

Place Based Histories: *Colonial Events*

To use this chart with the map, cut it and distribute the separated events to students. Ask students to find the location of their event on the map and be prepared to tape their event to this location when the timeline is read out.

Keep another copy of the chart to have a student call out the dates in order of occurrence. Ask students to read their event to the class when the date of their event is called out, and then place it where it occurred on the map.

Note: The colonial events and instances of Indigenous resistance listed below are just a few examples of hundreds that could span the entire map.

Questions:

- How do you think colonial events have affected the identities and lives of Canadian settlers and of First Nation, Métis, and Inuit citizens, past and present? (Grade 10 History CHC2P/D A1, B1, B3, C1, C3, D1, D3, E1, E3)
- How are historical events from the past being echoed today? Look out for specific examples.

Place Based Histories: Colonial Events and Indigenous Resistance	
Time & Place	Event
1492-1500s	Tens of millions of Indigenous people of the Caribbean, Mexico, South and Central America are brutally murdered and/or enslaved by Spanish conquistadors. “They forced their way into native settlements, slaughtering everyone...including small children, old men, pregnant women...They hacked them to pieces, slicing open their bellies...They grabbed suckling infants by the feet and, ripping them from their mothers’ breasts, dashed them headlong against the rocks (De Las Casas, 1542, p.28)...And, to date, the Crown has not shown itself strong enough to put a stop to these injustices, because everyone, young and old alike, who journeys to the New World is either openly or in secret a fortune-hunter, albeit that some are worse than others, and all such fortunes are made at the expense of the local people.” (De Las Casas, Location 2238)

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1610	Mi'kmaq Concordat Mi'kmaq Sachems hear about the horrors inflicted by Spanish conquistadors on Indigenous nations in the south. They decide to enter into a treaty agreement with the Holy See (as Spain was in a similar relationship with the Holy See) to establish the Mi'kmaq nation as a Catholic territory. The wampum belt indicates an open door on a church to establish that Mi'kmaq people are free to choose whether they will practice Catholicism or their own spiritual traditions, or a combination of both. It was a political maneuver to prevent European nations from trying to colonize their nation on the basis of religious conversion. (Henderson, 1997)
1612	France settles Mi'kma'qi with intention to colonize "...for the sake of Religion and of permanent colonization, from which France can derive both profit and glory, it is well that those who settle there should enjoy fully and wholly the advantages guaranteed by them." (Lescarbot's Relation Demiere, Thwaites, <i>Jesuit Relations</i> , vol ii, p.127)
1725-1779 Maritimes, Gaspé region, Maine	Peace and Friendship Treaties British colonials wanted to establish peace and trade with Wabanaki nations after Britain took over French colonies in the maritimes. Some Mi'kmaq leaders do not agree to enter treaties with them.
1749 Nova Scotia	Scalping Proclamation - Edward Cornwallis, Governor of Nova Scotia paid "a bounty to anyone who killed a Mi'kmaq adult or child in a bid to drive them off mainland Nova Scotia" (Tattie, 2008)
1764 The Crooked Place (Niagara Falls)	The Niagara Treaty William Johnson invites over 2000 Indigenous leaders from the Great Lakes region and beyond to engage in an alliance treaty with Britain. This treaty ratified the Royal Proclamation from 1763 which declared Britain's recognition of First Nations' sovereignty and acknowledged that settlement on First Nation territories was forbidden without treaties. Wampum belts are exchanged to establish a covenant of non-interference and alliance.

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<p>1812 Mackinaw, around Great Lakes, Niagara Frontier, St. Lawrence River, Atlantic coast, American Northwest, Gulf coast</p>	<p>War of 1812 <i>A battle between independent Indigenous nations and the U.S. When Americans started putting up flags in Detroit and the north shores of Lake Huron to the east side of Lake Winnipeg, the Anishinaabe nations got together in a massive war. On July 16, Shingwauk assembled 800 warriors and went to Mackinaw. In total, 30 000 Indigenous warriors from various tribes and 5000 British fought in this war against the U.S. In addition, 5000 halfbreeds fought alongside the Anishinabek. After Britain's declared victory, Britain and the U.S. made a backroom deal (The Treaty of Ghent) without inviting any Indigenous leaders. The War of 1812 was a staged battle. Political puppet masters tried to get as many Indigenous people to fight to reduce their numbers. Half the Anishinaabek warriors died in this war. Natives guarded and protected resources. Mining companies in NYC, Chicago, Montreal, and Detroit pressured the government to make treaties with First Nations to get rid of them and split up the land. The British helped facilitate the war with the U.S. because they could not afford more soldiers to kill the Natives. It was like how the Iraq war was staged for resource extraction.</i> (Personal conversation on July 10, 2019 with Isaac Murdoch, descendant of Shingwauk, explaining the oral history passed on to him from the Elders at Serpent River)</p>
<p>1836 Manitoulin Island & Lower Saugeen Peninsula</p>	<p>The Manitoulin and Saugeen Treaties To access the Lower Saugeen Peninsula for non-Indigenous settlement, Canada promised in a treaty to protect Manitoulin Island as Indigenous territory. By 1862 Canada opened the Island to non-Indigenous settlement. (RCAP, Vol. 1, p.146-147)</p>
<p>1842-1844 Kingston</p>	<p>Bagot Commission report proposed residential schools (separation of children from their parents) as best way to achieve assimilation (Project of the Heart, N.d.)</p>
<p>1847 Toronto</p>	<p>Egerton Ryerson's Report on Native Education supports goal to separate children from parents and recommends religious instruction and agricultural training as focus (Project of the Heart, N.d.)</p>
<p>1848 Alderville</p>	<p>First residential school in Alderville Ontario (Rheault, 2011)</p>

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<p>1850</p> <p>Bawaating, near Sault Ste. Marie</p> <p>Lands north of Lakes Huron and Superior; the Anishinaabe of the upper Great Lakes</p>	<p>The Robinson Huron and Superior Treaties</p> <p><u>Oral Account of the Original Treaty from Isaac Murdoch:</u></p> <ul style="list-style-type: none"> - <i>Only dig as deep as a hand width (Serpents in the Ground)</i> - <i>Respect each other's homestead and camps</i> - <i>66ft shoreline width of every waterway to be undisturbed so the Indian will always have a place to sleep while travelling</i> - <i>Reserves were to be sanctuaries for Indians to live without settler interference.</i> - <i>The Indian can live anywhere based on their hunting and fishing migrations.</i> - <i>The Treaty was a conditional agreement.</i> - <i>Protect each other's children during times of war.</i> - <i>respect each other's path of life</i> - <i>live in accordance to Natural Laws</i> <p><u>Version from RCAP:</u></p> <p>Chief Shingwakonce and Chief Nebanagoching from Sault Ste. Marie demand a treaty to address the problem of settler miners' encroachment on Ojibwe territories. William Robinson negotiated the treaties on behalf of the Crown to access the land for settlement, to mine, and to prevent American encroachment. The chiefs secure land reservations, annuities, and a share of future revenues from mining on their land that would increase in relation to the value of revenues. The oral agreements in both treaties indicated that hunting and fishing practices would not be interfered with. The chiefs consented in the verbal agreements to allowing mining on a limited amount of their lands, and that they would continue to use their traditional lands for harvesting both traditionally and commercially. The chiefs agreed to sharing their land as treaty partners. There was no discussion about land surrender. The written version of the treaties states a total land surrender. (Ontario Superior Court of Justice, 2018; RCAP, Vol. 1, p.147-149)</p> <p><i>Any reference to mining contradicts the Natural Laws – which forbade digging into the ground deeper than a hand's width – mandated in the original agreement. Treaty was not about resource extraction. The agreements are not ours. They didn't come out right. It was signed under coercion and extreme duress of reduced populations from diseases brought by encroaching settlers. It would not have a chance in courts today.</i> (Personal conversations on July 10 and September 6, 2019 with Isaac Murdoch, descendant of Shingwauk, explaining the oral history passed on to him from the Elders at Serpent River)</p>

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1857 Ottawa	lose annuity (compensation) payments, interest, or rent associated with treaties if imprisoned (Gradual Civilization Act, 5. In Indigenous and Northern Affairs Canada (INAC), 1869)
1857 Ottawa	<p>women lose status if they marry non-Indigenous men; women lose membership if marry into another band, must take husband's membership (Gradual Civilization Act, 6. In INAC, 1869)</p> <p>Chiefs must be elected by male members of the band (Removed Haudenosaunee clan mothers' traditional roles of appointing traditional chiefs). (Gradual Civilization Act, 10. In INAC, 1869)</p>
1871 Lower Fort Garry, and Manitoba Post at northwest shore of Lake Manitoba	<p>Treaties 1 & 2</p> <p>When Yellow Quill Salteaux leaders turned settlers away and when Ojibwe leaders of the North West Angle imposed rents on encroaching settlers who became fearful, the government agreed to engage in the treaty making process. Adams Archibald promised that Canada would not interfere with First Nations' traditional land based practices including hunting and fishing and they would not need to live on reserves. He promised farming and hunting equipment and livestock. Chippewa and Swampy Cree leaders agreed to share their land respectfully as treaty partners. There was no talk about giving up land. The written version of the treaty stated a total land surrender and contained none of Archibald's promises. (RCAP, Vol.1, p.151-152)</p>
1872 Prairies	The Dominion Lands Act - encouraged white settlement in the prairies on Indigenous land without First Nations' consent
1873 Prairies	Royal Canadian Mounted Police "born out of a need for a national police force to implement the law in Canada's newly acquired western territories" (Royal Canadian Mounted Police, History of the RCMP).

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<p>1873 Rainy River to Lake of the Woods, Northwest Angle</p>	<p>Treaty 3 Anishinaabe leaders did not allow settlers to use their waterways, land or timber without being compensated. Ojibwe leaders including Chief Mo-We-Do-Pe-Nais demanded rents from settlers to use their land. They sent word to Ottawa: "...do not bring Settlers and Surveyors amongst us to measure and occupy our lands until a clear understanding has been arrived at as to what our relations are to be in the time to come." (RCAP, Vol.1, p.153) Since they had always moved freely through their territory they negotiated free train passes within their land. Liquor trade was stopped and they were not obliged to take arms against their family in the United States in the case of war. They negotiated reserve land that they themselves marked out, farming equipment, domestic animals, annuities (compensation), clothing and education (RCAP, Vol.1, p.153-154). In exchange for these conditions being met, First Nations agreed to open up areas of their land to share with settlers. There was no talk of land surrender (RCAP, Vol.1, p.149). Canada's written version of Treaty 3 states a total land surrender (INAC, 2013).</p>
<p>1874 Fort Qu'Appelle, Sask.</p>	<p>Treaty 4 Commissioner Morris offered the same terms of Treaty 3 to Cree and Salteaux leaders who accepted it. Terms included annual payments in perpetuity, clothing, ammunition, farming implements, selection of reserves, schools on reserves, banning of liquor on reserves. In accepting these terms, they agreed to live peaceably as treaty partners, sharing the land. There was no agreement to surrendering land (RCAP, Vol.1, p.149). Canada's written version of the treaty states total surrender of their land. (INAC, 1966)</p>
<p>1875 Beren's River and Norway House around Lake Winnipeg</p>	<p>Treaty 5 Swampy Cree leaders negotiated with Morris similar terms for Treaties 3 and 4, including "annuities, education, and economic assistance with housing" except reserve land was calculated at 160 acres per family. They were also promised healthcare. They did not agree to surrender their land, but instead, the agreement was to share it. The treaty text states a total land surrender. (RCAP, Vol.1, p.154-156)</p>

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1876 Fort Carlton and Fort Pitt, Sask.	Treaty 6 Morris promised no interference with hunting and fishing throughout the territory as they had always done, annuities, economic assistance with housing, hunger relief, and healthcare. There was no mention of land surrender. The written version of the treaty states land surrender. (RCAP, Vol.1, p.156-157)
1876 Ottawa	First Nations are severed from their traditional lands, forced onto reserves and deemed wards of the state. (Indian Act, 1876, 2, 6, 8) replaced traditional governance structures with elected chief and band council system (Indian Act, 1876, 3.1) illegitimate children may be excluded from membership by band (Indian Act, 1876, 3.a) lose membership if living outside of country for 5 years (Indian Act, 1876, 3.b) women lost status if married outside band (Indian Act, 1876, 3.c) Canadian law defines “person” as “an individual other than an Indian” (Indian Act, 1876, 3.12) arrested for intoxication if Indigenous (Indian Act, 1876, 83) had to give up Native status upon earning a university degree (Indian Act, 1876, 86.1) renamed Indigenous people with Christian names and European surnames (Joseph, 2014)
1877 Blackfoot Crossing	Treaty 7 Blood, Blackfoot, Peigan, Sarcee and Stoney nations of the Blackfoot Confederacy negotiate with Crown commissioner David Laird who stated: “She [the Queen] wishes you to allow her white children to come and live on your land and raise cattle, and should you agree to this she will assist you to raise cattle and grain... She will also pay you and your children money every year, which you can spend as you please...” He offered one square mile of reserve land for every five persons, annuities, and promised not to interfere with their hunting practices throughout their territories. There was no discussion of land surrenders. The written text states a total land surrender outside reserves. (RCAP, Vol.1, p.157-158, Historica Canada, 2016)

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1880 Ottawa	Enforced enfranchisement (loss of First Nation status) in order to be admitted to a university (Indian Act, 1880, 9.1 in Indigenous Corporate Training Inc.)
1881 Prairies	Could not sell agriculture without permit if Indigenous (RCAP, Vol.1, 9.8, p. 271)
1884 Ottawa	Traditional spiritual practices/ceremonies illegal (RCAP, Vol. 1, 9.5, p. 276-277)
1885 Regina	Louis Riel sentenced to death by an all-white Anglo-Saxon Protestant jury for leading a resistance movement to protect Métis land rights. John A. Macdonald had the trial moved to Regina from Winnipeg to ensure no Indigenous representation in the jury (CBC learning, 2001, Métis Nation of Ontario, 2018)
1885 Northwest Coast	Potlatch ceremonies made illegal: “Every Indian or other person who engages in or assists in celebrating the Indian festival known as the ‘potlatch’ or in the Indian dance ‘tamananawas’ is guilty of a misdemeanour, and shall be liable to imprisonment...” (U’Mista Cultural Society 2019)
1885 - 1930s Prairies	Pass system policy - needed permission to travel outside of reserve (RCAP, Vol. 1, 9.10, p.272)
1889-1897 Prairies	Hayter Reed implemented his Peasant Farmer Policy which made it illegal for Indigenous farmers to use modern equipment. Settlers (voters) complained when Indigenous farmers (who had no voting rights) were successful so the government created laws to make it difficult for them to make a living from farming (Canadian Museum of History, N.d., Episkenew, 2009, p.38-39)

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1899 Lesser Slave Lake area, Northern Alberta, northeast corner of B.C.	Treaty 8 Prospectors for gold in the Klondike rush of 1897, and companies looking for resources in oil and gas agitated First Nations who began refusing settlers from entering their land by 1898. The Crown offered similar terms agreed to in previous numbered treaties. Cree and Dene leaders made the demand that: "nothing would be allowed to interfere with their way of making a living; the old and destitute would always be taken care of; they were guaranteed protection in their way of living as hunting and trappers from white competition; they would not be prevented from hunting and fishing as they had always done, so as to enable them to earn their living and maintain their existence" (RCAP, Vol. 1, p. 158). The Commissioners made a solemn promise to this with the agreement that no land was being surrendered. The written treaty does not contain these agreements and states a land surrender.
1905 Northern Ontario, James Bay region	Treaty 9 Cree and Ojibwe leaders agreed to share their territories under the condition that they would be able to continue hunting and fishing, that their land would not be interfered with, and they would not be confined to reserves. Canada agreed but then wrote clauses in their written version of the agreement that negated the terms that were orally agreed to. (Louttit, N.d., Obomsawin, 2014)
1906 Ile-a-la-Crosse, Sask.	Treaty 10 Canada agreed to negotiate this treaty to establish the provinces of Alberta and Saskatchewan and to settle Métis claims. Canada promised Cree and Chipewyan leaders that their hunting, fishing and gathering rights would not be interfered with. Annuities, land tracts and education were promised.
1913 Northwest Coast	Duncan Scott admits failure of the potlatch ban in his annual report. First Nations' petitions, refusal to indict their brothers for money, and creativity in maintaining the ceremony with clandestine means defied the ban. (Manuel, G. 1974, p.73-77)
1914 Ottawa	Regalia forbidden without permission (RCAP, Vol.1, 9.5, p.269)
1920 Ottawa	Residential school attendance compulsory, illegal not to attend (Walker, 2009). Over 150 000 Indigenous students subjected to horrific emotional, physical, sexual abuse in 130 schools across Canada that Dr. Peter Bryce (1907) reported had "criminal" health conditions and 40% death rates. (Blackstock 2016)

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1921 Western part of Northwest Territories	Treaty 11 Canada sought a treaty as soon as oil was found in the Mackenzie River. Commissioner Conroy and Bishop Breynat promised Dene leaders healthcare, land protections, education, and protection of their hunting, trapping and fishing economies. These promises were left out of the written treaty. Dene leaders agreed to sharing the land. The written treaty states a land surrender. (RCAP, Vol.1, p.159-160)
1923 and 1925	Haudenosaunee Chief Deskaheh brings the issue of Canada's treaty violations to the League of Nations.
1924 Six Nations of the Grand River	<ul style="list-style-type: none"> • the Haudenosaunee Confederacy's traditional governing body ruled by clan mothers and hereditary chiefs was arrested and forcibly removed at gunpoint by the RCMP, under the direction of Prime Minister Mackenzie King, to be replaced by the Canadian government's colonial band council system (Deskaheh, 1925 in Two Row Times, N.d., Elliott, 2018, Jamieson in Roque, 2009) • Wampum belts stolen by Canadian government officials from the Haudenosaunee Confederacy in an attempt to destroy their traditional governance system that had been in place for thousands of years (Carmer, 1995, Deskaheh, 1925 in Two Row Times, N.d., Elliot, 2018, Jamieson in Roque, 2009) • Haudenosaunee clan mothers walked out of traditional council at gunpoint by Canadian officials who did not want women in leadership positions. Clan mothers are the traditional leaders under Haudenosaunee governance models, and have been for thousands of years. (Diabo, 2013)
1927 Ottawa	<ul style="list-style-type: none"> • First Nations denied right to hire a lawyer without a licence (RCAP, Vol. 1, 9.9, p.272) • First Nations denied right to form political organizations (CBC, 2005)
1928-1972 Legislative Assembly of Alberta	Over 3500 Indigenous women sterilized under the Sexual Sterilization Act. Residential school principals had the right to authorize sterilization of students (Ontario Métis Family Records Centre, 2012, Rheault, 2011)
1933-1980s Bella Bella and Nanaimo	Two major centres established by the United Church of Canada where thousands of Indigenous men and women sterilized by missionary doctors under the Sexual Sterilization Act, British Columbia (Rheault, 2011)

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1960 Ottawa	Status First Nations finally establish federal voting rights that had been denied (RCAP, Vol. 1, 9.12, p.275)
1950s-70s Nunavik	Some Inuit were forced by Canada to relocate, and their sled dogs were slaughtered by RCMP officers. This limited their mobility, and their ability to earn incomes and feed themselves traditionally. (Mihychuk, M. 2017, p.8)
1959 Elliot Lake	Millions of tons of radioactive waste from uranium mining contaminates the territory of Serpent River First Nation.
Late 1960s to mid 1980s provincial capital cities	Sixties Scoop Provincial policies support removal of 20 000 Indigenous children from parents to be adopted into middle class white homes
1969	The White Paper Pierre Trudeau's Liberal government attempts to enact the White Paper which would remove First Nations' treaty rights under the guise of equality with Canadians.
1970	200 First Nations leaders reject the White Paper in Parliament and hand Trudeau the Red Paper (Citizens Plus) to maintain their nation to nation relationship with the federal government. Indian Chiefs of Alberta including Harold Cardinal wrote the Red Paper.
1980-81	The Constitution Express George Manuel, President of Union of BC Indian Chiefs, organizes a movement to include Indigenous rights in the Constitution. He charts two trains running from Vancouver to Ottawa, picking up people along the way, to raise awareness of this issue. 1000 people advance on Ottawa demanding these rights and Section 35 is added to the Constitution.
1982	Indigenous activists establish a working group at the U.N. to create a document that would protect Indigenous rights throughout the world. The group works for two decades on UNDRIP (the United Nations Declaration on the Rights of Indigenous Peoples).
1990 Kanesatake Pines (Oka Crisis)	Mohawk land defenders resist a Quebec community's plans to build a golf course on the sacred site of their ancestors' burial grounds. Canada sends 4000 soldiers in a military siege that lasts 78 days.

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1995 Ipperwash	Dudley George murdered by OPP under Mike Harris' direction. George was peacefully protesting to reclaim land that had been taken from Stoney Point First Nations by the Canadian government during World War II to use as a military training base, and never given back as promised.
1996 Ottawa	RCAP In response to the Oka Crisis, Canada issues the Royal Commission on Aboriginal Peoples, a 4000 page report that outlines solutions from First Nations on how to remedy the problematic relationship between Canada and First Nations. It is not implemented by Canadians.
2006 Kanonhstaton	Six Nations clan mothers block a settler housing development project after years of writing letters and handing out pamphlets to inform settlers that their proposed building site is on part of the Haldimand Tract that was never ceded. In 1784 the Crown purchased this land from the Mississaugas of the Credit to reward Six Nations for their allyship during the American Revolution (RCAP, Vol.1, p.136). The land was granted to Six Nations in 1788. Since then more and more settlers have encroached onto this land which is legally Six Nations territory.
2011	Cree residents of Fort Chipewyan experience high rates of a rare form of cancer in their community and local wildlife cannot be hunted or harvested due to the impacts of the Alberta Tar Sands (Thompson and Radford, 2011)
2007	UNDRIP is accepted by the UN with 143 nations voting in favour, and 4 voting against it (Canada, New Zealand, Australia and the U.S.)
2012 Saskatoon	Idle No More 4 activists - Nina Wilson, Sheelah Mclean, Sylvia McAdam and Jessica Gordon - organize a teach in entitled "Idle No More" after the Harper government introduces omnibus Bill C-45 which stripped treaty rights and environmental protections. The Bill changed the Navigable Waters Protection Act (1882) to the Navigation Protection Act, putting resource exploitation ahead of waterway protections, and removing regulations that protect the water. The movement grows into a nationwide phenomenon of public teach-ins and round dances to draw attention to environmental and Indigenous rights.
2014 Mount Polley, Cariboo region of central B.C.	Mount Polley Disaster - 25 million cubic metres of copper tailings spills into Quesnel Lake, devastating the fishing and hunting grounds of surrounding First Nations. The accident was due to a collapse in the tailing pond which could have been prevented with proper regulations.

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2014 Elsipogtog	The New Brunswick government makes a deal with a Texas oil company to frack on Mi'kmaq land that has never been ceded. Elsipogtog First Nation protests this development by blocking access to their territory. The government sends in the military who shoot tear gas at the land defenders, arrest them, and point sniper rifles at Elders' heads. New Brunswick settlers concerned about the environment ally with First Nations. A moratorium on fracking in New Brunswick is established.
2016 Gatineau, Toronto, Winnipeg, Regina	Indigenous activists occupy INAC (Indian and Northern Affairs Canada) offices after State of Emergency declared in Attawapiskat from 11 youth suicide attempts in one night. They draw attention to Canada's genocidal policies that create hopeless living conditions for Indigenous youth.
2016	Canadian Human Rights Tribunal rules that Canada discriminates against First Nation children by providing less funding to them than Canadian children. Canada spends \$5.3 million fighting this case against Cindy Blackstock over the course of 9 years. The Tribunal orders Canada to pay equally. Canada refuses to pay. The Tribunal issues several non-compliance orders to no avail.
2016 Lelu Island	Justin Trudeau approves the Pacific Northwest LNG Project without First Nations' consent (Union of BC Indian Chiefs). This project interferes with First Nations' hunting, fishing and trapping rights. (Grant 2016)
2016 Peace River Valley	Without First Nations' consent, Trudeau issues permits for the Site C dam interfering with West Moberly and Prophet River First Nations' land rights: <i>"The Site C dam will flood more than 100km of the Peace River Valley... The land is crucial habitat for wild animals and plants vital to First Nations cultures and traditions. The land also includes hundreds of cultural and sacred sites, including graves."</i> (Amnesty International 2016)
2017 Secwepemc Territory, near Kamploops	Tiny House Warriors build tiny houses to protect their land from encroachment of Kinder Morgan Pipeline Project (Living Big in a Tiny House, 11 Sep, 2017).
2018 Edmonton to Vancouver	Kinder Morgan stops pipeline project due to opposition from First Nations and environmental groups. Trudeau purchases the pipeline with \$4.5 billion in Canadian funds.

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2018 Secwepemc Territory	RCMP officers arrest Secwepemc land defender Kanahus Manuel for blocking construction of a pipeline through her territory with tiny eco houses. (Canada's National Observer. 15 July, 2018)
2018 Biggar, Sask.	European Canadian farmer Gerald Stanley shoots and kills 22 year old Cree youth Colten Boushie. Boushie had been sleeping in a vehicle parked in front of Stanley's farm which is on Boushie's traditional territory. When Stanley heard Boushie's friends in his yard, he came out with a gun to protect "his land". The all European Canadian jury acquits Stanley of second degree murder and of manslaughter.
1980's to present	Millenium Scoop - more Indigenous children taken from their parents than at the height of residential schools. Parents are denied all rights to access their children.

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