

A film by Andrée Cazabon <http://www.andreecazabon.ca>



3rd WORLD CANADA

Eight children and their community are left behind to piece together the aftermath of a suicide and the legacy of impoverished 3rd world conditions bound by treaty laws signed by their non-english speaking ancestors.

WWW.THIRDWORLDCANADA.CA

Written, produced and directed by: Andrée Cazabon Cinematographer, editor: Peter Shatalow Filmed with the participation of Tikinagan Child & Family Services, the First Nation of Kitchenuhmaykoosib Inninuwug and the Marmow-Sha-way-gi-kay-win: North South Partnership for Children.



3rd World Canada is the story of eight children and their community who are left behind to piece together the aftermath of suicide and the legacy of 3rd world conditions imposed on Canada's Native people

VIEWER GUIDE

For parents, professionals, educators & interveners

Productions Cazabon gratefully acknowledges:



for its financial support for the publishing of this guide.

We have made our best effort in preparing this guide to provide resource information and to accurately quote reference documents. Should you notice an error, please contact us so that changes can be made to our online version.

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ACKNOWLEDGEMENTS

This guide is a collaborative effort with submissions from Deirdre Buckley-McKie, Sylvia Smith and Courtney Strutt. We hope you find this resource both informative and useful. We acknowledge the valuable resources listed in our reference section.

We cannot possibly do justice, in this guide, to the complex issues related to this very important topic, but the resources are out there. We implore you to explore and read, in fiction and non-fiction. We plan to update this viewer guide on a yearly basis. When you see ways to improve this guide, please write to us. We are interested in your suggestions. We would like to hear from educators, community service workers and professionals. We also have a website which can serve as a community forum.

Please keep in touch with us and become part of the reconciliation process with us.

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INTRODUCTION

ABOUT THE DOCUMENTARY

3rd World Canada is a documentary which was filmed in Kitchenuhmaykoosib Inninuwug (the people of the lake), a remote Native community in the forgotten North of Ontario. This Nation dates back to 5,000 years where bones of their ancestors were discovered on the shores of Big Trout Lake.

Today, this proud Nation is deeply impoverished in 3rd World conditions bound by Treaty laws signed by their non-English speaking ancestors.

Set in the backdrop of the aftermath of the suicide of three parents, the documentary explores the impact of 3rd world conditions on the children left behind and a community's courage in looking after them.

The documentary was filmed with the participation of the Nation of Kitchenuhmaykoosib Inninuwug.

The healing begins when we take a step forward for the betterment of all our citizens in Canada.

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ABOUT THE GUIDE

This documentary is primarily intended for use in secondary classrooms and post secondary programs, and with faith groups, professional groups and community groups who are looking for a deeper understanding of the social issues which plague First Nations communities in Canada.

This viewer guide is designed to help individuals and groups most effectively use the documentary. It provides a framework to engage the audience in activities to promote a greater understanding of complex and difficult issues. It is our hope that the documentary will educate its viewers about the unacceptable living conditions in many remote First Nations' communities across Canada while instilling a message of hope and responsibility for the process of reconciliation and healing.

****We are preparing the second version of the guide to be released in 2012. We would greatly appreciate all submissions, comments or suggestions to continuously improve this guide. New chapters and versions will be posted on the website.

SUGGESTED AUDIENCE

3rd World Canada is meant to promote change. Because of its emotional impact, we believe that viewing it with others provides the opportunity for discussion of the sensitive material. We encourage you to invite community members, colleagues or classmates to meet together and participate in a post-viewing discussion group.

BE SENSITIVE ABOUT THE CONTENT

3rd World Canada deals with the topics of addiction and suicide. There are poignant testimonies from community members, the children and their family members.

You are reminded that many in your viewing audience may be able to make a direct and personal connection to these topics. Given the shame and silence surrounding addiction and suicide, we urge everyone to be respectful and avoid judgmental statements which may re-victimize family members.

We ask you to honour the stories you see and be a responsible witness.

BEHIND THE FILM

PRE-SCREENING GUIDELINE FOR CLASSROOM USE

- This film may trigger a variety of emotional responses from students. It is possible students may disclose personal information. Acknowledge the feelings which may arise during the viewing. Allow time for all to share emotions in the post-screening discussion.
- Teachers are reminded that students may need support and you should be able to provide access to identified resource people, such as counselors and social workers within the school community.
- It is important to select the appropriate audience for this documentary. Teachers and facilitators are advised to review the film and materials prior to use and to prepare students for the content of this film.
- In the exploration of social issues, there can be heated discussions. Establish the tone of respect for individual opinion in your discussions.
- Explain how this documentary reveals the conditions and hardships which can be linked to the trauma of Residential Schools, treaties and reservations.
- Students may not feel that the subject of living conditions in First Nations communities pertains to them. Activities have been developed to engage students in discussion and research which can help make the content more meaningful to them.
- Explain the hope that this documentary encourages us to renew relationships between Canada and First Nations to rebuild stronger and healthier communities.
- Establish the location of K.I and explain the setting of the film.
- Express your gratitude and appreciation to the family and community who have allowed their story to be told.

We recommend dedicating several class periods to this topic. The websites listed at the back of this guide are valuable educational resources. Booking your class into the computer lab, or using smart technology would be an excellent way to bring the media resources into your classroom. The activities and discussion should follow the screening. We hope your class considers a social outreach project as an extension activity.

Pre-Screening

SUGGESTED FORMAT FOR PUBLIC SCREENINGS

Create a community feeling by hosting a social time prior to the screening.

You can approach a local First Nations community and invite an elder to open the event with a prayer. For a list of possible resource people, please go to Indian and Northern Affairs Canada. (www.ainc-inac.gc.ca)

Introduce the film by providing a historical context of Aboriginal communities, referencing the intergenerational impact of residential schools and treaty laws.

Consider inviting Andrée Cazaon, director of *3rd World Canada*, or the Youth Drumming Circle to participate.

Have counselors and elders on hand to support any viewers who might be affected by the stories relating to the family suicides.

Close the screening with opportunity for discussion.

POST SCREENING

This documentary is the starting point for something big. We envision that each group of people who see this documentary will begin a form of social innovation.

We have provided a series of resources which we hope will be useful to you.



A packed house for the screening of the Ottawa Premiere at the National Arts Centre. The former Governor General, Michaëlle Jean attended. She met afterward with Lily and the K.I. youth.

WHERE IS K.I.?

Kitchenuhmaykoosib Inninuwig (the People of the Lake) is a remote First Nation community on the shores of Big Trout Lake in Northern Ontario that dates back to 5,000 B.C. Today it is home to approximately 1,300 First Nations people of which 30% live in urban areas.

This proud Nation lacks the resources and infrastructure that other Canadians benefit from on a daily basis. The remote location of the community, spread over 29,937.6 ha, is only accessible by plane. Cost-of-living is much higher than in Southern Ontario communities and access to healthcare and other services is much more limited. The community's many inadequacies, including unsafe and/or overcrowded housing, high unemployment, lack of recreation facilities, and poor infrastructure, underlie a higher than average rate of suicide.

The community and culture of Kitchenuhmaykoosib Inninuwig is endangered. They have been challenged by the legacy of the residential school system, unresolved Treaty issues, and a threatened environment. The community is currently fighting mining development on their traditional land and six community leaders were imprisoned for their protests.

For more information:

www.Bigtroutlake.firstnation.ca

www.kitchenuhmaykoosib.com

www.aboriginalcanada.gc.ca



ABOUT THE FILMMAKER



3rd World Canada was produced, written and directed by Andrée Cazabon, an award-winning filmmaker, youth advocate and internationally respected speaker. Andrée gathers diverse audiences for the stories she tells and inspires action. She is an agent of change.

She has created films for national television on youth-at-risk and is herself a former street child. Andrée's first film, **Letters to a Street Child**, chronicled the impact of her addiction on her family while she was on the streets at age 13-14

and was the catalyst for the opening of a residential treatment centre near Toronto in April 2006, the Pine River Institute.

Motivated in part by her third film, **Wards of the Crown**, the Child Welfare League of Canada produced a national research paper on youth transitioning out of the child protection system entitled, *Building a Future Together (Dudding & Reid)* which was featured on a nine-province tour of her documentary (with the youth featured in the film) in collaboration with the Child Welfare League of Canada.

Wards of the Crown was also the inspiration for the Just One Person scholarship program. With the support of the community of Ottawa and the government of Ontario, the Max Keeping Foundation and the Ottawa Senators Foundation have raised over \$360,000 to establish post-secondary scholarships for youth-in-care.

National media covering her work include Canada AM, the Vicky Gabereau show, CTV and Chatelaine magazine. Awards for Andrée's films include a Gemini nomination for **Letters to a Street Child**, the 2006 Golden Sheaf Awards best social-political documentary for **Wards of the Crown** and, most recently, her film **Family on the Edge** received the 2010 Golden Sheaf award in the Documentary short subject category.

When not busy filming, Andrée shares her knowledge and experience with the legal community, educators, youth workers, and others. She was asked to speak at the 2010 SNAICC National Aboriginal Child Care Conference in Australia, The Fraser Valley Criminal Justice Conference 2010, The 2010 Child Protection Conference in Tampa, Florida, and The 2009 International Child and Youth Care Conference (North American Educator's & Trainers' Day).

FIRSTHAND ACCOUNT: BY ANDREE CAZABON (FIRST PUBLISHED IN WAWATAY MAGAZINE—ORIGINAL ARTICLE IN APPENDIX I)

When I boarded my first Wasaya plane from Sioux Lookout—destination Kitchenuhmaykoosib Inninuwug—I was an outsider looking in, coming face to face with the third world in my own province in the hopes of making a difference with one camera, one film.

I remember the strange sensation of going from mainstream Canada to being the only white person on the plane, a minority. There was no eye contact to be made across the great divide of race: I was the ‘other’ now...

I felt intimidated to talk to anyone because of the inherent racism towards First Nations people: what would I say? ‘Hello I never ‘voted’ for all the injustice here?’ I would like to be different but how?’ ‘I am not racist, you know.’ What could I possibly say? It’s easier to strike up a conversation with a Somalian or Cuban than a First Nations person: we are taught to be segregated, apart from each other. It is easier to have friends from India than Indigenous friends.

Certainly, between getting involved in the issues and not getting involved, the last option is easiest for any non First Nations person. Easier to go in and make a film in another Third World country than here. Filming this is



considered ‘career suicide’, the ultimate taboo subject in Canada. Yes, I know, I may never get to do another film after this... But am I to keep making films about children and youth at-risk and never in my career say the ‘n’ word: Native? Can I really call myself an advocate?

When the plane landed 1,800 KM from Ottawa in the remote fly-in community of K.I., I squirmed in my seat. I understood why politicians keep the plane engine running so they stay here for but a few hours and then leave as fast as possible. This is awkward beyond my capacity... to stay, to do this... to inevitably blunder. I’d rather face the 3rd World in Africa.

But I couldn’t go back and put the blinders back on, it was too late. That’s the problem with awareness: you can’t undo it.

The first person I spoke to was Councillor Darryl Sainnawap at the Band Office. We shared a cup of coffee. Up until that moment I had mainly focused on the First Nations issues. I had researched and read everything I could get my hands on and every time I went to a First Nations community or talked to a First Nations person, I was trying to comprehend the issues, trying so hard to unravel the truth. Something happened in that meeting at the Band Office: I stopped trying to understand and just listened. Slowly, it was no longer about the issues or the third world conditions but profoundly about the people.

I went into the community of K.I. hoping to understand and expose the injustices in my own backyard but the community had much bigger plans for me. I became friends with the community leaders, the family I was filming, the Tikinagan workers caring for so many children. I filmed them the way I would want my friends to be filmed amidst a tragedy. Just be a witness for them.



When my daughter and I returned during March break to film, Chief Donny asked us to change our plans in mid-week and travel with him to witness with my camera what was to become the K.I.-6 tragedy. It was the first time in my career I ever filmed through tears as I watched my friends led

away in shackles for peacefully protesting the environmental damage that would be caused from mining near their lake. The sorrow in that courtroom from community members hearing the verdict brought tears to my daughter as she had her first real lesson in injustice, in a court of law. Holding her little hand as she saw her favorite K.I. friends in handcuffs was a moment that marked me deeply. I understood that it was not 6 but 1200 being sentenced, as the entire community went to prison in their hearts.

We went back to visit in prison and I photographed the leaders in the orange prison jumpsuits for the world to witness. I did all I could to help but in the end all I really could do was keep being the friend that they had been to me.

That's what I want to be now to K.I. with my film: not just an advocate but a friend.

I went in with a focus on poverty issues instead I left with richness beyond belief. Over the course of a year and half I went to K.I. to film the tragedy of suicide, or so I thought.

But in fact what I filmed was the spirit of a community shining in spite of daily tragedies. In unity we stand: the motto of K.I. However, in my individualistic culture it was hard for me to see the 'we' before the 'me'. It is only now that I see that a community's love is the central character in my film.

My daughter and I have traveled much too frequently and she's been on a countless planes by age nine. For us, K.I. is one of our favorite places in the world simply because we are happy there. Nowhere else that I go to, do I laugh so much that my jaw muscles hurt. There is a contagious spirit that leaves you feeling full and whole, more than countless buffets in a Caribbean resort ever would. I thought I would go to K.I. and help but it was the other way around. It was K.I. that helped me and taught me so much. I am a better person for the influence the community has had on me, for the values that are slowly ingraining themselves in me, and for the way I now raise my child. I am a better mother.

The dire living conditions are window dressing in K.I. because if one really listens, one will be moved by the spirit of community. Canada has much to learn about what it means to really care about one's community as shown in the film. We are depriving ourselves of being a better country, a better extended community by not having mutuality with First Nations people.

I believe this country's founding values were greatly shaped by Indigenous philosophy. Along the way we have lost something of our collective core. That is what we have to gain by reconciling and yet, the heart of our Canadian identity is what we stand to lose if First Nations truly end up as a chapter in the history books taught to me in grade five.

For me, renewing the mutual respect started with sharing just one cup of coffee.

*I am proud that the film, **3rd World Canada**, will be shown as a training tool for professionals in the classroom and in community screenings across the country. It is a tool of reconciliation and awareness. The spirit of the 'Forgotten North' will shine and inspire others just as K.I. has done for me.*

UPDATE ON THE FAMILY IN THE FILM
FEBRUARY 2011

NADINE, ARLENE and BRONSON

Nadine is now 18 years old and lives in K.I. with her grandparents, her older sister, Arlene (22) and one of the twins, Bronson (6 years old). She is completing her high school diploma, and works part-time. At the Toronto premiere, Nadine was part of the panel afterwards along with other members of her community. She and her sister Lily received a standing ovation and the event had an impact on her. Nadine wants to continue to travel with the film. When asked why: 'I want people to know that I am okay, that I am alive and that I haven't given up'.

Why haven't you given up? 'Because of my brothers and sisters—for them'.

LILY

Lily is now 17 years old and lives with her aunt in Thunder Bay. She became an alcoholic in 2009, and one night, while walking home, she climbed a transformer. Lily fell twenty feet, and 49% of body has 4th degree burns. She was discovered by a two females, who heard the screaming. Lily spent weeks in the hospital, and six months in rehabilitation. Lily is working on her high school diploma and recently passed all four credits this semester. She attended the Ottawa premiere, but isn't yet able to watch the documentary. Lily will be part of future activities with the "Reconciliation projects."

KYLER

Kyler, 11, lives with Christine and George, his paternal grand-parents. He enjoys school very much.

TYLER

Tyler, 10, is still living with his foster family (same one in the film). He has really good grades in school. He really likes to live with his new family and does not want to be moved.

Both Kyler and Tyler like music.

CICILEE

Cicilee, 9, is in grade four and lives with the same foster family in Sioux Lookout.

BRYSON

Bryson, 6, lives in Big Trout Lake. He has been adopted by his foster family.

The children rarely get a chance to see each other.

LILY'S ESSAY

"FIRST NATIONS CHILDREN GROWING UP IN 3RD WORLD CONDITIONS", BY LILYANNA JOY MCKAY (A 13 YEAR-OLD IN THE FILM)

Many Canadians say that the native people are very strong, but I don't see it. Our bloodline may be strong but our minds, our reality, take over our soul, heart, and body. The reason I say this, is that my whole life I have known nothing but abuse: physical, emotional, alcohol and drug abuse. Growing up, I always thought that it was normal for people to kill themselves, and to kill others. When I was younger, I told my friend that the way I wanted to die was by



This picture was taken during the Ottawa Premiere. Shown above are members of the Drum Circle. The Drum Circle provides a positive outlet for the youth in K.I.

hanging myself. I told her I wanted to die young and never grow old. I thought I would end up like all the grownups I knew, addicted to drugs and alcohol. I heard the excuses the adults gave, that they were sick. They told me

you only get as sick as they do when you're older.

People say that the native people are strong, but how are they strong? Most natives I know only speak English. Few even know how to speak a sentence in their aboriginal language. We are not native, not anymore. We wear clothes the government gave the people, we eat their food, and we praise their gods. We continue to allow the government to keep us hidden on reserves, away from the public eye, out of the media. Even with the specter of residential schools haunting us, the government still seems to want everybody to be all the same, to ignore our problems, and for what exactly? Will we ever see our land how it used to be? Will we ever speak our languages fluently again? The questions seem impossible to answer.

Humans were given land along with other land animals. Birds were given the sky, and fish were given the waters. But humanity continues to take things that don't belong to them, to pollute and destroy what they have—including themselves. For example, land is leased or "owned," animals are put in cages, garbage builds up as we buy and throw away even more. Our land is contaminated by business, by people through a lack of respect and care. Both aboriginal and non-aboriginal people are making choices, and they are negligent choices. Further, large corporations are still mining in our region, but they are not helping our economy, or the land, in the ways it needs to be helped. More people need to be responsible.

But just being native comes with its own fears and problems. I'm scared of being a native. I walk out my door and wonder what could happen to me next. You start fearing people that are supposed to make you feel safe. My friend told me he was attacked by cops one night. The cops stopped right beside him and started calling him a bo gan and squaw. They asked him where he was going, and something happened and they stepped out of their cruiser and started beating my friend. They put him into the back of the car and they took him somewhere.

They started beating on him again and when they were done they left him in a deep puddle where he could not move at all. One night, when I was walking home I saw somebody's house that had "Kill Natives" written on his door.

I want **3rd World Canada** to be an eye-opener to Native people of all nations, to all Canadians. Life in K.I. is easy and hard. It is my home; it is where my roots and history run deep. But going back brings back memories, particularly when I visit the home that I grew up in. The house I grew up in had no drawers or doors; the damage was incredible, even though it was a brand new house when we moved in. Ten people lived in a four bedroom house. My two sisters and I were fortunate to have our own rooms, but everyone else shared another room. This is just an example of some of the difficulties we experience.

There needs to be more of everything: programs, treatment spaces, housing, water filtration and sewage plants. For example, at my Grandma's house, they are limited to one tank of water for three days. Then you have to wait for sewage to be picked up and more water to be dropped off and that take a couple of extra days. I always have to go to my aunt's to shower. There is too much depression, lack of hope, drugs, emotional and physical pain, and suicide doesn't solve these problems. There is a treatment centre and occasional workshops to help with addiction, but the waiting list is too long and is often used by people from other communities.

What needs to change? Teach my people, my family, that there's a better life out there, other than drugs, alcohol, and smoking. With an education, life opens up so many doors!

Lilyanna wrote this essay, in 2010, to be shared with those who watch the film.

FIRST NATIONS FACT SHEET

FACT SHEET: THE REALITY FOR FIRST NATIONS IN CANADA

FIRST NATIONS PEOPLE IN CANADA LIVE IN THIRD WORLD CONDITIONS:

- First Nations living conditions or quality of life ranks 63rd, or amongst Third World conditions, according to an Indian and Northern Affairs Canada study that applied First Nations-specific statistics to the Human Development Index created by the United Nations. (Indian and Northern Affairs Canada (INAC), 1998. *The Human Development Index examines per capita income, education levels and life expectancy to compare the world's countries.*)
- Canada dropped from first to eighth as the best country in the world to live primarily due to housing and health conditions in First Nations communities.
- The First Nations' infant mortality rate is 1.5 times higher than the Canadian infant mortality rate. (Statistics Canada; Health Canada, Healthy Canadians, A Federal Report on Comparable Health Indicators, 2002).

FIRST NATIONS PEOPLE DIE EARLIER THAN OTHER CANADIANS:

- A First Nations man will die 7.4 years earlier than a non-Aboriginal Canadian. A First Nations woman will die 5.2 years earlier than a non-Aboriginal woman (INAC, 2002).

FACE A CRISIS IN HOUSING AND LIVING CONDITIONS:

- Health Canada states that as of May 2003, 12% of First Nations communities had to boil their drinking water and approximately ¼ of water treatment systems on-reserve pose a high risk to human health. More than 100 First Nations communities are under a Boil Water Advisory for drinking water.
- Almost 25% of First Nations water infrastructures are at high risk of contamination. (INAC)
- 5,486 of the 88,485 houses on-reserve are without sewage service.
- Mold contaminates almost half of First Nations households.
- Almost half of First Nations people residing off-reserve live in poor quality housing that is below standard. Most First Nations homes off-reserve are over-crowded.

From those in the documentary:

"I have never witnessed such levels of poverty that I have seen up in these thirty communities that we work in...I don't know how these communities can wake up every day and still continue to dream of a safe prosperous community."

Michael Hardy,
Executive Director,
Tikinagan Family
Service.

"Nobody would live here (points to house) down South, but what choice do we have? The Federal Government is responsible for housing...like I said, we have about over 200 people on a waiting list for K.I. alone and we get three to four houses a year. There's just no way we'll ever get caught up."

Samuel McKay,
Band Councillor

FACT SHEET: INCREASED RATES OF SUICIDE, DIABETES, TUBERCULOSIS AND HIV/AIDS.

- The First Nations suicide rate is more than twice the Canadian rate and is the second highest in the world.
- Suicide is now among the leading causes of death among First Nations between the ages of 10 and 24, with the rate estimated to be five to six times higher than in non-Aboriginal youth. (Health Canada, Health Sectoral Session Background Paper, October 2004.)
- The prevalence of diabetes among First Nations is at least three times the national average with high rates across all age groups. (Health Canada, Diabetes among Aboriginal People in Canada: The Evidence, March 2000.)
- Tuberculosis rates for First Nations populations on-reserve are 8 to 10 times higher than those for the Canadian population. (Health Canada, A Statistical Profile on the Health of First Nations in Canada, March 2003.)
- A CBC news report on December 17, 2010 noted that Nunavut's tuberculosis rate is 62 times the national average. Although tuberculosis has been virtually wiped out after the introduction of drugs and vaccines in the 1960's, it has lingered in Canada's remote and aboriginal communities due to poverty, overcrowded and poorly ventilated housing.
- Aboriginal peoples make up only 5% of the total population in Canada but represent 16% of new HIV infections. Of these, 45% are women and 40% are under 30 years old. HIV/AIDS cases among Aboriginal peoples have increased steadily over the past decade. (Health Canada, FNIHB Community Programs Annual Review 1999-2000, August 2000.)

From those in the documentary:

"We're broken, broken from the past and it's like a ripple effect that needs to stop, and then the real healing begins. I took them in because I wanted them to live. I didn't want to lose any of them to suicide."

Tina Sainnawap, aunt

"The younger generation treats suicide as a normal death, the older generation treats it as a taboo, and I think there's a conflict there. As a police officer, I feel a sense of failure and that's the hardest thing to deal with, saying what I could have done or what is it that I didn't do."

Sergeant Mike McKay

Big Trout Lake Police Force.

"It's in their minds. They know what happened. As teenagers or as adults when they grow up, that's what I'm afraid of; they'll think down that line if they are in a jam. There's no way out, might as well do as my parents did."

Chief Donny Morris, K.I.

A PICTURE CAN BE WORTH A THOUSAND WORDS



A family dwelling in Mabaruma, Guyana.



A family dwelling in K.I., Ontario

HEALING THE LEGACY OF THE RESIDENTIAL SCHOOLS

This topic is an integral part of the story told in ***3rd World Canada***.

In 1892, the Federal government and churches entered into a formal partnership in the Operation of Indian Schools. By 1920, the Deputy Superintendent General of Indian Affairs made residential school attendance compulsory. It was not until 1998 that the last school closed its doors. By this time, over 150,000 Métis, Inuit and First Nations students had attended. The silence about what happened in these schools is over. However, the legacy of the systemic abuse is still felt today. There is an intergeneration impact on today's Aboriginal youth and the children and grandchildren of former survivors.

CONSIDER THE FOLLOWING:

- Culture, tradition and language were lost in the years away from home, taking with it the spiritual teachings of the community.
- Families felt helpless as their children were removed from their homes. Parents were jailed if they did not cooperate with the law.
- The children learned how to cope without being part of a family unit.
- The children did not learn how to parent or love appropriately; skills we learn from parents.
- This generation did not learn how to solve conflicts within a family in a loving way.
- As the children became parents, they knew only the authoritarian and emotional distant ways of the residential school setting.
- The poor parenting skills become a legacy of successive generations. Survivors mimicked the abusive behaviours they learned at the schools, which they then taught to their children. Second and third generation residential school children are often doubly disadvantaged, because

What can your group do?

- Listen to stories told by survivors. We recommend www.wherearethekidren.ca. Follow the links to "Projector."
- Find out about the "Truth and Reconciliation" projects in your area.
- Build empathy and respect for the healing that is happening in the communities.
- Invite a survivor of the Residential School system to your meeting or class.
- Watch the DVD, *Where are the children?*
- Participate in ***Project of Heart*** as an experiential act of personal reconciliation.
- Sponsor the "Reconciliation Train" to visit your community.
- Send a letter to your MP requesting changes which support initiatives for healing and improved community health for remote First Nations communities.

substance abuse and violence were already part of their lives before they experienced the abuses in the school system.

- Many adult survivors suffer today from Post Traumatic Stress.
- The children lost their identity; they did not feel part of their community or part of the European Christian world. Adult survivors struggle with self esteem issues.
- Shame feelings and ineffective coping mechanisms such as drug and alcohol abuse.

We must all ask ourselves about the effect of tearing children from their families and culture.

FACT SHEET: EDUCATION IN FIRST NATIONS COMMUNITIES

- The 1996 Census shows 60% of First Nation on-reserve residents, age 20- 24, had not completed high school or completed an alternative diploma or certificate.
- The 2001 Census once again shows 60% of those on reserve, age 20 to 24, had not completed high school.
- The 2006 Census shows the same figures.
- The results are unchanged.
- During this same time period, the rest of Canadians off reserve, age 20 to 24, who do not have high school diplomas actually decreased from 19% to 14 %.

INTERESTING POINTS TO CONSIDER:

- Tuition funding for First Nations' elementary and secondary schools is \$2000/3000 less per child than provincial schools.
- First Nations' schools receive \$0 in finding for computers, software and teacher training.
- 88% of First Nations children do not have access to early childhood programs.
- 3000 qualified high school graduates are denied access to a post secondary education every year due to a lack of funding.
- If government funding transfers to First Nations communities has been capped at 2% while provinces such as BC, Alberta and Ontario have increased their spending by more than 2%, can we say a comparable standard of education on and off reserve is feasible?

REFERENCE SOURCES:

- Improving Education on Reserves, Caledon Institute of Social Policy: July 2008, Michael Mendolson.
- Federal Government Funding to First Nations: The Facts, the Myths, and the Way Forward; Assembly of First Nations (AFN).
- Making Poverty History: The First Nations Plan for Creating Opportunity. (AFN).

CURRICULUM LINKS FOR EDUCATORS

The use of this documentary will facilitate discussions of social justice, social responsibility, and character education. As noted, it is intended primarily for use within the secondary and post-secondary setting.

This documentary meets numerous curriculum requirements for secondary schools students across Canada. However, as an illustration, this section outlines links to the various expectations within the Ontario curriculum and can serve as a guide for the use of this documentary.

GEOGRAPHY GRADE 9

Understanding and Managing Change

- Apply the concepts of stewardship and sustainability to analyze a current national or international issue.

INDIVIDUAL AND FAMILY LIVING 9/10

Self and Others

- Demonstrate a growing awareness of the need to be responsible and to contribute to the family.

CIVICS 10

Active Citizenship

- Apply appropriate inquiry skills to the research of questions and issues of civic importance.
- Students will participate effectively in a civil action or project of interest to them and of importance to the community.

NATIVE STUDIES 10

Identity

- Demonstrate understanding of Aboriginal peoples in the twentieth century.
- Explain how Canadian Government policies have affected Aboriginal identity in the twentieth century.

Curriculum Links

- Identify current Aboriginal groups and leaders and nation, provincial and local Aboriginal role models.

Aboriginal and Canadian Relations

- Identify social, economic, and political issues within Aboriginal communities in relation to Canadian government policies.

Renewal and Reconciliation

- Identify Issues currently affecting Aboriginal peoples and the responses of local and national leadership to this issue.
- Assess the steps that Aboriginal and other communities' would have to go through to achieve greater collaboration and understanding.

CANADIAN AND WORLD STUDIES 9/10

Civics, Geography and History

- Develop the knowledge and values they need to be responsible, active and informed Canadian citizens in the twenty-first century.
- Develop practical skills such as critical thinking, research and communication skills.
- Apply the knowledge and skills they acquire to better understand their interaction with the natural environment, the political economic and cultural interactions among groups of people.
- Analyze contemporary crises or issues of international significance (e.g. health and welfare, human rights and economic development).

HISTORY 11

Change and Continuity

- Compare the efforts of selected organizations and agencies to improve the human conditions throughout the world.

Communities: Local, National and Global

- Describe major global and region conflicts and their consequences, as well as instances of international cooperation since 1900.

Citizenship and Heritage

- Describe factors that have interfered with individual rights since the beginning of the twentieth century.

Curriculum Links

HISTORY 12

Change and Continuity

- Identify forces that have facilitated the process of change and those that have tended to impede it.

Citizenships and Heritage

- Describe the methods and impacts of individuals, groups and international organizations that facilitated the advancement of human rights and/or social justice.

Communities: Local, National and Global

- Compare elements of various types of interactions that have occurred among diverse peoples and cultures since the sixteenth century.

Social, Economic and Political Structures

- Compare the roles and functions of individuals and groups in different societies and at different times.

Canadian History in the 20th Century

- Students will demonstrate an understanding of the elements of Canadian identity re: Canadian Charter of Rights and Freedoms.

SOCIAL SCIENCES AND HUMANITIES 11

Shelter for Everyone

- Demonstrate an understanding of the social realities related to living space and shelter in Canada and abroad.

NATIVE STUDIES 11

- Students will identify contemporary challenges that Aboriginal women face within Aboriginal and Canadian society.
- Students will identify examples of the growing activism of Aboriginal groups in the 20th century.
- Students will identify issues currently affecting Aboriginal peoples and the response of local and national leadership to these issues.

Curriculum Links

ECONOMICS 12

Economic Stakeholders

- Compare the ways and the degree to which different types of economic systems satisfy the needs of the stakeholders.

GEOGRAPHY 12

Geographic Foundation: Space and Systems

- Explain the influences of social, political, cultural, economic and environmental factor on human environments and activities.

Global Connections

- Evaluate the effectiveness of international organizations in strengthening the links among the world's peoples.
- Explain how human have modified the natural environment to create particular landscapes.
- Evaluate ways in which human adapt or have adapted to the natural environment and natural phenomena.

Human –Environment Interactions

- Analyze and evaluate inter-relationships among the environment, the economy and society.

Understanding and Managing Change

- Evaluate the influence of social political, economic and environmental factor on human environments and activities.

POLITICS 12

Values, Beliefs and Ideologies

- Compare the aspirations, expectations and life conditions of people in developed and developing nations.

SOCIAL SCIENCES AND HUMANITIES 12

Social Challenges

- Demonstrate an understanding of the social forces that shape social challenges.
- Analyze from a Canadian perspective, the social structures that support and weaken literacy and poverty.

Curriculum Links

INDIVIDUALS AND FAMILIES IN A DIVERSE SOCIETY 12

- Analyze changes that have occurred in family structure and function through the history of the family.
- Analyze decision and behavior related individual role expectations.

COMMUNITY AGENCIES AND FAITH GROUPS

This film is a valuable asset in any “truth and reconciliation” project to shed light on the intergenerational effects of Residential schools. It would also be appropriate to screen in post-secondary classes and for professional training.

*Faith Groups * Police Departments *Social Service
Agencies*Child and Youth Worker Programs*
Community and Justice Services*Early Childhood
Education*Journalism*Nursing*Police Foundations
*Social Service Worker*Teacher Education

Curriculum Links

PRE-SCREENING QUESTIONNAIRE

FACT OR FICTION

TRUE OR FALSE

This quiz will test you some of the myths/facts concerning First Nation issues in Canada.

Please be reminded that First Nation is essentially a political term, promoted from within the indigenous community as a substitute for band in referring to any of the numerous aboriginal groups formally recognized by the Canadian government under the Federal Indian Act of 1876.

It should not be conflated with the terms “Métis or Inuit” although many of the challenges that First Nation communities face are comparable to those of both Inuit and Métis peoples.

1. If you have a status card, you go to university or college for free.

False

Reality: To qualify for free post secondary education (a Treaty right) a student must apply, and then compete with students who want the same thing. Native bands receive an allotment for students living on-reserve only, but the amount has not increased or met the cost of inflation since 1996. Native leaders have been forced to make hard decisions, including who can and cannot receive funding to attend university.

2. If you have a status card, you don't have to pay income tax.

False

Reality: The only place a First Nation person would not have to pay taxes, is if they have a job or own a business on the reserve. If a status card carrier gets a job off reserve, they pay taxes like everyone else.

3. The rate of child abuse in Indigenous communities is greater than that in the non Indigenous communities.

False

Pre-Screening

Reality : They rate of abuse is equal to or less in First Nations communities than in the typical Canadian communities.

The reasons so many First Nations youth are apprehended by child protection workers is for systemic reasons. (ie. Neglect)

4. Youth suicide in the non-Indigenous Canadian population is half the number in non-indigenous communities.

False

Reality : Youth suicide in non-Indigenous communities is one-fifth what it is on the reserve.

5. First Nations children are ____ times more likely to be removed from their homes and communities than non-First Nations children.

- A) 2
- B) 7
- C) 14
- D) 20

Answer: (d)

6. ____ First Nation children are removed for child-safety issues from their homes/communities.

- a) 1 in 200
- b) 1 in 100
- c) 3 in 100
- d) 7 in 100
- e) 10 in 100

Answer (e)

7. ____ non-Aboriginal children are removed for child-safety issues from their homes/communities.

- a) 1 in 200
- b) 1 in 100
- c) 3 in 100
- d) 7 in 100
- e) 10 in 100

Answer (a)

Pre-Screening

8. Aboriginal people are “free-loaders” who expect “handouts.”

False

Reality: What some refer to as “hand-outs”, Aboriginal people refer to as Treaty Rights. Treaties were founded many years ago as a resolution to wars between Indigenous people and the European settlers. Presently, Treaty rights are: tax exemption, free education, health services, hunting, fisher and trapping rights, reserved land, farming assistance and payments, annuities and special benefits. These treaty Rights were exchanged for sharing the land. The Aboriginal philosophy is that no one owns the land.

9. First Nation children refer to Aboriginal children who only live on reserves in Canada.

False

Reality: Many First Nation citizens live outside reserves in Canada because many reserves are overcrowded, with few employment opportunities, forcing migration to cities. Many children have also been adopted and live in non-Indigenous homes far away from their family and communities.

10. There are three times as many First Nations children in foster care than there were at the height of the Indian Residential Schools.

True

Reality: Canadian get services from the federal, provincial and municipal government at levels more than double what First Nations receive. A recent study by Indian Affairs ranked the well-being of Canadian communities using a model similar to the United Nations Development Index, which ranks countries based on the quality of life of their citizens. In the Top 100 Canadian communities, there was one First Nation community. In the bottom 100 communities, there were 92 First Nation communities.

11. The resources provided to First Nations people and governments are “extravagant, “misused”, or “squandered.”

False

Reality: Only 14 out of a total of 4000 elected officials were getting six figure salaries, while the actual average salary was \$28, 329 a year, according to internal records.

Pre-Screening

12. Self-determination (sovereignty) has nothing to do with the suicide rate of First Nations youth.

False

Reality: Studies have demonstrated measurable reductions in suicide rates in First Nations that are exercising greater control over their governance.

13. "Aboriginal and Treaty rights form the basis of most First Nations/Canadian Government interactions.

False

Reality: Most interactions between the Canadian government and First Nations are not negotiated. They are legislated (unilaterally) through the Indian Act, an outdated, colonial, sexist and racist piece of legislation which is contrary to Canada's constitution which guarantees sovereignty through Section 31.

14. A first Nation student in Canada has a better chance of getting a criminal record by age 18 than a high school diploma.

True.

Pre-Screening

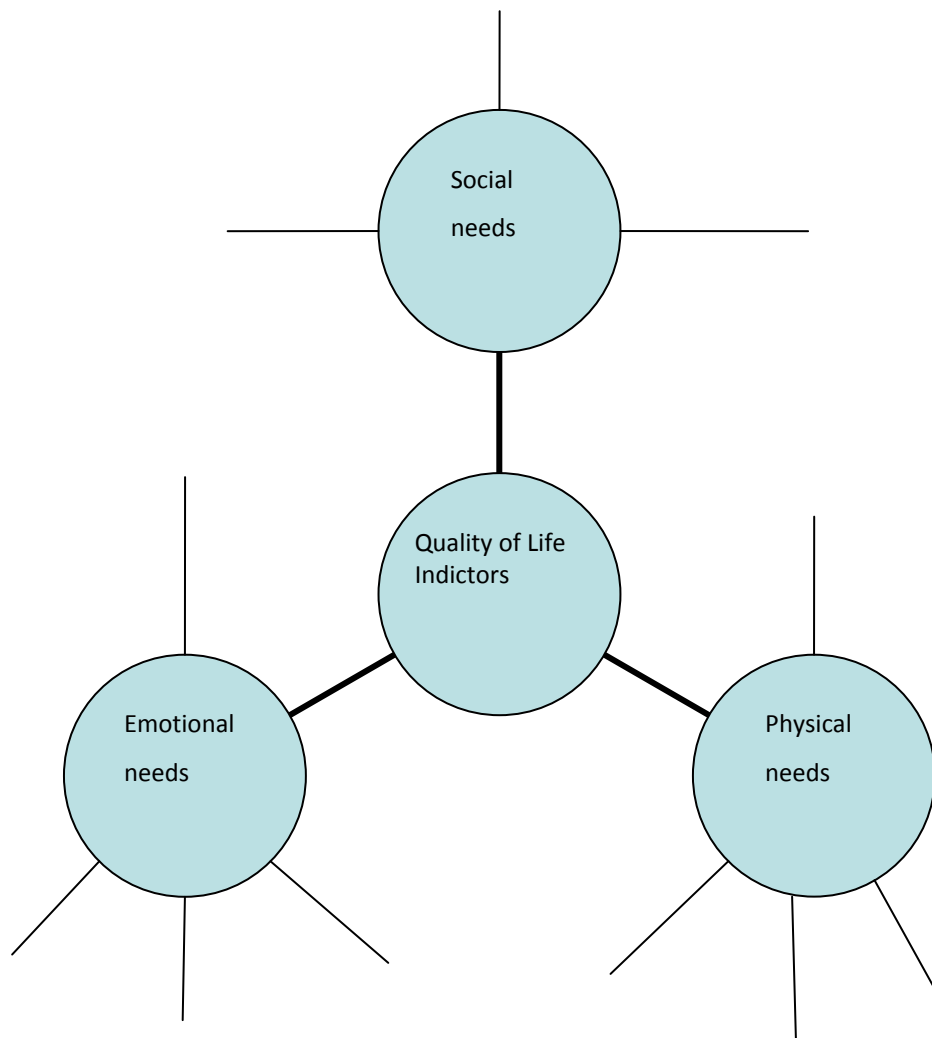
HANDOUT: QUALITY OF LIFE INDICATORS

Quality of Life is defined as “the sense of safety, comfort, security, health and happiness that a person has in his or her life.”

Please check of which of the following characteristics of quality of life you think are characteristic of your home community.

- Access to the Arts: drama, music, dance, orchestra
- Businesses to meet your essential needs
- Clean air and healthy environment
- Community involvement –where you can belong to groups of interest to you.
- Celebrations of culture and multicultural heritage
- Education opportunities for all, including access to post-secondary
- Sports and recreation opportunities
- Peace—freedom from fear of violence, war
- Access to medical and dental care
- Volunteerism
- Citizenship and community spirit—you feel safe in the community

Pre-Screening Handout



Post-Screening Handout

GAP ANALYSIS: MASLOW HIERACHY OF NEEDS

*** After viewing the film identify three areas where the community's needs are not being met.

SONATA OF THE END

This poem was written by youth in Ottawa, after the Ottawa premiere. It was read to the Youth Drum Group during a community visit at the Wabano Centre.

Our home is split in two by a line.	When they signed the treaty they thought That sharing was what they have bought.	Education Third in the world is where Canada lies
The northern side government will decline	But with the text in an unknown word	But I'm sure that to your great surprise
The living standards They've set for themselves.	Clearly they were misheard	Aboriginals are at forty-seven
Aboriginals they put on the shelves.	For what it had actually said,	Was this the intention of heaven?
Our brothers and sisters you will see Are living in third world poverty	They surrendered all their land instead	But even through all this despair
On a reserve with the worst of the land	Living without their tradition	This damage we can Repair
With a staff this is well under-manned	Is this not an attrition?	It is something we must help to do
With the suicide rate Through the roof	To have no one else love you	This community we have to renew
I'm pretty sure that's enough proof	For their parents will never come to	I'm sure with your participation
To start with making of change	Gone with all their pain	We can save this truly great nation.
Though we need to cover such a large range.	For no one could help them restrain	
	You understand not The situation	<i>By Dustin Pilon Planer, with the appreciated aid of Johnny Racine.</i>
	To love without proper	

WHAT IS SOCIAL INNOVATION?

The only last failure is the failure to learn, and failure to apply that learning going forward.

It is crazy not to be hopeful in the light of stories of transformation.

(Adapted from pg. 187 Getting to Maybe)

This section has been inspired by the work of Frances Westley, Brenda Zimmerman and Michael Quinn Patton in their book, *Getting to Maybe*.

Social Innovation is when we become aware of complex social issues and we have a desire to make a deliberate and intentional commitment to act to bring about change. It is a way of thinking, which involves doing, with an emphasis on doing as the opportunity to think, reflect and learn. By taking an action, the person becomes a social innovator.

Westley, Zimmerman & Patton explain the significance of the title by reminding us that the term *May* refers to a possibility and the word, *Be* refers to the way things are; the reality.

It is our hope that the viewers of this documentary begin to think of the possibilities which reconciliation projects can have to bring about a new reality in our nation for all of our citizens.

For social innovation to succeed, everyone involved needs to play a role. The use of **3rd World Canada** encourages viewers to think about a complex Canadian social issue which matters.

WHAT CAN YOU DO TO MAKE A DIFFERENCE?

Many Canadians have been slow to recognize the negative and long-lasting effects that residential schools have had on Survivors and Aboriginal communities. Aboriginal people themselves, in many cases, have also been unaware of the connection between the residential school experience and the subsequent challenges to their physical, social, emotional, and spiritual well-being. By educating Survivors, intergenerational Survivors, youth, non-Aboriginal people, health and social service providers about this legacy, you are part of the healing process.

Your actions are always connected to and interacting with the actions of others. Small actions can lead to large changes. Even the small actions of one individual can tip a system toward a change.

SEVEN THINGS YOU CAN DO NOW:

1. Write a letter to your Member of Parliament and advocate for policy changes which better the lives of First Nations people in Canada.
2. Organize a partnership activity to support change on a First Nations community close to you. <http://northsouthpartnership.com/>
3. Organize a truth and reconciliation project for your group.
4. Consider how your own group could develop an outreach component to provide meaningful help to those in need.
5. Support the Making A Difference campaign on www.thirdworld.ca by letting us know what your group has done.
6. Visit First Nations Child and Family Caring Society of Canada <http://fncaringsociety.com/> and watch the youtube video '7 Free Ways to Make a Difference'.
7. Support the various campaigns to improve the outcomes of children and families in Aboriginal communities.

STEPS TO A SUCCESSFUL PROJECT

BE INVESTED

Grassroots change happens when people are connected to the project. Let your group lead with their heart. Be realistic in what you can accomplish, particularly in the beginning.

LETTER WRITING

Organizing a group to write letters is a great way for your school, group or faith community to combine education with action. Not only does it mean more letters and more impact, it can be more fun! Here are a few tips for putting together a successful letter writing event.

1. Preparations

- Choose a goal for your group – is it ten letters? Fifty letters? Invite twice as many people as your goal. Your event can be for a group of friends and family, your church community, a social justice group, or a group from school.
- Select a location appropriate for your group. It could be at church, at home, at school, or in a local coffee shop. The only requirements are enough space for everyone to be able to write and for everyone to be able to hear each other.
- Gather appropriate writing materials. This could include laptops with wireless internet access, but it should also include good old-fashioned pens, pencils, paper and envelopes. Have your Member of Parliament's address and email address on hand as well.

2. Holding the event

- Learn about the issue yourself, or invite a First Nations representative to share with your group. Have some basic information prepared, such as printouts from the viewer guide.
- Begin with a briefing on the subject for your participants. It doesn't have to be lengthy, but make sure you include basic information and why it's important.

Steps to a successful project

- Outline what you would like the letter to include. Share the tips on writing a good letter. Encourage everyone to include a personal perspective in their letter.
- Writing the letters doesn't need to be done in silence. Encourage conversation, share stories and perspectives, and allow for questions and answers.
- Thank your attendees for coming, and encourage them to share what they've learned with others.

3. Follow-up

- If you have internet access, emails can be sent to the MP during the event.
- Letters can be mailed directly by the participants, or you can collect them all and mail them.
- Consider having a small group schedule a meeting with your MP to hand-deliver the letters. Then you can share your message with your MP in person as well.

Source: www.cpj.ca (Citizens for Public Justice)

Steps to a successful project

SAMPLE LESSON PLAN

Making a Difference***Challenge and Change in Society, Grade 12,
Politics, Social Sciences and Humanities, 12***

This documentary lends itself as a starting point for a research assignment on how human rights affect their lives in Canada. They will be able to compare the reality of life in an urban or rural setting compared to life in northern First Nation community. It provides the starting point for students to undertake concrete, real-life actions that can serve as culminating assessment. Students can choose an issue and a method of action. Projects are designed to build both the knowledge base and the skills of the students. Assessment can focus exclusively on the research and planning phase; ideally however the students carry out the action and report on the experiences.

Overall Expectations: Students will have the opportunity to use poetry, on-line testimonies, and statistical data analysis, to develop their awareness of human rights and then to use this research to impact social change.

Specific Learning Outcomes

- Students will develop a greater awareness of their rights as Canadian citizens.
- Students will consider how their lives would be different if they had been born in another community or another circumstance.
- Students will develop an action plan for a project which includes a written proposal, organizational tasks and a follow up presentation to their peers.

Preparation and Materials

- Copy of the poem, Sonata of the End or of Lily's Essay.
- Quality of Life Indicators, checklist or graphic organizer.
- Handout of the Declaration of Human Rights (can be downloaded).
- Handout of possible options for social action.
- Design a rubric so that students are clear about the expectations.

Large/ Small Group Activity:

After the film screening, and related lessons on Residential Schools, and Treaty laws, have students brainstorm the differences in quality of life from their community to remote Northern communities.

Using Maslow's Hierarchy of Need examine how the students can target an area to develop a social action plan to help create positive change for their fellow Canadians.

Working in either small groupings, or as a class project, develop and execute an outreach project.

SUGGESTIONS FOR SCHOOL-BASED OUTREACH PROJECTS

Design an action project which raises awareness of the social issues within the movie and has an impact which can help to bring about change. This requires the skills, creativity and enthusiasm of a group.

SET UP AN ACTION TEAM

An action team can take the lead to set up projects which focus on topics human rights, substandard living conditions, peace building and conflict resolution, or respect for diversity.

Consider proposing a five-day awareness campaign to increase student and staff understanding of the social issues.

Type of Action	Project Ideas
Personal Actions	Letter-writing campaign North-South Partnerships
Building Awareness	Create a school wide campaign; develop announcements for PA system Host an Assembly Project of Heart (see next page) Collaborative Art Work
Influencing Others	Organize a school-wide drive for clothing, food or supplies. Organize a school-wide petition for change. Lobbying for a change to Parliament. Host the “Reconciliation Train.”
Working with others/ Leadership	Organize an event which can have music, poetry or spoken word to raise awareness. Hold a fundraising dinner such as the “empty bowl” project. Organize a “work party” to help in a remote community.

USE ART TO RAISE AWARENESS

- Host a spoken word/ slam poetry event. Invite a local spoken word artist to work with students in English classes to teach them how language can be used for social/political commentary.
- Collaborative Art is a process in which artists from different Canadian cultures and with different religious backgrounds can work together.
- Please see www.witness.org
- Art Murals: The design of the mural can link to any number of geography, history, or social science. Create a large scale mural (collage style) that has two opposing sides such as Social Justice vs. Inequity. This could be a culminating project on a unit.
- Participate in Project of Heart which is a hands-on, collaborative, intergenerational, inter-institutional artistic endeavour. Its purpose is to commemorate the lives of the thousands of indigenous children who died as a result of the residential school experience. It commemorates the families and communities to whom those children belonged. Non-Aboriginal Canadians can be inspired through participation in this project. <http://poh.jungle.ca>
- Photojournalism/ Filmmaking

FUND-RAISING IDEAS

Outreach Projects: In February 2011, the students at the Aboriginal Students Association Centre of the Brantford Campus of Sir Wilfred Laurier University hosted an event which coupled a fund-raising and clothing drive with a screening of the film. Andree was invited down to join a speaker from Six Nations. The group partnered with the OPP who will be delivering the resources to K.I..

Shoebox Project: Create a list of items which would benefit a partner class in a northern community. Distribute shoe boxes and ask people to fill the box, decorating the outside with culturally significant motifs. Include a letter of hope and reconciliation with your gift. Approach an organization to help sponsor the delivery of the shoeboxes.

Community Walk: “Shift your weight.” Sponsor a day of hiking, or a community walk in which participants donate \$10.00 to participate. Direct these funds to either a local group which supports First Nations children, or back to a remote First Nations community.

Empty Bowls: Empty Bowls is an international grassroots effort to fight hunger and was created by the Imagine Render Group. The basic premise is simple: Potters and other craftspeople, educators and others work with the community to create handcrafted bowls. The school art

class can work together to create the bowls for the event. Guests are invited to a simple meal of soup and bread. In exchange for a cash donation, guests are asked to keep a bowl as a reminder of all the empty bowls in the world. The money raised is donated to an organization working to end hunger and food insecurity. www.emptybowls.net.

Penny Drive: Hold a week long campaign to raise funds which promotes school spirit while encouraging students to become actively involved in supporting a social cause. A barrel is set up for each grade in the school. Before morning bell, students are able to participate by putting coins in the barrels. The barrels are each marked for the grades. Each grade level participates as a team. All pennies go into individual grade barrels. Each penny is worth 1 point. So if a ninth grade puts 70 pennies into the ninth grade barrel, the ninth graders would have a total of 70 points; 1 point for each penny. Students can put silver coins into opposing grade's barrels. Silver coins subtract points. If a tenth grader put a quarter into the ninth graders barrel, it would subtract 25 points from its total. The team with the most points after nine days wins. A fun incentive could be set up by the school administration to reward the students in the winning grade.

NEWS ARTICES

HUMAN RIGHTS AWARD HELPS LAUNCH SHANNEN'S DREAM CAMPAIGN FOR FIRST NATION EDUCATION RIGHTS

Shannen's Dream campaign -

Canada NewsWire

OTTAWA, Nov. 16, 2010

OTTAWA, Nov. 16 /CNW/ - Children, First Nation leaders, educators and human rights activists are coming to Ottawa to honour the memory of an extraordinary First Nations young woman. Shannen Koostachin from Attawapiskat First Nation in Ontario was just 15 years old when she died in a tragic car accident this past spring. In her short life, she put the issue of the systemic under-funding of First Nation schools and education on the national agenda. To celebrate the life of this extraordinary young woman the Canadian Coalition on the Rights of the Child will make a special award presentation in recognition of her extraordinary work advancing the education rights of children at a ceremony at Elgin Street Public School on November 17, 2010.

Shannen had never seen a real school. Children in Attawapiskat were being educated in rundown stand-alone portable trailers set on a toxic brown field and next to an active airstrip. Shannen was only 13 years old when she led a group of students from her isolated James Bay community to Ottawa to ask the federal government why they had broken promise after promise to build the children a proper school. She also invited thousands of non-Aboriginal children to write letters to the federal government to demand proper schools and equitable education for all First Nations children.

Thousands of non-Aboriginal children answered the call. Shannen's campaign helped inspire one of the largest child-driven, child's rights movement in Canadian history. At the age of 14 she was one of only 45 children in the world nominated for the International Children's Peace Prize awarded by the Nobel Laureates. As Charlie Angus, Member of Parliament explains "Shannen inspired non-Aboriginal children across Canada to stand up for the rights of Aboriginal children. This young woman had moxy and determination. She made other children believe that if they stood up they too could make a difference." Cindy Blackstock, Executive Director of the First Nations Child and Family Caring Society adds "All she wanted is the same opportunity to learn as other children - that is not too much to ask."

Shannen never lived to see her dream of a proper school in Attawapiskat nor did she see other children on reserves get equitable education funding. Inspired by her vision, First Nations leaders, educators, labour and human rights groups have joined Aboriginal and non-Aboriginal children and youth to launch the Shannen's Dream campaign. The campaign calls on the federal government to close the gap in funding for on reserve schools and education so First Nations children have the same opportunity to learn as non-Aboriginal children in off reserve schools.

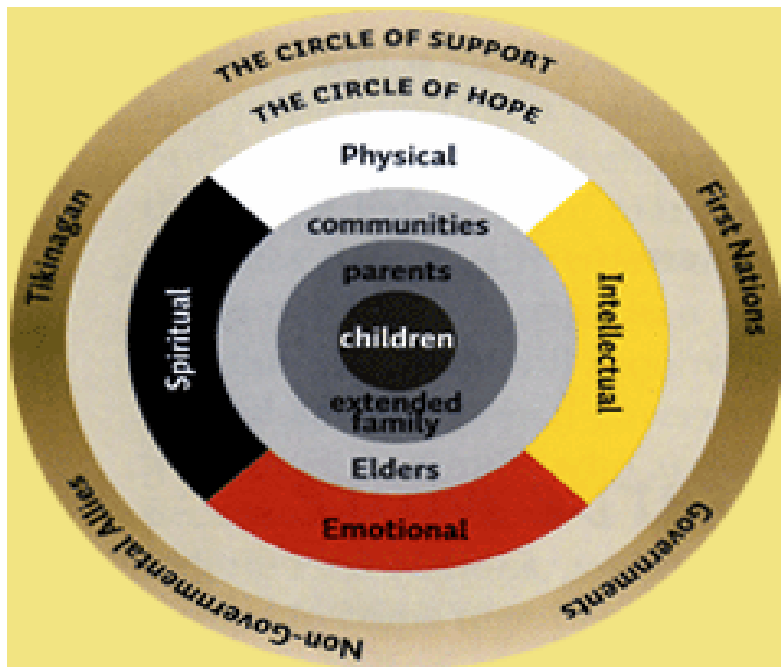
MAKING A DIFFERENCE CAMPAIGN

The **Making a Difference Campaign** will be launched in 2012. We will have on-line versions of the various tool kits available to those who have purchased a copy of the documentary.

1. *Reconciliation Toolkit for children's services & organizations*
2. *Reconciliation Toolkit for professionals*
3. *Reconciliation Toolkit for communities*
4. *Reconciliation Toolkit for schools*
5. *Policy implications & recommendations*

These initiatives will focus on the efforts of organizations with a national focus such as the First Nations Safe and Caring Society, and the Assembly of First Nations.

We also hope to establish a scholarship fund for the family in the film and projects to see more homes built in K.I.



Reconciliation Toolkit

ANNOTATED RESOURCE LIST

The Aboriginal Healing Foundation

The Aboriginal Healing Foundation has produced a variety of resource materials on residential schools.

www.ahf.ca

Canadian Teachers' Federation (CTF)

CTF recognizes the inherent right of Aboriginal peoples to self-government within the country of Canada and the right of the Aboriginal peoples to define the goals of education for their children. Education has been identified as being critical in improving the lives of Aboriginal peoples and addressing long-standing inequities. CTF recognizes the essential need to implement a more inclusive role and successful educational experience for both Aboriginal teachers and learners.

www.Ctf-fec.ca

Imagine-action is a program designed to facilitate teacher-student-community interaction in social action.

www.imagine-action.ca

Chiefs of Ontario

Chiefs of Ontario is a coordinating body for 133 First Nation communities located within the boundaries of the Province of Ontario. The purpose of the Chiefs of Ontario office is to enable the political leadership to discuss regional, provincial and national priorities affecting First Nation people in Ontario and to provide a unified voice on these issues.

www.coo.org

First Nations Child and Family Caring Society of Canada

This organization is working for a generation of First Nations children who have the same opportunities to succeed, celebrate their culture and be proud of who they are as other children in Canada.

www.cfncs.com

First Nation Seeker

This is a directory of first nation websites. Use it to search a region for the First Nations community. Updated regularly.

www.firstnationsseeker.ca

Resources

Free the Children

Free the Children has recently joined in the partnership with the Martin Aboriginal Education Initiative to shine the spotlight on the challenges facing a fair and equitable education for Aboriginal Youth.

www.freethechildren.org

Kitchenuhmaykoosib Inninuwug

This website will provide details about the community which is profiled in the documentary.

www.kitchenuhmaykoosib.com

Library and Archives Canada

Library and Archives Canada holds millions of records which allow history to be written in the first person - "our history, our family, our community". To find out more about the collections of Library and Archives Canada, particularly those of interest to Aboriginal peoples visit the Web site at:

www.collectionscanada.ca.

National Youth in Care network:

A non-profit organization run by and for young people. It exists to voice the opinions and concerns of youth in and from care and to promote the improvement of services.

www.youthincare.ca

North-South Partnership for Children

North-South partnership for Children is a dynamic collaboration between philanthropic organizations, universities and private citizens in Southern Ontario and thirty remote First Nations communities in northwestern Ontario. The objective is to find out what is needed in the northern communities and to help establish a partnership which will create and support both short and long term solutions to the urgent conditions faced by the remote communities.

www.northsouthpartnership.com

Office of the High Commission for Human Rights

The Office of the United Nations High Commissioner for Human Rights (OHCHR) represents the world's commitment to universal ideals of human dignity.

www.ohchr.org

Resources

Ontario Coalition Against Poverty

OCAP is a direct-action anti-poverty organization based in Toronto, Ontario, Canada. They mount campaigns against regressive government policies as they affect poor and working people.

www.ocap.ca

Save the Children Canada

Many families living on reserves continue to struggle to feed and protect their children. Save the Children supports programs that are helping to improve aboriginal children's chances of survival as well as their overall mental, physical, and behavioural development and well-being. Together with First Nations communities, they are working to preserve the unique culture of Canada's Aboriginal people while helping them create a brighter future for their children.

www.savethechildren.ca

Seven Media Youth

SEVEN Youth Media Network provides Aboriginal youth in Northern Ontario with opportunities to share their struggles and triumphs, fears and hopes, stories and creativity. In expressing themselves through media, participating youth develop communication skills, gain self-confidence and experience personal growth. At the same time, they support, inform and inspire their peers increasing positive change and celebrating life.

www.sevenmediayouth.com

Trillium Foundation

The Ontario Trillium Foundation (OTF), one of Canada's leading grant making foundations, is an agency of the Government of Ontario. The Ontario Trillium Foundation is a catalyst that enables Ontarians to work together to enhance the quality of life in their communities.

www.trilliumfoundation.org

Where are the children? This interactive website has a wealth of information about the residential schools and their effect. It is a rich resource which can be used to raise awareness about residential schools to try to help others to understand the ripple effect those schools have had on Aboriginal life. But equally important, it seeks to bring about reconciliation between generations of Aboriginal people, and between Aboriginal and non-Aboriginal people.

www.wherearethechildren.ca

Resources

ABORIGINAL RESOURCES

Welcome Learning Environment – Lakehead Public School

www.lakeheadschoools.ca/content/media/1400.pdf

First People Resource Collection (elementary and secondary) – Lakehead Public Schools

www.lakeheadschoools.ca/content/media/1380.pdf

www.lakeheadschoools.ca/content/media/1379.pdf

Ministry of Education – Aboriginal Education Resources

www.edu.gov.on.ca/eng/aboriginal

Aboriginal Themed Lesson Plans (Saskatchewan Schools)

www.saskschoools.ca/curr_content/aboriginal_res

Using First Nations Literature in the Classroom (Saskatchewan Schools)

<http://olc.spsd.sk.ca/DE/resources/firstnationsliterature/>

First Nations – Lesson Plans (Canada’s History Society)

<http://www.canadashistory.ca/Education/Lesson-Plans.aspx>

Aboriginal Education – Lesson Plans (Comox Valley DSB, BC)

<http://sd71.bc.ca/Sd71/Edulinks/firstnat/#lessons>

First Nation, Metis, and Inuit – Lesson Plans (K-12 Study Canada)

http://www.k12studycanada.org/resources_lesson_plans.asp

Multicultural Lesson Plans (Blick Art Materials)

<http://www.dickblick.com/multicultural/lessonplans/>

Treaties, History, Aboriginal Rights

http://www.canadiana.org/citm/themes/aboriginals_e.html

Our Words, Our Ways: Teaching First Nations, Metis, and Inuit Learners (Alberta Education, 2005)

<http://education.alberta.ca/teachers/fnmi/curriculum.aspx>

Voices of Wisdom: Learning from Elders

http://www.oct.ca/videos/voices_of_wisdom/?lang=en-CA

Native Teachings - Anishnawbe Health Toronto

<http://www.aht.ca/traditional-teachings>

Aboriginal Perspectives – Vista Series (National Film Board)

www.nfb.ca/playlist/vistas

Resources

Wapose Bay Series (with Teaching Guides) (National Film Board)

www.nfb.ca/explore-by/title

Treaty Education Video

<http://hzsd.ca/Programs/Treaty%20Education/Horizon%20Treaty%20Education%20Video.mp4>

Alberta Sweetgrass Newspaper

www.ammsa.com/sweetgrass/index.htm

APTN Online News

<http://139.142.209.113/pages/news>

Metis Nation of Ontario

<http://www.metisnation.org/>

Native Peoples Magazine

<http://www.nativepeople.com>

Nunatsiaq News

<http://nunatsiaqonline.ca/pages/virtual>

Seven Magazine (Youth)

<http://www.sevenyouthmedia.com/epublish/1>

Turtle Island News

<http://www.theturtleislandnews.com>

Wawatay Newspaper

<http://www.wawataynews.ca>

Windspeaker Newspaper (Classroom Edition)

<http://www.ammsa.com/classroom/index.htm>

Resources

RELATED READING MATERIAL

- *A Healing Journey*, Aboriginal Healing Foundation, Ottawa, 2006
<http://www.ahf.ca/downloads/final-report-summary-3.pdf>
- *The Healing Has Begun*, available from the Aboriginal Healing Foundation. Available online:
<http://www.ahf.ca/downloads/the-healing-has-begun.pdf>
- *Where are the Children?*
www.wherearethechildren.ca
- *Through Black Spruce* by Joseph Boyden. Set in Moosonee, Ontario, Boyden explores the ramifications of residential schools. There is no explicit reference made to the psychic trauma born of physical and sexual abuse, only the evidence of the aftermath.
- *Getting To Maybe: How the World is Changed* by Frances Westley, Brenda Zimmerman, and Michael Patton.
- *The Complete Guide to Service-Learning: Proven, Practical Ways to Engage* Kaye, C. B. (2004).
- *The Declaration of Accountability On The Ethical Engagement of Young People and Adults in Canadian Organizations*— may be downloaded free of charge. This document provides a first step in an evolving reflective process in Canada on the experience of child and youth engagement and the role of relationship-building in supporting past, present and future leaders. www.cfncs.com
- Library and Archives Canada has prepared a bibliography about residential schools. The bibliography is available online at <http://www.collectionscanada.ca/native-residential/index-e.html>
- Library and Archives Canada also offers research and information services on Aboriginal peoples. www.collectionscanada.ca
- *Going Blue : A Teen Guide to Saving Our Oceans, Lakes, Rivers, & Wetlands*
Cathryn Berger Kaye, M.A., Philippe Cousteau, and EarthEcho International *Free Spirit Publishing*. This book includes information on the steps youth can take to accomplish an experiential service project.
- *The Kids Guide to Social Action* by Barbara Lewis, (1991). Minneapolis, MN: Free Spirit

Resources

SUGGESTED VIDEOS

Arctic Son tells the story of a father and son who are reunited after a lifetime apart. Set in the Canadian Yukon, with interviews with the Njootli men explores the conflicts between tradition and modern life, old and young, nature and technology. Film by Andrew Walton.

Mohawk Girls was written, directed and filmed by Tracey Deer. It is about the lives of three Mohawk teenagers growing up on the Kahnawake reserve. It was co-produced with Rezolution Pictures and the National Film Board, and won the Alanis Obomsawin Best Documentary Award at the ImagineNATIVE Film + Media Arts Festival in 2005.

Club Native, Deer looks deeply into the history and present-day reality of Aboriginal identity. With moving stories from a range of characters from her Kahnawake Reserve - characters on both sides of the critical blood-quantum line - she reveals the divisive legacy of more than a hundred years of discriminatory and sexist government policy and reveals the lingering “blood quantum” ideals, snobby attitudes and outright racism that threaten to destroy the fabric of her community.

Just a little Red Dot, This film tells the story of an East Indian child trying to fit in at an urban school in Ontario. Mitra Sen. Sandalwood Productions

Rabbit Proof Fence, Set in 1931, this film is based on a true story concerning three girls who ran away from the *Moore River Native Settlement*, north of Perth, Australia to return to their Aboriginal families.

Resources

DEFINITIONS

The following definitions of terms are intended to help in viewing this documentary.

Aboriginal peoples	The indigenous inhabitants of Canada, including status and non-status Indians, the Inuit, and the Métis peoples, without regard to their separate origins and identities. This collective term is interchangeable with Native peoples.
Aboriginal rights	The rights that Native peoples retain based on their original occupancy of the land.
Aboriginal world view	A balanced, harmonious, and orderly relationship between people and the world. The Aboriginal peoples evolved distinctive lifestyles founded on this concept.
appropriation	When Aboriginal cultural motifs, themes, images, and so on are made use of by non-Aboriginal peoples without authority.
assimilate	To absorb one group into the culture of another.
band	A specific group of Aboriginal people officially registered under the Indian Act and usually identified with specific reserve land.
Bill C-31	A bill that amended in 1985 certain sections of the Indian Act, in particular those related to status and band membership provisions.
community	A collection of people who are united by kinship, tradition, language, culture, or circumstance. Communities traditionally provide a sense of individual and collective identity.
DIN	Department of Indian and Northern Affairs.
First Nation	A term used in place of Indian band.
indigenous peoples	Populations who are the original inhabitants of a particular region or environment.
Inuit	A people also known as Inuvialuit, and previously known as Eskimo.

Métis	People of mixed Aboriginal and European ancestry.
reserve	A tract of land set aside by agreement or treaty for the exclusive use of an Indian band, currently referred to as a First Nation community.
residential schools	The Indian Act stipulates that the federal government is responsible for the education of status Indian children from the ages of six to eighteen. The act authorizes the Minister of Indian and Northern Affairs to enter into agreements regarding the education of status Indian children with the government of a province, a public or separate school board, or a religious or charitable organization. Residential schools controlled by the churches comprised the basis of Native education for over a hundred years. Residential schools began to be closed in 1969; the last one closed in 1988.
self-government	The right to govern, including the right to administer taxes, pass laws, manage land and natural resources, negotiate with other governments, and, in some instances, take responsibility for education, health, safety, and welfare services for a given community.
sovereignty	Freedom from outside control (in the case of a nation, freedom to govern itself).
treaties	Agreements in which ancestors gave up their rights to land in exchange for certain promises made by the federal government.

FOOD FOR THOUGHT

"...the relationship that aboriginal peoples have with the land cannot be understated. The land is the very essence of their being. It is their very heart and soul. No amount of money can compensate for its loss. Aboriginal identity, spirituality, laws, traditions, culture, and rights are connected to and arise from this relationship to the land. This is a perspective that is foreign to and often difficult to understand from a non-Aboriginal viewpoint."

Superior Court Justice Patrick Smith, *Platinex Inc. v. Kitchenuhmaykoosib Inninuwug First Nation*, 2006 July 27, 2006)

Loss of traditional occupations can threaten the sense of identity of individuals and the community, the ability to pass on traditional meanings and forms of occupations to future generations, and the culture of a group of people.

Alvin Fiddler Alvin Fiddler, Deputy Grand Chief of the Nishnawbe Aski Nation and a member of the Muskrat Dam First Nation.

We can spend a lot of time looking at all the numbers; but you really have to look at the people to know what's going on. And you have to take the time to understand why this "third world" exists in a country that constantly brags about its abundance: Why so many people are terrified to drink local water in a place with so many "clear lakes"; Why so many people eat junk food for dinner, because they can't afford vegetables; Why fresh fish looks like it was grated on asphalt; And why successive governments have chosen to politically, culturally, and economically terrorize Indigenous communities as a matter of course?"

Michael Hardy, Executive Director of Tikinagan Family Services

As explained by Micheal Hardy, this community is no different from any other Canadian community in wanting the best for its children and families: good schools, housing and jobs, access to healthcare, a safe environment to live in. The ability to achieve these goals is severely challenged by extreme poverty and despair. We have an opportunity to break the silence and take part in their journey to self sufficiency.

"Why with so many sincere efforts to change the quality of Aboriginal education have the overall results been so disappointing?"

Royal Commission on Aboriginal Education, 1996 Fifteen years later... we could ask the same question.

3rd World Canada

Spirit of 'Forgotten North' shines, inspires through film

By Andrée Cazabon

When I boarded my first Wasaya plane from Sioux Lookout – destination Kitchenukmaykoosib – I was an outsider looking in, coming face to face with the Third World in my own province in hopes of making a difference with one camera, one film.

I remember the strange sensation of going from mainstream Canada to being the only white person on the plane, a minority. There was no eye contact to be made across the great divide of race: I was the 'other' now ...

I felt intimidated to talk to anyone because of the inherent racism towards First Nations people. What would I say?

"Hello, I never 'voted' for all the injustice here"

"I would like to be different but how?"

"I am not racist, you know."

What could I possibly say? It's easier to strike up a conversation with a Somali or Cuban than a First Nations person. We are taught to be segregated, apart from each other. It is easier to have friends from India than Indigenous friends.

Certainly, between getting involved in the issues and not getting involved, the latter option is easiest for any non-First Nations person. It's easier to make a film in another Third World country than here. Filming this, the ultimate taboo subject in Canada, is considered 'career suicide.' Yes, I know, I may never get to do another film after this ...

But am I to keep making films about children and youth at-risk and never in my career say the 'n' word: *Native*? Can I really call myself an advocate?

When the plane landed 1,800 kilometres from Ottawa in the remote fly-in community of Kitchenukmaykoosib Inninuwug (KI), I squirmed in my seat. I understood why politicians keep the plane engine running, stay a few hours but leave as fast as possible. This is awkward beyond my capacity ... to stay, to do this ... to inevitably blunder. I'd rather face the Third World in Africa.

But it was too late to put the blinders back on. That's the problem with

awareness: you can't undo it.

The first person I spoke to was Coun. Darryl Sainnawap at the band office. We shared a cup of coffee. Until that moment, I had focused on First Nations issues. I had researched and read everything I could get my hands on and every time I went to a First Nations community or talked to a First Nations person, I was trying to comprehend the issues, trying so hard to unravel the truth.

Something happened in that meeting at the band office: I stopped trying to understand and just listened. Slowly, it was no longer about the *issues* or the *Third World conditions*, but profoundly about the *people*.

I went to KI hoping to understand and expose the injustices in my own backyard but the community had much bigger plans for me.

I became friends with the community leaders, the family I was filming and the Tikinagan workers caring for so many children. I filmed them the way I would want my friends to be filmed amidst a tragedy – just being a witness for them.

When my daughter and I returned during March break to film, Chief Donny asked us to change our plans mid-week and travel with him to witness with my camera what was to become the KI-6 tragedy.

It was the first time in my career I filmed through tears, as I watched my friends led away in shackles for peacefully protesting the environmental damage that would be caused from mining near their lake. The sorrow in that courtroom from community members hearing the verdict brought tears to my daughter, having in a court of law her first real lesson about injustice. Holding her little hand as she saw her favorite KI friends in handcuffs was a moment that marked me deeply. I understood it was not six but 1,200 being sentenced, as the entire community went to prison in their hearts.

We visited in prison and I photographed the leaders in orange prison jumpsuits

Film 'compels us to act'

I commend the citizens, the children and the leadership of Kitchenukmaykoosib Inninuwug for their willingness to share their story with us.

3rd World Canada is essential viewing for all Canadians. It is inspiring in the best sense of the word: it compels us to act to address the basic inequities and unfairness that are allowed to persist in this country.

In spite of the challenges, we must always remember that by working together we can create a better and stronger Canada for all our citizens. 3rd World Canada contributes to the understanding and awareness that is necessary for an open and honest discussion on the way forward.

Shawn A-in-chut Atleo
National Chief

The children in this film believe that if you give good people the truth, even an uncomfortable truth, they will do whatever they can to help. Please don't let them down - take action today.

Cindy Blackstock
First Nations Child and Family Caring
Society of Canada

When we speak from the heart, we start our healing process. Your documentary has touched many people in the communities I work, and we use it as a tool to remind people of the seriousness of the situation we're in. Tomorrow looks better because we care and commit ourselves to leading people out of this state of suicide.

Lawrence Martin
Weeneebayko Area Health Authority
Moose Factory, Ontario

(Lawrence Martin is a Juno Award-winning artist who has gifted us with his beautiful song, *Anishnawbe Child*, at the end of the film. -Andrée Cazabon)



for the world to witness. I did all I could to help but in the end all I really could do was keep being the friend they had been to me.

That's all I want to be now to KI with my film – not an advocate but a friend.

I went in with a focus on poverty; I left with richness beyond belief.

Over the course of a year and a half I went to KI to film the tragedy of suicide, or so I thought. But in fact what I filmed was the spirit of a community shining in spite of daily tragedies. *In unity we stand* is the motto of KI but in my individualistic culture it was hard for me to see the 'we' before the 'me.' It is only now I see a community's love is the central character in my film.

My daughter and I have travelled a lot and she has been on countless plane rides by age nine. KI is one of our favourite places in the world simply because we are happy there. Nowhere else I travel do I laugh so much my jaw muscles hurt. There is a contagious spirit that leaves you feeling full and whole, more than buffets in a Caribbean resort ever would.

I thought I would go to KI to help but it was the other way around. It was KI that helped me and taught me so much. I am a better person for the influence the community has had on me, for the values that are slowly being ingrained in me and for the way I now raise my child. I am a better mother.

The dire living conditions are window dressing in KI because if you really listen, the spirit of community will move you.

Canada has much to learn about what it means to really care about one's community, as shown in the film. We are depriving ourselves of being a better country, a better extended community, by not having mutuality with First Nations people.

I believe this country's founding values were greatly shaped by Indigenous philosophy. Along the way we lost something of our collective core. That is what we have to gain by reconciling. The heart of our Canadian identity is what we stand to lose if First Nations truly end up as a chapter in the history books taught in Grade 5.

For me, renewing the mutual respect started with sharing just one cup of coffee.

► 15

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MORRIS

Voices from KI

Chief Donny Morris

This documentary reflects the social realities we face as Indigenous peoples in the Far North. Particularly the lack of quality housing and in the areas of mental health services, crisis intervention and prevention programs. When crisis situations arise, it is our children who are adversely affected.

Through this awareness, we're hoping to develop partnerships with individuals, businesses and organizations to begin to address the social ills happening in our community and other communities.

And it is my hope that we as a community will be able to build two quality homes for these children, where [they] will be raised



BEGG

in a stable and caring environment, to give hope to these children for a better tomorrow.

Deputy Chief Cecelia Begg

As chief and council we try to address the social issues addressed in the film with the limited resources we have. This is the reality we have in our area. In order to address intergenerational transmission of these social impacts, we must ... start the process of change for the positive, healthy social environment of our children.



SAKAKEEP

Danny Sakakeep, ambulance driver in KI

The conditions portrayed in this film are experienced and suffered not only in KI but in many communities across Canada, and it is shameful. I hope this will make [elected leaders] consider that in some areas of Canada, the conditions are far worse than in other countries.

I would like to see all governments in Canada respond to this film by seeing these conditions personally. I would like to see Premier Dalton McGuinty and several of his cabinet members, and Prime Minister Stephen Harper and his members, visit KI to look and feel for themselves the suffering many of the communities are going through. If not in KI, at least somewhere.



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the very best this
holiday season.*

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OPINION: FIRST NATIONS ISSUES & DOCUMENTARY FILM



Tackling aboriginal issues: Former governor general Michaëlle Jean speaks with Kitchenuhmaykoosib Inninuwug councillor Daryl Sainnawap and *Third World Canada* director Andrée Cazabon at the Ottawa premiere of the film documentary *Third World Canada* in Ottawa recently.

Photograph courtesy of the AFN for The Hill Times

Remarkably, amidst the tragedy, documentary on plight of aboriginal children in remote reserves shows a way forward

While filmmaker Andrée Cazabon's new documentary *Third World Canada* focuses on the story of one First Nations community, it is clear that the patterns of suicide, loss, trauma and courage to move on are seen on First Nations across the country.



BY NDP MP NIKI ASHTON

What do you know about the third world that exists in Canada? That is the theme of *Third World Canada*, a new documentary film by Gemini-nominee Andrée Cazabon. *Third World Canada* focuses on Kitchenuhmaykoosib Inninuwug (K.I.) also known as Big Trout Lake, an isolated First Nation in Northern Ontario. The backdrop of the film is the aftermath of the suicide of three parents. It explores the impact of third world conditions on the children left behind and on the community as a whole.

While it focuses on the story of one First Nations community, it is clear that the patterns of suicide, loss, trauma and courage to move on are seen on First Nations across the country.

My assumptions about *Third World Canada*, the film, were quickly challenged. As I headed over to the viewing hosted by the Assembly of First Nations recently, I expected to watch a documentary exposing the signs of third world conditions on First Nations. I expected to see the signs that exist on the First Nations that I represent in Northern Manitoba: overcrowded, mould-infested homes; countless outhouses and water pails; beaten up prefab trailers used as classrooms and government offices; store shelves holding healthy foods past their expiry dates because people can't afford to buy them.

Instead I saw a story about the human face living these conditions and truly the human cost of such conditions. *Third World Canada* begins with a child showing us where his dad hanged himself from the ceiling and committed suicide. The background music is the mournful singing from the service where people are grieving the same child's mother who committed suicide 45 days later. And so begins the shocking tale of how First Nations have reached the point at which they are at today—living in third world conditions in a first world country.

This film is not only compelling, it also provides answers. If there is one question that I hear often, it is: "Why are First Nations in this situation?" Cazabon and her team interweave the real local tragedy on K.I. with the broader shared history that has created such despair among First Nations. At the immediate level we hear of the reasons behind the suicides—the unresolved trauma of sexual abuse, the struggles with addictions, the absence of opportunities to diagnose and then treat mental illness, and the overwhelming sense of hopelessness among others.

At the broader level, the people of K.I. and others point to the links between today's tragedies and Canada's disastrous policies of assimilation. They make the connection between the lack of employment and the fact that the Government of Canada signed a treaty and assigned the people of K.I. to a parcel of reserve land unsuitable for agriculture and overall subsistence. They highlight the legacy of paternalism whereby resource developments even in the present day are approved on First Nations territory without consultation. They speak of the impact of residential schools—where children were ripped away from their families and faced unbelievable abuse in addition to losing that critical exposure to parental love and care that many struggle to give today. They point to the chronic underfunding of necessary programs by the Department of Indian and Northern Affairs. They expose the failure of government to "sit down together and discuss the future" with the First Nations as stated by Chief Donny Morris.

Remarkably—amidst the tragedy—*Third World Canada* shows us there is a way forward. Cazabon and her team are careful to focus primarily on the voices of local people and those who work on K.I., pointing to the importance of communities guiding their future. As stated in the film, "The solution for these communities is in these communities." From healing to economic development, K.I. and First Nations like it must be heard. The film points to the recent protest undertaken by K.I. leaders against a proposed mining development in their territory. We hear about local ideas around development and subsistence. We see the efforts ensuring that child and family services build local capacity and prioritize the placement of children in their home communities, close to their roots. We see how people have provided supports that have allowed some of the children in the film to have hope against the odds.

It is clear that all of us must take part in working with First Nations to eliminate third world living conditions in Canada. That discussion as to how First Nations will move forward must happen with Canada. As Michael Hardy from T'kinagan Family Services says, the people of K.I. "want what every Ontarian wants: a good school, jobs, ... good policing, good nursing, good housing, safe water." Let's have that discussion about the future. Let's work to eliminate the third world living conditions in Canada.

The message of the movie is to make sure to listen to the people of Kitchenuhmaykoosib Inninuwug and aboriginal communities throughout Canada.

NDP MP Niki Ashton, who represents Churchill, Man., is her party's critic for post-secondary education and literacy, youth, and rural and community development.
The Hill Times



Documenting pain: Six-year-old Kyle (left) and five-year-old Tyler have six siblings; their father, mother and stepfather have all committed suicide

Your movie's finally here, Tyler

A non-native filmmaker describes what it was like making a documentary on a native reserve

OCTOBER 2007: I'm on a 12-seater plane headed for Kitchenuhmaykoosib Inninuwug First Nation in Ontario, 600 km north of Thunder Bay, Ont. Below, boreal forests and lakes. On my lap, a box of Timbits I'm increasingly nervous about. When I called the band office, Sandra told me there were no "customary" gifts like tobacco, as in the south. I insisted: I had to bring *something*. She said, "Well, the chief likes donuts." I'm sure they're hard to get up here. When the plane stopped in a community en route, the "washroom" was an outhouse at the end of the tarmac. But Timbits—was she pulling my leg?

I don't want to make a faux pas. I'm a non-native hoping to film a documentary here, so I've done my research, visited many other First Nations communities. Still, I'm unprepared for K.I. When we land, it doesn't feel like we're in Canada anymore. I try to keep my expression neutral as a youth worker drives me around, but I'm shocked. This is one of the more prosperous fly-in communities, but it looks like a ghost town: plywood nailed over windows, peeling paint—yet apparently inhabitants feel lucky. At least they have houses. Two hundred people—in a community of less than 1,200—are on the wait list. Only two to four homes are built every year; with no roads, it's insanely expensive to transport building materials.

When I interview Chief Donny Morris—the Timbits were well-received—he explains that only a certain percentage of funding from the federal government can be spent

on housing. His own place is spartan. No bedroom door, just a blanket.

There's no evidence of the wild overspending you hear about, except on groceries. Early on, I come up with the bright idea of making dinner for two boys I'm filming. But at the northern store, I quickly realize I don't have enough cash. Milk is \$16, a box of diapers, \$43. Forget fresh veggies—I go for canned, and grab some pork and cheap cookies: \$36. No wonder the chief was out hunting when I first tried to meet him.

November 2007: Five-year-old Tyler is fascinated by my cameras, so I let him take as many photos as he wants. We're outside, setting up, and his brother Kyle, 6, is pulling my tripod around on his sled. They are laughing, wild dogs race past, the air is bracing. A surge of happiness—then, immediately, guilt. Happiness feels wrong. The boys have six other siblings; their father, mother, and stepfather have all committed suicide. Who is going to care for them? How can they stay together? It's a big worry in K.I., and a focus of my film. Earlier, the boys acted out how their father hanged himself. He'd locked them in the house with him. The tape feels like it's burning a hole in my coat pocket.

March 2008: My daughter, Camille-Sophie, 7, is with me this trip. She's having so much fun with the dogs and the boys that she

doesn't seem to notice the contrast between K.I. and home. Until, at the end of our stay, the leaders of the community, including the chief, are led away to prison for peacefully protesting a mining company's exploration around their ancestral lake. Two months later, the courts will set them free, but for now it registers in the community, and with Sophie, only as an injustice no one can do anything about. We say goodbye to the leaders, now in shackles. In 12 years of filmmaking, it's the only time I'm shooting through tears. Back at school, her friends talk about their trips to Disney World. Sophie tells the class, "Well, I went to prison with my mom for March break!"

October 2008: I used to believe that being respectful of Aboriginal issues meant remaining silent—I'm not native, what right do I have? But politically correct silence permits a kind of blindness to what's happening

to kids like Tyler. Almost since we met, he's been asking, "You're not done that movie yet?" Finally, the answer is yes. I want to tell him I'll come back soon, but a ticket to Australia is cheaper. And the distance between First World Ottawa, where I live, and the Third World conditions of K.I., make it seem even farther away. **ANDRÉE CAZABON**

Third World Canada premieres at the Royal Ontario Museum in Toronto on Sept. 30

Earlier, the boys acted out how their father hanged himself. He'd locked them in the house with him.



Andrée Cazabon réalisatrice / filmmaker

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Third World Canada

Set in the backdrop of the aftermath of the suicide of three parents, the documentary explores the impact of 3rd world conditions on the children left behind and a First Nations community's courage in looking after them.

Running time: 46 minutes



Family on the Edge

After his wife's departure, Steven finds himself as the sole parent and provider of his two children. Exhausting every option, he moves his small family to a homeless shelter, in the hopes of finding a home in time for Christmas. The film explores a family at risk and a father's determination to hang on to his kids.

Running time: 26 minutes



Wards of the Crown - *Les enfants de la Couronne*

Following the lives of four teenagers on their way out of the foster care system, the documentary explores the legacy of a childhood spent inside the child protection system.

Running time: 42 minutes

Winner of the Best Socio-Political Documentary 2006 Golden Sheaf Awards



No Quick Fix - *Enfer et contre tous!*

A revealing portrait of two young addicts, their years in youth institutions, their life on the street, and the despairing parents who find themselves powerless to save their children from the habit that is consuming them. French with sub-titles.

Running time: 51 minutes

Nominated for Best Documentary - Gemini - Géméaux Awards



Letters to a Street Child - *Lettres à une enfant de rue*

A 25-minute docu-drama based on the letters the filmmaker, Andrée Cazabon, received from her father while she was addicted and on the streets at age 13 - 14. The film and its 'Viewer Guide' have been widely used for working with youth, parents and professional training.

Running time: 25 minutes



Gemini nominee and inspirational speaker **Andrée Cazabon's** films have been seen by over 1 million television viewers over the past decade on: **CBC-NewsWorld, TVA, Canal D, Radio-Canada and CBC Television.** They were also screened at the **Vancouver Film Festival, Sudbury Film Festival, Toronto Blue Light Festival and the Yorkton Film festival** where her documentary, 'Wards of the Crown' received the honour of 'Best social-political documentary' at the **Golden Sheaf Awards.**

Cazabon offers professional development through her films and has been a **keynote speaker** at a number of conferences across Canada, the U.S. and Australia. Her message of hope continues to touch the lives of youth and professionals. *Interested in showing a film at your event or inviting Andrée as a speaker? Request a FREE preview DVD of one of her films.*

372 Rideau Street, Suite 427 | Ottawa, ON Canada | K1N 1G7

3rd WORLD CANADA

A film by Andrée Cazabon,
Productions Cazabon



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