

# Feathers In The Wind

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## Educational Funding



If you are looking for funding as an aboriginal student, the following websites should be the place where you start your search. Apply early in the year – funds may run out.

Bursaries Metis Nation and Others  
<http://www.metisnation.org/programs/education--training/education/other-scholarships-bursaries.aspx>

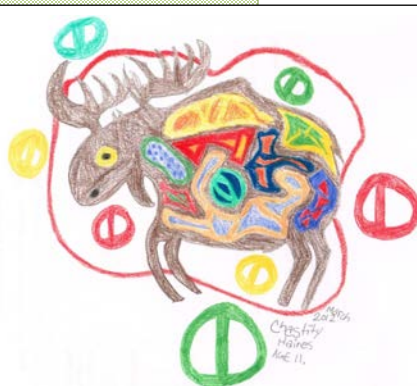
Metis Nation  
<http://www.metisnation.org/programs/education--training/education/metis-nation-of-ontario-bursaries--scholarships-program-.aspx>

You can also Google Aboriginal Bursaries to see what else is offered. We have heard that all the banks and many large corporations such as CTV and Toyota also give bursaries.

For trades call the Native Friendship Center in your area for information and make sure you ask the trade school you will be attending for any information they have on bursaries for Métis make sure everyone realizes you are NOT First Nations.

Also: More scholarships at:

<http://www.ammsa.com/community-access/scholarships/>



**This drawing was sent by one of our members, Chastity, age 11.**

**Chastity says that she was inspired by the work of Aboriginal Artis Noval Morrisseow who's work she greatly admires. Keep up the good work Chas!**



## Behind Closed Doors

News from the Front Lines: The Health Services Integration Fund

In March 2010, Health Canada announced \$80M over five years in funding aimed at integrating federal and provincial healthcare services within

First Nations communities. According to Health Canada:

'The Health Services Integration Fund (HSIF) is intended to improve the integration of health services for Aboriginal people in Canada. It will provide funding to projects that increase aggregated work and more comprehensive health planning between federal and provincial health systems. The new HSIF will move beyond support for small or localized community-level projects and enable sustained system change through a focus on broader-scale projects (e.g. intra-provincial/territorial, RHA or Regional level) which will encourage more collective First Nations and Inuit engagement in health planning and delivery. Lessons learned from the Aboriginal Health Transition Fund (AHTF) noted that while the AHTF provided funding for several successful small projects, greater gains were seen in larger scale projects.'

Having worked on AHTF projects in the past, our group followed this announcement with considerable interest in the hope of gaining further support for communities through the HSIF. In August of 2011, we were gratified to be asked by a First Nations community to respond on their behalf to a call for Letters of Intent to submit a proposal for a project to be conducted April 2012 to March 2015. Successful letters would then be invited to submit a full proposal to Health Canada.

At that time, we were then able to access all documents and appraise what progress had been made in the 18 months following the Health Canada announcement: A 46 page implementation guide had been prepared outlining the process the HSIF would follow

- A provincial HSIF advisory committee was formed composed of representatives from Health Canada, Provincial government, regional health authorities and First Nations People
- Conferences had been held to determine priority areas to address through the HSIF

Mental wellness and addictions were named as one of the priority areas by the committee and our client instructed us to write a letter of intent addressing this area as it was a major issue for them. Since we started on the proposal writing process, our client community has experienced two more suicides. Our work was to build upon successes made by another Nation in this province and leverage their program to all First Nations communities in the province. In short, through the HSIF, the project would build local mental wellness teams and bring needed provincial health professionals to the community.

Our letter of intent was successful.

In keeping with the implementation guide which aimed to support large scale projects, our group then embarked to meet with representatives of every First Nations community in the province to solicit their interest and participation. 13 of 15 communities expressed their interest in writing; the 2 other communities were interested but required further internal consultation. The regional health authorities also expressed their support.

On the premise of a pan provincial proposal, we submitted a 28 page full proposal to the HSIF advisory committee. I drove two hours to attend the next HSIF committee meeting anticipating the opportunity to explain the project and was ushered out the door before I could speak.

A week later, we received feedback from the advisory committee. The essence of the criticism was that the proposal was too ambitious and therefore likely to fail. Also, the committee strongly recommended that the proponent community not be the one which held the lead competence in mental wellness teams; rather the proponent should be a community new to the concept. I was informally advised that the project would be best accepted if we involved only three communities



rather than all that had expressed their interest and support. My response was 'who is going to tell the rest of the communities that they will be ignored?'

The sudden change of proponent at the eleventh hour caused no end of difficulty and confusion in gaining Health Canada's now requisite Band Council Resolution (not specified as a requirement in the implementation guide). The revised proposal deadline was yesterday; we have not been able to respond.

In the interim, we were privileged to be invited to attend the regional All Chiefs' Meeting. At that meeting, Health Canada announced that none of the 12 HSIF proposals they had received were judged suitable for funding. \$250,000 had been returned to Treasury Board from the current fiscal year due to the inability to fund projects.

People on reserve continue to die prematurely.

**Dr. Chris Ashton, BEng, MD, MBA/Finance**

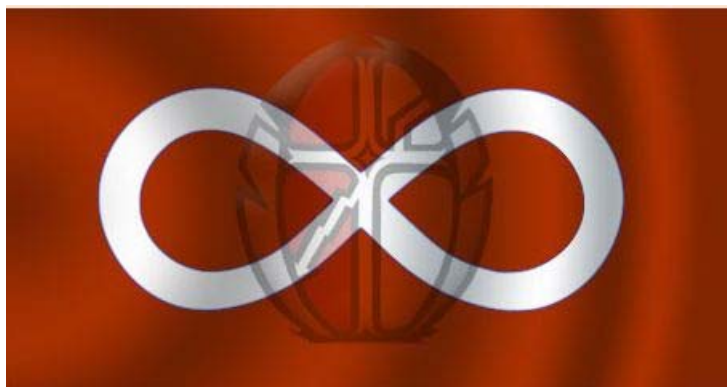
To join the MNO you must provide full documentation of your descent from an aboriginal person. The OMFRC will try to verify your aboriginal ancestry without full documentation from the information you are able to provide. The OMFRC has an extensive data base of First Nations and Metis family histories and tries to match what you provide against these files. We are very successful at this.

## **An email from one of our members demonstrates how this is put into practice on a day to day basis:**

"First let me tell you about how Aboriginal and Metis Status effects Donna Cona. If we are to maintain our status as an "aboriginal supplier", we must maintain an average of 30% Aboriginal/Metis employees. Thanks to your efforts, our ratio has grown to 40%. We have passed every audit that asks us to show documentation that supports that average. Also, INAC and PSABA (<http://www.psaba.com/>) do recognize your organization and how it identifies ancestral links to the Aboriginal and Metis communities."

"You offer a very specialized service to people like myself. People who are curious about their heritage, people who have little or no information to go on – people that wouldn't have any idea as to how to get started. What an accomplishment and a testament to your organization. You have so much to be proud of. You are giving back to, supporting and increasing, members of a community. The OMFRC is contributing to my ongoing education about myself and my identity. I am grateful to all of you".

## **How the OMFRC differs from the MNO**



**Many people ask how the Ontario Metis Family Records Center differs from the Metis Nation of Ontario, here is a brief explanation:**

The MNO is a representative organization and as such negotiates with the government for Metis rights. As such, they are recognized by the government. The OMFRC focuses on documenting First Nations and Metis family histories. Many government departments refer people to us so we are also recognized by the government, but differently.







## National Volunteer Week April 10-16, 2011



National Volunteer Week is very special to the OMFRC as it gives us an opportunity to thank the many volunteers who generously donate their time and energy to the organization. Most of our members don't realize how many volunteers are hard at work behind the scenes to keep our organization growing and thriving. Our organization wouldn't exist without our volunteers.

We have over fifty people doing family research which enables us to add to our aboriginal records on a daily basis. Our special thanks to Colette Hadley who has been with us the longest and does amazing work for us.

Other volunteers answer the phones, do filing and more generalized types of research for us. Still others contribute regularly to our newsletter. A special thanks to Dorothy McBride in Elliot Lake who answers the phone for us when our administrator is unable to. Paul Allaire keeps us up-to-date on aboriginal events and news, Kris Cant takes on the tedious job of entering family data into our database, Colette Hadley is very effective doing genealogical research. I can't name everyone here, but their contributions are greatly appreciated.

We can't forget to thank our administrator, Lynn Haines. The number of hours Lynn works each week is amazing. She is always willing to go that extra mile to help any of our members who contact her. Lynn puts in more hours per week than anyone else in the organization.

Members are probably not aware of the contributions of our board of advisors. A special thanks to Bill Lawson of the Elliot Lake Woodland Métis Tribe who has a wealth of knowledge on aboriginal issues. Joel Haines advises us on technical matters relating to computer systems and the Internet, as well as sound business practices.

To all our volunteers, Thank You! The OMFRC couldn't function without your contributions.

To our members: If you contact the OMFRC, remember that you are dealing with a volunteer. They deserve your thanks.



## Hare First Peoples in Canada

This elegant rendering of an Arctic Rose was beaded by Dora McNeely onto moose hide, using

pink and burgundy beads with a translucent outer coating. On either side with two delicate buds lie ready to burst open. This flower is a common theme among northern people, as it is one of the few flowering plants to survive the extreme cold of the Northwest Territories. Women of the Sahtu Dene use it to decorate many items, such as their slippers, jackets, vests and gloves. The blockmaker transferred a design made by her deceased mother, and created the block in her memory.

The Hare are one of four regional bands (along with Mountain Dene, Slavey and Sahtu Dene) who are recognized by anthropologists as being Sahtu Dene. Each band is associated with a distinct dialect of "the Slavey-Hare" language, one of 24 Northern Athapskan languages. The history of the Sahtu Dene is "written on the land" and they maintain an important relationship between their culture and



the landscape. The Hare have lived for centuries in the forested areas that border the lower Mackenzie River valley.

They led a nomadic life of hunting, fishing and trapping. Their traditional territory stretched as far as the lands to the west and northwest of Great Bear Lake. In these regions they shared with other Dene nations. In 1789, Alexander Mackenzie, travelling with native guides, identified the Hare as being distinct, noting their heavy reliance on hare skins for their clothing. Indeed, their name, Hare, is believed to be an English translation of the tribal name *Kawchottine*, which refers to their reliance on the Snowshoe Hare for survival. The Hare population was relatively small at the time of contact (700-800 people).

The varied terrain of Hare territory provided large game (such as moose or caribou, depending on the region); while freshwater lakes were well stocked with trout, whitefish and other species. Hunting methods included use of bows, arrows, spears, snares, pounds and deadfalls. Small game fell to snares, hooks, willow-bark nets, or were caught in dams built across narrow streams. Plant-life was of minor significance to the diet. However, spruce sap was chewed as a gum and was used as a poultice for wounds, and certain lichens and mosses were boiled to make beverages and medicines. Favourite delicacies included caribou tongue, muskrat and beaver tails. Food was preserved by freezing in winter caches or by smoking it. Pemmican was made by pounding together meat or fish with berries and grease.

The establishment of trading posts, which soon grew into towns, encouraged regional concentrations of native populations throughout the north. Today, the two main Hare communities having the greatest concentrations within their traditional territory are Fort Good Hope and Colville Lake, NWT.

Copied from  
<http://www.quiltofbelonging.ca/listing.php?Listing=1110>



## A look behind the scenes

**Here is an excerpt from an email between our Director Art Haines and one of our Data Entry Volunteers Kris Cant:**

*"Kris, every single name you enter adds to the database and each name may relate to hundreds or even thousands of other people. It's like a giant jigsaw puzzle and each name is an essential piece. Some day when the database is near completion it will provide an awesome picture of the history of Canada and its native people and you are one of the artists."*

## A Member Writes In:



It was absolutely wonderful speaking with you yesterday. The amazing work that your organization is doing is something that should be applauded and appreciated by every Canadian.

After speaking about the opportunities for volunteering, I will definitely keep it in mind this summer. - Ali

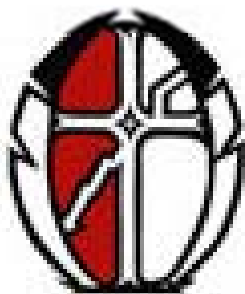


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or toll free 1-877-737-0770

E-MAIL:

info@omfrc.org



We're on the Web!

See us at:

[www.omfrc.org](http://www.omfrc.org)

[www.aboriginalstatus.org](http://www.aboriginalstatus.org)

### New Submissions!

We are always looking for new interesting submissions to add to upcoming issues of the OMFRC Newsletter. If you have something you would like to add to the newsletter please call or email us! We'd be happy to consider it for an upcoming issue.

### Is Your Membership Coming Up for Renewal?



*If it is, call 1-613-332-4789 and you can do it right over the phone in just a couple of minutes.*

Michael Kinoshameg, Anishinaabe Artist

I began painting in September of 2009 as a way of depicting and sharing the tribal histories of my Mississauga ancestors. I found inspiration from other Anishinaabe artists such as Norval Morrisseau, the grandfather of Woodlands Style art. This style of painting is derived from the rock paintings found throughout the Great Lakes region. In many of my paintings there are circles. These are spirit circles. Some are divided to represent dualism in all things and some represent the sacred Megis shell, a symbol of the Midewiwin, our spiritual belief system. My first exhibit was at a small gallery in Quebec. Since then I have had three more exhibitions and I hope to do more in the future. The images I create come to me in dreams. The symbols, the colors, are all medicine. I believe that when someone purchases a painting from me, they are not choosing the painting they like; rather the medicine in the painting is speaking to and choosing them. More art can be viewed at: [www.mkinoshameg.weebly.com](http://www.mkinoshameg.weebly.com)







## **RAVEN and BLACK BEAR** **Summer Employment Programs**



The RAVEN and BLACK BEAR Aboriginal Youth Employment Programs. If you are looking for a challenging and rewarding employment opportunity for the summer that could lead to an exciting career, then these courses are for you. Raven and Black Bear are both 7 week long courses. Raven is held at CFB Esquimalt, in British Columbia. Black Bear is held in CFB Borden, Ontario, both during July & August. The staff is made up of military members and First Nations Elders. The culture camp phase is taught by Native Elders, from First nations all over Canada.

Some of the training you will receive is : First Aid, Navigation, Survival Skills, Teamwork, Physical Fitness, Marksmanship and Weapons Handling. You will also learn about the many different job opportunities the Canadian Forces has to offer you. There is no obligation to join the Forces. Successful graduates of the Raven or Black Bear course will be encouraged to remain active in the Canadian Forces , either by joining a nearby Reserve Unit (Part –Time) or joining the Regular ( Full-Time) component of the Canadian Forces. Applications must be received by April 30th, Apply as early as November. Candidates make \$3500.00 during this 7 week course and receive a Basic Military Qualification (Reserve). Apply Now!

-You Must Be First Nations, Inuit or Métis

-16-29 years old. If under 18, parental or guardians consent

-15 high school credits

**For an application contact Sgt Ray Starks**

**Call: 226-346-0790**

**1-800-856-8488 or Apply on Line at**

**WWW.FORCES.CA**





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## **PRE RECRUIT TRAINING COURSE**

Check out a Career with the Canadian Forces, with no obligation. The course is 3 weeks long, and is an introduction to the Canadian Forces, and the many Careers we have to offer. You will be paid a \$1200 bonus on completion. An opportunity for a Career in the Canadian Forces awaits you.

**Apply Now!**

Courses run 2 x a year , Oct & April - Apply Early !

**Contact Sgt Ray Starks**

**Call: 226-346-0790**

- Candidates must be Aboriginal
- Must be A Canadian Citizen
- Must Have 15 High School Credits
- Must Have no Legal Obligations
- Medically and Physically Fit

Ages 17- 51

### **Documents Required**

Original Birth Certificate

- Original High School transcript
  - One piece of Photo ID
  - Social Insurance Card