

A Feathers of Hope Graphic Novel



# BLUEBERRIES

HEALING  
THE CIRCLE



FEATHERS OF HOPE

مجلس اطفال  
مجلس اطفال  
مجلس اطفال  
Amplify Youth Voice  
Donner une voix aux jeunes  
Österreich des Jugendlichen  
Ontario's Youth Voice  
مجلس اطفال

**Ontario  
Child  
Advocate**

Blueberries: Healing the Circle  
A Feathers of Hope Graphic Novel  
Ontario Child Advocate ©2019

978-1-987815-61-0	Bleuets : Guérir le Cercle	Numérique
978-1-987815-60-3	Blueberries: Healing the Circle	Digital
978-1-987815-59-7	Blueberries: Healing the Circle	Book



FEATHERS OF HOPE

**Website** [feathersofhope.ca](http://feathersofhope.ca)

**#TogetherWeAre**

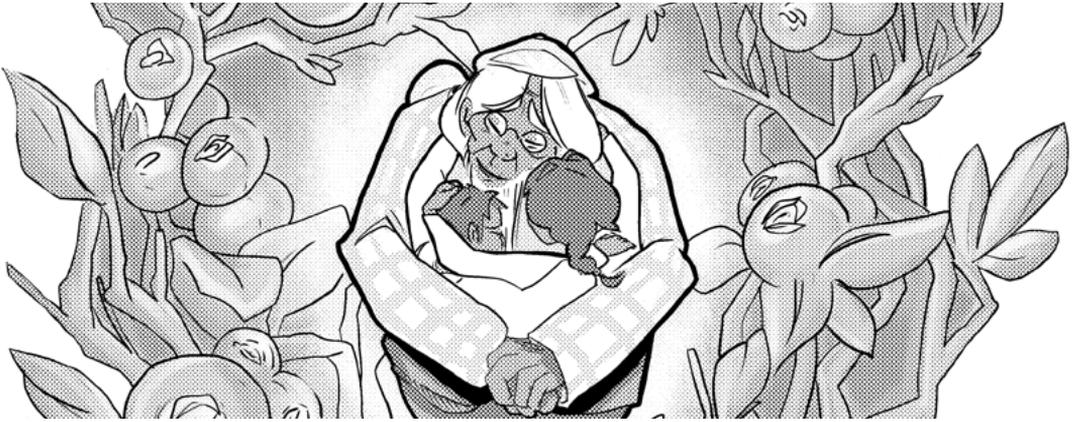
**Twitter** @FOHTBay

**#FeathersOfHope**

**Facebook** @FOHTBay

# BLUEBERRIES

HEALING  
THE CIRCLE



A Feathers of Hope  
Graphic Novel

# TABLE OF CONTENTS

5	LETTER FROM THE ADVOCATE
6	LETTER FROM THE AMPLIFIERS
11	ABOUT THIS STORY
12	BLUEBERRIES: HEALING THE CIRCLE
28	ENDNOTES
30	EXECUTIVE SUMMARY
33	SUMMARY OF RECOMMENDATIONS
36	ARTIST'S STATEMENT
37	WRITER'S STATEMENT
38	DESIGN STATEMENT
39	THE CO-DESIGN PROCESS
41	RESOURCES

# LETTER FROM THE ADVOCATE



IRWIN ELMAN  
ONTARIO CHILD ADVOCATE

I am proud to share our latest work from the Feathers of Hope initiative. Over the past seven years my Office has worked to create a space where Indigenous young people could come together in conversation about issues of importance in their lives. That space is Feathers of Hope (FOH). Feathers of Hope has deep roots in northern Ontario, but its message from young people has taken on national significance thanks to the work of the Truth and Reconciliation Commission of Canada. A message of hope, and the importance of Indigenous young people mobilizing their energies to create change, fuels the passion and commitment that is Feathers of Hope.

As I reflect on the journey our Office has taken alongside Indigenous young people, I think of the youth engagement and mentorship model that was imagined and then realized through five Feathers of Hope forums, numerous mini-FOH forums and outreach to youth our office has hosted or organized. Over the past seven years, Indigenous young people have come together to talk about their issues of concern and to share their dreams about the kind of safe and healthy communities they want for themselves and for those youth coming up behind them. They spoke out about big issues such as Ontario's justice system, child welfare, culture, identity and belonging, and most recently on health and wellbeing at the latest FOH forum in Thunder Bay on October 29–November 1, 2018.

Feathers of Hope has become a celebrated part of the work undertaken during my term as Ontario Child Advocate previously known as Ontario's Provincial Advocate for Children and Youth. I am proud and humbled by the work and commitment demonstrated by Indigenous young people during the seven years they have welcomed us into their lives.

I am excited to share an executive summary that includes recommendations made by Indigenous young people to address issues they heard at the Feathers of Hope Culture, Identity and Belonging youth forum. I am of course pleased to share three graphic novels young people created to tell a story about some of the key topics discussed at the forum.

A handwritten signature in black ink, appearing to read 'I. Elman'.

Irwin Elman  
Ontario Child Advocate

# LETTER FROM THE AMPLIFIERS



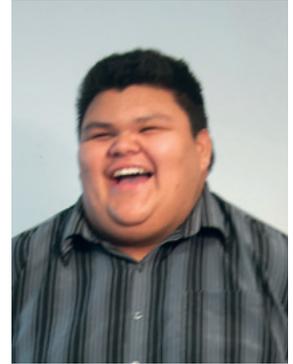
SAVANNA BOUCHER  
AMPLIFIER



KARLA KAKEGAMIC  
AMPLIFIER



SAMANTHA CROWE  
AMPLIFIER



TALON BIRD  
AMPLIFIER



RYAN GILES  
AMPLIFIER

Feathers of Hope (FOH) invited Indigenous young people from northern Ontario to register to attend a five-day forum in Thunder Bay, Ontario, July 11-15, 2016. The purpose of the forum was to gather and share our thoughts, feelings and experiences about our languages, ceremonies and cultural traditions.

We were overwhelmed with the response. Just over 265 young people responded to the invitation. In the end, more than 100 Indigenous youth from over 59 communities joined us in workshops, conversations, fun activities, and practical demonstrations regarding the topics of culture, identity and belonging.

Discussion was heartfelt and it was evident that everyone wanted to reclaim and learn more about their culture, history and traditions. We heard young people say



EDWARD NARCISSE  
AMPLIFIER



DESIREE TOWEDO  
AMPLIFIER



ELTON BEARDY  
AMPLIFIER



TRIVENA ANDY  
AMPLIFIER



MELINDA HENDERSON  
AMPLIFIER

they wanted leadership, Elders, Knowledge Keepers and youth to work with one another to revitalize our cultures and keep them alive for future generations.

We heard young people talk about faith, about being traditional, about living on the land, about land-based learning, about being medicine carriers, jiggers, dancers, drum carriers and singers and wanting to be fluent in their language.

We also heard young people speak about the parts of our histories that cause family and community members pain, pain that gets in the way of us knowing who we are, being proud of who we are, embracing our culture and identity and feeling an unbreakable sense of belonging. We heard others speak about the consequences of not dealing with that pain, the racism we experience, and the

conditions in our communities that make it hard to be healthy, hard to be proud and hard to walk in two-worlds—the traditional and the dominant society that surrounds us.

We know there is a lot of pain in our communities and that there are things members of our families and communities avoid discussing. We want to understand. We know those conversations may be hard, but they will be easier if we deepen our connections with one another. To make those connections we need healing, we need our Elders and our communities to teach us about our roots.

We are strong peoples and despite any hardship we have faced, we are still here, our stories and teachings have survived. We need to know those stories and traditions and for the adults around us to live by them and to protect and care for us. Young people who attended the forum feel the pain of not having these things. They were also excited to meet with Elders and to talk with each other about their hopes moving forward. Most importantly, the young people saw a role for everyone at the table.

They want governments to fund language programs. They want systems to see that the costs are high when communities, families and young people do not have access to cultural programs; they do not have a sense of who they are within the context of their community and nation. Most importantly, they feel they do not belong. If the pain and the intergenerational trauma are to stop, then all levels of government must invest in what they historically worked so hard to stop—our cultures, our languages, and traditions. The work must start with us, the children who refuse to be left behind.

In this time of healing and reconciliation, forum participants were clear; they want all levels of government and Indigenous leadership to come together and realize nothing can change until there is common understanding and a shared interest in working together to help our communities heal from the pain and trauma we carry. We need investment from government to create safer, healthier living conditions in our communities, to provide the accessible supports and services, and to help us obtain our education.

In the past, the stories, experiences and recommendations for change provided by young people at the forums were summarized in a report. This time, the Feathers of Hope Amplifiers, working with a youth advisory group, felt that graphic novels would provide a better way to present issues and themes shared by young people at the forum listening table. Each novel presents a specific issue. The copy you are holding in your hand is one of the three we produced so far. We worked with an Indigenous writer and artists to create the images and words.

We hope you will share the graphic novels with others and more importantly, we hope you will use information in the Executive Summary and the novels to shape and inform change for Indigenous young people in this province.

Miigwetch,

Current and past Feathers of Hope Amplifiers



Savanna Boucher



Karla Kakegamic



Talon Bird



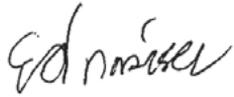
Samantha Crowe



Ryan Giles



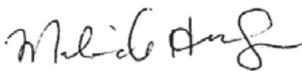
Elton Beardy



Edward Narcisse



Desiree Towedo



Melinda Henderson



Trivena Andy



# BLUEBERRIES: HEALING THE CIRCLE



## ABOUT THIS STORY

Sam is an Elder, receiving a visit from his grandchildren. A tragic accident has claimed the lives of the children's parents. Sam hopes to gain custody of his grandchildren so they do not have to go into care. Living in the child welfare system is difficult, and nobody knows this better than Sam, having been taken from his family as a child during the '60s Scoop.

The story takes place over the opening days of their visit together. Sam's grandchildren ask him to tell them a story. But he tells them not just any story: he talks to them about his life. He tells them about his greatest successes and failures, but also of the wisdom that he gained through involvement with his culture's spiritual way of life.

This is a story of reconnection and intergenerational resilience as a family comes together to heal.

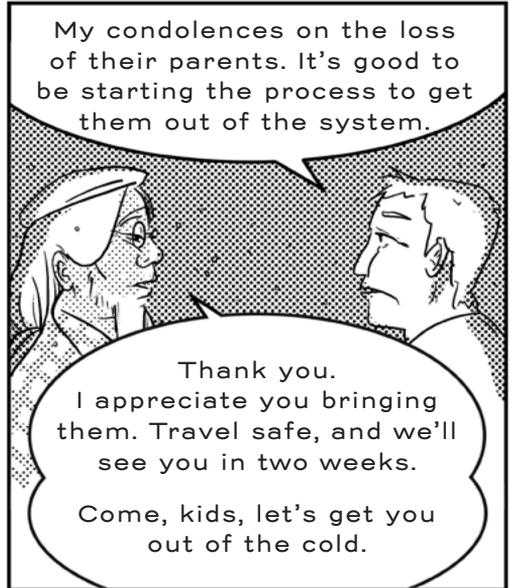
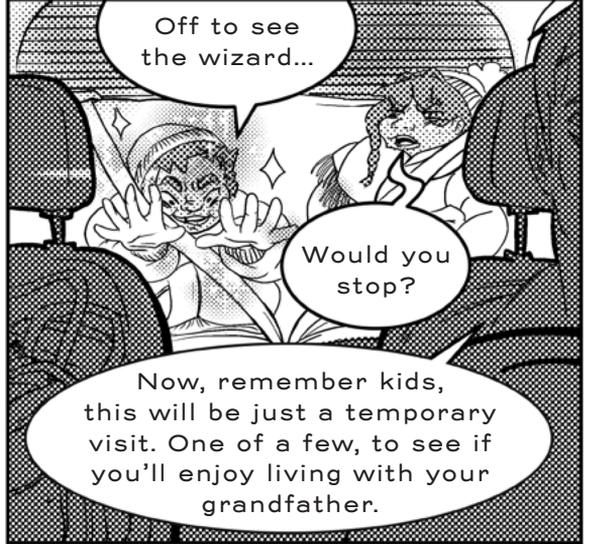
### Script

Elton Beardy

### Illustration

Kaia'tanó:ron Dumoulin Bush

*This is one of three graphic novels based on issues raised at the Feathers of Hope Culture, Identity and Belonging Youth Forum held in Thunder Bay, July 11–15, 2016. There are three graphic novels in the series. Each novel deals with one of the three central themes of the forum—Culture, Identity and Belonging.*







Have you heard about the Little People?<sup>1</sup> People say they're scary, but they're not scary at all.



Once, when I was a boy, my brother and I got lost in the bush.

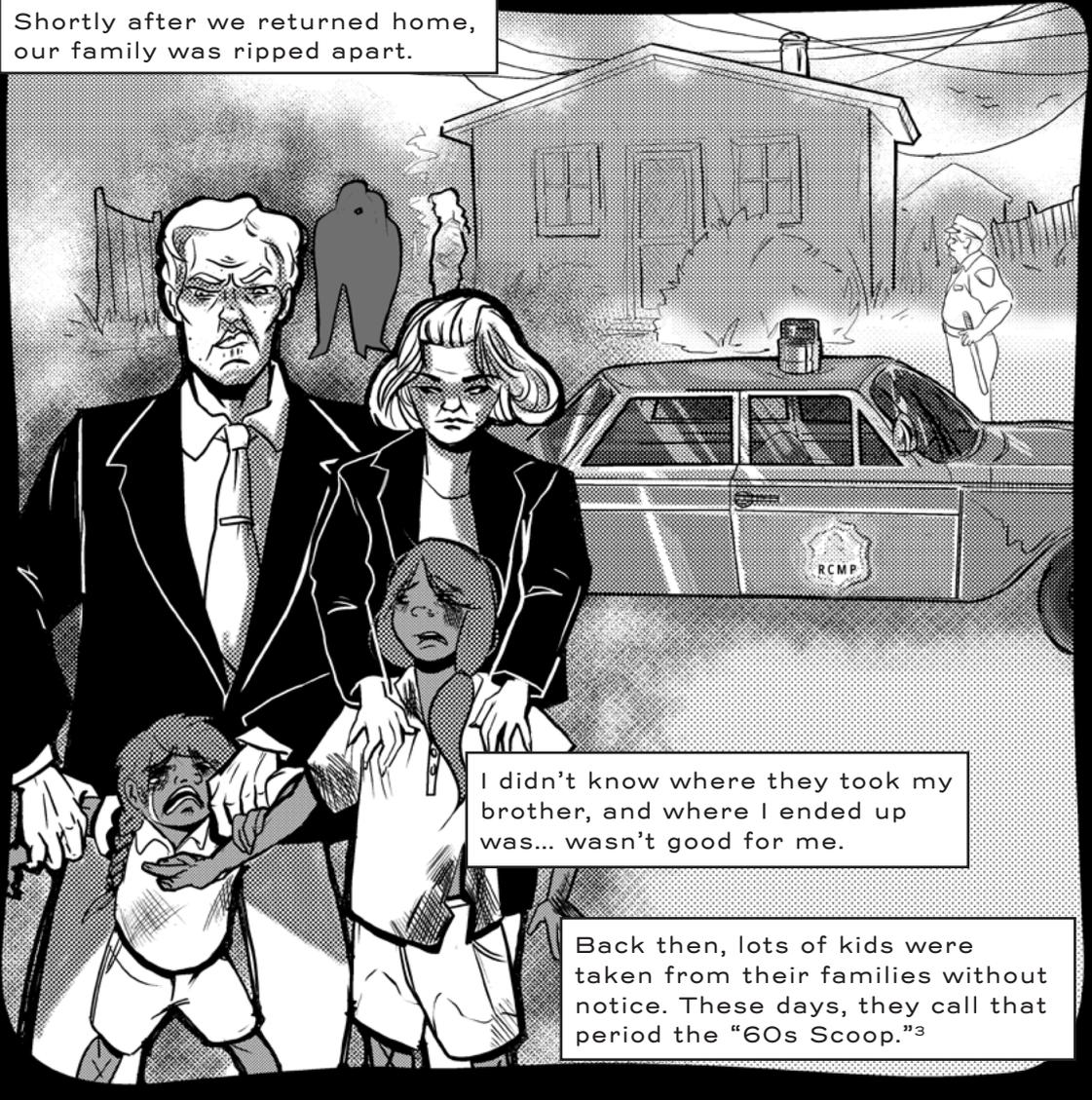


They helped us find food, and a way home.



We ate blueberries<sup>2</sup> together, and they showed us the way home. Without our little friends, we wouldn't have made it out of there. We owe them a great deal.

Shortly after we returned home,  
our family was ripped apart.



I didn't know where they took my  
brother, and where I ended up  
was... wasn't good for me.

Back then, lots of kids were  
taken from their families without  
notice. These days, they call that  
period the "60s Scoop."<sup>3</sup>

I ended up in the city. I didn't know anything about living in a city when I was that young.



Was it scary?

Oh, very...

I didn't get along well with the other kids who lived where they sent me. I missed my family. My brother, especially.



Still, I tried to pray the way I was taught.



How did you pray, grandpa?



Tomorrow. It's getting late, and you kids need your sleep. You'll hear more about prayer and the Little People, trust me....



Aw, man! Little People sound so cool!



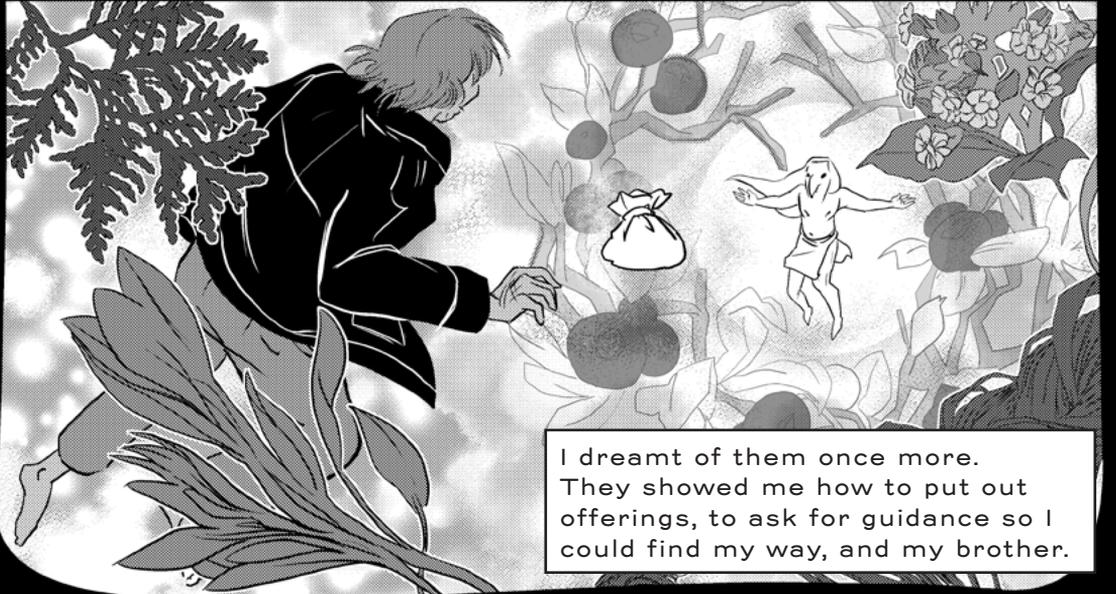
I fell into long years of drinking, and partying. Somehow, I met someone special eventually. Your grandmother.



After some time, she became pregnant with your mother. I did not know how to be a father, and that... that scared me.



For many years, I had a problem with my anger. Eventually, your grandmother had enough, and left me. But at my lowest, I was given another visit by the Little People.



I dreamt of them once more. They showed me how to put out offerings, to ask for guidance so I could find my way, and my brother.

When I was given that direction, it changed my life. I was reminded of the teachings my family had given me when I was young.



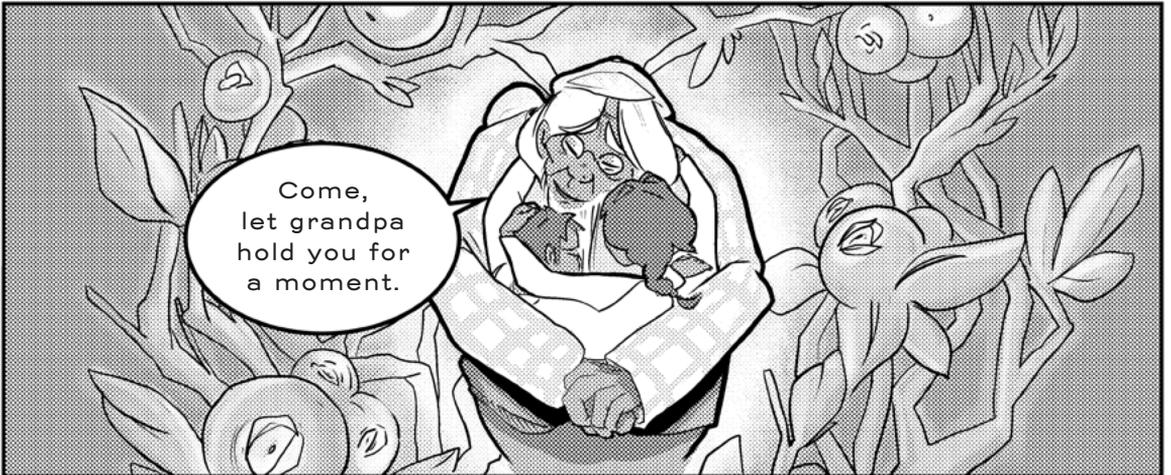
I returned to those teachings, in order to heal, to make amends, and to become the husband and father your mother needed me to be.

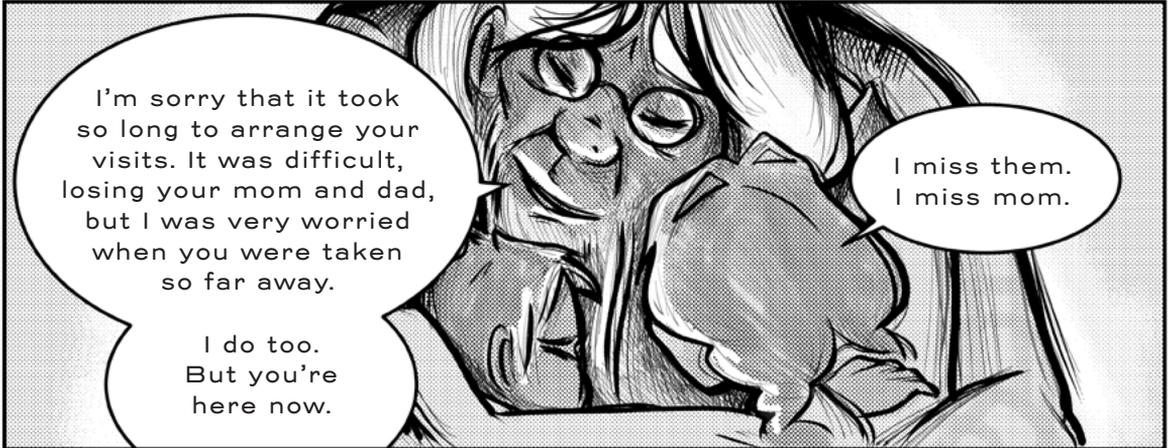
I began to heal my anger. It took a while for your grandmother to believe I was doing my best to be a good man. Still, I tried. Kept putting out offerings, and providing in any way I could. Found a job, too, eventually.



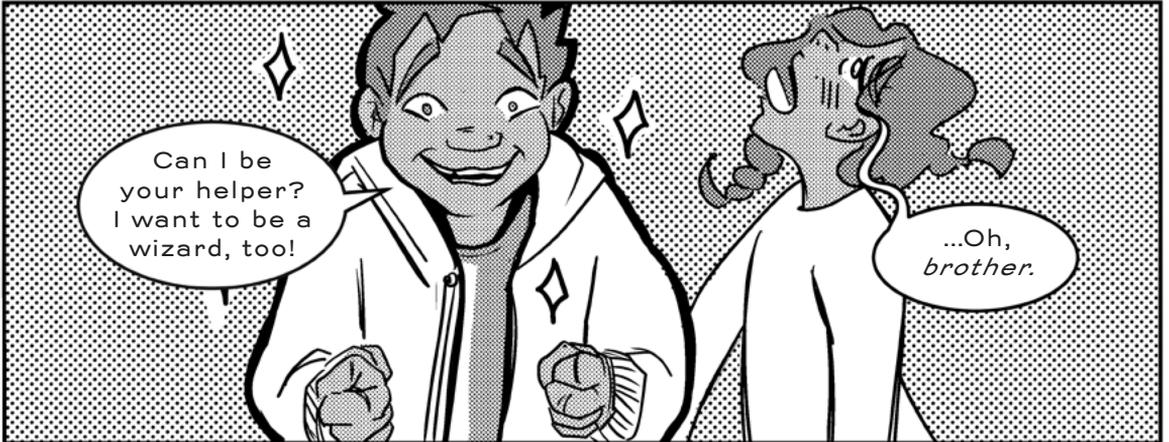
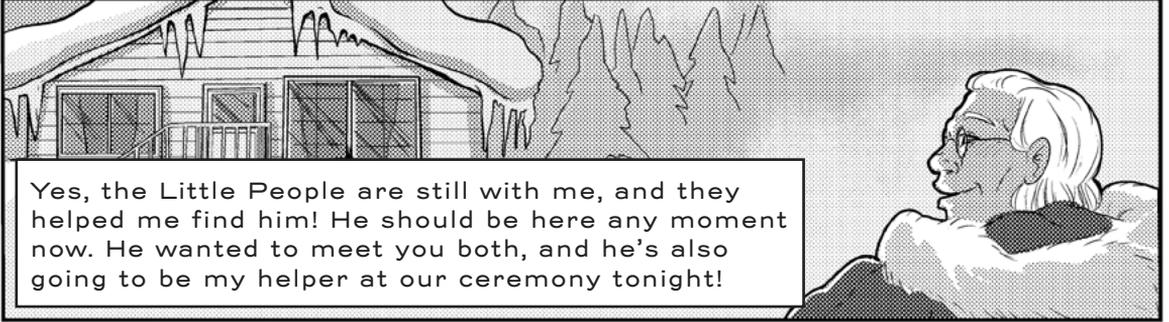
I was also shown, in my dreams, that my brother was still alive, and well.

Because we were taken away so young, he did not remember the teachings that we were given. Still, I searched for him, and hoped that he remembered me.









# ENDNOTES

## BLUEBERRIES: HEALING THE CIRCLE

- 1. Little People.** Tiny, mischievous spiritual beings that appear similar to humans. They are considered spiritual helpers and teachers of wisdom and humour to children.
- 2. Blueberries.** Blueberries, pluralized Miinan in Anishinaabemowin, are an important aspect of Anishinaabeg culture. Blueberries are critical to the traditional diet and spiritual ways of life for many Indigenous cultures. They are considered medicine and commonly seen in ceremonies as offerings.
- 3. 60s Scoop.** Refers to the removal of large numbers of Indigenous children from their families by child welfare authorities without the consent or permission of their families or bands. The term “Sixties Scoop” refers to one decade, but it actually began in the late 1950s and continued into the 1980s.

# BACKGROUND TO THIS STORY



# EXECUTIVE SUMMARY

In July 2016, the Ontario Child Advocate (known formally as the Office for the Provincial Advocate for Children and Youth) hosted the Feathers of Hope Culture, Identity and Belonging Youth Forum in Thunder Bay, Ontario. The purpose of the forum was to provide a safe space for First Nations and Métis young people to gather and discuss their life experiences and ideas to help connect them to the traditions and customs of their communities. The forum was also a celebration of First Nations and Métis cultures.

Youth Amplifiers, staff of the office whose job is to raise the voices of young people, worked with an Elders advisory circle to develop forum workshops to stimulate dialogue on the topics of culture, identity and belonging. They also worked together to create social, recreational and cultural events for the purposes of both entertainment and learning.

During the forum, participants had access to Elders deeply anchored in the customs and traditions of their communities, including an Elder who identified as part of the Two-Spirited or LGBTQ2S+ community. Young people had opportunities to do beadwork, build drums, participate in a sweat lodge, hear longhouse stories and attend a sunrise ceremony each day. The forum concluded with a powwow where young people drummed, danced and taught each other the history of their dances and ceremonies associated with the pow-wow.

The forum created a space for First Nations and Métis young people to gather and discuss their life experiences and ideas to help connect them to the traditions and customs of their communities.

Forum activities tied to culture, traditional practices, ceremony and medicines were optional as not all forum participants embraced or practised traditional culture. Some young people anchored their feelings of hope in religious faith.

A primary objective of the forum was to create a safe space and help participants give voice to the things that provided them with a sense of hope, a stronger connection to their communities, and a connection to resources they could turn to when they needed to reach out for support. Young people were encouraged to find their own paths and to consider how they might hold faith and traditional life within themselves without feeling they had to choose one over the other.

Three days of conversations and cultural and learning-based workshops culminated



in an afternoon of presentations made to a listening table composed of Indigenous leadership, government representatives, service organizations, police services and other stakeholders. Participants, many of whom felt overwhelmed and at times afraid to speak in front of a large crowd, found their voices and shared their thoughts and ideas about change with admirable courage.

Many youth shared their concerns about the living conditions in their communities. Others spoke with sadness about the impact on family and community members of decisions made by family court judges and child welfare staff.

There was great concern expressed about the environment, the impact of polluted waterways and the debt future generations will have to pay for decisions made now about their lands by non-Indigenous people. Some spoke about the devastating impact of gender-based violence against Indigenous youth who identify as Two-Spirited or LGBTQ2S+. There was also mention of feelings of emptiness about not

knowing the teachings of their communities, not being able to speak their language, and not having access to Elders and Knowledge Carriers to provide them with information to help them build their future lives.

Many participants believed there were too many barriers blocking access to the supports and services they needed and too few resources available from government to help families and communities provide everything necessary for children to thrive.

There was consensus that racism and discrimination play a central role in their life experiences on- and off-reserve. It was common to hear requests for more access to culturally relevant and accessible educational materials to help young people understand the impact of legacy issues associated with intergenerational trauma, the Indian Residential School system and colonialization and how each affected their ability to embrace and celebrate their First Nations and Métis identities.

Responding to participants' requests for accessible learning materials, the Feathers of Hope team, in partnership with the Feathers of Hope Culture, Identity and Belonging Youth Advisory Group, accepted the challenge and reached out to Elders, youth Amplifiers, an Indigenous writer and artists and Knowledge Carriers to create three graphic novels. Each novel presents an issue raised by young people during the listening table at the Culture, Identity and Belonging forum.

The young men who were part of the advisory group built a grandfather drum and the young women built hand drums under the careful guidance of Elders and Knowledge Keepers.



The Elders and Knowledge Carriers worked closely with the youth advisors to ensure the stories in the graphic novels remained anchored in the history and cultural traditions of First Nations and Métis peoples.

Feathers of Hope is proud to present these graphic novels. We hope the stories in this series lead you to wisdom and inspire you to walk with a good heart.

Responding to participants' requests for accessible learning materials, the Feathers of Hope Culture, Identity and Belonging Youth Advisory worked to create three graphic novels.



# SUMMARY OF RECOMMENDATIONS

## INTRODUCTION

Feathers of Hope invited Indigenous young people from communities across northern Ontario to register for a five-day forum in Thunder Bay, Ontario, July 11-15, 2016. In the end, over 100 youth from over 59 communities participated in the event. At the forum, young people participated in workshops, conversations, fun activities, and practical demonstrations regarding the topics of culture, identity and belonging. On the final day, the young people worked in groups to prepare and give presentations to Indigenous leadership, government representatives, service organizations, police services and decision makers. The presentations focused on what they believed was necessary to increase young people's knowledge and understanding about their local culture and traditions and create a stronger sense of identity and belonging to their communities. Below is a summary of the themes and recommendations discussed at the forum to meet their needs.

## RECOMMENDATIONS

Above all, participants at the forum want to see defined multi-year strategies that include a staffing model, activities and deliverables where required so that the recommendations, when implemented, do not just disappear due to funding cuts or changes in government or Indigenous leadership.

## AS FIRST NATIONS AND MÉTIS YOUTH, WE NEED:

### CULTURE

Investment in school programs to **teach us our languages and for language instruction** to begin in the early years and continue across all grades.

Opportunities to learn and practice the **grandfather or grandmother teachings**.

**Land-based cultural programming** included in all subjects and at all grade levels.

**Access to ‘customary care’ or families, relatives or other responsible adult members from our own nations** if it becomes necessary for us to be in child welfare care.

Easy access to **cultural and language supports and resources** if it is necessary for us to be in child welfare care.

All ‘Calls to Action’ contained in the final report of the **Truth and Reconciliation Commission<sup>1</sup> to be implemented**.

**Access to sport and recreation programs** in schools and the community that reflect our cultural teachings and heritage.

**Access to music, arts, dance and other ways of expressing our culture** through our schools and community programs and for Elders and Knowledge Keepers to lead them.

### IDENTITY

**Our cultures and history taught, respected, and celebrated** through the curriculum of all schools across Ontario and Canada to increase awareness and eliminate stereotypes about Indigenous peoples.

**Knowledge about our treaties** incorporated into our education and the curriculum of all schools in Ontario and Canada.

**Two-Spirited or LGBTQ2S+ young people need access to Elders, resources and services** that focus on our inclusion and acceptance in all parts of community life.

**Our communities to acknowledge our accomplishments and provide opportunities** for us to build positive self-esteem and a strong sense of self.

**Our communities to support youth-led and youth-designed activities** to promote positive connections among our peers.

**Our healing traditions respected and included** in services designed to promote and protect our mental and physical health on or off reserve.

Educators, social service staff and police who work in our communities, or provide us with supports and service off reserve, to **be more aware of our cultures and traditions**.

<sup>1</sup> The Truth and Reconciliation Commission was established to document the history and lasting impact of the Indian Residential School system on Indigenous students and their families. In June 2015, the Commission released a summary report of its findings about the history and impact of that school system along with 94 “Calls to Action” to address the harmful legacy of the schools and promote reconciliation between Canadians and Indigenous peoples.

# BELONGING

**Stronger connections between youth, Elders and Knowledge Keepers** so we may learn about our clan systems, family trees and the teachings, customs, ceremonies and traditions of our communities.

**More opportunities to participate in the ceremonies of our communities.**

**Youth centres and safe spaces** where we can gather, be ourselves and speak about our concerns without judgment from adult members of our communities.

**More youth councils** or opportunities to form closer working relationships with our Chiefs and Band Councils to ensure leadership understands the concerns of local youth.

Our leadership and other adults in our communities to **let us lead or be part of conversations about the things that concern us** as we have the lived experience.

**Opportunities to learn about our gifts** and to get involved and contribute to community life.

**Our communities to hold more public cultural events and celebrations** of our history, culture and traditions to build connections among one another and create a stronger sense of community.

**The supports and services parents, families and communities need** to help children and youth thrive, communicate with one another and feel strong bonds of connection to everyone.

Access to supports and resources to help us understand and **heal from the impact of intergenerational trauma** caused by racism, the Indian Residential Schools, colonization and the displacement from our traditional lands.

**Positive, healthy peer and adult role models** to instil hope, reconnect us to our culture if that is our wish, and show us that it is possible to break the chain of intergenerational trauma.

Access to supports and services to **address addictions and mental health needs** and to reduce the risk of suicide.

Investment in our communities to create **culturally appropriate prevention strategies** to promote positive physical and mental health and improve the health and wellness of all community members.

**Programs to reach out to families and provide positive parenting skills.**

Investment to create programs to **help those of us who need support transitioning from our homes to care and from care back to our communities.**

**Access to cultural supports and services while we are away from our communities attending school.**

# ARTIST'S STATEMENT

KAIA'TANÓ:RON DUMOULIN BUSH

My artwork deals with sexuality, violence, identity, and politics. My practice is informed by histories and art practices that I have inherited from my French-Canadian and Mohawk families. These connections were severed due to divorce, colonial, and lateral violence, but have begun to re-establish themselves and appear to me in various forms of material culture. This material culture is evidence of who I was, who I am and the promise of who I will become. I seek to disrupt the expectations imposed on Indigenous women and makers as I navigate personal narratives through my art practice and in my daily life.

I am grateful for the opportunity to facilitate the sharing of stories that young people have generated. I found the co-design approach to creating these graphic novels informative. Storyboarding with everyone was a great experience.

I hope young people find pride and strength through sharing their stories.

[kaiatanoron.format.com](http://kaiatanoron.format.com)  
[@owlerfish \(Instagram\)](https://www.instagram.com/owlerfish)

# WRITER'S STATEMENT

## ELTON BEARDY

This story holds a special place in my heart. The youth advisors to the Feathers of Hope forum on Culture, Identity and Belonging wanted to highlight intergenerational storytelling from the start. To achieve this, they decided to pay tribute to someone who had an important role in advisory meetings throughout the years: Elder Sam Achneepineskum. This graphic novel was inspired by stories Sam tells and the healing work he has done throughout the years in our communities. To Sam, we as Feathers of Hope youth say: "This is for everything you have done for us: Gitchi-Miigwetch. Thank you."

This story also mentions the child welfare system. The youth advisors felt it was important to shine a light on its impact on Indigenous families in both historical and contemporary contexts. Through the story of the character inspired by Sam, we obtain a glimpse into how an individual can be affected by the system. He yearns to be reunited with his long lost brother and over the years he eventually has a family of his own.

We see Sam struggle to be a parent because he grew up disconnected from his culture. As a result of being removed from his family in his early years, Sam develops an issue with controlling his anger. This carries on into his adult years and his anger affects his family. He then makes the choice to be a better man. In the telling of his journey to heal, we learn about traditional elements, such as attending men's healing circles, ceremonies, and the Little People. Blueberries, then, were important to include as they are seen as traditional medicine.

This story not only challenges us to examine the dynamics of intergenerational trauma within our communities, but also to witness and celebrate the resilience of our families. This story is for anyone who, for one reason or another, did not have a family growing up. Know that you are seen, you are valued, and you are important.

Miigwetch.

# DESIGN STATEMENT

## AND ALSO TOO

The stories that make up Feathers of Hope graphic novels were crafted by Indigenous youth through a collaborative design (co-design) process. Over the course of 6 meetings, the Feathers of Hope (FOH) youth advisors and Amplifiers combed through transcripts from the Feathers of Hope Culture, Identity, and Belonging youth forum, drawing out narratives that echoed the lived experiences of over 100 young people representing 59 communities in Northern Ontario. An Indigenous writer and artists then built on this foundation to bring the stories to life.

Co-design, like advocacy, is about centering the voices and needs of those who are directly affected by the issues in question. It is about sharing creative leadership and honouring the knowledge that each person brings to the process. And, like any collaborative undertaking, co-design is not without its challenges. As facilitators of this project, we truthfully did not know at the outset whether it would be possible to co-design a series of graphic novels: Could the stories be written collaboratively? Would it be feasible to develop a shared artistic vision of what the stories might look like?

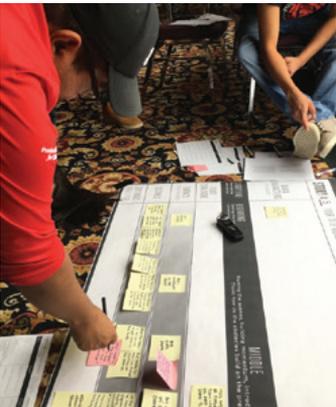
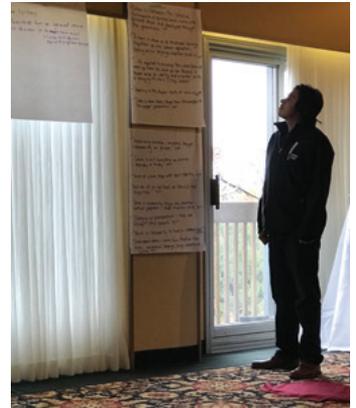
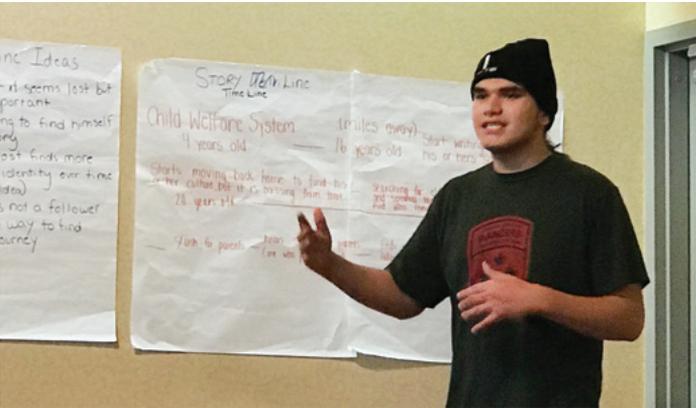
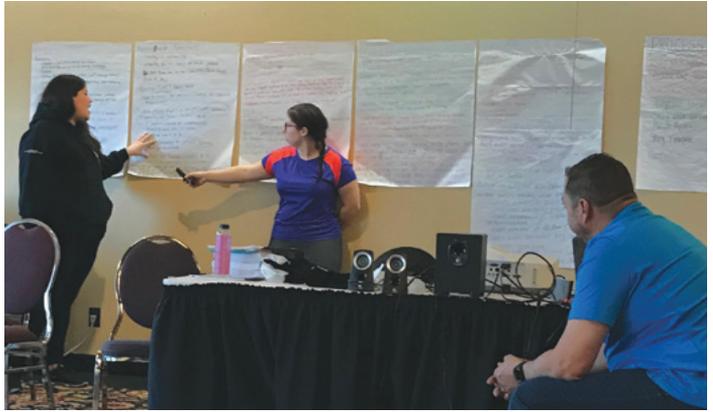
The FOH youth Advisors and Amplifiers did not appear to pause to ask these questions. Instead, they plunged headfirst into the work of speaking these stories into being. They shared with openness their teachings and questions about their cultures. They committed to seeing and lifting up each other's identities and in doing so, they created a deep sense of belonging for everyone involved—us included.

What you hold in your hands or see on your screen is the product of hundreds of hours of collaborative creativity and a remarkable amount of trust in each other through this process. Their commitment to co-creating these stories is a beautiful gift to Indigenous youth, and to young people everywhere.

[andalsotoo.net](http://andalsotoo.net)

# THE CO-DESIGN PROCESS

Elders/teachings (lacks of culture where do we go)  
- Stigma for practicing culture - listen  
- No language (who we are) - 14/1000  
- A set place to learn culture, language  
Community to take care of their youth  
- need to have old roles + responsibilities  
- How do we move forward? steps to be taken to change  
- 2 spirit teachings  
- Mental health (loss of identity, culture do not belong)  
- Grandparents had these same conversations (just another re-iteration)  
- Keep repeating ourselves (just another re-iteration)  
- Need actions, not just listeners





# RESOURCES

If you need personal support, want to learn more about your culture, or have questions about your identity, you might find the following resources helpful. You can also speak to a member of your family or community, an Elder, your Provincial Territorial Organization, or one of the off-reserve organizations below.

## HOW TO CONTACT AN ELDER

The best way to contact an Elder in your area is to ask your Chief, a member of your Band Council or your Provincial Territorial Organization (PTO). There are four PTOs in Ontario: Nishnawbe Aski Nation, the Union of Ontario Indians, the Association of Iroquois and Allied Indians and Grand Council Treaty #3.

## PROVINCIAL TERRITORIAL ORGANIZATIONS

### Grand Council Treaty #3

Kenora, ON

**CALL** 1-800-665-3384

**WEB** [www.gct3.ca](http://www.gct3.ca)

### Union of Ontario Indians

North Bay, ON

**CALL** 1-877-702-5200

Muncey, ON

**CALL** 1-800-441-5904

Curve Lake, ON

**CALL** (705) 657-9383

Fort William First Nation, ON

**CALL** 1-877-409-6850

**EMAIL** [info@anishinabek.ca](mailto:info@anishinabek.ca)

**WEB** [www.anishinabek.ca](http://www.anishinabek.ca)

### Nishnawbe Aski Nation

Thunder Bay

**CALL** 1-800-465-9952

Timmins, ON

**CALL** 1-866-737-0737

**WEB** [www.nan.on.ca](http://www.nan.on.ca)

### Association of Iroquois and Allied Indians

London, ON

**CALL** (519) 434-2761

**WEB** [www.aiai.on.ca](http://www.aiai.on.ca)

## OFF-RESERVE ORGANIZATIONS

### Ontario Native Women's Association (ONWA)

Thunder Bay, ON

**CALL** 1-800-667-0816

**WEB** [www.onwa.ca](http://www.onwa.ca)

### Métis Nation of Ontario

Ottawa, ON

**CALL** 1-800-263-4889

**WEB** [www.metisnation.org](http://www.metisnation.org)

### Ontario Federation of Indigenous Friendship Centres

Toronto, ON

**CALL** 1-800-772-9291

**EMAIL** [ofifc@ofifc.org](mailto:ofifc@ofifc.org)

**WEB** [www.ofifc.org](http://www.ofifc.org)

## OTHER ORGANIZATIONS

### Regional Multicultural Youth Council (RMYC)

Thunder Bay, ON

**CALL** 1-800-692-7692

**WEB** [www.manwoyc.weebly.com](http://www.manwoyc.weebly.com)

### Talk for Healing

*Confidential helpline for Indigenous women, available 24 hours a day/seven days a week in 14 languages*

**CALL** 1-855-554-HEAL

**CHAT** [www.talk4healing.com/live-chat](http://www.talk4healing.com/live-chat)

**WEB** [www.talk4healing.com](http://www.talk4healing.com)

### First Nations and Inuit Hope for Wellness Help Line

*Both phone and online options open 24 hours a day, 7 days a week*

**CALL** 1-855-242-3310

**WEB** [www.hopeforwellness.ca](http://www.hopeforwellness.ca)

### Kids Help Phone

*If you need help, whether big or small, contact Kids Help Phone*

**CALL** 1-800-668-6868

**CHAT** During Live Chat Hours:  
[www.kidshelpphone.ca/crisis](http://www.kidshelpphone.ca/crisis)

**TEXT** Text CONNECT to 686868



Feathers of Hope and the Ontario Child  
Advocate would like to acknowledge  
Right To Play for making play an essential  
part of the Feathers of Hope Forum

