



**FORWARD
TOGETHER**

CESBA Conference 2024

December 4-5

CELEBRATING 25 YEARS

**AVANCER
ENSEMBLE**

Conférence de CESBA 2024

4-5 décembre

CÉLÉBRONS NOS 25 ANS

Walking in Both Worlds: How to find Balance

Presenter[s]: Katie Maracle & Paige Saunders

What does this mean?

“You’re walking in your indigenous world that’s with your family, and you’re walking in the white world” – Sam Hockley-Smith

As a Kanien’keha:ka Wakeniahten iakon:kwe (Mohawk Turtle woman), this can be quite complex

Let’s start from the beginning...



Where did we start?

- My people believe that North America was built on a turtle's back, re: Turtle Island
- We had a way of living together that worked for us, and we focused on living off the land, practicing our culture, preparing our children for the future, and respecting all forms of life



Where are we now?

- Contact = colonization and genocide
- We were told that our way of life was not proper – we were “savages”
- Educated = college or university only

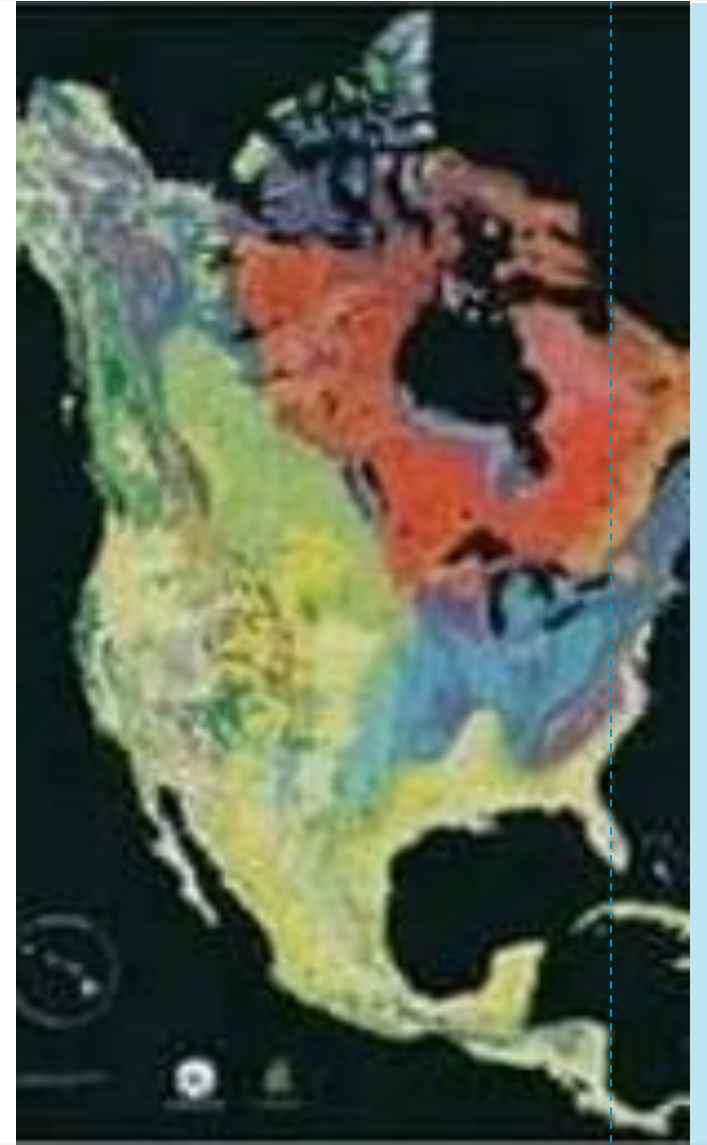


Now What?

- What is your definition of success?
- What about failure?



- You're not considered "successful" in mainstream society unless you make a certain amount of money, have certain items (nice car, big house, brand names, etc).
- So busy vying for that, there isn't time for much else
- How do Onkwehonwe fit language and culture into their lives?



Shout out to Indigenous peoples
walking in two worlds

- Studying in western institutions
- Working in a colonial context
- Deconstructing trauma
- Learning traditional languages
- Practicing ceremony
- Singing your traditional songs

Your ancestors are stoked for you!

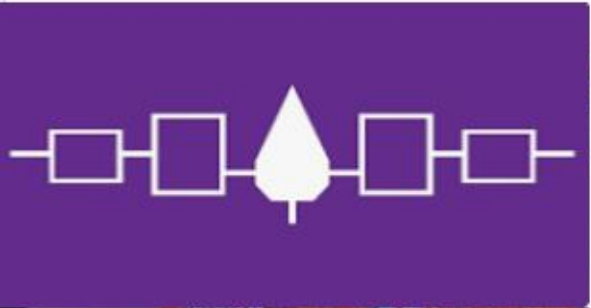


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Background



Katie Maracle, Dozentin an der Hochschule Six Nations Polytechnic und dort ausgestelltler Federschmuck (rechts). © Brendan George Ko für DIE ZEIT





Rarihwakatste (Hawkley)





My Pride & Joy

- Skaronhyaswko:wa:
<https://www.youtube.com/watch?v=SDZxRj1SbSo>
- School sing:
<https://www.youtube.com/watch?v=YVC5-WNAu7E>



Introduction

My name is Paige Saunders, I am finishing my Masters at the University of Guelph in Guelph, Ontario.

I am in the Department of Sociology and Anthropology specializing in Public Issues Anthropology.

I am focusing on Cultural Revitalization in the Chippewas of Nawash.



About me

I am mixed European and Cree-Métis, and a member of the Métis Nation. My ancestral ties comes from Treaty 1 and Treaty 6 territory. I grew up in Oakville, Ontario, a city just outside Toronto.





Growing up

Early life

I grew up in Oakville, Ontario. My dad was born in Winnipeg, Manitoba and moved to Toronto when he was young. He told us stories about our ancestors and shared small bits about his family from the Plains, but didn't talk about it in depth. I never asked my grandmother about her experiences as a young person. She wanted to leave her young life in Winnipeg behind her.


In school

Indigenous topics were talked about very sparingly. In elementary school, it was a small part of the 'pioneer' unit where we then visited Crawford Lake. I remember being excited it was finally being discussed and I always wanted more

I wanted to learn more, and explore more in school, but there was very limited resources. There were only a few Indigenous kids in my school.

In University

When I got to University, I got connected to the Aboriginal Student Centre (now the Indigenous Student Centre). This is when I was given greater opportunities to explore what it meant to be Indigenous, connect with other Indigenous youth, and talk to Elders. I got to join the Indigenous Student Society where we represented Indigenous students on campus, putting on events for them.



Being white-passing

I am a person with mixed ancestry, and I take my colouring from my mom. I have always been questioned on my indigeneity, told I am not Indigenous enough, and questioned if I am a 'real' native.

I carry a lot of shame about how I look and present to the world. I am often seen as an outsider in many Indigenous spaces.

However, I carry immense privilege in my appearance. I do not experience the same overt discrimination, and racism as those who are not white-passing.





Educational Journey

Secondary school

In high school, the first mention of Residential School, or Indigenous people was in Grade 10 history. I took the Grade 11 "Aboriginal English" which was pitched as the English class where you do not need to read Shakespeare. There were 6 people in the class, where I was one of two Native kids. The only other class was Aboriginal studies in Grade 12. Other than that, it was not taught

Post-secondary

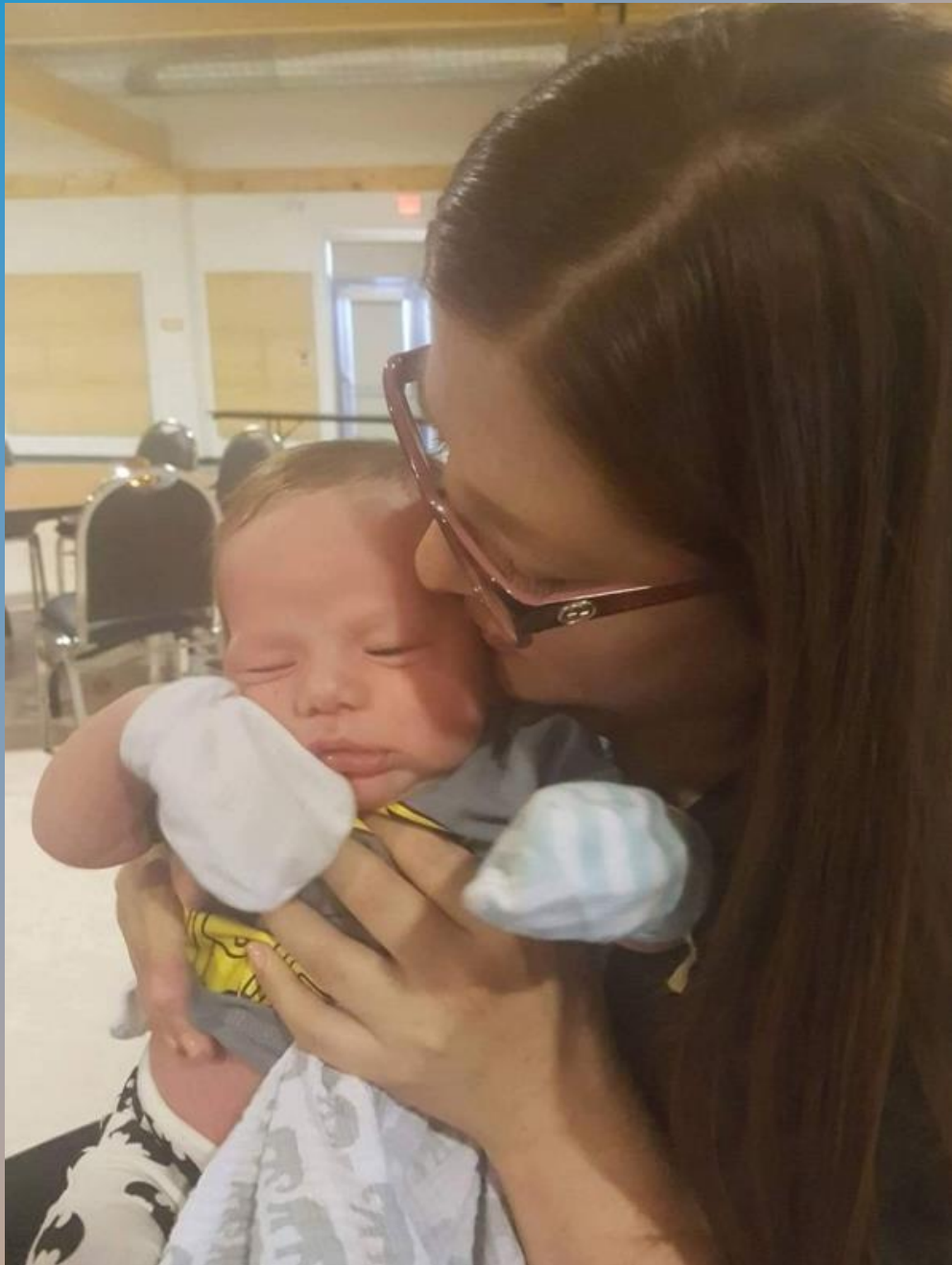
I did my undergraduate degree in Criminal Justice and Public Policy. At the beginning of my undergraduate degree in 2018, there were very limited classes. There were 3 classes in the anthropology degree, in which I was not in. My masters is now in Public Issues Anthropology, which was the only way I could do 'Indigenous' research.





My Educational Journey

- Attended federally funded schools on-reserve until high school
- Attended HS in Hagersville (population of 2,500 in 2021/Six Nations population was around 10,000)
- Completed HS in Brantford (population of 87,000)
- I applied to university and got in, but didn't follow up
- My mom made me attend her program at Mohawk College (Social Work)
- I attended a semester at Laurier but had to drop out – health reasons



Education Continued

- Mohawk Immersion full-time – 2008
- Graduated from Brock University around 2012 – Indigenous Adult Ed
- My father passed away in 2013
- Graduated from Western University in 2015 – Masters in Education Leadership – Indigenous Focus
- Unexpectedly became a mother in 2016
- My mother passed away in 2024
- Currently a Doctoral Candidate at Western University – Education Leadership – Higher Education Stream – projected graduation date 2026

**Your cultural knowledge,
traditional knowledge,
protocol knowledge,
ceremony knowledge, and
collected life knowledge is
just as important as that
purchased educational
institutional school
knowledge.
Don't let anyone tell you
otherwise.**

@courtyellowwolf



Rowan

- How are you adjusting to moving away for school?
Re: moving off-reserve
- Have you used any of your language since moving? Have you forgotten any?
- How are you keeping your Onkwehonwe identity intact?
- What advice can you give young Onkwehonwe about moving away to school while keeping their identities intact? Is that even possible?



Walking in two worlds

"Canadian" Society

Walking in a non-Indigenous world. Often times within the school system, Indigenous people are made to fit in to a mold, following the Western system.

Indigenous topics are only meant to come up when there are dates of significance (Orange Shirt Day). Feeling that you don't fit into a settler society, but also don't fully fit into Indigenous society.

Indigenous ways of being

Honouring Indigenous ways of being and knowing. Indigenous methods are made to seem like a lesser science, priority is given to Western science/ways of knowing. Having to balance community responsibilities into Western systems (Ceremony, visiting with kin, being on the land, etc.)





Why is this important?

- Canada must understand that Indigenous people have their own ways of being, that does not look like Canadian Western society.
- Indigenous people often have responsibilities within their communities. This can look like ceremony, hunting, being with family/kin, roles they play within the community, etc.
- Indigenous topics should not only be talked about a few days a year, year-round there needs to be the recognition of Indigenous people, their contributions, days of significance, etc.
- Indigenous people come in all colours, and there is no one way to look Indigenous, this is giving into Hollywood portrayals of Indigenous people

The background of the slide features a soft-focus landscape of a road stretching into the distance under a sunset sky. In the foreground, there are two distinct floral elements: a cluster of blue flowers on the left and a pink rose on the right. The central text is presented on a white, torn-edge paper overlay.

Research Question

What does cultural revitalization look like in the Chippewas of Nawash?



Who are the Chippewas of Nawash?

Neyaashiinigmiing

The traditional name for the Chippewas of Nawash is Neyaashiinigmiing, meaning point of land surrounded by three bodies of water.

Saugeen Ojibway Nation

Saugeen Ojibway Nation (SON) is located on the Bruce Peninsula. SON is made up of the Chippewas of Nawash and the Chippewas of Saugeen.

The people

The Chippewas of Nawash is an Ojibway and Potawatomi community. They are vibrant community with 724 members on reserve and 1958 members off reserve.



HERES
NADJIVE

Traditional Territories of the Saugeen Ojibway Nations



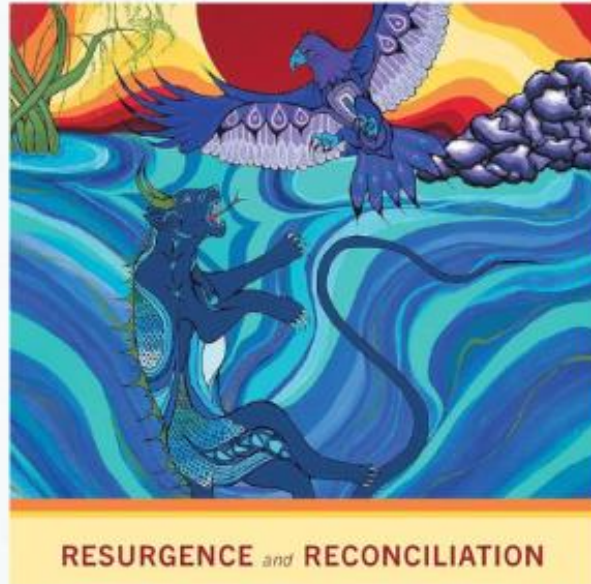
FOR ILLUSTRATIVE PURPOSES ONLY

Aboriginal Title claim area	Treaty 45 1/2 (1836) area	The islands around the Peninsula were subject to various treaties but many small islands on the Lake Huron side were returned to the First Nations in 1980
Treaty 67 (1851) area	Treaty 72 (1854) area	
Treaty 82 (1857) area	Treaty 93 (1861) area	First Nations' lands 2004

.CHIPPEWAS OF NAWASH.

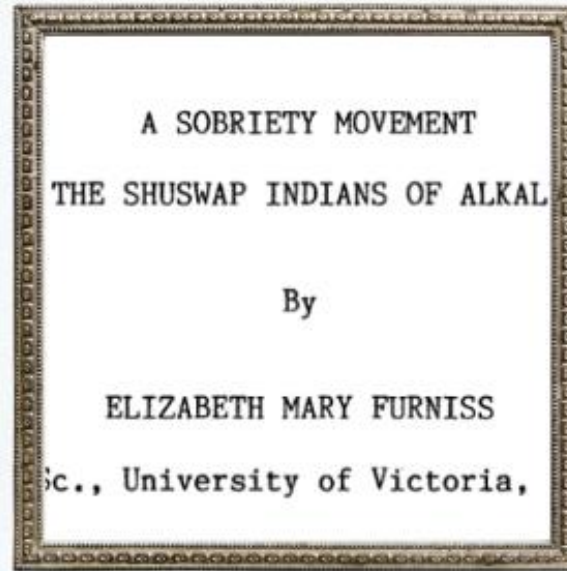


Literature Cited



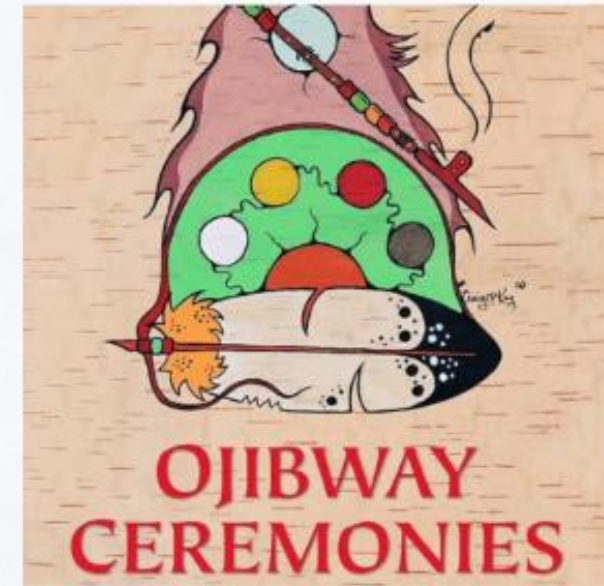
Asch et al. (2018)

Asch, Borrows and Tully's Resurgence and Reconciliation. Borrows himself is from the Chippewas of Nawash Unceded First Nation.



Furniss (1987)

Furniss discusses a sobriety movement in Alkali Lake in the 1980's. She discusses the success and challenges of a sobriety movement .



Johnston (1987)

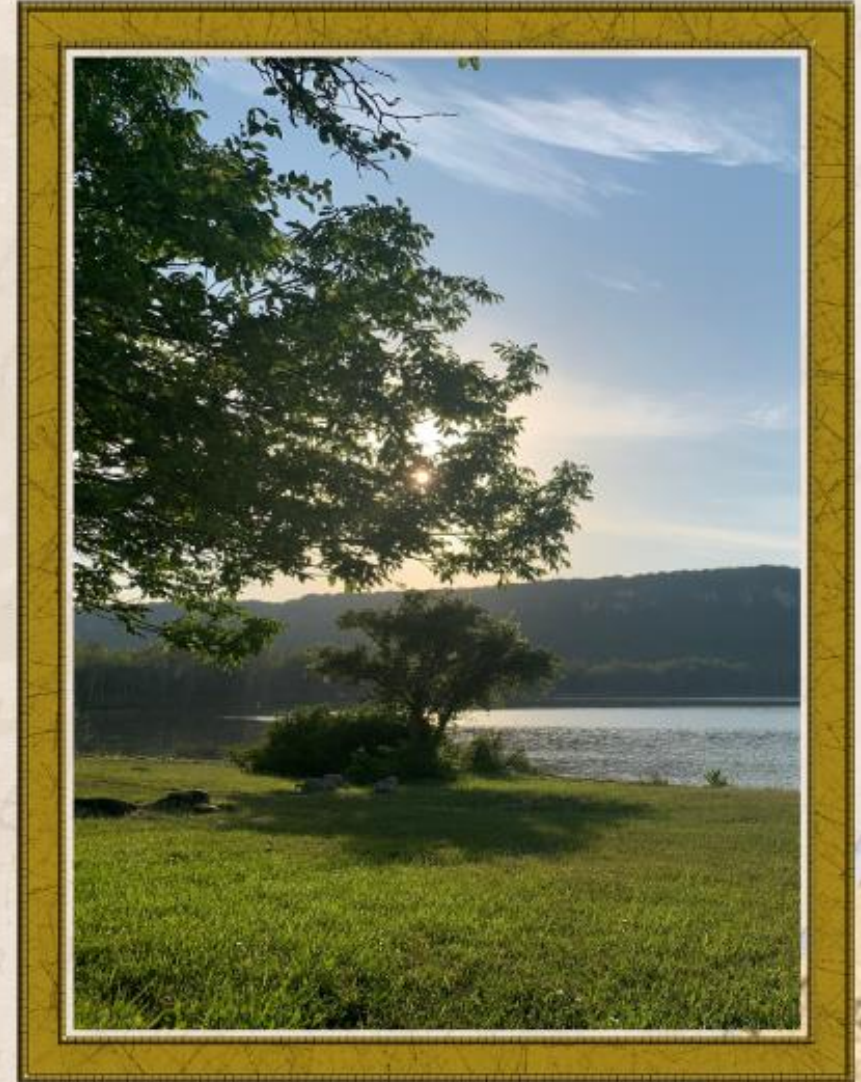
Johnston, a storyteller from the Chippewas of Nawash tells Anishinaabe stories, those that have been passed down about the animals and world around him.

Methodology

The methodology I used in my research was a semi-structured interviews, as well as visiting and spending time with participants on the land

I used Shawn Wilson's Research is Ceremony and I spent the first year drinking tea by Castleden et al.

In this I prioritized Indigenous methodology and storytelling. Meaning, the questions were there for guidance, however, participants could tell stories and discuss any topic they felt was most important



Findings

- Each person 'comes home' to culture in their own time, one cannot be forced or coerced into it.
- There are a few common ways participants noted that they healed
 - Sobriety, language learning, returning physically to the reserve community, connecting to the land and (re)connecting with their community
- There is both individual and communal revitalization, both need to occur and work together in order for true revitalization to happen.
- Community members expressed a need for greater support such as mental health/addictions support, healthy outlets for individuals and families, greater housing supports and so forth.



We Recognize Mainstream Holidays

- If I had my way, we wouldn't recognize Christmas or Easter, but I was raised celebrating them, as was my son's dad, so he wants to continue to do so. My family is also against me here, lol

when u don't celebrate genocidal holidays but still gon eat





Kent Monkman, *The Scream*, 2017

Colonization?

- **“*Walking in Two Worlds* can be Seen as a Colonial Idea”**
 - Putting more energy into living in colonial systems vs living in Indigenous systems
 - An Indigenous person attending university classes, working in a colonial job, or living in a city does not mean one is “walking in two worlds”
 - We are always 100% Indigenous through and through – we are just operating within these colonial systems
 - Challenging part: Indigenous people started operating and believing that colonial systems were superior, and began to prioritize colonial success

Decolonization is not a process of returning to the past. It's about reclaiming past traditions to heal while building a better future.



Walking in both worlds is not an easy task and can feel daunting at times, but please leave with this thought...

References

- Indigenous Motherhood. (2018). Taken from <https://indigenoumotherhood.wordpress.com/2018/08/23/walking-in-two-worlds-can-be-seen-as-a-colonial-idea/>
- Monkman, K. (2017). The Scream. Taken from <https://www.aci-iac.ca/art-books/kentmonkman/key-works/the-scream/>
- Skaronhyase'ko:wa Everlasting Tree School. (2020). Taken from <https://www.youtube.com/watch?v=SDZxRj1SbS0>

Tell us what you think!

Visit:

www.cesba.com/2024surveys

or use the QR code to share feedback on this workshop.



Nia:wen

Miigwetch

Thank You

Merci



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