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Bakalářská práce

Changing Representations of First Nations' in Canadian Textbooks

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České Budějovice 2015

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Abstract

The work aims to analyse the relationship between Canadians and the Aboriginal People, especially as it is reflected in history textbooks over the past 80 years (1920 to present). It has two parts: a theoretical and a practical. The theoretical part will mainly deal with the changing ties between Canadians and the Aboriginal Peoples while the practical part will offer different representations of First Nations in Canadian history textbooks.

Anotace

Tato práce analyzuje vztahy mezi Kanadany a původními obyvateli se zvláštním zaměřením na jejich reflexy v učebnicích dějepisu v průběhu osmdesáti let (od roku 1920 do současnosti). Práce má dvě části: teoretickou a praktickou. V teoretické části se budu zabývat proměnou vztahů Kanadánů s původními obyvateli v průběhu dějin. V praktické části budu analyzovat reprezentace původních obyvatel v učebnicích dějepisu.

Obsah

<i>Introduction</i>	- 6 -
A) Theoretical part	- 7 -
1 <i>Historical Preview: We Lived Here Before You (Before the 16th century)</i>	- 8 -
1.1 Our Way of Knowing.....	- 8 -
1.2 Societies Before the First Contact.....	- 9 -
1.3 Aboriginal Art and Culture.....	- 10 -
1.3.1 Spiritual Life.....	- 11 -
1.3.2 Aboriginal Myths of Creation.....	- 11 -
2 <i>Historical Preview: Then the Whites Came (15th to 18th century)</i>	- 12 -
2.1 The English - Newfoundland.....	- 13 -
2.2 The French - Quebec.....	- 14 -
2.2.1 The Reinforcement of the French.....	- 15 -
2.2.2 Alliances with the Aboriginals.....	- 16 -
3 <i>Historical Preview: We Are Not Useful For You Any More? (18th to 19th century)</i>	- 17 -
3.1 Reserves and Assimilation.....	- 17 -
3.2 Residential Schools.....	- 18 -
3.3 Declining numbers.....	- 19 -
4 <i>Present State of Affairs: And Now We Should Be Partners Again? (20th to 21st century)</i>	- 20 -
4.1 Activism and Political Fight for Rights.....	- 20 -
4.2 Present Social Status.....	- 22 -
5 <i>Winners Write History: Methods of Writing History Textbooks</i>	- 23 -
5.1 What Is a Textbook?.....	- 23 -
5.2 Examples of Social Impact of History Textbooks.....	- 24 -
5.3 The First People in Canadian History Textbooks.....	- 26 -
5.3.1 Seven Depictions in the Contemporary Textbooks.....	- 27 -
B) Practical part	- 29 -
1 <i>Methods of Analysis</i>	- 30 -
2 <i>Analysis of the Canadian History Textbooks</i>	- 30 -
2.1 Space Dedicated to the Aboriginal Peoples.....	- 30 -
2.2 Illustrations.....	- 31 -
2.2.1 Comparing of Illustrations with the Same Topic in the Textbooks.....	- 32 -
2.3 Depictions of the Aboriginals in Texts.....	- 43 -
2.4 Final Evaluation of the Textbooks.....	- 46 -
2.5 Discussion.....	- 48 -
<i>Conclusion</i>	- 49 -
<i>Resources</i>	- 52 -
C) Part of Appendixes	- 54 -
<i>List of Appendixes:</i>	- 55 -

Introduction

I am interested in this topic for several reasons. Firstly, this topic joins together my study subjects - History, English and Pedagogy. Secondly, this theme is current. History has an influence to present days. I will study this from point of view of somebody who knows history but not so much the present situation. I want to find out how history influences the present and try to understand.

In the theoretical part, I shall rely on history of the relationship between the Canadians and the First Nations and ways of writing history textbooks. My main sources for the historical part were Gillmor, D. & Turgeon, P., *A People's History*, Rovná, L., *Dějiny Kanady*; Miller J. R., *First Nations at the centre of Canadian Memory*, in: Mandel, E. Tabas, D., *A Passion for Identity* and Clark P., *Representations of Aboriginal People in English Canadian History Textbooks*, in: *Teaching the Violent Past*, ed. by Elisabeth A. Cole. I used Czech sources for the didactical part, for example Valenta, M., *Koncepce a tvorba učebnic*.

In the practical part, I deal with an analysis of Canadian history textbooks. I worked with four which were published in different times: Wallace, W. S., *A First Book of Canadian History*, 1928; Deyell, E., *Canada – The New Nation*, 1970; Brune, N., *Defining Canada*, 2003 and the most recent, French one, by Eseignant, R. B., Cardin, J., Brouder-Girard, S., Vanesse, C., *Le Québec, Une Histoire À Suivre*, 2007. I read through the textbooks and answered a set of questions which I had prepared for the research. The main focus was on the topic of illustrations and depictions of the Aborigines. I have a few hypotheses:

- The present social status of the Aborigines appears to be much better than in the 18th century.
- The Aborigines of the 18th century and earlier were presented mostly as murderers and monsters.
- The Canadians wanted to forget that they needed help from the Aborigines at the beginning.

A) THEORETICAL PART

1 Historical Preview: We Lived Here Before You (Before the 16th century)

Gillmor & Turgeon (2001) as well as Rovná (2012 10) confess that it is questionable when exactly the American continent was first populated. It is certain, however, that the First Nations had arrived there many thousands years before the Whites. They probably found no inhabitants there. According to Rovná (2012 10), the belief that they are the first people of America gives the present Aboriginals the power to fight for their rights.

The first group of people came there across the Bering Strait maybe in 20 000 BC. They could choose the best place to live so they continued on to South America where they established the civilisations of the Incas, the Aztec, and the Mayas. As time moved on, civilisations grew. People had to find a new space to live. Some of them gradually returned to the North and settled all America (Gillmor & Turgeon 2001).

The last group of the Aboriginal Peoples came in 3000 BC when the Bering Strait froze again. But they were stopped by people who had already lived at favourable places, so they had to settle in today's Greenland and other northern parts of the hemisphere. They are known as the Inuit (Rovná 2012 10).

1.1 Our Way of Knowing

When we want to study the first settlement of America, we have to depend on archaeology. Just as a matter of interest, one of the most important discoveries which determined when the first people came to America, were made by a Czech immigrant, Jiří Chachula. Other sources for these prehistoric times can be the Aboriginals' legends, songs and art – such as pictures on mountain walls. We can use diaries and comments of the first European explorers for times of the first contact and a short time before. In some cases we can use narrations (oral stories) of Aboriginals who were captured and educated by the Whites (Gillmor & Turgeon 2001; Rovná 2012 9-11).

1. 2 Societies Before the First Contact

The main tool of the Amerindians for living in America was knowledge of nature and its ecosystems. These people spoke about fifty languages that have been classified into twelve language families. The Amerindian societies were regulated by consensus. It means that the leader represented the common will; however, he could not order anyone. Good chiefs were endowed with eloquence (Dickason 1992 63-66; Gillmor & Turgeon 2001). The most important quality from my point of view is that the First Nations had solidarity with each other.

●Hunters. The Algonquian group including the Cree, Inuktitut, Mohicans or Mi'kmag spread from the Rocky Mountains to the Atlantic and along the coast from the Arctic to Cape Fear, North Carolina. They were migratory tribes. They hunted red deer by traps and fish, by fishing lines or fishing nets. They hunted beavers too. Women warmed up water by hot stones. The most characteristic products of these people were birch-bark canoes. A canoe was able to bring a burden of 150 kilograms plus two adults and one or two children. Hunters lived in small groups (just a few families) (Dickason 1992 64; Miller 1988 38; Rovná 2012 12).

The Aborigines of the Prairies hunted buffaloes and many other different animals. They had canoes from wood and buffalo's skin. They used dogs as draft animals. A hundred to four hundreds people lived in a village in the winter and around a thousand in the summer (Rovná 2012 17).

The Inuit had to travel for food a lot. They hunted sea animals, whales, bears and red deer. They had kayaks and sledges from wood and skin. Just a few families lived together. Later they were Christianized by Moravian brothers so they nowadays use Latin alphabet and the most commonly used name is *Amos* (Rovná 2012 20).

●Farmers. The farming tribes were the Huron and the Iroquoians. The Iroquoians lived in the Northeast Canada and their number reached approximately 60 000 souls. They were divided and they fought a lot with each other. But then they made a political alliance of five Iroquoian tribes.

They grew corn, beans, pumpkins and sunflowers. They hunted pheasants, fish and deer. Two thousands people lived in a village. There were two chiefs – one for peace and one for war time. The tribes of the Northeast coast were the most developed. There was a social stratification to classes and the chiefs had less power. Slavery was common between these Aboriginals (Dickason 1992 63, 67; Rovná 2012 14).

●Fishermen. The Pacific Ocean Aboriginals were mostly fishers but they hunted animals for fur too, for example goals or beavers. They used slaves and loved gambling games. They held meetings called *potlatch* where the Aboriginals gave presents to each other. The better the present, the better men's social status. There were many clashes when somebody could not give the most valuable one (Rovná 2012 18). The Beothuk on Newfoundland, now extinct, were fishermen too (Gillmor & Turgeon 2001).

1.3 Aboriginal Art and Culture

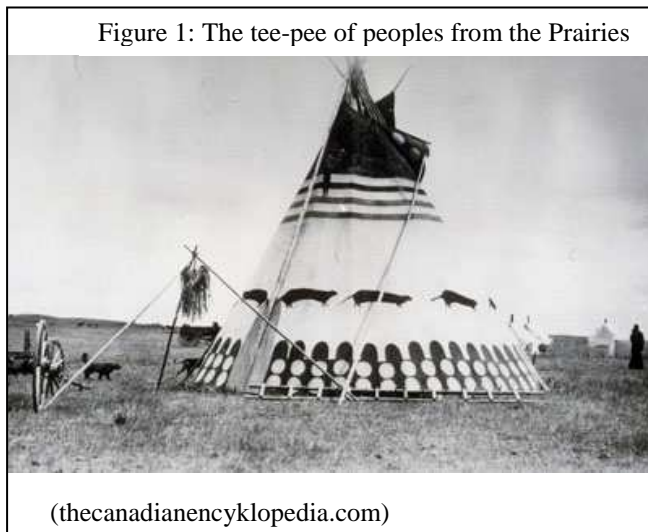
According to my assessment, the First Nations did not know the term *art*. In my opinion, what we know as art, they knew as a part of spiritual life. *Art* showed ideas which they could not express in words. Hallowell (2005 4) includes cave drawings, ornaments on clothes, songs, dances, narrative oratory, theatrical productions, sculptures and ritual objects in an Aboriginal art.

“Among the most notable proofs of human settlement in America are small human effigy stone sculptures from the Fraser River in British Columbia.” People decorated jackets by dyed porcupine quills and carved and painted shaman's rattles. The First Nations could use their surroundings for their art too. You can find many “*rock-art*” images of humans and animals painted on cliffs (Hallowell 2005 4).

On the Prairies, people painted their tepees with images of war and hunting. These tepees belonged to chiefs and prominent members. You can see one of them in the figure 1. The dark portion at the top represents the sky; the band at the bottom represents the earth” (Hallowell 2005 4; thecanadianencyklopedia.com).

The First Nations captured their history in winter counts – calendars which were painted with symbols. On the West Coast people made carved and painted cedar totem poles which represented family histories. These poles were standing in front of the owners' houses (Hallowell 2005 4).

The traditional Aboriginal art was deeply influenced by trading



with the Europeans from whom they had obtained new materials and manufactured goods (Halowell 2005 4).

1. 3. 1 Spiritual Life

A very important part of the spiritual life was dancing. It prepared everybody for life from early youth. Girls were preparing for motherhood and growing corn, boys were preparing for hunting, fighting and a possible brave death. Other important rituals were changes from boys to men. Boys had to go to the countryside to places of “*Great Silent*” and stay there for a few days without food. They waited for images and dangerous animals. When they killed them, they became men and they could go home (Gillmor & Turgeon 2001).

1. 3. 2 Aboriginal Myths of Creation

All the First Nations believed that they were passed down to this world from mystics but each nation had their own legends about it (Gillmor & Turgeon 2001). In my experience, the Blackfoot have a legend which closely resembles Christian beliefs.

Gillmor & Turgeon (2001) as well as Rovná (2012 8) describes this legend. They tell about an old man Napi who was standing next to a never-ending sea and he wanted to know what is at the bottom. He sent down

a muskrat and it brought him a piece of mud. Napi made from it the whole world including a man. He taught him to hunt. Then he made a woman and he taught her to cook. The man and the woman lived separately and they had to find themselves and to learn to live together. Then Napi went to the Rocky Mountains. The Iroquoians, on the other hand, believed that the first people fell to the world on the back of a big turtle.

The Haida believe that there was a raven that fell alone. One day he discovered a partly open shell from which some creatures were protruding. He coaxed them to leave the shell and live in its world. The creatures crept out of the shell and became the first Haida. The legend is well illustrated by a sculpture which was made by Bill Reid in the 1980s. The sculpture is placed in the Museum of Anthropology in Vancouver (moa.ubc.ca).

An Inuit legend shows their difficult life. One man stayed alone just with two dogs. He had to travel across frozen land to his family.

Before he died, he killed one of the dogs and made a sledge from its bones and skin. The second dog dragged the sledge and the man was able to rejoin his family (Gillmor & Turgeon 2001).

Figure 2: The Bill Reid's sculpture



(billtammeus.typepad.com.)

2 Historical Preview: Then the Whites Came (15th to 18th century)

In the 15th century America was a continent of nations. About 15 millions people lived there. It means that the American and the European civilisations had approximately the same number of inhabitants. The newcomers were the Spaniards, the Portuguese, the Basques, the French and the English. The reasons for their occupations

can be divided into four phases: fishing, fur trade, exploration and religious persecution in their mother lands (Gillmor & Turgeon 2001, Rovná 2012 11).

The contacts provoked many reactions. The Amerindians believed that the Whites were magical creators such as sons of the Sun or spirits of their deaths. That is the reason why the Whites were so welcomed. Opposite to this, the Europeans saw “*animals*” or “*daemons*”. Under the best of conditions, the Christians saw the pagans. Anyway, the Europeans determined that the First Nations had no right to own that land (Dickason 1992 89-92).

However, the Aborigines had some goods which the Whites needed. So the Christians had to cooperate with the pagans. The “*daemons*” and “*animals*” were elevated to the position of people (Dickason 1992 94).

2.1 The English - Newfoundland

Today known as Newfoundland, this large island was the first place where the Europeans landed. The Beothuk had been the original people there. The Whites called them “Red Indians” because they painted their faces red. Newfoundland was reached in 1497 by John Cabot. He was an Italian but he worked for the English king Henry VII. The biggest wealth of Newfoundland was fish. The fishery was very important for Christian countries. The Catholic Church had ordered five months of fasting every year. During this time people were not allowed to eat flesh except for fish. England, an island country, was the first to send their fishing boats to the coast of Newfoundland and Nova Scotia. Western European countries then followed England (Gillmor & Turgeon 2001; Miller 1988; Rovná 2012 25).

The Beothuk lived for a long time without any contact with the Whites because they had withdrawn inland even before the English came. It is questionable why they did it. They maybe had already had bad experiences with European fishermen who fished there seasonally. The Beothuk lost their livelihood – the sea. When the English came, they built their fisheries and the Beothuk were dying because of starvation (Rovná 2012 93).

One of the last contacts with the Beothuk was with a girl Shawnadithit. She was an orphan. The English saved her and called “Nancy”. Her carer,

conditions for harmonious life with the Aborigines. He formed an alliance with the Algonquian and the Huron against the Iroquoians. The French could spend the winter in Canada because of help by the First Nations. I consider this as the first step for successful settlement.

Champlain started with explorations and map creation too (Miller 1988). However in my opinion, these “*explorations*” were nothing but guided tours of the First Nations’ lands. Miller (1988) confirmed my opinion: The white explorers just saw the parts of the territory and used just the means of transport which the Aborigines introduced them; for example birch-bark canoes and toboggans. The Whites were able to survive just because of “*national dress*” such as moccasins and snowshoes and “*national food*” like corn. I believe that if the Aborigines had refused cooperation, no exploration or colonization would have taken place.

2. 2. 1 The Reinforcement of the French

The French Crown supported missionary activities in fur-trade colonies in Quebec and Nova Scotia because missionaries could (and had to) get to know the society of the First Nations in depth. This was very important for the newcomers. After Champlain’s death in 1635 the Jesuits started to teach and Christianize the First Nations. It was hard work because the Aborigines were afraid of diseases and corporal punishments in the schools. The Christians tried to convert them by economic profits, for example the right of owning guns. The missionaries managed to divide the First Nations in this way. Some parts of tribes became baptized while the others saw a danger in the new religion. In 1640 the Iroquoians attacked a Huron village where a Jesuit missionary post was. The Huron weakened by diseases and divided by religion were defeated in 1649 (Miller 1988; Rovná 2012 29). From my point of view, the civil war was just one of many reasons why the First Nations became weaker and weaker.

I want to point out that the Whites came from big towns, survived the transatlantic journey – they were therefore the strongest from the Whites. It is understandable that diseases common for their world such as measles

and smallpox could not hurt them, they had immunity. Unfortunately, as Miller (1988) wrote, the Aboriginals were facing with these diseases for the first time. They had no resistance and they were dying in thousands. Additionally, brandy and rum were parts of the fur trade. The Aboriginals did not know what alcohol does and became drinkers too easily. Their number was declining. I can see that the First Nations were gradually losing their position. In my opinion, they were not a danger for the newcomers so the New World became a safe place for the European settlers.

However, not as many people as the French Crown would have wished came. Moving from place to place was very difficult for people in the 17th century. People depended on the social nets which they had made at home. But New France needed more habitants. So the Crown supported settlement by paying people for coming to America. These settlers had to stay in America for three years. Some of them returned home afterwards but others stayed in America for the rest of their lives (Rovná 2012 32). I would like to comment that this offer was unfortunately interesting just for adventurers who had nothing to lose, which it means mainly men. Rovná (2012 32) explained: The French Crown solved the lack of women by sending “*king’s daughters*” to America. They were healthy and strong girls with no family, no social nets, usually orphans. They had just one task – to find husbands and to give birth to as many children as they could.

2. 2. 2 Alliances with the Aboriginals

I would like to point out the interaction of the “Old World” and the “New one”. As far as I am concerned, France and England were the two dominant states of Europe. Additionally, they controlled colonies in nearly the same part of America. There was no other chance but fighting against each other. The tensions impacted the mother lands as well as the colonies, their settlers and the Aboriginals.

The Europeans started to make alliances with the First Nations in the early 17th century. Remember Samuel de Champlain’s effort? According to these early treaties, the Aboriginals were obligated to assist

the French and their colonists in any clash with the New Englanders and the British, or at least to refrain from supporting New France's opponents. Once again the help of the Aborigines was essential mainly for the French in the north, who had not any warriors. In 1697 a truce between France and England was called. Consequently, the French colonists called a truce with the Iroquoians too (Miller 1988 42; Rovná 2012 30-31).

Similar to the clause "The King is Dead, Long Live the King", the war with France ended, however another started. This war is known as the American Revolution for independence. The First Nations had to choose a side – British one, American one or neutrality. They were hoping that their choice would help them to safeguard their territorial rights. But the opposite was the truth (Miller 1988).

3 Historical Preview: We Are Not Useful For You Any More? (18th to 19th century)

Let's consider what happened that the tolerated interlopers begun to push their teachers. In my opinion, the First Nations helped the Whites to become too powerful. Miller (1988) writes that cooperation between the Whites and the Aborigines was kept to 1814. After the British – American war, the Americans were accepted as a new nation. Many Europeans came to America after 1814. They wanted to build new agricultural colonies. The First Nations became an obstacle because they occupied too much land. Personally I think that, they became so powerful that they did not need the Aborigines' support any more. However, they needed the Aborigines' space to live.

3.1 Reserves and Assimilation

The marginalization started in different regions as well as at different times. The first stage was in Atlantic Canada after the 1760s when the English-French war ended. The Englishmen had too many free warriors whom they dispatched against the First Nations. The same situation occurred in Central Canada after 1814. Different reasons caused the rise of the Whites' power on the Prairies, in British Columbia, and in the north.

The wheat industry was established on the Prairies and the number of buffalo herds was declining by hunting for entertainment in the 1870s. In British Columbia mining was established. It meant that the Whites took the means of living away from the First Nations as well as possibilities of improving their living conditions (Miller 1988). What I mean is that the Whites did not need the Aboriginals any more because they were able to earn their living on their own.

The process of assimilation took many forms from peaceful voluntary efforts by religious organizations to aggressive action by the American army. The first reserve in Quebec started as a missionary post. The main reason for religious assimilation was an effort to eradicate the Aboriginals' culture, belief and power (Clark 2007 85-86; Miller 1988).

In 1876 the Indian Affairs branch was established and the first Indian Act was passed. In spite of proclamation of assimilation, the act placed First Nations on isolated reserves in order to make the vast majority of the land available for European settlement. The Natives became wards of the state. The federal government decided about their issues and they were not able to influence their situation. The Amerindians had just limited space to live. The Americans promised to teach them agricultural practices but they "forgot" to give them the appropriate land for it. They controlled the Aboriginals' moves by pass laws. In 1884, traditional ceremonies such as the potlatch were banned. Fortunately or maybe unfortunately – who knows; the Americans were unsuccessful (Clark 2007 85-86; Miller 1988).

3. 2 Residential Schools

In 1880s the Church and the government started to cooperate. The results of their efforts were the so-called residential schools. Officially, residential schools were supposed to teach Aboriginal children European practices which they would have to use for improving their life conditions. The other reasoning was that Aboriginal children would never be assimilated into settler society unless they were removed from the pernicious influence of their parents for long periods of time. Children at these schools were not

allowed to speak their native languages or engage in their cultural practices. A half of the school day was devoted to academic work. Children studied

English, rudiments of reading, arithmetic and other skills.

The other half of each school day was spent by doing chores related to keeping the school running and acquiring practical skills (Clark 2007 87; Miller 1988).

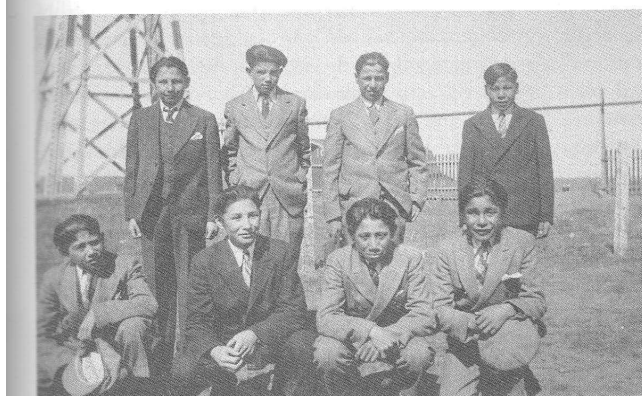
From the present

point of view the residential schools were a disaster. At many schools, the children were victims of diseases as well as physical and sexual abuse. There was only poor health care. The death rate among the children reached 50 percents. The alumni did not fit to any society. Jean Barman (quoted by Clark 2007) says that they were in the bottom rungs of the socioeconomic ladder in the Euro-Canadian society. Few of them returned to reserves. They mostly started their own families, assimilated their own children into the mainstream society, and by means of this the whole tribe could be assimilated. However, the young returnees to tribal lands did not understand their own tribe's culture. And their tribe did not understand them. The young generation was lost for the traditional way of living.

3.3 Declining numbers

By means of the assimilation, diseases, alcoholism and hopeless living conditions, the original masters of America started dying. By the 1920s, the total numbers of the First Nations dipped to about 100 000. The Aboriginal population of British Columbia declined by over 90 percent from an estimated 300 000 to 400 000 at contact to 20 174 in 1911 (Miller 1988 46).

Figure 4: Students of a residential school



Residential schools have left a painful legacy, still being felt by Aboriginal people today.

(Brune 2003 427)

In the 1960s, healthcare for the Aboriginal People was improved. It caused a decline of infant mortality and very slow rising of the Natives' number. In 2001 the Aboriginal Peoples constituted 3,3 percents of the Canadian population, which means 976 300 people. The number of the Aboriginals is at the pre-contact level nowadays. It is estimated at almost 2 millions people (Clark 2007).

4 Present State of Affairs: And Now We Should Be Partners Again? (20th to 21st century)

The First Nations became people without future. The Canadian government forced them work in farming which was mostly the women's job in the men's eyes and it was very humiliating for the warriors and hunters. The only thing the men could do was drinking. The First Nations had no chance to improve their situation – no job, nearly no health care, no chance to find food, fully dependent on the Canadian government (Rovná 2012 191).

4.1 Activism and Political Fight for Rights

The first attempts to reclaim the Aboriginal autonomy were made in the 19th century, however they were unsuccessful. In the 20th century some chiefs started to fight for by political means. The Christianized and educated Aboriginals were helping them (Rovná 2012 191).

From the 1920s, the Natives tried to organize their societies in the reserves and reach political autonomies. The Native Brotherhood of British Columbia was established. However, this sporadic activism did not attract a great deal of public attention. It was changed after the World War II (Clark 2007 88; Miller 1988).

There were two reasons for change of Canadian politics from *assimilation* to *integration*. Firstly, the horrors of World War II had a few positives for the Aboriginals: The non-native Canadians fighting against German racism recognized that their own government is not so much better in the relationship with the First Nations. Secondly, in the 1940s the Aboriginals' population grew. The numbers of the Natives did not allow

the White Canadians to ignore the “*Indian question*” any longer. The non-Natives had to negotiate with the Natives again (Clark 2007 88; Miller 1988).

In the 1960s the Aboriginals gained the right to vote in federal elections. In 1969 Prime Minister Pierre Trudeau presented the “White Paper” (Statement of the Government of Canada on Indian Policy). Trudeau claimed this would be the end of a paternalistic system, which would give full freedom and equal social status for the Aboriginal Peoples. Jean Chrétien, minister of Indian Affairs, called for the elimination of the First Nations’ special status, the winding up of their treaties, the termination of their distinctive relationship with the federal government and their absorption into provincial social programs such as education, health care and welfare (Clark 2007 88; Miller 1988 48).

The answer was negative. The Aboriginal Peoples viewed this statement as reverting back to policies of assimilation and even as cultural genocide. The tension caused by this soured relations between the Canadian government and the Native people for decades to come (Clark 2007 88; Miller 1988).

In 1973 the Canadian government agreed to the existence of Aboriginal land rights. The negotiations started. The Aboriginal People made what was known as “*comprehensive claims*”. The result was that many Aboriginal tribes regained their own land which they were expected to maintain. In the same period, the National Indian Brotherhood recalled itself to the Assembly of First Nations (Clark 2007 89).

In the 1990s the “*Aboriginal problem*” became an inseparable part of a common Canadian’s consciousness because of unrest by means of which the Aboriginal Peoples wanted to emphasise their political rights mainly the right to self-government. By 1992, the Aboriginals could interfere in negotiation about a modernization of the Canadian Constitution. The Charlottetown Accord (1992) ensured to the Aboriginals the right to self-government, although it prohibited them from exercising autonomy on the international stage. However, this deal was voted down

by the Canadians in a national referendum. The First Nations reached just small victories such as allowing of fishing in traditional way for Atlantic Coast tribes. In 1998, the federal government apologized for crimes carried out in the system of residential schools. In 1999 the Nisg'a reached self-government in Northwest British Columbia and the Inuit out of the eastern part of the Northwest Territories of Canada. The Nisg'a became an equal nation (Clark 2007 90; Rovná 2012 29).

4. 2 Present Social Status

Just a half of Aboriginal people have completed high schools. In the 1950s and the 1960s the integrated system of schools started. The residential schools were closed and non-native children were sitting next to the native ones. The re-education of society started by means of children again. At the present time lots of effort are put to increase Aboriginal autonomy over their own education and to increase attention to the Aboriginals within the existing curriculum, intended for all students (Clark 2007 92; Miller 1988).

According to Clark (2007 92), just about 25 percent of the Aboriginal population over the age fifteen is engaged in full-time employments. In 1999, 73 percent of the First Nations respondents cited alcohol as a problem in their communities and 59 percent cited drug use. 12 percent of male and 17 percents of female convicts in federal prisons are Aboriginals.

In 1999, infant mortality was 8 deaths per 1 000 population. Infectious diseases such as hepatitis plague the First Nations. The rate of tuberculosis infection is 8 to 10 higher than in the Canadian population as a whole. The proportion of Canada's total AIDS cases contracted by the Aboriginal People climbed from 1 percent in 1990 to 7,2 percent in 2001. Only 56,9 percent the First Nations' homes were considered adequate in 1999 (Clark 2007 92).

This depiction of modern Aboriginals is bleak. The truth is that the Aboriginals are at the beginning of their way to becoming equal and strong nations as they used to be before the contact. Some of the first steps

have been already made. For example level of education is slowly but steadily improving. Firstly, the Aboriginal people now have their educated elites: lawyers, politicians, policemen, writers, teachers, etc. Secondly, Canadians have been making efforts to learn about the Aboriginal plight. I demonstrate this progress in the practical part. I based my conclusions on my readings, especially of Miller (1988) and Clark (2007), as well as my analysis of the more recent history textbooks.

The Aboriginal issue has become part of common awareness. The Aboriginals have their own leaders who are trying to solve their problems, build a new future. They are negotiating with the Canadian governing structures as equals. Aboriginal literature about their community has become well known even among the general public. Even I know Aboriginal writer Sherman Alexie who is a Native American. I suppose that Canadian Aboriginals write about their issues as well. In my opinion the Aboriginals have managed to complete the first phase of their comeback – more Canadians have now realized that they are nations who can become equal parts of modern Canadian society.

5 Winners Write History: Methods of Writing History Textbooks

5.1 What Is a Textbook?

Textbooks provide means of teaching. According to Zujev (quoted by Valenta 1997 12) textbooks have these main functions: informative, systematization, transformational, fixing and testing, self-educational, integrating, coordinative and educational. Knecht added motivational and developing functions (Maňák & Knecht 2007 7).

The two main tasks in my point of view are informative and educational (formative) functions. I think that it is very important to stress that the main source of information for pupils are textbooks and teachers. Teachers can modify information from textbooks; however, textbooks have an influence on teachers too. Structures of textbooks direct structures of courses. Research by S. Gopinathan (1989) shows that study results of pupils depend more

on textbooks than on teachers. Textbooks provide a sense of continuity but they can rewrite the past in order to suit contemporary needs too (Clark 2007 93; Maňák & Knecht 2007 11; 26; Valenta 1997 12).

Textbooks create pupils' world of thought, shape their opinion, value, interest and motivation. They pass down social values and construct collective memory. Especially history textbooks have a very strong formative impact. Mikk (quoted by Maňák & Knecht 2007) said that new nation cannot be formed without new history textbooks (Clark 2007 93; Maňák & Knecht 2007 7; Valenta 1997 12, 29).

Graphical forms (illustrations, graphs and tables) are very important parts of textbooks because they catch the pupils' attention and make the subject matter interesting and persuade pupils to learn and remember it. Stories and legends have the same effect. Pupils make relationships with characters of stories or pictures, the subject matters are joined with emotion and pupils will remember this relationship for a longer time (Maňák & Knecht 2007 17; Valenta 1997 15). In my experience, textbook writers emphasize by illustrations parts of subject matters which are important in their views. They direct the pupils' imagination. They can show defeated nations in bad colours to justify wars for example.

Modern textbooks teach pupils by means of tasks which they have to complete (Valenta 1997 20). I would say that the students are expected to locate relevant information by themselves so they will remember it better. It is something like looking for a treasure. In this case the treasure is the information which the students need to complete the tasks.

5. 2 Examples of Social Impact of History Textbooks

I introduce features of manipulative education system in Czechoslovakia during the communist era.

●New Textbooks. Textbooks teach students new social values. To change textbooks is easier than to change teachers. The state orders writing new version of history, and approves new textbooks so it can completely supervise what happens in schools. New regimes often make efforts to create

new textbooks. Each sentence in textbooks has to be controlled precisely to prevent ambiguity (Doleček 1975 40; Maňák & Knecht 2007 12, 25). In my opinion, if any state wants to change the perceptions of its citizens, it will publish new textbooks.

●Re-education of Teachers. In 1951, an anthology of papers about new communist educational concepts was published. This ideological text was a compulsory accessory of each teaching room, teachers had to read it and teach according to it. Teachers were presented as warriors for the new school and for new future. (*Za socialistickou školu* 1951 3, 5).

●New Teachers. In my opinion, education of young people is more effective than re-education of adult members. The same goes for students as well as teachers. Many young teachers start their jobs with correct political convictions which they had gained at new pedagogical faculties, high schools and from new pedagogical magazines. They were being very well-paid (*Za socialistickou školu* 1951 6).

●Formative Functions. In 1953, the systematic restructuring of Czechoslovakian textbooks and the country's school system was launched. The main problem of the old textbooks was too little space for formative functions. The new textbooks explained just ideologically and factually the "*right knowledge*". The curriculum of all subjects had to contain themes by which students could be shaped. Explanations led to consolidation of communistic persuasion and values (Doleček 1975 11, 37, 38, 59).

●Rejection of the Past. The communist government refused the previous systems. Culprits of all problems had to be found in the history. Tomáš Garrigue Masaryk and Edvard Beneš were culprits for the communist era. Their values were marked as reasons of all wrongdoing in the world. The past was an enemy against which one had to fight. Schools were preparing soldiers for this war. The new explanation of history emphasised different events which fit more appropriately to a context of the new age. For example the communists emphasised revolutions and interaction with the Soviet Union (Doleček 1975 37, *Za socialistickou školu* 1951 13).

Contrary to the Czechoslovakian situation, a gentle but persistent manipulation is typical for Canada. It means that schooling was not affected by any ideology. However, there was a big silence about the era before the Whites came to Canada. There had been no or only very few Aboriginals in Canada prior to the European settlement, according to most history textbooks.

What are the results of these two types of manipulation? Most of the Czechoslovakian knew that they are manipulated even during the communist era. They knew that communist ideology is wrong and they refused it at the latest in 1989 when the communist regime was defeated. On the other hand, many Canadians did not know that they were manipulated up to nowadays. New information about the First Nations, which they can gain now, is unbelievable for them. In my opinion, the gentle manipulation is more dangerous. To remove its damage requires more efforts.

5.3 The First People in Canadian History Textbooks

The depictions in textbooks published between 1911 and 1931 have a negative tone. The reader's attention is drawn to differences rather than similarities. There were two main attitudes toward the Aboriginal People: paternalism and repugnance (Clark 2007 95).

●Paternalism is characterized by sentences such as "*Indians were almost child-like in their simplicity, they were troublesome children but the Hudson's Bay Company was a wise father to them*" (Clark 2007 95, 97,98).

●Repugnance is evident in phrases such as "*like veritable demons, worthless Indian and unreasonable savages*". Poor living conditions were emphasised such as "*birch-bark huts, unclean people, clothes with fleas and filthy food*". Authors pointed out that living with the Aboriginal People has a bad influence on the white men. Many of them found a native woman for cohabitation and, according to the authors, "*sank quickly to the level of the native savages*" (Clark 2007 95, 97,98).

Robert F. Berkhofer (quoted by Clark 2007 98) said that the image of the Aboriginals as “*savages*” was essential for justification of imperialist and evangelical goals. It rationalized the European conquest.

Between mid 1960s to the mid 1980s, there was a groundswell of public interest. It is evident from newspaper headlines. The older books were rethought, revised, and many papers and studies were published about its deficiencies. New textbooks were written. However, not all deficiencies were removed (Clark 2007 98-101).

5. 3. 1 Seven Depictions in the Contemporary Textbooks

In the early Canadian history textbooks the Aboriginals were presented as “*spectators*” or “*savage warriors*”. In the more recent past and present day they are presented as “*exotic, problematic, uniquely spiritual, protesting or invisible people*” (Clark 2007 103).

●The “*spectator*” is separate from the real “*action*” of the narrative. The Aboriginal People tend to be in the shadows, on the ground, with their backs to the viewer or they are staring at symbols of European technology, a steamboat for example. They were not part of the taming of the wilderness, the history of the Whites (Clark 2007 103-104).

●The image of a “*savage warrior*” was mostly created by a painter C. W. Jefferys. The Aboriginals in his illustrations are wearing war paint and feathers. According to the present-day analysis, the artist included this as a way of making the First Nations seem more warlike and more intimidating in an effort to direct the viewers’ sympathies toward to the Euro-settlers. The Whites are frightened-looking and they are ludicrously dressed, as if they were transported seconds ago from the streets of Edinburgh because in this form they are closer for students (Clark 2007 104-105).

●The depictions of the First Nations as “*exotic people*” depend on showing the Natives in traditional ceremonies, as well as in activities that involve preservation and celebration of artistic and cultural accomplishments. Nearly no explanation of these rituals is added (Clark 2007 105).

●The view of the Aboriginals as “*problems*” emphasises their high unemployment, low standards of living, drug and alcohol abuses and shortened life diseases (Clark 2007 105-106).

●The category of “*Uniquely spiritual*” admits that the Aboriginal people have a unique relationship with the land and their environment. Some people think that this relates with the contemporary environmentalism movement and with a need to venerate the Aboriginal People (Clark 2007 106).

●The “*protestors*” are the most common depictions of the late twentieth-century Aboriginal People. The Amerindians are engaged in protests or in a few cases in celebrations of a political victory. There is discussion of the Aboriginal involvement in Canada’s military in both World Wars I and II, of residential schools, and of the Aboriginals actors and singers. The level of Aboriginal living conditions is introduced as being improved. Positive aspects of Aboriginal society such as actors, singers and soldiers are presented in contrast to the depictions of protestors causing problems to the Canadian society (Clark 2007 109).

●The last category is called “*invisible*” because in the Canadian history there are many historiographical gaps when we did not know where the Aboriginals were and what they were doing. The biggest gap is from the late sixteenth century to the early nineteenth one. The reason is that the Aboriginals did not figure prominently on the scene of the Canadian history. The second reason is that there is little academic research in this period. Aboriginal researchers are needed (Clark 2007 110-111).

B) PRACTICAL PART

1 Methods of Analysis

The Practical part is divided according to topics which were analyzed in each of the four history textbooks. The textbooks were published in years 1928, 1970, 2003 and 2007, respectively. I have chosen two old and two newer textbooks to compare.

In the analysis, aspects important for history textbooks as was commented in the theoretical part were focused on. Firstly, space dedicated to the Aboriginals, secondly and mainly, illustrations were focused and compared; thirdly, depictions of the Aboriginals in texts were included. A tone of the texts is taken into consideration as well.

2 Analysis of the Canadian History Textbooks

2.1 Space Dedicated to the Aboriginal Peoples

The oldest book which was analyzed was called *A First Book of Canadian History* and it was written by W. Stewart Wallace. It was published in 1928. The textbook includes history of Canada from 1492 to 1924. The second textbook was published in 1970 and it was written by Edith Deyell. Its title is *Canada – The New Nation* and it is the second volume, which describes history of Canada and its neighbours from 1800 to 1931. As examples of the recent textbooks, I have chosen two other textbooks: *Defining Canada* and *Le Québec. Defining Canada. History, Identity and Culture* by Nick Brune was published in 2003. This textbook includes Canadian history from 1000 BCE to 2001. *Le Québec, Une Histoire À Suivre* is the most recent textbook, published in 2007. It was written by R. BÉseignant, J. Cardin, S. Brouder-Girard, C. Vanesse and others. This is a French textbook. It describes history since the first inhabitation of Canada by the First Nations to 1803.

A First Book of Canadian History has three main parts, 51 chapters and 246 pages. It seems to be better composed compared with the newer and more voluminous *Canada – The New Nation* which has only 12 chapters and 483 pages at all. Chapters of *A First Book* are shorter and better divided,

which is good for students. *A First Book* seems to be better even in Aboriginal issues because there are three separate chapters devoted to the topic of the Aboriginals. The first chapter called *The Indians* has three and half pages including one illustration. The second chapter about the Aboriginals has two and half pages. The last chapter is about the Métis and their rebellion led by Louis Riel. It is called *The Rising of the Half-Breeds* and it has four pages and one illustration. The newer of the older textbooks *Canada – The New Nation*, has just one separate chapter for the Aboriginals. It is called *Making Treaties with the Indians* and it has three and half pages. I have found circa nine pages about the Aboriginals at all. In my opinion, this is a really small number even for an older textbook.

Modern textbooks tried to redress mistakes of their predecessors and I have to say that they have been reasonably successful. The changes are recognizable even from the table of content. Chapters about history before the contact are commonplace – contrary to the situation in the old textbooks. *Defining Canada* has 25 chapters and 674 pages at all. There are three separate chapters for the Aboriginals and 19 subchapters. There is information about the First Nations in nearly all topics. Three of the subchapters are columns about important Aboriginals. Furthermore, there are three sections of working with primary documents which are related to the Aboriginals. All in all, 121 pages are dealt with Aboriginal issues. In addition, this textbook has a detailed index where you can easily look up topics from Aboriginal lives. *Le Québec* has only 227 pages. The textbook is divided into three chapters and 28 subchapters. One chapter and nine subchapters are related to Aboriginal topics. It represents 67 pages. You can see that information about First Nations is much more concentrated in the first chapter.

2. 2 Illustrations

In the old textbook there are just black-white illustrations. In *A First Book of Canadian History* there are just drawings. In *Canada – The Nation* there are some photos, however most of the pictures

are still drawings. The situation is changed in the modern textbooks. There are all types of pictures such as coloured and black-white drawings, paintings and photos. In *Defining Canada* some pages have a coloured background to emphasise their importance. Pages of *Le Québec* even have pictures as background to text. This makes the textbook more interesting. In my opinion, *Le Québec* is the best one from this point of view.

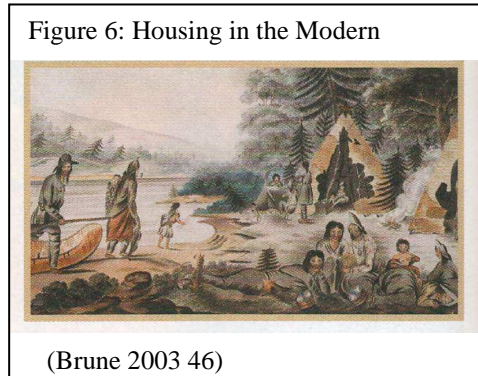
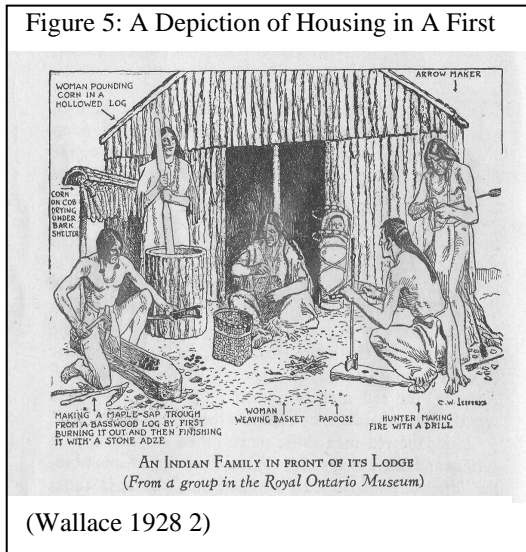
The addition of illustrations with the Aboriginals, with more accurate and less stereotyped depictions, is the most important change throughout progress of writing history textbooks. In the oldest textbooks you can see typical depictions described in the theoretical part. Figures of the Aboriginals are smaller, further away, and less obviously important than figures of the Europeans. The modern textbooks have responded to this. They use different and more realistic illustrations. In addition, they attract students' attention to mistakes of depiction in the older textbooks. Especially *Defining Canada* does it. Confrontations are caused by questions or very detailed captions of illustrations. In general, authors of modern textbooks pay more attention to captions of illustrations. All pictures and photos are described and explained. All of them refer to the texts. *Defining Canada* is the best in this respect, in my opinion.

2. 2. 1 Comparing of Illustrations with the Same Topic in the Textbooks

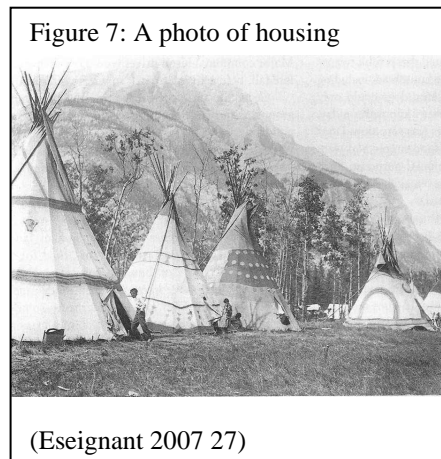
●Housing.

In *A First Book of Canadian History* there is an illustration in which we can see a group of the Aboriginals in front of their house. They are clothed into breechcloths and tunics. Women are preparing food and men are making weapons and hunting aids. The conditions of these people are primitive. A very similar situation is presented even in the second older textbook *Canada – The New Nation*. There are Mexicans. Their life conditions are poor and their work is hard. From the caption we find out that the author thinks that they are not able to improve their living conditions because they are too primitive. Relatively poor living conditions of the First Nations were a fact.

The problem of depictions in the old textbooks is that they showed just the poorness and primitiveness.



Depictions of Aboriginals' living conditions in the modern textbooks are much more positive. There are many photos of Aboriginal tents and houses¹, but the pictures show the Amerindians more satisfied in their villages. All aspects of their lives are showed. In *Le Québec* First Nations are hunting, farming, cooking, building their houses and canoes, making their shoes and clothes, celebrating and praying. Most of these illustrations are peaceful.



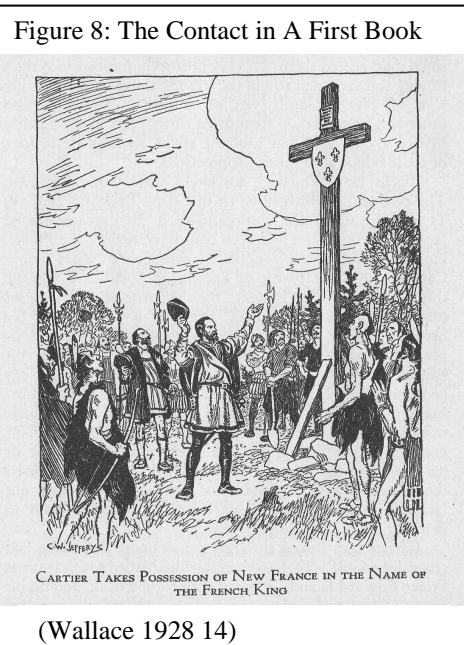
In *Defining Canada*, even the ancient history of the Aboriginals is illustrated by colourful drawings. Aids for hunting are pictured in detail. It helps students understand a text very well. *Canada – The New Nation* shows very detailed pictures of articles of daily use with captions too, however there are just European articles. *A First Book* brings nothing like that.

¹ See Appendix 1 for more pictures of Aboriginal housing.

● The First Contact.

From my point of view illustrations of this topic are very similar in both the old and the modern textbooks. Since the chapter about the contact, *Le Québec* turns students' attention to the newcomers. However, in the texts, the Aborigines are presented as equal partners of the white Canadians. The illustrations are not so certain. There are no differences between illustrations from the oldest and the newest textbook. Personally, I think that new illustrations of this period should be produced and presented in textbooks.

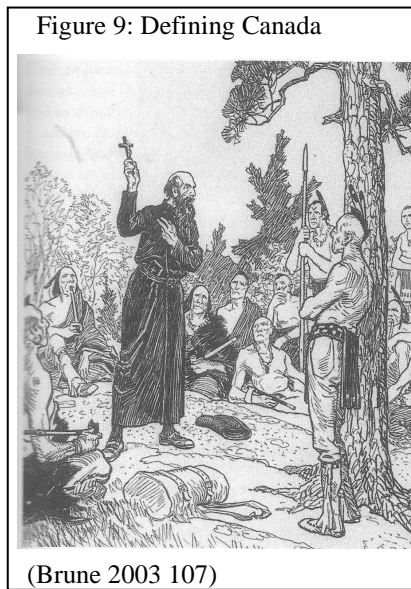
In *A First Book*, there is a picture in which the Aborigines are looking to a cross and the white explorers are celebrating. The Whites are clothed majestically, while the Aborigines are half-naked and their faces are confused. They really look like children observing a miracle. I also found a picture² in which an Aboriginal shows their land to a white explorer. The Aboriginal is standing lower than the White man and is holding a bow, while the White man is holding a gun. In another picture, an Aboriginal makes a tracker for the Europeans. He is sitting lower than the white men, and is half-naked. We cannot see his face. In my opinion, he almost resembles a monkey.



Defining Canada brings nearly the same picture. A priest is higher than the group of the Aborigines who are half-naked wearing war feathered head-dresses, and looking incomprehendingly. The priest is dressed in black and he looks majestic and respectable. The only difference is that this textbook explains in its text an opinion of the Aborigines. However, there is

² For these illustration see Appendix 2

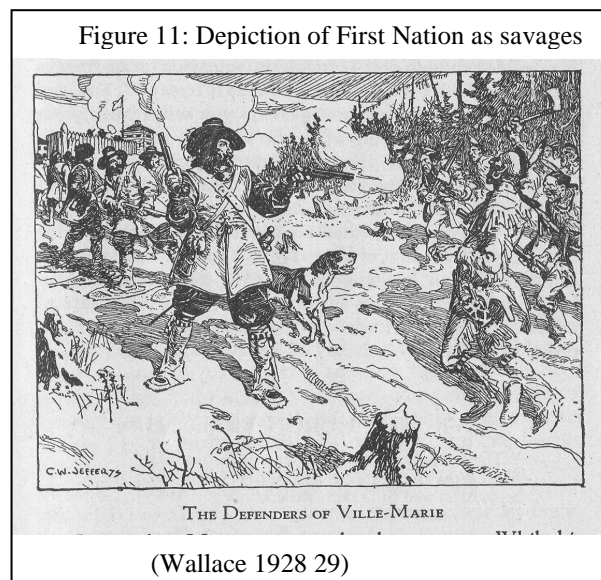
no appropriate caption for this illustration. A small improvement is in *Le Québec* The pictures there are coloured. In this time, it is quite insufficient. The Aborigines are half-naked and very scrawny. Their figures are as big as the Europeans ones. The distance between figures and viewers is the same or shorter.³



● **“Savage Warriors”.**

In the picture called *The Defenders of Ville-Marie* from *A First Book of Canadian History*

the Whites are clothed in high-quality firm shoes and cloaks, they have guns and dogs. They stand higher than the Aborigines. Their determination to fight and contempt for the First Nations are showing in their faces. On the other hand,



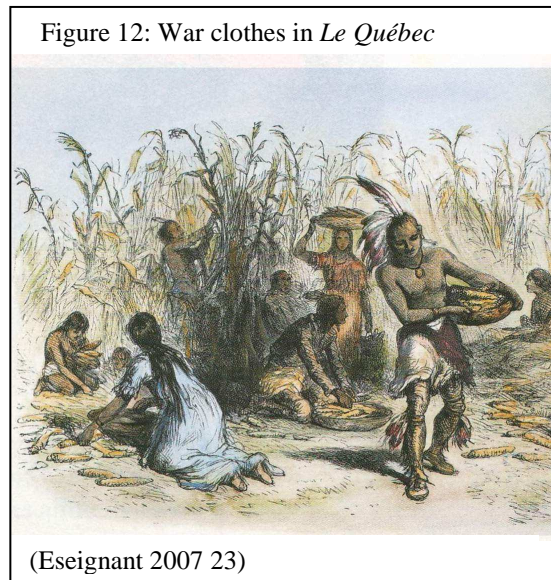
the Aborigines are presented as *savages* with war paintings and feathers,

³ For another picture of the first contact see Appendix 3

fighting by rifles and axes, their faces full of anger and fury. It looks as if the Whites were protecting the village against animals or beasts.

I have not found any typical “savage” depiction in the following textbooks. The modern textbooks do not show the Aboriginals as warriors so much; pictures of warriors are rare especially in *Le Québec*. Personally,

I think that this is caused by an absence of realistic depictions from these historical periods. A picture from *Le Québec* presents an Aboriginal in war clothes, however the Aboriginal is farming. This picture is unrealistic for me, because I cannot imagine that Aboriginals would farm



in war clothes, although some tribes such as the Huron and the Iroquois were farmers as well as warriors.

● **Aboriginal Chiefs.**

Illustrations of Europeans’ opponents are included just in the recent textbooks. In *Defining Canada*, there is Pontiac. He is pictured in colour, powerful and respectable. He is presented as an equal opponent, no poor fool or an evil savage.

In *Le Québec* there is a picture of an Aboriginal chief too. He has a one-breast baring tunic, long red cloak and a silver stick in his hand. His body is painted. His attitude is very similar to a European general’s one. On the other hand, the Aboriginals and the Europeans are standing next to each other as partners and allies in another photo. All features of their contact are presented in a realistic way.

In my opinion these depictions are very important because they show students that the Aboriginals are equal in partnership as well as in being opponents. The Aboriginals are respectable opponents, not “animals”.

Figure 13: Pontiac in Defining Canada



(Brune 2003 179)

Figure 14: Le Québec



(Eseignant 2007 10)

●Disregard of the First Peoples.

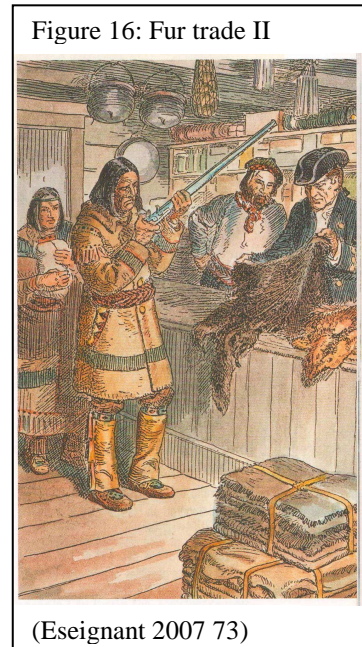
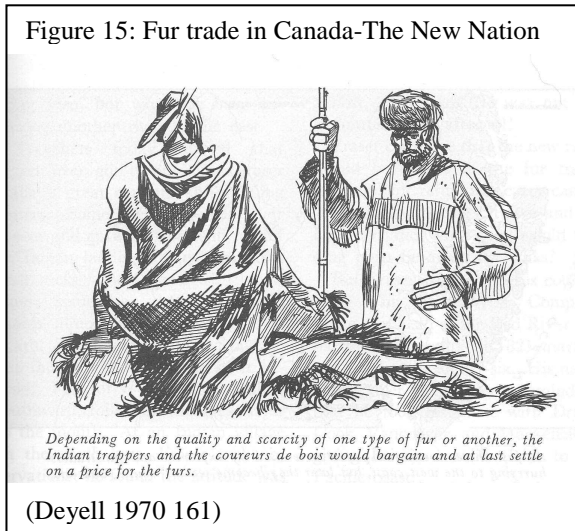
This topic is characteristic for *Canada – The New Nation*. The most accurate example is an illustration for Chapter 4 called *We grew up in the British Empire*. There are children of many nations who are parts of the British Empire: the Europeans, the Arabs and the Blacks are standing next to each other like brothers and sisters, partners and members of the British Empire. However, there is no Aboriginal. This picture illustrates equality of people, so in my opinion, the absence of an Aboriginal is alarming. It means that the original inhabitants of America were perceived as being less important than immigrants or inhabitants of African colonies for the author and for the society. The disregard for the Aboriginal presence in this textbook could be demonstrated by another picture (presented in the part of Appendix⁴) which is called *A settler defeats his enemy*. There is a man cutting trees which are the enemies. The Aboriginals were not even enemies for textbooks writers!

●Fur Trade.

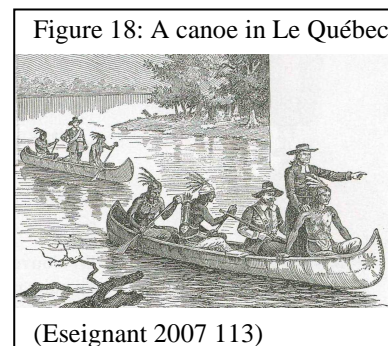
I have written in the theoretical part that support of the Aboriginals was indispensable for fur trade. In spite of this fact, I have found just one depiction of the Aboriginals in the chapter about fur trade in *Canada – The New Nation*. In the picture an Aboriginal is standing back

⁴ See Appendix 4

to a viewer, in front of a European who is checking the furs. In *Le Québec* the same situation is pictured, however in a different way. The Europeans are checking furs, while the Aboriginal is checking his new rifle. He is dressed in high-quality clothes. His figure is as big as the Europeans'. They are trading partners.



The most important means of transport, canoe, is pictured in *Canada –The New Nation* as well as in *Le Québec*. In the first picture the canoe is full of the English with no Aboriginal on board and with the English flag. The contribution of the Aboriginals was concealed again. Opposite to this, in the second picture there are some Aboriginals on board. However, the captain of the boat is probably a white man, who is standing up above the Aboriginal crew.



● Making Treaties.

In *Canada – The New Nation* there is a picture which depicts an Aboriginal chief standing back to a viewer and the other Aboriginals sitting on the ground and waiting.

They look like resigned sheep waiting for slaughter.

In the newer textbook, making treaties is not pictured.

However, in *Defining Canada* there are two illustrations from reserves.

In the first one⁵ there is a group

of Aboriginals. They are sitting on the ground and white policemen are above and around them. The dominance of the Whites is evident. The second picture shows different situation.

The Aboriginals and the white settlers are dancing Sun Dance.

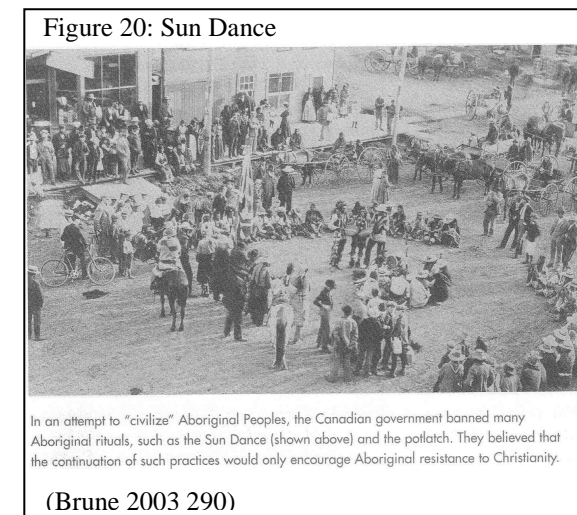
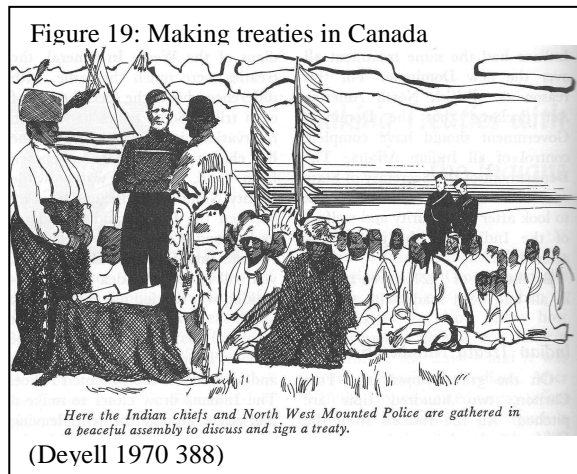
From the caption you find out that this ritual was banned.

However, the fact is that the Natives

and the newcomers are dancing together as equal neighbours.

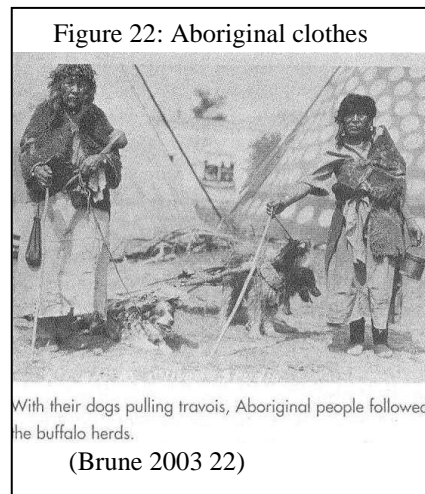
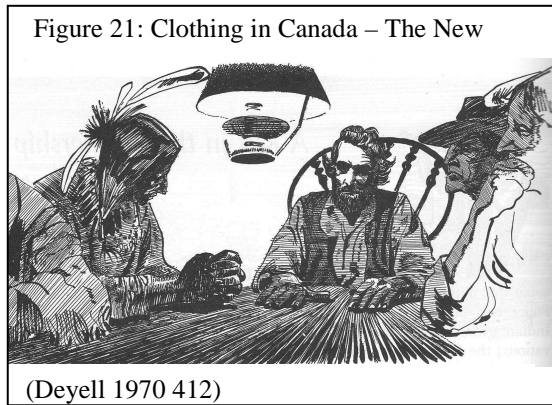
● Clothing

I have already indicated that in the old textbooks the Aboriginals were half-naked; especially *A First Book* did not depict First Nations in any different way. The situation is little better in *Canada – The New Nation*. In general I can say that the Aboriginals are not pictured half-naked. They wear fur clothes, war feathers and long hair. Some wear European attire. The authors of the modern textbooks tried to make for students realistic images



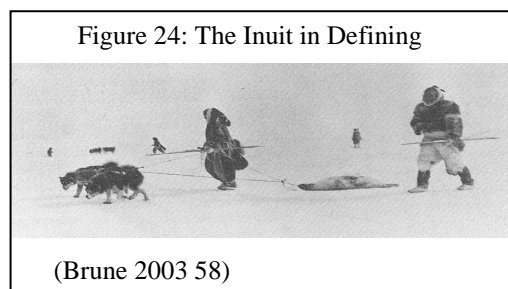
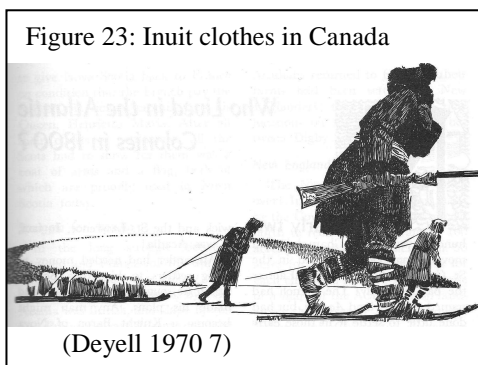
⁵ See Appendix 5 for the photo from a reserve.

of the Aboriginals by photos. So there is no space for half-naked “savages”. In the modern textbooks, there are some drawings of the Aboriginals and their clothes too. All Aboriginals are presented in their traditional and realistic

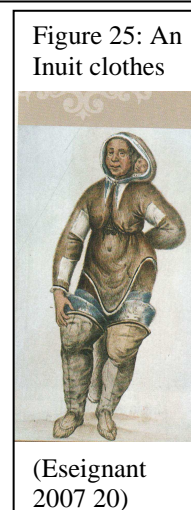


clothes according to the tribes they belong to. In both of the modern textbooks there are lots of examples of traditional clothes are.⁶

For the first time there is an example of Inuit clothes in *Canada – The New Nation*. Although, the picture is typical for the old



depictions of First Nations: figures are small or unclear or both, you can see fur clothes, snowshoes and Inuit sledges. However, you cannot see Inuit faces. From the caption we can find out that the Aboriginals are just the further figures and they accompany a white explorer. On the other hand, I think that references to the Inuit are a good step toward realistic depictions of Aboriginal Peoples. In *Defining*



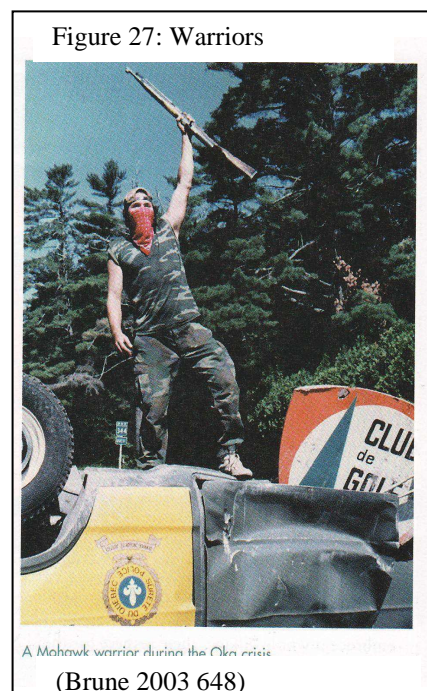
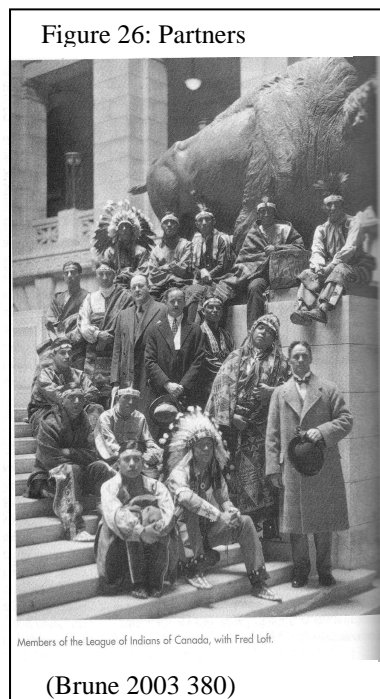
⁶ For more pictures see Appendix 6

Canada there are mostly photos of the Inuit. You cannot easily see their clothes, but you can see their typical hard life style. *Le Québec* brings a lot of pictures, detailed drawings and photos of the Inuit.

● **Recent Aboriginals**

Depictions of the Aboriginals in the 20th century are different in *Defining Canada* and *Le Québec*. *Defining Canada* shows mostly Aboriginals in their traditional clothes; by contrast *Le Québec* prefers modern dressed Aboriginals. Hard to say what is better for the Aboriginals – keeping tradition which was interrupted and recovered or assimilation to the main society? I cannot answer that. In fact, Aboriginals themselves appear to be split on this issue. I have found three types of depictions of the recent Aboriginals: “partners”, “warriors” and “working men”.

● **Partners.** In *Defining Canada*, I have seen for first time the picture (presented it in figure 26) in which the Aboriginals sit higher than the white Canadians. The Aboriginals are standing and sitting in their traditional clothes and feather headbands next to white gentlemen in formal clothes as partners. In *Le Québec* modern chiefs are presented as relatively normal modern people with no feathers or warrior painting.⁷



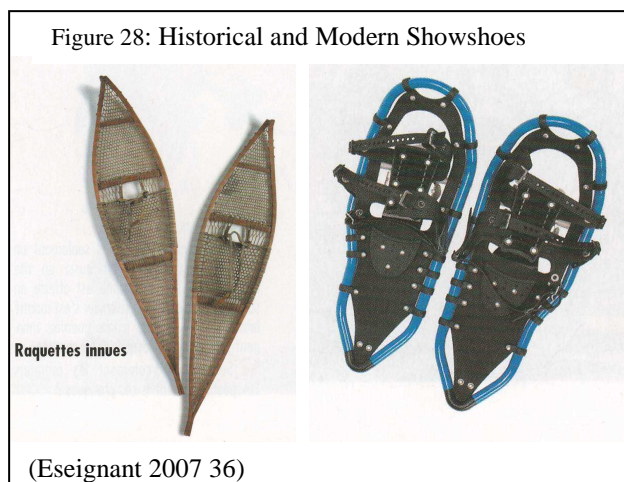
●Warrior. He is presented in *Defining Canada* as well. There is a photo of modern warriors fighting in street riots, wearing camouflage clothes and masking their faces. Destroyed cars and other things are around them and their appearance is terrifying. This photo was taken place in 1990 in Montréal, Quebec. The Mohawks protested there against unauthorized expansion of a golf course in their territory by blocking bridges (Brune 2003).

●Working man. Especially *Le Québec* brings a lot of photos of working Amerindians. They are in their job as fishermen or they show traditional Aboriginal crafts. The fishermen have a modern boat and are dressed in regular modern work clothes.

●Comparing

In the recent textbooks there are examples of the Aboriginals crafts and their products. Pictures show historical products next to the modern ones.

Historical chiefs are compared with the recent ones, housing, clothing and living styles are compared too. Students can compare and they can see the progress of the society. This shows students



that history influences the present days. Illustrations are compared with photos. This enables students to understand that drawings are influenced by painter’s interpretation.

●Evaluation Related with Illustrations

Canada – The New Nation is well-illustrated. There are 169 illustrations in all. However, there is a very small number of illustrations of the Aboriginals. I have found 10 depictions of the Aboriginals in this book. There is one picture which presented Aboriginals and Europeans as partners. However, this picture

⁷ For more pictures see Appendix 7

cannot compensate the disregard for First Nations in the whole textbook. With regard to the modern textbooks, I have just one piece of critique for *Le Québec*. Compare to *Defining Canada*, the captions of illustrations are too short. There is not enough space for explaining the historical depictions of the Natives. A positive point for this textbook is that although the authors used nearly the same pictures as in *Defining Canada*, in *Le Québec* they are more colourful.

More attention is dedicated to the Aboriginals globally. In *Defining Canada* the Aboriginals are showed being in trouble not just causing it. Their community is presented in its complexity. The main feature which is shown in *Le Québec* is cooperation and hard work of men as well as women. Some of the pictures presented there show do the Aboriginals as half-naked people; however I cannot say that they are portrayed as “savages”. The Aboriginals’ legends are illustrated too. Examples of the Aboriginals’ art are included in both recent textbooks in separate chapters.⁸

Defining Canada seems to be the best and the most objective textbook among those analyzed. However, there are some black-white drawings which look like illustrations from the old textbooks and which are not appropriately commented. Also, mistakes of previous depictions, such as in Jeffery’s illustrations, are not emphasized.

2.3 Depictions of the Aboriginals in Texts

●Living Conditions

From the author’s of *A First Book of Canadian History* point of view, the Aboriginals do not know anything important or interesting. He makes fun for example of the way of making fire. There is just a sentence, maybe two.

By contrast in the *Defining Canada* I have found six references in the index relating with everyday lives of the Aboriginals. The author explains that more possession was impossible because of the migratory way of living. Features which were funny for the previous authors are explained as well-thought out. There is better described what the Aboriginals ate,

⁸ See Appendix 8

and how they hunted. The overall impression from the text is that the Aboriginals lived in very poor and primitive conditions; however, they had abilities and knowledge which were very special and respectable and which enabled them to survive. One more feature of the Aboriginals' culture is emphasized in *Defining Canada – lacrosse*. "It is one of many contributions of the Aboriginals culture to modern Canadian society" said Brune (2003 320). This game joined the new Canadian nation according to the author. In *Le Québec* a lot of space is dedicated to spiritual life and legends.

● Christianization

In *A First Book of Canadian History* there is nearly nothing about the Christian Huron. However, the Iroquois are presented as cruel savages who destroyed Huron mission-stations, where the missionaries were the victims. The author describes executions of missionaries in detail. This causes that students can imagine the Iroquois as daemons. From present point of view we can explain this hostility. The Iroquois were the first Aboriginals who clashed with the Europeans, thus their resistance as well as their determination to fight were strong. Only the white missionaries' executions are emphasised, however, not the baptized Huron's ones! Only the white missionaries are described as brave, generous, giant and respectable men.

Maybe the newer textbooks could explain this. You can read in *Defining Canada* that the converted Huron were pragmatic warriors and hunters, keeping their own religion and listening to the missionaries just because of maintaining of the alliance with the French businessmen.

● Making Treaties

In *Canada – The New Nation* the text is partly descriptive and partly narrative. The Aboriginals are presented as listeners; their own acts are only signatures of treaties. They are like children who listen to their fathers. The author thus writes about the ceremony of closing Treaty Number Six which promised to award the First Nations money for buying agricultural equipment: "At first the Indians disliked the idea as much as children dislike using their allowance to buy their own clothes and school books; but they

began to see that it was for their own good.” (Deyell 1970). In my opinion, this sentence is demonstrative enough. The white man is presented as a hero who saved the Aboriginals from their poor life, who enabled them to stay at one place instead of plodding following buffalo herds.

In the modern textbooks the Aboriginals are portrayed as partners for the Canadians. In *Defining Canada* the author writes: “*The Aboriginal Peoples were essential to the success of the fur trade*” (Brume 2003 105). In the text about the Treaty of Paris (1763) is criticized that the Aboriginals were not included in the negotiations. After that the Canadians are criticized for their disregard of the Aboriginals’ needs during establishing boundaries between the Aboriginal and European lands. The Canadian government is presented as a con man who had promised something, however something different was written into treaties. In addition, changes in the Aboriginals’ lives caused by living next to the Europeans are presented as losses.

On the other hand, the depiction of the Aboriginals is quite similar to the depictions in the previous textbooks. The Aboriginals were trusting; they recognized their mistake and tried to change their conditions too late. Under these circumstances the Aboriginals started to fight back again. They are described nearly as *savages*; however the Americans’ attitudes are marked as a reason for their behaviour.

● Residential Schools

What was quite surprising for me was nearly absolutely absence on the topic of church-run residential schools. Only *Defining Canada* brings information about this issue. Aboriginal children of the 17th century, who were educated in the first wave of residential schools are describes as being too freely brought up by their parents. The teaching sisters had problems with them because they kept running away back to their parents. However, this is the only described problem. The sisters are depicted as patient and respectable for their efforts. There is no description of school works. The residential schools in the 20th century are criticized as being very hard. Culture, physical and sexual abuses have been admitted. The bad impact on recent Aboriginal society is emphasised.

●Reserves

I have found a description of a typical reserve only in *Canada – The New Nation*. Reserves are presented as places appropriate to the Aboriginals because “no white man can go there” (Dyelle 1970 387). Moving to a reserve had saved First Nations from starvation because of buffalo disappearing, according to this textbook. Buffalo disappearance is presented as a catastrophe, not saying who is responsible for it. The Canadians are featured as generous rescuers, in spite of the fact that in reality they had grabbed and then sold the Aboriginals’ land.

2. 4 Final Evaluation of the Textbooks

●Text

The text of *A First Book of Canadian History* is not divided very well. There are many short chapters; however its titles are not highlighted. The text is quite long and uninteresting. By contrast, *Canada – The New Nation* has very well divided text. You can easily find topics in the content. Individual chapters have their own two-paged pictures, each creating the right atmosphere.

In *Defining Canada* the text is well-divided too; however because of extensiveness of the book you cannot find all topics just according to the table of contents. You have to search in a well-prepared index. What I like most in this textbook are boxes with interesting and complex information about people or culture.

●Graphical Form

From the present-time perspective, the graphical form of *A First Book* is inappropriate. There are just few illustrations and maps. The number of maps increases in *Canada – The New Nation*, however there are still not any charts or tables. There is more text than illustrations. *Defining Canada* already contains all important graphic features. Pictures, charts and tables are colourful, however not too bright. *Le Québec* also offers lots of coloured pictures, maps and graphs such as time charts or tables. I think that there are more pictures than text.

● Questions and Reviews

A First Book is the only one where there are no questions for students. There is no space for students' thinking about the problems of history. In my opinion, this textbook had to be very boring because it is just descriptive. Some questions for students appear in *Canada – The New Nation*; however there is just one narrative students could discover – the white Canadian's story. If I omit the Aboriginal issues, I can say that this textbook is a good step towards modern history textbooks.

In *Defining Canada* all chapters end by a review with questions and discussion. Students are asked to think about problems of history, including problems of the Aboriginals. In *Le Québec* students have to think about pictures as well as about questions and chapters for recapitulation do not miss there.

● Aboriginal Issue

A First Book is a typical example of disregard and humiliation of the Amerindians in Canadian history textbooks. The tone of the texts about the Aboriginals is derisive. The dominance of the white man's pursuits is highlighted. The biggest problem of *Canada – The New Nation* is disregard of the Aboriginals. The author describes history just from a Canadian's point of view. Aboriginals are mentioned only if it is inevitable. They are presented as unimportant segments of land, same as animals for instance, or as an obstacle to the white colonists' progress. There is no mention about their culture, life conditions or crafts. The Aboriginals are introduced as frightened fools.

Defining Canada depicts the Aboriginals much more realistically. The Europeans are criticized for their relationship with the First Nations, however, the Canadians are not just bad and the Aboriginals are not just good. Small inserts about the Aboriginals in nearly each chapter show that the author tried to make an objective image of the Canadian history. I think that he was as successful as the level of current knowing of history enables. On the other hand, in *Le Québec* there is nearly no mentions of the Aboriginals' fight against the White Canadians. I am afraid that this textbook is more

like an apology to the Aboriginals than an objective story of the Canadian history. In the modern textbooks I deeply miss explanation and description of living conditions in reserves, and events of Aboriginals' struggles for their self-determination.

2.5 Discussion

This chart includes information about the textbooks analysed. I have compiled it according to the set of criteria devised before starting my research. My questions basically concern the amount and selection of material dedicated to Aboriginals. Here is the chart explained:

<p>A – <i>A First Book of Canadian History</i>, 1928 B – <i>Canada – The New Nation</i>, 1970 C – <i>Defining Canada. History, Identity, Culture</i>, 2003 D – <i>Le Québec</i>, 2007</p> <p>1. How many separate chapters for the Aboriginals are in the textbook? 2. How many pages are about the Aboriginals? 3. Is a living style of the Aboriginals described? 4. Are the Aboriginals' legends mentioned? 5. Is the Aboriginals' art mentioned? 6. How many illustrations of the Aboriginals are in the book? 7. How are the Aboriginals introduced? 8. Are the alliances between the Aboriginals and the White Canadians mentioned? If yes, how many pages are dedicated to the topic? 9. Are the reserves mentioned? 10. Are the residential schools mentioned?</p>				
	A	B	C	D
Separate chapters	3/ 51	1/ 12	3+19/ 25	1+9/ 3+28
Pages	9,5/ 239	9/ 483	121/ 674	67/ 227
Living style	Yes	No	Yes	Yes
Legends	No	No	Yes	Yes
Art	No	No	Yes	Yes
Illustrations	8/ 41	10/ 169	57/ 334	80/ 262
Introduction	Stupid children	Children, savages	Realistic	-
Alliances	No	3,5pgs	3	Yes
Reserves	No	Yes	Yes	-
Residential schools	No	No	1,5	-
(Compiled by Zuzana Radouchová)				

The numbers after the virgule represent total number of chapters or pages in a textbook. The numbers after the plus sign represent subchapters. From the chart you can see that the worst situation according to nearly all criteria was in the *Canada – The New Nation*. The ratio of features related to the Aboriginals is increasing. Unfortunately, I could not analyse *Le Québec* thoroughly because I cannot speak French.

Conclusion

While researching materials for this thesis I had changed my opinion about this topic many times. I recognized that history of the relationship between First Nations and the white Canadian is more complicated and interesting than I had thought at the beginning of my work. I found out that different history is presented in history textbooks and different things happened. The manipulative function of textbooks was revealed for me in its full complexity. Many questions about our own history and history textbooks crept up and I have to think about them.

At the beginning of this thesis, I have written three questions as my hypotheses. I believe that I am able to answer them now:

➤ *The Canadians wanted to forget that they needed help from the Aboriginals at the beginning.*

The white Canadians omitted the Aboriginals support in their history textbook. The white man was presented as macho who need no help from anybody much less from “savages” like the Aboriginals. On the other hand, I am not sure that this was deliberate. I believe that authors of history textbooks in 1970s did not write about the Aboriginals intentionally, in contrast to previous authors who did not write about them because the Aboriginal issues were just matter of marginal interest. Textbooks published in the 1960s – 1990s were influenced by the proposed White Paper. It caused that authors did not write about the Aboriginals because, in my opinion, they did not know what exactly they should write without causing other trouble with the Aboriginals. Authors of previous textbooks had no similar such problem. They just did not think that Aboriginal issues are important.

The underestimation of the Aboriginal support has its origin in the remote past and I am not able to discover them.

➤ *The Aboriginals of the 18th century were presented like murderers and monsters.*

This hypothesis demonstrates how little I had known about this topic before writing this thesis. The Aboriginals and the Europeans were allies in the 18th century. Actually, the Amerindians were in a stronger position in that time. The clampdown came after 1812 when massive settlement from Europe started. The word “*savages*” cropped up in chapter about the first contact. “*Savages*” does not mean “murderers” in all cases. In the authors’ opinion, “*savages*” were unclean “animals” and uncivilized people eating raw meat. They were portrayed as being dangerous; however, and they were deemed very stupid or naive, too. They were underestimated. Common depiction of the Aboriginals of the 19th century was “*children listening to their fathers*”. The Canadian government was the father who protected helpless Aboriginals from their inappropriate living style. The Canadians of the 19th century were dominant and they were not afraid of the Natives any more. The most intense repression happened in the second half of the 19th century. The Aboriginals were called “*savages*” to justifying their repression.

➤ *The present social status of the Aboriginals is better than in the 18th century.*

Once again I reminded that the Aboriginals were in the worst situation in the second half of the 19th century and this period should be compared with the present situation. Now I can answer the question: On the one hand, yes, it is. The Aboriginals have their political leaders, high-educated people who protect their nations. They are able to negotiate as equal partners to the Canadian government. Some tribes have managed to re-gain their land and hunting rights. They can be described as equals within the Canadian society. By contrast, there are many ordinary Aboriginals who live in inappropriate living conditions. They only live to survive and protect their children from becoming criminals and drug addicts. Diseases such as AIDS,

and afflictions such as alcoholism and drug abuse are still plaguing many communities. Their population numbers are, however, going steadily up, largely due to a higher birth rate and better access to medical care. Many of the Aboriginal communities are now running their own educational systems. They teach their own languages.

They are not described as “*savages*” and “*murders*” any more, they can leave their reserves as they please, but they are still in the bottom rungs of the social ladder. I am afraid that a long way is ahead before the Aboriginals reach true equality.

I am pleased that this work has provided me with a lot of interesting information which could be used in my future job as a history teacher. I think that I understand the possibilities of a formative function of history textbooks. On the other hand, I do not think that I understand the Aboriginal issue in deep. I just find out that this topic is more complicated and more interesting than I have ever thought. The thesis could be supplemented by comparing the present Canadians’ and the Aboriginals’ opinions to recent history textbooks.

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(14.2.14)

C)PART OF APPENDIXES

List of Appendixes:

Appendix 1: Depictions of Aboriginal housing in the modern textbooks

Appendix 2: Depictions of the Aboriginals during the first contact in the old textbooks

Appendix 3: The depiction of the first contact in the modern textbooks

Appendix 4: The Disregard of the Aboriginals

Appendix 5: The Aboriginals in reserves

Appendix 6: Depictions of Aboriginal clothes in modern textbooks

Appendix 7: Depictions of modern Aboriginals

Appendix 8: Aboriginal art

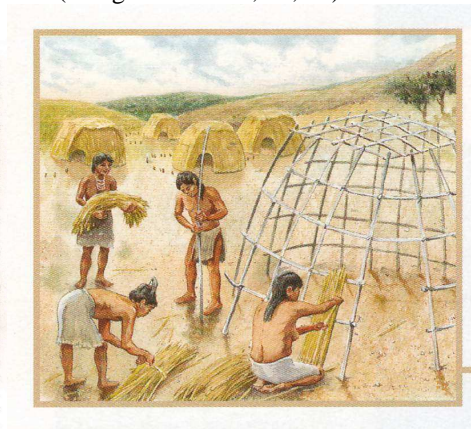
Appendix 1: Depictions of Aboriginal housing in the modern textbooks

(Brune 2003 217)

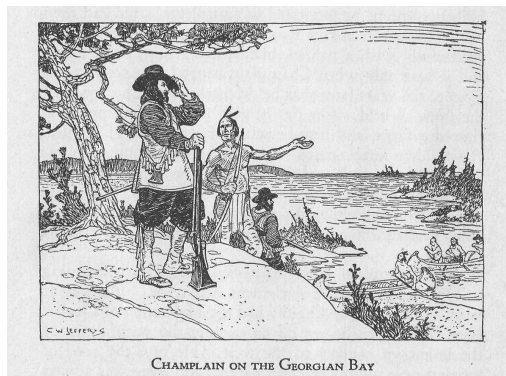


Encampment along Lake Huron Isle, by Canadian artist Paul Kane shows his vision of life for Aboriginal Peoples in the Canadian Northwest. Why is this called a romanticized view?

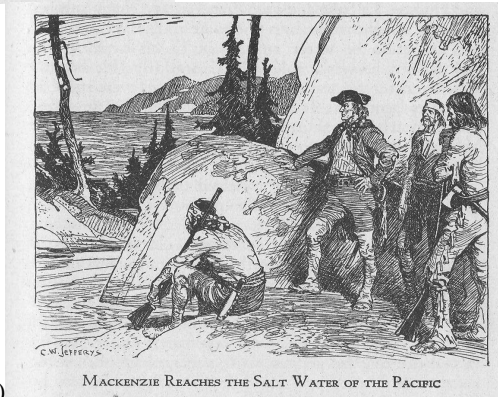
(Eseignant 2007 8, 20, 29)



Appendix 2: Depictions of the Aboriginals during the first contact in the old textbooks



CHAMPLAIN ON THE GEORGIAN BAY



MACKENZIE REACHES THE SALT WATER OF THE PACIFIC

(Wallace 1928 22, 103)

Appendix 3: The depiction of the first contact in the modern textbooks



(Eseignant 2007 17)

Appendix 4: The Disregard of the Aboriginals



A settler defeats his enemy.

(Deyell 1970 77)

Appendix 5: The Aboriginals in reserves



The Royal Canadian Mounted Police (shown above) was initiated in an attempt to help Ottawa control its new western lands and peoples. Why has the Mountie become a Canadian symbol popularized in print, television and movies?

(Brune 2003 289)

Appendix 6: Depictions of Aboriginal clothes in modern textbooks

(Brune 2003 53, 146)

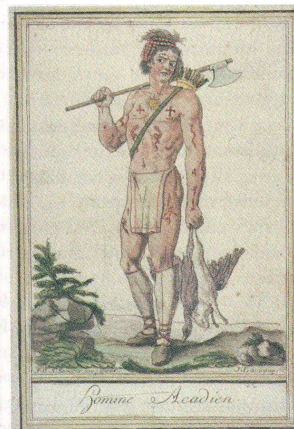


These Nootka women are wearing woven cedar clothing and carrying open-weave baskets used for collecting shellfish.

Nootka women



Mi'kmaq woman



Mi'kmaq man

Appendix 7: Depictions of modern Aboriginals



Saskatchewan Indians, members of the File Hills Colony, departing Regina for service during World War I.



A new recruit receiving a blessing.

(Brune 2003 348, 453, 643, 658)



Indian and Northern Affairs Minister Jean Chrétien presenting the White Paper on Aboriginal Peoples, 1969.



Matthew Coon Come, National Chief of the Assembly of First Nations.



(Eseignant 2007 9)

Appendix 8: Aboriginal art



(Brune 2003 83; Eseignant 2007 58)