

First Peoples Child & Family Review

2018



Cover Illustration by Dararasmeey

Indigenous Children, Youth and Families in the Next 150 Years

Special Edition by Children and Youth



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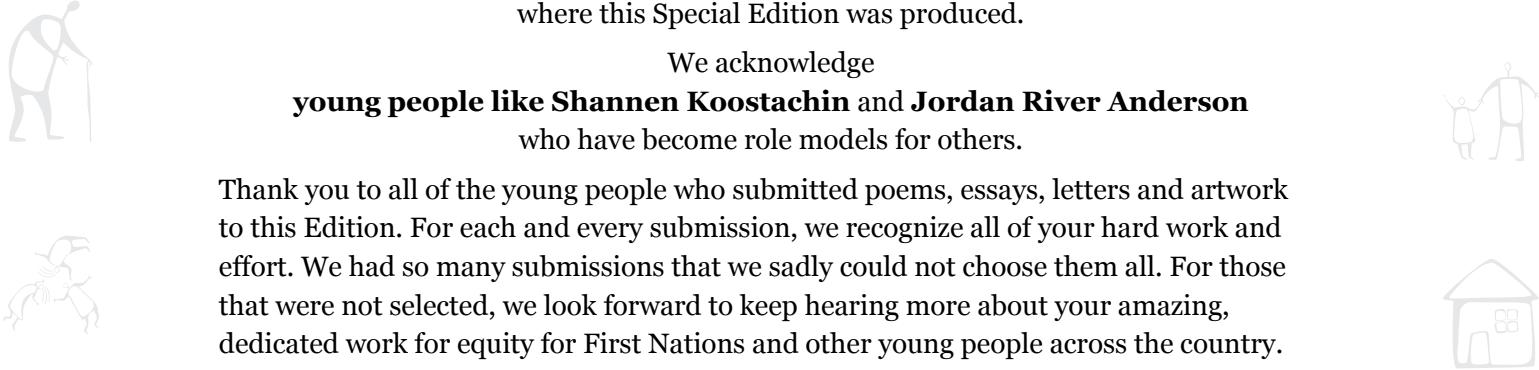


Honouring

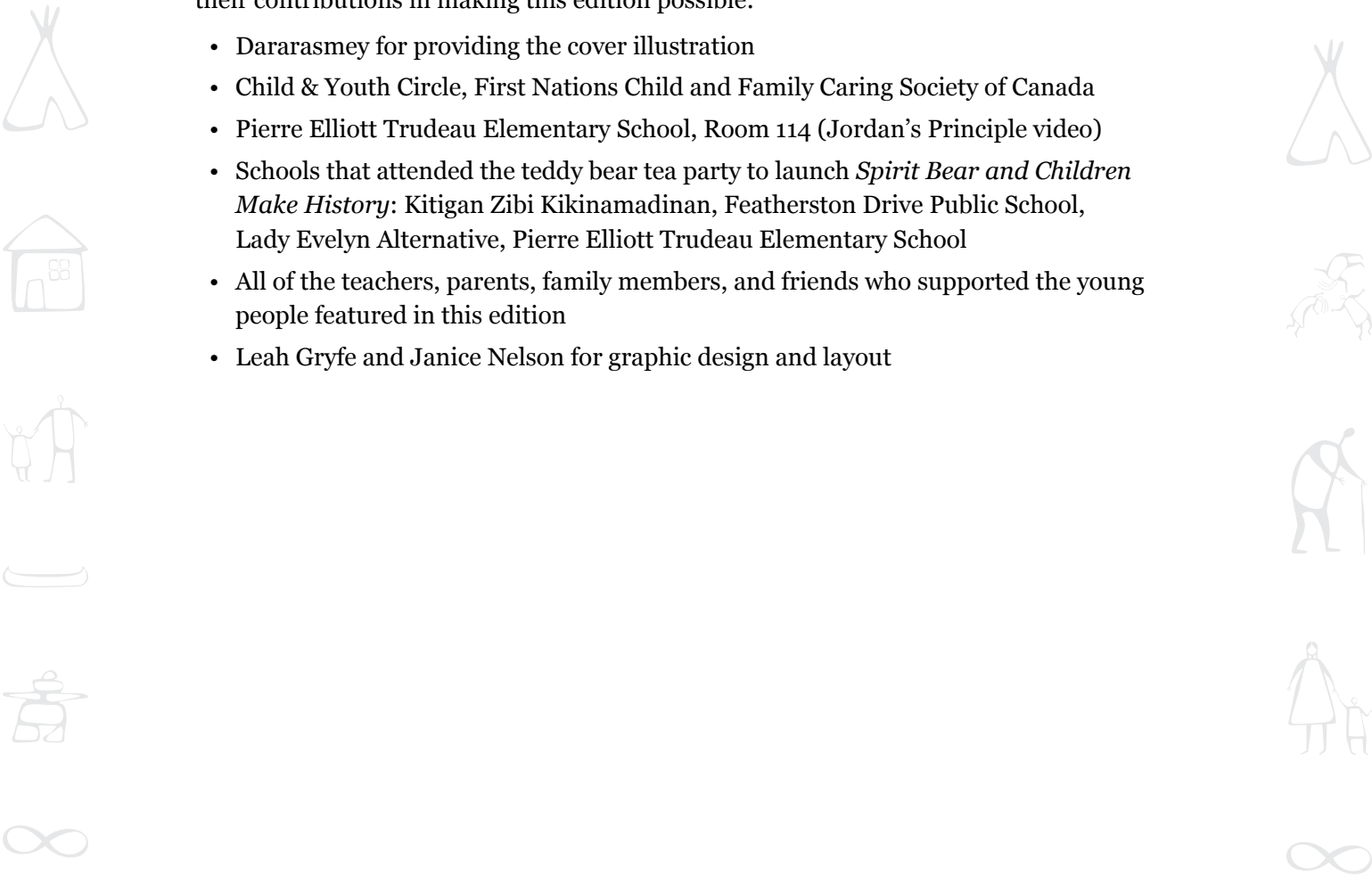


We acknowledge the traditional **Algonquin territory** where this Special Edition was produced.

We acknowledge **young people like Shannen Koostachin and Jordan River Anderson** who have become role models for others.

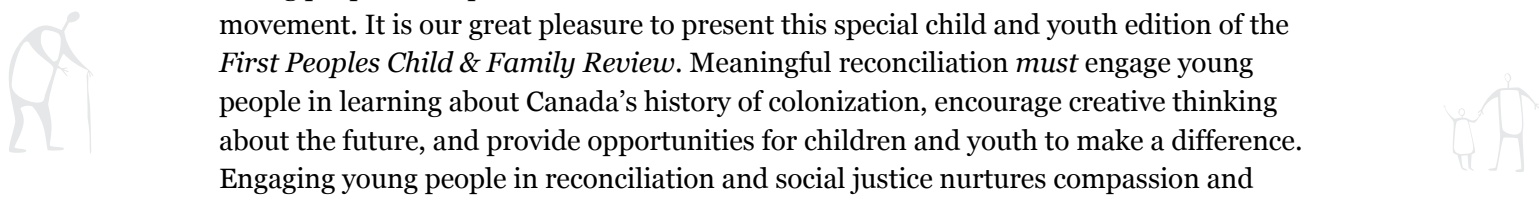


Thank you to all of the young people who submitted poems, essays, letters and artwork to this Edition. For each and every submission, we recognize all of your hard work and effort. We had so many submissions that we sadly could not choose them all. For those that were not selected, we look forward to keep hearing more about your amazing, dedicated work for equity for First Nations and other young people across the country. We would also like to recognize and thank the following people and organizations for their contributions in making this edition possible:

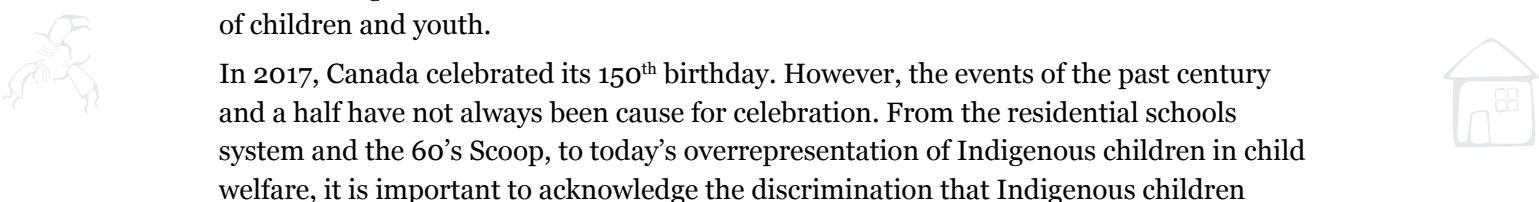
- Dararasmeiy for providing the cover illustration
 - Child & Youth Circle, First Nations Child and Family Caring Society of Canada
 - Pierre Elliott Trudeau Elementary School, Room 114 (Jordan's Principle video)
 - Schools that attended the teddy bear tea party to launch *Spirit Bear and Children Make History*: Kitigan Zibi Kikinamadinan, Featherston Drive Public School, Lady Evelyn Alternative, Pierre Elliott Trudeau Elementary School
 - All of the teachers, parents, family members, and friends who supported the young people featured in this edition
 - Leah Gryfe and Janice Nelson for graphic design and layout
- 



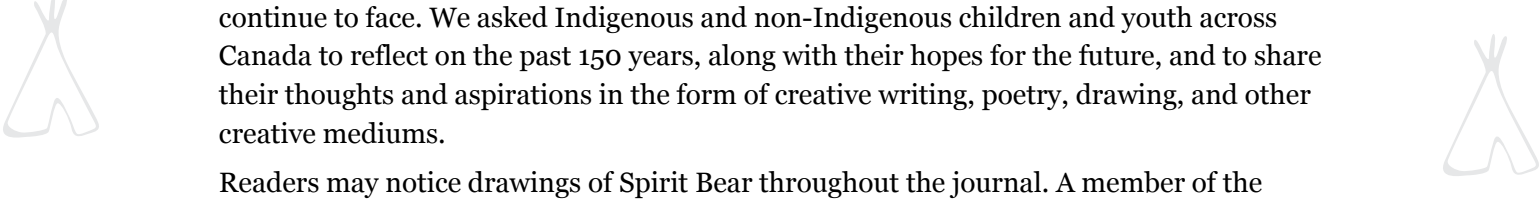
Foreword



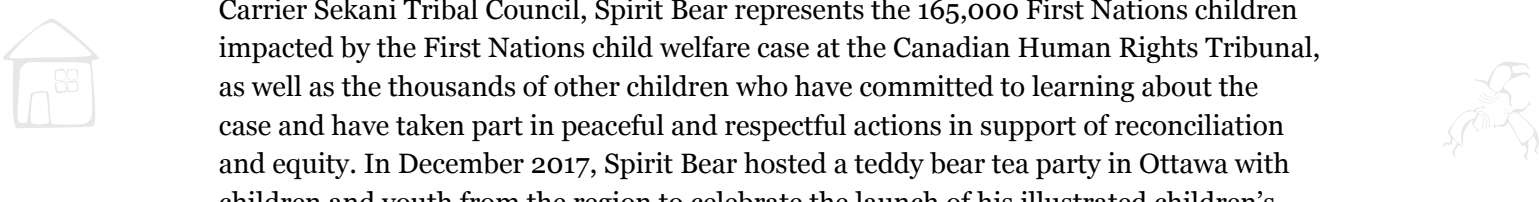
Young people are experts in love and fairness, and leaders in the reconciliation movement. It is our great pleasure to present this special child and youth edition of the *First Peoples Child & Family Review*. Meaningful reconciliation *must* engage young people in learning about Canada’s history of colonization, encourage creative thinking about the future, and provide opportunities for children and youth to make a difference. Engaging young people in reconciliation and social justice nurtures compassion and moral courage, and bolsters self-confidence. Adults have much to learn from the wisdom of children and youth.



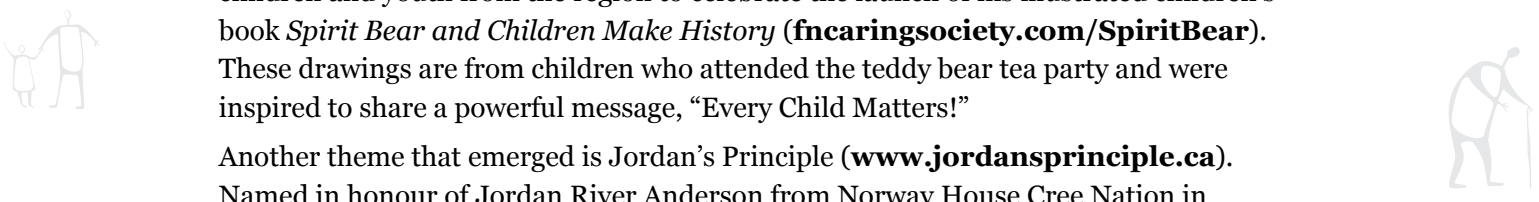
In 2017, Canada celebrated its 150th birthday. However, the events of the past century and a half have not always been cause for celebration. From the residential schools system and the 60’s Scoop, to today’s overrepresentation of Indigenous children in child welfare, it is important to acknowledge the discrimination that Indigenous children continue to face. We asked Indigenous and non-Indigenous children and youth across Canada to reflect on the past 150 years, along with their hopes for the future, and to share their thoughts and aspirations in the form of creative writing, poetry, drawing, and other creative mediums.



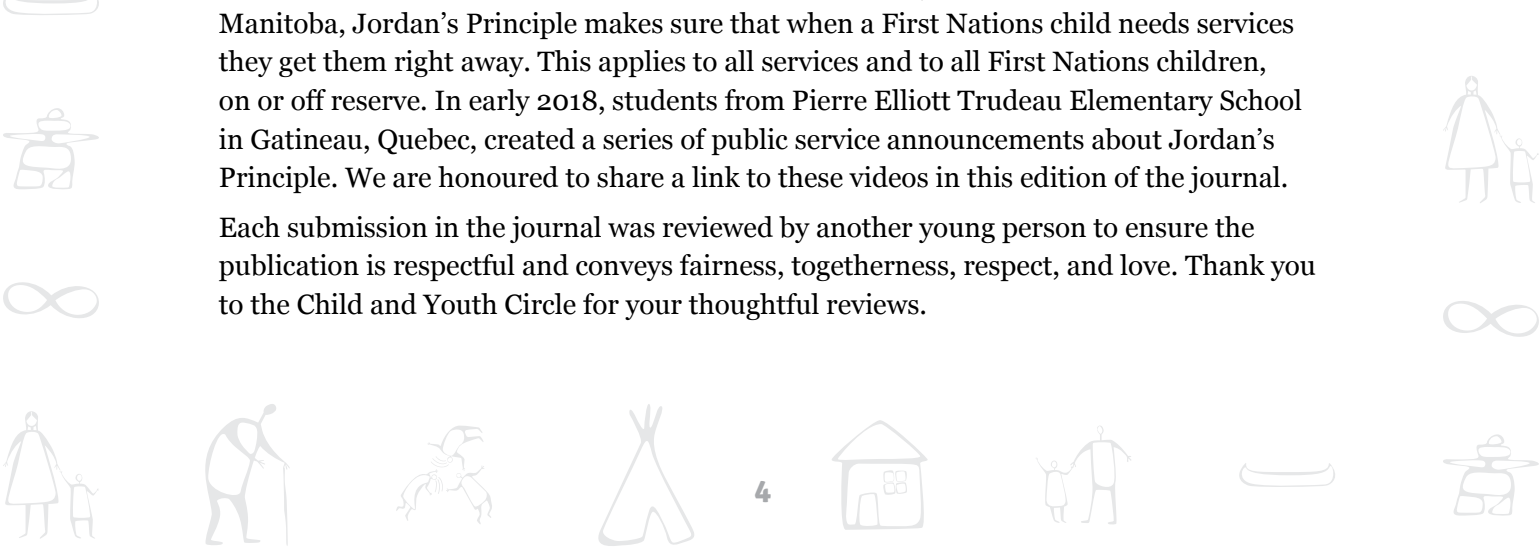
Readers may notice drawings of Spirit Bear throughout the journal. A member of the Carrier Sekani Tribal Council, Spirit Bear represents the 165,000 First Nations children impacted by the First Nations child welfare case at the Canadian Human Rights Tribunal, as well as the thousands of other children who have committed to learning about the case and have taken part in peaceful and respectful actions in support of reconciliation and equity. In December 2017, Spirit Bear hosted a teddy bear tea party in Ottawa with children and youth from the region to celebrate the launch of his illustrated children’s book *Spirit Bear and Children Make History* (fncaringsociety.com/SpiritBear). These drawings are from children who attended the teddy bear tea party and were inspired to share a powerful message, “Every Child Matters!”

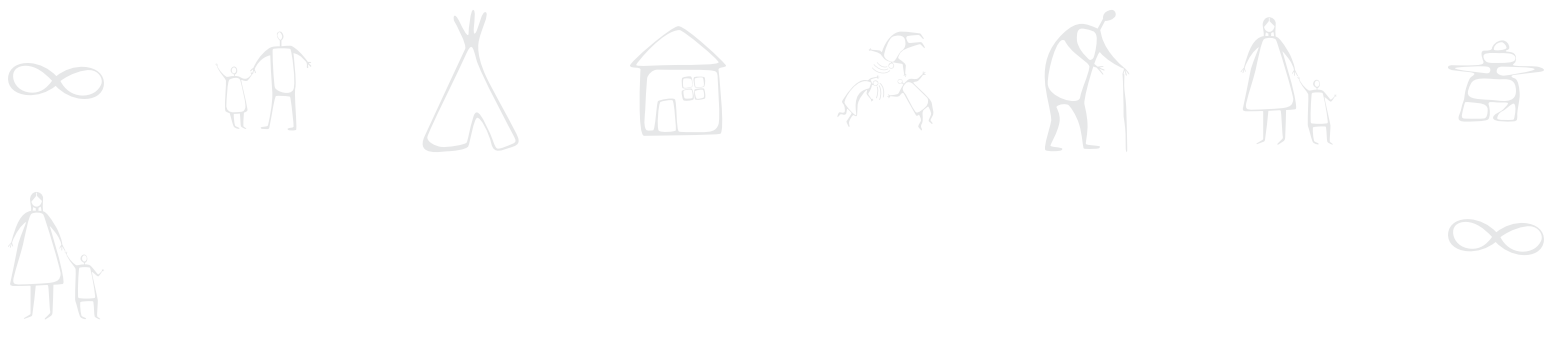


Another theme that emerged is Jordan’s Principle (www.jordansprinciple.ca). Named in honour of Jordan River Anderson from Norway House Cree Nation in Manitoba, Jordan’s Principle makes sure that when a First Nations child needs services they get them right away. This applies to all services and to all First Nations children, on or off reserve. In early 2018, students from Pierre Elliott Trudeau Elementary School in Gatineau, Quebec, created a series of public service announcements about Jordan’s Principle. We are honoured to share a link to these videos in this edition of the journal.



Each submission in the journal was reviewed by another young person to ensure the publication is respectful and conveys fairness, togetherness, respect, and love. Thank you to the Child and Youth Circle for your thoughtful reviews.





Thank you to all the children and youth who sent submissions for the journal. We recognize and greatly appreciate all of the hard work that went into each and every submission. We encourage all of you to keep on doing the amazing things you are doing to make this country one that uplifts both Indigenous and non-Indigenous children, youth, and their families.

We look forward to the future with hope for a brighter, better Canada for all.

Coordinating Editors of First Peoples Child & Family Review

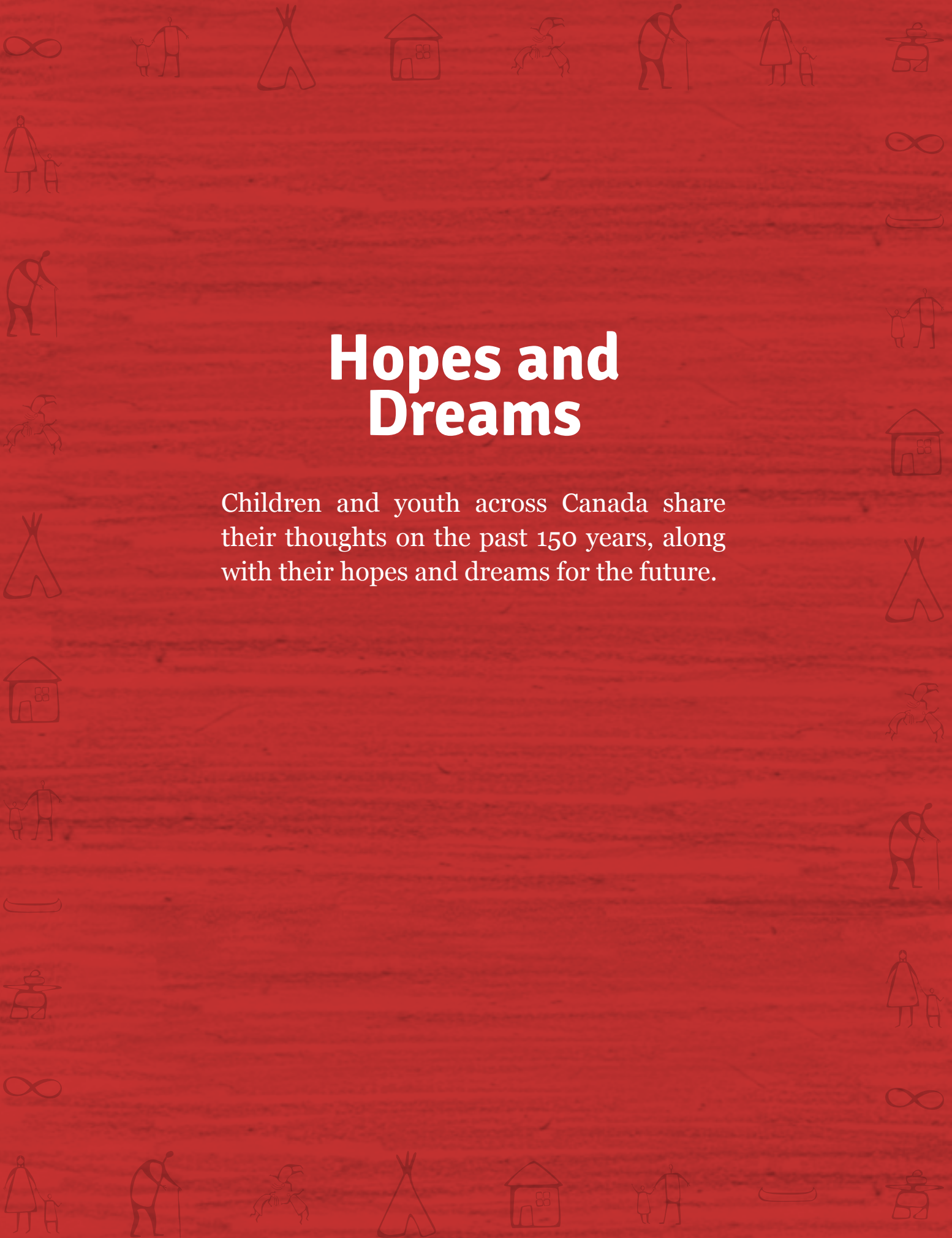


**First Nations Child & Family
Caring Society of Canada**



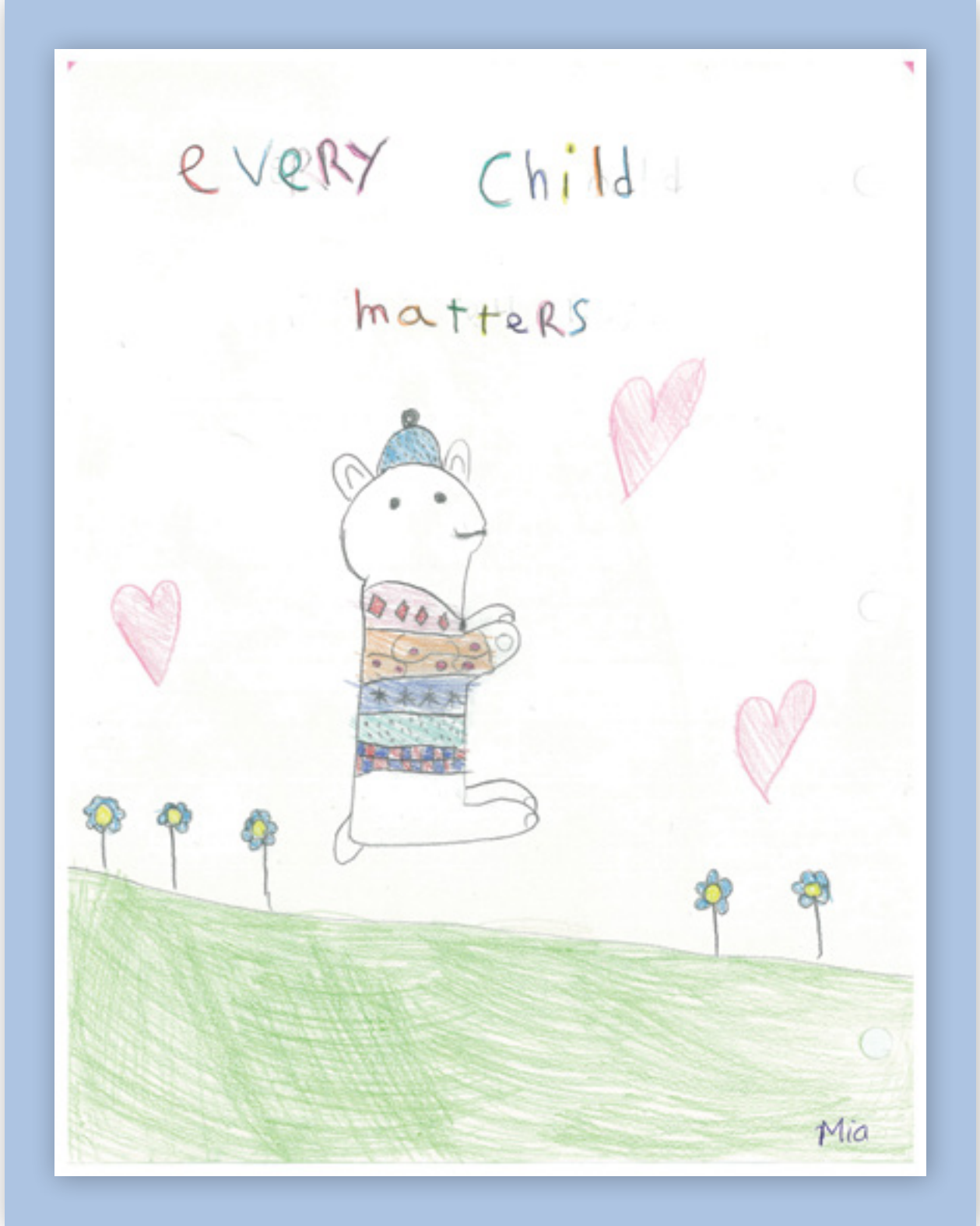
Hopes and Dreams

Children and youth across Canada share their thoughts on the past 150 years, along with their hopes and dreams for the future.





Mia, age 8





My Reflections, Hopes and Dreams

Macheshuu N.

My name is Macheshuu Neeganagwedgin. I come from Treaty 9 in the community of Constance Lake First Nations in Northern Ontario. I am 11 years old and I am in grade 7, but I will be 12 years old shortly. I live in Southern Ontario with my family. This is my reflection about the past 150 years in Canada and the significance for me as a Cree person and other Indigenous people and families like me and my family. I believe that, over the past 150 years, a lot has happened for families and youth just like me. In the past 150 years, we have had a history of hurt – a history of the government trying to harm us. The government doesn't want us to be here on our lands, but we are still alive. We come from great people and we are still fighting for our land. They tried to steal our language and to stop us from speaking in our language. They could fight us for another 150 years but we will never give up.

My dad tells me a story I will share about people who came to my kokum's house in our community to do work. She did not trust them and she ran them away in our Cree language – no English, only Cree. Our language is powerful. Over the past 150 years, the land has helped us to live. We help our land by fighting for it. We did not harm the land and our land did not harm us. Our land knows us. It knows who we are. In grade 4, I watched a documentary called *Hi-Ho Mistahey* about Shannen's Dream. Shannen wanted a school for the children in her community. She was fighting for the children.

We were not able to speak our language
We could not wear our own clothes
We could not see our families
We were sad
But we also resisted then
We fought back
We are here today
Today we are learning our language
We are making our regalia
We are Smudging
And we know who we are
The Original people of Turtle Island

Some of the children were brave. I know that bravery is one of the Grandfather teachings. They tried to run away because the schools were very strict. The government people there did not love us. They wanted our food. They wanted our land and when they take it they do not learn from it – they just ruin it like they always do, but they think what they are doing is right. They are making the world worse by their actions. Over the past 150 years we fought for our rights, and our rights are in our land in Canada. The past 150 years are significant for all the things that happened to us. We have ancestors who help us every day. For example, when the government took the children from their families and put them in residential schools. Now we Cree children

Macheshuu, age 11



are still here but we need to keep our eyes on the government people because I think they still take children today from their families. The documentary *Hi Ho Mistakey* helped me to understand the past 150 years of history in Canada and the work that our young leaders are doing to ensure the next 150 years do not resemble the past 150 years.



I remember seeing and hearing about a lot of celebration this past summer. Some people say they are proud of Canada because it is its birthday. I am proud of my ancestors and I am proud of all Native people. Right now, when I think of the past 150 years, I think about how important they are to me and how much my ancestors have worked hard for me to be here today.



I have a lot of hopes and dreams for the next 150 years. I hope the government people will let us live our lives and don't tell us what to do, because we know what we are doing. If we don't know we will ask, but I hope they will leave us alone. We don't need another 150 years of disrespect because we are Indigenous and we have our rights here in our land. Like Shannen, I want all children to have schools and I want the schools to appreciate who we are. We want our language. I hope we can bring our languages back. It is being brought back already and when you bring it back it will get bigger and bigger. I want to have our language in the school so we can learn our language. We should not have to learn other languages but not our own. We don't need to get pushed around. My hope is that things will go right for us and we are happy. I don't want the families to be sad or hurt anymore. My hope is that the government people will stop hurting us. We are the original people and this will always be our homeland. I hope that schools will be good and kind to the youth because I don't think some of them are good to us today.



My dream and hope is that Indigenous children and their families, in the next 150 years in Canada, will have good health and will be able to get medicines when they are sick. I want us to have healthy food like we used to. My hope and dream is that the government understands that we are strong people and they must listen to us and stop telling us what to do. They do not know what is best for us and they have proved that. Now it is their time to listen to us. I want all families and children to have clean drinking water too. In my school, we are many different First Nations. We are Cree, we are Seneca, we are Oneida, we are Cayuga, we are Mohawk, we are Anishnaabe. We are Indigenous. This is our land now, it has always been and it will be ours in the next 150 years.





Yuna, age 8

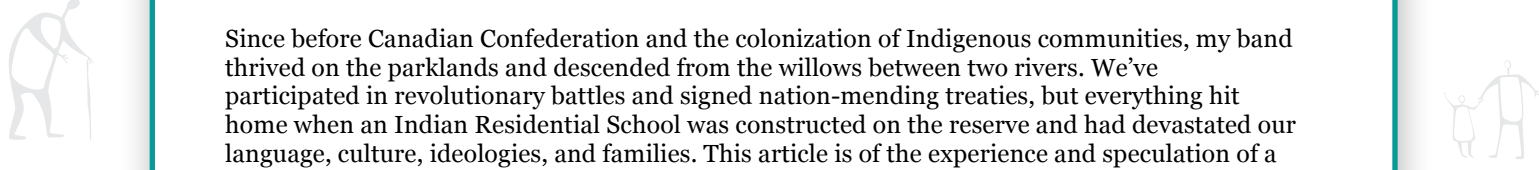


Isra, age 13

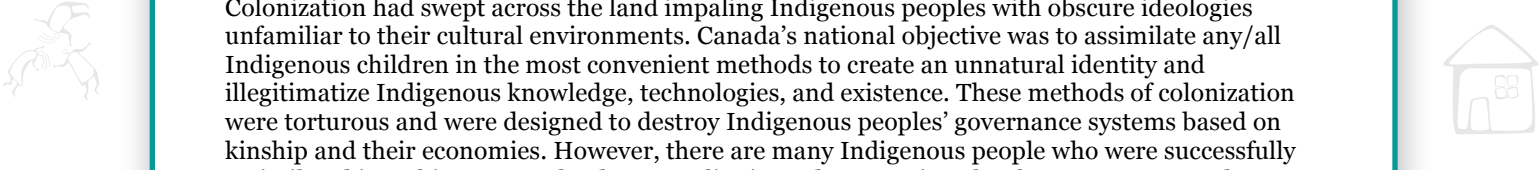


Raise me Nēhiyaw

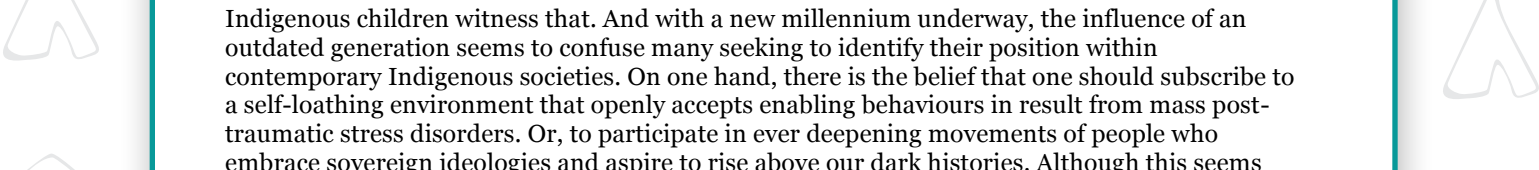
Jamin M.



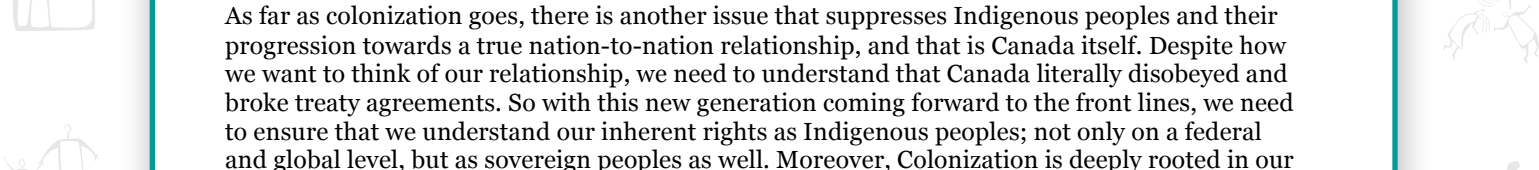
Since before Canadian Confederation and the colonization of Indigenous communities, my band thrived on the parklands and descended from the willows between two rivers. We've participated in revolutionary battles and signed nation-mending treaties, but everything hit home when an Indian Residential School was constructed on the reserve and had devastated our language, culture, ideologies, and families. This article is of the experience and speculation of a young Neechie man co-existing with, and inheriting 150 years of systemic oppression.



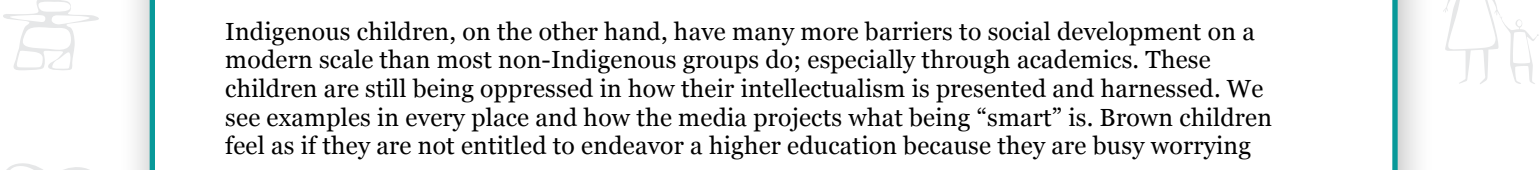
Colonization had swept across the land impaling Indigenous peoples with obscure ideologies unfamiliar to their cultural environments. Canada's national objective was to assimilate any/all Indigenous children in the most convenient methods to create an unnatural identity and illegitimize Indigenous knowledge, technologies, and existence. These methods of colonization were torturous and were designed to destroy Indigenous peoples' governance systems based on kinship and their economies. However, there are many Indigenous people who were successfully assimilated into this system who do not realize it, or do accept it. It has become apparent that there is a divide in many Indigenous communities for that reason and it continues to feed on-going cycles of inter-communal crisis.



Indigenous children witness that. And with a new millennium underway, the influence of an outdated generation seems to confuse many seeking to identify their position within contemporary Indigenous societies. On one hand, there is the belief that one should subscribe to a self-loathing environment that openly accepts enabling behaviours in result from mass post-traumatic stress disorders. Or, to participate in ever deepening movements of people who embrace sovereign ideologies and aspire to rise above our dark histories. Although this seems like such a direct claim, this is what I've personally experienced as an Indigenous youth.



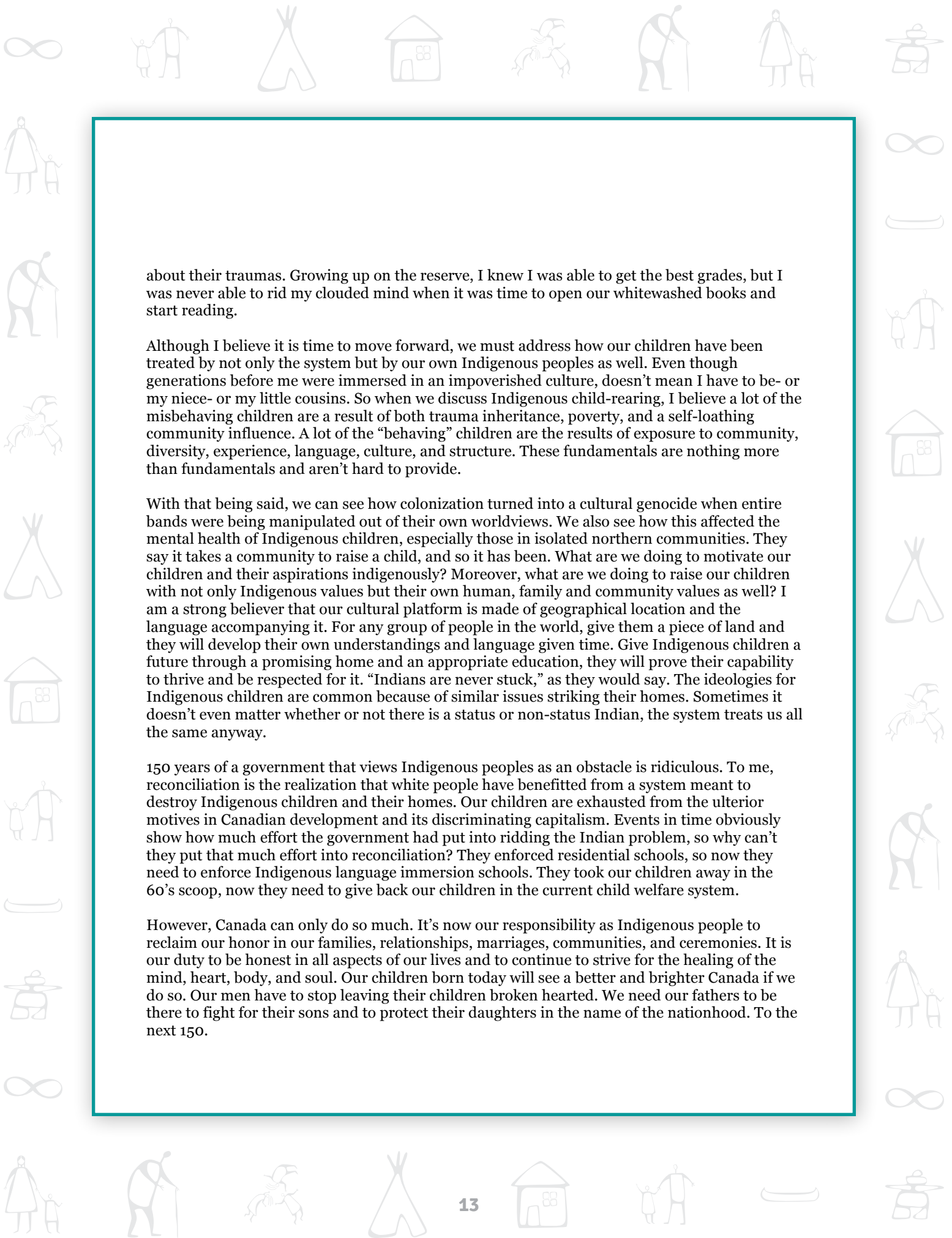
As far as colonization goes, there is another issue that suppresses Indigenous peoples and their progression towards a true nation-to-nation relationship, and that is Canada itself. Despite how we want to think of our relationship, we need to understand that Canada literally disobeyed and broke treaty agreements. So with this new generation coming forward to the front lines, we need to ensure that we understand our inherent rights as Indigenous peoples; not only on a federal and global level, but as sovereign peoples as well. Moreover, Colonization is deeply rooted in our genetics just as much as our original way of life is. And if there is no intention to honestly make the new generations aware of this, are we failing to recognize and practice our rights as Indigenous peoples? I was told by an elderly woman through oral history, "As long as Indigenous peoples continue to hunt, trap, fish and gather, then we are fulfilling our commitments to treaty through simply existing." Her message was infused with the idea that we are the owners of the treaty, not the white man. And whatever our word may be, is what the treaty will be. I've always felt that we are the natural entities of this relationship and we will no longer condone living with shame, fear, and sickness any longer because the treaty is to accommodate us, not white supremacy and its privileged. We are not the settlers.



Indigenous children, on the other hand, have many more barriers to social development on a modern scale than most non-Indigenous groups do; especially through academics. These children are still being oppressed in how their intellectualism is presented and harnessed. We see examples in every place and how the media projects what being "smart" is. Brown children feel as if they are not entitled to endeavor a higher education because they are busy worrying



Jamin, age 20



about their traumas. Growing up on the reserve, I knew I was able to get the best grades, but I was never able to rid my clouded mind when it was time to open our whitewashed books and start reading.

Although I believe it is time to move forward, we must address how our children have been treated by not only the system but by our own Indigenous peoples as well. Even though generations before me were immersed in an impoverished culture, doesn't mean I have to be- or my niece- or my little cousins. So when we discuss Indigenous child-rearing, I believe a lot of the misbehaving children are a result of both trauma inheritance, poverty, and a self-loathing community influence. A lot of the "behaving" children are the results of exposure to community, diversity, experience, language, culture, and structure. These fundamentals are nothing more than fundamentals and aren't hard to provide.

With that being said, we can see how colonization turned into a cultural genocide when entire bands were being manipulated out of their own worldviews. We also see how this affected the mental health of Indigenous children, especially those in isolated northern communities. They say it takes a community to raise a child, and so it has been. What are we doing to motivate our children and their aspirations indigenously? Moreover, what are we doing to raise our children with not only Indigenous values but their own human, family and community values as well? I am a strong believer that our cultural platform is made of geographical location and the language accompanying it. For any group of people in the world, give them a piece of land and they will develop their own understandings and language given time. Give Indigenous children a future through a promising home and an appropriate education, they will prove their capability to thrive and be respected for it. "Indians are never stuck," as they would say. The ideologies for Indigenous children are common because of similar issues striking their homes. Sometimes it doesn't even matter whether or not there is a status or non-status Indian, the system treats us all the same anyway.

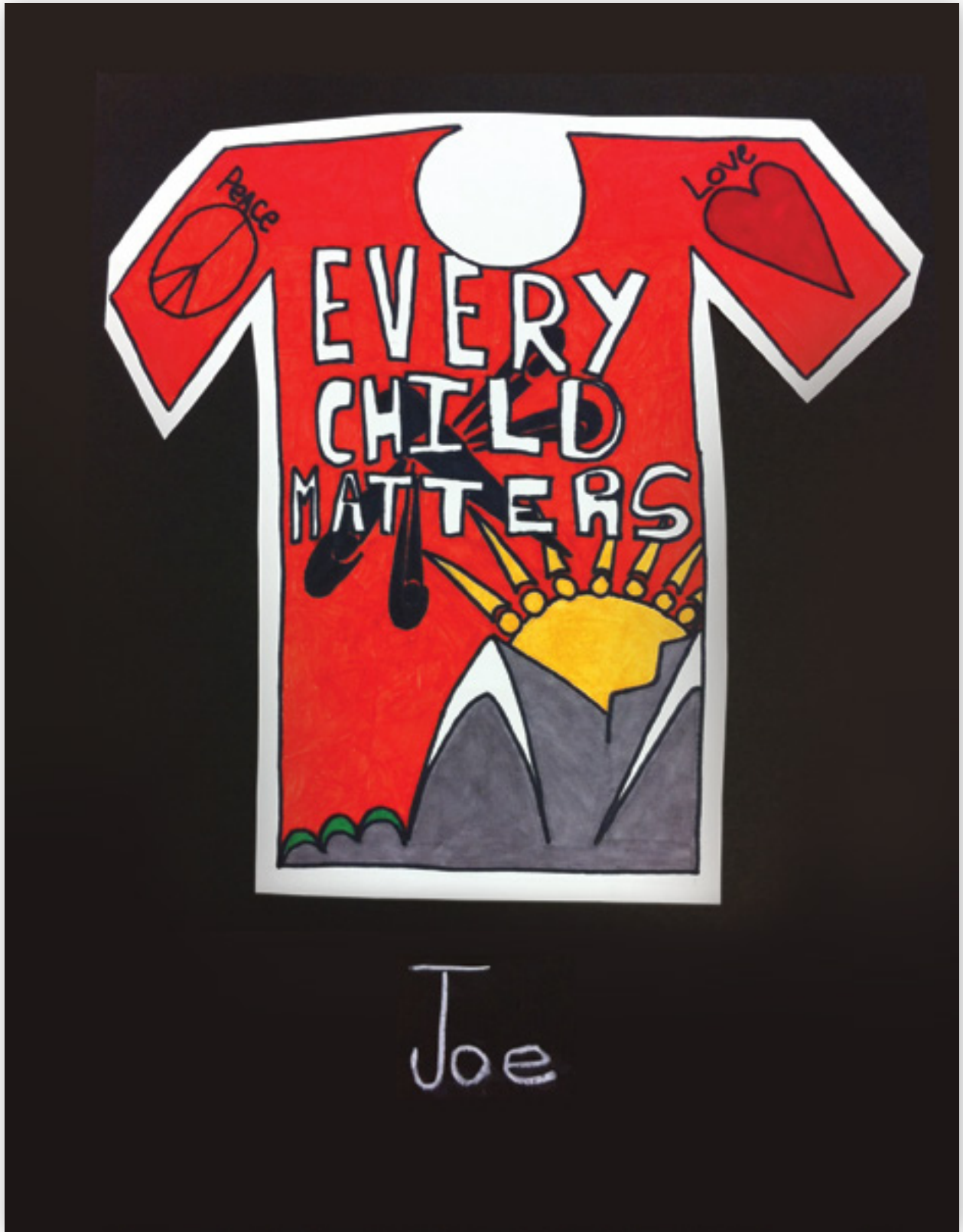
150 years of a government that views Indigenous peoples as an obstacle is ridiculous. To me, reconciliation is the realization that white people have benefitted from a system meant to destroy Indigenous children and their homes. Our children are exhausted from the ulterior motives in Canadian development and its discriminating capitalism. Events in time obviously show how much effort the government had put into ridding the Indian problem, so why can't they put that much effort into reconciliation? They enforced residential schools, so now they need to enforce Indigenous language immersion schools. They took our children away in the 60's scoop, now they need to give back our children in the current child welfare system.

However, Canada can only do so much. It's now our responsibility as Indigenous people to reclaim our honor in our families, relationships, marriages, communities, and ceremonies. It is our duty to be honest in all aspects of our lives and to continue to strive for the healing of the mind, heart, body, and soul. Our children born today will see a better and brighter Canada if we do so. Our men have to stop leaving their children broken hearted. We need our fathers to be there to fight for their sons and to protect their daughters in the name of the nationhood. To the next 150.




Children have the right to speak their own language.

I am dancing at a ^{by myself} song sung in Niŋga'aa



Joe, age 10



Hopes and dreams for the next 150 years in Canada for Indigenous children, youth and families.

Indigenous children should have great education like me and my friends.

No child should be harmed to express their ideas, thoughts and opinions.

Diets of nutritious and fresh foods for all children.

I dream that Indigenous children would have lots of green space to play.

Getting great health care where you live.

Every child needs to have a nice and quiet space to work and books to read.

No child should have dirty bathrooms.

Only if the government treated people fairly it would be a better world.

Use your time to volunteer and help people in need.

Safe housing and shelter for everyone.

Canada would be better if Indigenous children could have a great childhood.

Hope to have a better society for Indigenous children.

Indigenous children should have clean water.

Let's keep the promises we make.

Do you know the government gives money to some schools and not others?

Right to life and freedom for everyone.

Each child should have the life they want.

Not fair for Indigenous children because they are children like us.

**By Jamila S., Montreal
Grade 5**



Jamila, age 10



EVERY
Child
Matters!

Give every child equal
rights.

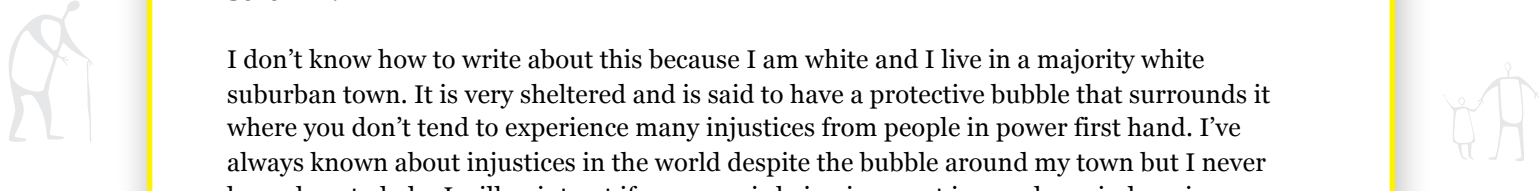
Ethan

Ethan, age 9

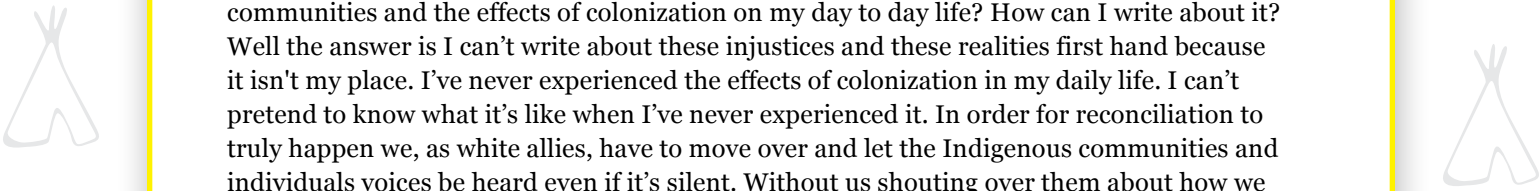
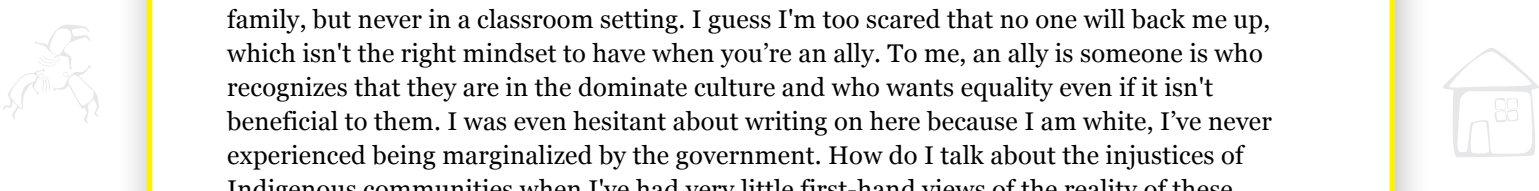


Reconciliation from the bubble

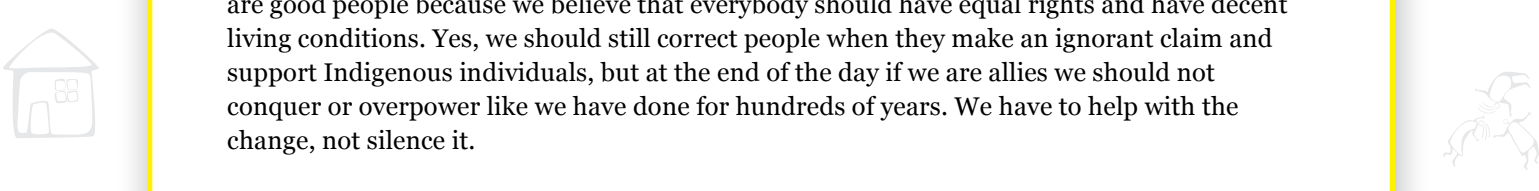
Sarah M.



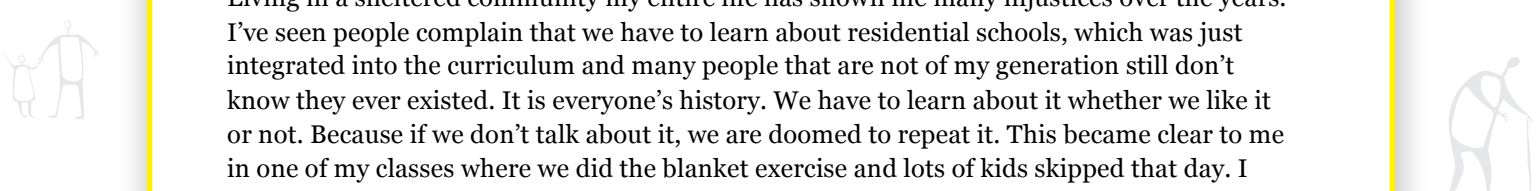
I don't know how to write about this because I am white and I live in a majority white suburban town. It is very sheltered and is said to have a protective bubble that surrounds it where you don't tend to experience many injustices from people in power first hand. I've always known about injustices in the world despite the bubble around my town but I never know how to help. I will point out if someone is being ignorant in my close circle or in my family, but never in a classroom setting. I guess I'm too scared that no one will back me up, which isn't the right mindset to have when you're an ally. To me, an ally is someone who recognizes that they are in the dominant culture and who wants equality even if it isn't beneficial to them. I was even hesitant about writing on here because I am white, I've never experienced being marginalized by the government. How do I talk about the injustices of Indigenous communities when I've had very little first-hand views of the reality of these communities and the effects of colonization on my day to day life? How can I write about it? Well the answer is I can't write about these injustices and these realities first hand because it isn't my place. I've never experienced the effects of colonization in my daily life. I can't pretend to know what it's like when I've never experienced it. In order for reconciliation to truly happen we, as white allies, have to move over and let the Indigenous communities and individuals voices be heard even if it's silent. Without us shouting over them about how we are good people because we believe that everybody should have equal rights and have decent living conditions. Yes, we should still correct people when they make an ignorant claim and support Indigenous individuals, but at the end of the day if we are allies we should not conquer or overpower like we have done for hundreds of years. We have to help with the change, not silence it.



Living in a sheltered community my entire life has shown me many injustices over the years. I've seen people complain that we have to learn about residential schools, which was just integrated into the curriculum and many people that are not of my generation still don't know they ever existed. It is everyone's history. We have to learn about it whether we like it or not. Because if we don't talk about it, we are doomed to repeat it. This became clear to me in one of my classes where we did the blanket exercise and lots of kids skipped that day. I heard them say it was useless. It's this mindset that we have in the bubble of "yes we've learnt about this history every year in social so it's dumb and I'm not going to go." They don't want to get involved because we've learnt about it every year since Grade 6. We need to learn about it because we cannot pretend that it has never happened or is just a small part of our history. We have to discuss how dark our history is just as much as the good stuff because we need to recognize what we did in order not to repeat it.



Another thing that happens in my town are the stereotypes of Indigenous people. Most people hear from their parents or grandparents that most First Nations are drunks and are



Sarah, age 16



perceived in a very negative light and are blamed for it. In actuality the addiction problems in these communities are caused by generational traumas from residential schools, the 60s scoop and the marginalization and lack of resources for help on reserves and in communities. Another thing I've seen is the assumption that many Indigenous people get a free ride, for example not paying taxes. Which is not true because of the quality of life in many of these communities is terrible, including underfunded schools, social services and infrastructure and these people still have to pay taxes. Living in my sheltered community or the "bubble" has shown me these double standards in our country and around the world.

Advocating for equal rights of people is something we should all do. And advocating for equal rights does not mean you can wear a headdress because it's fashionable or as a Halloween costume. It means when you hear an unjust thing you politely correct them in that polite Canadian way as we Canadians are known to do. Yes you may get told off and told it was just a joke and you need to calm down, but if you believe in something stand up for it.

If you want to help, the best thing you can do is learn! It's okay if you don't know much about these issues, everyone has to start somewhere. Learn about the culture and history and the things the Canadian government and other governments around the world have done. Hold meaningful conversations with people around you because we grow when we learn. Talk to your teachers, read books, go to local events. Even just discussing these issues with your family or peer group can help you learn about stuff you may have not known about it or it can give you the chance to help another person learn. Talk about our dark past, the residential schools that killed so many innocent children and still causes trauma today. Or the 60s scoop where social services took children away again and put them white Christian households to try to assimilate them again. Now the condition of reserves and the marginalization from the Canadian Government by giving them almost no political power and how badly funded these communities are.

The first 150 years my people have messed everything up and for next 150 years we will help change and clean it up. It's our responsibility and our duty.

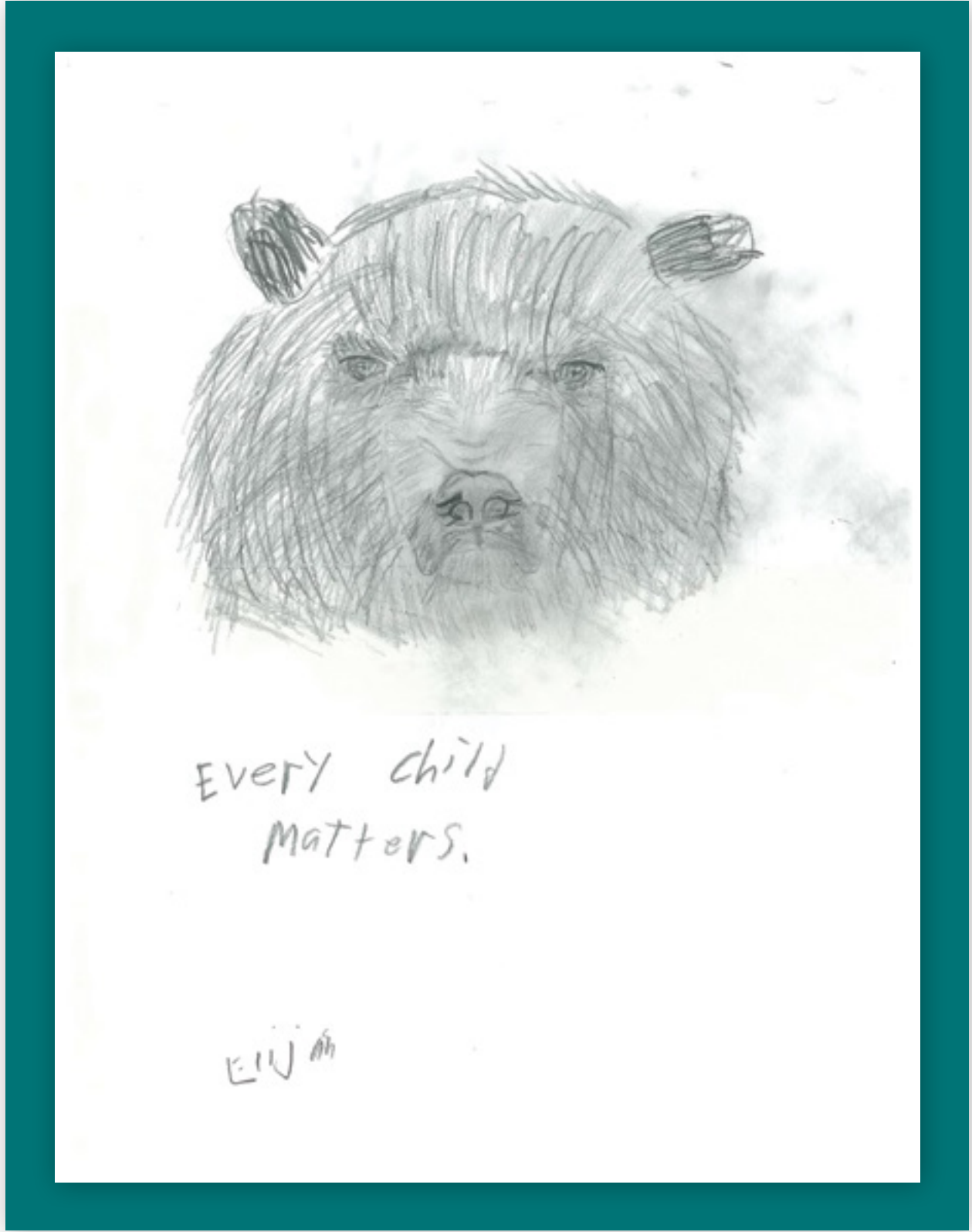


Every child Matters

Eldiyar



Eldiyar, age 8



Elijah, age 8





My Aboriginal Studies Class Experience

Maia J.

I ended up taking Aboriginal studies class sort of by accident. It was not my first choice of option, but I was assigned to it anyways. It seemed like it would be a lot like social studies. I wanted to swap out of Aboriginal Studies but my step mom convinced me to stay to see if I liked it. It turns out it was nothing like social studies, with no written tests, just our talking stick. I learned many things in Aboriginal Studies that you don't find in many other places like Aboriginal history, cultural practices, and reconciliation. I love this option and I feel it would change a student's perspective on First Nations if they took it.

I learned about Turtle Island's original peoples teachings that are almost gone because of what the Canadian government did. Residential schools are a main reason why all that knowledge is gone. Children, as young as 3, taken from their parents and put in a place where they can't practice their religion and can only speak English, despite the fact that many of them couldn't. Once a lake on a reserve was used as a practice bombing ground, the lead from the bomb polluted the water, so they could no longer drink from it. They saw first nations as a pest to get rid of, instead of a colony of butterflies to embrace and learn from.

I learned about smudging, tipi building and the rules that come with them. These are rich, vibrant cultures I want people to know about. We did a drumming circle and learned about all the things that came with it. I sewed a pair of Inuit style mittens, watched a First Nations dance, and even learned about the way they see life. Turtle Island's Indigenous peoples culture is like a painting, the colours perfectly divided between everything on the canvas. The painting, of everything on Turtle Island, in harmony.

Maia, age 13



I feel that apologies aren't enough, we need reconciliation. We need to learn about these people and what happened. I want First Nation/Métis kids to be accepted, I want people to know what their parents and grandparents went through not that long ago. I think kids should have the chance to learn and help with the reconciliation process. We also did the blanket exercise and our reconciliation project was doing that for everyone in grade 7. They all have a new perspective on First Nations.

I learned things kids don't get a chance to any day of the week. But with Aboriginal Studies they will! Where the opportunity is provided, kids from any background may take it and I feel that kids should have the chance to. I hope schools consider giving this chance to students everywhere.



SUPER BEAR



Thank You
for
The
TeoParb
I
Learn
That
EVERY
Child
Matters

Gwenith, age 8

Every Child Matters



Vivi, age 8



Sophia, age 9

Every Child
matters!
← Spirit bear!



Lara, age 8

Jordan's Principle

Children and youth across Canada honour Jordan River Anderson from Norway House Cree Nation and explain his incredible legacy.



Jordan's Principle is a legal rule named in memory of a very special little boy named Jordan River Anderson. Jordan's Principle makes sure that when a First Nations child needs services they get them right away. This applies to all services: including health care, education, and child welfare, and to all First Nations children, on or off reserve.

Video in English: <https://www.youtube.com/watch?v=RatzhHmFd-M>



Le Principe de Jordan est une règle juridique nommée en mémoire d'un petit garçon très spécial nommé Jordan River Anderson. Le Principe de Jordan permet d'assurer qu'un enfant des Premières Nations reçoit immédiatement les services dont il a besoin. Cela s'applique à tous les services, y compris les soins de santé, l'éducation et la protection de l'enfance, et cela, pour tous les enfants des Premières Nations, sur ou hors réserve.

Vidéo en français: <https://www.youtube.com/watch?v=Mzy4Afj7YYE>



JORDAN'S PRINCIPLE.

JORDAN WAS A KID WHO SPENT HIS LIFE IN A HOSPITAL.

JORDAN WAS TWO WHEN HE WAS ABLE TO GO HOME. BUT NO ONE WOULD PAY FOR HIM TO HAVE HOSPITAL CARE. THE GOVERNMENTS WERE FIGHTING FOR THREE YEARS!!

IN 2005, WHEN JORDAN WAS FIVE, HE DIED IN THE HOSPITAL HAVING NEVER SPENT A DAY AT HOME.

IN 2007 CINDY BLACKSTOCK TOOK THE GOVERNMENTS TO COURT.

AFTER SEVEN YEARS CINDY WON!!! JORDAN'S PRINCIPLE IS NOW A LEGAL RULE THAT THE GOVERNMENTS HAVE TO FOLLOW BUT THEY DON'T FOLLOW IT FULLY.

WE WANT TO HELP PEOPLE UNDERSTAND WHAT JORDAN'S PRINCIPLE IS AND MAKE IT CLEAR TO THE PEOPLE WHO DON'T UNDERSTAND WHAT JORDAN'S PRINCIPLE IS.

THANK YOU FOR WATCHING!!! WE ALL UNDERSTAND, WE HOPE YOU DO TOO.

SIGNED,

THE KIDS IN ROOM 114 MS. HOWELL'S CLASS.

THANK YOU!

Bella, age 10



Kyra, age 10

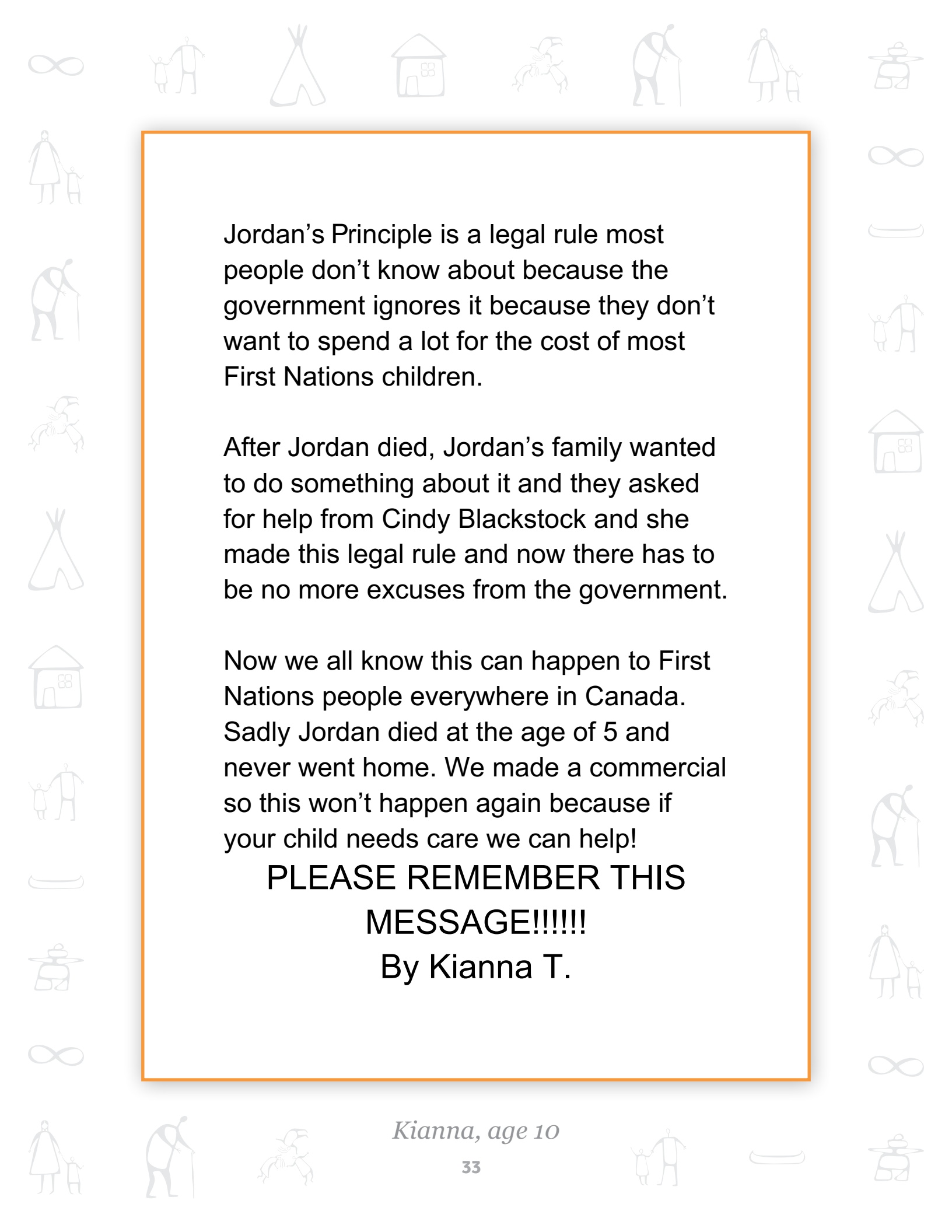
Dear Everyone,

Hi my name is Signe. I am 9 years old. I go to Lady Evelyn School. In my class we were talking about equity for First Nations, Inuit and Metis people. We do "Have a Heart Day" once a year to send the word across Canada. If Canadians know about this hopefully they will want to stop this unfairness. Jordan's Principle is a reminder to everyone to give equity by listening to everyone even if they have different beliefs then you

Sincerely, Signe



Signe, age 9



Jordan's Principle is a legal rule most people don't know about because the government ignores it because they don't want to spend a lot for the cost of most First Nations children.

After Jordan died, Jordan's family wanted to do something about it and they asked for help from Cindy Blackstock and she made this legal rule and now there has to be no more excuses from the government.

Now we all know this can happen to First Nations people everywhere in Canada. Sadly Jordan died at the age of 5 and never went home. We made a commercial so this won't happen again because if your child needs care we can help!

**PLEASE REMEMBER THIS
MESSAGE!!!!!!**

By Kianna T.

Kianna, age 10

Jordan's Principle

By Skyler

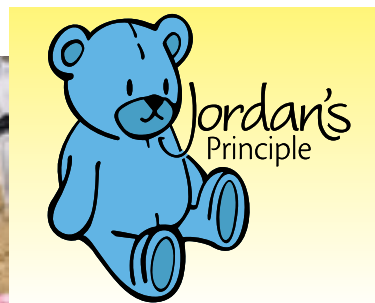
What is Jordan's Principle: Jordan's Principle is a rule that kids should get what they need when they need it.

Who is Jordan: Jordan was a boy with a health condition in Winnipeg. He was From Norway House Cree Nation.

When did this happen: Jordan was born in 1999 and died in 2004. When the federal government and provincial government were arguing about who should pay for his home care. And Jordan died waiting. He never got to go home because of the arguing.

Where: Norway House Cree Nation - Winnipeg hospital Manitoba

Why: Kids deserve to stay healthy in their home/end racism



Skyler, age 11

JORDAN'S PRINCIPLE

Jordan's Principle is a law that a lot of people don't know. It is a law that says, children have equal rights to get help when they are sick whether you are First Nations or not.

Jordan was born in the hospital in Winnipeg, Manitoba with a severe condition. He spent more than two years in the hospital until the doctors said he could go home and spend time with his family. But no one would pay for his hospital care because the provincial and the federal governments were arguing who should pay his home care. But unfortunately, Jordan died after three years.

So, Cindy Blackstock took the Government to court. It took her 7 years to win the court battles. And that's when Jordan's Principle became a law to end discrimination and racism. And likewise, children deserve to grow up healthy in their homes with their families.

Lyndon, age 10

Jordan's Principle

Jordan's Principle is a legal rule where if a First Nations child needs health care, they will get it immediately.

Jordan is a boy who had to stay in the hospital for two years until he got the ok that he could go home, but he needed health care at home but the provincial government said that he's First Nation so the federal government has to pay for the care. But the federal government said well he was born here so you have to pay, and they argued for 3 years until Jordan died.

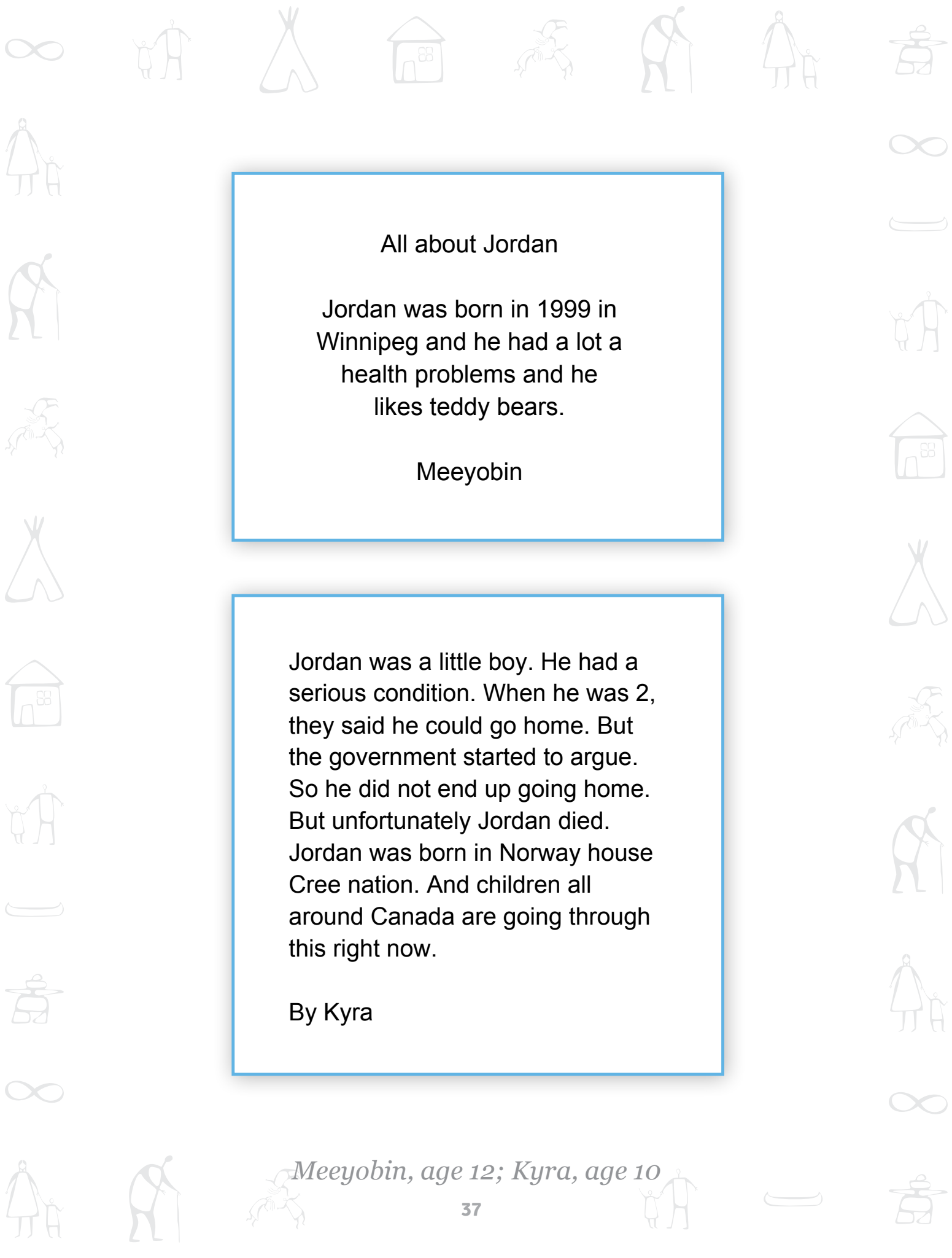
Jordan was born in 1999 and died in 2004

Jordan was born in a hospital in Winnipeg, where he had to stay for 5 years.

Kids like Jordan deserve to not stay in the hospital like Jordan did, the rule is that the government asked first is the one who has to pay, if the federal government and the provincial government want to argue after they can.

By: Max

Max, age 10



All about Jordan

Jordan was born in 1999 in Winnipeg and he had a lot a health problems and he likes teddy bears.

Meeyobin

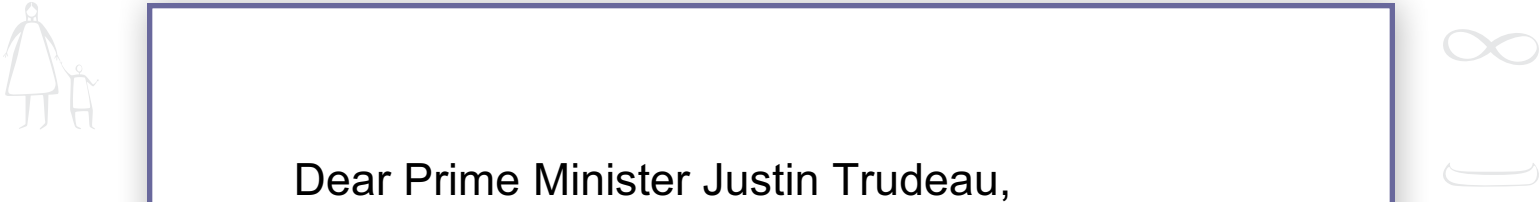
Jordan was a little boy. He had a serious condition. When he was 2, they said he could go home. But the government started to argue. So he did not end up going home. But unfortunately Jordan died. Jordan was born in Norway house Cree nation. And children all around Canada are going through this right now.

By Kyra

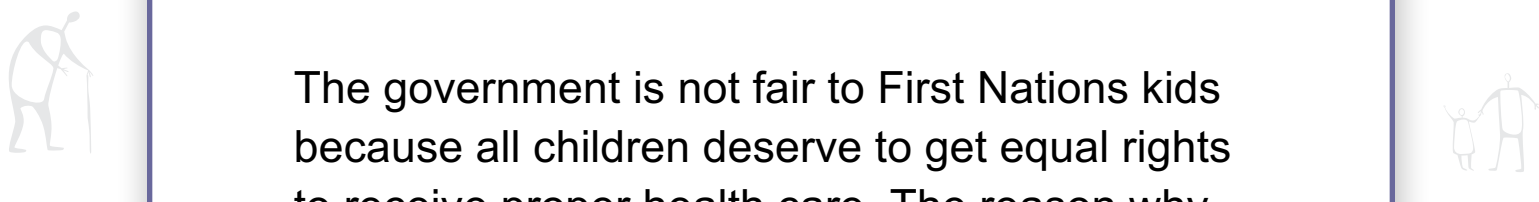
Meeyobin, age 12; Kyra, age 10



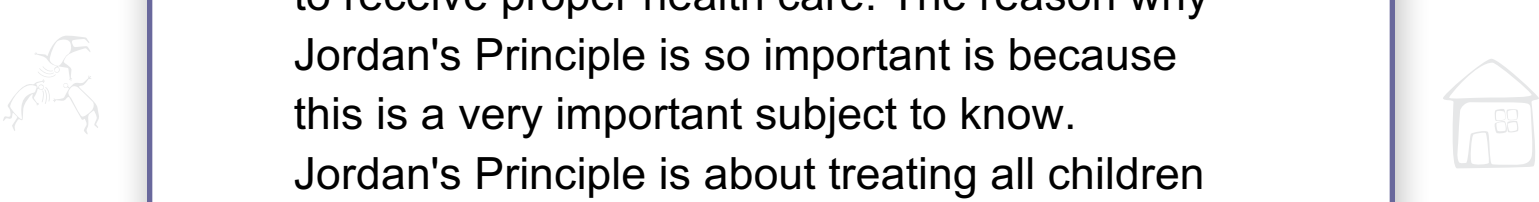
Dear Prime Minister Justin Trudeau,



The government is not fair to First Nations kids because all children deserve to get equal rights to receive proper health care. The reason why Jordan's Principle is so important is because this is a very important subject to know.



Jordan's Principle is about treating all children with equality. All children should have the opportunity to be equal. First Nations children who cannot get services because of the government of Canada was fighting with the provincial government. Jordan lived in the hospital for five years he was supposed to go home at two years old on his fifth birthday he died he never got to go home never got to go outside.



Put kids first.
It is a law.



By megan



Megan, age 12



**First Nations Child & Family
Caring Society of Canada**

www.fncaringsociety.com