

GPLL245: Researching Indigenous topics at the library

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Territorial Acknowledgement

We acknowledge that Concordia University and Concordia University Library are located on unceded Indigenous lands. The Kanien'kehá:ka Nation is recognized as the custodians of the lands and waters on which we gather today.

Tiohtiá:ke/Montreal is historically known as a gathering place for many First Nations. Today, it is home to a diverse population of Indigenous and other peoples. We respect the continued connections with the past, present and future in our ongoing relationships with Indigenous and other peoples within the Montreal community.

Learning Objectives

1. Gain an understanding for the colonial history of libraries.
2. Understand the context and limits of terminology.
3. Discover current resources relevant to Indigenous topics across disciplines.
4. Identify the different ethical guidelines regarding Indigenous research in Canada.

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Non-Indigenous
White Settler

Context: Doctrine of Discovery

How is it possible that any Pope, King or Queen, or explorers from Europe could “discover” lands in the New World if Indigenous Peoples were already occupying such lands, according to [their] own laws and legal orders?

The Doctrine of Discovery emanates from a series of Papal Bulls (formal statements from the Pope) and extensions, originating in the 1400s. Discovery was used as legal and moral justification for colonial dispossession of sovereign Indigenous Nations, including First Nations in what is now Canada.

During the European “Age of Discovery”, Christian explorers “claimed” lands for their monarchs who felt they could exploit the land, regardless of the original inhabitants.

This was invalidly based on the presumed racial superiority of European Christian peoples and was used to dehumanize, exploit and subjugate Indigenous Peoples and dispossess [Indigenous peoples] of [their] most basic rights. This was the very foundation of genocide.

Such ideology lead to practices that continue through modern-day laws and policies.

Context: Doctrine of Discovery



Othorè:ke tsi tkarahkwíneken's nonkwá:ti ne A'nó:wara tsi kawè:note (Northeast Turtle Island) in Kanien'kéha (Mohawk), by Karonhí:io Delaronde and Jordan Engel

The Doctrine of Discovery worked in parallel with the Doctrine of *Terra Nullius* a concept in law that no one owned the land prior to European assertion of sovereignty.

In the unanimous ruling of the *Tsilhqot'in Nation v British Columbia*, 2014 SCC case...the Court did address the related doctrine of terra nullius.

In referring to the “pre-existing” land rights of Indigenous Peoples, the Supreme Court [of Canada]ruled: “The doctrine of terra nullius (that no one owned the land prior to European assertion of sovereignty) never applied in Canada, as confirmed by the Royal Proclamation (1763)”.

Assembly of First Nations. (2018). [Dismantling the Doctrine of Discovery](#).

Context: Colonialism

Example of colonialism, from Tuck & Yang's *Decolonization is not a metaphor* (2012):

- **External colonialism** – the extracting of Indigenous worlds, animals, plants, and human beings, in order to transport them to – and build the wealth, the privilege, or feed the appetites of – colonizers, who get marked as the first world. For example: opium, spices, tea, sugar, tobacco, diamonds, fish, humans turned workers, genetic material.
 - In external colonialism all things Native become recast as ‘natural resources’
- **Internal colonialism** – the biopolitical and geopolitical management of people, land, flora and fauna within the “domestic” borders of an imperial nation. Involves the use of prisons, ghettos, minoritizing, schooling, policing – to ensure the ascendancy of a nation and its white elite.
- Neither **external** nor **internal** colonialism adequately describe the form of colonialism which operates in the United States or other nation-states [Canada] in which the colonizer comes to stay.

Context: Colonialism

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.

Within settler colonialism, the most important concern is land/water/air/subterranean earth. Land is what is most valuable, contested, required. [The violence of settler colonialism] is not temporally contained in the arrival of the settler but is reasserted each day of occupation... settler colonialism is a structure and not an event.

In order for the settlers to make a place their home, they must destroy and disappear the Indigenous peoples that live there.

Context: The Indian Act

In The Indian Act of 1869, the government set out its own vision of future Canada-First Nations relations: an aggressive colonizing project of assimilation ... of all First Nations throughout the nation.

Successive federal governments, Liberal and Conservative, over the next century, in amendments to the 1869 Act and in new Acts, spelled out, in increasing detail, a colonial structure that passed control of First Nations people and communities into the hands of the Indian Affairs Department.

Context: The Indian Act

The confederation of Canada presented the federal government with the challenge of uniting distinct and separate Aboriginal groups under one law.

Therefore, despite the diversity of experiences and relationships between Aboriginal peoples and settlers across the country, including strong military and economic alliances in certain regions, Confederation established a very different relationship between these two groups by **disregarding the interests and treaty rights of Aboriginal peoples and uniformly making them legally wards of the state.**

Systems of control that had been established in prior legislation were now newly defined under one act, the Indian Act of 1867. **This act effectively treated Aboriginal people as children—a homogenizing and paternalistic relationship.** ²

Context: Assimilation

As Canada's first Prime Minister, J.A. Macdonald, informed Parliament, it was the nation's duty to "do away with the tribal system and assimilate the Indian peoples in all respects to the inhabitants of the Dominion."³

Following the organization of the Department of Indian Affairs and the passage of the first Indian Act in 1876, **the attention of the federal government became focused on the education of the Indian students.**

Nicolas Flood Davin went on a fact finding mission to the Industrial schools and prepared a report in 1879 for the government. Davin reported that in the United States Indian Education was used as a vehicle to force assimilation.

Davin was so impressed with the schools that he had seen in the United States...particularly the federal Indian boarding school in Carlisle, Pennsylvania, which was opened in 1879.

Its founder, Richard Henry Pratt, claimed that he had discovered a new way to deal with the **"Indian problem – by education and assimilation. It seemed the United States had found such "boarding schools," as they were called, to be quite effective in deconstructing young Indians.**⁴

³ Milloy, John. (2008). [Indian Act Colonialism: A Century of Dishonour, 1869-1969](#). Research Paper for the National Centre for First Nations Governance. ⁴ Nishnawbe Aski Nation. (2019). [History of Residential Schools: The Davin Report, 1879](#). Healing the Generations Residential School Curriculum.

Context: Assimilation

Davin's *Report on Industrial Schools for Indians and Half-Breeds* was presented to the Minister of the Interior on March 14, 1879. The Davin Report was well received by the Canadian Government. The strongest selling point was its pursuit of "aggressive civilization." Indigenous people were widely viewed as difficult to deal with as noted in the following section of Davin's Report:

The experience of the United States is the same as our own as far as the adult Indian is concerned. Little can be done with him. He can be taught to do a little farming, and at stock-raising, and to dress in a more civilized manner, but that is all. The child, again, who goes to a day school learns little, and what little he learns is soon forgotten, while his tastes are fashioned at home, and his inherited aversion to toil is in no way combatted.

Thus, from the point of view of the Government, the major purpose of the schools was to use education and Christianity as vehicles to force the assimilation of Indigenous people.

Under this system children would be removed from parental control and cultural influences. Only in this way could the children be de-socialized from their culture and then re-socialized in a new culture – that of the dominant society. ⁵

Context: Residential Schools

Political motive: prevent rebellion

Social motive: destabilize traditional family systems

Economic motive: remove 'the obstacle' of Indigenous peoples in the way of expanding infrastructure

The government wanted control of Indigenous land.

Context: Residential Schools



1828 - “Mohawk Institute” Indian Residential School opens in Brantford, Ontario

1831 – 1996 (Gordon Indian Residential School – Saskatchewan)

National network school system

Children from 4-16, removed from their home as early as possible

Government partnered with churches

Mandate: to indoctrinate, civilize & christianize

Context: Residential Schools

Duncan Campbell Scott, was deputy superintendent of Indian Affairs 1913-1932 and oversaw the operation of the residential schools.

In 1920, Scott passed an amendment to the Indian Act making school attendance compulsory for all First Nations children less than 15 years of age.

Indigenous enrollment rose to about 17,000 in all schools and to more than 8,000 in residential schools by the end of his tenure.

When he mandated school attendance in 1920, he stated, **“I want to get rid of the Indian problem. I do not think as a matter of fact, that the country ought to continuously protect a class of people who are able to stand alone. . . . 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, and no Indian Department, that is the whole object of this Bill.”**⁶

Context: Residential Schools



Healing Reconciliation
by Charles Joseph Allen McInnis

Removed generations of children from Indigenous communities.

Subjected to:

- Neglect & abuse
- Suppression of language
- Isolation
- Starvation & disease
- Medical experimentation
- Dehumanization

Context: Residential Schools

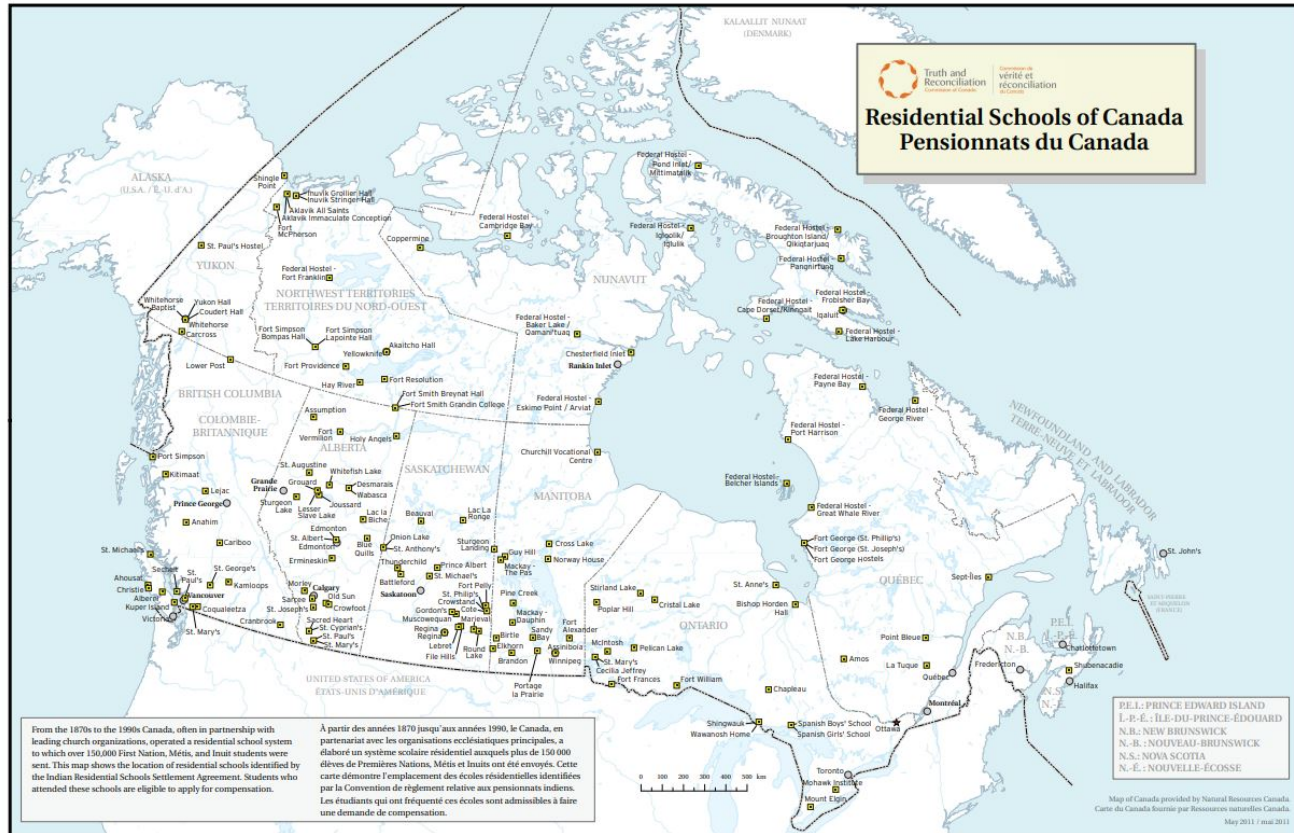


A Bentwood Box, commissioned by the TRC, carved by Coast Salish artist Luke Marston.

"The Truth and Reconciliation Commission of Canada was a commission like no other in Canada. Constituted and created by the Indian Residential Schools Settlement Agreement, which settled the class actions, the Commission spent six years travelling to all parts of Canada to hear from the Aboriginal people who had been taken from their families as children, forcibly if necessary, and placed for much of their childhoods in residential schools."

(TRC, 2015, Preface, [p. v](#))

Context: Residential Schools

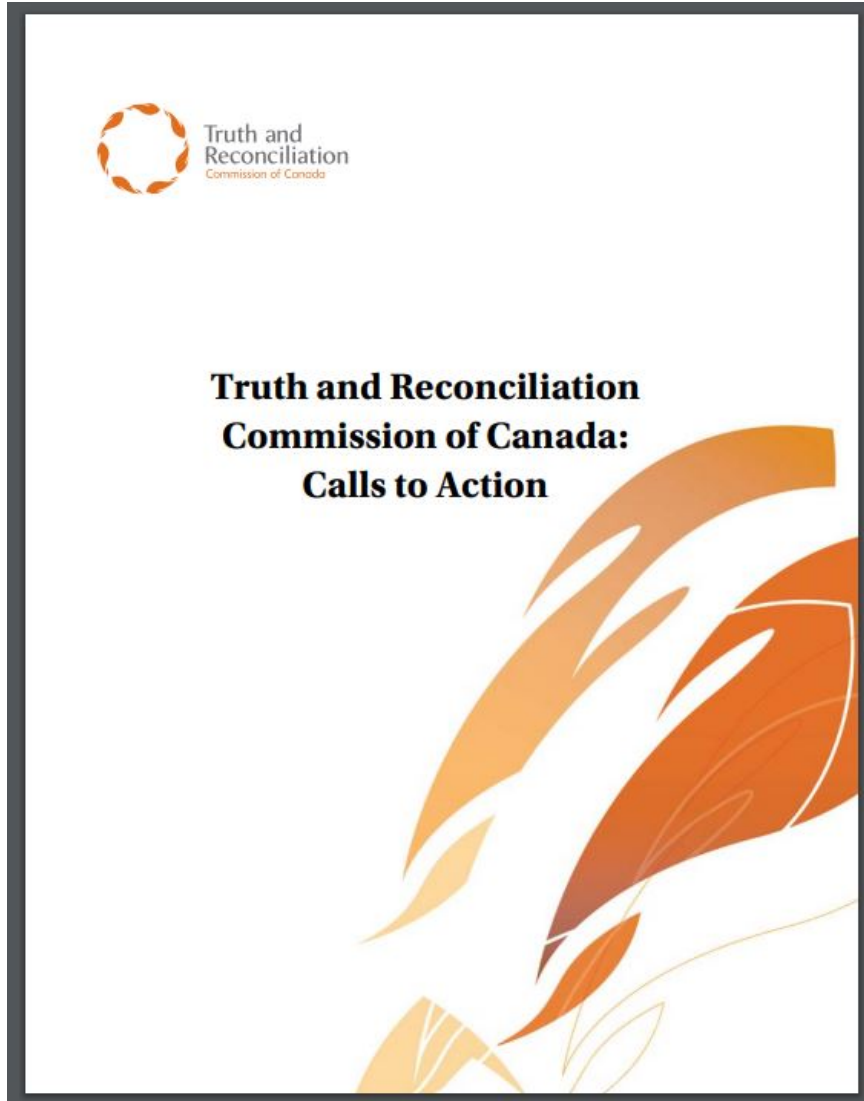


"For over a century, the central goals of Canada's Aboriginal policy were to eliminate Aboriginal governments; ignore Aboriginal rights; terminate the Treaties; and, through a process of assimilation, cause Aboriginal peoples to cease to exist as distinct legal, social, cultural, religious, and racial entities in Canada.

The establishment and operation of residential schools were a central element of this policy, which can best be described as 'cultural genocide.'"

(Truth and Reconciliation Commission of Canada, 2015, Honouring the Truth, Reconciling for the Future, [p. 1](#))

Context: Residential Schools



TRC “Calls to Action”

Addressed to: all Canadians, Government of Canada, provincial, territorial and municipal governments, indigenous governments, medical schools, law schools, churches and church organizations, Library and Archives Canada, museums, archives, **libraries** and all levels of education: primary, elementary, secondary, and **post-secondary**. To address and make changes to:

- Child welfare
- Education and schools
- Health
- Justice
- Language and culture
- Religious organizations
- Reconciliation and the Residential schools agreement

Universities and libraries as colonial institutions

“In the context of the university, “indigenization” may help to empower Indigenous peoples interacting with colonial institutions, but we cannot forget that Indigenous peoples have long had little choice *but* to engage with colonial institutions (from courts, to schools, to Aboriginal Affairs and Northern Development Canada, and so on).”

“While Indigenous people have necessarily (and effectively) engaged with Western institutions, it is important to remember that this necessity came about largely due to a need to respond to colonial impositions. **Colonizers wanted Indigenous lands, and ultimately found imposing institutions to be a most effective way of stealing that land.**”

- Hill, E. (2012). [A Critique of the Call to “Always Indigenize!”](#) *Peninsula: A Journal of Relational Politics* 2(1).

“The library is always an ideological structure. It’s not just what goes into the library that matters, but how it’s organized and under which norms.”

– Daniel Heath Justice, Ph.D, ACRL Choice Webinar: [Indigenous Literatures, social justice and the decolonial library](#)

“When we look into the collections, the actual ‘information’ contained in libraries and how it is organized, we can see that it (surely by accident) somehow manages to construct a reality wherein whiteness is default, normal, civilized and everything else is Other.”

- nina de jesus, [Locating the library in institutional oppression](#), *In the library with the lead pipe* (Sept 24, 2014)

Terminology

In the Library of Congress classification (used in most academic libraries in the U.S. & Canada), the main subject heading for books about Indigenous peoples in Canada and the United States is “Indians of North America”.

“Indians of North America” is sub classified under the broader subject area of the E classification: “History of North America”.

This represents an erasure of living peoples.

The term *Indigenous* is still very new in these systems.



Call Number E 78 O5 L38 2017

Title **A land not forgotten : Indigenous food security & land-based practices in Northern Ontario / edited by Michael A. Robidoux and Courtney W. Mason**

Publication [Winnipeg, Manitoba, Canada : University of Manitoba Press, \[2017\]](#)

Copyright ©2017

Location	Call Number	Availability (what's this?)
Webster 3rd Floor	E 78 O5 L38 2017	AVAILABLE

Description xvi, 162 pages : illustrations, map ; 23 cm

Bibliography Includes bibliographical references

Summary "Food insecurity takes a disproportionate toll on the health of Canada's Indigenous people. "A Land Not Forgotten" examines the disruptions in local food practices as a result of colonization and the cultural, educational, and health consequences of those disruptions. This multidisciplinary work demonstrates how some Indigenous communities in northern Ontario are addressing challenges to food security through the restoration of land-based cultural practices. Improving Indigenous health, food security, and sovereignty means reinforcing practices that build resiliency in ecosystems and communities. As this book contends, this includes facilitating productive collaborations and establishing networks of Indigenous communities and allies to work together in promotion and protection of Indigenous food systems. This will influence diverse groups and encourage them to recognize the complexity of colonial histories and the destructive health impacts in Indigenous communities. In addition to its multidisciplinary lens, the authors employ a community based participatory approach that privileges Indigenous interests and perspectives. "A Land Not Forgotten" provides a comprehensive picture of the food security and health issues Indigenous peoples are encountering in Canada's rural north."-- Provided by publisher

Subject Heading [Indians of North America -- Food -- Ontario, Northern.](#)
[Indians of North America -- Health and hygiene -- Ontario, Northern.](#)
[Indians of North America -- Land tenure -- Ontario, Northern.](#)
[Indians of North America -- Ontario, Northern -- Social conditions.](#)
[Food security -- Ontario, Northern.](#)
[Local foods -- Ontario, Northern.](#)
[Food -- Social aspects -- Ontario, Northern.](#)
[Ontario, Northern -- Rural conditions.](#)

Alternate Author [Robidoux, Michael A., editor.](#)
[Mason, Courtney Wade, 1979- editor.](#)



“For settlers, Indigenous peoples are in the way and, in the destruction of Indigenous peoples, Indigenous communities, and over time and through law and policy, Indigenous peoples’ claims to land under settler regimes, land is recast as property and as a resource. Indigenous peoples must be erased, must be made into ghosts.”

Tuck, E. & Yang, K.W. (2012). Decolonization is not a metaphor. *Decolonization: Indigeneity, Education & Society*, 1(1), 6.

Terminology

The subject heading “Residential School” is seldom used in the Library of Congress classification system.

The more common subject headings are:

“Off-reservation boarding schools Canada”

“Indians of North America - Education”

Call Number E 96.5 C65 2010

Title Collection of life stories of the survivors of the Quebec Indian residential schools / coordination, Richard Gray and Martine Gros-Louis Monier ; writing, Marie-Thérèse Dumont, Les ateliers du Maître ; conduction of interviews, AS Média ; translation, Wendatraductions.

Publication [Wendake \(Quebec\) : First Nations of Quebec and Labrador Health and Social Services Commission, \[2010\]](#)

Location	Call Number	Availability (what's this?)
Webster 3rd Floor	E 96.5 C65 2010	AVAILABLE

Description 126 pages : illustrations (chiefly colour) ; 22 cm.

Note Also available in French under title: [Recueil d'histoires de vie des survivants des pensionnats indiens du Québec.](#)

Subject Heading [Off-reservation boarding schools -- Québec \(Province\) -- History.](#)
[Indians of North America -- Education -- Québec \(Province\) -- History.](#)
[Indians of North America -- Cultural assimilation -- Québec \(Province\) -- History.](#)
[Abused Indian children -- Québec \(Province\) -- Biography.](#)
[Adult child abuse victims -- Québec \(Province\) -- Biography.](#)

No Cover Available

[More Resources](#)

Call Number E 96.5 M55 2017

Author [Milloy, John S., author.](#)

Title A national crime : the Canadian government and the residential school system, 1879 to 1986 / John S. Milloy ; foreword by Mary Jane Logan McCallum

Edition [New edition]

Publication [Winnipeg, Manitoba, Canada : University of Manitoba Press, \[2017\]](#)

Copyright ©2017

Location	Call Number	Availability (what's this?)
Webster Course Reserve Room (3 hour loan)	FPST 302	AVAILABLE

Description xliii, 409 pages, 10 unnumbered pages of plates : illustrations ; 23 cm

Series Critical studies in Native history, 1925-5888 ; 11

[Critical studies in native history ; 11.](#)

Bibliography Includes bibliographical references (pages 309-396) and index

Summary "For over 100 years, thousands of Aboriginal children passed through the Canadian residential school system. Begun in the 1870s, it was intended, in the words of government officials, to bring these children into the "circle of civilization," the results, however, were far different. More often, the schools provided an inferior education in an atmosphere of neglect, disease, and often abuse. Using previously unreleased government documents, historian John S. Milloy provides a full picture of the history and reality of the residential school system. He begins by tracing the ideological roots of the system, and follows the paper trail of internal memoranda, reports from field inspectors, and letters of complaint. In the early decades, the system grew without planning or restraint. Despite numerous critical commissions and reports, it persisted into the 1970s, when it transformed itself into a social welfare system without improving conditions for its thousands of wards. A National Crime shows that the residential system was chronically underfunded and often mismanaged, and documents in detail and how this affected the health, education, and well-being of entire generations of Aboriginal children."-- Provided by publisher

Additional format Issued also in electronic formats

Subject Heading [Indians of North America -- Education -- Canada -- History.](#)
[Indians of North America -- Canada -- Social conditions.](#)
[Indians of North America -- Canada -- Government relations.](#)
[Indians, Treatment of -- Canada.](#)
[Off-reservation boarding schools -- Canada.](#)



[More Resources](#)

Terminology

The establishment and operation of residential schools were a central element of [Canada's Aboriginal] policy, which can best be described as “cultural genocide.”

Physical genocide is the mass killing of the members of a targeted group, and biological genocide is the destruction of the group's reproductive capacity. **Cultural genocide is the destruction of those structures and practices that allow the group to continue as a group.**

States that engage in cultural genocide set out to destroy the political and social institutions of the targeted group. Land is seized, and populations are forcibly transferred and their movement is restricted. Languages are banned.

Spiritual leaders are persecuted, spiritual practices are forbidden, and objects of spiritual value are confiscated and destroyed. And, most significantly to the issue at hand, families are disrupted to prevent the transmission of cultural values and identity from one generation to the next.

In its dealing with Aboriginal people, Canada did all these things. ([TRC Report, Vol 1, p. 3](#))

Terminology

The National Inquiry [MMIWG] has determined that colonial structures and policies are persistent in Canada and constitute a root cause of the violence experienced by Indigenous women, girls, and 2SLGBTQQIA people. The report highlights that the thousands of truths shared before the National Inquiry reinforce the existence of acts of genocide against Indigenous women, girls, and 2SLGBTQQIA people:

The violence the National Inquiry heard about amounts to a race-based genocide of Indigenous Peoples, including First Nations, Inuit and Métis, which especially targets women, girls, and 2SLGBTQQIA people.

This genocide has been empowered by colonial structures, evidenced notably by the Indian Act, the Sixties Scoop, residential schools and breaches of human and Indigenous rights, leading directly to the current increased rates of violence, death, and suicide in Indigenous populations. ([MMIWG Supplementary Report: An Analysis of Genocide, p. 1](#))

Terminology

Researching Indigenous genocide poses some difficulties, as standard library subject headings related to genocide rarely apply. More often, however these are the commonly used headings:

Indians of North America,
Treatment of
Violence against
Crimes against
Assimilation

Government relations
Relocation
Education
Wars



Call Number E 78 M25G35 1997

Title **Genocide in Canada** / Roseau River Anishinabe First Nation.

Publisher Manitoba, Canada : Roseau River Anishinabe First Nation Government, [1997]

Location	Call Number	Availability (what's this?)
Webster 3rd Floor	E 78 M25G35 1997	AVAILABLE

Description 1 volume (various pagings) : illustrations, charts, facsimile, maps ; 28 cm.

Note Cover title.

"January 1997."

Subject Heading [Ojibwa Indians -- Manitoba.](#)

[Indians of North America -- Manitoba -- Social conditions.](#)

[Indians of North America -- Manitoba -- Government relations.](#)

Alternate Author [Roseau River Anishinabe First Nation Government.](#)



Call Number HM 1121 D375 2012eb

Author [Davidson, Lawrence, 1945-](#)

Title **Cultural genocide** [electronic resource] / Lawrence Davidson.

Publisher New Brunswick, N.J. : Rutgers University Press, c2012.

Years available	Connect to full-text	
	View this document at Project MUSE	

Description 1 online resource (162 p.)

Series [UPCC books on Project MUSE.](#)

Bibliography Includes bibliographical references and index.

Contents Theoretical foundations -- Cultural genocide and the American Indians -- Russia and the Jews in the nineteenth century -- Israel and Palestinian cultural genocide -- The Chinese assimilation of Tibet -- Conclusion.

Source of Description Description based on print version record.

Subject Heading [Jews -- Russia -- Social conditions -- 19th century.](#)

[Indians, Treatment of -- North America -- History.](#)

[Assimilation \(Sociology\)](#)

[Persecution -- Social aspects.](#)

[Ethnic conflict.](#)

[Tibet Autonomous Region \(China\) -- Social conditions.](#)

[Palestinian Arabs -- Israel -- Social conditions -- 20th century.](#)

Call Number HC 120 E5 W35 2018

Author [Waldron, Ingrid, author.](#)

Title **There's something in the water : environmental racism in indigenous and black communities / Ingrid R.G. Waldron**

Publication [Winnipeg ; Black Point, Nova Scotia : Fernwood Publishing, \[2018\]](#)

Copyright ©2018

Location	Call Number	Availability (what's this?)
Webster 4th Floor	HC 120 E5 W35 2018	AVAILABLE

Description x, 173 pages ; 23 cm

Bibliography Includes bibliographical references (pages 144-162) and index

Contents The environmental noxiousness, racial inequities and community health project -- **A history of violence : indigenous and black conquest, dispossession & genocide in settler colonial nations** -- Re-thinking waste : mapping racial geographies of violence on the colonial landscape -- Not in my backyard : the politics of race, place & waste in Nova Scotia -- Sacrificial lives : how environmental racism gets under the skin -- Narratives of resistance, mobilizing & activism in the fight against environmental racism in Nova Scotia -- The road up ahead

Summary In There's something in the water, Ingrid R. G. Waldron examines the legacy of environmental racism and its health impacts in Indigenous and Black communities in Canada, using Nova Scotia as a case study, and the grassroots resistance activities by Indigenous and Black communities against the pollution and poisoning of their communities. Using settler colonialism as the overarching theory, Waldron unpacks how environmental racism operates as a mechanism of erasure enabled by the intersecting dynamics of white supremacy, power, state-sanctioned racial violence, neoliberalism and racial capitalism in white settler societies. By and large, the environmental justice narrative in Nova Scotia fails to make race explicit, obscuring it within discussions on class, and this type of strategic inadvertence mutes the specificity of Mi'kmaq and African Nova Scotian experiences with racism and environmental hazards in Nova Scotia. By redefining the parameters of critique around the environmental justice narrative and movement in Nova Scotia and Canada, Waldron opens a space for a more critical dialogue on how environmental racism manifests itself within this intersectional context. Waldron also illustrates the ways in which the effects of environmental racism are compounded by other forms of oppression to further dehumanize and harm communities already dealing with pre-existing vulnerabilities, such as long-standing social and economic inequality. Finally, Waldron documents the long history of struggle, resistance, and mobilizing in Indigenous and Black communities to address environmental racism. #x93;

Additional format Issued also in electronic format

Subject Heading **Racism -- Environmental aspects -- Canada.**
[Environmental policy -- Canada.](#)
[Hazardous waste sites -- Canada.](#)
[Indians of North America -- Nova Scotia -- Social conditions.](#)
[Indians of North America -- Canada -- Social conditions.](#)
[Blacks -- Canada -- Social conditions.](#)
[Canada -- Race relations.](#)

Call Number E 78 C2 C36 2017

Title **Canada and colonial genocide / edited by Andrew Woolford and Jeff Benvenuto**

Publication [London : Routledge, 2017](#)

Location	Call Number	Availability (what's this?)
Webster 3rd Floor	E 78 C2 C36 2017	AVAILABLE

Description x, 126 pages ; 26 cm

Bibliography Includes bibliographical references and index

Subject Heading **Indians of North America -- Colonization -- Canada.**

Alternate Author [Woolford, Andrew John, 1971- editor.](#)

[Benvenuto, Jeff, 1984- editor.](#)

ISBN 9781138224766

1138224766

Genocide Canada

Subjects (1-2 of 2)

- 1 [Murder by decree : the crime of genocide in Canada : a counter report to the "Truth and Reconciliation Commission"](#)

International Tribunal for the Disappeared of Canada.
The International Tribunal for the Disappeared of Canada, 2016
Azrieli Holocaust Collection



[Request](#)
[RefWorks](#)

Location	Call Number	Availability (what's this?)
Webster 3rd Floor	E 78 C2 I68 2016	AVAILABLE

- 2 [Spirit wars : Native North American religions in the age of nation building](#)

Niezen, Ronald.
Berkeley : University of California Press, c2000



Location
Webster 3rd Floor

[Extended](#) [Limit](#) [Search as Words](#) [Another Search](#)

(Search History)

Subject

Genocide -- north america

System Sorted

Sort

Search

☐ Limit search to available items

[Save Marked](#) [Save All On Page](#) [Add Marked to My Lists](#)

Number	Select	Subjects (1-2 of 2)	Year	Entries 8 Found
1	<input type="checkbox"/>	Genocide North America : Human rights violations against the indigenous peoples of the Americas.	1992	1
2	<input type="checkbox"/>	Genocide North America History		7

In Concordia library's catalogue, under the subject "Genocide Canada" only 2 books are listed. For the subject "Genocide North America History" only 7 books are found.

In comparison, other subjects related to genocide in the catalogue:

[Genocide Cambodia](#)

20

[Genocide Turkey](#)

24

[Genocide Sudan Darfur](#)

19

[Genocide Rwanda](#)

122

[Holocaust Jewish 1939 1945](#)

599

Terminology - Government

The government departments 'responsible' for Indigenous peoples in Canada, has changed 10 times in the past 159 years.

1860 - Dept of Crown Lands & Hudson's Bay Company

1873 – Dept of the Interior

1880 – Dept of Indian Affairs

1936 – Dept of Mines & resources

1949 – Citizenship & Immigration

1965 – Northern Affairs and National resources

1966 – Indian Affairs and Northern Development

2011 – Aboriginal Affairs and Northern Development

2015 – Indigenous Affairs and Northern Development

Current departments: 2017- Indigenous Services Canada (ISC) and Crown-Indigenous Relations and Northern Affairs Canada (CIRNAC).

Terminology: keywords & subjects

Indigenous – Indigenous is a term used to encompass a variety of Aboriginal groups. It is most frequently used in an international, transnational, or global context.

This term came into wide usage during the 1970s when Aboriginal groups organized transnationally and pushed for greater presence in the United Nations.

In the UN, “Indigenous” is used to refer broadly to peoples of long settlement and connection to specific lands who have been adversely affected by incursions by industrial economies, displacement, and settlement of their traditional territories by others. ⁷

"First Peoples" is also an all-encompassing term that includes Inuit, First Nations (Indians) and Métis. ⁸

Aboriginal - “Aboriginal” is now a contentious term that is no longer used to socially discuss First Nations, Inuit and Metis people.

The federal government has now moved to embrace the term “Indigenous” with all of its legal ramifications as a replacement for the terms “Aboriginal” and “Indian”.

By recognizing First Nations, Inuit and Metis as Indigenous peoples, the government is acknowledging their international legal right to offer or withhold consent to development under the United Nations Declaration of the Rights of Indigenous Peoples (UNDRIP). ⁹

“If you use this term, please try to remember it is not a proper noun. Do not, for example, refer to people as Aboriginals, but rather Aboriginal peoples. Also, please avoid the possessive. Referring to Indigenous peoples as Canada’s Aboriginals is likely to cause an embarrassed silence.” – C. Vowel ¹⁰

⁹ “Glossary: Aboriginal”. *Canadian Geographic Indigenous Peoples Atlas of Canada: Indigenous Peoples* (2018). National Centre for Truth and Reconciliation, Assembly of First Nations, Inuit Tapiriit Kanatami, the Metis Nation and Indspire. ¹⁰ Vowel, C. (2016). Just don’t call us late for supper: Names for Indigenous Peoples. In *Indigenous writes: a guide to First Nations, Metis and Inuit issues in Canada* (pp. 7-14). Winnipeg: Highwater Press.

Indian – A term used historically to describe the first inhabitants, mistakenly identified because of the belief that the earlier explorers had landed on the Indian-subcontinent, and used to define Indigenous people under the Indian Act.

Though generally considered outdated and offensive, the term “Indian” still holds legal significance in Canada.

It collectively describes all the Indigenous people in Canada who are not Inuit or Metis.

“Indian” peoples are one of three peoples recognized as Aboriginal in the Constitution Act of 1982. It specifies that Aboriginal peoples in Canada consist of First Nations, Inuit and Metis.¹¹

In the United States, however, the term “American Indian” and “Native Indian” are both in current and common usage.¹²

In Quebec, in French:

- Autochtone (Aboriginal, Indigenous or Native)
- Autochtones (Aboriginal)
- Amérindien (Native American or American Indian)¹³

11 “Glossary: Indian”. *Canadian Geographic Indigenous Peoples Atlas of Canada: Indigenous Peoples* (2018). National Centre for Truth and Reconciliation, Assembly of First Nations, Inuit Tapiriit Kanatami, the Metis Nation and Indspire. 12 “First Nations & Indigenous Studies UBC. (2009). [Indigenous Foundations: Terminology](#). 13 Linguee.com

Indian Act – A Canadian act of Parliament, first passed in 1876, that concerns registered First Nations, their bands, and the system of reserves. It remains the primary document defining how the Government of Canada interacts with First Nations bands in Canada and their members.

Since 1876 the act has undergone numerous amendments, revisions and repeals. It is wide-ranging in scope, covering identity and citizenship as well as government and economic structures.¹⁴

Throughout history [the Indian Act] has been highly invasive and paternalistic, as it authorizes the Canadian federal government to regulate and administer in the affairs and day-to-day lives of registered Indians and reserve communities.

This authority has ranged from overarching political control, such as imposing governing structures on Aboriginal communities in the form of band councils, to control over the rights of Indians to practice their culture and traditions.

The Indian Act has also enabled the government to determine the land base of these groups in the form of reserves, and even to define who qualifies as Indian in the form of Indian status.¹⁵

14 "Glossary: Indian Act". *Canadian Geographic Indigenous Peoples Atlas of Canada: Indigenous Peoples* (2018). National Centre for Truth and Reconciliation, Assembly of First Nations, Inuit Tapiriit Kanatami, the Metis Nation and Indspire. 15 First Nations & Indigenous Studies UBC. (2009). [*Indigenous Foundations: Government Policy - "the Indian Act"*](#)

First Nations – This term applies to Status and non-status Indigenous people (excluding Metis and Inuit) and can also refer to bands (for example, “First Nations people in the Lake Superior region” and “the Curve Lake First Nation”).

The term came into common usage in the 1970s to replace the offensive term “Indian”.

Although the term First Nations is widely used, no legal definition of it exists. Some Indigenous peoples have also adopted the term “First Nation” to replace the word “band” in the name of their community.¹⁶

First Nations **≠** Indigenous, the term First Nations does not include Inuit or Metis peoples.

INAC recognizes 619 First Nations in Canada.

According to the Assembly of First Nations, there are 634 First Nation communities and over 50 distinct nations and language groups across the country.

Try to use specific names of particular nations: Cree, Ojibway, Chipewyan, etc.

Try to use the name of a particular nation in that nation’s original language: Kanien'kehá:ka, Kanesatake, Kitigan Zibi Anishinabeg ¹⁸

16 “Glossary: First Nations & First Nations People”. *Canadian Geographic Indigenous Peoples Atlas of Canada: Indigenous Peoples* (2018). National Centre for Truth and Reconciliation, Assembly of First Nations, Inuit Tapiriit Kanatami, the Metis Nation and Indspire. 17 Inuit Tapiriit Kanatami. (n.d.) [A Note on Terminology: Inuit, Métis, First Nations, and Aboriginal](#). 18 Vowel, C. (2016). Just don’t call us late for supper: Names for Indigenous Peoples. In *Indigenous writes: a guide to First Nations, Metis and Inuit issues in Canada* (pp. 7-14). Winnipeg: Highwater Press.

Inuit – Inuit live primarily in the four regions that make up Inuit Nunangat (Nunavut, Nunavik in northern Quebec, Nunatsiavut in northern Labrador and the Inuvialuit Settlement Region of the Northwest Territories), as well as Alaska, Greenland and the Chukotka district of Russia. Inuit means people in Inuktitut, the Inuit language.

The singular forms of Inuit is Inuk, meaning person. ¹⁹ Inuit is the contemporary term for "Eskimo". ²⁰

Inuit are "Aboriginal", "Indigenous" or "First Peoples", but are not "First Nations", because "First Nations" are Indians. Inuit are not Indians.



➤ Innu are a First Nations (Indian) group located in northeastern Quebec and central Labrador. Innu are not Inuit. ²¹

¹⁹ "Glossary: Inuit". *Canadian Geographic Indigenous Peoples Atlas of Canada: Indigenous Peoples* (2018). National Centre for Truth and Reconciliation, Assembly of First Nations, Inuit Tapiriit Kanatami, the Metis Nation and Indspire. ²⁰ & ²¹ Inuit Tapiriit Kanatami. (n.d.) [A Note on Terminology: Inuit, Métis, First Nations, and Aboriginal.](#)

Metis – The Metis are a distinct, self-defining Indigenous People, who possess both First Nations and Euro-Settler ancestry. However, being Metis means more than having mixed Indigenous – European heritage. It is about making a decision to identify with a nation of other like-minded Indigenous people with shared identity, history, kinship, languages and culture.



In the late 1700s the Metis rose out of the fur trade – in what are now the three prairie provinces (with some spillover into British Columbia, Ontario, North Dakota, Montana and the Northwest Territories) – as the children of First Nations women and the Euro-Canadian/European heritage.

Forming the Metis Nation, these mixed-heritage children formed families and communities and had their own unique culture, traditions, languages, (such as Michif) and way of life. ²²

Broader use of the term “Métis” – in reference simply to mixed heritage and not to the distinct culture of the Métis people – may be seen as disrespectful. The Métis National Council has adopted the following definition: *“Métis” means a person who self-identifies as Métis, is distinct from other Aboriginal peoples, is of historic Métis Nation Ancestry and who is accepted by the Métis Nation.* ²³

²² “Glossary: Metis”. *Canadian Geographic Indigenous Peoples Atlas of Canada: Indigenous Peoples* (2018). National Centre for Truth and Reconciliation, Assembly of First Nations, Inuit Tapiriit Kanatami, the Metis Nation and Indspire. ²³ [Briefing Note on Terminology: Concept Note – Terminology Related to Indigenous Peoples](#). University of Manitoba - Indigenous Student Centre

Terminology

~

“Names are linked to identity, and notions of identity are fluid. They change, they evolve. What was a good term twenty years ago might be inappropriate now. There is also the issue of how terms become co-opted and changed by government, industry, or other sneaky racists.

Sometimes we have to abandon a term because it has become so loaded, using it means we’re tacitly agreeing to some sort of bizarre external interpretation of who we are...Be prepared to listen to what that person has to say about the term you used, and to respect what they suggest you call them instead.”

(âpihtawikosisân/C. Vowel. *Indigenous Issues 101 Primers*)

There is a tension between finding keywords and subjects that will result in the most comprehensive search, and the terminology or way of speaking about Indigenous peoples respectfully.

Researching Indigenous topics

Indigenous educational resources for faculty and students

Shé:kon! Welcome!

This guide is designed to assist faculty at Concordia University in decolonizing and indigenizing the curriculum, with recommended scholarly and community-based resources. Resources include journal articles, books, reports, films, online portals, and more, grouped by theme and subject area.

[Foundational concepts >](#)

[Colonialism in Canada >](#)

[Haudenosaunee Confederacy >](#)

[Government documents >](#)

[Decolonial maps & atlases >](#)

[Terminology & search strategies >](#)

[Decolonizing pedagogy >](#)

[Métis Nation resources >](#)

[Residential schools & the TRC >](#)

[Land as pedagogy & environment >](#)

[Library services & course reserves >](#)

[Knowledges, methods & ethics >](#)

[Inuit Nunangat resources >](#)

[MMIWG Inquiry resources >](#)

[Indigenous Directions >](#)

Concordia Indigenous Elder and Community Protocols


The purpose of this document is to assist Concordia University faculty, staff, and students through the process of respectfully and ethically inviting, interacting, and/or collaborating with Indigenous peoples and communities. These guidelines and protocols may also aid in the development of policies and procedures concerning teaching, research, employment, and strategies for Indigenous community outreach and engagement.

Questions or Suggestions?


Michelle Lake

Subject Librarian

- First Peoples Studies
- Government Publications
- Political Science
- SCPA: Community and Public Affairs

 514-848-2424 ext. 7361

 Michelle.Lake@concordia.ca

 LB-509-01
Webster Library
1400 de Maisonneuve Blvd. W.

Additional Guides & Resources

- [First Peoples Studies guide - Concordia](#)
- [Government information guide - Concordia](#)
- [Deepening Knowledge: resources for and about Aboriginal education - UofToronto](#)
- [Colonization, decolonization and postcolonialism: an interdisciplinary guide - UWinnipeg](#)
- [Indigenous learning course outlines: 2006-2017 - Lakehead](#)
- [Indigenous publishers - UofToronto](#)
- [Indigenous Foundations: histories, politics, and cultures of the Aboriginal peoples of Canada - UBC](#)
- [Native Studies: Indigenous peoples of Canada guide - UManitoba](#)

First Peoples studies subject guide

[Find information](#)

[Citation & How-to guides](#)

[Course guides](#)

Special Topic Guides

[Indigenous educational resources for faculty](#) - This guide is designed to assist faculty at Concordia University in decolonizing and indigenizing the curriculum, with recommended scholarly and community-based resources.

[Guide to Missing and Murdered Indigenous Women and Girls Inquiry](#)

[Guide to the Truth and Reconciliation Commission of Canada Reports](#)

[Concordia Indigenous Elder and Community Protocols](#) - The purpose of this document is to assist Concordia University faculty, staff, and students through the process of respectfully and ethically inviting, interacting, and/or collaborating with Indigenous peoples and communities. These guidelines and protocols may also aid in the development of policies and procedures concerning teaching, research, employment, and strategies for Indigenous community outreach and engagement.

Montreal Urban Aboriginal Community Strategy Network. (2019): [Indigenous Ally Toolkit](#). 📄

Article Databases

- [Academic Search Complete](#) - Canadian & American articles - all subjects
- [America: History and Life](#) - Canadian & American history
- [ProQuest Combined Canadian](#) - Canadian journal articles, newspapers, current events & theses
- [Autochtonia](#) – books, articles, & theses on the First Peoples of Quebec
- [Indigenous Studies Portal](#) - Canadian
- [Anthropology Plus](#)
- [SocINDEX](#) - Sociology articles
- [Political Science Complete](#)
- [HeinOnline Law Journal Library](#)
- [ARTBibliographies Modern](#) - Aboriginal art
- [Linguistics & language behavior abstracts](#)
- [Google Scholar](#)
 - [How to set up Google Scholar to find Concordia Resources](#)



Need help?

Michelle Lake

Subject Librarian

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✉️ Michelle.Lake@concordia.ca

📍 LB-509-01
Webster Library
1400 de Maisonneuve Blvd. W.

🕒 **Office hours:** by appointment, with at least three days advance notice

Contact your subject librarian for research assistance, for library instruction, or to recommend books.

Boost your research skills



Try the [Library Research Skills Tutorial](#).

It's a quick way to learn vital skills for finding the information

you need to complete your projects, assignments, and research.

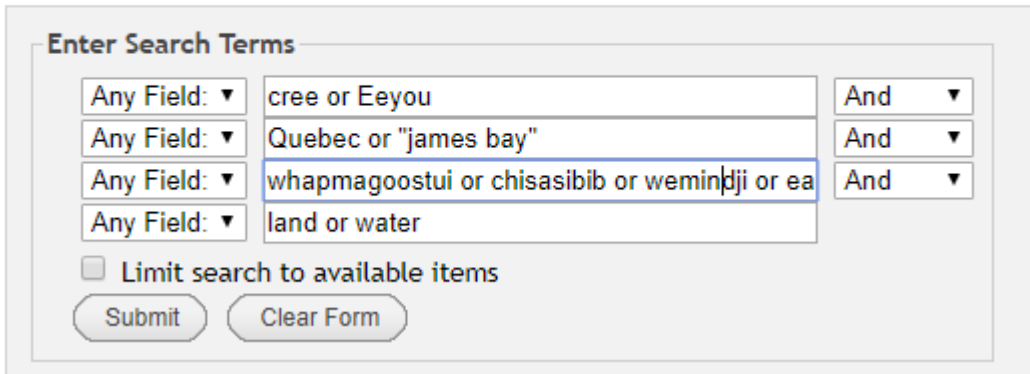
Related guides

- > [Indigenous educational resources for faculty](#)
- > [Anthropology](#)
- > [Government Information](#)
- > [Economics](#)
- > [Community and Public Affairs](#)
- > [Law & Criminal Justice](#)
- > [Geography, planning and environment](#)
- > [Sustainability](#)

Search vocabulary

- Oka Crisis / Native Crisis vs. Kanehsatake Resistance / Oka Uprising
- Cree Indians vs. Eeyou
- Indian OR Aboriginal OR Indigenous

Advanced Keyword Search



The screenshot shows a web form titled "Enter Search Terms". It contains four rows, each with a dropdown menu labeled "Any Field:", a text input field, and a dropdown menu labeled "And". The text inputs contain the following search terms: "cree or Eeyou", "Quebec or 'james bay'", "whapmagoostui or chisasibib or wemindji or ea", and "land or water". Below the input fields is a checkbox labeled "Limit search to available items". At the bottom are two buttons: "Submit" and "Clear Form".

Any Field:	Search Term	And
Any Field:	cree or Eeyou	And
Any Field:	Quebec or "james bay"	And
Any Field:	whapmagoostui or chisasibib or wemindji or ea	And
Any Field:	land or water	

☐ Limit search to available items

Search using specific community names:

Government of Canada - [First Nation Profiles](#)

Canadian Encyclopedia - [Indigenous Peoples](#)

Assembly of First Nations - [Community Map](#)

Secrétariat aux affaires autochtones - [Aboriginal Communities of Quebec](#)


Advanced Keyword Search

Enter Search Terms

Any Field: ▾	"first nations" or inuit or metis or Indigenous	And ▾
Any Field: ▾	"traditional knowledge" or "local knowledge" or	And ▾
Any Field: ▾	health* or medic*	And ▾
Any Field: ▾	Canada*	

☐ Limit search to available items


Submit Clear Form

 Searching: [Academic Search Complete](#) | [Choose Databases](#)

mohawk or iroquois or "six nations"	Select a Field (option... ▾)	Search	Clear	?
AND ▾	community and health* or medic*	Select a Field (option... ▾)		
AND ▾	canada or ontario or quebec	Select a Field (option... ▾)	+	-

[Basic Search](#) [Advanced Search](#) [Search History ▶](#)

Advanced Search [Command Line](#) [Thesaurus](#) [Field codes](#) [Search tips](#)



<u>inuit</u> or inuk	in	Anywhere except full text – NOFT ▾	
AND ▾	"food security" or "food sovereignty" or subsistence	in	Anywhere except full text – NOFT ▾
AND ▾	hunt* or seal* or <u>What</u> * or farming or garden*	in	Anywhere except full text – NOFT ▾
AND ▾	<u>canada</u> or arctic or <u>nunavut</u> or <u>Nunavik</u> or <u>Nunatsiavut</u> or <u>Inuvialuit</u>	in	Anywhere except full text – NOFT ▾

+ Add a row - Remove a row

Author Affiliations & Acknowledgements

Coming Home to Die: Six Nations of the Grand River Territory Develops Community-Based Palliative Care.

Authors: Fruch, Verna¹
Monture, Lori²
Prince, Holly³
Kelley, Mary Lou mlkelley@lakeheadu.ca

Source: [International Journal of Indigenous Health](#). 2016, Vol. 11 Issue 1, p50-74. 25p.

Author Affiliations: ¹ **Six Nations** of the Grand River Territory, **Mohawk** of the Turtle Clan
² Manager, **Six Nations** Long Term Care/Home and Community Care Program, **Mohawk** of the Wolf Clan
³ Co-investigator and project manager, EOLFN research project, Anishinaabekwe, Red Rock Indian Band

Building food security in the Canadian Arctic through the development of sustainable community greenhouses and gardening

Lamalice, Annie; Haillot, Didier; Lamontagne, Marc-André; Herrmann, Thora Martina; Gibout, Stéphane; et al.
[Écoscience](#); [Sainte-Foy](#) Vol. 25, Iss. 4, (2018): 325-341. DOI:10.1080/11956860.2018.1493260

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— 11 —

Associations Search

Author Search

Author's **LAST** Name:

Sort by:

Library Catalogue

1	<input type="checkbox"/>	Aboriginal Healing Foundation	2
2	<input type="checkbox"/>	Aboriginal Healing Foundation (Canada)	73
3	<input type="checkbox"/>	Aboriginal Healing Foundationn (Canada), / sponsor : Origins of lateral violence in Aboriginal communities : a preliminary study of student-to-student abuse in residential schools / report for the Aboriginal Healing Foundation ; by Amy Bombay, with Kim Matheson and Hymie Anisman	2014 1

ADVANCED SEARCH

Within








INCLUDE IN SEARCH:

☒ All Documents

☒ All Books

Deslibris: Canadian Public Policy
Collection

	Title	Year	Publisher
	Understanding from within: Research Findings and NWAC's Contributions to Canada's National Population Health Study on Neurological Conditions (NPHSNC) Contributor: Native Women's Association of Canada	2013 More details ☆	Native Women's Association of Canada
	Poverty Reduction Strategy: The Native Women's Association of Canada Engagement Results Contributor: Native Women's Association of Canada	2017 More details ☆	Native Women's Association of Canada
	Aboriginal Women and Aboriginal Traditional Knowledge (ATK): Input and Insight on Aboriginal Traditional Knowledge Contributor: Native Women's Association of Canada	2015 More details ☆	Native Women's Association of Canada
	Culturally Relevant Gender Based Analysis: An Issue Paper Contributor: Native Women's Association of Canada	2007 More details ☆	Native Women's Association of Canada
	Sexual Exploitation and Trafficking of Aboriginal Women and Girls: Literature Review and Key Informant Interviews: Final Report Contributor: Native Women's Association of Canada	2014 More details ☆	Native Women's Association of Canada

[UBC Library Indigenous Associations webpage](#)

Concordia Indigenous Faculty, Research Projects

Indigenous Faculty Members

Below is an ever-growing list of Indigenous faculty members at Concordia. If you are an Indigenous* faculty member at Concordia and would like your profile to be added to this list to let students and other community members know about your work and how to get in touch with you, please email victoria.cooke@concordia.ca with a short bio and photo of yourself.



**Elizabeth Fast, Assistant Professor
Applied Human Sciences**

Elizabeth Fast has Métis and Mennonite ancestry and was born in St. François-Xavier, Manitoba. She is an Assistant Professor in the Department of Applied Human Sciences, and also teaches in the First Peoples Studies Program. She is a community-based researcher with two decades of experience working in social service organizations and community settings that focus on child welfare issues in Québec and across Canada. Her research focuses on Indigenous youth, with a particular focus on understanding the cultural needs of Indigenous

youth raised outside of their biological families or disconnected from their cultural roots. She uses Indigenous methodologies, arts-based interventions and decolonizing principles to engage youth in research and in exploring their cultural roots.

[Visit Elizabeth Fast' Concordia Faculty webpage](#)

<https://www.concordia.ca/about/indigenous/faculty.html>

Research and community-based projects

Everyday, Concordia faculty and students across a broad range of disciplines combine their passion and expertise to teach, study and produce research to advance our shared knowledge and understanding of Indigenous issues.



Jason Lewis and Skawennati Tricia Fragnito are co-founders of Aboriginal Territories in Cyberspace.

Our current community-based projects

Acting Out!	▼
Anishinaabek News	▼

<https://www.concordia.ca/about/indigenous/projects.html>

Reverse Citation Search – Google Scholar

Select an important publication from an Indigenous scholar, search for the title in Google Scholar.

Depending on the age of the publication, you will see how many other papers and books have cited it.

Click on 'cited by'

The screenshot shows a Google Scholar search interface. At the top, a search bar contains the text "decolonizing methodologies" with a magnifying glass icon to its right. Below the search bar, the text "Scholar About 45,700 results (0.07 sec)" is displayed, along with a "YEAR" dropdown menu and a filter icon. The search results are listed below. The first result is a book titled "Decolonizing methodologies: Research and indigenous peoples" by LT Smith, published in 2013. The title is in purple, and the author and year are in green. To the right of the title is a link to the PDF at "msd.govt.nz". Below the title is a snippet of the book's content: "A landmark in the process of decolonizing imperial Western knowledge.'Walter Mignolo, Duke University To the colonized, the term'research'is conflated with European colonialism; the ways in which academic research has been implicated in the throes of imperialism ...". Below the snippet are icons for a star, a document, and a link, followed by the text "Cited by 16478" (which is highlighted with a red box), "Related articles", "All 15 versions", and a double arrow icon. The second result is an article titled "Decolonizing methodologies and indigenous knowledge: The role of culture, place and personal experience in professional development" by PWU Chinn, published in the "Journal of research in science teaching" in 2007. The title is in purple, and the author and journal information are in green. To the right of the title is a link to the PDF at "wiley.com". Below the title is a snippet of the article's content: "This study reports findings from a 10-day professional development institute on curricular trends involving 19 secondary mathematics and science teachers and administrators from Japan, Malaysia, Indonesia, Thailand, Korea, Philippines, the United States, and People's ...". Below the snippet are icons for a star, a document, and a link, followed by the text "Cited by 176", "Related articles", "All 8 versions", and a double arrow icon.

decolonizing methodologies

Scholar About 45,700 results (0.07 sec) YEAR

[BOOK] **Decolonizing methodologies: Research and indigenous peoples** [PDF] msd.govt.nz
LT Smith - 2013 - books.google.com
'A landmark in the process of decolonizing imperial Western knowledge.'Walter Mignolo, Duke University
To the colonized, the term'research'is conflated with European colonialism; the ways in which academic research has been implicated in the throes of imperialism ...
☆ Cited by 16478 Related articles All 15 versions

Decolonizing methodologies and indigenous knowledge: The role of culture, place and personal experience in professional development [PDF] wiley.com
PWU Chinn - Journal of research in science teaching, 2007 - Wiley Online Library
This study reports findings from a 10-day professional development institute on curricular trends involving 19 secondary mathematics and science teachers and administrators from Japan, Malaysia, Indonesia, Thailand, Korea, Philippines, the United States, and People's ...
☆ Cited by 176 Related articles All 8 versions

Reverse Citation Search – Google Scholar

You will get a list of results from Google Scholar, of books and articles who have cited that author in their work.

You can use the search bar on top to search for a couple of relevant keywords. Click on the “Search within citing articles”

Your results will be articles and books, who have cited the Indigenous author and relate to your keywords.

The screenshot shows the Google Scholar interface. At the top, a search bar contains the text "education and canada" and is highlighted with a red rectangle. Below the search bar, the text "Scholar About 7,800 results (0.07 sec)" is displayed. On the right side, there is a "YEAR" dropdown menu and a search icon. The search results are listed below, each with a title, author, publication information, and a brief description. The first result is "Decolonizing methodologies: Research and indigenous peoples" by R Sinclair, published in First Peoples Child & Family Review, 2004. The second result is "The new buffalo: The struggle for Aboriginal post-secondary education in Canada" by B Stonechild, published in 2006. The third result is "Indigenous, minority, and heritage language education in Canada: Policies, contexts, and issues" by PA Duff and D Li, published in Canadian Modern Language Review, 2009. The fourth result is "As if Indigenous knowledge and communities mattered: Transformative education in First Nations communities in Canada" by J Ball, published in American Indian Quarterly, 2004. Each result includes a star icon, a link to "Cited by", a link to "Related articles", and a link to "All versions".

education and canada

Scholar About 7,800 results (0.07 sec)

YEAR

Decolonizing methodologies: Research and indigenous peoples

☒ Search within citing articles

[PDF] Aboriginal social work education in Canada: Decolonizing pedagogy for the seventh generation **[PDF] sfu.ca**
Find it @ Concordia

R Sinclair - First Peoples Child & Family Review, 2004 - journals.sfu.ca

Aboriginal social work is a relatively new field in the human services, emerging out of the Aboriginal social movement of the 1970s and evolving in response to the need for social work that is sociologically relevant to Aboriginal people. Aboriginal social work **education** ...

☆ [Cited by 131](#) [Related articles](#) [All 4 versions](#)

[BOOK] The new buffalo: The struggle for Aboriginal post-secondary education in Canada

B Stonechild - 2006 - books.google.com

Post-secondary **education**, often referred to as "the new buffalo," is a contentious but critically important issue for First Nations and the future of Canadian society. While First Nations maintain that access to and funding for higher **education** is an Aboriginal and Treaty ...

☆ [Cited by 161](#) [Related articles](#) [All 2 versions](#)

[HTML] Indigenous, minority, and heritage language education in Canada: Policies, contexts, and issues **[HTML] utpjournals.press**
Find it @ Concordia

PA Duff, D Li - Canadian Modern Language Review, 2009 - utpjournals.press

In contrast to the plethora of studies published in recent years in The Canadian Modern Language Review and other journals on the teaching and learning of French and English as additional languages in **Canada** and the teaching of academic content through these ...

☆ [Cited by 66](#) [Related articles](#) [All 5 versions](#)

As if Indigenous knowledge and communities mattered: Transformative education in First Nations communities in Canada **[PDF] jstor.org**
Full View

J Ball - American Indian Quarterly, 2004 - JSTOR

This article describes a unique approach to Indigenous community development through community-based **education** partnerships between First Nations and postsecondary institutions in **Canada**. Using a "generative curriculum model," Indigenous knowledge is ...

☆ [Cited by 199](#) [Related articles](#) [All 5 versions](#)

Research with Indigenous communities

“Researched to death”

Many [Indigenous peoples and nations] have been subjected to far too much research and often it has been research of interest to the researcher or to the larger society, but has not reflected First Nations [or Metis or Inuit] priorities.

Researchers have treated Indigenous peoples merely as a source of data and Indigenous peoples are frequently led to believe that, without disclosure of their information, they won't continue to receive certain programs and services.

Researchers may not explain their studies in a way that ensures fully informed consent.

In many cases, research results are not returned to the community— or may be returned in an inaccessible form.

“As outsiders to Indigenous communities and identities, non-Indigenous researchers are not equipped to ground themselves in Indigenous traditions or positions. **While non-Indigenous people ought to take Indigenous thought seriously, they cannot easily take up Indigenous traditions or positions in order to forward their own projects.**

Because interactions between settlers and Indigenous peoples have long been fraught with imbalances of power, **ethical non-Indigenous researchers engaging with Indigenous thought must do so in partnership with Indigenous peoples, and with recognition for Indigenous goals.**”

“Leanne Simpson emphasizes that attention to Indigenous knowledge is not decolonizing if knowledge is removed from Indigenous frameworks on Indigenous lands, and then integrated into Western knowledge systems elsewhere for colonial uses (from colonial land management plans to colonial policy development, etc.).”

Hill, E. (2012). [A Critique of the Call to “Always Indigenize!”](#) Peninsula: A Journal of Relational Politics 2(1): 6.

Community Harm

“Clearly, individuals within First Nations [Metis and Inuit] communities are systematically discriminated against by virtue of their group membership. To the extent that the culture is devalued, individuals within it also lose value.

The culture has lost privacy due to extensive research activities and has experienced persecution by the dominant culture enabled, in part, through the use of information. “

- Jennifer Espey “Stewardship and OCAP: A Discussion Paper for the First Nations Statistical Institute”, First Nations Statistics, May 2002.

Medical experiments

Beginning in 1942, Canadian government researchers performed hunger experiments on at least 1300 indigenous children

In the 1940s, there were a lot of questions about what are human requirements for vitamins. Malnourished aboriginal people became viewed as possible means of testing these theories.

The first experiment began in 1942 on 300 Norway House Cree. Of that group, 125 were selected to receive vitamin supplements which were withheld from the rest.

The research spread. In 1947, plans were developed for research on about 1,000 hungry aboriginal children in six residential schools in Port Alberni, B.C., Kenora, Ont., Schubenacadie, N.S., and Lethbridge, Alta.

➤ Very little usable data was found from these studies.

"They knew from the beginning that the real problem and the cause of malnutrition was underfunding. That was established before the studies even started and when the studies were completed that was still the problem."

Nuu-chah-nulth blood

Dr. Richard Ward, at UBC, took 883 vials of blood between 1982 and 1985, from the Nu-chah-nulth peoples for a \$330 000 Health Canada funded study – the largest ever genetic study of FN populations in Canada, to look for predisposition to arthritis.

- Researchers found no genetic markers and shelved the study.

Ward left UBC in 1986 and for a job at University of Utah, and then went to Oxford University in 1996, where he used the blood himself and loaned it to other researchers for a variety of studies. The blood samples were used to produce hundreds of academic papers.

- The community was never given any results, the original consent form only outlined a study about rheumatic disease. All the secondary research was about lineage and anthropology.

Ward died, the blood was returned to BC in 2004.

- The Nu-chah-nulth community set up a Research Ethics Committee.

Academic Culture

- In universities, there is an academic culture where researchers assume that they own the data that they collect and that they hold all intellectual property rights to the data.
- A competitive culture of academic research often prevents collaborative thinking and attribution of research credit to the subjects of their research.
- Assertions of First Nations control or ownership over research data, can lead to accusations of stifling research or preventing unbiased reporting of research results.

Research Ethics - Canada

The Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans is a joint policy of Canada's three federal (Government of Canada) research agencies:

- Canadian Institutes of Health Research (CIHR)
- Natural Sciences and Engineering Research Council of Canada (NSERC)
- Social Sciences and Humanities Research Council of Canada (SSHRC)

Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans – TCPS 2: Chapter 9 - Research Involving the First Nations, Inuit and Métis Peoples of Canada

This chapter on research involving Indigenous peoples in Canada, including Indian (First Nations), Inuit and Métis peoples, marks a step toward establishing an ethical space for dialogue on common interests and points of difference between researchers and Indigenous communities engaged in research.

Webinar - TCPS CORE Module 9: Research Involving First Nations, Inuit and Métis Peoples of Canada

Research Ethics - Canada

OCAP: First Nations Principles of OCAP - First Nations Information Governance Centre (FNIGC)

The First Nations principles of OCAP® are a set of standards that establish how First Nations data should be collected, protected, used, or shared. They are the *de facto* standard for how to conduct research with First Nations.

Standing for the principles of **O**wnership, **C**ontrol, **A**ccess and **P**ossession, OCAP® asserts that First Nations have control over data collection processes in their communities, and that they own and control how this information can be used.

Resources:

Fundamentals of OCAP online Course - 7 modules

FNIGC (2014). Ownership, Control, Access and Possession (OCAP™): The Path to First Nations Information Governance.

FNIGC (2014). Barriers and Levers for the Implementation of OCAP™. The International Indigenous Policy Journal 5(2): 1-11. <https://ir.lib.uwo.ca/iipj/vol5/iss2/3/>

Definitions

What is the FNIGC?

[First Nations Governance Information Centre](#) – a national body that provides data collection, analysis and dissemination services and is the premiere source of information on First Nations, living on reserve and in northern communities in Canada. A non-profit organization, with a mandate from the Assembly of First Nation's Chiefs. Incorporated since 2010, founded in 1996.

Offices are located in Ottawa & Akwesasne, Ontario.

How are they funded?

Funding comes from agreements with Health Canada, Indigenous and Northern Affairs Canada and Employment and Social Development Canada. Work with regional partners, in 10 provinces and 2 territories.

In Quebec, FNIGC partners with the [First Nations of Quebec and Labrador Health and Social Services Commission](#).

Definitions

OCAP® principles originated with the FNIGC's *[First Nations Regional Health Survey](#)*, which began development in the mid 1990's and was the only nationally mandated research project under complete First Nations control.

Rooted in self-determination, nationhood, self-governance, and nation re-building, the RHS is based on the values of trust and respect for First Nations peoples, communities and nations.

OCAP® was originally coined in 1998 by the RHS National Steering Committee as “OCA”. OCA crystallized themes advocated by First Nations for years.

The “P” in OCAP® was added later as a mechanism to support the three previous principles. Possession of data means responsibility. Possession of data was fundamentally necessary as it proved nearly impossible to exert ownership, control and access over data without it.

Definitions

First Nations Data

First Nations Data includes any information or data set collected, created or held by an *individual or organization*, *now* or in the *future*, that is capable of identifying First Nation communities, First Nation membership, Indian status, or residence in a First Nation community.

“In the past, Aboriginal people have not been consulted about what information should be collected, who should gather that information, who should maintain it, and who should have access to it.

The information gathered may or may not have been relevant to the questions, priorities and concerns of Aboriginal peoples.”

Royal Commission Report on Aboriginal Peoples (1996)

RCAP - Final Report (online version – LAC)

Principles

- OCAP is not a doctrine.
- It is a set of principles that reflect First Nations commitments to use and share information in a way that brings benefit to the community, while minimizing harm.
- OCAP is an expression of each First Nation's jurisdiction over information about the First Nation, interpretation will be unique to each region or community and will be applied in a manner that best suits the interests of each First Nation.
- OCAP only applies to First Nations communities, and cannot be extended to include Inuit or Metis communities.
- It represents principles and values that are intertwined and reflective of First Nations' world-view of jurisdiction, self-determination and collective rights.

Research Ethics - Quebec

First Nations in Quebec and Labrador's Research Protocol (2014) - La Commission de la santé et des services sociaux des Premières Nations du Québec et du Labrador (CSSSPNQL)

The First Nations in Quebec and Labrador's Research Protocol is first and foremost a collective tool for community chiefs and managers who are invited to take part in research projects.

This document will be used as a guide by not only First Nations, communities and regional organizations, but also indirectly by the scientific community, in order to establish rules for research activities performed with First Nations or on their territory.

Insitut nordique du Quebec - Together for the North: Research Guidelines - First Peoples Working Group Institue Nordique de Quebec

“Entering into research is entering into a relationship. It is a relationship with others, human and non-human, micro to macro. Through it all, how the researcher conducts themselves in those relationships is critically important; their approach must consider and embody feelings, values, context, process, and outcome.

We should strive to be good in our relations and to do good in our relations. If research is conducted in the same good way, with the same spirit and intent, then we will have done research that meets a high standard of accountability to all our relations.”

- Johnston, R., McGregor, D., & Restoule, J. (2018). Introduction: Relationships, Respect, Relevance, Reciprocity and Responsibility: Taking Up Indigenous Research Approaches. In McGregor, D., J. Restoule & R. Johnston (Eds.), *Indigenous Research: Theories, Practices and Relationships*. (p. 19). Toronto: Canadian Scholars.

Thank you! Niá:wen!

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