

*The issues we raised in regards to Changing Your World: Investigating Empowerment, by Sharon Sterling, and published by Oxford Canada, 2005 have never been fully addressed, and the textbook was published without incorporating or addressing the majority of our suggestions.*

*Note that I was not provided with the full text of the draft in December of 2004 so the January '05 review includes comments on text only up to p. 128 and the textbook is over 300 pages. The missing sections never came to me afterward though I was constantly trying to reach the APC. I did not hear from them until sometime in May or June and then only to find out that the text had been published and that the APC would be putting off having a meeting of the committee until September. That also did not happen until March 2006.*

## Suggestions for Final Draft      August 8, 2004

### \*Page 6 - The Canadian Charter of Rights and Freedoms: Main Ideas

*Aboriginal peoples have the right to have their treaty rights recognized*

**Aboriginal peoples have the right have their treaties and aboriginal rights recognized and respected. (Aboriginal rights are their rights to their source of life in the land.)**

### \*Page 10 - Economic Empowerment

*Economics is the study of how people work to create wealth. It includes how we produce, distribute, and consume goods and services. Economic empowerment comes from having enough resources to take care of your needs.*

**Economics is the study of how we produce, distribute, and consume goods and services. Economic empowerment comes from having enough resources to take care of your needs.**

*In Canada today, wealth is most often distributed through a system in which people work to earn money. They then use the money they earn to buy what they need. In this system, people with less money may have fewer choices when it comes to needs such as food, shelter, clothing, and education.*

**In Canada today, peoples needs are met through a system in which people work to earn money. They then use the money they earn to buy what they need. In this system, people with less money have fewer choices when it comes to needs such as food, shelter, clothing, and education.**

### \*Page 11 - Political Empowerment

*Politics is a general term for all things we do to organize ourselves and make decisions in our schools, communities, and countries.*

**Politics is a general term for all things we do to organize ourselves and make decisions in our schools, communities, and nations.**

\*Page 12 - National Empowerment

*If there are conflicts in the world, a nation must be free to decide for itself whether or not to go to war. [Canada is respected in the world because of its history of treating peoples and other nations fairly.] -From a First Nations perspective this is untrue. Should be omitted unless you add a sentence here regarding the treatment of First Nations. Add box on First Nations regarding National Empowerment, i.e.,*

**[The many First Nations in Canada had governments of their own for thousands of years before Europeans arrived here. As Nations, they made treaties with the King of England. these treaties governed the relationship between First Nations and the Canadian Nation, and they are still law today. However, Canada has passed laws such as the Indian Act which has seriously infringed on the right of First Nations to govern themselves.]**

\*Page 15 - Disempowerment

**Add- [First Nations and Disempowerment]**

**[When Europeans came to Canada they helped themselves to the lands and resources upon which Aboriginal Peoples depended - without paying or asking permission. This theft of their lands and resources was the cause of starvation, disease, and poverty for First Nations that continues today.]**

\*Page 21 – Become an Active Citizen

We wanted a box about how Canada imposed citizenship on First Nations and why.

\*Page 24 - Economies in History

*When we look back in history, we can see that the way people answer these questions depends a lot on the kinds of technologies they use. Economists often categorize economies based on whether or not they use manufacturing technologies to produce goods for sale. An economy that uses this type of technology is called an industrial economy.*

**An economy that uses this type of technology is called an industrial economy, and it was made possible through the development of capitalism.**

*Pre-Industrial* should be replaced with **Traditional**.

*Industrial* should be replaced with **Capitalist/ Industrial**.

**\*Page 25 - Meeting Needs and Wants**

*In the past, First Nations and Inuit peoples depended on the land and natural resources for survival.*

**In the past, First Nations and Inuit peoples depended on their lands and natural resources for survival.**

**\*Page 26 - Then and Now**

*Today, First Nations and Inuit peoples work a variety of jobs in cities, towns and the country. For many, their traditional economies are still an important way of earning a living. [But people who work in all kinds of jobs often still practise the traditions that show respect for the land and natural resources. These traditions are an important part of their cultures and beliefs. ]* **Omit. This comment is ridiculous.**

**Page 27 – Map Also map on page 36**

**Maliseet - are also in Maine and Quebec.**

**Mi'kmaq - are also in New Brunswick, Quebec and Gaspé.**

**Passamaquoddy - are both in Maine and New Brunswick.**

**Penobscot - are NOT in New Brunswick.**

Swampy Nehiyawak, Wood Nehiyawak and James Bay Nehiyawak - **(Cree).**

**\*Page 28 - Production**

*In 1991 painting by Roger Simon from Big Cove, New Brunswick, shows a traditional Mi'kmaw summer camp. The women are preparing dried blueberry cakes for winter. The berries are first boiled, then pressed into cakes and dried. [ What can you see in this painting that tells you this is a Pre-industrial economy?] - **Would this be the most important learning from such an image? Is this not a negative stereotype?***

**\*Page 30 - Distribution**

*In most First Nations and Inuit communities, everyone helped in production, and everyone shared equally in what was produced. In some regions, such as the Maritimes, resources were plentiful year-round, and there was little danger of anyone going without food or shelter. In more northern regions, communities often had to struggle to survive hard winters. People did what they could to help one another in these times.*

**In most First Nations and Inuit communities, their economic systems were based on cooperation and sharing. Everyone cooperated in production, and everyone shared equally in what was produced. In regions such as the Maritimes, resources were**

**plentiful year-round, and there was little danger of anyone going without food or shelter. People did what they could to help one another at all times.**

*Since the land was the source of all life, being able to hunt and harvest over large areas was very important to people. In some regions, nations had very clear ideas of the boundaries of their territories and defended their lands from other nations. In other regions people from different nations freely moved back and forth over the same land. For example, the Maliseet and Mi'kmaq often shared the forests and rivers where they lived.*

**Since the land was the source of all life, being able to hunt, fish and harvest over large areas was very important to people. The various nations had very clear ideas of their home territories and were generally free to move back and forth over the territories of others. For example, the Maliseet and Mi'kmaq shared the forests and rivers where they lived.**

*First Nations and Inuit also had trade networks. For example, the Innu often traded beaver and moose hides for corn grown by the Algonquin. **[Note: The Algonquins were not horticulturalists; maybe you mean Algonquian? Or more southerly nations?***

### **\*Page 30 - No One Owned the Land**

*First Nations and Inuit did not have a tradition of private ownership - the idea that one person has complete control over an area of land. To them, thinking that a person could own the land was like thinking that a person could own the air. This went against the idea that people, land, and resources are all part of the cycle of nature.*

**While Inuit and First Nations owned (and still own) all the territory that is now Canada, they did not believe in private ownership - the idea that one person has complete control over an area of land and the ability to exclude others. To them, this was like thinking that a person could own the air or the water. It went against the First Nations' idea that people, land, and resources are all connected and dependent on one another.**

In some societies, certain families had the right to traditionally harvest or hunt in particular areas, but even then they did not own that area of land. It was only theirs to care for on behalf of the whole group.

**In some societies, areas for hunting and fishing were allotted to certain families. But even then they did not own those areas of land. It was the responsibility of the families to care for those lands on behalf of the whole group and the generations to come.**

### **\*Page 31 - Needs and Wants**

*Why did Europeans leave their homelands? One reason was that European nations wanted to own more land, so they were looking for land to take over. Some Europeans*

*also believed that their culture, especially their religions, should be spread around the world. The main reason, however, was that individual Europeans were looking for economic opportunities.*

**Why did Europeans leave their homelands? One reason was that European nations wanted to gain more wealth and power. In order to do this, it was required that they own more lands and resources. However, when they came upon North America they saw that the land was already occupied by other peoples; First Nations and Inuit peoples. Consequently, some Europeans had to make up the racist myth that their culture, especially their religions, were superior compared to the peoples that were already living in North America in order to justify taking their lands.**

*Private ownership is a very important idea in European cultures. For many centuries, most of the land in Europe had been owned by just a few families (the nobility). Most people had to rent land or work for the landowners in order to have a place to live. This created a society in which some people were very wealthy, while many others lived with poverty. So, many European families came to North America hoping to be given or to buy a piece of land to start up their own farms or ranches.*

**There was a time when European cultures held land in common for local sufficiency however, by the 1500s, private ownership had become a very important idea in European cultures. Most of the land was owned by just a few families (the nobility). Most people had to rent land or work for the landowners in order to have a place to live. This created societies in which some people were very wealthy, while many others lived in poverty. So many European families came to North America hoping to either help themselves to land or be given land to start up their own farms.**

*Europeans were also looking for natural resources, such as timber, furs, fish, and minerals, to sell back in Europe.*

**At the same time European nations and companies were also looking for natural resources, such as timber, furs, fish, and minerals, to become wealthy.**

## **Page 32- A Closer Look**

The First resources to attract **European Nations** to North America was fish.

In other words, the fishers came from England for the summer fishing season and returned with **shiploads full of** fish in the fall.

## **\*Page 35- Distribution**

In Europe, the economic system was **capitalism; the idea that if you owned land or a resource, you had the right to make as much profit from it as possible.**

Although many people helped their neighbours and shared what they could, the main goal for most people was **to work to earn a profit from resources and the labor of others** to benefit themselves and their families.

### **\*Page 36-Early Contact in the Maritimes**

*When the First Nation of the Maritimes first met Europeans, the situation was generally marked by violence and Europeans regularly kidnapped Inuit and First Nations people. Also, the newcomers did not know how to survive in this land that was new to them, so they badly needed the help from First Nations.*

*As they got to know one another better, both groups saw economic opportunities in peaceful relations with the other. The newcomers were very interested in getting furs, and First Nations peoples were interested in trade goods such as metal knives and pots. So, they each participated in the fur trade.*

### **\*Page 37 - Treaties of Peace and Friendship**

**Throughout the latter 1600s and much of the 1700s First Nations in the Maritimes struggled to protect their lands from being taken/stolen by Europeans, especially the English. In spite of enormous efforts to keep the peace (in order to trade) the First Nations were driven to resist the taking of their lands in seven wars. It was at the end of each of these wars that most of the treaties here were made. From 1717 to 1779, the Passamaquoddy, Maliseet, and Mi'kmaq made at least seven treaties with Great Britain. At the time, Great Britain was the European nation with the most power in the region. These treaties were called the Treaties of Peace and Friendship.**

**The British wanted to make treaties in order to gain control of more lands for themselves. First Nations agreed to treaties because they also wanted peace in order to trade. In the treaties, Great Britain agreed to respect Aboriginal rights to the land and resources and First Nations agreed to keep the peace.**

**\*\*Note: We wanted the text to include at least a few pages on the 18<sup>th</sup> century in the Maritimes with the background of the treaties at least. There is nothing here on that critical period in Maritimes history, yet the text has up 20 or 30 pages on the west in the 1800s (the Metis and Cree rebellions, etc). This text is supposed to be primarily for Maritime Schools. Go figure!**

### **The Effect of the Fur Trade**

You might think they could have just gone back to their traditional ways, but it wasn't so easy. **The taking of their lands and resources by European settlers made that impossible.**

### **\*Page 38 - The Effects of European Settlement**

*The really big problem for First Nations economies in the Maritimes started when large numbers of newcomers began arriving **and taking Aboriginal lands in violation of the Royal Proclamation of 1763.***

**[Box on Royal Proclamation of 1763, esp. the Clause outlawing the theft of Indian lands.]**

**As forests were cut down and lands were fenced for farming, there were fewer areas left for hunting and fishing.** *As more towns were built up, First Nations found that the newcomers were taking over **the most important** rivers, lakes and oceanfront areas that provided **their** food. The European settlers weren't sharing the land - they were **taking** more and more of it for themselves.*

*On top of these problems was **the fact of racism - the belief of immigrants that their economic, political and cultural ideas were superior to First Nations ideas, and that they were racially superior as well.** Most Europeans also thought First Nations peoples would die out or assimilate (become more like the Europeans).*

**-Include definition of racism in box.**

Activities - Think It Through

In your own words, summarize how and why First Nations economies in the Maritimes were affected by Contact. **This is not possible to answer accurately without the information added here.**

\*Page 39 - A Closer Look

The Effects of Settlement

The settlers made it difficult for the Beothuks to get their food sources along the coast, so the Beothuks **stayed** inland. ....There were conflicts between the trappers and the Beothuks, and **huge numbers of Beothuks were killed.**

By the early 1800s, the Beothuks were struggling to survive, **since they were prevented from meeting even their most basic needs.** More and more Beothuk communities died out, until the last known Beothuk died in 1829. **When one people creates conditions leading to the death of another it is called genocide.**

**[Box giving definitions of genocide]**

\*Page 51 - Expenses for Basic Needs/ Income  
**Result: Poverty**

When **the cost of living is higher than income**, the result is poverty. In some parts of the world, people in this situation can die of starvation. In Canada, people can **sometimes get help from the government and other agencies to survive.**

\*Page 52 - Why Do We Have Poverty ?

**Where is the explanation that capitalism itself creates poverty?**

\*Page 92 - Aboriginal Peoples

...But for the most part, immigration **had a negative impact on Aboriginal communities.**

\*Displacement

In Newfoundland, the Beothuks **became extinct** by 1829, but there were some Mi'kmaw communities on the island. Again we wanted the term "genocide" used and defined.

*In Canada West and the Maritime colonies, the arrival of the Loyalists and the English and Irish settlers created a great demand for **Indian lands**. In Canada West, the colonial government made arrangements to take over **First Nations land, but most of these treaties were signed by leaders of First Nations under extreme duress.***

**- Enter Definition of "Duress"-**

*...However, the governments didn't actually stop settlers from taking **even the reserved lands**. Eventually, First Nations communities were left with only small areas of poor-quality land. By the mid-1800s, **most First Nations people lived in extreme poverty and starvation.***

\*Page 93 - The Impact of European Diseases

*...The population of First Nations and Inuit peoples in Canada dropped from approximately 500 000 before Contact to approximately 102 000 by 1871. One of the main reasons for this drop in population **was the taking of Native lands and resources by Europeans and the resulting poverty and disease.** First Nations and Inuit had no resistance to European diseases such as smallpox, **influenza**, and measles.*

\*Page 124 - The Need For More Railways

**What about the truth regarding railroad barons and the huge conflict of interest on the part of legislators who were for the most part the railroad barons? All of this we pointed out in our May list of corrections, together with a list of sources.**

## \*Page 125 - The Demand For More Land

**Where is our May contribution here?**

## \*Page 138 - Why First Nations Agreed

*First Nations agreed to treaties because they saw them as a way to help make sure that their people would continue to have a place to live **where their forms of life** would survive. ....Many First Nations depended on the buffalo for food, shelter and clothing. But the great buffalo herds were being killed off. This was partly because Europeans killed large numbers of buffalo just for sport.*

*...First Nations leaders decided that their people needed **to maintain political power as nations in order to survive**. One way to do this was to sign treaties. Treaties would recognize First Nations legal rights to their lands according to both First Nations and Canadian laws. At first, not all leaders agreed with the idea of treaties, but eventually **many** came around to this way of thinking, **particularly when their people were under the duress of severe poverty due to the taking of their lands and resources.***

## \*Page 140 – Unit 4 Many Voices, Cultural Empowerment

**Culture – confuses “form of life” meaning with “refinement” meaning.**

### \*The Parts of Culture, Meeting Basic Needs

*“economics: ways of buying, making, or exchanging the goods and services people need and want”*

**Economics – Greek word meaning “household management,” Now refers to the organization (formal and informal) of the productive features of a society.**

## \*Page 142 Inquiry Focus

*“The government started this expansion by buying lands **controlled** by the Hudson’s Bay Company.”*

**Evasion: you can’t sell what you don’t own nor buy other than from the owner or his/her authorized agent.**

## \*Page 143 - Purchase of the Hudson’s Bay Company Land

*“Considering all the land this purchase included, **it was a real bargain!**”*

**Considering the “sellers” didn’t own it, it was a real steal!**

*“This was the largest settlement in HBC lands, and the Métis people living there wanted **some say** in what would happen to their community.”*

??? They wanted their ownership rights.

### **\*Page 144 - British Columbia Joins Confederation**

*“By 1868, the colony of British Columbia was having economic problems. The colony had grown suddenly when gold was discovered in 1858 and 1862. Thousands of miners came to the area, and the government had to provide expensive services such as roads, bridges, and policing. By 1868, the gold rush was over, but the colony still had to pay for the improvements.”*

**Since it was untreated, these resources were acquired by theft.**

### **\*Page 145 - Treaties with First Nations in the West**

*“Once Canada **owned** the North-West Territories, the government wanted more Canadians to settle there.”*

**Reinforcing the original evasion.**

*“These were their **traditional lands**, and First Nations leaders did not think that Canada had the right to make decisions for the region.”*

**Theft?**

### **\*Terms and Understandings**

The following remarks refer to the main points written about the treaties in the West.

**EVASION!!**

- 1.) Did they keep these OBLIGATIONS? Discussion?**
- 2.) Were the FN's made aware of what they were signing?**

### **\*Page 148 - A Closer Look, Language and Religion**

What kind of silly details are these?

### **\*Farms**

*“People had never paid for these pieces of land and had nothing in writing to say that a certain area of land was theirs.”*

**Of course not...the original FN's still owned them!**

### **\*Page 150 - The Events at Red River**

“In January 1869, the government of Canada **bought** Rupert’s Land from the Hudson’s Bay Company.”

**Again, reinforcing the lie of the original evasion.**

### **\*Page 155 - Encouraging Immigration**

*“These rules were made to stop people from buying land and holding it to sell later on, when prices were higher.”*

**And did it? And what about the speculation of the railway companies?**

### **\*Page 156 - The Canadian Pacific Railway**

*“The company still **went into debt** doing this difficult and dangerous job.”*

**Not true.**

### **\*Page 160- Chapter 9 Endangered Cultures**

*How did the growth of Canada during the late 1800s affect the lives of Aboriginal peoples?*

**By the late 1800s, Canada implemented a host of direct attacks on First Nations, Metis, and Inuit peoples culture, including; the killing of the buffalo, the building of the railroads, immigration policies, the implementation of the Indian Act and Residential Schools, and not respecting the treaties.**

**Due to Canada's deliberate and systematic assault on their political and economic systems, First Nations, Metis, and Inuit peoples culture had been dramatically altered to the point of being *endangered*. Once the political and economic systems are destroyed, cultures can never be the same again. This chapter describes how in the 1800s, the growth of Canada has given rise to endangering the cultures of Metis and First Nations peoples of the prairies and First Nations and Inuit of the Maritime provinces and Newfoundland. Although Canada continues to impede on First Nations, Metis, and Inuit peoples culture, Aboriginal peoples continue to struggle to maintain their way of life in order to survive as Aboriginal peoples.**

*“When people are economically and politically **disempowered**, it can be hard for them to keep their cultures strong.”*

**What on Earth is intended by putting it this way?**

*“There is a risk that their cultures might be **lost forever**.”*

**Nonsense.**

*“Although Aboriginal peoples face great challenges during this time, their cultures did survive to become **part of Canadian culture today**.”*

**When peoples' human and property rights are overridden in an effort to materially benefit a wealthy, patrician class of invaders, it can be hard for them to stay alive, eat, and keep their cultures strong, etc.**

### **\*Pages 162-169 The Metis**

**The information contained in this text is incorrect and gives a misrepresentation of Metis peoples struggles of resistance. Have you consulted with a team of Metis historians on this subject?**

**As well, there is no mention of Metis scrip. The federal government allocated land of scrip to the Metis; the Manitoba Act and Dominion Lands Act.**

**The main reason why some Metis people moved to Saskatchewan was because the government found ways of not upholding their obligation to the Metis peoples. For example, the government began to amend the Manitoba Act so that land set aside for the Metis would not actually be allotted to them. This had a great effect on the Metis people in Manitoba which gave them no other alternative but to be forced out of their lands. In addition, most of the land scrip issues to Metis were eventually owned by banks and financial agents.**

*“It didn't work out that way, however. Once again, **surveyors** started arriving .”*

**Is it those “damned surveyors” causing all the problems? Say what actually was going on!”**

### **First Nations in the West**

*“The Nehiyawak thought that treaties would make sure that their people could survive in some way, **even if they** had to become farmers and ranchers on reserves. By 1885, however, the Nehiyawak were desperate. Many communities were **facing starvation**, and the federal government was slow to send food and other need supplies.*

**Bare-faced lies. First of all how do you know what the Cree people were thinking, especially when the intention of the treaties was misrepresented to them.**

### **\*Page 163 - Mistahimaskwa**

*“When the Canadian government **refused to talk** with him, he finally agreed to sign Treaty 6 in 1882”*

**...and WHY?**

### **\*Riel Returns**

*“He had been working as a teacher, but now had the idea that God had chosen him to help the Métis.”*

**What does it say on Canadian coins, even today?**

**\*Page 170 - First Nations in the Maritimes**

**Remove text entirely and replace with:**

**Virtually all Aboriginal Peoples in the Maritimes continued to live in poverty, suffer from disease, and poor nutrition due to the continual theft of their land, and resources, as well as the implementation of the Indian Act, which was imposed on First Nations across the country after Confederation. Under this law every aspect of Indians' lives were to be regulated in the interest of assimilating them once and for all. In this period of intense social and scientific racism, the policy was to destroy Indians' way of life and to be educated into citizenship and the Canadian way of life. To carry out this task schools were built on most reserves to begin the assault on indigenous languages and customs, the elective system of government was imposed by Indian agents whose duty it was to enforce laws outlawing all traditional customs and forms of governance. While the languages did not begin to disappear immediately, the effects were noticeable. The people began wearing Canadian-style clothing, the Grand Council Fire at Kanawake was extinguished, and museums began buying en masses as many of the cultural artefacts and ceremonial articles they could find. This renewed assault on traditional lifestyles clearly had precisely the intended effect of further and deeply altering the Aboriginal form of life in the Maritimes.**

**\*Page 170 - The Passamaquoddy**

**There were no reserves in New Brunswick for Passamaquoddies in the late 1700s, although St. Andrews, New Brunswick, had been a traditional village site. With the arrival of Loyalists in St. Andrews in 1784 many of the Passamaquoddies there began to drift away, at first to Indian Island, and later to Pleasant Point in what is now Maine after signing a treaty with Massachusetts in 1794. At the time, the State of Maine did not exist. Today there are a number of Passamaquoddy families living in Charlotte County, and one family still occupies the site of the ancient village of St. Andrews, N.B. Though Passamaquoddies were signatories to the 1760 Treaty signed at Halifax, the government fails to recognize them as a First Nation in Canada.**

**\*Page 171 - A Policy of Assimilation**

**The policy of assimilation (to impose upon sovereign peoples another religion, language and form of life, while destroying their existing form of life) became critically important at the time when Canada broke away from the British empire and became an independent political entity in 1867.**

**\*Page 171 - The Department of Indian Affairs and the Indian Act.**

**Whereas Great Britain acknowledged that First Nations were long-standing allies in wars for control of North America, to whom the Crown owed long-standing obligations in the nation-to-nation treaties, Canada looked at First Nations as obstacles to the development of the political economy. Consequently, its problem was to find a way to terminate the legal line of Aboriginal descendants (and thus establish legal property rights to land and resources it did not own). Hence, the creation of the Department of Indian Affairs and the implementation of the Indian Act served the purpose of assimilating First Nations peoples.**

**The Indian Act established a number of ways of assimilating First Nations peoples into the Canadian way of life. Such tactics within the Indian Act included: abolition of traditional political systems and imposing federally-controlled band governments; control of First Nations economies; banning of religious activities; and the creation of residential schools.**

**\*Page 173 - Economic Control**

**\*Page 173 - How People Survived**

**\*Page 175 - Educating the Children**

**The whole thing is scandalously inadequate and a pack of lies.**

*Government Policy:* **In the late 1870s, the Department of Indian Affairs started up Indian residential schools. At these schools, First Nations children were trained for trades relevant to Canadian society, while destroying their ways of life that would interfere with settler power and control.**

**The Indian Act of 1886 made school attendance mandatory for First Nations children for the first time, imposing fines and jail sentences on parents for failure to comply. Various religious groups were given authority by the Canadian government to operate these residential schools. In residential schools, children were not allowed to speak their own languages, they were taught that their cultures were meaningless. They were rarely allowed to visit their families, and brothers and sisters were separated. The children did not get an education at these schools, rather the children often spent most of their time working on the school farms or in the school laundry and kitchen.**

**Eliminate the remaining of the text on this page**

**\*Page 176 - A Closer Look**

**The residential School Experience**

*“Canada had residential schools up until the 1960s...”*

**Wrong.**

**1986 – federal run**

**1997 – FN run**

Canada had residential schools up until the **1980's**.

## **Conditions in Residential Schools**

*“**Many historians** say the main reason was that the government didn't provide enough money to care for so many children.”*

**Who says this?**

A study was conducted in 1922 by Peter Bryce (*A National Crime: An Appeal for Justice to the Indians of Canada*) who was the chief medical officer of the Indian Department from 1904 to 1921, documenting a pattern of the Canadian governments neglect of First Nations health. First Nations children were dying from tuberculosis at unprecedented rates while perfectly operational programs of treatment were successfully done being implemented by non-Indian Canadians.

Why were conditions so poor?

### **\*Page 177 - Shubenacadie Residential School**

*“Source: Isabella Knockwood with Gillian Thomas.”*

**Why? To lessen Ms. Knockwood?**

### **\*Page 178 - Did the policy of Assimilation Work?**

*“Canadian laws, the reserve system, and prejudice continued to make it difficult for Aboriginal people to get good employment...”*

**This is stupid, makes it seem as if the prejudice has stopped.**

*“First Nations suffered terribly because **of the government's policy of assimilation**, and some traditions were **lost forever**”*

**They suffered because of the government's policy of extermination and you cannot lose something that was stolen.**

*“**In more recent generations, young people are once again proud of their cultures.**”*

**So, they were not proud before? Makes it sound like it was their fault.**

## **Activities – Think It Through**

*“Select one of the topics in this section ...and analyze it from the point of view of empowerment”*

**Why??**

**\*Page 179 - Perspective On...Making Judgments About the Past.**

**Crappy Exercise.**

**\*Page 181 - The Innu**

**And how did Canada get to “own” the Innu’s territory?**

**\*Page 183 - The Mi’kmaq of Newfoundland**

*“The Mi’kmaq of Newfoundland had not signed treaties with the government, so they did not live on reserves.”*

**Learn about reserve-making.**

**\*Page 201 - Taking it Further**

**And where are the Home Children? They should be mentioned here as well.**