

Resource Extraction: The Enduring Legacy of Interference through the Papal Bulls

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With aggressive tactics by companies with government support to extract resources¹ and the continued effort to pass Bill C-262,² an act which calls on Indigenous people and the Government of Canada to ensure the laws of Canada harmonize with the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP),³ it is necessary to delve deeper into what underlies the resource extractive industry and the emergence of this legislation.

This article begins with a brief discussion of the UNDRIP and the refusal of Canada to participate in the World Conference on Indigenous Peoples. Delving deeper brings forward three particular papal bulls or proclamations that encouraged interference—the disruption of relationships—and gave expression to the Doctrine of Discovery and colonization. This interference continues today in the vivid example of the resource extractive industries. Because the papal bulls are the structural foundation for the Doctrine and colonization, reconciliation necessitates rescinding those bulls. Passing Bill C-262 re-establishes the relationship between Indigenous and non-Indigenous peoples; one characterized by respect, trust, equity and collaboration.

INDIGENOUS VOICES AND THE DECLARATION OF INDIGENOUS RIGHTS

The UNDRIP “took 80 years for indigenous voices to arrive on the podium of an official United Nations meeting” (United Nations Permanent Forum on Indigenous Issues [UNPFII], 2007, The long road to the Permanent Forum, para. 13). Prior to the Declaration, Indigenous peoples were not heard in the creation of rights meant to affect them (Organick, 2010, p. 174). The UNDRIP addressed:

Both individual and collective rights; cultural and identity rights, in addition to rights to education, health, employment, language and others. It outlaws discrimination against indigenous peoples and promotes their full participation in all matters that concern them. It also ensures their right to remain distinct and to pursue their own visions of

economic and social and cultural development. (UNPFII, 2007, Further steps on the road, para. 6)

So why did Canada initially refuse to sign? The stated concern was that the rights conflicted with the Canadian Constitution. The eventual signing of the Declaration appeared to be cause for celebration. The signature, however, was conditional. As Prime Minister Stephen Harper said: “the Declaration is a non-legally binding document that does not reflect customary international law nor change Canadian laws ...” (Aboriginal Affairs and Northern Development Canada, 2010, para. 4).

Canada was absent from the World Conference on Indigenous Peoples in September 2014 where an Outcome Agreement that called for implementation of the UNDRIP was unanimously adopted (United Nations General Assembly, 2014). This included: finding mechanisms to hold states accountable for adherence to the Declaration; insuring “free, prior and informed

consent before adopting and implementing legislative or administrative measures that may affect them”; and preventing and eliminating violence against Indigenous Peoples (no. 3). Canada was the only United Nations member to file objections (Lum, 2014, para. 8; TRC, 2015, p. 189). In a statement to the UN (2014), Canadian leadership claimed:

Free, prior and informed consent ... could be interpreted as providing a veto to Aboriginal groups and in that regard, cannot be reconciled with Canadian law, ... Canada cannot support paragraph 4 ... given that Canadian law ... states the Crown may justify the infringement of an Aboriginal or Treaty right if it meets a stringent test to reconcile Aboriginal rights with a broader public interest. (para 4 & 9)

While it is generally understood that the UNDRIP is not legally binding (Favel & Coates, 2016), there is concern that violations of the UNDRIP will draw the ire of the national and international public, particularly if mechanisms for accountability are implemented through the Outcome Agreement.⁴

The Truth and Reconciliation Commission (TRC), in its 2015 Final Report, reaffirmed the importance of the UNDRIP, indicating it should be the framework for reconciliation (p. 190), and the new federal leadership affirmed its commitment to the UNDRIP. While Prime Minister Trudeau indicates that the government is committed “to build[ing] a nation-to-nation, Inuit-Crown, government-to-government relationship – one based on respect, partnership, and recognition of rights” (Canada, 2017, June 21, para 3), he (Canada, 2017, June 14) negated the necessity for Bill C-262 suggesting that the appointment of “six ministers ... [to] review “federal laws, policies and practices to ensure compliance with international standards” was the practical approach (John, 2017, May 8, para. 9). Recently however, Justice Minister Jody Wilson-Raybould indicated that the Liberal “government will support Bill

C-262” (Tasker, 2017, November 21).

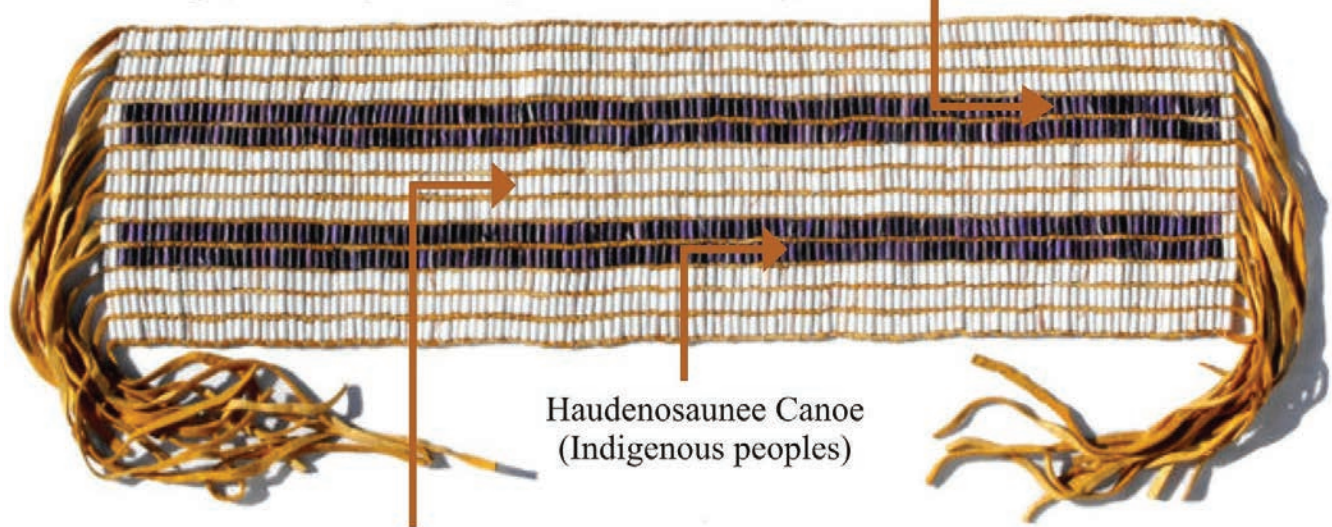
Could this be a political ploy or is it a commitment to meaningful change in relationships between Indigenous and non-Indigenous peoples in Canada? Do we, as settlers, understand the nature of our historical and current relationship with Indigenous peoples and the necessity for fundamental change?

THE NATURE OF INTERFERENCE⁵ AND THE PAPAL BULLS

Delving deeper reveals the nature of interference through three particular papal bulls which gave expression to the Doctrine of Discovery and colonization. Clare C. Brant M.D., member of the Wolf Clan and the Mohawk Nation, began a conversation about the ethics and principles that guide Indigenous behavior in the late 1970’s. According to Dr. Brant (1990), the “ethic of non-interference is a behavioural norm of North American Native tribes that promotes positive interpersonal relations by discouraging coercion of any kind, be it physical, verbal, or psychological” (p. 122). Implied is respect for all that is provided by the Creator (e.g., all people, animals, plants, land). The respect between human beings is shown through cooperation and arriving at consensus, and avoiding behaviours such as “instructing, coercing or attempting to persuade” (p. 122). These latter behaviours negate respect for each person’s contribution and instead attempt to establish dominance.

The *Tékeni Teiohá:te’ Kahswéntha* or Two Row Wampum, the treaty between the Dutch⁶ and later Western society and the Haudenosaunee, offers a framework that further illuminates the ethic of non-interference. The Belt contains two separate purple rows of wampum representing two vessels travelling the same river. One vessel, a ship, contains the Dutch and today Western society, with their respective languages, laws and customs, while the other, a canoe, contains the Haudenosaunee and, for purposes of this work, Indigenous peoples with their respective traditions and ways

Dutch Ship (Non-Indigenous ship or Western Society)



White Wampum - Principles of respect, trust, friendship and sharing

of living and being. Three white rows of wampum lie on either side of these vessels (purple rows) signifying the purity of the agreement and symbolizing, respect, trust, friendship, and sharing for peaceful coexistence.

Connecting these principles is a fundamental, explicit assumption of a kinship relationship which is symbolized by the “sinew” or the threads that connect each and every row and bead of wampum.⁷ These sinews represent the threads of energy that connect all of Creation. The essence was and continues to be the spirit of the relationship. Through these principles, Indigenous and non-Indigenous peoples retained complete independence or sovereignty. Both vessels would remain connected without interference. As Indigenous and non-Indigenous peoples, we are all connected, with the capacity to interfere, thereby weakening or severing the sinews. Alternatively, through the practice of non-interference the sinews gain strength.

I contend the spirit of the relationship, within the *Tékeni Teiohá:te’ Kahswéntha*, contained sinews of interference from the beginning, as a result of the papal bulls or proclamations—*Dum Diversas* (1452) and *Romanus Pontifex* (1455) and *Inter Caetera* (1493).⁸ For instance, *Dum Diversas* and *Romanus Pontifex* issued by Pope Nicholas V authorized King Alfonso to

“... search out and conquer all pagans, enslave them and appropriate their lands and goods” with the latter bull extending and clarifying territorial demarcations belonging to Portugal (Davenport, 1917, p. 12). In *Inter Caetera*, Pope Alexander indicated that “the Catholic faith and the Christian religion be exalted and be everywhere increased and spread, that the health of souls be cared for and that barbarous nations be overthrown and brought to the faith itself” and further extended the means to demarcate territory (Alexander VI, 1493, May 4, para 1). These proclamations were the means to justify war, confiscate property, and strip people of their individual and national identities and sovereign rights.

European nation leaders relied on these papal bulls to embed the Doctrine of Discovery within international law and rationalize their respective behaviours to confiscate lands and annihilate those that stood in the way. Richard J. Miller (2008) dates this Doctrine to medieval times and the Crusades, where wars were justified in defense of Christianity, and law and policy were interpreted by the Pope entrusted with the affairs of all peoples. Essentially, the Pope believed in a duty to interfere in the affairs of people who did not hold similar views and ways of living in the world. This un-

holy alliance between individual European nations and the church, with the economic and manpower support from private companies, would fuel “discovery” in the Americas.⁹ Miller contends the Doctrine of Discovery continues to negatively impact law and policies to the detriment of Indigenous peoples’ rights to trade, property, government, and self-determination.

Steven Newcomb (2008) traces the Doctrine to the Conqueror model and maintains the model is embedded in Western history and thought. Claiming that the nature of the conqueror is to dominate, from the Latin word *dominus*, our actions are to subdue, control and possess (p. 23). George Lakoff (2009) argues “that when people define their very identity by a worldview, or a narrative, or mode of thought, they are unlikely to change ...” (p. 59). In essence, this way of thinking remains part of the Western worldview, which is embedded in societal, political, and economic norms and laws/policies. This raises the necessity of acknowledging and repudiating the papal bulls in order to move forward.

Inextricably linked to the papal bulls and the Doctrine is colonization. According to Newcomb (2008),

The term colonization is derived from the Latin colere, ‘to till, cultivate, farm (land).’ Thus [he says] colonization can be thought of in terms of the steps involved in a process of cultivation: taking control of the indigenous soil, uprooting the existing indigenous plants (peoples), overturning the soil (the indigenous way of life), planting new colonial seeds (people) or transplanting colonial plants (people) from another environment, and harvesting the resulting crops (resources) or else picking the fruits (wealth) that result from the labor of cultivation (colonization). (p. 14)

John Mohawk Sotsitsowah’kenhne adds that “Colonization interrupts the pattern of learning to survive and substitutes learning to serve” (Mo-

hawk, 2010, p. xv). Tom Porter Shakokweni’ónkwás says that “it makes you disown yourself; you deny your own truth; you speak a foreign language; so we are surrounded by denial and become superficial human beings” (as cited in Beaton, 2000). Fundamental to colonization is oppression wherein groups of people are victimized in order to steal their cultural identity (language, traditions, governance, etc.), and land and resources.

Wolfe (2006) Veracini (2011) and Barker (2015) contend that there is a distinct difference between the colonizer and settler colonizer. While both are intertwined, the former “... reproduces itself, and the freedom and equality of the colonised is forever postponed” (Veracini, 2011, p. 3), and the latter abides or is complicit with colonizing structures while rejecting continued colonization. Patrick Wolfe (2006) indicates that the primary motive for settler colonization is access to territory which necessitates the elimination¹⁰ of Indigenous peoples (p. 388). He argues that this is “structural” genocide rather than a genocidal event (i.e., Holocaust, Tutsis in Rwanda) with long-term consistency regardless of election results (p. 402). A variety of instruments (e.g., military, economic, assimilation policies, law) are used to maintain dominion and continue this genocide¹¹ and theft.

I contend that the papal bulls are the structural foundation for the initial and continued use of the Doctrine, the imposition of colonization and continued interference. As previously mentioned, the papal bulls disrupted the spirit of the relationship intended within the *Tékeni Teiohá:te’ Kahswéntha*. The foremost intent of these bulls was to interfere with spiritual practices with force as necessary. The related intent was, and continues to be, the theft of land and resources. However, for Indigenous peoples, life and land are inseparable. The consequence has been and continues to be interference with every aspect of living and being in the world and with all Creation, as

everything is interrelated.¹²

For instance, and according to Vine Deloria Jr. (2003), Indigenous peoples give the “highest possible meaning” to the land, the “sacred landscapes” where revelations are experienced (pp. 61 & 66). He indicates that “Tribal religions are actually complexes of attitudes, beliefs, and practices fine-tuned to harmonize with the lands on which the people live” (p. 69). Keith Basso (1996), indicates that place names are encoded with a deep, rich story with unique characters and lessons tied inextricably to the ancestors. Each place name with its story evokes a way of connecting to one’s self, community, and ancestors so as to learn, affirm, and act in accordance with moral principles. N. Scott Momaday (1968), in his fictional narrative *House Made of Dawn*, offers further depth of meaning to life and land being inseparable.

In other words, everything that is needed to know in order to be and live well is contained in place. Rooted in the relationships with all of Creation emerges identity and the corresponding responsibility to find and move with the rhythms of the land. As a result, the lessons for living well and caring for all Creation in that particular place are known to its people. When one life form is displaced, the balance is forever changed. The papal bulls sought to disrupt this relationship, and that interference remains persistent today.

One striking example is found in the resource extractive industries.

CANADA AND THE EXTRACTION INDUSTRY

Alain Deneault and William Sacher (2012) in *Imperial Canada Inc.: Legal Haven of Choice for the World’s Mining Industries*, offer a history of the extractive industry in Canada and its unfettered cooperation with financial institutions, including the Toronto Stock Exchange, and federal and provincial governments. They indicate that:

The federal and provincial governments of this country have continued to support practices inherited from their colonial origins... and they have shaped Canada according to their interests, making it a country based on mineral extraction and the exploitations of natural resources. (p. 9)

The authors offer a case study of Quebec while making clear that similar strategies are employed across Canada. Some of these strategies include: allowing extractive corporations through favourable tax credits and allowances to “lessen their profits, or even reduce them to zero” (p. 134); reducing the negotiated percentage amount of royalties and lessening the total payment based on lessening the profit; abandonment of mining sites by owners without the legal and regulatory mechanisms necessary to minimize the risk of restoration costs to the state and ultimately by the public (Auditor General Quebec, 2009, p. 10); using inauthentic consultations to distract attention from the truth; using propaganda (e.g., public service announcements, plans, etc.) and acknowledging findings from contrary evaluations (i.e., auditor general) without subsequent change in business practices (Deneault & Sacher, 2012).

Deneault and Sacher maintain that the media in Canada does not offer the truth about the abuses occurring here or abroad. Rather, we maintain an illusion that enables complicity, while watching ads that distract from reality, and investing in or enabling others to invest (pension funds) in companies who harm. There is little or no awareness of our reputation as a “mining power” abroad with little affinity to peacekeeping and equality. The threads of interference harken back to the intrusion of Europeans and continue today. For instance, the Canadian Network on Corporate Accountability (CNCA) with the Justice and Corporate Accountability Project (JCAP) (2014) identify in their examination of abuses abroad:

In addition to causing physical harm to individ-

uals, Canadian companies are engaged in a wide range of human rights violations. These include: failure to respect Indigenous rights to self-determination and to free, prior, informed consent, creating social divisions and attempts to thwart democratic processes; pressuring local governments (sometimes with the help of the Canadian embassy) to bring greater police and military presence in the local area; encouraging criminalization of dissent and social protest; serious and long-lasting environmental harms that can threaten public health; and displacement. (p. 10)

Are these not the harms that have and continue to occur in Canada? As we learn more about the Canadian North and Keystone Pipeline and the extractive industry abroad, are we willing to consider “the environment, including land [, water, plants,] and wildlife, voiceless and without agency – [which] inevitably ends up the biggest loser of all” (Fejzic, 2014, September 17)?

THE CANADIAN NORTH AND KEYSTONE PIPELINE SYSTEM

The Canadian North has been referred to as the “new frontier” particularly with reference to resource extraction. The Conference Board of Canada (Rhéaume & Caron-Vuotari, 2013) indicates that “Canada’s Northern regions will depend on natural resource development as the main source of growth for employment and businesses, and for the generation of incomes” (p. 1). The Board also cites a number of challenges that impact the pursuit of resource extraction, including: navigating existing regulatory processes; inadequate or non-existent infrastructure (i.e., communication technology, roads); shortage of skilled labour; engagement of local and Indigenous communities, although “companies are not obligated to do it;” environmental stewardship; and mitigating mine closures (p. ii).

The Government of Canada has been aggressive in mitigating challenges to the regulatory regimes. This aggressive approach directly impacts existing treaties and negotiated land claims with Indigenous nations. These treaties and land claim negotiations and agreements, done in good faith, include processes and mechanisms for co-management of resources by all governments (federal, provincial and Indigenous). Important is that Indigenous governments included all of us in co-managing the resources, in spite of a negative record for keeping agreements/promises. Unfortunately, and subsequent to these signed agreements, federal and provincial/territorial governments would find reasons not to adhere to the terms. As a result, reports are commissioned to identify perceived obstacles and recommend practical solutions in the name of progress and economic development.

In one example, Neil McCrank was commissioned as a result of a “Cabinet Directive on Streamlining Regulation issued on April 1, 2007 (p. 1). One significant recommendation in his subsequent report states that “Once the Land Use Plans have been approved, the MVLWB [Mackenzie Valley Land and Water Board] should be established as the only Land and Water Board in the Valley. This would include the elimination of the regional panels” (p.16). The intent was to eliminate local Land and Water Boards through amendments to existing Gwich’in, Sahtu and Métis, and T’licho land claims agreements. The consequence was one regulatory body (MVRMA) which ultimately silences local Indigenous and non-Indigenous voices in order to expeditiously extract resources. Many of the recommendations emerging from the report found their way into a suite of legislation that resulted in the passage of C-4713 with Royal Assent on June 19, 2013, and C-15 with Royal Assent on March 2014. The T’licho government, however, was successful in seeking an injunction halting this proposed restructuring through the Northwest Territories Supreme Court. The appeal

Keystone XL Pipeline Project



CBC NEWS

Source: TransCanada

of that decision was put on hold by the new federal government in December 2015 (Quenneville, 2015, December 11).

Could the decision not to move forward with the appeal signal a change in policy? Perhaps a closer look at the Keystone XL Pipeline can provide insight. This extension or Phase IV of the Keystone Pipeline System, proposed by TransCanada, is planned to begin in Hardisty, Alberta, and extend south to Steele City, Nebraska (TransCanada, 2017). While the Canadian NEB approved the project in March 2010 (Canada, National Energy Board, Hearing Process and Decision, para. 10), a number of delays occurred within the United States concerning its environmental impact. In Novem-

ber 2015, the State Department of the United States advised President Obama that the pipeline would not be in the nation's best interest. The President concurred and Prime Minister Trudeau was disappointed. Everything changed, when in March 2017, President Trump approved the resubmission of the TransCanada permit. Prime Minister Trudeau welcomed the subsequent approval by President Trump (Canadian Broadcasting Corporation [CBC] News, 2017, March 24).

Alternatively, an alliance of First Nations vowed to prevent the "Northern Gateway and Keystone XL pipeline projects" through the courts, if necessary (CBC News, 2017, March 20, para. 1). Chief Reuben George of the Tsleil-Waututh First Nation said, "We, as a nation,

have to wake up ... We have to wake up to the crazy decisions that this government's making to change the world in a negative way" (para. 27). On May 17, 2017, Indigenous leaders from Canada and the United States met in Calgary, Alberta, the home of TransCanada, to sign a 16-page Declaration opposing the Keystone XL pipeline and expansion of the oilsands. Chief Stan Greir of the Piikani Nation and member of the Blackfoot Confederacy said:

We don't oppose development and we don't oppose other exploration opportunities for various tribes at their discretion ... But rather what we are saying here, with this declaration... is there needs to free, prior and informed consent when it relates to Indian country. (CBC News, 2017, May 17)

A change in policy does not appear to be on the horizon. Our Canadian history is rooted in the resource extractive industries (Deneault & Sacher, 2012; Gordon & Webber, 2016). Once again, the pattern repeats with Indigenous voices calling for free, prior and informed consent.

CANADA ABROAD

Similar behavior occurs abroad (CNCA & JCAP, 2014; Gordon & Webber, 2016; Working Group on Mining and Human Rights in Latin America, 2010). In 2010, the Working Group on Mining and Human Rights in Latin America reviewed 22 mining projects operating within nine countries within the region. The examination of Canada, in particular, was due to the: significant presence of Canada-based extractive companies in the region, "between 50 percent and 70 percent of the mining activity" (pp. 3-4); financial, legal and political support by the Canadian government; and abuse of human and community rights of the local populations with consequent harm to the environment.

The authors note that while the presence of Canadian extractive companies is not new it has signifi-

cantly increased. They indicate that one of the factors concerns the "Canadian government's efforts to secure a new policy of cooperation with foreign states" (p. 4), and illustrate such efforts with the creation of the Canadian International Institute for Extractive Industries and Development whose purpose is to "promote Canadian mining companies in developing countries" (p. 4).

The cases unconcealed harm to the environment, particularly to the water; forced displacement of local populations and animals; community division and the breakdown of the social fabric; criminalization arising from social protests; adverse economic impacts such that the community becomes dependent with no economic benefit; violent deaths and injuries to those that oppose the projects; adverse health impacts; and theft of property.

Further, the authors indicate that the government of Canada in its concerted support of the extractive industry: does not require compliance with international human rights standards; interferes with the legislative processes in host countries in order to draft favorable mining regulations; uses embassies to shield extractive companies from complaints; and possesses an inadequate legal framework for accountability.

In a 2014 submission titled, Human Rights, Indigenous Rights: Thematic Hearing for 153rd Period of Sessions Inter-American Commission on Human Rights, the Canadian Network on Corporate Accountability (CNCA) with counsel from the Justice and Corporate Accountability Project (JCAP) added their voice "concerning systematic Indigenous and human rights violations experienced by mining-affected communities" (p. 2). The authors voice the Canadian government financial and political support of the extractive industries with only an appearance of accountability for harm done. They indicate there are an array of "best practice" standards written by extractive companies and related industry associations, and by the Government

of Canada that offer the illusion of responsibility and accountability. Closer examination however, reveals there are no vehicles to insure free, prior and informed consent, transparent investigation of complaints and accountability and reparations for harm done. The responsibility remains voluntary with the industry while the financial, legal and political support continues on behalf of the Canadian government.

In July 2015, the United Nations Human Rights Committee, in its sixth periodic review of Canada, said:

The State party should (a) enhance the effectiveness of existing mechanisms to ensure that all Canadian corporations under its jurisdiction, in particular mining corporations, respect human rights standards when operating abroad; (b) consider establishing an independent mechanism with powers to investigate human rights abuses by such corporations abroad; and (c) develop a legal framework that affords legal remedies to people who have been victims of activities of such corporations operating abroad. (p. 2)

While the Committee addressed a number of other areas of concern (e.g., missing and murdered Indigenous women and girls, excessive use of force during protests, prison conditions, equality of pay, situation of Indigenous peoples, etc.), they also said:

The State party should consult indigenous people to (a) seek their free, prior and informed consent whenever legislation and actions impact on their lands and rights; and (b) resolve land and resources disputes with indigenous peoples and find ways and means to establish their titles over their lands with respect to their treaty rights. (p. 6)

In November 2016, the British Columbia Supreme Court ruled in favour of the plaintiffs in the case of *Araya v Nevsun Resources Ltd* (2016). This landmark ruling held Nevsun Resources, a British Colum-

bia-based company, to account for human rights abuses (i.e., forced labour, torture) at the Bisha mine in Eritrea (Ting, 2017). While the ruling is under appeal, the door has been opened for claimants to seek remedies in Canada for the abuses of its extractive companies abroad.¹⁴

Further, the Osgoode Legal Studies Research Series released a report (Imai, 2017) which documented the “violence and criminalization associated with the Canadian mining industry in Latin America... over a 15-year period” (p.4). The findings indicate that:

the incidents appear to be the tip of the iceberg, as the methodology precluded the inclusion of other incidents and other countries;

Canada is recognized abroad for its lack of oversight concerning extractive companies. For example, in 2016, 180 Latin American organizations called on Prime Minister Trudeau demanding action;

there is no indication that governmental mechanisms and policies are addressing the problem; and

there is no evidence that there is insufficient capacity within the government to address complaints. (p. 4)

What has occurred since the release of these reports and the landmark ruling? In November 2016, likely in response to the ruling by the British Columbia Supreme Court, the federal government signaled serious consideration of the appointment of an independent human rights ombudsman to oversee mining operations abroad (Mazereeuw, 2016, November 9). This election pledge was affirmed by Prime Minister Trudeau in January 2017 (mining-technology.com, 2017, January 24). There has been no announcement of an appointment as of November 22, 2017.

Once there is an awareness of what is occurring, there is an associated responsibility to prevent further harm. After all, the consequences have implications for

every human being and subsequent generations. The question becomes whether we, as settlers, can embrace a different way forward to stop the interference? Are we ready to take steps toward reconciliation?

PRACTICING RESPECT AND RESPONSIBILITY

A 2016 Public Opinion Poll suggests that “eighty ten (84%) non-Aboriginal Canadians ... believe individual Canadians have a role to play in efforts to bring about reconciliation” (Neuman, p. 35). An essential step is the elimination of the structural foundation of domination found in the papal bulls. These papal bulls maintain the threads of violence and disruption of relationships that have given expression to the Doctrine of Discovery and colonization. Efforts have long been underway to call on the Vatican to rescind the papal bulls. For instance, in the 1970s, “the ANASAZI Alliance wr[ote] to the Catholic Church asking for the papal bull of 1493 to be annulled by Pope John Paul II” (Native Village, n.d., 1984). The response, expressed a “hope that they all had jobs” (1984). The Indigenous Law Institute continued the effort, and in 1993 wrote an open letter to “Pope John Paul II to formally revoke the Inter Caetera papal bull of 1493” with no response (1993). The global effort by the Institute and others (e.g., International Council of Thirteen Indigenous Grandmothers, n.d.; Loretto Community, n.d.; Assembly of First Nations, 2012; World Council of Churches Executive Committee, 2012; the United Nations Permanent Forum on Indigenous Issues, 2013) continued. On May 4, 2016, an Indigenous delegation met with Cardinal Silvano Tomasi, Chair of the Pontifical Council for Justice and Peace about the papal bulls (Barnsley, 2016, June 1). Cardinal Tomasi agreed to further discussions about the response from the Vatican. However, on August 1, 2016, the response suggests there is no intent to rescind the papal bulls (Tomasi, 2016). What is needed is additional non-Indigenous voices in

the effort. Without the papal bulls, a new relationship between Indigenous and non-Indigenous peoples can move forward on a solid and equal foundation.

Further, passing Bill C-262 affirms our intention and commitment to adhere to the rights of Indigenous peoples and begin practicing non-interference. Concerns about passing this Bill suggest that it is “impractical, it could undermine recent progress towards greater economic opportunity and self-sufficiency for Canada’s Indigenous peoples” (Favel & Coates, 2016, p. 27). There are also concerns about the “incompatibility of certain elements of UNDRIP with Canada’s legal, political, and constitutional architecture” (p. 1). While these concerns are important to acknowledge and navigate, the process of reconciliation requires a respectful, equitable, and horizontal relationship. To do otherwise maintains domination. The road ahead is challenging, and requires that we, as settlers, manage any fear associated with change in order to allow the relational process to unfold while working collaboratively.

In committing to this new structural relationship and the ethic of non-interference, we can rebuild the relationship based on respect, trust and friendship and sharing for peaceful coexistence. ■

ENDNOTES

¹For example, the efforts of the Standing Rock Sioux Reservation in North Dakota to stop the Dakota Access Pipeline were met with “military-style counterterrorism measures” (Brown, Parrish, & Speri 2017, March 27). Important is that governments (federal, state and provincial and local) are working with the extractive companies to monitor and/or end protests (CBC News, 2015, August 12 & October 13; Craig 2016, November 13; Maxey, 2017, June 26).

²The Bill also calls for a national implementation plan and is available at <http://www.parl.ca/DocumentViewer/en/42-1/bill/C-262/first-reading>

³ The UNDRIP is available at http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf

⁴ See Essential Values of an Indigenous Rights Declaration (First Peoples Human Rights Coalition, 2006).

⁵ This work emerges subsequent to my doctorate work on the ethic of non-interference. Some of the writing from that work is included here. In all cases, new learnings have surfaced and depth added.

⁶ The Haudenosaunee and Dutch finalized the Tékeni Teiohá:te' Kahswéntha early in the 1600's (Lambe, 2004, p. 44).

⁷ According to Robert A. Williams, Jr. (1997), "the relationships established by both sides ... constituted what has been called the 'sinews' of their diplomacy" (p. 81).

⁸ See the [doctrineofdiscovery.org](http://www.doctrineofdiscovery.org), and the Preliminary study of the impact on indigenous peoples of the international legal construct known as the Doctrine of Discovery available at <http://www.un.org/esa/socdev/unpfii/documents/E.C.19.2010.13%20EN.pdf>

⁹ See also *The Man Who Sold the World: The Long Con of Discovery* by Jessica Buckelew (2015).

¹⁰ Elimination in this context concerns "displac[ing] and eras[ing]" Indigenous identity in order to conceal past and current colonialization (Barker, 2012, p. 14).

¹¹ Raphael Lemkin (1947), who coined the term "genocide" said "... genocide involves a range of actions, including not only the deprivation of life but the prevention of life ... and also devices considerably endangering life and health All these actions are subordinated to the criminal intent to destroy or to cripple permanently a human group" (p. 147).

¹² Leroy Little Bear (2004) indicates that the constant motion or flux "results in a 'spider web' network of

relations, out of which arises a very important part of Aboriginal philosophy: interrelationships. Because of the constant motion and flux, everything mixes, combines, and recombines with everything else. The flux gives rise to the belief that all creation is made of energy waves. If all is animate, then all must be somewhat like humans: awareness with energy forces that we call spirit. If all have spirit, then all of creation—including animals, rocks, the earth, the sun, the moon, and so forth—are 'all my relations'" (p. 29).

¹³ This federal legislation sets timelines and streamlines processes for development activities, and formalizes a dispute resolution board in the Northwest Territories. See the Legislative Summary by Butler, Kielland, & Simeone, 2012.

¹⁴ See for instance, *Garcia v Tahoe Resources Inc.* (2017), a claim for human rights violations over the actions of mine security personnel in Guatemala against the Canadian parent company, Tahoe Resources Inc.

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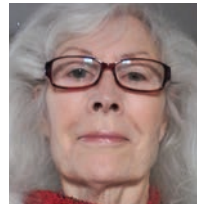
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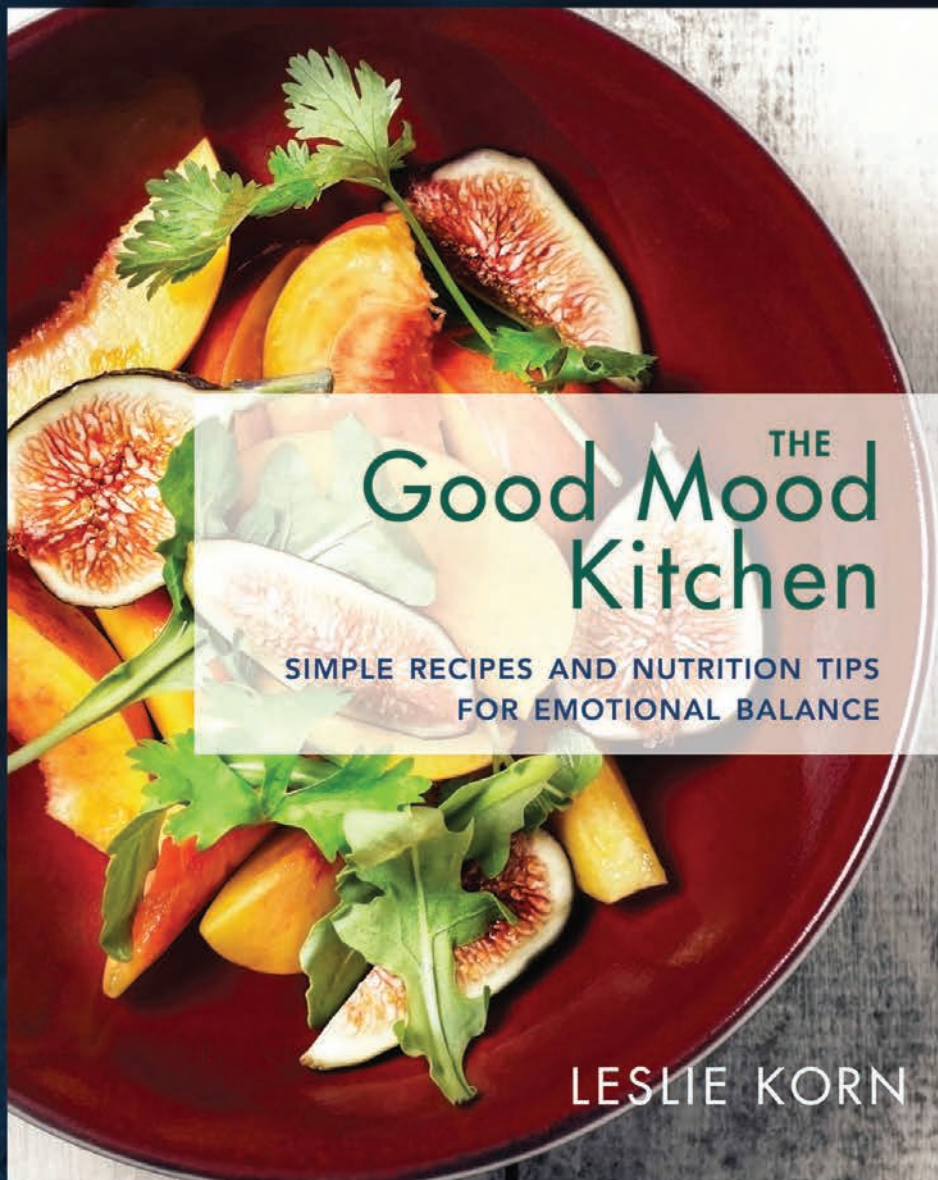
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THIS ARTICLE MAY BE CITED AS:

McBroom, S. (2018). Resource Extraction: The Enduring Legacy of Interference through the Papal Bulls. *Fourth World Journal*, 16(2). pp. 31-47.



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