

Bouzhoo! Bouzhoo!

This issue highlights articles published in the recent CIETCanada sponsored issue of *Pimatisiwin: A Journal of Aboriginal and Indigenous Community Health*.

Pimatisiwin is an open source journal. All articles are available at

<http://www.pimatisiwin.com/online/>

...Update...

Most of the first round shelters/organizations in the pilot study have completed data collection in their communities. Their data is currently being inputted and encoded, soon to be analyzed and interpreted. This process is taking longer than anticipated.

An additional researcher has been hired to help with this process. Once these shelters and communities complete this first cycle, the second group will start.

We now anticipate this happening in late 2011. The second group will be informed of any developments and we thank you for your continued patience. We know that this group is eager to begin.

On the plus side, this process will be much shorter for the second group. The most current information about the project is available on our listserve

<http://groups.google.ca/group/advresilience?hl=en>

It is integral to increase resiliency and protective factors and reduce Inuit youth suicide and high risk behaviours.

- Priya Shastri

Culturally Safe Epidemiology: Oxymoron or Scientific Imperative

"If the different systems meet on a plane of mutual respect, including noninterference with sacred knowledge and acknowledgement of intellectual property, it is possible to establish an interface in which neither indigenous nor Western scientific protocols are compromised."

Epidemiologists and other Western scientists have studied health issues of Aboriginal communities in Canada for over a century. Sometimes well intentioned and sometimes not, this research has brought both benefit and burden to First Nations, Métis, and Inuit communities; many continue to view research with distrust and suspicion.

To restore confidence in and local ownership of the research process, some scholars have explored alternative approaches that can be more culturally appropriate, including cultural sensitivity frameworks and participatory methods.

These call for researchers to increase their cultural awareness and to integrate community perspectives into the research process. These approaches, however, generally fail to call into question certain implicit assumptions about the superiority of the Western scientific paradigm.

The supposed absolute incompatibility between indigenous and Western knowledge may also be unfounded because it "seeks to separate and fix in time and space (separate as independent and fix as stationary and unchanging) knowledge systems that can never be so separated or fixed" (Agrawal, 1995, p. 3). There is no doubt that scientific knowledge is continuously advancing and evolving and there is little reason to assume that indigenous knowledge is any different.

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The belief that indigenous knowledge is fixed in time and space stems from an incomplete perspective on the ethnogenesis of indigenous peoples — the process by which indigenous groups have come to be understood by themselves and others as ethnically distinct (Roosens, 1989; Taylor, 1979).

Cameron, Mary & Andersson, Neil & McDowell, Ian & Ledogar, Robert J. Culturally Safe Epidemiology: Oxymoron or Scientific Imperative. *Pimatisiwin: A Journal of Aboriginal and Indigenous Community Health*. 8(2) 2010, 89-115.



CIETcanada Inuit Challenges

The growing impact of family violence puts Nunavut's youth at an increased exposure for high risk taking behaviours and suicide. Suicide rates among Inuit youth are among the highest in the world, at 11 times the national average (Statistics Canada, 2006).

In 2009, the median age was 24.2 years in Nunavut while for the rest of Canada it was substantially higher at 38.5 years of age (Nunavut Bureau of Statistics, 2010). Nunavut's capital city, Iqaluit, contains the largest population with 6832 individuals. Individuals 0-19 years of age account for approximately 32% of the population of Iqaluit (Statistics Canada, 2010). According to community birthing trends in Nunavut, births will continue to increase in the upcoming years (Nunavut Bureau of Statistics, 2010).

...overcrowded housing and the lack of housing options, poverty, lack of employment and/or skills, substance abuse, intergenerational trauma and lack of treatment in the community are all key issues that further contribute to Inuit youth being vulnerable to ongoing abuse (Pauktuutit Inuit Women of Canada, 2004)

Priva Shastri 2011

The ability to say who you are is critical in generating meaningful and needed indigenous-based histories that can transform how we, as Aboriginal peoples, think about ourselves and our location within this place called Canada.
-Kishebakabaykwe

Exploring Resilience and Indigenous Ways of Knowing

In this paper, aspects of indigenous-based resilience and nuances of knowledge and healing are introduced. In this exploration, focus is on the experience and ways of knowing of Aboriginal peoples in Canada, specifically, the Anishinaabe of Lake Nipigon in northern Ontario. This exploration assist research in Aboriginal communities by offering a vantage point of health that is less examined. The relationships between indigenous identity, land, and resilience underpin this beginning dialogue. Indigenous knowledge is part of a broader discourse that challenges mainstream knowledge and how it is generated, presented and maintained.

McGuire, Patricia D. Kishebakabaykwe. Exploring Resilience and Indigenous Ways of Knowing. *Pimatisiwin: A Journal of Aboriginal and Indigenous Community Health*. 8(2) 2010, 117-131.

CYBERCIRCLES GO VIDEO!

We now have video conferencing capability for up to 9 webcams on our Skype calls. Whether using video or not, please upgrade to the latest version of Skype before the next call (www.skype.com - click Help/Update on Skype). It is a lot of fun, so get your webcam working now!

Any questions or concerns, email Mike at kitchimakwa@gmail.com. See you in cyberspace!

Resources:

All articles are available at <http://www.pimatisiwin.com/online/>

Willis, Matthew. Non-disclosure of violence in Australian Indigenous communities. *Trends & Issues in Crime and Criminal Justice*. No. 405 January 2011. This journal will be highlighted in the next newsletter.