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NEWS FROM THE PRIMATE'S WORLD RELIEF AND DEVELOPMENT FUND

THE ANGLICAN CHURCH OF CANADA

DEEPENING INDIGENOUS RELATIONSHIPS

## 20 years of Indigenous partnerships



BY JOSÉ ZÁRATE  
PWRDF  
DEVELOPMENT  
COORDINATOR

**I**N 1996 PWRDF Executive Director Robin Gibson hired me to visit and consult with Indigenous communities with whom the Anglican Church had worked. These communities identified four areas as strategic ways in which PWRDF could come alongside: restoring language and culture; working with youth; empowering women, health and wellness; and inter-Indigenous networking.

Our aim was to build a new partnership based on principles of trust, equal respect and the assurance that Indigenous peoples would be the ones who identify the work—the who, when, where, how and what that they would like to accomplish.

Later that year PWRDF hosted a face-to-face Indigenous partners gathering in Six Nations of the Grand River, Ohsweken, Ontario. Together with the 2011 Indigenous Partners Roundtable in Calgary, Alberta, these consultations have shaped our vision and activities.

In my time with PWRDF, I have witnessed the social and economic despair in their communities, inherited trauma from past generations because of imposed state policies that stripped them of their indigenous languages, ancestral cultural practices and spiritual beliefs. In contrast, however, I have seen their resilience and visionary wisdom that comes from within, from their ancestral histories and stories, from Mother Earth and from the practice of cultural values, ceremonies and spirituality based on respect, peace and equality. All of these have informed their project/program goals and have contributed to their capacity building. I have been honoured and privileged to work side-by-side with gifted Indigenous community leaders in their projects and programs aimed at building stronger, healthier and more self-reliant communities.

I would like to highlight the wise vision shared at the May 2011 roundtable of Indigenous partners about their common understanding of



**Participants at the 2011 PWRDF Indigenous Partners Roundtable**

PHOTO: FNAHEC

the meaning of partnership.

Partnership is:

- having an equal voice, share common interests and take shared responsibility in ownership
- walking together in developing programs and thereby to develop friendship
- understanding that each partner brings skills, resources and knowledge to the table
- collaboration that creates joint ownership in the outcome
- reciprocity—it is hard to have effective partnership without mutual

respect and equality

- about making relationships and getting to know each other
- collaboration among equals that can overcome an unacceptable situation
- walking towards a shared goal and shared outcomes
- sharing and listening helps partners articulate a vision that was not there before
- shaping a transformative vision together
- giving a lending hand without conditions, but with mutuality. Finally, these Indigenous partners

**Greeting song played during the Indigenous Partners Roundtable by traditional singers representing the communities of the Yellowhead Tribal College in Edmonton that is owned by five First Nations from Alberta.**

PHOTO: JOSÉ ZÁRATE

reiterated through consultations and gatherings over the years their endorsement of PWRDF's partnership principles and stated their desire to continue working closely with PWRDF to right the injustices that exist. They also declared that PWRDF is a genuine partner who works with them to find effective solutions without imposing a hidden agenda. As an Indigenous person myself, I feel blessed to be able to do this work by, for and with Indigenous peoples in Canada by implementing the mandate given to PWRDF in promoting partnership with Indigenous peoples.

We have heard our partners' voices and they have been included in the roadmap for PWRDF's 2015-2018 Strategic Plan that gives priority to strengthening and deepening our relationship with Indigenous peoples, a partnership for life. ■

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## How spirit impacts partnership

BY ADELE FINNEY

THROUGHOUT 2009–2011 PWRDF held regional roundtables with partners in Kenya, Bangladesh, Cuba and Canada.

Each table spent time reflecting theologically on partnership with PWRDF. At the Indigenous Roundtable in Edmonton in May 2011, 15 Indigenous and non-Indigenous participants framed their reflection by asking, "How does spirit impact partnership?"



Adele Finney

Together we understood spirit in relation to the Creator's presence flowing in and through all things, drawing from us thanksgiving to all of creation. Indigenous participants spoke of development partners needing to let kindness, grace,



**Mapping exercise: Exploring the history of Canadian migration.**

PHOTO: SIMON CHAMBERS

ship." "Spirit forms the moral foundation of the partnership, and if you do not have spirit, partnership does not have integrity."

If PWRDF could, by and through the spirit, put everything into practice that was named in that session, where might we together be?

National Indigenous Anglican Bishop Mark MacDonald asks of PWRDF that we work with Canadian Indigenous Peoples nation to nation, finding a post-colonial path together as allies. He assured the PWRDF board that we will make mistakes as we work together, and

that respect and forgiveness will guide us through. When we invite PWRDF's international Indigenous partners to observe and reflect on what we are doing together here in Canada, they offer an extraordinary gift to us all.

In the midst of a 2014 international gathering titled Indigenous Communities in Canada: The Complex Dance of self-determination and strategic alliance from outside, Nuu-chah-nulth elder Dr. Simon Lucas said to me, "I need to know you better if we are to be partners." That has led PWRDF to get to know ourselves better as a development and relief organization of a settler church in a settler-dominant society, through the KAIROS Blanket Exercise and a new Anglican mapping exercise exploring the contemporary impacts of the Doctrine of Discovery. My hope and prayer is that the spirit will use those experiences to "thread us all together linking the past and moving to the future with one heart." ■

## Calls to Action: A roadmap for the journey

BY ARCHBISHOP FRED HILTZ

THE 94 Calls to Action from Canada's Truth and Reconciliation Commission (TRC) have been described as a roadmap for the journey Canadians are taking together in renewing relationships with the First Nations Inuit and Métis of this land. Based on The United Nations Declaration on the Rights of Indigenous Peoples these calls address critical needs for major funding for programs to help survivors heal from the trauma of their experiences in the residential schools and the terrible intergenerational impact on family life. They address matters of child welfare, and missing and murdered aboriginal women; policing and counseling services; health and housing; and adequate funding for education. They also address land rights, treaty relationships and free prior and informed consent with respect to resource extraction.

Through the General Synod, the Anglican Foundation and PWRDF our Church is responding to these Calls to Action and they are front and centre in our work with other churches especially through KAIROS.

PWRDF's work with Indigenous peoples was both affirmed and



Archbishop Fred Hiltz

PHOTO: ANGLICAN VIDEO

challenged to deepen through the Indigenous Roundtable of 2011. In the 2012–2015 strategic plan one of our priorities was exploring new ways of working with Canada's First Nations Peoples. This is also reflected in our current strategic plan 2015–2018 to deepen relationships with Indigenous peoples.

From a water project in Pikangikum to programs for community healing to advocacy for the rights of Indigenous peoples PWRDF is there.

PWRDF is working ever more closely with the office of the National Indigenous Anglican Bishop. At the Sacred Circle 2015 we heard how the Calls to Action from the TRC represent huge hope for a brighter and better future for Indigenous peoples and their children.

We hold the vision of a "truly just, healthy and peaceful world". The TRC Calls to Action summon us to a critically important witness to this vision right here at home. ■

## Revitalizing a language and culture

BY REAGHAN TARBELL

KAHNAWÀ:KE Mohawk Territory is located on the south shore of Montreal, Quebec. We are a community of approximately 8,000 people with a unique culture, history and language. With each passing year we lose more and more of our first language speakers (elders) who take with them precious knowledge of who we are as Kanien'kehá:ka. For several years our community has experienced a language and culture revitalization as we work to save what is so important to us.

The mandate of the Kanien'kehá:ka Onkwawén:na Raotitíohkwa Language

and Cultural Center (KORLCC) is to promote and preserve our language and culture. There are a variety of ways that we, a committed but small staff, do this with the support of funders like PWRDF. Through our Ratiwennahní:rats Adult Language Immersion program, our instructors work to produce proficient Kanien'kéha speakers in a two year time frame. In June 2016, 17 students will graduate, the majority of them young adults and parents of small children. To date, we've had a total of 145 people successfully complete the program.

Part of reviving our language and culture is making it part of everyday

See Stronger, p. 4



Reaghan Tarbell

## PWRDF helps save a critically endangered language

BY CALEDONIA FRED

**I**N 2003, Nuu-chah-nulth people feared their language would be lost. Less than 1% of members could speak their language fluently, despite the Nuu-chah-nulth leaders and elders emphasis on language as a priority. As Nuu-chah-nulth was an oral-based culture, minimal documentation existed. A couple of books and tape cassettes were all that teachers had as tools to assist them in their lessons. At that time, PWRDF partnered with the Nuu-chah-nulth Economic Development Corporation (NEDC) to establish a program that would result in many thousands of copies of over 150 additional resources from flashcards to on-line tools. The materials developed in the program have been essential to the preservation and transmission of the Nuu-chah-nulth language.



**Caledonia Fred**



**Children's books in Nuu-chah-nulth teach language and culture.**

PHOTO:S: CONTRIBUTED

PWRDF has allowed NEDC to develop a program that maximizes benefits with specific priorities to exploit every dollar. The NEDC managed the program at no cost and did not permit administrative costs or costs of existing staff and resources to be covered in the program avoiding administrative costs for participants. The program also required funds to be leveraged from other sources to ensure the program did not carry the entire cost of the projects. The result is more funds go towards tool and resource development.

In addition to resource development, the PWRDF funding has far reaching benefits. Nuu-chah-nulth leaders have become aware of who PWRDF is and the assistance they have provided to their communities in their effort to revitalize their language. Funding recipients include messages to PWRDF in their final reports. The Hesquiaht Language Program wrote, "We all feel that together we have accomplished something of worth for our language." The PWRDF funded program has allowed healthy partnerships to be built along with a sense of comradery in saving the Nuu-chah-nulth language. ■

## Water for Pikangikum: Part of a spiritual movement

BY MARK MACDONALD

NATIONAL INDIGENOUS ANGLICAN BISHOP

**T**HREE YEARS ago, more than 30 congregations and quite a few individuals contacted me over a period of 3 months. All of these contacts were about water, though they spoke from a number of different perspectives: some of them were concerned about water from a spiritual perspective and were hoping to learn from an indigenous point of view; some were upset that many Indigenous people did not have access to clear water and wished to do advocacy to solve this problem; others wished to provide charitable donations for a problem close to home. We gathered together and practiced Gospel Based Discipleship, putting the Gospel in the centre of our gathering, as is the practice among Indigenous congregations across the land. Inspired to act in



**Bishop Mark MacDonald**

PHOTO: ANGLICAN VIDEO

concert with our spirituality, we soon learned that it was stubbornly difficult to respond to needs so close to home. Consciousness was raised, consciences were touched, and a desire to do something was born in the group.

Meeting mostly at Trinity Church,

Aurora, the group was soon known as Pimatisiwin Nipi - Living Waters in Cree. Continuing, always, with their spiritual practice, the group heard about the problems of Pikangikum, Ontario, learning that the troubled community identified water as a major issue. After some discussion, they decided to act. Working with PWRDF and the Frontiers Foundation, they worked out a plan to raise \$100,000 to install water systems in 10 homes. People responded generously from many different church and non-church organizations. Some used the "Advent Conspiracy" ([adventconspiracy.org](http://adventconspiracy.org)) as a vehicle for gathering support.

In the summer of 2014, 10 homes were fitted with water systems - a matter of great celebration for all. It took very little encouragement to keep going and, as of the end of November 2015, an additional \$140,000 has

been raised by over 60 congregations, mostly in Southern Ontario, but with solid support from many other parts of Canada. The next phase is in place for the summer of 2016.

There are now more than fifty active core members coordinating the work of Pimatisiwin Nipi. Though Pikangikum is still the main focus of the work, there is a growing interest in related advocacy and education. The sustainability of this group appears to be its spiritual grounding and the active commitment of people who have connected this with their own personal discipleship. It has become a spiritual movement, an echo of the growing renewal of Indigenous peoples. It is connected to the larger movement towards reconciliation in Canada. With many levels to this work, we feel throughout a spiritual stream carrying us along. We invited others to jump in. ■

# The importance of midwives

BY SIMON CHAMBERS

IN LATE 2015, 300 Indigenous women from across the Americas came together to celebrate 20 years of membership in the Continental Network of Indigenous Women of the Americas. At this gathering, members of three PWRDF partner agencies attended a workshop hosted by PWRDF on the importance of midwives in Indigenous communities throughout the Americas.

Three Canadian Indigenous midwives were also part of the workshop, which attracted over 40 participants representing 29 Indigenous nations from 12 countries in the Americas. "PWRDF has developed solid relationships with a network of universities, community health centres and Indigenous communities," said José Zárate, PWRDF development



Indigenous women from across the Americas met in Guatemala. PHOTO: JEANNETTE LARA

coordinator for Canadian Indigenous Communities and one of the planners of the event. "There is a broad

consensus that it is important to promote best practices of indigenous midwifery and that universities' and colleges'

midwifery training programs should include materials and information that is sensitive to Indigenous cultures and validates indigenous birthing knowledge or practices."

This workshop sought to bring together midwives from a dozen countries to share that knowledge with each other. "As many of the midwives are of an advanced age, there was the urgency to create opportunities and space to discuss, harvest and disseminate their knowledge," Zárate said.

Jeannette Lara, PWRDF's development coordinator who works with two Guatemalan partner agencies, Madre Tierra and Ixmucane agreed. "The midwives' session was an important one. They work in rural communities, where there is a lack of access to health services. They do have midwives, though."

A highlight of the workshop occurred when an elder, a midwife, shared her experience. Her practical discussion of how she does her work "brought everyone into the moment." They knew they were sharing the same issues, and were able to share their ideas and experiences with each other.

"Midwives are not just about babies," Zárate said. "They are counsellors to families, holders of their people's culture and traditions. They talk to parents about the parent's role in society." The midwives are working to ensure that the next generation will survive the poverty and malnutrition endemic in their communities. And thanks to the work of PWRDF in bringing them all together, they know they have allies in their struggle across the Americas. ■

# Stronger connection to their identity as Kanien'kehá:ka



Continued from p. 2

life and making it visible and accessible. Throughout the year, KORLCC hosts speakers, filmmakers, writers, academics and historians who speak on various topics related to Kahnawà:ke's historical and cultural contributions. Each year we work with one of the local newspapers, The Eastern Door, to translate the front page story into Kanien'kéha.

Our work also targets and addresses the younger generations of

our community. Tóta tánon Ohkwá:ri is a very popular and long running language based televised puppet show that reinforces healthy themes, cultural teachings and language lessons. Recently we also started Oheró:kon, a Rites of Passage initiative for young women so they can learn about their traditional roles and responsibilities as they transition to adulthood. It is our hope that Oheró:kon will help young people develop a stronger connection to who they are as Kanien'kehá:ka. ■

Performers and children enjoying a live show of Tóta tánon Ohkwá:ri.

PHOTO: REAGHAN TARBELL

Reaghan Tarbell is Executive Director, Kanien'kehá:ka Onkwawén:na Raotitíóh-kwa Language and Cultural Center

## Thank you

Thank you to all Anglicans who make the work of PWRDF possible. Your ongoing generosity supports partners in Canada and around the globe as we strive to create a truly just, healthy and peaceful world. Thank you also to all the diocesan and parish representatives, bishops, clergy, board members and youth who volunteer their time, energy and enthusiasm as ambassadors for PWRDF. Supporting the work of PWRDF improves the quality of daily life for vulnerable populations by promoting global justice and self-sustainability. Your commitment is transforming lives.

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