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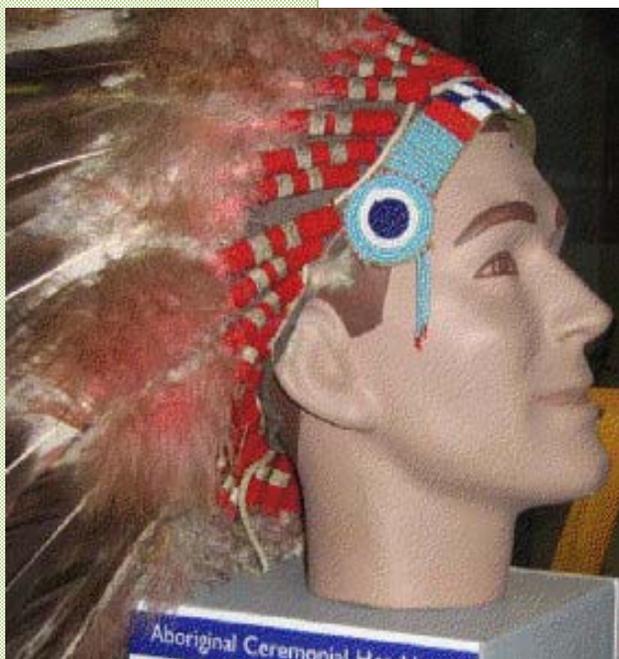
## Aboriginal Ceremonial Headdress



The 421 "Red Indian" Squadron sought out genuine aboriginal artifacts in 1958. The radio station CFCN in Calgary, the Calgary Stampede Association and the Calgary Brewing and Malting Company presented several Indian items: an Eagle headdress, buckskin jacket, leggings, moccasins, peace pipe and tomahawks. The impressive headdress is made of eagle feathers by natives from the Calgary area. It became the property of 421 Squadron, to be worn on special occasions by the Commanding Officer. In 1985, with the squadron de-activation, it was given over to the custody of the R.C.A.F. Memorial Airpark Museum in Trenton Ontario.

R.C.A.F. Squadron information: Nickname: Red Indian Motto: BELLICUM CECINERE - "They have sounded the war trumpet". It's Badge, in front of two tomahawks in saltire, a Red Indian warrior's headdress. The Canadian Red Indian is well known for his courage and fighting qualities and with the tomahawk, his traditional weapon, makes an appropriate device for a fighter squadron.

Submitted by OMFRC member Brian Sturgeon





## Who Are We?

Most Métis groups identify themselves with a tribal name. The OMFRC has reached a point in its development where it would be appropriate for our members to do the same. The members themselves should decide on a name that they feel is suitable and best represents who they are. As we have a national membership, we are looking for a name that we can all identify with. The organization itself will maintain its identity as the Ontario Métis Family Records Center.

Below are some of the suggestions we have received. Let us know if you like any of these or want to suggest something else. [omfrcinfo@gmail.com](mailto:omfrcinfo@gmail.com)

Painted Feather Woodland Métis Tribe  
Sweet Grass Woodland Métis Tribe  
Three Eagles Woodland Métis Tribe  
Eagle Bay Woodland Métis Tribe  
Three Lakes Woodland Métis Tribe  
Spring Grass Woodland Métis Tribe  
Feather Falls Woodland Métis Tribe  
Three Feathers Woodland Métis Tribe  
Twin Lakes Woodland Métis Tribe  
Kanata Woodland Métis Tribe  
River of the Eagle Métis Tribe  
Blue Lake Métis Tribe  
Green Lake Woodland Métis Tribe

Although Woodland has been used in most of the above names, it certainly doesn't need to be.

## United Nations Declaration on the Rights of Indigenous Peoples



Office of the United Nations High Commissioner for Human Rights regarding the Resolution adopted by the General Assembly 61/295. United Nations Declaration on the Rights of Indigenous Peoples

The High Commissioner for Human Rights welcomes the adoption of the United Nations Declaration on the Rights of Indigenous Peoples by the General Assembly on 13 September 2007, as a triumph for justice and human dignity following more than two decades of negotiations between governments and indigenous peoples' representatives.

The UN Declaration was adopted by a majority of 143 states in favour, 4 votes against (Australia, Canada, New Zealand and the United States)

The Declaration establishes a universal framework of minimum standards for the survival, dignity, well-being and rights of the world's indigenous peoples. The Declaration addresses both individual and collective rights; cultural rights and identity; rights to education, health, employment, language, and others. It outlaws discrimination against indigenous peoples and promotes their full and effective participation in all matters that concern them. It also ensures their right to remain distinct and to pursue their own priorities in economic, social and cultural development. The Declaration explicitly encourages harmonious and cooperative relations between States and indigenous peoples.

As you will note above, Canada was one of only four countries that voted against the resolution. You might ask the politicians in your area **WHY?**

The full Resolution can be read here:

<http://www2.ohchr.org/english/issues/indigenous/declaration.htm>



## The Quilt of Belonging - Métis

This complex, three-dimensional voyageur canoe, filled with trading goods, is the work of Reverend Kathryn Gorman-Lovelady, an Elder of the Métis Council. It pays tribute to well over 300,000 Métis across Canada. The muslin-backed block is a blend of textures, talents and skills, like the Métis themselves. Wooden paddles, hand-carved by Robert Newell, accompany the canoe (representing the *coureurs de bois*), which is made of quilted, birchbark-patterned fabric imported from England. It is laden with traditional trading goods: barrels of colourful beads, fur pelts and bolts of cloth. The hand-made, miniature strung fiddle reflects the Métis' love of music and proficiency as fiddle players. Framing the vignette, a miniature, multi-coloured sash, woven by Daphne Howells, incorporates blue for the Hudson Bay Métis and red for the Red River Métis.

### History:

The Métis trace their origin back to the days of Canada's expanding fur trade. The offspring of European traders and predominantly Cree and Ojibwe women, their name comes from the Latin "miscere," to mix. Those who identify as Métis can be found in every province, but most live in Western Canada. As a group they share a culture unique from other First Nations people and Europeans. Under the Canadian constitution they are defined as "aboriginal people of Canada," along with Native and Inuit peoples. Their own definition, as stated in the 1979 *Declaration of Métis Rights*, asserts their belief that the Métis are "the true spirit of Canada and ... the source of Canadian identity."

Many Métis played a major role in the fur trade as *coureurs de bois* (wood runners) earning their livelihood trading pelts, bolts of cloth and beads. The Dakota called them "flower beadwork people," because they introduced trade beads to First Nations people and were admired for their beautiful designs.

One of the most significant and controversial events in Canadian history involved the Métis in the Northwest Rebellion. In response to government abuses and violation of their land rights, Louis Riel led the Métis in the 1885 uprising. The rebellion was quelled, and Louis Riel, along with eight others, was hung for treason. To this day, Métis everywhere consider Louis Riel a hero.

Some Métis still speak their traditional languages of Michif (a blend of French and Cree) and Ojib-Cree. The Métis are wonderful fiddle players and clog dancers, particularly those of Celtic and French ancestry. The Red River Jig is perhaps the most renowned and beloved of their lively tunes. Distinctive clothing and identifiers are hard to pinpoint but a brightly coloured sash is often worn as an outward expression of Métis pride. Physically, most are lighter-skinned than other indigenous people owing to their English, Scottish, French, Irish, German, Scandinavian or other European ancestry. It has been estimated that 40 percent of French-Canadians can claim at least one native forebear, as can Dr. Norman Bethune, hockey player Brian Trottier and former Alberta premier Peter Lougheed.

The photo and text are from: <http://www.invitationproject.ca/region.php>

## Mutual Trust a Must

by Tera Bekattla-Orchard



As a young Aboriginal woman, I am finally gaining a greater understanding of my own culture and of the history of my people. It is important for everyone to have a greater knowledge of the struggles Aboriginal people have encountered throughout history. The battles that are being fought today are based on hundreds of years of mistrust. The general public has a misconception of Aboriginal people and what it is we have a right to expect. This is due mainly to a lack of teaching from the First Nations perspective. A large part of Canadian history is missing from our textbooks. This has to change. As part of an Ad Hoc Committee to form an Aboriginal Caucus in the PC Party of Canada, I believe change has to come from within the political system. We are aiming to create a strong Aboriginal voice through party politics, which will evolve if a solid foundation is laid. Trust has got to be built between government and First Nations people. Politicians must have faith in the Aboriginal people and understand that stability can be achieved through self-determination. The healing has begun. But how can the Aboriginal community fully

heal if there remains a problem of mutual trust? I am currently taking a First Nations Studies

Degree at the Institute of Indigenous Government. Once having completed this degree, my intent is to proceed with studies in Law, specializing in First Nations relations.

**Tera Bekattla-Orchard**



## Native Human Remains in Museums



Held in museums across North America and the United Kingdom are thousands of artifacts that once belonged to the Aboriginal people of North America. Under lock and key, these objects, including human remains, jaw bones, skulls and scalps, were either bought, traded or stolen from Aboriginal villages and burial grounds over the past five centuries. The majority of these objects are not on display and remain locked away in climate controlled rooms to prevent decay.

Native belief is that the circle of life is not complete until the remains of the one who has passed over the great divide have turned to dust in the homeland of their ancestors, and their spirit will live on forever. I believe that if the remains of our ancestors are locked up in a vault, then also is their spirit held prisoner within the same four walls.

During European colonization of North America, their scientist and the general public thought that the North American Indian was an inferior race and they were doomed to extinction, therefore collecting Native artifacts and remains would be profitable. In collecting these objects many would resort to grave robbing.

The Caucasian considers the burial place of their ancestors sacred ground and so does the Aboriginal. Your God and ours are the same, the Creator of all things and he made no mistake when he made the Red Man, for he made all men equal.

For many years, the Native people of North America have been outraged by the looting and desecration of the graves of their ancestors and have insisted on the return of the burial items, sacred objects and skeletal remains taken from their communities. This demand has been met with great opposition by some anthropologist, archaeologist, and museum directors who want to study them. However Native American efforts to have these objects returned have gained ground. In Canada, a federal law passed in 1977, The Cultural Property Export and Import Act, protects Native cultural property, including human remains and sacred objects. In 1990, the U.S. government enacted the Native American Graves Protection And Repatriation Act, which protects Native burial grounds and provides legal procedures for Natives to have skeletal remains and items of ceremonial and religious importance returned to them.

Recently a totem pole was returned to the Native people in British Columbia, and items have been returned to other Native communities, which have sparked a spiritual healing and cultural revival. Totem poles are once again being raised in Haida communities on Canada's Queen Charlotte Islands and on Alaska's Metlakatla Reservation. An association of more than forty tribes, The Intertribal Bison Cooperative, has reintroduced bison to Native lands. Native communities across the continent are working to restore their language. Today's Pow Wows in reality prove active Native North American defiance to cultural extermination. They are more a way of reinforcing and expressing cultural heritage than they are a performance for an audience.

Thought to be a race doomed to extinction, the Native North American has survived. What has sustained us are the cultural traditions, our connection with the earth and the oral histories which connect the younger generation to the older and to the lives of our ancestors.

Many challenges lay ahead for the Native North American, but seeing the return of our ancestors remains to their homeland and the positive things happening within Native communities, has done my heart good and fills me with hope for the future.

I remain unceded,

Spencer Alexander (Metis)



## Chronic Kidney Disease Screening for First Nations

By: Dr. C.W. Ashton, BEng, MD, MBA (Finance), EVP HarbourFront Health Group, [www.HFHG.ca](http://www.HFHG.ca)

A new, unique program funded by the Central East Local Health Integration Network (CE LHIN) aims to screen people over age 19 in Alderville, Hiawatha and Curve Lake First Nation communities for chronic kidney disease (CKD). The goal is to identify people early at risk and provide them with the healthcare and education they need to prevent progression of the disease. The screening is voluntary.

CKD is becoming a significant burden to the health of Canadians with 7 - 12% of the population affected; the majority of people with CKD are unaware they have the disease. The incidence of CKD is strongly associated with diabetes and hypertension, both conditions growing at epidemic proportions in First Nations populations. First Nations people are also at higher risk for more rapid progression of the disease which leads to numerous medical complications and kidney failure requiring dialysis. One First Nations community our group has consulted for shows an incidence 35x the national average for kidney failure.

Termed 'the silent killer,' chronic kidney disease has five stages, the earlier stages being free of any symptoms whatsoever. Each stage has specific healthcare management interventions to prevent progression of CKD. More than other healthcare issues, this is what makes CKD most amenable to screening and intervention programs such as the current project sponsored by the CE LHIN.

Stages 1 and 2 are detectable only through a blood test. Treatment is geared at promoting effective lifestyle changes through diet and exercise and optimal care of concurrent diabetes and hypertension if they exist. Stage 3 is also only detectable by a blood test as symptoms are still unapparent; strict management of blood pressure is critical for this stage as well as positive lifestyle and dietary changes.

Stages 4 and 5 are those whereby kidney failure will be the end result of disease progression. Stage 4 management focuses on preparing the client for renal replacement therapy, dialysis in most cases. Clients with stage 4 are generally feeling unwell and have associated complications of CKD such as anemia, bone disease and bloodstream abnormalities. Malnutrition is generally present since clients have lost much of their appetite at this stage. Emotional support is also required for clients and family to assist all affected with stage 5 treatment which is dialysis.

The CE LHIN project continues to identify clients with CKD at the earliest time possible through screening all participating First Nations members at risk and with CKD. Studies have shown definitively that early referral to appropriate care including nephrologists is associated with much better outcomes for clients with CKD. 'Late referral' to care has been termed a 'deadly risk;' First Nation populations with CKD currently have a 70% greater mortality rate than the general population.

It is hoped that lessons learned from this project will be shared with other aboriginal communities to help them develop and implement similar programs. The current work is being presented by our group at the National Aboriginal Health Organization (NAHO) 2009 Annual Conference this fall in Ottawa. An educational DVD has been produced for this work and is available through contacting [healthcare@HFHG.ca](mailto:healthcare@HFHG.ca).



## Dr. Chris Ashton

We are very pleased to welcome Dr. Chris Ashton as a regular contributor to our Newsletter. Dr. Ashton has agreed to write regular articles on medical issues relating to aboriginal peoples. His first article on Chronic Kidney Disease appears in this issue.

### **C.W. Ashton, Beng, MD, MBA (Finance)**

Dr. Ashton is Executive Vice-President and Co-founder of HarbourFront Health Group Inc. (HFHG). He is a nationally recognized health care consultant with a demonstrated record of progressive achievement and outstanding leadership. Dr. Ashton provides consulting expertise in the areas of aboriginal health, primary integrated care, Health Human Resources (HHR) planning, best practices in strategic management in the health sector, under serviced health solutions, and health economics.

Chris has a highly successful track record of developing thorough and accurate strategic plans, business cases with evaluative components and plans which have led to the funding and implementation of numerous initiatives in the health care sector.

HarbourFront Health Group (learn more at [www.HFHG.ca](http://www.HFHG.ca))

Since its conception in 2004, [HarbourFront Health Group](http://www.HFHG.ca) (HFHG) has been growing rapidly to provide clients with innovative healthcare solutions across Canada, and has expanded its operations into **Atlantic Canada**. With perspectives gained through in-depth research and development ventures, clinical practice knowledge, and strategic planning and implementation, HFHG is continuously at the leading edge of healthcare management best practices, trends and models.

**HFHG** possesses core competencies in health human resources planning, healthcare delivery systems modeling and design, multistakeholder relations, policy and strategy development, under serviced areas and Aboriginal health issues. Our understanding and experience with planning and policy development in the public sector provides clients with streamlined approaches for business case development and strategic planning to achieve their vision in the dynamic healthcare environment at national, regional and local levels.



Alderville  
First Nation

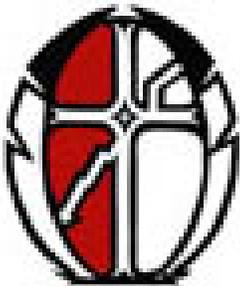


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We're on the Web!

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.



## Aboriginal Housing

Following is the text from an advertisement that recently appeared in the Toronto Sun newspaper. Please let us know if you learn more about this program.

ARE YOU ABORIGINAL? ARE YOU LIVING OFF-RESERVE IN THE GTA?

Would you like to own your own home?

Miziwe Biik Development Corporation has a new Down Payment Loan Program for Status and Non-Status First Nations, Metis and Inuit people living off-reserve in the Greater Toronto Area (GTA). The Loan Program is intended to help you purchase a home in the GTA for use as your primary residence. To see if you qualify, check our website at [www.mbdc.ca](http://www.mbdc.ca) or call the GTA Aboriginal Housing Program office at: 416-640-4688. Our office is open Monday to Friday between 8:30 to 4:30. We are located on the second floor at 167 Gerrard Street East, Toronto

