

Rotary Weekend 2020

Building Relationships and Partnerships
With Indigenous People and Organizations

WE ARE ALL
TREATY PEOPLE



“We had our own government and laws before the arrival of Europeans, and we lived in harmony with Mother Earth. We signed the Treaty to live in harmony with the people of Canada and their government. To us, this makes all the people of Canada Treaty people, just as we are. The Treaty is forever: for as long the as the grass grows, the water flows and the wind blows.”

-Elder Bruce Starlite, Tsuu T’ina First Nation

W E A R E A L L T R E A T Y P E O P L E

TREATIES IN CANADA

Prior to contact, North America was populated by many nations with rich languages, cultures, religions, and sophisticated ways of life on traditional territories.

A key component of Indigenous governance and law-making was entering into treaties. These alliances established peaceful relationships between Nations which included trade, safe passage, peace, respect and other obligations and responsibilities outlined in the Treaties.





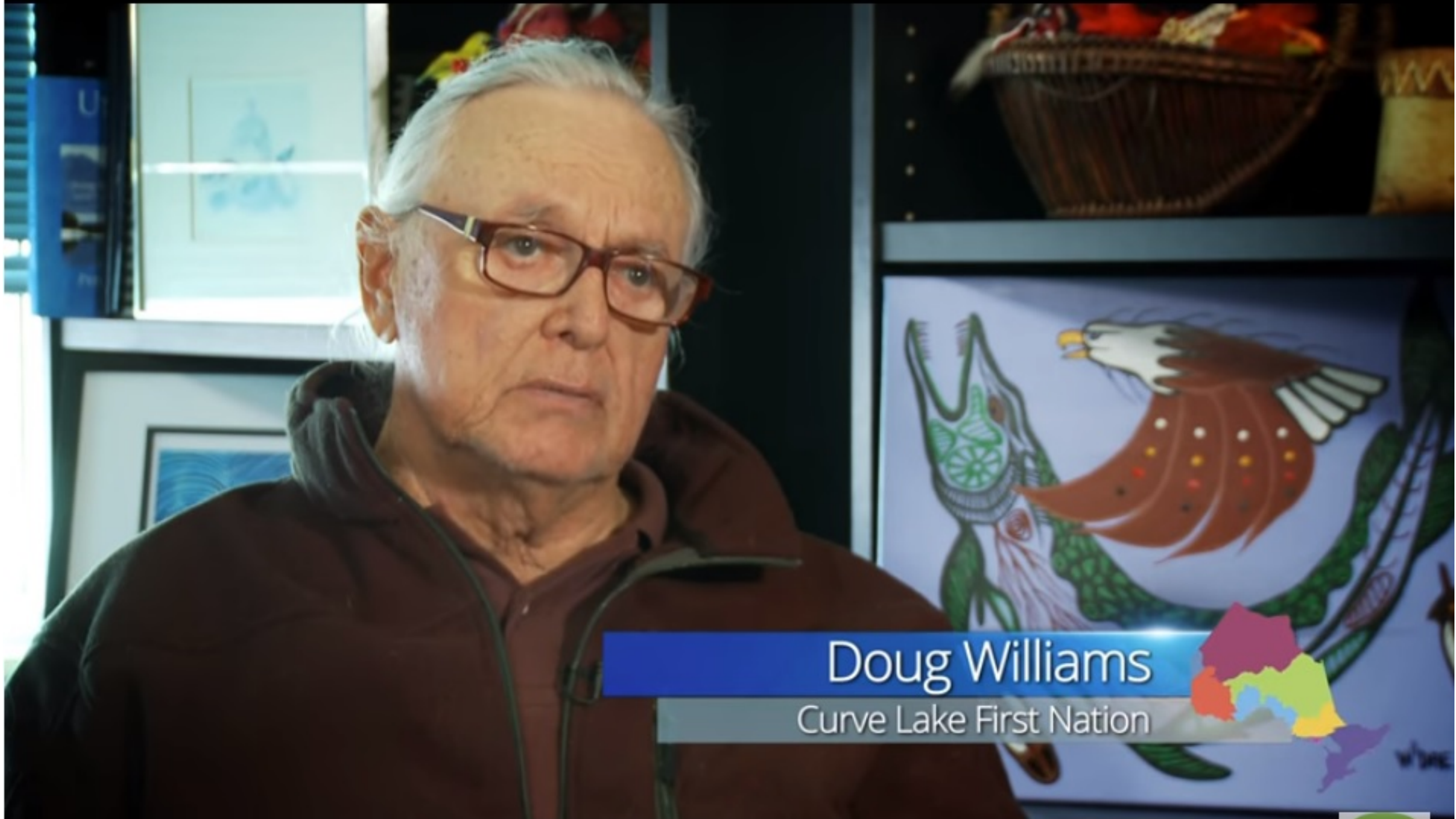
THE TWO ROW WAMPUM

The Two-Row Wampum belt was the first treaty made between Indigenous and Settler peoples on Turtle Island, but many Wampum Belts and treaties were made in the 1600s and 1700s. Treaty belts like the Two-Row established commitments to renewable, working relationships and continue to serve as eternal memory of these agreements. Treaties are legitimate legal documents, and should be treated as such as we examine the nationhood of Canada.



WHAT DO TREATIES REPRESENT IN CANADA?

- Negotiated rights between then Crown (Federal Government) and First Nations. It is a legal agreement that exists between the Crown and First Nation peoples, and is recognized by the Supreme Court of Canada.
- Each group responsible to the other to fulfill their Treaty obligations.



Doug Williams
Curve Lake First Nation

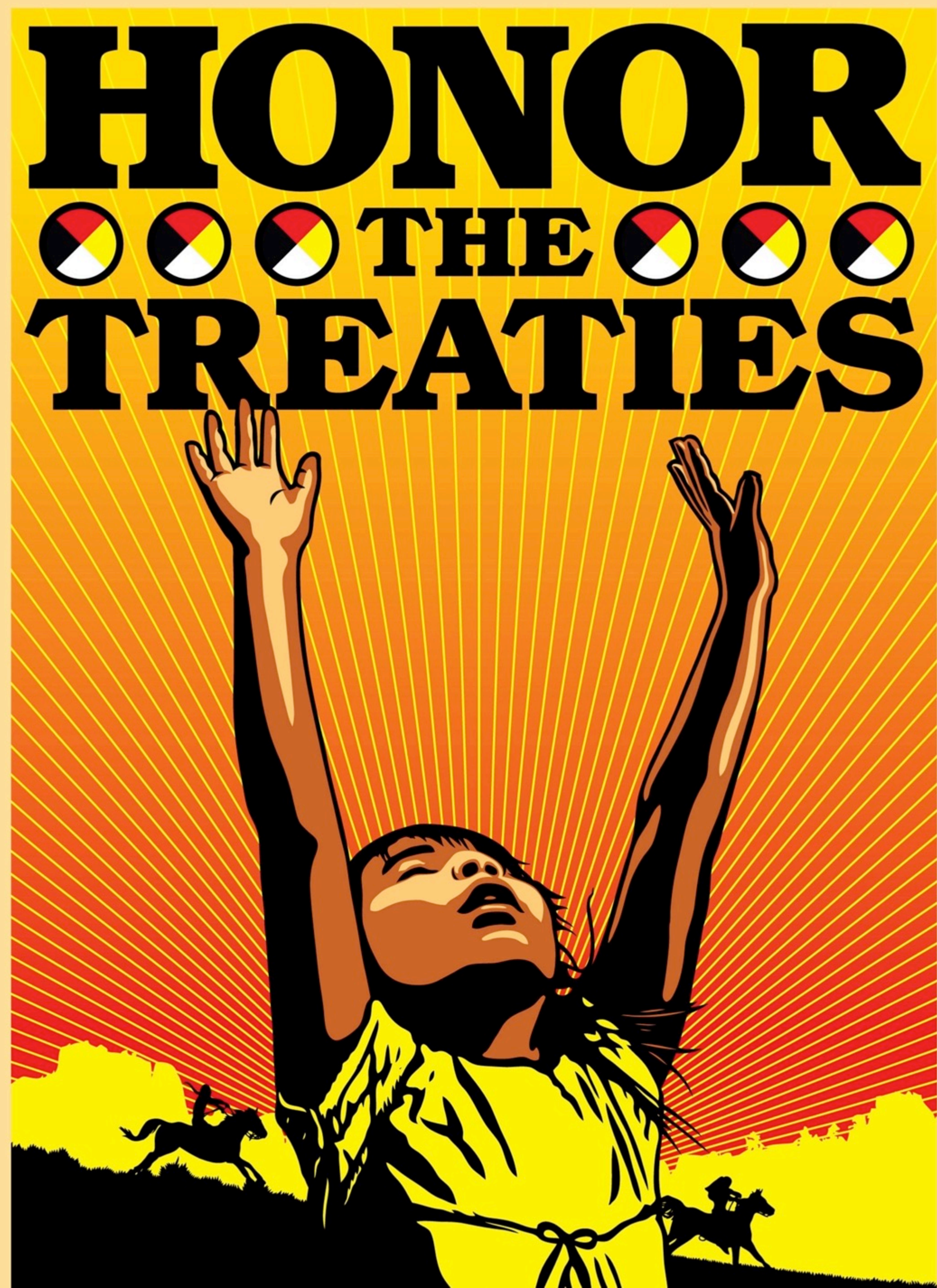


W E A R E A L L T R E A T Y P E O P L E

PRINCIPLES OF INTERPRETATION

A treaty represents an exchange of solemn promises between the Crown and Indigenous nations and the nature of this agreement is sacred.

Ambiguities and doubtful expressions in older treaties must be resolved peacefully and in court of law.





TREATIES ARE LEGAL CONTRACTS

- British common law and traditional perceptions of order would demand that these rights and benefits be guaranteed by the British Crown through the Canadian government
- A source of tension between the First Nations and the Federal government stems from conflicting beliefs about the legal/moral obligations of these treaties.



“Most importantly, treaties are about relationships. They are not just a form of covenant or contract that lives in perpetuity. They are agreements of honour and respect that define the relationship between First Nations and the government of Canada.”

-JAMES WILSON,
Commissioner of Treaty Relations
Commission of Manitoba



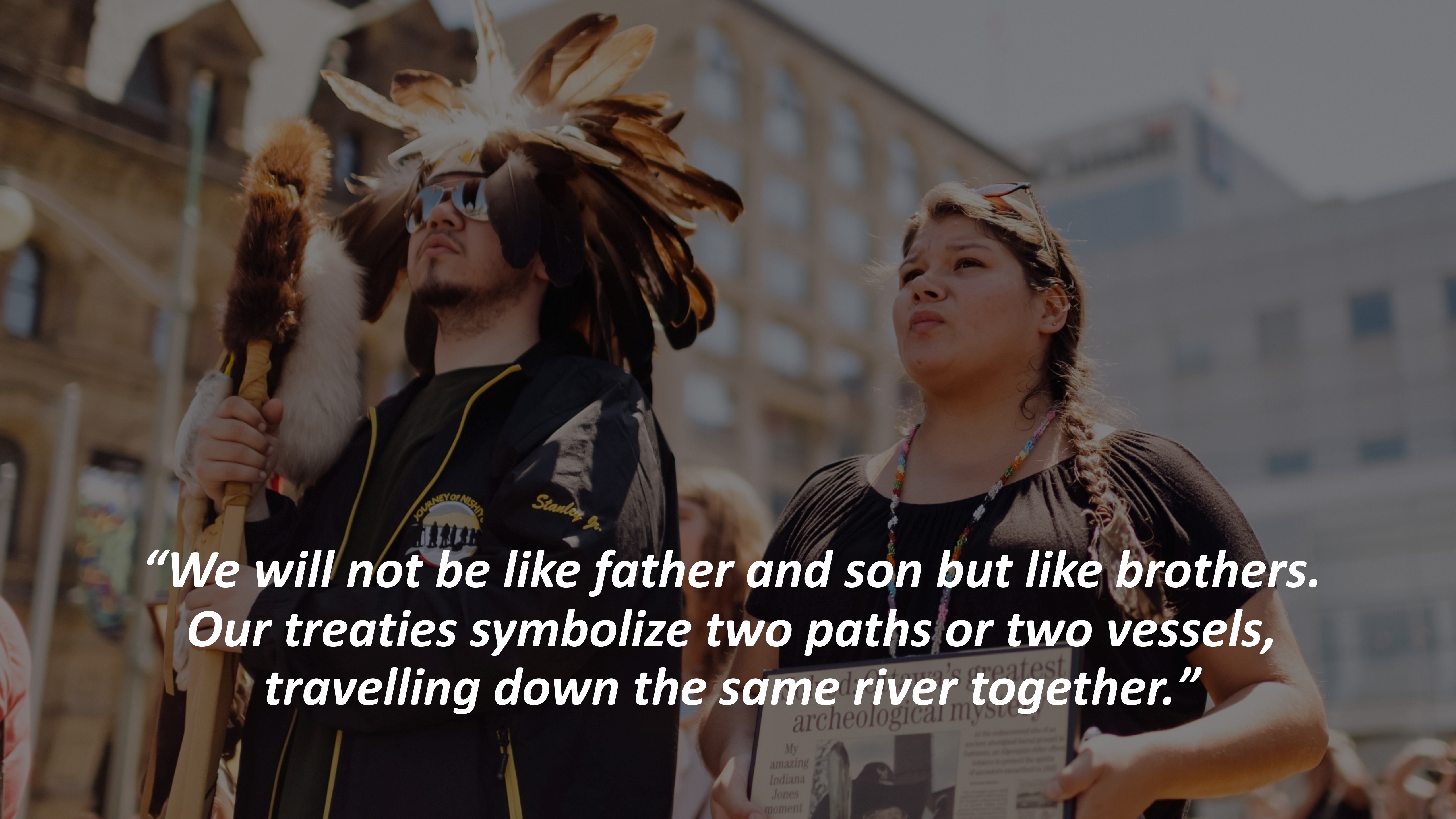
OUR OWN WAYS

**One, a birchbark canoe, will be for the Indian People, their laws,
their customs, and their ways.**

**The other, a ship, will be for the white people and their laws, their
customs, and their ways.**

Indigenous peoples were intent on maintaining their own ways of life.

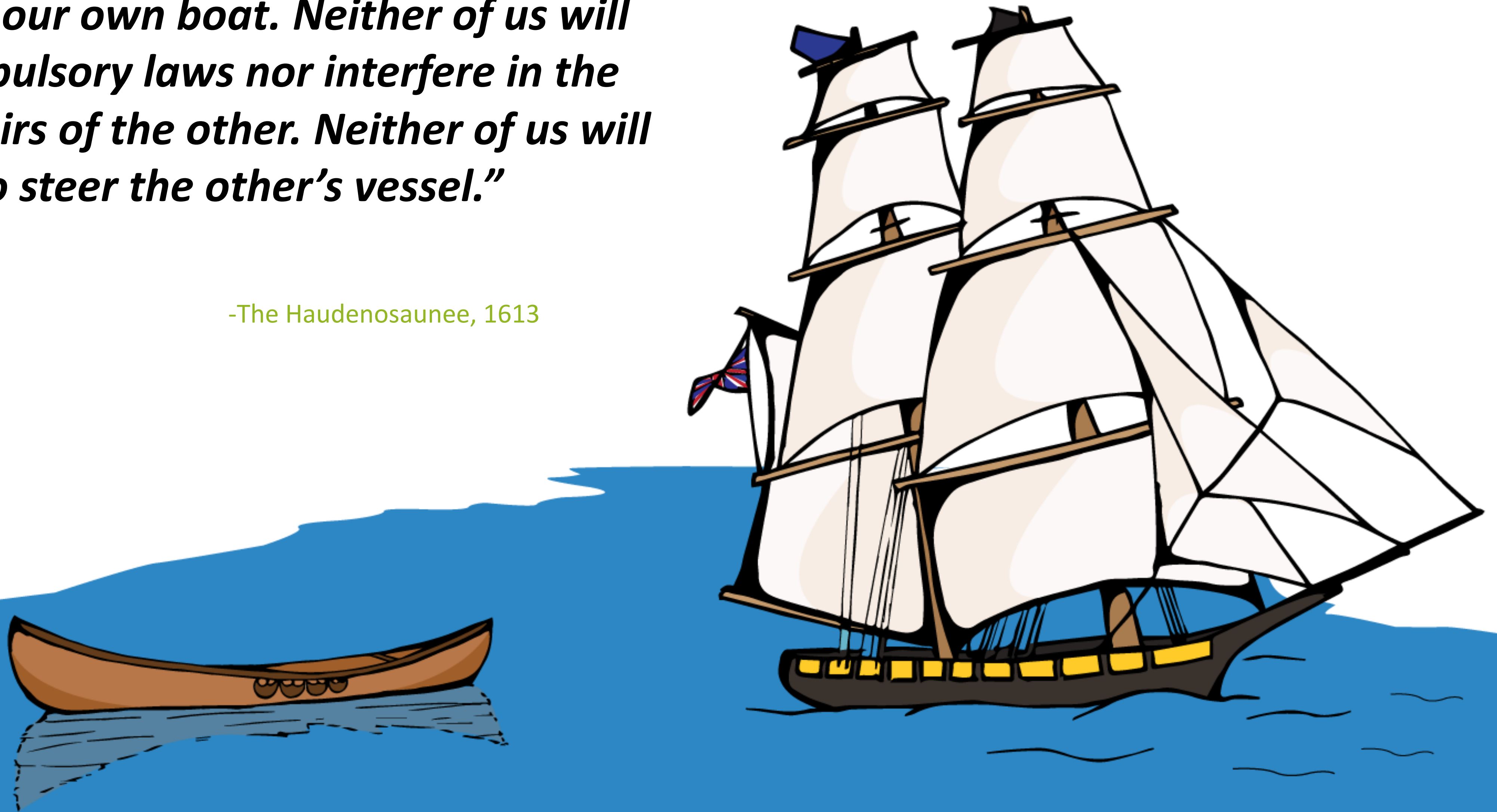


A photograph of two individuals at what appears to be a protest or public demonstration. On the left, a man wears a large, elaborate feathered headdress with brown and white feathers. He is wearing sunglasses and a dark jacket with a yellow stripe and a logo that says "JOURNEY OF NISHITANI". He holds a wooden staff with a white feathered tuft. On the right, a woman with long braided hair wears a dark, patterned top and a colorful beaded necklace. She holds a newspaper with headlines including "World's greatest archeological mystery" and "My amazing Indiana Jones moment". The background shows a city street with buildings.

***“We will not be like father and son but like brothers.
Our treaties symbolize two paths or two vessels,
travelling down the same river together.”***

“We shall each travel the river together side by side, but in our own boat. Neither of us will make compulsory laws nor interfere in the internal affairs of the other. Neither of us will try to steer the other’s vessel.”

-The Haudenosaunee, 1613



THE TWO ROWS AGREEMENT IS FOREVER

It was understood by the Haudenosaunee that the Two Row agreement would last forever, that is, “as long as the grass is green, as long as the water flows downhill, and as long as the sun rises in the east and sets in the west.”




THE TWO ROW WAMPUM REMAINS

The Two Row Wampum remains a treaty relationship that Indigenous nations defend today, even if the Canadian state has failed to uphold the principles of the treaties it inherited from the British Crown.

REDEFINING THE RELATIONSHIP

With the rise of a new cycle of Indigenous struggles, and with the global crisis of capitalism intensifying, the recent 400th anniversary of the Two Row Wampum is a good moment for us to start redefining the relationship between Indigenous and non-Indigenous peoples.





**WHO ARE
THE
TREATY
PEOPLE?**

ALL OF US ON THIS
LAND ARE TREATY
PEOPLE

Truth and Reconciliation



Reconciliation requires that a new vision, based on a commitment to mutual respect, be developed.

It also requires an understanding that the most harmful impacts of residential schools have been the loss of pride and self-respect of Aboriginal people, and the lack of respect that non-Aboriginal people have been raised to have for their Aboriginal neighbours.

Reconciliation is not an Aboriginal problem; it is a Canadian one.

Virtually all aspects of Canadian society may need to be reconsidered.

Reconciliation will take some time.

Truth and Reconciliation Commission of Canada: Calls to Action



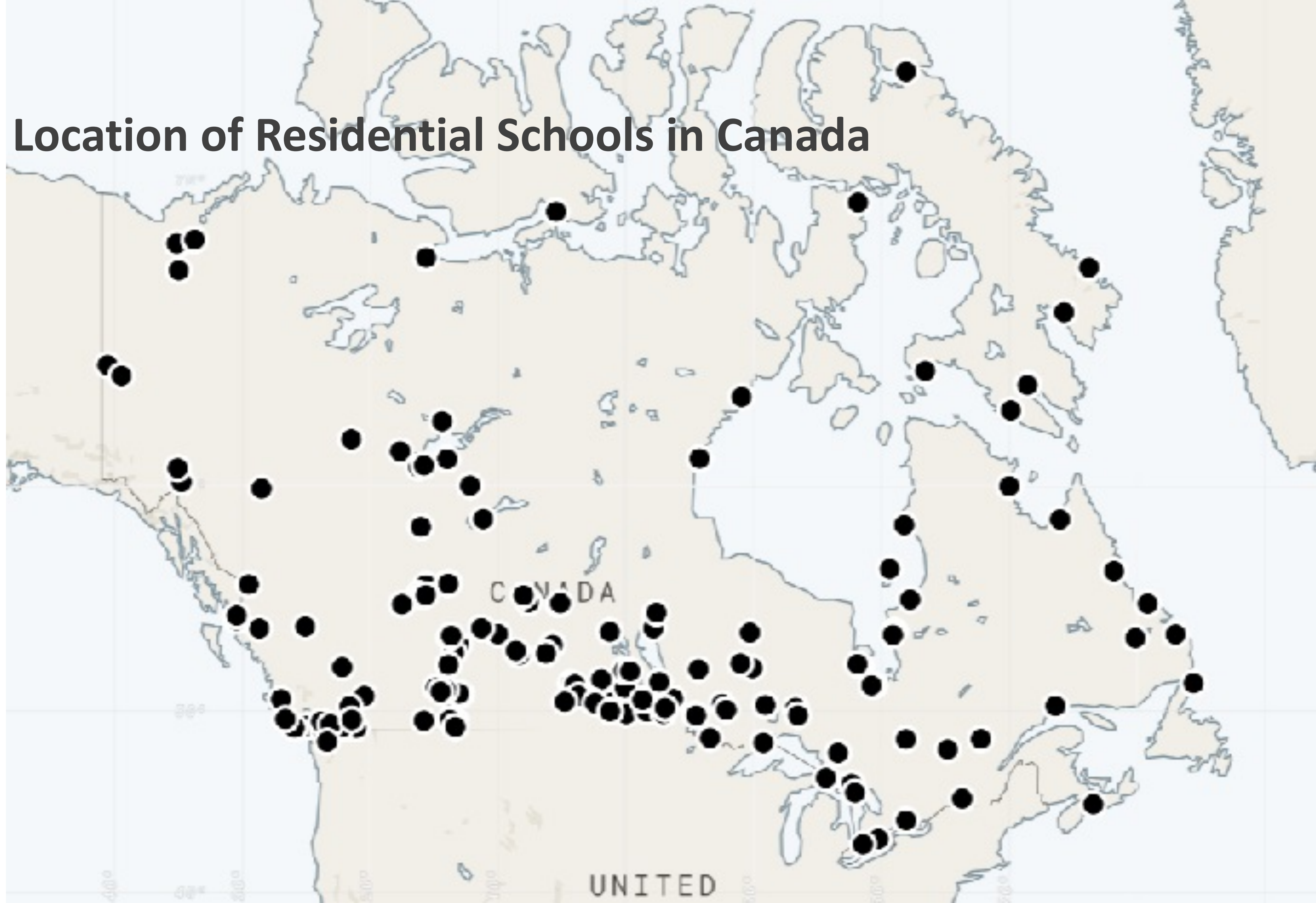
The Truth and Reconciliation Commission of Canada was a commission like no other in Canada.

Constituted and created by the Indian Residential Schools Settlement Agreement, which settled the class actions, the Commission spent six years travelling to all parts of Canada to hear from the Aboriginal people who had been taken from their families as children, forcibly if necessary, and placed for much of their childhoods in residential schools

Truth and Reconciliation Commission of Canada: Calls to Action



Location of Residential Schools in Canada



Residential Schools

Canada's residential school system for Aboriginal children was an education system in name only for much of its existence.

These residential schools were created for the purpose of separating Aboriginal children from their families, in order to minimize and weaken family ties and cultural linkages, and to indoctrinate children into a new culture.



Alert Bay, British Columbia, school, 1885. The federal government has estimated that over 150,000 students attended Canada's residential schools. Library and Archives Canada, George Dawson, PA-037934.

The TRC definition of reconciliation:



“... Reconciliation is about establishing and maintaining a mutually respectful relationship between Aboriginal and non-Aboriginal peoples in this country. In order for that to happen, there has to be awareness of the past, an acknowledgement of the harm that has been inflicted, atonement for the causes, and action to change behaviour.”

RECONCILIATION

WITH INDIGENOUS PEOPLES IN CANADA



HARMONY

Renew the nation-to-nation relationship, and recognize indigenous rights to lands



CONVERSATION

Have a critical conversation about Canada



CLOSING THE GAP

Improve the life conditions of Indigenous peoples



RESTORATION

Improve the relationship between Indigenous and non-Indigenous people

30 Acts of Reconciliation

- Learn the land acknowledgement in your region.
- Attend a cultural event, such as a pow wow (yes, all folks are invited to these!).
- Purchase an item from an Indigenous artist. For instance, if you are interested in owning a dream catcher or a pair of moccasins, find an Indigenous artist who can craft these items for you and provide you with information about these special creations.
- Find out if there was a residential school where you live.
 - Memorize its name and visit its former site.
- Watch CBC's *Eighth Fire*.
- Choose one plant or flower in your area and learn how Indigenous people use it.
 - Learn a greeting in a local Indigenous language.
- Seriously consider your own position as a settler Canadian. Do you uphold practices that contribute to the marginalization of Indigenous peoples?
- Buy some books for your children that explain the histories and legacies of residential school (see CBC's list of suggestions).

30 Acts of Reconciliation

- Watch an educational documentary, such as We Were Children or The Pass System.
- Show your support on social media. 'Like' pages and 'share' posts that support Indigenous endeavours.
 - Read the TRC. Seriously. Start with the Calls to Action, then the Executive Summary. You can even listen to it online at #ReadtheTRC.
 - If you live in an area where there is a Treaty relationship, read the treaty document.
 - Find an organization locally that has upcoming programming where you can learn more. In many areas, this is the Native Friendship Centre.
- Be aware that Indigenous people were restricted from voting in federal elections until 1960.
- Do you have access to clean drinking water? You are lucky. Also, 'luck' really has nothing to do with it; these conditions were historically engineered.
- In a country that is 'safe,' such as Canada, 57% of Indigenous women are sexually assaulted during their lifetimes.
- Recall that First Nations people were forced to choose between maintaining their Status under the Indian Act and going to university or serving in the armed forces, and women lost their status by marrying a non-Indigenous person.

30 Acts of Reconciliation

- Learn about Chanie Wenjack's story by watching this [Heritage Minute](#). Know that his story was shared by thousands of other Indigenous children.

- Did you know that Indigenous peoples had sophisticated ways of caring for our landscapes to prevent massive fires, floods, and other natural disasters? Learn more about these methods.

- If you actually want to see the relationship between Indigenous and non-Indigenous people change, and commit to making reconciliation a part of your every-day ethos.

- Consider the line between cultural appropriation and cultural appreciation.

- Visit the website of the nearest First Nation(s) or Indigenous communities. Read their short introduction and history.

- Volunteer your time to an Indigenous non-profit organization.

- Read the [United Nations Declaration on the Rights of Indigenous Peoples](#). Our government has committed to implementing it.

- Read the [Indian Act](#).

30 Acts of Reconciliation

- Invite local Indigenous people in to your event or organization.
- Seek opportunities to collaborate that span forms of both Indigenous knowledge and western knowledge.
- Understand that reconciliation is not about “feeling guilty.” It is about knowledge, action, and justice.

Rotary Clubs with nearby First Nations Communities

Amos	Abitibiwinni Band Council	Pikogan , Que
Bracebridge Bracebridge Muskoka Lakes	Wahta Mohawks, (Mohawks of Gibson)	BALA, Ontario
Chapleau	Brunswick House First Nation Chapleau Cree First Nation Chapleau Ojibwe First Nation	CHAPLEAU, ON CHAPLEAU, ON CHAPLEAU
Elliot Lake	Mississauga #8 First Nation Sagamok Anishnawbek First Nation	BLIND RIVER, ON MASSEY, Ontario
Englehart	Matachewan First Nation	MATACHEWAN, ON
Gore Bay	Aundeck Omni Kaning First Nation M'Chigeeng First Nation (West Bay) Sheguiandah First Nation Sheshegwaning First Nation Whitefish River First Nation Wikwemikong Unceded Indian Reserve Zhiibaahaasing First Nation (Cockburn)	LITTLE CURRENT, ON M'CHIGEENG, ON SHEGUIANDAH, Ontario SHESHEGWANING, Ontario BIRCH ISLAND, Ontario WIKWEMIKONG, Ontario Zhiibaahaasing, Ontario
Innisfil & Lindsay	Chippewas of Georgina Island	SUTTON WEST
Kirkland Lake	Beaverhouse First Nation	KIRKLAND LAKE, ON
Matheson	Taykwa Tagamou (New Post) Wahgoshig First Nation, (Abitibi #70)	COCHRANE, Ontario MATHESON, Ontario
Midland & Penetanguishene	Beausoleil First Nation (Christian Island)	Christian Island, Cedar Point

Rotary Clubs with nearby First Nations Communities

North Bay North Bay Nippising	Wolf Lake Band Council Eagle-Village Kipawa Band Nipissing First Nation	Témiscaming , Que Témiscaming, Que GARDEN VILLAGE, ON
Orillia, Orillia Lake Country Washago and Area	Chippewas of Rama First Nation	RAMA, ON
Parry Sound	Wasauksing First Nation, (Parry Island) Moose Deer Point First Nation Shawanaga First Nation	PARRY SOUND, Ontario MACTIER, ON NOBEL, Ontario
Parry Sound Sudbury Sudbury Sunrisers	Henvey Inlet First Nation Magnetawan First Nation	Henvey Inlet First Nation BRITT, ON
Peterborough, Peterborough Kawartha BEL	Curve Lake First Nation Hiawatha First Nation	CURVE LAKE, ON KEENE, ON
Rouyn-Noranda Val d'Or	Longue-Pointe Band Council	Winneway , Que
Sudbury & Sudbury Sunrisers	Wahnapitae First Nation	CAPREOL, Ontario
Timiskaming Shores	Timiskaming First Nation Temagami First Nation, Bear Island	Notre-Dame-du-Nord , Que Lake Temagami, Ontario
Timmins	Mattagami First Nation	GOGAMA, ON
Val d'Or	Kitcisakik Band Council	Val-d'Or , Que

Other ways to connect and work together

Water

Sustainability

Foods and Medicines

Natural Resource Development

Land Reclamation

Strengthening Biodiversity – keeping ecosystems intact

Looking at the Role of Indigenous Language and Cultures

How to Revitalize traditional teaching

Share indigenous culture with many cultures that now make up Canada

Environment

Role of Ecological function and how it supports culture for indigenous peoples
and how our culture as traditional Indigenous people supports the
continuation of the environment

Environment

Water First

Water First is a Canadian based program that attempts to address water issues that affect many Indigenous communities through education, training and meaningful collaboration.

They strive to create collaborative programs with Indigenous communities using Indigenous knowledge, traditions, customs and values to ensure long term sustainable solutions for the water crisis.

By creating trusting and lasting partnerships the ideal is to learn from one another. Water issues are addressed by blending western science and Indigenous values.

The program also hires locally so that young Indigenous adults in partner communities retain the knowledge and skills needed to continue program initiatives into the future. *Water First* gives many options to get involved, from donating towards the work of the partners to volunteering to becoming a company partner.

Link: <https://waterfirst.ngo/>

WATER AND SANITATION GUIDELINES FOR GLOBAL GRANT FUNDING

Rotary is dedicated to six areas of focus to build international relationships, improve lives, and create a better world. Through global grants, awarded by The Rotary Foundation, clubs and districts participate in strategically focused, high-impact activities in these areas.

All global grant activities are required to align with the goals of an area of focus. For water and sanitation, the goals are:

1. Provide equitable community access to safe water, improved sanitation, and hygiene
2. Strengthen the ability of communities to develop, fund, and maintain sustainable water and sanitation systems
3. Support programs that enhance communities' awareness of the benefits of safe water, improved sanitation, and hygiene
4. Support studies for career-minded professionals related to water and sanitation

How to create change



Miigwech for attending my
presentation

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