



ISAN-Oxford Update and Request

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Land Acknowledgement

Niizh Manidoowag Ikiidwan OgichiDaa Kwe niindishnikaz. Binesi ndoodem, Anishinaabe, Celtic German ndaa. Mishkagoman, Zhiiabasing, Ulster nnjabo. Oxford county is the ancestral and current homeland of the Anishinaabe, Haudenosaunee and Attawandaron peoples under the Dish with One spoon treaty between the peoples who tended to this land and creation itself. Despite the devastating effects of colonization, Indigenous people are reclaiming ancestral knowledge and ways of being. To this day this region is home to a multitude of diverse people including many First Nations, Metis and Inuit among other nationalities. All people have the ability to honor this treaty and care for the creation around them, accepting your unique role and obligations to the land which we each call home. Miigwech and miikwendan.

ISAN Oxford Overview

ISAN Oxford stands for Indigenous Solidarity & Awareness Network of Oxford County, a grassroots collaborative network, comprised of Indigenous people and Allies. ISAN members share the common goal of raising Awareness of the TRUTH and showing Solidarity with RECONCILIATION in the community of Oxford County, recognizing the rippling effects into neighbouring communities, both Indigenous and otherwise. Our prime objective is to aid the citizens, leaders, social service agencies, clubs, groups and businesses of Oxford County to become active participants on the path to T&R on Turtle Island.

Modern/ Post Contact Treaties

Oxford County falls under the territory of three numbered treaties, #3, #6 & #29

Treaty #29 is The Huron Tract purchase, signed on August 13th 1833 between the crown and some Anishinaabe peoples, encompasses parts of Woodstock, Zorra and East Zora-Tavistock

Treaty #6 is The London Township purchase, signed September 7th 1796 between the crown and the Chippewa peoples which covers the north half of town

Treaty #3 is The Between the lakes purchase, signed December 7th 1792 between the crown and Mississauga peoples covering the south side of town, Southwest Oxford, Norwich and parts of Woodstock



ISAN History

1 st Event	2 nd Event	3 rd Event	4 th Event	5 th Event	6 th Event	7 th Event	8 th event	9 th Event
June 2021	Sept 2021	Sept 2022	March 2023	April 2023	May 2023	June 2023	Sept 2023	March 2024
215 memorial, Orange Heart Campaign and Indigenous Peoples Day March (Ingersoll)	First Annual IISAN March for Truth & Reconciliation	Second Annual March for Truth & Reconciliation , Indigenous Art Exhibit at the ICAC	Launch of IndigiKNOW youth program in partnership with CBYF Oxford and BBBS of Oxford County	Ingersoll commitment to table and present an annual report of how they have or have not addressed the municipal calls to action in the TRC, Community Clean up and Taking a Stand with Oxford Pride in Norwich	MMIWG2S+ Memorial walk in Tillsonburg, ISAN rebranding, dropped the second I to become more inclusive of the whole county and adopted the progressive pride strip to show that we are a safe and decolonizing environment!	Installation of Indigenous Awareness Crosswalk in Ingersoll on King st. Hosted Indigenous feast in Collaboration with STICH supper club, Attended Indigenous led and Pride Events	Third Annual ISAN March for Truth and Reconciliation , IndigiKNOW art Exhibit, DART Collaboration, STICH Reconciliation Dinner	. Year 2 of IndigiKNOW began on March 18 th , rotating between Ingersoll, Woodstock and Tillsonburg this year.



A decorative vertical panel on the left side of the slide. It features a series of horizontal bands in dark purple, red, gold, and teal. Overlaid on these bands are various geometric shapes, including triangles and diamonds, in dark purple and teal, creating a symmetrical, totem-like design.

Interesting facts

- ISAN Oxford was founded out of an 8-year-olds obvious grief and a mother's desire to make a better world for her children.
- ISAN acts as a community champion at all levels within the County of Oxford and connected communities for Indigenous people and issues.
- ISAN handles Community Events/Engagement such as the Annual March for truth and Reconciliation, A night for Truth , Conversation and ReconciliACTION series and IndigiKNOW, along with Advocacy work in both the political and social atmospheres of Oxford County such as participating in community tables like the Anti-Human Trafficking Network, Climate Change and Health Vulnerability Assessment for SWPH, DART etc.
- Although the TRC asks municipal governments to do their part to work towards reconciliation, ISAN operates completely on donations from community members and organizations and some grant funding and has yet to be successful in attaining financial aid from our local municipal government.

Education got us into this mess and Education will get us out! – the Honorable Murry Sinclair

The Mission was “to kill the Indian to save the man”:

- Use of biological warfare
- Weaponizing religion and the Indian Act
- Over hunting and the use of starvation tactics to “purchase” land
- Criminalizing Indigenous Ceremony, Language and Hereditary Chieftainships
- IRSS, MMIWG2S+, lack of basic human resources in Indigenous communities



ISAN PRESENTS

A NIGHT FOR Truth, Conversation & Reconcili-ACTION part 2

With Special Guest Speaker Gloria Thomson,
Metis Elder, Community Helper

Ingersoll Public Library
530-730pm

April 10th 2024

WILLOW FEATHER CONVERSATIONS 

invites you to attend

OPENING THE DOOR TO RECONCILIATION

Date: May 6th
2024
10am-4pm

Location: Ingersoll Fusion
Youth Centre, 121 Thames st S
Ingersoll Ontari


In Collaboration with:



Please join us for a daylong T&R
workshop for service workers, leaders
and organizations. This day will consist
of oral storytelling, cultural
experiences, Kairos Blanket exercise,
IndigiKNOW information session, Key
Note Speaker, and Sharing Circle
Feast will be provided for attendees

With Special Guests:

Keegan Marshal-DeSutter, Akwesasne FN
Becca Neepin, Fox Lake FN
Mary-Anne Kechego, Oneida FN
Trissa M-D, Zhiabasing FN
Elder Gloria Thomson, Metis Nation
Atlosa Youth Drum

www.willow-feather-conversations.squarespace.com 

Upcoming Indigenous Led Learning Opportunities in Oxford County

Indigenous Ceremony

Cultural practice and Ceremony are directly tied to and essential to Indigenous well being. Participating in Ceremony is considered self care, showing up for yourself and your ancestors. Common ceremonies include:

- ❖ Smudging
- ❖ Moon Ceremony
- ❖ Sunrise Ceremony
- ❖ Pipe Ceremony
- ❖ Sweatlodge Ceremony
- ❖ Solstice Celebration
- ❖ Fasting Ceremony
- ❖ Feasting Ceremony
- ❖ Powwow
- ❖ Sundance
- ❖ Raindance
- ❖ Etc.



The current lack of access to ceremony locally is perpetuating Indigenous disconnection, colonization of Indigenous belief systems and disempowering our Indigenous relations from sharing their ways of knowing.





Sacred Fire

A sacred fire is an important part of Indigenous spirituality and Ceremony, communication with the spirit realm and our ancestors. It is a sacred practice meant to make individuals feel open, grounded, and connected with people on Earth and those who have moved on.

It is said that our ancestors can be found within the fire and the warmth we feel when around it is their loving embrace. Sacred Fires are a place for healing, communication, introspection and the commemoration of the passage of time and important events.

Sacred Fires are attended to by a Fire Keeper, this is someone who has taken the time to learn from Indigenous Knowledge Keepers and other Fire Keepers how to tend to and care for the spirits of the fire, and how to maintain a safe and respectful space. Fire Keepers are also responsible for making those attending ceremony feel welcome.



Conclusion

Indigenous people of Oxford County currently must leave community to engage in cultural practice and ceremony, taking with them their families, money, and community investment.

In fact, Indigenous people are one of the only groups who can not practice their belief systems locally. Christians have church, Muslims have mosque, our Jewish relations have synagogue, our Buddhist have temple etc. however, there is nowhere for Indigenous people to gather and practice their spiritual teachings. In a day and age where we are looking for ways to acknowledge this country's true history and find a path to reconciliation it seems that the promotion of language and cultural practice would be truly meaningful ways to accomplish this.

In order to be able to say we truly have a safe and well Oxford, which all municipalities already endorse, that is working towards the number one goal priority goal of belonging, then ensuring we are creating equity where we can for Indigenous people is a crucial and imperative part of the puzzle, this means finding ways to empower Indigenous identity. Creating a way to have legal local access to Indigenous cultural practice is a major step towards honoring that goal as well as the commitments made in Oxford County's strategic plan regarding Indigenous relations and reconciliation.



#EVERYCHILDMATTERS

#MMIW2S+

#CLEANWATERFORINDIGENOUSCOMMUNITIES

#TRUTHANDRECONCILIATION

FOR THOSE WHO ARE NOT INDIGENOUS...

DO THE WORK TO **UNLEARN** BIASES YOU HOLD ABOUT INDIGENOUS PEOPLE BY EXPANDING YOUR KNOWLEDGE OF INDIGENOUS CULTURE. THINK ABOUT WAYS TO **AMPLIFY** INDIGENOUS VOICES. **ADVOCATE** FOR THE RETURN OF INDIGENOUS LAND.

FOR THOSE WHO ARE INDIGENOUS...

CELEBRATING INDIGENOUS CULTURE CAN BE **EMPOWERING** AND BOLSTER MENTAL WELLBEING. REMEMBER YOUR ANCESTRAL INSTRUCTIONS, LANGUAGE, AND WAYS OF **HEALING**. YOU CAN REVITALIZE AND RECREATE THESE PRACTICES WITH YOUR **COMMUNITY**.

Questions & answers

