



Kitchenuhmaykoosib Inninuwug

Mamow Na-nan-da-we-ki-ken-chi-kay-win: Searching Together Report

February 22-25, 2009



Mamow Sha-way-gi-kay-win

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North-South Partnership for Children in Remote First Nations Communities



The Provincial Centre of Excellence for Child and Youth Mental Health at CHER
Le Centre d'excellence provincial au CHCQ en santé mentale des enfants et des adolescents

Kitchenuhmaykoosib Inninuwug First Nation Searching Together Report

Mamow Sha-way-gi-kay-win

North South Partnership for Children in Remote First Nations Communities



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The thoughts contained within this report are those of the assessment team and the community experts and may not similarly be shared by the funder, the Provincial Centre of Excellence for Child and Youth Mental Health at CHEO.

Preface

Historically Kitchenuhmaykoosib Inninuwug (KI) was the central meeting place for people from the surrounding communities. Our oral history, passed down from generation to generation over hundreds of years, confirms the importance accorded to KI. Our community has held many gatherings over the decades – weddings, feasts and celebrations marking the passage of time and generations.

“Kitchenuhmaykoosib Inninuwug was the ‘centre of excellence for culture’ for people from the north, south, east, and west... people were expected to know all the dialects: Ojibway, Cree, Swampy Cree, Oji-Cree, and others. It was mandatory for families to raise their children to know these languages.”¹

In 1929 the adhesion to Treaty #9 was signed at Kitchenuhmaykoosib Inninuwug. Our Elders understood that we were agreeing to live in peace and harmony, sharing the benefits of the land and its resources with Her Majesty and Her Subjects. We signed the adhesion on a nation-to-nation basis. KI people believe that we signed the document with the British Crown as affirmed by the Royal Proclamation on October 7, 1763. Our Elders understood that the commitments made to the people were to last, “as long as the sun shines, the grass grows, and the rivers flow.” This is reflected in the colours of our community flag.

It is a special, spiritual relationship we have with the land, based on the fact that it provides for all our needs. It is natural for us to safeguard our traditional territory. The land sustains our culture and our way of life. We believe that no aspect of our lives is untouched by the land or water. This is why we place high priority on protecting the unspoiled character of our land base. We must make sure it continues to support future generations.

It is our inherent duty to provide a welcoming community to our brothers and sisters. We continue to hold events that give everyone an opportunity to celebrate Kitchenuhmaykoosib. Every two years we hold a Home Coming in honour of our place in the past. This is the duty and responsibility handed down to us. Our future together holds memories from yesterday. We move into the future together knowing that our background, our place in history, and our society will help us continue to be the strong people that we are.

We strive to be leaders of Kanawayandan D’aaki, the sacred instructions given to us by our Grandfathers and Grandmothers. We understand Kanawayandan D’aaki to mean “Look after my Land.” or “Keep my Land.” We know the resources will need to be preserved and used wisely for the sake of our children and for the children from the four colours of the world. As we head into a challenging future, our connection to the land and its peoples continues to be strengthened and we pray for respect, honesty and wisdom to be our guides.

We extend to all Canadians the invitation to support us as we bring our community up to the standards enjoyed in the rest of the country. We ask for the recognition and the fulfillment of commitments made to our forefathers so we can build a brighter future for our children and our culture.

¹Dianne Hiebert and Marj Hienrichs, *We Are One with the Land: The History of Kitchenuhmaykoosib Inninuwug*, page 23

Nothing in this Searching Together Report shall be construed as to abrogate or derogate from any Aboriginal or treaty rights of the Kitchenuhmaykoosib Inninuwug or its members.

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Honouring

Financial contributions to the Searching Together process were made by various funders. Mamow Sha-way-gi-kay-win gratefully acknowledges the following organizations:

- The Provincial Centre of Excellence for Child and Youth Mental Health at the Children’s Hospital of Eastern Ontario (CHEO)
- Office of the Provincial Advocate for Children and Youth
- Tikinagan Child and Family Services
- William W. Creighton Youth Services

Special acknowledgement is also given to the Searching Together team and the community experts who made the assessment possible:

- Chief Donny Morris
- Susan Nanokeesic
- Cecilia Begg
- Joey McKay
- Joe Beardy
- Linda Nothing-Chaplin
- Bill Clarke
- Yvonne Farquhar
- Lillian Suganaqueb
- Amanda Rose
- Michelle Quick
- Betty-Lou Scholey
- Ruth Hislop

The Searching Together team gratefully participated in the honoured tradition of coming home to KI and sharing in the knowledge, wisdom and expertise handed down from generation to generation. The team would like to highlight the warmth and affection from the Elders and the enthusiasm from the young people as they shared their expertise and knowledge.

We honour and acknowledge the participation of many community members, the Chief and Council, grandparents, parents, children and youth and many other community experts.



1.0 Introduction and Objectives

1.1 Introduction to the Assessment

Mamow Sha-way-gi-kay-win: North-South Partnership for Children in Remote First Nations Communities (NSP) is a growing partnership of people and organizations from the south and First Nations communities from North Western Ontario. Initiated in 2006, it is an organization that enables people from all backgrounds to come together with the purpose of creating a better life for children in northern First Nations. NSP includes concerned individuals, non-government organizations, academics and foundations, that wish to support the dreams and goals of First Nations.

The Searching Together process of NSP had its beginnings when two First Nations, Mishkeegogamang and Webequie, invited 'Save the Children Canada' to conduct assessments of their communities. Through initial orientation and dialogue, similarities were recognized between the living conditions in northern communities and conditions found in emergency/humanitarian crises (e.g. housing shortages, shortage of clean water). The assessment process was then developed to provide an avenue for exploring community issues and obtaining information and recommendations from the people who live there.

Using an adapted assessment model employed in international disaster situations (floods, famines, war-torn countries), NSP worked with the two First Nations and completed the community assessments in January 2007. Response from individuals and organizations across the country was very positive. This led in December 2007, to another request for a community assessment from Pikangikum First Nation. In February 2008, the Mamow Na-nan-da-we-ki-ken-chi-kay-win team conducted the assessment process in Pikangikum.

During the Pikangikum visit, the term "assessment" was recognized as too one-sided for a process that was meant to be a two-way learning interaction. From this experience, a tool, Mamow Na-nan-da-we-ki-ken-chi-kay-win, or "Everyone searching for the answers together," was developed. This 'Searching Together' framework was adopted by NSP for use in other First Nations. (For brevity, we will use the term "assessment" in this report interchangeably with Mamow Na-nan-da-we-ki-ken-chi-kay-win.) As a part of the overall process, an advocacy strategy was also created to bring awareness of the needs in the north to the partners in Mamow Sha-way-gi-kay-win.

At the Tikinagan Chiefs Assembly in August 2008, five more First Nations asked to participate in Mamow Na-nan-da-we-ki-ken-chi-kay-win. The First Nations were: Sandy Lake, Kasabonika Lake, Bearskin Lake, Kitchenuhmaykoosib Inninuwug and North Spirit Lake. Sandy Lake has since opted to participate in another Mamow Sha-way-gi-kay-win program. In February and March 2009, the Searching Together teams visited the other four First Nations. Upon approval of the reports and consent from each community, Mamow Sha-way-gi-kay-win will use the completed reports for awareness raising and relationship building with the First Nations that participated and to advocate for programs that will address critical needs.

1.2 Assessment Objectives

After discussion with community representatives, the areas of focus were identified as:

1. To complete an assessment, collecting preliminary information on areas which include:
 - Livelihood (Food, Water, Sanitation, Shelter, Housing)
 - Infrastructure
 - Education and Recreation
 - Community Participation
 - Children and Parents (Protection, Welfare, Safety)
 - Mental and Physical Health
2. To develop awareness raising/advocacy
3. To understand community strengths and challenges
4. To develop a feasible strategy for follow up and next steps, taking into account:
 - Funding
 - Community leading the call for advocacy
 - Short term and long term objectives

2.0 Methodology: The Process of Mamow Na-nan-da-we-ki-ken-chi-kay-win in Kitchenuhmaykoosib Inninuwug

On January 14, 2009, an advance team of two First Nations individuals from Mamow Sha-way-gi-kay-win met in KI with the Chief, several Band Councillors, Elders and community resource workers. This was a preliminary meeting to introduce the Mamow Na-nan-da-we-ki-ken-chi-kay-win process at the local level. The community representatives asked questions about the process and shared some of their community priorities with the Mamow Sha-way-gi-kay-win representatives.

An external team visited KI from February 22-25, 2009. They met with the Chief and Council and community resource people. The external team organized itself into pairs and assigned focus areas as identified by the First Nation. Individual interviews were conducted with community resource people involved in administration, housing, economic development, policing, health and social services, and education. The team also interviewed young people and Elders.

Two Mamow Sha-way-gi-kay-win representatives returned to KI on April 28, 2009, with the raw data gathered from the earlier trip. They met with two Band Councillors and received feedback. This was integrated into the report.

3.0 Community Background

Before the fur trade, an important historical name for the people of KI was Nekapi-Inninuwug meaning people from the west. The lake was always known as Kitchenuhmaykoosib to the Inninuwug but was referred to as Fawn Lake by the non indigenous settlers. At some point the lake became known as Big Trout Lake which is the literal translation of Kitchenuhmaykoosib.

Kitchenuhmaykoosib Inninuwug is located 377 miles north of Thunder Bay and 270 miles north of Sioux Lookout on the shores of Big Trout Lake, one of the largest lakes in Northwestern Ontario, 36 miles long and 18 miles wide.

The 2008 Indian Registration System numbered KI's Band membership at 1,361 people. The First Nation estimates that about 30% of its members live off reserve, leaving an on-reserve population of just over 930 people. Approximately 12 people with treaty status from surrounding communities and about the same number of non-Natives also reside in KI although numbers fluctuate. Community members speak Anishiniimowin (Oji-Cree) and English.

KI is a member of the Independent First Nations Alliance (IFNA) along with Lac Seul, Whitesand, Pikangikum, and Muskrat Dam First Nations. The reserve size is 29,937.6 hectares, or approximately 300 square kilometres (115.6 square miles).

Historically, Kitchenuhmaykoosib Inninuwug was one large nation including the present day communities of Wapekeka, Wunnumin Lake, Kingfisher Lake, Sachigo Lake, Bearskin Lake and Kasabonika. These six communities obtained their own reserve status in 1976. KI holds a four-day homecoming celebration every second year inviting members of the six original communities as well as other First Nations to return to KI to celebrate their shared rich heritage.

Prior to 1912, Nekapi-Inninuwug enjoyed their traditional nomadic lifestyle having summer camps and winter camps. The Nekapi-Inninuwug lived off the land as their ancestors had always done.

In 1924 the Indian Lands Act between the province of Ontario and the Government of Canada was enforced which had negative impacts on the people of KI. The Indian Lands Act gave the governments authority over minerals and game

on and outside reserve land. The Act was enforced to stop the over-killing of beaver due to the fur trade. This caused some Native people to be incarcerated if pelts were found in their possession, and the pelts were confiscated. The Elders remember it as a time of hunger and fear. The enforcement of the Indian Lands Act gave way to even more serious repercussions when in 1929 an Adhesion to Treaty Nine was signed by Big Trout Lake Band. The Treaty was sought by the Band in hopes of alleviating the hardship imposed by the Indian Lands Act.

A letter dated April 1928 and signed by Samson Beardy, outlines how the Indian Lands Act imposed on the nation caused starvation and initiated the Treaty talks. “Since these laws have been laid on our people, their circumstances have become worse and worse until now it seems some will hardly survive the winter. This is a very hard place to live in.” Samson Beardy was the last hereditary Chief in KI. In 1929 the Adhesion was signed.²

In 1997 Big Trout Lake Band legally changed its name back to the original name of Kitchenuhmaykoosib Inninuwug.

4.0 Findings in Each Area

4.1 Common Themes

The following were the most repeated themes that emerged in the process of Mamow Na-nan-da-we-ki-ken-chi-kay-win in KI:

- Urgent need for housing renovations and overcrowded homes
- Concern over drug and substance abuse
- Band debt which is hampering community development
- Lack of employment, especially among young adults
- High cost of living
- Need for self-strengthening courses, e.g. parenting workshops, suicide prevention
- Need for more children and youth programs - cultural programs, activities, sports, spiritual support, etc.
- Language and communications issues between youth and Elders
- More support for Elders
- Community resource workers need orientation, job descriptions, more training and support
- Desire to develop a Youth Criminal Centre to offer young people who are in trouble with the law a land-based program, teaching them traditional ways of survival, language and respect for one another

4.2 Livelihood

4.2.1 Needs and Issues Identified in the Assessment

Employment

Like most isolated First Nations in the region, there is a high unemployment rate in KI. Many positions are seasonal; most full-time or permanent jobs are in the public sector, e.g. nursing station, school, airport, community governance positions, etc. There are some small local businesses that employ people including the Tasona Atawekamik Store, Sam's Store and other family operated enterprises.

Tikinagan Child and Family Services operates an office,

² Dianne Hiebert and Marj Hienrichs, We are One with the Land: The history of Kitchenuhmaykoosib Inninuwug, page 91

Healing Centre and a group home and employs approximately 30 people.

KI has an economic development organization called Pe-Tay-Ka-Win Development Corporation. This organization has experienced management and administrative problems in the recent past leading to the decision of Council to hire a comptroller to handle finances for all community programs.

Young people in KI have relatively few local employment prospects to look forward to, but they did express interest in learning hands-on skills like carpentry and mechanics. They felt such skills would give them opportunities for summer employment on the reserve. However, many young people have children to care for and the community currently does not have a day care service. This presents an additional challenge for young people looking to find jobs.

Mining Issue

Last year KI was involved in a public struggle with a mining exploration company on its traditional territory. Six KI Band members, including the Chief, Deputy Chief, two Councillors and a Band member, received a six-month jail sentence on March 17, 2008, for civil contempt of court after disobeying a provincial court order that allowed exploration to continue against the community's wishes. The "KI-6" as they came to be called, spent 68 days in jail. They were released May 23, 2008, to attend their sentencing appeal. On May 28, three Justices with the Ontario Court of Appeal reduced the sentence to time served. The resulting litigation left a deep impact on the finances of the community and on the morale of the community as well. One Councillor explained, "the money had to be used to defend the cause - which is our right to say 'no' to mining." The Chiefs of Ontario recognized KI's struggle, and presented them with the "Defenders of the Land Award".

KI has posted large signs around the lake indicating that consultation must occur before any projects are initiated on their traditional lands. They have sent letters indicating this to the Province which includes the Ministry of Natural Resources and other government Ministries. Letters were also sent to Indian and Northern Affairs Canada and to the United Nations.

4.2.2 Recommendations

1. Explore economic development opportunities to increase employment prospects in KI, e.g. tourism.
2. Research and explore programs that will build community capacity especially among the young people. Hands-on, skills-based learning opportunities for young people are greatly needed to give them future prospects for employment and economic independence.
3. Develop day care services for children of young

people so that young parents can pursue further education or employment training. Parenting and mentoring programs to teach young families child-rearing skills could be incorporated into the day care.

4. Getting the community out of debt is a first step to a brighter community future. Implement plans to hire a financial comptroller for community programs and aim for balanced budgets.
5. Use traditional skills to create temporary employment opportunities.
6. Develop a community strategy for human resources development.

4.3 Infrastructure (Food, Water, Sanitation, Shelter, Housing)

4.3.1 Needs and Issues Identified in the Assessment

Housing

Housing has been an ongoing issue in KI and one of the main reasons the Council initiated the Searching Together process. There is a housing shortage and significant overcrowding of existing homes. There is extensive need for housing repairs and renovations as well as more housing. This is especially true for young adults who sometimes live with their parents until they are 30 years old. Often there are 10 people living under one roof, a stressful situation for everyone. The First Nation Council has contacted Habitat for Humanity to ask for housing assistance. One community resident suggested that modest homes might be constructed using a local sawmill, reducing the community's dependency on Indian Affairs.

KI does not currently have a housing committee. They have suffered numerous setbacks because of a turnover in housing managers and/or coordinators. Last year's incarceration of the Council significantly impacted the community's financial ability to build new houses. This year they will construct only five houses - two CMHC homes and three regular band houses which will not alleviate the need for houses which may be as high as 230 units. They did not apply for renovation funding this year. KI hires community people to build local houses, but outside contractors to supervise its housing crew. KI has a few rental units, which they collect rent on. Overall, construction and trades training and housing management training is a major need in the community.

Some community members, especially Elders, are significantly impacted by the housing problems. One Elder moved into the local motel because the pipes froze in his home. He now pays rent at the motel as well as monthly hydro bills to heat his house so it doesn't end up in further disrepair. This leaves

him with little money for other living expenses. Another Elder spoke of his need for a porch to prevent rain from coming in his home and to prevent ice build-up on his steps.

There are two seniors residences in KI and both are in need of renovations. There is also a women's shelter, Kitche-Nuhmay-Koosib Equaygamik Women's Shelter.

Community Infrastructure

Concern about the overflowing dump was an issue that was raised. Burning some kinds of garbage was seen as a problem as well because the garbage contains oil, batteries, anti-freeze, etc. The concern is that this could release toxic gases into the air. There is also an environmental and health concern with the high levels of PCB's in the lake. The people of KI rely on the fish found in the lake for food. An Elder talked about helping Environment Canada in dumping obsolete electrical equipment and batteries into the lake.

Concern was also expressed about KI's firewood situation. People have to travel long distances to get wood to heat their homes. One resident suggested that roads be extended to help people access firewood further away from the community.

Hydro and the water plant meet the current requirements of the community. Diesel power may become an environmental issue in the future. During the visit by the Searching Together team, hydro went off for several hours. Ontario Hydro sent in a repair team from Thunder Bay by charter which resulted in a high cost to have the hydro fixed. These costs are then charged to the community. The normal practice for Ontario Hydro is to fly in a team from its nearest office even just to measure the distance from the pole to the meter box for a new house.

The community roads are another problem for the people. In the summer the dust from vehicles driving on the roads is so bad, people are reluctant to go out for walks or any other activities. The dust is described as a perpetual cloud that hangs over the community.

A five year community capital plan was developed and it captures the future plan for infrastructure including water and sewage line connections. A community capital plan is the required process for funding from Indian and Northern Affairs Canada.

4.3.2 Recommendations

1. KI needs extensive assistance to renovate existing houses and build new homes. Every government and non-governmental housing program should be researched for assistance.
2. Training of community people in all the trades is required. Training for housing management is needed for people to participate on a community housing committee.

3. Investigate potential uses for the local sawmill.
4. Dump regulations could be researched to ensure safe practices for the community are being followed.
5. A new housing policy needs to be developed and implemented.
6. A plan for Elders housing should be included in the housing policy.
7. A review of house designs should be carried out to reflect community needs.
8. Training in housing standards should be done yearly to ensure requirements are met.

4.4 Education and Recreation

4.4.1 Needs and Issues Identified in the Assessment

Education

There are serious concerns in KI among parents and teachers about the lack of resources available for the students in the community. There is no school social counsellor and few resources available for parents who need educational and social support for their children. Often family members are the only resource children have; however, many parents are struggling with their own issues. There is a need for parenting courses and parental support programs so that those parents who need it can be taught how to support their children more effectively.

Almost half the students in some grades don't attend class in the mornings because they stay up late, sleep in, and are not sent to school. It was also suggested that parents request homework packages for their children so they don't fall behind in their studies on occasions when they must leave the community.

There is a complicated legacy regarding people's perception of school and their encouragement, or lack of encouragement, towards their children's education. Although community members in general place a high value on education, many adults have negative perceptions of education based on their experience in residential schools. This sometimes results in feelings of detachment from the school with no sense of it being 'their' institution to be controlled and supported by the community for the benefit of the students.

It was also noted that there are few employment opportunities for those students who do go to college or university, and so there is little to motivate students to stay in school. Parents also know that if their children complete a higher education, there is a good possibility they will leave their home community for work afterwards. This leaves them with mixed emotions about encouraging their children to continue in school.

It was felt that in order to help children get a good education, there should be a strong link between the school, the community and the homes of the children. In order for the children to succeed, parents and teachers need to work together. There is an ongoing need to encourage parents to volunteer at the school and run extra-curricular activities for the children. They could supplement many kinds of lunch-time or after-school activities for children, e.g. chess club, reading club, and sports and recreation activities. All of these extramural activities enrich the school experience for children. Parents need to feel welcome in the school and should be encouraged to support their children's daily attendance.

Teachers noted that children need more academic resources and support. The community has hosted summer literacy camps for the past five years with resounding success and hopes to continue this. Ideas suggested for additional programs included music – vocal in particular. Students could benefit from a program with traditional activities and Native language instruction.

It was also noted that the rate of pay for teachers in KI has not increased in a long time. One suggestion was that teachers need a stable and attractive contract in order to encourage them to stay in the community. Teacher continuity usually has positive benefits for students. Teacher appreciation teas or other inexpensive but morale boosting events might reward educational workers if salary funding does not increase. Some form of community recognition and gratitude is usually greatly appreciated. Another viewpoint is the school needs to be more student-focused. There was some feeling that a lot of energy is focused on the needs of the staff and not enough on the needs of the students.

It was suggested that all students would benefit from having a separate high school building. The needs and interests of the younger students and older students are sufficiently different to make it challenging to have them all in one building.

Youth interviewed, both boys and girls, were very interested in learning trades so that they could work in the summer. Carpentry skills in particular, were singled out by students as valuable because there are potential construction jobs available on reserve.

Currently the tuition funding for a student on reserve is half of that provided in urban towns or cities.

Special Education

There is significant concern about students not being properly assessed for learning disabilities. Consistent testing is not available in KI and given the local drug and alcohol abuse issues, there is increasing concern over fetal alcohol syndrome (FAS/FASD). Even if a child is identified with special needs, there are limited resources available to help these students. As a minimum, a list of resources that teachers can access for

special needs students is required.

One mother spoke about the challenges that her autistic son faces in the community because of his late diagnosis and because of the lack of local support. It is noted that many students appear to have the symptoms of Attention Deficit Disorder (ADD) and require special assistance. There are teaching assistants but no training for them. Some of the children have behaviour problems, which affect the entire class, but teachers are at a loss about how to deal with these. It was suggested that a summer training program for teachers and teaching assistants would be helpful.

Training

Community members expressed interest in many forms of training including general upgrading, accounting, cooking, proposal writing, waitressing, bowling alley management and sales

4.4.2 Recommendations

1. Seek more funding to help students with learning disabilities. The special education program needs more financial, human, social and academic resources. Assessment tools for children with special needs are critical.
2. Explore avenues to provide children with more academic support, including continuing and expanding summer literacy camps. Consider reading clubs, reading buddies, and chess club. Look for other successful models to apply in KI through the school year.
3. More resources for primary school students are needed, e.g. colouring books and activities. Develop partnerships with charitable organizations that will help the school provide more learning activities.
4. Review the budget for opportunities to provide teachers and teaching assistants with more specialized training, support and improved compensation so there is a stable and well qualified teaching workforce. Lobby INAC for increased funding. Organize appreciation events for educators.
5. Staff orientation to include student focus strategy.
6. Increase efforts to engage parents in school programs and activities. Aim to have parents see it as their own school requiring their participation, support and input.
7. Create summer employment opportunities for older students who stay in school. Provide incentives for students to complete their education. Need achievable goals for young people to achieve.
8. Work with community members to develop

school programs focusing on traditional activities and Native language instruction. Students have expressed interest in this. Provide opportunities for them to develop a firmer foundation in their language and culture.

9. Increase opportunities for students and community members to seek skills-based training.
10. Community strategy to focus on recognition of accomplishment by offering employment to people who have achieved higher or formal education.

4.4.3 Recreation

Youth Centre

KI does not currently have a youth centre or Youth Council in place and young people complain of being bored. In the Social Counsellor's terminology, this is sometimes an indication of depression. Many youth have noted they would like more organized activities. There is some interest in establishing a Youth Council but this is not consistent. It has proven challenging to coordinate youth activities and leadership for many reasons including a lack of volunteers and sometimes a lack of commitment from young people themselves. No meetings or gatherings for youth have taken place for the past year. Elders suggest that youth get into trouble because there are not enough activities for them. Keeping youth occupied in positive pursuits and activities helps counteract the drug and gang activity that may be gaining a foothold in the community.

Young people said that they would appreciate the Chief and Council consulting youth on a regular basis. They spoke of their interest in cultural activities e.g. how to live off the land, how to live by the seven teachings (love, courage, wisdom, truth, respect, honesty and humility). Youth suggested that if they had some decision power, it would help them work together. One suggestion was that adults help youth to re-establish the youth centre – have them put it together, paint the walls, etc. so they develop a sense of pride and ownership in the building. The last time the youth centre was established, some young people stole things and damaged the property. It was suggested that people be hired to help take care of the youth centre, youth included. The importance was stressed by many, including the Chief and Council, of getting parents involved in supporting initiatives for youth. It is felt that parents can make a big difference by being more actively involved in recreational activities for their children and by setting parameters for their children's behaviour. Parents can also help fundraise for children and youth to attend tournaments and other organized events in other communities. Many suggested that the lack of volunteerism is regrettable. They emphasized that supporting positive activities for children and youth promotes a healthy productive community.

It was also suggested that community leaders try to be more involved in youth activities and more attentive to their issues. Young people in KI are challenged by increases in gang activity and illicit drugs. They need activities to occupy them in more positive ways, including the reinstatement of the Youth Council to help give them a voice and some decision-making power. The Youth Council disbanded when the community leaders were sent to jail last spring. Some disillusionment was expressed by young people that the Youth Council "doesn't do anything". They expressed the desire for a functioning youth centre but expressed an underlying fear that it might "get trashed". Some also expressed resignation that the community always has the same people in positions of power.

Youth Activities

A wider range of programs for children and youth would be very beneficial in KI. Youth have noted that they like recreation and sports programs, particularly competitive sports. There is an organized youth hockey club, but many young people mentioned the need for artificial ice. There is also a need for more equipment, such as hockey, soccer, volleyball and baseball.

KI Administration recently hired a youth counsellor to organize recreation activities and sports tournaments. The school gymnasium is used for regular recreational activities for people between the ages of 15 and 25 years. Between 100 and 150 people participate. Activities like hockey and broomball take place too but funding and resources are limited.

Drumming gatherings started up last year, but many community members disagree with this practice due to Christian religious influences. A small group continues the practice.

Canadian Rangers Program

There is currently an active Canadian Rangers program in KI funded by the Canadian Armed Forces. There are 30 community members and 15 Junior Canadian Rangers involved. The program teaches safety and offers outdoor activities that include fire starting, wood cutting and setting up shelters. This spring KI invited more than 100 Canadian Reserve Force soldiers and Canadian Rangers to do polar training near the community. "This is part and parcel of our intent to reconcile with the Canadian government," one KI Councillor explained. Three platoons of soldiers from the 32 Canadian Brigade Group, supported by three Canadian Ranger Patrol Groups, took part in training exercises along the shores of Big Trout Lake. Students, Elders and other community members took an active interest in the soldier's activities, which included building and sleeping in improvised shelters, shooting range practice, ice water rescue training and ice

fishing. The soldiers also visited with the community at the school gymnasium and were honoured with a traditional feast at the community centre.

Local Arena

The community arena is on the way to being completed, although it currently does not have artificial ice because of the high cost of operating and maintenance. It does include a weight room and more equipment will be purchased as it can be afforded.

The arena second floor was completed recently and now has kitchen appliances in place to be used by community members. The third floor is partially complete and will be used for meetings and other community activities when it is finished. A canteen will be included and students will be employed in the summer to work there. The community hopes this will encourage students to stay in school or return to school if they have dropped out.

4.4.4. Recommendations

1. Re-establish a youth centre with young people contributing their efforts to encourage a sense of ownership. Hire people to look after the centre, including youth.
2. Re-establish a Youth Council and build communication lines between the Chief and Council and the young people of the community.
3. Develop programs to teach young people how to live off the land e.g. hunt and fish, and how to live by the seven teachings.
4. Find ways to get parents participating in and supporting the school and other youth initiatives
5. Seek resources to develop a range of programs and activities for children and youth in KI
6. Develop and seek resourcing for enhanced training programs particularly for youth.
7. Sports equipment of all sorts is needed for children and youth. Look for organizations to donate these.
8. Seek resources to provide artificial ice for the arena.

4.5 Community Participation

4.5.1 Needs and Issues Identified in the Assessment

Local Events and Activities

There are a number of notable events that bring KI community members together in positive ways. Every year the community celebrates Jeremiah Day on May 29th. This event marks the beginning of a new season and gives thanks that the hardships

of winter are over for another year. During the event, there is lots of singing and prayers. Jeremiah Sainnawap was a respected leader of Kitchenuhmaykoosib Inninuwig and contributed much to the community. He is credited with starting the tradition of annual spring community feasts. This year the celebrations will be a three-day event.

Another important event, held every second year, is the 4-day Home Coming celebration. KI invites members of the six original communities that used to form a single nation back “home” to KI to visit and give thanks. It is a chance for members who live elsewhere to return for the event. This is a special time for both local and surrounding community members. This year Home Coming will be held August 3-8, 2009, and will include more traditional activities like canoe racing and feasts. One Councillor noted that the event became a little too commercial and expensive. With their recent financial challenges, the community is reverting to simpler, less expensive fun. The Elders will teach young people how to clean fish, track moose, hunt geese, etc.

On a smaller scale, the Mamow Oshki Pimagihowin (Prevention Program) has been very active in KI getting youth, children and families involved in workshops and traditional activities. They have hosted workshops on traditional food preparation and smoking fish, and organized sewing and craft evenings. Their programs have been well received by many community members. Recently, they fundraised for victims of a house fire. The Band works with this group by helping take the children and youth out fishing or by finding volunteers, or providing prizes.

Community Challenges

There are a number of significant stresses affecting community spirit and cohesiveness in KI at this time. The community is still recovering from the Chief and Council’s incarceration after standing up to a mining company last year. This had a significant impact, both emotionally and financially, on those who were imprisoned and those left behind to run the community without their leaders.

It is also felt that KI is in a general state of depression, in part because of an increase in drug use, criminal activities, homicide, and family breakdowns – activities that used to be more associated with urban centres. Some suggested this contributes to an overall lack of volunteerism and community participation.

Some Elders referred to a lack of involvement from all organizations in the community. They noted the need for suicide and grief counselling, and marital counselling because of an increase in broken marriages. They also felt there should be more communication between the Chief and Council and community members possibly making use of the community radio station.

Retaining Traditional Culture

It was suggested the community bring in someone with youth recreational skills to work with young people and Elders together. It is important to take young people out on the land to teach survival skills and traditional activities, e.g. hunting, fishing and fire making. In this way, youth will learn about who they are and where they come from and learn to use their language so it won't be lost. Another suggestion was that Elders be videotaped to share their stories with future generations. It was noted that some people still practice traditional cultural activities to provide food for their families and the community. Although trapping isn't what it used to be in KI, there are still a few people that pursue this activity.

4.5.2 Recommendations

1. Continue the Tikinagan Prevention Program workshops and activities. These are making a positive contribution to the community.
2. Find resources to increase and expand suicide, grief and marriage counselling.
3. Use community radio more to increase communication between the Chief and Council and community members.
4. Re-establish the Youth Council and rebuild youth centre.
5. Develop programs to enable youth and Elders to work together to pass on culture and pursue traditional activities.
6. Acquire more sports and activity equipment to keep community members, youth and adults, active and healthy.

4.6 Children and Parents – Protection, Welfare and Safety

4.6.1 Needs and Issues Identified in the Assessment

Community Police Service

The community is served by the OPP. There are three First Nations officers, with two on duty most of the time rotating eight days on, six days off. Shifts run from 10 a.m. – 8 p.m.; and 6 p.m. - 4 a.m. No one is on duty between 4 a.m. – 10 a.m. but someone is on call. The building, which houses the police station and jail, is owned by the First Nation and is in need of repair.

There are not adequate police services to meet the increasing needs of the community. For example, police officers would like to meet with community members to clarify their role and build rapport, particularly with youth, but there is not

sufficient time for this type of preventive work. Frequently people don't report crimes – Elders don't report theft, women don't report spousal abuse, victims don't report assaults, etc.

Drug Abuse and Addictions

A repeated and disturbing theme that emerged in KI is the abuse of drugs by some people, including prescription drugs like Percocets and Oxycontin. It was reported that drug problems especially among the youth in KI are at crisis levels, starting at an alarmingly young age. Young people shared that they drink hairspray and home brew from secret suppliers because there is not much else to do. Concern was especially voiced about pregnant young women who might not be aware of the damage they are doing to their unborn children. Teachers and school personnel expressed the need to be prepared for the children of drug-addicted parents who will soon be of school age. The lack of assessment tools and treatment resources will make it increasingly difficult for these children to learn within the existing education system.

The drug use has led to a spin off into other crimes and a lack of safety for many, including the most vulnerable members of the community, children and Elders. The cost of one Oxycontin pill on reserve is reportedly \$300. Payday and welfare day in the community is when drug use reaches peak levels. Theft, assault, domestic violence, prostitution and even homicide have increased in the past few years and there is purported to be a gang dealing drugs locally. Strong concerns were raised about community safety, e.g. parents not being able to look after their children while under the influence and Elders not wanting to leave their homes because of possible break-ins. Elders are also concerned about keeping pain medications at home. Some decide not to use the medications they require for pain control.

There is at present little support for people who want to deal with their drug addictions. Also noted was a lack of access to sufficient confidential counselling services to help the community deal with the underlying reasons people get addicted, e.g. mental health problems caused by personal loss, unresolved grief, and residential school effects. Addictions have physical and emotional elements, both of which need to be addressed. If people leave KI for treatment, there is little support on their return. Many revert back to using drugs.

The level of frustration and powerlessness that people feel in the face of these problems is immense. Many expressed an urgent need for the community to work together to tackle the drug problem and they look to the Chief and Council for direction. Some people fear retribution if they report drug dealers but want the community to address the problem. Some suggested warning letters get sent to the dealers and bootleggers. Questions about the role of police and political leaders frequently arise.

There is also misunderstanding by some community members over why police don't arrest alleged drug dealers or about what constitutes reasonable grounds for police intervention. A road patrol was recently established in the community to address concerns about alcohol and drug abuse and there is a search and seizure program at the airport to look for contraband items. Some Elders noted a desire for everyone entering the community to be searched but there is insufficient funding to consistently do that. To complicate matters, there is often a shortage of police officers in the community. There are also claims that some families put pressure on the Council to release arrested family members and that some individuals receive preferential treatment.

The Chief and Council have spoken with the community doctors about the drug problem. This led to a review of every person in the community who was prescribed T3's. Council members also attended a regional conference on prescription drug abuse in First Nations this winter in Thunder Bay. They are aware of the issue and the challenges to control the drug problems. One of the church pastors recently conducted a walk around community, praying for drug abuse awareness and prevention.

Youth Patrol

It was frequently suggested that a youth patrol would be useful in KI and could double as a suicide watch, providing emotional support to youth in need. A similar program ran successfully on a volunteer basis in the past. A Councillor suggested it would be more sustainable if youth patrol members were reimbursed although resources for this currently don't exist.

Drug awareness programs and public information sessions were also endorsed. It is widely felt that KI youth need help and parents need help to deal with their children. It was suggested that there should also be a headquarters for youth programs to coordinate and concentrate efforts to help community young people.

There was discussion about the small number of OPP officers serving KI and it was suggested the community establish a Peacekeeper Program to enforce the Band's by-laws. There is a lack of funding to do this, but there is community support.

Criminal Youth Centre and Healing Centre

A community vision is to build a First Nations Criminal Youth Centre at "the Point" (an island near the community) with traditional teachings and activities dealing with survival, language and respect. The proposal for a Youth Criminal Centre has been submitted. Its goal is to offer young people in trouble with the law a land-based alternative to being sent out for detention. Community residents prefer that their youth stay close to home and have the opportunity to learn about the land, i.e. fishing, hunting, and trapping. People noted that traditional

activities like building a tipi provide youth opportunities to learn teamwork, cooperation, leadership skills and how to follow directions. They would like Elders to do the teaching and share their language. The regional judge has expressed support for this concept. The community would need to build two cabins and employ people to instruct and supervise the young people. Equipment and building supplies are required.

The community also has a vision of operating a healing centre locally using a holistic and traditional approach to treatment in conjunction with the land-based criminal youth program.

Restorative Justice

KI has done preliminary work in the field of Restorative Justice and continues to be interested in pursuing this form of offender/victim conflict resolution. The main challenge for the community is a lack of resources and training. For instance, if an offender has been before a circle and anger management has been recommended as part of the healing path, there are no resources available to provide this.

4.6.2 Recommendations

1. Implement a strategy to greatly increase education to young people about the harmful effects of drugs.
2. Pregnant young women in particular should be targeted for parenting and healthy living programs.
3. Community may wish to contact the Thunder Bay Gang Unit to access DVD Gang Awareness presentations, one for children and youth, and another for professionals.
4. Lobby for extra resources to combat crime and drug abuse in KI and to help community members feel safe. This could be a regional First Nations effort because so many communities are experiencing the same issues.
5. School system needs extra resources to prepare instructors to provide adequate educational services to FAS/FASD students.
6. Establish more support systems to help people deal with drug addictions. Monitor current systems to make sure they are effective. Lobby for regional programs to assist those who do seek addictions counselling and require support systems when they return home.
7. Re-establish a youth patrol in KI, which could double as a suicide watch and provide support to youth in need.
8. Develop a First Nations Criminal Youth Centre to offer young people in trouble with the law a land-based alternative to being sent out for detention. Equipment and building supplies are required.

9. Develop a holistic healing centre locally in conjunction with the land-based criminal youth centre.
10. Pursue resources for a Restorative Justice committee and training. This could be a regional effort. Many First Nations have expressed interest in RJ programs but lack resources.
11. Investigate funding to establish a Peacekeeper Program.

4.7 Mental and Physical Health

4.7.1 Needs and Issues Identified in the Assessment

Physical Health

KI's vision is to have an overall healthy community. In an effort to promote healthy lifestyles, the Council is working on a five km walking trail leading to the beach where they hope to employ a lifeguard and set up a barbeque for family picnics. The Tikinagan Prevention Program has started a walking group and runs weekly craft get-togethers and other programs, which are well attended. Last year they ran a "Biggest Loser" competition to encourage people in a fun way to lose weight. These are all positive initiatives to improve health and well being in the community.

Diabetes is one of the major community health problems in KI. A prevention program has recently been established with an exercise room and regular activities organized at the nursing station.

Mental Health

Overcrowded housing in KI and the current situation with drug abuse are some of the issues that are taking their toll on the mental health of community members. Stress, anxiety, and fear for personal safety are contributing factors. Unresolved grief from the deaths of family members, some due to suicide, are heavy burdens that many carry. It is felt that no one is talking about suicide. Elders don't share their residential school experiences so many issues lie beneath the surface and may not get dealt with. Families accumulate multiple generations of mental health issues.

People are also suffering from a disconnection to their traditional culture and their language. People in general don't speak to one another in the Anishiniimowin language now. This has torn apart youth and Elders. "We don't even have cultural camps for our youth anymore. We can't afford gas or equipment to take them anywhere. We have lost all our canoes to people just taking them and never returning them. These would help us a lot in helping our youth discover their heritage," one Elder confided.

Support is needed for young people who are plagued by low self-esteem and tempted to commit suicide. Those that have been impacted by the death of loved ones through suicide are also in need of support. Some young people feel trapped with no one that they can trust to go to for help. Another person noted that visiting role models are good for the youth of the community, but are often expensive to bring in, e.g. Dakota from North of Sixty. This might be an opportunity to create local role models – bring community people who have specific skills or talents to talk to the students.

Youth need more support to learn to trust, to open up and share their experiences about how their parents' issues are impacting them. It was noted that some community members are working to open up and this is starting to make a difference in the community. It is important to educate the youth about the social and historic issues confronting the community and to seek the youths' perspectives on these issues.

It is also noted that the front line workers and the leadership who are often first to respond to a crisis have not received counselling. As an example, Chief Donny Morris had to respond to one shooting incident where he identified the body as his traditionally adopted daughter. There are many other incidents such as house fires, homicides and suicides.

Nodin Counselling Services is one source of mental health support and treatment but this needs to be reinforced with local support such as AA or one that has a land based traditional activities teaching. Other outside resources would be helpful in a plan that is created to have a significant impact to healing some of the issues mentioned.

Training

It was frequently noted that community members and front line staff need more training to be able to effectively deal with troubled youth and people who are suffering from a burden of numerous mental health issues.

Spirituality

Different spiritual paths in the community have created some tension and disharmony between traditional and Christian believers. Last year a group started traditional drum gatherings but encountered disapproval from some church-going community members. It appears some young people are searching for meaning in their traditions but their approach may clash with Elders who have embraced Christianity. This creates misunderstanding between the generations. Most Elders do support the teaching of traditional cultural pursuits, however, and young people have expressed interest in learning these. Youth conveyed that they value the quiet and peacefulness of the wilderness and they enjoy trips out on the land.

4.7.2 Recommendations

1. Find resources to hire a skilled youth worker to reach out to youth and develop opportunities for them to work alongside Elders to learn about who they are and where they come from and to learn their language. This will help young people gain a firmer foundation in their culture, a sense of rootedness and belonging.
2. Videotape Elders telling their stories to share with future generations.
3. Look for ways to bridge generation gaps through land-based activities and traditional pursuits.
4. Continue and develop more positive health promotion activities.
5. Develop programs that provide enhanced training and certification for counsellors and people who deal with troubled youth.
6. Explore the Alberta based Aboriginal "Bald Eagle" program for youth 16-18 years of age.
7. Develop support systems for those who are grieving, those who are at high risk of committing suicide, and those who are seeking to conquer their addictions.
8. The leadership and the front line would benefit from a "Heal the Healer" program.
9. A health healing plan based on land retreats would benefit families.
10. Ensure a training plan and a debriefing plan is in place for a youth patrol.

5. Discussions and Conclusions

5.1 Summary of Findings

The Searching Together process was initiated by the community to help the people within Kitchenuhmaykoosib Inninuwig and elsewhere to understand some of the strengths and needs of the community and to give guidance on how to proceed to the next steps.

The community is well known for its hospitality and so the days when the Searching Together process happened, many other events were taking place as well. The Canadian Reserve Force Soldiers were in the community for cold weather training as well as various other groups conducting business.

In spite of the public struggle with a mining company, the paramount intent of Kitchenuhmaykoosib Inninuwig is to ensure preservation, consultation and the final say as to what happens to their traditional lands for the sake of the children today and for future generations. The debt incurred from the struggle has had an impact on the financial well being of the community. The incarceration of the leadership also had a negative effect on the community's morale.

Kitchenuhmaykoosib Inninuwig is not immune to the past and at present struggles with those same experiences of all First Nations in Canada; the complexity and the multi-generational impact on the people cannot be over-stated. The community has experienced tragic events and at times, the people are overwhelmed by the severity of the losses. In the last few years the community has had to make plans for two families of orphans whose parents have died by suicide or other tragic circumstances.

As a Mamow Na-nan-da-we-ki-ken-chi-kay-win Searching Together team visiting the community, we wish to highlight that the central place this community has had in the past is still prevalent and in the right circumstances, the people continue to be warm and inviting to all who enter the First Nation.

5.2 Summary of Suggested Ideas and Recommendations

The following are some recommendations which will alleviate some of the more pressing issues for Kitchenuhmaykoosib Inninuwig. All interested partners, resources and community members will need to take an active role to help implement change.

1. A community approved action plan to help bring

cohesiveness back into the lives of the people. The community members need to restore the tradition of initiative and resolve for healthy living. The action plan can be derived from a community dialogue looking at the four elements of being. The history of KI as the leader in culture is one area of pride that should be carried forward by and for the generations to come.

2. Sharing of information throughout the northern First Nation communities will compile successes, resources and community building practices. The public struggle with a mining company is an event that will need to remain public as a resource for other communities who are in dialogue with mining and other companies.
3. Capacity building is an area where it would provide increased effectiveness to the workforce. Annual training to meet standards and codes will prevent problems in all areas.
4. Advocacy planning: A community approved advocacy plan is needed to help southern partners in understanding need and when to advocate for funding and resources. The advocacy plan should outline a process or an understanding of when to work with outside resources such as other NGO's, United Nations and governments.

5.3 Summary of Recommendations

No individual community, organization or government working alone will be able to deliver on all the recommendations contained within this report. It is essential that all stakeholders, including governments, the voluntary sector, the private sector, First Nations communities, the media, families, Elders, children and youth all work towards ensuring that the rights and well-being of Aboriginal people in Canada are recognized.

Each stakeholder has unique and sometimes overlapping responsibilities:

1. **Civil society and the voluntary sector:** Although support has been increasing in recent years there is still a great deal of unrealized potential and support that can and should be mobilized within the voluntary sector. We call upon all voluntary organizations, including international development agencies, to explore how their services and resources can better support the work of First Nations communities, taking into account the needs for advocacy, capacity building and training, securing resources and identifying new partnerships and expertise.
2. **Governments:** Federal and Provincial governments must all become more accountable to these communities to realize their hopes and dreams for their children and to rectify past and present injustices. Governments must play a key role to ensure barriers are removed and communities have the needed resources to continue reclaiming their lives.
3. **First Nation Communities:** Understanding the untapped resources that exist within the communities, as well as nationally and internationally and the ability to utilize these resources to their fullest potential will be of great use. Working together and learning from other First Nations communities will also assist in learning from past successes and failures and help the growth and healing of your communities.
4. **Private Sector:** Business, banking and mining companies have a unique responsibility and contribution to make to First Nation communities. With guidance from First Nations leadership, the private sector can assist with real growth, training and development, particularly with regards to livelihoods, housing and economic development. Corporate social responsibility ethics and principals must be realized and practised in partnership with First Nations communities.
5. **Parents and Families:** A child's best start in life lies in the hands of their parents and families. Being responsible for their children's well-being, parents must be supported in every way to ensure success. Recognition and support must also be given to the unique support and wisdom available from extended family members and Elders. A true sense of community and shared responsibility for the care and nurturing of children needs to be encouraged.
6. **Children and Youth:** The perspective of children and youth are unique and the well-being of a community can only be fully understood if their views and ideas are heard and part of any planning process. Children and youth must be supported and provided with the tools and resources required to change and influence their lives and the communities in which they live.
7. **Religious/Spiritual Leaders and Elders:** Children, youth and adults require these teachings and their wisdom to rebuild, to live healthy lives and to overcome past and present trauma.
8. **Academics:** To assist with research and to learn from and document past experiences. Each community will be unique but understanding successful practices and applying them to existing and future initiatives can only serve to support successful development.

Annex 1:

Kitchenuhmaykoosib Inninuwig and North Spirit Lake First Nation Searching Together

Team Composition

Overall Coordination: Linda Nothing-Chaplin

External Resource Team:

Ruth Hislop (focus: education and recreation, children and parents) KI only

Bill Clarke (focus: housing, infrastructure and livelihoods)

Joe Beardy (focus: tradition and community participation, security)

Lillian Suganaqueb (focus: mental/physical health)

Michelle Quick (focus: education, recreation, children and parents)

Amanda Rose (focus: tradition, community participation)

Yvonne Farquhar (focus: safety, security)

Betty-Lou Scholey (focus: food water, sanitation)

Community Liaisons:

For Kitchenuhmaykoosib Inninuwig

Chief Donny Morris Linda Nothing-Chaplin

For North Spirit Lake

Chief Rita Thompson Linda Nothing-Chaplin

Team Experts

Brief bios of the team members are available in Annex 2.

Searching Together Objectives

- To complete an assessment, collecting preliminary information on areas which include:
 - Livelihoods
 - Food / water /sanitation
 - Security and safety
 - Community participation
 - Children and parents
 - Mental and physical health
 - Education and recreation
- To understand community strengths and linkages
- To develop and awareness raising /advocacy strategy
- To ensure cultural sensitivity and adherence to Mamow Sha-way-gi-kay-win: North-South Partnership for Children's Values in Annex 5.

KI Organizational Chart

	External Team	Areas of focus	Community Experts	Community Liaisons
Coordinator Linda Nothing-Chaplin	Bill Clarke	Livelihoods	KI Lake Expert	Susan Nanokeesic & Cecilia Begg
	Bill Clarke	Infrastructure	KI Lake Expert	
Facilitator Joseph Beardy	Amanda Rose	Education & Recreation	KI Lake Expert	
	Michelle Quick	Children and Parents		
	Ruth Hislop	Community Participation	KI Lake Expert	
	Betty-Lou Scholey	Community Participation		
Linda Nothing-Chaplin	Food, Water, Sanitation			
Logistics John Cutfeet & Linda Nothing-Chaplin	Yvonne Farquhar	Children & Parents	KI Lake Expert	
	Joseph Beardy	Safety and Security		
	Lillian Suganaqueb	Community Participation	KI Lake Expert	
	Mental & Physical Health			

Annex 2: Team Bios

Bill Clarke has served for nine years as a member of the board of Kinark Child and Family Services and is currently President of the Kinark Foundation dedicated to support of initiatives directed at the well-being of children and their families. Bill became involved with First Nation issues in late 2005 when Kinark offered its services to Tikinagan CFS in suicide prevention among young people in the north. He has been a member of the North-South Partnership since its inception and has visited five First Nations communities to discuss housing, infrastructure, and economic development issues.

Ruth Hislop has been with the Advocacy Office for six and a half years with a responsibility to ensure that children's voices are heard. She is authorized to protect the rights and interests of children and families receiving services in the province of Ontario, conducting individual case work as well as systemic work – with particular responsibility to work to ensure First Nations children and youth have access to equitable service delivery across the province. During this time, she has had the opportunity to visit several First Nations communities in Northern Ontario and is familiar with the mental health, youth justice, and child welfare services across the province.

In addition to her current position, she has experience counselling children and youth by telephone at the Kids Help Phone. She has also worked in the shelter system with a focus on violence against women and its impact on children as well as community development work both internationally and locally.

Linda Nothing-Chaplin is an Oji-Cree woman from Bearskin Lake First Nation. Linda grew up in the community until she left for high school. Linda enjoyed the traditional aspects of life on the First Nation which included spending the whole summers in fish camps. The winter activities included rabbit snaring and traditional life skills. Linda speaks Anishiniimowin and writes in Syllabics.

As an adult, Linda was privileged to live in four provinces and experience life on First Nations in Quebec, Ontario, Manitoba and Saskatchewan.

Linda has had various work experiences including business owner, banking, child welfare and advocacy for First Nations issues. Linda is currently employed by the NSP. Linda has been on all "Searching Together" trips as a key team member providing leadership with the process.

Amanda Rose is currently completing her Masters of Social Work degree at York University. Amanda recently graduated from the Child and Youth Care Bachelor program at Ryerson University. Amanda has several years experience as an advocate for the rights of youth in government care across Ontario. Amanda was one of two winners of the Centre of Excellence Canadian Youth Leadership awards of 2008. In January, to continue her passion in working with marginalized children and youth, Amanda became an MSW student at the North-South Partnership for Children. She has attended four community assessments and she continues to work with the NSP to develop strong relationships between remote northern First Nations communities and southern Ontario non-profit organizations. As a Métis female she is searching to find her roots and a sense of belonging in a colonized nation.

Joseph Beardy is from the Bearskin Lake First Nation and speaks Anishiniimowin fluently. Joseph has worked in the television production field and in media for approximately 25 years. In this capacity he has travelled extensively throughout Canada and the United States, interviewing and collecting stories about First Nations people and their history.

Mr. Beardy started his career at Wawatay Native Communications Society as a TV production engineer then graduating into journalism. He then moved to Toronto where he worked with the Ontario Government under the Ministry of Natural Resources making videos on cross cultural awareness issues. He moved to northern Manitoba in 1994 to work for Native Communications Society (NCI) as a television producer, producing bi-weekly shows for broadcast through CBC North. Mr. Beardy returned to Wawatay in Sioux Lookout for two years as head of productions for the TV department. It was here that he would start submitting his work to the annual television awards held in Banff, Alberta. In his first year he won the Human Rights award for his production on residential schools titled, "Spirit Broken; the Pelican Indian Residential School Days." He also received an honourable mention for another half-hour documentary on an Elder from Big Trout Lake titled "Kokum of the North." Both documentaries are in the Anishiniimowin language. In 1999, Joe was hired by the newly formed Aboriginal People's Television Network (APTN) to work as their in-house producer. He remained at APTN in Winnipeg for 7 years. Today Mr. Beardy works as an independent producer through a production company that he started called Wolf Clan Productions.

Yvonne Farquhar is employed by William W. Creighton Youth Services where she has worked since coming to Canada in 1990. She is presently the Manager of Residential Services at the J.J. Kelso Centre, a secure custody facility that provides residential care to young people between the ages of 12 and 18 years of age in conflict with the law. She has had various

supervisory positions within the agency prior to taking on this position in 2004.

Yvonne's background is in social work, both residential and child protection. She has worked with teenagers and families since 1981 and always has had an interest in working across cultures. Yvonne studied racism and oppression in university as part of her degree and has worked since to combat these in her own life and in the systems within which they exist

Many of the youth that she has worked with since coming to Thunder Bay have been First Nations youth who experience racism and oppression as an integral part of their lives. As time has gone on in her work she has learned about the strengths of these young people, the communities they live in and the struggles these youth have experienced trying to find their identities in two very different cultures. Yvonne has had the privilege of hearing many of the life experiences, hopes and dreams of these young people through her work. She works with the staff team to assist the youth in developing skills to build on their strengths, survival skills and move beyond the barriers that prevent them from attaining the goals they set for themselves in life.

Lillian Suganaqueb is both an entrepreneur as well as innovator in changing the delivery of mental health and first response in her First Nation of Webequie. She has devised a community health plan which helps address the most tragic incidents in her community.

Lillian, also a business owner, operates a fly-in tourist camp which caters to fishermen. She advertises her camp on a website which attracts fishing enthusiasts from all over the world. Lillian speaks her Anishiniimowin language as well as English. Lillian is dedicated to helping the northern communities.

Annex 3: Team Responsibilities

Terms of Reference: Coordinator

Kitchenuhmaykoosib Inninuwig and North Spirit Lake First Nations

Coordinator: Linda Nothing-Chaplin

Duration: February 22-27 2009

Background: Please see the Terms of Reference for Kitchenuhmaykoosib Inninuwig and North Spirit Lake First Nation for general background information.

Child Protection: All team members must agree to and sign the Mamow Sha-way-gi-kay-win: North South Partnership for Children's Code of Conduct (Annex 4).

Responsibility:

The coordinator, Linda Nothing-Chaplin, will participate fully in the assessment as part of the external assessment team and contribute to the overall program development that will result from the assessment. Specifically, she will:

- Provide training and necessary preparation to members of the external team
- Lead the development of questions and data collection methods under each of the areas of focus
- Provide insight re desired community contacts and interviewees
- Facilitate and lead team meetings, including pre meeting and debriefs
- Ensure team is on point and that the messaging is coordinated and consistent
- Ensure community view is not tainted for the report
- Contribute to overall recommendations and structuring of final report
- Ensure community understands their ownership of the completed report.

Terms of Reference: External Resource Team

Kitchenuhmaykoosib Inninuwig and North Spirit Lake First Nation

External Resource Team:

Ruth Hislop
Bill Clarke
Joe Beardy
Lillian Suganaqueb

Michelle Quick
Amanda Rose
Yvonne Farquhar
Betty- Lou Scholey

Duration: February 22-27, 2009

Background: Please see the Terms of Reference for Kitchenuhmaykoosib Inninuwug and North Spirit Lake First Nation for general background information.

Child Protection: All team members must agree to and sign the Child Protection Code of Conduct (to be provided).

Responsibility:

All members of the External Resource Team will participate fully in the assessment and contribute to the overall program development that will result from the assessment. Specifically, they will:

- Assist in the development of questions and data collection methods under each of the areas of focus
- Gather data under their identified area of focus in partnership with a community representative/expert
- Participate in team meetings and debriefings
- Keep accurate and thorough records of data and interviews
- Uphold, support and communicate agreed to messaging (while speaking to community members and others about the project)
- Contribute to key messages
- Contribute to overall recommendations and structuring of final report
- Assist in exploring linkages and support from ‘partners’ and other sources.

- Work with a member of the External Resource Team to gather and collect community information for each area of focus
- Provide individual expertise and insight on an area of focus
- Work together with members of the External Resource Team to interview community members and visit community sites
- Provide planning and coordination support prior to the community visit to set up interviews and community members to speak with
- Contribute to all key messages
- Contribute to overall recommendations and structuring of final report.

Terms of Reference: Community Liaisons

Kitchenuhmaykoosib Inninuwug and North Spirit Lake First Nation

Kitchenuhmaykoosib Inninuwug:

Chief Donny Morris Linda Nothing-Chaplin

North Spirit Lake:

Chief Rita Thompson Linda Nothing-Chaplin

Duration: February 22-27, 2009

Background: Please see, “Terms of Reference Kitchenuhmaykoosib Inninuwug and North Spirit Lake First Nation Searching Together” for general background information.

Child Protection: All team members must agree to and sign the Child Protection Code of Conduct (to be provided).

Responsibility:

The community experts will participate fully in the Searching Together process and contribute to the overall program development that will result. Specifically, they will:

Annex 4: Volunteer Code of Conduct

Volunteers hold a position of power and control over children which is based on a high level of mutual and reciprocal trust.

Every child has the right:

- To be respected and treated with dignity as a unique, special and valued individual
- To be safe and protected, to receive good and nutritious food, to have clothing that fits well and keeps them warm
- To be free from physical, sexual and emotional abuse and not to be subject to physical discipline
- To privacy and to have personal belongings, including the right to send and receive mail that is not read by others
- To be treated with respect and dignity

Volunteers have a responsibility to:

- Treat Elders, Chief and Council, community members, children and other volunteers with respect and dignity
- Consistently display high personal standards and project a favourable image of themselves and volunteering
- Refrain from the use of profane, insulting, harassing or otherwise offensive language in the conduct of his/her duties

- Abstain from the use of tobacco products while in the presence of children
- Not be in possession of, or under the influence of, or provide others with, alcohol, illegal drugs other harmful substances
- Use non-violent means to resolve conflict – physical aggressive behaviour is not a responsible way to interact with others
- Not use insults, disrespect and other hurtful acts
- Ensure the safety of the people with whom they work
- Abide by the sexual abuse policy of the Partnership

Volunteers must understand that any violation of this relationship shall not be tolerated.

This Code of Conduct has been developed to assist volunteers in achieving a level of behaviour which will allow participants to become well-rounded, self confident and productive human beings.

Volunteers engaged by the Partnership are expected to observe all laws of Canada, Ontario and the First Nation as well as the policies of the Partnership. Failure to comply with this condition may result in a review or termination of the engagement.

I have read and understand the above statements and agree to conduct myself in a manner that demonstrates the standards established in the Volunteers Code of Conduct.



Annex 5: Values

The values of Mamow Sha-way-gi-kay-win are as follows:

Sharing with Gratitude: *Mamow Sha-way-gi-kay-win*

We are grateful for the resources and gifts that we have and for the opportunity to share these gifts with others. Ours is a spirit of giving, without expectation of reward, recognition or return.

Respect

We hold deep respect for children, youth, families, communities, First Nation leaders, and Elders whom we are dedicated to serve. This respect is demonstrated through humility, a non-judgmental attitude, effective listening, clear communication and recognition of the unique strength in others.

Traditional Teachings

We recognize and aspire to work and live from the values that are embodied in the traditional Aboriginal teachings of respect, humility, love, honesty, bravery, truth and wisdom.

Aboriginal Culture

We recognize that culture is the basis for personal and family identity, pride and self-esteem and we recognize and seek to build upon the strengths of Aboriginal culture and the traditional teachings.

Language and Land

We recognize that language and land are key to cultural identity and to the preservation of culture. We strive to communicate effectively using the First Nations languages and to provide verbal and written translation of information wherever possible. We will support cultural and land-based programs and activities.

Elders

We hold the Elders in high regard, recognizing that they carry with them the history of the First Nation communities and the essence of Aboriginal Culture. We will go to them and listen to their wisdom, guidance, and traditional teachings.

The Four Elements of Being

We understand the need to respond to the physical, emotional, mental, and spiritual needs of the children, youth and families who will benefit from the work of the Partnership. We respect the right of all people to meet these needs in ways that reflect their own beliefs and understandings and we will not promote particular belief systems through the work of the Partnership.

Rights

We understand that the First Nations have the inherent right to govern themselves, to care for their children, and to make decisions in their own best interests. We understand that Treaties are sacred documents in which the people of different nations agreed to share in the benefits of the resources of the land, and we want to see the resources shared in ways that meet the needs of children, youth, families and Elders in the remote First Nation communities. Our work will be rights based and our efforts will strategically address the attitudes, root causes and systematic issues impacting First Nation communities.

Trust and Accountability

We are committed to being trustworthy, transparent and accountable in fulfilling the responsibilities as described in our Mamow Sha-way-gi-kay-win Terms of Reference. We will be responsible stewards of the funds and resources entrusted to the partnership and provide financial statements and reports to all funders and donors.

Annex 6: Community Needs

The following are some of the material/structural needs identified by the members of KI First Nations:

- Assistance to renovate existing houses and build new homes.
- Academic resources (books, games, activities, etc.) for the school classrooms, especially the special education program.
- Help to re-establish the youth centre.
- Sports equipment of all sorts for children and youth.

Various other program and capacity building needs were identified, including:

- Hands-on, skills-based learning opportunities for young people to give them future prospects for employment and economic independence.
- Parenting and mentoring programs to teach young families child-rearing skills.
- Healthy living programs for pregnant young women.
- Day care services for children of young people so that young parents can pursue further education or employment training.
- Training of community people in all the trades.
- Training for housing management.
- Assessment tools for children with special needs.
- Specialized training and support for teachers and teaching assistants.
- Summer programs for children and youth.
- Help developing programs to teach young people how to live off the land e.g. hunting and fishing, and how to live by the seven teachings.
- Educational programs for young people about the harmful effects of drugs and about gang awareness.
- Resources for a Restorative Justice Committee and training and for a Peacekeeper Program.
- Assistance developing support systems for those who are grieving, those who are at high risk of committing suicide, and those who are seeking to conquer their addictions.