

# In Our Words – The Future

Betty Lou Grawbarger-

I think it means that you're wearing different shoes now. Miikiigikidoagogomaa. And, your life is not the same, like that. Now that is the way it was explained to me by my dad, he said, when you're not wearing your own shoes anymore.

Kaandaanbaasiiniin. I already know that I am not going to sleep because I know, like, the deals that were made, like you know?

Kandahnbasiinish. I won't sleep, because I am thinking too much, you know, the deals that were made, between the people and the native people. It is not the right deals, so that's the way my dad explained it, so how can you sleep, he said, when you have been cheated out of everything? Of course, he really put the words in, you know?

Dabasaaniwqwat -

We never surrendered no land. And if you go to war with another nation in that and you lose, you don't surrender your land, not even then, because look at Japan. Look at Japan, and they did that Hiroshima bomb. They surrendered, but Japan is still Japan. They're independent, where we should be right now, is in the clan system. That is our own system of government, our governance. We used to be in the hereditary system. But that system became an ego-based system. This is who we are, this is the system that we are supposed to be under here. Not the elective system.

Bomgiizhik -

So, the Crown, when they went in to treaty with the Anishinaabek, they were actually a nation of people. And, they had a land base, they had a government. The crown dissolved because of democracy. I mean, England became a democratic population of people. The crown is simply not a nation anymore. It is actually a royal family, that owns land in certain parts of the world, but they have no actual power to honour these treaties. So, nation-to-nation with who? You know, we have been banging our heads on an empty castle now for 100 years. We have land issues, huge land discrepancy issues that have to be made with. That has to be included. This discussion has to be included. Because the whole idea or

notion that we have no land doesn't sit well with me. Because our people are starving, and we have no economic base. We have no land.

5:14 – Teyhutyatahse

New Canadians that come in, need to know the true history. They do not know that there is a piece of legislation that is there, with documents of these savages are a problem and we need to get rid of them. I'm mad. I never show that anger toward my own people but we need to prosper somehow. It goes back to the lineage people that were there. Not the hereditary chiefs, but the people that were there. What bloodlines are still contained today, they have to come forward and say, "on behalf of my seventh grandfather, we are here to renegotiate what these truly mean." Because none of them are being honoured. And what is being affected is the whole entire environment is now crumbling.

5:59 – Bomgiizhik

Here is the problem that we are running into now. Is that Canada inherited these... call it titles, that they call treaties. They used it for a free for all in resource extraction, which is causing abrupt irreversible climate change. And so, I believe it is time to move away from those agreements and to start working with real people, on real issues that are very tangible in terms of how can we help the ecosystems. And the hope lies in regular people. It doesn't rely on these ideations of treaty with the crown. The sun set on the crown, on the British Empire, a long time ago. Actually, I think we should make agreements with the buffalo, or the fish, because this human to human stuff is not working out, and it is not doing the natural world any favours.

7:01 – Dave Mowat

There's quotes that have come down through history where the government agreed "these are a free and independent people." In that, is where the inherent rights lie. We need the next generations to really start to keep pulling the layers off, so that they can do what I am doing, so that they can hold the government to account. Because if you don't know your history how do you sit across the table from a director general or whoever, how do you sit across the table and defend your cause or defend your communities' history? And how do you do that if you don't know the history? It is important.

7:47 – Giiddkunadaad

Educate yourself about the truth find out the history of that land. Educate yourself, become aware of that history of that land. To share that with the new students to share that with your teachers, to share that with your principals, share that out. Help us spread the truth about the land. Build a relationship with your local first nation and community members.

Waawaaskone Kechego

You have to think about the history of our people, and what they have been through, and where they're at currently. We are so hard on our people. Our own people, with each other, you know. But it is like... we have the residential school system, we have the Indian Act, you know, there is a generation that's there that there's been a disconnect. Because the transfer of knowledge didn't happen, because there was a generation that was taken away. And so that's where the impacts... that is what we are living today, that is what we are living today. And it is like okay, this generation that's running our reserve, they can't connect because that spirit is not there. Because the hereditary chiefs, they're gone now. There are some people that don't even know that they are from those lines, that they are hereditary chiefs. The responsibilities from our clan systems. People don't know their clans, they don't know their names. They don't know that we came here with these gifts that the creator gave us. It is still there. Its still there, its still in our communities, there are still language speakers. It is it's a small speck in the whole aspect of things, but it's still there. That's the thing. So, if we can just, you know, ignite that and empower our people to believe in our own ways then, I believe that we can stand up, stand our own people back up again to believe in our ways.

10:06 – Dabasaaniwqwat

Treaty means agoodiiwin. Agoodiiwin means whatever you have, you'll always retain that, you will always have that, you will have the land, you will have that other thing. You will always have that, but what we give you will be on top of what you have. Agoodiiwin, that's what that means. It doesn't mean a right, it means agoodiiwin. That's what that means.