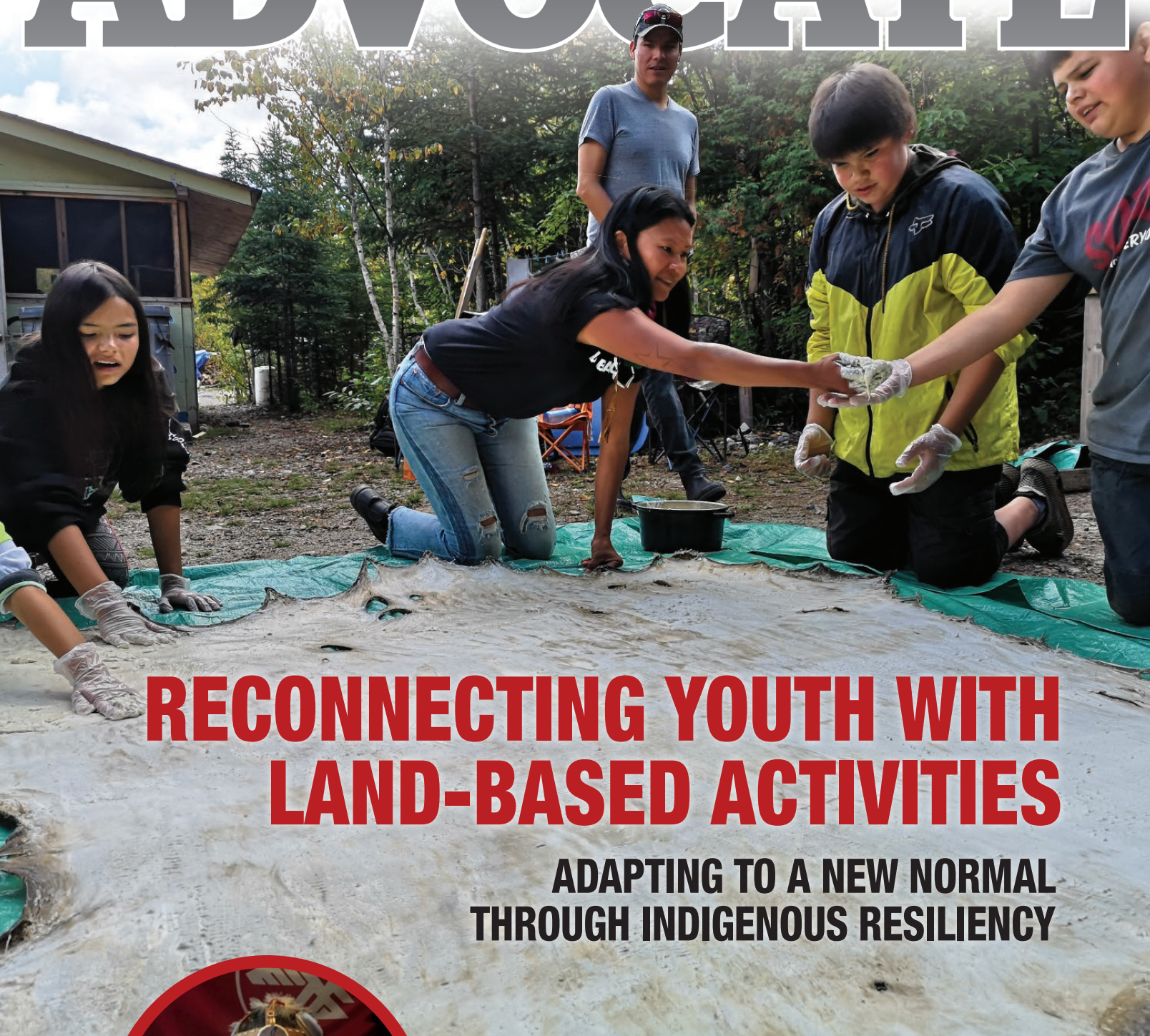




Winter 2020/21

THE OFFICIAL MAGAZINE OF THE CHIEFS OF ONTARIO

ADVOCATE



RECONNECTING YOUTH WITH LAND-BASED ACTIVITIES

ADAPTING TO A NEW NORMAL
THROUGH INDIGENOUS RESILIENCY



**CHIEFS OF ONTARIO HOST
TOGETHER APART ONLINE
CHIEFS ASSEMBLY**
KEEPING THE MOMENTUM GOING

**BALANCING ART
AND SCIENCE**
Q&A WITH INSTAGRAM
ARTIST AMBER SANDY



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Wahta Mohawks

contents

WINTER 2020/21
VOLUME 5 | ISSUE 2

FEATURES

14 **ADAPTING TO A NEW NORMAL**

Chiefs of Ontario host historic
Together Apart Online
Chiefs Assembly



14

16 **COMMUNITY PROFILE**

Lessons learned from the
pandemic: Wiikwemkoong
Unceded Territory

18 **ANISHINABEK NATION ANNOUNCES NEW ONLINE RESOURCE**

A co-learning Treaty education
journey for students and teachers

20 **NIIZH MANIDOOK HIDE CAMP**

Creating a safe space for
Indigenous youth, women and
Two-Spirit community members

22 **NIMKII AAZHIBIKONG**

Rebuilding relationships to
the land



16

25 **RECONNECTING YOUTH WITH LAND-BASED ACTIVITIES**

Adapting to a new normal
through Indigenous resiliency

30 **BALANCING ART AND SCIENCE**

Q&A with “Bead with Us”
Instagram artist Amber Sandy

32 **COMING FULL CIRCLE**

Support during COVID-19:
ensuring our health wishes
are respected



22



25



MASHKAWAZIWOGAMIG

INDIGENOUS RESOURCE CENTRE DE RESSOURCES AUTOCHTONES



The University of Ottawa

Located in the capital of Canada and within the traditional territory of the Algonquin Nation, the University of Ottawa is uniquely positioned in an important region of governance, research, and commerce. It is a hub where citizens from around the country and the world reside, work, and study; it is a place where nations meet. Mashkawaziwogamig Indigenous Resource Centre and the University of Ottawa are aware of this and encourage individuals from First Nations, Inuit, and Métis nations to consider studying in this diverse area and on our beautiful campus. Join approximately 500 other self-identified Indigenous learners who chose the University of Ottawa for the education and the skills required to broaden their horizons and to give back to their communities.

Policy

The University of Ottawa recently released the Indigenous Action Plan (IAP), a document presented in four thematic areas that aims to mobilize the university community in creating an environment that reflects, enhances, includes and supports Indigenous culture and peoples on campus. This is an important step in the process of Indigenizing the campus, and makes our commitment to Indigenous communities fully visible, sustainable and real. The work involved in creating this document was made possible by consultation with Indigenous communities and it required approximately

three years to complete. Students who choose the University of Ottawa do so at an exciting time as the IAP launch marks the beginning of a new chapter of learning and change at our campus.

Governance

The Office of Indigenous Affairs manages the Indigenous portfolio at the University of Ottawa and regularly works with other offices, departments, and faculties to support Indigenization efforts on campus. The team also works with internal and external partners to create academic and professional opportunities for students. Composed of First Nations and Métis members who also liaise with Inuit community partners to ensure a broad spectrum of voices and worldviews are represented and used to raise the voices of Indigenous students at uOttawa.

Why study at the University of Ottawa?

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- uOttawa is among the most sustainable university globally, and ranked sixth in Canada
- Faculty and students in Ottawa have easy access to a beautiful natural environment which includes the Rideau waterways, Gatineau Park and an extensive greenbelt, as well as a growing urban core, offering a range of dynamic sustainability challenges to examine

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- Active student community: uOttawa features Indigenous student associations at the undergraduate and graduate level as well as one within the Faculty of Law. These associations offer new students a network of friends and professional contacts and ensure they feel welcomed and connected upon arrival.
- Funding your studies: uOttawa is proud to offer a variety of generous financial awards to Indigenous learners such as the Indigenous Leadership Scholarship, a prestigious award of \$26,000 (over four years). Visit the website to learn more about specific awards available to all students and to students in specific programs!



For additional information, please visit www.uottawa.ca/indigenous

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uOttawa

contents

COLUMNS & DEPARTMENTS

8 **MESSAGE FROM THE ONTARIO REGIONAL CHIEF**

10 **FROM THE COO'S DESK**

34 **STAFF PROFILE:** Carmen Jones, Director of Health, Research and Data Management



36 **MEDIUMS:**

- *Noopiming: The Cure for White Ladies* by Leanne Betasamosake Simpson
- *Indians on Vacation* by Thomas King
- *Seven Truths* by Tanya Talaga
- *All My Relations* by Matika Wilbur & Adrienne Keene
- *Dog Flowers: A Memoir* by Danielle Geller
- *21 Things You May Not Know About the Indian Act* by Bob Joseph

38 **UPCOMING EVENTS**

42 **PROFESSIONAL SERVICES DIRECTORY**

THE OFFICIAL MAGAZINE OF THE CHIEFS OF ONTARIO **ADVOCATE**

The **Chiefs of Ontario ADVOCATE** magazine is the official voice of the COO. Published two times per year, the magazine focuses on the main priorities of the organization. The goal of the publication is to expedite COO's mission to facilitate discussion, planning, implementation and evaluation of all local, regional and national matters affecting Indigenous Peoples in Ontario. Published for:

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ROSEANNE ARCHIBALD
Ontario Regional Chief

Implementing Land-based Learning During the COVID-19 Pandemic

Wahcheeyay, Aanii!

Welcome to the ninth edition of the official Chiefs of Ontario magazine, *Advocate*.

As Ontario Regional Chief, I would like to welcome our first-time readers and share a heartfelt thank you to our readers who continue to return to our pages. I also want to express my sincere appreciation for everyone who has generously donated their time and efforts to make this edition a success.

It has now been one full year since the first confirmed COVID-19 case in Canada. It is amazing to see individuals, families and communities finding resiliency and strength during this time in history. I want to acknowledge all First Nations in Ontario who are displaying extraordinary leadership in the protection of their communities.

Our main goal during this pandemic is to achieve zero new confirmed and zero active COVID-19 cases in First Nations communities. We are well into the second wave, and our cases remain lower than the provincial and national averages.

As a part of my office's pandemic response, we created a COVID-19 Initiatives Team who provide research, data analysis and documents to support First Nations as they respond to COVID-19. One of the initiatives was the development of a *Land-Based Learning Guide*. The purpose of this guide is to provide basic information needed to implement land-based learning as a method of educating students safely and successfully during the global pandemic. The guide includes a summary of land-based learning; the benefits, obstacles and outcomes; sample curricula; steps for implementation; and sample budget costs and funding sources.

The *Land-Based Learning Guide* is an example of First Nation people's deep connection to the lands, waters and animals around them. Our teachings include the sacred responsibility to live in harmony with and protect Mother Earth. I encourage all people to find ways to connect to their traditional lands and territories. The land is a safe place, a source of healing, and it will continue to support us as we move through the pandemic. 🌿

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Rachael Paquette
Vice President
Mishkeegogamang First Nation



TRACY ANTONE
Chief Operating Officer, Chiefs of Ontario

Hunting, Gathering & Reconnecting to the Land During COVID-19

Shekoli

On behalf of the Chiefs of Ontario Secretariat, I would like to welcome you to the ninth edition of the official Chiefs of Ontario magazine, *Advocate*.

Like many Indigenous peoples across the country, First Nations people have drawn on cultural strengths to weather the COVID-19 pandemic. Communities across Ontario are finding creative ways to take care of each other, despite limited resources, preparedness and vulnerability.

This edition of *Advocate* showcases the vital work carried out by First Nations leadership in recent months, with an in-depth exploration into a few of the many First Nations communities who mobilized to protect their citizens amidst the COVID-19 pandemic through the revitalization of traditional harvesting practices, food security and conservation.

This edition also features the stories, knowledge and leadership of First Nations educators, who have embraced land-based learning as a way to balance education with minimal disruptions while following COVID-19 public health recommendations in their back-to-school plans.

It is remarkable to see our communities come together during a time like this. Our leadership has been proactive in educating their communities, mobilizing social and economic solidarity and being present where they are most needed.

In light of the COVID-19 pandemic within our communities, we are committed to working together with our Board of Directors, Leadership Council, First Nations leadership and intergovernmental partners to ensure all First Nations in our region have the resources they need to respond to COVID-19 and continue their essential work. We are also ensuring a tailored approach to communication by working hand in hand to ensure our advocacy work and development of effective unified strategies and strength-based approaches that address First Nations key priorities.

By working together, staying connected and ensuring proper engagement, we will continue this momentum of moving critical priorities to the forefront and ensuring First Nations have a full equitable recovery post-pandemic. 🌱

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New Frameworks for Incorporating Climate Change into Investment Decisions

“As of this writing, the carbon dioxide concentration in the earth’s atmosphere has reached over 415 parts per million, the highest level in over 800,000 years.”

Investors often talk about climate risk as something that lies far in the future. The reality however, is that we are already starting to see signs of it in financial markets. Perhaps one of the most acute example is the California wildfires, which burned over 875,000 acres in 2018. The increasing size and severity of the fires in California is attributed to drought conditions as a result of warmer temperatures. PG&E, one of the two main California electric utilities associated with the fire, incurred liabilities of \$30B and has filed for bankruptcy. As of this writing, the carbon dioxide concentration in the earth’s atmosphere has reached over 415 parts per million, the highest level in over 800,000 years. The increased concentration of greenhouse gases is causing the earth’s temperature to warm, and global temperatures are on a trajectory to exceed +3 degrees Celsius of warming by the end of this century, far exceeding the 2 degree target that scientists suggest would likely limit the amount of damage. A significant ratcheting up of policy and action is required to hasten the transition to a low-carbon economy.

Investor Considerations

This backdrop creates uncertainty for investors in the form of physical risks, both acute (e.g. natural disasters) and chronic (e.g. water scarcity), as well as in the questions surrounding transition to a low-carbon economy. What will it take to get to a 2 degree world? How will regulation, such as carbon taxes, evolve? What will be the pace of change in technology (e.g. smart grids and carbon capture), and consumer preference (e.g. electric vehicles and greener fuels)? What policies and social changes will be necessary to ensure a just climate transition that tries to avoid the economic and societal disruptions from such a dramatic change?

“For investors and boards of directors, the primary question has become: Just how resilient are our assets and value creation strategies in the face of climate change?”

More shareholders, and more companies, have begun to look closely at the risks and opportunities of climate change. For investors and boards of directors, the primary question has become: Just how resilient are our assets and value creation strategies in the face of climate change? Finding a way to answer this question fell to the Task Force on Climate-related Financial Disclosure (TCFD), established in late 2015 by the Financial Stability Board, the organization responsible for monitoring the welfare of the global financial system. Drawing a wide range of members from various industries and backgrounds, the TCFD was charged with creating a framework for companies and investors to disclose their approach and exposure to climate-related risks and opportunities.

What the TCFD brings is not just a long-term focus, but also a common framework to drive comparability and consistency.

It is a language for investors and companies to discuss climate change, to weigh its risks and to explore its opportunities. It involves a number of ways to evaluate governance, business strategy, risk management, metrics and targets. It is also important to note that the TCFD considers the impact of climate change on a company’s performance rather than a company’s impact on the climate, making it a framework that is relevant across sectors. Of course, fossil fuel and energy intense companies are among those on the front lines here. However, given the wide-ranging and difficult-to-avoid potential impacts of uncontrolled climate change, the systemic impact on the broader economy and society across industries needs to be examined. To make better informed investing decisions, we need complete robust performance data across all industries that measure how well businesses are adapting their technologies, practices and strategies to the wide range of potential outcomes.

TCFD-aligned disclosure, which remains voluntary for now, is gaining traction as the global standard. Here at home, CPA Canada is encouraging members of the accounting profession to familiarize themselves with the recommendations, and the Bank of Canada also included climate change risk for the first time in its 2019 Financial System Review, specifically pointing to the TCFD and its merits.

Jarislowsky Fraser’s Approach

At Jarislowsky Fraser (JFL), we value TCFD-aligned corporate reporting as part of our investment process. We are also committed to engaging with the companies in our portfolios to increasingly align their reporting with TCFD recommendations. JFL has been a trusted institutional investor for many decades, and we believe our fiduciary duty is to consider all the material risks associated with investments that we make on behalf of clients.

Our approach to sustainable investing involves integrating environmental, social and governance (“ESG”) factors into the investment process. Now, TCFD has provided a new language to frame our consideration of climate change, which brings with it a gamut of risks and opportunities affecting the strategy and resilience of a business. And, because we think it’s important to “walk the walk”, in 2019, we also published our own inaugural report on how we’re monitoring and managing climate risk on behalf of our clients. This means explaining how our governance and strategy incorporate climate risk, disclosing the carbon footprint of our portfolios, and examining the resilience of our portfolios to climate change and the policies designed to combat it. The report will likely evolve over time, in accordance with the broader disclosure and data related to climate change. We see this as a starting point in what will be a multi-year journey, and we welcome additional perspectives along the way.

“JFL has been a trusted institutional investor for many decades, and we believe our fiduciary duty is to consider all the material risks associated with investments that we make on behalf of clients.”

If you wish to discuss how you can incorporate sustainable investing into your investments, contact Leanne Flett Kruger at LFlettKruger@jflglobal.com.

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- The Jarislowsky Fulbright Canada's Visiting Research Chair in Aboriginal Studies.
- Foundational support for Junior Achievement (JA) British Columbia Indigenous Programs.
- Sponsorship of a number of educational ventures including financial workshops for our Indigenous clients.

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Adapting to a New Normal

COO's *Together Apart Online Chiefs Assembly* BY GENNA BENSON

A historic day – for the first time ever, the Chiefs of Ontario hosted their *Together Apart* Chiefs Assembly entirely online with more than 200 attendees, including Chiefs, delegates and technicians, with participation from all regions and organizations. Those in attendance discussed and provided insight on various topics, including infrastructure, economic development, Bill 197, the Environmental Assessment Act and the COVID-19 First Nations Emergency Response.

“During this meeting, we were able to truly listen to our Nations’ leadership in a new way,” says Ontario Regional Chief RoseAnne Archibald. “Our communities



Anishinabek Nation Grand Council Chief Glen Hare

have been at the forefront of the COVID-19 emergency since it began and have gone to remarkable lengths to keep our communities and citizens safe.”

The meeting provided those in attendance with an opportunity to foster dialogue and work collectively to move forward on critical priorities and further enhance intergovernmental collaboration, while also reiterating our shared experiences and the challenges presented by COVID-19. Leadership also agreed on the importance of all government levels to continue the COVID-19 support in ensuring First Nations emergency response needs are met.

COVID-19 has changed our world, and while it has devastated economies globally, it has also provided the opportunity for First Nations leadership to make dramatic changes to keep communities safe and promote socio-economic recovery. Building on the

success of the Online Chiefs Meeting, First Nations leadership welcomed the opportunity to resume meeting virtually as a way to continue efforts on new and high-level priorities for First Nations, including COVID-19, policing and justice, climate change and post-pandemic equitable recovery.

“I want to thank our partners, territorial and community leaders for their attendance and everything they’ve done to ensure this meeting was a success. In this moment of crisis, we have all come together as Nations in the fight against COVID-19,” says Regional Chief RoseAnne Archibald. “I especially wish to acknowledge the efforts of the Chiefs of Ontario staff, political office staff, Harold

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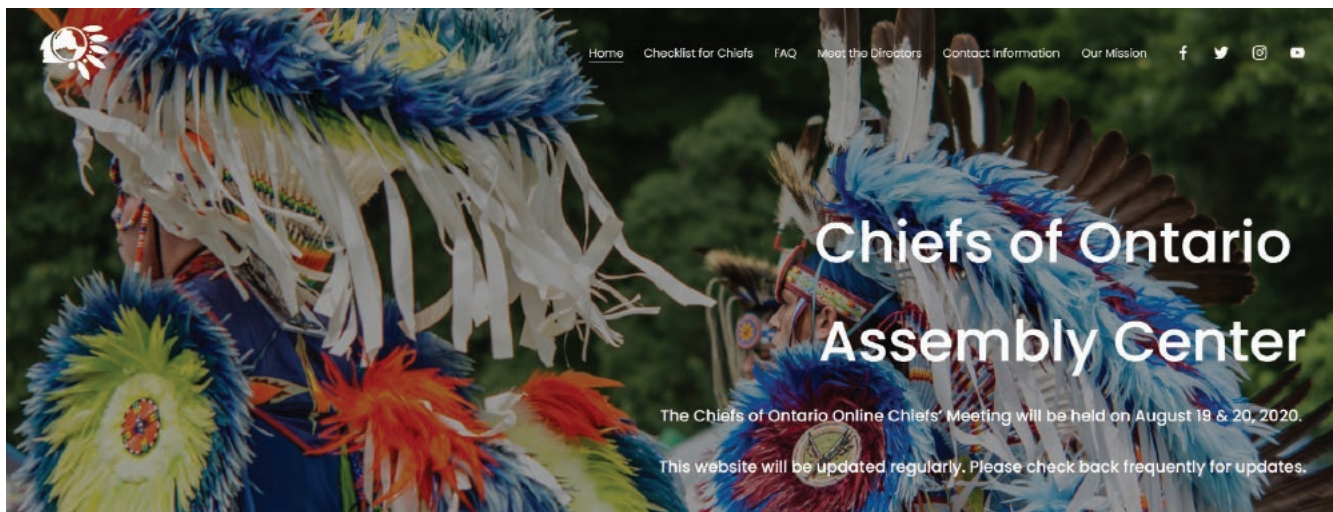
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Chief Dean Sayers, Batchewana First Nation



Tarbell and Tap Resources in preparing and implementing this online assembly.”

The Chiefs of Ontario is looking forward to working with First Nations leadership to build relationships, create effective strategies and foster dialogue alongside our partners, stakeholders and levels of government to ensure immediate action in anticipation of the third wave of the pandemic and creation of collaborative approaches to tackling First Nations priorities. In the coming months, the Chiefs of Ontario will be hosting a variety of virtual events, including the 15th Annual Health Forum and a Special Chiefs Assembly. 🍁

Chiefs of Ontario Launch Chiefs Meeting Website

The Chiefs of Ontario has launched its new website, Chiefs of Ontario Assembly Center, which is designed to keep First Nations in Ontario and leadership up to date on upcoming meetings!

Learn more about upcoming events by visiting:
www.chiefsmeeting.com

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Wiikwemkoong Unceded Territory

BY ASHLEY ALBERT

Keeping friends and family safe during COVID-19

The vibrant community of Wiikwemkoong Unceded Territory is located on the eastern peninsula of Manitoulin Island – or Odawa Mnis – in Northern Ontario, on the largest body of fresh water in the world. Wiikwemkoong has a total population of 8,200, with approximately 3,500 members living in the community full-time. Wiikwemkoong is a unique First Nation community as they have not signed any treaties with the Crown or Canada. This gives Wiikwemkoong an Unceded status over their lands, meaning that while treaties did take place in their area, they are not signatories to it.

Leaders in First Nations communities across Ontario had to act quickly to protect their members once the COVID-19 pandemic was declared in late March, and Wiikwemkoong was no exception. Ogimaa Duke Peltier explains that the first thing they did was pull all of their youth hockey teams from the Little Native Hockey League tournament that takes place in Mississauga over March break. After making this decision, they held community discussions on how best to prevent COVID-19 from entering their community. They ultimately decided to call a state of emergency, issue a travel restriction and set up a checkpoint for people coming in and out of the community.

Wiikwemkoong has focused on several different initiatives to help support the community throughout the pandemic. One such initiative focused on educating their members about the risks of COVID-19 and how best to protect themselves individually. To help achieve this, they put together an online program within their education program. Another initiative was a food security program to help members stay in the community rather than travelling out of the community for their basic needs. During April and May, the food security program was serving 800 homes with weekly and biweekly food baskets.

Ogimaa Peltier reports that Wiikwemkoong has had two confirmed cases of COVID-19. The first case was confirmed in early May in their long-term care home. Once they received word of the positive case, they advised the community through live media updates and immediately requested Elder support to do a ceremony at the home.

When a second case was confirmed in early December, the Council was questioned and called on to reinstate the checkpoint. Since they had gained more experience and information about COVID-19, it was determined that their approach would be a more robust testing regime through a full contact-tracing program. They have been successful in

this approach and have provided regular updates to the community to help put them at ease.

As a result of the first positive case in May, Indigenous Services Canada provided Wiikwemkoong with funding support and allocated them with a BLU-MED facility, which allowed the community to set up an asymptomatic testing site. Since the second COVID-19 case was confirmed, the BLU-MED facility also geared up for symptomatic testing, complementing two hospital testing centres as well as the mobile paramedicine unit that goes around directly to homes.

Early on in the pandemic, many community members supported the travel restrictions and checkpoints. Like with any decision, there wasn't 100-per-cent agreement on the approach, but a majority of the community were very supportive of all of the measures that the Council had approved based on recommendations put forward by their health professionals. Their approach has always focused on educating community members using different platforms. "The support for our approach has been second to none, because the community adherence to it is still maintained," says Ogimaa Peltier.

The messaging to community members continues to be that the best approach to protecting themselves, their

family and community is to adhere to the public health guidelines – physical distancing, minimizing travel, minimizing contact with others outside of your home and washing your hands.

While the biggest concern amidst the pandemic for Ogimaa Peltier is the health and safety for all of his citizens, he is also concerned about the inability for community members to interact socially. Wiikwemkoong had to get creative on how to allow social interactions in spite of the health recommendations. They did allow for some special events that were controlled with health and safety at the forefront, including a large community event for Halloween. “We set up a haunted trail. Everyone who attended was screened and they were provided health information. It was controlled in the sense that access was provided to a limited number of people at a given time,” explains Ogimaa Peltier. “A lot of families did come out even with the safety measures in place. They were very appreciative of the fact that we did it with safety in mind.”

A negative impact of the pandemic on community members is that their mental well-being has been impacted as

a result of restrictions and the inability to travel safely. Because of the restrictions, community members have had to find other ways to cope. Ogimaa Peltier explains that members aren’t always using good ways to cope, and this has led to heightened addictions in the community.

But on the positive side of things, the pandemic has helped to boost the local economy as people are more inclined to shop closer to home. Community members are realizing that they don’t necessarily have to travel to get their essential goods and services.

Additionally, a manufacturing plant for FN95 masks opened in November at Wiikwemkoong’s industrial park. The business, Dent-X Canada, rents one of their buildings, hiring a number of community members on a full-time, ongoing basis.

Ogimaa Peltier wants to share the following message for everyone: “We all have an individual responsibility to keep our families and communities safe. We need to applaud all of the efforts of the health-care professionals in our communities for stepping up during this time.” 🍁



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Anishinabek Nation Announces New Online Resource

BY MARCI BECKING, ROBINSON-HURON TREATY TERRITORY

A co-learning Treaty education journey for students and teachers

The Anishinabek Nation kicked off the fifth annual Treaties Recognition Week in Ontario with a virtual news conference and sneak peek of the new online treaty education resources that will be released in spring of 2021.

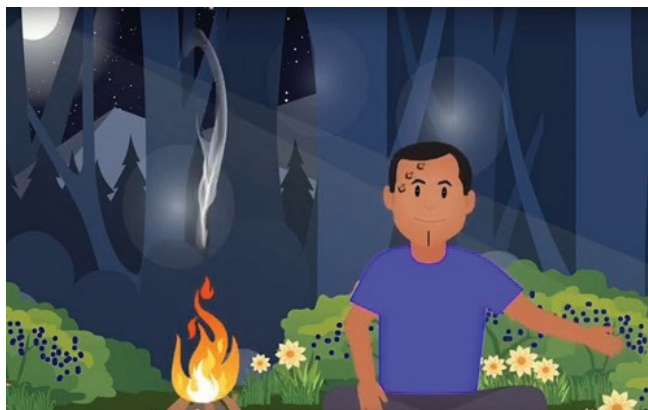
Kelly Crawford, citizen of M'Chigeeng First Nation and Assistant Director of Indigenous Initiatives at the University of Toronto – Scarborough campus, is the project lead for developing the new resources.

“Treaty education should be happening all year round, not just during Treaties Recognition Week or National Indigenous Day. The online resource will be a co-learning journey for both teachers and students,” says Crawford. “I talk with teachers from various school boards, and for years their collective comments around treaty education is the same: ‘Why wasn’t I taught this?’ ‘What if I don’t have the answers?’ In education, we are tasked with supporting the ongoing growth and development of our students. I see a parallel here in regards to the teaching profession. We are also tasked with the ongoing growth and development of ourselves; teaching is not intended to be stagnant. The journey of understanding the treaty relationship and one’s role within it can be a collaborative, co-created journey with the teacher and the students. It is okay to take that journey together and have clear discussions of the realities in which we live. As an educator, you have such great influence for the future leaders of this province. Educators have a role in the story of the treaty relationship... perhaps you are facilitators of a much-needed truthful discussion of connection to land and reconciliation via education.”

Based on the elementary “We are all Treaty People” teachers guide and the *Alex Shares his Wampum Belt* and *Dakota Talks about Treaties* books, the online resource will feature videos of different knowledge keepers. The characters Alex and Dakota are actually Alex Hebert from Dokis First Nation and Dakota Bellissimo from Nipissing First Nation, leading the students and teachers to different worlds to explore along with them.



The Anishinabek Nation announces the current development of an online interactive treaty education resource that will be available in spring 2021.



Isaac Murdoch, Knowledge Keeper from Serpent River First Nation, shares teachings in the online treaty education resource.

It will be set up like a game board. And how does the LEGO wampum belt fit in? As one completes the various lessons, the LEGO belt will click into place like puzzle pieces. The books are based on their respective stories of building an 800-piece LEGO replica Treaty of Niagara wampum belt and the 250th anniversary of the Royal Proclamation at Niagara Falls.

Anishinabek Nation Grand Council Chief Glen Hare participated in the virtual news conference held on November 2. He was promoting the current resources that were developed long before recommendations from the Ipperwash Inquiry Report and the Truth and Reconciliation Commission Report.

“We’ve been saying for years that the treaty education, public education will help eliminate racism,” says Grand Council Chief Hare. “We’re supporting teachers and students by making our treaty kits into online resources so that they can still learn about First Nations and the treaty relationship while at home or in the classroom.”

Various virtual events were held by Lakehead University in Thunder Bay and through the Indigenous Affairs Office of Ontario. The First Nation, Métis, Inuit Education Ontario organization of educators held teacher-training sessions during the week prior to Treaties Recognition Week.

Some northern Ontario radio stations – Moose FM North Bay, Moose FM Sturgeon Falls, Moose FM Algoma/Manitoulin, Moose FM Espanola and Rewind 103.9 Sudbury – are all permanently identifying the Robinson-Huron Treaty Territory in their legal identification on an hourly basis. The hope is that more radio stations will join and identify where they are in Ontario.

In addition to the physical copies of the books, e-books are now available to order through www.goodminds.com.

The sneak peek video found on the Anishinabek Nation YouTube channel, youtube.com/user/AnishinabekNation.

To order Anishinabek Nation treaty education resources, please e-mail orders@anishinabek.ca. 🍀

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Niizh Manidook Hide Camp

Creating a safe space for Indigenous youth, women and Two-Spirit community members

Niizh Manidook Hide Camp is a traditional hide tanning revitalization initiative for Indigenous youth and Two-Spirit community, based in the Southern Georgian Bay (Manidoo Gaming) region and the Lake Huron, Lake Ontario and Lake Erie watershed.

Preserving and restoring the traditional art form of hide tanning in our homelands while creating safer spaces for Two-Spirit/LGBTQ+ community members and Indigenous youth, women and girls to access hide tanning culture camps and learning opportunities, with programming that uplifts Two-Spirit, non-binary, trans people and women in leadership and teaching roles.

During the COVID-19 pandemic, we have been connecting to land, water, animals and harvesting through our hide-tanning practices. This year started with our youth hide-tanning apprenticeship program, where two Anishinaabek youth had learning and mentorship opportunities in deer hide tanning. We transformed a few deer hides into beautiful smoked hides and have been making a few deer rawhides, as well.

The fall is an especially busy time as we are cleaning up and storing many hides that are donated and brought to us through our networks and connections with hunters. We store hides during the fall for the following spring's hide-tanning season. We harvested natural dyes like black walnut and hemlock bark to dye some rawhides this winter. In this way, we are always connecting with the seasonal cycles through our hide work. This fall we've received deer and moose hides from the Georgian Bay, Lake Couchiching, Lake St. Clair, Walpole Island and Mattawa regions.

It's been so incredible to see the deep transformation that a hide undergoes from start to finish – that a hide can come directly off a deer or moose in the fall and start out covered in hair, flesh and blood, but through hard work they can become beautiful rawhide or smoked buckskin that can be made into countless handmade items. Along with the animal's brain that we store to use in the brain-tanning process, we also save and process the deer and moose legs. We clean up the legs and toe bones and bury them underground

for a couple months so insects clean excess meat off them for us. Then we turn the leg bones into hide tools and toe bones into awls and needles.

We believe that the more people skilled and knowledgeable in hide tanning, the more we will be able to return the honour of tanning the hide and using all possible parts of the animal provided to us with when they give up their lives. Over time, with more knowledge sharing and (re-)building, we will be able to save hundreds, if not thousands of deer and moose hides in our homelands, many of which are discarded during the hunt every year.

We're currently working on an educational booklet on one method for brain tanning deer hide. Niizh Manidook Hide Camp is collaborating with a hide tanner Nehiyaw Elder and an Anishinaabekwe youth artist from Serpent River First Nation to create an illustrated educational hide-tanning booklet. The booklet will also include Anishinaabemwin words and phrases to use while hide tanning. The booklet will be available in printed and e-book



form in winter 2021. We hope this resource will help more Indigenous people in the Great Lakes region to engage with and begin their relationship with hide tanning when they have an opportunity to store a hide. Having a visual resource will help others learn, especially during self-isolated times, where in-person learning opportunities are really limited.

Although these are uncertain times for gathering, we will be hosting a socially distanced hide-tanning culture camp in Springwater Park, north of Barrie, Ont., in August 2021 and in Moraviantown, southwest of Aamjiwnaang (Sarnia), in August 2022. Advance registration for our Springwater camp will be mandatory and we will be limiting our participation numbers to adhere to COVID-19 guidelines for next summer's camp.

We will also run our youth hide-tanning apprenticeship program, starting up in spring 2021. Look for our call out for youth based in Simcoe County or surrounding areas to participate in the hide-tanning apprenticeship next spring.

Connect with Us!

Stay up to date on our programs, events, booklet releases and other happenings by following us online:

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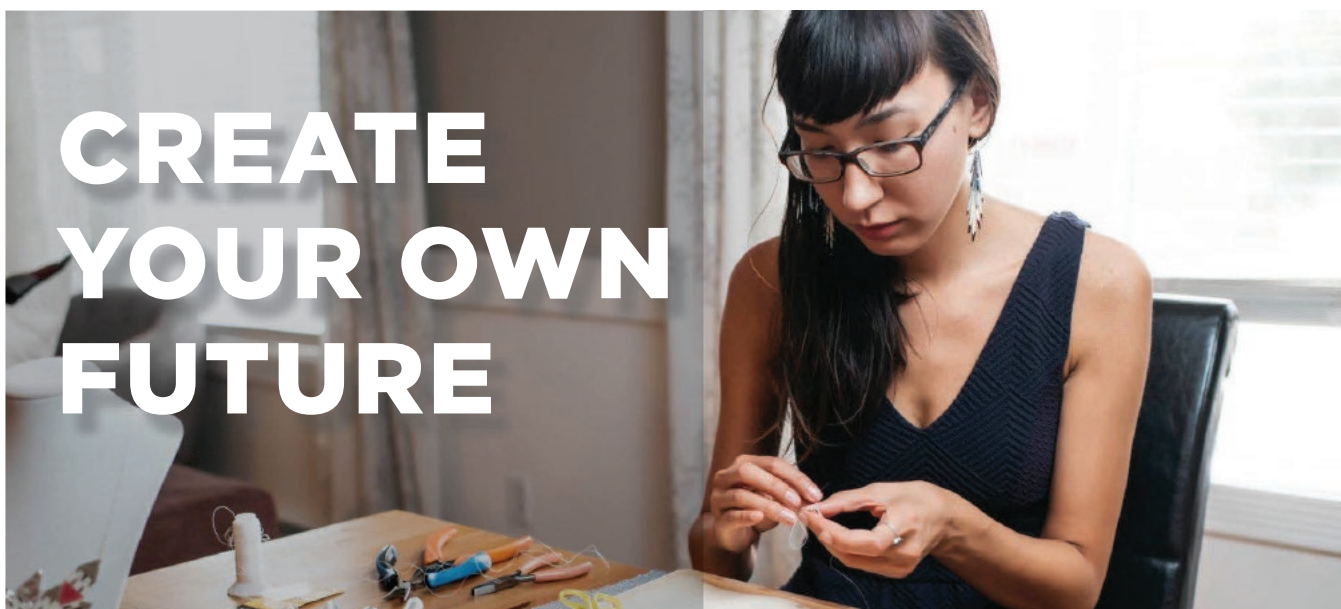
The Nimkii Aazhibikong Eshkiniigjig formed in 2019 with the purpose of reconnecting to our traditional territory and reclaiming our language and traditional practices. Practices that were once so commonplace and necessary to the survival of our nation seemed to be nearly lost in our home community, so we set forth with the intention to ensure that never happens. We dedicated ourselves to be carriers of knowledge in whatever form they are passed along to us so that we could form the great chain of keepers back to our ancestors.

We come from Serpent River, where a great snake formed the watershed and made their home beneath the stone. Being from Serpent River, we know the

hurt of land loss and how environmental tragedy impacts the lives and cultures of entire communities and land-based practitioners. An entire generation of practitioners were absorbed into the nuclear industry and our homelands labeled the "Uranium Capital of the World." Our lands opened for extraction, our bodies equally extracted as our old ones entered into the depths of the mines, believing that this was all for the best and continually being told that there was no harm to be done until the day our river ran and no life existed within it.

As young people growing up in the aftermath of such destruction, we learned firsthand how devastating extractivism can be on Indigenous communities. Our basket makers warn us about putting the bark between our lips. Or the fish, they stop running, and we wait years for their return. We know these things and we witness the change in the community. We feel the loss that comes when the connection to land is severed.

Today, we also know firsthand what happens when the relationship to



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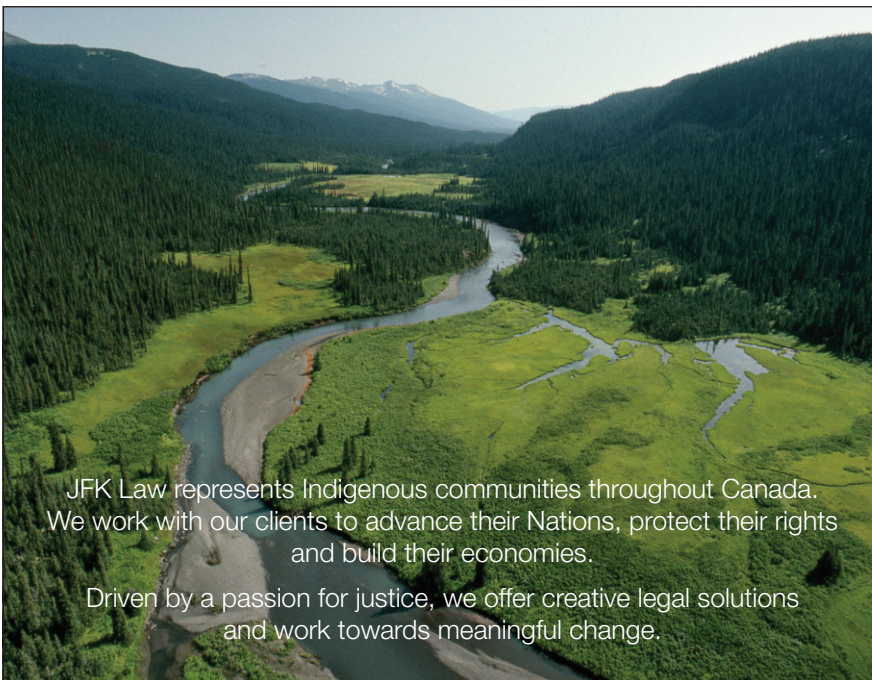
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the land is rebuilt and how that, too, changes us as individuals, as family and as a community. We see children leave too fast and return as strong, brave young people. We see babies take their first teetering steps back on the land, their first baskets made, their first moose harvest and so many berry-stained smiles in the summer sun. We see healing songs being sung in the berry fields, sweet laughter in the sugar shack, small hands cupping cold sap to drink, stirring sap to sugar. We see many steady hands pulling in fish



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nets, cutting flesh from skin. We smell smoked fish, smoked hides, and when we close our eyes we see it all coming back, stronger with each coming generation. It is an honour to be part of this and to do this reclamation work.

As much as we know the violence of existence in a colonial world, we know more the opposite. We know lateral love, unconditional love and support. We know muddy waters, fast- and slow-moving, fish schools so dense we see a thousand glowing eyes, their bodies smooth and swiftly dashing circles around our feet. We know round stones, thick upright birches and the thunderous pop of their bark releasing from the trunk. We know the shimmer of the poplar leaves silver and green, the soft hush of them rattling songs into the breeze. We know the rich scent of cool earth, hard clay and damp leaves. We know our place in this cycle, as participants and not conductors of the inevitable change of seasons, spring to fall, and adjust ourselves accordingly. We know communal responsibility – how to give and receive. As much as we learn, we know nothing. We are eternal students, eager listeners, active observers, empty vessels with our hands splayed open, trying to pass along the small learnings we can catch and hold before they slip away. We know hard work, generosity and real, soul-quenching love for our nation.

This is what the Earth has taught us. One day, when it is our time to return to her, we will do so with the knowledge that we did all that we could to live in accordance with her laws. 🌿

Reconnecting Youth with Land-based Activities

BY NIKITA DAY

Adapting to a new normal through Indigenous resiliency



Diane Bebonang, a student of the Mshiigaade Miikan skills program at Kenigewin Teg, carefully prepares materials for her project.

Before the COVID-19 pandemic, students in First Nations communities would gather together to share in culture, feasting, teaching and learning. This year, they have had to move most of these practices online. But lack of internet connectivity in communities continues to create accessibility issues for many of the students.

Brad Battiston is the principal at the Matawa Education and Care Centre in Thunder Bay, Ont. The school serves nine Matawa communities, catering to students who have had trouble succeeding in the regular provincial system. “We would be considered an alternative education private school, so we have a lot of land-based programming, mental wellness support, and we have flexible programming for our students to achieve their credits,” says Battiston.

The centre also offers full wrap-around support services for students, including after-school recreation and cultural activities, tutoring and a safe sobering site. The pandemic

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has drastically altered the running of these programs, forcing them to move online. “It’s definitely impacted everything, from classroom set-up and student programming to challenges with remote learning,” says Battiston.

The ongoing pandemic has been especially difficult for students living in communities without reliable internet service. The centre has been delivering courses to students over the phone or through faxing and mailing assignments, but as Battiston explains, “Some students don’t have phones or they don’t have Internet, so we have to try to make arrangements to connect with the students through their community schools, band office or through relatives’ and friends’ houses who might have access.” To deliver a single lesson or assignment can sometimes take days.

Overall, Battiston notes that the pandemic’s most significant impact has been the mental stress it puts on students. “The anxiety associated with COVID itself, especially for students already dealing with mental wellness issues, has been more problematic in that area. We have a lot of kids that are at-risk youth, and if they’re dealing with some of those challenges, COVID is just compounding stress.” However, he also adds that the one thing that has increased is their land-based learning as they’ve been able to adapt some courses for students in their home communities to expand learning on the land. “The resiliency of the students and communities has been incredible. There’s been a strength that they’ve also been drawing



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on that's been remarkable to see," says Battiston. "I'm proud of our students and our staff, as well."

This strength is being echoed through First Nations groups across the province. Donna Lahache is Mohawk from Genowage and has been Director of Education at the Akwesasne Mohawk Board of Education (AMBE) for five years. They host three elementary schools, three daycares, an adult learning centre and a post-secondary institution. AMBE also partners with the local Boys and Girls Club to offer extracurricular programming. However, they have since had to modify these relationships based on what was happening around them. "We're starting with hot meal food delivery to some of the students' families," says Lahache, "and we're going to be doing weekend backpacks of different items to help ensure food security as well as some other items that families might need."

They are also busy creating digital content, hosting virtual workshops and passing out kits to families, including materials with the Mohawk language. Next up will be initiating an at-home harvesting. Lahache explains, "For the harvesting, what we're going to be doing is putting together kits to make. The first one to make is cornbread. There will be activities sent to the families, with all of the ingredients to make cornbread, and we will be producing videos to show the steps." The plan is to try several different foods, targeting different grades, each with a different type of food.



Student Sheila Madahbee learns new crafting techniques in the Mshiigaade Miikan program.

Like the Matawa Education and Care Centre, one of the biggest problems for the AMBE has been accessibility through Internet connectivity. While they managed to secure enough equipment for everyone to have a Chromebook, Lahache explains, "The problem is that not all districts have the same access to the Internet. Some of the connectivity speeds really stop many children from getting access. And then cost-wise, some students, their families can't afford to have Internet." While Lahache was excited to hear about the government working towards increasing Internet access to northern communities, because Mohawk territory is divided between Quebec, Ontario and the United States, they are not seen in the same way as other isolated communities. "The whole geographical set-up makes it a nightmare along with who can go across the border with all the restrictions to put in Fibre," she says. The AMBE is trying to work on projects with the economic development department and several other departments to improve the Internet service and put Fibre into the community. Lahache notes that these projects are essential. "Being on remote learning right now, some of the kids are getting



Down Bebonang partakes in Kenjgewin Teg's Mshiigaade Miikan program, perfecting her natural skills.

packages, but if they can't get the actual instruction or be a part of the class, the learning isn't going to happen."

Stephanie Roy, president at Kenjgewin Teg in M'Chigeng First Nation on Manitoulin Island, shares similar concerns. "I think the biggest obstacle is probably, in my view, one of the obstacles that is beyond our control. Because we're rural and we're [in the] north, it is the technological infrastructure that limits the degree of access that we can have for all of our learners at any given point." Kenjgewin Teg offers

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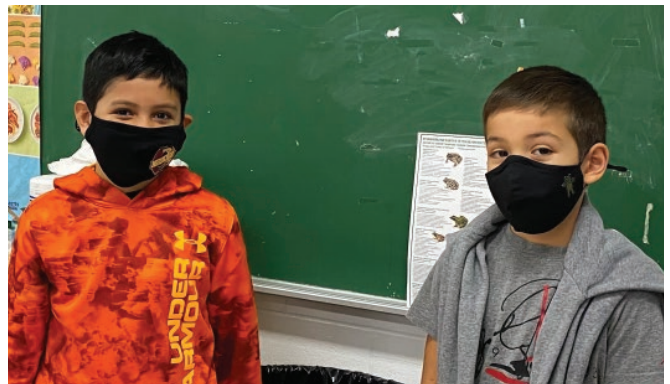
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various programs and services to support lifelong learning for all of their community members, instituting the philosophy of Anishinaabeg education as a foundational piece to delivering programs. They offer post-secondary learning opportunities, which are community-based and done in partnership with colleges and universities.

Michelle Taukei serves as the dean of Student Wellness and Services at Kenjgewin Teg, supporting and managing the education and academic paths of close to 80 students. “We’ve reduced the number of people who are in our facilities at any given time. A lot of our programs have gone to a 100-per-cent virtual platform,” she says. The challenge, adds Roy, “is recognizing that the north and the south have different technological opportunities that are available based on your IT infrastructure. I think that was a reality, but having said that, we’ve certainly been able to work with what we have and do those adjustments as need be.”



Kenjgewin Teg has remained committed to the land-based portion of their students’ learning. “We’re trying to be very innovative in still being able to provide that service to our students,” Taukei explains. “Kenjgewin Teg has become known in our local area as a provider regarding cultural knowledge, the acquisition and transfer of the knowledge of language, so this year we’ve taken that to a virtual platform.” In doing so, they have increased the number of opportunities for students to meet virtually with knowledge keepers and language carriers. The students come together in a circle setting with an Elder who will carry a teaching for anywhere from two to three hours. “[This virtual platform] is giving students a safe place to enter into Anishinaabic culture and a greater understanding of practice in a softer way,” Taukei adds. “Students can participate, they can voice their feedback and their stories. Some students at this point are just choosing to listen, and they say that it’s a great experience for them.”

First Nations programs and schools continue to face obstacles in their quest to adapt to new learning strategies that keep their students and community members connected and safe throughout the pandemic. However, Taukei notes, “I think that what this has done has pushed us to realize how much we need to digitalize our language and culture curriculum.” After all, this push to broaden our understanding of how we learn together while apart may become part of the new normal. Roy puts it best in saying, “While we’ve traditionally been in-person and land-based learning in person, I think this has provided additional insight into how we can accommodate learning opportunities no matter where our students are within Manitoulin or the province.” 🍁



A Testimonial From Dr. Paul Cormier, Chair of Aboriginal Education

Boozhoo, greetings from the Faculty of Education at Lakehead University. My name is Paul Cormier and I am a very proud member of the Red Rock Indian Band or Opwaaganasiniing (Place where the pipe-stone comes from) in Northern Ontario. I am currently an Associate Professor and Chair of Aboriginal Education.

I came to this position by "accident." I never did well in school as a teenager and took an extra year to graduate, from high school so I never imagined having a career in education. However, after taking a few years off school, I completed my Bachelor of Education degree from McGill University and then worked for many years with the federal government before returning to school to complete my Masters Degree in Conflict Analysis and Management. My jobs have always been about education and understanding between communities and peoples.

My passion is working with Indigenous communities. The majority of my adult life I have spent trying to improve their lives and having a PHD in Peace and Conflict Studies allows me to directly work on the complex relationship between Indigenous

and non-Indigenous peoples in Canada and around the globe. My research interests and publications are related to Indigenous research and methodologies, Indigenous Peace and Conflict, and traditional Indigenous learning systems. However, despite the academic focus of my job, I consider myself a grass roots person and truly enjoy visiting and working directly with Indigenous communities.

These are exciting times in the Department of Aboriginal Education at Lakehead University. We are currently running a special graduate program with Biigtigong Nishnaabeg designed and implemented in partnership with the First Nation. Included are specific courses related to their unique cultural activities on the land. The program is being used as a model to transform our undergraduate teacher education programs and we are currently in discussion with another First Nation to design an undergraduate degree program specifically for their needs. I hope this type of community driven form of education will become common practice for our department.

As a status Indian and proud First Nations person who worked in variety of sectors with a number of organizations, I can honestly say that I have never been more supported and welcomed as I have since starting with the Faculty of Education at

Lakehead. Although not as well known as some of the larger universities in Ontario and Canada, our locations in Thunder Bay and Orillia place us directly in the traditional territories of many Indigenous groups, making processes for reconciliation a necessity in our programs and the size of our university an asset. It allows us to maintain close relationships with our students, their families and communities.

I believe people would say that I speak from my heart and try my best to live a balanced and respectful life. I love being an educator and I sincerely hope that students who come through my classes and take programs in the Department of Aboriginal Education will feel this deep sense of brotherhood and family.

If you desire an educational experience where you will be treated as a family member, where you will learn from your community, where you will be encouraged to privilege traditional Indigenous practices, where you get to know your professors on a personal level, and where you can facilitate the transformation of the education system, then please consider Lakehead Universities Faculty of Education and the Department of Aboriginal Education as your choice in teacher training and certification.



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Balancing Art and Science

*Q&A with “Bead with Us”
Instagram artist Amber Sandy*

BY NICKITA LONGMAN



Though the pandemic has slowed down a lot of in-person programming and community building, Amber Sandy has found unique ways to keep busy. As an Anishinaabe woman from Neyaashiinigmiing (or Chippewa of Nawash First Nation), Sandy spends her days working as the Coordinator of Indigenous Knowledge and Science for Ryerson University’s SciXchange program while maintaining an online presence that tends to her artistry on evenings and weekends. You can follow along on her journey over Instagram at @ambsandy.

Q. Tell us about your role as the Coordinator of Indigenous Knowledge and Science in the SciXchange program.

A. My job is to create opportunities that highlight and uplift Indigenous science and knowledge. It entails many different things, but so far, I have worked with communities to run different types of science programming in hopes to make science as accessible as possible to the general public. We have started a new program called “Stoodis Science,” which is primarily for Indigenous youth who are interested in attending a three-day camp that hosts all sorts of activities while having the opportunity to hear from Indigenous professionals working in science.

Q. What have been some of the highlights in this role?

A. Hide tanning! My whole career has built up towards being able to do this kind of work. SciXchange has allowed me to do this, along with my own interest and passion in learning about how to use all parts of an animal respectfully. We host an annual Hide Camp for Science Literacy Week that is geared towards reclaiming space and highlighting Indigenous science in downtown Toronto. The hands-on workshop allows community members who might not have access to hide spaces to learn and partake in a tangible way. It has been a dream come true to work with so many great people.

Q. In the past, you have referred to Indigenous people as “natural scientists.” Tell us more about that.

A. I first heard this when I took an Anishinaabemowin class by Helen Roy, a phenomenal language teacher. She

explained that language, including the way we think of translations, is scientific. We could see how Anishinaabe people, from the very beginning, have looked at the world from a scientific lens. Whether it’s our creation stories or our traditions, it helps us reflect on the way we look at the world. We don’t look at one specific thing individually. Instead, we look at how all things are affected around it, including our own role.

Q. Tell us about the “Bead with Us” Instagram live events.

A. I started doing “Bead with Us” live events because I had just returned from a beading symposium in Winnipeg the previous year, and it was such a great way of connecting with people. I felt like I needed to continue that connection, so it was a good way of building those relationships. It also allowed people to watch and learn with us and share different techniques. Working on art in my down time has been very meaningful for me. I love Indigenous art as much as I love Indigenous science. Having that balance is important to me. I wanted to encourage people to organize their own beading circles and run their own live events. It was neat to see so many more sessions come out of it.

Q. What other ways have you seen people turning to the digital world to learn more about Indigenous art and science?

A. The pandemic has created this opportunity where a lot of us are creating digital content to share with a lot of people, and there has been so much growth in that area. It is cool to

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see, because in one sense, it has made this kind of learning more accessible. In other ways, we understand that folks in rural communities with poor internet connections may be missing out, as well.

With the help of some other very knowledgeable fish skin tanning artists, I created a fish skin tanning tutorial on Instagram recently and saved it to my story highlight. I started teaching myself because fish skin tanning was a way to hold me over from deer hide tanning season. It allows you to be hands-on and learn the basics of hide tanning in your own kitchen with really accessible materials.

Q. What advice do you have for creators during these challenging times?

A. If you have an idea, just go with it. With fish skin tanning, I was not sure if people would be interested in learning about it at all. But people have connected with it and have created some really cool things. People will see the authenticity of your work if you are putting your all into what you're making. 🍷

Instagram Inspiration from Amber Sandy

Here are 10 of my favorite artists and cultural content creators! There are so many more than this, and I have a lot of artists shared in a story highlight on my page.



- **@helendawnp** is a birch bark artist who also shares her journey learning traditional practices.
- **@brighthill owns** "Bear Bones Balm" and shares harvesting hide and fur tanning tips.
- **@criesovermoosehides** shares a lot about her journey on hide tanning and food sovereignty work.
- **@marshall.childforever** is an incredible beader, quill worker and hide tanning knowledge holder.
- **@janelle.wawia** is an artist, fashion designer and a fur harvester on her family's trapline.
- **@megsanishinabie** is a beader, jewelry and mukluk maker, and she shares her journeys learning hide tanning as well as fitness tips.
- **@nalakwsis** is an incredible beader. They started the "bead this in your style" challenge! They often post lives and video tutorials covering different techniques for beading.
- **@jshinedesigns** is a jewelry artist and business owner who shares support of traditional hide tanners in her work and is also learning how to tan hides herself.
- **@bronwynbutterfield** is a beader who is inspired by nature and scenic views. She shares lives and videos sharing tips, tricks and techniques for beading.
- **@jenniferlawes** is a tattoo artist, beader, quill worker and tufter who shares a lot of her work learning to tan hides, dying hair for tufting and how to do quill work.



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Coming Full Circle

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CANADIEN

Support during COVID-19: ensuring our health wishes are respected

BY DONNA MASHKINOGEH WILLIAMS, RN, BSCN,
TREATY 3 TRADITIONAL TERRITORY, CANADIAN VIRTUAL HOSPICE

The COVID-19 pandemic has added another threat to our health and well-being. Most at risk are our Elders, but all of us may be affected. When facing any serious health issue, it's important that the wishes, values and beliefs of our Elders and ourselves are known and respected, which requires thought about what is important to us and conversations with those closest to us.

Crystal Hardy, a nurse practitioner and member of Biinjitiwaabik Zaaging Anishnaabek living in Thunder Bay, explains that these conversations are different for everyone, in her experience.

"We often hear people say, 'Treat people the way you want to be treated,'" says Hardy. "But I might not want to be treated the same way as someone else. So, I say, 'Treat people the way *they* want to be treated.' The only way you know that is by asking them and having that conversation."

An Elders and Knowledge Carriers Circle from across Canada, supported by project lead Holly Prince, an Anishinaabe-kwe from the Red Rock Indian Band, have worked with the Canadian Virtual Hospice (www.virtualhospice.ca) to develop *Coming Full Circle: Planning for your care*, a booklet to help you think about the care you want and how you



want to be treated. It also shares ways to start these conversations with family, friends and health-care providers.

This booklet is particularly important when someone is dying or transitioning to the spirit world. "An Elder once shared with me that 'we don't really have a word for dying in our language. But there are words for loving somebody and caring for somebody,'" says Prince. "And part of caring for someone is ensuring that their wishes are known and respected."

Coming Full Circle helps you support Elders to plan for their care, as well as plan for your care should you become seriously ill or be unable to speak for yourself. The booklet helps you to consider what is important to you, what concerns you have and whom you would want to make decisions for you if a time comes when you cannot make decisions



ABORIGINAL WATER & WASTEWATER ASSOCIATION OF ONTARIO

ABOUT US
The Aboriginal Water and Wastewater Association of Ontario is an information source for water environment, operator training certification, issues and technology. AWWAO's members include professionals from Ontario First Nations, Environmental Health Officers, Tribal Councils, Municipal Suppliers and some Government Agencies.

GOALS

- To update and inform members about issues that affect water treatment
- To interact with persons in the various fields of water expertise
- To promote the concerns of our membership through a collective voice
- To exchange information and ideas to other members, the public, Chiefs and Councils

OBJECTIVES

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- Ensuring that Operators receive on-going technical training in maintaining and upgrading their knowledge of proper water and wastewater operation and maintenance requirements;
- Involving qualified Operators in the design, construction or upgrading of water and wastewater treatment plants; and,
- Ensuring that Operators receive proper training that meet the necessary certification and licensing requirements.

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Coming Full Circle

Coming Full Circle is about respecting and honouring culture, spirituality and traditions. It includes the world's most extensive collection of video clips of Indigenous Peoples sharing stories about traditions, rituals and spirituality; experiences and expectations of care; after death ceremonies and grief.

Find *Coming Full Circle* at www.livingmyculture.ca and explore the stories and wisdom that give voice to your culture to ensure you and your loved ones receive the proper medical care you deserve.

for yourself. The booklet can be printed off or completed online and saved to your phone or computer.

Coming Full Circle not only addresses “who” you wish to speak for you but also helps work out the “what” when it comes to care, leading you through questions like:

“If you have to leave your community for care, who would you like to accompany you?”

“If you were very sick, what would matter most to you?”

“It’s so important for our Elders to be in their communities,” says Brenda T’Selieie Pierrot of the Northwest Territories Sahtu Regional Wellness Council. “It’s important for us to have them be on their homeland – not in a hospital bed or a place they are not familiar or comfortable with. That’s why a lot of our people prefer to pass at home.”

The booklet provides you with the tools to share your decisions with your loved ones and health-care providers before you are in a medical crisis. It may not be easy to think about, but doing so now can help you, your family and your health-care providers ensure you get the culturally specific care that you want.

As Gerry Martin, former nurse and current Elder-in-Residence at Lakehead University, explains, “We celebrate when new life comes in, but we don’t seem to put as much emphasis on celebrating when they walk on to the spirit world,” says Martin. “They’re free from the pain, and the suffering, and the not-knowing. Now they’re going to be with their friends and relatives who have gone before them, and it’s going to be a celebration when they cross over – like a party.” 🍁



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Staff Profile:

Carmen Jones

Director of Health, Research and Data Management

BY CHRISTINE MISKONOODINKWE SMITH

Carmen Jones was raised in Garden River First Nation, located just outside of Sault Ste. Marie, and is a band member of Serpent River First Nation. She started with COO for the first time in 1997 as the Social Services Coordinator, which is now called the Director of Social Services. Today, she holds two roles: Director of Health, Research and Data Management. “I oversee the work of the health department and have developed a five-year business plan that guides our work,” she explains. “I enjoy working with the staff as they bring many perspectives to the work we do.”

Jones notes that over her years with the organization, she has worked on some memorable projects, including a First Nations Health and Human Resources Framework and Strategic Plan for the Social Services sector. She has also been involved in mental health and addictions workshops and working on long-term care legislation and data governance.

Jones has also been instrumental in many COO initiatives, including the signing of the Institute of Clinical Evaluative Sciences (ICES) and the Chiefs of Ontario First Nations Data Governance Agreement. “I was working as a consultant at the time with the Chiefs of Ontario, but I feel it has been my biggest accomplishment. Even though it was a long road seeing the agreement come into fruition, the process involved many partners and organizations,” Jones relays. “Another memorable event for me was the completion of the Regional Health Survey Phases II and III, and the development of the People’s Reports that went along with the surveys.”

Her current role allows her to work closely with the staff and researchers in developing research projects, implementing the First Nations Data Governance Agreement and overseeing the work

in the development of the COVID-19 data reports. Jones enjoys working with numbers and data and being able to put stories behind the data that is collected.

Jones’s goals for the future involve developing the Research and Data Management department for COO and making sure that the resources are there, as well as working with the leadership and the communities to set up a First Nations Research and Data Governance Centre based on the principles and values of First Nations people.

Working from home during the pandemic is a bit challenging. As Jones explains, “The most challenging aspect of working from home has been not being able to have the face-to-face contact with colleagues. Even though I work remotely in normal times, I would go to the office once a week or so. Working from home has been a blessing but also a challenge with Zoom meetings and trying to keep everything in perspective. You have to try to keep a balance between office and home.”

Looking back on her personal journey, Jones reflects, “It was in the mid-1970s that I attended university. During that time, many First Nations individuals did not have that opportunity. As a few First Nations students obtained their degrees, the opportunities became a little better. It was hard work, but I am grateful that I stuck to it.”

“Over the years, I have always wanted to create space for our young people and to mentor them not only in their work and what’s important to them, but what they also can bring back to our communities,” Jones concludes. “I look forward to seeing our young people take their place in their communities and organizations.” 🌸

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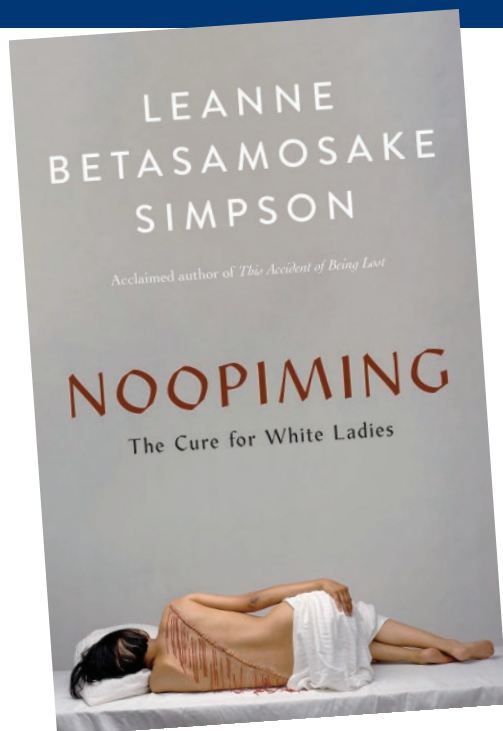
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BOOK

Noopiming: The Cure for White Ladies

Writer: Leanne Betasamosake Simpson

Award-winning Nishnaabeg storyteller, writer, musician and scholar Leanne Betasamosake Simpson released *Noopiming*, a world-building journey into the power of Anishinaabe life and traditions amid colonialism, in September 2020. *Noopiming* is Anishinaabemowin for “in the bush,” and the title is a response to English Canadian settler and author Susanna Moodie’s 1852 memoir *Roughing It in the Bush*. Combining narrative with poetic fragments, *Noopiming* braids together humour, piercing detail and a deep, abiding commitment to Anishinaabe life to tell stories of resistance, love and joy.

Simpson, who hails from Alderville First Nation, is the author of five previous books, including *This Accident of Being Lost*, which won the MacEwan Book of the Year and the Peterborough Arts Award for Outstanding Achievement by an Indigenous Author, was a finalist for the Rogers Writers’ Trust Fiction Prize and the Trillium Book Award, was longlisted for CBC Canada Reads and was named one of the best books of the year by the Globe and Mail, National Post and Quill & Quire.

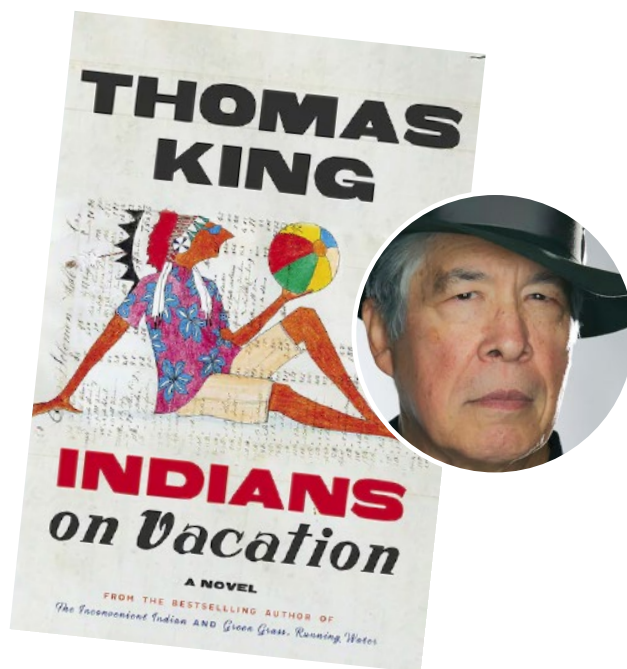
BOOK

Indians on Vacation

Writer: Thomas King

Award-winning novelist, short-story writer, scriptwriter and photographer Thomas King released *Indians on Vacation* in July 2020. *Indians on Vacation* is about a couple named Bird and Mimi as they travel through Europe after discovering postcards from Mimi’s long-lost Uncle Leroy, who sent them while on his own European adventure almost 100 years ago.

Indians on Vacation was shortlisted for the 2020 Writers’ Trust Fiction Prize and longlisted for the 2020 Scotiabank Giller Prize.



BOOK

Dog Flowers: A Memoir

Writer: Danielle Geller

Danielle Geller, archivist and a writer from Navajo Nation, released *Dog Flowers: A Memoir* in January 2021. Weaving between loss and inheritance, beauty and balance, Geller shares her journey as she returns home to the Navajo reservation to confront her family’s troubled history and retrace her mother’s life while paying homage to our pasts, traditions and heritage, to the families we are given and the families we choose.



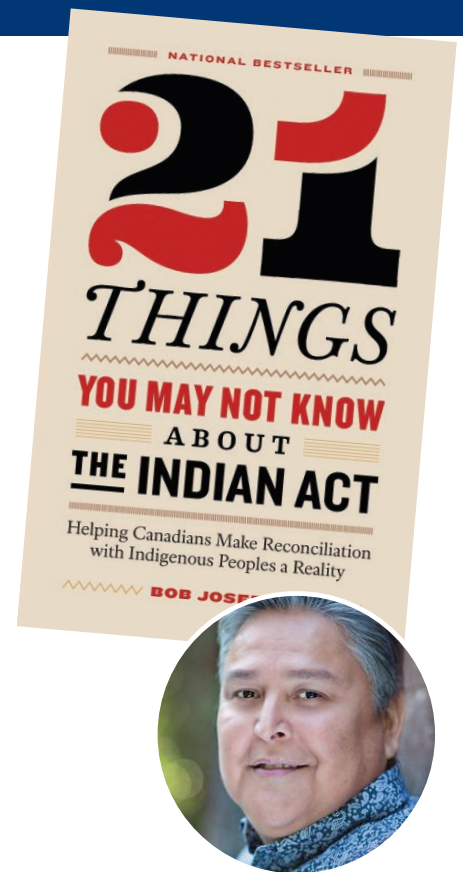
BOOK

21 Things You May Not Know About the Indian Act: Helping Canadians Make Reconciliation with Indigenous Peoples a Reality

Writer: Bob Joseph

Bob Joseph, founder of Indigenous Corporate Training Inc. and member of the Gwawaenuk Nation, released *21 Things You May Not Know About the Indian Act: Helping Canadians Make Reconciliation with Indigenous Peoples a Reality* in April 2018.

Based on a viral article, *21 Things You May Not Know About the Indian Act* is the essential guide to understanding the legal document and its repercussion on generations of Indigenous Peoples. Joseph, who has provided training on Indigenous relations to governments and companies since 1994, explains how Indigenous Peoples can step out from under the *Indian Act* and return to self-government, self-determination and self-reliance – and why doing so would result in a better country for every Canadian.



PODCAST

All My Relations

Hosts: Matika Wilbur & Adrienne Keene

All My Relations is an interview-based podcast about the Indigenous experience. The show is hosted by Matika Wilbur (Swinomish and Tulalip) and Adrienne Keene (Cherokee Nation), who describe it as a place to “discuss our relationships as Native peoples – relationships to land, to ancestors and each other.”

Each episode invites guests to discuss issues that affect Indigenous communities. Launched in February 2019, the show has covered Indigenous feminism, food sovereignty and DNA tests, among other topics.

This podcast is available on Apple, Spotify and Google Play.



PODCAST

Seven Truths

Writer and Narrator: Tanya Talaga

Award-winning Anishinaabe author and journalist Tanya Talaga launched *Seven Truths* in November 2020. The seven-episode series explores the Seven Grandfather Teachings that guide the Anishinaabe people – love, bravery, humility, wisdom, honesty, respect and truth – through contemporary stories that highlight the fight for human rights among First Nation peoples in Canada.

This podcast offers a unique fusion of the past and the present and shares different ways to incorporate the teachings with the listeners. As Talaga explains in the first episode, she aims to look at how Indigenous people see the world and themselves in it and help listeners find common ground to work toward a just society.

Similar to Talaga’s multiple award-winning bestseller book, *Seven Fallen Feathers*, this podcast holds the same eye-opening boldness that sensitively navigates between activism and storytelling.

This podcast is available on Audible.



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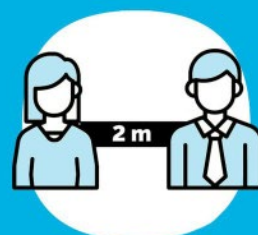
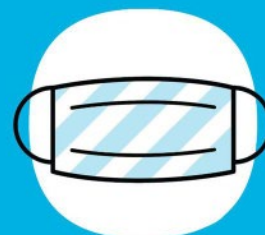
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Save the Date

Chiefs of Ontario: 47th All Ontario Chiefs Conference 2021 (AOCC)

The Chiefs of Ontario and Grand Council Treaty #3 will be hosting the 47th Annual All Ontario Chiefs Conference on June 15-17, 2021.

Date: June 15-17, 2021

Location: Virtual Event

Hosted by: Grand Council Treaty #3

More information will be shared via www.ChiefsMeeting.com in the coming weeks. For all inquiries, please contact meetingsupport@coo.org.



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Day 2 is dedicated to the continued cooperation in the development of a long-term strategy for First Nations Water and Wastewater.



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For more information:

Please contact Kathleen Padulo, Chiefs of Ontario, Director of Environment via email: Kathleen.Padulo@coo.org

Date: March 3 - 4, 2021

Register by contacting Sally G by e-mail: Sally.Gaikezheyongai@coo.org




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**Dnaagdawenmag Binnoojiyyag
Child & Family Services.....3 & Digital**
www.binnoojiyyag.ca

Enbridge Gas Inc. 41
www.enbridgegas.com

**First Nations Financial
Management Board
.....Inside Front Cover & Digital**
www.fnfmb.com

**First Nations Professional
Housing Association 19**
www.fnhpa.ca

First Nations Technical Institute 25
www.fnti.net

Futurpreneur Canada 23
www.futurepreneur.ca

Gardewine..... 41
www.gardewine.com

**Grand River Employment
and Training 21**
www.greatsn.com

Humber College..... 22
www.humber.ca

Hydro One 31
www.hydroone.com/firstnationsmetis

**International Union Painters & Allied
Trades District Council 46 27**
iupat.on.ca

**Jarislowsky, Fraser Limited Global
Investment Management..... 12 & 13**
www.jfglobal.com

JFK Law Corporation..... 24
www.jfkclaw.ca

**Kagita Mikam Employment
& Training 35**
www.kagitamikam.ca

Kenjegin Teg 26
www.kenjeginwinteg.ca

Lakehead University..... 29
www.lakeheadu.ca

LiUNA..... Outside Back Cover
www.liunaopdc.ca

LiUNA Local 183.....Inside Back Cover
www.liuna183.ca

LiUNA Local 607..... 35
www.liunalocal607.ca

**Millwright Regional Council
of Ontario 34**
millwrightsontario.com

MNP LLP..... 33
mnp.ca

**Mustimuhw Information
Systems Inc. 17**
www.mustimuhw.com

Nishnawbe Aski Development Fund35
www.nadef.org

Nova Water of Canada 35
novawatercanada.com

**Ontario Aboriginal
Lands Association 30**
www.oala-on.ca

Ontario Power Generation 15
www.opg.com

Power Workers Union 14
www.pwu.ca

Resolute Forest Products..... 26
www.resolutefp.com

Responsible Gambling Council..... 41
www.responsiblegambling.org

**Sheet Metal Workers
& Roofers Local 30..... 41**
www.smwia-L30.com

**University of Ottawa Indigenous
Resource Centre..... 5**
uottawa.ca/indigenous

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