

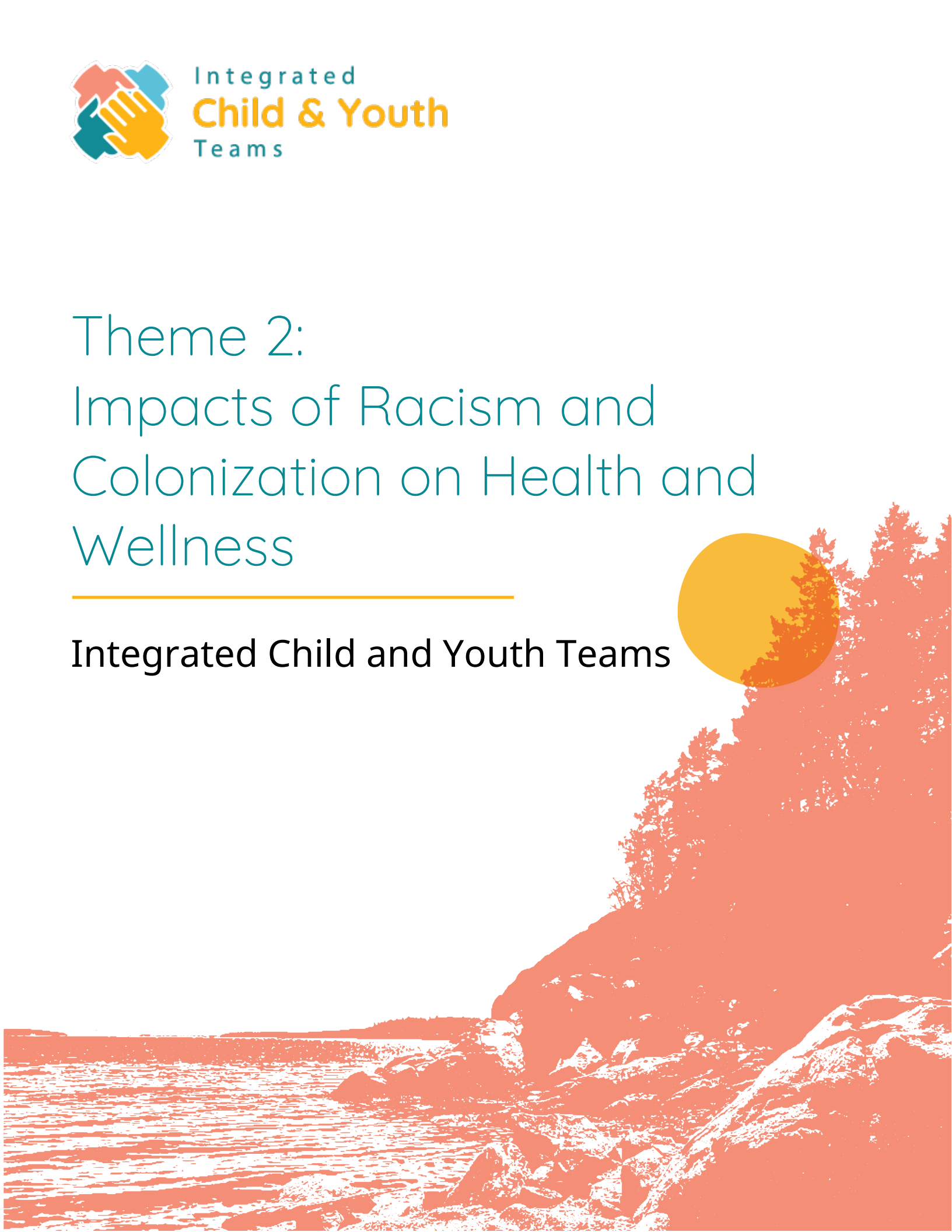
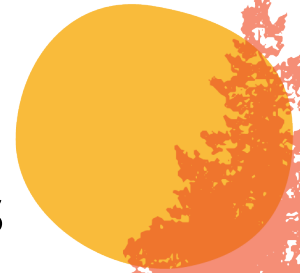


Integrated  
**Child & Youth**  
Teams

# Theme 2: Impacts of Racism and Colonization on Health and Wellness

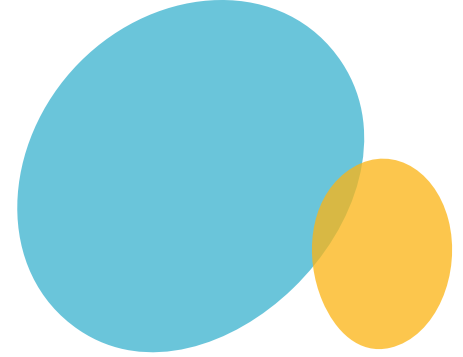
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**Integrated Child and Youth Teams**



# Table of Contents

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<b>Introduction to Theme 2</b>	3
<b>2.1 Historical and Current Context</b>	4
Indigenous people in B.C.	4
Diverse cultural identities	7
Multiple identities	9
Colonization	12
First Nations, Métis and Inuit strength and resurgence	20
<b>2.2 Impacts of Racism and Colonization on Health and Wellbeing</b>	24
Intergenerational trauma	24
Trauma-informed care	25
Impacts of racism	28
Racism in the healthcare sector	30



## Introduction to Theme 2

Part one of this theme provides a brief introduction to the historical and contemporary context that impacts First Nations people, Métis people and Inuit in BC. If you are not already well-versed in this context, it is imperative you review this chapter. Even if you are already familiar with these topics, this chapter will be a useful review.

Part two of this theme explores how racism and colonization may impact the health and well-being of First Nations people, Métis people and Inuit.

### **After completing this theme, you will be able to:**

- Explain what First Nations, Métis, Inuit and Indigenous mean and how they differ
- Provide examples of diversity and intersectionality between and within First Nations, Métis and Inuit communities
- Describe historical and present-day colonial oppression and its impacts
- Provide examples of cultural resurgence efforts led by First Nations, Métis and Inuit
- Explain how colonization, racism and inter-generational trauma impact the experiences and health and wellbeing of children and youth

# 2.1 Historical and Current Context

## Indigenous people in BC

There is an incredible diversity of Indigenous people living in BC. The province of BC adopts a distinctions-based approach which recognizes that First Nations, Métis and Inuit are distinct, rights-bearing communities with their own histories.<sup>4</sup>

### Key terms related to Indigenous identity

First Nations	Métis
<p>First Nations are the cultural and political groups made up of the original inhabitants of Canada (not including Inuit).</p> <p>BC is rich with a great diversity and is home to 204 Nations, seven distinct language families, 34 languages and more than 90 dialects.<sup>5</sup></p> <p>Fifty percent of all Indigenous languages spoken in Canada are BC First Nations languages. Each First Nations culture and language is uniquely shaped by and tied to the land it comes from.</p>	<p>The term Métis does not encompass all individuals with mixed Indigenous and European heritage. Rather, it refers to a distinctive people from a specific geographical area.</p> <p>During the 1600s to 1700s, fur traders from France, Scotland, England and other parts of Europe married First Nations women. The children of these couples were people of mixed European and First Nations identity, but they were not yet Métis.</p> <p>Over time, these individuals chose to marry other people with mixed identities, with such families creating distinct kinship networks, communities and cultural norms. Gradually, a distinct Métis culture, languages and Nation solidified over generations.<sup>6</sup></p>

<sup>4</sup>Adapted from [https://www2.gov.bc.ca/assets/gov/careers/about-the-bc-public-service/diversity-inclusion-respect/draft\\_principles.pdf](https://www2.gov.bc.ca/assets/gov/careers/about-the-bc-public-service/diversity-inclusion-respect/draft_principles.pdf)

<sup>5</sup><https://fpcc.ca/wp-content/uploads/2020/03/DiversityOfBCLanguages-February2018.pdf>

<sup>6</sup>Kaa-whiichihitoyaahk: Métis Nation BC, 2021

<sup>7</sup><https://www2.gov.bc.ca/gov/content/governments/indigenous-people/supporting-communities/urban-off-reserve-aboriginal-people>

Inuit	Urban Indigenous	Indigenous
<p>Inuit are the original peoples of the Arctic. In Canada, Inuit primarily live in the Inuit Nunangat – the Canadian Inuit homeland. The term “Inuit Nunangat” refers to the land, water and ice of the Inuit territory, which is comprised of four regions: Nunavut, Nunavik in northern Quebec, Nunatsiavut in Labrador, and the Inuvialuit region in the western Arctic.</p> <p>The word “Inuit” means “Peoples” and therefore it is incorrect to use the term “Inuit Peoples.” The singular of Inuit, when speaking of an individual person, is Inuk.</p>	<p>Urban Indigenous people are First Nations, Inuit, and/or Métis people who live in urban areas or away from their traditional territories.</p> <p>Urban Indigenous people may also include people who identify as Indigenous from other countries. Over 75%<sup>7</sup> of Indigenous people in BC live in urban areas or off reserves.</p> <p>This is a diverse group of people with many diverse attributes, needs and strengths.</p>	<p>The term Indigenous is used to refer collectively to First Nations people, Métis people and Inuit, as well as other first peoples from across the globe.</p>



First Nations, Métis and Inuit groups have each developed:

- Specialized knowledge
- Harvesting and ecosystem management practices
- Ceremonies
- Art
- Teachings
- Social and political structures
- Languages

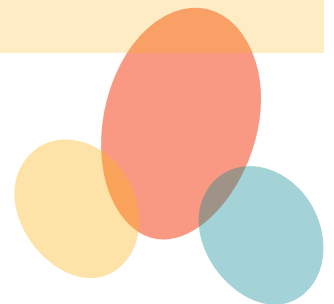
...and more that reflect their unique, intimate and diverse experiences on the land and with each other.<sup>8</sup>

Recognizing cultural diversity between Indigenous peoples is required to ensure that their unique rights, circumstances and interests are addressed and to provide them with culturally-relevant care.

### **A note on language**

In addition to the outlined terms, you may also see the terms “Aboriginal” and “Indian” used in context throughout this module. You will see these terms in quotes, names (e.g., Indian Residential Schools) and document titles (e.g., The Royal Commission on Aboriginal People).

The term “Indian” is an outdated way of referring to First Nations people that is generally considered to be offensive. For a variety of reasons, some First Nations people may choose to use the term “Indian” to refer to themselves or others in their community. Non-First Nations people should not take this as permission to do the same. “Aboriginal” is a synonym for Indigenous that some people also consider outdated.



“Services often lump Indigenous people as one thing. We are put into one group, but we are not the same, every culture is different.”

– *Urban Métis youth*

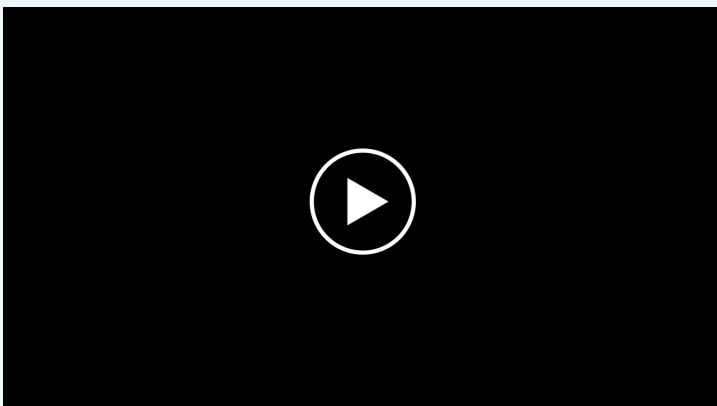
## Diverse cultural identities

First Nations people, Métis people and Inuit have diverse cultural backgrounds and identities. The more you are able to explore and understand the specific cultural background of each person you work with, the better positioned you will be to provide culturally relevant care.

### Activity 2a. Welcome to Our Homelands Video

View *Welcome to Our Homelands*, a video resource created by the Immigrant Services Society of BC.

- What do you notice about the video?
- What languages did you hear?



Download Activity 2a:  
[Welcome to Our Homelands Video](#) (from Immigrant Services Society of BC)

## Activity 2b. Recognizing Diversity

Review the following approaches to recognizing Indigenous cultures and download the activity.

### **Pan-Indigenous approach**

The stereotype that Indigenous peoples are a homogenous group is labelled as “pan-Indigenous.” Pan-Indigenous approaches are harmful and contribute to the erasure of Indigenous Nations’ cultural diversity. While there may be common beliefs or shared collective experiences across Indigenous groups, it is incorrect to assume that all Indigenous groups are the same.

### **Culturally-specific approach**

A culturally-specific approach is designed to meet the needs of one cohesive cultural group. Ideally, such services are run by people from that culture, for example the local First Nation or Métis Chartered Community, and they are tailored specifically to that culture.



[Download Activity 2b:  
Recognizing Diversity](#)

## Multiple identities

All people hold multiple cultural, social and political identities in the areas of gender, race, sexuality, ability, age, class, language, family structure, education levels and other areas. These identities impact how people perceive themselves, how others perceive them and how they are treated in the world. Each of these identities carries historical and contemporary experiences of power, privilege and oppression. The intersection of the way these identities impact individuals and their experiences of discrimination and oppression is known as “intersectionality.”

It is important to remember, when working with First Nations people, Métis people and Inuit, that they may be impacted by identities other than their Indigeneity. A culturally-relevant approach looks at the whole individual and takes into account all of their identities and how they intersect with each other.



## Activity 2c. Learning About Identities

### **Review your answers to the “Power Flower” from section 1.2.**

Consider the following examples of Indigenous people with diverse intersectional identities and download the reflection questions.

- A white-looking Métis, heterosexual, cis-male youth who grew up in an environment of poverty
- An 8-year-old girl who has Chinese and First Nations ancestry and just moved to a new city, away from her home
- A non-binary, Inuit, urban youth with a learning disability who grew up in a middle-class home
- A First Nations person living on reserve who holds a Ph.D., is a single parent, and experienced childhood trauma



Download Activity 2c:  
Learning About  
Identities

## Activity 2d. Starting with What You Know

Before reading the next section, reflect, converse with a partner and/or take notes/doodle on the downloadable reflection sheet.

**The following section covers some materials that you may find triggering or distressing. Please refer to the ideas you brainstormed for self-care in Theme One.**



Download Activity 2d:  
Starting with What You  
Know

# Colonization

“Workers need to know where our families have come from, what their struggles have looked like, why they might not want to get out of bed in the morning. That all comes from a place of disconnection that has stemmed from a history of colonialism.”

–Cree urban Indigenous social worker

## Understanding Colonialism

The arrival of the European colonizers to the lands now known as Canada deeply affected the health and vitality of Indigenous populations.<sup>9</sup> For example, Europeans brought unfamiliar infectious diseases that were new to First Nations health care systems. Epidemics caused drastic population declines (in some cases ranging from 50% to 90%) – and First Nations people were rarely provided with a vaccine for smallpox even though it was available during this time.

The catastrophic effects of epidemics disrupted the systems that kept First Nations people healthy, such as food harvesting, and interfered with educational and spiritual systems based on inter-generational knowledge transfer. They also undermined the political and social power of First Nations, setting the stage for the colonization and oppression that followed.<sup>10</sup>

In order to assert dominance over Indigenous people, colonizers developed multiple ways to destroy First Nations, Métis and Inuit cultures and remove them from their lands. Colonial systems were coordinated across sectors, including all levels of government, the churches and the private sector. They touched on all aspects of life, from birth to death, including, but not limited to:

- Languages
- Housing
- Resource development
- Economic participation
- The justice system
- Spirituality and ceremony
- Access to traditional foods and medicines

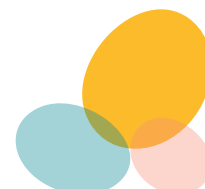
## Colonialism is founded on the following beliefs:

<p><b>European superiority</b></p>	<p>The belief that Euro-Christian views are superior, and therefore all other worldviews are inferior and can be ignored or destroyed. The colonizer worldview values economic wealth, individualism and male-superiority. Europeans during early contact viewed Indigenous people as uncivilized and made little to no effort to understand their cultures – this ignorance continues today.<sup>11</sup></p>
<p><b>Indigenous land is free for the taking</b></p>	<p>Partly as a result of the depopulation caused by epidemics, and partly as a result of their disregard for Indigenous systems of land stewardship, early colonizers viewed the land that is now called Canada as “land belonging to nobody” that was free to colonize. As a result, much of Indigenous people’s traditional territories was settled without treaties or permission, especially First Nations territory in BC, and in many cases Indigenous people were forcibly removed to land that could not sustain life without outside support.</p>
<p><b>Acquiring land and wealth is foundational to a civilized society</b></p>	<p>Colonialism aims to dominate the lands and resources of Indigenous people through political and economic power, so that colonizers can acquire wealth. To do this, colonizers need to destroy the existing economies and governance systems of Indigenous people.</p>

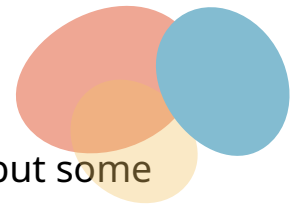
<sup>9</sup> <https://bcaafc.com/wp-content/uploads/2020/11/BCAAFC-Urban-Indigenous-Wellness-Report.pdf>

<sup>10</sup> <https://www.fnha.ca/wellness/wellness-for-first-nations/our-history-our-health>

<sup>11</sup> <https://opentextbc.ca/indigenizationfoundations/chapter/43/>



## Colonial Systems



All of these colonial systems are interconnected and complex, but some examples that are clearly tied to child and youth care include:

### 1. Education

#### **Residential and Day Schools**

In the 19th century, the Indian Residential School system was established to forcibly remove children from their homes and communities with the aim of assimilating them. Through these schools, Indigenous children were disconnected from their families, communities and cultures. Many children experienced physical, sexual, mental and other forms of abuse while at residential schools and were punished if they spoke their Indigenous language(s). Many children never returned home from residential school, and their families were never told what happened to them. The last Indian Residential School, located in Saskatchewan, closed in 1996.

Indian Day Schools were similar to Indian Residential Schools and also had devastating impacts on Indigenous communities all across so-called Canada.

In BC there were 18 federally run Residential Schools. The first school opened in Mission, BC (St. Mary's) in 1867 and it was the final school to close in BC in 1984. To learn more about the Residential Schools, visit the Truth and Reconciliation website at: <http://www.trc.ca>.

Visit CBC's interactive map to learn more about the locations of the schools at: <https://www.cbc.ca/news2/interactives/beyond-94-residential-school-map/>

## 2. Healthcare

### Indian Hospitals

During the 20th century, racially segregated “Indian hospitals” were established. The hospitals were intended to assimilate Indigenous people and to replace Indigenous traditional healing with western medicine. By law, Indigenous people (mostly children) could be forcibly hospitalized for extended periods of time and often far away from their homes. There are many accounts of forceful medical procedures and experimentation used to aid in the discovery of treatments for the settler population.<sup>12</sup> Many survivors left the institution with trauma as a result of the emotional, physical and sexual abuse they endured. In BC there were three Indian Hospitals: Cooqualeetza Indian Hospital in Sardis; Nanaimo Indian Hospital in Nanaimo; and the Miller Bay Indian Hospital in Prince Rupert.

An Elder interviewed for the report *In Plain Sight: Addressing Indigenous-specific Racism in the Health Care Sector* told the following story: Her father and all his siblings were sent to the Nanaimo Indian Hospital. Her mother was held there for nearly 18 years. She recalls that, as a child in residential school herself, the threat of being sent to the Nanaimo Indian Hospital was very real. She says children who were seen to be incorrigible or unteachable were sent there and that electric shock therapy, sterilization and multiple medical experimentations were used on Indigenous patients at the hospital. To read more about her story, download the report.



Download the [In Plain Sight report](#)

<sup>12</sup> <https://www.bcafn.ca/sites/default/files/docs/news/In-Plain-Sight-Summary-Report.pdf>

### 3. Child Welfare

#### **A survivor of the Sixties Scoop told their story to CBC:**

The government began phasing out residential schools in the 1950's and 1960's; however, cultural genocide has continued through the government-run child welfare system. This resulted in an era referred to as the "The Sixties Scoop," whereby the government forcibly removed thousands of Indigenous children from their families into the child welfare system without the consent or knowledge of their families and communities. It is estimated that approximately 20,000 Indigenous children were taken from their families and placed into primarily white middle-class households, where they were disconnected from their families, communities and cultures. In some cases, so many children were taken that communities were left nearly empty of children.

"I am one of those people who, as a child, was taken from my home community on the Akwesasne Mohawk Territory and placed in a series of foster homes, 15 in total, over a five-year period. I was shuffled from "homes" in Quebec and Ontario, staying for as long as a few months to a mere four days in one instance. I had been forced to attend the notorious Mohawk Institute in Brantford, Ontario, more than 500 km from my home. It was one of the worst of the residential schools, where physical and sexual violence were everyday events.



I was, along with the Akwesasne Mohawk contingent, expelled from the school (much to my satisfaction) in June 1968 and expected to return home, but the bus carrying us from the train station in Cornwall was intercepted by social workers who took my brothers and I to what was to become a series of residences away from our family and friends. My surviving parent, my father, had no say in the matter as it was the practice then to remove children based upon a decision made by the Indian Agent, the local priest, a nurse in the reserve's clinic and an officer with the Royal Canadian Mounted Police."

- Story from Doug George-Kenentiio

Colonization in BC: It is important to note that colonization in BC was unique in that in the vast majority of cases, no treaties were signed with First Nations as they were in other parts of Canada. Land was simply taken. That is why many people today refer to First Nations 'territories as being "unceded."



## Activity 2e. Cultural Genocide Knowledge Check

Which of the following methods of cultural genocide have you heard about before? How much have you heard/learned? Circle all of those that you either do not recognize or feel you could learn more about.

- Reserve System
- Indian Act
- Pass system/Apartheid
- Potlatch ban
- 60's Scoop
- Indian hospitals
- Enfranchisement
- Pre-emption of land
- Bill C-31

B

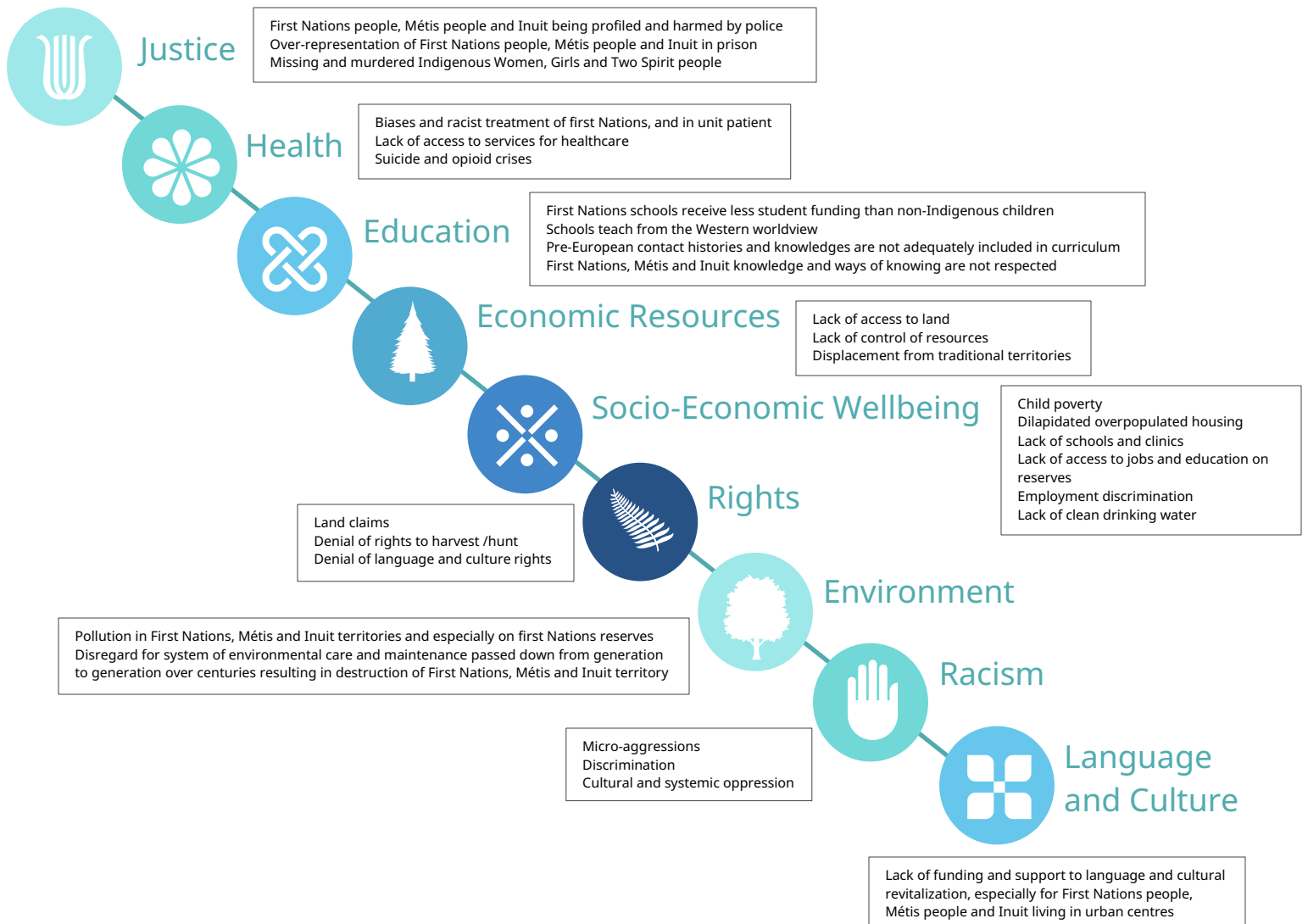
If there are any items on this list which you could not circle, or if you do not know a lot about them, consider doing some research online or at your local library.



Download Activity 2e:  
Cultural Genocide  
Knowledge Check

## Colonization continues today

Often colonialism is discussed using the past tense, but the colonial era is not over. Colonialism continues to dominate the lives of First Nations people, Métis people and Inuit every day. **See some examples in the boxes of how colonial oppression manifests currently.**



# First Nations, Métis and Inuit strength and resurgence

“Culture and language has helped me on my own healing journey. It is important because culture and language is tied to identity, and identity is something you need to have a strong understanding of to have good mental health.”

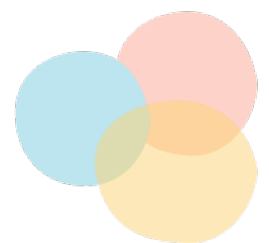
– *Haisla youth*

Indigenous people have demonstrated incredible strength and resistance in the face of cultural genocide in Canada and worldwide. Despite the impacts of intergenerational trauma, systemic racism and contemporary colonialism, First Nations, Métis and Inuit cultures have survived and thrived.

## Cultural Revitalization

Many First Nations people, Métis people and Inuit today are engaged in efforts to revitalize their cultures and languages. Such efforts have incredible benefits for health and wellbeing, social cohesion, economic growth and the environment. Below are a few examples of cultural resurgent efforts:

- Transmission of cultures, languages and teachings between Elders/Knowledge Keepers and children/youth
- Reclaiming land and traditional cultural spaces
- Culture and language immersion camps
- Revitalization of land-based practices
- Strengthening family-based programs and activities
- Increasing reliance on traditional foods and medicines
- Community based gardens
- Participating in cultural practices such as ceremonies



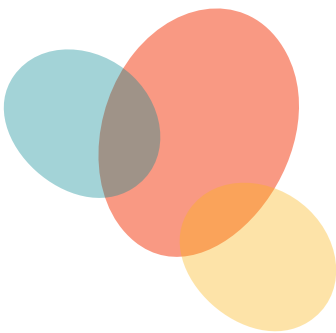


## Self-Determination

Many Nations and communities are regaining control of their governance, education, healthcare and child welfare systems. Self-determination is one aspect of restoring the power and autonomy that First Nations, Métis and Inuit communities lost through colonization. It is also an opportunity to provide culturally-specific care to meet the needs of First Nations people, Métis people and Inuit from diverse backgrounds.

“When I think of healthy communities and families I think about self-governance. I think about that empowerment that exists where Indigenous communities have autonomy to make their own decisions for their own people and their decisions aren’t made for them or without them.”

– Cree urban Indigenous social worker



## Activity 2f. Examples of Cultural Resurgence

Using Google or another search engine, find a specific example of a resurgence initiative led by Indigenous people (it could be a local, national, or global initiative). Use search terms such as “Indigenous cultural programs” or “Indigenous resurgence.” For BC-based examples, you may want to look at the work supported by First Peoples’ Cultural Council.

Discuss the example you found with a colleague, family member or friend, and share with them one admirable or interesting aspect of each initiative. Download the activity for examples of cultural resurgence.



Download Activity 2f:  
Examples of Cultural  
Resurgence

# 2.2 Impacts of Racism and Colonization on Health and Wellbeing

## Intergenerational trauma

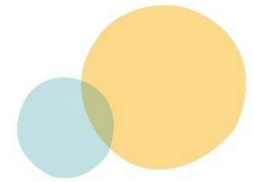
Survivors of colonial institutions experienced trauma as a result of racism and violence and grew up in environments of shame and humiliation. They were often disconnected from healthy role models, families and communities.

Oftentimes, Indian Residential School children returned home lacking the skills and tools needed to be able to cope with the pain of trauma. **The trauma from those survivors then transferred to subsequent generations; this is referred to as intergenerational trauma.** Intergenerational trauma can be linked to many challenges, including:

- Addiction and substance use disorders
- Mental and physical illnesses such as anxiety and depression
- Destructive behaviours
- Diminished ability to nurture healthy relationships



# Trauma-informed care



Trauma-informed care is an approach to working with people that considers their experiences with trauma and works to actively avoid re-traumatization. The principles of trauma informed care include:<sup>13</sup>

**Safety:** Patients and staff feel physically and psychologically safe

**Trustworthiness and Transparency:** Decisions are made with transparency, and with the goal of building and maintaining trust

**Peer Support:** Individuals with shared experiences are integrated into the organization and viewed as integral to service delivery

**Collaboration:** Power differences — between staff and clients and among organizational staff — are levelled to support shared decision-making

**Empowerment:** Patient and staff strengths are recognized, built on, and validated — this includes a belief in resilience and the ability to heal from trauma

**Humility and Responsiveness:** Biases and stereotypes (e.g., based on race, ethnicity, sexual orientation, age, geography) and historical trauma are recognized and addressed

“Trauma and resiliency-informed approaches promote health and wellbeing. Youth need to develop their own language around their traumas because we don't want to traumatize people when learning about their traumas and formulating language and strategies around it. But we also need to celebrate their resilience and resurgence.”

– Coast Salish child and youth care consultant

## Activity 2g. Stories of Intergenerational Trauma

Download the activity and reflect on the following stories related to intergenerational trauma.

“Kids are coming into care because they’re being physically abused. This comes from intergenerational trauma and the inability to parent in a good way because they were beaten in residential schools. Our generation needs to reclaim our identities and territories, but they didn’t want anything to do with being Indian. There’s that trauma of I’m not Indian, I want to fit into a box in mainstream society. That must have been a terrifying place to be.”

**–Cree urban Indigenous social worker**

“Even though I never went to residential school, I went through the same problems as people who did because my mother went to residential school. She wasn't able to be a parent. They didn't teach her how to do that. And that set in motion my community being unhealthy.

So, my father took me from my community, tried to raise me and my brothers by himself. And then he brought in a new wife who was very religious. She was exactly like a nun at the residential school. We were scrubbed down with brushes trying to wipe the brown off us little savages in our own home. Our food was locked up. So, my father tried to protect us from the effects of residential school and the abuses and addictions in our home community. But he actually didn't realize that residential school and those energies and abuses are not only in there. They're everywhere in our society. It's in every town, it's in every city, it's in many, many homes all around us.”

**– Cree Elder**

“I think awareness of colonization and colonial traumas is one of the bigger components to cultural safety. I know that there's a lot of families that don't necessarily want to have anything to do with my role because I work for the government. So, they still see me as the RCMP. They're the people who forcefully removed my ancestors and placed them in these residential schools. But I feel like in this role, I can kind of hopefully help break down some of those barriers and say, 'hey, my mother's a residential school survivor and I am a recent graduate from university'. And I want to be able to make meaningful changes to try and challenge those barriers and piece together all the different resources that are already there.”

– ***Kwakwaka wakw and Nuu-Chuh-Nulth community support clinician***



Download Activity 2g:  
Stories of  
Intergenerational  
Trauma



# Impacts of racism

Racism is the exploitation, based on the perceived inferiority, of a group of people based on race. Racism can take many forms (see small boxes to learn more):

## Personal Racism



includes thoughts, behaviours and actions that result in a negative judgement or treatment of an oppressed group. For example, a taxi driver refuses to pick up people who are visibly First Nations, Métis or Inuit because of the belief that they are likely to be violent or not pay.

## Cultural Racism



includes shared societal values and norms that allow people to see racism as acceptable or right. Cultural racism is grounded in the belief that the more powerful group is normal, and the oppressed group is different, or "other." An example of cultural racism is judging First Nations people, Métis people and Inuit negatively when their values and ways of being differ from non-Indigenous society – for example, considering their art to be "crafts", or "simple" and not "real art."

## Microaggression



is another form of discrimination that is prevalent. It is a statement, action or incident that can be intentional, unintentional, indirect or subtle. An example of a microaggression against a First Nations, Métis or Inuit child or youth may be something along the lines of congratulating them on getting a high grade by saying something like, "your people must be so proud of you". This is a microaggression because it communicates an implicit bias that it is rare for First Nations people, Métis people and Inuit to achieve high grades in school.

## Systemic Racism



manifests in the ways that societal institutions (such as governments, religions, education systems, health care systems, legal systems and the media) disadvantage people based on race. For example, there is a significantly higher percentage of First Nations, Métis and Inuit children in foster care, which continues to negatively impact the health and wellbeing of their communities.

## Activity 2h. Combating Racism Today

Racism has affected and continues to affect First Nations people, Métis people and Inuit in all aspects of society. Racism can manifest in many ways. Download the activity, take a look at the examples of systemic racism listed, and think of some strategies to combat each one, especially from within your role.



Download Activity 2h:  
[Combating Racism Today](#)

## Activity 2i. Recognizing Privilege

Think back to the “Power Flower” activity in section 1.2. Think about some of the ways you have experienced privilege as a result of your identity.

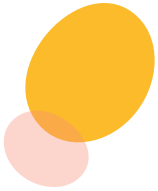
Now think about one of the children and youth you work with who is part of a less privileged group. How might they experience the following places differently or similarly from you?

- Hospital
- School
- Store
- Public transit



Download Activity 2i:  
[Recognizing Privilege](#)

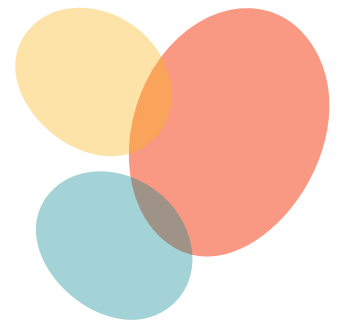
To see examples of privilege related to race in different places and contexts, explore the activity “[Unpacking the knapsack of white privilege](#)”.



## Racism in the healthcare sector

In Canada, colonization and Indigenous-specific racism have led to poorer health outcomes by:

- Creating an environment that is culturally unsafe, leading Indigenous people to sometimes mistrust, avoid or delay accessing health services
- Inferior services for First Nations people, Métis people and Inuit – being ignored, being provided with inadequate care
- Directly impacting the nervous system and mental and physical health, including:<sup>14</sup>
  - Higher suicide ideation
  - Higher stress
  - Reduced life expectancy
  - Increased rates of chronic disease
  - Premature birth and maternal mortality<sup>15</sup>



<sup>14</sup> <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6657289/>

<sup>15</sup> <https://theses.lib.sfu.ca/file/thesis/5056>



## Experiences of Racism

Read the following experiences shared by First Nations and Métis people.

- ▶ “Several times I have seen our people in community or hospital confused and perhaps unsteady, being treated with little respect and judged as being intoxicated, when in fact they were showing symptoms of diabetes”.  
– *Métis Elder*
- ▶ “I witnessed a youth that was treated terribly in the emergency room by being told they were a drunk Indian. The pain they were in was as a result of their alcoholism, but the treatment by the physician was violence. The result of this is people do not want to self-disclose or access services is because it is not safe.” – *Coast Salish child and youth care consultant*
- ▶ “I have experienced racism at my university from a professor. It almost derailed me from being able to finish off my educational process. I couldn’t handle the physiological response I was having to the racism, and I just wanted to quit”. – *Kwakwaka wakw and Nuu-Chuh-Nulth community support clinician*
- ▶ “We wonder why people, Indigenous peoples or youth, are not showing up to access our services. That's because it's not safe. And it's not because we're stupid. It's because we're smart. We know that if I walk in there, I'm going to be treated differently from how everybody else is treated.”  
– *Coast Salish child and youth care consultant*

For more information about the mistreatment of Indigenous people in the healthcare system, review the [In Plain Sight Report](#).



Click here to go to Module 6 – Coming Together: Working in Partnership with First Nations, Métis and Inuit Communities, Children and Youth – Theme 3, Building Relationships

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