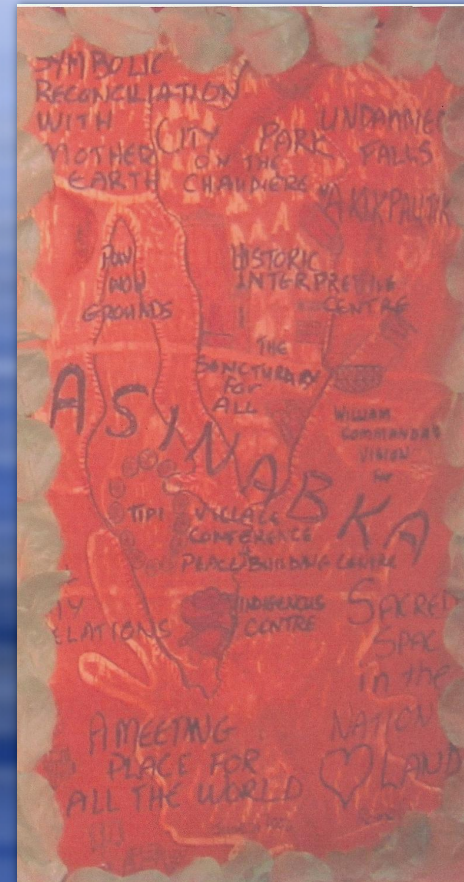


A Circle of All Nations Presentation

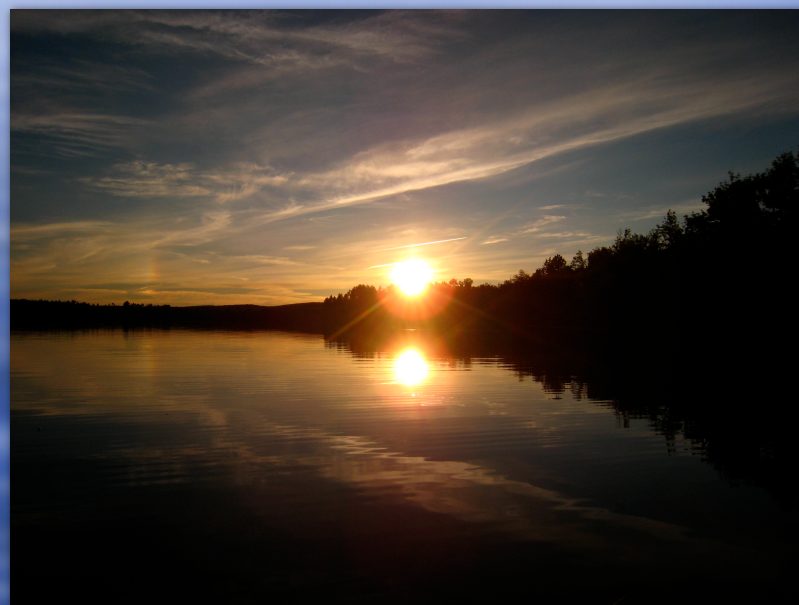
The Indigenous
Vision
for a Special Sacred
Site within the Heart
of the Country



Spirit
is
everywhere



Spirit
guards
the land



Wolf spirit
teaches us
to walk
softly



Turtle Island

...

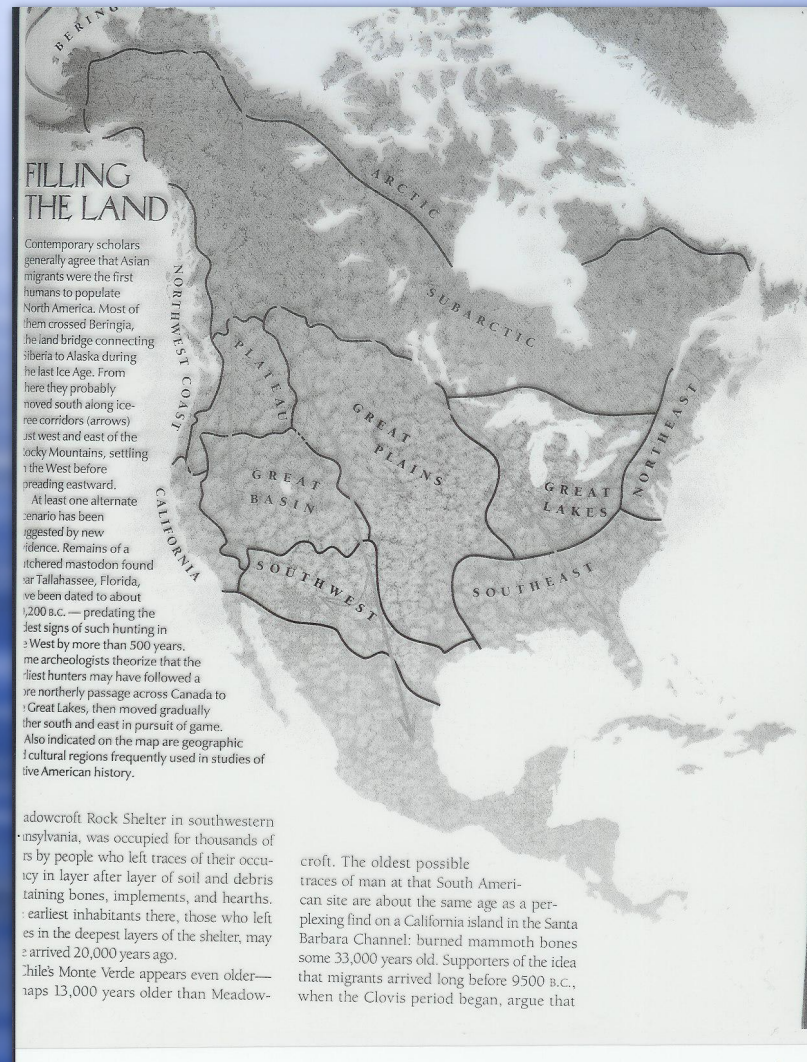
Great
Mystery's
Creation

*(Onondaga Artist Arnold
Jacobs)*



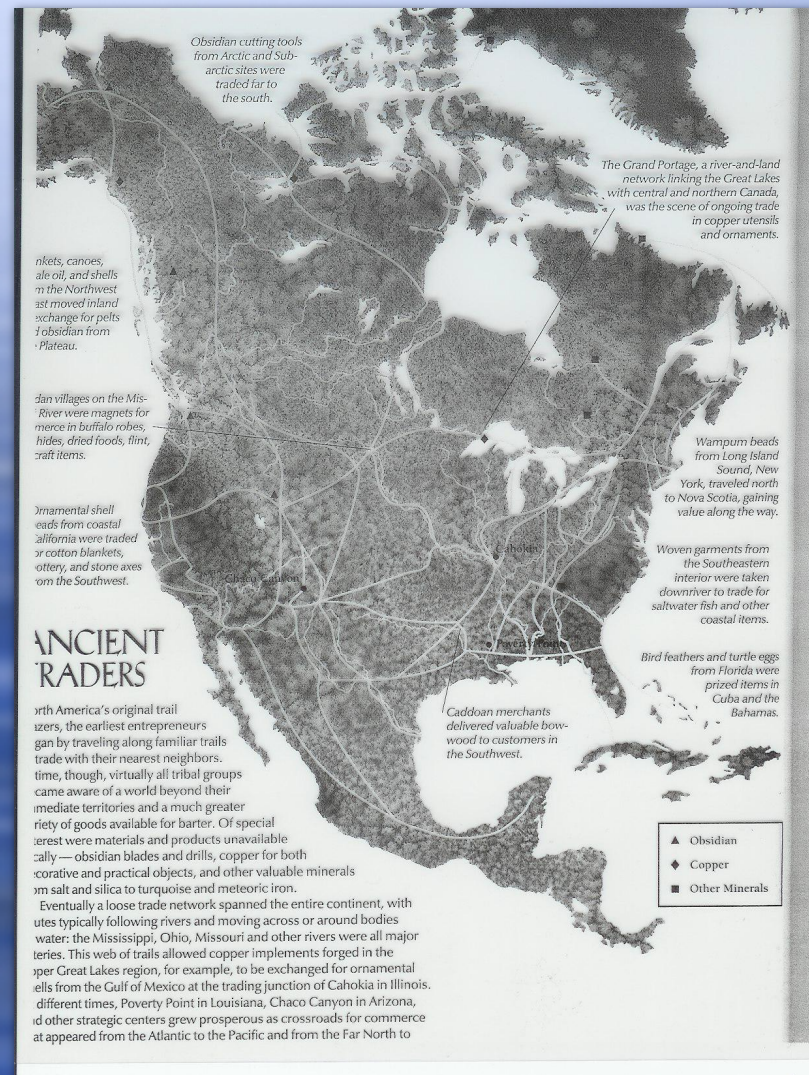
North America

as we
call it
now



Mamiwiniwini

Travelling freely across Turtle Island



The Birch Bark Canoe and Nomad

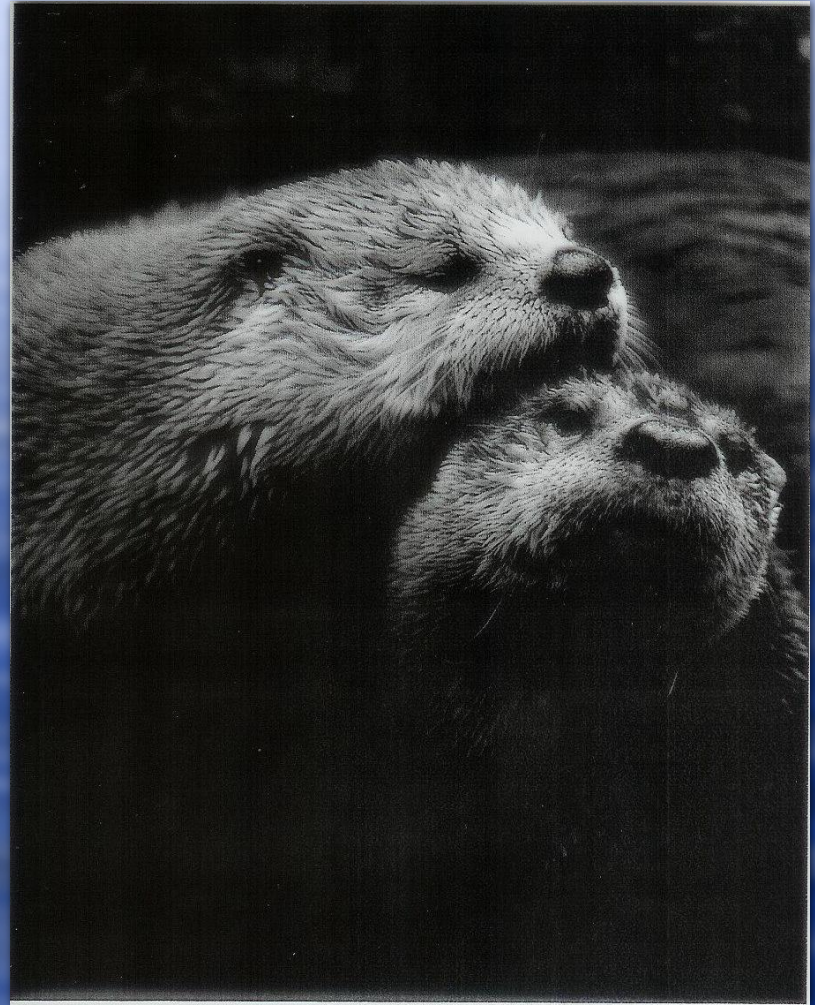
on the
waterways
of Turtle
Island



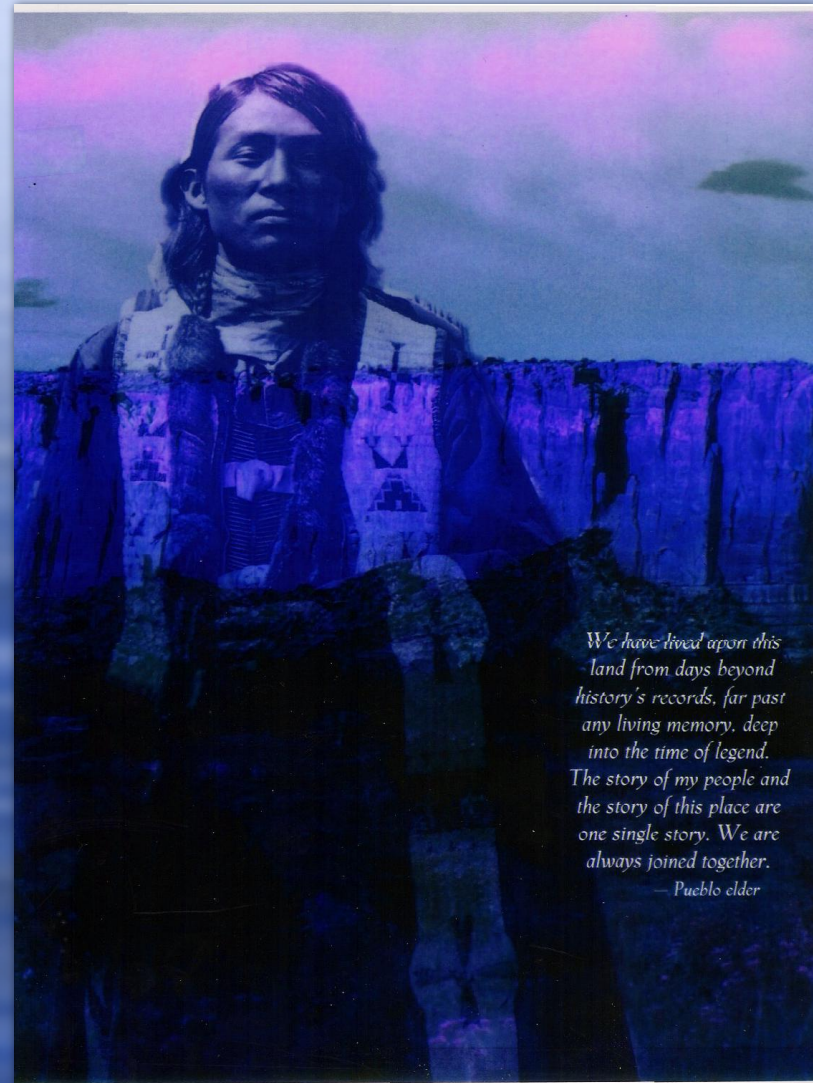
The tradition
continues!



Respecting
our
animal
relations



Revering,
not controlling
nature



*We have lived upon this
land from days beyond
history's records, far past
any living memory, deep
into the time of legend.
The story of my people and
the story of this place are
one single story. We are
always joined together.*
— Pueblo elder

The newcomers arrive

THEIR IMPRESSIONS OF THE NATIVES:

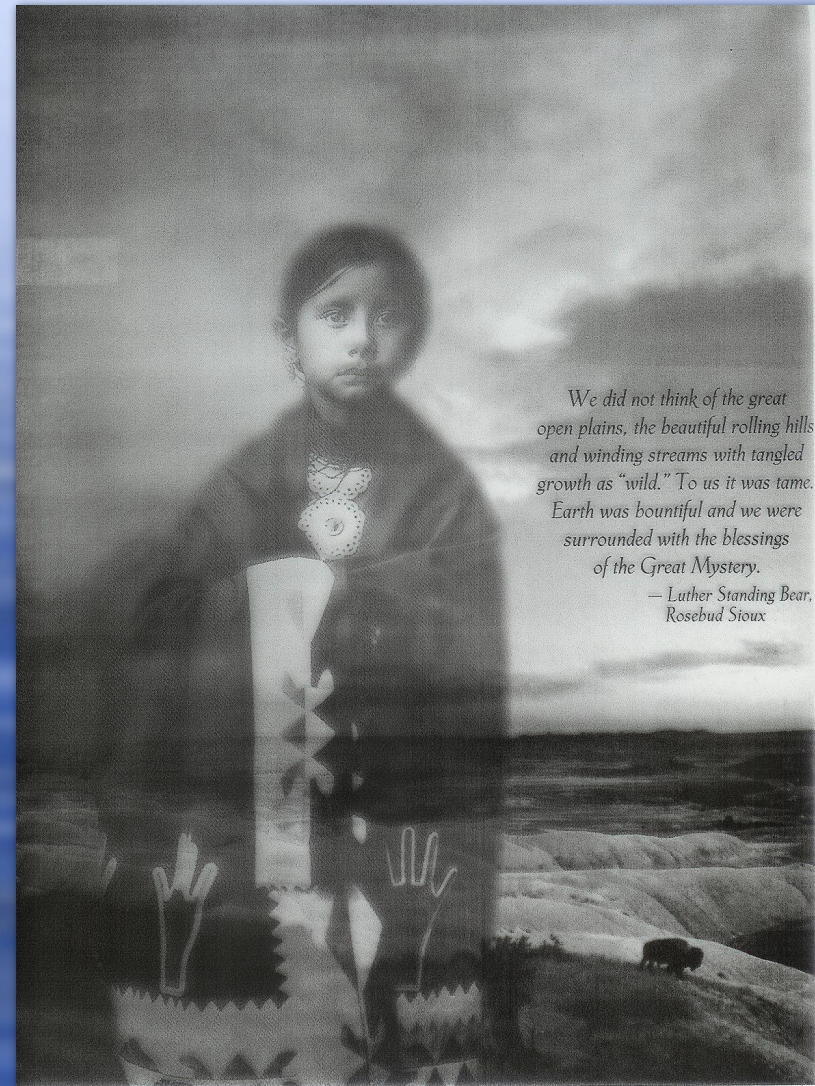
"IN THEIR LANGUAGE THEY CALL THEMSELVES THE WHOLE HOUSE, AS THOUGH THEY WERE ONE FAMILY" SIMON LEMOYNE

"THE SAVAGE KNOWS NOT HOW TO OBEY: HE MUST BE BEGGED RATHER THAN COMMANDED. FATHERS WOULD NOT DARE TO GIVE ORDERS TO THEIR SONS" NICOLAS PERROT

"THESE CAPTAINESSES ARE WOMEN OF QUALITY AMONG THE SAVAGES, WHO HAVE VOTING RIGHTS IN THE COUNCILS" MARIE DE L'INCARNATION

"THEY CALL THEIR BEADS STRUNG TOGETHER COLLARS. THEY USE THEM TO TREAT FOR PEACE, TO MAKE THEIR EMBASSIES, TO CONVEY THEIR THOUGHTS" BACQUEVILL DE LA POTHERIE

The land belongs to Great Mystery



*We did not think of the great
open plains, the beautiful rolling hills
and winding streams with tangled
growth as "wild." To us it was tame.
Earth was bountiful and we were
surrounded with the blessings
of the Great Mystery.*

*— Luther Standing Bear,
Rosebud Sioux*

The Mighty Pontiac, legendary leader of Algonquin ancestry, fought fiercely for the land

en. Edward Braddock led his British troops, approaching Fort Duquesne in 1755, were surprised by Indian forces allied with the French. As he falls from his horse (left) in this illustration, the horse's saddle is caught by Maj. George Washington.

meeting in 1760, Pontiac faced Ottawa chief Sagoyewew and English major Robert Rogers, and on that occasion they smoked a pipe of peace. Three years later, Pontiac launched a multiracial uprising against British colonial authority.

into an ambush by a tribal coalition allied with the French. Braddock had four horses shot from under him and died of his wounds. Almost half his men died with him. One who survived was his aide-de-camp, a 23-year-old major named George Washington.

Braddock's defeat won all the tribes of the Upper Country to the French side. Even Britain's staunch allies, the Iroquois, wavered as western Indians swept the frontier in a series of devastating attacks. But within three years the tide had turned. Another British force took Fort Duquesne, renamed it Fort Pitt, and turned it into Britain's western headquarters. French military collapse ensued and 1759 was marked by a string of British victories culminating in Quebec with the September 13 Battle of the Plains of Abraham. The following year the French surrendered all of Canada.

Hostilities officially ended with the Treaty of Paris in 1763, which placed all lands east of the Mississippi in British hands. Garrisons of Redcoats took over the old French forts, and English-speaking settlers began crossing the Appalachians to carve out farms on the newly won frontier. But for the Indian people of the

Great Lakes and Ohio Valley—whom no one had bothered to consult—nothing was resolved. Far from feeling the sting of defeat, they considered themselves the winners.

Englishman, although you have conquered the French, you have not yet conquered us. We are not your slaves. These lakes, these woods and mountains were left us by our ancestors. We will part with them to no one.

—Pontiac, Ottawa

Even before the ink was dry on the Treaty of Paris, seismic rumblings of discontent were vibrating through the Upper Country. The new British administrators seemed both arrogant and stingy. In years past, the French had followed a traditional path of frontier diplomacy, giving out food and trade goods in return for pledges of friendship and permission to use tribal lands. Most veteran British had wanted to continue the practice. But to Lt. Jeffrey Amherst, Britain's recently arrived governor general, handing gifts to Indians was mere bribery. "If they do not behave properly," he snorted, "they are to be punished."

Pontiac's Defiance

Even more troubling was the fear that England's victory would bring in a surge of white settlers. Resentment was already building against the white presence, fueled by a Delaware holy man, Neolin, who lived among the refugee villagers of the Muskingum Valley in Ohio. The Delaware Prophet, as he is more commonly known, delivered a scathing verbal assault on all whites, inflaming the tribes with a charismatic call for a return to the old ways—no more guns, no more trade goods, no more brandy or rum.

One of his listeners was an Ottawa chief named Pontiac, who had fought beside the French. A powerful orator in his own right, Pontiac traveled about the Upper Country, rising to speak persuasively



The Royal Proclamation acknowledged that we were sovereign nations

SOVEREIGN NATIONS

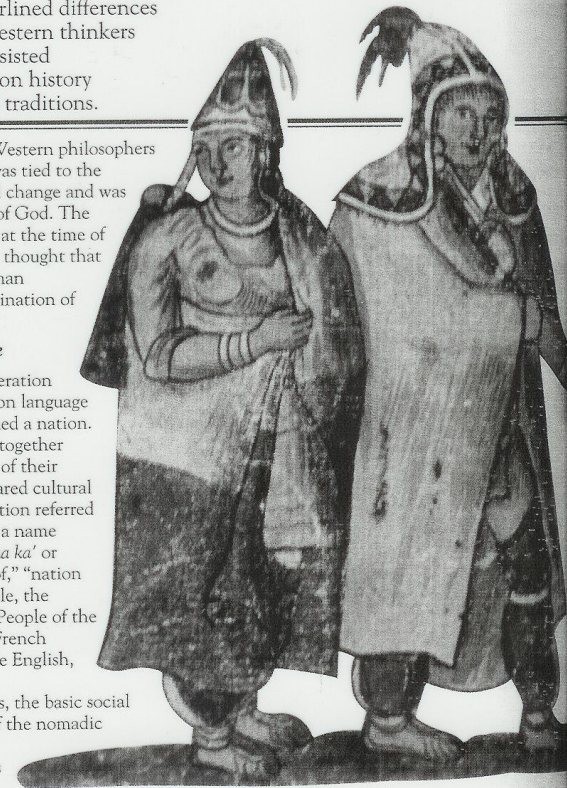
At the time of Louis XIV, the emergence of nation-states in countries such as France, England and Spain underlined differences and bred antagonism. Western thinkers argued that a nation consisted of a people with a common history and language and shared traditions.

Since the 17th century, Western philosophers had held that progress was tied to the capacity to absorb social change and was made possible by knowledge of God. The French, like other Europeans at the time of the Great Peace of Montréal, thought that civilization was a state of human development and not a combination of different cultures.

A specific culture

In ancient Iroquoia, a federation of several clans with a common language and sense of community formed a nation. The Iroquois nation brought together individuals who were certain of their ethnicity. Reflecting their shared cultural identity, the members of a nation referred to themselves collectively by a name preceded by the substantive *ha ka'* or *ronon*, meaning "inhabitant of," "nation of" or "people of." For example, the *Nunda'wāono':ka'* were the "People of the great mountain," whom the French called Tsonnontouans and the English, Senecas.

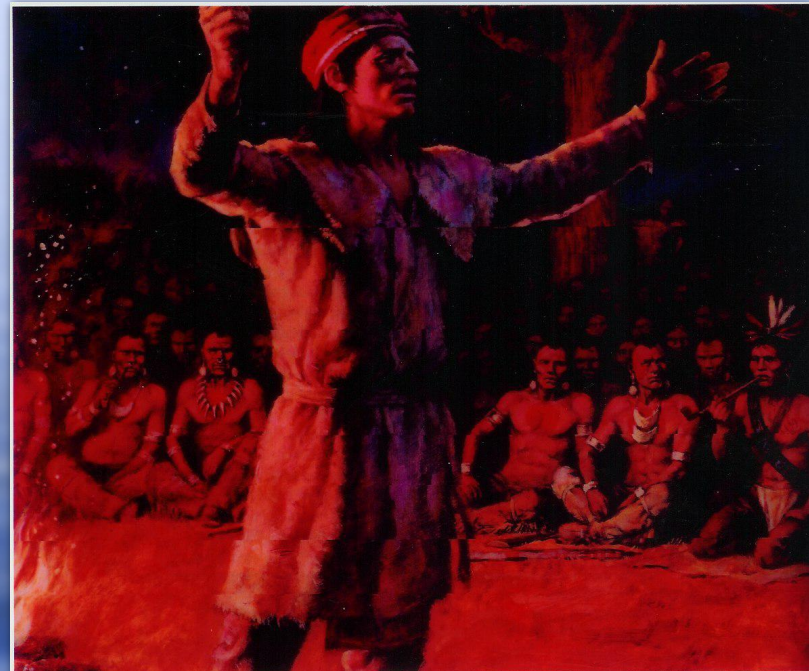
In contrast to the Iroquois, the basic social and economic unit of most of the nomadic Algonquian hunter-gatherer societies was the band. Bands made it possible to create social cohesion, conduct trade, transmit values, share ideas and develop language. Algonquian bands usually consisted of one hundred or more



The Abenakis, allied to several different nations, lived in what is now Maine, Vermont, New Hampshire and New Brunswick. In the second half of the 17th century, the rapid expansion of English colonization in New England led to serious tensions between the Abenakis and the English colonists, culminating in a series of conflicts after 1675. Many Abenakis sought refuge in New France, encouraged by French colonial authorities. Migration would continue into the early 18th century.

Tecumseh, the other renowned leader and warrior of Algonquin ancestry, worked hard to unite the native tribes to resist the American takeover of native lands

He was unsuccessful, but is acknowledged as a founder of Canada



WORDS OF FIRE IN THE SOUTHLANDS

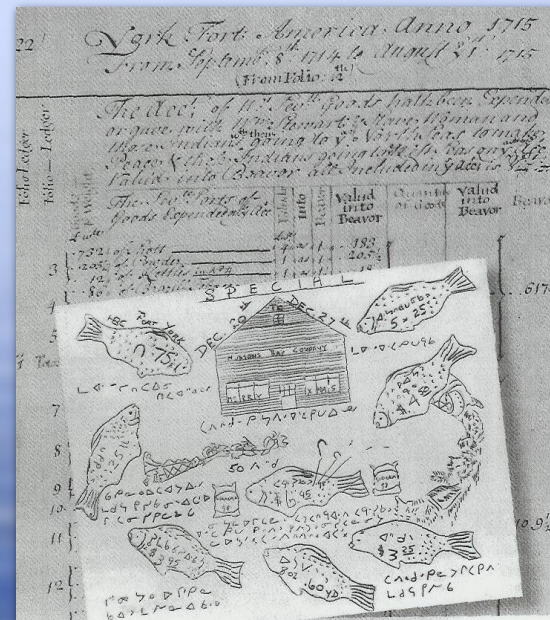
All through the summer of 1811, Tecumseh journeyed among the tribes of the South to recruit warriors for a pan-Indian alliance strong enough to stop U.S. takeovers of native lands. Some responded readily, but opinions were mixed among the powerful Choctaw and Chickasaw. A large crowd gathered by the Tombigbee River in Mississippi to hear his long and impassioned message, portions of which follow. After others had spoken, Tecumseh strode slowly to the council fire:

✧ We meet tonight in solemn council—not to debate whether we have been wronged or injured, but to decide how to avenge ourselves. Have we not courage enough to defend our country and maintain our ancient independence?

Where today are the Pequot? Where are the Narragansett, the Mohawk, the Pocanet, and other powerful tribes of our people? They have vanished before the avarice and oppression of the white man, as snow before the summer sun. . . . So it will be with you! Soon your mighty forest trees will be cut down to fence in the land. Soon their broad roads will pass over the graves of your fathers. You, too, will be driven from your native land as leaves are driven before the winter storms.

Sleep no longer, O Choctaws and Chickasaws, in false security and delusive hopes! Before the white men came among us, we knew neither want nor oppression. How is it now? Are we not being stripped day by day of our ancient liberty? How long will it be before they tie us to a post and

Exploitation of the Indigenous Peoples began - the energy of commodification versus respecting the resources provided by Mother Earth for all



A Hudson's Bay Company ledger from 1715 (top) lists the prices of trade goods in numbers of beaver pelts: one pelt, for example, would purchase one pound of gunpowder. Two centuries later, the Company advertised Christmas specials on tea, flour, and other items priced in Canadian dollars. Their flier, written in phonetic Cree script, was distributed by dogsled.



the Arctic Ocean. They were r
no-man's-land where Athabasca
as the Chipewyan would occa
upon bands of Inuit, ancient en
Far North. It happened now.
cataract, some Inuit families ha
mer encampment. Spotting th
tance, Hearne's Chipewyan
underwent a sudden, terrifyin
tion. Stripping to their loinclo
back their hair and smeared t
red and black war paint.

That night, as the Inuit lay
tonabbee's band attacked
children—all felt his fury. An
20 spear thrusts until, said
Hearne, "his body was like a s
had her eyes poked out. A you
herself around Hearne's legs, b
cy as two Chipewyans stabbe
Not one Inuit survived. The st
learned a lesson about the p
feuds in this part of the world.

The expedition moved on
river, until it reached the ice
Ocean. Clearly, the route to the
where. But Fearn's trip ope
dictable new era, and in his

The sad consequences:

- * the poorest, and struggle with homelessness or impoverished living conditions, both on and off reserve
- * suffer significant health crises, and struggle with debilitating substance abuse, fetal alcohol syndrome and fetal alcohol effect
- * experience the highest youth suicide rates
- * struggle with unemployment, on and off reserve
- * have more single mother families, and
- * suffer high rates of sexual, physical and mental abuse



Residential School

...the abuses



We thought windows were put in the walls so that we might look in to see how white people did their work and ate their meals.

—Carl Sweezy, Arapaho

In both Canada and the United States, Indian children at these institutions were transported long distances from home. The Sioux writer Luther Standing Bear remembered riding a speeding train across the Plains to a distant school in the East. Some of his friends were so frightened they began to sing the death songs of Sioux warriors approaching battle.

Staff of these church-run, federally financed enterprises sought to implant the values and rhythms of a society both Christian and competitive. Egerton Ryerson, architect of the Ontario public school system and one-time Methodist missionary to the Indians, wrote in 1847 that “the Indian” was doomed if

All traces of native dress and grooming, and most probably the use of aboriginal languages and traditions also, have been eliminated from this student body, photographed circa 1890 at a Catholic school in the Canadian North.

left without the salvation of evangelical intervention. “Nothing can be done to improve or elevate his character without the aid of religious feeling. This influence must be super-added to all others to make the Indian a sober and industrious man . . . to produce . . . the spirits and habits of an industrial civilization.”

Residential school students could be immersed in a 24-hour bath of assimilation. Ryerson detailed the Methodist school regimen, a schedule that would have resembled those in schools run by the Anglican and Roman Catholic churches. On a typical day the boys and girls would “rise at five in the summer, attend to the police of the house, and have prayers and lessons in the school until seven, breakfast at seven, labor from eight until noon, dinner and intermission from twelve until one, labor from one until six, supper at six, lessons until eight, have prayers and retire to bed between eight and nine.”

and the legacy

" I'm going to be dealing with this residential school experience for the rest of my life"

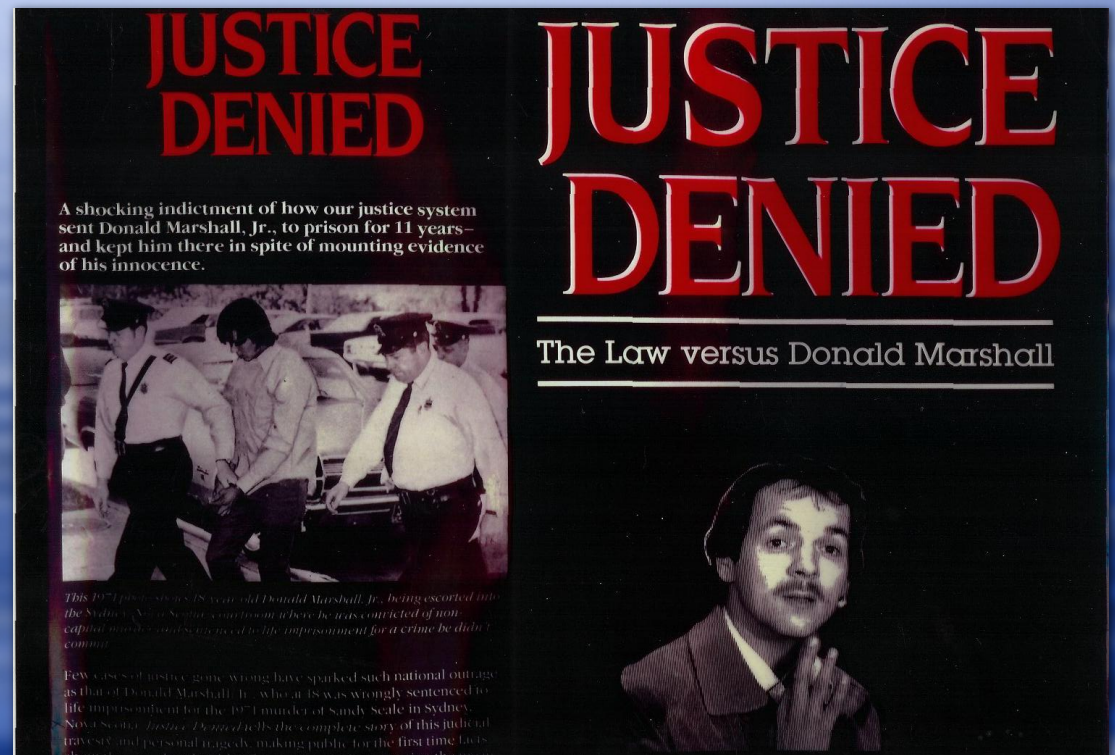
" The Indian agent: we called him the overseer: lived on the reserve. He went around and told parents which children had to go to school. And the priests arrived with their little black cars.... This older woman still stands out in my mind. She was crying because her daughter Marie was getting into the car. She tried to pull her back out of the car and the RCMP took a hold from her and flung her away from the car and she landed in the ditch and she just lay there crying...."

" Residential school robbed me as a child. It robbed me of every thing. I had nobody to turn to, not my parents, not my sisters, no one. And witnessing abuse.... and being abused myself.... after that I was always full of hate and fear".

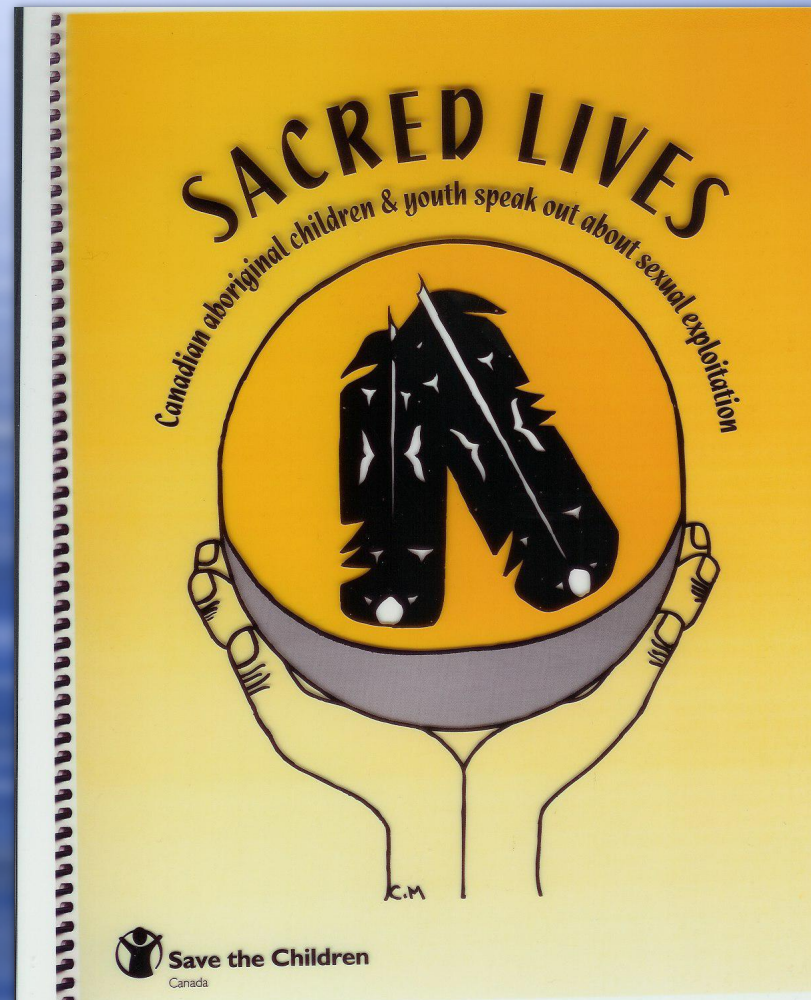
" I can finally feel my pain and my anger. I can cry.... I can honestly say today that I am glad I'm alive The hard times in residential school and the hard times through alcoholism: they have taught me to appreciate small things, like smiles and the sky. I am slowly getting to know my family. I'm starting to say, (I need help), and I'm not afraid to tell my story anymore. I realize I won't die; I survived."

Incarceration

the injustices
and the
disproportionate
numbers



Sexual abuse



The voices:

Lack of Role Models and Elders

Commercially sexually exploited Aboriginal children and youth who participated in the consultations felt they did not have adequate parental role models and few opportunities to develop a positive sense of cultural heritage and pride. The youth felt that there was nowhere, and no one, to whom they could turn. Additionally, the youth felt that there are few Aboriginal elders and role models within Canadian communities. Fully half of Native peoples are under the age of 25, while less than five per cent are over the age of 65. Children under 15 account for 35 per cent of all Aboriginal peoples.²⁰ In many places in Canada, life expectancy for Native peoples is equivalent to parts of Africa.²¹ Life expectancy for Aboriginal youth today decreases dramatically when they are forced to live in marginal areas such as the streets, hotels and SROs (single room occupancy dwellings). Yet these are the very places where the majority of youth find themselves in when they leave their home or care environment. Many young Aboriginals gravitate to the street where their 'street family' looks after their needs, making them feel wanted, nurtured, supported, and protected, at least initially.

“[My friends.] were doing it first, they used to talk to me about the glamour of getting into the really nice cars, the glamour of the money and the really nice clothes...and I thought, ‘Well, one of these days’.”

Female youth, Vancouver

“In the terms of exiting, it was really hard to leave my friends behind. They were my family; I didn't grow up with my [biological] family. I loved them, and I still love them, and it's really difficult to leave them behind, and that's part of the difficulty.”

Female youth, Halifax

In the face of poverty, racism, institutionalized oppression, physical and sexual abuse, family violence, alcoholism and cultural shame, Aboriginal children and youth who are commercially sexually exploited experience increasing fragmentation of their individual identities and a profound personal disempowerment.

In the absence of meaningful role models within their communities, youth often turn to their peers and friends in times of crisis or need. If these children and youth do not have a physical, emotionally and sexually safe environment in which to explore their boundaries, they come to see the sex trade by their street 'family' as acceptable, and over time this undermines the larger social sanctions against working in the trade.

“I was on the streets for a while...I met this girl, and she said, ‘you can live with me, you don't have to worry about anything, you don't have to worry about rent’...I never thought for an instant that she was into prostitution and that was her idea for me.”

Female youth, Toronto

²⁰ Boe: 1999.

²¹ Vancouver/Richmond Health District: 1999.

Suicide

Section 2

Introduction to the Issue

Introduction

A review of the available literature shows that First Nations youth suicide is occurring at an alarming rate across Canada. Despite this, it should be possible to reduce suicide by making multi-level changes to the systems that youth, families and communities look to for support when they are in crisis. Many First Nations youth experience isolation, poverty, lack of basic amenities and family relationships which do not nourish and support them. Furthermore, colonization, marginalization and rapid cultural change have left them in the wake of foreign values and beliefs and deep conflicts about who they are. Therefore, a broad perspective is critical when looking at the problem of suicide and proposing tangible ideas for action.

Key Suicide Data

First Nations Youth Suicide Rates are High

Suicide occurs roughly five to six times more often among First Nations youth than non-Aboriginal youth in Canada.⁴ The most recent edition of The Health of Canada's Children (Canadian Institute of Child Health⁵) compared First Nations and Canadian suicide rates from 1989-1993 for ages 0-14 and 15-24 years. The rate of First Nations youth suicide is extremely high (Figure 1). Among First Nations men between the ages of 15-24 years it was 126 per 100,000, compared to 24 per 100,000 for Canadian men of the same age group. Young women from First Nations registered a rate of 35 per 100,000 versus only 5 per 100,000 for Canadian women.

⁴ RCAP, *Choosing Life*, op cit.

⁵ Canadian Institute of Child Health (2000), Ottawa, Ontario.

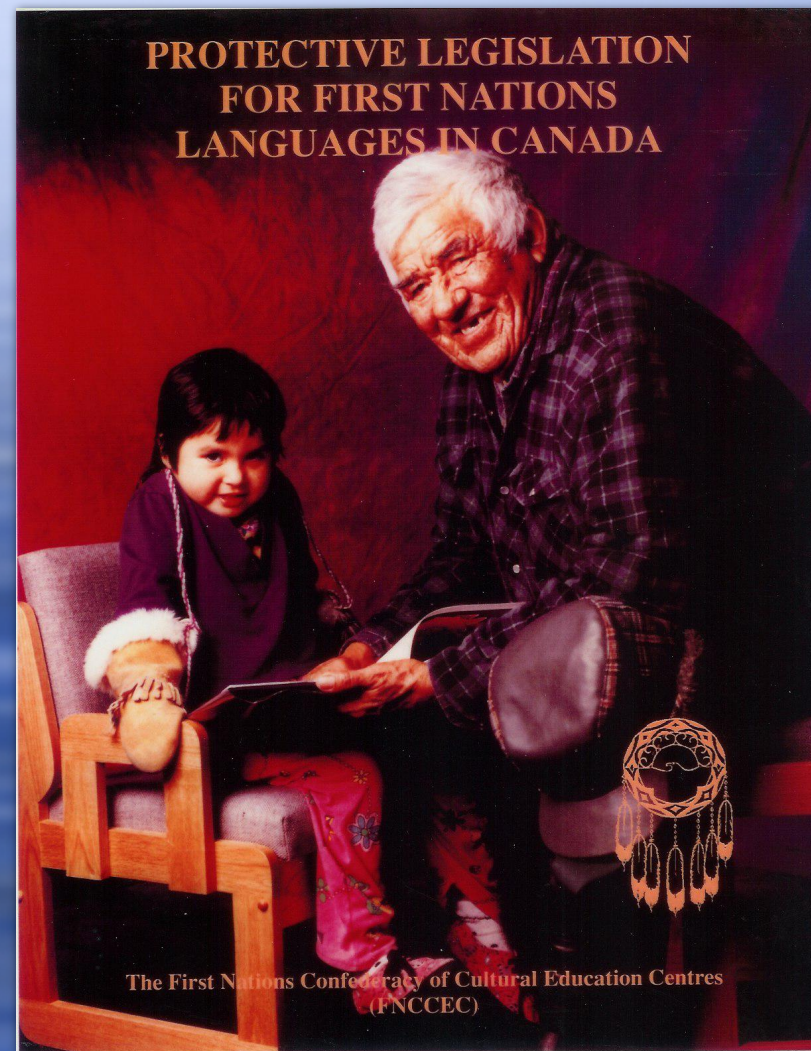
But the spirits of our
relatives are still
with us



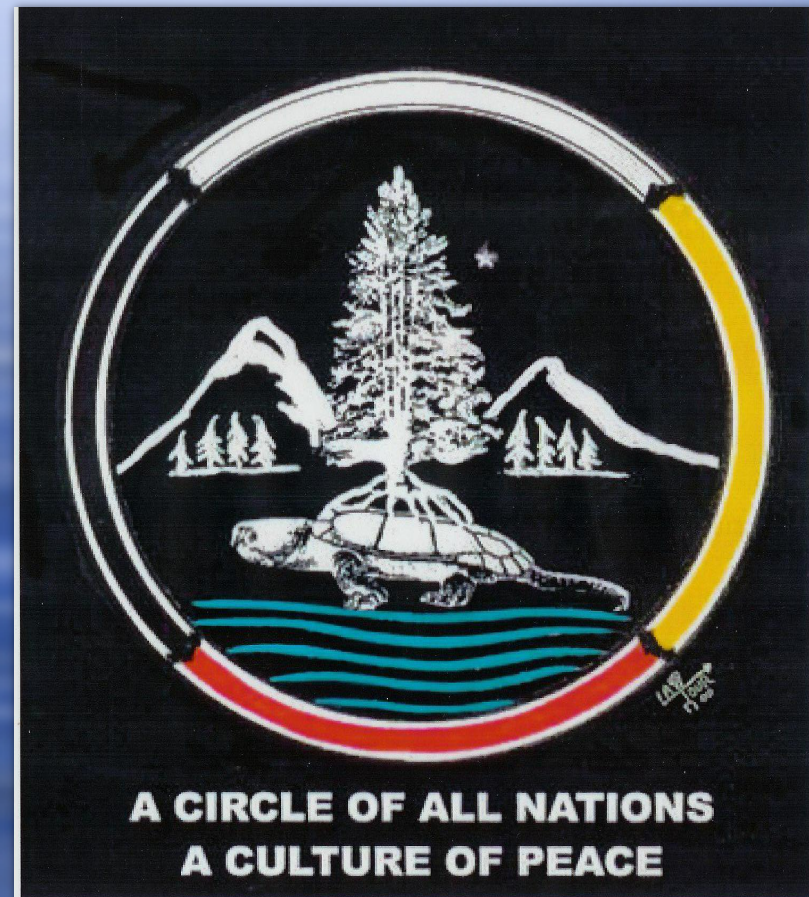
And this presence is
felt by the
newcomers



It is time for us to
reclaim our heritage
and strengthen the
peoples with our
languages and our
culture



The new vision is to
create *A Circle of All
Nations, A Culture of
Peace* - as we had it
before



Our ancestors
wanted this: they
welcomed the
newcomers

But they wanted us
to occupy our rightful
place on Turtle
Island

We have to regain
the strength that
comes with
reconciliation with
water and earth



The Chaudière Site was the sacred spiritual meeting grounds of the ancestors and they were not separated by borders



The people of Pakinawatik, legendary Algonquin chief from the ancestral grounds at the Lake of Two Mountains, carried the Seven Fires Prophecy Wampum Belt

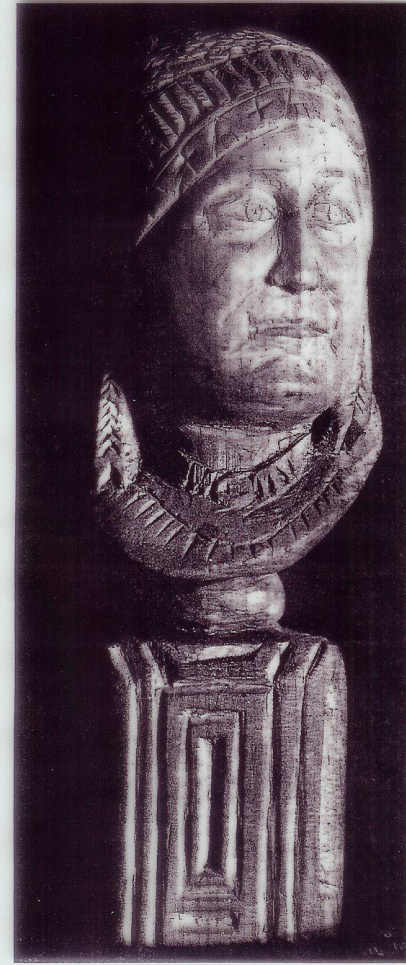


Fig. 4.
Sculpture - portrait of Pakinawatik, founder of the Pakinawatik, founder of the Pakinawatik.
Musée de la Ville de Québec
(Photo M.C.C. III-1-24M)

The Belt tells us that
this is now the time
for the lighting of
the Eighth Fire



The ancestors are
drawing us back to
the sacred site



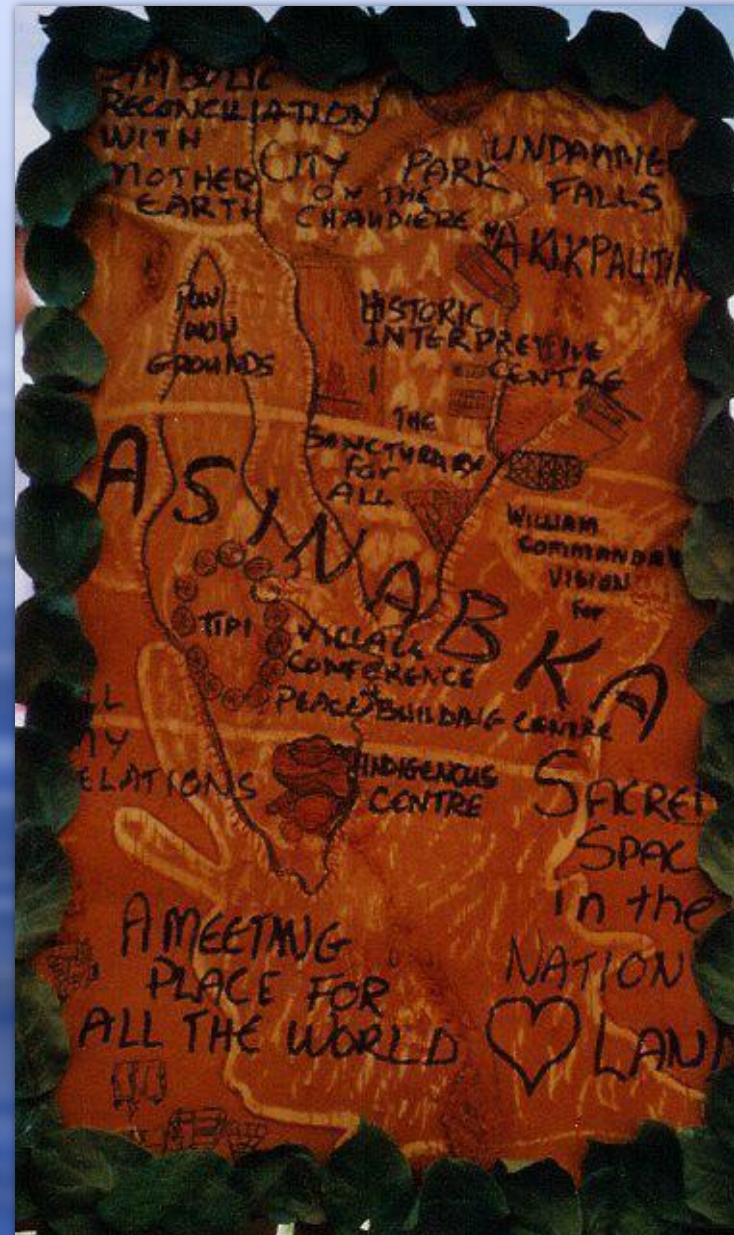
When European explorers arrived in the Ottawa area, the ancestors of Algonquin people were living all along the Ottawa River in a number of small bands.
The Squaw's Grave, Ottawa River, painted by W.H. Bartlett, illustrates one such encampment.

Bones: A delicate undertaking

The Sacred Wampum Belts tells us that it is now the time for their messages to resound again



It is time for us to
rekindle the sacred
fire of peace and
harmony between all
nations

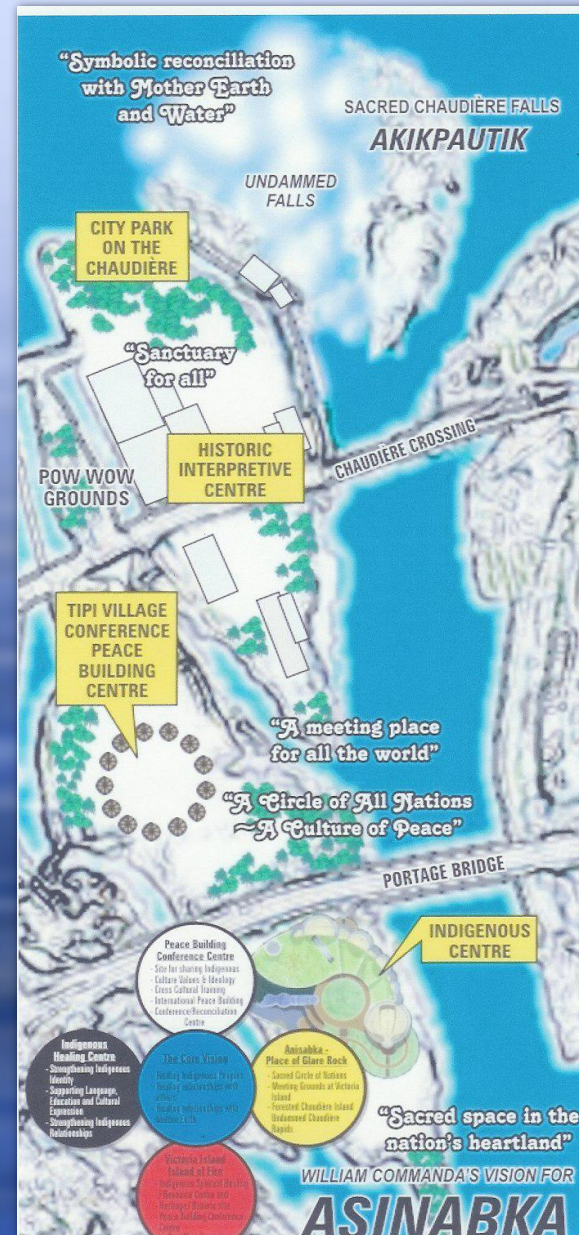


The vision for
Victoria Island is for
a place of healing and
reclaiming our
spiritual and cultural
heritage

We shall then be
reconnected as we
were in the past



And we shall reach out and share our heritage and our reverence for Mother Earth with all newcomers who now inhabit Turtle Island - *Mikinak Minetik*



Our ancient indigenous values of respect of Mother Earth and all her creatures, balance, equality and harmony will penetrate from the core to create a global culture of peace, consistent with the promise of the Seven Fires Prophecy



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Through Indian Eyes - The Untold Story of Native Peoples - Reader's Digest Association Canada Ltd 1996

Aboriginal Peoples - Fact and Fiction - Commission des droits de la personne et des droits de la jeunesse Quebec 2002

Sacred Lives - Canadian aboriginal children and youth speak out about sexual exploitation - Save the Children Canada

Romola Vasantha Thumbadoo - Circle of All Nations

