

ways to learn more about Indigenous stories of Nogojiwanong

❖ Visit the First Peoples House of Learning at Trent University and attend their events:

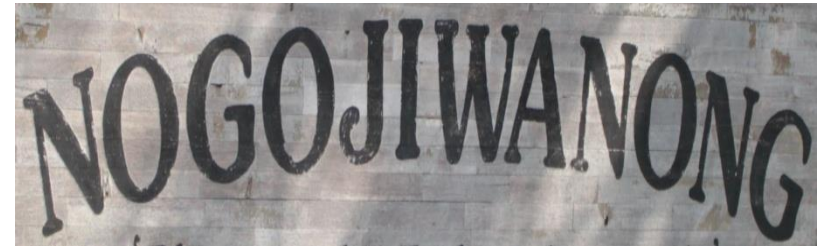


- 1) Traditional Teachings with An Indigenous Elder (every Wednesday evening during the school year)
- 2) The Annual Elders Gathering
- 3) The Annual Women's Symposium
- 4) The Annual Trent University Pow Wow

❖ Check out events with CRRC (Community Race Relations)

❖ Visit a local First Nations community (Curve Lake, Hiawatha, Alderville)

❖ Visit Petroglyphs Provincial Park



a place at the end of
the rapids

A zine to raise awareness about
decolonization and honour
Indigenous stories of
Nogojiwanong (Peterborough)



distributed by



about



The Community Race Relations Committee of Peterborough (CRRRC), is a volunteer-based non-profit community based organization working to encourage and promote equitable race relations by providing anti-racism services including public education, advocacy and consultations.

Recently, the CRRRC has been working to develop resources on decolonization while facilitating workshops that encourage positive relations between Settlers and Indigenous people of Nogojiwanong/Peterborough.

This zine is part of a project developed by ieierhes karolyn givogue, the current coordinator in partnership with the Trent Centre for Community Based Education.

about the author

Hello/Aanii*/She:kon**

My name is Alicia Del Mastro. I am a settler to Nogojiwanong, also known as Peterborough. As a non-Indigenous person dedicated to a journey of 'decolonization', I can not write on behalf of Indigenous people, but rather hope that this zine will bring awareness of decolonization journeys and Indigenous stories of Nogojiwanong that are still very much alive. I hope to inspire settlers to uncover their own Indigenous stories while taking responsibility for their role in 'colonization'.

The content in this zine comes from my own understanding based on the work of researchers and activists dedicated to 'decolonization', conversations with local elders and feedback from diverse community members.

Thank-you/Miigwetch*/Nia:wen** (*Anishinaabe, **Mohawk)

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introducing Nogojiwanong

The original **name** for **this land** is **Nogojiwanong**, in **Anishinaabemowin**.

Anishinaabemowin is the **language** of the **Anishinaabe (Ojibway)**, who are one of the groups of **people** who have traditionally **depended** on this **land** for their **survival** for thousands of years. This place is **their traditional territory**. Translated into English, Nogojiwanong means **‘place at the end of the rapids’**.

The **waterways** surrounding Nogojiwanong are very **important** to the **first peoples** of this land. The **Ode’nabe** (known as the Otonabee River) , meaning **‘river that beats like a heart’** was home to salmon who provided the people with a source of food. Just as the **heart beat** provides **life**, the **river** provided **life** to the people.

The **river** also offered a route to **travel** along for **Anishinaabe** and **Haudenosaunee people** who would come to meet and **exchange knowledge** at the place located at the end of the rapids.

Indigenous history of Nogojiwanong is confirmed through **oral teachings** that have been passed down through generations and in petroglyphs at sites such as **Petroglyphs Provincial Park**.

Sources: 1) Simpson, L. (2008). *Lighting the eighth fire*. Winnipeg: Arbeiter Ring Publishing.
2) Simpson, L. (2011). *Dancing on Our Turtle’s Back: Nishnaabeg Re-Creation, Resurgence and a New Emergence*. Winnipeg: Arbeiter Ring Publishing.
3) Sustainable Trent Website. *Nogojiwanong: The Place at the Foot of the Rapids*. Retrieved from <http://sustainabletrent.org/nogojiwanong/>



recognizing colonial stories of ‘Peterborough’

Nogojiwanong is also often referred to by its **settler-colonial** name, **Peterborough**.

The story of ‘Peterborough’ began in 1825, when a man from a well-known United Empire Loyalist family was asked to set-up a colony here. This man’s name was Peter Robinson and he came to this land where the river beats like a heart bringing over 2000 Irish immigrants with him. Whether the immigrants knew that this land had a long history and even a name already did not matter. They named their new home after the man who had ‘discovered’ it and began clearing off the land for farming and urban development.

Peterborough is a very typical name for a ‘colonized’ place. The **naming of a place** after a **person** is part of the **colonization** process. Through celebrating and embracing the **colonial story** of Peterborough, the settlers too often **cover up** the **Indigenous stories** of Nogojiwanong.

Colonization*: the invasion and destruction of a peoples social, political, economic, cultural and spiritual life and/or relationships with their land by a dominant group.

* CRRC’s definition

To settlers, it is much easier to see and hear the colonial stories of Nogojiwanong as they appear in signs, names of places and ‘historic landmarks’. However, it is important to recognize how **colonization** has affected the stories we are told of the people’s whose land we have settled upon.

Sources: Peterborough Historical Society. *Peter Robinson Plaque*. (Erected along the Otonabee River Trail in Millennium Park)

what is decolonization?

Simply defined, 'decolonization' is the 'undoing' of colonization by bringing back, or restoring, Indigenous culture, spiritual practices, beliefs and knowledge. It also involves reclaiming land that had once been traditional territory.

Decolonization :

- ❖ is a **journey** or process. Decolonization is **NOT an endpoint**...it is an action word, it is alive!
- ❖ **focus on Indigenous land, sovereignty and ways of living;**
- ❖ awakens **Indigenous lifeway** for both **those resisting colonization AND the colonizer;**
- ❖ **looks different** for every **individual** and/or **community** of people;
- ❖ has **no road map**...just a need for **honesty, understanding, deep listening** and **self-reflection**

Sources: Awakening the Horse People. *What is Decolonization?* Retrieved from <http://awakeningthehorse.wordpress.com/de-colonize-2/what-is-decolonization/>

why decolonization matters

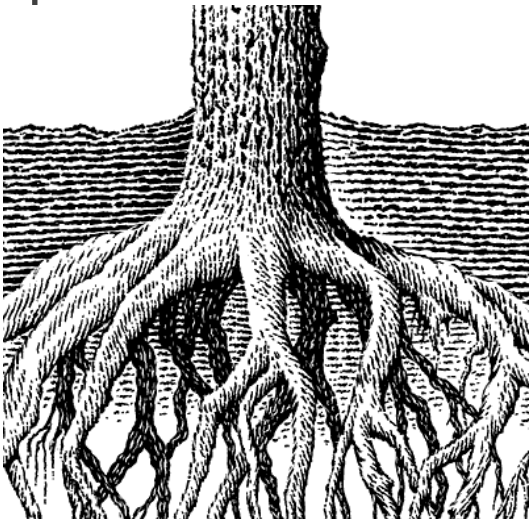


- ❖ **re-connect with the places we come from, and the ways of life** that shaped our ancestor's experience and continue to live hidden within ourselves;
- ❖ **reawaken the identity of who we are** in a line of people from ancient ancestors to future generations;
- ❖ **restore a sacred way of life** through relationships with the animals, plants, and other living relatives who made our lives possible;
- ❖ **become more effective allies** in anti-racist action, solidarity work, and resistance struggles of Indigenous people and other people of color;
- ❖ **make healing of historic traumas possible** for ourselves, and for Indigenous people who suffer from colonization and genocide.

Sources: Awakening the Horse People. *Why decolonization matters?* Retrieved from <http://awakeningthehorse.wordpress.com/de-colonize-2/what-is-decolonization/>

why stories matter

- ❖ there is **power** in the **stories** we tell. Along with our genetics, stories are what we pass on to our children, grand children, great grandchildren and so on
- ❖ they **inform future generations** of our **past relations** with each other, who we are and how we interact with each other
- ❖ through **telling our stories** and listening to diverse stories of Nogojiwanong we find **strengths in our people** and those who carry different values, beliefs, worldviews



The truth about stories is, that's all we are.

- Thomas King

settler responsibilities

Decolonization calls for reviving Indigenous culture. As a settler to Nogojiwanong, it is important to work towards decolonizing our stories.

There are many things we can do including:

- ❖ refer to 'Peterborough' as **Nogojiwanong** and use other **Indigenous language** to refer to people and places
- ❖ **acknowledge** the **first peoples** whose **territory** we have come to settle upon
- ❖ **root yourself** in the Indigenous history of the land and **uncover** your own **Indigenous ancestral** history
- ❖ understand the full **effects** of **colonization** on you/your own people while taking **responsibility** for your own role in colonization
- ❖ **support Indigenous people** working towards **decolonization** without leading
- ❖ always **question the stories** you hear of Nogojiwanong/Peterborough and **ask what is missing** (the Indigenous stories!)