



Timmins Learning Trip 2017

Waterloo North Mennonite Church Sr. Youth

Introduction: Learning Tour?

- Meeting our indigenous neighbours
- Listening to history
- Learning current issues
- Hearing future hopes
- Reflecting on experiences
- Passing on what we learned

(and an excellent opportunity to spend 20 hours in a van! :-)



Introduction: Who We Met

- **Ursula Rodrigue** (Mushkegowuk Tribal Council Liason) → *Treaty 9 briefing*
- **Heather Murray** (Timmins Native Friendship Centre) → *Community outreach*
- **Abigail Davey** (Ojibway and Cree Cultural Centre) → *Jingle dress tradition*
- **Amanda** (Indigenous Youth) → *Fetal alcohol syndrome disorder*
- **Kristin Murray** (Misiway Community Health Centre) → *Health promotion*
- **Gilbert Scott** (Mushkegowuk Council Land Use) → *Roadblocks to prosperity*
- **Job Mollins Koene** (Mushkegowuk Council Policy Advisor) → *Policy issues*
- **Unnie Koosees** (Artisan with Niska Program) → *Native art display*
- **Lindsay Mollins Koene** (MCC Ontario) → *Indigenous Neighbours program*
- **Isaac Shelley** (MCC Ontario) → *Indigenous Neighbours program*

Learning: Treaty 9 (1905-1906 and 1929-1930)

- Covering ~2/3rds of northern Ontario
- Essentially ceding land
- Allowing hunting, trapping and fishing
- \$4/year payment → net effect is no financial benefit from lands

Issues:

- Written vs oral treaty
- Very quick -- 1 evening per village
- Lack of understanding of agreement

http://mushkegowuk.com/documents/jamesbaytreaty9_realoralagreement.pdf



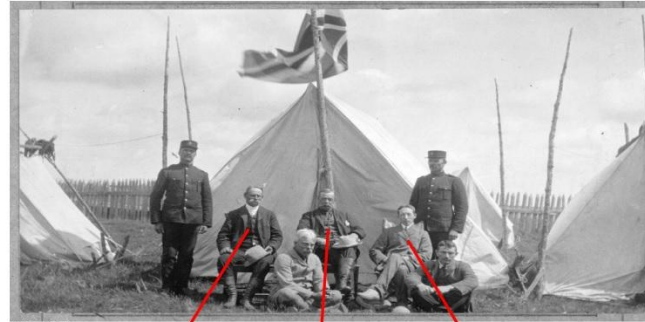


"THE REAL AGREEMENT AS ORALLY AGREED TO."
James Bay Treaty - Treaty No. 9



Treaty Making Process:

- ☞ By Rail and Canoe;
- ☞ Treaty document prepared well before hand by lawyers/experts;
- ☞ No translated versions;
- ☞ Did not leave Treaty document for review;
- ☞ Did not read it word per word;
- ☞ Averaged a day in each area.



FA-059649

Crown's James Bay Treaty signing party at Fort Albany. August 3, 1905

Samuel Stewart (Canada)	Daniel G MacMartin (Ontario)	Duncan Campbell Scott (Canada)
Standing: Joseph L. Vanasse (left) and James Parkinson (right) of the Dominion Police Force		
Foreground: HBC Chief Trader Thomas Clousten Rae (left) and Dr. A.G. Meindl (right)		

Purpose of the Treaty - Canada and Ontario

"securing an extinguishment of the Indian title to lands.....which may be considered to be necessary in view of railway construction , advancing settlement, etc.."

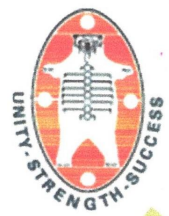
Reserve Land : sq mile /each family of 5

Annuities: \$8.00 for the first year, and \$4.00 in perpetuity (forever)

Flag: 1 flag for each Chief

Peace and Order:

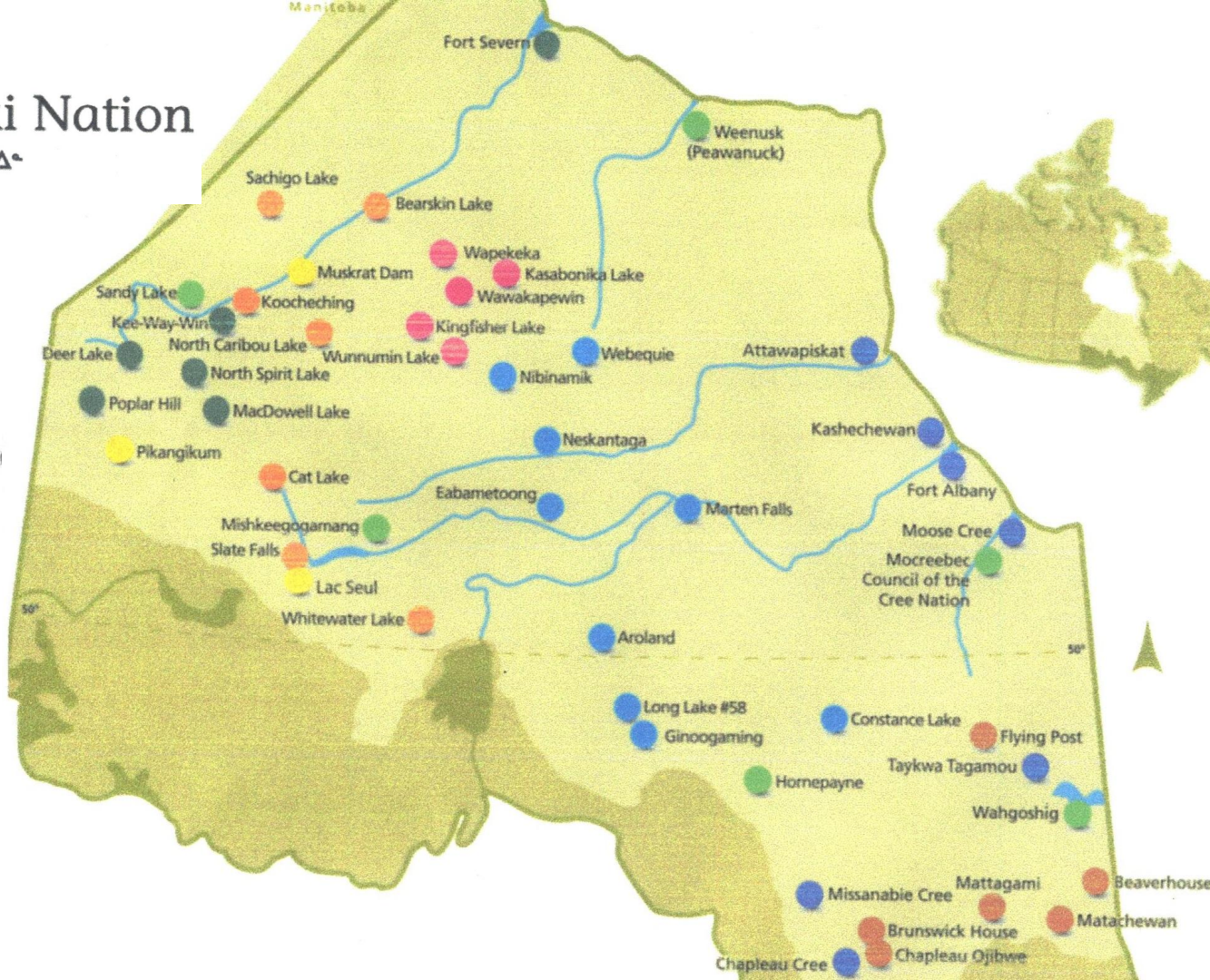
Education: only mentioned in Moose Factory *"the children would be protected and properly educated."*



Nishnawbe Aski Nation

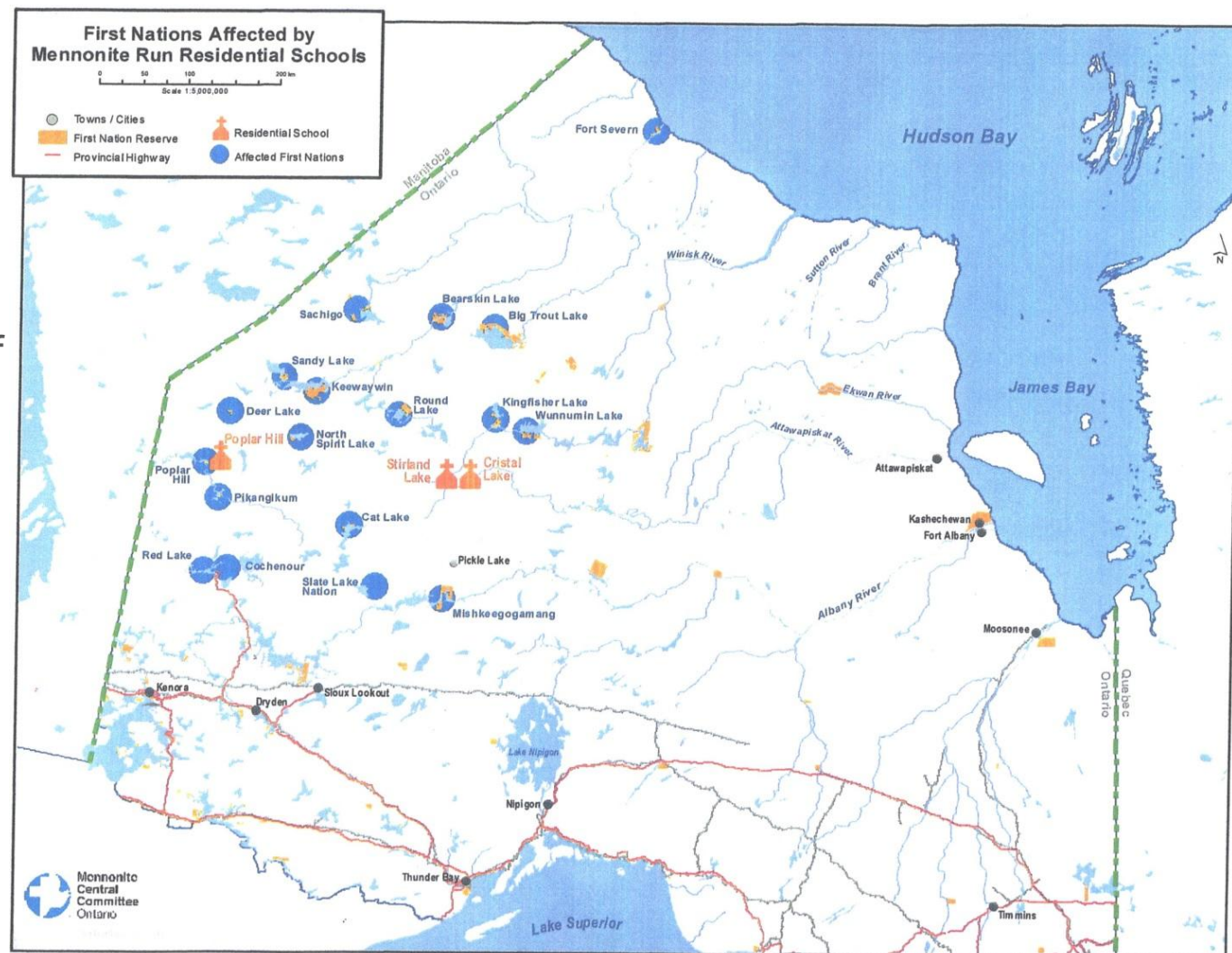
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- Independent Bands
- Independent First Nations Alliance
- Keewatinook Okimakanak
- Matawa First Nations
- Mushkegowuk Council
- Shibogama First Nations Council
- Wabun Tribal Council
- Windigo First Nations Council



Learning: Residential Schools

- Created to “get rid of the indian problem”
- Removed children from families
- Stripped language and culture
- Many opportunities for abuse
- Included Mennonite run schools!



Learning: Intergenerational Trauma

- Loss of a culture -- young people are struggling to re-learn
- Survivors of residential schools are not open to share experiences
- Legacy:
 - Loss of independence
 - High unemployment
 - Alcoholism and substance abuse
 - Depression and suicide

→ *Recovery will take generations*

A Client's Story of Healing

"My father was a chronic alcoholic. His parents had seven children and five died of alcoholism, including my father. My mom drank also and I started drinking at age eight. I was in and out of group homes and foster care and by the age of fifteen I was ordered to attend AA. I started on IV drugs at sixteen.

Alcohol, drug addictions and sexual abuse were rampant everywhere when I was a kid and I don't know anybody who escaped it. We were still living in tar paper shacks on the reserve and it was incredible, the poverty and isolation.

I was only 15 to 18 months old when the sexual abuse started from my father and his brother. My father was charged for molesting two other girls but they still left me alone with him. Then the abuse continued from my stepfather and in foster homes. It didn't stop until I was twelve but by the age of ten, I'd turned my first trick in Winnipeg.

People have to know how this happened so it can be reversed and we can stop the pattern. They have to understand that this is an epidemic—this cycle of abuse of children and then they repeat that abuse to themselves through drugs and alcohol. Now I'm seeing it's not just me but other people too and there's tons of us who have lived this."

A Client's Story Continued

"My children are the first in generations of my family to be raised at home. Each generation now will do better than the last."

Learning: Fetal Alcohol Spectrum Disorder (FASD)

- Presented to us by an affected teenager who freely shared her experiences
- Is common in indigenous communities where alcoholism is a large problem
- Individuals start life disadvantaged from birth and must work to overcome issues

Why is culture important as a way of healing for the Indigenous community and for preventing FASD in the future?

By re-claiming their culture, Indigenous people can return to living a healthy traditional lifestyle while adapting to urban life. With traditional medicines and practices returning, Indigenous people can begin to heal from what colonization has taken from them. With elders living healthy lifestyles, the knowledge will be passed down to future generations of Indigenous people. Families can return to their traditional roles, and learn coping strategies instead of turning to substances. Families will be modeling wholistic ways of life for generations to come.

<http://www.ahf.ca/downloads/addictive-behaviours.pdf>

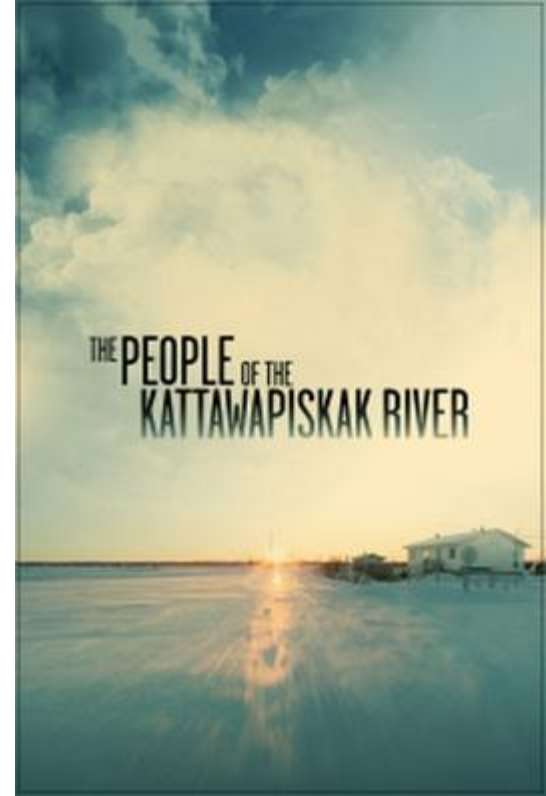


Understanding: Conditions on Reserves

The People of Kattawapiskak River

2012 Documentary about housing crisis in Attawapiskat
(https://www.nfb.ca/film/people_of_kattawapiskak_river/)

- Filmmaker found shockingly poor conditions for many in community, leading to declaring a state of emergency
- Became a national issue in 2012, including ill-advised appointment of a 3rd party manager by Supreme Court
- The Victor Diamond Mine (De Boers) is on traditional land of the people of Attawapiskat, and although permitting included First Nation approval, the promised and anticipated financial benefits have not been seen



Understanding: Jingle Dress

- One focus point for re-learning traditions
- Traditionally 365 cones on dress

Movie: *Jingle Dress -- First Dance*
www.jingledress.ca



Understanding: Medicine Wheel

- Medicines
- Spirituality

Anishinabeg Medicine Wheel

Keewatinong - Spirit Keeper of the North

Colour: White
Direction: North
Time of Day: Night
Season: Winter
Stage of Life: Elder
Animal: Deer
Plant: Medicine: Sweet Grass
Place: Mind

Sha'ngabi'hanong - Spirit Keeper of the West

Colour: Black
Direction: West
Time of Day: Evening
Season: Autumn
Stage of Life: Adult
Animal: Bear
Plant Medicine: Cedar
Place: Physical



Wabanong - Spirit Keeper of the East

Colour: Yellow
Direction: East
Time of Day: Morning
Season: Spring
Stage of Life: Baby
Animal: Eagle
Plant Medicine: Tobacco
Place: Spirit

Shawnanong- Spirit Keeper of the South

Colour: Red
Direction: South
Time of Day: Afternoon
Season: Summer
Stage of Life: Youth
Animal: Coyote
Plant: Medicine: Sage
Place: Emotion

Understanding: Hunting

- Traditionally a main focus of existence
- Still makes sense in present (groceries are very expensive in the north)
- Skills have been lost by many through the years
- Spiritual aspect -- respect for animals -- not only functional
- Trapping line routes can be affected by land development (treaties promised free access for hunting, trapping and fishing)

Experiencing: Friendship Centre

- A hub of activity for many social support programs (e.g., maternal health, youth programs, substance use support, counselling, etc.)
- Also a physical place (building was previously a school) for gathering
- We met indigenous people originally from many different communities at a weekly community social time, which included the opportunity to share food and coffee
- Had organised a youth “camp” experience to re-learn traditional skills and language

Experiencing: Artisans

- Niska Artisans program (MCCO) helps support indigenous people on the personal level (available at Kent St. office)



Reflecting: Working Towards Reconciliation

In our closing circle, we were asked the following questions:

- 1) In particular, what teachings, information, special moment or relationship will you carry home?
- 2) What will be the challenge(s) that will travel home with you?
- 3) What will you work on as part of Reconciliation with First Peoples?



Smudging Prayer

Zhawenimishin noogom gaagiizhigak	<i>Creator bless me this day</i>
Jimino naanaagadawendamaan	<i>To have good thoughts</i>
Jimino waabamag niiji anishinabe	<i>To see good things in a person</i>
Jimino noondawag niiji anishinabe	<i>To hear good things from a person</i>
Jimino ganoonag niiji anishinabe	<i>To talk good to a person</i>
Shigo jimino wiijiwag niiji anishinabe	<i>So that I can walk with others in a good way</i>
Miigwech Giizhe Manidoo	<i>Thank you Creator</i>

