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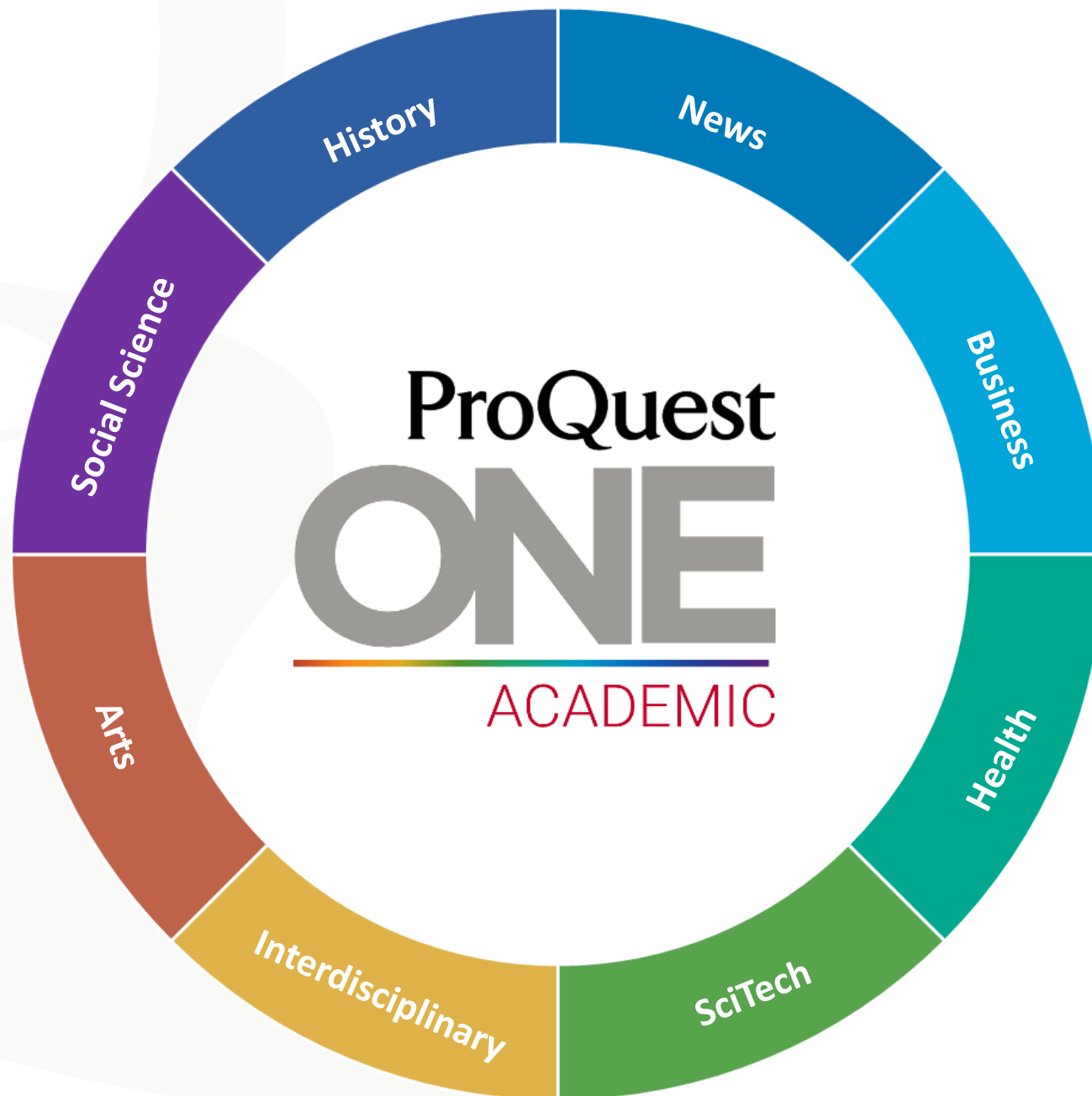
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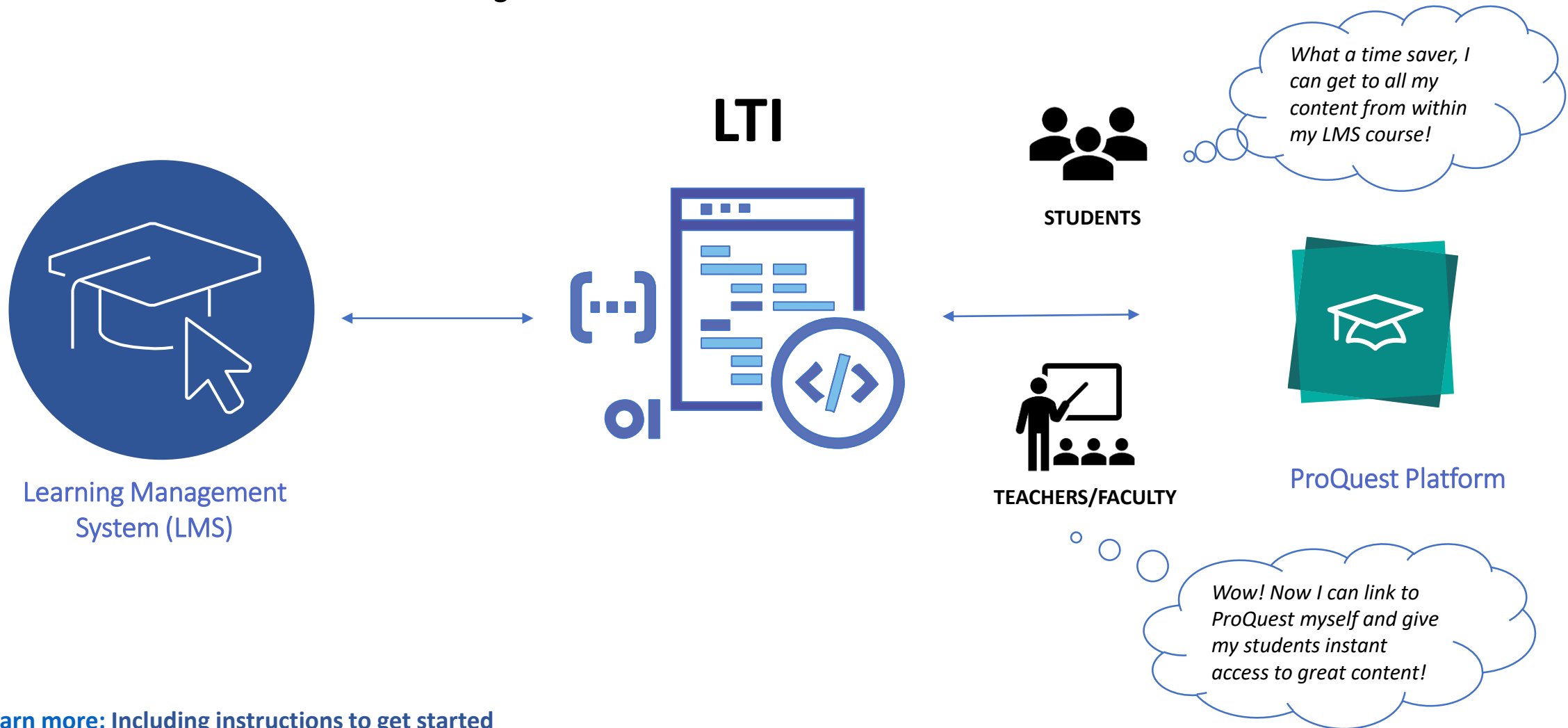


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# Case Study: *Canadian Indigenous Peoples*

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Hansen, Erin.Resource Links; Pouch Cove Vol. 24, Iss. 3, (Feb 2019): 20-21.

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2

Regret, respect and reconciliation; The struggle of taiwan's indigenous peoples

StarPhoenix reporter Betty Ann Adam recently travelled to Taiwan to learn about its indigenous peoples and how their history has similarities to indigenous people in Canada

Adam, Betty Ann.Star - Phoenix; Saskatoon, Sask. [Saskatoon, Sask]23 June 2018: D.1.

...the essential grain. WHAT IS THE SITUATION WITH INDIGENOUS PEOPLE IN TAIWAN...

...the derogatory term "Mountain People" with "indigenous peoples," and passed the...

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[Indigenous Peoples Atlas of Canada launchesHL-Indigenous Peoples Atlas of Canada launches, expecte]

Thunder Bay Chronicle Journal; Thunder Bay, Ont. [Thunder Bay, Ont]30 Aug 2018.

...As a powerful education tool, it is clear that the Indigenous People Atlas in...

...Peoples Atlas of Canada launches HL-Indigenous

...input from the communities it covers. The Indigenous Peoples Atlas of Canada...

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Knowing the indigenous leadership journey: Indigenous people need the academic system as much as the academic system needs indigenous people

Hardison-Stevens, Dawn Elizabeth.Antioch University; ProQuest Dissertations Publishing, 2014. 3672763.

...Indigenous people in high profile leadership positions indicating an educational...

Abstract/Details Preview - PDF (995 KB) Full text - PDF (2 MB) Order a copy Cited by (1) References (175) Preview

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Celebrating Indigenous Peoples Day with Money Matters for Indigenous Peoples

NASDAQ OMX's News Release Distribution Channel; New York [New York]21 June 2018.

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The screenshot shows a video player interface. The video content displays several Indigenous people in traditional regalia, including feathered headdresses and beaded clothing. Overlaid on the right side of the video is a 'Transcript' panel. The panel has a search bar at the top and a list of time-coded text segments. The segments include the title 'TRANSCRIPT OF VIDEO FILE:', a 'BEGIN TRANSCRIPT:' marker, and several lines of text starting with 'Beware if the light skinned race comes wearing the face of death.' and 'Anishinaabe Seven Fires Prophecy'.

## The Impacts of Colonialism in Canada

LeMay, Matt (producer). Pembroke, ON: Jan 1, 2017.

### Abstract

Translate ▾

Prior to the arrival of Europeans, First Nations people were a richly diversified, self-sufficient culture living in various areas of Canada. Much of that changed with the arrival of the first Europeans. Colonization is the action or process of settling and establishing control over the indigenous people of an area disconnecting them from the land, their history, their identity and their rights so that others benefit. It is a basic form of injustice, and has been condemned as a practice by the United Nations. In this new production from award-winning Métis filmmaker Matt LeMay, we explore the history and consequences of the Canadian Government attempting to assimilate Canada's Indigenous population. We explore the Indian Act, the establishment of the Canadian Residential School system, broken treaty promises, and the 60's scoop. This video will educate the viewer as to why so many of Canada's First Nation communities face serious sociological and economic challenges.

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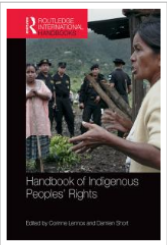
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Young, Jason C.  
Environment and Planning A Vol. 51, Iss. 7, (October 2019): 1424-1441.  
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Clouston Gabriella A.

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### Handbook of Indigenous Peoples' Rights

Damien Short and Corinne Lennox

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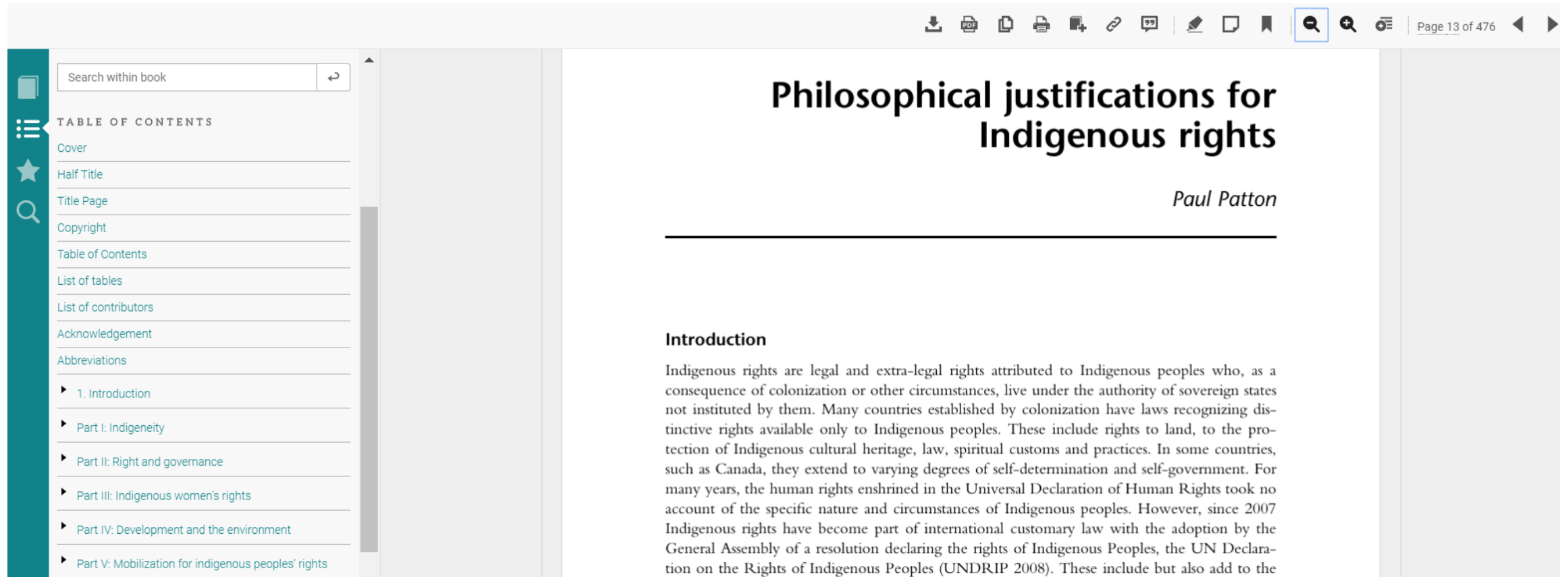
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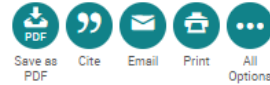
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## Yes. Policy is destroying Indigenous people: The Big Debate: Does Canada's treatment of Indigenous people amount to genocide?

Ghahremani, Amanda; Lafontaine, Fannie. *Toronto Star*, Toronto, Ont. [Toronto, Ont]11 June 2019: A.13.

**TORONTO STAR**  
thestar.com

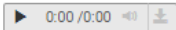


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The National Inquiry on Missing and Murdered **Indigenous** Women and Girls heard thousands of stories of systemic and structural violence and reached the inescapable conclusion that the Canadian state has perpetrated a genocide against **Indigenous peoples**.

It produced a supplementary report providing its legal analysis on the applicability of genocide. It is important for the public, especially journalists and the legal community, to read this report in full. As co-authors of the National Inquiry's legal analysis, we hope to bring to light here some of the important elements of the legal basis for using the term genocide.

To understand the true nature of genocide, we must dissociate from popular notions of it. Colonial genocide is a slow-moving process. Unlike the traditional paradigms of genocide, such as the Holocaust and the Rwandan genocide, which took place in determined periods of time and were characterized by mass killings, colonial destruction of **Indigenous peoples** has taken place insidiously and over centuries. It is structural, systemic and traverses multiple administrations and political leadership. In international law, genocide is both a crime that entails individual criminal responsibility and a wrongful act that entails state responsibility. Colonial genocide elicits the responsibility of **Canada** as a state, because it is the unlawful conduct of the state spanning decades and composed of numerous distinct acts and omissions which, in aggregate, violate the international prohibition against genocide.

This gradual obliteration of **Indigenous peoples** and the lack of a uniform national policy spearheaded by a totalitarian mastermind, differentiate colonial genocide from our traditional understanding of the term. Genocide is defined in law as certain prohibited acts or omissions, carried out with the intent to destroy, in whole or in part, a protected group of **people**. Genocide encompasses a variety of both lethal and non-lethal acts, including acts of "slow death" and all of these acts have very specific impacts on females.

This reality must be acknowledged as a precursor to understanding genocide as a root cause of the violence against **Indigenous** women and girls in **Canada**. There are five forms of prohibited conduct - killing is only one of them.

Other conduct that can amount to genocide includes inflicting mental or physical harm, such as sexual violence; imposing conditions of life meant to bring about physical destruction, such as lack of adequate food, water or medical care; imposing measures intended to prevent births, such as forced sterilization; and the forced transfer of children from the group, such as residential schools and the Sixties Scoop.

The second legal element of genocide is the specific intent to destroy, in whole or in part, the protected group. This "specific intent" element is somewhat fictional when assessing state responsibility, because, unlike an individual, a state is an abstract entity with no mind or thoughts. Consequently, the intent of a state can only be evidenced by policy, and more specifically a manifest pattern of conduct over time that demonstrate the state's "intent" to destroy a particular group. This destruction need not be just physical or biological, it also includes destruction of a social unit. **Canada** has displayed a continuous policy to destroy **Indigenous peoples** physically, biologically and as social units.

Many policies have persisted to the present day and have devastating impacts on **Indigenous** communities, particularly women and girls. When victims resist, defy, subvert and survive destructive policies, it does not make these policies any less genocidal. More than anything, it is testament to the resilience and strength of **Indigenous peoples**. Genocide is not about the result, it is about the intent to destroy.

Calling **Canada's** treatment of **Indigenous people** a genocide does not negate the suffering of other communities - this is not a competition of horrors - but

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The screenshot shows a web page for a journal article. At the top, there's a navigation bar with links like 'Back to results' and '20 of 52,105'. The article title is 'Moving toward holistic wellness, empowerment and self-determination for Indigenous peoples in Canada: Can traditional Indigenous health care practices increase ownership over health and health care decisions?'. Below the title, the authors are listed: Auger, Monique, BA; Psych, Teresa Howell, PhD (R); Gomes, Tonya, MA, RCC. The journal information is 'Canadian Journal of Public Health; Ottawa Vol. 107, Iss. 4/5, (2016): E393-E398. DOI:10.17269/CJPH.107.5366'. On the right side, there are icons for Download PDF, Cite, Email, Print, and All Options. Below the article title, there are tabs for 'Full text', 'Full text - PDF', and 'Abstract/Details'. The main content area is divided into two columns. The left column contains the abstract, which starts with 'There is a large and continually growing body of literature that demonstrates that Indigenous people bear a disproportionate amount of health inequities compared to the larger Canadian population.' The right column contains the 'Author Affiliations' and 'Correspondence' information. At the bottom of the page, there is a section titled 'ACCESS TO TRADITIONAL HEALTH CARE' and another section titled 'Research setting'.

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### Moving toward holistic wellness, empowerment and self-determination for Indigenous peoples in Canada: Can traditional Indigenous health care practices increase ownership over health and health care decisions?

Auger, Monique, BA; Psych, Teresa Howell, PhD (R); Gomes, Tonya, MA, RCC.  
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The cultural erosion of Indigenous people in health care Matthews, Richard, PhD. Canadian Medical Association. Journal: CMAJ; Ottawa Vol. 189, Iss. 2, (Jan 16, 2017): E78-E79.

The embodiment of inequity: health disparities in aboriginal Canada. Adelson, Naomi; National Library of Medicine. Canadian journal of public health = Revue canadienne de sante publique Vol. 96 Suppl 2, (2005 Mar-Apr): S45-S61.

Addressing inequities in access to quality health care for indigenous people. Peiris, David; Brown, Alex; Cass, Alan; National Library of Medicine. CMAJ : Canadian Medical Association journal = journal de l'Association medicale canadienne Vol. 179, Iss. 10, (November 4, 2008): 985-986.

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There is a large and continually growing body of literature that demonstrates that Indigenous people bear a disproportionate amount of health inequities compared to the larger Canadian population.<sup>1,2</sup> For the purpose of this paper, the term *Indigenous* is used to be inclusive of First Nations, Métis and Inuit peoples; this is an important distinction given that many communities are actively rejecting the term *Aboriginal*.<sup>3</sup> While these inequities have been illustrated through many indicators, including life expectancy, infant mortality rates, birth weights, and chronic medical conditions,<sup>4</sup> research revealing these kinds of results has led to an overriding focus on inequities that aims to create deficiency-based models, inadvertently concealing the roots of disparities.

It is widely accepted that the health status of Indigenous peoples was considerably better before colonization.<sup>1,4</sup> Rather than being linked to biological factors, as previous studies have falsely concluded,<sup>5</sup> disparities are entrenched in the "history of relations between Indigenous peoples and the nation-state... and the limited autonomy Indigenous peoples have in determining and addressing their health needs."<sup>1</sup> Indigenous peoples have been greatly impacted by the adverse consequences of colonization and ongoing attempts at assimilation, including the Indian Act, forced relocation, the Residential School System, systemic racism and cultural oppression.<sup>1,4</sup> In this sense, both the health of Indigenous communities and the integrity of their traditional health care practices have been attacked through the use of oppressive policies rooted in epistemic racism.<sup>6,7</sup> Despite this, traditional health care practices have survived within Indigenous communities and many of these practices are beginning to be incorporated into formal settings, such as correctional institutions<sup>8</sup> and Indigenous-run alcohol and drug treatment centres.<sup>9</sup>

#### Author Affiliations

1. Indigenous Research Partnerships, University of British Columbia (UBC), Vancouver, BC  
2. Aboriginal Health Services, Vancouver Coastal Health, Vancouver, BC

**Correspondence:** Monique Auger, 417 1<sup>st</sup> Street East, North Vancouver, BC V2L 1B8. Tel: 778-836-8960. E-mail: monique.auger@gmail.com

**Acknowledgements:** We would like to acknowledge the unceded territory of the X'məθk'wəyəm (Musqueam), Skwxwú'mesh (Squamish) and Tsleil-Waututh Nations, on which we are so grateful to live, play and work. We raise our hands in thanks to the wonderful Indigenous people who participated in this project and shared their stories with us. We also thank the Aboriginal Health Working Group for their leadership, guidance and wisdom throughout the development and implementation of the holistic health circles, as well as the research staff and helpers who facilitated the circles. We are grateful to our partners who assisted with recruitment and provided spaces for us to meet in. This study was supported through funding from the Vancouver Foundation.

**Conflict of interest:** None to declare.

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#### ACCESS TO TRADITIONAL HEALTH CARE

There is increased recognition of a broader conceptualization of health and well-being, which encompasses a variety of social determinants of health, including: income and social status, physical environment, social environment, education, employment, social support network, personal health practices, child development, access to care, gender, and culture.<sup>10</sup> In addition, Indigenous-specific health determinants encompass a communal notion of well-being, including connection to land, culture, community and spirituality. They also reflect the ongoing impacts of colonial structures, historical trauma and jurisdictional complexities.<sup>2,10-12</sup> Moving toward holistic wellness, empowerment and self-determination

#### Research setting

In 2006, there were 196,075 Indigenous peoples living in British Columbia (BC), constituting 3.8% of the total provincial population. Vancouver is home to 40,310 Aboriginal people, which is the largest population of Indigenous people in a single location across BC, and 2% of the total metropolitan population.<sup>22</sup> Vancouver sits on the unceded traditional territory of the X'məθk'wəyəm (Musqueam), Skwxwú'mesh (Squamish) and Tsleil-Waututh Nations. The Indigenous community in Vancouver is made up of individuals and families from diverse Nations, with distinct languages and protocols and traditions.



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## Not Simply Academic: The Marginalization of Indigenous People and Indigenous Histories through the Purpose and Definition of History in Early 20<sup>th</sup> Century Canada

Desveaux, Michelle. Trent University (Canada), ProQuest Dissertations Publishing, 2013. MR93849.

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### Chapter Two Exclusion and Marginalization

Indigenous people and their histories had no place in the glorious history being constructed by practitioners of the newly-professionalized discipline of history. As such, they rarely made an appearance in volumes written on the history of Canada, nor were they often the focus of articles published in the national history journals. The pages of the *Canadian Historical Review* illustrate this clearly. Between 1920 and 1930 the *CHR* published eleven volumes which contained, in total, one hundred and thirty-one articles.<sup>1</sup> Of these articles, only two focus on Indigenous people as the main topic of the essay; this works out to roughly 1.5% of the articles in these eleven years being about Indigenous people. The first of these is found in the second issue of volume six and is entitled "Indian Attacks Upon Maritime Traders of the North-West Coast, 1785-1805."<sup>2</sup> The next, "The Indian Policy of Henry Hamilton A Re-Valuation," is published in the first issue of volume eleven.<sup>3</sup> Neither of these articles focuses on Indigenous people outside of the context of their having contact with Europeans.

In these same years, nine hundred and twenty-two reviews appeared in the journal.<sup>4</sup> Of these, thirty-three have as their focus a topic directly relating to Indigenous people.<sup>5</sup> This means that 3.5% of the reviews were of works which focused on Indigenous topics. As the focus of this study is on history in early 20<sup>th</sup> century Canada, it must be

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Green, Barbara Susan.  
The University of Tennessee, ProQuest Dissertations Publishing, 1998. 9903908.

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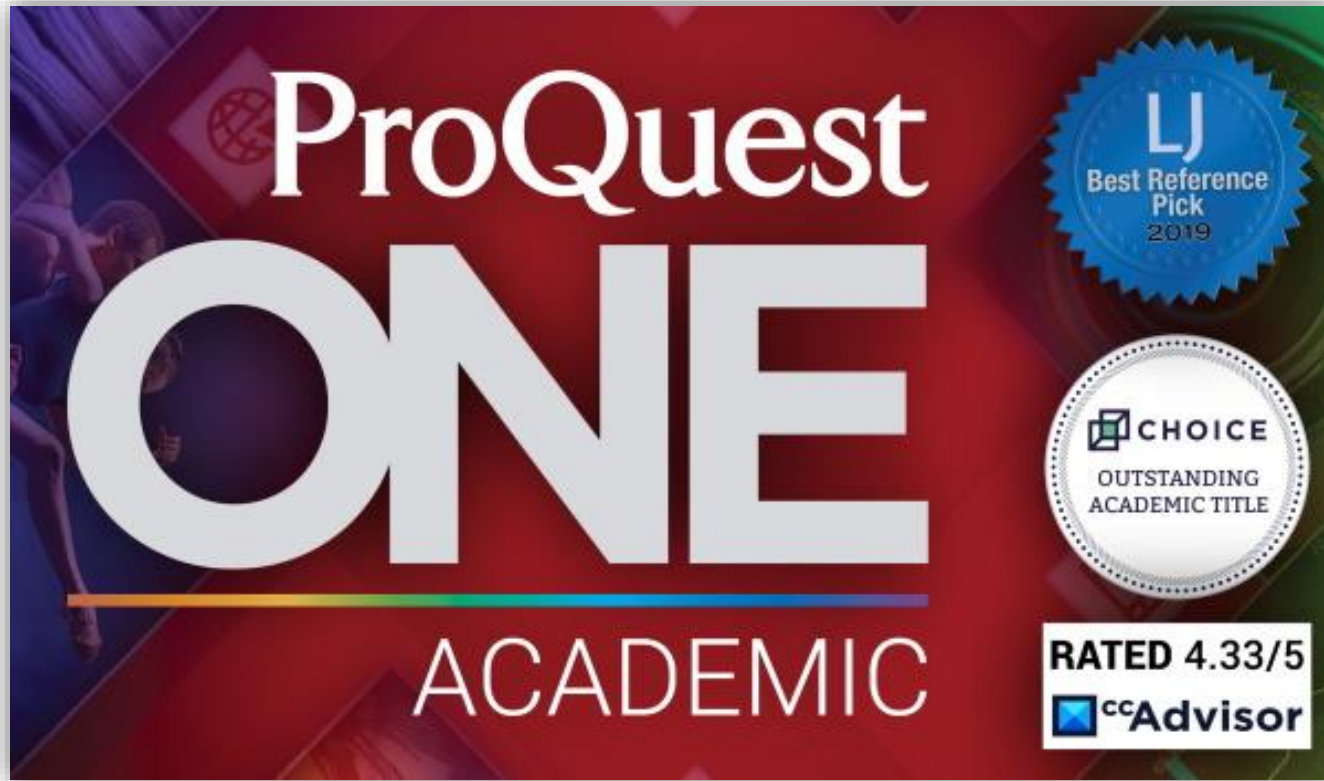
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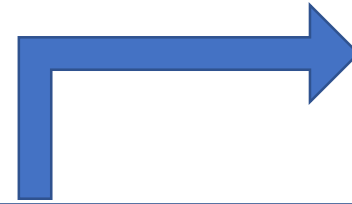
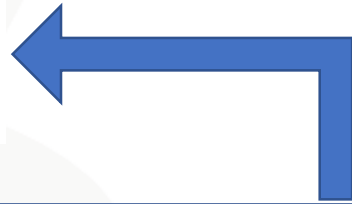


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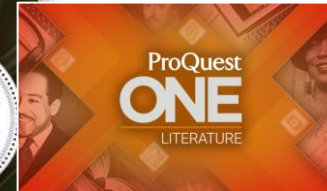
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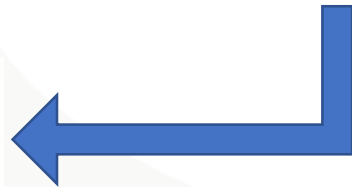
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