

Presenter Bios and Presentations Descriptions

Christianne V. Stephens, “Letting the Body Tell Its Story: Using Life History Research and Body Mapping as Tools to Depict and Understand the Cumulative Impacts of Historical Traumas and Embodied Inequities on Indigenous Peoples Health”

Abstract: What are the cumulative, health impacts of colonization and assimilation? How are inequities and historical traumas inscribed on the bodies of Indigenous Peoples, including residential school survivors and their families? What would these physical and emotional body burdens look like if they were visually depicted? This presentation seeks to answer these questions by introducing the preliminary findings of a long-term collaborative, community health study being conducted at the Walpole Island First Nation (Ontario, Canada). I will discuss the importance and utility of life history analysis (health genealogies) and body mapping (an innovative, colour-coded visual tool for depicting health outcomes) for gaining a powerful picture of the collective and inter-generational impacts of ‘structural violence’ and ‘syndemic suffering’ on the health of Indigenous communities. I will also discuss how these methods can help raise greater awareness about the lasting effects of inter-generational trauma and empower communities to identify health needs and develop/advocate for resources and holistic services that promote and support healing and self-care for individuals, families and their respective communities as a whole.

Bio: Dr. Christianne V. Stephens (PhD) is a medical anthropologist who specializes in the anthropology of health and Indigenous health. She has conducted ethnographic fieldwork and served as a collaborator on a number of community health projects at Walpole Island First Nation (WIFN) for the past fifteen years. Dr. Stephens’ research examines various aspects of Aboriginal community health and well-being, including the social determinants of health, historical trauma and environmental health. She is a faculty member in the Department of Anthropology at York University where she teaches courses in critical medical anthropology, Indigenous health and advocacy and social movements. Dr. Stephens is the Principal Investigator on the Walpole Island First Nation Body Mapping Study and has been working closely with Walpole Island community partners for the past several years to bring this project to fruition.

Christopher Lafonatine, “Survivors and TRC Health Call to Action”

The TRC Call to Action invites all Canadians to act. The challenge is act on what - will it be the priorities of Survivors. Survivors have issues and concerns that need to be addressed by those who have accepted the call to action. In this validation workshop a chart of health issues and concerns will be reviewed for completeness - to make sure that survivors issues are identified. This workshop is part of an "...alignment process" so all groups responding to the call to action can be working on the same priorities. Survivors will get an opportunity to understand the overall process, they will review the charts and be invited to become part of the rating process.

Sharon (Dolly) Syrette, “Feelings for Life” Book Launch

Sharon is a Survivor from the Shingwauk Indian Residential School (IRS). She was able to get her book of poetry published through the Personal Credit Notes that was set out in the IRS Settlement Agreement.

The process took over three years to complete. She would like to speak to other Survivors and their descendants about how if you have a dream it can come true and the importance of patience and preservice.

4Rs Youth Movement, Mitch Case, Teddy Syrette, Jerica Fraser.

Focusing on the cross-cultural dialogue platform used by 4Rs with an emphasis on youth engagement and education.

(The 4Rs group hopes to get me a more detailed session description soon)

Eddy Robinson

His father attended St. John's Indian Residential School in Chapleau as well as Shingwauk Indian Residential School. His father's name is William Fletcher also known as Billy Fletcher aka Two Feathers.

Eddy frequently speaks on a range of topics including: the Journey of an Indigenous Student, Urban Indigenous Ways of Knowing, Indigenous In The City: The Urban Indigenous Experience, Becoming an Indigenous Ally: Building Relationships, Indigenous Cultural Awareness, and Indigenous Stereotypes and Misconceptions

Trina Cooper-Bolam, "Through the Eyes of the Children of Shingwauk"

A presentation and discussion session of the *Reclaiming Shingwauk Hall Project* to honour the historical and contemporary voices of the children of Shingwauk by connecting the land now occupied by Algoma University with its deeper history. This healing project, which seeks to transform the current site into a site of conscience through various heritage, education, art, and cultural strategies, has begun to take shape. Please join us to share your thoughts on how these and other strategies can best connect us with this place, its spirit, and memories.

Andrew Z Reuben, "Aboriginal Languages as a basis of Change and Reformation of our Creator given Right"

Andrew plans on providing an oral presentation on the above topic followed by time for discussing and sharing.

Bio: My name is Andrew Z Reuben also known as Chakwan Lootin, a Cree from the Weenaybaykook Mushkegowuk region of northern Ontario commonly known as the Hudson and James Bay area of the province.

I was born in the bush, delivered by a Midwife (Grandmother) with the assistance of my Grandfather. My first sight was my mother and the Cree language she spoke was my first and kept it to this day. I am fortunate to have this experience as many of our children do not. It is not their fault as we have to take responsibility as parents, teachers, counselors, role models, advocates to instill in them a sense of purpose and importance.

I was brought up in a traditional manner by my parents to begin with and eventual my Grandfather and Elders in the compound as well as the Aunts, Uncles, Cousins and the extended family. The teachings were all in the Cree language from the vision/dream quest, naming ceremony, adolescences/maturity, young adults and adulthood. It was common-place to share, exchange, relate and practice with others in the

compound these traditions and customs of my people.

The specific Cree teachings and awareness's included the following but not limited to them:

- Fasting and Sacred Pipe Ceremony
- Sweat lodge Teachings/Ceremony
- Shabataygun Teachings/Ceremony
- Shabootahon Teachings/Ceremony
- Meedaywin Teachings/Ceremony
- Atlulookan Teachings/Ceremony

The first two are about preparation, healing and purification. The next four are specific teachings/ceremonies that have to do with balance and conditions of the mental, emotional, physical and our sacred understanding of all life forms as we know it (to some they call spirituality).

I am fortunate to have had many Cree traditional teachers from my area and this has given me a good understandings of our traditions, customs and ceremonies. I've been enriched by its history and heritage. I am now a teacher and keeper of these Cree teachings.

As in all things in our environment, I am keen on teaching this way as I believe it's the only way to get people to understand our ways as Inninewuk people. We are in tune with our surroundings, the life in nature as we understand them as well as how we relate to them are balanced. I believe that given the opportunity to share this with people, they will come to learn our teachings and knowledge in a way that will be fulfilling in their lives. It is also very important that we use our ways and become Inninewuk again.

This is needed in our communities today!

Jay Jones, "Intergenerational Survivors affects"

Description to follow.

Stephanie Pyne, Residential Schools Land Memory Mapping Project (will also have table setup and be available for information discussions throughout the event).

The Residential Schools Land Memory Mapping Project seeks to participate in reconciliation processes by working with others to map Residential School sites through a series of awareness enhancing, online and on the ground participating mapping activities. The project aims to acknowledge, honour, and enhance awareness of the living history of the land, the buildings and the survivors of Residential Schools, and to contribute to research and education – building relationships in the spirit of reconciliation.

Other Gathering Components

Entertainment Possibilities

-ImagineNative Films

-Showing films created by communities that we have in the Centre/or are easily accessible.

Youth Programming

Skylee-Storm and Sharlee Souliere have been working to develop a few hands on activities that can be done throughout the weekend with any youth in attendance. The 4Rs workshop will also be very youth focused.

Sunday Church Service and Cemetery Visit (9:30am start on Sunday)

Rev. Pamela Rayment from the Diocese of Algoma is going to be leading the service for this year. She would like to make this a more participatory service and suggested that members of CSAA and intergenerational survivors could be involved by participating in:

- a smudging at the beginning of the service
- hymns in English and Ojibway
- Readings (done by survivors or intergenerational survivors)
- leading of prayers by a survivor or elder