



# Challenging our Story of Canada

John Humphrey Centre  
for Peace and Human Rights

# Challenging Stories and Understanding

Through an exploration of different historical moments that speak to the exclusion of groups of people, we can engage in a social analysis and engage in dialogue on present day realities and manifestations of our shared history. This is an essential element in community building in order to lay the groundwork for a common understanding of the realities of discrimination and racism. While there are many many points of history that make up our community stories, this enclosed represents only a short compilation of snapshots in time that had important impacts for Indigenous, Métis, Black, Asian, people living with disability, Muslim, 2SLGTBQ+, and Jewish in our province.

## Doctrine of Discovery

Papal bulls, such as *Dum Diversas* (1452) and *Romanus Pontifex* (1455) called for non-Christian peoples to be invaded, captured, vanquished, subdued, reduced to perpetual slavery, and to have their possessions and property seized by Christian monarchs.

*"...invade, search out, capture, vanquish, and subdue all Saracens and pagans whatsoever placed, and the kingdoms, dukedoms, principalities, dominions, possessions, and all movable and immovable goods whatsoever held and possessed by them and to reduce their persons to perpetual slavery, and to apply and appropriate to himself and his successors the kingdoms, dukedomes, counties, principalities, dominions, possessions, and goods, and to onvert them to his and their use and profit". POPE NICHOLAS V*



Fig. 199.—Discovery of America, 12th of May, 1492.—Columbus erects the Cross and baptizes the Isle of Guanahani (now Cat Island, one of the Bahamas) by the Christian Name of St. Salvador.—From a Stamp engraved on Copper by Th. de Bry, in the Collection of "Grands Voyages," in folio, 1590.

1628<sup>1</sup>

A boy from Madagascar named Oliver Le Jeune arrives in Québec and is sold, representing the first record of African enslavement in Canada and the first slave in New France.

<https://kentakpage.com/olivier-le-jeune-first-recorded-black-person-in-canada/>



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<sup>1</sup> "Slavery in Canada," *Ontario Heritage Trust*. Accessed May 27, 2016.  
<http://www.heritagetrust.on.ca/Slavery-to-Freedom/History/Slavery-in-Canada.aspx>.

1670<sup>2</sup>

The Hudson's Bay Company is formed and the King of England grants the company a fur trade monopoly over land draining into the Hudson's Bay despite the fact that it did not belong to England.

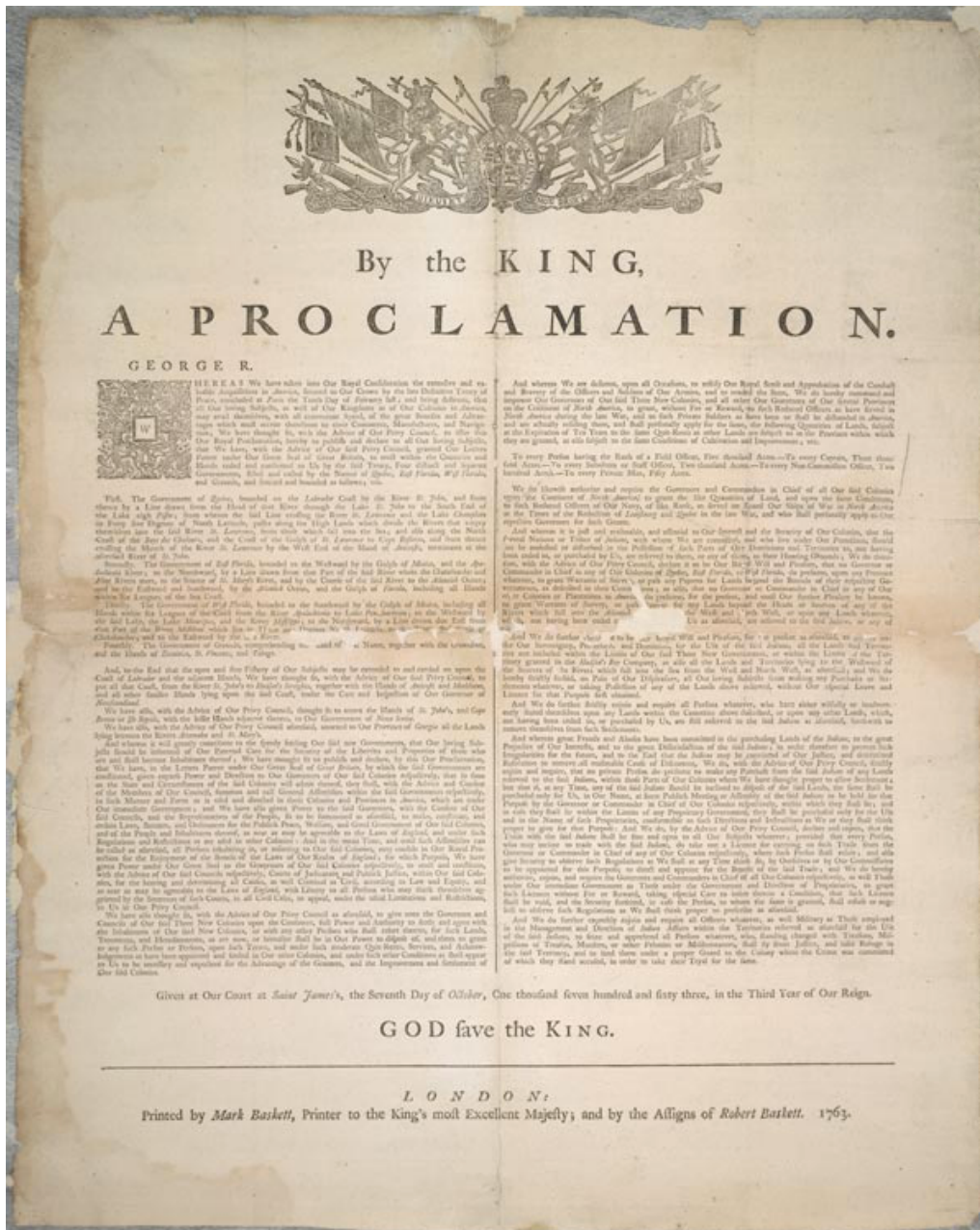


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<sup>2</sup> Office of the Treaty Commissioner, "The Effects of the Fur Trade on First Nations Peoples." Accessed May 25, 2016. <http://blogs.spiritsd.ca/tfishley/files/2014/02/The-Results-of-the-Fur-Trade.pdf>.

1763<sup>3</sup>

The Royal Proclamation of 1763 established guidelines for European settlement in North America granting ownership over North America to King George. It forbade settlers from claiming land, unless it was first bought by the British Crown and then sold to settlers.



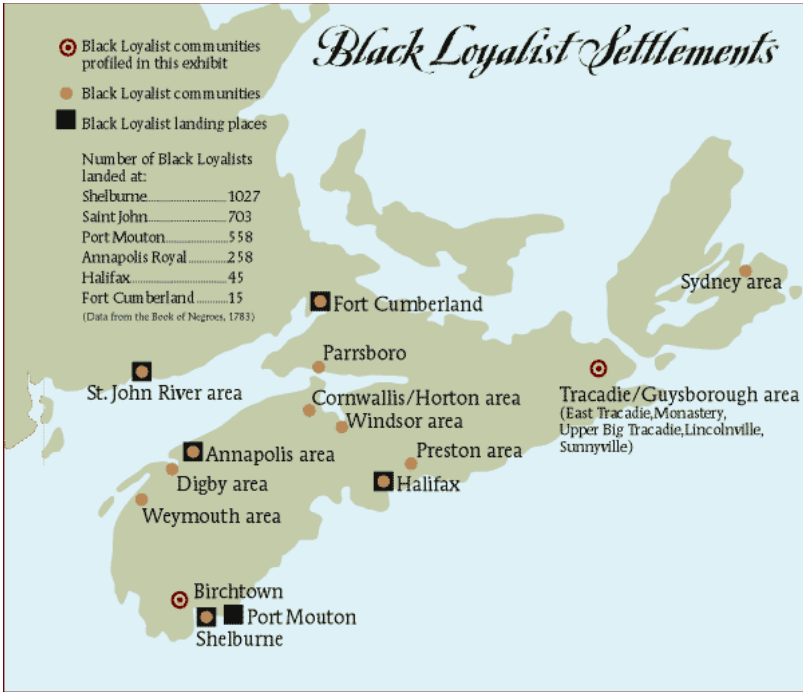
<sup>3</sup> University of British Columbia, "Royal Proclamation, 1763." *Indigenous Foundations*. Accessed May 30, 2016. <http://indigenousfoundations.arts.ubc.ca/home/government-policy/royal-proclamation-1763.html>.

1788<sup>4</sup>

The first Chinese immigrants came to Canada in 1788, to assist in the building of a trading post on Vancouver Island.

1791<sup>5</sup>

To assist in its fight against the United States in the American Revolution, Britain enlisted thousands of former slaves, offering them freedom if they fought for Britain and terming them Black Loyalists. When Britain began realizing that it would lose the war, it evacuated more than 2000 Black Loyalists to Nova Scotia. Here, they formed one of the largest settlements of free Blacks outside of Africa but conditioned to live on poor wages in harsh conditions.



<sup>4</sup> David Chuenyan Lai, "A Brief Chronology of Chinese Canadian History." *David See-Chai Lam Centre for International Communication*. Accessed May 30, 2016. [http://www.sfu.ca/chinese-canadian-history/chart\\_en.html#](http://www.sfu.ca/chinese-canadian-history/chart_en.html#).

<sup>5</sup> "Departure of Black Loyalists," *Black History Canada*. Accessed May 30, 2016. <http://www.blackhistorycanada.ca/events.php?themeid=21&id=2>.

## 1793<sup>6</sup>

Upper Canada's First Lieutenant Governor John Graves Simcoe moves to abolish slavery. His proposal faced significant opposition from the Legislative Assembly because many members were slave owners themselves. In the end, a compromise for gradual abolition was achieved: new slaves could not be brought into Upper Canada, slaves already in the province would remain slaves until death, and children of female slaves would be free at the age of 25. The Anti-Slavery Act of 1793, although flawed, was remarkable because it was the first to restrict slavery anywhere in the British Empire and set the groundwork for eventual abolishment.

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<sup>6</sup> "The Anti-Slavery Act of 1793," *Ontario Heritage Trust*. Accessed May 27, 2016.  
<http://www.heritagetrust.on.ca/Resources-and-Learning/Exhibits/John-Graves-Simcoe---Ontario-s-First-Lieutenant-Go/The-Anti-Slavery-Act-of-1793.aspx>.



1820<sup>7</sup>

Beginning in 1820, the federal government removed Indigenous children from their homes, families and communities and placed them in church-run boarding schools, often far from their homes.

1884<sup>8</sup>

Ottawa fully legislates a system of church-administered, state-funded Indian Residential Schools.



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<sup>7</sup> See Robert Carney, "ABORIGINAL RESIDENTIAL SCHOOLS BEFORE CONFEDERATION: THE EARLY EXPERIENCE." *Historical Studies* 61, (January 1995): 13-40. *America: History and Life with Full Text*, EBSCOhost (accessed June 1, 2016).

<sup>8</sup> Deborah Cowen, *Military Workfare : The Soldier and Social Citizenship in Canada*. Studies in comparative political economy and public policy. Toronto: University of Toronto Press, 2008, 266.

1839<sup>9</sup>

The *Crown Lands Protection Act* is passed, making the government the custodian of Indian lands by classifying them as Crown lands.

1842

Patrick Kelly and Samuel Moore, the first two men in Canada historically recorded as having been criminally convicted of sodomy for what the court records clearly describe as consensual sexual activity, arrive at Kingston Penitentiary. Both men were sentenced to death, although their sentences are commuted on August 22; Moore is released from prison in 1849 and Kelly is released in 1853.

1854<sup>10</sup>

In 1854, Agnes and James Love of Scottish descent, were the first Muslims to immigrate to Canada. Many more Muslims travelled to Canada in the late 1800's to build lives of peace and prosperity.

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<sup>9</sup> C. L. Higham, *Noble, Wretched & Redeemable : Protestant Missionaries to the Indians in Canada and the United States, 1820-1900*. 2000. Albuquerque, N.M.: University of New Mexico Press ;Calgary, 37-38.

<sup>10</sup> "Our Story," *Muslim Association of Canada*. Accessed May 30, 2016. <http://www.macnet.ca/English/Pages/Our%20Story.aspx>.

1857<sup>11</sup>

The Gradual Civilization Act is passed permanently disenfranchising all Indian and Métis peoples, and placing them in a separate, inferior legal category than citizens. To become enfranchised meant to give up Indian status and could only be done by men.

[ACT FOR THE GRADUAL CIVILIZATION OF THE INDIANS]

Preamble

**W**HEREAS it is desirable to encourage the progress of Civilization among the Indian Tribes in this Province, and the gradual removal of all legal distinctions between them and Her Majesty's other Canadian Subjects, and to facilitate the acquisition of property and of the rights accompanying it, by such Individual Members of the said Tribes as shall be found to desire such encouragement and to have deserved it: Therefore, Her Majesty, by and with the advice and consent of the Legislative Council and Assembly of Canada, enacts as follows:

To what persons only section 3 of 13, 14 V. c. 24, shall apply.

I. The third section of the Act passed in the Session held in the thirteenth and fourteenth years of Her Majesty's Reign, chaptered seventy-four and intitled, *An Act for the protection of the Indians in Upper Canada from imposition and the property occupied or enjoyed by them, from trespass and injury*, shall apply only to Indians or persons of Indian blood or intermarried with Indians, who shall be acknowledged as members of Indian Tribes or Bands residing upon lands which have never been surrendered to the Crown (or which having been so surrendered have been set apart or shall then be reserved for the use of any Tribe or Band of Indians in common) and who shall themselves reside upon such lands, and shall not have been exempted from the operation of the said section, under the provisions of this Act; and such persons and such persons only shall be deemed Indians within the meaning of any provision of the said Act or of any other Act or Law in force in any part of this Province by which any legal distinction is made between the rights and liabilities of Indians and those of Her Majesty's other Canadian Subjects.

Such persons only to be deemed Indians for certain purposes.

II.

<sup>11</sup> See Amanda Robinson, "Gradual Civilization Act." *The Canadian Encyclopedia*. Last modified March 3, 2016.

1873



The North-West Mounted Police and the Department of Interior are created. The former was critical for ensuring the safety and welfare of new immigrants in the Prairies while the latter was responsible for exploring the West. In addition, the Department of Interior was instructed to "remove the natives from the open plains."<sup>12</sup>

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<sup>12</sup> Terry Cook, "The Canadian West: An Archival Odyssey through the Records of the Department of the Interior," *Library and Archives Canada*. Last modified January 21, 2006. <https://www.collectionscanada.gc.ca/publications/002/015002-2230-e.html>

Franchise was denied to Indigenous peoples and Chinese starting in 1875. Voting restrictions were removed on Chinese in 1947 and Indigenous people in 1960.<sup>13</sup>

## 1876<sup>14</sup>

In 1876, all laws pertaining to “Indians” were gathered together and put into the Indian Act. The effect of the Indian Act on First Nations people was to transform independent First Nations into physically marginalized and economically impoverished “bands” and individuals into “wards of the state.”

## 1879<sup>15</sup>

The government of John A. Macdonald introduces the National Policy composed of three key elements: building the Canadian Pacific Railway, implementing a robust immigration policy to populate Western Canada and protecting Canadian industries with high tariffs. Picture: Chinese work camp on Canadian Pacific railway construction



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<sup>13</sup> "Voting Rights," *The Canadian Human Rights Commission*. Accessed June 1, 2016. <http://www.chrc-ccdp.gc.ca/historical-perspective/en/browseSubjects/votingRights.asp>.

<sup>14</sup> Dyck, *Canadian Politics : Critical Approaches*, 74-75.

<sup>15</sup> Manitoba, "The National Policy." *Digital Resources on Manitoba History*. <http://manitoba.ca/content/en/themes/ias/2>. (accessed May 20, 2016).

## 1882

Lebanese immigrants began arriving to Canada as early as 1882.<sup>16</sup> Many were fleeing the Ottoman Empire and settled in Montreal. The Arab Canadian community began to increase between 1881 and 1911<sup>17</sup>, when growing numbers of Syrian immigrants began settling in Montreal. An average of 150 Arab immigrants arrived each year, growing to approximately 7,000 by 1911, until it was interrupted by the Continuous Passage Act.

## 1882

The first European settlement began in 1882 where the old Calgary-Edmonton Trail crossed the Red Deer River. During the North-West Rebellion (1885) the Canadian militia constructed Fort Normandeau at this site. The post was then used by the North-West Mounted Police until 1893.

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<sup>16</sup> Government of Canada, "Bilateral Relations," *Embassy of Canada to Lebanon*. Accessed May 30, 2016.

[http://www.canadainternational.gc.ca/lebanon-liban/bilateral\\_relations\\_bilaterales/index.aspx?lang=eng](http://www.canadainternational.gc.ca/lebanon-liban/bilateral_relations_bilaterales/index.aspx?lang=eng).

<sup>17</sup> Paul Eid, *Being Arab : Ethnic and Religious Identity Building Among Second Generation Youth in Montreal*. Montreal: MQUP, 2007. eBook Collection (EBSCOhost), EBSCOhost (accessed June 1, 2016), 3

1884<sup>18</sup>

The Indian Act was revised to prohibit of several traditional Aboriginal ceremonies, such as potlatches.



Masks surrendered under duress by the Kwakwaka'wakw people after Chief Dan Cranmer's potlatch in 1921. Photographer unknown. Royal British Columbia Museum, PN 12191. [https://www.sfu.ca/brc/online\\_exhibits/masks-2-0/the-potlatch-ban.html](https://www.sfu.ca/brc/online_exhibits/masks-2-0/the-potlatch-ban.html)

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<sup>18</sup> René R. Gadacz, "Potlatch," *The Canadian Encyclopedia*. Last modified October 25, 2015. <http://www.thecanadianencyclopedia.ca/en/article/potlatch/>.

1885<sup>19</sup>

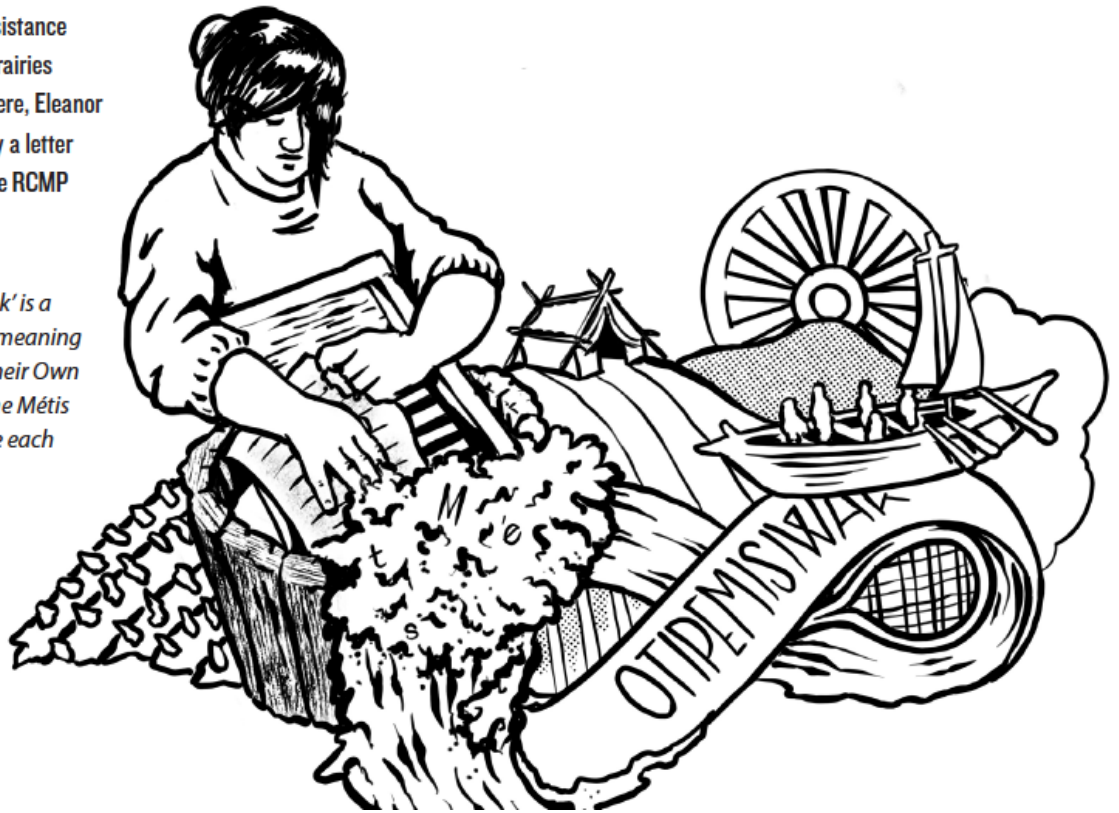
The Chinese Immigration Act is passed and explicitly identifies "race" as ground for exclusion. Three years prior, Prime Minister John A. Macdonald described the Chinese as, "a semi-barbaric, inferior race."

## Métis

### STRONG AS A FOREST (CORONA STATION)

Laurent and Eleanor Garneau participated in Métis Resistance that spread across the Prairies during the late 1800's. Here, Eleanor is depicted washing away a letter from Louis Riel before the RCMP arrive to arrest Laurent.

*The word 'Otipemisiwak' is a Michif language word meaning 'The People Who Are Their Own Bosses', and is a term the Métis people used to describe each other.*



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<sup>19</sup> Larry Wong, "The Canadian Chinese Exclusion Act and the veterans who overcame it." *Chinese America: History And Perspectives* (2007): 219. *Academic OneFile*, EBSCOhost (accessed February 11, 2016), 219.



1885<sup>20</sup>

General Middleton introduced the Pass System in western Canada, under which Natives could not leave their reserves without first obtaining a pass from their farming instructors (i.e. Indian agent) permitting them to do so.

No. 68

Department of Indian Affairs

Duck Lake Agency.

Geo. Jahyah Reekoot No. 115 19   

of Beardy's Band

is permitted to be absent from his Reserve for Six Weeks

days from date hereof. Business Trapping and

Hunting and is.....permitted to carry a gun.

J. Schindler  
Indian Agent.

<https://www.saskarchives.com/node/662>

<sup>20</sup> Rob Nestor, "Indian Policy and the Early Reserve Period," *The Encyclopedia of Saskatchewan*. Accessed May 30, 2016. [http://esask.uregina.ca/entry/indian\\_policy\\_and\\_the\\_early\\_reserve\\_period.html](http://esask.uregina.ca/entry/indian_policy_and_the_early_reserve_period.html).

Beginning in 1890, accused gays were usually charged with the crime of “gross indecency.” Amendments to the criminal code were made in 1948 and 1961, which further criminalized homosexuality through the invented categories of “criminal sexual psychopath” and “dangerous sexual offender.”

## 1891-1965

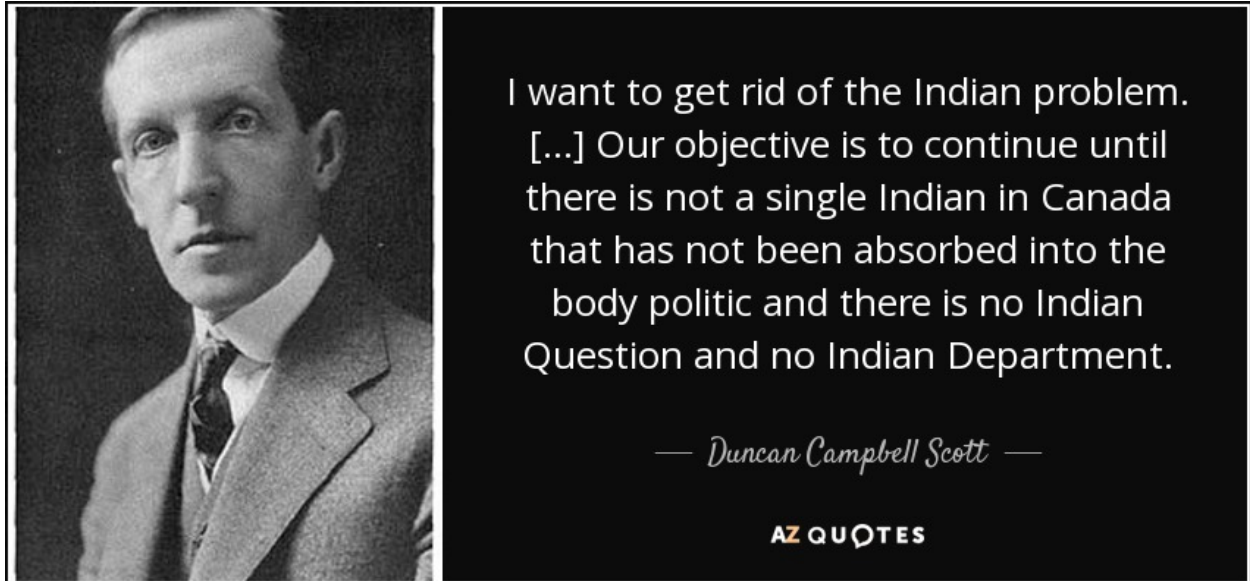
The Separate Schools Act designed to segregate Black and white students. Impact and duration varied across Canada: Chatham (until 1891), Harrow (1907), Amberstburg (1917), North Colchester and Essex (1965). Alberta had racialized schools until the 1960s.

## 1893

Abraham and Rebecca Cristall, Edmonton’s first Jews arrived and their children, George and Rose, were the first Jewish children born in Edmonton.

1894

Indian Act: Removal of band control over non-Aboriginals living on reserves. This power was transferred to the Superintendent General of Indian Affairs.



Duncan Campbell Scott was the deputy Superintendent of Indian Affairs from 1913-1932, where he oversaw residential schools

<https://www.thecanadianencyclopedia.ca/en/article/duncan-campbell-scott>

[https://www.azquotes.com/author/43506-Duncan\\_Campbell\\_Scott](https://www.azquotes.com/author/43506-Duncan_Campbell_Scott)

March 27, 1895

Father Lacombe memorialized the Department of Indian Affairs with an application for “A Philanthropic Plan to Redeem the Half Breeds of Manitoba and the North West Territories”. St. Paul des Métis was established by application by the Roman Catholic church to erect an industrial school and farming land for Métis.

## 1895

September 1, 1895 - June 30, 1932

In 1894 Anglican missionaries opened a boarding school at Lesser Slave Lake, which became known as the St. Peter's school. Because a large number of students at the school were Métis, in 1909, the federal government reclassified it as a day school and reduced its funding. The church continued to operate as a boarding school and in 1915, when the number of treaty students increased, it once more received federal funding. When, during the 1920s, the number of treaty students declined, federal funding was once again withdrawn. Due to its low enrollment, the Lesser Slave Lake school was closed in 1932. (National Centre for Truth and Reconciliation)



Provincial Archives of Alberta, A3497 (English Church Indian School, Lesser Slave Lake)

18-?

View of the First Nations pupils at the English Church Indian School in Lesser Slave Lake.



Provincial Archives of Alberta, A3490 (Police Barracks, Lesser Slave Lake) View of the exterior of the first police barracks at Lesser Slave Lake.

18-?

## 1898

A.E. Forget, Indian commissioner of the Northwest Territories commented:

I am convinced that the time has now come when the Indian and Half-Breed title to at least a portion of the territory to the north of that ceded to the Crown under Treaty No. 6, should be acquired, i.e., those tracts which are already partially occupied by Whites as miners or traders, and over which the Government has for some years exercised some measure of authority.

I am aware for some time past, the extension of Governmental authority into the Lesser Slave Lake and Upper Peace River Districts in advance of the acquisition of title to the territory has been regarded more or less jealously by the Native population therein, more particularly by the large halfbreed population of the Lesser Slave Lake District.

Departmental officials, acting upon the recommendations of Major Walker and L.W. Herchmer, indicated at this point the need for a treaty to help resolve some of the problems brought about by the Klondike gold rush. On 18 June 1898, Sifton suggested the desirability of a treaty, and cabinet approval was granted by Privy Council order of 27 June 1898 (No. 1703).<sup>21</sup>

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<sup>21</sup> <https://www.rcaanc-cimac.gc.ca/eng/1100100028809/1564415096517>



1899

Provincial Archives of Alberta, A11332 (Keenooshayo addressing the Treaty Commissions, Lesser Slave Lake)  
Keenooshayo, chief of the Cree at Lesser Slave Lake, addressing the Commission at Lesser Slave Lake. Photo from the book "Through the MacKenzie Basin" 917.12 M286<sup>22</sup>

The negotiations for Treaty Eight were conducted during the summer of 1899 with Cree, Beaver and Chipewyan bands and subsequent adhesions were signed between 1900 and 1914.<sup>23</sup>

From 1899 until 1910, the entire population of Treaty Indians around the Lesser Slave Lake area was listed initially on a single annuity pay list as members of one single band. Kinasayoo's Band Members were allowed to move between Reserves as they wished. This situation persisted until 1929 when the Department of Indian Affairs sought to reduce the confusion and administer the five (5) groups into their own regions separately. This situation exists to this very day - the Kapawe'no First Nation, Sucker Creek First Nation, Driftpile First Nation, Sawridge Band, and Swan River First Nation.<sup>24</sup>

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<sup>22</sup> <https://www.gutenberg.org/files/12569/12569-h/12569-h.htm>

<sup>23</sup> Treaty Research Report - Treaty 8:

<https://www.rcaanc-cirnac.gc.ca/eng/1100100028809/1564415096517>

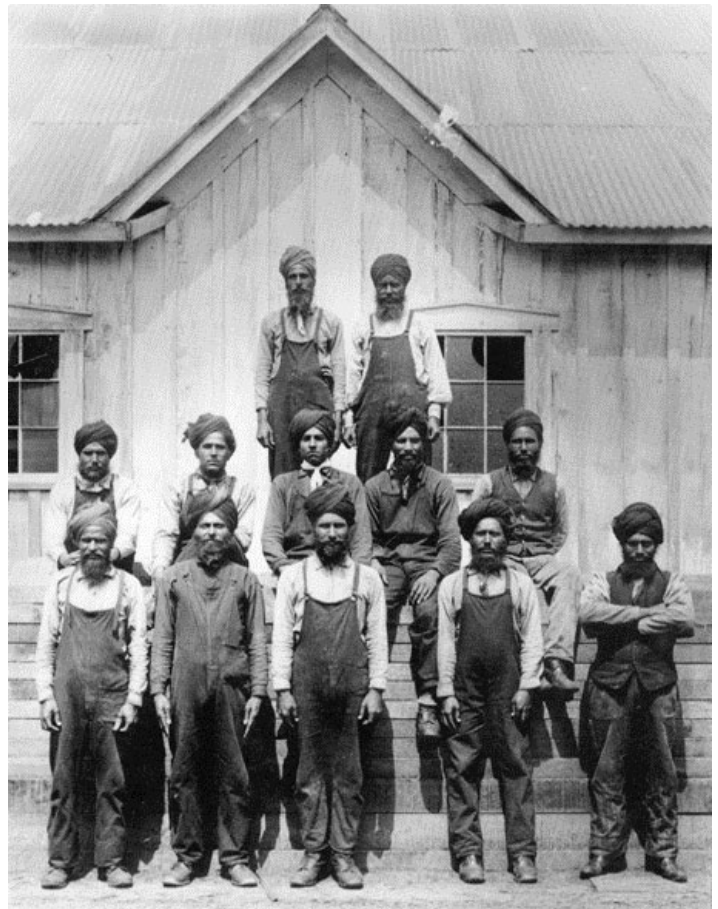
<sup>24</sup> Driftpile Cree Nation: <http://www.dpcn.ca/History/Timeline>

## 1900<sup>25</sup>

Over the next decade, Canada witnessed the largest period of Jewish immigration as approximately 52,000 Jewish immigrants settled in Canada. The Jewish community faced significant anti-Jewish sentiment because they were perceived as not embracing the chance to become "real Canadians." For decades they were excluded from many professions, prohibited from living in certain parts of the country and ostracized.

## 1904<sup>26</sup>

The first Sikh immigrants began arriving in 1904, as part of a Hong Kong military contingent travelling to the coronation of King Edward VII.



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<sup>25</sup> Randal Schnoor, "The Contours of Canadian Jewish Life." *Contemporary Jewry* 31, no. 3 (October 2011): 179-197. *SocINDEX with Full Text*, EBSCOhost (accessed February 23, 2016), 1-4.

<sup>26</sup> "First Sikhs in Canada," *Asia/Canada*. Accessed June 1, 2016.  
<http://asia-canada.ca/changing-perspectives/indians/first-sikhs-canada>.

## 1905

The Indian Act is amended, creating the power to remove Aboriginal peoples from reserves near towns with greater than 8,000 people.<sup>27</sup>

## 1906

Railway pronouncement is made by the provincial government of Alberta and the campaign of settlement begins.

## 1908<sup>28</sup>

In 1908, the Government of Canada enacted the Continuous Passage Act which required all immigrants coming to Canada to do so on a continuous journey from their point of origin to Canada. This meant that they were not allowed to stop in any other countries during their journey to Canada.

## 1911<sup>29</sup>

Indian Act: Power to expropriate portions of reserves for roads, railways and other public works, as well as to move an entire reserve away from a municipality if it was deemed expedient.

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<sup>27</sup> Jay Makarenko, "The Indian Act Historical Overview."

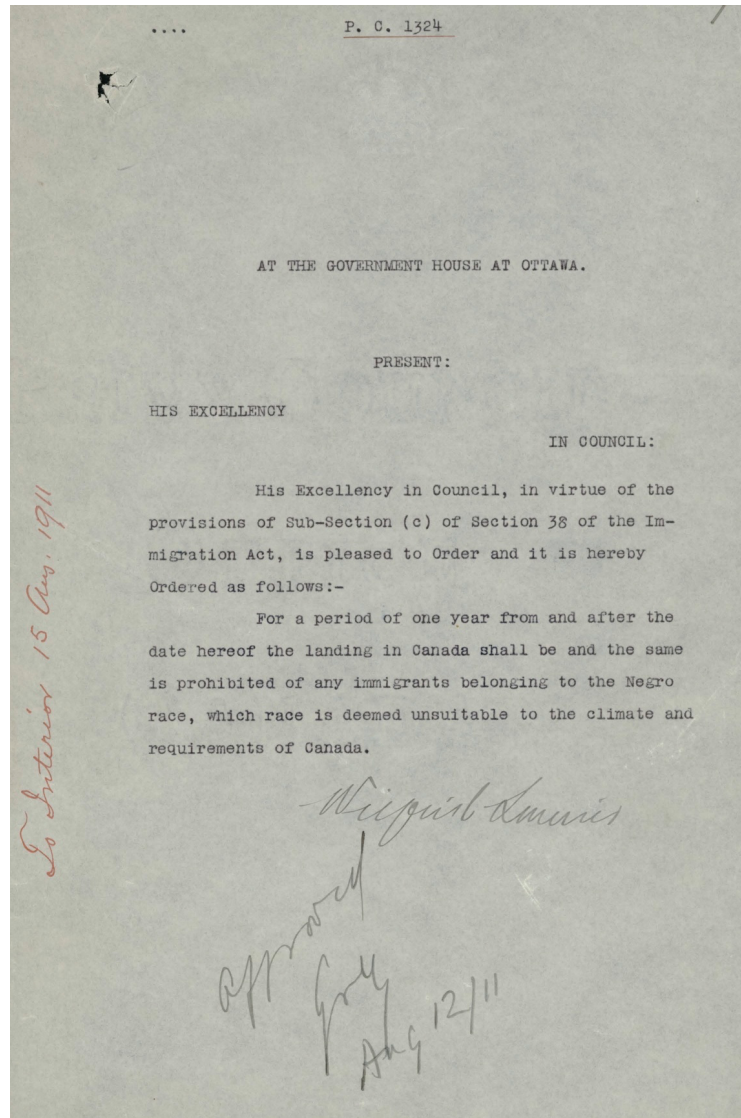
<sup>28</sup> Government of Canada, "The 100th Anniversary of the Continuous Passage Act." Last modified October 10, 2008. <http://www.cic.gc.ca/english/multiculturalism/asian/100years.asp>.

<sup>29</sup> *An Act to Amend the Indian Act*, May 19, 1911.



1911<sup>30</sup>

The Canadian government led by Sir Wilfred Laurier passes an Order-in-Council banning all blacks from entering Canada. The order stated that, "any immigrants belonging to the Negro race, which race is deemed unsuitable to the climate and requirements of Canada," cannot enter Canada. This order sheds light on the government's position vis-à-vis black settlement.

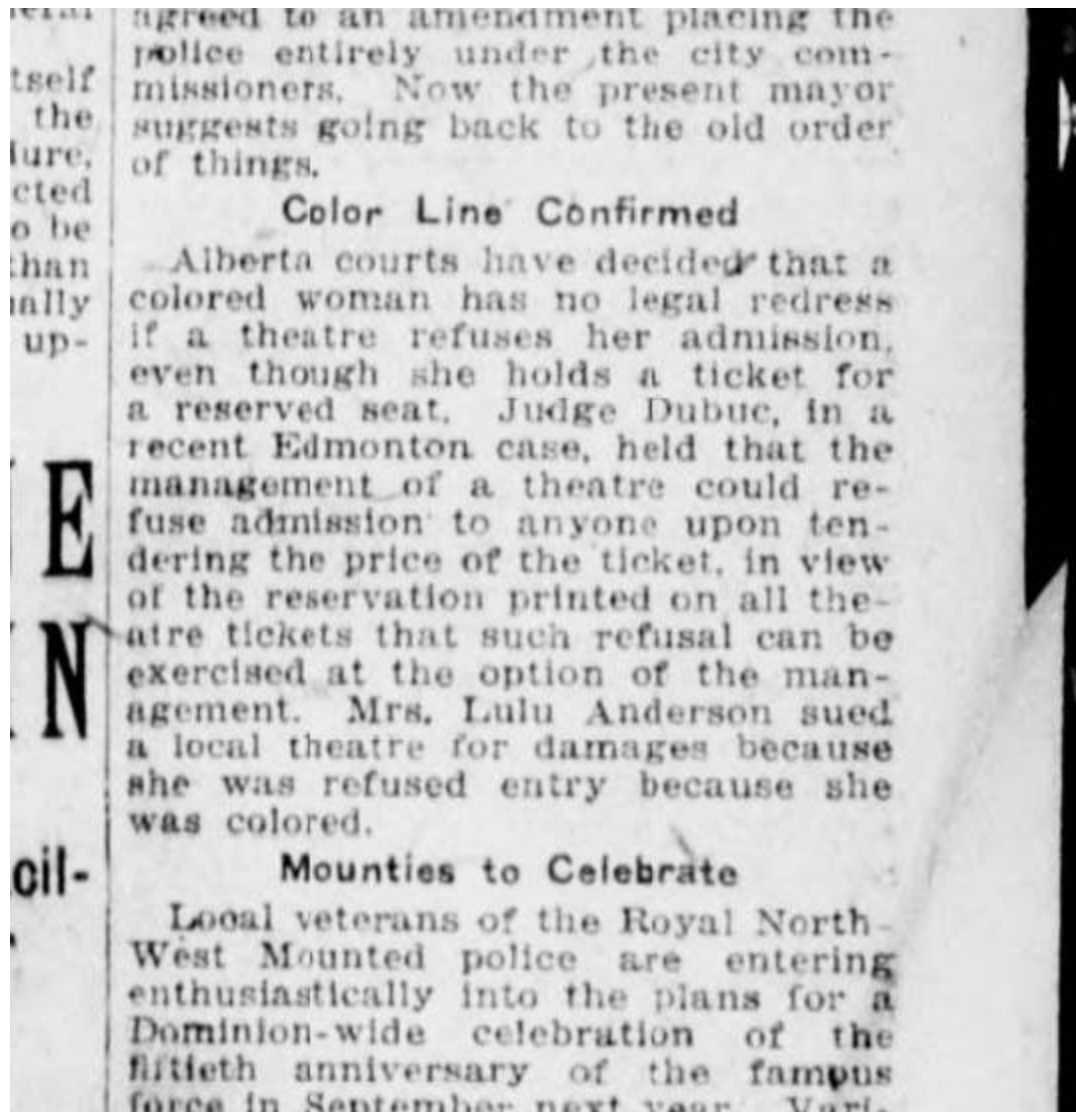


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<sup>30</sup> Steve Schwinghamer, "The Colour Bar at the Canadian Border: Black American Farmers." *Canadian Museum of Immigration at Pier 21*. Accessed May 27, 2016. <https://www.pier21.ca/research/immigration-history/the-colour-bar-at-the-canadian-border-black-american-farmers>.

April 1911<sup>31</sup>

Edmonton City Council passed a resolution that banned Blacks from the city.



Winnipeg Evening Tribune 25 November 1922, 47. Courtesy of University of Manitoba Libraries (digital collection)

<https://www.thecanadianencyclopedia.ca/en/article/racial-segregation-of-black-people-in-canada#>

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<sup>31</sup> Ibid.

March 5, 1912<sup>32</sup>

*An Act to Prevent the Employment of Female Labour in Certain Capacities-*  
Saskatchewan legislation designed to "protect" white women from the dangers of being employed in establishments run "by any Japanese, Chinaman or other Oriental person." Quong Wing, a Canadian citizen with Chinese heritage, was convicted for hiring two Caucasian women to work in his restaurant as waitresses.<sup>33</sup>

1914<sup>34</sup>

Indian Act: Requirement that western Aboriginals seek official permission before appearing in Aboriginal "costume" in any public dance, show, exhibition, stampede or pageant.

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<sup>32</sup> Beth Bilson, "Female Employment Act." *The Encyclopedia of Saskatchewan*. Accessed May 28, 2016. [http://esask.uregina.ca/entry/female\\_employment\\_act.html](http://esask.uregina.ca/entry/female_employment_act.html).

<sup>33</sup> Constance Backhouse, "The White Women's Labor Laws: Anti-Chinese Racism in Early Twentieth-Century Canada." *Law and History Review*, 1996., 315, *JSTOR Journals*, EBSCOhost (accessed June 1, 2016).

<sup>34</sup> *An Act to Amend the Indian Act*, S.C. 1914, c. 35, s. 8.  
<http://epe.lac-bac.gc.ca/100/205/301/ic/cdc/aboriginaldocs/stat/pdf/la1914.pdf>.

## 1914<sup>35</sup>

In 1914, a Japanese steamship called Komagatu Maru, carrying 376 passengers from Punjab, British India arrived in Vancouver, British Columbia. The passengers were not allowed off of the boat and spent two months living in its poor conditions. Komagatu Maru was eventually ordered back to India and only 24 of its passengers were allowed to remain in Canada. Upon arrival back into India, approximately 19 of the passengers were killed in what is now called the Baj Baj Massacre.



## 1919

The official reduction of the number of fishing licenses "other than white residents" in BC to gain control over fishing industry. Over the next five years, the goal was to cut out the Japanese fishers from the market.

Provincial Archives of Alberta, A14836 (Students weeding garden, St. Peter's Angelican mission, Lesser Slave Lake)

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<sup>35</sup> "The Incident," *Komagata Maru: Continuing the Journey*. Accessed June 1, 2016. <http://komagatamarujourney.ca/incident>.



Provincial Archives of Alberta, A14803 (School boys and M.J.C. Levason (lay reader) wearing masks because of the 1918 influenza scare, St. Peter's Anglican mission, Lesser Slave Lake) 1918



Jun. 1922

Girl students weeding garden at St. Peter's Anglican mission, Lesser Slave Lake, Alberta. Photographer: M.J.C. Levason

## 1923<sup>36</sup>

The Chinese Exclusion Act, formerly known as the Chinese Immigration Act, was an act that banned nearly all Chinese immigrants from entering and settling in Canada. This act marked a "period of legislative racism" and between 1923 and 1947 only 50 Chinese individuals were permitted to enter Canada. This law was the only act in the Canadian parliament to target a specific race and only allowed Chinese merchants, diplomats, students, and individuals who were granted "special circumstance" to enter Canada.<sup>37</sup>

## 1923<sup>38</sup>

The Provincial Training School for Mental Defectives opened in Red Deer. The school was later renamed the Michener Centre. It was meant to house and train those with developmental disabilities; however, the institution's population also included children without developmental disabilities. For example, immigrant children were over-represented at the institution. In 1928, Alberta passed the Sexual Sterilization Act. The Act established a Eugenics Board with the power to authorize the sexual sterilization of certain individuals. During the 44 years in which the legislation was in effect, the Eugenics Board approved 4,725 cases for sterilization, of which 2,834 were carried out. Many of the individuals who were sterilized were residents of the Michener Centre, which acted as a feeder institution for the Eugenics Board.

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<sup>36</sup> Citizenship and Immigration Canada, "85th Anniversary of the Chinese Immigration Act." Accessed May 26, 2016. <http://www.cic.gc.ca/english/multiculturalism/asian/85years.asp>.

<sup>37</sup> Wong, "The Canadian Chinese Exclusion Act," 219.

<sup>38</sup> <https://www.thecanadianencyclopedia.ca/en/article/red-deer>

1924<sup>39</sup>

Blacks excluded from public pools and parks in Edmonton.

1925

The Edmonton Talmud Torah Society erected its own building at 103rd St. and Jasper Avenue, and in 1933 it was incorporated as the first Hebrew day school in Canada.<sup>40</sup>



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<sup>39</sup> Chris Zdeb, "Aug.28, 1924: Racism colours the opening of two new city swimming pools." *The Edmonton Journal*. Last modified August 28, 2014.  
<http://edmontonjournal.com/news/local-news/aug-28-1924-racism-colours-the-opening-of-two-new-city-swimming-pools>

<sup>40</sup> <http://jahsena.ca/articles/a-brief-history-of-the-edmonton-jewish-community/>



1927<sup>41</sup>

Indian Act: Prohibition of anyone (Indigenous or otherwise) from soliciting funds for Indigenous legal claims without special licence from the Superintendent General. Through this amendment, the Canadian government was granted control over the ability of Indigenous peoples to pursue land claims.

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<sup>41</sup> Moss and O'Toole, "ABORIGINAL PEOPLE."

1928

Alberta passes the Sexual Sterilization Act, allowing any inmate of a residential school or institution to be sterilized by the approval of the school Principal. Between 1929 and 1972, 4,739 people were recommended for sterilization and 60% (2,834) were sterilized.<sup>42</sup> Although the Aboriginal population ranged from 2% to 3%, they composed 6% of all cases.<sup>43</sup>

<https://bethshawblog.wordpress.com/the-sexual-sterilization-act/>



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<sup>42</sup> Jana Grekul, Arvey Krahn, and Dave Odynak, "Sterilizing the "Feeble-minded": Eugenics in Alberta, Canada, 1929–1972." *Journal Of Historical Sociology* 17, no. 4 (December 2004): 358-384. *Humanities International Complete*, EBSCOhost (accessed May 30, 2016), 358.

<sup>43</sup>*Ibid.*, 375.

1937

Alberta's Sexual Sterilization Act is amended to allow for the non-consensual sterilization of "mental defectives."<sup>44</sup>



This is an image of The Michener Centre in Red Deer, Alberta, where many victims of forced sterilization were placed in institutions

<https://bethshawblog.wordpress.com/the-sexual-sterilization-act/>

1938<sup>45</sup>

By 1931 there were over 600 Muslims in Canada and the first mosque in North America, Al Rashid, was built in Edmonton, Alberta.

Photo by Ranya El-Sharkawi



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<sup>44</sup> Clément, Vaugeois, and John Humphrey Centre for Peace and Human Rights, *The search for equality and justice*, 10.

<sup>45</sup> Jasmin Zine, *Canadian Islamic Schools*. Toronto Ont.: University of Toronto Press, 2008, 5.

## 1939

The Second World War lasted from 1939 to 1945. During this time, the Canadian government did not allow Jewish refugees to come to Canada. A prominent government official claimed that "none is too many" when discussing the allowance of Jewish refugees into Canada. In 1939, the St. Louis, a boat with over 900 refugees was turned away from the Halifax Harbour.<sup>46</sup>

Twelve weeks after the December 7th, 1941 attack on Pearl Harbour, the Canadian government used the War Measures Act to issue the forced removal of all Japanese Canadians living 160 km from the Pacific Coast. Over 20,000 Japanese men, women and children were forced from their homes and sent to detention centres throughout western Canada.<sup>47</sup> Many were Canadian citizens who lost their homes, businesses and possessions during their internment.



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<sup>46</sup> CBC Digital Archives, "Jews not welcome in wartime Canada." Accessed May 28, 2016. <http://www.cbc.ca/archives/entry/auschwitz-jews-not-welcome-in-wartime-canada>.

<sup>47</sup> "World War II & Internment," *Sedai The Japanese Canadian Legacy Project*. Accessed May 28, 2016. <http://www.sedai.ca/for-students/history-of-japanese-canadians/world-war-ii-internment/>.

# **NOTICE TO ALL JAPANESE PERSONS AND PERSONS OF JAPANESE RACIAL ORIGIN**

**TAKE NOTICE** that under Orders Nos. 21, 22, 23 and 24 of the British Columbia Security Commission, the following areas were made prohibited areas to all persons of the Japanese race:—

**LULU ISLAND**  
(including Steveston)  
**SEA ISLAND**  
**EBURNE**  
**MARPOLE**  
**DISTRICT OF**  
**QUEENSBOROUGH**  
**CITY OF**  
**NEW WESTMINSTER**

**SAPPERTON**  
**BURQUITLAM**  
**PORT MOODY**  
**IOCO**  
**PORT COQUITLAM**  
**MAILLARDVILLE**  
**FRASER MILLS**

**AND FURTHER TAKE NOTICE** that any person of the Japanese race found within any of the said prohibited areas without a written permit from the British Columbia Security Commission or the Royal Canadian Mounted Police shall be liable to the penalties provided under Order in Council P.C. 1665.

**AUSTIN C. TAYLOR,**  
Chairman,  
British Columbia Security Commission

## 1961-65

The Village of Slave Lake was incorporated in 1961 with 500 residents and in 1965 it was officially incorporated as a town.

## 1963

The RCMP Directorate of Security and Intelligence's A-3 Unit (a unit dedicated to rooting out and removing all homosexuals from government and law enforcement, itself a subsection of the A Unit dedicated to finding out character flaws in government employees in the aftermath of the Second Red Scare) produced a map of Ottawa replete with red dots marking all alleged residences and frequent visitations of homosexuals. However, the map was soon filled with red ink and was disposed, and after two larger maps of the city being used to a similar purpose and outcome, the mapping soon ended.<sup>48</sup>

## 1965

Everett Klippert, a Northwest Territories mechanic, acknowledges to police that he is gay, has had sex with men over a 24-year period and is unlikely to change. In 1967, Klippert is sent to prison indefinitely as a "dangerous sex offender," a sentence that was backed up by the Supreme Court of Canada that same year.<sup>49</sup> He was released in 1971.

## 1968

Homosexuality was decriminalized in Canada in 1968.



48 [Gary William Kinsman](#), Patrizia Gentile (2010). *The Canadian war on queers: national security as sexual regulation*. UCB Press. p. 159.

49 <http://www.cbc.ca/news/canada/timeline-same-sex-rights-in-canada-1.1147516>

## Early 1970s

The adoption of the points system allowed for an increased flow of Filipino immigrants into Canada and the declaration of martial law under the Marcos regime led many Filipinos to leave their homeland.<sup>50</sup>

Selection factor	Points
Education	Maximum 25 points
Ability in English and/or French	Maximum 28 points
Work experience	Maximum 15 points
Age	Maximum 12 points
Arranged employment in Nova Scotia	Maximum 10 points
Adaptability	Maximum 10 points
Total	Maximum 100 points
Pass mark:	67 Points

## 1971-1980<sup>51</sup>

The Lesser Slave Lake Indian Regional Council (L.S.L.I.R.C.) was established in 1971. Its purpose was to 'take over' governance over the surrounding Reserves. On the historic date of August 13th, 1979, a 'Master Agreement' was signed between member First Nations of the L.S.L.I.R.C. and the Department of Indian and Northern Affairs Canada (INAC).

Beginning on April 1, 1980, the Lesser Slave Lake Indian regional Council (Regional Council) claimed sovereignty over the administration and delivery of certain programs and services, thereby creating their own management regime.

## 1972

Alberta repeals the Sexual Sterilization Act.

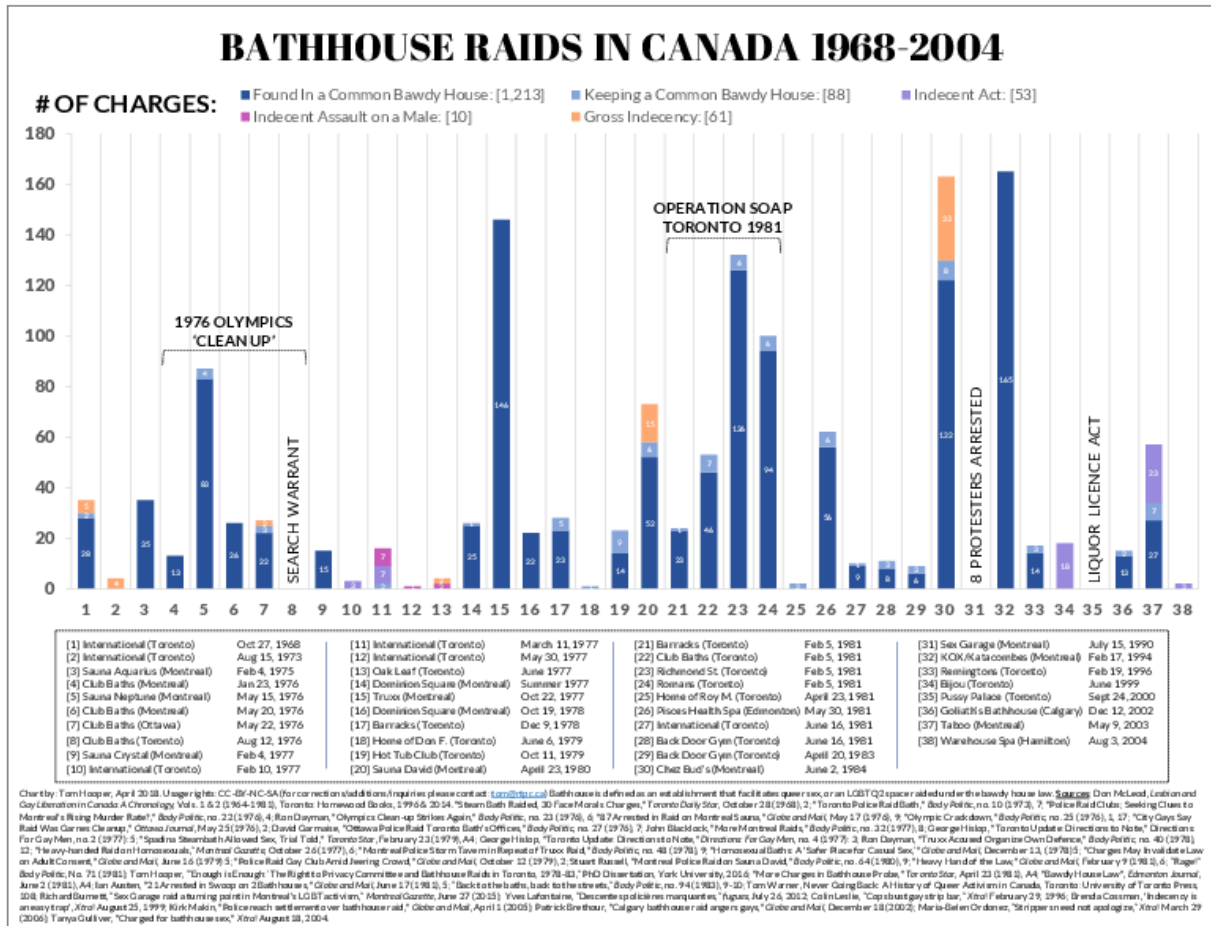
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<sup>50</sup> Phillip Kelly, Filipinos in Canada. [electronic resource] : economic dimensions of immigration and settlement. n.p.: Toronto, Ont. : CERIS - The Ontario Metropolis Centre, 2006. University of Alberta Library, EBSCOhost (accessed March 16, 2016), 5-6.

<sup>51</sup> Driftpile Cree Nation. <http://www.dpcn.ca/History/Timeline/>

# 1972

A group led by activist Gens Hellquist incorporates the Zodiac Friendship Society, the first major LGBT group in Saskatoon, Saskatchewan. Regina, Winnipeg, and Edmonton also see the formation of their first LGBT organizations, local chapters of the national Gay Alliance Toward Equality.<sup>52</sup>



<sup>52</sup> "Saskatoon Gay Action: Progress in a Prairie city." *The Body Politic*, Vol. 10 (1983).



## 1975

Larry Shaben, who lived in High Prairie for many years, was elected to the Alberta legislature in 1975 and was the first Muslim in Canada elected to a higher office. Shaben represented the northern Alberta riding of Lesser Slave Lake until 1989.

Later in life, he was also described as a man who brought Edmonton's Muslim community together. Following the attacks on Sept. 11, 2001, prompted Shaben to form the Edmonton Council of Muslim Communities.

Shaben was one of three survivors of a 1984 plane crash that killed six people, including Alberta NDP leader Grant Notley.

## 1981

May 30: Pisces Health Spa in Edmonton, Alberta is raided by the City of Edmonton Police after a lengthy undercover investigation by the then called Morality Control Unit. Many of the 56 men police arrested eventually pleaded guilty, despite the fact that there was no evidence to suggest prostitutes were working in the spa, nor that minors were enticed to enter. Undercover police officers had acted as patrons of the Pisces Health Spa. A letter written by then Morality Control Unit Staff Sgt. J.W. Torgerson stated "For policemen...to associate with members of the 'gay' community on equal basis is worthy of note. Not only did they associate with these individuals, but also were subjected to sexual advances as well as observing personally revolting acts such as fellation and anal intercourse between males, (and) lastly, being recognized and treated as a gay person by members of the spa".<sup>53</sup>

## 1987

August 2: Winnipeg holds its first-ever Pride, with a turn-out of 250 LGBT community members, supporters, and allies. The inaugural Pride Winnipeg was one of the first Pride celebrations in Western Canada, following Vancouver in 1979 and Edmonton in 1980. Some the first participants of this event actually wore paper bags over their heads out of fear of rallying in public.<sup>54</sup>



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53 front page of the November 13, 2010 edition of The Edmonton Journal

54 "[Winnipeg 1987 to Steinbach 2016: Manitoba's first Pride Parades](#)". [CBC News](#), July 8, 2016.

## 1991

In 1991, Delvin Vriend, a lab instructor at King's University College in Edmonton, Alta., was fired from his job because he is gay. (Kevin Frayer/Canadian Press) The Alberta Human Rights Commission refuses to investigate the case because the Alberta Individual Rights Protection Act does not cover discrimination based on sexual orientation. Vriend takes the government of Alberta to the Supreme Court of Canada and on April 2, 1998, the high court unanimously rules that the exclusion of homosexuals from Alberta's Individual Rights Protection Act is a violation of the Charter of Rights and Freedoms.<sup>55</sup>

## 1995<sup>56</sup>

Leilani Muir sues the Government of Alberta for non-consensual sterilization during her time held at the Provincial Training School for Mental Defectives in Red Deer. After she is awarded \$1 million, the government attempted to use the Charter of Rights and Freedoms to limit lawsuits to a \$150,000 cap. This resulted in major public outcry, withdrawal of the bill, and a settlement of \$80 million.



<https://www.theglobeandmail.com/news/alberta/woman-who-made-history-suing-alberta-over-forced-sterilization-dies/article29256421/>

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<sup>55</sup> <http://www.cbc.ca/news/canada/timeline-same-sex-rights-in-canada-1.1147516>

<sup>56</sup> Clément, Vaugeois, and John Humphrey Centre for Peace and Human Rights, *The Search for Equality and Justice*, 12.

2005<sup>57</sup>

Beginning in 2005, dozens of young Somali Canadian men are killed, many of whom moved to Western Canada for economic opportunities. In Alberta alone, twenty-seven Somali-Canadian men died between 2005-2012. Many successfully traveled west in search of employment, but others were drawn into the drug trade and its dangers. The death of these men and the high number of unsolved cases requires Canadians to seek out answers and solutions.

April 2010

Canada ratifies the Convention on the Rights of People with Disabilities.

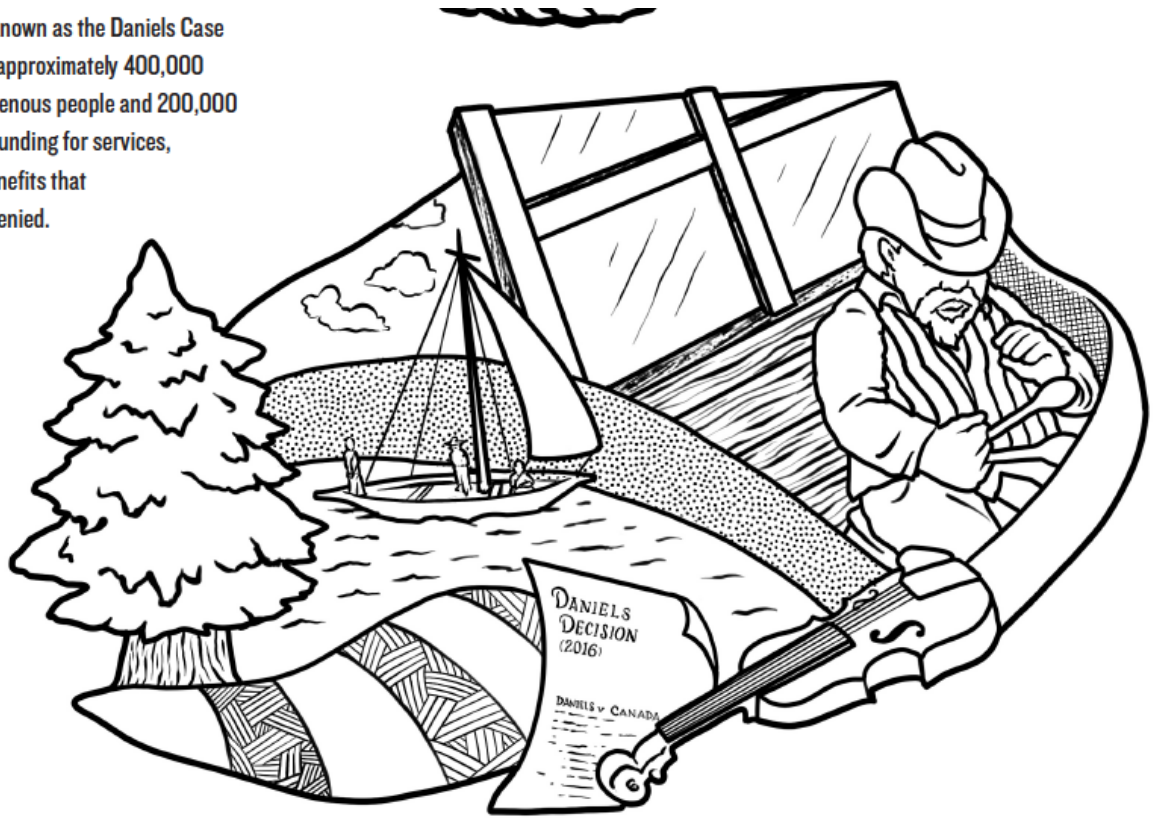
2015

The Truth and Reconciliation Commission released its final report into the history and legacy of Canada's residential school system. The final report provides a detailed account of what happened to indigenous children who were physically and sexually abused in government boarding schools, where an estimated 3,200 children died from tuberculosis, malnutrition and other diseases resulting from poor living conditions. It put forward 94 Calls to Action to move towards Truth, Justice and Reconciliation in Canada.

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<sup>57</sup> John Wingrove and Kim Mackrael, "Why so many Somali-Canadians go west end up dead," *The Globe and Mail*. Last modified June 25, 2012.  
<http://www.theglobeandmail.com/news/national/why-so-many-somali-canadians-who-go-west-end-up-dead/article4365992/?page=all>.

The 2016 ruling known as the Daniels Case legally connects approximately 400,000 non- status Indigenous people and 200,000 Métis access to funding for services, programs and benefits that they were once denied.



## December 2018

Canada acceded to the Optional Protocol to the United Nations Convention on the Rights of Persons with Disabilities. Accession to the Optional Protocol means that Canadians will have additional recourse to make a complaint to the UN Committee on the Rights of Persons with Disabilities, if they believe their rights under the Convention have been violated. The 2017 Canadian Survey on Disabilities shows that the prevalence of disabilities among Canadians is greater than many realize, with 22% of Canadians identifying as having a disability.

## April 2019

Canada receives a “failing grade” from the UN Special Rapporteur regarding treatment of people with disabilities in Canada.

*“As a highly-developed nation, Canada still lags behind in the implementation of its obligations under the Convention on the Rights of Persons with Disabilities. There are significant shortcomings in the way the federal, provincial and territorial governments of Canada respect, protect and fulfill the rights of persons with disabilities.”* Catalina Devandas-Aguilar, United Nations Special Rapporteur on the rights of persons with disabilities<sup>58</sup>

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<sup>58</sup> <https://www.ohchr.org/EN/NewsEvents/Pages/DisplayNews.aspx?NewsID=24481&LangID=E>

## Image Links

1. Doctrine of discovery  
<http://jukasaradio.ca/canadian-catholic-church-repudiates-doctrine-of-discovery-and-terra-nullius/>
2. Hudson's bay <https://www.montanatrappers.org/history/hudson.htm>
3. Royal proclamation  
[https://indigenousfoundations.arts.ubc.ca/royal\\_proclamation\\_1763/](https://indigenousfoundations.arts.ubc.ca/royal_proclamation_1763/)
  - a. This website is great for explaining Aboriginal law in plain language!
4. Residential schools  
<https://sites.google.com/a/hdsb.ca/gwss-chc2d/unit-1-1914-1929/7-how-did-residential-schools-impact-native-canadians>
5. X
6. Gradual Citizenship Act  
<http://signatoryindian.tripod.com/routingusedtoenslavethesovereignindigenouspeoples/id10.html>
7. Police  
<https://www.thecanadianencyclopedia.ca/en/article/royal-canadian-mounted-police>
8. 1879 railway [https://www.pc.gc.ca/apps/dfhd/page\\_nhs\\_eng.aspx?id=913](https://www.pc.gc.ca/apps/dfhd/page_nhs_eng.aspx?id=913)
9. Black loyalists  
[https://novascotia.ca/museum/blackloyalists/settlementmap\\_lg.htm](https://novascotia.ca/museum/blackloyalists/settlementmap_lg.htm)
10. Banning black folks from entering canada  
<https://www.thecanadianencyclopedia.ca/en/article/order-in-council-pc-1911-13-24-the-proposed-ban-on-black-immigration-to-canada>
11. "No Japs wanted"  
<https://sites.google.com/a/hdsb.ca/gwss-chc2d/unit-2-1929-1945/7-was-canada-justified-in-it-s-internment-of-japanese-canadians>
12. Bathhouse raids  
[https://www.academia.edu/36497773/Chart\\_Bathhouse\\_raids\\_in\\_Canada\\_1968-2004](https://www.academia.edu/36497773/Chart_Bathhouse_raids_in_Canada_1968-2004)
13. <https://albertaonrecord.ca/peter-owen-family-fonds> Peter Owen and family
14. Talmud Torah <https://www.jahsena.ca/a-brief-history>
15. Winnipeg pride <https://pridewinnipeg.com/about-us/>
16. Homosexuality decriminalized in Canada  
<https://leveller.ca/2019/03/homosexuality-was-not-decriminalized-in-1969-anti-69-forum-challenges-just-society-myth/>
17. <https://www.southasiancanadianheritage.ca/koma-gata-maru/timeline/> Sikh immigrants