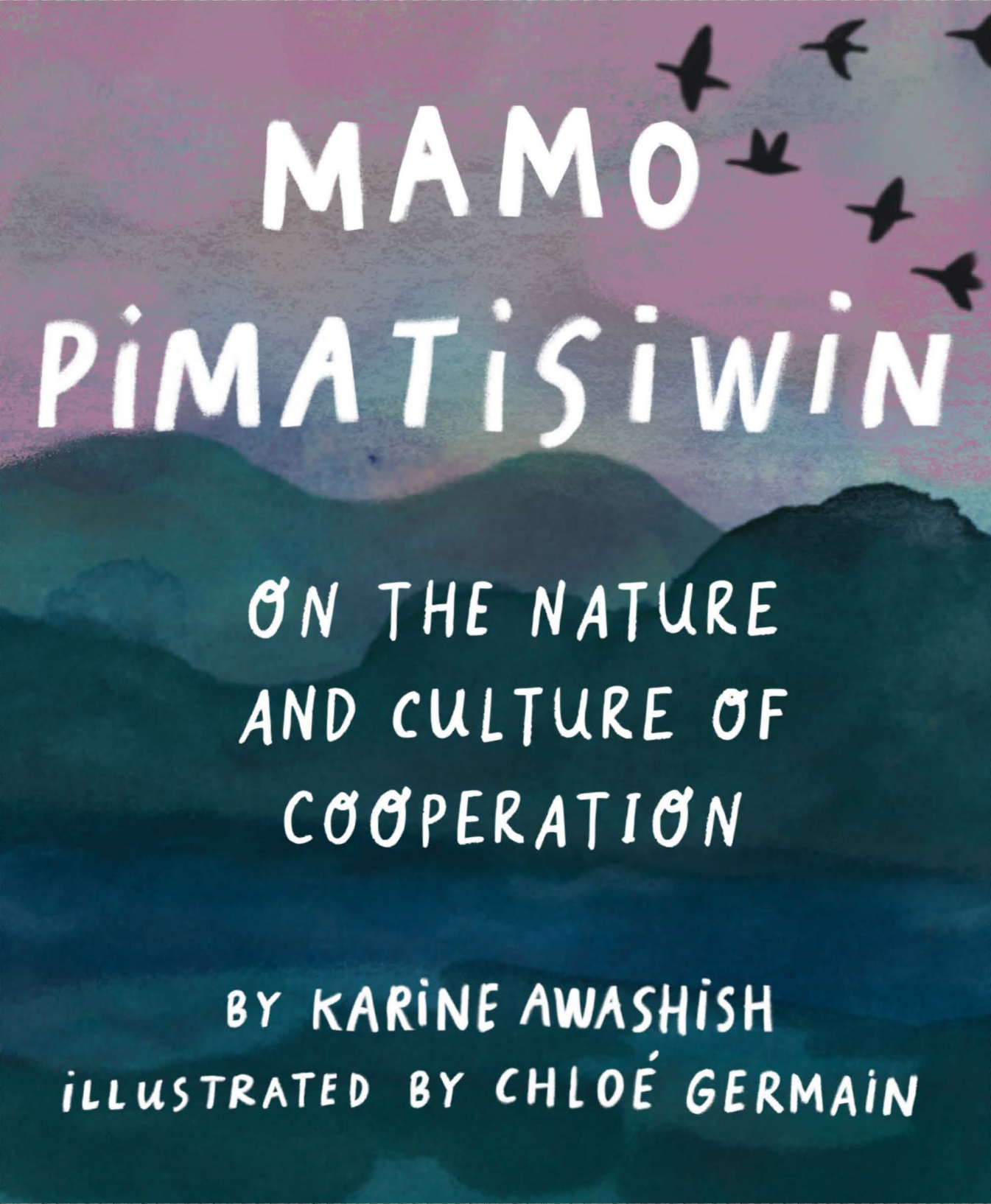

MAMO
PIMATISIWIN
ON THE NATURE
AND CULTURE OF
COOPERATION
BY KARINE AWASHISH
ILLUSTRATED BY CHLOÉ GERMAIN

Kwei!

I am from Obedjiwan, from the Atikamekw Nation. I like to reflect on the different manners of sharing my experience and my knowledge, especially with the youth. I am thrilled at this opportunity to share a facet of mamo pimatisiwin on the Nature and Culture of Cooperation. My goal is to actively inspire the youth in my own way, by fanning the flames of their motivation in working together for the benefit of our communities. To do so, we must position knowledge-sharing in a way that would lead cooperation to be conducive to greater social justice.

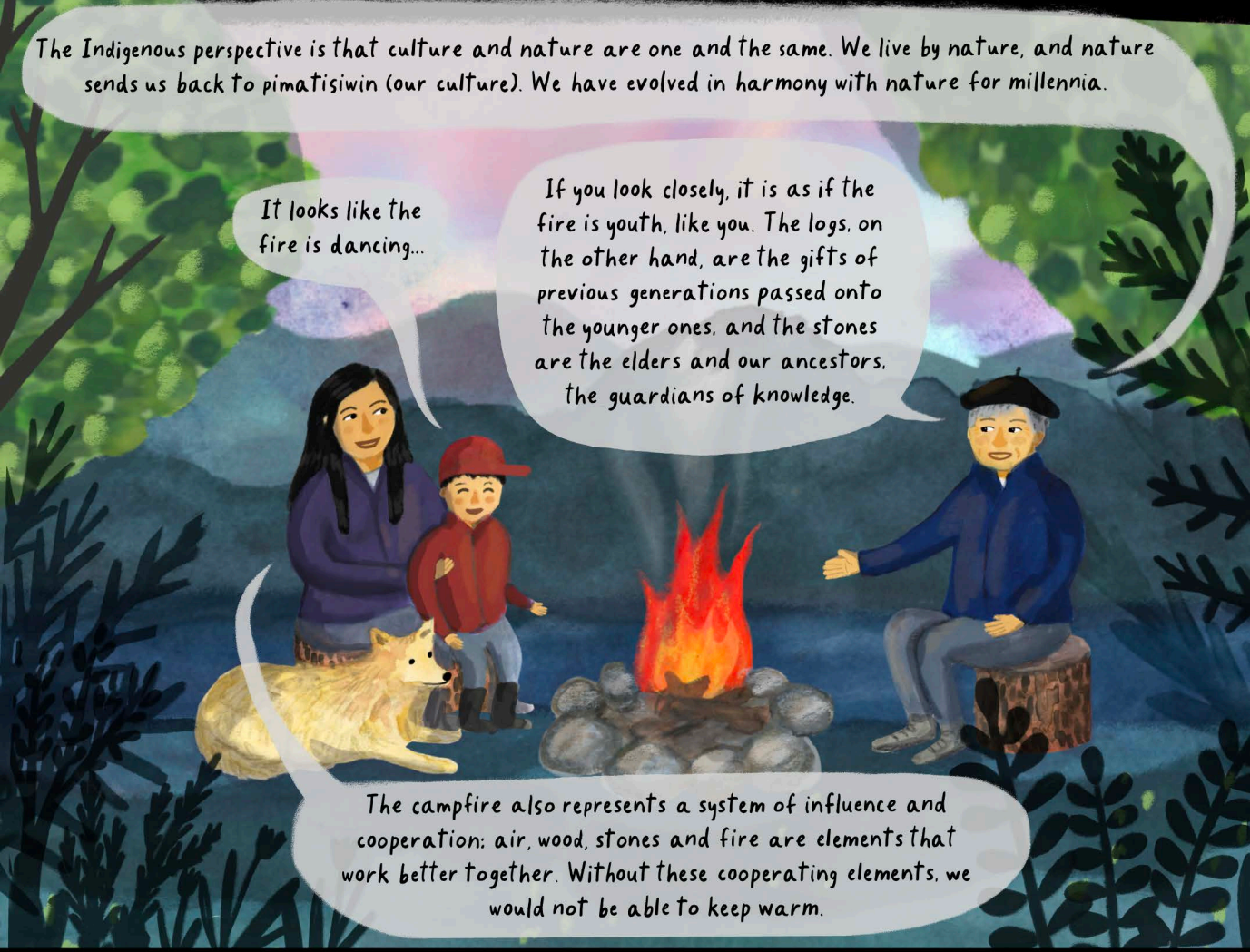
I wish for this illustrated publication to open dialogue and to inspire many generations on the important nature of Indigenous cooperation in ensuring the vitality of our communities and our youth.

The development of communities and territories is rooted in the harmonious relationship between nature and humankind. I believe that cooperation can play an essential role in the social, cultural and economic organization of our communities. With this publication, I wanted to offer a tool, to share a vision of the pooling of traditional knowledge and values that can exist in harmony with the contemporary world.

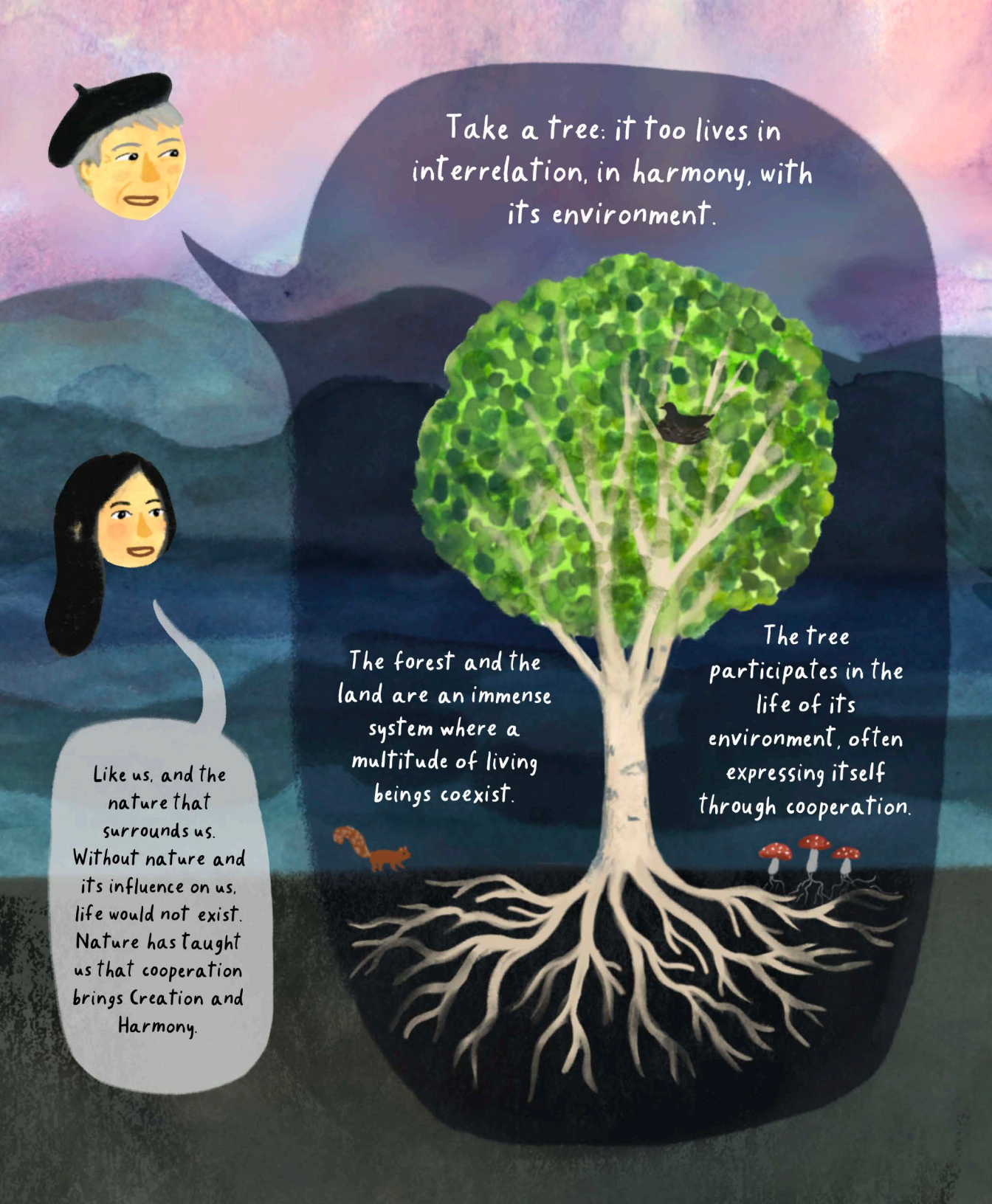
I would like to thank the Indigenous Youth stream of the Youth Research Network Chair for its contribution in realizing this project. Special thanks also go to Chloulalafor her artistic touch, which captured this story of cooperation in images.

Kice mikwetc!

MAMO PIMIATISIWIN
Nature and Culture



Before colonization, Indigenous Peoples lived on their own territories, often organized into family clans. Small groups, families functioned on the basis of cooperation. Everyone had a role to play in the family's well-being. The chief of the area, the eldest member of the family, was the one who knew the traditional territory best, and ensured that resources were shared equally so that each member of the group could live well. This system of cooperation, in harmony with land management and preservation practises, seems to have been the social structure of Indigenous communities prior to sedentarization.


Take a tree: it too lives in interrelation, in harmony, with its environment.
The forest and the land are an immense system where a multitude of living beings coexist.
The tree participates in the life of its environment, often expressing itself through cooperation.
Like us, and the nature that surrounds us. Without nature and its influence on us, life would not exist. Nature has taught us that cooperation brings Creation and Harmony.

THE COMMUNITY





The transition to a sedentary lifestyle for Indigenous Peoples led to the creation of communities as we know them today. These villages bring about a new way of life. This helped shape new models of social organization. Today, even if connections with traditional territories are still very much alive, Indigenous Peoples have developed and organized community life with several services, including education, health, community planning and public safety. Despite these changes, many of the Indigenous Nations' specific cultural characteristics are still very much alive.

WORKING AND BUILDING TOGETHER





In Indigenous circles, the economy is primarily based on reciprocal exchanges between individuals and groups. Through these exchanges of goods and services, the economy's primary objective is to forge connections and develop interdependent social relationships. The aim is to maintain the common good, harmony and collective well-being. The economy promotes the autonomy and socio-economic self-determination of Indigenous Peoples.

VISION FOR THE FUTURE

Learn, reflect, find solutions, and innovate



Get involved, take action, and pass on knowledge

Trust and be guided by our passions

Embrace and take root in our traditional values

When I look at the state of things in the world today, I find it's important not to forget the values of our ancestors and their way of seeing the world. They looked asan owl would, all around, so they would see everything from all angles. We call it having a "holistic" vision, and that's why we draw the medicine wheel: it's a way of remembering to look at the whole of things and people.





Your mocom is right. We need to integrate this comprehensive way of looking at life and continue to model this way of being and doing. By cooperating and working together, we can help the community have a good life, while respecting our culture and our territories, our lakes and forests...

I also want to work at the co-op when I grow up, and I want mocom to always be telling stories.



Another economic model is possible. A social economy through collective entrepreneurship is becoming an interesting vehicle of socio-cultural and economic development for Indigenous communities. This economic model promotes the vitality of communities and proposes a kind of socio-economic development that is in harmony with ecosystems and the environment. An engaged community fosters values benefiting the greater good of the community, of all beings, and of Mother Earth.

The development of communities and territories is rooted in the harmonious relationship between nature and humankind. I believe that cooperation can play an essential role in the social, cultural and economic organization of our communities. With this publication, I wanted to offer a tool, to share a vision of the pooling of traditional knowledge and values that can exist in harmony with the contemporary world.

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Kice mikwetc!

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