

Context:

Prior to 1965, Peetabeck Inninowuk (FAFN) enjoyed good health due to an active lifestyle and healthy traditional diets. These diets were balanced and included protein, healthy fats, and some fruits and vegetables. Oral history suggests good health and longevity. This good health included ceremonial, spiritual, and physical elements. Specific types of healers included midwives, herbal healers, and shaman. In addition, there were customary laws regarding food and hygiene that assisted the people in staying healthy.

Living in our mushkeg environment, Peetabeck Inninowuk lifestyle had many other “health-protecting” characteristics as well, including small size, comparatively low population density, reasonable mobility on land and water, seasonal relocations to different harvest locations, intimate knowledge of the local environment, environmentally friendly subsistence practices, and the availability of a variety of foods. Peetabeck Inninowuk who practice a hunting, fishing and gathering lifestyle ensured that individuals were physically fit. Although there were some health problems related to harvesting activities, such as arthritis, prior to reserve life Peetabeck Inninowuk experienced virtually no mental health socio-economic issues.

The **Ontario** government signed the **1965 Indian Welfare Agreement** that deemed INAC responsible for reimbursing the **Ontario** government 93 cents for every dollar spent on Aboriginal child welfare services on reserve.

<https://cwrp.ca › information-sheet › first-nations-child-welfare-ontario-2011>

The Indian Welfare Agreement of 1965 stipulated that families have to move to Reserve #67 in order to qualify for social assistance benefits. Translators in 1965 informed all the harvesting families that living would be easy if they move to reserve life. They don't have to scratch for grub from harvesting activities. Instead the government will provide for their daily needs on a monthly basis by way of the Indian Welfare Agreement provisions. With this promise, all the Peetabeck Inninowuk moved into Reserve #67 where we are now living. Peetabeck Inninowuk did not realize that they were being displaced from their homelands. The *www* provides a definition of displacement in the following way:

physical **displacement** (relocation or loss of shelter); and to

economic displacement (loss of assets or access to assets that leads to loss of income sources or **means** of livelihood)