

UNSETTLING CANADIANS*

SSW
122
MEREDITH
MCEVOY
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2024

*WITH APOLOGIES TO GRAND CHIEF RONALD M. DERRICKSON & ARTHUR MANUEL,
THE EXPERTS ON UNSETTLING CANADA: [HTTPS://UNSETTLINGCANADA.COM/](https://unsettlingcanada.com/)



A Policy Analysis Unessay by Some Random Student

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Dear Canadians,

We the residents of planet ~~popif~~ are writing to request refugee status in your beautiful nation.

Our home planet has been destroyed, and your large country with low population density seems our best hope for a permanent home.

If you are agreeable to discussing this further, please have a representative ready for beam-up tomorrow at 6:00PM.

All the Best,

Bruce and Chauncey

WHEN A FLYING SAUCER APPEARS OVER THE CANADIAN FEDERAL LEGISLATURE, CITIZENS ARE CONCERNED. HOWEVER, THE INVITATION THAT ARRIVES REQUESTING A REPRESENTATIVE OF THE CANADIAN GOVERNMENT TO DISCUSS THE ISSUE FURTHER IS SUFFICIENTLY CHARMING. THERE ARE MANY VOLUNTEERS. A CANDIDATE IS CHOSEN, AND NOW THEY WAIT, PRAYING THAT BRUCE AND CHAUNCEY ARE EQUALLY AS CHARMING IN PERSON...



OH PLEASE,
OH PLEASE,
BE THE
NICE
KIND OF
ALIENS. . .



HELLO TED THE CANADIAN!
WELCOME ABOARD! WE HAVE
DECORATED IN A "CLASSIC
CANADIANA" STYLE TO ALLOW
YOU TO FEEL AT HOME!

WOW.
THANK
YOU.

WE CONSIDERED MANY
COUNTRIES ON EARTH TO SETTLE IN,
BUT CANADA IS OUR FRONT RUNNER.
AS YOU CAN SEE, WE HAVE CREATED
THE BADGES OF FRIENDLINESS TO
SHOW OUR GOOD INTENTIONS!
LET'S PUT THEM ON...

SO TED... WE
HAVE HEARD THAT
CANADA IS A
WELCOMING AND
MULTICULTURAL
MOSAIC WHERE
EVERYONE IS
CELEBRATED IN
THEIR OWN WAY.
IS THAT ABOUT
RIGHT?

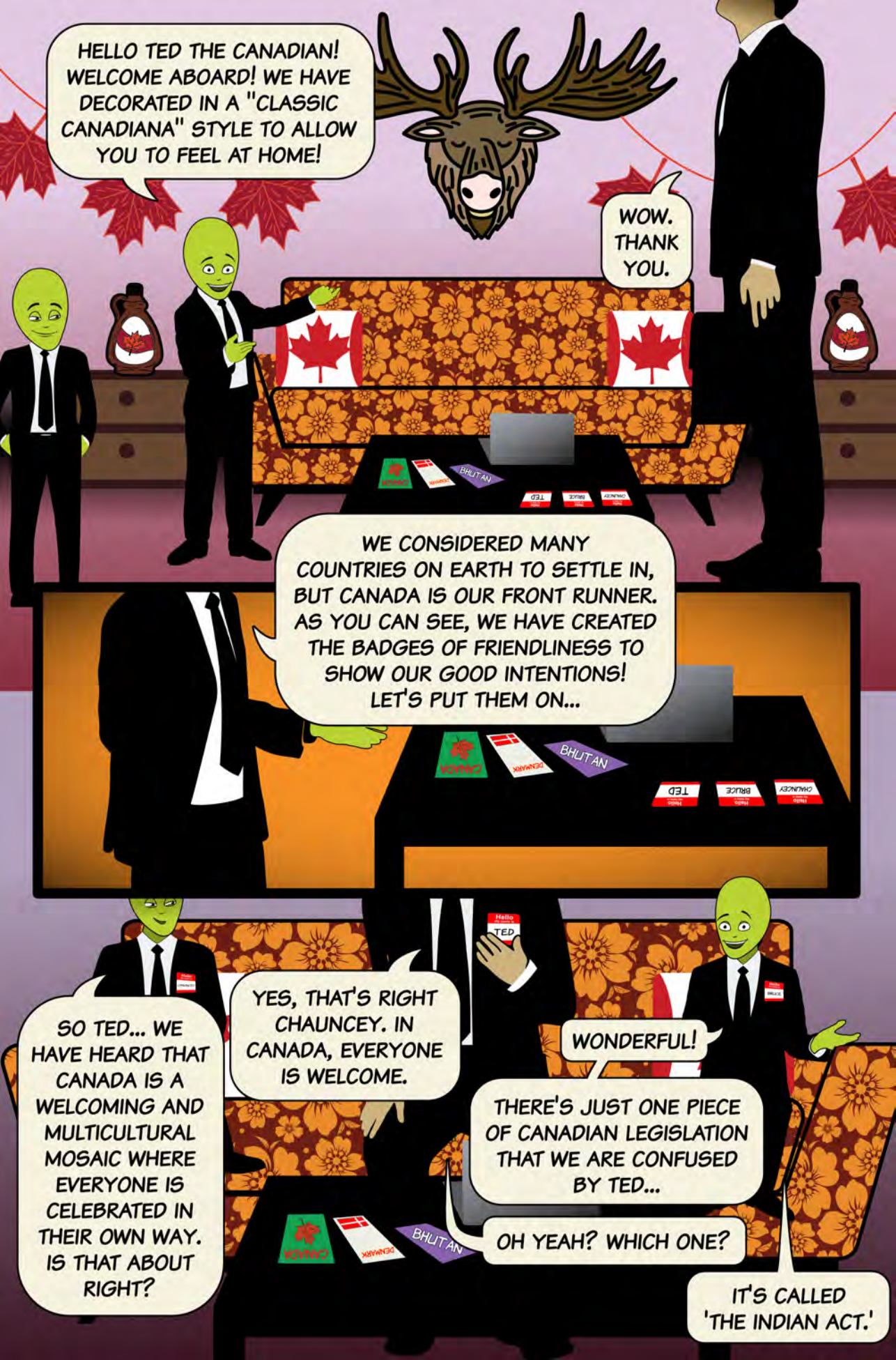
YES, THAT'S RIGHT
CHAUNCEY. IN
CANADA, EVERYONE
IS WELCOME.


WONDERFUL!

THERE'S JUST ONE PIECE
OF CANADIAN LEGISLATION
THAT WE ARE CONFUSED
BY TED...

OH YEAH? WHICH ONE?

IT'S CALLED
'THE INDIAN ACT.'






YOU SEEM A LITTLE STUCK FOR WORDS TED. ALLOW ME TO POUR YOU A CUP OF MAPLE SYRUP TO HELP YOU RELAX.

PERHAPS I CAN BE MORE SPECIFIC...

LET'S START WITH THE NAME OF THE ACT.

OUR RESEARCH ON YOUR PRIMITIVE 'INTERNET' INDICATES THAT AN 'INDIAN' IS A PERSON HOLDING CITIZENSHIP WITH THE NATION STATE OF INDIA; BUT THAT IS SIMPLY BANANAS IN TERMS OF THIS ACT!



WELL, THAT'S RIGHT BRUCE. THE ACT IS SO NAMED DUE TO A MISTAKE MADE BY EARLY EUROPEAN EXPLORERS.

THEY THOUGHT THEY HAD LANDED IN INDIA. SO THEY CALLED THE PEOPLE HERE INDIANS.

I SEE.

CANADIANS ARE GOING TO BE SO EXCITED WHEN WE INTRODUCE THEM TO WHITE-OUT!

THE TERM 'INDIAN' CONTINUES TO BE USED IN SOME ASPECTS OF CANADIAN GOVERNMENT SPECIFICALLY BECAUSE OF ITS PRECEDENT SETTING USE IN EARLY CANADIAN LEGISLATION INCLUDING THE INDIAN ACT. (JOSEPH & JOSEPH, 2019, P.9)

ADDITIONALLY, ALL TERMS USED TO REFER COLLECTIVELY TO THE FIRST PEOPLES OF CANADA, INCLUDING INDIGENOUS, ABORIGINAL, AND FIRST NATIONS, ARE HOMOGENIZING COLONIAL LABELS. WHILE 'INDIGENOUS' IS CURRENTLY FAVOURED BY FIRST PEOPLES AND SETTLERS ALIKE, A SWEEPING TERM TO INCLUDE ALL OF CANADA'S FIRST PEOPLES IS ONLY NECESSARY DUE TO THE COLONIAL RELATIONSHIP CANADA HAS PRESCRIBED. (JOSEPH & JOSEPH, 2019, P.11-12)

OUR SECOND QUESTION HAS TO DO WITH THE TIMELINE OF EVENTS LEADING UP TO THE INDIAN ACT.

OH. GOOD...

ARE WE CORRECT TO ASSUME THAT WHEN EUROPEAN COLONISTS ARRIVED, INDIGENOUS PEOPLES GENEROUSLY GIFTED THEIR LAND TO THE SETTLERS?



UH, NO.

NOT EXACTLY.

TREATIES WERE SIGNED THOUGH...

BETWEEN 1725 AND 1779 THE BRITISH SIGNED PEACE AND FRIENDSHIP TREATIES WITH THE MI'KMAQ AND MALISEET IN WHAT IS NOW NOVA SCOTIA. THESE TREATIES WERE DESIGNED BY THE BRITISH TO ENSURE AN ALLIANCE WITH INDIGENOUS COMMUNITIES AGAINST THE FRENCH.

IN 1763 A ROYAL PROCLAMATION DECLARED LAND WEST OF THE BRITISH COLONY BOUNDARY TO BE INDIAN TERRITORY. THIS WAS THE FIRST PUBLIC ACKNOWLEDGEMENT OF INDIGENOUS RIGHT TO LAND AND TITLE

BETWEEN 1781 AND 1862 THE BRITISH NEGOTIATED THE UPPER CANADA LAND SURRENDERS IN WHAT IS NOW EASTERN ONTARIO.

THE ROBINSON TREATIES WERE SIGNED TO SECURE LAND IN SOUTHERN ONTARIO IN 1850

THE DOUGLAS TREATIES WERE SIGNED ON VANCOUVER ISLAND (COVERING ONLY A VERY LIMITED AREA OF THE ISLAND) BETWEEN 1850 AND 1854

IN 1857 THE GRADUAL CIVILIZATION ACT WAS PASSED

CANADA BECAME A NATION IN 1867

IN 1869 THE GRADUAL ENFRANCHISEMENT ACT WAS PASSED


THE NUMBERED TREATIES WERE SIGNED BETWEEN 1871 AND 1921. THESE TREATIES SECURED LAND FOR THE BRITISH IN WHAT IS NOW ONTARIO, THE PRAIRIES, THE YUKON, AND NORTH-EASTERN B.C.

AND THE INDIAN ACT WAS PASSED IN 1876 CONSOLIDATING PREVIOUS LEGISLATION REGARDING INDIGENOUS PEOPLES.

HISTORIC TREATIES COVER ABOUT 50% OF CANADA'S LAND MASS.

READ THE CANADIAN GOVERNMENT ACCOUNT OF THESE TREATIES HERE:
<https://www.rcaanc-cirnac.gc.ca/eng/1380223988016/1544125243779>

AND INDIGENOUS COMMUNITIES ARE OK WITH THIS?



NOT EXACTLY.
NO.

IN FACT, THERE HAS BEEN ACTIVE INDIGENOUS RESISTANCE TO THE INDIAN ACT SINCE IT WAS PASSED IN 1876 (HANSON). ON THE OTHER HAND, ATTEMPTS TO ABOLISH IT (AS WAS PUT FORWARD BY THE PIERRE TRUDEAU ADMINISTRATION IN 1969) HAVE ALSO BEEN MET WITH INDIGENOUS RESISTANCE. THIS IS UNDERSTANDABLE WHEN YOU CONSIDER THAT THE INDIAN ACT IS THE ONLY PIECE OF LEGISLATION CONFIRMING THE NATION-TO-NATION OBLIGATIONS CANADA HAS TO FIRST PEOPLES WHOSE HOMELANDS NOW MAKE UP THE CANADIAN NATION.

SO WHAT HAPPENED TO THE 50% OF LAND NOT COVERED BY HISTORIC TREATIES? IS THAT WHAT IS NOW KNOWN AS 'RESERVE' LAND?

WELL, THERE ARE MODERN TREATIES TOO, SO MORE THAN 50% OF CANADA WOULD NOW BE CONSIDERED TREATY LAND

NUNAVUT, FOR EXAMPLE, COVERS 25% OF CANADA, AND IS TREATY LAND CONTROLLED BY THE INUIT PEOPLE.

I BELIEVE THE CURRENT NUMBER IS ABOUT .36%

SO WHAT PERCENTAGE OF CANADA'S LAND FALLS INTO THE RESERVE CATEGORY COVERED BY THE INDIAN ACT?

ONE THIRD OF ONE PERCENT?! AND AM I CORRECT IN MY UNDERSTANDING THAT THE CROWN CAN CLAWBACK THIS LAND AT ANY TIME? ARE INDIGENOUS COMMUNITIES OK WITH THAT?

THE QUICK ANSWERS ARE 'YES' THE CANADIAN GOVERNMENT RETAINS ULTIMATE CONTROL OF RESERVE LANDS AS IS DESCRIBED IN SECTIONS 18(1) AND 28(2) OF THE INDIAN ACT; AND NO, THERE HAS ALWAYS BEEN INDIGENOUS RESISTANCE TO SETTLER CONTROL OF LAND AND RESOURCES IN CANADA. IN FACT, CANADA PASSED LEGISLATION IN 1927 (REPEALED IN 1951) BANNING STATUS INDIANS FROM HIRING LAWYERS, SPECIFICALLY SO CANADA WOULDN'T HAVE TO DEAL WITH HOW UNHAPPY INDIGENOUS COMMUNITIES WERE WITH SETTLER DOMINATION OF LAND. (JOSEPH, 2018, P.74)

OK, SO SOME TREATY LAND IS CONTROLLED BY INDIGENOUS COMMUNITIES, AND MOST IS CONTROLLED BY CANADA. AND NON-TREATY LAND IS CONTROLLED BY CANADA TOO?

THAT IS CORRECT.

AND HOW IS THAT JUSTIFIED?

WELL IT'S NOT. IT'S JUST WHAT WE DO.

I SEE. AND OF THE LAND THAT CANADA CONTROLS, I BELIEVE THE STAT I READ WAS THAT ONLY 11% OF IT WAS PRIVATELY OWNED. IS THAT CORRECT?

YES, THAT SOUNDS ABOUT RIGHT.

SO WHAT HAPPENS WITH THE REST OF THE LAND? THE OTHER 89%? THE 8.89 MILLION KILOMETERES SQUARED THAT IS NOT PRIVATELY OWNED?

IT'S CATEGORIZED AS CROWN LAND AND IS HELD IN TRUST FOR THE PEOPLE OF CANADA. MOSTLY IT IS USED FOR RESOURCE EXTRACTION, ENERGY PRODUCTION, AND OTHER MEANS OF PRODUCING INCOME.

AND WHERE DOES THE INCOME GENERATED FROM CROWN LAND GO?

WELL IT GOES TO THE CANADIAN GOVERNMENT AND THE PRIVATE COMPANIES COMPLETING THE WORK; BUT, AS YOU READ IN THE INDIAN ACT, THE CANADIAN GOVERNMENT SUPPORTS THE ECONOMIC NEEDS OF THE RESERVES.

OH I GET IT NOW! THE MONEY MADE ON THE LAND IS RETURNED TO THE INDIGENOUS PEOPLES!

YES. A PORTION OF IT.



AND HOW MUCH INCOME IS GENERATED BY THESE CROWN LANDS?

WELL IT FLUCTUATES, BUT I DID READ ON THE STATS CANADA SITE THAT "IN 2022, CANADA'S NATURAL RESOURCE WEALTH TOTALLED \$2,522 BILLION" (STATISTICS CANADA, 2022).

WELL THAT'S QUITE A BIT OF MONEY! SURE, THE RESERVES MIGHT BE SMALL, BUT FUNDED FROM THAT KIND OF PIGGY BANK, THEY'RE PROBABLY QUITE LUXURIOUS PLACES TO LIVE!

I WOULD SAY THAT LUXURY IS RATHER PERSONAL, AND PERHAPS IMPOSSIBLE TO DEFINE...



IS IT THOUGH?

A FEW STATISTICS:

"43% OF HOUSES ON RESERVE ARE IN NEED OF MAJOR REPAIRS, COMPARED TO 7% OF CANADIAN HOUSES."

(HICK & STOKES, 2021, P. 237)

THE RATE OF INDIGENOUS WORKING POOR IS 2.1 TIMES HIGHER THAN NON-INDIGENOUS WORKING POOR.

(HICK AND STOKES, 2021, P. 103)

53% OF INDIGENOUS CHILDREN RESIDING ON RESERVE LIVE IN POVERTY.

(HICK & STOKES, 2021, P. 155)



WE ARE ALSO CONFUSED BY THE POPULATION STATISTICS IN THIS COUNTRY. SEEING AS EVERY REGION WAS HOME TO AN INDIGENOUS POPULATIONS AT CONTACT, WE EXPECTED IT TO BE CLOSER TO 50/50 INDEGNOUS/SETTLER, OR PERHAPS 30/30/30 INDIGENOUS/SETTLER/RECENT IMMIGRANT; BUT WE ARE READING HERE THAT INDIGENOUS PEOPLES MAKE UP JUST 5% OF THE POPULATION?

WELL, YES, THERE ARE A FEW REASONS FOR THAT...

DISEASES INTRODUCED AT FIRST CONTACT? RESIDENTIAL SCHOOLS? INDIAN HOSPITALS?

BUT ONE OF THE REASONS IS THAT THE INDIAN ACT HAS ALWAYS CONTAINED CLAUSES REGARDING THE ENFRANCHISEMENT OF STATUS INDIANS.

AND WHAT IS THIS ENFRANCHISEMENT?

ENFRANCHISEMENT IS THE RIGHT TO BECOME A FULL CANADIAN CITIZEN, INCLUDING THE RIGHT TO VOTE.

WELL, THAT SOUNDS NICE!

BUT IN ORDER TO BECOME ENFRANCHISED, STATUS INDIANS NEEDED TO GIVE UP THEIR STATUS.

THIS ENFRANCHISEMENT IS A TRICK!

IN 1880 THE INDIAN ACT WAS AMENDED TO INCLUDE FORCED ENFRANCHISEMENT FOR ANY STATUS INDIAN WHO OBTAINED A UNIVERSITY DEGREE OR BECAME A CLERGYMAN. IN 1951 ENFRANCHISEMENT WAS FORCED ON ANY STATUS INDIAN WOMAN WHO MARRIED A NON-STATUS INDIAN MAN. DURING WWII FORCED ENFRANCHISEMENT WAS APPLIED TO STATUS INDIAN SOLDIERS, AND THE RIGHT TO VOTE WAS DENIED THE UNENFRANCHISED (IE. STATUS INDIANS) UNTIL 1960. (JOSEPH, 2018, 29-30)

SO BECAUSE OF THIS 'ENFRANCHISEMENT', HAVING INDIGENOUS ANCESTRY DOES NOT NECESSARILY MAKE YOU A STATUS INDIAN?

THAT'S CORRECT.

IT'S SO CONFUSING, BECAUSE IT'S ALMOST LIKE CANADA WANTS TO HAVE LESS STATUS INDIANS, BUT IT SAYS RIGHT HERE THAT CANADA'S RELATIONSHIP WITH INDIGENOUS COMMUNITIES IS "BASED ON RECOGNITION OF RIGHTS, RESPECT, CO-OPERATION AND PARTNERSHIP" (TRUDEAU, 2017).

WELL, THERE ARE ECONOMIC CONCERNS...

OH YES, I AM READING HERE THAT "AMONG ABORIGINAL PEOPLE, BEING A STATUS INDIAN (REGISTERED UNDER THE INDIAN ACT) REDUCES THE ODDS OF HAVING HIGHER ECONOMIC OUTCOMES WITH RESPECT TO INCOME AND EDUCATION" (ROSA & SANCHEZ, 20-- , P.34)

SO YOU ARE TRYING TO PROTECT INDIGENOUS PEOPLE FROM THIS REDUCED ECONOMIC STATE BY LIMITING WHO HAS STATUS?

WELLLL.....

IT SEEMS LIKE GIVING SOME LAND BACK MIGHT RECTIFY THE SITUATION QUICKLY? HAVE YOU CONSIDERED GIVING SOME LAND BACK?

LAND BACK IS AN ONGOING DISCUSSION IN CANADA. THE FOLLOWING IS A QUOTE FROM BRIAN EGAN'S 2012 ARTICLE DISCUSSING THE STALLED MODERN TREATY PROCESS (WHICH INCLUDES LAND CLAIMS) OF THE HUL'QUMI'NUM PEOPLE:

"WHAT WE MIGHT CALL THE 'OFFICIAL RECONCILIATION PROJECT' -THE RECONCILIATION INITIATIVE PRIMARILY SHAPED AND DEFINED BY CROWN-LED POLICIES AND PROCESSES - SERVES TO STABILIZE CROWN CONTROL OR SOVEREIGNTY OVER CONTESTED NATIONAL AND PROVINCIAL SPACE ... TREATY MAKING, CLOSELY BOUND UP WITH THE RECONCILIATION PROJECT, SERVES AS A KEY VEHICLE FOR THE TASK OF CONTAINING ABORIGINAL RIGHTS TO LAND AND RESOURCES SAFELY WITHIN THE BOUNDS OF THE STATE." (EGAN, 2012, P. 401)

THIS IS ALL SEEMING QUITE DIRE... ALMOST UNSETTLING DON'T YOU THINK?

WELL, YES, THE HISTORY IS DICEY, BUT APOLOGIES HAVE BEEN MADE!

REGARDING THAT APOLOGY...
IN 2008 THEN PRIME MINISTER STEPHEN HARPER ISSUED AN OFFICIAL APOLOGY TO RESIDENTIAL SCHOOL SURVIVORS RECOGNIZING THAT "TWO PRIMARY OBJECTIVES OF THE RESIDENTIAL SCHOOL SYSTEM WERE TO REMOVE AND ISOLATE CHILDREN FROM THEIR HOMES, FAMILIES, TRADITIONS AND CULTURES, AND TO ASSIMILATE THEM INTO THE DOMINANT CULTURE." IN 2009, HARPER STATED AT A G20 MEETING THAT "WE ALSO HAVE NO HISTORY OF COLONIALISM [IN CANADA]" (JOSEPH, 2018, P. 88)

WE HAVE ABOLISHED RESIDENTIAL SCHOOLS! AND THE INDIAN ACT HAS BEEN AMENDED MANY TIMES! INCLUDING TO ADDRESS GENDER INEQUALITY!

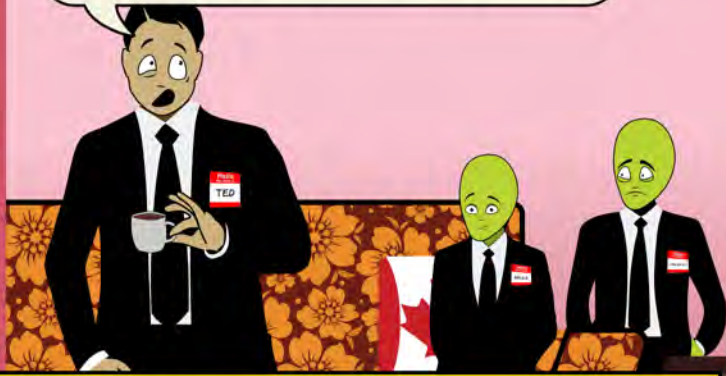
OH! NOW I GET IT!!!

WE WERE READING THE OLD VERSION!

WELL, NO.

SO YOU MEAN IT USED TO BE WORSE THAN THIS?!?

I AM READING THE WORDS 'INDIAN PROBLEM' IN A LOT OF THESE DOCUMENTS, BUT I FEEL WE HAVE MORE OF AN 'INDIAN ACT PROBLEM' HERE...





WELL, THANK YOU SO MUCH FOR COMING TED! IT HAS TRULY BEEN AN ENLIGHTENING AFTERNOON.

AHEM...WELL...THANK YOU FOR HAVING ME.

COULD YOU TELL US, BEFORE WE BID YOU ADIEU, WHERE IS THE SEAT OF INDIGENOUS GOVERNMENT IN CANADA? AND WHO IS THE LEADER REPRESENTING STATUS INDIANS?

WELL, AS I MENTIONED BEFORE, THERE ARE OVER 600 FIRST NATION COMMUNITIES IN CANADA, PLUS THE INUIT AND THE METIS. SO WHILE THERE ARE SOME FEDERATIONS AND SUCH, THERE IS NOT REALLY A LEADER, OR GOVERNMENT, PER SE.



PERHAPS CANADA DOES NOT HAVE 'MATH' CHAUNCEY, BECAUSE I AM COUNTING OVER 600 LEADERS AND/OR GOVERNMENTS AT PRESENT...



THE ROYAL PROCLAMATION OF 1763 OUTLINED A RESPECTFUL NATION-TO-NATION RELATIONSHIP BETWEEN SETTLERS AND INDIGENOUS RESIDENTS IN WHAT IS NOW KNOWN AS CANADA. THE INDIAN ACT HAS TRANSFORMED THAT RELATIONSHIP INTO ONE OF OPPRESSION. SELF GOVERNMENT HAS BEEN RECOGNIZED AS AN INHERENT RIGHT OF INDIGENOUS PEOPLES. REBUILDING GENUINE NATION-TO-NATION RELATIONSHIPS WILL BE AN IMPORTANT AND ONGOING PROCESS IN THE YEARS TO COME.



HELLO, AND THANK YOU FOR JOINING ME ON THIS LOVELY AFTERNOON! TODAY I AM HERE TO SPEAK ABOUT MY RECENT (AND EXTREMELY SUCCESSFUL!) MISSION TO THE FLYING SAUCER OF THE P^oqⁱz^f PEOPLE. WHILE ON BOARD THE SHIP, I WAS LUCKY ENOUGH TO HAVE A WONDERFUL CONVERSATION ABOUT THE HISTORY OF OUR GREAT NATION...



WHERE TO FIRST BRUCE?



FIRST ON THE LIST IS THE AAMJIWNAANG FIRST NATION.

IT SAYS HERE THAT AAMJIWNAANG IS AN OJIBWE WORD THAT MEANS 'AT THE SPAWNING STREAM.'

AND GUESS WHAT? THAT IS WHERE THEY ARE LOCATED!



I HAVE HOPE CHAUNCEY THAT WE MAY MEET A FEW LOGICAL PEOPLE ON THIS PLANET YET...





Dear p̄q̄īf People,

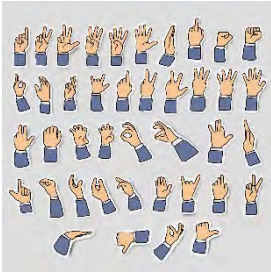
We are writing to you with an update regarding our visit to Canada. While it is a lovely country in many ways, we can not currently recommend it as an immigration destination due to one particular piece of legislation: the Indian Act.

The Indian Act is a shockingly oppressive piece of legislation. We can only assume it has lasted as long as it has due to the fact that its existence is a bit of a "legitimacy trap," so decried by Michael Morden: "it imposes limits on participation in the policy discussion, but saps the credibility and political capital of those leaders upon whom it confers standing, inhibiting change" (Morden, 2016).

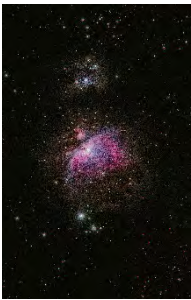
We ourselves are unclear of what the best solution might be to the 'Indian Act Problem,' though it is fairly clear that Land Back and nation-to-nation relations will be required. Seeing as we are respectful of nation-to-nation relations ourselves, we are now embarking on a tour of the Indigenous communities of Canada to listen and learn about the solutions they may find fitting to solve the 'Indian Act Problem.'

All our love,
Bruce & Chauncey

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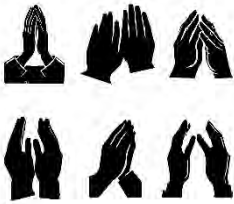
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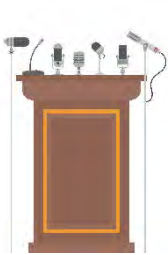


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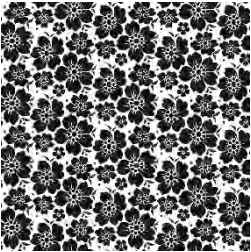
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Policy Analysis Unessay Rationale

1. Why did you choose the format you did for your Unessay?

I chose the format of a comic book for my unessay for a few reasons. First, I liked the idea of presenting my research as a fictional narrative, as it allows scope for presenting biased opinions from characters. Secondly, I am fascinated by learning materials that present information in a visually appealing form, and I thought a comic book might be a good way to do that. Lastly, having worked for many years in graphic design, vector based software is a comfortable medium for me to work in.

2. How does your Unessay respond to following 5 assignment questions?

1. What social problem is the policy attempting to address?

The Indian Act was designed by settlers in the late 1800's to solve what they viewed as 'the Indian Problem.' The act was intended to erode Indigenous cultures over time, and assimilate First Peoples into the Canadian nation state. Currently, the Indian Act exists because, while it is almost universally disliked, there has yet to be a solution agreed upon to replace it. My unessay addresses the idea of 'the Indian Problem' vs 'the Indian Act Problem' on page 11. It addresses the challenges of repealing the act on page 6, and one idea of why it is still around on page 14.

2. What is the historical context of the policy?

The historical context of the act is discussed on pages 4 and 5 of my unessay using a dialogue between an imaginary member of parliament named Ted, and two imaginary aliens named Bruce and Chauncey.

3. What is the policy? How does it work? What are its purpose and goals?

My unessay discusses various aspects of the Indian Act throughout, for example how it has been used to control land is discussed starting on page 6. When the character dialogue does not overtly state the goals of the act, further information is added through narration boxes, such as the one on page 9 discussing enfranchisement.

4. How does the policy address equity, inclusion, and/or social justice?

My unessay comments on the financial *inequity* produced by the act on pages 8 and 10. The *exclusion* of Indigenous citizens from fully participating in Canadian society without the unsavoury step of enfranchisement is discussed on page 9. Ideas of social *injustice* are addressed throughout.

5. Assess the impact of the policy, what changes do you recommend?

Impacts of the policy are discussed throughout the comic, and necessary components for future change are addressed in a letter written by the aliens to their own people on the last page of the comic. As a student myself, I feel it is overstepping to propose specific solutions. I don't have the lived experience to understand all of the ways the Indian Act affects the lives of Indigenous communities, and this fact is addressed in the aliens' solution to visit Indigenous communities to learn what solution they may have to 'the Indian Act Problem.'

3. What did you learn from this experience?

I learned more details about the Indian Act, including changes (and the reasoning behind them) made to the act over time. I reviewed some interesting discussions on why the act still exists even though it has been catching flack for 148 years. I also learned that when choosing projects I need to be more realistic about the time they will require to complete!