

June 2017



In This Issue

In This Issue

[On The Blog: Native Schools](#)

[How to make Bear Grease & What is Bear Grease For?](#)

[Using Traditional Crafts to Fight the Effects of Colonization](#)

[Cree Elder Bertha Skye Sharing Knowledge About Birch Trees As Medicine](#)

[London public school unveils new Indigenous-inspired playground](#)

[Grand Chief Membertou's gourd part of exhibit on Mi'kmaq, French history](#)

[There is No DNA Test to Prove you're Native American](#)

[Looking White and Being Aboriginal](#)

[Blackfeet Researcher Leads Her Tribe Back to Traditional Foods](#)

[Lifelike Portraits Tell Northern Indigenous Stories of 'Incredible Resilience'](#)

[Artists and Activists use Twitter to Highlight 150 Years of Indigenous Resistance](#)

[METIS UPRISING ONTARIO 1849](#)

[Science Corner: European Diseases Left a Genetic Mark on Native Americans](#)

The articles in this Newsletter are the opinions of the authors and not necessarily those of the producers of The Feathers In the Wind Newsletter.

Looking For Something Fun To Do This Summer?

Check out our [events calendar](#) with listings of events, pow wows, ceremonies and other fantastic



With all things and in all things, we are relatives.

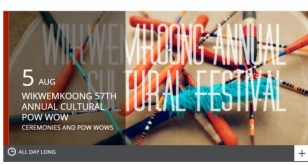
~ Sioux Proverb



Grand Chief Membertou's gourd part of exhibit on Mi'kmaq, French history

A unique piece of Mi'kmaq history is part of a new exhibit at the Nova Scotia Museum of Natural History that highlights the relationship between the Mi'kmaq and the French in Mi'kma'ki during the 17th century.

A round gourd, which used to belong to Mi'kmaq Grand Chief Henri Membertou, is on display at the museum in Halifax until October. The gourd, which was used as a water bottle, is the only

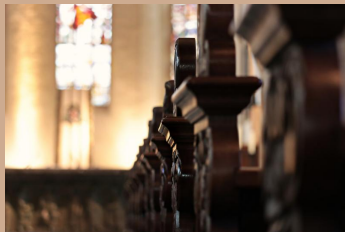


28 JUN	REGALIA CLASS - AT NCCT	ALL DAY LONG
28 JUN	METIS CULTURAL TEACHINGS - PRESENTED AT NCCT	10:00 TO 2:00
1 JUL	SHEGIANDAH FIRST NATION TRADITIONAL POW WOW	ALL DAY LONG

cultural happenings this summer.

Know about an event we don't have listed? Send the information to omfrcinfo@gmail.com with the subject "Event Calendar" and we will be happy to add it!

[Check Out Events Here!](#)



On The Blog: Native Schools

Reposted with permission from OMFRC Member Matthew Hawley

Richard Pratt, the founder and first superintendent of the Carlisle Indian Industrial School, believed that the goal of Indian education was to "kill the Indian in him, to save the man (Peterson)."

This assimilation approach of education was the key of our government's policy towards Indian education for much of our country's early history. It wasn't until recently that we as a nation began to embrace the uniqueness of the native cultures and their importance in educating the native youth both on and off the reservation.

The three main countries involved with the colonization of North America: the French, English and Spanish all brought their own religious missionaries. In the French-controlled north, the Jesuits were responsible for educating Native Americans. The French approach was to send out Jesuit missionaries with the fur trappers and traders where they spread the Catholic faith along with the French language and customs. The educational plan was to infuse French ideas into the tribal communities rather than to superimpose their beliefs onto the natives. This approach was more a result of a lack of formal infrastructure rather than a genuine respect for the native communities. The English approach was different from that of the French. The English colonists, unlike the French, were trying to impose Protestant Christianity and English values onto

known Mi'kmaw artifact that can be traced back to a known Mi'kmaw historical figure.

"It's something that I didn't know existed," Don Julien, executive director of the Confederacy of Mainland Mi'kmaq, said following the exhibit's opening ceremony on Wednesday.

"I know that the Mi'kmaq were baptized in 1610 (but) I didn't know what gifts were exchanged between the Mi'kmaq and the French at the time," he said.

[Read The Full Article Here](#)

'There is No DNA Test to Prove you're Native American'

Editor's Note: This article is written from an American context, however, the sentiment expressed is relevant no matter where you live.

You grew up on a Sioux reservation in South Dakota. How did Native Americans view tribal membership back then?



Kim Tallbear, Anthropologist

Before the second world war, most Native Americans lived on reservations.

Biological children would be enrolled as tribal members, but so would adopted children and spouses, if you were legally married. But as people moved away to urban areas, tribes started to get more rigorous about documentation. That's when they also started to move towards only enrolling biological relatives. They were trying to figure out how to maintain the tribal population when everybody was living so far away.

How did they determine which people were legitimate biological relatives?

They started to focus on what's known as "blood quantum" as a way of counting ancestors who were enrolled as Native American. In most US tribes, you have a specific blood quantum needed for enrolment - often one-quarter. That means you have to be able to show with paper documentation that you have one out of four grandparents who is full blood. Or you might have two grandparents who are half blood - however you can make those fractions work.

[Read the Full Article](#)



Looking White and Being Aboriginal

It was a beautiful summer day in downtown St. John's; my friend was working a food truck and on my way to work, I'd often stop to say hello, maybe grab a poutine to eat on my way to work.

One day, he had a friend with him; he was tall, handsome, had dark hair and a nice smile. He told me he had seen me at a show before, but I couldn't quite remember talking to him. I met a lot of people that night.

We got to talking about ourselves and he asked me where I was from.

"Port Hope Simpson. It's a tiny town in Labrador that I promise you haven't heard of." I was right about that. I always am.

He told me he was from Gander, but had spent some time in Stephenville. His mother was a judge and she got asked to go to Labrador but didn't want to.

the natives.

[Read The Full Blog Post Here](#)



How to make Bear Grease & What is Bear Grease For?

If you haven't tried out Bear Grease, you really should!! Bear Grease has helped my family with pain relief tremendously over these past few years.

It all started when our daughter was just a couple years old. She would wake up almost every night holding her legs and crying in pain. The Doctor couldn't see anything wrong with her legs so we figured it must be growing pains or juvenile arthritis. We tried soothing the pain with many methods but nothing seemed to work.. Until my daughters Grandfather (Gelineau Fisher) gave us a jar of Bear Grease. He said to rub it on her leg when it starts to hurt. We ended up trying it that night, and sure enough, it worked! We were shocked at how fast and how well it relieved her pain. To this day, our family still uses Bear Grease. Its our families #1 pain reliever.

[Read The Full Article With Instructions Here](#)



Eva Dabutch poses with an example of the crafts available.

Using Traditional Crafts to Fight the Effects of Colonization

"Stephenville was bad enough, all those f---ing jackytars stealing everything and sniffing gas. Can you imagine what it would have been like in Labrador?"

[Read The Full Article Here](#)



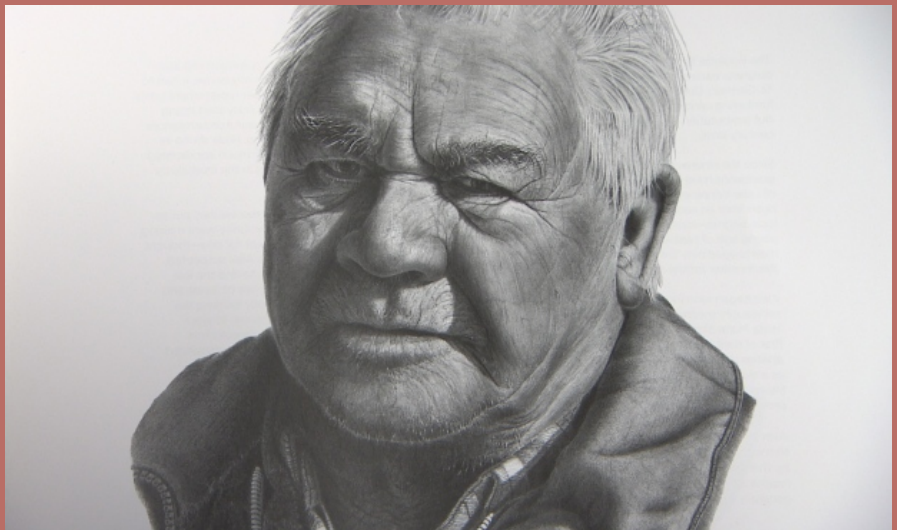
Blackfeet Researcher Leads Her Tribe Back to Traditional Foods

Researcher Abaki Beck, 23, has vivid childhood memories of helping her mother, grandmothers, and aunts pick traditional foods and medicines on the Blackfeet Nation in northwest Montana. Because her great-grandmother passed

down her vast knowledge of the tribe's traditions, Beck learned the importance of eating these foods at an early age.

Well before white settlers colonized their land, Blackfeet Nation members used more than 200 types of plants for food and remedies. But forced assimilation and reliance on the U.S. government for food adversely shifted most nations' diets from whole foods to industrialized processed foods and eroded tribal health. More than 80 percent of American Indian and Alaska Native adults are overweight or obese, and half of American Indian children are predicted to develop Type 2 diabetes in their lifetimes, according to the Indian Health Clinical Reporting system.

[Read The Full Article Here](#)



Lifelike Portraits Tell Northern Indigenous Stories of 'Incredible Resilience'

A decades-long effort to pencil out the faces and stories of people in northern Manitoba was fraught with challenges, but the final product - a collection of lifelike portraits of Indigenous elders - is a sight to behold.

"The first year was extremely frustrating," Gerald Kuehl, the artist behind Portraits of the North, told CBC News ahead of the Wednesday book launch. "All the doors I thought I would open, they closed and that was very frustrating."

Kuehl set out to capture the stories of elders in the early 1990s. More than 100 such stories made it into the book, which Kuehl says was a strictly artistic endeavour at first that evolved into something deeper.

[Read The Full Story Here](#)

Artists and Activists use Twitter to Highlight 150 Years of Indigenous Resistance

A social media campaign called

What may seem to some a simple storefront selling beads is seen by its owner as an opportunity to seed social change and work toward healing wounds she says were created by colonization of First Nations people.

Eva Dabutch opened the Trailblazing Beads business about a year ago, after finding it difficult to locally source the raw materials used to create traditional First Nations crafts. "A lot of the beading and teaching children to bead was lost. That's part of the effects of colonization," said Dabutch. She said her own parents were forced to attend residential schools as children and the lasting effects of that generational trauma continues to be felt throughout her family, said Dabutch.

Participating in traditional activities, such as beading, can be effective helping people deal with the effects of colonization and the residential school system, said Dabutch, and can offer an alternative to substance abuse and reduce the risk of suicide.

[Read The Full Article](#)

#Resistance150 features Indigenous acts of resistance, resilience and reclamation in response to #Canada150 celebrations.

The hashtag campaign on social media was started by Michif artist Christi Belcourt, Cree activist and advocate Tanya Kappo, Métis elder and author Maria Campbell and Anishinaabe teacher and storyteller Isaac Murdoch.

"I think in Canada there's been a real important history of Indigenous resistance all along and prior to the Canadian state even existing," Belcourt said. "The idea of celebrating Canada 150 really flies in the face of our continued history of Indigenous nations in this land that go back 15,000 or more years."

Isaac Murdoch said the idea began with a conversation about how to respond to the celebration.

They came up with #Resistance150 and invited people to share on social media their acts of resistance.

"Part of this is to create awareness and so some of it to ask people to observe," he said. "Part of this is to ask people to take action, to stand up."



Ellen Neel was the first female totem pole carver.

[Read The Full Article Here](#)



Cree Elder Bertha Skye Sharing Knowledge About Birch Trees As Medicine

The birch tree was of great importance to Native American peoples due to its tough, flexible, highly waterproof sheets of bark. Birchbark has been used by Indigenous Peoples for everything from papering the exteriors of canoes and houses to making baskets, artwork, and maps.

It's Bark is also Highly Flammable when dry & is perfect for survival situation. Check out below on how to start a fire with a mere spark.

[Watch Video Here](#)



METIS UPRISING ONTARIO 1849

One of our members put together a fantastic timeline of the Uprising of Metis people in Ontario in 1849. We hope you find it as informative as we did!

[Read the Timeline with Articles Here](#)

Science Corner: European Diseases Left a Genetic Mark on Native Americans

When the indigenous peoples of the Americas encountered European settlers in the 15th century, they faced people with wildly different religions, customs, and tragically diseases; the encounters wiped out large swaths of indigenous populations within decades. Now, researchers have found that these diseases have also left their mark on modern-day populations: A new study suggests that infectious diseases brought by Europeans, from smallpox to measles, have molded the immune systems of today's indigenous Americans, down to the genetic level.

The immune system is a complex structure, built over a person's life in response to environmental conditions. Antibodies, proteins that tag and attack viruses and bacteria, "remember" past invaders, allowing white blood cells to quickly respond during subsequent infections. Because different groups of people encounter different diseases-the European settlers had high exposure to smallpox, measles, and influenza thanks to close contact with livestock-



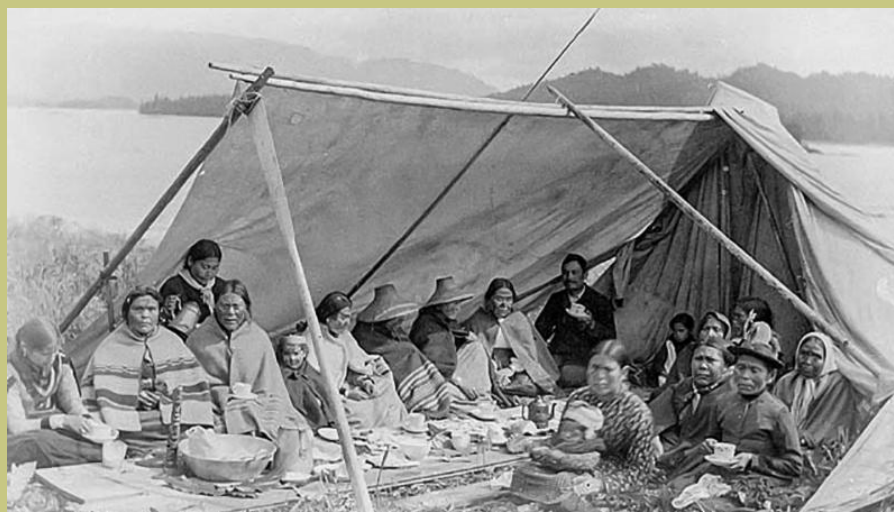
London public school unveils new

Indigenous-inspired playground

Hundreds gathered at the school on Chippendale Crescent to watch as members of the local Indigenous community blessed the space in their school yard, which will serve as both a playground and an outdoor learning space.

Vice-principal Jeffrey Holbrough tells AM980 it's the first of its kind in the Thames Valley District School Board. "We have a large Indigenous population at our school and our community, and we felt that making a playground that is Indigenous-inspired would help bring our communities together, and I think we really accomplished that, I really do," said Holbrough.

[Read Full Article Here](#)



they develop different antibodies. But what about the genes behind the immune system? Could those also change vulnerability to certain diseases?

[Read The Full Article](#)

Ontario Métis Family Records Center



**We're on the web!
See us at:**

www.omfrc.org

Is your Membership up for renewal?



**Call 1-613-332-4789 and you can
renew over the phone in minutes!**

New Submissions

Our editors are always looking for original submissions that would be of interest to our community. Do you know of any upcoming events that you would like to share through the Newsletter, Facebook, or our new website?

If you have something you would like to add to future issues we would be happy to consider it; please call or email us with the title "Submission" on the email. Thank you!


omfrcinfo @ gmail.com



The OMFRC would like to thank everyone that is standing with us to support the Ontario Metis Family Records Center Community Facebook Page.....your response is nothing short of incredible!

Stay connected and celebrate your heritage! Share that you're a member of the OMFRC Community with your family members on Facebook. It has never been more important to stand up and be counted!

Have you visited our Facebook page? We welcome you to join our OMFRC Community - we want to hear from you.

 **Like us on Facebook**

