Cree nation.



from the John A. MacDonald Library website

Although the last part of the 19th century was the nadir for First Nations on the prairies, their standard of living did not improve very much for generations.⁹⁰ The 1946 [Medical Survey of Nutrition Among Northern Manitoba Indians](#) stated that in winter frequently 10 to 12 "Indians" live in shacks 10 by 12 foot square.⁹¹ The authors stated that the majority of the "Indians" sleep on the floor in the winter and they moved to tents in the summer.⁹² Tuberculosis was the major cause of death with 1,400 deaths per 100,000 in the area studied.⁹³ The authors reported in contrast that "white people" in Manitoba had a

⁸⁹ Daschuk, *supra*, at page 150-151.

⁹⁰ Ian Mosby, [Administering Colonial Science: Nutrition Research and Human Biomedical Experimentation in Aboriginal Communities and Residential Schools, 1942–1952](#), *Social History*, Volume 46, Number 91, May 2013, pp. 145-172

⁹¹ P.E. Moore, H.D. Kruse, F.F. Tisdall and R.S.C. Corigan, [Medical Survey of Nutrition Among Northern Manitoba Indians](#) *Canad. M.J.A.* Mar. 1946, Vol. 54.

⁹² Moore et al, *supra*.

⁹³ Moore et al, *supra*. Also see Ian Mosby, [Administering Colonial Science: Nutrition Research and Human Biomedical Experimentation in Aboriginal Communities and Residential Schools, 1942–1952](#), *Social History*, Volume 46, Number 91, May 2013, pp. 145-172; and [Honouring the Truth, Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada page 101 (online)

Tuberculosis death rate of 27.1 deaths per 100,000.⁹⁴ The reporters discovered a death rate of between 1,000 to 3,000 per 100,000 among the “Northern Indians” they encountered.⁹⁵ They stated that the average calorie intake in Norway House was 1,470 calories per day and that 85% of the total calories were from white flour, lard, sugar and jam.⁹⁶ They said that Indian shirt size had reduced from size 16 to 17 forty years previous to size 15.5 to 16.⁹⁷ Pant-sizes were also greatly reduced. Infant mortality was an astounding 400 out of 1,000 live births. The authors contrasted this figure with the infant mortality for “white people” which was 52 per 1,000.⁹⁸

Moreover, during the 1940s and 1950s, scientists employed by the Canadian Government were performing controlled nutritional experiments on Aboriginal children and adults without their knowledge and consent.⁹⁹ These experiments involved withholding nourishment and certain medical treatments from “Indian” populations to study the effects of malnutrition.¹⁰⁰ These nutritional scientists found that residential school children were ideal subjects for the study of malnutrition because they were underfed, vulnerable, and neglected.¹⁰¹ Canadian nutrition scientists did not follow to the *Nuremberg Code* which requires informed consent, the absence of coercion, and the need of beneficence toward Aboriginal participants. Canadian nutrition scientists believed that the *Nuremberg Code*, which resulted from the Nuremberg Trials at the end of the Second World War, did not apply to them.¹⁰²

Colonization is not just a word, it was and in many respects continues to be a toxic process. It is a pathogen that should be corrected and memorialized lest we forget.

The Link Between Our Heritage and Our Social Problems

Part of the process of colonization was the forcible taking of Aboriginal children from their families and the transporting of them to residential schools.¹⁰³ The forcible removal of Aboriginal children began in the 1880’s and the Crown’s goal was to *kill* the Indian in the child.¹⁰⁴ It is

⁹⁴ Moore et al, *supra*.

⁹⁵ Moore et al, *supra*..

⁹⁶ Moore et al, *supra*. Also see Ian Mosby, [Administering Colonial Science: Nutrition Research and Human Biomedical Experimentation in Aboriginal Communities and Residential Schools, 1942–1952](#), Social History, Volume 46, Number 91, May 2013, pp. 145-172

⁹⁷ Moore et al, *supra*.

⁹⁸ Moore et al, *supra*.

⁹⁹ Ian Mosby, [Administering Colonial Science: Nutrition Research and Human Biomedical Experimentation in Aboriginal Communities and Residential Schools, 1942–1952](#), Social History, Volume 46, Number 91, May 2013, pp. 145-172

¹⁰⁰ Ian Mosby, [Administering Colonial Science: Nutrition Research and Human Biomedical Experimentation in Aboriginal Communities and Residential Schools, 1942–1952](#), Social History, Volume 46, Number 91, May 2013, pp. 145-172

¹⁰¹ Mosby, *supra*, pp. 145-172

¹⁰² Ian Mosby, [Administering Colonial Science: Nutrition Research and Human Biomedical Experimentation in Aboriginal Communities and Residential Schools, 1942–1952](#), Social History, Volume 46, Number 91, May 2013, pp. 145-172

¹⁰³ [Honouring the Truth, Reconciling for the Future](#), *supra*;

¹⁰⁴ [Honouring the Truth, Reconciling for the Future](#), *supra*;

worth noting that Canada's first Residential School was in Battleford, Saskatchewan.¹⁰⁵ Children were forced to denounce their language and culture, their hair was cut, and they were forced to wear Canadian clothes.¹⁰⁶ It is estimated that 100,000 Aboriginal children aged 4 to 18 were removed from their families and placed in residential schools from the mid-1800s until late 1996.¹⁰⁷ Rather than being loved and cared for, they were neglected, malnourished, and forced to work without pay to subsidize the chronic under-funding of their school system.¹⁰⁸ They lived in overcrowded and poorly maintained conditions.¹⁰⁹ Many Cree children were also beaten and sexually abused.¹¹⁰ A shocking number of Aboriginal children died from the start of compulsory residential schools in the 1880's and onward through the decades.¹¹¹

A report made by Dr. Bryce for the Department of Indian Affairs in the early 20th century stated that some schools had a death rate of 60% over a five year period.¹¹² Two thirds of the last generation to attend residential schools did not survive. It is no coincidence that so many survivors fell victim to violence, accidents, addictions, and suicide.¹¹³ Furthermore, residential schools did not just harm individual children; the residential school policy harmed whole Aboriginal communities. Aboriginal communities lost their ability to plan for or even envision the future of their community when their children were taken away.¹¹⁴

Many of the survivors of residential schools felt that they did not fit in anywhere.¹¹⁵ They felt that they could not fit into home communities and they could not fit into the incomers communities.¹¹⁶ Some have told the Truth and Reconciliation Commission that they no longer fit in with their family. Some resent their parents. Some cannot stop reliving the moments of victimization – even after years of being removed from the trauma. There is also an

¹⁰⁵ [Honouring the Truth, Reconciling for the Future](#), *supra*, page 51

¹⁰⁶ [Honouring the Truth, Reconciling for the Future](#), *supra*;

¹⁰⁷ [Honouring the Truth, Reconciling for the Future](#), *supra*; Also see Smith, D., Varcoe, C. & Edwards, N. (2005). Turning around the intergenerational impact of residential schools on Aboriginal people: Implications for health policy and practice. [Canadian Journal of Nursing Research](#), 37(4), 40; Moniruzzaman, A., Pearce, M.E., Patel, S.H., Chavoshi, N., Teegee, M., Adam, W., et al. (2009). [The Cedar Project](#): Correlates of attempted suicide among young Aboriginal people who use injection and non-injection drugs in two Canadian cities. *International Journal of Circumpolar Health*, 68, page 2186.

¹⁰⁸ [Honouring the Truth, Reconciling for the Future](#), *supra*;

¹⁰⁹ [Honouring the Truth, Reconciling for the Future](#), *supra*;

¹¹⁰ [Honouring the Truth, Reconciling for the Future](#), *supra*;

¹¹¹ [Honouring the Truth, Reconciling for the Future](#), *supra*;

¹¹² [Report of the Royal Commission on Aboriginal Peoples](#), (online); [Report of the Aboriginal Justice Inquiry of Manitoba](#), (Online). [Honouring the Truth, Reconciling for the Future](#), *supra*;

¹¹³ Smith, D., Varcoe, C. & Edwards, N. (2005). Turning around the intergenerational impact of residential schools on Aboriginal people: Implications for health policy and practice. [Canadian Journal of Nursing Research](#), 37(4), page 39

¹¹⁴ Evans-Campbell, T. (2008). Historical trauma in American Indian/Native Alaska communities: A multi-level framework for exploring impacts on individuals, families and communities. *Journal of Interpersonal Violence*, 23, 328. Also see Amy Bombay, Kim Matheson, Hymie Anisman, "[Intergenerational Trauma: Convergence of Multiple Processes Among First Nations People in Canada](#)", *Journal of Aboriginal Health*, 2009:6-47 at page 14.

¹¹⁵ Bombay et al, *supra*, at page 14.

¹¹⁶ Bombay et al, *supra*, at page 14.

intergenerational dimension to the trauma caused by the residential schools¹¹⁷ which will be discussed below.

The residential school survivors often experience depression, emotional pain and constant anxiety.¹¹⁸ One study found that 64% of residential school survivors that had experienced abuse were diagnosed as suffering from Post Traumatic Stress Disorder (“PTSD”).¹¹⁹ PTSD symptoms included experiencing fear, helplessness, horror, anger and shame.¹²⁰ Half of residential school survivors diagnosed with PTSD also had other comorbid mental illnesses such as substance abuse disorder, major depression and dysthymic disorder.¹²¹ Many survivors develop addictions as a means of coping.¹²² Suicide becomes a tempting solution for survivors.¹²³ Survivors can lash out in stressful or threatening circumstances and the path from residential schools to prison tends to be a short one for many survivors.¹²⁴

The historical trauma experienced by Aboriginals can be passed down to subsequent generations¹²⁵ through the following means:

1. Survivors of residential schools tend to retain the lessons and values they learned from their adverse childhood experiences and pass those lessons on to their children – many of those lessons and values are harmful;¹²⁶

¹¹⁷ Mohatt, N. V., Thompson, A. B., Thai, N. D. & Tebes, J. K. (2014). [Historical trauma as public narrative](#): A conceptual review of how history impacts present-day health. *Social Science & Medicine*, 106, page 129. Also see Bombay et al, [supra](#), at page 10.

¹¹⁸ Bombay, A., Matheson, K. & Anisman, H. (2011). The impact of stressors on second generation Indian Residential School Survivors. *Transcultural Psychiatry*, 48, 367-391. Also see Amy Bombay, Kim Matheson, Hymie Anisman, “[Intergenerational Trauma: Convergence of Multiple Processes Among First Nations People in Canada](#)”, *Journal of Aboriginal Health*, 2009:6-47.

¹¹⁹ Also see Bombay et al, [Intergenerational Trauma supra](#), at pages 15-16.

¹²⁰ Bombay et al, [Intergenerational Trauma supra](#), at page 10.

¹²¹ Bombay et al, [Intergenerational Trauma supra](#), at page 10. Also see Moniruzzaman, A., Pearce, M.E., Patel, S.H., Chavoshi, N., Teegee, M., Adam, W., et al. (2009). [The Cedar Project](#): Correlates of attempted suicide among young Aboriginal people who use injection and non-injection drugs in two Canadian cities. *International Journal of Circumpolar Health*, 68, page 2187-2189.

¹²² [Honouring the Truth, Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada page 184 (online)

¹²³ Moniruzzaman, A., Pearce, M.E., Patel, S.H., Chavoshi, N., Teegee, M., Adam, W., et al. (2009). [The Cedar Project](#): Correlates of attempted suicide among young Aboriginal people who use injection and non-injection drugs in two Canadian cities. *International Journal of Circumpolar Health*, 68, page 2191.

¹²⁴ [Honouring the Truth, Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada page 184 (online)

¹²⁵ Bombay et al, [Intergenerational Trauma supra](#), at page 15; Also see Jillian Boyce, Cristine Rotenberg and Maisie Karam, [Mental Health and Contact with Police in Canada](#), (Statistics Canada 2012 online) and [Honouring the Truth, Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada page 184 (online)

¹²⁶ Smith, D., Varcoe, C. & Edwards, N. (2005). Turning around the intergenerational impact of residential schools on Aboriginal people: Implications for health policy and practice. *Canadian Journal of Nursing Research*, 37(4), page 47; Bombay et al, [Intergenerational Trauma supra](#), at page 18.

Bombay, A., Matheson, K. & Anisman, H. (2011). [The impact of stressors on second generation Indian Residential School Survivors](#). *Transcultural Psychiatry*, 48, 367-391. Page 10

2. Too many survivors of residential schools do not know how to parent or how to cope and they can do harm to the children and others around them¹²⁷ – especially when such a survivor is self-medicating with alcohol¹²⁸; and
3. Survivors of residential schools are prone to depression, personality disorders, addictions, and various other forms of mental illness which may adversely harm their child’s development and mental health.¹²⁹

Aboriginals endure a disproportionately high dosage of adverse childhood experiences. Aboriginal children are particularly liable to be placed under stress in their home and community.¹³⁰ Aboriginals may not simply experience individual and family level responses to traumatic events but may also live in the context of a traumatized community¹³¹. Too many of Saskatchewan’s Aboriginals have been beaten and have watched others being beaten.¹³² Adverse early life events (including neglect and poor parenting) have been shown to increase a person’s vulnerability to later stressor-provoked anxiety and depression, PTSD and an elevated risk of suicide.¹³³ These types of adverse experience can cause people to suffer lasting damage. Studies on children and adolescents have revealed that those who reported a traumatic event, including community violence, sexual abuse and maltreatment, were more apt to use emotion-focused coping strategies, particularly avoidant coping.¹³⁴ Children exposed to chronic parental conflict were more likely to use coping methods characterized by the release of frustration, risk-taking and confrontation.¹³⁵ Such children tend to be placed in jail and it should be no surprise that Aboriginal youth in Saskatchewan are 30 times more likely to be incarcerated compared to non-Aboriginal youth.¹³⁶ Unfortunately, the incarceration of Aboriginal youth exacerbates their trauma because placing a person in jail tends to lower their self-esteem and increase their anti-

¹²⁷ Bombay, A., Matheson, K. & Anisman, H. (2011). [The impact of stressors on second generation Indian Residential School Survivors](#). *Transcultural Psychiatry*, 48, pages 369-381. Also see Bombay et al, *Intergenerational Trauma supra*, at page 10; [Honouring the Truth, Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada page 184 (online)

¹²⁸ Evans-Campbell, T. (2008). Historical trauma in American Indian/Native Alaska communities: A multi-level framework for exploring impacts on individuals, families and communities. *Journal of Interpersonal Violence*, 23, 331.

¹²⁹ Bombay et al, *Intergenerational Trauma supra*, at page 18.

¹³⁰ Bombay et al, *Intergenerational Trauma supra*, at page 21

¹³¹ Evans-Campbell, T. (2008). [Historical trauma in American Indian/Native Alaska communities](#): A multi-level framework for exploring impacts on individuals, families and communities. *Journal of Interpersonal Violence*, 23, page 322.

¹³² “According to the 2004 General Social Survey (GSS) 19, 20, 21, 22, 23, approximately 40% of Aboriginal people aged 15 years and over reported having been victimized at least once in the 12 months preceding the survey.”

“Aboriginal people were also nearly twice as likely as their non-Aboriginal counterparts to be repeat victims of crime.” See Jodi-Anne Brzozowski, Andrea Taylor-Butts and Sara Johnson, [Victimization and offending among the Aboriginal population in Canada](#), Statistics Canada – Catalogue no. 85-002, Vol. 26, no. 3 at page 4; Also see [Honouring the Truth, Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada page 217-218 (online)

¹³³ Bombay, A., Matheson, K. & Anisman, H. (2011). [The impact of stressors on second generation Indian Residential School Survivors](#). *Transcultural Psychiatry*, 48, 367-391, Page 12; Bombay et al, *Intergenerational Trauma supra*, at page 19.

¹³⁴ Bombay et al, *Intergenerational Trauma supra*, at page 18.

¹³⁵ Bombay et al, *Intergenerational Trauma supra*, at page 18.

¹³⁶ See “A One-Day Snapshot of Aboriginal Youth in Custody Across Canada: Phase II – February, 2004” found at the Department of Justice Canada web site www.justice.gc.ca/en/ps/rs/rep/2004/snap2/3.html.

social behaviour.¹³⁷ The process of punishing traumatized Aboriginals with incarceration is associated with a disproportionately high number of Aboriginal dangerous offenders.¹³⁸

People are more likely to bounce back from trauma in circumstances where they are provided with effective modifiers to overcome their adverse experiences. Unfortunately, most traumatized Aboriginals have not been provided with any effective modifiers to their trauma. For example, most Aboriginal criminal offenders have not had the comfort and protection of a loving caregiver or a safe, stable, home.¹³⁹ Most have had mobility and insecurity forced upon them. Childhood trauma has hindered their development and they have been blamed for failing to develop in an appropriate manner.

The intergenerational effects of residential schools are extraordinarily important for the understanding of the overrepresentation of Aboriginal communities in social problems. However, those effects are only one aspect of intergenerational trauma. For example, the intergenerational effects of residential school cannot completely explain the constant rise in the rate of Aboriginal incarceration since the 1950s.¹⁴⁰ Residential schools have been closed since the 1990s yet the Aboriginal incarceration rate continues to increase. Furthermore, a majority of First People did not attend residential schools,¹⁴¹ not all of residential school children were traumatized, and only a minority of traumatized children tend to grow up to become abusers¹⁴². On the other hand, traumatized people who are provided with a healthy, supportive, environment, including absence of ongoing trauma, tend to be resilient.¹⁴³ It is important to note that some traumatized groups who have been studied in the past do not experience a snowballing effect from historical trauma.¹⁴⁴ The rising rate of overrepresentation amongst Aboriginals is evidence that too many Aboriginals do not have the proper conditions for recovery.

¹³⁷ Valerie Wright, "[Deterrence In Criminal Justice](#) - Evaluating Certainty Versus Severity Of Punishment"; November 2010. Also see Daniel S. Nagin, "[Criminal Deterrence Research at the Outset of the Twenty-first Century](#)". Chicago Journals, Crime and Justice, Vol. 23, 1998.

¹³⁸ Public Safety Canada states at [Table E3](#) of their [Corrections and Conditional Release Overview](#) for 2013 that, as of April 14, 2013, "Aboriginal offenders account for 29.4% of the dangerous offenders and 20.5% of the total federal offender population". It also states that Saskatchewan had designated 61 people as dangerous offenders since 1978 compared to Manitoba's 18 dangerous offenders and Alberta's 53 dangerous offender designations. Statistics Canada stated in the [Adult Correctional Statistics in Canada, 2010/2011](#), at Chart 7, that 77.6% of Saskatchewan's custodial population in 2006 were Aboriginals over the age of 18 years and that Aboriginals made up only 16% of Saskatchewan's general population. This, like the Saskatchewan's dangerous offender rate, is much higher than Manitoba's Aboriginal custodial rate of 69.1% and Alberta's Aboriginal custodial rate of 40.6 %.

¹³⁹ James T.D. Scott, [Reforming Saskatchewan's Biased Sentencing Regime](#) (2014 – Online)

¹⁴⁰ See Julian V. Roberts and Anthony N. Doob, [Race, Ethnicity and Criminal Justice in Canada](#), *Crime and Justice* Vol. 21, Ethnicity, Crime and Immigration: Comparative and Cross-National Perspectives (1997), pp. 469-522, for a discussion regarding the overrepresentation of Aboriginals in custody in relationship to discrimination within the criminal justice system.

¹⁴¹ Kirmayer, L.J., Gone J.P. Moses J. (2014 Vol. 51(3) 299-219) [Rethinking Historical Trauma](#). Transcultural Psychiatry at page 331.

¹⁴² Judith Lewis Herman, *Trauma and Recovery*, (Basic Books 1992) at page 113.

¹⁴³ Meta studies on reliance have revealed a short list of factors associated with resilience which include the following: 1) effective care-giving and parenting quality, 2) close relationships with other capable adults, 3) close friend and romantic partners, 4) intelligence and problem solving skills, 5) self-control; emotional regulation, playfulness, 6) motivation to succeed, 7) self-efficacy, faith, hope, belief life has meaning, effective schools, and effective neighborhoods; collective efficacy. See Ann S. Masten, *Ordinary Magic, Resilience in Development* (New York, The Guilford Press – 2014) at page 148.

¹⁴⁴ Kirmayer, L.J., Gone J.P. Moses J. (2014 Vol. 51(3) 299-219) [Rethinking Historical Trauma](#). Transcultural Psychiatry at page 308.

One explanation for the snowballing overrepresentation of social problems amongst First People is that, unlike non-Aboriginals, virtually all Aboriginal groups endure multiple traumatic events in their history.¹⁴⁵ First People are four times more likely to have encountered severe trauma compared to non-Aboriginals and report particularly high incidents of various types of trauma.¹⁴⁶ Aboriginal children are more likely to:

1. experience childhood abuse and neglect;
2. be raised in single parent households;
3. be raised by parents who abused alcohol;
4. be raised by parents who had a history of criminal activity; and
5. be raised by parents who had suffered mental health problems.¹⁴⁷

These are more pathogens than can be accounted for solely by the intergenerational trauma associated with residential schools. Therefore, we need to look further at our history and the ongoing sources of Aboriginal trauma if we want to begin to understand Aboriginal overrepresentation.

Racial bias is one source of trauma that needs to be explored. Racial bias tends to result from a misunderstanding of an ethnic group. Aboriginal people and communities who show symptoms from intergenerational trauma tend to be misunderstood and blamed in the form of racial bias by the larger community. Experiencing racism can be a pathological stress which causes PTSD-like symptoms¹⁴⁸ and in turn causes the spread of further trauma within an Aboriginal community, amplifying community based racism in a snowballing feedback loop.

We risk misunderstanding First People when we do not recognize the trauma they have suffered as a result of their heritage. We ignore the effects of intergenerational anxiety and depression when we gossip that “Aboriginals get housing and other things provided to them but neglect to maintain those things because they lack appreciation”. We incorrectly gossip that “Aboriginals do not pay taxes” and that “Aboriginals get jobs and the better positions because of race-based favoritism”. We harm ourselves when we advise newcomers to avoid living on “the West Side” and when we say, “I’m not racist but....” Gossip which contains a racial bias reinforces toxic racially-biased norms of behavior within our community. Racial discrimination towards First People causes them pain and additional chronic trauma and this harms everyone in the form of our snowballing social problems.

Dr. Peter Menzies argues that racism and discrimination compound the impact of trauma by fostering the oppression of First People and creating an “insidious trauma”.¹⁴⁹ This trauma is

¹⁴⁵ Amy Bombay, Kim Matheson, Hymie Anisman, “[Intergenerational Trauma: Convergence of Multiple Processes Among First Nations People in Canada](#)”, *Journal of Aboriginal Health*, 2009:6-47 at page 14.

¹⁴⁶ Bombay et al, Intergenerational Trauma *supra*, at page 15.

¹⁴⁷ Bombay et al, Intergenerational Trauma *supra*, at page 15.

¹⁴⁸ Currie, C. L., Wild, T. C., Schopflocher, D. P., Laing, L., Veugelers, P. & Parlee, B. (2012b). Racial discrimination, post-traumatic stress, and gambling problems among urban Aboriginal adults in Canada. *Journal of Gambling Studies*, 29, 393-415.

¹⁴⁹ Menzies, P. (2008). Developing an Aboriginal healing model for intergenerational trauma. *International Journal of Health Promotion and Education*, 46(2), page 43. Also see Bombay et al, Intergenerational Trauma *supra*, at page 15.

insidious because many First People tend not to realize how social conditions continue to oppress them.¹⁵⁰ Rather than focusing on a singular event that makes the individual feel unsafe, this insidious trauma leads to a view that the world is an unsafe place for the whole group. This “insidious trauma” adds to the other traumas experienced by individuals in the group.¹⁵¹ We can reduce racism and discrimination through acceptance and understanding. We can make Aboriginal communities, and the community as a whole, healthier by ending racism through an understanding of Aboriginal heritage and by recognizing the legitimacy of Saskatoon’s First People.

Our shared history affects everyone in the community including those in Saskatoon’s criminal justice system. Saskatoon’s providers of criminal justice would be helped if they performed their duties in an environment free of racial bias and if they operated within a community that recognized the legitimacy of its First People. Many writers have stated that the criminal justice system and policing policies and practices are contributing to ongoing trauma in Aboriginal communities.¹⁵² The authors of the Truth and Reconciliation Commission’s final report stated that Canadian law must drastically change if it is going to have any legitimacy within First Nations and Métis communities.¹⁵³ The Commission on First Nations and Métis Communities reported that there is a concern within First Nations and Métis communities that they are being policed by racist police officers.¹⁵⁴ This concern was reinforced in Saskatoon by the infamous “starlight tours” which resulted in at least two Aboriginal persons freezing to death and others being brutalized and humiliated.¹⁵⁵

The Need for Further Inquiry

There has been insufficient historical investigation into the relations between our government and First People. For example, there is a disturbing correlation between the imposition of the Government’s method of policing and criminal justice on Aboriginal communities and the snowballing overrepresentation of Aboriginal in social problems. Aboriginal people in Saskatchewan and Manitoba suffered the effects of colonization and residential schools for generations but the Aboriginal incarceration rate did not start its upward trajectory until the 1950s when our justice system was consistently administered to Aboriginals by the RCMP.¹⁵⁶

¹⁵⁰ Menzies, *supra*, page 43. Also see Bombay et al, Intergenerational Trauma *supra*, at page 15.

¹⁵¹ Menzies, *supra*, page 43.

¹⁵² See Isobel M. Findlay and Warren Weir, [Aboriginal Justice in Saskatchewan, 2002-2021: The Benefits of Change](#) (2004 present to The Commission on First Nations and Métis People and Justice Reform - Online); *Final Report of the Honorable Jean-Jacques Croteau, Retired Judge of the Superior Court Regarding the Allegations Concerning the Slaughter of Inuit Sled Dogs in Nunavik(1950-1970)*, March 3, 2010 p.119; Also see James T.D. Scott, [Reforming Saskatchewan’s Biased Sentencing Regime](#) (2014 – Online)

¹⁵³ [Honouring the Truth, Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada page 258 (online)

¹⁵⁴ [Commission on First Nations and Métis Peoples and Justice Reform](#), Chapter 5 (Online)

¹⁵⁵ [Commission on First Nations and Métis Peoples and Justice Reform](#), Chapter 5 (Online)

¹⁵⁶ See [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapter 3. The *Report of the Aboriginal Justice Inquiry of Manitoba* stated:

... Although the statistics are notoriously unreliable, the Superintendent (later Commissioner) of Penitentiaries did report annually to Parliament on the numbers of inmates in federal correctional institutions. In our brief survey of the Manitoba incarcerations, we discovered that the proportion of "Indians" and of "Indian half-breeds," and of the various other equivalent designations that appeared in the reports for 1900, 1913, 1932–33, 1934–35 and annually until the 1949–50 report, in the Manitoba

We also need to explore the history of the migration of First People from reserves to urban areas in the 1950s because the interaction between Aboriginals and non-Aboriginals at that time may have been a destabilizing force which continues to cause our social problems. It should not be assumed that Aboriginal migration to the cities caused the ever-increasing rate of overrepresentation of Aboriginals in the justice system. Firstly, urban violent crime rates tend to be lower than rural violent crime rates¹⁵⁷ so urban living should have a calming effect. Secondly, it was not until the late 1960s and early 1970s that a significant number of Aboriginals began migrating to large urban areas in Saskatchewan. The disproportionate rise in the Aboriginal rate of incarceration began a decade before the significant migration to the large urban areas. Furthermore, we should not assume that the First Nations of Saskatchewan moved from their reserves to urban areas because they were attracted to a superior culture and environment. There are many examples of First People who are unwilling to give up their traditional lives and culture for western modernity. For example Inuit People did not want anything to do with southern society prior to the 1950s.¹⁵⁸ FUNAI – The National Indian Foundation (Brazil) states that there are about 84 groups of indigenous peoples in the Amazon Rain forest who still shun modern society.¹⁵⁹

We need to explore the most likely contributors to intergenerational trauma including our history of policing and family intervention of Aboriginal people in Saskatchewan. There is a strong correlation in time between the enhanced policing of Aboriginals in conjunction with the Province's enhanced use of child and family services on reserves (which both commenced in the 1950s) and the present growing rates of Aboriginal incarceration and the migration of Aboriginals to the urban areas. For example, the arrival of the RCMP in First Nation communities in the 1950s may have precipitated the overrepresentation of Aboriginals in custody as well the migration of Aboriginals to urban areas. The Commission on First Nations and Métis Communities reported that the RCMP treatment of Saskatchewan's Aboriginals was often culturally insensitive and oppressive and that this approach resulted in an atmosphere of fear and mistrust.¹⁶⁰

penitentiary population reflected no more than the Aboriginal proportion of the Manitoba population in this period. The Aboriginal proportion of the Manitoba penitentiary population increased in an extraordinary fashion during the decades after 1950. We estimate that more than 55% of all jail admissions in 1989 were Aboriginal, whereas the Aboriginal proportion of the provincial population was just under 12%. **We believe that policing agreements with the Royal Canadian Mounted Police play a part in this story because they introduced consistent enforcement of Canadian law to communities where, until that time, Aboriginal law still operated.**

Also see M. Jackson, *Locking Up Natives in Canada*, Report of the Canadian Bar Association Committee on Imprisonment and Release (1988); reprinted in (1988-89) 23 U.B.C. L. Rev. 215; Also see Jonathon Rubin, *Aboriginal Over-representation and R. v. Gladue: Where We Were, Where We Are and Where We Might Be Going*, Supreme Court Law Review (2008), 40 S.C.L.R. (2d)

¹⁵⁷ Joycelyn Francisco and Christian Chénier, *A Comparison of Large Urban, Small Urban and Rural Crime Rates, 2005* - Statistics Canada Publications Juristat Vol. 27, No. 3. Online

¹⁵⁸ *Final Report of the Honorable Jean-Jacques Croteau, Retired Judge of the Superior Court Regarding the Allegations Concerning the Slaughter of Inuit Sled Dogs in Nunavik(1950-1970)*, March 3, 2010, p.119;

¹⁵⁹ See *National Geographic* April 4, 2014 online; also see *Mark Plokin's* Ted Talk online (Oct. 2014)

¹⁶⁰ *Commission on First Nations and Métis Peoples and Justice Reform*, Chapter 5 (Online)

There is no evidence that the RCMP were educated regarding Aboriginal culture during their early encounters with Aboriginal communities and there is evidence that the RCMP were ethnocentric in their policing practices. For example, the RCMP slaughtered thousands of Inuit sled dogs between the 1950s and early 1970s.¹⁶¹ Sled dogs were the Inuit’s means of transportation and survival and those dogs were their intimate friends.¹⁶² The RCMP took the view that the sled dogs were a hazard to Inuit children.¹⁶³ The Honorable Jean-Jacques Croteau concluded that this ethnocentric approach “created resentment among the Nunavik Inuit that still exists today”.¹⁶⁴ We need to explore our past policing practices in order to improve present cross-cultural friction between police and Aboriginals.¹⁶⁵

¹⁶¹ *Final Report of the Honorable Jean-Jacques Croteau, Retired Judge of the Superior Court Regarding the Allegations Concerning the Slaughter of Inuit Sled Dogs in Nunavik(1950-1970)*, March 3, 2010.

¹⁶² *Final Report of the Honorable Jean-Jacques Croteau, Retired Judge of the Superior Court Regarding the Allegations Concerning the Slaughter of Inuit Sled Dogs in Nunavik(1950-1970)*, March 3, 2010,

¹⁶³ *Final Report of the Honorable Jean-Jacques Croteau, Retired Judge of the Superior Court Regarding the Allegations Concerning the Slaughter of Inuit Sled Dogs in Nunavik(1950-1970)*, March 3, 2010,

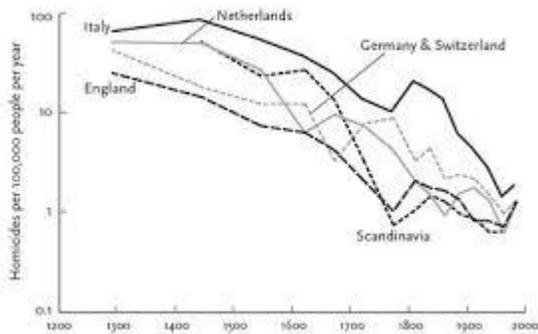
¹⁶⁴ *Final Report of the Honorable Jean-Jacques Croteau, Retired Judge of the Superior Court Regarding the Allegations Concerning the Slaughter of Inuit Sled Dogs in Nunavik(1950-1970)*, March 3, 2010 at page 117.

¹⁶⁵ We should not assume that our declining overall rates of violent crime are due to our criminal justice system.

Other than police dramas, there is no evidence to conclude that the criminal justice system is responsible for the overall reduction of violence. Police forces only started to come into being in the middle of the nineteenth century as a result of the industrial revolution while the rate of violence has been declining since the normative shift caused by the Protestant and the Catholic Reformations and the rise of banking and commerce. See the following graphs:

HOMICIDES
(per 100,000 People)

	ENGLAND	NETHERLANDS AND BELGIUM	SCANDINAVIA	GERMANY AND SWITZERLAND	ITALY
13th and 14th c.	23.0	47.0	n.a.	37.0	56.0
15th c.	n.a.	45.0	46.0	16.0	73.0
16th c.	7.0	25.0	21.0	11.0	47.0
17th c.	5.0	7.5	16.0	7.0	32.0
18th c.	1.5	5.5	1.9	7.5	10.5
19th c.	1.7	1.6	1.1	2.8	12.6
1900-1949	0.8	1.5	0.7	1.7	3.2
1950-1964	0.9	0.9	0.9	1.0	1.5



The correlation between Canada's criminal justice system and Aboriginal historic trauma is complicated by the fact that the Federal Government delegated authority from the *Indian Act* (1876) over health, welfare and educational services of Aboriginal people to the provinces beginning in 1951. From the 1950s to the 1960s the apprehension of Aboriginal children grew across Canada from 1% to 30-40% as a result of this shift of authority.¹⁶⁶ The rate of Aboriginal family intervention on the part of Child and Family Services has continued to increase since that time. In 1977, Aboriginal children accounted for 44% of the children in care in Alberta, 51% of the children in care in Saskatchewan, and 60% of the children in care in Manitoba.¹⁶⁷ The rate of investigations involving First Nations children was 4.2 times the rate of non-Aboriginal investigations.¹⁶⁸ Investigations of First Nations families for neglect were substantiated at a rate eight times greater than for the non-Aboriginal population.¹⁶⁹ Aboriginal children who come into contact with child-welfare authorities are significantly more likely to die. Research in Alberta indicated that 78% of children who have died in foster care between 1999 and mid-2013 were Aboriginal.¹⁷⁰

Our system of social assistance and child and family services would benefit from a community-based recognition of the legitimacy of Aboriginal culture and an understanding of the harm caused by colonization. The fields of social assistance and child and family services are influenced by our shared perception of history. These professionals are presently functioning within a community that does not sufficiently understand the historic and intergenerational effects of trauma on the First People. Furthermore, they must contend with the systemic bias against Saskatoon's First People. A general understanding of colonization would greatly improve Saskatoon's environment for social healing.



¹⁶⁶ Moniruzzaman, A., Pearce, M.E., Patel, S.H., Chavoshi, N., Teegee, M., Adam, W., et al. (2009). [The Cedar Project](#): Correlates of attempted suicide among young Aboriginal people who use injection and non-injection drugs in two Canadian cities. *International Journal of Circumpolar Health*, 68, page 2186.

Also see Sinclair, R. & Grekul, J. (2012). [Aboriginal youth gangs in Canada](#): (de)constructing the epidemic. *First Peoples Child & Family Review*, 7(1), page 10.

¹⁶⁷ [Honouring the Truth, Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada page 72 (online)

¹⁶⁸ [Honouring the Truth, Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada page 187 (online)

¹⁶⁹ [Honouring the Truth, Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada page 187 (online)

¹⁷⁰ [Honouring the Truth, Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada page 188 (online)

The legacy of colonialization and residential schools and the current stresses of being Aboriginal are associated with domestic violence, community violence, alcohol and substance abuse, neglect, poverty, racism, and sexual abuse in the home and community¹⁷¹. Most Aboriginals appear to be resilient to the legacy of colonization and residential schools but there are too many who are not sufficiently resilient. We need to heal the legacy of colonialization and offer help to those individuals who are less resilient than others.

Summary

The lack of adequate physical evidence of the First People's prior existence on these lands risks being interpreted as an acceptance of the historic goal of clearing the plains of "Indians". It can also be reasonably implied that this demonstrates that the descendants of the settlers do not think that First People are worthy of a lasting recognition. Furthermore, the lack of physical evidence that Saskatoon is located on Treaty 6 lands suggests that the descendants of the settlers do not sufficiently recognize their collective rights and obligations pursuant to Treaty 6. Saskatoon's omission of the First People's story devalues First People and undermines their sense of belonging in our community. This omission implies that we do not recognize the legitimacy of Aboriginal culture and rights sufficiently to include the First People's story within the larger community's notion of heritage. The First People's place and history in our community is important and valuable and its exclusion from our narrative leads to a sense of alienation. People who are devalued and alienated tend to be anxious, depressed, and marginalized. People who are anxious, depressed, and marginalized tend not to flourish. People who do not flourish tend to become further marginalized. A community creates disharmony amongst its members when it marginalizes a minority group. We harm First People and non-Aboriginal people alike when we marginalize First People by not visibly recognizing the legitimacy of their culture and rights.

The First People of Saskatchewan have a history of flourishing for thousands of years in circumstances where they were not marginalized. It is reasonable to assume that the First People will flourish again if they are no longer marginalized. We will begin to stop marginalizing our First People when we visibly demonstrate that we accept the legitimacy of their culture and our collective rights and obligations pursuant to Treaty 6.

Therefore, as a first step towards including First People in our heritage narrative, we recommend that the City of Saskatoon work with First People to erect a monument in recognition of the legitimacy and resilience of Saskatoon's First People and as a memorial to those First People and their descendants who suffered and died to clear the plains for colonization. This monument should be prominent and located in the heart of our community for all to see. This monument should be an emblem of our aspiration to make Saskatoon a model of harmony and cooperation through reason, compassion, and intelligence.

¹⁷¹ Bombay, A., Matheson, K. & Anisman, H. (2011). [The impact of stressors on second generation Indian Residential School Survivors](#). *Transcultural Psychiatry*, 48, 367-391. Page 21; Also see [Honouring the Truth, Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada page 218 (online)

