



SOCIAL CONNECTEDNESS  
FELLOWSHIP PROGRAM



**iNDiGENOUS**  
**CLIMATE ACTION**

# Connecting Our Hearts

Indigenous Restitution, Relationship  
Building, and Rebalancing

**A first hand oration by Dara Wawatie-Chabot**

Social Connectedness Fellow 2022

Supported by Breanne Lavallee-Heckert (ICA) and Olivia Smith Rodrigues  
(SCSC)

With excerpt from Indigenous Climate Action on Indigenous Research  
Methodologies

Samuel Centre for Social Connectedness

[www.socialconnectedness.org](http://www.socialconnectedness.org)

August 2022

## TABLE OF CONTENTS

<b>INTRODUCTIONS TO SELF: THIS IS MY ROLE. I AM A TEACHER.</b>	<b>3</b>
<b>HOW I CAME TO THIS FELLOWSHIP: PLACING MY STORY</b>	<b>5</b>
<b>BEING RAISED ON THE LAND</b>	<b>7</b>
My Story as an Indigenous Parent Begins by Being Raised on the Land	7
<b>INDIGENOUS RESEARCH METHODOLOGIES</b>	<b>8</b>
The Spider Web Teaching	10
Validation of Knowledge	13
<b>INTERCONNECTEDNESS, RELATIONSHIPS &amp; ANISHINAABE WORLDVIEW</b>	<b>15</b>
Finding Humility in Humanity	15
We are all magic	18
Our Stories Give Us Our Responsibilities	19
Natural Laws	21
Balance as a Natural Law	23
The Law of Reciprocity	24
Relationships	25
<b>MY DESIRE TO LOVE IS MEDICINE</b>	<b>26</b>
Indigenous Parenting	26
Intergenerational Healing	27
Healing Relationships Includes Land & Water	28
<b>COMING BACK TO THE LAND: LAND BACK &amp; DECOLONIZATION</b>	<b>30</b>
Decolonization & Indigenization	33
<b>FINAL REFLECTIONS &amp; KEY TAKEAWAYS</b>	<b>34</b>
<b>APPENDIX I: READING AND RESOURCE RECOMMENDATIONS</b>	<b>37</b>
<b>BIBLIOGRAPHY</b>	<b>38</b>

## **INTRODUCTIONS TO SELF: THIS IS MY ROLE. I AM A TEACHER.**

My name is Dara. I am Algonquin Anishinaabe from Kitigan Zibi Anishinabeg. I was born in Maniwaki, Quebec and went to school in Kitigan Zibi and Maniwaki. In the summertime, as a child, I would spend time in my mothers community, Barriere Lake, Quebec, and in the bush, at my grandmother's cabin at Lac Roland. I remember playing in wigwams, skinning animals, picking medicines that we needed daily, and cooking over the fire. I attended the annual Kitigan Zibi Traditional Powwow every year, and traveled to other powwows with family members. I consider myself to have grown up in the “powwow circle” because I hold the responsibilities and teachings of being a dancer very close to my heart.

After I graduated high school, I went to the University of Ottawa, initially enrolled in a history program, but later changed to a minor in political science. This decision led me down a path of intense reflection, to try and understand myself and why I felt certain ways or believed certain things. In high school I believed in the education system and that individuals are responsible for the struggles they endured. I had no understanding of structural discrimination and the truth about the destruction behind colonialism, residential schools, and capitalism. The more I learned in university and in life, through experiences like Equal Voice<sup>1</sup> and Indigenous Youth Employment Opportunity,<sup>2</sup> the more I realized that we, as people, struggle to form and maintain strong, healthy relationships based on reciprocity and respect. This realization is what has driven me to pursue my education despite the structural barriers I face, and the everyday challenges I navigate as a single Indigenous parent in so-called ‘Canada’. I began pursuing opportunities that

---

<sup>1</sup> Formerly Daughters of the Vote a nongovernmental organization focused on increasing women's involvement in politics and getting more women elected.

<sup>2</sup> Federal public service student program geared towards Indigenous youth.

would allow me to grow as a leader, as an activist, as a helper, and most importantly, as a person.

After I went through traumatic experiences in 2018, I dedicated my personal efforts in life to positive growth and healthy relationships. I took a break from university, started working and enrolled in therapy. I was so tired of hurting and constantly aching in my heart. There is so much pain and suffering in the world and I had finally realized just how much my life was impacted by different forms of violence. I am the grandchild of residential school and day school survivors, which means I was raised by the children of survivors. My family carries a strong legacy of love and survival, but we also carry and combat the pain and suffering too. I've had to learn the process of grieving to be able to do this work in a good way, and I am still learning.

I first became a single parent of two in the fall of 2021. I now have a son and a daughter. At the time, I had no money, so two weeks after his birth, we had to move. I decided to return to school, and with the help of so many people, I've been able to successfully complete a full semester; an achievement which led me to this fellowship. My heart lies with my people and with our children. I want to fight for the future of our children. When I say "our children", it is inclusive of all children. I want to contribute to a healthy world, and this means offering my knowledge for others to heal as well. When we "heal", we are able to reconsider our relationships to one another, to the land, to the waters, to all living beings and even the universe as a whole.

As I have learned and grown, I've realized that I pick up tools to give them away. I was told by my teacher, Elder, and distant relative, Claude Aubin, that this is how you know someone is a teacher; they give knowledge away, they don't keep it to themselves.

I've developed tools, influenced by the natural world, and given them away, because it is not the item itself that is important - it is the knowledge contained within.

One of the tools I made and gave away was the fish bone. I made it when I was living through my first postpartum experience. I was going through an extremely difficult time and was compelled to string together fish vertebrae beads that I cleaned and dried myself. As I finished, I realized I had strung together 44 beads, the same number of natural laws contained within the Creators Belt. The Creators Belt is one of the Algonquin people's wampum belt and acts as a guide for how we should live in a good way. The teachings are not political, but rather a guide for how to live in a good way and fulfill our duties as Anishinabek, or as people. For me, it is important to recognize that I mention "people" instead of "Indigenous people," only because I believe that all cultures and people have knowledge, tools, histories and medicines that are meant to guide and help us all fulfill these duties.

I carry many tools, and a part of my job is to offer this knowledge back to the universe that gave it to me in the first place. We all carry different tools, gifts, abilities and skills. I believe that knowledge is not owned— it is from the universe, and we are all a part of that universe. This connection that we all carry is what gives each one of us the right to access and use this knowledge in a good way.

**This is my role. I am a teacher. I offer knowledge, love and healing to the world in the best way that I can. Right now, telling my story is how I do this.**

## **HOW I CAME TO THIS FELLOWSHIP: PLACING MY STORY**

I found out about this fellowship through Indigenous Climate Action's email list. I was very excited because I had worked with them in the past on their podcast and public

speaking events, and had been waiting for an opportunity to work with them for several years. Additionally, their mission is parallel to my interests in research, policy writing and governance issues. Operating within the context of social connectedness, I knew that my experience as a new parent during the pandemic, and as a young Indigenous student, would help guide my work within this fellowship in unique and often unseen ways.

Little did I realize that my children who I am raising alone would be sick essentially all summer, I would be facing burnout and battling depression and anxiety, and would still be financially insecure. These challenges are my life, and the challenges of so many people who are underheard. Navigating trauma and difficult situations is my normal, and I believe that my story, in navigating life as a young Indigenous parent, can help others, and even contribute to the collective narrative.

I am passionate about all of creation, which includes the water, land, animals, plants, air, spirits, and universe. I feel a responsibility to speak on behalf of those who cannot speak, because it is clear that they are not being heard. In Anishinaabemowin, our Algonquin language, many things, which in the English language are considered inanimate, are animate. For us, it means there is spirit connected. I believe that we must honour these spirits and our connection to all living beings in the universe. If we can do this, then we will be able to coexist in a healthy, lasting, loving way with all of creation, ensuring our longevity for generations to come for ALL beings that live on Mother Earth.

In this reflection, I will think about the meaning of knowledge, who carries it, our responsibilities as knowledge carriers, and how we can use knowledge to transform the world we live in. I discuss parenting and our ability to heal from trauma. I emphasize the way that being on the land<sup>3</sup> gives us teachings of strength, forgiveness, courage and

---

<sup>3</sup> Being on the land is a way of seeing the world and a way of approaching our lives. Being on the land is both literal and conceptual. It's bonding, being raised in a reciprocal, respectful relationship to the land.

patience. I explain how these understandings can lead us to form relationships that this modern, Western world is not able to easily facilitate the growth of. Finally, I testify that we can heal ourselves, and one another, by holding space for love, balance, and social connection.

## **BEING RAISED ON THE LAND**

### ***My Story as an Indigenous Parent Begins by Being Raised on the Land***

Growing up on the land with my elders and family was a gift that I will cherish forever, and the love and knowledge that I gained from those experiences is something that I intend on passing on to my children and grandchildren. I remember sitting in a tipi as a child, listening to my grandmother tell us a story about the blue jay [among many others], and making cedar pouches. We had to sit with her, listen to her, practice using our medicine while learning patience.<sup>4</sup>

In the moment, these experiences seemed calm and insignificant, but as an adult, I see that these are the moments that truly taught me about the values I want to embody. They're moments that connected me to the land and showed me the kind of person I wanted to be. Being raised on the land also means that I've learned to be strong, to endure, overcome and persevere, to be patient with myself, my abilities and my process, and take the time to do things properly. By "properly" I mean with care, attention to the process, and with consideration for future generations, and for the impact we make. I often ask myself, "what are we leaving behind"?

---

Think about those first five years of a child's life, where that critical bonding happens, being raised on the land is being raised with a critical bond to the land. For example, my little cousin feels comfortable at 11 years old to walk around New York city, but we bring her to the bush, and that is scary for her. So being raised on the land means being raised with an attachment and a safety to the land. It's a secure attachment.

<sup>4</sup> Common medicines are cedar, sweetgrass, sage, pine, spruce, wildflowers, willow, birch bark, etc.

I want to raise my children with the land, making cedar pouches and telling the story of the blue jay, like my grandmother raised me. These relationships are how and where we hold knowledge. Passing on the knowledge that is held in the natural world is part of re-balancing the world and healing the wounds created by colonialism and capitalism. While colonialism and capitalism rely on separating people from the land to maintain power, control and influence, the Anishinaabe worldview knows that we are the land, and the land is us. We cannot be separated from it. As long as the land is sick, as long as it is disconnected and unhealthy, so are we as individuals and as communities. Colonialism attempted to sever our connection with the land, caused the theft of our children, the policing of our bodies, the dispossession of our homes and resources, and the disregard of our knowledge and way of life. These consequences are seen from the sickness in the waters to the sickness in our bodies. Water is significant to me because I was taught that water is the blood of Mother Earth, and we as humans are composed of mostly water.

I ask you, the reader, to consider where knowledge can come from and who validates knowledge. I also ask you to consider our relationships, your relationships, our shared healing and to listen to this story like I listened to my Grandmothers. I think about these stories over and over as I grow, taking in new teachings with each reconsideration. Sometimes, less is more, and our oral tradition helps teach that; to hold onto the essential and to the meaningful.

## **INDIGENOUS RESEARCH METHODOLOGIES**

***Please note that this is not an exhaustive summary of Indigenous research methods and comes from an Anishinaabe cultural worldview as taught by Kathy Absolon and Banakonda Kennedy-Kish; research methodology will be unique to***



***each researcher's specific location and worldview. This excerpt was prepared by Indigenous Climate Action. Please appendix 1 for further reading recommendations.***

Indigenous research methodologies are holistic, subjective and informed by culture, community and the land. Engaging in research from an Indigenous perspective requires the researcher to connect in a meaningful way with the goals of the research; this means being actively involved in the process, bringing your whole self and your specific worldview into the work.

In Indigenous Research Methods, you often locate yourself in the introduction, first off answering the question "where are you from?". This act of creating a dialogue helps situate us in our specific worldview and place of origin. I introduced myself in the beginning to give insight into where I came from, how that impacted me, and what it means to be Algonquin and Anishinaabe. What it means to come from these sovereign nations, and what it meant to grow up in my mother's community, on the land that our families have lived on for generations.

Indigenous research is respectfully connected with the **location** of the work being done. Location means the physical space and community, but it also means honouring the land, spirit, and all your relations. Honouring the location of your work requires the researcher to meaningfully engage with **relational accountability** and how that shows up in the research. Understanding the location, context of the design and conceptualization of research problems, and the implications of the research on the community is imperative.

Inherently, Indigenous research methodologies are decolonial when they are rooted in the researcher's specific cultural worldview, practices and teachings.

Holistically informing research from a cultural perspective will give you guiding ethics for the project. The researcher must take action to ensure the research practices are fully informed by the community and location identified as the beneficiaries. Examples of potential methods:

- Ceremony
- Storytelling
- Visiting
- Creation/making
- Harvesting
- Circle work
- Dancing
- Traditional seasonal activities
- Singing
- Language and land-based activities
- Symbol- and/or teaching-based reflection

### ***The Spider Web Teaching***

Indigenous research is informed by the natural world, and I will be using the spiderweb teaching in this reflection. The spiderweb teaching is a framework for living a good life, which has a translation in Anishinaabemowin to MINOPIIMADISIWIN. This good life is attained by being a good person, having respect for yourself and for others, and by living in harmony with our physical, emotional, mental and spiritual selves. It can be used at the individual level, to show us how the different roles that we carry and different experiences that we have in life intersect and create what we experience every

day. The spiderweb teaching can also be used at the structural level for governance, or to understand how issues may interact and intersect.

Intersectionality, a term coined by Kimberlé Crenshaw, is the best way to describe this framework in one word.<sup>5</sup> Intersectionality refers to the overlap of our identities, how our roles interact with one another, such as being a mother and being Indigenous, whilst experiencing economic marginalization. Intersectionality as an applied research method allows us to critically consider intersections, and think about how on structural and socio-economic policies, laws, politics, discrimination and marginalization intersect to cause harm.

I've been told that the spider represents love, and despite the irony of my own arachnophobia, I've worked hard to understand spiders and their teachings. I've sat with my thoughts and observations on spiders, wondered why they come to me so often in my dreams, and why I often find them crawling on me. They often appear when I am speaking about them, speaking about love or about restoring the good ways that our ancestors were able to live by. To fully understand the spider web tool, I've needed to sit with many teachings from other tools like the wampum belts, sacred medicines, eagle feathers, and simple prayers. I also have been influenced through meetings with other Indigenous youth from my communities and in urban spaces in Ottawa and Toronto, at the Yellowhead Institute Freedom School's, at my university, and from all the people I've spoken to. I do not claim knowledge, but seek to pull it together and communicate it clearly. I work to help my people understand; my mother, my father, my uncles, aunts and cousins. Through ceremonies, spirits and teachings, I've been able to fill in the

---

<sup>5</sup> Kimberlé Crenshaw, "Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory, and Antiracist Politics [1989]," *University of Chicago Legal Forum* 1989, no. 1 (n.d.): pp. 139-167, <https://chicagounbound.uchicago.edu/uclf/vol1989/iss1/8>.

spider web tool more over time and I am ready to share it with others, so that we can collectively work on healing all our relations.

I would like you to picture a spiderweb, to imagine all of its intersection, how everything connects and how something that affects one wrung of it affects the whole web. The spiderweb asks us to reflect on all the intersections, on all the parts that connect us, and even on the spaces we leave open for others. The open space represents the cyclical nature of everything, how new generations will enter into the world, and how old generations will create space. Each section makes the web work, to catch the prey and ensure the survival of the spider. Society is the spider, and how we function is the web. This framework is meant to guide us and help us understand how everything is connected. I will not give you every answer because I do not have them. The work that we do today is not meant for us, and we may not even be correct in our assumptions of what needs to occur. What I do today is only for my children to take on tomorrow, to recreate, undo, take what they need and move forward. I wish only to help my children go further than we ever could, so like the spiderweb I leave openness for growth and creation.

This summer, Sylvia Maracle at Yellowhead Institute Freedom School told me, “Slow down and learn to enjoy everyday because you might not get to live in the world you’re trying to create”. Children may reject the world you seek to create and that’s okay, that’s part of their place within the spiderweb teaching. They’re supposed to walk through that. We are filters protecting our children. We pass on all this love, and our children will take this work further than we can. If we bring life into this world, we have a responsibility to nurture that love.

I first learned about the spider web teaching from Shannon Chief, a relative, and one of my teachers from Barriere Lake. Her mother is siblings with my grandfather, Maurice Wawatie. I never met him because he passed away long before I was born, but they are both wolf clan and in wolf clan tradition, have been involved in activism and leadership for generations. My family members that knew him tell me that he would be proud of me for continuing in the work that he once did. It is no coincidence that I am here today, writing this and offering my medicine to the world. I mention this because I believe in lifelong purpose. I believe that as unborn spirits, we see the life we are given, we know what will come and we decide if we want to live that life, either fully or partially. Knowing that everything happens for a reason has given me security and comfort. Spiders, when they visit me, remind me of this belief: I am loved, I am safe, all will be as it should, I am on the right path, and this too shall pass.

### ***Validation of Knowledge***

As an Indigenous person, I also want to question what qualifies as knowledge. Knowledge is our stories, the land, the natural world - like the spider web teaching. Europeans also use stories as knowledge. The Prince by Machiavelli is a story that colonial/Western institutions tell often, and posit as a theory in political science. Indigenous research, like Western research, is often about looking at the stories we construct, and how to understand these stories as cultural, social, and even scientific reflections.

When we speak about knowledge, it becomes difficult to have productive, intercultural conversations that lead to critical change and development. Western knowledge systems have a process of validation that goes against Indigenous ways of being and knowing. Being Anishinaabe, I was raised with the understanding that oral

tradition is how we transfer knowledge between generations, communities and people. After thinking about why our ancestors **chose** to pass on knowledge orally, I came to the conclusion that it is because we, as individuals, living in a good way with Mother Earth, can only retain so much information before we lose sight of what is *truly* important to live in this sustainable, continuous, and viable way.

By choosing the knowledge to carry into the future, for certain people and for certain roles, it becomes critical for communities to decide collectively what knowledge is important to pass onto future generations. Deciding on knowledge and education is a political act, along with deciding **how** that knowledge will be passed on.

What I am alluding to in this section as a university student, as a young person, and as someone who constantly questions and challenges the status quo, is that knowledge, within a capitalist system of endless consumption, production and reproduction, becomes a commodified item; something that is being used for profit, while removing the personal value of items we **earn**.

This reflection is part of who I am, and my knowledge is valid because it is my truth. This is the culmination of my lived experience(s), the things I've read, the people I've met, the places I've traveled, the programs I've taken part in, and none of this can be separated from the knowledge I'm trying to share. **That's the importance of storytelling; it shows us how knowledge is used in everyday life.** My way of interacting with the world and transferring knowledge is deeply rooted in storytelling.,

## INTERCONNECTEDNESS, RELATIONSHIPS & ANISHINAABE

### WORLDVIEW

#### *Finding Humility in Humanity*

Whether we accept it or not, the Natural Laws say that **we as humans** will have to pay the consequences of our acts of violence against Mother Earth. In the context of Western governance, I believe that we will thrive as a species once we recognize that we hold only one vote in the decision-making process of all of creation. Thus far, through capitalism, individualism and colonialism, we have disregarded the votes and voices of the natural world and all it's beings: the animals, the waters, the air, the soil, the mushrooms, and all unnamed beings. To restore balance to the Natural World and the Natural Laws, we must consider all other beings and the impact of our actions and decisions on them.

As an Algonquin and Anishnaabe person, I have a sacred responsibility<sup>6</sup> to speak up for those who cannot speak for themselves, like the animals, land, and unborn spirits. We have a responsibility to consider those who will come after us and those who've come before us. This belief, where we exist with responsibilities to previous and future generations, comes from our understanding of life being a continuum. *We recognize that life is* always changing and constantly moving forward, while returning to a full circle. This represents our life cycles, it represents our cycles around the sun, and it represents our ability to return to certain parts of our lives. But perhaps most importantly, to show compassion to those on their journeys, even if we have already lived these journeys

---

<sup>6</sup> Edward Benton-Banai, *The Mishomis Book: The Voice of the Ojibway* (Winnipeg, MN: Manitoba Education and Advanced Learning, Alternate Formats Library, 2015).

ourselves. By this, I mean parenting, being an aunt or uncle, being a grandparent, being a teacher or educator of some type, or any role that requires us to *understand* others.

This role is inescapable when we live in harmony with the Natural Laws of the Universe. However, individualism, capitalism and colonialism require us to sever these connections in order to thrive. If we ever want to truly make the changes we need to live healthy, balanced lives and exist in the universe in a reciprocal way, we need to acknowledge the importance of these relationships, and reject the assumptions that colonialism established. We must reject the assumptions that we are alone, that we cannot rely on one another, and that in order to live a good life, we have to work ourselves to death. This is not love, this is capitalism.

When we reject these ideas and embrace Mother Earth, it is as if we are embracing our mother. We call the earth *Mother Earth* because she provides us with all that we need to survive. Earth gives us clean water, fresh air, healthy food, clothing, shelter, and all the materials to survive and live long, healthy, happy lives. This, however, has been deeply disrupted.

No, I may not have made the decisions that led humanity to where we are, with Mother Earth reeling from the effects of climate change. But it is now my responsibility, as a human being, to make choices that will heal the hurtful decisions of the past, to create a safe, healthy future for my unborn grandchildren.

**I am responsible for the world I want to see, and this change begins with me.** The following song by J.Cole mirrors the sentiments and thoughts that I just explained; the destructive forces of systems and the cyclical nature of harm.

In a song by J. Cole called “High for Hours”, the lyrics write:



“I used to think it was to overthrow oppressors, see  
If we destroy the system, that means we'll have less of greed  
But see, it's not that simple  
I got to thinkin' about the history of human nature  
While this instrumental played  
Then I realized somethin' that made  
Me wonder if revolution was really ever the way  
Before you trip and throw a fit over these words I say  
Think about this shit for second, you heard the way  
The children in abusive households grow up  
Knockin' girlfriends out cold—that's called a cycle  
Abused becomes the abuser and that's just how life go  
So understand  
You get the power, but you know what power does to man?  
Corruption always leads us to the same shit again  
So when you talk 'bout revolution  
Dawg, I hear just what you sayin'  
What good is takin' over  
When we know what you gon' do?  
The only real revolution happens right inside of you.”<sup>7</sup>

Each one of us, regardless of where we come from, come from **Earth**. This is what connects us all. We may have different medicines, different songs, different

---

<sup>7</sup>J. Cole, “High for Hours,” Track 1 on Trillest In The City 6, Heaven Studios, 2017, CD, digital download.

languages, ceremonies, and ways of existing - but the one thing that connects us all is that we exist in this same reality. Therefore, each and every one of us is capable of making this change, making these connections, and forming the relationships that I speak about.

### ***We are all magic***

I have a responsibility to live in a good way with all of creation. Part of my responsibility lies in my relationships, in building them, being generous, giving back, and connecting. I hold space for others, recognizing that I am only one vessel for knowledge to flow through me to others, among a universe full of vessels for the magic of the universe that exists. This is why I do not believe in ownership of knowledge, or of items. This does not mean that I tolerate appropriation and exploitation. I also recognize that my knowledge is based on my personal truth, and that this truth is inevitably different to that of others. I encourage each person who feels inspired by these words to step back, to sit down, to close your eyes and think about what these relationships mean **to you**. We are all connected to the same universe, with the same magic and Natural Laws that govern us.

This magic is connected to all of creation, through atoms, particles and stardust; through the sun, the moon, the water, energy and emotion. I personally believe that intuition is a connection to the universe, our ancestors and the spirits. They can communicate to us where we are meant to be and what we are meant to know and do, but we have to be willing and able to listen. Listening to the flow of the universe requires us to slow down, to sit with ourselves and all of our relations. For me, this looks like healing the intergenerational trauma passed onto me and onto all Indigenous peoples through colonialism, residential schools, forced poverty and violence to the land and us.

It also means accepting that I live in a constant state of survival, navigating a world that continues to extract and abuse. I am learning to heal my inner child, to be fully present with myself and then with my own children, so that I can pass on this knowledge to them. For me, I cannot separate my research, knowledge or way of interacting with the world from my role as an Indigenous parent. Creating these safe spaces for our children is necessary in healing, and these safe spaces must be thoughtful of our connection to the land and each other.

### ***Our Stories Give Us Our Responsibilities***

Our relationships to the land look different depending on who we are, where we are, and what our roles are in the communities that we belong to. **My stories are fluid and we can find responsibilities to each other in these stories.**

Every community has a different creation story with different details and this is my version. The versions we are told are important because what we hear and what is re-told represents the values and tools we need in our lifetime. Each person has abilities and gifts, purposes and roles; responsibilities that we learn about through personal challenges that help guide us on the path of living a good life. In our family tradition on the Wawatie side, we have multiple feasts every year to honor creation and make offerings to both the good and bad spirits. We give thanks for our good lives, our existence, our families, the medicines, food and water, the sun, moon, and stars. This acknowledgement recognizes how small we are in the story of creation and humbles us, to know that we are not in control of everything, but that we do have roles and responsibilities in our place in creation, to care for those around us and respect the natural balance and laws that exist.

In the creation story I was raised with, when Sky Woman fell onto the turtles back from the sky, she was pregnant and needed somewhere safe to live so that she could grow her own food, create shelter and have all the resources to raise her child. When she met all of the animals and explained to them what she had been through, they gathered around to help her. All of the animals started trying to swim to the bottom of the water to bring up some mud so that they could smear it across the turtles back, to create land. All of the water mammals tried, but could not bring up the mud from the deep waters. Otter wanted to swim down to help, but because they were smaller than some of the other animals like Bear, they sat on the sidelines waiting for their moment to help. Finally, after everyone was tired and couldn't retrieve the mud, Otter took one final breath and swam down. Everyone was waiting and waiting for Otter to come back up. Slowly the bubbles that were coming up from Otter's breath stopped showing and everyone became concerned. Eventually Otter's body came back up but they were no longer breathing. Disappointed, sad and ashamed, the other animals carried the otter's body to Sky Woman. As she laid down Otter's body, their hands unfolded and there was the mud. Otter sacrificed its life to honor its role in the story of creation, to help give life to future generations and ensure the survival of other beings before itself.

This understanding and appreciation for the sacrifice and wellbeing of others is central in all of the stories that I carry and re-tell. This is my role as a teacher - to help others learn about reconnecting to the natural laws that we are all a part of, so that we can reconnect to one another and ourselves.

My creation story is slightly different than the Sky Woman story you might find through reading, or through google. Not all of our stories, or all of our knowledge can be returned to multiple times. Sometimes, we are only told stories once. Sometimes, Elders

or knowledge carriers pass away, or sometimes we are pulled into other work that keeps us so busy we never hear the story again. Our stories are our history, it is our memory, it is our nationhood, it is our collective understanding of our shared responsibilities to one another.

### ***Natural Laws***

Natural Laws exist in the world to help guide us and teach us about reciprocity, harmony and balance. When we do not respect the Natural Laws, or when we try to manipulate them, it disturbs the existing natural balance; the constant flow of energy, positive and negative, never sitting still. We can find many teachings that guide us in life, and these teachings will change depending on the world we live in and the individual responsibilities that we carry. For example, if my children drop an egg, it will crack. This is a simple teaching moment. If you are careless, you can cause harm. Sometimes this potential harm is easily fixed but sometimes the harm is harder to repair. .

When we are re-learning Natural Laws, it must always be personal. **Our knowledge is based on a deep personal connection to ourselves and to Creation.** We must step back to see our place in the universe to understand how small we are in comparison, for humility, but then come back to see how much we have to offer in our personal lives. We are allowed to be proud and happy. We should love and celebrate ourselves. We should lean into growth, change and learning, realizing that the natural world is not static and therefore neither are we.

This back and forth represents change, growth and continuity. Visually, I imagine an infinity symbol that shows this flow of energy and knowledge. Everything is cyclical, and everything is always giving back, returning. We see this in nature, where in death,

everything natural will eventually return to the earth to go through a cycle of decomposition, feeding nutrients and minerals to other living beings on earth. However, at some point, like the infinity symbol, all of these pieces will cross paths and intersect. To honor this cycle of growth and continuity we invest in our children.

In my role right now, I know I have knowledge to share with my children, and beyond. The Algonquin people have our own wampum belts, like the Haudenosaunee, but many of our people have forgotten about these belts and the lessons inside of them. Currently, our children are not raised in community with access to these belts and the teachings carried within them. People have forgotten the place and use of the belts due to violence and colonialism. But they're coming back now. That's why we teach, and learn, and carry this responsibility. There are natural laws contained within these belts.

Some of the physical wampums no longer exist, but as long as we have access to the knowledge, the items serve only as connectors. We, as individuals, have to make that connection, and we cannot rely on items or even medicines to do these things. History has shown us that there are forces<sup>8</sup> out there that will try to take the physical items away from us, and through stealing our objects attempt to sever our connection with these natural laws. However, those forces rely on extraction, materialism, violence, and force, which is everything we [as Indigenous peoples] do not rely on. We don't hold just our knowledge in these physical items, but within our own teachings and laws. Our knowledge is sacred. Colonialism, in an attempt to destroy Indigenous peoples globally, brought us the ability to connect worldwide. In bringing us together, we are able to see all of our different teachings and how they intersect, diverge and connect us.

---

<sup>8</sup> Forces include colonialism, the violence enacted by settler systems of segregation, residential schools, the abuse of our lands and peoples including MMIWG, and white supremacy.

## ***Balance as a Natural Law***

Many teachings in my world focus on balance, and I now spend a great deal of time thinking about balance. In Anishinaabe teachings we're taught to offer respect to all beings; even evil spirits are considered part of nature. The importance of balance is a teaching I learned from our feasts. In our four feasts we offer to both the good and the bad spirits. To the good first and then to the bad at the end. We recognize that they cannot exist without one another. It's difficult to live with things often considered evil - like conflict, sacrifice and death but this is part of the larger creation story.. When we keep looking at learning from these events that have happened, we see that love always wins. Even in our sickness, we seek to fight it, but we had to know the sickness first to learn how to coexist with these things. This need for knowing one another, for coexistence, extends to one another and the natural world. Coexisting is learning to exist with what we aren't comfortable with, holding space for each other's stories, finding a way to maintain a level of peace and growth. .

This can be seen in nature. Nature has a way of always restoring balance. Nature has always shown that it will fight back. Indigenous peoples have always known that forest fires are necessary for the health of the forest.<sup>9</sup> If we don't allow the fires to burn, the way that they're supposed to, the chance for all encompassing forest fires increases. Since our Natural Laws are based out of nature, they will never be lost, as long as we are capable of listening to the universe. When we listen to the universe, we have to be brave. I always tell myself you cannot be brave if you are not afraid. This is appreciation of balance.

---

<sup>9</sup> CBC News. "How Indigenous 'Cultural Burns' Can Replenish Our Forests," CBCnews (CBC/Radio Canada, September 30, 2021), <https://www.cbc.ca/news/science/what-on-earth-indigenous-fire-forests-1.6194999>.

### ***The Law of Reciprocity***

Restoring balance is to restore the natural law of reciprocity. I was raised to offer tobacco in exchange for the life of whatever I might kill to feed my family, or to leave tobacco at the base of the plants I might pick to make medicines with. This exchange symbolizes the relationship that I am establishing with whatever I am taking. I am asking permission from the spirits and universe, making a commitment to only use it for the good intentions I pray for.

I read a book called “The Gift Is in the Making: Anishinaabeg Stories” by Leanne Betasamosake Simpson, which explained the legend of the sacred agreement with the hoof clan. Once long ago, the humans forgot about the sacred law of reciprocity and hunted too many deer. The hooved animals became upset that the humans forgot to honor their sacrifices, forgot to make an offering in exchange for what they would take, and would not show the appreciation that was required when the hooved animals first agreed to feed the humans. Because of the greed of humans, the hooved animals left, leaving the humans upset, hungry and worried for their relatives. They sent a messenger to ask the hooved animals to return or meet, and they agreed only to return if the humans agreed to honor the sacrifice of the animals, to leave tobacco in exchange for this and to use all of the animal as to show respect for all that it provides. This way of honouring and interacting is missing from many of our food systems and missing from extractivist societies. Colonialism tried to make us all forget that we owe thanks to the lands, the waters, the hooved ones and all beings.



## ***Relationships***

Everyone has a role. Teaching, medicine, healing, raising children, diplomacy; we carry those roles in our families and in community. We cannot do this without one another. Any kind of relationship requires all sides to heal. Relationships are central to our personal healing, which is needed to heal our families, communities, nations and species. How will we raise the next generation? As a mother to two beautiful babies, I ask “where can I have the biggest impact, create the most healing and cultivate good relations? My answer is in my children, and raising them to be humble, respectful, kind, gentle, loving, strong, courageous, patient, stewards; this is how I will restore balance.

Colonizers targeted Indigenous nations and people through our children. They tried to “remove the Indian from the child”, in hope of eliminating Indigenous people’s worldviews, knowledge, beliefs and connection to the land.<sup>10</sup> But they lit a fire in the hearts of our people that burns to protect, to recover, and which will burn for as long as the universe burns. Being Anishinabe, I have a responsibility to live in a good way with all of creation. This responsibility is connected to the work that I do around relationships. I’ve been told that the word Anishinabe translates into “interconnected web of hearts”. This love for one another and recognition that we need each other is enacted through the way that we show respect, appreciation, recognition, and balance. Those that we love will only know how much they are appreciated if we show them, tell them, honor them, respect them, care for them, and consider them. This is what I’m trying to pass onto my babies: the importance of relationships and connection over material things.

---

<sup>10</sup> Krista Stevens, “How the Canadian Government Tried to ‘Remove the Indian From the Child,’” Longreads, 2017, <https://longreads.com/2017/04/27/how-the-canadian-government-tried-to-remove-the-indian-from-the-child>.

## MY DESIRE TO LOVE IS MEDICINE

### *Indigenous Parenting*

My mother's community is powered by generators and has no grocery stores or services nearby. Many of the children who grow up there at some point will end up living independently or with foster parents so they can attend school in the nearest town, Maniwaki. I was lucky that my father built us a house in Kitigan Zibi [my home community] and I was able to grow up living at home my entire life. Despite *not having to grow up away from my family*, I still carry both my own trauma and intergenerational trauma. Learning about the truth of our history in my family and as Indigenous people in the context of colonialism has helped me understand why I went through certain things and why life is so difficult. Navigating something as simple as clothing shopping can be so traumatic as a single Indigenous parent.

My biggest fear is that there may not be any healthy land left to live on by the time my grandchildren are born. I am a parent of two now, but at one point I was unsure if I wanted children because I felt selfish for bringing them into a world rife with environmental harm, climate change and so many intersecting forms of violence; especially against Indigenous peoples. It took months of therapy when I first became pregnant with my daughter to become secure in my decision to have children, and what I learned is that my role as a mother, as a parent, is to offer my children unconditional love, nurturing, guidance, trust and kindness for however long we are meant to walk together in this life. Sharing this love, whether it is for five minutes, five days, five years, or fifty years, I will love my children and cherish those moments with them. My therapist helped me see that **my desire to love is medicine**. It is a gift that will push me to end cycles of violence that run through my family lines. This love will send ripples of healing

that will be felt for generations. This is the love that kept my family alive and brought me into the world.

This love for one another and recognition that we need one another is enacted through the way that we show respect, appreciation, recognition, and balance. Those that we love will only know how much they are appreciated if we show them, tell them, honor them, respect them, care for them, and consider them.

This love is how we build new relationships and new paradigms in our world.

### ***Intergenerational Healing***

We often hear of “intergenerational trauma,” but I would like to focus on “Intergenerational healing” instead. I once read in an article that examined the impacts of trauma from Indian Residential Schools, that symptoms of post-traumatic stress disorder were more severe in second generation survivors of residential schools. I am a third generation survivor. I have watched my parents go through life not understanding why their parents were unable to love them, care for them, be with them, raise them, protect them, and more... I have watched so many others struggle with these same feelings, and pass them onto their children. I too carry some of these traumas and I have had to fight every day to hold onto love, peace, forgiveness, and happiness. Some years, months, weeks and days, I struggled so much because I felt that the change I wanted to see for my children was impossible.

However, one of my university professors recently said “colonialism is still so young”. I was reminded that throughout all of human history, settler-colonialism has not truly existed that long, and despite its presence on our lands, we still have so many of our languages, songs, ceremonies, knowledge systems, political systems, medicine

societies, and so much more. Our history on this land as Indigenous people's stretches far further than colonialism can even fathom.

We have not lost our songs, languages, medicines, knowledge, stories, political systems, ceremonies, dances and more, because they exist naturally within our world, and within the land.. We move through the world that created our songs and languages, and I truly believe that we will never be able to lose this knowledge; because our ancestors knew that there is a powerful science in nature that guides all living beings, our relationships, and our path to healing.

### ***Healing Relationships Includes Land & Water***

The moon shifts the tides and moves the water. It can make storms and animals more intense. If the moon does this to all the water, and we have all this water inside of us, what happens to us? We get all stirred up too. This is a natural law of motion: it comes in waves, sometimes it's calm, sometimes it's windy. We have to allow that flow. We put in artificial dams for emotions, e.g. technology, money, materialism, individualism; these are the dams in our brains and hearts. When we break through it comes crashing and it's challenging to awaken ourselves emotionally and spiritually. However, once you find that flow again, it resettles. These are teachings for how we should interact with the world. There are also ways to navigate this in a way that is healing and not devastating to someone's worldview and perception of self. .

The water has a lot of teachings about us as people and how we're supposed to work with the world. People go to school their whole lives to learn how to be a human. I will sit by the water and learn how to be a human. The way that we learn on the land, through the water, survival, mistake, and error, we grow resilience and strength. We gain

confidence in ourselves and in our place in the world, but we also must have access to a healthy relationship to the land. How can we expect to heal our relationships, or create healthy societies when we continue to disregard water? Look at mining companies, government agencies doing testing in the waters, oil spills in our water sources. This has a severe impact on Indigenous peoples and our ties to the land.

In the spiderweb teaching, another aspect depicted is cycles. Nature has cycles. We can't continue to disregard the water, the land, the air, the plants and the animals and not expect to be harmed by climate change. We are already seeing this around the world.

Breanne, my supervisor at Indigenous Climate Action said that "as Indigenous peoples, we are already often living in a post-apocalyptic world". We've seen our homelands changed, experienced extreme violence at the hands of the settler-colonial state, and so many of our people don't have access to clean drinking water. **This disregard for healing and reconciliation has a real-time effect on my life.**

I'm in survival mode all the time. People wonder why native women are so intense, or loud, or mean, and I believe it's as a result of us operating in survival mode. Navigating life as an Indigenous person, as a child, is so scary. We're so used to living in anxiety, in fear, in pain, that we're not in tune with what our bodies need or when our bodies are trying to send us a message. We aren't taken seriously as Indigenous women in the hospital, and are often called drunk, drug seeking, or are violated emotionally, physically, mentally and/or spiritually by staff.

I was terrified to have children because of the healthcare system. I went to the birthing centers because I feared Western medical spaces. It's a difficult time to navigate already, being so vulnerable and completely reliant on those around you, that as an

Indigenous birthing person, I was ready to fight at any time for our lives. As an Indigenous mother, not only do you need to be afraid of being in the hospital, but the second your baby is born the Canadian government and the child welfare system is trying to steal your baby.

It's hard to be an Indigenous parent, an advocate, and a researcher. These things, like the land and our waters are so close to home, and a web of systems makes things far more difficult for us. I make clothes for my kids often, not because I want to but because I have to. There's a romanticization around the process of being an advocate or making your kids clothes, but both are time consuming, exhausting processes. I am tired. I want to rest. I love my children. I need to provide for them. I will do this for them.

## **COMING BACK TO THE LAND: LAND BACK & DECOLONIZATION**

I'd like to tell a story about when I was a younger advocate. When I first began public speaking, I often used to get asked to do land acknowledgements in Ottawa. I kept giving land acknowledgements without ever seeing any changes in the places where the acknowledgements were happening, and I was continuously learning more about systemic discrimination and settler-colonialism. I was speaking at an event with the Mayor of Ottawa present, and I said "unceded and unsurrendered is just a nicer way of saying this land is stolen - there was no treaty signed, there was no agreement, nothing." I was never invited to give another land acknowledgement at City Hall after that. When I spoke truth to power, I got blacklisted. This was during the first few years after the Truth and Reconciliation Commission released their Calls to Action.<sup>11</sup> When I think about decolonization and all the Calls to Action that were made in the TRC, I often

---

<sup>11</sup> "Truth and Reconciliation Commission of Canada: Calls to Action ," NCTR, 2015, [https://new.nctr.ca/wp-content/uploads/2021/01/Calls\\_to\\_Action\\_English2.pdf](https://new.nctr.ca/wp-content/uploads/2021/01/Calls_to_Action_English2.pdf).

think about our non-human relatives too; we cannot forget about them. We have to reconcile with the animals whose lands we disrupt, whose waters we block, whose air we pollute. We have relationships to reconcile that go beyond one another.

We live in a society that creates dysfunction, that creates immense structural barriers, and imagines those barriers as personal issues. Individualism and social isolation are interconnected. I used to feel very stressed out when I stopped forcing myself into productivity. I had to come to terms with the fact that I have responsibilities to myself, as a person and as a being, before my productivity. I had to learn to care for myself irregardless of my productivity or how society views me. For example, I bought myself a flower bouquet the other day to love myself, and to care for myself. If anyone is going to come into my life, they need to be better than how I treat myself. And it's the same with laws and policies. They're supposed to be better, and create a socially connected, cared for society. Indigenous peoples see that equity is the responsibility of the community. Decolonization is also a societal responsibility, and we all hold individual stories of colonization.

For example, people often don't consider that Europeans have stories too, and their story of colonialism is longer than ours. There's a person you were or should have been, before colonialism, capitalism and all the associated violences took that from you. For me, decolonization is internal and it's physical - Land Back is for all of us.<sup>12</sup> Land Back is not about taking the place of the abuser, it is about stepping out of the system that creates the abuse.<sup>13</sup> "Land back is about Indigenous peoples confronting colonialism

---

<sup>12</sup> Shiri Pasternak and Hayden King, "Land Back: A Yellowhead Institute Red Paper," October 2019, <https://redpaper.yellowheadinstitute.org/wp-content/uploads/2019/10/red-paper-report-final.pdf>.

<sup>13</sup>Ronald Gamblin, "LAND BACK! What Do We Mean?," 4Rs Youth Movement, accessed August 2022, <https://4rsyouth.ca/land-back-what-do-we-mean/>.

at the root. It's about fighting for the right to our relationship with the earth. It's about coming back to ourselves, as sovereign Indigenous Nations."<sup>14</sup>

Land Back also asks settlers to take accountability for the cycles of pain that have been imposed on this soil. The cycle of the savior, the victim, the perpetrator. When we step out of this cycle, away from the cycle of pain in my relationships, family, in myself, that is where I've found my place in the natural world.

Accountability is recognizing that we're neither good or bad, we're just humans that are part of the natural world. The good and the bad are part of life. Thinking about how many people have been harmed by this evil force of greed, corruption and violence, it is time for us to grieve, to process, to heal and move forward. We all have something that brought us here: luck, fate, survival, whatever it is. Land back is recognizing that we exist within this story. Raising children to know that they belong within this story. It gives me hope for being a part of this story.

The land has raised me. Land Back is seeing this worldview and being able to gather these teachings from the natural world. I believe that as babies we choose our bundles, and the medicine we will give to each other. We can change our minds of course, but part of our lives is re-learning the teachings in our bundles. As babies, we have our bundles already, we choose our lives and sometimes our jobs are done simply by coming into creation, only to leave shortly after. We come into the world without our bundles and we have to earn the pieces back, learn how to use the tools and eventually pick them up again as we need them. That's the point of stepping away from materialism. We need this knowledge. As long as the natural world exists, we will always have access to this knowledge. If we don't have access to the natural world, we end up

---

<sup>14</sup> Ronald Gamblin, "LAND BACK! What Do We Mean?," 4Rs Youth Movement, accessed August 2022, <https://4rsyouth.ca/land-back-what-do-we-mean/>.



trying to fill these gaps with knowledge that removes this essential relationship that creates our self-awareness.

When I call for Land Back, it's not just Land Back, it's everything back. It's life back. **When the land is free, so are we.** The land symbolizes everything we are. Mother Earth is our shelter; our tipis, our dens, our longhouses. Land Back is healing our relationship with the Earth, giving her respect, love, and care.

### ***Decolonization & Indigenization***

To me, decolonization and indigenization are action words. I want to find ways to help others realize the potential that these words have to become pathways to restitution. I will not include definitions because there are many that exist, and they will change depending on the context of the work being done. We can decolonize our communities, ourselves, our schools, our governments, our clothing, and more. This is why I say action - these words insinuate structural change, so we must push our institutions to acknowledge these shifts that are occurring, we must continue to question and challenge the status quo and authorities that decide that Indigenous people, women and children are not worthy of a safe, loving space to call home; the Land. We must challenge the formula we have been given for creating change. We must follow Indigenous leadership to find ways to re-educate our core belief systems, values and ways of existing together. Indigenous people know the Land, and are connected to it. We understand that belonging is connected to place.<sup>15</sup> Indigenous Climate Action tackles why Indigenous people are integral to responding to climate change, and why Western

---

<sup>15</sup> Kim Samuel, "About the Book," Kim Samuel, On Belonging, September 2022, <https://onbelongingbook.com/about-the-book/>.

“solutions” do not get to the core of the problem in their Decolonizing Climate Policy Phase 1 Report.<sup>16</sup>

## FINAL REFLECTIONS & KEY TAKEAWAYS

When I think about what I want people to take away from this reflection, it is a higher awareness of ourselves. Through greater self-awareness we can reflect and think about the impact our actions have on the world around us, and our connection to the larger story of creation. It is a lot of work to truthfully look at ourselves, the good and bad working together to create our individual selves. It can be reality shattering and paradigm shifting, and I recognize that some people are not ready for this level of Truth. Acknowledging the violence that actively occurs in so-called ‘Canada’, every single day, can and will devastate many people whose identities revolve around the nation-state narrative.

When we understand **where** knowledge comes from, **who** knowledge is coming from, and **why** we carry teachings and tools, it gives us a level of individual self-determination that can be used to create positive, lasting, healthy changes for our families, for our plant and animal relatives, and for the water, earth, fire and air spirits.

My final takeaways are intended to provoke thinking and reflection. I hope that through the difficult but rewarding work of introspection and personal healing, we can grow this into a movement of collective healing of all our relationships, so that our great grandchildren can live in a world with access to clean, fresh water, air and earth.

---

<sup>16</sup> Eriel Deranger, Jen Gobby, and Rebecca Sinclair, “Decolonizing Climate Policy in Canada: Report from Phase One,” March 2021, [https://static1.squarespace.com/static/5e8e4b5ae8628564ab4bc44c/t/6061cb5926611066ba64a953/1617021791071/pcf\\_critique\\_FINAL.pdf](https://static1.squarespace.com/static/5e8e4b5ae8628564ab4bc44c/t/6061cb5926611066ba64a953/1617021791071/pcf_critique_FINAL.pdf).

**1. If the land is sick, so are we.**

The land knows what medicines and solutions are needed for us and for itself. We simply need to observe and listen.

**2. Change is forward, and so are our children.**

We must love them, heal ourselves for them, dance with them, listen to them and let them lead.

**3. We are only human and our duty is to love.**

Above all else, love, forgiveness and understanding are the key components to moving forward. To *reconcile* the abusive relationship between colonial states and Indigenous people, we must acknowledge the roles we play as persecutors, rescuers, and victims.<sup>17</sup> The goal is to remove ourselves from this cycle, so that we can embrace ourselves for all that we are. All that we have done to one another and experienced at the hands of each other, grieve this pain and suffering, so that we can truly heal and make the proper amends. This is when we will truly move forward - when humanity is at an undeniable crossroads and must make a decision about the kind of **species** we want to be. This is similar to the role of an abuser that someone enacts; to escape it, they must first acknowledge the harm they have caused. They can then proceed to grieve, process and heal, to unlearn, relearn, and do better moving forward.

I hope that my grandchildren get to wake up early in the morning to watch the sun set, listening to the birds sing while looking out to a lake, where the mist rises with all of the day time creatures. I hope that they get to feel the loving embrace of the sun on their

---

<sup>17</sup> Linda Graham, "The Triangle of Victim, Rescuer, Persecutor - What It Is and How to Get out.," Linda Graham, MFT, July 24, 2017, <https://lindagraham-mft.net/triangle-victim-rescuer-persecutor-get/>.

faces and appreciate their existence, as one small part of Creation. I hope that they get to exist.

To me, this is growth. This is development.

## APPENDIX I: READING AND RESOURCE RECOMMENDATIONS

- “Indigenous Methodologies. Characteristics, Conversations, and Contexts” by Margaret Kovach
- “Decolonizing Methodologies. Research and Indigenous Peoples” By Linda Tuhiwai Smith
- “Inuit Qaujimajatuqangit. What Inuit Have Always Known to Be True” by Frank Tester and Shirley Tagalik
- “The Lubicon Lake Nation. Indigenous Knowledge and Power” by Dawn Martin-Hill
- “Decolonizing Research. Indigenous Storywork as Methodology” Edited by Jo-ann Archibald, Q’um Q’um Xiiem, Jenny Bol Jun Lee-Morgan, Jason De Santolo
- “Braiding Histories. Learning from Aboriginal Peoples’ Experiences and Perspectives” by Susan D. Dion
- “Design Justice. Community-led Practices to Build the Worlds We Need” by Sasha Costanza-Chock (non-Indigenous author)
- “Kaandossiwin: How We Come to Know, Indigenous Re-Search Methodologies” by Kathleen E. Absolon
- “Research is Ceremony. Indigenous Research Methods” by Shawn Wilson
- “Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants” by Robin Wall Kimmerer
- [“Decolonizing Climate Policy in Canada, Report from Phase One”](#) by Indigenous Climate Action
- [“Land Back”](#) A Yellowhead Institute Red Paper
- [Indigenous Motherhood](#)

- [The Moss Bag Project-Born 2014 \(@themossbagproject\)](#)

## BIBLIOGRAPHY

Benton-Banai, Edward. *The Mishomis Book: The Voice of the Ojibway*. Winnipeg, MN: Manitoba Education and Advanced Learning, Alternate Formats Library, 2015.

CBC News. "How Indigenous 'Cultural Burns' Can Replenish Our Forests." CBCnews. CBC/Radio Canada, September 30, 2021. <https://www.cbc.ca/news/science/what-on-earth-indigenous-fire-forests-1.6194999>.

Cole, J. "High for Hours," Track 1 on Trillest In The City 6, Heaven Studios, 2017, CD, digital download.

Crenshaw, Kimberle. "Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory, and Antiracist Politics [1989]." *University of Chicago Legal Forum*, 8, 1989, no. 1 (n.d.): 139–67. <https://chicagounbound.uchicago.edu/uclf/vol1989/iss1/8>.

Deranger, Eriel, Jen Gobby, and Rebecca Sinclair. Rep. *Decolonizing Climate Policy in Canada: Report from Phase One*, March 2021. [https://static1.squarespace.com/static/5e8e4b5ae8628564ab4bc44c/t/6061cb5926611066ba64a953/1617021791071/pcf\\_critique\\_FINAL.pdf](https://static1.squarespace.com/static/5e8e4b5ae8628564ab4bc44c/t/6061cb5926611066ba64a953/1617021791071/pcf_critique_FINAL.pdf).

Gamblin, Ronald. "LAND BACK! What Do We Mean?" 4Rs Youth Movement. Accessed September 2022. <https://4rsyouth.ca/land-back-what-do-we-mean/>.

Graham, Linda. "The Triangle of Victim, Rescuer, Persecutor - What It Is and How to Get out." Linda Graham, MFT, July 24, 2017. <https://lindagraham-mft.net/triangle-victim-rescuer-persecutor-get/>.

Pasternak, Shiri, and Hayden King. Rep. *Land Back: A Yellowhead Institute Red Paper*, October 2019. <https://redpaper.yellowheadinstitute.org/wp-content/uploads/2019/10/red-paper-report-final.pdf>.

Samuel, Kim. "About the Book." Kim Samuel, On Belonging, September 2022. <https://onbelongingbook.com/about-the-book/>.

Stevens, Krista. "How the Canadian Government Tried to 'Remove the Indian From the Child.'" Longreads, 2017.

<https://longreads.com/2017/04/27/how-the-canadian-government-tried-to-remove-the-indian-from-the-child/>.

“Truth and Reconciliation Commission of Canada: Calls to Action .” NCTR, 2015.  
[https://new.nctr.ca/wp-content/uploads/2021/01/Calls\\_to\\_Action\\_English2.pdf](https://new.nctr.ca/wp-content/uploads/2021/01/Calls_to_Action_English2.pdf).