

medical experiments; the forced sterilization of Indigenous women; and the removal of Indigenous children from their families. The book concludes by examining how the medical system must be decolonized. The medical system must include Indigenous peoples in the process and no longer use top down approaches. Canadians need to stand up and support Indigenous peoples and decolonization.

There are a couple of things a reader should be aware of when reading this book. First, Shaheen-Hussain clearly states that when he uses the term *Indigenous* he is referring to First Nations, Inuit and Metis. However, little to nothing is mentioned about the Metis. This is problematic because it appears as though their experience with colonialism and the medical system is identical to that of First Nations and the Inuit, which it definitely was not. Second, this book discusses some important historical events, such as Residential Schools and the Sixties Scoop but it fails to provide an adequate contextualization of their history. It would be impossible to provide detailed background for all the various topics he opted to mention, but the lack could make a difficult read for those with little to no knowledge of Indigenous issues and make it hard for the reader to fully understand the total effects of these events.

Nonetheless this book is a valuable read for those interested in understanding how the medical system was, and is, part of the colonial process to eliminate and assimilate Indigenous people and for those wanting to understand the relationship First Nations and Inuit have, and continue to have, with the Canadian healthcare system. This book would be a beneficial read for those in the healthcare industry, particularly medical and nursing students, upper level Indigenous Studies and anthropology students, government officials, and anyone who is interested in the relationship between Indigenous peoples and the Canadian healthcare system.

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Nicholas Shrubsole, *What Has No Place, Remains: The Challenges for Indigenous Religious Freedom in Canada Today*. Toronto: University of Toronto Press, 2019. 254 pages. ISBN 9781487523442. \$28.95 paperback.

In 2008, Prime Minister Stephen Harper stated in the government's official apology to those impacted by the residential school system that, "this policy of assimilation was wrong, has caused great harm, and has

no place in our country". These comments inspired the title of Nicholas Shrubsole's book, suggesting that although assimilation has no place, it remains the foundation of government, institutional, and general Canadian narrative. Shrubsole positions himself as a scholar-ally working within interdisciplinary fields of religious and Indigenous studies. He argues that Indigenous religious freedom is currently an impossibility in contemporary Canadian society, in which the mechanisms of the colonial project are repeatedly manifest. Throughout this book he describes and analyzes key Canadian court cases that were intended to 'address' the federal and provincial governments understanding of Aboriginal rights. He devotes a chapter to a case study of the Gustafsen Lake stand-off to illustrate Canada's continued institutional obtuseness and harm by holding on tightly to its European principles of Western superiority, colonization, assimilation, and commercial exploitation at the expense of Indigenous lives, perspectives, and land.

Shrubsole's main thesis is that the Canadian state, despite recurrent statements to the contrary has done very little to shift its own paradigm away from a colonial mentality of exploiting lands, ecological life and peoples to the point of destruction. *What Has No Place, Remains* illustrates the spiritual challenges for Indigenous religious freedom and provides detailed evidence for the foundation and continuation of Western supremacy that damages relationships between settlers and Indigenous peoples. Shrubsole states, "whereas Indigenous traditions were once unwelcome in Canada, now intolerance towards Indigenous cultures is said to have no place. Yet the contemporary record indicates that Indigenous religions remain under threat in Canada" (p. 6). He concedes that the courts seem willing to accept features of Indigenous religions; however, the courts "have made it abundantly clear that any such protections are superficial - meaning, conceptual integrity and the objects of belief are not protected under the Charter of right to religious freedom ... protection of land without the protection of the significance of the land could result in the erasure of traditions" (p. 25).

The text is very readable yet, at times, becomes opaque in the complex analysis of relevant concepts from diverse fields that range from academic theological philosophy and sociology to legal theory and political philosophy. However, he provides an eight-point guide to the challenges facing Indigenous religious freedom in Canada to ease the reader into contemplating the connection between diverse concepts. Shrubsole grounds his arguments in the practical; analyzing court case decisions and the real-life consequences that Canadian institutions encounter when they incompetently try to manage events that diverge and challenge Western concepts of spirituality. These events often lead to a violation of Aboriginal rights and increased conflict between the State and Indigenous people. He provides specific details for analysis like the *Ktunaxa Nation vs. British Columbia Supreme Court of Canada* deci-

sion (2017) and the Royal Canadian Mounted Police's complete misunderstanding of the practice of a Sun dance ceremony which resulted in the violent escalation of the Gustafsen Lake standoff.

The Ktunaxa Nation Supreme Court of Canada case is analyzed from a variety of perspectives to illustrate where Western society (specifically the Canadian judicial system) lacks an adequate understanding of religion/spirituality and, yet, is granted State authority to provide legally enforceable decisions regarding Indigenous religion through a judicial process that, according to Schrubsole, is flawed. Schrubsole draws upon Vine Deloria, who suggests that sacred spaces for Indigenous peoples are places that are inhabited by certain types of birds, animals and diverse forms of life which inhabit a particular area. The land in these areas is sacred because the land manifests specific forms of ecological communication and species interaction that build innumerable expressions of life systems amongst the various organisms themselves. These life systems are balanced and are constantly moving in the process of striving for balance to create the necessary processes of life that sustain the Earth. Schrubsole uses the phrase "'cosmologically significant' to emphasize that the space is not just an outgrowth of belief but something that may be the origin of knowledge and belief, temporally, relationally, and spiritually orienting a community" (p. x). This concept guides his argument that Indigenous perceptions of sacred space be recognized and protected despite religious, legal, and economic attacks by Western institutions. The Supreme Court ruling in *Ktunaxa Nation v. British Columbia* is a troubling reminder that despite Stephen Harper's apology to those impacted by the residential school system, the racism, assimilation and harm by the government still remain in place. This decision to allow construction of a ski resort in Qat'muk allows commercial interests to threaten the presence of the Grizzly Bear Spirit and consequently Ktunaxa religion.

Schrubsole also addresses areas where Canada is making progress in its relationship with Indigenous peoples in its duty to consult and accommodate. Schrubsole draws upon political philosophers Iris Young, Jürgen Habermas, Dale Turner, Alan Cairns, and Will Kymlicka indicating that, "only when people are able to participate in the decisions that affect them can they be self-determining individuals in a just society" (p. 134). Young's concept of 'communicative democracy' is used to describe the ideal principles and procedural action oriented toward understanding of the modern Indigenous-State relationship. The discussed chapter concludes with a brief analysis of a positive example of communicative democracy in action with the Voisey's Bay mine and mill project negotiation which accomplished the development of a meaningful process whereby the Labrador Inuit Association, Innu Nation, provincial, and federal governments were answerable to each other. This process altered the traditional role of the Canadian State as both mediator and

self-interested party or partner.

He argues comprehensively from multiple points of intersectionality (from religious/moral arguments to legal and institutional power actions) that Canadian State legislators and courts are currently unable to defend Indigenous religious rights because these rights are cosmologically tied to the land. Since Indigenous rights are closely connected to the land, Shrubsole argues that Canadian political and legal systems are further unable to protect Indigenous land as a spiritually or cosmological significant space under the Constitution and Charter of Rights and Freedoms. Canadian courts actively discount Indigenous religious/spiritual use of the land in favour of the economic interests of various corporations and the federal government under the guise that these decisions are in the public interest of Canadians. Furthermore, these State mechanisms pressure Indigenous cultures to assimilate and conform to colonial perspectives of religion despite the fact that section 35 (1) of Canada's Constitution and Section 2 (a) of the Charter of Rights and Freedoms specifically promise that Indigenous rights will be protected. Yet, according to the author, Indigenous rights are limited. This subterfuge is intentional, as Ardith Walkem (the first Indigenous woman to be appointed judge on the BC Supreme Court) has stated in *Box of Treasures or Empty Box? Twenty Years of Section 35* (Theytus, 2003). Jim Reynolds quotes Walkem, "the mechanisms of reconciliation and justification were created by the Court, in part, to protect third parties *against* the operation of Aboriginal Rights: a legal sword, rather than a shield" (p. 199; emphasis in the original). Although Section 35 of the Canadian Constitution eliminated the legal power of governments to extinguish Aboriginal and treaty rights, the court tests allow Justices to effectively negate these rights in practice.

This book should be required reading for any course that analyzes the effects of colonization on Indigenous peoples through an emphasis on the interconnection of land/spirituality as a formation of the sacred relationships and communications between all life forms. Valuable information about the State and the courts enduring stereotypical perceptions of Indigenous people is presented through the State's own justification of contemporary colonization narratives and practices. Canada's legal system does not develop an in-depth understanding of Indigenous spirituality, nor does the system provide a process to develop a richer insight, let alone protect Indigenous religious freedom. The practical effects of misunderstanding relationships when tensions are escalating are presented. As well, this book provides insight into appropriate and alternative resolutions to assist cross cultural communication so that Western society can align with Indigenous values rather than superficially express statements aimed to appease constituents and economic partners. Finally, the book offers a contextual understanding of how the legal system continues to discriminate against Indigenous religious free-

dom. It contributes to the development of Indigenous law authority, distinct from Aboriginal law, in which Indigenous legal systems are being developed to accurately reflect the axiology of distinct cultural laws and jurisdictions.

Reference

Reynolds, Jim (2018) *Aboriginal Peoples and the Law: A Critical Introduction*. Vancouver: UBC Press.

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Tanya Talaga, *All Our Relations: Finding the Path Forward*. Toronto: House of Anansi Press, 2018. 320 pages. ISBN 9781487005733. \$19.95 paperback.

Derived from the CBC's Massey Lectures Series, Tanya Talaga's *All Our Relations* is written as a call to action, imploring Canadians and the government to "understand and address the aftermath of cultural genocide that has resulted in a rise in youth suicides in Indigenous communities in Canada and abroad" (p. 16). Drawing examples from across the world, including Canada, United States, Australia, Brazil and Scandinavia, Talaga shines light on global injustices imposed upon Indigenous peoples. While this comparative look across countries suggests a pattern of mistreatment and trauma, the book also evokes a sense of hope and possibility, instilling the idea that there is a way forward. This book is beneficial for students, policy makers, researchers, scholars and anyone interested in understanding Indigenous mental health and the colonial practices that shape current-day situations. As a non-Indigenous Canadian, I value the insights presented in this book and use them as a springboard for reflecting on my own biases, evaluating what my commitment and contribution can look like towards reconciliation.

Chapter 1 commences with a discussion about intergenerational trauma stemming from years of poverty, abuse and identity oppression. It examines the difference between Western and Indigenous worldviews, and the role that media and film play in portraying Indigenous identity. "No Indigenous person saw themselves in any of those characters. They weren't real. And yet they became a part of every Indigenous person's reality. Indigenous people have been trapped in these identity constructs in part because of their near complete absence from the written narratives of the colonist nations" (p. 20). In response to the shocking suicide rates among Indigenous communities, Talaga urges federal and provincial governments to devise a mental health plan for youth as well as to enhance the coordination of on-reserve mental health services