

GOOD WORK NEWS

The Working Centre, 58 Queen St. S. Kitchener, ON N2G 1V6

Issue 106

September 2011

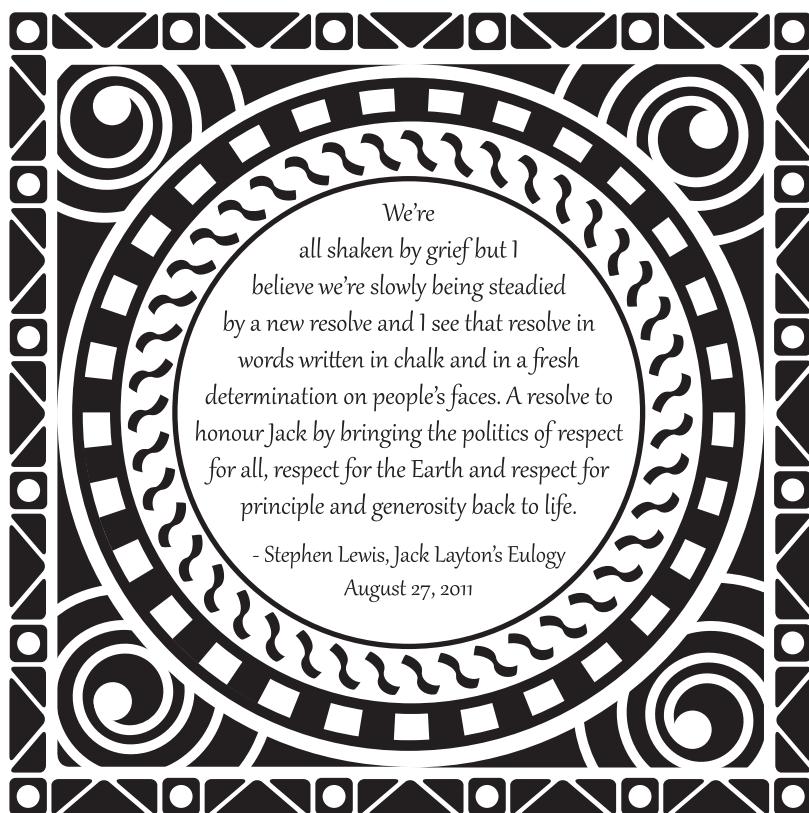
Subscription: A Donation Towards our Work

Inside This Issue:

- The World in Kitchener Film Festival
- 22nd Annual Golf Tournament
- Drug Treatment Court
- Working Centre Activities
- Aboriginal Worldview: A Conversation with Prof. Mac Saulis
- 20 Years of University-Community Learning
- Software Freedom Day
- Diploma in Local Democracy



CANADA	POSTES
POST	CANADA
Postage paid	Port payé
Addressed Admail	Médiaposte avec adresse
5306256	



We're
all shaken by grief but I
believe we're slowly being steadied
by a new resolve and I see that resolve in
words written in chalk and in a fresh
determination on people's faces. A resolve to
honour Jack by bringing the politics of respect
for all, respect for the Earth and respect for
principle and generosity back to life.

- Stephen Lewis, Jack Layton's Eulogy
August 27, 2011

Exploring Job Search Alternatives

Life transitions offer many challenges. At the Working Centre we often enter people's lives during these times of transition, helping to support the person, thoughtfully explore the alternatives, and find practical steps that help a person to move through transition. We often have the honour (and the challenge) of working together with people who are in their 50's, 60's and 70's who are looking at their changing work options.

Two projects – the Targeted Initiative for Older Workers (TIOW) (designed for people who are 50 and older and looking at work change), and the 45+ Project (for people who are 45 and older and are in receipt of Ontario Works) – are responding to the reality faced by many workers. The work they have known and the jobs they have done are either no longer available or no longer suit their abilities (perhaps physical abilities or a desire to engage in high stress/highly productive environments).

How does one find the niche

in this changing labour market that will sustain one into the years of retirement, or that will offer an avenue to contribute one's skills in a meaningful way? It can be both discouraging and enjoyable to learn new skills, and to search through available work opportunities to find the work that carries one through these years.

TIOW offers participants a combination of training funds, transportation costs, and a potential living allowance – the options have to fit into the guidelines laid out for this project. For some this works well and for others offers more challenges. We join with each person to help lay out a workable plan – school can be up to 9 months in length. People participate for a minimum of 25 hours per week. Computer skills, occupational skills, and refresher courses on problem solving and communication skills all help to work through the skills valued in today's labour market. Involvement can be as short as

continued on page 3

Remembering Our Underlying Aboriginal Heritage

By Joe Mancini

Canadians hardly give a second thought to the Aboriginal culture that developed on their soil. 10,000 years before Europeans arrived, small bands of nomadic hunters moved into the Great Lakes region evolving a culture attuned to the land. How well do we understand this culture that grew on our soil? John Ralston Saul laments Canadians' disregard for Aboriginal culture but he is convinced that the way Aboriginals created egalitarian structures, the way they favoured negotiation over violence, the way they made the circle larger through inclusion, are examples of how our northern Canadian culture has been defined by the Aboriginal experience.

Two Kitchener Aboriginal settlements from the 1500's can now be identified near Schneider and Strasburg Creeks, both running to the Grand River. Acknowledging local aboriginal settlements sheds new light on the Aboriginal presence in our Region and how it has changed us. The Working Centre can be seen as an interesting model that combines complex and circular thinking with structures that are independent, inclusive and communal. Is this the way Aboriginal ethics are taking root in our culture?

Part 1

The Iroquoian Culture of Southern Ontario

The Iroquoian culture started adopting agriculture and sophisticated rituals, according to archaeological digs that are uncovering the period, from 1000 years ago. This group also experienced population growth, a wider scope of trading and increased interactions with distant groups. Their most important agricultural innovation is the kind

Bruce Trigger describes the Huron whose "principal aim in acquiring wealth was to win affection and approval by sharing this wealth with others." In this matriarchal society where women had more decision making authority than men, friendship was equated with hospitality, gift giving and exchanges.

of practice now adopted by organic growers. The Iroquoian horticulturists fixed nitrogen in the soil and smothered weeds by intercropping their main food sources of corn, beans and squash. These three crops were their primary source of subsistence.

The Iroquoian culture covered the wide Great Lakes region extending into present day New York and Pennsylvania and the Ontario north to Georgian Bay. The Huron, a northern Iroquoian group with settlements near Georgian Bay evolved cultural practices that were similar to the many other Iroquoian Great Lakes peoples such as the Neutrals, Wenro, Seneca, Onondaga, Cayuga, Oneida, Mohawk, and the Susquehannock. The Iroquoians prized "personal independence and economic equality" and they developed elaborate social mores that made this possible for their people. We know this from the detailed observations that Samuel de Champlain and the Jesuits made of the Huron people during the period of 1610-1645. The Huron welcomed these strangers as guests and it was these Europeans who provided insight into a Canadian indigenous culture that would have been lost.

Bruce Trigger describes the Hu-

continued on page 4

Twenty-Sixth Year
Issue 106 September 2011

Good Work News

Good Work News was first produced in September 1984. It is published four times a year by The Working Centre and St. John's Kitchen as a forum of opinions and ideas on work and unemployment. There is a circulation of 9,500 copies. Subscription: a donation towards our work.

Editors: Joe Mancini, Stephanie Mancini, Jennifer Mains,
John R. Smith

Contributors: Joe Johnson, Rebecca Mancini, Dave Thomas,
Azam Fouk Aladeh, Bruce Sweet, Mac Saulis, and
Sheau Lih Vong.

Editorial comments, changes of address and new subscriptions should be directed to:

The Working Centre
58 Queen Street South
Kitchener, Ontario, N2G 1V6
Phone: (519) 743-1151, Fax: (519) 743-3840
joej@theworkingcentre.org, www.theworkingcentre.org
Canada Post Bulk #05306256
Charitable Registration #13092 9607 RR0001



By Dave Thomas

Even though there was a tinge of sadness in the air, beautiful weather greeted the players at the 22nd Annual Golf Tournament for The Working Centre and St. John's Kitchen on August 17.

The fundraising event, in its second year back at Rockway Golf Course, raised \$24,000 to support our operations.

With the return of community sponsors CAW Canada and Lear Corporation, patron sponsor MTD, 28 hole sponsors, almost 100 prize donors, and a full slate of golfers, we were well positioned for a successful event.

As always, there were great prize opportunities for the players. No one was fortunate enough to hit a hole-in-one on any of the \$10,000 holes. But there were winners in the closest to the keg, closest to the pin, longest drive and putting contests. Many winners showed even more generosity: Wayne McKay won \$375 in the 50/50 draw, which he donated to The Working Centre. Player Jono Hill just bought a new lawnmower a few months ago, and he didn't need the one he won in the raffle draw, so he donated it back. It has now become the first item for the silent auction at our 2012 Mayors' Dinner.

Peter Kennedy, Sym Gill, Bob Orr and John Aman were the top foursome. The top women's group were Janis Turenne, Kim Carter, Cheryl Mederios and Lorraine Turenne. As the top mixed foursome, Melanie Kacic, Jeremy Sands, Ray Baldin and Greg Tomori also received trophies.

More than ever, our organizing committee contributed to the tournament going so well. Our thanks go to Tim Mitchell, Paul Roeder and Jim Woods of CAW, Fred Walker

from Bingemans, Chris Riehl of the UA 527 Plumbers and Steamfitters, and Frank Curnew and Steve Sachs, from the Labour Program of Waterloo Region.

There were some absences from the tournament that were noticed. Stephanie Mancini's dad, Ron MacDonald, a frequent player and supporter of the tournament, died just days before the event. All of the Mancinis were at the funeral when the tournament was on.

Golf committee member Tammy Heller, a long-time friend of The Working Centre and St. John's Kitchen, died of cancer on July 9.

CAW member and staffer, golfer, mother, grandmother, great-grandmother, member of the Women of the Moose Lodge ... Tammy filled many roles. Her obituary said that she "had a love for life, her family, travel, her casino trips and garage sales." She also "played a major role in helping to change people's lives and will be truly missed by those whose lives she touched."

In an interview, Tammy's daughter, Toni Young described her mom as "totally committed to her family and the community. She was always there for everyone."

Tammy's long-time friend, co-worker and fellow lodge member Janis Turenne gave a touching tribute to Tammy at the tournament dinner. "These tournaments gave us the opportunity to spend some time together, have fun, support a worthwhile cause and have a few good golf shots," she said. "It was really exciting if we managed to par a hole."

"I'm sure Tammy's heart is still with us. She even sent her driver along with me to be part of this tournament. Her final request for donations to this charity showed how much The Working Centre really meant to her."

Remembering Tammy Heller



Tammy Heller was a driving force behind The Working Centre's Golf Tournament for almost 20 years.

September 1, 1943 -
July 9, 2011

THE WORLD IN KITCHENER

FILM FESTIVAL 2011

5 AWARD-WINNING INTERNATIONAL FILMS
NO ADMISSION FEE!

OCT. 3 - OCT. 7
THE REGISTRY THEATRE
7:00PM DAILY

OCT. 24 - OCT. 28
THE WATERLOO REGION MUSEUM
7:00PM DAILY



OCT. 3 AND OCT. 24
IN A BETTER WORLD



OCT. 4 AND OCT. 25
SOPHIE SCHOLL:
THE FINAL DAYS



OCT. 5 AND OCT. 26
WOMEN WITHOUT MEN



OCT. 6 AND OCT. 27
TAKVA: A MAN'S FEAR
OF GOD



OCT. 7 AND OCT. 28
OF GODS AND MEN

St. John's Kitchen

Drug Treatment Court

By Bruce Sweet

I want to tell you about a place I like to go once a week where I am a part of community. Within this community is failure, forgiveness, confession, repentance, transformation, testimony, challenge, support, discouragement, encouragement, grace and a rising to new life. And, no, in this case it is not church. It is court! But not just any court. I am speaking of Drug Treatment Court. It is in session every Wednesday from noon until 2 PM in the Provincial Court Building at 200 Frederick Street in Kitchener. Here, in this mid-week gathering in Courtroom 101, you will experience community.

There are currently six of these courts that are federally-funded in Canada: Toronto, Vancouver, Edmonton, Winnipeg, Ottawa and Regina. What makes this region's different is that it is not funded. This means that the judge, crown attorneys (both federal and provincial), defense lawyers, court officers, primary support workers and representatives from various community agencies are all volunteering their time for something that they feel is very worthwhile – to help people succeed.

But what is Drug Treatment Court about anyway and what makes it so important?

It presents an alternative. Instead of incarceration DTC offers court-monitored treatment and community service support to help people stop their substance abuse. Various agencies and support workers will also assist them in finding housing, employment and even job training. Here there is an option to punishment and simply going to jail. Here there is hope.

But where does "community" come in?

Well, it begins as soon as you walk into the space. While it looks like a normal courtroom that's where the word "normal" no longer applies. Even before the judge appears and the day's business begins one can feel the absence of tension and fear. There are casual conversations, greetings, even laughter. Someone might ask you if you would like a cookie or some other refreshment. Then, when the judge does take his place and the first person is called to go to the front, there are no confrontations or opposing sides. There are certainly both crown and defense attorneys but all, including the judge, are working together to encourage the person toward health.

And I cannot overstate the use of encouragement here. The crown attorney with carriage of the case will start by describing what has happened with the individual in the past week and will then praise him or her for any positive action

that they have done. And this is the prosecutor! Too, if the person has had a good week, there is applause from all present. If the person has attended every appointment and done all they were told to, they can earn a reward such as a chocolate bar or some small token. If someone's test results come back clean they can earn a small gift card donated by a local agency.

It is not all praise and rewards though. If a person has missed appointments they will be sanctioned. They might have to do community service, have their bail terms tightened or, as a last resort, have their bail revoked and be taken into custody.

The judge is also deeply engaged in the lives of the people appearing before him. There are no Judge Judy lectures or scolding here but rather personal grandfatherly advice and wisdom gathered from life experience. Justice Colin Westman who presides said to me following one



session, "They are just broken souls who need help like everyone." So, even when the individual has failed a drug test or is having a hard time in treatment, Justice Westman neither criticizes nor threatens but instead encourages them to remove the word "can't" from their vocabulary and, proceeding one step at a time, accomplish anything they wish.

There is another part of our gathering that I always find both moving and inspirational. One of the participants is unable to be present because she is in treatment elsewhere. To check in with her the court simply calls and puts her on speaker phone so the whole court can hear. During this conversation one of the crown attorneys asks about her progress and then informs her how everyone else in the program here is doing. She then responds with

great joy and offers congratulations and encouragement to the others in continuing along the path. And she does this with such sincerity and enthusiasm that I am convinced she should be a motivational speaker. Too, because there are no more than eight people in the program at any time, all of the participants get to know each other and become familiar with their circumstances so they can then offer mutual support. Encouragement indeed!

So, while we do expect to experience community in church, we do not expect to find it in court. But the shock is that we do find it even here amidst human setbacks and pain. It never fails to lift me.

Lately I've been telling people who are feeling down to go to Drug Treatment Court. If you would like to be a part of a group of people slowly moving toward wholeness then come along. I might see you there.

Bruce Sweet, minister at Emmanuel United Church in Waterloo, had a three month sabbatical June through August of this year. He spent this time visiting several of the outreach programs and social service agencies in the Kitchener-Waterloo area. Jennifer Mains made several suggestions of places he should visit and Drug Treatment Court was one of them.

Working Centre Activities

Job Search Resource Centre

Interview Series: Learn the formula for success in interviews. Thursdays 1pm-3pm at 58 Queen St. S. Call Lizzy at 519-743-1151 x. 252.

Speak English Café: Practice speaking English in an informal, café setting. Thursdays from 6pm-8pm at 43 Queen St. S. with MCRS. Call Julia at 519-743-1151 x. 114.

Strategic Job Searching Series: This four-part series offers sessions on Mondays from 2:00-3:30pm at 58 Queen St. S. *Dates:* Sept. 12: Finding the Right Work Environment, Sept. 19: Online Resources, and Sept. 26: Networking Skills.

Waterloo Region ASSETS+ Project (WRAP) Are you interested in training to start or improve your small business? Develop your business plan by attending a WRAP course. Sessions start in January, April and Sept.. Held in cooperation with MEDA. Call Greg: 519-743-1151 x. 139.

Community Tools Projects

BarterWorks: Learn more about K-W's local community based trading system. **Information Session:** Drop in at 43 Queen St. S. on Tuesday, Sept. 20 at 4:30pm. **BarterWorks Market Day:** Saturday Sept. 24 from 11am-3pm. For more information contact Greg at 743-1151 x. 139.

Computer Recycling Shop: A community facility for repairing, testing, and refurbishing PCs. Hours: Tuesday to Friday, 10am-6pm, and Saturday from 10am-4pm. Call Charles at 519-743-1151 x. 225.

GROW Gardens: A greenhouse and garden that produces micro-greens, seedlings, herbs, teas, soaps, and more. Volunteers needed to join the harvesting, planting, and producing. Monday to Friday from 10am-4pm. To volunteer call 519-743-1151 x. 113.

Maurita's Kitchen Cooking Sessions: Every weekday morning from 9am-12pm. Learn to bake healthy desserts using natural ingredients and cook vegetarian recipes with whole foods. To volunteer, call 519-743-1151 x. 134.

Queen Street Commons Café: Coffee, Culture, and Community at 43 Queen Street South. Café Hours: Monday to Friday from 8:30am-9pm, and Saturdays from 10am-4pm. Call 519-749-9177 x. 227.

- **Open Space:** Join us for coffee, tea, conversation, music, & relaxation! From 6:30-8:30pm every Monday. We especially invite people with disabilities, their families, & caregivers.
- **Music Night Every Friday from 7-9pm!** Join us at the Queen Street Commons for some diverse music, special dinners, snacks and treats, fun drinks, games, and more! Check out our website for musical guests.

Recycle Cycles Community Bike Shop: At 43 Queen St. S. Hours: Tuesday-Friday from 10am-5pm and Saturdays from 10am-2pm. Help refurbish old bikes, or fix your own bike with volunteer support (please call to book a time). Contact Jesse at 519-749-9177 x. 222.

Sewing Classes: The Sewing Room

offers beginner and advanced sewing classes on Monday mornings. Volunteers are available to assist with sewing projects. Donations of fabric welcomed. Please call ahead to register at 519-743-1151 x. 153.

Computer Training

Computer Classes: Call Sergiane at (519)743-1151 x. 236 to register for these classes. **Computer Basics:** Starts on Sept. 20 and **MS Word 2007:** Starts on Sept. 13 (Tues. 9-11:30am, Thurs. 1-4pm, 5 weeks)

See our full monthly calendar at:
www.theworkingcentre.org

Job Search Alternatives

continued from page 1

eight weeks, but is often closer to the 52 week maximum for this project – it requires a determined and strategic approach to find the right opportunities. Older workers are often unemployed for 40 weeks or longer before they find work.

We offer a number of resources to help make this transition effective – and the people involved in the project support each other in significant ways to make the journey a bit easier. We welcome new participants, guest speakers, and information about job opportunities. As the bulk of our work for ce ages, we are challenged to explore the ways the skills and knowledge of each person can contribute to the well-being of our community.

Remembering Our Aboriginal Heritage

continued from page 1

ron whose “principal aim in acquiring wealth was to win affection and approval by sharing this wealth with others.” In this matriarchal society where women had more decision making authority than men, friendship was equated with hospitality, gift giving and exchanges. “Generosity was highly valued, and social status accrued to those individuals and groups who lavishly gave away their possessions.” Witchcraft was associated with stinginess and this further encouraged generosity. Visitors noted how their strong sense of communal responsibility meant that Hurons would not let a member of a community go without food or shelter. The Hurons were hard workers, every inch of their self-reliance was based on communal hunting, growing, drying, gathering, crafting, and building. They had a culture of small groups that rewarded those who were “brave, industrious and generous.” For the Huron these were the actions that “strengthened the creative forces of the universe.”²



Stories of the Neutral People

During the 1500's, the Neutral People whose home base was between Lake Ontario and Lake Erie (at the mouth of the Grand River), acquired their historical name for their 'Neutral' position as mediators and mostly non-combatants in a long feud between the 5 Nations of the Lower Great Lakes region (Mohawk, Seneca, Onondagas, Oneida and Cayuga) and the Huron Nation. The Seneca were geographically closest to the Huron and these two groups were the main combatants in small scale, almost ritual battles during the summer months which usually resulted in minimal deaths and prisoners. This warfare was perpetual as it was in retaliation for the skirmish of the previous summer. These were not wars for territory until the Dutch supplied the 5 Nations with large quantities of guns to spark the Beaver Wars. The Neutrals territory was where these roaming warriors had their summer camps.

Historical evidence that is now being gathered confirms the extent of settlements that the Neutral people had near the Grand River and especially in what is today Waterloo Region. The recent discovery of a Neutral Village in the Huron Nature Area (The Record, Terry Pender, October 21, 2010 and Diane Vernile CTV Province Wide

Boyle charged that in the near future every “vestige of the ancient earthen works will be removed” and he was right. Despite the efforts of Stroh and others, no care was taken to “aid in the preserving of this pre-historic landmark.” Anthropologist Ron Williamson has estimated the “staggering losses to the archaeological record of Ontario in the past two centuries...hundreds of sites have been destroyed in Toronto in the last fifty years.”⁷

[http://swo.ctv.ca/provincewide/Sunday July 10th](http://swo.ctv.ca/provincewide/Sunday%20July%2010th)) is significant as the Huron Nature Area had never been cultivated or excavated. This is in contrast to an Aboriginal earthworks site in the heart of Kitchener-Waterloo that in 1895 had already been disturbed, although pleas were made to preserve it.

It was the historical research of rynch mills' who brought to light an 1894 *Archaeological Report* by David Boyle that was prepared for the Ontario Legislative Assembly. mills published this research in *Victoria Park: 100 Years of a Park and its People*.³ Boyle describes a four acre area that is familiar to anyone who uses the Iron Horse Trail that crosses at Gage



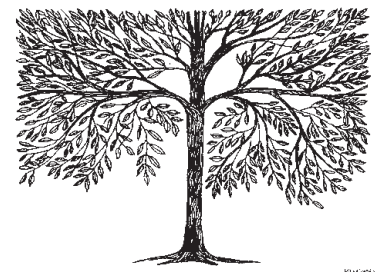
In 1610, the French began to visit the four confederated Iroquoian-speaking people's called the Huron. They found their settlements strewn across a small peninsula located between Georgian Bay and Lake Simcoe, in southern Ontario. The prosperity of the Huron was unmatched by that of any other native group the French had encountered along the Saint Lawrence River or in Ontario. Their populous settlements, often surrounded with palisades, were larger and more stable than were the encampments of the Algonkian-speaking nomadic peoples who inhabited the rocky, lake covered regions to the north, an area rich in fish and game, but little suited for agriculture. The rolling hills of the Huron country supported a prosperous horticultural economy.¹



Street (parallel to Belmont and before Glasgow) where a small trout stream can still be seen. In his report Boyle describes the outline of an Aboriginal settlement in that area.

The first earthworks visited this year is in a field near the Berlin and Waterloo general hospital a little west of the former town and south of the latter. Accompanied by Mr. Jacob Stroh, a most ardent archaeological student who has devoted much of his time during many years to collecting and documenting Aboriginal life in Waterloo County. Although cultivation has to a large extent leveled the area surrounding this village site, enough remains to show they formed a large semi-circle enclosing about four acres, the ends running to a small trout stream flowing through a swamp close by. A portion of the bank still traceable is of a hundred feet long on each side of which there has been a ditch.⁴

Boyle is describing the earth works which were earthen piles of up to five feet high, fortified with a natural mat of grass, on which young cedar and pine poles were twisted into the earthen piles in three rows and were woven together with small branches and bark.⁵ A developed



four acre site located near a flowing stream could last up to 20 years as a settlement for a population of up to 800 people living in 10 -20 long-houses. The Iroquoian people had three types of settlements – towns, hamlets and camps each with their

continued on page 5

Aboriginal World View



A Conversation with Professor Mac Saulis



Professor Malcolm Saulis, is the co-ordinator of the Wilfred Laurier University Faculty of Social Work – Aboriginal Field of Study program and a First Nations scholar. He has a wise sense for the substantial difference between the Aboriginal and European world view. The following is an edited conversation in which Mac describes these differences by explaining the deep Aboriginal connection to Creation. Thank you to Sheau Lih Vong for transcribing this interview as part of our Queen Street History Project.

Two World Views Side by Side

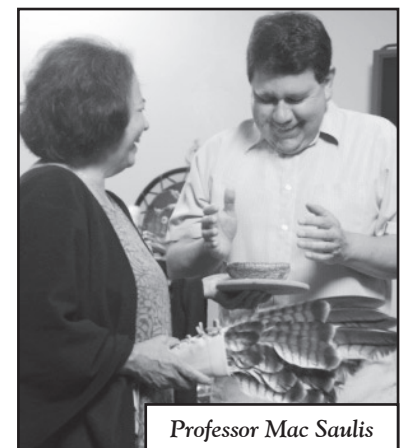
The fact that we can still be articulate about these indigenous components to our inheritance is a testament to how fundamental the difference is in those two world views. Two world views can coexist right next to each other, without having to take each other over and with a positive outcome if people want. Just like two different kinds of trees can stand next to each other, coexist, grow, reproduce and what not; evergreen trees can sit next to deciduous trees and not have to kill each other, you know. It's our inher-

ent humanity as people, that we can sustain ourselves as valued human beings, while being completely different from each other. And I don't think that the politicians, that the business people, can extinguish that aspect of human beings.

Wicuhketahamal* A Helping Policy

Our policy, if you want to give an Indigenous policy to new comers that existed in the historic era, and that's what makes us most vulnerable, is a welcoming policy; a wicuhketahamal [pronounced phonetically we-choo-kamul] policy, a helping policy. You know, if I see a person, and he's having a hard life, my Indigenous inclination is to help. It's not to say, “oh well, too bad for you. I hope you die, by the way can I have your house after you croak”. You know, that kind of exploitative attitude towards people. And it's been our undoing as Indigenous peoples. It sustained us the wrong way.

It's why we didn't exterminate the new comers. You know, we found non-native people interesting. As a child on my reserve, if a new comer



Professor Mac Saulis

came to the reserve, it wasn't stone them, beat them up, or throw them down the river, it was “Oh my God, what are you all about? Come to my house. Come eat with us! Ah you want to stay here?” Academics say “these people are so simple.” How would you feel if somebody called you simple? The connotation is awful. That policy, that world view of being welcoming, is not a simple thing. It's like a total investment.

* Wicuhketahamal Means Helping in the Maliseet Language. The Maliseet are an Algonquian-speaking Native American/First Nation/Aboriginal people of the Wabanaki Confederacy. They are the Indigenous people of the Saint John River valley and its tributaries between New Brunswick, Quebec and Maine.

continued on page 5

Aboriginal Heritage

continued from page 4

own role and purpose. Towns and hamlets were more fortified than camps. Settlement areas would form a territory with councils, customs and history.⁶

Settlements were influenced by streams and also the presence of small fruit and nut bearing trees and it turns out that in 1894 Stroh and Boyle documented abundant wild fruits and nuts including plums, cherries, huckleberries, butternuts, beechnuts and hazelnuts.

Boyle charged that in the near future every “vestige of the ancient earthen works will be removed” and he was right. Despite the efforts of Stroh and others, no care was taken to “aid in the preserving of this pre-historic landmark.” Anthropologist Ron Williamson has estimated the “staggering losses to the archaeological record of Ontario in the past two centuries... hundreds of sites have been destroyed in Toronto in the last fifty years.”⁷ It is not bold to consider that other nearby settlements in Kitchener-Waterloo have also been turned under without any consideration for their historical or cultural significance?

rych mills also highlighted and described a detailed 1881 map that shows how Mill Street “followed closely the Aboriginal trail paralleling Schneider Creek.”⁸ This summer the City of Kitchener committed to completing the bike trail that follows Schneider Creek where it now crosses Queen Street South and ends around Rockway Golf Course. The plan is to extend the trail past Manitou through the woods, coming out at Homer Watson Park, from there it follows the Grand River towards the 401 pedestrian bridge. Ideally this trail should also find its way to the Huron Nature Area.

Less than 10 kilometers from Boyle and Stroh’s Strange Street archaeological earthworks site, the recently preserved Huron Nature Area has ceded a full scale Neutral Nation settlement that has been designated as an archaeological heritage site. This is the site that has garnered the recent media attention. According to The Record, this site has yielded artifacts from 500 years ago and all the way back to 4,500 years ago. It has been classified as a village with ten longhouses that was occupied by the Neutral people.

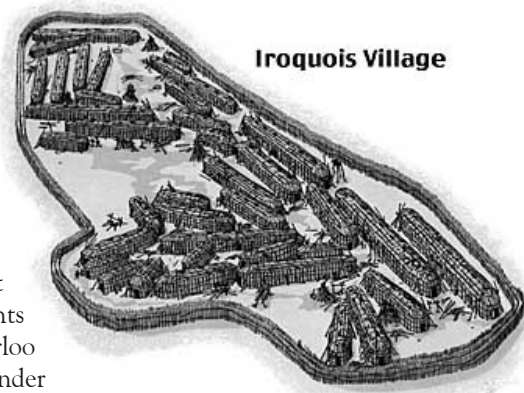
Did the Aboriginal trail that follows Schneider Creek link these two settlements together? The Strange Street Aboriginal Settlement was most certainly a Neutral village given the pattern of the way the Iroquoian people lived on the

land. Other nearby settlements must have either been covered over or lie content to be discovered. This is just one story of what should be a large catalogue documenting the Aboriginal presence in what is now Waterloo Region. Paul Racher, head archaeologist at the Huron site, told The Record that, “there is an intimate connection between aboriginal peoples and the land in the Grand River watershed.”⁹

Part 2

The Story of Colonization and Demoralization

Do we have any sense of honouring all those who have passed before us on this land? European culture in southern Ontario represents a paltry 200 years. What of the culture that evolved on our land for over 10,000 years? European incursions into Aboriginal land in North America were a slow process that was completely dependent on Aboriginal knowledge and trading up to 1670. After that a colonization process inter-



Iroquois Village

rupted, disrupted and demoralized Aboriginal culture throughout the Great Lakes region. When the Mississauga Nation consented to the British Crown granting 6 miles on each side of the Grand River to the Six Nations in 1789 the demoralization was already completed and further dishonest Colonial government policies of reservations, assimilation and marginalization, added to the burden that aboriginal people’s had to contend with.¹⁰

The so-called difference between European and Aboriginal culture is that Europe’s smaller, climate friendly land mass benefited from the prosperity generated by wheat, pigs, cows and sheep that had been domesticated by the major river cultures of the Nile, Euphrates and Indus Valleys. The river civilizations started domesticating these species around 7,000 BC and they found their way to Europe around 5,000 BC. These plant and animal varieties were nowhere to be found in North America. Europe’s smaller land mass also intensified political development. When the Europeans arrived in North America their germs from domesticated pigs and cows devastated Aboriginal populations. Vicious self-interested trading intentionally created more disruptions, undermining the carefully crafted Aboriginal societies of hard work and generosity. Aboriginal communal ethics that honoured the land were ideals that Europeans spoke of, but knew little of in practice.

Re-imagining Aboriginal History

John Ralston Saul wants to re-imagine Canadian history. His 2008 best selling book, *A Fair Country: Telling Truths About Canada* re-tells Canadian history from a point of view that includes Aboriginal cultural practices. Saul wants Canadians to finally embrace their aboriginal heritage. For example he quotes Brother Gabriel Sagard in 1623 who lived among the Huron on Georgian Bay and who inadvertently described the democratic and equal nature in Huron society. “Huron war chiefs could not order their warriors into battle, but had to persuade them.” Saul contrasts this with the Huron critique of the Europeans they encountered. “These same Huron were horrified by the division between rich and poor among the French. A society that did not look after its own suggested ‘unintelligent’ people – ‘ill-balanced’ people.”¹¹

Saul has sought to uncover Aboriginal ethics that underlie the story of Canada - a history Canadians have consciously ignored.

It could be argued that the key moment in the creation of the idea of Canada was the gathering of thirteen hundred Aboriginal ambassadors from forty nations with the leaders of New France in 1701. The result was the Great Peace of Montreal. It was here that the indigenous Aboriginal ways of deal-

continued on page 6

Aboriginal World View

continued from page 4

The Creator Gave us the Land; We Don’t Have Dominion Over It

So we have this fundamental world view. Creator gave us the land. Creator sustains us through the gifts that the Earth provides. In the Cree creation story for example, it’s a very simple structure. You have the creator, and then you have the eagle, and then you have all of the other winged animals, and then you have the land and then you have the plant life, and then you have the insect life, and you have water and you have the sun and you have all of these things, and the animals that live under the ground the animals that swim in the water, and then finally you have man. This Cree teacher who told me that creation story, asked me the following question, “Why is man at the bottom?” It never even occurred to me when she was telling me that story that there was something significant about finally we get to the two legged people. And I say, “I don’t know, I have no idea. What do you mean by that?” And she said, “Man cannot live with anything else we’ve talked about in the creation story. But all of creation can exist quite well without man and yet we have the arrogance to think that we have

dominion over all other things.”

When this is written up in the Bible as a religious world view that “man will have dominion over all of the other aspects of the world”, I’m sorry to say this is wrong. So this is not a religious view that Indigenous people have, it’s a spiritual view. We share a spirit with all of creation. We have an interdependence, I mean it’s not really an interdependence,



but as human beings we’re so arrogant we believe that somehow the plants depend on us or the animals depend on us. Wrong. We depend on them, and it’s our humility, it’s our need for respect that we have forgotten about that, will enable the sustenance of life.

But we’re in the world with these other human beings whose view is “I have dominion over all other things”, “It’s my job to exploit all things”,

“It’s my job to make money and wealth” on all of these things, not to “do my work to share creation.” Flowing from this world view differences, is these specific differences in our relationship to this land. It’s the same thing that will keep us apart in terms of, can the Indigenous peoples and the non-Indigenous peoples ever have a singular relationship where there is this single humanity? The answer is no, because this fundamental world view difference, which is in our DNA.

A Physical and a Spiritual World

The second world view difference which is really strong is, “What is this world all about?” Is this world simply a physical world, and our answer as Indigenous Peoples is “No, this is not just a physical world, this is also a spiritual world and it is the spiritual forces and our physical forces, which together are able to sustain our lives, so that we can complete our journey in our life.” So one of the most difficult things for me to help our non-Native students understand is this notion that at the same time as you’re walking through this physical world, you’re also engaged in a spiritual world. That those spirit helpers – your ancestors, the creator and all of the spirits of all of creation, are there sustaining you. So the picture of who sustains who, is that this human being is get-

continued on page 6

Aboriginal Heritage

continued from page 5

ing with the other were consciously and broadly adopted as more appropriate than the European. Here the idea of future treaties was born. Here an approach was developed that would evolve into federalism. Sir William Johnson's great gathering of two thousand chiefs at Niagara in 1764 had been organized in order to cement the Royal Proclamation. In many ways, this was the second act in the creation of the

idea of Canada – a continuation of the Great Peace of Montreal.¹² Saul contends that the constituent ideas that make up Canada, that make up the way we fashion our institutions, grew directly out of Aboriginal thought and experience that adopted practices that evolved from the northern experience of land. Saul explores the unique way Canadians have adopted ideas like federalism, fairness, equality, and peacemaking and demonstrates how these have been influenced directly by Aboriginal culture. The gathering of the many and the effort at broad consensus reflect the values of the Great Peace. He considers that the phrase from the Great Peace recog-

nizing that we all “Eat from a Common Bowl” is indicative of “shared interests and shared welfare.”¹³ What Saul uncovers is a deeply rooted complex Aboriginal philosophy that Canadians have for the most part chosen to ignore. This philosophy is concerned with looking after one another. It is about concepts of consensus that do not narrow relationships and exclude differences but gives time and space to working out and maintaining commonalities between people. It is a subtle egalitarianism that vividly understands the tension between the individual and the group with the goal of enlarging its inclusive circle to incorporate differences.¹⁴

the Canadian bureaucratic mentality is the use of destructive controls that tie up process and disrupt creative independence. In Saul's view, entitled groups with power and wealth retain their position through bureaucratic structures at every level that limit imagination and democracy. This is the Roots of Failure and is in contrast to the Aboriginal way that trusts in the capacity of their people, that lives a deep rooted loyalty, and that does not fear complexity.

Aboriginal Ethics at The Working Centre

There has always been something Aboriginal about The Working Centre. In 1982 we adopted the pastoral circle as our mode of learning and acting. This marked our work as circular – listening, analyzing and practically responding to multiple experiences. It was inclusive because each experience brought in

continued on page 8

20 Years of University-Community Learning

About 700 University of Waterloo undergraduate students have taken credit courses at the Working Centre over the past twenty years, all of them in classes of no more than thirty students, incorporating ample discussion and a sampling of the Working Centre's programs in community education and development.



Board member Ken Westhues, now professor Emeritus of sociology at Waterloo, began the program with his course in “Sociology of Work” in the winter term of 1991. He soon added a course on “Ancestry, History, and Personal Identity.” Other professors taking part have included Terry Downey, now President of St. Mary's College in Calgary, who taught a political science course, “Public Administration,” and Kieran Bonner, of St. Jerome's University, who taught “Sociology of Community” in 2003.

noncredit students interested in sitting in on a course out of personal interest.

The bridging of university and community reflected in these courses at the Working Centre draws on the model of “extension education.” The cooperation in the 1890s between the University of Chicago and Jane Addams's Hull House is an especially apt model, since Waterloo County native Mackenzie King, Canada's longest-serving Prime Minister, acquired in the Chicago experiment many of the ideas of social reform he nourished throughout his life.

While courses at the Working Centre were the same as those on campus in the readings and assignments required, the atmosphere is different. Students get first-hand acquaintance with the programs of social development in which the Working Centre is involved and get a taste of the network of businesses, government agencies, and voluntary associations that form the fabric of Kitchener-Waterloo as a city and community.

Professor Westhues completed this unique twenty-year run of university courses at The Working Centre due to his retirement from the University of Waterloo. Ken will no longer have a teaching load, but will continue to be actively involved in helping to build The Working Centre community as a long-serving member of the Board of Directors.

In addition, the courses at the Working Centre have proven attractive to adults, and a number of places were normally reserved for

Ken set out to bridge university thinking with Main Street realities. Success was counted by engaging real

A Fair Country is directed at the ineffective Canadian elite who still hold on to a colonial past. They limit the imagination of Canadians by using the tactics of the old Family Compact to divide and conquer. Their goal is to use government to take power away. The hallmark of

Aboriginal World View

continued from page 5

ting smaller and smaller in terms of their responsibility for the outcome of the health of creation.

When I go to a sweat lodge, I have to have faith completely in one of our most Indigenous of traditions, that ceremony; that the creator will be there, that the grandfathers and grandmothers will be there, that the ancestors will be there. That my spirit will be fed by this ceremony, as well as it will be fed physically, mentally and emotionally. Because one of the greatest things that happens at Native ceremonies, is the building of community; that sense that you belong to something, you know, what Jean Vanier would call love. You see love in everything. And Love is an experience.

today's auction day over at the stockyards in Waterloo. Let's go over and put down tobacco for the animals who are giving their lives so we can keep ours.

We are Conservators of Creation

It's our responsibility, our inherent responsibility to conserve creation, not to exploit it, destroy it and make it vulnerable. What we're doing to the Earth now, is creating a situation where we are literally like a suicidal person; contemplating destroying ourselves, putting ourselves out of existence. What is the rest of creation saying about human beings? What are the trees telling each other about human beings, the animals and the fish and the birds? They're saying, “we can't wait for these people to destroy themselves completely, so that we can finally begin to build up Earth again, build up this creation again.” So, who is responsible for the health of creation? Well, simply the answer is everybody. All people of all colours of all parts of the earth are responsible for each other. And to me, that's behind this inclination, when I see somebody who's having a hard time, my inclination is to say, “how can I help you?” That's my Indigenous response to that person's life.

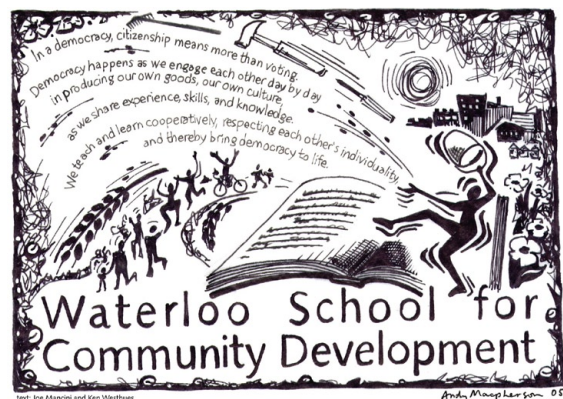


Putting Tobacco Down for the Animals Who Give Their Lives for Us

The fundamental world view, which is articulated in these kinds of specific differences like the use of the land remain today. It was never the creator's intention for anybody to own the land. It's there for you to use and the purpose of the lives of the plants and animal and everything is what sustains human life. We should always honour what the plants do for us, what the animals do for us, you know. Let's go over,

The Spirit Behind Work

The thing that Christians don't know about Christianity is, it's spiritually based. And the thing that is not present in the churches today, is spirituality. So our relationship to any teaching regarding education, religion, health care, government, social services, is the spirit behind the work. I help more people with my spirit, my presence and my caring and my loving, than I do with my counselling; by my logical work. People love me, because of who I am, not what I am. And I have to be confident about that, because when I enter another person's life, I want them to have a positive spiritual experience with my presence.



Books for Sustainable Living

Books for Sustainable Living

Books for Sustainable Living at Queen Street Commons Café offers a wide selection of books on such topics as the environment, education, poverty, social alternatives, the philosophy of work, simple living, and more!

You can place orders by fax (519-743-3840), phone (519-743-1151 x111), or mail (see order form below)



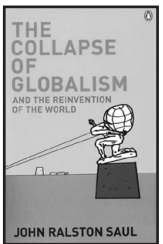
A Fair Country Telling Truths About Canada

John Ralston Saul

In this startlingly original vision of Canada, renowned thinker John Ralston Saul argues that Canada is a Métis nation, heavily influenced and shaped by Aboriginal ideas: Egalitarianism, a proper balance between individual and group, and a penchant for negotiation over violence are all Aboriginal values that Canada absorbed. An obstacle to our progress, Saul argues, is that Canada has increasingly ineffective elite, a colonial non-intellectual business elite that doesn't believe in Canada. It is critical

that we recognize these aspects of the country in order to rethink its future.

340 pages \$20.00 softcover



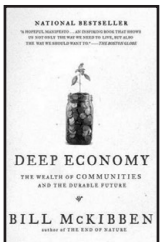
The Collapse of Globalism And the Reinvention of the World

John Ralston Saul

Grand economic theories rarely last more than a few decades and globalization, with its technocratic and technological determinism, and its market idolatry, may have seen its best days. The Collapse of Globalism follows globalization from its promising beginnings in the 1970s through to the increasing deregulation in industry, and into the 1990s, when regional economic collapses and concern for the environment and for the rights of workers led to widespread protest and disillusionment. In the

wake of globalism's collapse, nationalism of the best and worst sort, Saul demonstrates, shows signs of making a remarkable, unexpected recovery.

224 pages \$20.00 softcover

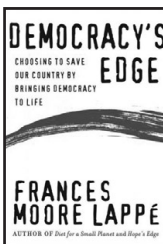


Deep Economy The Wealth of Communities and the Durable Future

Bill McKibben

McKibben offers the greatest challenge in a generation to the prevailing view of our economy. He makes a compelling case for moving beyond "growth" as the primary economic ideal and instead pursuing prosperity in a more local direction, with more locally produced food and energy, and even culture and entertainment. Our purchases need not be at odds with those things we truly value, and the more we nurture the basic humanity of the economy, the more we may preserve our own.

272 pages \$15.50 softcover

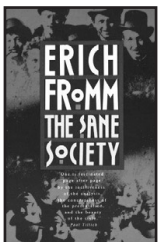


Democracy's Edge Choosing to Save Our Country by Bringing Democracy to Life

Frances Moore Lappé

America is at the edge, a critical place at which we can either renew and revitalize or give in and lose that most precious American ideal—democracy—and along with it the freedom, fairness, and opportunities it assures. This crisis is a symptom of thin democracy, something done to us or for us, not by or with us. The answer, says Lappé, is Living Democracy, the emergence of a new stage of democracy in which Americans realize that democracy isn't something we have but something we do.

496 pages \$26.99 hardcover

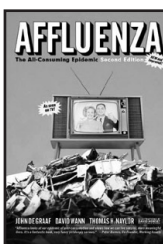


The Sane Society

Erich Fromm

Fromm argues that modern society subjects humans to continuous disenchantment from the world which they created. People in modern society are estranged from other people, from the objects which they produce and consume, from their government and from themselves. To allow present trends to continue unchecked will result, Fromm contends, in a society in which alienation is the norm. Fromm writes of a form of organization in which no individual is a means towards another's ends, where the well-being of individuals is the focus of society, and where personal growth complements economic growth.

208 pages \$20.00 softcover

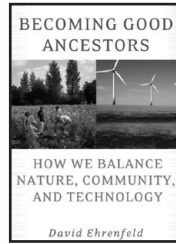


Affluenza The All-Consuming Epidemic

David Wann, Thomas H. Naylor, and John De Graaf

Affluenza uses the metaphor of a disease to describe the damage done to our health, our families, our communities, and our environment by the obsessive quest for material gain. The authors examine the origins, evolution, and symptoms of affluenza, and explore strategies for rebuilding families and communities and for restoring the earth. Demonstrating that now, more than ever, Americans need ways of fighting the affliction, this edition also includes information on the impacts of stress and overwork, and provides an in-depth look at various campaigns and movements offering solutions for today's problems.

288 pages \$24.95 softcover

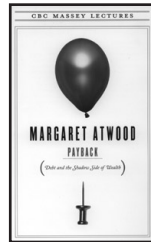


Becoming Good Ancestors How We Balance Nature, Community, and Technology

David Ehrenfeld

The book focuses on our present-day retreat from reality, our alienation from nature, attitudes towards technology, the denial of non-economic values, and the decline of local communities. Through down-to-earth examples, ranging from a family canoe trip in the wilderness to the novels of Jane Austen, Ehrenfeld shows how we can move ourselves and our society towards a more stable, less frantic, and far more satisfying life, a life in which we are no longer compelled to damage ourselves and our environment, in which our children have a future, and in which fewer species are endangered and more rivers run clean.

320 pages \$21.95 softcover

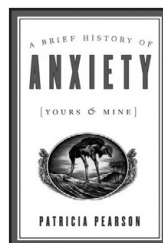


Payback Debt and the Shadow Side of Wealth

Margaret Atwood

In *Payback*, legendary novelist Margaret Atwood investigates the subject of debt. She doesn't talk about high finance or managing money; instead, she explores debt as an ancient and central motif in religion, literature, and the structure of human societies. By looking at how debt has informed our thinking from preliterate times to the present day, Atwood argues that the idea of what we owe may well be built into the human imagination as one of its most dynamic metaphors.

280 pages \$18.95 softcover

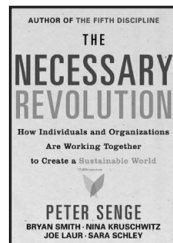


A Brief History of Anxiety Yours and Mine

Patricia Pearson

In this clever and witty book, argues that the millions of anxious people in North America are far from "nervous nellys" with weak characters who just need a prescription and a pat on the head. She questions what it is about today's culture that is making people anxious, and offers surprising and inspiring answers and solutions based on her own fierce battles with anxiety. Drawing on personal episodes of incapacitating dread as a vivid, often hilarious guide to her quest to understand this most ancient of human emotions, Pearson delves into the history and geography of anxiety.

208 pages \$19.95 softcover



The Necessary Revolution How Individuals and Organizations are Working Together to Create a Sustainable World

Peter M. Senge, Bryan Smith, Nina Kruschwitz, Joe Laur, and Sara Schley

With inspiring stories from individuals and organizations tackling social and environmental problems around the globe, *The Necessary Revolution* reveals how ordinary people are transforming their businesses and communities. By working collaboratively, they are exploring and putting into place unprecedented solutions that move beyond just being "less bad" to creating pathways that will enable us to flourish in an increasingly interdependent world. This book contains a wealth of strategies that can be used to help us build the confidence and competence to respond effectively to the great challenges of our time.

416 pages \$22.00 softcover

Books for Sustainable Living Order Form

Name: _____

Address: _____

City/Town: _____ Province: _____

Postal Code: _____ Telephone: _____

Cheque Enclosed (payable to The Working Centre)

Visa Mastercard

Card #: _____

Expiry: _____ Signature: _____

Quantity	Title	Price

Postage: \$3 for the first book, \$1 for each additional book. Free postage for orders over \$200.

Mail completed forms to:
Books for Sustainable Living
58 Queen St. S. Kitchener, ON
N2G 1V6

Total	
Postage	
Subtotal	
5% GST	
Order Total	



Software Freedom Day!

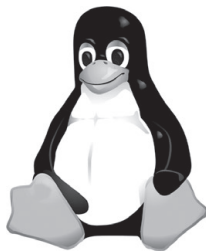
**Saturday, September 17
10:00am-4:00pm
66 and 43 Queen St. S.**

Software Freedom Day will offer:

- CD/DVD giveaways of Open Source software for Windows and Linux distributions
- A Linux Install Fest to get you started with this Open Source operating system - bring your PC!
- Presentations on Open Source software

Presentation Topics:

- What is Software Freedom?
- Photo Editing with Open Source software for Linux
- Building a Linux Multimedia Centre using XBMC
- The basics of the Linux operating system
- Free software culture and the Creative Commons



Presentations will be at the back of Queen Street Commons Café at 43 Queen St. S.

For the install-fest and CD/DVD giveaways, go to Computer Recycling at 66 Queen St. S.

(Charles Street entrance)

Call 519-743-1151 x.225 or visit www.theworkingcentre.org/sfd for more information.



Democratic relations in everyday life form the roots of a democratic society.

A 14-week course starting in the Fall of 2011

Local Democracy is:

- an expression of building community
- ensuring people are not left behind
- practicing the skills of equality
- peaceful coexistence
- challenging hierarchy and affirming equality



This course offers an opportunity to reflect on both positive and negative democratic practices in:

- workplaces
- public agencies
- schools
- social services
- community organizations
- civic initiatives



If you are interested in signing up for this course, or for more information, call Kara at 519-743-1151 x.119



Aboriginal Heritage

continued from page 6

new people who were welcomed in and who offered their insights and efforts. We became complex as we integrated these many ideas and perspectives into a community of people serving the common good.



In the 1990's Andy Macpherson designed a community gardening graphic that we also use for St. John's Kitchen. It is influenced by the integrative nature of the Iroquoian three sisters of agriculture – corn, beans and squash. Andy's circular graphic illustrates the complex integration of good food, good community, good spirit. Other writings at The Working Centre have noted the three sisters of community tools as work as gift, serving others and building community. New projects and approaches developed at St. John's Kitchen used a model of circles to involve all in resolving conflict and creating new understandings.

Saul is critical of Canadians putting "more energy into their relationship with technology – a personal attachment to the idea of progress – than into their relationship with place." ¹⁵ Place and land are deeply rooted in the Aboriginal psyche, it is a wellspring from which all good things flow. Working Centre has been blessed by place. With minimal resources supported by multiple acts of generosity we have been able to deeply root on Queen Street South in ways that have added to and influenced culture in new and surprising ways. It is from rooted place that culture and service to

others grows.

There are many communal structures within The Working Centre. We call these projects community tools and a partial list includes Recycle Cycles, St. John's Kitchen, Job Search Resource Centre, Worth A Second Look, Multicultural Cinema Club, Public Access Computers, Computer Recycling, Queen Street Commons Cafe and GROW Herbal. Each projects evokes pleasure when one recognizes the important work they accomplish by inviting people to express their creativity and skills in ways that enhances the community around them. These projects involve people in circular, complex and integrative ways. They make possible access to tools by sharing resources generously. They live the spirit that the Huron's believed was the principal aim of Creation. To win affection and approval by sharing with others.

Saul concludes with this hopeful approach,

*I can't help but feel that the strategic key to our rediscovering our four-century-long path to fairness and inclusion lies in a rethinking and relaunching of the co-operative movement.*¹⁶

He goes on to say that we need to build the space for citizenship and we need to respect geography and place. He asks how structures of citizenship can anchor our communities and move us away from mass commodity extraction and top-down bureaucratic sloppiness. These ideas were central to the Aboriginal vision of community. Up to now Canadians have consistently failed to recognize Aboriginal influences that are integral to Canadian society. The good news is that this is slowly changing and a new understanding of our relationship with deeply seeded Aboriginal history and culture awaits us.

This article is dedicated to Palmer Patterson who taught a second year Aboriginal History course at University of Waterloo in the late 1970's and supervised a reading course on the topic in later years. Palmer and Nancy Lou have supported St. John's Kitchen financially since it first opened in 1985.

Footnotes

- 1) Bruce Trigger, *The Huron Farmers of the North*, 2nd Edition, Harcourt Brace Javanovick, 1990
- 2) Trigger, p.48, 145
- 3) Rych Mills, *Victoria Park: 100 Years of a Park and its People*, Kitchener, 1996
- 4) David Boyle: *Archaeological Report 1894-95*, Legislative Assembly of Ontario, Toronto, 1896 p.34-35
- 5) Trigger, p.21
- 6) Ritchler, *Ordeal of the Long House*, p.17-14, 292 -293
- 7) Ron Williamson, Editor, *Toronto: A Short Illustrated History of Its First 12,000 Years*, James Lorimer Ltd, 2008 p26
- 8) Terry Pender, "Aboriginal Village Discovered on Strasburg Creek." *The Record*, October 21, 2010
- 9) E. Reginald Good, 'Mississauga-Menno Relations in the Upper Grand River Valley', *Ontario History*, LXXXVII 2 (June 1995) 156-172
- 10) John Ralston Saul, *A Fair Country, Telling Truths About Canada*, Penguin Canada, 2008 p.58
- 11) J. R. Saul, *A Fair Country*, p.69
- 12) J. R. Saul, *A Fair Country*, p.69
- 13) J. R. Saul, *A Fair Country*, p.59, 71
- 14) J. R. Saul, *A Fair Country*, p.86
- 15) J. R. Saul, *A Fair Country*, p.321