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More Non-Status  
Indians Than  
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# THE NATIVE CANADIAN

WINTER 2015/2016

THE QUARTERLY NEWSPAPER OF THE NATIVE CANADIAN CENTRE OF TORONTO

## Spotlight: Coordinator of the Aboriginal Education Council at Ryerson University

by Tracey King



Aboriginal employees working in colleges and universities come with diverse backgrounds. Education and government leaders have to come to know that the Aboriginal student population is a fast, growing and young demographic, and the underrepresentation of Aboriginal faculty and staff working in these educational institutions does not adequately support Aboriginal education as a whole.

For this reason, as part of the Aboriginal Post-Secondary Education Training Action Plan, Ryerson University established a University Advisory Council on Aboriginal Issues and Education.

The vision of the Aboriginal Education Council (AEC) is to ensure that the next seven generations of Aboriginal people will have greater opportunities and success in education at Ryerson University through initiatives that are driven by Aboriginal needs and values. This will happen through Aboriginal leadership and engagement in decision-making that involves all areas of Aboriginal education at Ryerson. The AECs goal is to participate in a process of developing a new relationship of truth and reconciliation between Aboriginal and non-Aboriginal people at Ryerson and in the

community at large, based on knowledge and respect. The AECs council is made up of members of Ryerson's Aboriginal faculty, students and staff; representatives of Toronto Aboriginal organizations; Ryerson's Office of Equity, Diversity and Inclusion; Ryerson's Admissions and Recruitment, and Human Resources Department.

The spotlight feature is about the Coordinator of the AEC hired in 2012 at Ryerson University. Cheryl Trudeau provides administrative and research support to the academic goals and objectives of the Aboriginal Education Council and its Chair.

Cheryl is both Anishinaabe and Mohawk, a registered band member of Sagamok Anishinabek First Nation, whose maternal family originates from Wikwemikong Unceded Territory.

She became adopted at about the age of 3 by a family which included a Sioux mother, an Irish Canadian father and two older siblings.

Cheryl is a single parent with joint custody of three children: daughter Waagosh (Fox), age twelve; daughter Ozawamkwaike (Yellow Bear Woman), age ten; and Chiichaak (The Living Spirit-Crane), age seven. Indeed, her children each have Anishnaabe names as she did not want them to forget who they are and where they came.

Based on Cheryl's personal experience, she is very supportive of her children in school and provides them with ongoing positive reinforcement.

Cheryl took her academic

journey twice so far. After high school, Cheryl took the Creative Fashion Design diploma program at George Brown College but she was unable to complete it. She acknowledged her lack of preparation for academic discipline, Aboriginal mentors or family guidance as reasons for her dropping out. However, she did not give up on her education. She later took a life-changing 2 year college program, the Native Community and Social Development Diploma at Georgian College. This time, she learned how to navigate the college with support from the Aboriginal Student Services on campus and her excellent grades in her courses kept her on the Dean's honour roll. In this program she took courses about Aboriginal history, took trips (e.g. Enaahitig) and she listened to Traditional teachers and Elders like the late Peter O'Chiese and the late Merle Assance-Beedie.

As indicated, Cheryl endured struggles yet at the same time she has had many careers. Prior to joining Ryerson as the Coordinator of the AEC, she worked for Ryerson about fourteen years ago as an Administrative Assistant and Pow Wow Coordinator (a coop position) for Ryerson Aboriginal Student Services (RASS). She has also held 27 careers in total, such as: Band Office Secretary, Kitchen Helper (washing dishes, cooking, taking out the garbage), hard copy filing for government (she was in a room similar to the television show the X-files), Housing Counsellor, Artist and so on.

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CULTURE



# Native Canadian Centre of Toronto Christmas Craft Sale

Saturday December 5th, 2015 10:00am-4:00pm

Looking for Authentic Indigenous Crafts this holiday season? Then come out and experience the food, fun and crafts at our annual Christmas Sale!



30 + Local Vendors

Door Prizes • Indian Tacos • Raffles • 50/50 Draw



## Voluntary Self-Identification for Aboriginal Students

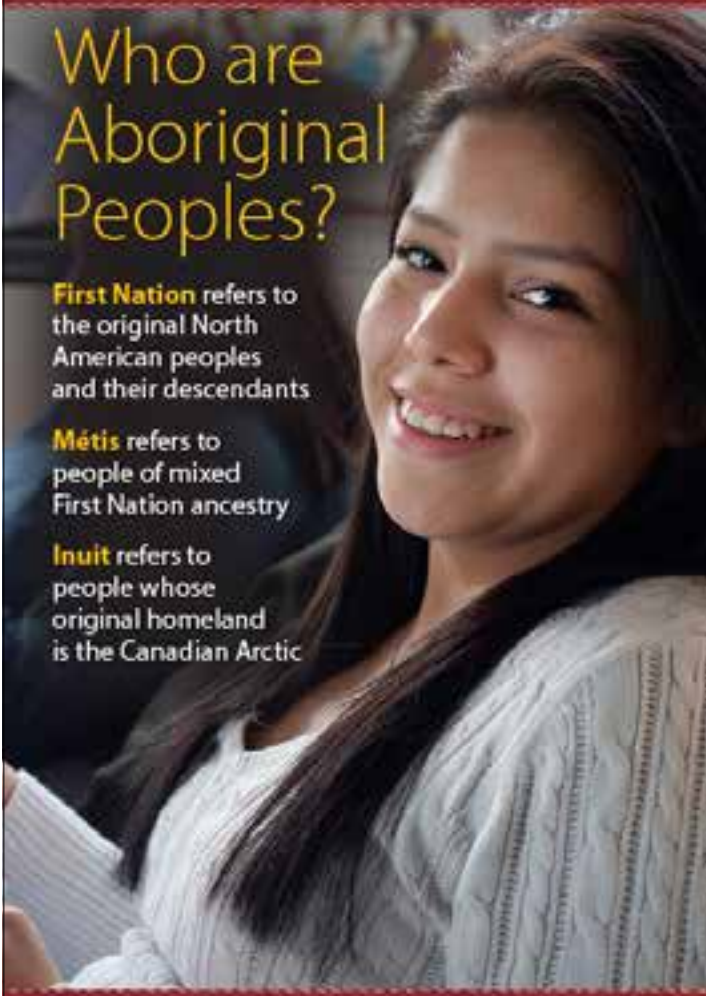
First Nation • Métis • Inuit

### Who are Aboriginal Peoples?

**First Nation** refers to the original North American peoples and their descendants

**Métis** refers to people of mixed First Nation ancestry

**Inuit** refers to people whose original homeland is the Canadian Arctic



### Why Self-Identify?

When students self-identify, the TDSB is able to gather demographic information to help guide the development of innovative programs and make informed decisions about how best to support Aboriginal students, promote success and well-being.

The TDSB Voluntary Self-Identification for Aboriginal Students offers many opportunities including:


- providing students with access to services, resources and cultural programming;
- assisting schools in meeting the needs of Aboriginal students and communities; and
- fostering a sense of belonging and community.

### How do I Self-Identify?

Students and parents/guardians can self-identify at any time during the school year, including kindergarten and school registration. Please contact the office administrators at your school to update your student registration form. You can also call the Aboriginal Education Centre at 416.393.9600.

"If you don't feel like you are connected to your Aboriginal side...it's even more important for you to self-identify and become part of this community...you can become more in touch with that side of you, learn more about you, your family and your history."





- TDSB Student



### TDSB Aboriginal Education Centre

90 Croatia Street, Toronto, Ontario M6H1K9 416.393.9600

[www.tdsb.on.ca/AboriginalEducation](http://www.tdsb.on.ca/AboriginalEducation)



## TEACHINGS



# Why are There More Non-Status Indians than Status Indians?

by Dr. Lynn Gehl,  
Gii-Zhigaate-Mnidoo-Kwe

Trees, living closer to the Creator, are much smarter than humans. It is said there was one other thing the British despised more than Trees: Indians.

I am not sure why people continue to think that legally registered status Indians are the only real and true Indians when in fact the government of Canada has been working for a long time to unmake status Indians in the need to “get rid of the Indian problem”.

## Sex Discrimination

Through a series of legislative acts dating back to the 1857 Gradual Civilization Act, an Indian man who was over the age of 21 years and who was able to speak, read, and write (English or French) was enfranchised (deemed no longer Indian). This process of enfranchisement was mandatory or rather imposed, but

an Indian man could also voluntarily enfranchise subject to a probation period. Through these processes Indian women and their children were also enfranchised when their husband or father was enfranchised.

Through the 1869 Gradual Enfranchisement Act Indian women, along with their children, who married non-Indian men (meaning she married out) were enfranchised. Eventually, the process of eliminating status Indians through this type of sex discrimination was codified in section 12(1)(b) of the 1951 Indian Act.

## Double-Mother Clause

Significant to this discussion is yet another form of sex discrimination first codified in the 1951 Indian Act: the double-mother clause. Essentially, through the double-mother clause a person was enfranchised at the age of 21 years if both their mother and paternal

grandmother (two generations of non-Indigenous mothers) were non-Indians prior to marriage.

## The Second-Generation Cut-Off Rule

While the Indian Act was amended in 1985 to eliminate the sex discrimination what Canada did was invent the second-generation cut-off rule which at its essence is the double-mother clause re-worded. The second-generation cut-off rule prevents status registration after two generations of marrying out. This new rule applies to both men and women but the grandchildren of women who were once enfranchised continue to face discrimination. As a result, while re-moving some of the sex-discrimination and creating more, what Canada really did was create a new way to accelerate the process of eliminating registered status Indians. Today, the descendants of women and men lose Indian status after two generations of parenting with non-Indians as

defined by the Indian Act.

## Unstated and Unknown Paternity

Previous to the amendment to the Indian Act in 1985 there were provisions that protected children born of out-of-wedlock and/or children of unknown and unstated paternity. In 1985 Canada removed these protective provisions. It is a terrible thing to target children in this way. Regardless, this is what Canada does. Once these protective provisions were removed Aboriginal Affairs created a departmental practice whereby in the event that a father's signature is not on a child's birth certificate – such as in situations of sexual or domestic abuse – they assume the father is a non-Indian resulting in a lesser form of Indian status or no status at all.

Indeed Trees are smarter than humans in that a Tree would never invent such pitiful rules of elimination.



**DR. ALICIA DUNLOP**  
is announcing her move to  
**2 Bloor St West**  
(NW corner of Yonge and  
Bloor), 7th floor, M4W 3R1,  
as of 1 September, 2016.

**Phone: 416-925-0777**  
**Fax: 416-915-0772**

She is a practicing Registered Psychologist and has worked with First Nations issues for over 30 years both in Toronto and on Reserve. She currently works one week a month in Ft. Albany and sometimes in Attawapiscat.

Her major counselling covers: *Anxiety, Panic and Panic Attacks; Depression; Residential School issues; IRS Hearings and Treatment Plans; Acute Stress Disorder and Stress Issues, Post Traumatic Stress Disorder (PTSD), Addiction issues, Diabetes counselling; Eating Disorders; Weight Loss and Fit Forever Programs*



## COMMUNITY

# My NDN Summer 5: Ghosts and Mud

by Brenda McGuire

I shake the ghosts from my head onto the keyboard.

"Nobody's there anymore, that place is a ghost town," Uncle Billy says while we're sitting around his apartment in Edmonton drinking coffee too late in the day.

I had just arrived from McLennan, the little railway town two hours north of Edmo, and phase two of My NDN Summer. It was my birthplace but I never lived there. My mother had returned home so grandma could help care for my three older siblings while mom was in hospital giving birth to me.

That trip, the one made in utero, was maybe the only time in my life that I approached McLennan without an underlying feeling of dread.

....I have been STUCK at this point in my writing for TWO WHOLE MONTHS.

Stuck. If you've ever walked through the mud in the Peace River area you will understand how metaphorically stuck I was. That shit will stick to your shoes like it's intent on keeping you right where you are. And then it sticks to itself and then more sticks to that and so on until your shoes are so big and heavy that you either have to walk out of them or find something solid to scrape them clean. You will most likely need help.

The trouble was/is, most importantly, that this is not only my story. I wasn't anywhere near the one most affected. There are thousands of us. Also, the difficulty of trying to reconcile sympathy for and anger at a person whose actions were caused by political forces that worked to create what is now viewed as the darkest era in Canadian history.

Anyway...before I got stuck in this psychic mud I was writing about the juju I wore...



Grandmother Moon guidance amulet from Safety Sister



Dad's handkerchief



A recently-gifted gorget

...as protection on my visit to the towns of Grouard and McLennan: the former where my grandfather attended residential school and was almost certainly a victim of physical and sexual abuse, and the latter where he perpetrated the same.

I was going to tell you that I didn't sense any ghosts while visiting those towns. Instead of ghosts I felt anger when I saw disparity between the two cemeteries: the religious dudes have their tree-lined, marble-headstoned sanctum, while the townsfolk have an ill-kept, barbed-wire-fenced hillside.



And how appalled I was at the insensitivity that would lead the residential school to being repurposed into the only store in town.



St Bernard's Mission School



The Rite-Way corner store

I was going to say that when I visited the cemetery in McLennan I wandered the rows for an hour in a chilly drizzle unable to find my grandfather's grave, over which I'd have liked to say a few choice words. I paused at my grandma's grave and Aunty Alice's, where I placed a little medicine.



But it appears Uncle Billy was right, there *were* ghosts, and they have stuck with me like that nasty Peace River gumbo. I've spent two long months in muddy malaise but I have to get a move on: winter's coming and my NDN summer is long past and fading fast.

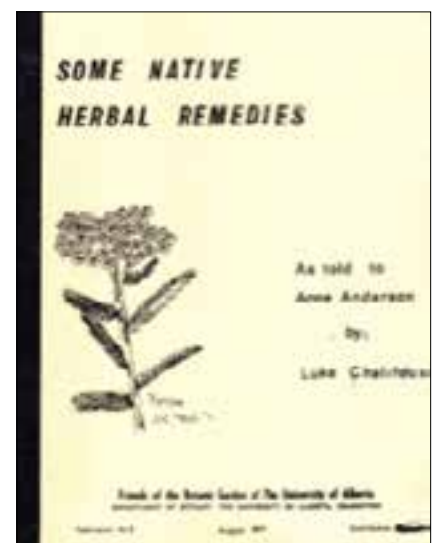
Can I scrape the shit that was my grandfather's sins off his story and write about his life so I can get on with mine? Let me give it a go...

Nope. Can't do it. I am going to need some help with this. I find it in the McLennan library in the form of the 1984 community history of the town, *Trails and Rails North*.

"Luc was born at Grouard in 1894. His father was also born at Grouard and his mother was born in Wabasca. When he was a young boy, the boats were plying the waters of Lesser Slave Lake hauling passengers, freight and settlers' effects, as well as Klondikers on their way to the Yukon. Luc began hauling freight off the boats, and this developed into freight hauls to Peace River and return. The trails were very tough, particularly in the summer when it was wet. Horses and wagons would bog down completely... After the railway bypassed Grouard, most of the freight went by rail and hauls

decreased. In 1914, Luc met and married Elizabeth Sutherland in Wabasca. Elizabeth was born in Athabasca in 1895. Her mother was born in Lac La Biche and her father, Alex Sutherland, came from Manitoba. The family moved to Wabasca in 1907, when Elizabeth was 12 years old. She attended school in Wabasca until 1913, marrying Luc in 1914. In 1927 they moved to a homestead along the southwest shore of Lake Winagami, about 5 miles southeast of McLennan. This homestead was along the old trail, which was being rebuilt as the highway. The old telegraph line also ran along the lakeshore, parallel to the road. This had been the Grouard Trail to Spirit River. Luc commenced trapping on the lake and into Lake Kimiwan, he also contracted making ties and pulpwood for many years. They moved into McLennan in 1936 and have lived here ever since. Luc and Elizabeth have now been married for 66 years. They have 12 children and a total of 140 descendants, now spanning five generations."

The history doesn't mention that Luc was also a medicine man and shared this knowledge with Metis historian Anne Anderson. Together they created a book on Cree medicine.



*Trails and Rails North* also doesn't mention that Elizabeth was an expert craftsperson who sewed, embroidered, and beaded countless beautiful and useful mocassins and jackets with traditional Metis designs.



Cousin Danielle's mukluks made by Elizabeth Chalifoux in 1975

The anthology *does* mention the mud. Luc spent his early years and beyond mired in it, both figura-



COMMUNITY

tively and literally. The 90-mile long Grouard Trail, along which he hauled freight by cart, was infamously known as “the unholy Grouard Trail.”



from Turning the Pages of Time: A History of Nampa and Surrounding Area

Originally a Cree trail, explorer David Thompson called it a “road” as early as 1803, and in 1879 Tom Kerr, working for the Hudson’s Bay

Company, cleared it to a width that could accommodate carts. It was referred to as a “bottomless quagmire,” “an impossible bog of gumbo,” and “the worst road in North America.”

What the anthology doesn’t mention is that Luc was too young to have learned to read or write when he was pulled out of St Bernard’s Mission school by his father to work hauling freight along the impossible trail. But Uncle Billy told me that’s what happened. It doesn’t say that his attendance at the school can’t be proved, as all the records for the school have been disappeared.

Nor does it tell us that the harm inflicted on my grandfather in his early years was multiplied as he in turn harmed dozens of his descendants. We are intergenerational survivors of the Indian residential school system.

Luc, like thousands of others, wasn’t able to scrape off the damage done in residential school and so carried it throughout his life,

tracking it everywhere. He lived in a time where the truth about residential schools was not told.

The truth shall set us free. The truth is our solid tool.

Decades too late for my grandfather, we’re at a point in Canadian history where we have an implement with which to scrape the shit off our past. The National Centre for Truth and Reconciliation at the University of Manitoba is the toolshed. If you need help getting unstuck, they:

*“promise a safe and supportive environment. If you wish, a health support will be present. Your statement can take any form that you wish: written, audio/visual, poetry, art, music ... there are no restrictions.*

*Your statement is completely within your control. You can change it or withdraw it at any time. No-one will be allowed to see any personal information that could identify you unless you give permission to disclose your personal information”*

*“The truth of our common experiences will help set our spirits free and pave the way to reconciliation.”*

– Indian Residential Schools Settlement Agreement

Pavement. Solid ground. I found the road and pulled away from those ghosts, my feet wet and cold but still able to put the pedal to the metal.

I shake the ghosts from my head onto the keyboard.



It’s time to head to Edmonton and drink some coffee with Uncle Billy.

# Indigenous in the City

by Ramona Reece

There is an expanding body of work that promotes reconnecting with the land and waters in contemporary contexts.

*“Cities have become sites of tremendous activism and resistance, and artistic, cultural and linguistic revival and regeneration, and this too comes from the land.”*

-Leanne Betasamosake Simpson, Land as Pedagogy: Nishnaabeg intelligence and rebellious transformation

In June of 2015, the Truth and Reconciliation Commission (TRC) released its findings in an Executive Summary which included ninety four recommendations to redress the legacy of residential schools. The TRC links the legacy and the Indian Act to disruption in the transmittal of Indigenous languages, cultural practices, and knowledge. Long before the recommendations were released, Indigenous scholars and artists began generating works that illustrate how Indigenous knowledge and legal orders can be (re)applied to address social, economic and political issues plaguing Indigenous communities. Their work and the oral tradition inform literature produced today.

In the recent publication, *Nationhood interrupted* (Saskatoon: Purich, 2015), Idle No More co-founder Sylvia McAdam, codifies—for the first time—nēhiyaw (Cree) law. Sylvia McAdam (Saysewahum) is a citizen of the nēhiyaw Nation, and holds a Juris Doctorate (LL.B) from the University of Saskatchewan. McAdam explains that traditionally indigenous laws are passed down through the generations in the oral tradition in the form of stories, songs, ceremonies, lands, waters, animals, land markings and other sacred practices. McAdam argues that while oral transmission of nēhiyaw knowledge systems has been interrupted, (re)gaining an awareness of indigenous law can provide insight into the thoughts and worldview of Indigenous people before and during numbered Treaty-making, and also provide an opportunity for indigenous and non-indigenous communities to heal their relationships with the each other and the land.

McAdam’s book comes highly recommended. Legal scholars such as Val Napoleon (Cree) and

John Borrows (Anishinaabe) have also produced volumes of research analyzing the principles of indigenous legal traditions. Similarly, thinkers such as Glen Coulthard (Yellowknives Dene), Leanne Simpson (Nishnaabe) and Rauna Kuokkanen (Sámi) present theories of self-governance. The Indigenous Water Governance project, a SSHRC-funded research supervised by Dr. Deborah McGregor (Anishinaabe), exposed me to questions around reconciling Traditional Ecological Knowledge with federal and provincial policy and decision-making with respect to improving drinking water in First Nations communities. Inspired by McGregor’s Water Governance research, Chiefs of Ontario Water Declaration provisions, Elder and Youth Water Walkers, I now endeavor to examine watershed governance in the urban context.

I find there is an expanding body of work that promotes reconnecting with the land and waters in contemporary contexts. Comparable research that stresses engagement with Indigenous knowledge and legal systems in urban settings can

become equally as robust. While water governance research requires more study and analysis of published work, but also entails the counsel of e/Elders and Youth for guidance—and many long walks.

I live and travel along the buried Garrison Creek watershed daily and study (at UofT) on the buried Taddle Creek watershed. I’ve been searching for their Original Names for some time now, not just to know the names, but to better understand my relationship and responsibilities to the waters that once flowed freely through the ravines and creek beds. Upon advice of Elders, I regularly trace the waterways down to the Lake Ontario shoreline and reflect on what I observe and experience—yes, even during the colder months—when some of the best stories come out.

Some City stories I came across this season were presented at the 16th annual imagineNative Film + Media Arts Festival (October

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Ryerson Aboriginal Education Council Spotlight

Having a balanced work and life also is important for an employee's wellbeing. At Ryerson, we support an employee's personal and cultural wellbeing practices. This being said, Cheryl has her own wellness plan that involves:

- Walk in the quad, it is a beautiful green space on campus;
- Attend pow wows with family to jingle dance;
- Smudge with medicine at home and work;
- Get counsel from Elder if having a difficult time;
- Attend Aboriginal lectures and teachings on and off campus;
- Sew regalia and make clothes for children;
- Make crafts like beaded jewellery; and
- Support the students as the AEC Coordinator in various aspects.

As noted in Cheryl's journey, every Aboriginal employee has their own story of struggle, strength and resilience which has enabled them to complete their education and career goals. If you are interested in working for Ryerson, in my role as the Aboriginal Human Resources Consultant I, Tracey King, can assist you in the application and interview process, just give me a call at 416 979 5000, ext. 4705 or email me at [t26king@ryerson.ca](mailto:t26king@ryerson.ca).

Cheryl's Tips to Potential Students

- Find a family member to talk to about your education goals. If you struggled in high school it does not mean the same will happen in college as there is supports and services for students. Cheryl very much enjoyed college the second time (e.g. student clubs, student union, academic services for counselling, writing and research)
- Be prepared. Ask yourself the question: are you ready for the rigor of academic discipline? Don't be led by parental expectations. You have to want an education for yourself.
- Always go to your classes. Know your resources on campus. For example, navigate your post-secondary school, especially the library. Be confident enough to navigate new space. Handle your own finances. School work is your priority most of the time.

Aboriginal  
Community  
Advisory  
Committee



How to Get Involved

Parents and community members play a very important role in the success of our students. There are a variety of ways that you can get involved and contribute to your school community. Such as volunteering in your local school or participating in school councils or advisory committees.

Community Advisory  
Committees of the Toronto  
District School Board

Community Advisory committees such as the Aboriginal Community Advisory Committee (ACAC) provide an opportunity for parental and community input on policy and program issues. The ACAC meets on a monthly basis and provides opportunities to advise the Toronto District School Board (TDSB) on its policies and programs, in addition to providing an advocacy role for parents and the community.

Membership

We value the input, knowledge and commitment of the community in ensuring First Nations, Métis and Inuit students throughout the TDSB are well supported. All parents, guardians and community members are invited to attend ACAC meetings. For more information about the ACAC, please visit our website [www.tdsb.on.ca/Community/AboriginalEducation.aspx](http://www.tdsb.on.ca/Community/AboriginalEducation.aspx) or contact staff Committee Assistant: Latha.John@tdsb.on.ca



For more information about  
First Nations, Métis and Inuit education at the TDSB contact  
TDSB Aboriginal Education Centre  
90 Croatia Street, Toronto, Ontario M6H1K9 416.393.9600  
[www.tdsb.on.ca/AboriginalEducation](http://www.tdsb.on.ca/AboriginalEducation)

WINTER SOLSTICE PRAYER  
by Ramona Kyoshk

The world is wrapped in pristine white  
The night air cold and still  
A silver moon offers pale light  
To the walkers on the hill

Tonight the world gains one more year  
All creatures pray for peace  
A world that's safe for those so dear  
For the baby on my knees

Another season waits the day  
Teach us to act with grace  
We pray, Creator, point the way  
For this faltering human race

You give us berries, maize, and meat  
You fill our world with love  
We thank you for this life so sweet  
And the Solstice moon above.

Tonight we laud Grandmother Moon  
And dream of what's to be.  
Tomorrow is a day of feast,  
Drums, gifts and revelry



CRAFT CORNER

# Medicine Bag Instructions

Learn how to make your own!

by Emilie Corbiere

 [www.facebook.com/NativeCraftsandJewelry](http://www.facebook.com/NativeCraftsandJewelry)

1. Using a large needle, thread with about 25 inches of all purpose thread, doubled up and beeswaxed for strength, tie a few knots at the end.
2. Cut a piece of deerskin or leather measuring 4 and a 1/2 inches by 2 and a 1/2 inches, then with a hole punch, punch out 6 evenly spaced holes at the top of the longest side of leather.
3. Fold the piece of deerskin in half, so the holes meet and run your needle through the deerskin at the top of the shortest side. Do a running stitch all the way down to the bottom, about a quarter of an inch from the sides. When you are at the bottom, make a few knots and cut off the thread.
4. Tie a another few knots in your needle and thread and run it though the round bottom piece, about a quarter of an inch from the edge. Now attach your bottom piece to the bottom of the larger piece and start a running stitch all away around the bottom piece, sewing it to the top piece. When you reach the end, tie a few knots and cut off remaining thread.
5. Now gently flip your medicine bag inside out, so the seam is no longer showing. You can now run the short piece of stranding through the holes in the bag, to create a drawstring, to close the bag.
6. Take you long piece of stranding and run it in through hole number 3 and run it back out through hole number 4, pull through and when they are even, you can tie off to create the hanging strand around your neck.
7. Attach the bead to the two hanging strands in the front to make it open or close.

*Medicine bags have been used by Native peoples for thousands of years. Originally used by a Shaman or Medicine Man, the bag contained herbs or roots such as tobacco, sage, cedar or sweetgrass. They were also worn by warriors who placed special items in the bag believed to bring more power to a battle.*

*Today many people wear medicine bags. This fun and easy craft is perfect for anyone who wants to make something handmade for a special someone or as small gifts for the upcoming holidays.*

Congratulations,  
you just made  
yourself a  
medicine bag!



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## Indigenous in the City

14-18). Among the many incredible films during the festival were expressions in the form of performance and visual art. A standout installation on featured at the Art Crawl was the collaborative project For this Land, created by Jackson 2bears and Janet Rogers.

Jackson 2bears (Kanien'kehaka) from Six Nations, a multimedia performance artist and cultural theorist based in Lethbridge, AB, explores the spirit of contemporary indigenous culture by combining hip hop, live music, and digital technology. Writer and performance artist Janet Marie Rogers (Mohawk/Tuscarora), also of Six Nations, lives in Coast Salish territory. Rogers served as Poet Laureate of Victoria, BC from 2012-2014.

2bears revealed that the For This Land series is inspired by Sioux philosopher Vine Deloria, Jr. – in particular, his 1998 book of the same name. 2bears explained that in For This Land, Deloria contends “Indigenous world-views are spatial because they privilege a rela-

tionship to ‘place’ and thus tribal spiritual sensibilities emerge from attention given to the landscape and geographical orientation – as the elders say, we write our stories and our histories on the Land.” For this Land is on view at A Space Gallery, 401 Richmond Street West until November 19th.

Another project featured in the ART Crawl that drew my attention was Urban Indigenous. Producer, filmmaker Heather Rae (Cherokee) delivered a talk on her photography series which focuses on visibility and representation for Native people and families living today in US cities. She explained that her photographs “are in colour – no black and white – so as to not perceive from ‘another time’, and life size – and never larger - so as not to play on the exotic...This series is combatting invisibility and powerfully stating the obvious: we are here.”

Of note is the Declaration of Indigenous Cinema, written by Ása Simma (Sámi), serves as preamble

to the imagineNative catalogue. Among acknowledgements contained in the declaration is recognition of how the Earth has nurtured indigenous oral tradition and how justice was upheld in the stories told. The declaration and works presented at the festival seemingly capture the overarching theme and spirit that drives my research here in the City.

*Ramona Reece studies political theory and environmental politics at the University of Toronto. Her research interests are in Indigenous law and governance theory. She works as a Research Assistant for a SSHRC-funded urban Indigenous Knowledge Transfer project under the supervision of Dr. Kim Anderson of Wilfred Laurier University and Dr. Deborah McGregor of Osgoode Hall Law School, cross-appointed with York University's Faculty of Environmental Studies.*

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CULTURAL PROGRAM SCHEDULE • WINTER 2015/2016



Aboriginal Affairs and Northern Development Canada  
in partnership with  
The Native Canadian Centre of Toronto

DODEM KANONHSA'

דודם קאנונסה'

The purpose of the Dodem Kanonhsa' is to promote sharing and understanding of Aboriginal culture and its philosophies.

The Dodem Kanonhsa' is open to both Aboriginal and non-Aboriginal people with the hope that it will benefit intercultural relations, cross-cultural communication and understanding.

WINTER SCHEDULE:

**Dec. 7-9, 2015**  
**No Open Teachings**  
Esstin McLeod

**Dec. 15-17, 2015**  
**No Open Teachings**  
Troy Greene

**Jan. 13-15, 2016**  
**Open Teaching: Jan. 13**  
Pauline Shirt

Open Teachings are 12-1pm  
Everyone Welcome!

Workshops:

**Eagle & Condor Prophecy:**  
Special Event

**Dec. 4, 2015, 10-4pm**  
Featuring AKA Cruz  
Andina and Awa Rebel  
**Contact Dodem Kanonhsa' for more details!**

**\*Native Plant Remedies:**  
**Wholistic Connection Workshop**  
**Dec. 7, 2015, 10-4pm**  
Facilitator: Esstin McLeod

**Christmas Craft Sale**  
**Dec. 11, 2015, 10-3pm**  
Featuring local Indigenous  
crafters and artisans

**Awareness 101**  
**Open Teachings: 12-1:30pm**  
**Jan. 8 & 20, 2016**  
**Feb. 10 & 26, 2016**  
Facilitator: Maria Montejo

**Opening and Closing Ceremonies/Prayers:**  
**Elder Process and Protocols Education Session**  
**Open Teaching: 12-1:30pm**  
**Jan. 27, 2016**  
Facilitator: Maria Montejo

**\*Please Register**

NOTE: With the exception of Open Teachings, where no appointments are required, individual and/or group appointments need to be scheduled in advance. Appointments are available 10AM to 3PM

To book please call  
**416-952-9272** or email:  
**dodemkanonhsa@aandc-aadnc.gc.ca**



**\*NCCT Closures for Christmas Holidays\***  
Closed December 24th, 2015 • Reopens January 4th, 2016

The Native Canadian Centre of Toronto

**WEEKLY CULTURAL CALENDAR**  
**WINTER 2015/2016**

The Cultural Programming will be ending December 18, 2015 for the Christmas break and resuming back into regular Cultural Programming on January 11, 2015.

- MONDAY -

CREE LANGUAGE CLASS  
**6 - 7:45pm**  
.....  
MIXED  
HAND DRUMMING  
**6 - 7:45pm**

- TUESDAY -

CREE LANGUAGE CLASS  
**6 - 7:45pm**  
.....  
OJIBWAY LANGUAGE CLASS  
**6 - 7:45pm**  
.....  
BEADING CLASS  
**6 - 7:45pm**  
.....  
MOHAWK LANGUAGE CLASS  
**6 - 7:45pm**

- WEDNESDAY -

REGALIA CLASS  
**6 - 7:45pm**  
.....  
OKI-CHI-TAW  
Aboriginal Martial Arts  
**6:30 - 7:45pm**  
.....  
MOHAWK LANGUAGE CLASS  
**6 - 7:45pm**

- THURSDAY -

OJIBWAY LANGUAGE CLASS  
**6 - 7:45pm**  
.....  
MEN'S BIG DRUM TEACHINGS  
**5:30 - 6:30pm**  
.....  
KID'S ARTS & CRAFTS and Ojibway Language Nest  
**6:30 - 8:30pm**  
.....  
BIG DRUM SOCIAL  
**6:30 - 8:45pm**

- SATURDAY -

OKI-CHI-TAW  
Aboriginal Martial Arts  
**12 - 1:30pm**  
.....  
CHILDREN'S POWWOW DANCE CLASS with Mike Healy and Deanne Hupfield  
**1:30-2:30pm**  
.....  
ADULT POWWOW DANCE CLASS with Mike Healy and Deanne Hupfield  
**2:30-3:30pm**



**FULL MOON CEREMONY WINTER 2016 SCHEDULE • Jan 26<sup>th</sup> • Feb. 22<sup>nd</sup> | 6-8:00pm**

Before attending an event call **416-964-9087** to ensure no scheduling changes have occurred.  
NCCT Cultural Events and Workshops updated weekly on our web site: **www.ncct.on.ca**

**The 2016 Young Native Artists**  
**Calendars Are Here!**



Featured art for the calendar was  
chosen from over 1,000 submissions  
received from on-reserve First  
Nations schools in Ontario!

Available for purchase at our Cedar Basket gift shop!



**Makes a great stocking stuffer!**



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