The background of the entire image is a dense, overlapping field of three-dimensional numbers (0-9) in a light blue color. The numbers are rendered with soft shadows, giving them a sense of depth and volume. They are scattered across the frame, with some appearing larger and more prominent than others, creating a complex, textured visual field.

# Bringing Data to Life

Stories and Statistics

by: Byron Flekke

Disclaimer

I'm an idiot.





## Disclaimer

I'm obsessed  
with perversion.





# Identity

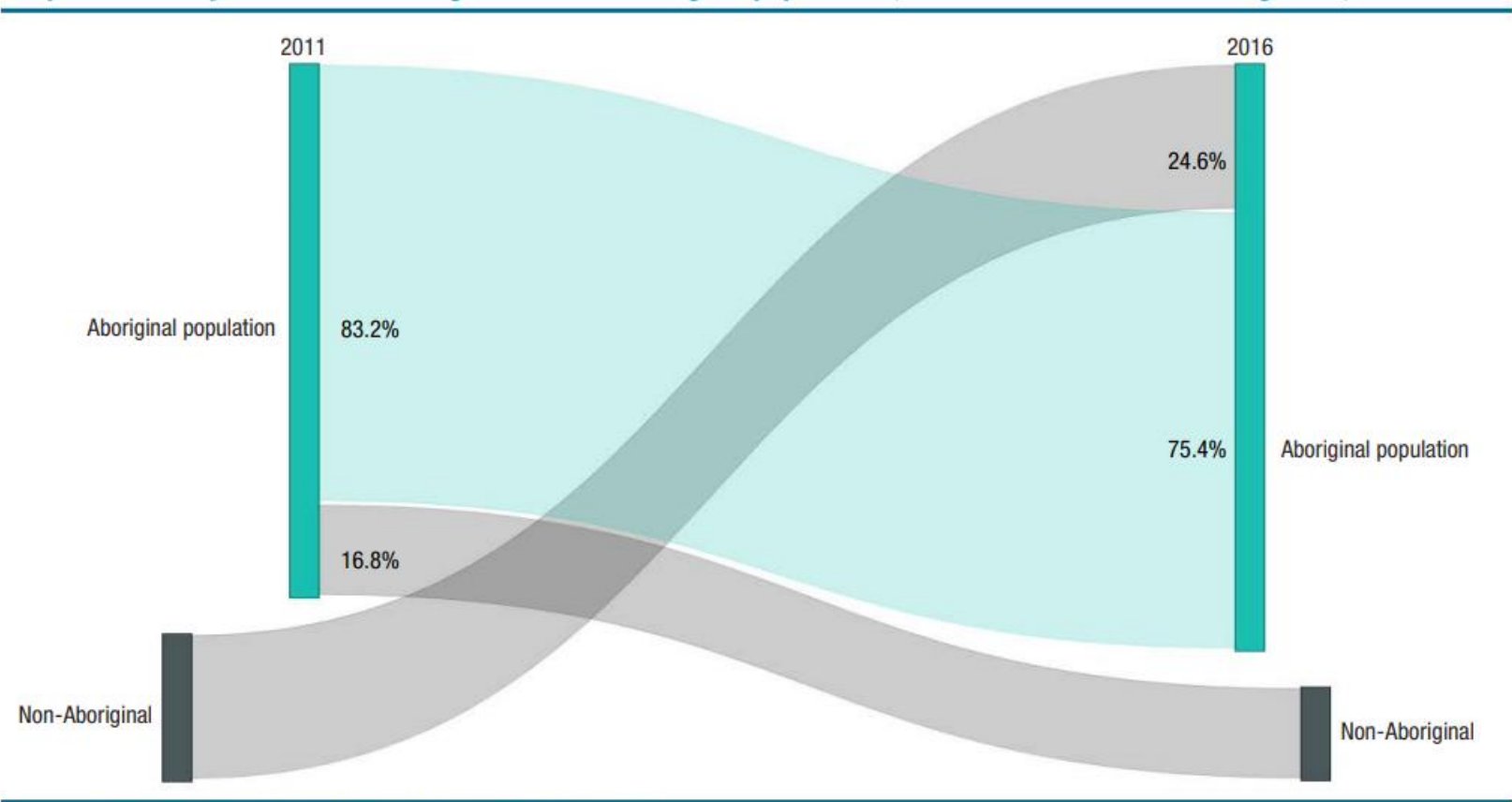
Dictionary, Census of Population, 2016

## Definition

**'Aboriginal identity' refers to whether the person identified with the Aboriginal peoples of Canada. This includes those who are First Nations (North American Indian), Métis or Inuk (Inuit) and/or those who are Registered or Treaty Indians (that is, registered under the *Indian Act* of Canada), and/or those who have membership in a First Nation or Indian band. Aboriginal peoples of Canada are defined in the *Constitution Act*, 1982, Section 35 (2) as including the Indian, Inuit and Métis peoples of Canada.**

**Chart 1**

**Response mobility between the Aboriginal and non-Aboriginal populations, 2011 NHS – 2016 Census integration, Canada**

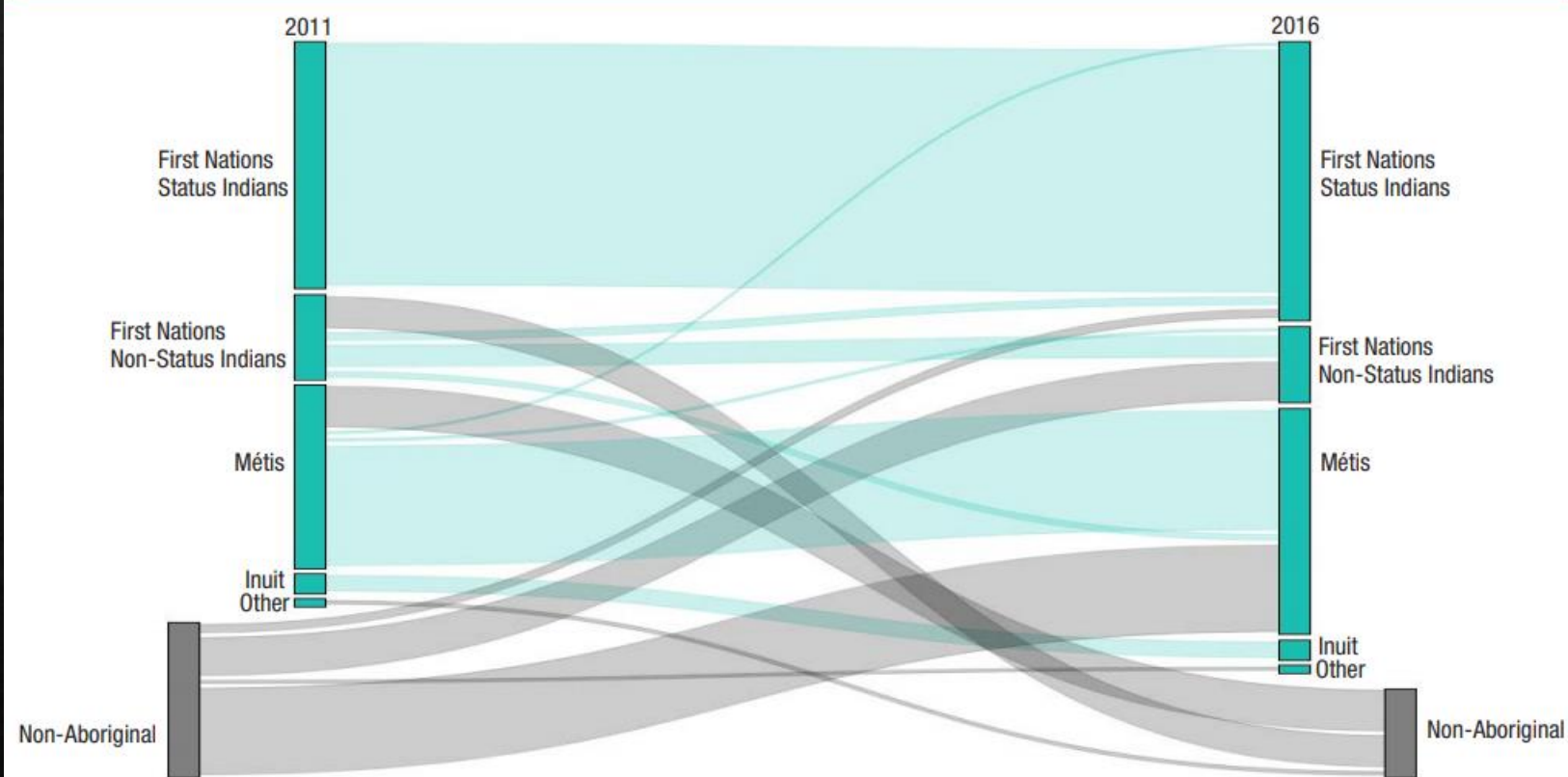


**Sources:** Statistics Canada, 2011 National Household Survey; 2016 Census integration.



**Chart 3**

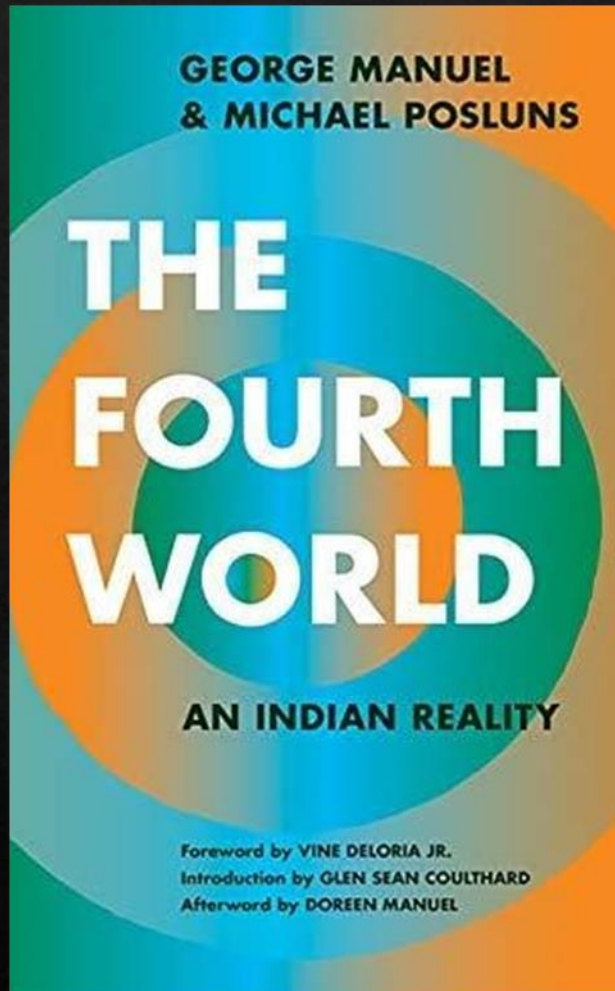
**Response mobility between the Aboriginal and non-Aboriginal population groups, 2011 NHS – 2016 Census integration, Canada**



**Notes:** The percent distribution was calculated using the total population that had identified as Aboriginal in either census period. Only percentages greater than or equal to 1% are displayed.  
**Sources:** Statistics Canada, 2011 National Household Survey; 2016 Census integration.

# Identity

- ◆ Not just an indicator in our survey
- ◆ A sense of self?
- ◆ Secure Certificate of Indian Status?
- ◆ Name?
- ◆ Where are you from? – the loaded question
- ◆ What is your place in society?
- ◆ Encompasses all of the above and more. It is as simple, and as complex, as answering the question: who are you?
  - ◆ Any answer to these three words is a clue to what exactly our identity is

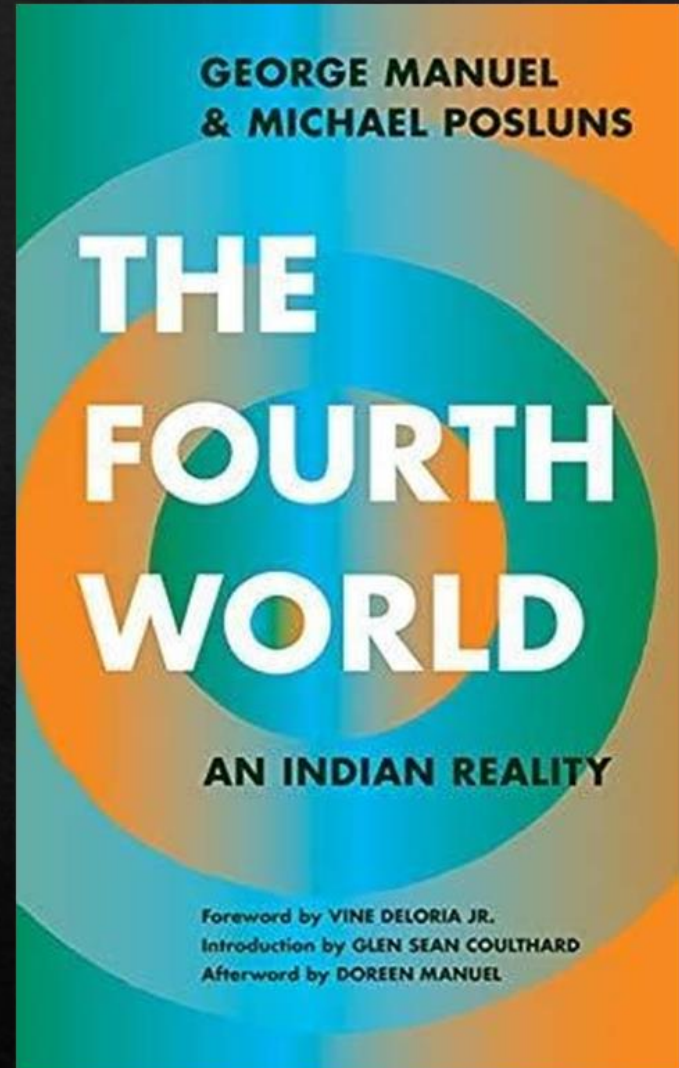


“My grandfather was an Indian doctor. Other people have called him a shaman, but I prefer to describe him as an Indian doctor, or a psychologist. That is what he was.

...He talked to his patients and he listened to them. The patient went away with definite instructions to follow. After living in European society I have come to think that he was doing what they call ‘psychotherapy’.” (p.35)



“The songs and rituals were one way of drawing out the anxiety and pains that were troubling the patient. The power of those Indian doctors, like my grandfather, who relied mainly on songs and rituals was really aimed at producing the same effects as modern psychotherapy. And if you studied the matter further you might find that his methods were not very different from the ones being newly discovered in the universities today.” (p.35-36)



GEORGE MANUEL  
& MICHAEL POSLUNS

# THE FOURTH WORLD

AN INDIAN REALITY

Foreword by VINE DELORIA JR.  
Introduction by GLEN SEAN COULTHARD  
Afterword by DOREEN MANUEL

## MISSING OUT

IN PRAISE OF THE  
UNLIVED LIFE

ADAM PHILLIPS

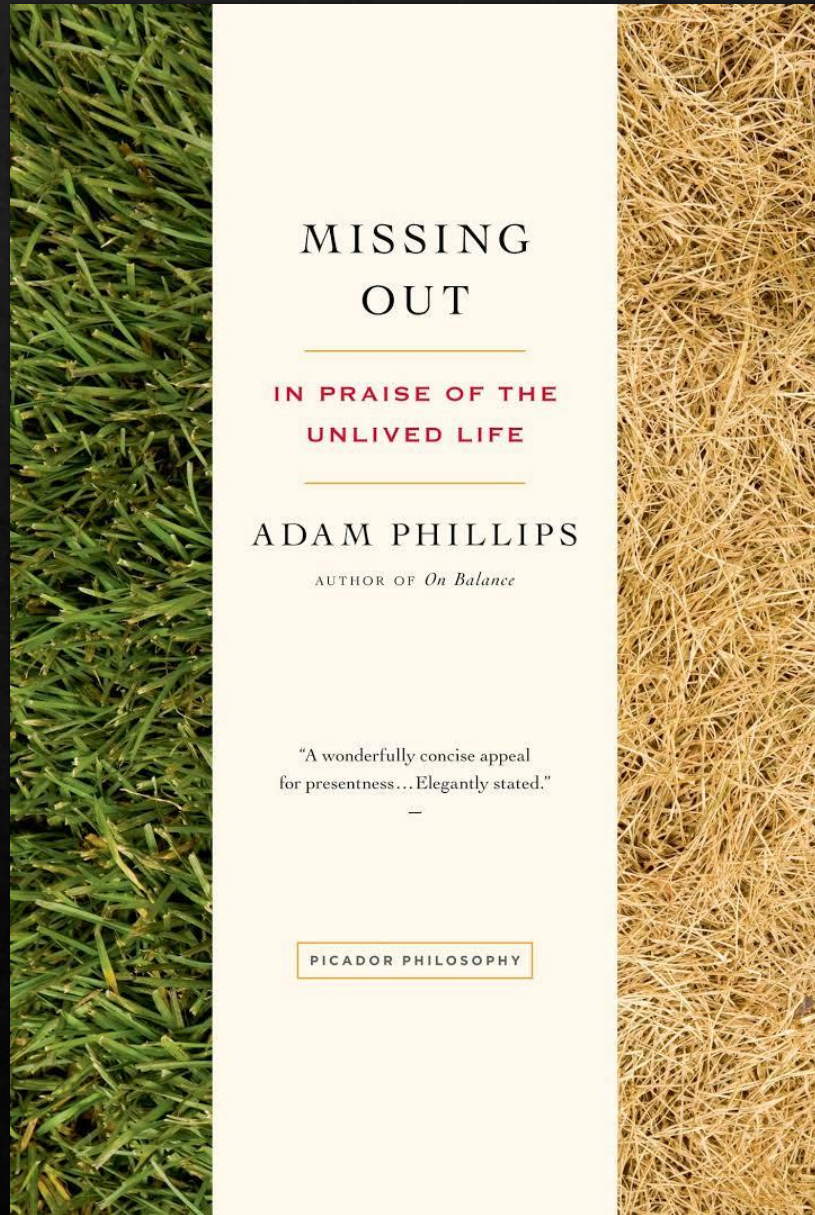
AUTHOR OF *On Balance*

"A wonderfully concise appeal  
for presentness...Elegantly stated."

—

PICADOR PHILOSOPHY





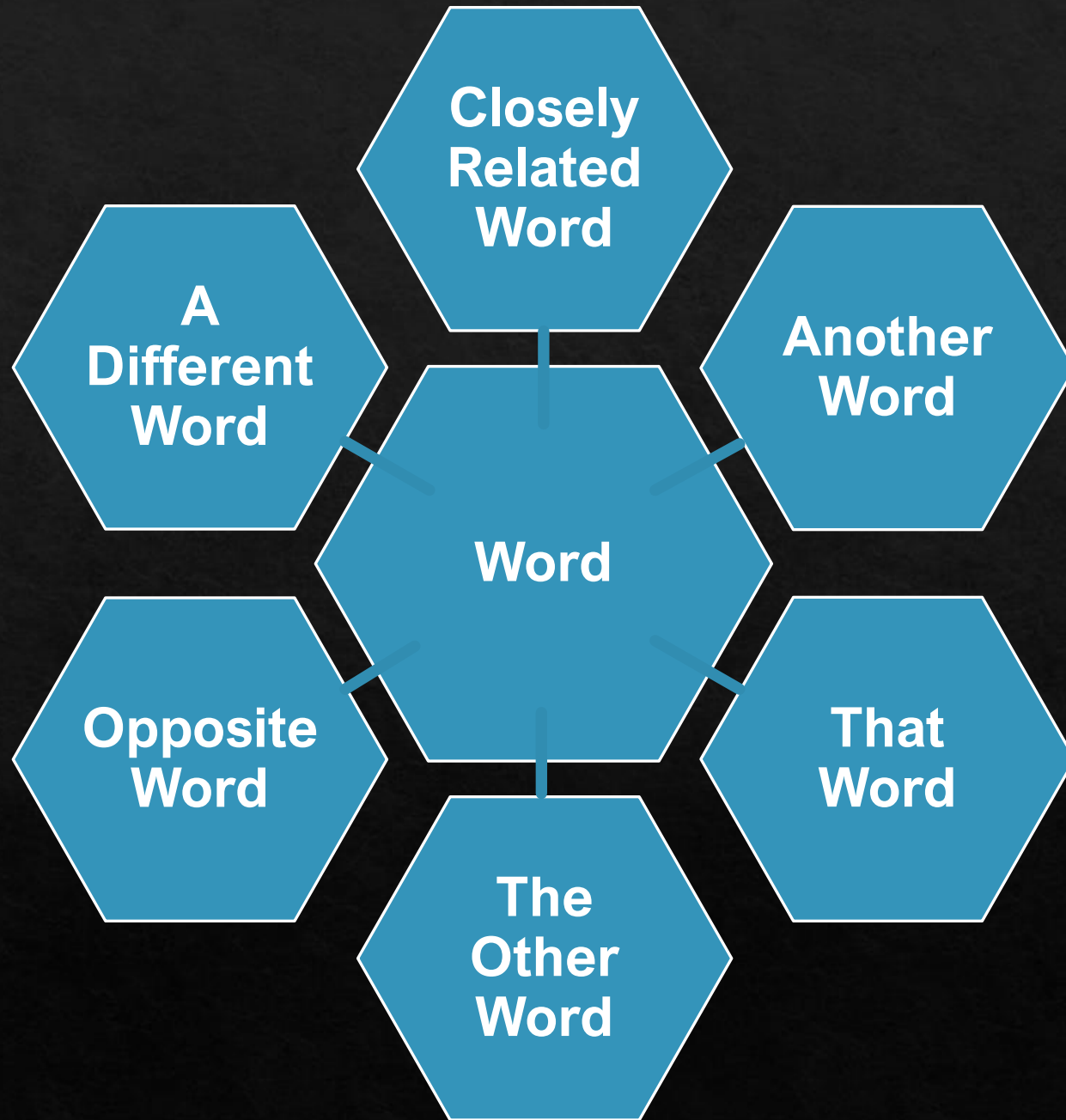
The life we live – and the  
life of our fantasies

Who we are – and who  
we have failed to be

Who we are – and who  
we are not







# The Potential Years of Life Lost (PYLL)

“a measure, or metric, that captures the number of years of life lost due to death from an adverse event. In essence, one PYLL can be thought of as one year of life lost due to a premature death.”

-BC Injury Research and Prevention Unit





“I’ve been thinking about this a lot. You can call me your *White Mom*, Byron.”

- my White Mom, Bonnie



84



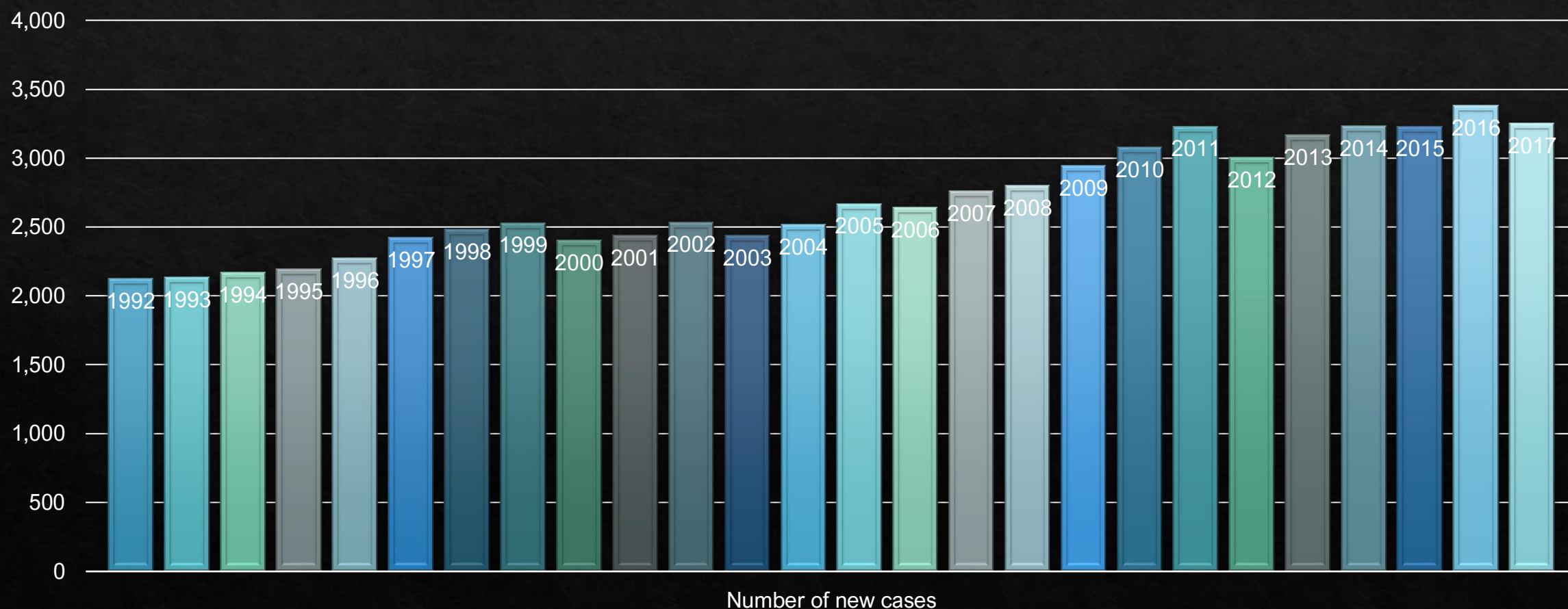
78



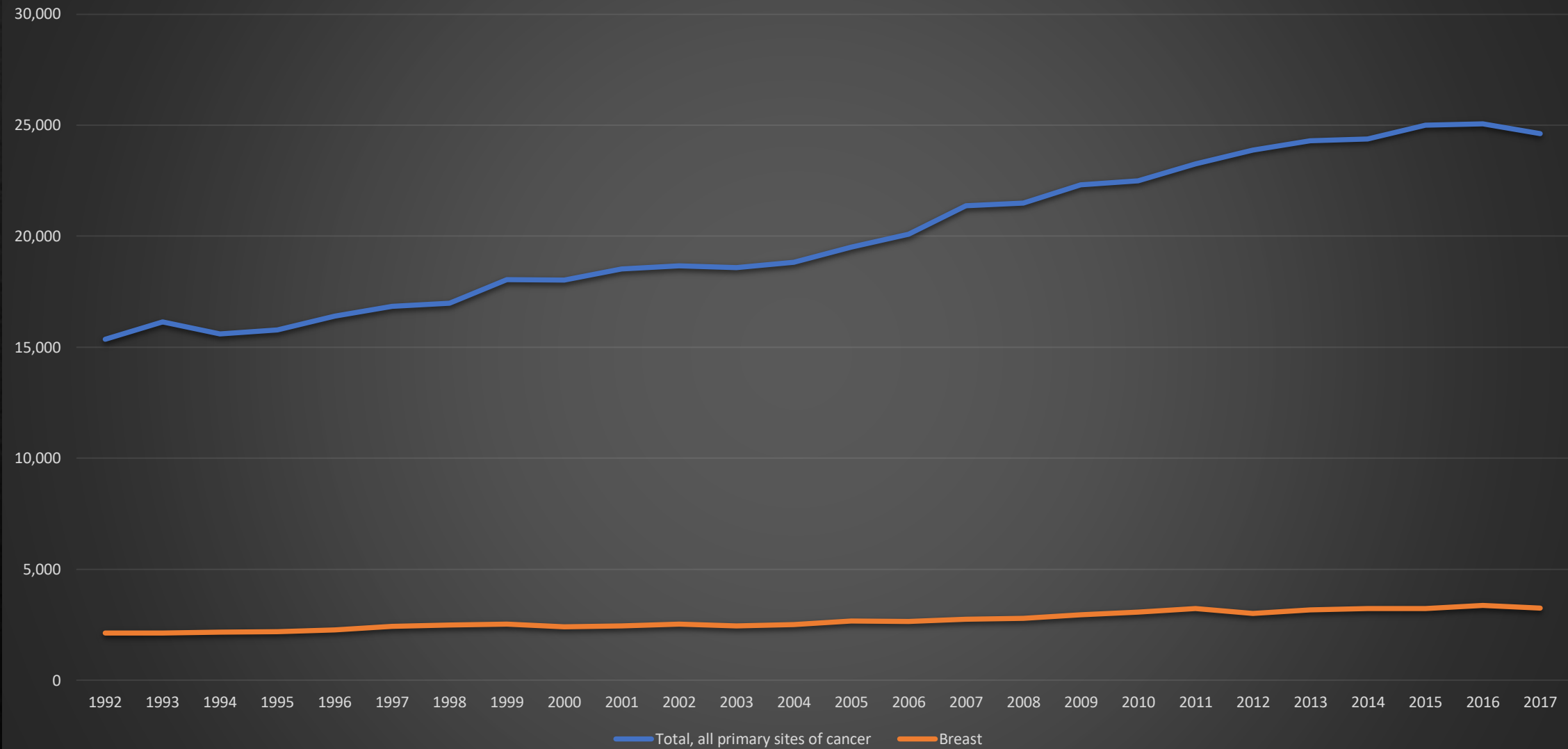
<b>-.2</b>	<b>Premature</b>
<b>15</b>	<b>Accident (?)</b>
<b>53</b>	<b>Heart Attack</b>
<b>57</b>	<b>Breast Cancer</b>
<b>62</b>	<b>Breast Cancer</b>
<b>69</b>	<b>Breast Cancer</b>
<b>70</b>	<b>Nose/Skin Cancer</b>



# Number of new cases, breast cancer, all ages, both sexes, British Columbia, 1992-2017



Number of new cancer cases, all ages, both sexes, British Columbia, 1992-2017



# Cancer incidence in Canada, 2017

Released: 2020-01-29

“In 2017, over 149,000 new cancer cases were diagnosed among people living in Canada, excluding Quebec...In keeping with previous years, the most common types of cancer diagnosed, among all new cancer cases, continued to be breast (12.9%), lung and bronchus (12.2%), prostate (11.8%), colorectal (10.6%) and bladder (5.1%). Together, these five cancer types accounted for over half of all the new cancer diagnoses.”

“Among all new cancer cases reported in 2017, 58.6% were diagnosed in people aged 65 and older, 36.5% were diagnosed among people aged 40 to 64, and 4.9% were diagnosed in those younger than 40.”



<b>-.2</b>	<b>Premature</b>
<b>15</b>	<b>Accident (?)</b>
<b>53</b>	<b>Heart Attack</b>
<b>57</b>	<b>Breast Cancer</b>
<b>62</b>	<b>Breast Cancer</b>
<b>69</b>	<b>Breast Cancer</b>
<b>70</b>	<b>Nose/Skin Cancer</b>

<b>-.2</b>	<b>78.2</b>
<b>15</b>	<b>63</b>
<b>53</b>	<b>25</b>
<b>57</b>	<b>21</b>
<b>62</b>	<b>16</b>
<b>69</b>	<b>9</b>
<b>70</b>	<b>8</b>

220.2



$$84-78=6$$

PYLL: 6

OR

**220.2**

**cumulative years life lived**



$$220.2 - 78 = 142.2$$

142.2 Bonus Years!

# Self Exploration

(or, How Did I Become The Idiot You See Before You?)

- Scoop – what am I, dog poop?
- School – I don't think that word means what you think it means
- Languages – so much more than just words

The violence of language



“During the course of my research for the book, I interviewed a retired social worker in British Columbia, who said that during the sixties, she and her colleagues “scooped” children from reserves “almost as a matter of course.” The phrase was so evocative that I used it as the heading of the chapter in my book that presented the statistics.”

- Patrick Johnston, 2016

“60’s”



50’s

60’s

70’s

80’s

90’s

A. Between 1951 and 1991, Indian and Inuit children were taken into care and placed with non-Indigenous parents where they were not raised in accordance with their cultural traditions nor taught their traditional languages (the "Sixties Scoop")

- Sixties Scoop Settlement Agreement



# Popular...and Comfortable

- ◆ “epidemic of Aboriginal children in the child welfare system”
  - ◆ Almost like it is out of our control isn't it?
    - ◆ We can react to it, and solve/address it
      - ◆ Without taking responsibility
- ◆ Past tense. Meaning it has stopped.
  - ◆ Long ago
- ◆ Only ten years.

I. This Agreement is not to be construed as an admission of liability by Canada;

- Sixties Scoop Settlement Agreement

Remember:



60's

A diagram illustrating a conversion. It features two large blue circles with white outlines. The left circle contains the text '60's' in white. To its right is a light blue equals sign, composed of two horizontal bars. To the right of the equals sign is another large blue circle with a white outline, containing the text '40 years' in white. The entire diagram is set against a dark gray background.

40  
years



1977

Estimated 15,500 Indigenous children in care  
across Canada

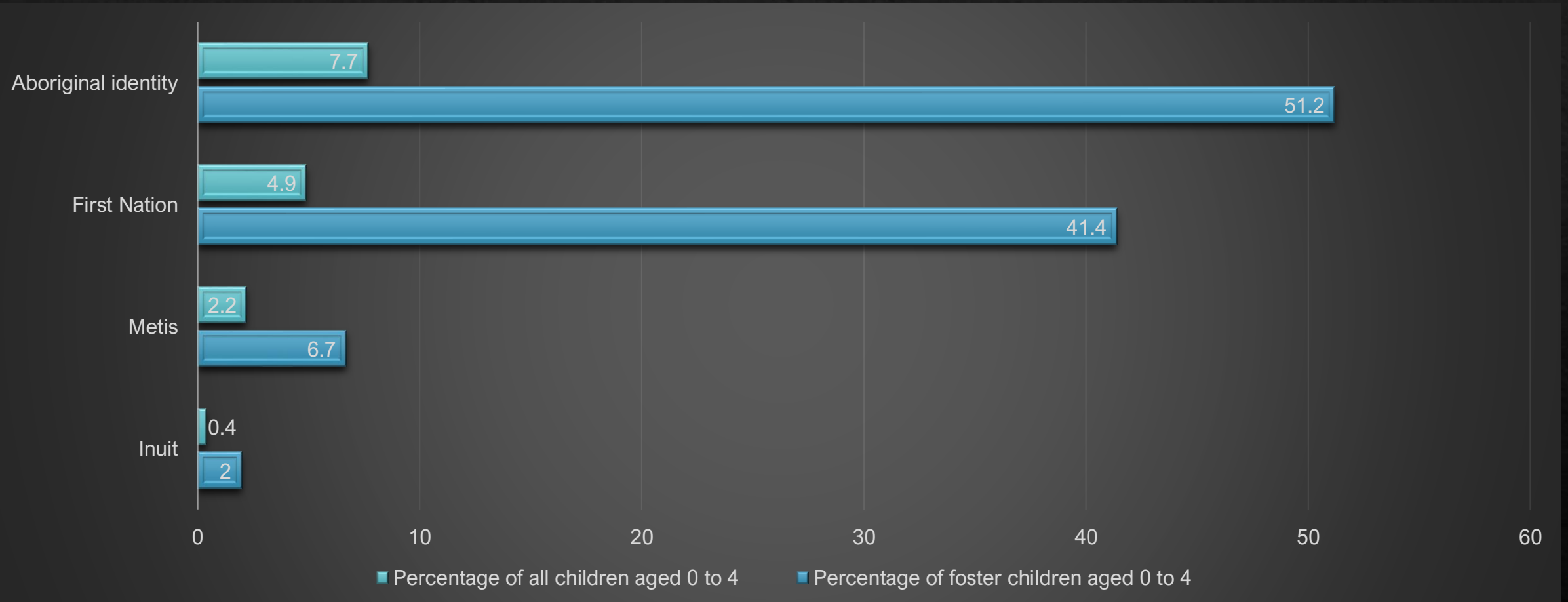
# Sixties Scoop Claim Statistics Table, March 2021

## Claim Statistics Table

Last updated: **March 2021**

<b>+ Total claims received</b>	<b>34,770</b>
<b>+ Total approved claims</b>	<b>15,370</b>
<b>+ Total denied claims</b>	<b>1,352</b>
<b>+ Claims that have been rejected, with the right to reconsideration</b>	<b>2,677</b>
<b>+ Claims determined as requiring more information</b>	<b>6,350</b>
<b>+ Claims being actively assessed</b>	<b>9,021</b>

# The MCFD Nation





# Illuminating Service Experience:

A DESCRIPTIVE ANALYSIS OF INJURY AND DEATH REPORTS  
FOR FIRST NATIONS CHILDREN AND YOUTH IN B.C., 2015 TO 2017

DECEMBER 2020

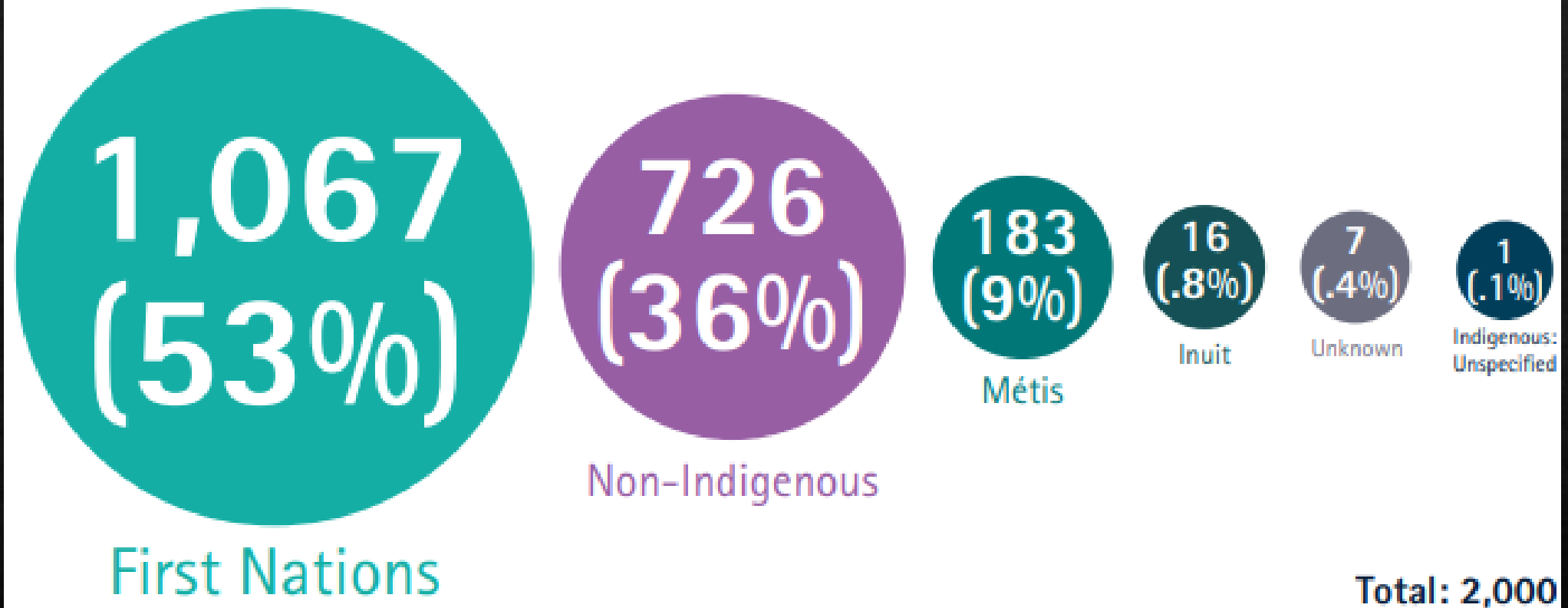


“MCFD has reported that there were 3,671 First Nations children and youth in government care on Dec. 31, 2017.”



REPRESENTATIVE FOR  
CHILDREN AND YOUTH

Figure 3. Injuries reported by Indigeneity



<sup>52</sup> MCFD Corporate Data Warehouse, retrieved July 23, 2018.

“There was a larger proportion of suicide deaths reported to the Representative for First Nations youth (14 per cent) than non-Indigenous youth (eight per cent), although the difference was not statistically significant. The BC Coroners Service also noted a disproportionately high number of suicide deaths for Indigenous youth. Between 2013 and 2018, 23 per cent of suicide deaths in B.C. were reported for First Nations youth.”

“There seems to be a strong relationship between connection to culture and suicide for First Nations youth. A review of First Nations youth who died by suicide between 1992 and 2006 also found a high rate of suicide but determined that this was not evenly distributed across the province. In fact, 60 per cent of B.C. First Nations reported no suicide for youth aged 15 to 24 years during this time. Results revealed that First Nations youth from communities that had worked to restore cultural practices disrupted by colonization were less likely to die by suicide”

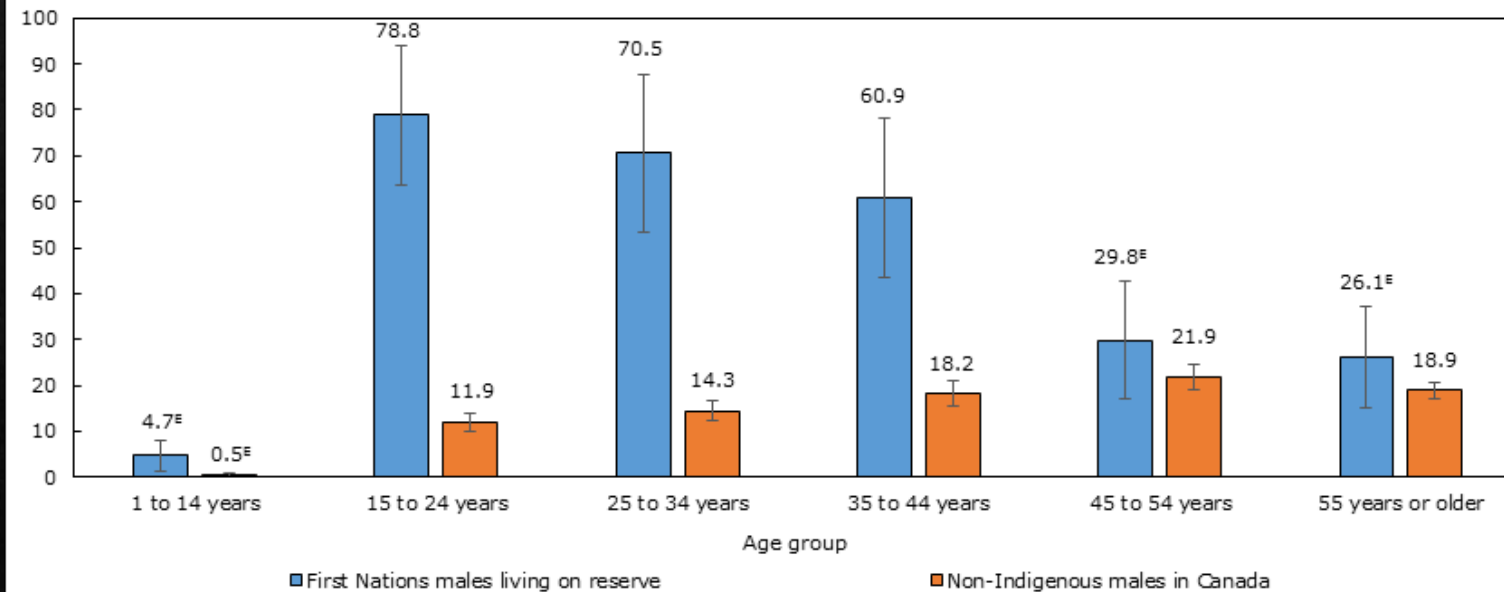


# Suicide among First Nations people, Métis and Inuit (2011-2016): Findings from the 2011 Canadian Census Health and Environment Cohort (CanCHEC)

**Chart 1**

**Age-specific suicide rates (number of deaths by suicide per 100,000 person-years at risk) among First Nations males living on reserve and non-Indigenous males in Canada, household population aged 1 year or older, Canada, 2011-2016**

number



<sup>§</sup> use with caution

**Notes:** Error bars denote 95% confidence intervals.

5.6-year follow-up period: May 10, 2011 to December 31, 2016.

Excluded from data: institutional population at time of census collection (e.g. nursing homes, jails), population living in collective households (e.g. motels, hotels, rooming houses), persons not enumerated by the 2011 National Household Survey, incompletely enumerated reserves.

**Source:** Statistics Canada, 2011 Canadian Census Health and Environment Cohort integrating the 2011 National Household Survey with Canadian Vital Statistics Database (2011-2016).



78% of bands in B.C. had zero suicide rates.

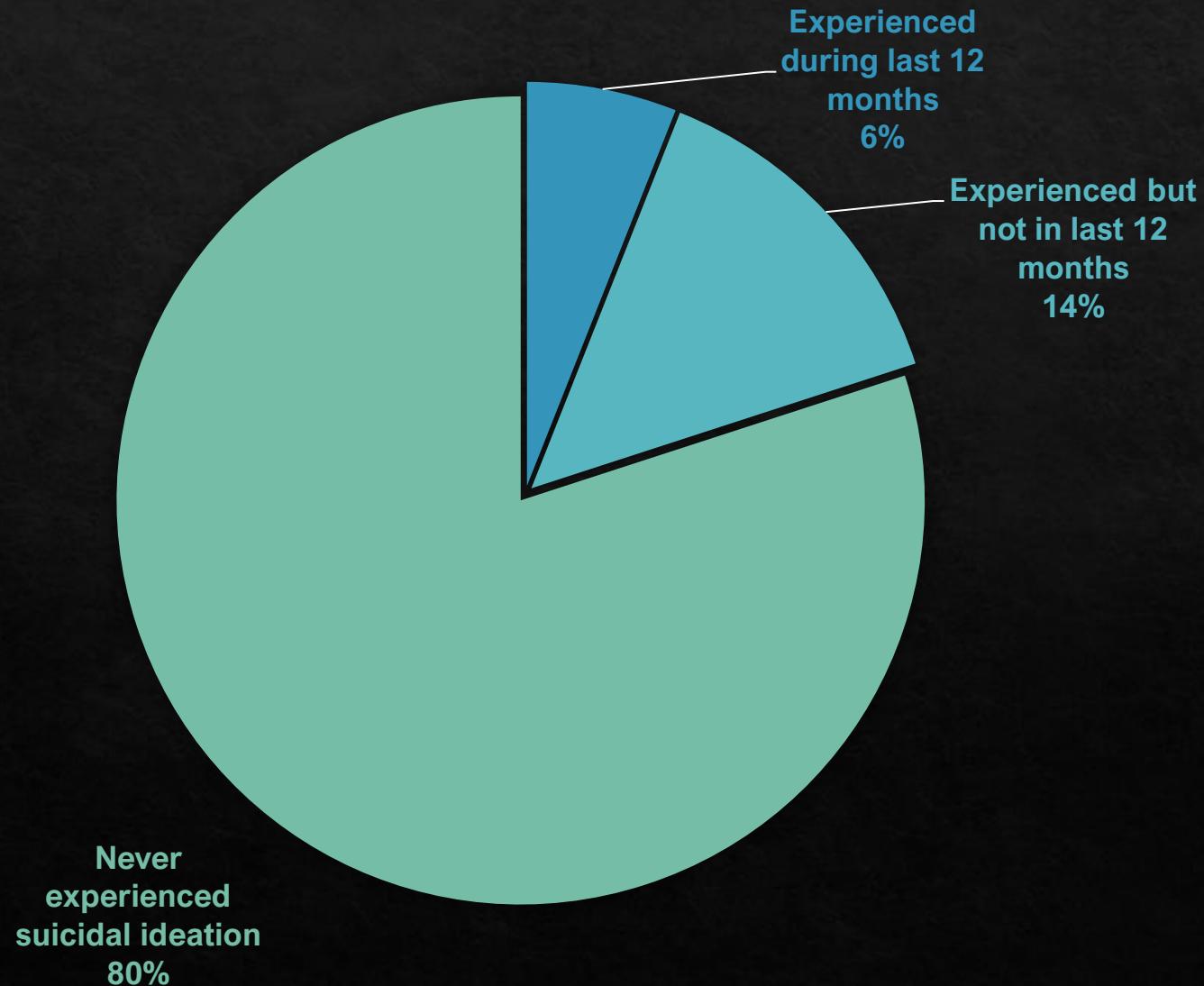
“Of particular concern is the high rate of suicide among Indigenous children under 15. The suicide rate among First Nations boys, nationally, was four times higher than among non-Indigenous boys. It was ten times higher among First Nations boys living on reserve. As with other national trends, this rate may obscure regional differences.”

“Some positive trends were evident from the data. Over 60% of the First Nations bands had zero suicide rates. This is in agreement with previous findings on youth suicide in First Nations communities in British Columbia...In British Columbia, between 1987 and 1992, half of the First Nations communities had no deaths by suicide among youth...Chandler and Lalonde attributed the low rates in many British Columbia First Nations communities to “cultural continuity” factors...Other research has suggested that histories, cultural norms, responses to stressors and relationship to mainstream culture differ by community leading to variation in exposures and outcomes including resilience. This may explain the variation in suicide rates seen here.”



# Language

# Suicidal ideation, Indigenous population aged 15 and older, British Columbia, 2017. Aboriginal Peoples Survey (excludes on-reserve population)



Suicidal ideation was most often reported by youth:

- 12% of youth had experienced suicidal ideation during the past 12 months compared with 5%<sup>E</sup> of adults aged 25-54 and 3%<sup>E</sup> of older adults.
- 45% of those who reported suicidal ideation during the past 12 months were youth aged 15-24

<sup>E</sup> use with caution

Culture





# Kamloops Industrial School

- What's in a name?
  - Industrial
  - Indian
  - Residential
  - School



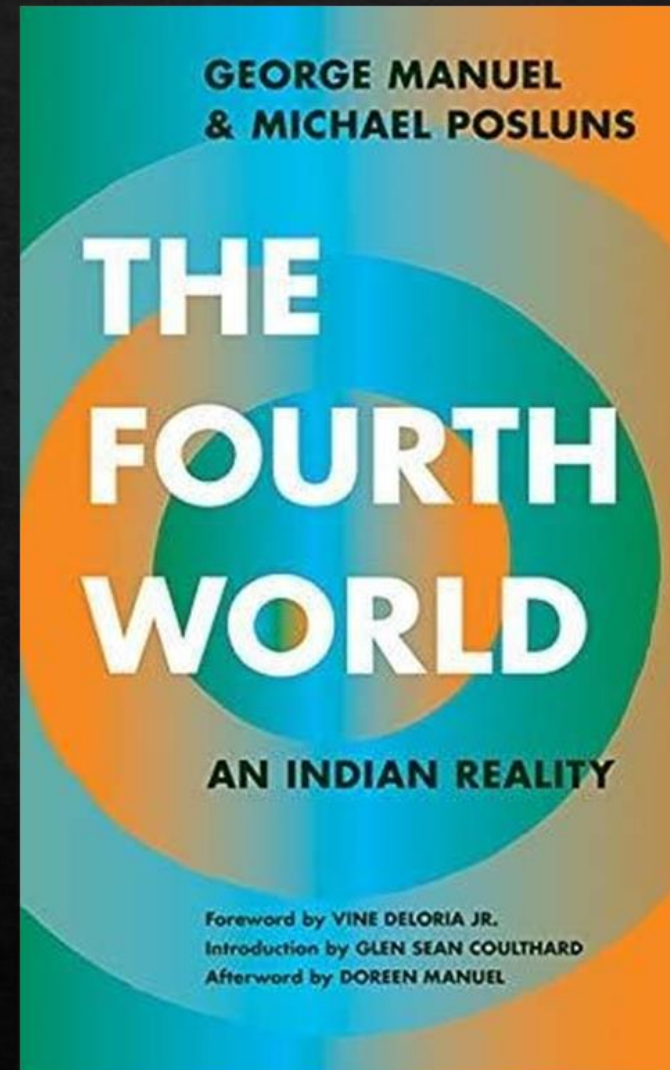
# “School”



When is a school not a school?



“The greatest gift the Dominion of Canada made to the church was the control over education. The residential schools were the laboratory and the production line of the colonial system.” (p.63)



“Industrial Training”

# Stories from the “Schools”

An experiment in perception



6,750

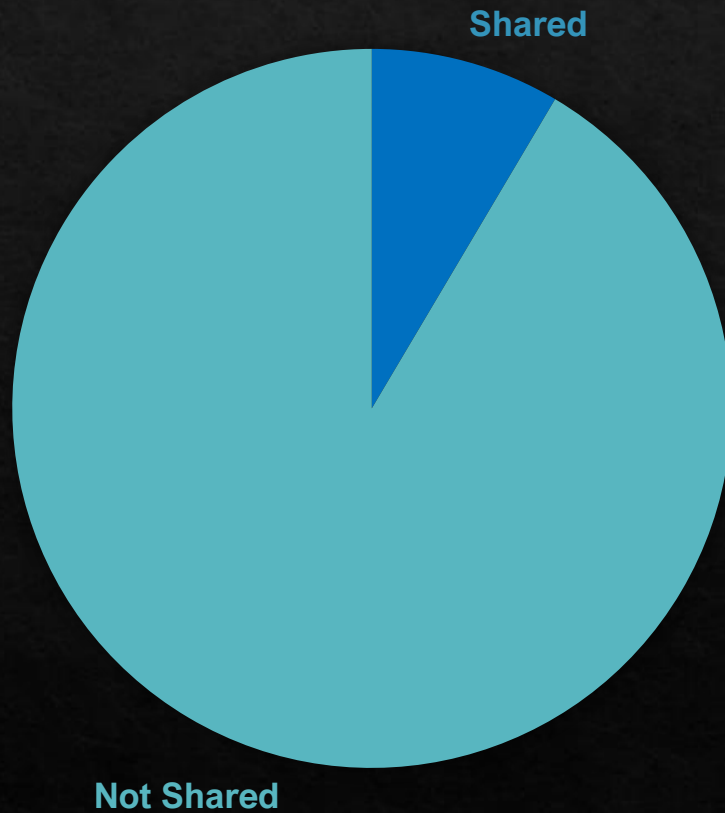
150,000

80,000



# 6,750 Statements

## POSSIBLE STORIES AT TIME

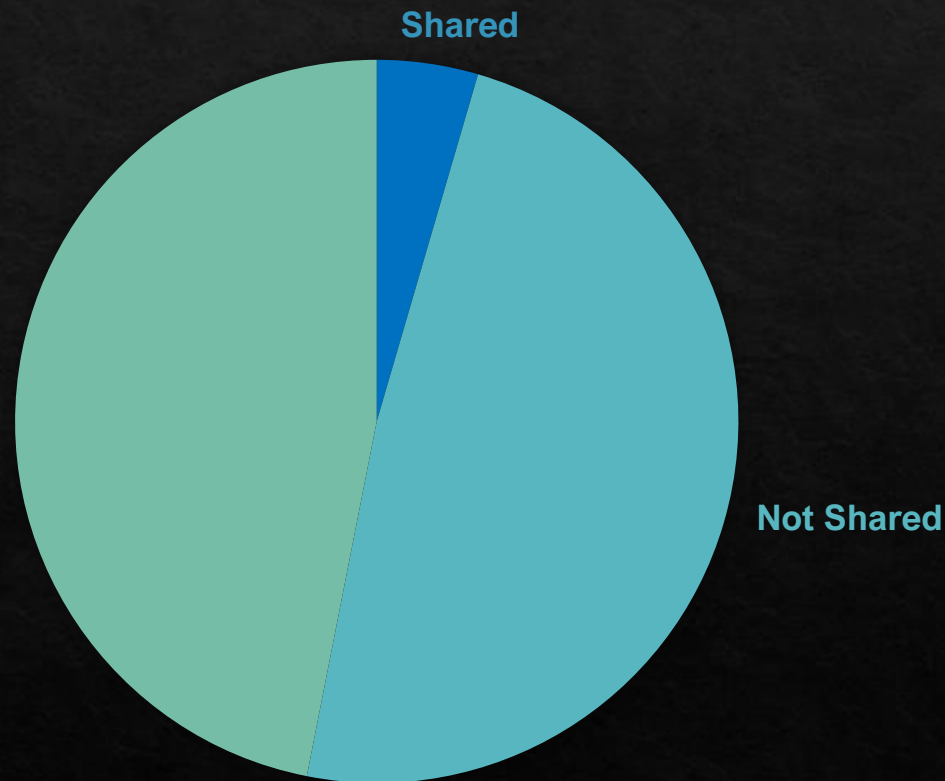


6,750 out of 80,000

8.4%

# 6,750 Statements

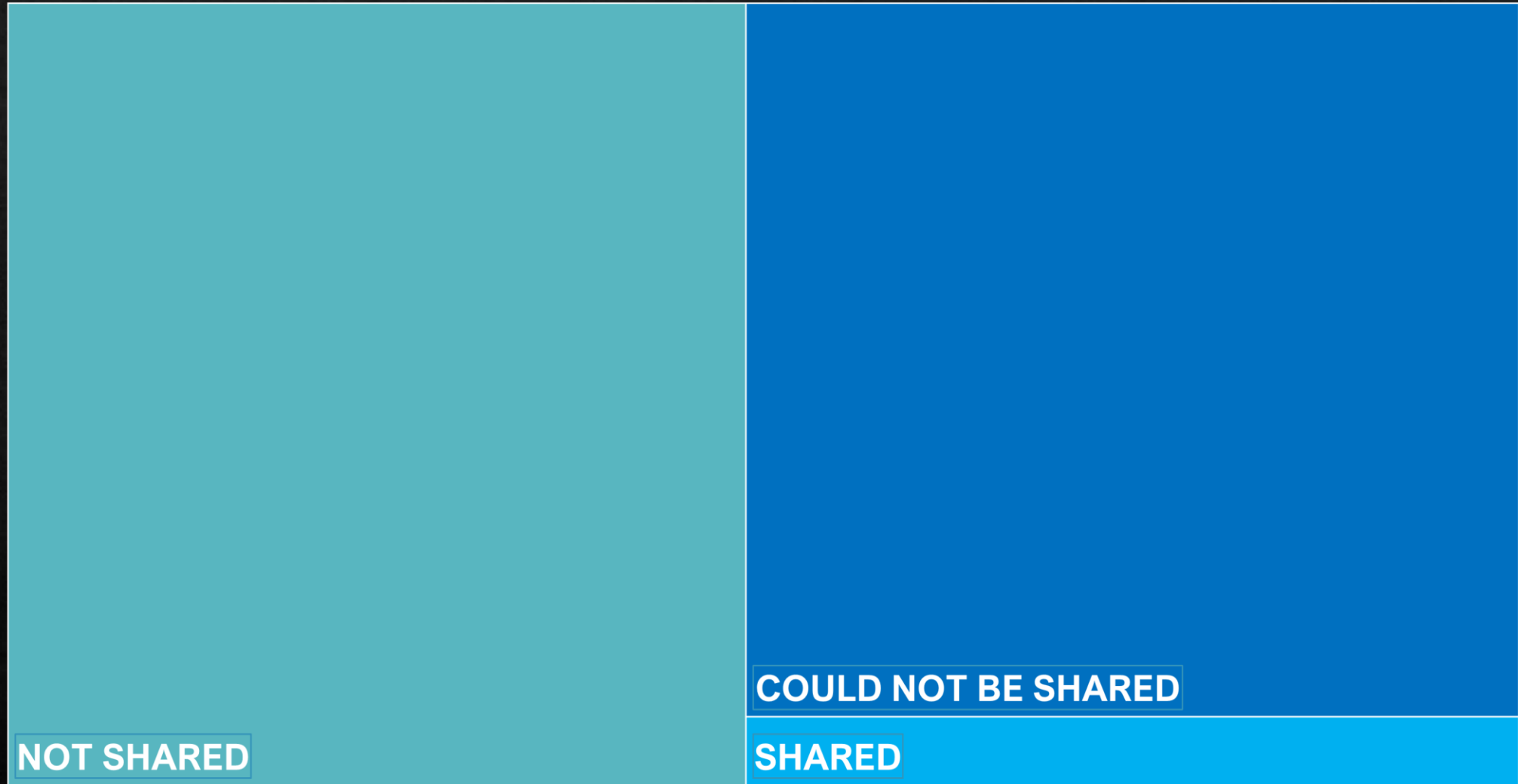
## INDIVIDUAL STORIES



6,750 out of 150,000

4.5%

# INDIVIDUAL STORIES





- ◆ A. Canada and certain religious organizations operated Indian Residential Schools for the education of aboriginal children and certain harms and abuses were committed against those children;
- ◆ B. The Parties desire a fair, comprehensive and lasting resolution of the legacy of Indian Residential Schools;
- ◆ C. The Parties further desire the promotion of healing, education, truth and reconciliation and commemoration;

H. This Agreement is not to be construed as an admission of liability by any of the defendants named in the Class Actions or the Cloud Class Action.

- Indian Residential Schools  
Settlement Agreement

“When the school is on the reserve the child lives with its parents, who are savages; he is surrounded by savages, and though he may learn to read and write his habits, and training and mode of thought are Indian. He is simply a savage who can read and write.”

- Sir John A. Macdonald, 1883

“It is readily acknowledged that Indian children lose their natural resistance to illness by habituating so closely in these schools, and that they die at a much higher rate than in their villages. But this alone does not justify a change in the policy of this Department, which is being geared towards the final solution of our Indian Problem.”

-Duncan Campbell Scott, 1910

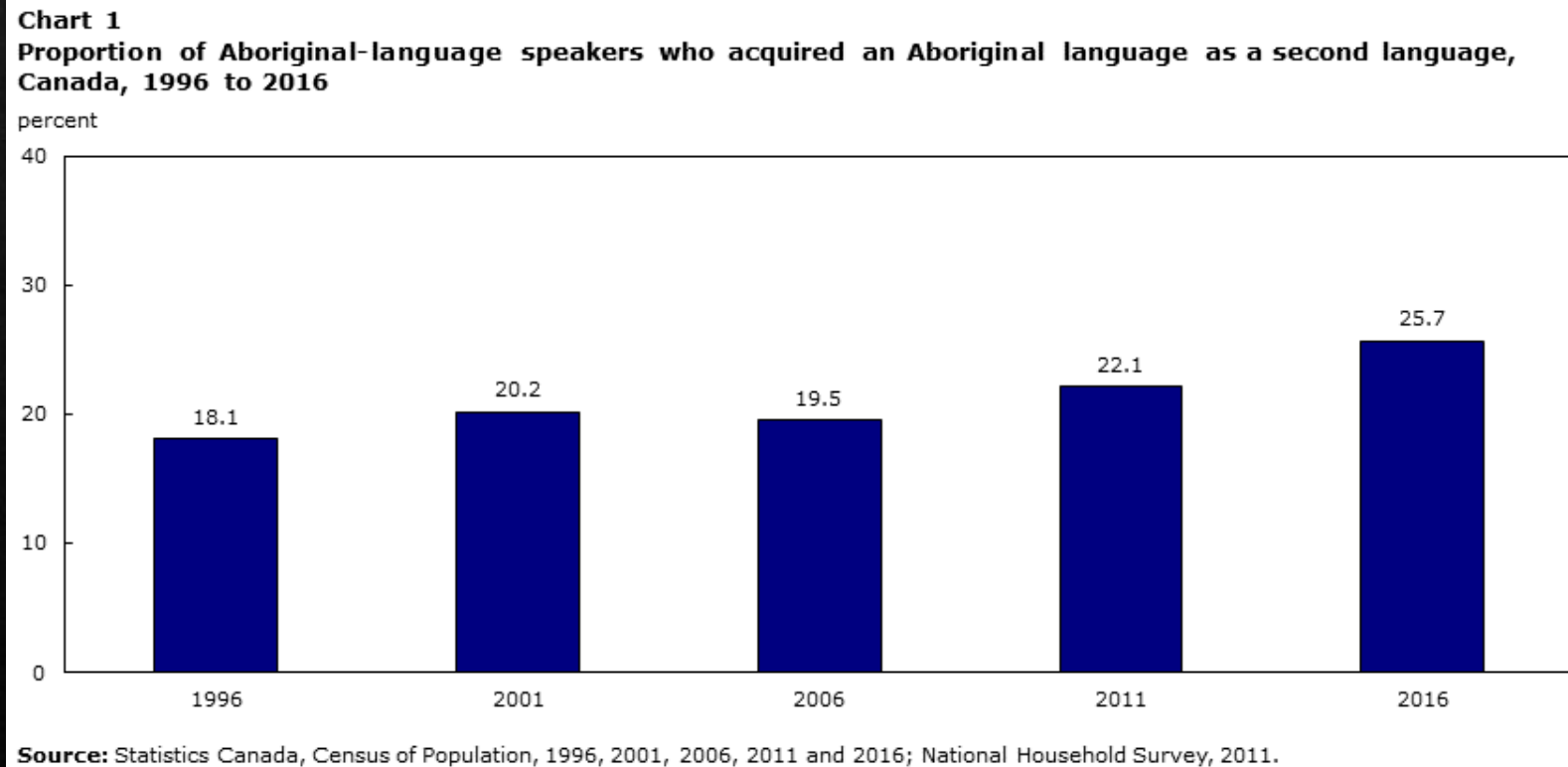
“our object is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic, and there is no Indian question, and no Indian Department, that is the whole object of this Bill”

- Duncan Campbell Scott, 1920



Language ... again

“Second-language acquisition plays an important role in the transmission of Aboriginal languages. The proportion of Aboriginal-language speakers who acquired it as a second language increased from 18% in 1996 to 26% in 2016.”



# Results from the 2016 Census: Aboriginal languages and the role of second-language acquisition

## -Thomas Anderson, December 7, 2018

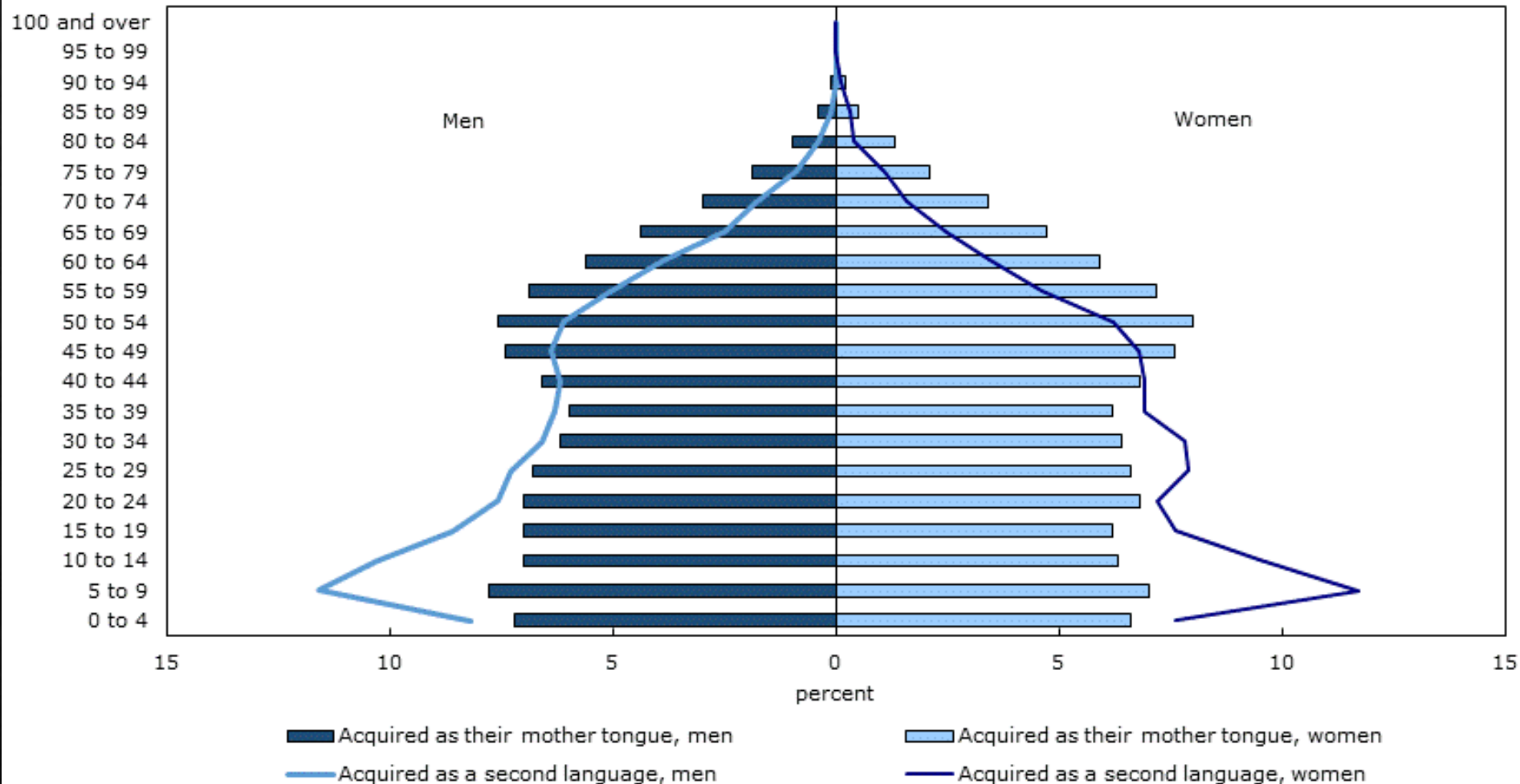
- ◆ “First Nations people accounted for 79% of all Aboriginal-language speakers, Inuit for 16%, and Métis for 4%. By comparison, the proportions of the entire population with an Aboriginal identity were First Nations at 58%, Métis at 35% and Inuit at 4%.”
- 
- ◆ “Finally, community—in the sense of both people and place—is central to language maintenance. Language is a communal affair—for a language to live it must be shared. Aboriginal languages with high rates of continuity tend to be found in small, often isolated areas with a high concentration of speakers. Aboriginal languages with a small number of speakers who are widely dispersed, however, face particular challenges, as are those located within English- and French-dominant communities.”



**Chart 2**

**Age pyramid for those who learned an Aboriginal language as their mother tongue and those who acquired it as a second language, Aboriginal-language speakers, Canada, 2016**

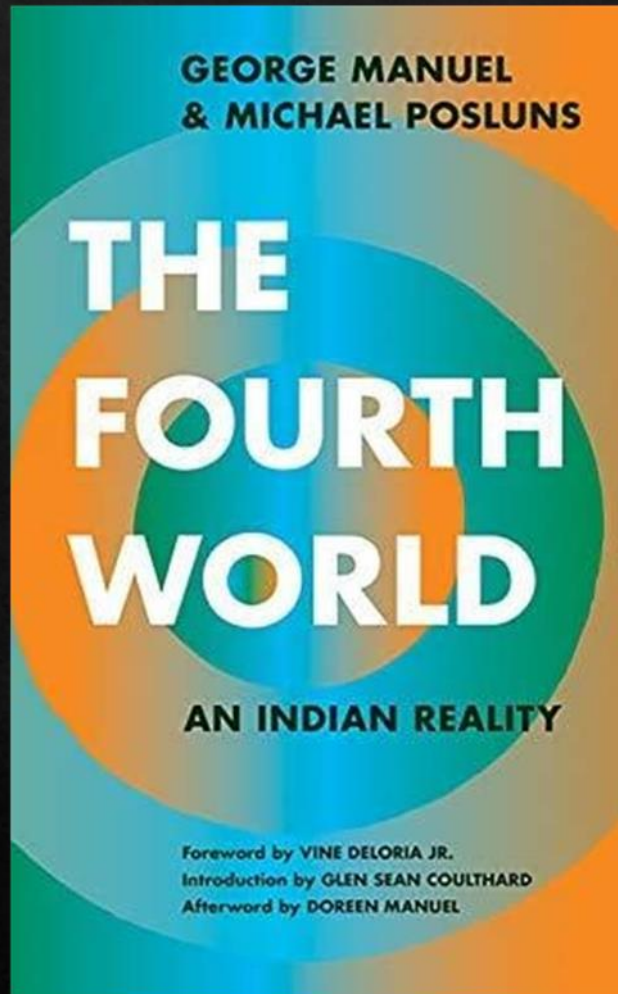
Age



**Source:** Statistics Canada, Census of Population, 2016.

## Chart 2. Previous slide

“The fact that the age of those who learned an Aboriginal language as a second language was so much lower than those who learned it as their mother tongue suggests a number of things. First, it could reflect the language dynamics at home of many First Nations, Métis and Inuit children: despite not learning their Aboriginal language first, these children still learn it from parents or grandparents who are living with them. Another factor is that many children learned their Aboriginal language at school, in daycare or during other early childhood programs. This would suggest that programs that encourage Aboriginal languages in these settings are having a positive effect.”



“Our victory begins with the knowledge that we have survived.” (p.214)



We were here yesterday.

We are here today.

We'll be here tomorrow.

byron.flekke@canada.ca