

DISCERNING SETTLER-COLONIAL GENOCIDE IN CANADA:
AN EXAMINATION OF SETTLER-COLONIAL GENOCIDE IN CANADA AT THE MICROLEVEL
OF RESERVES

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Abstract

Genocide of the Indigenous peoples in Canada under colonization and settler-colonialism, is analyzed through Decolonization theory, using the United Nations Convention on Genocide definition of genocide, formally ratified by Canada in 1952. This includes the debate of ‘cultural’ genocide verse genocide period. Settler-colonialist mode of socioeconomic and political operation continues genocide via attrition, particularly via the healthcare disparity faced by Indigenous peoples. Issues: residential schools, overincarceration, obesity, inaccessibility of safe drinking water, opioid use, and the 60s scoop to present day millennial scoop. In a given Indigenous society, the elements and acts defining genocide are discernable, here from documents such as reports by the departments and institutional structures that comprise the Canadian system that have been directed towards Indigenous peoples. This is because genocide continues to be an ongoing process. Biigtigong Nishnaabeg First Nation Reserve my home community, is the societal example analyzed for examples substantive of the UN definition.

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Introduction

My thesis is that the elements and acts that comprise the United Nations definition of Genocide, the mental element of intent, and the physical element (itself comprised of the acts) of killing members of the group, causing serious bodily or mental harm, deliberating inflicting conditions meant to bring about destruction, imposing measures to prevent births, and forcibly transferring children of the group, are discernable in a given example of Indigenous society. That this is because Canadian colonization, both historically and at present, enacted and enact genocide against the Indigenous peoples. Furthermore, that discernment of these elements and acts constitutes substantive support to the assertions by Indigenous scholars such as Tamara Starblanket, Cindy Blackstock, Thomas King, and the authors of the Missing and Murdered Indigenous Women and Girls Inquiry that Canadian actions towards the Indigenous peoples here are genocide period. From the literature, I think, the most relevant quote to establishing the Intent element comes from first Prime Minister John A. MacDonald, addressing the House of Commons, to outline policy, and asserting that, "...it would be better. If the Indians were to disappear from the continent, the Indian question would cease to exist" (Persad et al., 2023: 11). "Five Elements/Acts of Genocide"

The **first act of the physical element** is clearest in the mortality rate, nearly double that for Indigenous peoples comparative to non-Indigenous from all causes per 100,000 persons for the non-Indigenous population was 335, while the rate for First Nations people living on-reserve was 581 and that for First Nations people living off-reserve was 419 (Statistics Canada, 2021)

The **second act**, is the health care disparity which facilitates genocide via attrition, making health care for life threatening conditions which already disparately afflict Indigenous peoples, such as Tuberculosis, cancers, and obesity, inaccessible.

Healthcare disparity simultaneously facilitates the third act of inflicting conditions to bring about destruction, and moreover, that, **third act**, is arranged by systemic socioeconomic privation – the ever increasing arrogation of lands and resources (even purportedly agreed upon, written, and signed in Treaties) from Indigenous peoples by the Canadian settler colonial system, to the point where it becomes impossible for Indigenous peoples to materially survive.

Fourth act, of preventing births, presents in the forced sterilization of Indigenous women, disproportionately done to Indigenous women, and I think Intent was observable here too

...sterilization was viewed as a way to eventually eliminate the Indigenous population entirely. Emily Murphy, a settler suffragette who became the first female magistrate court judge in Canada, wrote about the intended effects of sterilization... ‘A few years hence there will be no Indians. They will exist for posterity only in waxwork figures and a few scant pages of history’ (MMIWG, 2019: 274) After initial implementation this was amended to allow sterilization “without their consent”. (MMIWG, 2019: 275)

The fifth, forcibly transferring children, is observable from residential schools, and then the actions by the child welfare system (starting up in the 1960s but still continuing with that same objective to date).

For my societal example I researched my own Reserve community, Biigtigong Nishnaabeg First Nations, I would assert that the Intent is clear from both the statements by Fr. Maurice of the culture being doomed (Maurice, 1965: 6), as well as the mining proposal authors of their economic, social, and culture being adversely diminished (RG 1-8-0-1228, 2012: 66).

An example of the first act is described in the commemoration press release as to the five, unnamed, Indigenous peoples, Jon Long brought rum to, and whom ended up killed, with seemingly no subsequent investigation or inquiry. Fr. Maurice coming onto Biigtigong (then known as Pic River or Heron Bay reserve) after the closing of the residential school where he operated was mentally harmful, and, I would say, that the dichotomy of his promises to them (that he would teach them how to put together a proposal for their own children to get a Rec center within their own community) countered with his official report, that that was meant broadly, and purposed towards ‘community development’ (Maurice, 1965: 47.1460) go to intent as well. The proposed mining operations by Stillwater, that will destroy use of the trapline, thereby depriving Biigtigong of a major source of nutritious food is deliberately to bring about destructive conditions against the group. The best example of the forth act, was only in the possible result of 1.6% population decline, they could be from other reasons admittedly.

However, birth records were beyond the scope of my research. I think that the OPP showing up with Santa Clause, the Easter Bunny, and Mickey Mouse, at Biigtigong’s Band Office Hall, the only community space they did have, at the children’s Christmas party was preemptive to more easily facilitate later apprehension into the child welfare system, as a transfer of children to non-Indigenous foster families.

Decolonization theory was used for analysis. Colonization operates through material means, either, arrogating lands, resources, and funding from the colonized, to the benefit of the colonizers and settlers. As well as, epistemologically, specifically cultural subversion, preventing cultural transmission through such institutions as the residential schools, and imposing settler-colonial culture onto Indigenous peoples (both children and adult) in order to subvert Indigenous societies and peoples as inherent societies and peoples, and, in settler-colonial society this is done to the point of weaponizing Indigenous cultures for the reasons that settler-colonizers and Indigenous peoples' are occupying the same material space, as well as for the reason that Indigenous cultures do comprise the settler-colonizers' history.

Conceptual Framework

The colonization of Turtle Island into what is now Canada, the United States, and Mexico, enacted genocide against the Indigenous peoples on these lands. Modern day settler-colonial genocide of Indigenous Peoples is an ongoing and active systemic effort at the structural level. One of the mechanisms by which this international crime was committed against the Indigenous peoples of what is now Canada was the residential schools. The Truth and Reconciliation commission described past policies and actions by Canada against the Indigenous peoples, specifically those of residential school, as cultural genocide. The description has been well and thoroughly disputed by greater Indigenous scholars than I (National Inquiry into Missing and Murdered Indigenous Women and Girls [MMIWG], 2019”. “Blackstock as quoted in Shaheen-Hussain, 2020”. “Starblanket, 2018”. “King, 2013). However, there are broader implications from this, particularly regarding the current treatment of Indigenous peoples in Canada, that, I think, are worth examining. To do so I will be examining historic, and present national policies and actions pertaining to Indigenous peoples here in Canada in relation to the United Nations Convention on Genocide definition of genocide. The United Nations Convention on Genocide defines genocide as that. “...includes two main elements:

1. *A mental element*: the “intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such”; and
2. *A physical element*, which includes the following five acts, enumerated exhaustively:
 1. Killing members of the group
 2. Causing serious bodily or mental harm to members of the group
 3. Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part
 4. Imposing measures intended to prevent births within the group
 5. Forcibly transferring children of the group to another group. (United Nations, 2022)

In addition to the, albeit insufficient, recognition that residential schools were cultural destruction to a genocidal degree, this definition has since been used to describe Indigenous reality.

Colonization as it is recapitulated in current times meets the key criteria of Article II of the UN Convention on Genocide. The intergenerational effects of historic and ongoing systemic racism have had considerable implications for the health and well-being of Indigenous Peoples. (Matherson, 2022: 6)

Moreover, the level of structurally enacted genocide implemented by Canada includes: ecological destruction, socioeconomic privation, and healthcare disparity against the Indigenous peoples”. “ This has specifically been called out as fulfilling Element Two-Act Three of genocide. Pursuant to that I first consider national policies and actions towards Indigenous peoples that pertain to the acts and elements of the definition in its entirety. I then examine archived materials describing the Indigenous community of Biigtigong Nishnaabeg First Nation, my community, that I have researched, and that also pertain to that same definition. In my investigation of archived documents relevant to the imposition of settler-colonialism into Indigenous physical space, material subsistence, as well as resultant cultural destruction, specifically those of my own Reserve. I have focused on the elements and acts of a genocide definition formally recognized by Canada, as they have presented, in an effort to substantively support that Canadian actions and policies towards the Indigenous peoples comprises genocide, as well as to also consider possible broader implications of settler colonialism.

Decolonization

Decolonization theory is used to analyze the colonization and subjugation of Indigenous people on Turtle Island. Fanon notes that:

Native society is not simply described as a society lacking in values. It is not enough for the colonist to affirm that those values have disappeared from, or better still never existed in, the colonial world. The native is declared insensible to ethics. (Fanon, 1968: 41)

This self-authorizes the colonizers, and subsequent settler colonizers to use any methods to subjugate the Indigenous natives of the lands they are colonizing, as well as to shift those methods as they require. Including, violent and fatal methods.

Ghetto colonialism, prisons, and under resourced compulsory schooling are specializations of settler colonialism in North America; they are produced by the collapsing of internal, external, and settler colonialism, into new blended categories. (Tuck et al., 2012: 17-18)

It is specifically worth considering this fact that Canadian colonization is one of settler-colonialism. Settler-colonialism, in my opinion, is the predominant mode of present socioeconomic and political operate in modern day Canada. It originates the array of tools colonial structures use to maintain the settled occupation, and continuing expanse into what remains of the Reserves.

The destruction of another culture, as devastating as that is in and of itself, should not obfuscate the effect of bodily destruction. What has been done and what is now happening to Indigenous peoples bears significance beyond the destruction of their cultures. Due to the Canadian colonizing process originating from settler colonialism, that physical destruction of Indigenous peoples operates through socioeconomic disparity. The clearest example of which is the healthcare disparity. Socioeconomic deprivation, and state of being deprived especially regarding lack of what is needed for existence most accurately describes both the continuous, ongoing structural actions towards Indigenous peoples in Canada as well as the conditions of life as endured by the Indigenous peoples in Canada.

Ironically, or terribly, it also seems the use 'cultural' as qualifier for genocide, and which then naturally leads to debate that it is genocide, obfuscates the fact that destruction of culture can be an exacerbation of more physical destruction in and of itself. The settler colonial state further has

the power to weaponize Indigenous peoples' own cultures, both against them, and for settler colonial ends. All of which have been and are systematically arranged through multiple race-based legislated policies that remain the law, and bearing ongoing harm. Under settler-colonialism, peoples are subject to being purchased, culture is weaponizable, and religion shifts from being an opiate to an overseer. Indigenous children and youth are targeted as directly by this as are Indigenous adults, again both fatally and culturally. And this is the reason of their greater vulnerability. All of which is enacted towards affecting the settler-colonial end goal of exclusively gaining all colonizable material wealth, and either cessation or unequivocal subordination of all peoples originally here.

Genocide and Colonization

The genocide committed by Canada against the Indigenous peoples remains an ongoing process. It is actively, fatally harming and hindering the populations of the Indigenous peoples to date. It is rooted in settler-colonialism, and it is in operation towards settler colonial goals alone. Following my establishing of why the cultural piece is problematic, as well as colonization history, I then evaluate settler colonial genocide of Indigenous peoples here in Canada using the United Nations Convention on Genocide definition. The United Nations Convention on Genocide was formally ratified by Canada in 1952 (Government of Canada 2024) thereby making it a uniform, nationally and internationally agreed up standard. I will conduct my analysis through Decolonization theory. This will be done using examples that are present in the literature. Where comparable examples of other settler colonial nations, as well as of officially recognized genocides, will be noted. Following this will be the examples presented in my research of the national archive materials pertaining to Biigtigong. I would argue that, in a given Indigenous society, examples of the elements and acts defining genocide are discernable in documents such as reports by the departments and institutional structures that comprise the Canadian system, which have been directed towards Indigenous peoples. For this I present and analyze the archived documents pertaining to the societal example of my own Reserve community of Biigtigong Nishnaabeg First Nations (formerly known as Heron Bay, and Pic River First Nations). This is for the purpose of being a substantive description of Canadian policies and actions towards Indigenous peoples constituting genocide, that is an ongoing national crime, and from a metric to which I bear a personal connection and of which I bear a personal understanding.

The colonizing of lands and the people living upon work them indiscriminately together as substance for the colonizers' consumption and furthered augmentation begins with materially diminishing the people to the point of subjugation. That same subjugation becomes both physical and mental harm. "The colonized's sector is a sector that crouches and cowers, a sector on its knees" (Fanon, 1968: 3). It is in this way that the perceptions and positions of the colonizers might willingly be subverted in the colonized. "The gaze that the colonized subject casts at the colonist's sector is a look of lust, a look of envy" (Fanon, 1968: 3). It follows that from the adoption of such denigratory mindsets, that the colonized's position and actions might then become those of misogynistic violence, incapacity of protecting their children, and intra-

discrimination then intra-violence upon their own sectors such as they have become. Moreover, it is the nature of the colonizing process that it remains impossible to see its harms while being processed. “[T]hese negative emotions nonetheless mark an important turning point in the individual and collective coming-to-consciousness of the colonized. More specifically, I think that they represent the *externalization* of that which was previously *internalized*” (Coulthard, 2014: 114). While I hope that much is no longer so, that blind arrogance is just one more of the barriers to the cultural reconciliation before life reclaiming, and quality of life reclaiming, that Indigenous peoples decolonizing themselves would seem to entail, I will consider this after my analysis.

Examining Canada’s genocide of the Indigenous peoples based on the ideological origin will maintain the material and epistemic focus of Decolonization theory, while also not shifting sight away from the genuine relevance and harm of the cultural element. “*Settler colonialism* operates through internal/external colonial modes simultaneously because there is no spatial separation between metropole and colony” (Tuck et al., 2012: 5). It is “built upon an entangled triad structure of settler-native-slave” (Tuck et al., 2012: 1). Its materiality is resource extraction and land, or rather property, ownership based.

Within settler colonialism, the most important concern is
land/water/air/subterranean earth (land, for shorthand, in this article.) Land is what
is most valuable, contested, required. This is both because the settlers make
Indigenous land their new home and source of capital”.“(Tuck et al., 2012: 5)

Its epistemology is one where the original peoples are completely gone, at least as they were originally located. “In order for the settlers to make a place their home, they must destroy and disappear the Indigenous peoples that live there” (Tuck et al., 2012: 6). So that it becomes possible for settler colonial culture to remake their identities retroactively. For the settlers “Indigenous peoples must be erased, must be made into ghosts” (Tuck et al., 2012: 6).

The under-resourced compulsory schooling that were residential schools was one of many structural harms implemented against Indigenous peoples for Canadian settler colonial goals. Coming to grips with Canada as a nation begun from settler colonialist ideology “compels the western reader or genocide denier to view the reality of the destruction that Indigenous children, hence entire Nations on Turtle Island, have endured at the hands of the colonizing state” (Starblanket, 2018: 35). Residential schools were unique in that the harms inflicted by them

became too difficult to outright deny and so gained national acknowledgement. From 2008 to 2015 the Truth and Reconciliation commission examined the residential school system.

The Canadian government pursued this policy of cultural genocide because it wished to divest itself of its legal and financial obligations to Aboriginal people and gain control over their land and resources. (Truth and Reconciliation Commission of Canada, 2015: 3)

It was problematic to describe it as such. The most immediately observable aspect of that being the unconcern which followed, wherein

...the vast majority of the 94 Calls to Action found by the TRC remain unfulfilled nearly a decade onwards. As such, the settler colonial genocide process against Indigenous Peoples in Canada, including the First Nations, Métis, and Inuit peoples, are still replicated through Canada's public health system, through both neglect and active discrimination, thus producing grossly uneven social and economic outcomes between Indigenous and settler Canadians. (Persad et al., 2023: 10-11)

The same methods originally used against the children taken to the residential schools is observable in Canadian treatment of Indigenous peoples today. The disproportionate harms enacted in this way are particularly effectively done so via the healthcare system. Wherein

...the Canadian state weaponized public health, social pathologies, and economic outcomes against Indigenous communities through deliberate policies of disease and starvation. (Persad et al., 2023: 10)

Which is why it is imperative to consider the potential damage such non-consideration of the physical violence and fatalities that these schools entailed signifies.

...the limited scope of the TRC only went as far as recognizing the [Indian Residential School] as "cultural genocide" in its final report, with many noting that the "cultural" qualifier softened the physical and structural realities of this violent system. (Persad et al., 2023: 12)

The TRC use of the qualifier mirrored and legitimized its use by other examinations of Indigenous experience when the commission in fact had a responsibility to accurately describe it.

Residential schooling, which is now widely understood as a “national crime,” has been described as an act of socio-cultural genocide perpetrated by ecumenical organizations and the Canadian government. (Hankivsky et al., 2011: 62)

This was not only applied to residential schools, but other deliberately destructive actions enacted by the Canadian government “enfranchisement was tantamount to cultural genocide” (Hankivsky et al., 2011: 60). It is the reason that the Missing and Murdered Indigenous Women and Girls Inquiry specified, “Canadian scholars have not given colonial genocide in Canada enough attention” (MMIWG, 2019: 54), and I would further add the ‘cultural-’ softener remains an active tool for comfortable obfuscation and denial.

There is a denial of the genocide of Indigenous peoples, both publicly and officially.

““Genocide” is not a term that most people associate with Canada” (Joseph et al., 2019: 66). It still is not. At least not officially. The genocides formally recognized by Canada being, the Armenian genocide, the Holodomor, the Holocaust, the Rwandan genocide, the ethnic cleansing in Bosnia, the Uyghur genocide, and the Rohingya genocide, with some historians claiming its treatment of Indigenous people constitute acts of genocide (The Canadian Encyclopedia 2023). This is an inaccurate description, and insufficient description. “Canada’s colonialism meets the definition of genocide” (Blackstock as quoted in Shaheen-Hussain, 2020: xvi).

Part of the reason that even remains in dispute is the discounting of cultural destruction without physical, fatal harm at the initial outset of definition. This was completely the product of political arrangement by Canada. In the U.N. General Assembly drafting of the Genocide Convention, “Canada’s perspective was that the Genocide Convention would be weakened by placing cultural and physical genocide on the same level” (Starblanket, 2018: 48). They argued it was a human rights issue.

Canada’s position throughout the drafting stages remained the same, a resounding opposition to the inclusion of cultural genocide. In fact, it was the only point Canada disagreed with in its entirety. (Starblanket, 2018: 48)

This would bear very real material results as

...the crime of cultural genocide is not punishable unless it is related to physical or biological genocide. Therefore, any claim made about cultural genocide is a non-issue. (Starblanket, 2018: 67-68)

This “It is not cultural genocide-it is genocide period” (Starblanket, 2018: 285).

In what I would consider, the most relevant piece of deniers' argument, that being that the Element of Intent was not fulfilled, by their lights.

...mainstream media pundits were largely aghast, suggesting that it was a serious over – reach to say that Canada's colonialism met the definition of genocide...many said that the declaration of genocide rests on the “intent” of the wrongdoers and that Canada *did not mean* to kill and mistreat Indigenous Peoples. (Blackstock as quoted in Shaheen-Hussain, 2020: xvi)

Except lack of being sufficiently convinced can have less to do with their being sufficient proof and more to do with personal uninterest in seeing.

Jewish Holocaust historian and survivor Raul Hilberg (2003) notes, there was no “smoking gun” document linking Hitler to an explicit direction or intent to murder the Jews and others in the death camps, and yet reasonable people agree that Hitler was clearly responsible for genocide. (Shaheen-Hussain, 2020: xvi)

This could conversely be construed as reason for aversion to proper investigation, and that is similarly observable in other genocides.

The evaluation of the Armenian genocide in which Ottoman (Turkey today) leaders were responsible for the deaths of more than a million people during World War I has hardly been acknowledged, let alone evaluated. Data concerning the war in Bosnia and the mass killings of Tutsis by Hutus in Rwanda in 1994 are only now beginning to emerge. Intergenerational consequences have been reported among the offspring of those who survived the Holodomor genocide of 1932-1933 when Ukraine experienced a famine instigated by Russia. We can only guess the consequences of Putin's current brutal attack on the people of Ukraine.

(Matherson, 2022: 1-2)

Intergenerational trauma certainly similarly presents among the Indigenous peoples of Canada, as well as food insecurity, as well as access to clean drinking water. These are present for Uyghur refugees.

Their living conditions have been described by one human rights defender as “hell on earth”, with “not enough food”...the water they get, both for drinking and washing, is dirty. (Head, 2025)

Likewise, 90% of the people in the Rohingya refugee camps are struggling to access an adequate diet, with over 15% of the children there suffering from malnutrition (European Commission, 2024). Deniers perch on the Intent Element in a similar way as they obfuscate their violence behind the cultural- qualifier.

Structural Violence and Settler-Colonialism

As with other areas of their lives (i.e. public health, social pathologies, and economic outcomes), Indigenous peoples' own cultures have also been and remain subject to destruction, and weaponization against them by the Canadian state. "Strategies of internal colonialism, such as segregation, divestment, surveillance, and criminalization, are both structural and interpersonal" (Tuck et al., 2012: 5). This represents an implement and mechanism of harm that is multilateral and omnipresent.

Structural violence can be defined as forms of violence whereby social structures or institutions visit harm upon both groups and individuals through denial of life-sustaining needs; this can be embedded in policies that deny economic opportunities, political representation, or access. (Persad et al., 2023: 3)

It can be enacted "by conscious design, or willful neglect" (Persad et al., 2023: 3). Otherwise, describable as attrition and comprises systemic racism and violence implemented by government bodies, through their institutional structures.

The scholarship on structural violence has long noted the latent ways by which societal systems and institutions generate divergent life outcomes for different societal groups without having to resort to the *smoking gun* of direct policies of violence. (Persad et al., 2023: 3)

The only thing that is seen is the failing health, or lives of individuals of that group.

It is particularly causative of harm when occurring through attrition by healthcare system, meaning healthcare disparity. "Structural violence is the nexus between public health, genocide, and social and economic life" (Persad et al., 2023: 6). The harm from these settler-colonialist harms manifests most clearly, and devastatingly, against Indigenous children. "Contextual factors such as colonization, social exclusion, geographic location, and service access have all been linked to differing levels of child maltreatment" (Blackstock, 2011: 3). If structural violence is the nexus of public health, genocide, and socioeconomic life, Indigenous children are the nexus upon which Canadian settler-colonizers, past and present, most intently focus their

material privation and epistemological destruction to continue their enactment of Indigenous genocide.

Settler colonizers, and the settler-colonialism used to craft justification for it, operates in worse terms than ‘cultural genocide’. Both in being mortally destructive to the Indigenous peoples, in terms of lives lost and population reduction, as well as in the cultural destruction itself. It not only destroys the culture, it weaponizes it as a further tool of colonization. This bears both a negative impact upon the health of Indigenous peoples and impedes proactive efforts towards improvements in states of health. The privation of material disparity is facilitative of this.

“[G]overnments here and around the world also know that fear and poverty can hold an injustice in place in perpetuity, no matter how flagrant, no matter how obscene” (King, 2013: 158).

Perhaps this is why Indigenous scholars have argued that to understand the present we need to examine history, because:

...to understand where we find ourselves today, we also need to take a step back to examine how this crisis was created within the specific realities of colonialism, racism, and misogyny in a historical context. (MMIWG, 2019: 89)

“[T]here have always been two impulses afoot. Extermination and assimilation. Extermination of Native peoples, especially in the early years, was not considered “genocide”” (King, 2013: 101). Part of understanding this includes considering history, as these are historically rooted. Yet the history of settler-colonial genocide in Canada is important to understand because genocide is not history. It enacts its ongoing consequences and harms into present day reality. The past use of such colonizing tools as mass child apprehension, poverty, dispossession, criminality, premature death, and cultural destruction are directly connected to, and produce comparisons of these harms today. There is no considering them in separation.

I would further assert that to examine history is to consider whether there was intent. The way interactions initiate tells a lot regarding intent. To understand how colonization shifted to settler-colonialism, and how that has never ceased being the Indigenous experience requires articulation. “The settler makes history and is conscious of making it...the history which he writes is not the history of the country which he plunders but the history of his own nation” (Fanon, 1968: 51). It is also the history of a nation in which the Indigenous peoples predate that nation “othered social and health realities that indigenous people live, as an arrogate state of being” (Hankivsky et al., 2011: 56). Indigenous experience might still accurately be summarized

as, armed invasion, executions, disease introduction, arrogation of lands and resources, division, mass forced apprehension of children, forced sterilization, then occupation, resulting in innumerable deaths, loss of ways and means of life, and destruction of culture.

The colonization of Indigenous Peoples over several centuries was achieved by guns and by old-world bioweapons that comprised the introduction of smallpox, tuberculosis, and influenza that killed more people than settler bullets.

(Matherson, 2022: 4)

Additional, but in no way exhaustive, examples as, the 1541 Cartier and Roberval operation, 1545 elimination of all Iroquois communities living along the St. Lawrence, or the 1629 initial English occupation under William Alexander then 1649 obliteration of the Huronia. “When I search for Man in the technique and the style of Europe, I see only a succession of negations of man, and an avalanche of murders” (Fanon, 1968: 312). In Canada these murders now occur “via attrition over centuries” (Persad et al., 2023: 2). Specifically, structurally arranged and implemented attrition via unfulfilled economic obligations, justice disparity, and healthcare disparity.

The population of Turtle Island “underwent drastic decline following European contact and its associated colonialism” (Deloria et al., 2002: 68). Here

...in what is now Canada, the Indigenous population pre-colonization was estimated to have been between 350,000 and 500,000 (but some estimates have it as high as 2 million), but declined to just 125,000 by 1867. (Matherson, 2022: 4)

The lowest number of deaths possibly ascribable to settler-colonizers is 225,000. To put that into context with the genocides formally recognized by the Canadian government (The Canadian Encyclopedia 2023), there were 664,000 to 1.2 million deaths in the Armenian genocide (United States Holocaust Memorial Museum), approximately 4 million during the Holodomor (Holodomor Basic Facts), approximately 11 million during the Holocaust (United States Holocaust Memorial Museum), 500,000 to 1 million during the Rwandan genocide (United States Holocaust Memorial Museum), approximately 100,000 during the ethnic cleansing in Bosnia (Montreal Holocaust Museum), 6,700 at the onset of the Rohingya genocide with approximately 3.5 million displaced (Albert et al. 2020), and approximately 1 million Uyghurs forcibly detained with the birthrate fallen to less than half its former number since 2016 (Maizland 2022). Each is tragic, and in some cases so unresolved a singular approximation

remains unknown still, and they are representative of indescribable loss. The loss of life suffered by Indigenous people from settler-colonialism should be considered comparable to the acknowledged genocides and not have to be considered solely in terms its loss of culture.

Regarding loss of life, and intent, it is noteworthy that when they arrived, colonizers brought guns, bullets, and diseases with them. This as well as the fact that while they were conscious of the means they were willing to use for resource extraction, they did not declare it. The 1750s

...governor of Nova Scotia Colonel Edward Cornwallis “responded not by declaring war on the Mi’kmaq – to do that, he reasoned, “would be...to own them a free and Independent people” – but by ordering British subjects to “take or destroy the savages commonly called Micmacks (sic) wherever they are found.

(Conrad et al, 2015: 136)

A similar position was later repeated, (Sir John A.)

MacDonald, in an 1880 address to the House of Commons, outlined the rationale of this policy and asserted that: “...it would be better. If the Indians were to disappear from the continent, the Indian question would cease to exist. (Persad et al., 2023: 11)

Duncan Campbell Scott, Deputy Superintendent General of Indian Affairs, as well stated “our objective is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic, and there is no Indian question.” (Persad et al., 2023: 11). Reading this I have to wonder what pundits and deniers would consider sufficient proof of the Intent Element. Dehumanization of another demographic seems often to present prior to genocide, and dehumanization certainly presented regarding the Indigenous women the colonizers encountered. Subversion of the then enshrined autonomy and rights of women in Indigenous societies by European patriarchy was done as a method of colonization, towards the goal of arrogation, and it initially implemented through the Reserve. First “established in 1637 outside of Quebec” (Conrad et al, 2015: 49) the Jesuit administrators

...proved especially harsh with women who clung to traditional notions of their rights. One young woman, whose parents were converts, was publicly whipped for yielding to advances from a traditionalist, while another woman was chained by one foot for having refused to obey her husband. (Conrad et al, 2015: 49)

The Indigenous women tried refuting this at its inception, even travelling as a group to speak out against European patriarchy to Jesuit leaders in 1640 (Conrad et al, 2015: 52). That was to no avail, seemingly due to the benefits this brought some Indigenous men regarding their own immediate situations. “Some Native men, by contrast, appeared to relish the new powers that the Christians claimed they should take from the women” (Conrad et al, 2015: 52). This power was additionally materially maintained by the colonizers’ practice of singularly dealing with males, and that gendered socioeconomic disparity which has been arranged by systemic privation remains a means of weakening Indigenous society to date.

Indigenous women’s social and economic disadvantage relative to Indigenous men has been recognized and causally linked to the denigration of gender-egalitarian Indigenous culture following colonization. (Janzen, 2017: e485)

Although such immediate, close to home benefits of taking up the settler-colonial cultural vestige of patriarchy did not alter colonizer refusal to own Indigenous males as human. “Racism is endemic in North America. And it’s also systemic” (King, 2013: 188).

The severity of this systemic racism presents in the consequences that manifest from it. The systemic racism that Indigenous people in Canada have experienced and continue to experience has had major consequences on outcomes of poverty, substance use, violence, and mental health. (MMIWG, 2019: 104)

I would argue for physical health to be added. Systemically crafted privation then increases the health disparity arising from this. The purpose of forced extermination, then assimilation was and remains arrogating all material wealth.

The original gaining of all lands and resources in complete totality really only shifted to maintaining a choke hold on them, this is for sole domination of values and adherence to settler-colonialism by the Indigenous peoples left, if they want to continue surviving, and now operates as the modern-day settler-colonialism by Canadian departments and institutions actions of the Indigenous peoples by Canada. The losses of life and culture are now maintained and continuously effected by the systematically arranged privation and disparity that followed from the wealth and wealth opportunities purported by colonizing. Healthcare disparity has now come to be one of the main systemic mechanisms of this, with health conditions bearing mortality rates, such as HIV/AIDS, opioid dependency, and tuberculosis replacing the past diseases of

smallpox, influenza, and tuberculosis. A more recent example would be Canada's handling of the Covid-19 pandemic, where

...the COVID-19 pandemic continued to exponentiate and accelerate the health inequities between Indigenous and settler populations as a direct result of the systemic discrimination built into the Canadian public health system. (Persad et al., 2023: 15)

Canada's settler-colonial tactics are genocidal tactics. They seek the genocide, both mortally, or failing that then in terms of capability, of the Indigenous peoples in order to keep hold of material wealth and gain more, as well as enforce the European originated ways of operating as not only the superior way but also the only way allowed existence and practice. An avalanche of murders has already been caused by this settler-colonialism to date, as are even more now continuing to be while it is erroneously concluded as history.

Post colonial reality is demarcated by

...the biopolitical and geopolitical management of people, land, flora and fauna within the "domestic" borders of the imperial nation. This involves the use of particularized modes of control - prisons, ghettos, minoritizing, schooling, policing - to ensure the ascendancy of a nation and its white elite. (Tuck et al., 2012: 4)

This race based systemic management causes Indigenous peoples poorer socioeconomic situations, thus poorer states of health than non-Indigenous peoples in Canada. Post-colonial reality, in other words reality predominated by settler colonial socioeconomic and political operation, does not mean that Canada is post-genocide now it has been colonization, and it certainly does not mean post-cultural-genocide now that residential schools have been closed. It is important to understand the history of genocide in Canada. "Because it's not history. Today's racist government laws, policies and actions have proven to be just as deadly for the Indigenous peoples as the genocidal acts of the past" (Palmater as quoted in MMIWG, 2019: 55). If the laws, policies, and actions remain as deadly, then the genocide they crafted to produce and did produce remains an ongoing process.

Just as, if the settlers continuously arriving remain the same as those of the past then the laws and policies will continue being of the past. "Settlers are diverse, not just of white European decent, and include people of color, even from other colonial contexts" (Tuck et al., 2012: 7).

While rooted in European colonizing, settler colonialism has come to represent a justification not exclusive to settlers of European heritage.

Settler colonialism is different from other forms of colonialism in that settlers come with the intention of making a new home on the land, a homemaking that insists on settler sovereignty over all things in their new domain. (Tuck et al., 2012: 5)

If migrated Canadians do not come with the same mindsets of 16th century settlers they very quickly adopt such a mindset in order to thrive here in Canada.

The settler's logic is implacable and one is only staggered by the counter-logic visible in the behavior of the native insofar as one has not clearly understood beforehand the mechanisms of the settler's idea. (Fanon, 1968: 89)

Which can cause Indigenous and oppressed peoples to continuously be “entangled in resettlement, reoccupation, and reinhabitation that actually further settler colonialism” (Tuck et al., 2012: 1). “[M]any Indigenous Peoples reject this idea that colonialism is “over, finished business.”” (MMIWG, 2019: 77).

The settler-colonialism of Canada is inwardly arranged. This grants the genocide Canada enacts against the Indigenous peoples a pre-assumed obfuscation wherein settler-colonial actions towards Indigenous people become more benignly termed.

...colonial construction of indigenous identity, principally for the purposes of “managing Indians,” translated into significant divides between indigenous peoples. (Hankivsky et al., 2011: 54)

Colonial construction divides by gender, divides by religion, divides by age. It's a malignant process. Settler-colonial management is an aggressive process, and it does not produce benign results.

Children being divided from their parents and Elders, is primarily thought of in terms of residential schools. However, this was priorly enacted. It was used to expedite the arrogation of the wealth of lands and resources by the colonizers, and predominantly targeted Indigenous children.

Native slaves formed the majority of the enslaved population in these colonies...more than 1800 enslaved Natives in Canada up to 1760, and there were

probably many more” (Conrad et al, 2015: 121). The average age of Indigenous slaves when trafficked was “12 years. (Conrad et al, 2015: 121)

The average age of death for enslaved Indigenous persons was “17.7 years” (Conrad et al, 2015: 122). Canada shifted from child slavery to Residential schools, and later to the child welfare system.

Their purported reason was to permanently disrupt, thus remove Indigenous societies’ cultures from them for settler gains and benefits.

In Canada, the [Indian Residential School] system’s main objective was to assimilate Indigenous children into Christian and Western societal norms as a means of displacement and dispossession of Indigenous People from their territories. (Persad et al., 2023: 11)

Through government support, the actual implementation was done by religious institutions.

The earliest documented boarding school arrangement began in 1620 in what is now modern day Quebec by a Franciscan order, which attempted enforced cultural change on Indigenous youths. (Persad et al., 2023: 11)

Residential schools bore high mortality rates along with their devastation to cultural transmission and continuation.

In 1914 a department official said “fifty percent of the children who passed through these schools did not live to benefit from the education they had received.” (Merasty as quoted in MacDonald, 2019: 133)

Which, by my math at least, describes a major discrepancy.

The suffering and violence caused to families throughout generations, was for the purpose of supplanting them.

...traditional styles of parenting were critically disrupted between 1874 and 1996, when the Canadian government and religious institutions forcibly removed over 150,000 Indigenous children into residential schools in an effort to control what was termed the “Indian problem” (Clarkson et al., 2015: e265)

The inhumanity of the intentions behind this effort are observable in the socioeconomic exiguity taken towards the children.

These institutions were chronically underfunded with their residents subject to both neglect and deliberate abuse while at the same time isolating the Indigenous

children under their care from the families and support systems of their home reserves. (Persad et al., 2023: 11)

Abuse of the children was supposedly also for the *training* of the children into potential low skills work crew, for then the children's subsequent benefit when later being absorbed into the Canadian society.

School operations were poorly staffed and often depended on the forced labor of the children, who also faced harsh and often fatal punishments including beatings, isolation, forced starvation, denial of care, humiliation, electric shocks, and sexual abuse. (Persad et al., 2023: 11)

The inhumane treatment of the children was exploited.

In some [Indian Residential School], nutritional experiments were conducted from 1942 to 1952 to determine whether vitamin supplements (riboflavin, thiamine, niacin, and bone meal) would limit the effects of purposefully introducing malnourishment. These experiments continued despite the deteriorating health and increased mortality of children, and the developmental delays that were produced. (Matherson, 2022: 4)

There was nothing the children could do to keep themselves safe. "Children who attempted to escape these conditions often faced deadly risks of hypothermia, exposure, or drowning" (Persad et al., 2023: 12).

The inflicted harms has since been, marginally, acknowledged by official report. The TRC (2015) estimates that 4,000-6,000 children died at the schools; Danial Schwartz, reporting for the CBC, noted that child death rates in the school approximated those of Canadian soldiers in the Second World War. (Blackstock as quoted in Shaheen-Hussain, 2020: xvii)

The deaths were not limited to this estimate. The remains of 215 children were located at a single residential school in 2021, and described as undocumented deaths of children (Stechyson, 2021) and since then "more than 2,000 unmarked graves at the sites of former residential school in Canada" (2024 Luo) have also been located.

The magnitude of the grave site discoveries swept away the willful denial of the brutality of the system and voluntary suspension of belief that the [Indian

Residential School] was conceived in benevolence with good intentions. (Persad et al., 2023: 15)

Moreover, the stalls between government reports seem a deliberate attempt to obfuscate the fact that fifty percent of 150,000 is not 4,000 to 6,000.

The populations of Indigenous peoples being so reduced and divided as to no longer comprise any threat to the continued occupation and material gains of Canadian settler-colonizers, and with those least physically able to resist being forced into roles of subdued wives, slaves, then residential school attendees, were then forced to undergo legal construction of Indigenous identity. What it meant, means to be, or even assert oneself an Indigenous person became subject to settler-colonial law. “Settlers become the law, supplanting Indigenous law and epistemologies” (Tuck et al., 2012: 7). This was for the management of Indigenous peoples and was predicated on their ethnic identity. The committing of both was justified by the similar might-makes-right, including that of moral rightness, ethos of the prior armed violence, as “moral regulationists see law-making in terms of judicial power” (O’Grady, 2014: 7). This was by the *Enfranchisement Act*, and the *Indian Act*. The *Indian Act* operates an “an updated and newly rationalized iteration of the Enfranchisement Act” (Hankivsky et al., 2011: 60). With *Enfranchisement* wording not having been

...repealed from the Indian Act until 1985. By then, fewer than 350, 000 people were recognized as status Indians in Canada, prompting some to suggest that, along with its historic antecedents, enfranchisement was tantamount to cultural genocide. (Hankivsky et al., 2011: 60)

The prefix of cultural here again obscures the Indigenous people who then had to legally leave their families and did not physically survive doing so. It moreover diminishes the utter inhumanity inherent in an *Act* designed with the capability to legally remove persons’ ethnic, racial identity.

Indigenous communities have undergone unparalleled experiences of political and cultural violence. Operating largely through the Indian Act (1876), Indigenous people continue to be regulated by the only race-based legislation globally.

(Richmond et al., 2020: 6)

Settler-colonizing, the wealth abrogating and regulationist mindset that crafts the means and policies of settler-colonialism, division, Reserves, and the mass kidnapping of Indigenous

children all originated long enough into the past to be termed history. Except, it is not history. Instead, it remains a near impossibility to explain.

...urban Aboriginal people do not receive the same level of services and benefits that First Nations people living on-reserve or Inuit living in their communities obtain from the federal government. Many status people who have moved to the city believe they are disadvantaged because they are not eligible to receive all the services to which they had access on-reserve. (Joseph et al., 2019: 15)

Whereas Indigenous who stay within their Reserves either to remain eligible for medical care, or to ensure their family members stay eligible for medical care, remain stuck in place when ecological destruction is implemented onto the landscape in service of corporate interests. Attempting for, or seeking the basics of maintaining health and life is systemically crafted to be practically impossible for Indigenous peoples, and that operates simultaneously with the systemic privation that bears down on Indigenous bodies. I would argue that this is done so harshly that it produces unhealthiness to the point of premature deaths. This is the situation of a significantly disproportionate number of Indigenous peoples, and it is why Canada's settler-colonialism is not 'cultural' genocide only. Moreover, why Canadian genocide against the Indigenous peoples here is describable as an ongoing process. It is why healthcare disparity, and socioeconomic privation to the point of not being able to maintain life consistently present throughout the acts comprising the second element.

First Act of Genocide

The first act of the *Physical Element* of genocide, killing members of the group, is observable in the disproportionate rates of death for Indigenous peoples. Here, specifically regarding First Nations peoples

...the mortality rate from all causes per 100,000 persons for the non-Indigenous population was 335, while the rate for First Nations people living on-reserve was 581 and that for First Nations people living off-reserve was 419. (Statistics Canada, 2021)

This is the reality for Indigenous infants as well, “the mortality rate of Indigenous infants is 2-7 times higher than non-Indigenous infants” (Matherson, 2022: 7). It is, to an at least significant degree, down to healthcare disparity, “an independent report found that 40 per cent of First Nations deaths in northern Ontario were preventable if equitable and effective health care was available” (Blackstock as quoted in Shaheen-Hussain, 2020: xvi). Both of these statistics refer specifically to First Nations, probably because they are the larger demographic of the Indigenous population more focus is applied to them. I did want to include the Inuit and Métis. So, at this point I will refocus onto the sanctioning of violence, discretionary neglect to protect and over prosecute, by the system, as it seems more of the information and numbers refer to all Indigenous peoples.

Systemic vouchsafing of intra-violence harms Indigenous people, and ultimately contributes to the increased mortality born by them. This has been and continues to be crafted as harshly towards Indigenous children as to Indigenous adults. It begins with forced apprehension, then followed by neglect of the children, wherein those in positions of authority and therefore responsibility do not act to maintain their safety comparably as they would have for non-Indigenous children.

...the acts perpetuated as a result of the colonist practices and policies ought to be viewed as constituting genocide. Even those actions that did not directly comprise ‘killing members of the group’ (although the recent uncovering of unmarked mass burial sites of children who died in the [Indian Residential School]s suggests otherwise), the transgenerational impacts on survivors have undermined the health expectancy and life expectancy of several generations. (Matherson, 2022: 7)

Those who did survive, eventually

...were returned to reserves that had been subjugated into poverty, and where they felt disconnected from their families and communities. There was much discord between community members, often instigated by prior conflicts (bullying) brought about by a need to survive. (Matherson, 2022: 4)

The residential schools were the cause of Indigenous inability to maintain their families, or to parent.

It has been known for decades that children who experience poor parenting may subsequently model their own child-rearing behaviors based on their experiences: ‘poor parenting begets later poor parenting’. (Matherson, 2022: 9)

This presents among their children, and grandchildren today.

Bullying is more common for Indigenous youth living on-reserve compared to other Canadian youth (Lemstra et al., 2011: 465). They are more likely to be subjected to bullying than non-Indigenous youth. Among non-Indigenous children, grades four to twelve, “21% of children reported being physically bullied; 48%, verbally bullied; 30%, socially bullied; and 8%, electronically bullied” (Lemstra et al., 2011: 464-5). Whereas Indigenous children “had a prevalence of being physically (35.8%), verbally (59.3%), socially (47.5%) and electronically (30.3%) bullied...all higher than the national average” (Lemstra et al., 2011: 465). This is a cause of harm, both immediately as well as into the future of these children.

...the long-term effects of bullying include: difficulty with interpersonal relationships, higher rates of unemployment, higher rates of criminality and higher high school dropout rates. (Lemstra et al., 2011: 462)

Thus, as adults, they are less able to meet their basic needs, more likely imprisoned.

The location where the largest number of bullying incidents occur, indicates that this not the Indigenous children failing to adapt and meet the western standard but instead it was a deliberate systemic crafting of a harmful environment to instill self-perpetuation of that same harm. The median area of most frequent experience of bullying for Indigenous children was in the classroom, at 45.6% (Lemstra et al., 2011: 464). This was a discrepancy from the circumstances when bullying involves non-Indigenous children where, in the cases involving non-Indigenous children, “children report most bullying in areas of low supervision” (Lemstra et al., 2011: 465).

The sanctioning of a violent environment, even implicitly, was deliberate negligence on the part of the teachers and supervisors of those children.

Violence begets increasingly severe violence. Allowed as a neglect of maintaining basic safety, as well as vouchsafed as a problem-solving behavior, its repetition and repercussions are observable into adulthood among Indigenous peoples, and to a fatal degree. 227 of the 849 homicides of 2022 were Indigenous peoples, representing 27% of the total murdered rate (Statistics Canada, 2024). This had recently been observed to be correlated to reserves, economic strain, and cultural instability. “Homicide is especially frequent on some First Nations reserves and communities that experience severe economic strain and cultural instability” (LaPrairie as quoted in O’Grady, 2014 :57). The causality, and origination of these correlates should not preclude the fact that such a high murder should not be the situation.

In both reserve, and urban Indigenous communities there are always a continuous, self-appointed, self-installed, authoritarian presence in the forms of the police, and RCMP monitoring those communities. They are actors and implementors of “the strategic ability of the legal system to maintain order by retaining sole control over violence” (Sheth, 2009: 43). None but the police, including the RCMP, are sanctioned in the use of violence against other people. This purportedly is for the protection. Yet the discretion with which the Canadian justice structures abstain, or over wield, their control over violence directly impairs, or results in the death of Indigenous peoples to a disproportionate degree. This is particularly more so for the situations of Indigenous women. Indigenous peoples are systemically neglected in basic protection, while being overly subjected to prosecution. The police, courts, and correctional system enact a disconnection to basic right to justice when the victims are Indigenous women, girls, or 2SLGBTQIA victims of sexual and misogynistic race-based violence (MMIWG, 2019: 83). Yet the overrepresentation in incarceration rates, similarly even more greatly disproportionate in the cases of Indigenous women, indicate a continuous presence maintained by Canadian police and RCMP; perhaps with arrests reflecting Indigenous those actions that are counter to non-Indigenous interests. The incarceration rate for Indigenous women is “15.4 times higher than non-Indigenous women” (Statistics Canada, 2023), and even disproportionate “than for Indigenous men (8.4 times higher)” (Statistics Canada, 2023), factoring out to an “incarceration rate of Indigenous persons was 8.9, or about 9 times higher than for non-Indigenous persons in 2020/2021” (Statistics Canada, 2023). The exclusively authorized departments of violence and safety may or may not

intervene in response to cases of intra-violence, as settler-colonial goals are potentially furthered by either, and that discretion represents another systemic violence against Indigenous peoples. Indigenous peoples represent 32% of all individuals in custody (Government of Canada, 2023). Deaths in custody are not broken down by race. However,

...the average age of people who died in a Canadian correctional facility in the past two decades was 44...data set lists more than 2,100 deaths from all causes of people in custody across Canada over the past 24 years. (Smellie, 2024)

It seems unlikely that the disproportionate numbers of Indigenous persons in custody are not likewise subjected to a comparative portion of those deaths in custody.

Intra violence is a nascent result of colonialism.

...you will see the native reaching for his knife at the slightest hostile or aggressive glance cast on him by another native; for the last resort of the native is to defend his personality vis-à-vis, his brother. (Fanon, 1968: 54)

The settler colonists simply need to perpetuate and facilitate it further, by first claiming the sole legitimacy of maintaining order then not doing so for Indigenous people, in order to serve settler-colonial interests. This is to the obvious detriment of Indigenous people as well as further perpetuated by them by their denial at living within an occupied home.

By throwing himself with all his force into the vendetta, the native tries to persuade himself that colonialism does not exist, that everything is going on as before, that history continues...these patterns of conduct are those of the death reflex, a suicidal behavior. (Fanon, 1968: 54)

The counterpart is straightforward suicide. "Suicide and self-inflicted injuries are the leading causes of death for First Nations youth and adults up to 44 years of age" (Joseph et al., 2019: 38). Though, I would argue that were it not for its sole control of the legal system and disinclination to make connections counter to Canada's interests, the residential schools/child welfare system to jail track might be considerable in terms of the offense of counselling or aiding suicide, at the national level.

Second Act of Genocide

The second act, that of causing serious bodily or mental harm to members of the group presents in the healthcare disparity uniquely directed towards Indigenous patients. This is structurally crafted and exacerbated by socioeconomic privation, specifically for the settler colonial end of causing disproportionately higher mortality rates and lowered quality of life among Indigenous populations, “the embedded anti-Indigenous racism in the public health systems in Canada continue to reproduce genocidal outcomes” (Persad et al., 2023: 2). Often the healthcare structures do not always need take any harmful actions, such as nutrition deprivation experimentation or forced sterilization, directly against their Indigenous patients they can simply, as the only permitted providers of healthcare, withhold care in the cases of their Indigenous patients. “Through genocide by attrition, public health policies ensure that the victimization of target groups endures over time” (Persad et al., 2023: 5).

Ill-health and mortality impact Indigenous peoples disproportionately higher, in comparison with the ill-health and mortality rates of non-Indigenous peoples. “Indigenous populations experience greater proportions of cardiovascular disease, diabetes, and obesity” (Foulds et al., 2018: 316) than non-Indigenous citizens. There likewise occur higher incidence rates of cancer among Canadian Indigenous peoples, with clear need for improvement in Indigenous patient cancer care (Letendre et al., 2020: 3). I would assert this occurs through privation. More serious bodily and mental harm is then caused by also being denied the same degree of healthcare non-Indigenous patients are able to access. “Indigenous Canadians also experience greater burdens of social determinants of health and racism” (Foulds et al., 2018: 317). This has also arisen from the initial harms of colonizing.

Tuberculosis still remains an implement of health disparity, as well as of healthcare disparity to date. Non-Indigenous children bear a rate of TB at 0.8 per 100,000 while Indigenous children bear a rate of TB at 7.46 per 100,000 (Basham et al., 2019: 695). It is rooted in socioeconomic privation in tandem with systemic neglect, both facilitating this disparity, and “which further propagates TB, putting vulnerable people (e.g., children) at risk” (Basham et al., 2019: 695). A difference by gender was identified. “More females than males were noted among northern Manitoba children with TB who were less than 15 years of age” (Basham et al., 2019: 695). It was then speculated as to possibly why that may have been. “This difference may reflect social behavior such as more time spent indoors, that may place female children at greater TB risk”

(Basham et al., 2019: 695). Although, perhaps a difference in systemic treatment should have been considered.

Housing inadequacies are particularly conducive to transmission of tuberculosis within Inuit communities. “Crowding combined with mould and other housing inadequacies creates an ideal environment for the development and transmission of tuberculosis and other respiratory diseases” (Matherson, 2022: 9-10) and this “prevalence of dilapidated housing functions as a direct reminder of the continued influence of colonial policies and forced relocation” (Matherson, 2022: 10). In some instances of extreme dehumanization forced relocation for political benefit at the international level.

The Canadian determination to establish sovereignty in remote areas (e.g., the Arctic circle) involved the duplicitous relocation of Inuit families to thousands of kilometers from their home territories. (Matherson, 2022: 5)

The degree of risk this forced isolation to even harsher temperatures imposed regarding disease transmission was not considered.

Instead, discrepancy in available healthcare is noted yet benignly so. “Increased resources are needed to locate, evaluate, and provide preventative treatment to people in contact with people diagnosed with infectious pulmonary TB living off-reserve” (Basham et al., 2019: 695). Slightly problematically though, this implicitly stigmatizes Indigenous interactions across geographic separations. The resources were then also not materially issued. Instead, the health disparity only increased. “The tuberculosis rate among Inuit still rose to 136.7 per 100,000 population in 2022, from 135.1. However, the non-Indigenous rate also rose to 0.3 per 100,000 from 0.2” (Forester, 2024). Representing a gap widened by 1.6 verses 0.1, which public health officials remain unconcerned about due to TB association with crowding, food insecurity, and poverty, situations implemented by settler-colonialism.

Testing for life diminishing, or fatal medical conditions being administered less frequently when the patients are Indigenous presents beyond colonizer introduced diseases.

In Canada, Indigenous peoples’ cancer rates have increased, but cancer screening rates tend to be lower. When coupled with poor cancer prognosis, treatment barriers, and inaccessible health care, Indigenous patients with cancer experience many unmet needs. (Letendre et al., 2020: 1)

The present day situation of healthcare disparity represents a “violent role played by the health care system in settler societies to support a system of colonial domination over Indigenous peoples (Shaheen-Hussain 2018c)” (Shaheen-Hussain 2020: 118).

“Cardiovascular disease disproportionately affects Indigenous populations” (Foulds et al., 2018: 318). Such disparity represents a consistent pattern of non-treatment towards Indigenous patients. The reality for Indigenous peoples living on-reserve, that they bear a rate of diabetes three to five times higher than that of non-Indigenous Canadians, originally determined by the 2010 Aboriginal Diabetes Initiative, has remained static throughout the past eleven years (Statistics Canada 2021). When healthcare disparity is acknowledged, it is most often disregarded with the recommendation, “Further investigation is required” (Foulds et al., 2018: 327).

Investigation then never appears to be conducted.

More to the point, the generalization of more research of information required ignores both the time imperative of how life-threatening these health conditions are as well as implicitly supports the monopoly western health institutions have on healthcare. The vacuum imposed by settler-colonialism has caused Indigenous patients none to little choice but to seek western treatment. “Over 500 years of domination, displacement and assimilation have prevented First Nations from nurturing a model of health determinants” (Nesdole et al., 2014: e210). The singular point of commonality all sufferers of such health conditions share is that no person heals their heart, lungs, liver, pancreas, bones, thyroid, metabolic rate, etc. on their own. If Indigenous patients are bereft of their own healthcare, and then left to their illness, there is then really only ongoing diminishment of their quality lives possibly, until end of their lives.

Healthcare disparity is health disparity, which is life threatening, and has colonially and systemically been implemented against Indigenous peoples is the condition of obesity.

“Aboriginal Canadians have been recognized as having the highest prevalence of obesity compared to other ethnic groups in Canada” (Ng et al., 2011: 264). Obesity presented at rates of 29% and 27% of First Nations men and women living off-reserve, 25% and 23% of Métis man and women, 30% and 26% of Inuit men and women comparative to 12% and 31% (Batal et al., 2018: 5). Socioeconomic disparity is described as a factor, though possibly not the only factor. Obesity was associated with lower socioeconomic status even adjusting for the Indigenous peoples already being among the most socio-economically disadvantaged in Canada (Ng et al., 2011: 264-5). Food insecurity has also long been identified as a contributing factor of higher

obesity rates among Indigenous peoples. “Of special relevance to obesity is food insecurity, which exists simultaneously with obesity among the Aboriginal population” (Ng et al., 2011: 267). It remains a health challenge to date. “In Canada, Indigenous populations experience disproportionate levels of both severe (acute) and chronic food insecurity” (Richmond et al., 2020: 2). Lower socioeconomic conditions of the obese Indigenous patients were found to be linked to poorer lifestyle behaviors (Ng et al., 2011: 267), and use of culturally sensitive approaches were suggested (Ng et al., 2011: 267). Implementation towards which presented later in the literature.

Before delving into that, however, food insecurity, meaning only being able to access foods quite poor in nutrition and not always being able to access enough of those foods to meet daily caloric needs, is a major problem for Indigenous peoples today. “Reserves do not have grocery stores, and are characterized as food deserts” (Richmond et al., 2021: 103). The foods that are available have been determined to be more expensive with additional hidden costs, lower quality, sold past their best-before date (Skinner et al., 2016: eS62). This is a situation that paradoxically positions people for starvation and obesity, as malnourishment motivates overeating when food becomes available, and the most nutrient poor foods are the ones most designed to be stored as excess fat. The researchers conclude by describing the need for standardized tools to effectively measure the situations of the Indigenous people they were attempting to study (Skinner et al., 2016: eS62). This struck me as an example of the obfuscation granted to systemic harms that occurs crafted by settler-colonialism, and an example of the ineffectiveness of standard tools of measurement was noted during assessment of obesity among Inuit.

The standard, western measurements for obesity at the time being Body Mass Index (BMI) and waist circumference. BMI was taken due to its being the western standard, however it was also noted using waist circumference alone was more accurate for study of Indigenous populations, particularly Inuit due to their leg length among them, and which led to the use of sitting height-to-standing height ratio to calculate their BMI and avoid overestimation, as without doing so 49% of Inuit males were diagnosed as obese (Batal et al., 2018: 18). Interestingly, it was also noted that “where traditional food intake was highest, Inuit had the lowest obesity rates” (Batal et al., 2018: 17). I think this is likely due to some Inuit communities being slightly more remote from settler-colonial destruction of their traditional diets.

Destruction to the diets of Indigenous peoples was a major weapon of colonization, and it remains harmful to Indigenous health still. Starvation was used as a tactic during treaty negotiation processes, hunting and fishing laws limited Indigenous' peoples having ceased Indigenous peoples' ability to access the food they had always been able to, and starvation and nutrition experiments were conducted on the Indigenous children who had been kidnapped to Residential schools (Dennis et al., 2020: 4). Higher rates of hunger and malnutrition among rural Indigenous communities were and are directly linked to resultant dependency on white flour, lard, sugar and jam (Dennis et al., 2020: 5). Settler-colonialism gets Indigenous people coming and going though.

Socioeconomic privation to the point of not being able to access the essentials of life, including food, remains a tool for the subjection of Indigenous peoples to date. In a comparative study of food insecurity of Indigenous people living in urban and in reserve-based contexts the urban participants were 6 times more likely to report food insecurity than those living on-reserve (Richmond et al., 2020: 1). This is in stark contrast to non-Indigenous populations. "In concrete terms, 35% of reserve based and 55% of urban-based respondents describe themselves as food insecure, compared with 8.3% of Canadians" (Richmond et al., 2020: 4). It correlated to several issues. "Both reserve- and urban-based respondents identified key barriers to accessing foods that they prefer, including time (both time for food provisioning and food preparation), money, and distance" (Richmond et al., 2020: 4). Predominantly these issues were income, time, and gender. "58% off reserve-based respondents and only 24% of urban participants indicated time...20% of reserve-based respondent and 39% of urban participants described money" (Richmond et al., 2020: 4). Indigenous situations are either of staying on-reserve, able to buy enough white flour, lard, sugar and jam to not feel hungry, or in urban settings and struggling to balance staving off hunger pains and malnutrition, without enough funds for either. An overrepresentation of women faces food insecurity. The rates of Indigenous women facing food insecurity, at 73% on-reserve, 72% off-reserve, were the highest (Richmond et al., 2020: 4). The settler-colonial tool that is patriarchy is important to consider when considering how "historic processes of environmental dispossession, including colonization, has shaped both the systems Indigenous people live in and their consequent health realities" (Richmond et al., 2021: 100). As it is historically originated that "contemporary Indigenous diets and food insecurity operate within a wider structure of inequality that is rooted fundamentally in colonialism and

dispossession” (Richmond et al., 2021: 100). This is systemic destruction of the nutrition quality of their food, and it was identified as being down to both interrupted knowledge transmission, and ecological destruction. Among both cohorts “connection was made between intergenerational knowledge transfer, residential school attendance, and traditional food consumption” (Richmond et al., 2021: 105). Whereas, for on-reserve women erosion of traditional food system was also related to “declining environmental quality” (Richmond et al., 2021: 104). They spoke of their rivers having become too polluted and dirty to eat fish from, as well nearby city landfills potentially contaminating the drinking water (Richmond et al., 2021: 104). This is why disproportionately high rates of food insecurity should not be condemned onto the Indigenous persons suffering from food insecurity but instead considered in terms of systemic racism, violence, and neglect.

...industrial development, and the displacement of waste onto Indigenous communities signal...the way in which environmental protections are failing to meet the needs of Indigenous communities and their inherent rights, including their right to food. (Richmond et al., 2021: 104-5)

Specifically, food with actual nutrients in it, food that is healthy for the people. The loss of which is caused by ecological destruction, geographic isolation, and socioeconomic privation. Both cohorts described traditional soup as a familiar and easy way of consuming fresh vegetables everyday, particularly in the cases of their children, as well as the healthier quality lean meat that the traditionally hunted, and fished animals had, yet they were now seldom able to access (Richmond et al., 2021: 104). So, where residential schools and the child welfare system failed to sever the knowledge transmission necessary to sourcing and preparing healthy food ecological destruction destroys the actual physical sources of healthy food.

Interestingly, both cohorts went on to identify an often thought of as traditional food, bannock, as not in fact traditional. “[S]ome traditional foods are unhealthy” (Richmond et al., 2021: 104). Bannock, flour and salt deep fried in lard, is thought of among traditional foods as it was made from the earliest colonial foodstuffs encountered by the Indigenous peoples. Though I would put forth, delicious as bannock is, that its preparation and consumption was always more as a survival effort in the face of more and more traditional food systems being taken, rather than anything that was ever thought of, or intended as something healthy to eat. Settler-colonial coercion onto alien foodstuffs, and socioeconomic privation are the mechanisms by which health

conditions have been brought to disproportionately afflict Indigenous peoples; obesity is an example of this.

Obesity as a health condition is associated with comorbidities of negative impact to health. It is a significant and potentially modifiable risk factor for non-insulin-dependent diabetes mellitus, cardiovascular disease, with many forms of cancer, asthma, and associated non-communicable diseases found also to be much higher among Indigenous peoples in Canada (Batal et al., 2018: 1). Settler-colonialism additionally acts as a negative health impact. In the cases of Indigenous patients suffering issues with heart issues, obesity, or both, it is a contributing factor.

“Contributors to hypertension include vascular changes, obesity, and experiences of stress, including racism and stress associated with social determinants of health” (Foulds et al., 2018: 317). Racism is a real implement of harm.

Racism bears a negative impact on physical health. “Racial discrimination is increasingly recognized within the population of health literature as an important determinant of health inequities” (Janzen, 2017: e482). Serious mental harm is likewise inflicted by racial discrimination. “Interpersonal racial discrimination is a psychosocial stressor that can result in unfavourable psychological and physiological sequelae for targeted groups” (Janzen, 2017: e482). Indigenous people were assessed in terms of racism, depression, and its effect regarding their health and mental health.

Concerning the harm caused to mental health, by experiences of racism, there is again a gendered disparity, in that Indigenous women are harmed disproportionately. It was determined that “exposure to interpersonal racism among rural-dwelling, on-reserve First Nations women and men in Saskatchewan was associated with an increased odd of depression” (Janzen, 2017: e485). Numerous experiences of racism were described, with the negative impact then presenting an increased likelihood of depression. “Participants who reported 3 or more instances of racism were more likely to report depression than those who reported no such occurrences” (Janzen, 2017: e483). This was to a significant degree.

Compared to those with no experience of racial discrimination, participants who experienced 1–2 and 3 or more situations were 1.77 times...more likely to have been diagnosed with depression respectively. (Janzen, 2017: e485)

The “deleterious health effects of discrimination among Indigenous people in Canada points to a need for interventions that prevent or at least minimize the impact of such exposures” (Janzen, 2017: e485). Gendered differences were considered relevant factors.

The relationship between gender, depression and related symptomatology is likely a result of a complex interplay of social, economic, psychological and biological factors, including gender-role-related differences in help-seeking behaviour and expressions of distress. (Janzen, 2017: e485)

In the modern, western world a

...healthy body has come to signify the morally worthy citizen – one who exercises discipline over his or her own body, extends the reach of the state and shares the burden of governance. (LeBesco, 2011: 154)

Worthy citizens are signified by Eurasian parameters of being healthily slim. Imposition of this onto Indigenous bodies, especially children, gains further management over Indigenous patients and citizens. “[T]he war on obesity reductively flattens the two different, separate phenomena of weight and health, and this might actually undermine human wellness” (LeBesco 2011: 154).

This negatively impacts those trapped in a food environment where there is literally nothing but junk food, possibly suffering and, or trying to cope with trauma or intergenerational trauma.

Every single problematic issue of which disproportionately is affected upon Indigenous peoples.

That reductive presumption, and disregard by the healthcare system shifts “fatness as pathological and a sign of unhealthy daily routines” (Thille, 2018: 651) i.e.”.“behavior. It is another way that the ‘unhealthy unmotivated Indian’ identity is constructed identity.

Constructing identity to affect the handling of a health condition is mishandling of that health condition, and the mishandling of obesity is the mishandling of diabetes, cardiovascular disease, cancers, asthma, and further non-communicable diseases.

Third Act of Genocide

The third act of inflicting on the group conditions of life calculated to bring about physical destruction on the group in whole or in part, again is observable both from the healthcare disparity, and socioeconomic privation uniquely inflicted on Indigenous communities. Both are structurally arranged and implemented by the Canadian system.

The inaccessibility of essential health resources, and systematic neglect leading to mass disparities in health outcomes faced by victim and survivor groups is, in fact, the deliberate infliction of conditions of life calculated to bring about their physical destruction. (Persad et al., 2023: 3)

Indigenous populations continue to be reduced today by deliberate systemic craft as they were reduced by historical colonizing craft, and for the same material and power benefits to the colonizers and settlers.

These historical and current conditions might further constitute acts of genocide by ‘deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part’ (Article IIc) by means of environmental, social, and cultural degradation. (Matherson, 2022: 2-3)

Though, whereas healthcare disparity predominantly gets enacted by socioeconomic privation, it can also be implemented through disparity of legal obligation. Refusal to provide safe water would be the clearest example.

Unsafe drinking water has affected significant numbers of Indigenous peoples and communities. The drinking water is unsafe in 29 Indigenous communities (Government of Canada, 2024), with the same having been the situation for 138 more communities until only just recently (Blunt, 2023). This denial of a fundamental basic of physical integrity has been the consistent situation for these people up until now. “Drinking water is the federal government’s responsibility and previous governments, going back as far as the eye can see, didn’t do their jobs,” (Calzavara as quoted in Blunt, 2023). This represented something systemically crafted to deprive Indigenous peoples of safe water because, more than a responsibility, drinking water is the exclusive legal purview of the federal government, so federal government inaction here is a refusal of this basic necessity of life. One that was and continues to be done because the communities are Indigenous. It would not be imposed on any “settler community in Canada” (Calzavara as quoted in Blunt, 2023).

Socioeconomic privation has been and remains a key mechanism by which the disparities Indigenous peoples face was crafted and today are maintained. Indigenous peoples live poorer states of health than non-Indigenous peoples in Canada. Underfunding represents straightforward systemic design of this,

...it is clear that multiple factors, including colonization, racism, marginalization and underfunding of First Nations programs, have contributed to the health inequities experienced by First Nations people. (Nesdole et al., 2014: e212)

This facilitates healthcare disparity as it renders what healthcare is administered ineffectual. Privation is physically destructive.

White Horse Warrior Woman, a dentist and Indigenous person, who provides oral healthcare to Indigenous patients, describes the privation and inequality she routinely observes while providing healthcare to Indigenous communities.

We send children and adult patients off for dental surgery to fix current dental disease and then send them right back into the environment that created the dental disease requiring surgery in the first place. (McKinstry, 2017: e221)

This never gets the Indigenous patients to a healthy state, as their starting point and point they have been stopped at is a disparate one. So that, the healthcare that is granted, only what is required in the immediacy, can have no proactive impact for the patient. “Although we are treating our patients, we are only temporarily patching the problem” (McKinstry, 2017: e221). Systemically crafted situations such as this serve to keep Indigenous people in permanent liminality of impoverished health, one that is inordinately difficult for them to extricate themselves from, even when there occur instances when healthcare is administered.

[W]e are aware that dental cavities are preventable through brushing, flossing, and consuming a healthy diet, but how can we expect these of Indigenous patients when there are so many factors Canada has created that prevent Indigenous peoples from accomplishing them. (McKinstry, 2017: e222)

The impossibility of practicing healthy habits when the water very well might be corrosive enough to destroy tooth enamel can get further obfuscated by the western fallacy of false dichotomy, of actively harming while simultaneously issuing advisement of initiatives towards Indigenous communities regaining their future. “Unless we address the underlying factors, or the social determinants of health, this situation will never improve” (McKinstry, 2017: e221).

Disparity, health disparity, healthcare disparity, socioeconomic disparity, privation, are, too benignly thought off. In truth, these represents higher death rates, lowered qualities of life, and hindered capability.

This is as much enacted through socioeconomic disparity as legal disparity, and healthcare disparity. “Collectively, Indigenous people are some of the most socioeconomically disadvantaged in Canada” (Batal et al., 2018: 2). The median household income level of working aged Indigenous adults living on Reserve in Canada is approximately 50% that of the median income level of working aged non-Indigenous adults in Canada, 75% to 80% for Indigenous living off Reserve (Statistics Canada 2020). The socioeconomic privation of Reserve life additionally further exacerbates gender disparity.

Indigenous women’s social and economic disadvantage relative to Indigenous men has been recognized and causally linked to the denigration of gender-egalitarian Indigenous culture following colonization. (Janzen, 2017: e485)

Gender disparity is

...rooted in colonialism and colonial ideologies, built on the presumption of superiority, and utilized to maintain power and control over the land and the people by oppression. (MMIWG, 2019: 54)

And because gender disparity intertwines with socioeconomic disparity, disparity itself goes unquestioned, it goes unquestioned that in a settler-colonial system it is the colonizers and who are to gain then maintain and keep maintenance through material wealth, not the colonized, any of the colonized.

Settler-colonial presumption of superiority is observable from the begrudging of control that arises whenever any materiality does get to Indigenous peoples. “Since 1973, 535 specific claims have been settled between the federal and First Nations governments in Canada” (Mirzaei et al., 2021: 498). These “arise when the federal government falters in its fiduciary responsibility to deliver the provisions set out in the original treaties and subsequent legislation (e.g., *Indian Act*)” (Mirzaei et al., 2021: 500), or

...may stem from a shortfall or fraudulent transactions of reserve land, inadequate compensation for the sale of or damage to reserve lands, or other treaty obligations that have not been honoured. (Mirzaei et al., 2021: 498)

Settlers, or simple flat-out racists, often set behind an excuse that the process of colonization did not rob Indigenous peoples of their land because Indigenous peoples, generally do not relate to land as something that can be owned. As though that were somehow justification for arrogation of all lands and resources from them. However, that does not and should not be used to preclude the fact that they did hold concepts of established residencies and histories, as well as of fair exchange. “Aboriginal title is an inherent right, recognized in common law, that originates in Indigenous peoples’ occupation, use and control of ancestral lands prior to colonization” (The Canadian Encyclopedia, 2018). Indigenous populations furthermore actively resisted once it became obvious what colonial actors were not owning up to.

...for aboriginal people it was sovereign ancestral territory to be fiercely defended against further white incursion. As Ojibwe chief Minavavana told Alexander Henry in 1761, “...you have not yet conquered us! We are not your slaves. These lakes, these woods and mountains, were left to us by our ancestors. They are our inheritance; and we will part with them to none.” (Phillips, 2011: 108)

Eventually though, colonial forces locked the majority of Indigenous populations into treaties. This proved disingenuous.

Treaties with Canada are comprehensive land claim agreements, wherein the Indigenous tribe give up their Aboriginal Title to land in exchange for reserve land and other benefits, usually fiduciary though not always (Crown-Indigenous Relations and Northern Affairs Canada: 2024). These fiduciary compensations remain highly begrudged,

...some have characterized specific claims as little more than rebranded welfare packages and a multi-billion-dollar liability for Canadian taxpayers. Most notably, Flanagan (2018) suggests there is no statistical evidence to show that specific claims have had a positive impact on First Nations. (Mirzaei et al., 2021: 498)

No positive impact here refers specifically to the fact that the First Nations are not better in terms of “their social and economic development” (Mirzaei et al., 2021: 498). Essentially it is begrudged as a waste of money because the Indigenous recipients are not self-assimilating into actors within the Canadian settler-colonial system with the money, therefore it is begrudged as a waste of money by the settler-colonizers who agreed to pay it for the land and got the land. This settler-colonialism, in a nutshell, implies Indigenous agreement to such conditional use of payment, perpetuates the stereotype that Indigenous peoples are a burden to the Canadian

taxpayers, validates the presumption that non-Indigenous Canadian choice regarding discretionary expenditures are demonstrably *better*, and validates the government's self-appointed right to manage the Indians. It fails in acknowledging the sufficiency that the obligations exist. Furthermore, the legal and economic underhandedness by the Canadian government in delaying payment, whatever shortfall is used to affect the delay, is obfuscated. Due to devaluation of the dollar alone, delaying like this both reduces the true cost of the payment, and diminishes the original degree of benefit the Indigenous peoples would have had from what they were originally promised, had it been made on time. "Between 1973 and 2010 approximately \$6 billion" (Mirzaei et al., 2021: 498) has been made a socioeconomic issue for Indigenous peoples by systemic *management* of their already agreed and obliged benefits. The life endangering degree of socioeconomic privation that is the Indigenous experience is systemically created in this way.

Fourth Act of Genocide

The clearest example of the act of preventing births presents in the forced sterilization of Indigenous women. Forced sterilization was disproportionately done to Indigenous women as ...sterilization was viewed as a way to eventually eliminate the Indigenous population entirely. Emily Murphy, a settler suffragette who became the first female magistrate court judge in Canada, wrote about the intended effects of sterilization...‘A few years hence there will be no Indians. They will exist for posterity only in waxwork figures and a few scant pages of history’ (MMIWG, 2019: 274).

After initial implementation this was amended to allow sterilization “without their consent” (MMIWG, 2019: 275). It was a national practice, if not legally authorized nationally.

Although only Alberta and British Columbia passed formal legislation regarding sterilization, it was practiced across the country...Indigenous women across the country tell stories of ‘coerced sterilization’ that continue even today. (MMIWG, 2019: 276)

Moreover, “such non-consensual operations were performed on Indigenous women even as recently as 2018” (Matherson, 2022: 4). Neither *Sexual Sterilization Act* was exclusively targeted Indigenous women. However, “in Alberta, First Nations women the most likely to be sterilized, in relation to their per capita population in the province” (MMIWG, 2019: 276), and despite the fact that

Saskatchewan never official legislated sterilization, the province is nevertheless facing a class action lawsuit on behalf of Indigenous women who have provided evidence that they were sterilized without consent. (MMIWG, 2019: 276)

“The introduction of government health care also resulted in the sterilization of some Inuit women” (MMIWG, 2019: 322). All of which is hopefully self-evident.

A more recent, and current example of birth prevention is observable in the healthcare disparity concerning pregnancy during opioid addiction. The impact of past upon present is an acknowledged fact within healthcare and taken into consideration regarding illicit substance use.

Colonization, loss of land, disruption of family and cultural ties, along with widespread trauma from the residential school system, have created insufferable

pain across generations. Opioid use can provide momentary relief from this suffering, driving some to self medicate. (Dorman et al., 2018: 219)

The “Truth and Reconciliation Commission acknowledged that substance use is a symptom of the ongoing suffering experienced by Canada’s Indigenous peoples through colonial institutions and policies such as the residential school system” (Jumah et al., 2017: e616).

The isolation that is typical of Indigenous communities causes Indigenous addicts a further lessened chance of recovery, “methadone and buprenorphine were not available locally and the closest withdrawal management facility is hundreds of kilometres away, accessible only by train or airplane” (Dorman et al., 2018: 221). In one Indigenous community a program was implemented towards this. “In 2015, a single physician started prescribing buprenorphine/naloxone locally, without adequate resources for formal programming or supports” (Dorman et al., 2018: 220). This represented a proactive health measure, particularly concerning the health of some unborn children there. “Methadone and buprenorphine are both recommended as standards of care for opioid dependence in pregnancy; however, they are not routinely available in rural and remote communities” (Jumah et al., 2017: e617). And this is a widespread health concern.

Given the prevalence of opioid use in rural and remote First Nations communities, it is not surprising that a significant proportion of reproductive-aged women become pregnant while using opioids. (Jumah et al., 2017: e616)

It causes significant risk to their babies. Opioid during the first four weeks of pregnancy more than doubles the risk of miscarriage, with risk increasing to 2.5 chance of miscarriage past the eighth week of pregnancy (National Institutes of Health, 2021). So, the unborn children of any pregnant and opioid addicted patients of that single physician had a significantly increased chance at life as a result from his starting to prescribe buprenorphine locally.

The act of transferring Indigenous children from Indigenous communities to settler-colonial communities presented from early slave trade, then residential schools, which has a present-day counterpart, and overlaps with Element II act 3.

The forced transfer of children had not only cultural, but also physical and biological effects since it imposes on young persons conditions of life likely to cause them serious harm or even death (Starblanket, 2018: 55).

This is directly observable from the suicide rates,

...in Canada, the intergenerational trauma endured by Indigenous communities through the Indian Residential School (IRS) system consistently leads to drastically shorter life expectancies and double the rate of suicides compared to non-Indigenous, or settler, populations. (Persad et al., 2023: 2)

The rates of suicide disproportionately affect both Indigenous children and adults. Though the Indigenous youth suicide crisis has warranted a higher degree of attention.

Recently, to coincide with World Mental Health Day, “the Government of Canada and Inuit Tapiriit Kanatami (ITK) are announcing \$11 million in new supports to help strengthen the National Inuit Suicide Prevention Strategy. (Government of Canada, 2022: 6)

The strategy is an

...Inuit-led, evidence based, and globally informed approach to reducing suicide among Inuit Nunangat. Its six priorities for action include: creating social equity, creating cultural continuity, nurturing healthy Inuit children, ensuring access to a continuum of mental wellness services for Inuit, healing unresolved trauma and grief, and mobilizing Inuit knowledge for resilience and suicide prevention.

(Government of Canada, 2022: 6)

Disproportionately higher rates of Indigenous suicide are the direct product of residential schools, and the child welfare system. The experiences there “significantly impacted survivors’ parenting styles and capacities and the consequent intergenerational trauma affects young Indigenous people” (Clarkson et al., 2015: e265). This could only have been inevitable from the stated objective of residential schools of “killing the Indian in the child” (MMIWG, 2019: 519). While the direct forcibly apprehension of Indigenous children has shifted to the child welfare system, residential schools continue to remain an ongoing source of harm.

Sexual violence is one of the implements used by colonialism, as well as settler colonialism. It was committed at the residential schools.

There has been widespread consensus among the medical and public health communities that loss of culture also significantly contributes to these enduring mental health challenges faced by victims and survivors in addition to systemic physical, sexual, and psychological abuse. (Persad et al., 2023: 14)

Sexual violence is also an implement of genocide.

Sexual violence was used against women and girls during the Rwandan genocide and similarly here in Canada concerning Indigenous women and girls. During the Rwandan genocide, the use of sexual violence was described as “an overarching strategy of the genocidal regime to ensure the long-term destruction of the Tutsi population” (Persad et al., 2023: 7). It was to dehumanize them, as well as to kill them as slowly and painfully as possible, “the intentional transmission of HIV/AIDS was employed as a tactic whereby “hundreds of male AIDS patients were released from hospitals and assembled into rape squads. Their goal was to rape and thereby cause a slow, inexorable death.”” (Persad et al., 2023: 7). It was widespread.

The U.N. Special Rapporteur on Rwanda estimates that at least 250,000 women were raped during the genocide, and a study reported by Amnesty International found that as many as two-thirds of the women who survived the genocidal rape were HIV positive. (Persad et al., 2023: 7)

Disparity of healthcare was then enacted against the survivors afterwards. These women were not prioritized by later treatment programs, instead their perpetrators were, purportedly to facilitate the justice process (Persad et al., 2023: 8). Among the women who were subjected to these rape squads it is estimated 20,000 or more children born of those rapes that were committed during the Rwandan genocide (Canada Parliament, 2015: 14). These children would be mixed. The Hutu rape squads not only enacted long term destruction but forcibly transferred Hutu genetic makeup onto what would have been the subsequent generation of Tutsis.

A comparable situation is possibly enacted against Indigenous women here in Canada. 46% of Indigenous women have experienced sexual assault, in comparison with 34% of non-Indigenous women (Statistics Canada, 2022). This is a structural implementation. “Some RCMP officers used to beat and rape us women. They took us into another room and locked the door” (MMIWG, 2019: 310). The number of those women who were forced into pregnancy as a result is not investigated.

The last residential school was closed in the late 1990s, yet Canada never ceased forcibly apprehending Indigenous children from their families and communities. The institution enacting the forced transfer was shifted to the child welfare system. “As residential schools closed, the child welfare system stepped in to remove children from home environments deemed unfit due to poverty, substance misuse, neglect, violence and abuse” (Clarkson et al., 2015: e268).

Additionally,

Indigenous leaders and scholars argue that the child welfare system in Canada has supplanted the residential school system as a means to dismantle Indigenous families and ways of life. (Clarkson et al., 2015: e268)

The motivation of the child welfare system to step in was strictly financial.

In 1951, an amendment of Section 88 of the Indian Act transferred jurisdiction of Indigenous child welfare from the federal government to the provinces. Under this new scheme, funds were transferred to the provinces based on the number of children apprehended from families. As a result, between 1959 and the late 1960s, it is estimated that the proportion of Indigenous children in the child welfare system increased from 1% to 40% in Canada in what is known as the “Sixties Scoop”. (Clarkson et al., 2015: e265)

Fifth Act of Genocide

The sixties were the decade this was initially implemented. The sixties were also the decade residential schools first began closing. This mass child apprehension never ceased nor slowed down. It now is described as the “millennial scoop” (Matherson, 2022: 5). As with residential schools overlapping both the act of inflicting conditions meant to bring about destruction in whole or in part with the act of forcibly transferring children, there is possible overlap here with the first act. “Sadly, experiencing the child welfare system is predictive of poorer mental health outcomes, along with juvenile and adult incarceration in the criminal justice system” (Matherson, 2022: 5). If disproportionate incarceration results in comparable disproportionate deaths in custody rates, then this disproportionately higher rate of forced transfer of Indigenous children also will, eventually, result in disproportionate rates of being killed in jail.

The same policy of the child welfare system, and actions towards the children still remain the living reality for Indigenous families.

Current estimates indicate there are three times as many Indigenous children in the child welfare system in Canada as there were children enrolled in the residential school system at its peak in the 1940s. (Clarkson et al., 2015: e266)

The *Indian Act* separates them from their communities, cultures, and personal identities exactly the same as residential schools did their grandparents, parents, and older siblings before them, and was specifically crafted to cause the taking of the children even in instances where there were First Nations agencies extant to handle the welfare of Indigenous children.

Indian and Northern Affairs Canada (INAC) initiated Directive 20-1 to restructure operations and funding for delegated First Nations CFS (Child and Family Services) Agencies...requires that the child be removed from the home prior to the release of funds to support the child. (Clarkson et al., 2015: e266)

Doing so can cause significant harm to the families of those children.

Social assistance programs further contribute to housing precariousness when a child is taken into the child welfare system, as the family may lose the financial assistance that was helping them to pay for their home. (Matherson, 2022: 10)

So, when large sounding numbers of funding allocations or funding increases are announced to solve some Indigenous problem, the fact very well may be that that none of that funding is being

issued to Indigenous people and is actually just being used to alter their circumstances enough to disqualify them from what assistance they had qualified for. That is an example of systemic privation.

As will be soon examined going forward, not a dime of that money might even be being used to provide any care, housing, food for the apprehended Indigenous children. Part of this is due to the fact that now it all gets enacted at the individual level. By switching to the child welfare system as a means of dividing Indigenous peoples from their children and Indigenous children from their parents, any degree or incidence rate of abuse and neglect can simply be deemed an unfortunate case by some bad actor, instead of getting identified as racist, abusive policy as eventually was called out concerning residential schools.

Apprehension by the child welfare system is self-perpetuating to the degree that it can act as a predictor for apprehension of the next generation, “Indigenous people who have aged out of the child welfare system are similarly monitored and at increased risk of having their own children apprehended” (Clarkson et al., 2015: e268). It is done by similar method as prior historical apprehensions.

In numerous regional jurisdictions in Canada, there remains a policy of putting expecting mothers, disproportionately those who are Indigenous, on ‘birth alerts’, with social workers being present to apprehend a newborn infant immediately following the birth without parental consent. (Matherson, 2022: 5)

This division through forced removal has further been described as operating similarly to “other colonial and genocidal policies that have resulted in intergenerational and multigenerational trauma: forced displacement and relocation” (Shaheen-Hussain 2020: 115).

Like the children apprehended to residential schools before them Indigenous children and youth today have neither control nor forewarning of the apprehension implemented against them. “In 2013, Indigenous children comprised more than 52% of children in the system” (Clarkson et al., 2015: e266). For the majority, it was enacted upon them by force. “84%, when asked, stated that they had been taken involuntarily” (Clarkson et al., 2015: e267). They were not the ones asking for help. This wholesale apprehension of Indigenous children represents a form of settler-colonial violence, one that destroys Indigenous culture, and produces disproportionately high mortality rates of Indigenous children, exactly as did residential schools.

The present-day over-representation of Indigenous children in the child welfare system in Canada, including those apprehended at birth, is purported to reflect ongoing paternalistic attitudes and policies that perpetuate and interact with the long-term consequences of the [Indian Residential School] system and the Sixties Scoop. (Matherson, 2022: 8)

This is observable by the fact that, once Indigenous children have been separated systemic neglect immediately leaves them vulnerable to disease, violence, and exploitation in their new, unfamiliar, often urban, surroundings, at times to the point of death. In a study to analyze possible covalence between apprehension into the child welfare system and negative health indicators it was found that, among “young Indigenous people who use drugs, those who had been in child welfare were over twice as likely to be living with HIV” (Clarkson et al., 2015: e269). The likelihood of this being from the system was noted by the researchers, “because the median age of first involvement in child welfare was 4 years old, it is unlikely that vulnerabilities explored in this study preceded that experience” (Clarkson et al., 2015: e269). It would certainly seem understandable if being taken from home and family led to self medication for momentary relief from suffering.

Such seeking of this relief then perhaps risks serious infection from the drug paraphernalia. “However, involvement in child welfare was not associated with injection drug use” (Clarkson et al., 2015: e269). The reality was far worse.

Participants who had been in the child welfare system had greater odds of having been involved in sex work. It is distressing that 47.5% of participants who had been apprehended reported involvement in sex work prior to age 16. (Clarkson et al., 2015: e269)

This is consistent with the mainstream acceptance of the exploitation of Indigenous children that has stayed present throughout Canada as a nation, including sexual exploitation.

...in some communities, sexually exploited Indigenous children and youth make up more than 90% of the visible sex trade, even where Indigenous people make up less than 10% of the population. (MMIWG, 2019: 55)

The predators do so because they can “count on society’s turning a blind eye” (MMIWG, 2019: 55). Though, the term sex work does require clarification. “Involvement in sex work was defined as reporting exchanging sex for money, food, alcohol and/or drugs” (Clarkson et al., 2015:

e266). As dangerous and exploitative as sex work is, I think there is distinction to be made in the degree of harm and inhumanity between adults who receive money in exchange for sexual service, and children who have been apprehended from their homes, legally unable to apply for a SIN, being neglected until they perform sexual service so that they may eat.

That situation of Indigenous foster children is directly resultant of systemic neglect, as well as, of either neglect or direct exploitation by the foster parents volunteering to foster them. “These institutional policies of neglect and explicit discrimination reflect nothing short of a deliberate abdication of the settler state’s responsibility” (Persad et al., 2023: 13). Though perhaps this is changing.

...in the Canadian foster care system, where Indigenous children are disproportionately overrepresented, comprising over 75% of all children in out-of-home care. In this same system, there are over 230,000 maltreatment investigations annually. (Persad et al., 2023: 13)

Perhaps those investigations are directed at the persons harming the children in the foster care system.

Sufficiently outrageous as the neglect and endangerment of children in this way ought to be, HIV and murder are not all that are cutting short the lives of these children. The opioid/overdose crisis negatively impact Indigenous youth comparably to Indigenous adults, to the point of the youth suicide crisis.

Of critical concern is the observed association between child welfare involvement and overdose among young people who used injection drugs in this study.

Overdoses may be better understood as another way young Indigenous people attempt to end their own lives. (Clarkson et al., 2015: e269)

Overdose deaths are not factored into calculations of the Indigenous youth suicide rates.

Yet even without their inclusion Indigenous youth suicide rates are disproportionately higher than the suicide rates of non-Indigenous youths. This is described as having “reached crisis proportions among young Indigenous people in Canada” (Clarkson et al., 2015: e269).

Nationally, First Nations youth end their own lives at a rate 6.2 times higher than non-Indigenous youth, Inuit youth end their own lives at a rate 23.9 times higher than non-Indigenous youth, with insufficient data on Métis youth suicides for comparison at the national level (Macdougall

2019). Though, suicide rates among Métis were approximated to be 2 times that of non-Indigenous (Statistics Canada 2019).

It has been a significant period of time. A 1995 RCAP special report on Indigenous suicide described it as “a problem that is of increasing concern for aboriginal communities in general and for their children and youths in particular” (Government of Canada, 1995). A generation on, this remains an issue. “Tragically high rates of suicide among Indigenous youth are not isolated” (Barker et al., 2017: e208). Its necessary to note that some reserves, or urban neighborhoods predominantly populated by Indigenous peoples can vary significantly regarding suicide rates, however, the most relevant aspect is that the numbers regarding Indigenous youth suicidality are disproportionately high comparative to any other demographics and communities.

To seek help, Indigenous children and youth who are struggling with suicidality need to turn to western health systems. “[I]he majority of suicide interventions to date are under the purview of clinical-based health services and associated professionals” (Barker et al., 2017: e209). This despite the fact that clinical interventions are potentially not the most effective.

Research suggests that those communities with a number of positive cultural markers, including self-governance, language, settled land claims, education, health care, cultural facilities, and infrastructure, experience significantly lower suicide rates than those without. Further analyses of these communities found that where approximately half of the members spoke at least at a conversational level of the Indigenous languages, the suicide rate was close to zero. (Barker, 2017: e209)

This is possibly so because culture can impart stronger senses of self and reduced feelings of isolation, indicators of personal wellness already known to reduce suicidality. Destruction of culture was identified by the youth as a significant and important factor. “Indigenous youth spoke most frequently about confusion and shame in personal identity, lack of opportunities within communities, and the significance of cultural identity” (Barker et al., 2017: e208). Yet, while culture has been demonstrated to affect significant amelioration of risk, the loss of lives are observed to be a systemically designed crisis. “Indigenous suicide is the product of cultural, community and historical oppression, and not an individual response to personal pathology” (Barker et al., 2017: e209).

Instead, clinical-based interventions are what is available to apprehended Indigenous children youth isolated within the system. Facing multiple implements of systemic violence but unable to cope well and keep happy throughout it, and with no protection from foster *care* so negligent and predatory they to need suffer sexual assault just to feed themselves, they therefore possibly feel no choice but between a definitive method, or a self medication with a significant risk. “[F]or many young Indigenous people involved in sex work, post-traumatic stress stemming from early childhood and current violence often goes untreated” (Clarkson et al., 2015: e269). This leads some Indigenous youths, and children to view termination of their own lives as the only means of escaping that trauma, violence, and being left untreated by the healthcare system. Like their parents and grandparents, great grandparents perhaps, did from residential schools or the 60s scoop, or both residential schools and the 60s scoop, Indigenous youth today face systemically crafted increased risks of harm to their mental health. “Child welfare involvement independently predicted self-harm, suicide ideation and attempt, and mental illness among young Indigenous people” (Clarkson et al., 2015: e268). As well as to be detrimental to the capabilities in adulthood of the ones who survived.

Among individuals who have experienced sexual, physical, or emotional abuse during early life, stress-related cortisol diurnal profiles are altered, and are predictive of disturbed executive functioning. (Matherson, 2022: 11)

This represents bodily destruction of the most helpless of bodies, one that is entirely premised on their Indigeneity. As for those who could not there is perhaps “no greater evidence of the legacy of Canada’s child welfare system than young Indigenous people’s rejection of life itself” (Clarkson et al., 2015: e269).

Settler-colonial genocide has been and continues to act as a legal policy driven effort against Indigenous people. The foremost process of which, is one designed at eventually dis inheriting all Indigenous peoples of any legal standing, rights, and claims, and observable by the

...divisions and ongoing classification of Indian(ness) result in what some call “Indian Act math” a set of equations that continues to play out in the lived realities of indigenous peoples today. (Hankivsky, 2011: 61)

This *Indian Act* math has already, and remains in the process of, legally stripping Indigenous peoples of rights issued by treaty land claims, healthcare and any choice to live within their Reserve communities.

Those who held status under the Indian Act prior to 1985 are referred to as 6(1) Indians, whereas those who gained status through Bill C-31, or after April 1985, are categorized as 6(2) Indians (Barker 2008; Furi and Wherrett 2003). With reference to the Indian Act, and who will be recognized as having status (thus receiving particular government considerations as per the act), the three categories of NS, 6(1), and 6(2) extend to the classification of offspring. For example, children produced by a 6(1) and an NS union will be 6(2)-or, as Indian Act math puts it, $6(1)+NS=6(2)$. Furthermore, $6(2)+NS=6(2)$, $6(1)+6(2)=6(2)$, and $6(2)+6(2)=NS$. In an almost magical operation, the Indian Act granted status to people once understood as enfranchised Indians: simultaneously, however, it produced another category by dictating that the children of two people who gained status post-1985 were not eligible for Indian status. (Hankivsky et al., 2011: 61)

Settler-colonizers locate the harms inflicted by the system and ideology it is rooted in the safety of separate consideration; everything must be assessed by its substance, writing, merit, whatever, alone. Doing so is in the interest of fairness. I would assert it to actually be in the interest of obfuscating the forest for the trees.

Bill C-31 will probably wind up before the courts, but what I don't understand is why the loss of Status and the potential loss of our land base hasn't been a hot issue for Native organizations in Canada. (King, 2013: 169)

It has been to an extent. This was through Bill C-3, a challenge to Bill C-31 under the *Charter of Rights and Freedoms*. As a result, more than 37,000 newly entitled individuals were registered between 2011 and 2017 (Government of Canada, 2018). The mechanism and process of Indian status remains problematic, wherein Indigenous children can still be and are disinherited from any and all rights. These, legally transferred from whom they otherwise would have been. Settler-colonialism will finally have the number of its end goal, in the context of legality at least. Throughout my research I have been sickened by the constant cadence of guesswork, approximation, then dispute of numbers, followed by then acknowledgement of the indisputable numbers, around the disappearances or deaths, apprehensions of children taken to residential schools, the number of Indigenous children who died at residential schools, the number of Indigenous children apprehended into the child welfare system beginning in the 60s and on until now, or the numbers who died of HIV/AIDS, starved because they could not find a john,

overdosed trying for relief from memories of the last john or just predator, or simply completed suicide. Except, perhaps there is no need to keep an exact count when the goal is zero.

Reserves

As already noted, the instigation of Reserves as a colonizing tool originated in 1637. They were places where it was intended that Indigenous peoples would go, and would emulate, then come to embody and preform settler-colonial behaviors, values, and culture, forgoing their own. In other words, they would be assimilated through a constructed, curated environment in isolation. The Indigenous peoples were initially unenthused by this plan, and their eventual, practical, reason for their accepting residency of the Reserve, in 1650, was that as refugees from the Five Nations war they had nowhere else to go (Conrad et al, 2015: 49). The Five Nations war was a major offensive of the combined efforts of French colonial forces, with some of their partnered Mohawk, Oneida, Onondaga, Cayuga, and Seneca trappers, that began in 1640 with the purpose to eliminate the Huron-Wendat trappers, who were partnered with colonizers from England, entirely from hunting grounds and trading routes (The Canadian Encyclopedia 2019). Subsequent to the initial set up of them, Reserves were a place to get Indigenous out of the colonizers' way. "In 1867, Aboriginal peoples could still be seen in the towns and cities of Canada, but they were being pressured to live on reserves, out of sight" (Conrad et. al, 2015: 11). There was both a material element, and an epistemological element to this applied pressure, ...the government wanted to minimize costs associated with managing Indians and, to do so, argued for civilizing through assimilation: "It appears that the most effectual means of ameliorating the condition of the Indians, of promoting their religious improvement and education, and of eventually relieving His Majesty's Government from the expense of the Indian Department are: 1st, to collect the Indians in considerable numbers, and to settle them in villages, with a due portion of land for the cultivation and support. 2nd, to make such provision for their religious improvement, education, and instruction in husbandry as circumstances may from time to time require. (Hankivsky et al., 2011: 60)

Doing so might also have been to concentrate diseases. If that is so then are parallels here to be drawn with the Holocaust as ghettoization that Reserves enabled and facilitated has already been noted, and moreover that ghettoization is a means of genocide. Historical sociologist Helen Fein observes that architects of genocide often marshal their public health infrastructure against target groups to commit genocide by attrition. The case in

point was that during the Holocaust, Nazi doctors were instrumental in the development of the ghettoization policy. (Persad et al., 2023: 4)

This systemically arranged through the healthcare system, and utilizing ...the racist belief that diseases were endemic among the Jewish population who therefor needed to be isolated. The stripping of essential services to Jewish communities through ghettoization thus created a self-fulfilling prophecy...which further justified the policy of dehumanization. (Persad et al., 2023: 4)

If all that is so it would mirror the perpetuation of tuberculosis seen in Reserves now. The reason might also have been so that the wholesale kidnapping of children by RCMP officers could go unobserved, or so sudden dumps of mining pollution would not also harm the colonizers. Not that the Indigenous peoples could have foreseen that.

Indigenous leaders negotiated in good faith for the survival of their people as they transitioned from their formerly expansive self-determining, self-governing, and self-reliant world to subsistence and dependence, living on small reserves. (Joseph et al., 2019: 47)

Though, it has additionally been observed how, on Reserves, enforcement of patriarchy began being exercised as official policy, and seemingly benefited Indigenous men, then becoming the norm for Indigenous people in a matter of centuries. I would add that a modern-day comparison might be 2SLGBTQIA prejudice.

Upon that shift to on-reserve, control became, and remains, held by the dominant settler-colonialist system. To enforce this control colonizers have, the monopoly on violence in the form of law enforcement officers and the judicial system, discretion of when promised treaty monies are actually paid, and discretion of what and how much damage can be done to any food supply accessed by the Indigenous peoples. Canada, its departments and institutions, further craft the choice of either accessing healthcare by leaving these places that have been hard worked into communities, facilitative of Indigenous culture, yet remaining physically ill, or facing the possibility of surviving and thriving enough in a wholly western economy to purchase nutrition, the co-pay and clinic fees of healthcare, verses the possibility of street homeless. Both possibilities have to be faced alone, and this refers only to those who had a choice. The Indigenous, enfranchised, scooped, or 'missing' had no choice. Reserves are now utilized to

reduce Indigenous people as a demographic through increased and earlier mortality, hindrance of vitality and agency, and weakened identity, singularly abided in isolation within national context. In the Algoma district there is an island named Manitoulin, upon its eastern shore there is Wikwemikong First Nation. Wikwemikong is the largest unceded Reserve in Canada (Smith 1995: 201). The Anishinaabeg culture of Manitoulin Island maintains a living presence there to date. This has been and continues to be due the efforts of the Wikwemikong peoples, and despite the, quite frankly horrifying, efforts of Canadian settler-colonizers colonizing into the Reserve. That will be expanded in greater depth further on.

It is nearly one hundred and ten kilometers from Wikwemikong to Lake Superior. Like its Great Lakes siblings, Lake Superior bears ongoing ecological harm from invasive species. One of example of which is the marine lamprey.

Sea lamprey (*Petromyzon marinus*, bimiizii or ginebigomeg in Anishinaabemowin) are an aquatic invasive species in...the Great Lakes) that have caused significant ecological and economic damage over the past century. (Brant as quoted in Nonkes et al., 2003: S149)

The decimation wreaked by them garnered concern on both sides of the boarder. These included a rare example of Indigenous stewardship in

...the 1980s when intertribal organizations began exercising management authority as affirmed by the 1979 *U.S. v. Michigan* court decision which asserted tribal management authority in Lakes Superior, Michigan, and Huron. (Gaden et al. as quoted in Nonkes et al., 2003: S150)

Conversely in Canada legislated exclusion of Indigenous voices, possibly even a useful model towards solving the problem, remained the norm.

...courts in Canada ruled (*R. v. Sparrow*, 1990) that federal and provincial management do not deny First Nation access to fish; therefore federal and provincial governments can manage fisheries on behalf of First Nations (many First Nations disagree with this). (Gaden et al. as quoted in Nonkes et al., 2003: S151)

The multi-apparatus, consistent harm, of deprivation, and the exclusionary legacy of settler-colonialism remains just as observable to the west.

The place now known as Thunder Bay was constructed following settlers forcibly relocating the Anishinaabe peoples who were already living there to multiple Reserves between 1860 and 1910, then arrogating the silver, timber, and shale from their lands (Hay, 2019: 281). One of the most recognizable features of the region is today called Mount McKay,

...a land formation known locally as Anemki-waucheu. Sometime referred to in translation as the Thunder Mountain, Anemki-waucheu is a sacred site to Ojibway and many other Indigenous peoples. (Hay, 2019: 284)

Colonizers renamed this feature of the landscape, as well as feature in Anishinaabe culture and teachings, to *honor* a Scottish fur trader for his actions of stalking an Indigenous woman, murdering the Indigenous man she was in a consensual relationship with, then forcibly abducting her into a non-consensual situation with himself (Hay, 2019: 285). Experiencing this onomatology I am reminded of the Missing and Murdered Inquiry summarization of nonresponse by the Canadian justice system whenever an Indigenous women or girl is abducted, raped, murdered.

Barriers to justice take many forms, including the isolation of victims through inadequate victim services, the failure to accommodate language barriers, and the way Indigenous victims are either portrayed or ignored in the media...these barriers demonstrate important moments of disconnection between Indigenous Peoples and the Canadian justice system. (MMIWG, 2019: 123)

So, I wonder if the sanctioning of such violence that occurs through that disconnection is not due to such actions according with the settler-colonialism displayed by this story, and renaming of the mountain. If that is a possibility, then it should also be taken as an example of how settler-colonialism as a means to achieving Canada's national goals never abated.

Approximately three hundred kilometers northeast of Thunder Bay there is Ganoogaming First Nation, originally designated Long Lac 77. "This 27 square mile...reserve was heavily timbered with spruce pulpwood" (Kuhlberg 2003: 36), and purportedly for the survival of the Ganoogaming First Nations peoples. As with many other Reserves control over these material resources was co-opted from them by settler-colonial institutions, government and business. Excessive taking all timber there, far beyond what was ever agreed upon, which alone was ecologically devastating, this was further

...combined with the depletion of local game and the Ontario government's proclivity to enact prohibitions on the Natives' traditional hunting, fishing, and trapping rights in this region. (Kuhlberg 2003: 45)

This "left the residents of Long Lac 77 with few employment opportunities. Their standard of living and that of other nearby First Nations suffered as a result" (Kuhlberg 2003: 45). The result was nothing other than crafted through legislated policies, and the sanctioning of bad faith actions by business actors.

Seven hundred-seventy-kilometers southeast journeying arrives at Wikwemikong once again. Centrally located within, Wikwemikong, Lake Superior, Thunder Bay, and Ganoogaming is Biigtigong Nishnaabeg First Nation Reserve. Biigtigong, my home community, and the societal example that I analyzed for elements, and acts of genocide to present.

Biigtigong

To analyze the recent history leading up to present situation of my home community, I began with the Archives of Ontario. Within office boxes full of files labelled, 'Department of Public Records & Press Releases', 'Forest Renewal Trust and Forestry Futures', 'Indian Reports: Activity of the Indigenous People', 'Indian Policing', 'Heron Bay: Mining Claims', and 'Pic River First Nation Economic Development', that were publicly available, and unbelievably heavy, I searched for relevant information, then simply for on-point information. For while my original search terms were only Biigtigong, and the other names it has been known by, the resulted file boxes went by district. They would in fact contain all the Public Records & Press Releases, or Forestry reports of every township, and Reserve in northeastern Ontario, or else all the Activity reports, Policing, Mining claims, and Economic plans for all the Reserves, in that same area. At times I would find one single document pertaining to Biigtigong in the entire office box. Though, that is not to say that the broadness of that scope did not prove fruitful. Descriptions of two similarly positioned, former operators of residential school provoked a search for the name closer to home, Fr. Maurice. This produced a book on the Jesuit Residential School of Spanish, seemingly self published and touting more the qualities of Fr. Maurice than the school he oversaw. It was only available within the archives upon written request. I read, and took notes as much as I could manage within my allotted time with the book. The majority of search results were under a 50 year, or 100 year restriction. Filing an Access Request for 'Commercial Thinning', 'Ojibway of the Pic River First Nation', 'Stillwater Mine Policy Development', and 'Pic Mobert Indian Band General', gave me access to some of the files contained in them. Additional to those materials, I was also able to find, just through my own general research on Biigtigong, an Educator's Handbook that was worked on by education faculty of some of the Reserves of the same region, including Biigtigong, and which is purposed for cultural competency of educators of Indigenous children as well as the well-being of Indigenous children currently in schools.

The 'Public Records & Press Releases' contained one release pertaining to Biigtigong. In 1966 a plaque was set down in commemoration of a Hudson Bay fur trading outpost's original site there, until a railway was cut through the Reserve in 1888 and causing Hudson's Bay to relocate (Time, 1966: 1). Despite the outpost having been located much neared to Pukaskwa National Park, the plaque was driven down into a section of earth, centered within Biigtigong Reserve

itself. It protrudes several inches out in the field directly across the road from the Band Office and Community Hall, where kids play baseball. A long fly, temporarily pushing the thing out of mind even briefly, will send a player sprawling down hard.

The press release for the installation, and commemoration of this thing opens with some excerpts from the logbook of fur trader John Long. These are left openly punctuated, coyly floating at the top of the page, with looping curls intercutting each. It seemed to me, just to look at the texts, that they were included by the press release author or authors to light-heartedly provide some historical anecdotes as humor. One of the excerpts by John Long describes how on one of his passes “gave the Indians rum which resulted in a three-day frolic that cost five Indians their lives” (Time, 1966: 1). It then goes on to reminisce positively about what a prosperous, good location the area had been for the Hudson’s Bay company to hold. “It had always been well known, being a convenient stopping-place for travelers” (Time, 1966: 2). No information as to the identities of those five people is given. No investigation was ever conducted, no charges ever issued.

At the same time these settler-colonial actions were being historically enshrined and drilled down into the community and future mentalities of the surviving population, the Ontario department of education was implementing a program for the selection and training of Indigenous adult leaders for community projects on Ojibwe Indian Reservations. This was located in ‘Indian Reports: Activity of the Indigenous People’, and did not pertain directly to Biigtigong, however it would prove noteworthy.

The planning stage toward this program included selections from a paper on Ojibwas and Ojibway Reserves, authored by Fr. Hannin, previously a teacher at the Garnier residential school in northern Ontario. There were two objectives at this stage. First, to detail the ideal candidate for an Indigenous leader to their community, by settler-colonial metrics (Cuzeea, 1961-1968: 5-7), and second to assess why former programs not based on sound theory of Indian ways and cultural patterns had failed (Cuzeea, 1961-1968: 1). The reason they determined was that Reserves have become homelands Indians tenaciously cling to, and which function as cultural enclaves, however not distinguished by the presence of living cultural tradition as by economic depression and social disorganization (Cuzeea, 1961-1968: 6). Essentially that the Indigenous peoples living there think they still have their own culture, but Reserves are instead just the abscess of western values and means.

The ideal candidate of an on-reserve Indigenous adult leader, to the Ontario Ministry of Education, and to former residential schoolteachers, essentially boils down to that of an inside man. Once located, Fr. Hannin advises separating him off from everyone, except his close family and immediate peer group. In small homogeneous, ethnic enclaves like Indian reserves kinship ties are important and there exists much factionalism (Cuzeea, 1961-1968: 13). Indigenous peoples are described as incapable of raising their children, and a passage from Margret Mead is used in support of this.

There is little anxiety about the future as far as work is concerned. In this is combined the inevitability of work, the present-time orientation and a dependent psycho cultural background of the Indian child. (Mead as quoted Cuzeea, 1961-1968: 17)

I personally think this supporting passage was chosen specially because it includes the word psycho, thereby constructing Indigenous identity here as defective, and perhaps even a danger to themselves and their children. The problem is essentially summarized as

...geographically and historically the Great Lakes Ojibways have had contact with non-Indian communities for over a hundred years yet have not been assimilated, absorbed or disappeared. The reserves are growing in population. The future presents a grim picture. (Cuzeea, 1961-1968: 18)

Included with the report were some words by one of its more successful attendees. From Wikwemikong, then serving as the Executive Director of the Canadian National Indian Council, and Director of Indian Programs for the Company of Young Canadians Wilfred Pelletier wrote,

Going back as far as I can remember as a child in an Indian community, I had no sense of knowing about the other people around me. You could see it in our games. Nobody organized them. (Cuzeea, 1961-1968: appendix)

His words continue, seemingly both lamenting the fault of it, as well as its pastoral simplicity being something impossible to keep. "It was later on in life that I began to realize that what we were really doing was playing. Very much like animals play" (Cuzeea, 1961-1968: appendix). The self-image this program seemingly imparted to this man is not even the aspect which made me saddest, and angriest. It was the fact that a government department, deciding it was problematic that Indigenous peoples were insisting on living on the Reserves the government priorly and strictly legislated that they had to live on, tapped a former residential school priest to

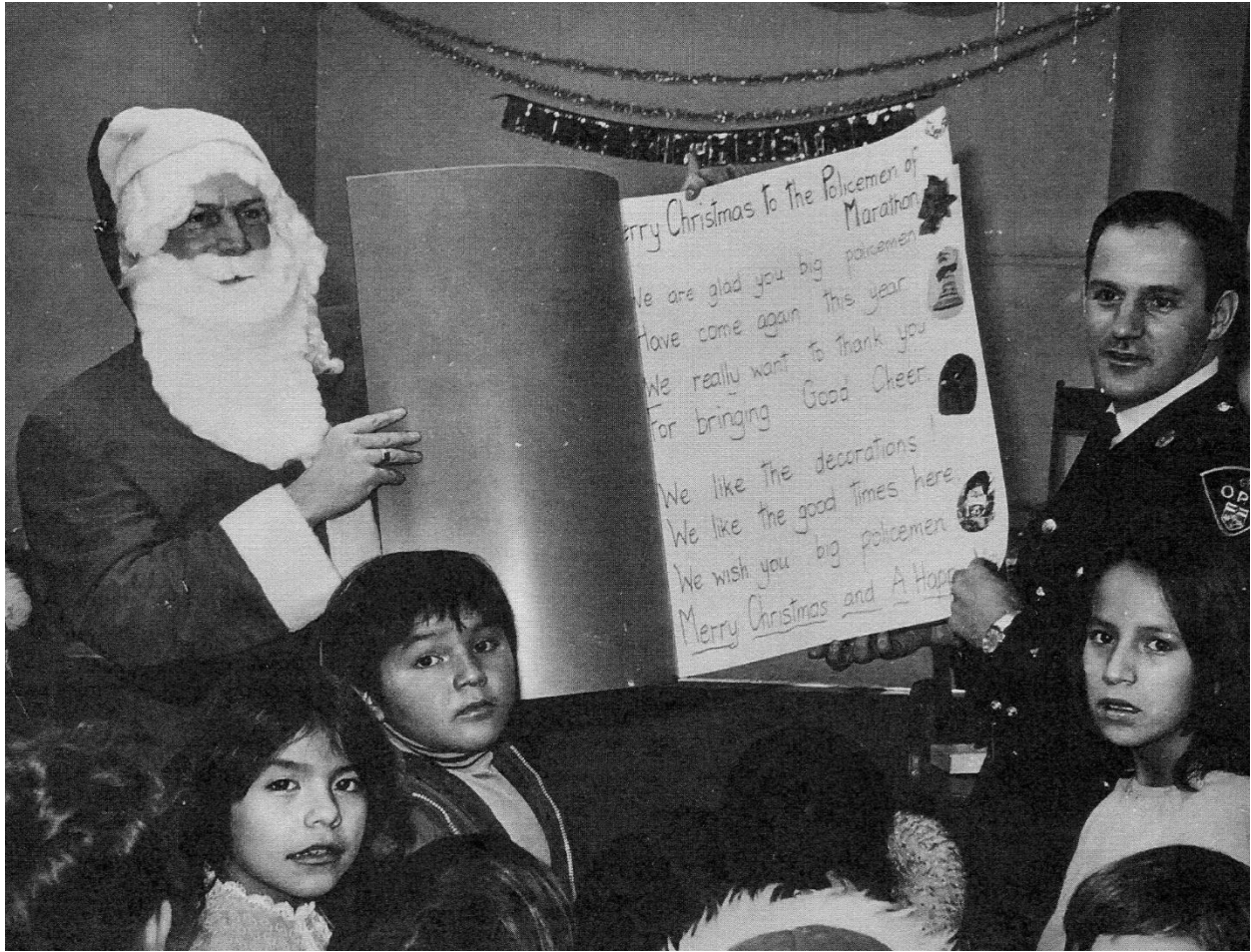
write the initial information report. I cannot think of a less deserving lesser person to do so. I would say less qualified except I suppose spending years torturing the children and youth of a demographic would impart some insight into what tactics they are most vulnerable to. It startled me, as I realized nothing I had ever read or watched on residential schools described the actions of the people who operated them once they were closed. I had never considered it either. This is why, when from out of that same 'Indian Reports: Activity of the Indigenous People' office box, a file on another Ontario Ministry of Education initiated program caught my attention. Biigtigong, and four other Reserves, were involved in this program, the leader of which was listed as Fr. Maurice. The program was called, and described as, "A Travelling College – moving from Indian community to Indian community. In the learning van, with tutors available for assistance, students can learn at their pace" (Maurice, 1965: 6). The learning van was conceptualized and overseen by Fr. Maurice. A priest of the same order as Fr. Hannin, the Canadian Institute of Jesuit Studies, and who acted as a teacher at the Spanish residential school, in Ontario, first in 1944 (Sharaham, 2004: 149). This really hit hard, as Spanish is the residential school to which, according to my family members, my grandmother was taken to. Setting aside the file for a bit, I ran a search on his name. That was how I found the book documenting his legacy of Spanish.

The main thing that struck me was the antagonism of the boys. For several months it was impossible to carry on any conversation with the older boys. There seemed opposition to everything the prefects wanted. (Fr. Maurice as quoted in Sharaham, 2004: 149)

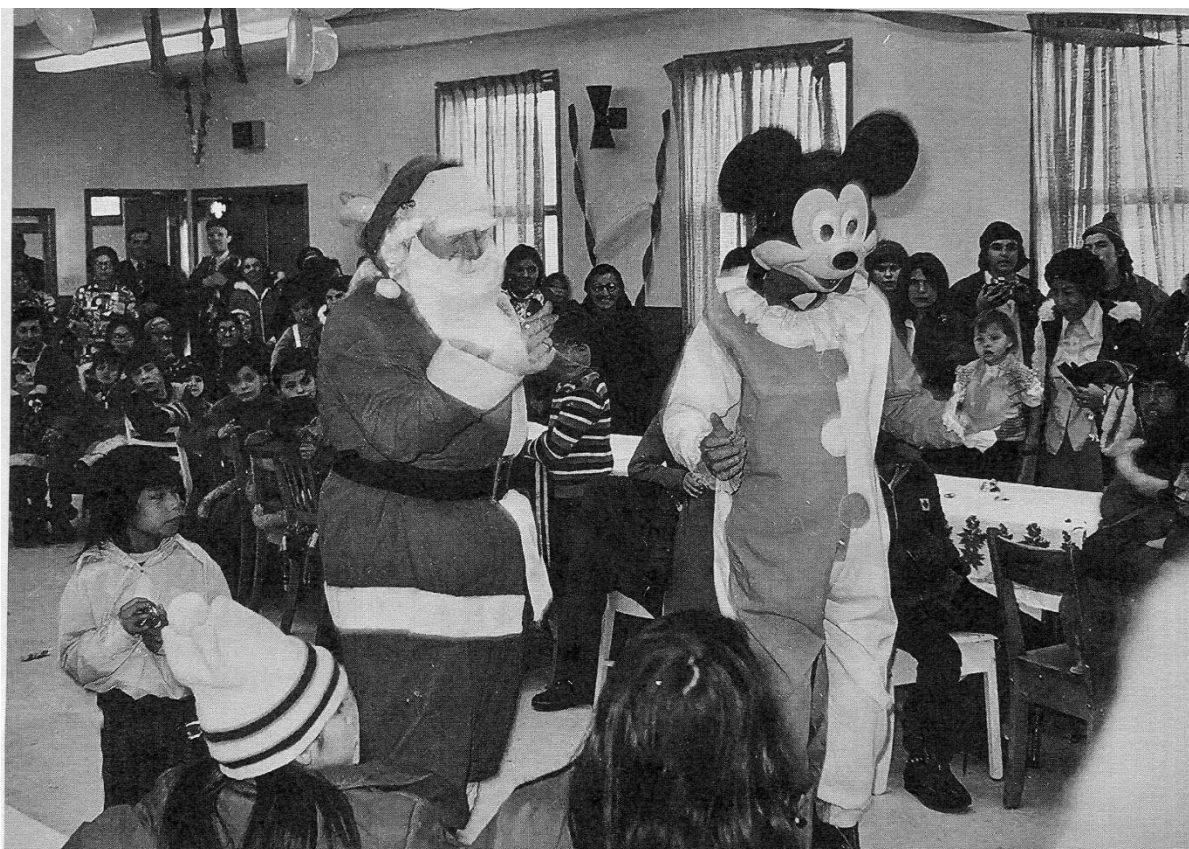
He had started as a teacher, then in 1955 Fr. Maurice was given charge of the organization of classes at Spanish residential school (Sharaham, 2004: 198). When the graduated Indigenous students were evaluated as not sufficiently educated, purportedly because the Indian Department did not pay a per capita for students who were left back, his response was "The only point I am trying to make is that I have a teaching staff who either cannot or are not interested in teaching" (Fr. Maurice as quoted in Sharaham, 2004: 215). He was promoted to school principal in 1957 (Sharaham, 2004: 218). Earlier, in 1956, the federal government had reached an agreement with the Ontario government to allow the Children's Aid Society to become more involved in dealing with orphaned or neglected native children, resulting in their being sent to various homes rather than Spanish (Sharaham, 2004: 230). Maintaining that his residential school would "be a happy

one as long as local superintendents do their duty and send us Indian students” (Sharaham, 2004: 239), he strongly advocated for dropping all elementary classes, opening up the high school program to white students if needed, and establishing the school’s independence from Indian Department supervision in order to set their own fees and syllabus (Sharaham, 2004: 240). Instead, Spanish residential school was discontinued June 30th 1958 (Sharaham, 2004: 248). July of 1958 Fr. Maurice wrote for a new appointment, having had a new idea for maintaining the numbers this time. ““We are not running the school for the sake of the Indian Department but for the Indians. We should make them interested. We should apply pressure to the parents”” (Sharaham, 2004: 249). This apparently did not happen. Instead, the next appearance of Fr. Maurice was as one of the tutors, available from the learning van of the travelling college. This operation went into the Reserves themselves, taking adult aged Indigenous students. The purpose described to them was that of teaching them how to put together proposals for grants towards getting Rec Centers in their own communities for their children (Maurice, 1965: 47.1460). The disingenuousness of the operation is observable in the complete dichotomy of the progress reports on the program, compared with what was issued to the Indigenous students. A colorful, short handbook titled Wianjetoan (translated on the cover We Change), with lots of pictures, was issued as the program handbook to the attendees, including Biigtigong, “community development means when you unfold something to help it grow better instead of worse” (Wianjetoan, 1965: 1) versus “[w]e use the term ‘recreation’ in the broad sense, as equivalent to community development” (Maurice, 1965: 47.1460). This is most likely why Biigtigong does not have a Rec center.

The community made do with the largest room of the Band Office, dubbed “the Hall” by everyone who wasn’t a Council member. The space was not large enough to play games in. It was mainly used for community meetings, feasts, and Christmas parties. ‘Indian Policing’ contained some photos from one such Christmas party the Marathon OPP invited themselves too.



OPP officer and Santa Clause (Ontario Provincial Police, 1974).



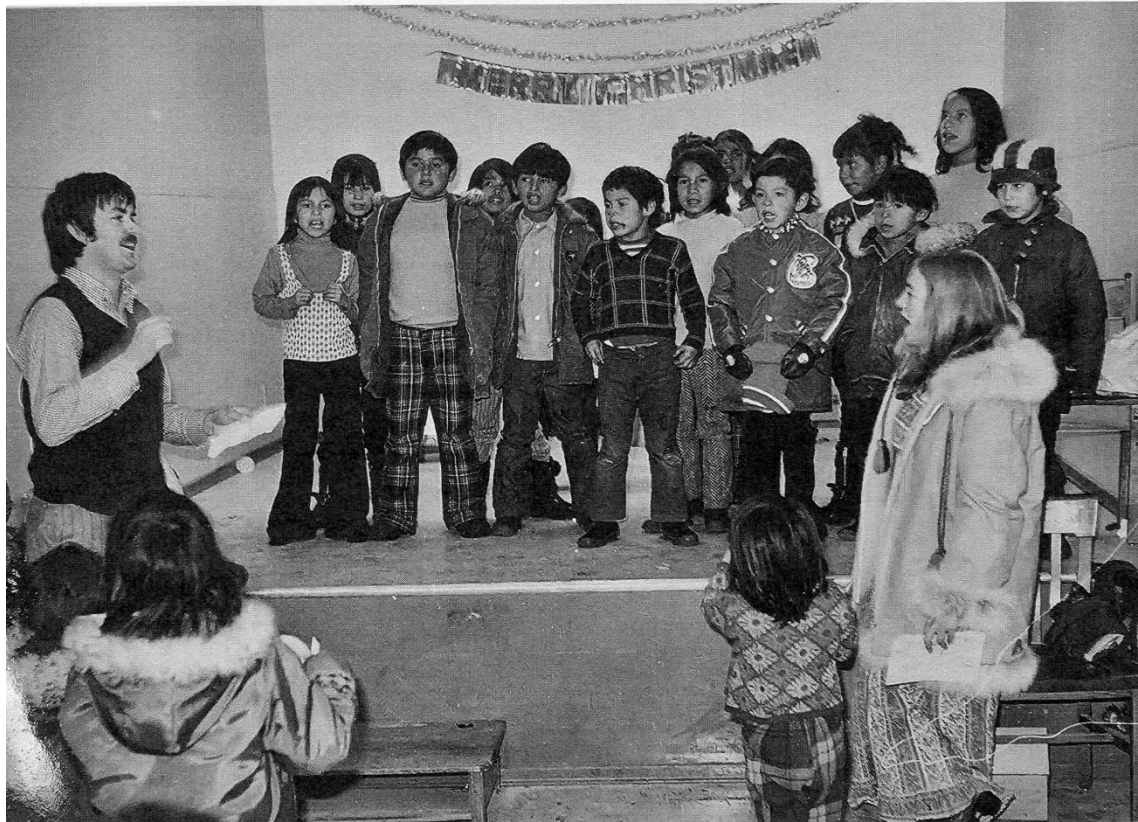
Santa Clause and Mickey Mouse (Ontario Provincial Police, 1974).



OPP officers and Santa Clause and Mickey Mouse (Ontario Provincial Police, 1974).



Mickey Mouse and Santa Clause and Easter Bunny (Ontario Provincial Police, 1974).



Indigenous children's choir (Ontario Provincial Police, 1974).

I should note, these photos are labelled 'Children's Christmas Party at Pic Mobert'. However, Mobert (Netmizaaggamig Nishnaabeg First Nation) is 55 km east of Marathon, and under the jurisdiction of the Manitouwadge OPP. Also, as someone who attended many events in that Hall as well as a handful of events in Mobert, the Mobert building looks nothing like that, the cops labelled the file inaccurately.

As Fr. Maurice had stated recreation was not what he was interested in from his adult Indigenous students, and his final progress report, in entirely self congratulatory fashion, describes 29 meetings as being obediently attended by the Biigitgong students (Maurice, 1965: 47.1460). That is not to say the handbook issued to the Indigenous students was exactly subtle. "A leader is someone willing to help people learn to help themselves", "dialogue is really just dead wood", and "community development must begin with one man with an idea" (Wianjetoon, 1965: 2) informed some of the larger print slogans. The Biigitgong students, and the students from the four other Reserves of the Travelling College, likely concluded with similar views that everything of where they were in life was defective and deficient, as Pelletier did. Their

displaying such an affect would certainly explain the triumphant note Fr. Maurice ends his report on.

When we have cut off a good many of the experiences in which culture operates, and if we cut off the educational system for the transmission of culture, it is clear that the culture is doomed. (Maurice, 1965: 6)

I personally would not use the word doomed for my culture. Though I have to admit a measure of concern for my culture. Particularly due to the clear overlap in names that presents with the students listed in the Wianjetoona (Wianjetoona, 1965: 4) and the authors of the Biigtigong contribution to the 'Aboriginal Peoples in the Superior-Greenstone Region: An Informational Handbook for Staff and Parents' (Radbourn, 2014: 6). Three surnames present on both. The authors of the handbook are the younger generation on, from the attendees of Fr. Maurice's program. The handbook is an education resource tool for primary educators and parents of the ten Reserves in the Superior-Greenstone region, including Biigtigong, as well as for schools of neighboring townships which may also teach Indigenous students. It standardizes information relating to Indigenous peoples in their own words, outlining the basics of Indigenous ideology, defines Indigenous terms and tribal names and social constructs, and describes key happenings in recent history. Essentially the next generation on after being lied to, manipulated, and defrauded by a megalomaniacal racist, setting down knowledge for the future generation.

The description of residential schools provides a fairly distinct example of how that manipulation has manifested:

The goal of the Residential school system was to strip Aboriginal children of their culture and heritage in order to assimilate the children into non-native society. It was believed that Aboriginal people would be better off adopting the non-Aboriginal language and cultural practices of European settlers and that targeting children would be the most efficient way of doing this. (Radbourn, 2014: 21)

There is perception of the children being targeted by the settler colonizers because as children they were more vulnerable. Further on, the precise tactics the Fr.s used on the Indigenous children are described,

the residential school system was a strong tool in shattering many Aboriginal languages as those who ran these school punished children who spoke their language, even when that was the only language they knew. Survivors speak of

horrible acts against them when they spoke their languages, such as having their tongues nailed to their desks in the classrooms. (Radbourne, 2014: 62)

This sounds nothing short of gruesome torture.

Yet there continues to present this pernicious idea of earnest belief it would make things better for the Indigenous children. When the truth, upon reading anything from those actually implementing it displays equal parts contempt of Indigenous ways, culture, and people, never once considers any of the children in humane terms of feeling autonomous life, and rather treats them as simply another type of raw material from the wilderness of which local superintendents owed a duty of sending the residential schools their fair share of. The handbook summarizes the residential schools, and those operating them as “misguided” (Radbourne, 2014: 21).

Awful as that is, it is understandable. For what else when those very operators follow the youth and young adults, who have managed to survive, into their Reserves and communities, utilizing the insights gleaned from when they were at their most psychologically and physically vulnerable. Similar implicit absolution then occurs regarding the child welfare system. “The homes in which Aboriginal children were placed ranged from those of well intentioned families, to those where physical, emotional, and sexual abuse occurred” (Radbourne, 2014: 35). Worse, more blame seems parsed onto the children and youth than the abusive, neglectful adults who agreed to taking Indigenous children into their homes in the first place, perhaps disingenuously from the start.

Being taken then rehomed in strange communities first acknowledged as “an especially painful and bewildering experience for transracial adoptees” (Baskin as quoted in Radbourne, 2014: 36), the kids are then connoted as the problematic ones, “including acting out behaviours such as running away, violence, and emotional struggles such as depression. Some families made the youth leave their homes to fend for themselves” (Baskin as quoted in Radbourne, 2014: 36).

Except, if the youth’s behaviour and acting out turns unmanageable every foster family or parent always has the option of calling the child welfare system and reporting that they can no longer manage, so that alternative placement wherein the youth’s basic needs of food and shelter will be met. The foster cheques would stop coming once they had made that call of course.

The handbook goes on to address the damage caused by the patriarchy inherent in settler-colonialism. First describing the egalitarian state of Indigenous communities prior to contact with the colonizers. “There was no distinction in sex, and therefore no notion of inferiority or

superiority” (Radbourne, 2014: 53). Western patriarchy is then defined as an act of epistemological aggression, and it is identified as a tool of the colonizers that destabilized Indigenous communities. “The roles and responsibilities of women and two-spirit people were attacked through colonization” (Radbourne, 2014: 54). The attack on the roles and responsibilities of women is disputed as something needs to be counteracted.

...women held positions of political significance...To truly reaffirm Aboriginal peoples’ traditional rights also means incorporating Aboriginal women’s rights, since failure to do so is in direct opposition to traditional values and laws. (Sunseri as quoted in Radbourne, 2014: 55)

Following that though, in the recounting of guest talk in a non-Indigenous education setting, when an Indigenous Elder and his wife were coming in to conduct a guest cultural lesson for Indigenous and non-Indigenous students, there is belied a patriarchal idea of what traits of Indigenous women remain thought of as significant and worthy of value, that of keeping quiet when her man is talking and how that then streamlines and increases his effectiveness. “There was a beautiful economy to his speech and his wife, she simply listened. By economy, I mean there was never a word spoken in haste, each is carefully weighted and considered, consequently, what comes out is exactly what was meant...what he means to say” (Radbourne, 2014: 89). In other words, her keeping quiet when her man is talking streamlines and increases his effectiveness.

The realization of the harmfulness of something does not necessarily remove it from the collective mindset. 2SLGBTQIA prejudice remained largely undisputed as being problematic at all. “Unfortunately, two-spirit people have not only been discriminated against by mainstream society, but sometimes also by their own families and communities” (Radbourne, 2014: 54). This is simply the unfortunate case still, and the need to reaffirm 2SLGBTQIA Indigenous peoples’ traditional rights in order to reaffirm Indigenous peoples’ rights is not noted. The results of that continue to be present. A Two-Spirit Biigtigong youth describes how, some of their family “didn’t really understand”, and others “weren’t as supportive as I’d hoped” (CBC Kids News, 2023). Moreover, the handbook seems to take no position on counteracting the situation, nor describe any procedure for how educators might do so. Just as realization does not remove harm, harm is not always inflicted through direct acts of intra violence but passive acceptance instead.

Pundits might similarly describe the INAC instituted funding cap of 2% a year on all healthcare and social services for First Nations people (Chambers et al., 2017: 106) as unfortunate. Files from 'Pic River First Nation Economic Development' detail how this was relevant to Biigtigong in 1995, when members of the community with physical disabilities were not able to get their doctors appointments. A request for funding to provide more comparable care and supports for disabled peoples in the community, primarily which would facilitate contact with their doctor/s when it was needed was submitted. \$1,000 of the needed funds were raised, and it was noted that this was not a stop-gap measure that the infrastructure of it would benefit all subsequent disabled persons within the Reserve (CAF-95-14065). The application was rejected. That same year Marathon, the nearest located hospital, requested funds to hire an additional staff, whose duties would include acting as a coordinator to those with disabilities from Biigtigong accessing disability care in Marathon, \$2,000 of the needed funds were raised, and it was further noted that all the non-Indigenous citizens of Marathon with disabilities, approximately 15.5% of the population of Marathon, would benefit from this additional staff as well (CAF-95-140626). The application was rejected. Systemic neglect of basic and equal healthcare rights not only leaves the individual patients unable to access a check-up, it forces the community as a whole to try and think in terms of how their healthcare may more so benefit non-Indigenous communities. Though, the settler-colonial end goal of complete destruction only really becomes observable when examples of the Reserve being what the Indigenous community is to have to sustain their needs is considered in conjunction with the constant socioeconomic attack each Reserve is subject to. One that will always be to material benefit of settler-colonizers and material detriment to the Indigenous peoples. Files from 'Stillwater Mine Policy Development' detailed how, in 2013 Stillwater Company Incorporated (SCI) decided to begin mining operations in Northern Ontario. The minerals to be extracted are platinum group metals (pgm), gold, and copper (Sibayne 2024). This represents an area of health concern, as, as with all mining operations, the operation would result in significant levels of pollution. "Mine tailings, consisting of process effluents...are generally transferred to tailings ponds" (Mohapatra et al., 2017: 1). The negative health impacts would most particularly apply regarding the Biigtigong peoples' food supply, and drinking water, as "mining activities induce an impact on their geochemical environment (e.g., water, groundwater) due to the presence of metal-rich tailing deposits" (Mohapatra et al., 2017: 1).

An assessment by the company ‘Aboriginal Considerations’ was commissioned by SCI, and included in their preliminary report to the Government of Canada. SCI provided “capacity funding” for the study of Traditional Land Use in the area of their Project Site (Information Request 17.1, 2023: 2). This gave SCI a degree of information control, thus discretionary ability to describe their potential ecology damage, in two separated results. SCI acknowledges that some Aboriginal groups, referring to Biigitigong (PRFN), Netmizagamig (PMFN), Pays Plat (PPFN), the Jackfish Métis, the Red Sky Métis (RSMIN), and the Métis Nation of Ontario (MNO), made it clear to SCI that their ability to continue use of the Proposed project area for their traditional purposes would be significantly impacted due to contamination (Information Request 17.1, 2023: 6). and discharge of excess mining water (Information Request 17.1, 2023: 12). Such danger would not comprise the first occurrence where “mining waste, the sources and mechanisms of pollutant generation and their subsequent effect the on environment” (Mohapatra et al., 2017: 1) threatened the water source for the people living in Biigitigong.

There was a water spill in 1996/97 – there was a leak in the tailings pond and cyanide leaked into the creek and it went into the Pic River, our main source of water. We couldn’t drink the water for three years. They’ve said that it will take at least 25 years for us to utilize the water. We were told that we had to limit the intake of fish that we consume from the Pic River. (Pic River member as quoted in Radbourne, 2014: 56)

As already mentioned, additional Reserve communities would also be negatively impacted by this operation, however the SCI assessment mainly focuses upon Biigitigong, due to the proximity of the waste site chosen by SCI to Biigitigong. “Based on the information available to SCI these effects would be predominantly in members of PRFN as the proximate First Nation and primary regular users” (Information Request 17.1, 2023: 8). The negative effect would be a deterrent to their health and quality of life, as well as negatively impact their ways and means of life, and culture. This was “given the proximity of the project to PRFN as a PRFN community trapline traverses” (Information Request 17.1, 2023 :6) the site. Biigitigong additionally would lose a major source of food as a result of this community project.

Said to be one of the most perfect diets in the world, the benefits of these foods include less calories and saturated fat, more fiber and vitamins, and assist in

maintaining healthy blood pressure, heart health and weight. (Eat Right Ontario as quoted in Radbourne, 2014: 39)

The “PRFN reported a high preponderance of traditional dietary habits in their community” (Information Request 17.1, 2023: 7). That food source, which runs through the SCI chosen and will be rendered unusable by the mining operation, trapline T022, is registered to the community of PRFN (Ontario Ministry of Natural Resources 2011) (Information Request 17.1, 2023: 7). The fact that Biigtigong adhered to Canadian law made no difference in this source of food and income being taken away for monetary gains of a settler-colonial company. Access to their trapline will be restricted, along with restrictions on traditional land use, including animal and plant harvesting and country food collection with loss of the contribution that the country foods collected make to the traditional diet of PRFN predicted as effects of the SCI mining operations (Information Request 17.1, 2023: 7).

Biigtigong defined the same “area as encompassing the SCI project area” (Information Request 17.1, 2023: 3). Stillwater also confirmed exactly what a reduction in quality of life and culture their project of mineral extraction would cause the people of Biigtigong. In relation to the project, use and harvesting of several species of animals and plants will be ceased, including moose, rabbits, partridge, upland game birds, walleye, lake trout, pike, speckled trout, sturgeon, perch, and berries (Information Request 17.1, 2023: 3). This would cause significant negative impact on their health. “Aboriginal people were healthier when they ate food that came from the land and water that they gathered themselves by harvesting, fishing, and hunting” (Radbourne, 2014: 38). Only, as is typical of settler-colonialism, the benefits remain arranged one way. Biigtigong initiated an application to Ontario Superior Court in 2004 regard to this but was not allowed to advance due to “treaty adhesion” (Information Request 17.1, 2023: 3).

Biigtigong is not a signatory to the Robinson Superior treaty. Which is probably why they registered their trapline. It also should be noted that the Supreme Court of Canada has “pointed out that unimplemented treaties – those that haven’t yet been enacted in domestic legislation – can, in fact have legal effect” (MMIWG, 2019: 195). And even if Biigtigong were a signatory, it possibly would not have stood any more strongly in terms of rights. “The relationship between the Anishinaabe and the federal government is often seen, not as a legal right, but as a special privilege whereby they receive extraordinary benefits” (Radbourne, 2014: 83). I would assert, that with settler-colonialism all of the benefits, precious minerals, wealth, investment returns,

and upward mobility jobs seem to remain exclusively that of non-Indigenous, while bearing none of the drinking water harms, or even loss of sport and game areas.

Of the plants, fish, terrestrial mammals, birds and reptiles of interest in the area, SCI describes them to be very similar for Aboriginal and non-Aboriginal stakeholders (Information Request 17.1, 2023: 5). Similarly consumed, but not similar in cruciality to the two demographic communities.

During the consultation process by SCI...the use of Bamoos Lake was discouraged by local stakeholders due to its use for recreational fishing by the town of Marathon, which listed that, along with Penn Lake, Wolf Camp Lake and Red Sucker Lake, as well as Lake Superior, but not Hare Lake, as local accessible recreational fishing destinations. (Information Request 17.1, 2023: 13)

The settler-colonizer community of Marathon will not be expected to forgo even one of its recreational sites to gain a new local employer for themselves. Though availability of Bamoos trail is described as an alternative. “SCI will provide PRFN and other Aboriginal peoples as requested access to the trail to Bamoos as currently exists” (Information Request 17.1, 2023: 8). Bamoos was not assessed for comparability.

All the assessment was really used for was to disregard the concerns expressed by the Indigenous communities living there, as well as to alienate them.

It is unclear how risk was incorporated...the EIS lacks information regarding which country foods are currently consumed and at what rate. As a result, it is difficult to determine the potential risk of exposure to contaminants for Aboriginal peoples. (Information Request 17.1, 2023: 1)

Indigenous ways are just so unfathomable. Environmental destruction is still automatically resultant of destruction to physical health no matter how differentiated the culture.

The SCI assessment additionally included their own report quantifying the impact from their mining operation down to the dollar. Their assessment included accessing the amount of food and economic subsistence used by the people of Biigtigong, which would no longer be available: Country food produced by Biigtigong foragers in the vicinity of its proposed site 528.98 kgs of edible Game, Fowl and Hare, Fish, and Fruit, at a cash equivalent value \$2,785,902.93, and (approximately) 9, 800 furs produced by Pic River foragers in the vicinity of the proposed Stillwater mine, including Beaver, Muskrat, Marten, Fisher, Mink, Otter, Weasel, Fox, Wolf,

Lynx, at a cash equivalent value of \$551,114.53 (RG 1-8-0-1228, 2012: Table 2.2). The socioeconomic aspect is then shifted back to a cultural one. “Ojibwe hunt and fish in order to reinforce the social and cultural ties that bind them together” (RG 1-8-0-1228, 2012: 64). The intended destruction of their essentials of life is then diminished:

Taking these underlying sociological and ideological principles into account makes it easier to understand not only why the Pic River Ojibwe are concerned about the impacts of the proposed Marathon Platinum Group Metals and Copper Mine Project on their ability to live off the land, but also why they insist that their perspective in this matter must be taken into account in the decision-making process about the future of the proposed development. (RG 1-8-0-1228, 2012: 64)

It is briefly acknowledged that SCI is not the only settler-colonial implementer of negative impact upon Biigtigong’s essentials of life.

The combined impact of wind energy alienations, new provincial and federal parks, mining claims and dispositions, along with forest depletions (and allocations), has affect 23 percent of the Claim area. (RG 1-8-0-1228, 2012: 65)

To be clear, the Claim area refers to the total area Biigtigong sources its healthy food from, twenty-three percent of which has already been arrogated. The mining operation intended by SCI will now also render the entirety of Trapline-TO22 unusable, as well as increase the risk of contamination of their drinking water. The consideration regarding these effects is summarized at the end of the report.

Finally, it is worthwhile to point out that there is only one future, and anthropologists are not prescient...if the proposed mine has an adverse impact on the ability of the Pic River Ojibwe to live off the land, then this will dimmish their economic, social, cultural, and spiritual lives. (RG 1-8-0-1228, 2012: 66)

As of 2019 SCI has entered into agreement with Generation Mining for the onward advancement of the mining interest (Sibayne 2019). It is perhaps due to ongoing arrogations, such as these, that Biigtigong has undergone a 16.0% population decrease (Statistics Canada 2021) while Netmizaaggamig, the nearest contemporary Reserve, experienced a population increase of 1.6% (Statistics Canada 2021).

Analysis of the Five Acts of Genocide

Healthcare disparity represents possibly the major current implement of present genocide, as it, via attrition, allows the disproportionately higher numbers of disproportionately ill-health and systemically neglected Indigenous peoples to simply wither away and die.

What the public health literature misses, however, is how the very systems that need reformation to address the social determinants of health for marginalized communities, can often be deliberately engineered to facilitate the marginalization of these communities, even up to the point of wholesale destruction. (Persad et al., 2023: 6)

Part of that destruction includes the pre-assumed option of erasure of any data relevant to Indigenous concerns, should it be inconvenient, observable in the way Indigenous peoples get ...included or disincluded by educational researchers and other social science researchers. Indigenous peoples are rendered visible in mainstream educational research in two main ways: as “at risk” peoples and as asterisk peoples. This comprises a settler move to innocence because it erases and then conceals the erasure of Indigenous peoples within the settler colonial nation-state and moves Indigenous nations as “populations” to the margins of public discourse. (Tuck et al., 2012: 22)

This is not limited to the Turtle Island Indigenous populations of what is now Canada. In an examination of how the 2015 Deaths of Despair phenomenon, of white middle class American men who were suddenly directly or indirectly killing themselves in uniquely greater numbers, was only made possible by the erasure of all data pertaining to Native American direct and indirect suicide rates, which rose 29.3% compared with the 8.9% of white mid men (Friedman et. al, 2023: 874), it was observed that “Researchers should prioritize gaining the trust of Native American communities, ideally through Native-led research endeavors and consultation process” (Friedman et. al, 2023: 875). Laudable.

A likewise example of the settler-colonial mindset of including Indigenous peoples in research and data or not, as it suits settler-colonialism, occurred during the Covid-19 pandemic when poorer health outcomes, compared to non-Indigenous groups, were observed concerning the Indigenous peoples of now San Juan Chamula, Chiapas Mexico (Joaquin-Damas et. al, 2024: 2). These poorer health outcomes were exacerbated by marginalization, discrimination, and

inadequate access to essential services with the resultant deaths potentially being underassessed (Joaquin-Damas et. al, 2024: 2). They received poorer health treatment from the healthcare system due to data erasure. This was as “absence of ethnic data in national registries leads to a significant underestimation of mortality differentials among Indigenous populations” (Joaquin-Damas et. al, 2024: 13). It also mirrored the structural withholding of healthcare to create disproportionately high deaths via attrition that was implemented against Indigenous peoples in Canada, who were

...found to be disproportionately at risk of severe illness compared to settler populations; yet, little effort was made at the crucial beginning stages of the pandemic to collect disaggregated data on the effects of COVID-19 on Indigenous communities, which could have mitigated some of the more devastating effects of the pandemic. (Persad et al., 2023: 15)

It remains unfortunate that researchers and authors of public health literature most likely remain systemically safer by enacting data erasures.

I heard once in passing that those who bring up hard issues are blamed for being troublemakers. The justification given is that there is no problem until it is said out loud for all to hear. (McKinstry, 2017: e221)

I would say, regarding the archived data I researched, that sufficient examples presented within my societal example, and that has been echoed regarding examples across the nation. The treatment, policies, *Acts*, and actions by Canada toward the Indigenous peoples certainly fit the UN definition of genocide (United Nations, 2022). As already noted though, the element of Intent represents a particular point of contention. It is a difficult threshold, with no specifying stipulations. So, consideration might be taken regarding the position of, some of, the settler-colonizers.

More than one scholar has argued that treaties were never meant to be long-standing agreements, that they were simply expediciencies of the moment. Indians were dying, so the wisdom of the day argued. In fifty or a hundred years, Native people would be gone, and the gnarly, logistical questions that the terms of the treaties might raise in the long term of the treaties might raise in the long term would be resolved naturally through attrition. (King, 2013: 84-85)

Settler-colonial scholars' argument describes treaties as not defaulted on, because the settler-colonizers thought every one of the Indigenous peoples negotiated and signed with would be dead before the promissory obligations came due. What else does that indicate about what the settler-colonizers were intending towards the Indigenous peoples?

As I have detailed, I think that intent is clear from the historical actions and recorded official statements. Similarly, I would assert that an intent might at least be inferred from some of the statements made pertaining to Biigtigong.

When we have cut off a good many of the experiences in which culture operates, and if we cut off the educational system for the transmission of culture, it is clear that the culture is doomed. (Maurice, 1965: 6)

This would seem to describe the outline of a plan. Operators of institutional bodies do not craft plans of action for an outcome they do not want to happen.

Finally, it is worthwhile to point out that there is only one future, and anthropologists are not prescient...if the proposed mine has an adverse impact on the ability of the Pic River Ojibwe to live off the land, then this will diminish their economic, social, cultural, and spiritual lives. (RG 1-8-0-1228, 2012: 66)

It strikes me as highly unlikely that a settler corporation, certain of there being only one future would concede it to any but themselves, and again, the second part sounds like the crafted outline of a plan for an outcome they want to happen. Moreover, it has consistently been so that Indigenous peoples' behaviors, or pathologies, or practices, have been pointed to to identify why a health disparity might be occurring. This serves multiple functions, including denouncing the patients suffering from the health problem, as well as ensuring that the behavior of structural actors is never pointed to. "For centuries the capitalists have behaved in the underdeveloped world like nothing more than war criminals" (Fanon, 1968: 101). Not only capitalists but all operators of dominate settler colonial structures view Reserves, and those living on them or from them, as simply more underdevelopment, to be situated in front of settler-colonialism's unending maw.

Regarding the Second Element, the first of the five acts of the physical element presents in the voyageur bringing sufficient quantities of rum to get (at least) five adults completely intoxicated, at the cost of "five Indians" their lives (Time, 1966: 1). Causing serious bodily or mental harm to members of the group presents in Fr. Maurice's stalking of Indigenous students, following the

closure of Spanish, and promising them things like community centers for their own future children in the form of the Wianjetoan. When in fact this was completely disingenuous from the start. Fr. Maurice's own writing described that, and his manipulation of insight and tactics he had obtained from observations and abuses of power when the first Indigenous students subject to him were at their most vulnerable. This later manifested in the 'Aboriginal Peoples in the Superior-Greenstone Region' information handbook, which describes permanent physical mutilations by Residential schools as misguided, as well as passively accepting the internalized 2SLGBTQIA prejudice within Indigenous communities to day, yet which the MMIWG has identified as also being interconnected with the abductions, rapes, and murders; furthermore, the harm of at least one Biigtigong youth.

Human costs such as this are one more of the colonizers' and the settlers' collective effort to bring the colonized person to admit the inferiority of his culture which has been transformed into instinctive patterns of behavior, to recognize the unreality of his "nation," and, in the last extreme, the confused and imperfect character of his own biological structure. (Fanon, 1968: 236)

Leading to situations of, where even in contexts that colonial rule is not reproduced through force alone, the settler-state is maintained through produced:

...colonized subjects, meaning peoples who emulated the specific modes of colonial thought, desire, and behavior that commit the colonized to the practices and subject positions required for their own continued domination. (Coulthard, 2014: 16)

This is not to the ultimate benefit of Indigenous communities, just as the way Indigenous men accepted the subjugation of women to whatever degree they might be able to subjugate them, originally facilitated by settler-colonial domination in the 1600s, has not been to the ultimate benefit of Indigenous peoples.

It seems very telling that the Aboriginal Peoples handbook seems passively accepting of 2SLGBTQIA prejudice, as well as more condemning of the behavior of the children currently taken away today than of the child welfare system acting the forced apprehensions. Such internalization was deliberately crafted to be fundamentally arduous by religious organizations like the Jesuits, and their agents, such as Fr. Maurice. Who, in spite of the spirit of orders to

desist, he, as well as other Residential school operators, stalked the young adult survivors onto their home communities, with talk of dooming them through their culture.

Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction presents in the mining operation. A deliberate action on the part of SCI and Marathon. The potential poisoning of the drinking water of Biigtigong again (Pic River member as quoted in Radbourne, 2014: 56) is an increased probability or risk. The losses SCI themselves calculated at 528.98 kgs of nutritious food and of \$551,114.53 economic subsistence away from the community are inevitable from the mining operations. SCI can obfuscate it behind the simplified terms such as “country foods” and “gifts of food to maintain social ties”, and behind an affect of the unfortunateness of Indigenous culture being an old anthropologic relic, but the material reality is that that trapline represents the source of nutrition for the community. How the community arranges the distribution, as well as the work schedule and compensation of the trappers is not subject to SCIs approval. Or at least it shouldn’t be.

I think the imposing measures to prevent births may be observable in the population decrease of the Reserve. Although I need to state that that example is not to discount settler-colonial genocide also being a harm to Netmizaaggamig. Obviously medical records were beyond the possible reach of my research. Therefore, I had to find the most indicative numbers available. For context to the Biigtigong population decrease of 16.0% verses the 1.6% increase of Netmizaaggamig, the provincial average is a 5.8% population increase, with the national average population increase at 5.2% (Statistics Canada 2021). Given similar research and analysis, Netmizaaggamig, might as well present this element, just from a different societal metric. Or, under a different rate of occurrence. This might be so for two reasons. First, it does not seem that Canada enacts its genocide of the Indigenous peoples as a broad overall uniform policy. Second, beginning in 2003 Domtar Inc. a lumber and sawmill operator requested \$86,500, with additional for 2005, their primary stated goal to commercially thin the forests around Netmizaaggamig for eventual saw chip and pulp yield for their mill, and the second goal of training men from Netmizaaggamig into a “silvicultural work crew,” which would then be “a trained workforce to contract for future projects” (RG1-681-050, 2003-2005: 2, 6). The slower population reduction present in Netmizaaggamig might really be demonstrative of settler-colonialism being willing to sanction a respite if there is a use before disposal. It is the population reductions in and of themselves that are relevant. This is also an example of the Canadian settler colonial

presumption of proprietary rights to 'manage Indians', that same way as they would a natural resource as opposed to human beings comprising one of the multiple demographics of this country.

The Marathon OPP at the children's Christmas party is an act of transferring children. Child welfare records are also beyond my research. Yet I do personally know several Biigtigong families who had their children taken away from them. The CWS worker, at times with a police escort for their safety, flashing red blue lights and all, and for those officers to pre-emptively set themselves within some 'Easter Bunny-Cop-Mickey Mouse-Cop-Santa Clause' faux trinity, and then toss some candies and toys around after making the children write a glorifying homage, is an act of psychological transfer of the children.

I would assert that examples of the elements and acts of genocide, as defined by the United Nations, presented in my single societal example, because Canadian genocide of the Indigenous process continues to be an ongoing process. Furthermore, that the attempted use of cultural destruction to obscure the physical and material components should not affect a losing sight of the significance of cultural destruction, as cultural destruction is one of the means by which the physical and material destruction of genocide get implemented. Indigenous cultures originally contextualized the world for the Indigenous peoples, as well as described characters it was possible to look up to and healthily emulate. Nanboozhoo, was out walking one especially hot day when he sensed something strange, the animals stilled, and a solar eclipse occurred; he was at first frightened but then remembered his grandmother and first teacher's teaching that this natural occurrence symbolized the relationship of women and men (Benton-Banai, 1988: 38-39). They orientated the major landmarks of the landscape.

The Ojibway's believed that the home of the Thunder-bird was on the top of a high mountain in the West where it lays its eggs and hatches its young...Mt.

McKay, a butte just to the west of Thunder Bay. (Smith, 1995: 81)

The colonizers, and settlers were conscious of the destructive capabilities of cultural destruction and deliberately engaged in it to perpetrate physical destruction.

Simultaneously, through acts of deliberate physical destruction, such as public whippings for choosing to be with a traditionally minded Indigenous man or being chained by the feet for refusing to obey, descriptions such as the settler's murder of an Ojibway man, then murder and abduction of an Ojibwe woman, become enshrined. In Ojibwe Teachings the cultural hero

Nanaboozhoo is described as having “traveled to the West to escape the onslaught of traders and settlers. Some see him in a large rock formation in the harbor at Thunder Bay known as the Sleeping Giant” (Smith, 1995: 26). This is known as an Indigenous cultural story, and it is an important personage of the landscape.

Perhaps the most widely recognizable feature of the Thunder Bay region is the Sleeping Giant – a massive rock formation set in Lake Superior resembling a giant human form on their back. (Hay, 2019: 301)

Aware of this belief settlers then enacted cultural violence for the subjection of the Indigenous peoples whose culture that was a part of. Corrupting is another means of weaponizing of culture, does not cease at remodeling as a tourist attraction. “The Sleeping Giant figures prominently, for example, in the City of Thunder Bay’s Coat of Arms, which has a voyageur holding a paddle on the neck portion of the rock formation” (Hay, 2019: 301).

There is clear difference in the society if the demographic is colonial in heritage verses if the demographic is Indigenous in heritage.

The settler’s town is a strongly built town, all made of stone and steel. It is a brightly lit town; the streets are covered with asphalt, and the garbage cans swallow all the leavings, unseen, unknown and hardly thought about. (Fanon, 1968:39)

It is proclaimed as the well and desirable way to live. “The settler’s town is a well-fed town, an easygoing town; its belly is always full of good things. The settlers’ town is a town white people, of foreigners” (Fanon, 1968: 39). Yet the narrative becomes quite different towards those Indigenous persons who attempt:

Smack! Look out! There are Indians flying into the skyscrapers and falling to the sidewalk. They’re nomadic you know, migratory. Toronto’s in the middle of the flyway, lights attract them. Bob counts the bodies. Bob counts the bodies.

Seventy-four. What can I do to help? Not much that anyone can do, says Bill. The dead ones we bag, live ones we tag, few wander off dazed and injured. If we don’t find them right away, they don’t stand a chance. (King, 2013: 1-4)

That certainly remains horrifically true. I also feel similar horror when I wonder what Biigtigong would be culturally, had a residential school operator and OPP not managed entrance into the community through disingenuously playing off of the peoples’ love for their children.

“[C]ulture under colonial domination is contested culture whose destruction is sought in systematic fashion” (Fanon, 1968: 237). By the colonizers’, and subsequent settlers’ mode of operation this absolutely is and remains so. However, it perhaps also becomes a sign of Indigenous societal trauma. To go from Nanaboozhoo recalling Teachings imparted to him by his grandmother and first teacher, and which explained healthy dynamic between men and women, to multiple nameless Indians self-harming, isolated in urban settings such as Bay Street Toronto, for the entertainment of a settler tourist is quite the shift. Culture is relevant to the impact against the lives of Indigenous peoples. “The poverty of the people, national oppression, and the inhibition of culture are one and the same thing” (Fanon, 1968: 238). Such destruction in order to corrupt is perhaps unique to settler colonialism, as it is through destruction and corruption of culture that history might become subject to destruction and corruption.

“Indigenous peoples are those who have creation stories, not colonization stories” (Tuck et al., 2012: 6). The events that happened to Turtle Island also are the settler-colonizers’ history. Just like the Indigenous decides to masquerade beneath wretcheder, but monied, hegemony to need not view themselves as ones vanquished while the settler decides to describe murder, kidnapping, and rape as heroic progress so as not to be war criminals in their history. “The settler makes history; his life an epoch, an Odyssey” (Fanon, 1968: 51). It becomes possible to lose sight of the systemically crafted socioeconomic privation, and neglect of obligations of the dominant system, to the point of critical ones such as healthcare.

Settler-colonial management, and the control over Indigenous identity that that entails, uses settler-colonialist ideology to facilitate legislative preventing them from being peoples in their own right and validity, and crafting them into merely raw bodily material, disenfranchised, apprehended, or intergenerationally robbed of their own inherited statuses and places. Those who survive, that is. Destruction of Indigenous culture, weaponization of Indigenous culture, and obfuscation of physically fatal harm behind culture facilitates this, and all to the purpose of the settler-colonizers’ wealth and power increase. All of which is facilitative of the health disparity, and the healthcare disparity enacted against Indigenous peoples.

Healthcare disparity is interconnected with destruction of Indigenous lives and destruction of Indigenous culture, therefor the settler-colonial genocide by Canada of the Indigenous peoples here. Moreover, that Indigenous patients’ own culture is systemically, and institutionally, weaponized against them:

Culture as treatment should not preclude addressing other broader socio-structural factors that intersect with and exacerbate Indigenous youth suicide. Prior research has highlighted the negative impact that racism, poverty, insufficient housing, parental substance and alcohol use, and mental health issues have on the lives of young Indigenous people. (Barker et al., 2017: e209)

Likewise, their own disproportionately bad health issues are weaponized against them as well. This is observable from the prejudicial descriptions targeted at both Indigenous adults and children.

As “at risk” peoples, Indigenous students and families are described as on the verge of extinction, culturally and economically bereft, engaged or soon-to-be engaged in self-destructive behaviors which can interrupt their school careers and seamless absorption into the economy. (Tuck et al., 2012: 22)

The implication being Indigenous peoples need correctives against their destructive behaviors, as if Canada’s settler-colonial originated system and its institutional structures were issuing actions and Acts that were needed by the Indigenous peoples in its mass apprehending of Indigenous children, weaponizing Indigenous culture against Indigenous patients, and withholding financial obligations decades or centuries long enough to nullify their use or return potential when a significant majority of the research points to socioeconomic disparity as a cause of health disparity, and to the point of increased risk of mortality.

This imposed negation of right and validity through systemic management is to coerce Indigenous peoples out of the way of colonial consuming all natural resources to build as big and as much Euro-western originated settlements, businesses, institutions, and money as possible, however stopped once the Indigenous peoples living on Reserve ceased being underneath religious management. After religious administered residential schools closed, once the former teachers there were no longer able to stalk their surviving students into these communities, and Indian Day Schools were no longer beneath the management of churches, the child welfare system then began apprehending Indigenous children by higher numbers:

“The wholesale imposition of western child protection systems on First Nations over the past 50 years in Canada has failed dramatically” (RCAP as quoted in Blackstock, 2011: 1). It has failed dramatically to protect Indigenous children. However, the past 50 years imposition of settler-

colonialism never relinquished its use of genocide. Admitted too or not, and protection and genocide are nonfunctional if in operation at the same time.

At the beginning of my research, I was fairly certain the settler-colonial end goal was entirely material. Every last acre must be for their pockets and wealth, just as every last Indigenous body must become a citizen within their nation (singular), with each penny upon care towards those that are not considered a waste. Except now I think it goes deeper than that.

...dehumanization clears the way for the unlawful taking of Indigenous lands, resources, cultures, and rights in the name of “progress” of western civilization and its attendant institutions and structures. (Blackstock as quoted in Shaheen-Hussain, 2020: xv)

Both destructions are intertwined and facilitative of one another. There exists indiscernible distinction between attempt to commit genocide and complicity in genocide (Starblanket, 2018: p. 374). This is where the cultural destruction, moreover weaponization of Indigenous peoples’ own culture against them arises from. Settler-colonial use of genocide against Indigenous peoples, mortally and fundamentally, goes beyond forcibly taking every last bit of land and assimilation. It is the opposition of settler-colonial ways regarding knowledge and actions in the first place:

Native society is not simply described as a society lacking in values. It is not enough for the colonist to affirm that those values have disappeared from, or better still never existed in, the colonial world. The native is declared insensible to ethics; he represents not only the absence of values, but also the negation of values, and in thus sense he is the absolute evil. He is the corrosive element. (Fanon, 1968: 43)

Under settler-colonial ideology native society has to be utterly destroyed, either through the Indians all being dead, in museums only, or repeating and pursuing Canadian values and lifestyles exclusively as non-status Canadian citizens, who once had Indigenous ancestors. Settler-colonialism does not accept cohabitation.

Modern settler-colonizers have determined Reserves to be integral to Indigenous resistance to this. “[T]he reservation, is a place of ill fame, peopled by men of evil repute. They are born there, it matters little where or how; they die there, it matters little where or how” (Fanon, 1968: 39). It matters a great deal when and how they survive there, it matters a greater deal still how

and how much of their culture survives on with them, to the settler-colonizer. “In the colonial context the settler only ends his work of breaking in the native when the latter admits loudly and intelligibly the supremacy of the white man’s values” (Fanon, 1968: 43). I think it is for this reason that settler-colonialism focuses such on cultural genocide of the Indigenous peoples. Whereas I initially thought the term ‘cultural genocide’ was used instead of ‘genocide’ to obscure the mortality and permanent destruction to quality of life harms of geocide suffered by Indigenous peoples, I now think further think settler-colonial destruction then supplantation of Indigenous culture, with its own culture, facilitates the destruction of Indigenous bodies in and by itself.

It is a destruction that remains ongoing, and in operation at all systemic levels by Canada’s dominate structures:

...resolution of risk to children and their families may require the resetting of balance in domains that are not typical of social work or even the social sciences. For example, a healthy diet for a child may mean eliminating environmental toxins from the soil where traditional foods are harvested. (Blackstock, 2011: 3)

That describes only one of the exacerbating mechanisms by which the system can keep genocide an ongoing process. Other examples would include: outright denial of healthcare requests, or legislatively removing access to ceded lands, while granting companies the rights to poison water and destroy traplines on Reserve lands. Implicitly sanctioning individuals to rape and murder on Reserves, by allowing such crimes to garner no prosecution from officers, who were supposed to be the sole actors entitled to stop such violence. This, while sending in the child welfare system because Indigenous parents are unable to feed and keep their children safe, and with religious orders, under the guise of education, having already coerced the former parents into a more pro-systemic view. The result being that of non-blame towards the system by the parents’ own immediate community if those children never come home. The system is never going to question whether the death rate of Indigenous children and youth would have been lower if those children had been left with their families. It’s never going to be a recommendation for those foster parents who made the youth leave their homes to fend for themselves get investigated and penalized for defrauding the government as vehemently as it does other people who continue claiming government money for non-Indigenous matters after they’ve ceased performing what is supposedly being subsidized with that money.

Possibly this why the behavior aspect has been and continues being so applied. Yet settler-colonizers directly benefiting from the systemic and institutional operations that impose and facilitate this same culpability are unlikely to consider this “a problematic point of evidence about the reach of the settler colonial erasure” (Tuck et al., 2012: 8). There needs to be a ‘for their own good’ escape for the settler-colonizers themselves, as well as any potential objectors. Except, the truth is, settler-colonialism is for the good of the settler-colonizers.

Settler-colonial genocide in Canada is the physical eradication of Indigenous peoples, or the complete subjection of them to settler-colonial ideology; that is, beyond recognition of who they were and are. This eradication, or subjection is predicated on settler-colonizers’ belief that they are not only ideologically, but also racially, superior to the Indigenous peoples here. The subordinative, and arrogating, end goal of settler-colonial genocide is one both cultural and fatal “As it turned out, if you killed the Indian, you killed the Indian” (King, 2013: 120). That killing has been and remains equally wielded against Indigenous children and youth as much as it is Indigenous adults. Settler-colonialism weaponizes Indigenous peoples’ own cultures and identities against them multilaterally, and intergenerationally.

Racism doesn’t arise because people are “perceived” as different but because that difference can be used as a tool to justify political domination. In other words, “difference” is not the cause of racism, the root of racism is the political uses to which differences are placed (Radbourne, 2014: 14)

Conclusion

It is irreconcilable that Canada has not officially acknowledged the genocide of the Indigenous peoples here, official acknowledgement is a real and necessary aspect of reconciliation of the past and present harm from colonization and settler-colonialism. In Canada, there is sufficient fulfilment of the UN's definition of genocide elements and acts of killing that we should not force the issue of this into that of cultural terms only. Although, it frequently is spoken of in cultural terms only. I would describe enacting genocide through attrition, specifically by healthcare disparity and socioeconomic privation, as well as the weaponization of Indigenous culture to be unique to settler colonialism. I would further observe that if settler colonial genocide were not an ongoing process, the 94 calls to action would have been completed by now. The original Reserve parameters would be legally upheld instead of being continuously subjected to insurgence and expropriation. And, the government would allocate housing to the Inuit communities which it has rooted, or relocated so far comparable to the housing it allocates to operations that far north. Although perhaps there is some hope. Culture wouldn't be weaponizable for colonial ends if it was not powerful, likewise, it would not be weaponized for settler colonial ends did it not remain powerful. As to Indigenous responsibility regarding reconciliation, dehumanization is not overcome by dehumanization.

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Appendix A

Glossary of Terms

Arrogate:

to take or claim something without justification.

Attrition:

diminishing the strength of someone or ones through a steady and ongoing process of either action/s or inaction/s (where action is obligated)

Colonization:

Uninvited insurgence by a foreign nation or multiple foreign nations onto lands already lived upon by sovereign people or sovereign peoples in order to arrogate the natural resources there, or to occupy the lands either permanently or for a significant time, or to forcibly apprehend then exploit the peoples there, or any combination of those three reasons.

Decolonization Theory:

a way of understanding, and thus ultimately rectifying, where colonization still exists and operates. Colonization operates mainly through epistemic and material oppression in order to increase the power and wealth of the colonizers and in so doing commits inhumane harm upon the colonized.

attending to what is irreconcilable within settler colonial relations and what is incommensurable between decolonizing projects and other social justice projects will help to reduce the frustration of attempts at solidarity; but the attention won't get anyone off the hook from the hard, unsettling work of decolonization. (Tuck et al., 2012: 4)

Privation:

a state in which the essentials of life, such as food and warmth, are absent, and which requires oppression at the systemic or institution/structural level to impose on an entire demographic.

Structural Oppression:

systemic oppression of people/s by any one, combination, or all of the institutional structures (such as government departments, corporate entities, or religious orders) that comprise the dominant order of society.

