

Colonial Metamorphous and Indigenous Mental Health

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After more than a century of epidemiological research, we can see the link between the health of populations and their social environments. Social environments largely precede biological disease, and therefore determine its distribution amongst any given populace. Consequently, we can focus upon the individual becoming a prism of embodiment, in so far that that they become both a vector and canvas. Thus, our social environments are translated into health outcomes, and the body and mind serves both as the platform upon which they manifest, and the canvas upon which they can be observed respectively. Modern western society has all too frequently been disappointingly slow to develop understandings, acceptance, and incorporation of social policies and objectives for overcoming the disparities of its own socio-politically generated determinants of health. Nowhere is this more apparent than in those nations that are widely acknowledged as being 'post-colonial.' However, the term 'post-colonial' is philosophically challenged by many for being deliberately misleading. As argument exists that de-colonisation has never actually occurred in many parts of the world, instead colonialism has undergone an insidiously covert metamorphosis, and is still able to be actively exercised upon Indigenous populations by the non-Indigenous throughout many nation's social and structural bodies. As previously stated, our social and structural bodies are critical factors for the creation of our determinants of health, therefore it becomes logical to question that if such factors still reinforce centuries of colonial European subjugation upon Indigenous peoples, then what becomes of their mental health?