



"To give a voice to the vision of the Anishinabek Nation."

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## Anishinabek declaring war on proposed HST

By Maurice Switzer

UOI OFFICES – The 40 member communities of the Anishinabek Nation have launched a comprehensive information and direct-action campaign against the proposed Harmonized Sales Tax, which Grand Council Chief Patrick Madahbee has labelled "illegal and immoral".

"In our eyes it is illegal for Canada to continue to try and force its legislation on our people without even consulting us, not to mention without our consent," said Madahbee, citing recent Supreme Court decisions and international law requirements that governments accommodate the interests of First Peoples.

"Canadians are fond of talking about how important 'the rule of law' is when they complain about First Nations peoples standing up

for our aboriginal and treaty rights at places like Oka, Ipperwash and Caledonia," the Grand Council Chief told a Jan. 18 gathering at the North Bay Indian Friendship Centre. "But they seem to have a blind spot when the rule of law confirms indigenous rights. The Royal Proclamation of 1763 and the 1764 Treaty of Niagara recognized our peoples as distinct Nations.

"From Tecumseh to Tommy Prince, the Anishinabek have been staunch allies of the Crown in Canada, said Madahbee. "But we have never agreed to be her subjects, and we have no treaties in which we agreed to be subject to her taxes. We have been the first to defend Canada in foreign wars, but this time we are definitely on opposite sides."

Of more immediate concern



Ontario Regional Chief Angus Toulouse, right, joined Grand Council Chief Patrick Madahbee Jan. 28 as the Anishinabek Nation launched a campaign against the proposed Ontario/Canada Harmonized Sales Tax. The two leaders displayed the 1764 Covenant Chain Wampum Belt given by the British Crown to the Anishinabek to seal the previous year's Royal Proclamation which confirmed that North American Indians were to be treated as sovereign nations. A new Facebook page promotes the campaign. –Photo by Marci Becking

than the jurisdictional issue was the economic impact that piggy-backing the 8% Ontario retail sales tax and 5% federal Goods and Services Tax would have on Anishinabek households.

"Governments call this tax 'revenue-neutral', said Madahbee, "but the Canadian Centre for

Policy Alternatives says First Nations citizens 'will be subject to the full impact of the HST without any of the offsetting benefits'. Our analysis predicts that there will be a negative financial impact in the range of \$100 each week for each Anishinabek family."

"More and more we are hear-

ing social scientists say that it is immoral for wealthy nations like Canada to permit extensive poverty within their borders, especially when public policy actually contributes to poverty, as will be the case with the HST."

See [www.facebook.com](http://www.facebook.com) and add Anishinabek Nation as a friend.

## Chippewas of Rama receive 35-year lease on casino life

TORONTO—Anishinabek Grand Council Chief Patrick Madahbee is hopeful that First Nations in Ontario and their relationship with Chippewas of Rama First Nation will improve now that a new agreement has been signed between the host community for Casino Rama operations and the Ontario Lottery and Gaming Corporation (OLG).

The 20-year agreement, with additional 10 and 5 year options, takes effect August 1, 2011 when the current agreement ends, and will provide additional financial benefits for Rama First Nation, including one-time funding of \$2.3 million for a new training and development centre.

The announcement came in mid-January, just days after the Ontario Court of Appeals ruled

against Rama's claim that it was entitled to 35 per cent of the casino's net profits in perpetuity, instead of for the first five years of operation, as lawyers for the other 133 First Nations in the province had argued.

"This money will help our



This is what a \$4700 quillbox looks like. – See Page 29.

communities fix their broken infrastructure, allow more citizens access to post-secondary education, address housing problems and give them a chance to put their economic development plans in motion," said Madahbee. "Our communities need the funds in these tough economic times to get on the road to self-sustainability."

Chippewas of Rama – which was known as Mnjikaning when the litigation began in 2001–withdrew from the Union of Ontario Indians in 2004 and have not since been active members of the 40-community Anishinabek Nation.

"As far as our relationship goes with Chippewas of Rama, they are Anishinabek and a part of our family," said the Grand Council Chief. "They have good leadership."



### Skating on thin ice

Favoured to win an ice dance medal at the upcoming Vancouver Olympic Games, Oksana Domnina and Maxim Shabalin of Russia are drawing criticism from Indigenous groups for costumes featuring brown-skinned coloured body stockings, loin cloths and Aborigine-style patterns, and a routine they say was based on traditional practices of Australia's indigenous people. One Australian Aborigine called the routine offensive, and First Nations spokesmen in British Columbia are complaining about the skaters' use of stereotypes. (Reuters photo)



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# ODEWIN GICHI-OOENAWAN/URBAN REZ

## Vendors dislike Hamilton

By Jorge Antonio Vallejos

HAMILTON – At 2 p.m. Patricia Eshkibok sat alone at her booth waiting for customers.

Leather gloves, moccasins, jackets, and homemade one of a kind jewelry hung above, and in front of her. The only sound around was the big drum over the speaker system and dancers regalia whispering in everyone's ears. Open since the morning, Eshkibok had not sold a single item.

"I don't like it here. And I'm not coming back!" Eshkibok was talking about Copps Coliseum in Hamilton, the new home of the Canadian Aboriginal Festival.

"I did far better at the Toronto Rogers Centre than I am doing at Copps Coliseum in Hamilton. In Toronto, people like spending their money. Hamilton is nowhere. Toronto is central," said Eshkibok. This sentiment was felt and repeated by many vendors throughout the day.

Eshkibok was among 200 vendors at this year's event, much lower than the anticipated 300-400. A festival spokesperson confirmed that 25,000 people attended last November's event, down from the 30,000 who paid admission last year at Toronto's Rogers Centre.

A citizen of Wikwemikong Unceded Indian Reserve, Eshkibok was raised in Sault Ste. Marie and now works as a Native court officer in Montreal. "This is my weekend business. If I could support myself doing this I would let my day job go," said Eshkibok.

Taking a course at Sheridan College in fashion design



Patricia Eshkibok, a deerhide artisan from Wikwemikong, was among the vendors unhappy with the relocation of the Canadian Aboriginal Festival to Copps Coliseum in Hamilton.

20 years ago Eshkibok said, "I learned the long, hard way."

"I've always been interested in sowing and making things. Then I got into the leather business about 18 years ago. Through trial and error I started making deerhide jackets for men and women. I learned by myself," said Eshkibok.

Designing "classic cut jackets that never go out of style" Eshkibok takes three full days to make each jacket. Five years ago the Chancellor of Germany bought a jacket from Eshkibok; she tells the story with pride.

"Buckskin jackets are my specialty. The beadwork, the fringe, the cross-stitch, I'm evolving every year, they're getting better and better," said Eshkibok.

Her hard work and determination has loyal customers look for her at the Rogers Centre every year. Marine Hoyle of Mississauga, Ontario, a customer for the last three years, appeared during this interview. "I tell everyone about Patricia," said Hoyle.

"I'm gonna write to let them [the pow-wow organizers] know that I haven't sold anything so

at least I want half my money back," said Eshkibok.

Paying \$600 for a 10 x 10 booth, almost always selling out at Rogers Centre, Eshkibok did not see herself making her money back in Hamilton.

A Cree vendor from Saskatchewan broke down the costs that won't see him return to Hamilton either. His booth cost \$600, his hotel room was \$400, and depending on the person, travel expenses can range from \$50 to \$500 or more. This does not include meals throughout the weekend.

On top of all this vendors have to deal with the current recession. "I've lowered my prices but my costs are still the same," said Eshkibok.

Festival organizers were pleased with the first-year turnout in Hamilton, noting that this year's event attracted over 700 registered dancers and over 9,000 children attended education day.

The decision to relocate Canada's largest pow-wow was made after organizers failed to convince the city of Toronto to lend financial support.

## Feds want proof of aboriginalness

OTTAWA – When people apply for jobs targeted for aboriginal people, the applicants in the past just verbally declared their aboriginal status.

But effective Jan. 1, they have to fill out and sign a form declaring their native affiliation, said Maria Barrados, president of the Public Service Commission.

The new form requires aboriginal job applicants to say if they're an Indian, Inuk, or Métis, declare which First Nation they belong to and which land claim agreement they're a beneficiary of, if any.

The co-chair of the National Aboriginal People's Circle, part of the Public Service Alliance of Canada, Patty Ducharme says the new form discriminates against aboriginal people.

"They haven't chosen workers with disabilities, women, racialized people — they've just targeted aboriginal people," she said.

But Barrados said the policy is being implemented in response to complaints from Métis groups.

"Because of these complaints that people were falsely declaring that they were aboriginals, we set up a new procedure," Barrados said.

Ducharme said she hasn't heard any complaints of false declarations and plans to consult with union members about how to deal with the new policy.



### Fancy dancing

Deanne Morrison from Thunder Bay displays her fancy shawl style at a September pow-wow coordinated by Native Child and Family Services at Toronto's Dufferin Grove Park. Deanne is a citizen of Temagami First Nation.  
—Photo by Christine McFarlane

## Moving to big cities creates big challenges for youth

By Christine McFarlane

TORONTO – Native youth coming from their First Nations communities to live in big urban cities face a lot of challenges and, according to Dr. Peter Menzies, it is important that they have support from Native agencies in the urban setting to avoid "getting swallowed into the pressures of dealing with a life that is unfamiliar to them."

"First Nations youth often look at moving to the city as a chance of getting away, having an opportunity that they might not otherwise have if they stayed in their communities," says Menzies. "Coming to the city is not only new to them, but once they get here, the reality of city life from reserve life is often harsh."

Menzies, a psychotherapist for

25 years, is a citizen of Sakamok Anishnawbek First Nation and the Clinical Head of Aboriginal Services at the Centre for Addiction and Mental Health.

"Values are different when you make the transition from reserve life to urban life," he says. "When youth come from their communities to an urban area there are many factors that can prove to be overwhelming for them. The ways of coping can lead to youth becoming involved in the wrong crowd or engaging in behaviours that can lead them to feeling more despair."

Menzies believes that the three biggest elements that Native youth have to contend with when they have made the transition to city life include a lack of education – not knowing how to deal

with certain things, a lack of employment skills – which includes looking for a job and not being able to compete successfully for the variety of jobs offered in an urban setting.

"Youth can also feel a sense of detachment or feel like they do not belong because they sense racism or discrimination against them from other members of society."

"Different youth bring different issues with them and each youth carries a different history,"



Dr. Peter Menzies

says Menzies. "Youth carry inter-generational trauma, whether they are survivors of the child welfare system, the residential school system, welfare, being a part of the Children's Aid, or they were in care."

He says some youth could also be carrying issues such as family violence, alcoholism, identity issues, and a lack of confidence or self-esteem.

"Any combination of the psychological and practical perspectives of these backgrounds – combined with poverty, homelessness or lack of income – can put First Nations youth at risk for suicide"

Menzies believes that support agencies like NA-ME-RES Native Men's Residence, Native Child and Family Services, the Native Canadian Friendship Cen-

tre, Miziwe Biik and the Native Women's Resource Centre are important.

"Native agencies care – despite what youth might think – and through guidance from these agencies, youth will feel like they have someone to go to if they are having difficulties."

"Everyone is special and deserves the opportunities to move forward in their lives and to move out of the vicious cycle of not being socially included."

He recalled how at his own graduation from school he told others "if you are in trouble, reach out to your parents, your First Nations community, someone you think who cares. Whether they are Native or non-native, there is someone out there who cares and will help you if you let them."

# ANISHINABEK

## Pic River matches student donation for Haiti relief

PIC RIVER FN – After seeing the hard-earned contribution of their youngest community members, Chief and Council decided to match the \$2,258.45 raised for a Haiti Relief fundraiser hosted by Pic River Elementary School. The cheque was presented to Lisa Michano-Couchene, principal of Pic River elementary and to a group

of students on January 27th.

“This is very important lesson that our young children learned in humanity and in life. The caring and the hearts of our children showed immense compassion in wanting to contribute to this tragic situation happening in Haiti,” says Chief Roy Michano. “Funds raised in a short period of time

will be matched by leadership of our First Nation.”

Pic River Elementary School organized a northern-style Skate-a-thon on January 22. Students canvassed the community, collecting pledges the week prior. Donations such as hot dogs, hot chocolate and wood were received from various departments,

companies and individuals within the community. The Skate for Haiti event began at 6 p.m. at the local outdoor rink with students, parents and supporters skating until 10 p.m. The donation was made out to the Canadian Red Cross on behalf of the Pic River Elementary School and Pic River First Nation.

The Ojibways of the Pic River is a small community located on the northwestern shores of Lake Superior. Pic River Elementary School has a current enrollment of 58 students ranging from Kindergarten to Grade 8. For more information about Pic River First Nation, please visit the community website at [www.picriver.com](http://www.picriver.com).



Alison Bressette with daughter Raeggan Bressette, Erik Bobiwash with partner Shirley Honyust and Erik's grandsons Alex and Ian Bobiwash with Charlie the dog.

## Hope for Kettle Point canines

By Marci Becking

KETTLE & STONY POINT FN– Neglect. Abandonment. Rejection. Animals that live in First Nation communities face this every day. In Kettle and Stony Point, they have some hope with the Dog Population Management Program spearheaded by Alison Bressette, volunteer founder and acting director of the Aboriginal Community Advocacy Connection.

The program so far consists of providing food donated from rescue groups and the general public, warmth for animals from donated blankets and straw, and donated material for dog houses built by high school students. Bressette also does a lot

of public education and spends a lot of time finding sources of support for research and research pertaining to the impacts on people, finding funding and hosting fund-raisers.

“Dogs helped the survival of First Nations,” says Bressette. “Animals, who are part of each of our First Nation, are a part of the community. Animals who helped. Animals who were loyal. Animals who were regarded, esteemed and needed. They were respected and as our ancestors respected themselves. We now need to take care of them.”

If people would like to donate without requiring a receipt they can send their contribution to: 43 Tecumseh Avenue West, London, Ontario N6J 1K8.

## Anishinabe-kwe producing series

TORONTO – Anishinabek Nation citizen, Jennifer Ashawasegai has signed an exclusive one-year contract with Rogers Radio to produce a weekly one-hour Aboriginal newsmagazine radio program.

Bamoseda will feature national Aboriginal news, current affairs, community and culture features, as well as spotlights on entertainment.

Bamoseda translates to “walking together” in the Anishinaabe language.

Bamoseda will be aired on eight Rogers stations and streamed on the websites of 15 Rogers radio stations as well as Ashawasegai's program website [www.bamoseda.com](http://www.bamoseda.com).

“I'm absolutely thrilled to be

working with Rogers,” says Ashawasegai, a citizen of Henvey Inlet First Nation. “Bamoseda is a positive vehicle to showcase Aboriginal issues, diverse cultures as well as the many different genres of music from talented artists.”

Ashawasegai is no stranger to radio, having been in the business for eight years working with local stations in Ontario and Kansas, USA.

She is also a freelance journalist, and has been published in



Jennifer Ashawasegai

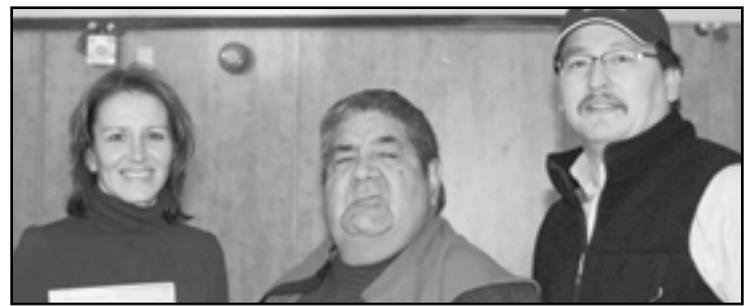
Indigenous newspapers across North America.

She was the 2008 recipient of the Debwewin Citation for outstanding aboriginal-issues journalism.

She received the award from the Anishinabek Nation for her contribution of print and radio stories about aboriginal issues demonstrating “Debwewin” – the Anishinabemowin word usually translated into “truth” in English, but which literally means “to speak from the heart”.

Currently living in Alban, between North Bay and Sudbury, Ashawasegai created the Union of Ontario Indians' first Facebook and MySpace page in her temporary role as the organization's New Media Specialist.

## IN BRIEF



### First dividends from hydro

PIC RIVER FN – November 12 marked a day of celebration for the Ojibways of Pic River First Nation and their hydroelectric program. The Begetekong Power Corporation was happy to present to the First Nation the first dividends from operations at Umbata Falls Hydroelectric Power Station. Chief and Council will re-invest some funds in new project developments and invest into community projects as outlined in the community's strategic plan. Debi Bouchie - Band Administrator, Chief Roy Michano – Board Chairperson (Begetekong Power Corporation), Byron LeClair – First Vice President (Begetekong Power Corporation).

### Matthews on Nuclear board

OTTAWA — Lisa Raitt, Minister of Natural Resources, announced the appointment of a temporary member, Mr. Hans Matthews, citizen of Wahnapiatae First Nation, to the National Energy Board.

Matthews has been the President of the Canadian Aboriginal Minerals Association since 1992.



Hans Matthews

### Tembec dumps toxics

PIC RIVER FN– Chief Roy Michano is furious that the provincial Ministry of the Environment's failure to consult his First Nation in allowing Tembec to discharge 12,000 litres of toxic industrial chemicals on Pic River's traditional territory in December.

“Cyanide was dumped in our water twenty years ago and our members were forced to drink bottled water. We will not stand for that again,” said Michano after learning that the ministry authorized Tembec to discharge toxic black and green liquor into the spill basin at Marathon Pulp Inc. Ontario Regional Chief Angus Toulouse said: “It is inexcusable for the Crown to have failed to consult Pic River First Nation at all in this mill closing.”

### Rama writer wins

CHIPPEWAS of RAMA – A 16-year-old from this central Ontario First Nation is one of the first six winners of the The James Bartleman Aboriginal Youth Creative Writing Award. Nancy King was one of 300 young aboriginal writers who submitted stories and poems for the awards, named after the first aboriginal Lieutenant-Governor in Ontario history, who was a champion of literacy in First Nations communities. “The written word can allow you to travel to distant places and experience new worlds,” said Mr. Bartleman, who grew up in Rama.

### Jaydn meets Governor General

OTTAWA – Jaydn Toulouse, 11, had the honour of giving her speech on Residential Schools at Rideau Hall in October for Governor General Michaëlle Jean. The Truth and Reconcilia-

tion Commission had heard Jady's speech at the Spanish Reunion in September and invited her to Ottawa.



Jady Toulouse



**ANISHINABEK NEWS**

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**MAANDA NDINENDAM / OPINION**

**Seminole unbeaten: Americans poor losers!**

It seems strange looking for Indians where oranges grow in people's backyards.

But there are Native Americans in Florida, and their history is as impressive as that of any Indigenous peoples I've encountered.

Anthropologists call the Seminole "heterogeneous" – their nation was formed in the 18th Century by the intermingling of Creeks, Muskogeans, Yamasee, escaped black slaves, and some white Americans. By First Nation status standards in this country, Seminole citizens would be considered Super C-31s!

But despite their varied heritages, no nation ever displayed more unity in the face of adversity. The 3,000 Seminole enrollees in Florida are descendants of several hundred who withstood attempts by the mightiest army in the world to dislodge them from their homeland, and slipped away into the swamp country with their reputation as "The Unconquered People" intact. General—later President – Andrew Jackson, with 9,000 troops under his command, could defeat British and Spanish armies, but was unable to achieve victory over the guerilla tactics of a Seminole resistance that he estimated to be no more than 900 warriors.

The United States waged three Seminole Wars in the 19th Century in an effort to force the Florida Natives to relocate to Oklahoma, and join other Indians who succumbed to a massive campaign of treaty-breaking and ethnic cleansing. The second war was a decade-long, \$40-million campaign that succeeded in the forced removal of some 3,000 Seminole to what was then called Indian Territory, but the remaining few hundred preserved their liberty by using the treacherous swamplands as their sanctuary.

On the sunny January afternoon I visited Silver Springs – a national historic site in central Florida – Crystal Gale was belting out "Don't It Make Your Brown Eyes Blue"



*Maurice Switzer*

from the theme park's stage, and the captain of our glass-bottom boat was telling us that the 550 million gallons of spring water that feed the Silver River here could supply the city of New York each day. The pristine depths of these 99.8-per-cent pure waters have provided backdrops for movie heroes from Tarzan to James Bond.

He gestured down to the sunshine bass and Florida Gar and blue crappie swarming under the boat, waiting for passengers to sprinkle out the contents of dollar-bags of fish-food they had just purchased dockside. He pointed out a huge gator sunning itself on the shore, and a heron engaged in a Sunday fishing excursion. The remnants of a Seminole canoe were frozen in time along the bottom of a lagoon whose depths archeologists have been allowed to probe.

Then he motioned to a bronze statue on the inlet's north shore – a noble-looking figure of a man standing erect, his left hand holding the handle of a knife plunged through what looked like a piece of paper on top of a tree stump.

"Osceola", our guide recited, "was a great leader of the Seminole people. He was born in 1804 and, because he was part white and lived away from the tribe's villages, he was never considered a suitable candidate for chief.

"But he gained a lot of knowledge about politics and the law, and the Seminole chiefs called on him as an advisor when the United States wanted them to sign a treaty in 1832. He

read over the treaty, which demanded that the Seminole relocate from their traditional lands, and he drove his dagger through it.

"That inspired some of the chiefs to resist the government's plans, and they never did sign – and they never were defeated."

I wanted to ask the skipper if that meant that all the swamplands and clear springs he had shown us that day really belonged to the Seminole, but he was too busy answering questions about the six species of turtles that were waiting for us at the dock, or where the albino alligators were, or what time the Crystal Gale show started.

So I headed for one of the many souvenir shops on the park site to buy a postcard of the Osceola monument.

There were hundreds of cards picturing flamingoes and alligators and turtles and props from the James Bond movies that had been filmed here, but nary a one of Osceola. They weren't sold out, the sales clerk informed me, they had never carried any.

Americans are such poor losers.

*Maurice Switzer is a citizen of the Mississaugas of Alderville First Nation. He serves as director of communications for the Union of Ontario Indians and editor of the Anishinabek News. He can be contacted at swimau@anishinabek.ca*



**PUBLISHING CRITERIA**

**GOAL**

To publish a quality newspaper and related publications designed to foster pride and share knowledge about Anishinabek current affairs, culture, goals, and accomplishments.

**OBJECTIVES**

To provide information that reflects the Creator's four original gifts to the Anishinabek:

**Respect:** To welcome diversity and encourage a free exchange of opinions that may differ without being disagreeable. Fair and humorous comments are welcomed, but not ridicule or personal attacks.

**Honesty:** Debwewin – speaking the truth – is the cornerstone of our newspaper's content.

**Sharing:** Providing opportunities for people from the four corners of the Anishinabek Nation to tell stories and record achievements, and to keep our citizens informed about activities of the Union of Ontario Indians.

**Strength:** To give a voice to the vision of the Anishinabek Nation that celebrates our history, culture and language, promotes our land, treaty, and aboriginal rights, and supports the development of healthy and prosperous communities.

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The current circulation of the Anishinabek News is 10,000 copies, with 9,000 mailed and 1,000 distributed at various events.

**DEADLINE FOR MARCH**

**Advertising**

Bookings: February 20

Final Art: March 10

**News**

News submissions: February 20

For more information or inquiries to the Anishinabek News related to advertising and circulation issues please call our Toll-free number: 1-800-463-6408

**Elders human: they struggle with their own issues**

What is an Elder?

Traveling through Indian County this important question has been on the minds and tongues of many Native and non-Native people. It seems a simple enough question, however sometimes the simple ones are the hardest to answer. I believe there are as many answers to this particular question as there are Elders. Each of us seeks an answer that is good for our own understanding and life journey. I certainly do not profess to have the universal answer for this (and I believe there is none) but I have come to my own understanding and resolve that I live by. By sharing this I hope it will help you in some small way to find yours.

Let us first look at the word "Elder". It is an English word that we have apparently adopted into our culture. This word has become the one word that we cling to that expresses our thoughts and feelings about one of our most important roles in our Nations. This word in Webster's Dictionary has some interesting definitions.

Elder, (eld'er), adj. older: having lived a longer time: prior in origin-(non) one who is older: an ancestor: one advanced to the office on account of age (the Canadian Senate maybe? ...NOT!!!): one of a class of office-bearers in Presbyterian churches – (and my personal favourite...) – the Pastor of an early Christian church.

It is interesting to discover that the one word that we have come to embrace and em-



*Perry McLeod-Shabogesic*

body all of our traditional beliefs and teachings seemingly originated from the European churches (and we all know about the church's views of our traditional ways). I'm not sure what that means or if it means anything, but it is certainly interesting.

When my dad was alive, I asked him this question and he shared with me what he recalled about it growing up on the Rez.

The word that he remembers being used in our community to describe someone who held great knowledge was "Kekin-Daasad" (spelling or pronunciation may differ in your community). This referred to someone who held a wealth of knowledge in one or more areas.

This title of course usually was given to some who gained this knowledge through life experience, but not exclusively.

My dad told me that no one knows everything (except for him of course). He also told

me that it could refer to someone who was not necessarily an older person but someone gifted with the ability to learn more things and be able to pass them on regardless of age.

This role also did not specifically refer to someone who only carried our spiritual teachings and ceremonies, but it did include them. However, spirituality is the thread that connected us to all of our ways and our Creator.

The Kekin-Daaswad (plural) were sometimes specialists who carried more knowledge in a particular area.

Which brings me to my own beliefs about our Elders. I believe that there are different kinds of Elders who carry different teachings. For instance, there are Elders who carry knowledge about hunting, fishing or gathering. There are Elders who can assist couples or families going through difficult times. There are Elders who teach us about our traditional spiritual ways and ceremonies (and so on...).

Each has their own knowledge that is connected but is still individual in nature.

It is important to understand that our Elders are human and have struggles with their own issues. We should be careful not to hold them up to our own expectations and condemn them if they should stumble.

Regardless of their human faults they all carry knowledge that we need to grow as Anishinabek.



# MAANDA NDINENDAM / OPINION



## LETTERS



### Be LOUD about HST

I certainly hope that we do not give up in this fight against the HST. We might as well not have treaty cards anymore if we can't use them.

The government (McGuinty) is stepping way out of line here. He has doubled the deficit from all his careless use of taxpayers' money, and now he is bringing it all back to the taxpayers.

Let all stand up and fight this. Do what we have to do to let us be heard. All Anishinabek Nations, must be behind this together to be LOUD and make the government LISTEN.

**Albert J. Williams**  
Garden River First Nation

### Olympic boycott?

Perhaps we should send a strong message to the Prime Minister and Premier of Ontario and the national media that we will boycott the 2010 Olympics.

It's a strategy not many people will like, but for what it's worth, the government of B.C. is paying a hefty price in hosting this event and will go into deficit. The government of Canada should be listening very carefully.

**Don J. McGraw**  
Aundeck Omni Kaning

### Florida reader shocked

I just got my Anishinabek News and I was surprised to see the articles in two papers – about President Obama.

I was shocked! There has been no statement like this in the papers here in the U.S..

"No more broken promises" ... "400 federally-recognized tribes" ... and..... "Obama invites Indians to his house".

I am not sure how many tribes are "federally" recognized but anyway we down here who are not "recognized" have not heard anything about this. One group I am affiliated with is the Eastern Delaware Nation of Pennsylvania. We were denied the right to exist by the house of representatives in Pennsylvania.

**George Lepweawen Dech**  
Pensacola, Florida

### Insulting comments

(Copy of Letter to Fred Patterson, Program Director of The Wolf 101.5 FM, Peterborough)

This letter is a formal expression of our disappointment in the comments made by T. J. Connor during his November 25, 2009 broadcast. Mr. Connor, in describing the route that the Olympic Torch would follow in our region, made reference to the convoy stopping in Curve Lake to "buy smokes".

To diminish our participation in the regional celebrations with such negativity was disrespectful and divisive.

**Chief Keith Knott**  
Curve Lake First Nation

### More Ontario graduates

Regarding the article, 'Noella oversees largest land base' (December/09 Anishinabek News, Page 15)-- Robina Nebonaionoquet, Atikameksheng Anishnawbek (Whitefish Lake), Cathy Simcoe, Chipewas of Rama First Nation and Noella Jacko, Wikwemikong Unceded Indian Reserve, were among 19 students who graduated from the Indigenous Peoples Management Program at the University of Saskatchewan.

**Robina Nebonaionoquet**  
Atikameksheng Anishnawbek

### Sorry – wrong writer

The article entitled "Native Children being seen but not heard" (Dec.09, Page 5) was not written by me. I believe it was originally written by Cindy Blackstock but it was so long ago I couldn't tell you for sure. I was surprised to see myself being credited for the article. I would appreciate a correction on your next issue. I was never asked if I actually wrote this so I do not know how I would have ended up being credited for it.

Kukwstemc– thank you for your attention on this matter,  
**Viola Thomas**  
Truth and Reconciliation Commission  
Ottawa

## No taxes rule at Indian Tea Party

By Chris J. Kitchikesik-McLeod

It is my understanding that normal Canadian citizens are provided for under Section 92 of the Constitution and that we as Indians had to be removed from there because of our indigenous status and because of this, the Treaties and the Royal Proclamation of 1763, we were removed from Section 92 and moved to Section 91(24).

Indians and the institutions that were recognized and through which/whom the treaties were made were pre-Indian Act so that the Indian Act Indian Band is an administration vehicle through which the Section 92 citizenship benefits flow. It makes sense because these benefits could not flow through Section 92 through the provinces, municipalities and school divisions. They had to flow through some vehicle and after the federal Indian Agent ran its course, the Indian Bands came to perform this function of administrative government.

However, and as alluded to in the Hawthorn Report of 1966, there is another institutional function of the the Band beyond the administrative and he was referring to the Pre-Indian Act Bands who signed treaties with Canada and Great Britain as bona fide government entities.

Now government entities are also covered specifically in the Constitution at Section 125 and Section 53. At Section 125 one level of government cannot tax another so Canada cannot tax the provinces or its institutions such as municipalities, school boards and their corporate entities, whether



Chris J. Kitchikesik-McLeod

commercial or not.

Section 53 confirms this again and is similar to the rule in the Boston Tea Party demonstration of "No taxation without representation". In other words, if you are not allowed to vote by the Constitution, you are also not obligated to pay any taxes. In fact, the provinces are only allowed to tax for "provincial purposes". So, if they collect taxes from Indians and Indian bands, they are in breach of Section 53s and 92 because they cannot use such taxes for the benefit of Indians and Indian Bands. Finally, the Supreme Court of Canada confirmed the foregoing in the Westbank v. BC Hydro and so did the Manitoba Court of Appeal Case of Otineka Mall which was never appealed by Canada.

So, Canada and the Provinces do not have the Constitutional authority to tax individual Indians, Indian Bands and their corporate entities, commercial or not, because Indians and Indian Bands are Section 91(24) citizens and the Indian Bands and Indians come under Sections 125 and 53 of the Constitution.

These arguments may be more compelling than using Treaty Rights which are less understood and which rednecks hate.

Chris J. Kitchikesik-McLeod, B.A. works for [Prepaidlegal.com](http://Prepaidlegal.com).

## Time to tackle the R-word

By Barbara Ciara  
Dailypress.com

I remember the first time I heard the N-word. Even though I didn't know what it meant or why the person said it, I just knew it was a bad thing, because of how it made me feel.

I was 6 years old and the lesson I learned that day is that words can be used as weapons. In an attempt to toughen me from the verbal assaults of childhood, I was taught to say the words, "sticks and stones may break my bones but words will never hurt me."

Do you recall that lesson? How is that working for you?

About 11 years ago I produced a series of reports on the N-word that many people thought was illuminating. We traced the word from its origin to its use as both a racial slur and a term of endearment among some groups of African-Americans.

We also shined a light on how the N-word was liberally associated with some songs in the gangster rap genre.

The series produced a strong response pro and con. Some e-mailers and callers thought it was another example of political correctness gone wild. Some comedians raised the issue of their First Amendment right to free speech, and some viewers who identified themselves as well-meaning white folks asked the question, "Is it really a bad word if African-Americans say it to each other?"

Duh! Can you imagine looking into the faces of Native Americans and saying Redskins?

I had a rather enlightening conversation with a friend who is on the board of UNITY, the organization of journalists of color. We spoke of our childhoods and I mentioned that while I was growing up I noticed that youngsters who watched John Wayne movies innocently played the game of cowboys and Indians. He is Native American, and his response was simply "Now they should know better."

An editorial in the Los Angeles Times chastised NFL owner Daniel Snyder for ignoring the pleas of Native Americans to drop the team name Washington Redskins. The commentary made this point: "A football team called the Crackers or the Darkies



Barbara Ciara

probably wouldn't be tolerated for long, yet the Washington Redskins have been using their offensive moniker since moving from Boston in 1937."

What do you expect from a franchise that was the last in the league to integrate, and whose fight song used to end with "fight for ol' Dixie"? It took years for the song's ending to be changed to "fight for ol' D.C."

Native American plaintiffs initiated legal action in 1992, challenging the use of the Redskins name in Harjo v. Pro-Football Inc. It took 17 years for the case to reach the U.S. Supreme Court, but last month the high court declined to consider the merits of the lawsuit. It also took a while — more than a century of verbal abuse post slavery — for African-American civil rights leaders to take action against the use of the N-word. The national debate reached its peak on July 9, 2007, when delegates at the 98th annual convention of the National Association for the Advancement of Colored People buried the N-word at a symbolic funeral.

I wonder if there is a compromise that will satisfy tribal leaders and not cost the NFL team millions of dollars it's invested in marketing its name.

The Native American Journalists Association promises to turn up the heat with a campaign of awareness to enlighten those who don't get what all the fuss is about.

I raised the issue of the R-word with a group of sports fans. I took random notes as the overlapping dialogue grew to a frenzy. Just the mention of the team generated a visceral response. Among the notable quotes, "They are the only team I know that can snatch defeat from the jaws of victory."

I must admit, much of what was said about the team and the owner I cannot repeat among polite company, but I was amused by one frustrated fan who said not only are they an embarrassment to the NFL, he suggested they be called the Washington Racial Slurs.





# DNAKMIGZIWIN/2010 OLYMPIC COVERAGE

Former national cyclist and Nordic skier Laura Robinson and Jody Lee Johnston are covering the 2010 Winter Olympics for the Anishinabek News.

## Sport Canada's never-ending hoop dance

By Jody Lee Johnston

"Sport Canada has increasingly worked in partnership with Aboriginal Peoples in support of their sport development efforts."

Is this true? A policy on the participation of Aboriginal Peoples in sport further confirms and clarifies Sport Canada's intentions in Aboriginal sport development. So if Sport Canada says they are doing it, then it must be correct, right?

Wrong. National sport organizations have said that there are Aboriginal Athletes who are supported by Sport Canada's Athletes Assistance Program but who are they? And where are they? These are very simple questions but yet so difficult for Sport Canada to answer.

Benoit Lalande, is the Director of National Development at Alpine Canada. When asked if there were any "carded" Aboriginal athletes at Alpine Canada he said "I don't think so. I don't believe so", then later said "Carded. Definitely no." This is just one organization that promised "Aboriginal

Participation" and "Equity in Sport" but didn't deliver.

Thomas Holland, the Director of High Performance at Cross Country Canada was asked if there were any carded Aboriginal Athletes at Cross Country Canada. He was unsure about his answer but later he simply replied "no."

"Sport Canada recognizes that, for the goals of the Canadian



Jody Lee Johnston

Sport Policy to be achieved, the specific values, barriers and realities of Aboriginal Peoples need to be identified and addressed. This policy aims to drive the actions necessary to create and maintain an inclusive Canadian sport system that supports Aboriginal participation in sport from playground to podium." These words are from Sports Canada's Policy on Aboriginal Peoples' Participation in Sport. They promise a lot of things to Aboriginal People but are just words. No actual change has occurred.

They've also said in the Bar-

riers to Aboriginal Peoples' Participation in Sport section that "An immediate priority for the full participation of Aboriginal Peoples in sport is to reduce the number of widely-recognized barriers to participation: Awareness, Economic circumstance, Cultural insensitivity, Coaching capacity, Distance, Jurisdiction, Racism, and Sport infrastructure." Obviously none of these barriers have been eliminated since most of them still exist and the policy is already five years old.

I was trying to obtain information about carded Aboriginal

Athletes from different Sport Organizations such as the Canadian Curling Association, Alpine Canada, Hockey Canada, Cross Country Canada, and Canadian Snowboard Federation.

Not only did I find out that asking such a simple question could start a never-ending hoop dance but most of these organizations didn't even have an Aboriginal athlete on any team. Most had tried to avoid the question saying they 'didn't know' or offer useless information that didn't have anything to do with the question being asked.

So what programs does Sport Canada have and fund that go specifically to Aboriginal people? They will tell you that Federal Provincial/Territorial Bilateral Agreements are a key factor and that Sport Canada's support for Aboriginal sport development amounts to approximately \$3.5 million in 2009-2010.

With this in mind, why is it so difficult for them to answer a simple yes or no when asked about Aboriginal Athletes?

### What is Sport Canada Carding?

Sport Canada is the federally-funded agency that is responsible for sport and athletes in Canada; particularly elite athletes who have the potential to represent the country at the Olympics and World Championships. Competing and training at this level is a full-time job, so Sport Canada developed a "carding" system that awards athletes a monthly payment.

There are two categories: Senior International

and Senior Team Cards at \$1500 monthly, and Development Cards, which deliver \$900 monthly. Athletes who perform in the top four, eight, or sixteen in the world, depending on the event, receive senior international cards or senior national cards. Athletes who may still be juniors, or in the "Under 23" competition category internationally, or win the Canadian championship can be considered for development cards.

## Inuk must pay to compete

By Laura Robinson

Jesse Cockney comes by his skiing abilities naturally.

In 2009 he won both the 30 km event, and the sprint race at the Canadian Nordic Ski Championships—and in doing so kept tradition in the family. His father Angus Cockney came out of Inuvik, NWT as a top Canadian skier in the 1970's. An Inuk originally from Tuktoyuktuk, and from a family that lived on the land, Angus was taken away to residential school at age six.

One way of escaping the many negative aspects of this experience, was to join the school ski team. In 1973, '74 and '75 he won the Junior Canadian championships as well as two gold medals in the 1975 Canada Games.

Son Jesse followed in those ski boot footprints in January 2010 with outstanding performances at the Canadian Trials for the Under-23 Team that would go to the U-23 World Championships in Hinterzarten, Germany. The trials consisted of three races: a sprint of approximately 1 km, a 30 km race, and a 15 km race. When averaged out these results put him in 4th place overall, which should have given him a position on the Under-23 team as a top four skier and a substi-



Jesse Cockney competed at the Canmore Nordic Centre at the Alberta Cup Race. — Photo by Gordon Jewett.

dized place on the team.

But that is not how Thomas Holland, High Performance Director at Cross-Country Canada remembers it as he explains why Cockney was a last addition to the team, and had to pay \$3500 in order to go to the World Championships.

"Jesse was the sixth chosen because we choose by 'performance on demand' so winning at the Canadian championships last year doesn't mean anything to us; even winning something last month doesn't matter. What matters is what the athlete does

on the day of the trials."

At present, despite winning two events at the 2009 Canadian Championships, and leading into the last stretch of the sprint to make the Olympic team in December, and heartbreakingly breaking a pole in a collision but still placing sixth, Cockney is not carded by Sport Canada, nor does he receive any sponsorship money.

Neither Cross Country Canada nor Sport Canada have put any funds into Aboriginal youth in this sport since Angus was a junior skier, over thirty years ago.

## Native artists get short end of stick

By Laura Robinson

Going to the Vancouver Olympics?

Make sure the apparently aboriginal souvenirs you purchase really are products designed, produced and distributed by Aboriginal artists, warns Shain Jackson of Spirit Works Ltd. Jackson, originally from the Sechelt Nation, operates a 5000-square foot studio/workshop at the Squamish First Nation.

One-quarter of this space is donated to Aboriginal artists so they have a facility in which they can create art -- real art-- not something made in China, or another country that doesn't protect workers, then shipped to Canada where a replica of Aboriginal art is stamped on it by a non-Native company licensed by VANOC—the organizing committee for the Olympic and Paralympic Games—and all of a sudden the whole thing becomes "Authentic Aboriginal Art."

"Our issues are two-fold" Jackson says. "From the Aboriginal perspective, things we craft ourselves are our greatest form of direct revenue. When VANOC got the games they promised

there would be real opportunities for Aboriginal businesses and Aboriginal artists. But not one Aboriginal company is an Olympic licensee, and artists have to

sign away creative control over their work. People think they are buying our product when they buy an 'Authentic Aboriginal Design' t-shirt, but it's made for next to nothing in China and brought here by non-Native business people.

"The second issue is that VANOC has reproduced small sections of large pieces of art they commissioned -- they print up a likeness of a little part of a painting, and slap it on t-shirts. The original artist has no say in how his art is used. Once they sign with VANOC -- that's it. It's despicable that they call it 'authentic.'"

"Authentic Aboriginal Design" t-shirts start at \$29.99 and go up from there. VANOC has defended their position, saying they are giving one-third of the royalties. Jackson retorts that 100% of the royalties should go to the artists and it is the profits VANOC will realize from the sales that need to be directed towards the youth fund.





# DNAKMIGZIWIN/OLYMPICS TORCH RUN 2009-2010

## Bobiwash carried torch with a special purpose

By Bob Goulais

The Olympic torch relay means different things to different people. Some First Nation communities embraced the torch as it passed through their community. Some communities used the torch relay to hold protests. Others use the opportunity to highlight messages that are much more personal.

For Helen Bobiwash, the Olympic torch is a beacon on hope for herself, her family and her community. The opportunity to carry the torch was an opportunity to spread the message of awareness of physical fitness and type-2 diabetes.

"Coming from a family with a whole lot of diabetes, I realized that I didn't want my son to grow up worrying about me like I did my mom," said Bobiwash, a member of Thessalon First Nation. "While my mother was alive, I worried a lot about her health and the toll that diabetes was taking on her."

Bobiwash, a 42 year-old, strategic consultant and finance-whiz, carried the flame on Jan. 2 in Mississauga First Nation. She was one of 12,000 people across Canada to carry the flame during the Olympic torch relay.

Although Bobiwash does not have diabetes, the disease has affected her intimately.

Helen's mom, Alice, lived with the complications from diabetes until she passed away at the age of 73. With the loss of her mom and with the passing of her brother, Rodney, at the young age

of 42, Helen became motivated to change her life.

"I wanted my son to grow up with a healthy mom," said Bobiwash, the proud mother of five year-old Mzhiikenh. "The only



Helen Bobiwash

way that I knew that I could make a difference with my health was through physical activity."

Helen, admits she wasn't exactly the typical athletic type. In 2007, Helen was overweight and was recovering from a car accident when her mother died. She realized quickly that she couldn't continue living like she had been for so long. She needed to make a change.

Helen took up the sport of triathlon – a gruelling multi-sport

race that combines swimming, cycling and running. It is a demanding sport that requires endurance and speed, as well as a great deal of determination. It is not for the faint-hearted.

"I decided to go for it and see if I could challenge myself. I started training using some advice from the YMCA. I also found a local triathlon clinic and joined a team," she said.

She has competed in 14 triathlons, mainly in local events all across Ontario. She's hoping to challenge herself further by doing more cycling events this summer, and perhaps competing in Olympic distance in the triathlon (1.5 km swim, 40 km ride, 10 km run) as early as 2011.

And she's motivated.

"If a 40 year old overweight mom can turn their life around with physical activity to stave off diabetes, a lot of other people can," concluded Bobiwash.

The 2010 Olympic Winter Games are set to begin with the opening ceremony and lighting of the Games' cauldron in Vancouver on February 12.

For Helen Bobiwash, her new-found passion for physical fitness and her new outlook on life with her son is symbolized in the Olympic flame.

The Olympic flame is a flame of hope, a symbol of achievement and doing your best.

It's a flame that will never be extinguished in our lifetime, and can be passed on one-person at a time.

Bob Goulais, of Nipissing First Nation, is the author of the *Anishinawbe Blog*. He writes about politics, culture, spirituality and other stuff. He has type-2 diabetes. [www.bobgoulais.com](http://www.bobgoulais.com).

## Lewis hopes to hurdle at Olympics

AAMJIWNAANG FN – Athlete Brittany Lewis brought the Olympic Flame to her community of Aamjiwnaang on Dec. 24

The Olympic torch was welcomed into the Maun Doosh Gumig (community centre) by a crowd of more than a hundred people. Chief Chris Plain welcomed Canada and the World to the community and praised its lone torch-bearer, 16-year-old Lewis, as a symbol of the Aamjiwnaang youth.

Lewis hopes to be at the Olympic stage one day.

In July, Brittany represented Canada at the World Youth Championships in Athletics in Brixen, Italy, she finished 11th in hurdles.

– Photo by Greg Plain



Former Nipissing First Nation Chief Phil Goulais smudges torch bearer Theoren Commanda when the torch came through Nipissing First Nation on Dec. 31  
– Photo by Priscilla Goulais



D.J. Fife, citizen of Curve Lake First Nation, carried the torch through Curve Lake on Dec. 16. Curve Lake citizens and residents came out to show their support.  
–Photo by Becky Wolfe



Dokis First Nation citizen J.C. Hebert led the singing of "O Canada" during the Olympic flame's stop in Temagami on Dec. 31.  
– Photo courtesy *Temiskaming Speaker*



Former Grand Council Chief John Beaucage, Waskausing First Nation, carried the torch when it went through Parry Sound on Dec.30. The flame was honoured at 20 Blessing of the Flame ceremonies in First Nations while in Ontario.  
– Beaucage family photo



Elder Lillian McGregor of Whitefish River First Nation (Birch Island) holding the Olympic Torch in downtown Toronto, Dec. 17.  
– Photo by Jorge Vallejos



# POW-WOW

## Being warriors by beating drum

By Jorge Antonio Vallejos

HAMILTON—You could never tell that Sagamok Anishnawbek's North Shore Ogitchidaa Singers were at their first big pow-wow. Sitting cheerfully and relaxed as they waited for their turn to sing, the young group shone as they beat their big drum and belted out their traditional songs for those attending the Canadian Aboriginal Festival's inaugural staging at Copps Coliseum.

Together for four years, ranging in ages from 14 to 36, the nine-member group – seven coming from Sagamok – sing for their communities. Darren McGregor of Sagamok said: "Ogitchidaa means somebody who is a contributor to the community, somebody who helps out the community."

"The nearest translation they came up with in the English language is 'warrior,'" said McGregor. "But it's unlike the mainstream Hollywood stereotypical Indian where the term warrior is someone who is a fierce battler. Although Ogitchidaa does comprise that, Ogitchidaa also means somebody who holds the door open for an older person,

chops wood for an older person, or helps out when it comes time for ceremony."

Most North Shore Ogitchidaa members have known each other for a large part of their lives, some having drummed with other groups prior to forming the current group.

"We're more brothers more than we are friends. So as brothers we're coming together as family at that drum," said McGregor.

The group functions in the same way they sit in a circle around the drum – everyone is equal. Drum keeping is a shared responsibility and all decisions are formed on a consensus basis.

"We don't go on a leader-type basis. It works best for us when we decide as a group what song we're gonna sing, what pow-wow we're going to. Everyone has a say, we're all part of the drum," said McGregor.

Often referred to as the heartbeat of Mother Earth, and the source that brings people together, for many the drum is a doorway to many things.

"It introduced me to a whole world of culture," said McGregor.



Sagamok Anishinabek's North Shore Ogitchidaa Singers at Copps Coliseum

"I consider it as the door; when I went through that door sitting at the drum I found who I was as Anishinawbek. I was kind of walking around as a human being with a little carcass vessel. When I sat at that drum it started feeding me inside and I started feeling more of who I was and it started completing me. I started learning

more about sweats, the language, ceremony, the songs, dancing, and finding out a lot of who we are. It showed me a whole life; I consider that it might have even saved my life.

The group practices once a week and goes to pow-wows every weekend during the summer. Their bond with one another and

their drum has seen North Shore Ogitchidaa come out with one CD; they are currently working on their second CD and have enough songs for a third.

"When we're sitting around the drum we're really in tune with who we are. Our spirit comes to us in stronger form," said McGregor.



# Bell 12th Annual Anishinabek Veterans Memorial Golf Tournament

Hawk Ridge Golf and Country Club, Orillia, Ontario

THURSDAY, JUNE 17, 2010

**REGISTRATIONS NOW OPEN.** \$200 p/person or \$800 a team (includes green fees, cart, prize pack, chance to win a major door prize, and our usual great dinner). Your payment is confirmation to attend, so register early and don't miss out.

Celebrity guests are Johnny Bower, Bobby Baun and other celebrities yet to be confirmed. Our guest MC Peter McKeown will be back to help with the auction and prizes.

Come out at 11:00 a.m. for our celebrity "MEET & GREET". Registration at noon. Tee-off is 1:00 p.m. sharp. Contests on the course for everyone. Prizes awarded for the Men, Women, and Mixed champion teams.

Aboriginal Businesses ~ advertise your company by becoming a "Hole Sponsor" and support the Anishinabek Charity that serves your communities.



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Email [ansgc@anishinabek.ca](mailto:ansgc@anishinabek.ca)

# Health Secretariat



## Dilico Family Care opening new home for kids' mental health

THUNDER BAY – Dilico Anishinabek Family Care (Dilico) and Red Rock Indian Band have opened a Heath Park site which will be the new home of Dilico's Children's Mental Health Services.

"The purchase of the Heath Park School was an excellent economic development opportunity for our community", said Chief Pierre Pelletier of Red Rock Indian Band. "It is also something very good for our people – we want to ensure the ongoing health and well-being of our children and families".

The facility at Heath Park was required to provide additional room to accommodate the huge growth within the agency.

"This facility is a unique venture because it is a form of economic development partnership between a First Nation and a First Nation Corporation" said executive director Don Auger.

"The move to Heath Park will help make services more accessible to our clients and ensure that we continue to deliver the best care possible", said Rose Pittis, Dilico's Director of Mental Health and Addiction Services. "It also provides a better work environment for staff, as we have outgrown our Main Office Building".

Dilico Anishinabek Family Care has grown from a relatively small agency to a "mid-sized corporation" in the past five years.

"The growth has been phenomenal" says Don Auger, noting that the Thunder Bay Chamber of Commerce listed Dilico Anishinabek Family Care as the city's 13th largest employer in 2008. Dilico is the 2nd largest Aboriginal Children's Aid Society (CAS) in the province and is the 18th largest CAS of the 53 in the province. It has more than twice as many children in care than the Children's Aid Society of the District of Thunder Bay.

The head office of Dilico is situated on Fort William First Nation, and it has four District offices – in Armstrong, Longlac, Marathon and Nipigon. The agency has a residential addictions treatment facility on Fort William First Nation, and a residential assessment unit located on Oliver Rd. in Thunder Bay. In addition to serving as a Children's Aid Society, Dilico also provides mental health, addictions, and health services to Aboriginal Children, adults and families in the city of Thunder Bay and throughout the District.

During the 24 years since Dilico was created (1985), the agency has entered into a number of ventures such as this one with the First Nations that created Dilico. These ventures include an Addictions Treatment Centre (Fort William First Nation); a district office in Moberg First Nation; the construction of the office structure on the Fort William First Nation which houses the Main Office; and the district office in Nipigon (Red Rock Indian Band); a new district office in Longlac (Long Lake #58 First Nation); and this venture at the Heath Park site (Red Rock Indian Band).



Dilico Executive Director Don Auger announces new site



New Dilico Heath Park site



Red Rock Chief Pierre Pelletier

### EMERGENCY PLANNING AND SELF CARE FOR FAMILIES



## Bird flu prompted planning book

By Marci Becking

WIKWEMIKONG – Back in 2005, Community Health Representative Coordinator Stephen Odjig, former Health Director, Elaine Johnston RN and Nursing Supervisor, Doria Manitowabi RN were anticipating a major pandemic – Bird Flu.

"We were aware that the potential devastation from this flu strain would be comparable to that of the 1918 Spanish Flu," says Odjig. "This was extremely worrisome so we prepared this tool to assist in family and home preparation. We wanted a comprehensive tool because self-reliance during such a disaster would be extremely helpful since we were not sure what to expect."

Wikwemikong Health Centre staff created an Emergency Preparedness Strategy for their community and developed the booklet "Emergency Planning and Self Care for Families".

"As part of our community preparation we developed this booklet which is made up largely from various flyers and information sent to us from Health

Canada," says Odjig. "It was important that we made sure that we were providing the community with proper information so only health information obtained from Health Canada was used. One other reliable source of information that we used came from Emergency Measures Canada."

"With the Help from the Nursing staff and the CHR's we developed the booklet and prepared it for printing by local printer Annette Peltier."

"Since the development of this booklet we are now into our fourth edition October 2009. It is now easy to make the proper adjustments a get the new edition made"

"Through the printer we have made this booklet available not only to other First Nations but other communities to adjust and modify for their community. We believe in sharing and helping out others," says Odjig.

To obtain a copy of "Emergency Planning and Self Care for Families", contact the Wikwemikong Health Centre at (705) 859-3164.



# Social Services

To advocate on social issues affecting our people



## Grudges prevent healing

By Kathleen Imbert

WIKWEMIKONG – In a magical setting on the shores of Georgian Bay not far from the centre of Wikwemikong Unceded Indian Reserve, Dorothy Kennedy and Peggy Osawanimiki facilitated a forgiveness journey workshop for community members.

The smell of sage smudge filled the room after the first day of the weeklong session sponsored by the Addictions Service Initiatives, Ngwaagan Gamig Recovery and the Wellness Center. The workshops were designed to help victims of abuse let go and begin a healing path by way of forgiveness.

The forgiveness journey is a natural path to healing. It is moving on and freeing up of energies to no longer hold grudges, resentment or nurse unhealed wounds. It is also accepting that we cannot pay back someone for our hurts and ending the desire to want to make others suffer. Its process is internal and often people tired of being angry, afraid, or filled with self-pity set out on its path towards wellness and freedom.

"Sharing, talking about abuse and not keeping it in", accompanied by exercises of letting go "help release emotions and hurt that many people carry around with them for years", says Osawanimiki from Ngwaagan Gamig, which has received national accreditation as a drug and alcohol recovery centre.

Participants use a workbook



Peggy Osawanimiki, Prevention Manager, Ngwaagan Recovery Centre, and Dorothy Kennedy, Wellness Centre, Wikwemikong Unceded Indian Reserve.

that they can let go of at the end of the session and burn. Other tools include a punching bag to vent frustrations.

"The eagle feather is also used for sharing and gives strength and courage" added Osawanimiki. And smudging is regularly used to purify the air and the soul.

Organizers say this traditional and culturally-specific approach to dealing with past abuse allows for rebuilding of self-esteem and unloading of anger. Participants realize their personal strengths and compassion and are able to appreciate the fact that they made it through the abuse and that they are survivors.

Self-destructive behaviour like addictions are recognized as coping strategies, and described

on the forgiveness journey as "dead-end streets". People tired of going down those streets turn around, but an unfortunate few never make it back, hoping that self-destructive road will lead them somewhere.

Participants discuss six stages on the path of forgiveness, all of which lead to dismantling false belief and negativity, and culminating in the realization that we are a creation in the universe as well as those who hurt us. The first step to forgiveness is the willingness to forgive.

"This workshop for community members is self-driven," says Osawanimiki. The program is not advertised and participants begin their healing journey by word-of-mouth.

## Aboriginal child discrimination case delayed for second time

By Laurie Monsebraaten, Toronto Star

OTTAWA—For the second time in three months, the Canadian Human Rights Tribunal adjourned a landmark hearing into discrimination against aboriginal children in the child welfare system.

First Nations groups charge Ottawa spends an average of 22 per cent less money on child protection on Indian reserves than provinces do on such services for children off-reserve.

Insufficient funding means three times as many First Nations children are in the care of children's aid societies today than were forced to live in residential schools at the height of their operation in the late 1940s, they say.

The hearing was adjourned in November over procedural issues.

In a January 8 letter, the tribunal says the case, which was to resume this month, will be put off until April 6 when it will hear a federal motion to dismiss the complaint on grounds the tribunal lacks

jurisdiction.

Ottawa already has tried to have the case dismissed and failed, said Cindy Blackstock, of the First Nations Child and Family Caring Society of Canada, which launched the complaint with the Assembly of First Nations three years ago.

In November, the Federal Court of Canada issued a stay of proceedings on Ottawa's 2008 dismissal motion, pending the tribunal's outcome. Adjudicator Roza Aronovitch noted "there is an interest ... in allowing a full and thorough examination (before) the tribunal," adding Ottawa can appeal tribunal rulings.

Blackstock added, "I cannot understand what is motivating Canada to try to derail the tribunal if it has nothing to hide from the Canadian public. ...Ongoing inequality in funding undermines the safety and well-being of literally thousands of children."

## ASK HOLLY

BY HOLLY BRODHAGEN

askholly@gmail.com



## All complaints welcome!

I hope that this column finds you safe, happy and healthy after the holiday season.

As the holidays wind down, I usually find myself reflecting on the past year of my life and this column. I think of who I have met, what I wrote, and what has happened in my life that will affect the year to come. Ask Holly has become a place for me to answer questions that people pose to me, discuss topics of interest, poke fun and express an opinion. Since my editor has never limited the Ask Holly column to an advice column I have had the opportunity to touch on subjects ranging from sex and seniors, stranger safety, and my favourite: Ode to the Dandelion.

When I began Ask Holly I never thought I would be stopped in public to be complimented or criticized for my work. Although I appreciate the compliments, I must say I enjoy the criticisms the most since they often fuel the topic for my next column.

I encourage and welcome any comments, questions or criticisms that you have about my column and look forward to researching topics of interest for you. Feel free to approach me to discuss a topic or you can contact me through the Anishinabek News or via email at askholly@gmail.com.

To give you an idea of the topics that might pop up in the new year, I will be discussing attention-grabbing gimmicks, living as a Status Indian in these changing times and socks just to name a few. I hope that catches your interest and keeps you coming back for more.

Thank you for your support in 2009 and I look forward to the coming year of Ask Holly.

*Holly Brodhagen, citizen of Dokis First Nation, holds a Masters of Social Work degree.*



## Rites of Passage Fireweed Project

The Fireweed Project is a training for First Nation service providers working with male survivors of sexual abuse.

### Training Schedule

Whitefish Lake First Nation	January 26, 27, 28, 29
Wikwemikong Unceded Indian Reserve	February 23, 24, 25, 26
Garden River First Nation	March 16, 17, 18, 19
Curve Lake First Nation	April 20, 21, 22, 23
Munsee-Delaware Nation	May 18, 19, 20, 21
Ojibways of Pic River	June 15, 16, 17, 18
Bijnjitiwaabik Zaaging Anishinaabek	July 13, 14, 15, 16

\*Location subject to change depending on demand for training  
\*\*Participants to receive a certificate upon completion of training

This is a UOI initiative in partnership with Amelia Rising.  
Facilitator, Robin Antone – Co-facilitator May Recollet, Amelia Rising

Contact Robin Antone  
PH: 705-840-2403  
Email: rantone2002@hotmail.com



# Health Secretariat

Good Health for Our People 

## Teaching about healthy pregnancy

The Wikwemikong Health Centre's pre-natal class participated in a 'Traditional Teachings for a Healthy Pregnancy' workshop at Wikwemikong Unceded Indian Reserve in December. Participants learned about the many benefits and challenges of breastfeeding and sewed together a nursing pillow. The session was facilitated by Union of Ontario Indians FASD worker Laura Liberty. The FASD program consists of four workers who are available to facilitate sessions creating awareness and understanding about the damage alcohol may cause to a fetus. For further information regarding available workshops go to [www.anishinabek.ca](http://www.anishinabek.ca).



## Awards honour health workers



CURVE LAKE FN – For the second year the Aboriginal Health Human Resources Initiative (AHHRI) Program under the Union of Ontario Indians is seeking nominations for the Health Recognition Awards for their member communities.

These awards are designed to assist in retaining our community health workers by giving them the recognition they deserve for their hard work, innovation and outstanding leadership in the health and social service area.

Who can be nominated? Any Anishinabek Health Care, Social Service worker or community member within the 40 member communities of the Anishinabek Nation, who has done an outstanding job in Health Career Promotion, Retention or

Recruitment.

Deadline: February 26, 2010. For a copy of the Nomination Form and further information on AHHRI, please contact Mindy Taylor, Aboriginal Health Initiatives Officer at (705) 657-9383 or [taymin@anishinabek.ca](mailto:taymin@anishinabek.ca) or Autumn Watson, Health Retention & Support Officer at [wataut@anishinabek.ca](mailto:wataut@anishinabek.ca)



**Zach and Mindi make a promo**

[www.anishinabek.ca](http://www.anishinabek.ca)

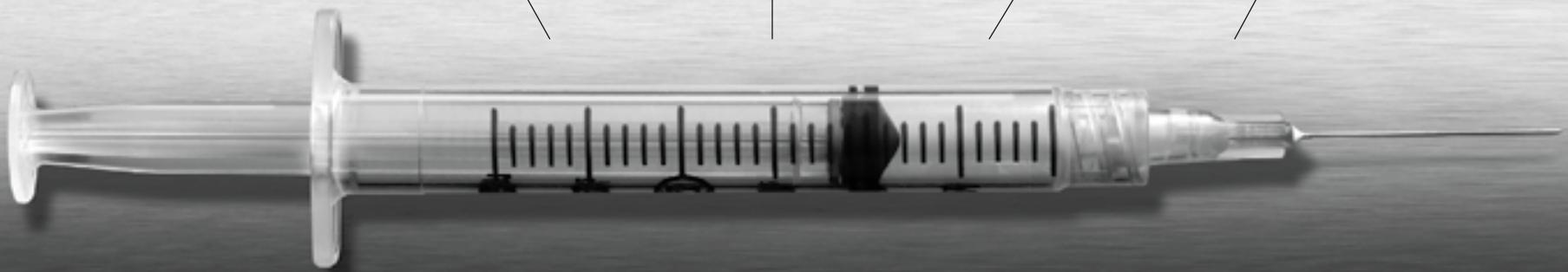
• At least 1 in 3 people could still get H1N1.

• 1 in 5 people hospitalized with H1N1 have ended up in intensive care and/or on ventilators.

• Half of those in hospital with H1N1 have been under 24 years old.

• More people have been sick this year from the flu compared to the past 5 flu seasons.

• Flu season continues until April.

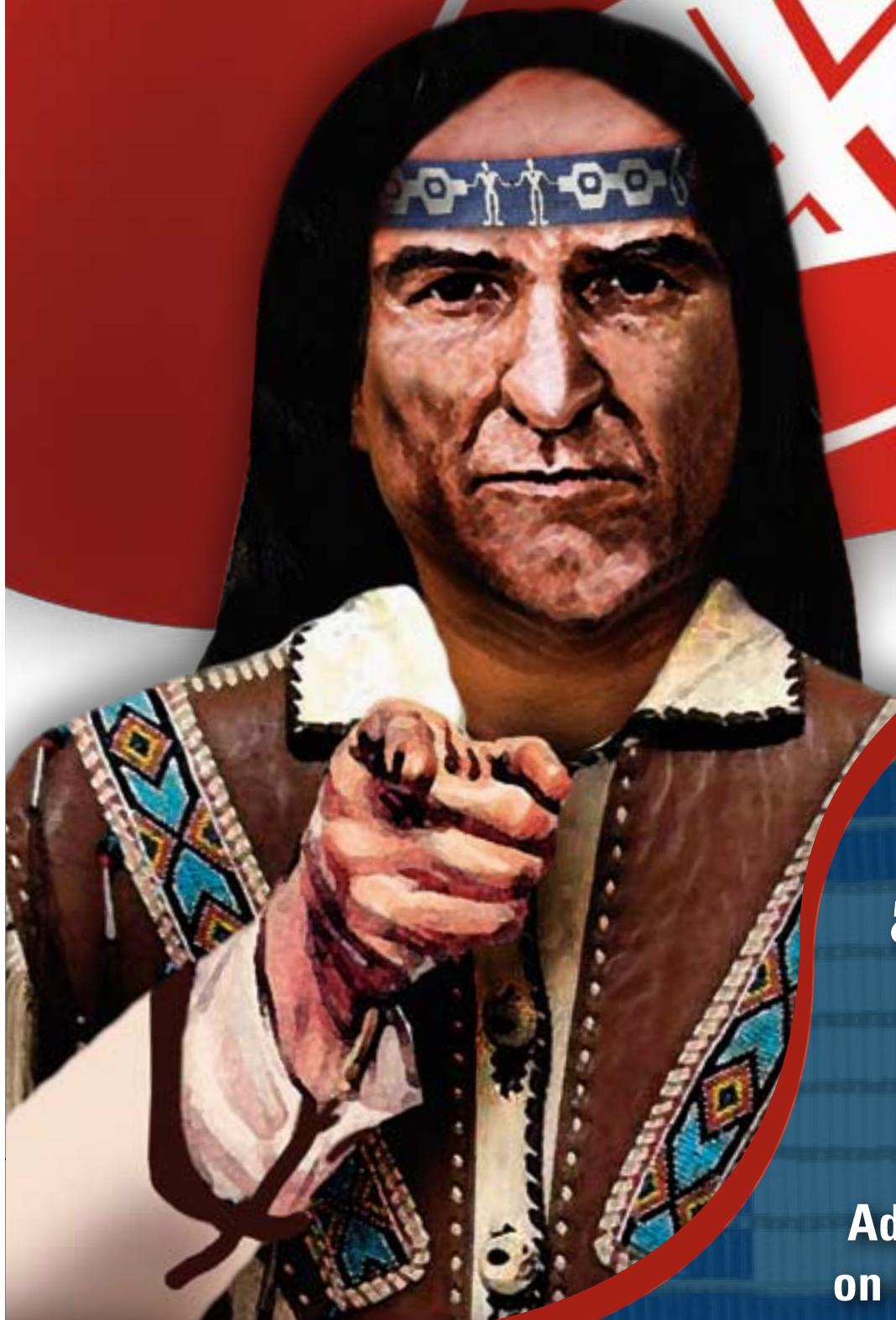


# You call the shot.

Only you can make the decision to get the H1N1 flu shot. Shots are available at health care provider offices, workplace clinics and many other locations. Visit: [ontario.ca/flu](http://ontario.ca/flu)



# NO HST!



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# COMMUNITY PROFILE: WHITEFISH RIVER



Chief Shining Turtle and Shawanosowe School students and staff on a skating outing at local outdoor rink

– Photo by Kiki McGregor

## Sportsmanship, education, respect and citizenship a good foundation

Ogimaa Shining Turtle says that the future belongs to those who believe in the beauty of their dreams.

"When our children are involved in recreation, they are healthier, happier and have goals for what they want to achieve. Using sportsmanship, education, citizenship and respect as the foundation for a future full of opportunity," says Chief Franklin Paimbsai whose Anishinabek name is Shining Turtle.

"Our leaders of tomorrow will be equipped with a strong educational background and participation in sporting activities," says Chief Shining Turtle. "The recreational leadership will help groom the our leaders of tomorrow."

Whitefish River is this year's host community for the Little NHL tournament in Sudbury March 15-18.

Whitefish River is also home to dreamer's rock - a place where for generations, people pursued vision quests.

The Chief says that the community developed and approved a 20-year capital campaign. The campaign was to raise \$17 million . In seven years the community has invested over \$25 million into community development and infrastructure.

Whitefish River is also doing its part in educating citizens on the HST and its impact.

"We are having an HST panel discussion on March 23 and will also have a ceremony at that time," says Chief Shining Turtle. "We will take the HST question into the Shaking Tent to see what our spirits have to say about this."



Kiana Pelletier, 11, will be playing with the Birch Island Eagles girls pee wee team and her brother Anthony, 12 will be playing with the Wikwemikong pee wee team. Kiana regularly plays for the Manitoulin Ice Angels girls pee wee team and Anthony plays with the Nickel City Sons AAA Major pee wee team.

– Photo by Kiki McGregor



Whitefish River's youth centre, Raven's Gathering Centre, is beside the band administrative office. The youth council was re-established in 2003 and the Centre was named by the youth.

– Photo by Kiki McGregor

## Community Highlights

- Raven's Gathering Youth Centre
- Youth council – re-established in 2003
- New Shawanosowe School – 15,500 sq.ft building, with a new gym funded by the band at \$1,000,000
- New community Health Centre – 5500 sq.ft funded by Health Canada and built by the Ojibways of Whitefish River construction Company (BICC)
- Retrofit to the Community Centre – 6000 sq.ft renovated by the Ojibways of Whitefish River Construction Company ( BICC)
- Water Treatment Plant- \$7 million project – currently under construction
- 55 new housing starts from 2004 – 2008 over \$3.5 million of investment in affordable family housing
- Upgraded rink for skating area for youth
- New Recreation area for youth. \$700,000 investment for playground, soccer field, baseball field and basketball court
- Comprehensive community planning and priorities by membership



Chief Shining Turtle promoted the Little NHL in December at the Chiefs in Ontario assembly in Toronto. Whitefish River is very proud to be host community of the 39th Annual Little NHL March 15-18 in Sudbury.

– Photo by Maurice Switzer



# Inter-governmental Affairs

## Protecting Aboriginal and Treaty Rights



## McGuinty going backwards?

TORONTO— Premier Dalton McGuinty's decision to turn aboriginal issues into a part-time cabinet job is a "step backwards" for his government and its relationship with First Nations say aboriginal leaders.

Attorney General Chris Bentley took over the post Jan. 18 during a cabinet shuffle that saw Brad Duguid elevated to energy and infrastructure after a year and a half as aboriginal affairs minister.

Having a minister dedicated to aboriginal issues was a key recommendation of the inquiry into the death of native protester Dudley George, who was shot in 1995 by police in Ipperwash Provincial Park.

Murray Klippenstein, the lawyer for the late Sam George – Dudley's brother – has also panned McGuinty's move, saying it would have upset and "saddened" his former client, who was instrumental in pushing for a public inquiry.

Provincial relations with First Nations have been moving in the right direction and pulling back from the inquiry's advice now could derail those efforts, said Ontario Regional Chief Angus Toulouse.

"It's unfortunate that we're



Ontario Minister of Aboriginal Affairs Minister and Attorney General Chris Bentley.

having to have the kind of discussion of, 'Is government still wanting to resolve many of the outstanding issues?'" he added.

"It's a question that comes out only because the feeling that the priority that we thought we had in dealing with the many issues may be perceived as not being there anymore, because we have a minister that has two sets of different priorities."

The dual role could also put Bentley in a "difficult" position with First Nations, particularly if he's overseeing Crown lawyers responsible for prosecuting aboriginal protesters in court.

There will be no conflict in juggling both portfolios, Bentley vowed.

"We won't let it," he said in an interview. "They are separate ministries. I have separate responsibilities and they will be treated very much as that."



Grand Council Chief Pat Madahbee speaks at the Ontario First Nations Economic Forum Jan. 14 at the Fort William First Nation Community Centre.

## Resource development for First Nations requires common sense

FORT WILLIAM FN – Grand Council Chief Pat Madahbee said practical approaches need to be considered during the resource development break-out session of the Ontario First Nations Economic Forum in January.

"We need to find some very common sense solutions," Madahbee said. "What can we do to get some wins, some tangible results."

Madahbee said First Nations need to promote their short, medium and long-term wins and successes.

"We need role models in industry and in business and in the whole economic sector as well," Madahbee said.

Madahbee said Waubetek Business Development Corporation completed a leakage study on the amount of money that leaves First Nation communities for goods and services.

"In that small geographical area of seven First Nations a conservative estimate of \$82 million annually was being poured out into the surrounding non-native communities," Madahbee said. "Why aren't those stores and goods and services in our communities?"

Walpole Island Chief Joseph Gilbert spoke about the pharmaceutical and call centre businesses his community has invested in over the past year which serve First Nations and businesses in Canada and the United States.

"We have also invested in the electric car initiative on the U.S. side because there is tremendous opportunity there to gain revenue," Gilbert said. "We presently own 35 per cent of that company."

Gilbert said his community is expecting to draw back in over the next five years three to four times the amount of money currently coming into the community.

"It is amazing how quickly things can turn around," Gilbert said. "We've seen that tremendous change in our future in just one year."

Two Feathers Forest Products president Terry

Favell spoke about the value-added forest company her community of Wabigoon Lake, Eagle Lake and Pikangikum are developing in partnership with Wood Tech Group in Finland.

"The jobs will be ramped up over the next five years," Favell said, explaining the company's markets are in Europe and Asia. "With the multiplier effects and the spinoffs in the northwestern Ontario region, we expect it be somewhere over 1,050 full-time sustainable jobs."

Serpent River Chief Isadore Day said the treaties weren't just about being able to hunt and fish.

"We definitely have a right to access these resources now to have economies in our communities," Day said, adding he was disappointed with the low turnout of private industry representatives at the forum. "The bottom line is we need economies if the social conditions in our communities are to change. Collaborating with all economic proponents is actually going to be a prerequisite here."

*The Union of Ontario Indians (UOI) is involved with the overall process to implement the Ipperwash Inquiry Report recommendations, which is coordinated by Chiefs in Ontario. One working group is examining how resource benefit sharing can assist First Nations in developing their own economies.*

*The goal of the Union of Ontario Indians in its work to implement the Ipperwash Inquiry Report recommendations is to help build healthy relationships between Anishinabek First Nations, government and police services.*

*The Ipperwash Inquiry Report was released in May 2007. The Union of Ontario Indians advocated since that time for the federal and provincial governments to partner with Ontario First Nations to implement the Report's recommendations. Through this effort, a joint implementation process with Ontario was formalized in September 2008.*

## Ready to swap status

VANCOUVER— A delegation of the Gitksan people from northwest British Columbia is prepared to swap their Indian status in return for a share of resources from their traditional territories.

he group will be expected to tale the proposal in a December meeting with Indian Affairs Minister Chuck Strahl.

The proposal is not universally endorsed by the 13,000 Gitksan, and has ignited a power struggle between hereditary chiefs on the negotiating team and band officials chosen by Indian Act elections.

The treaty team proposes the Gitksan would become regular, enfranchised Canadian citizens, governed by municipal, provincial and federal governments. The group is willing to relinquish reserves, tax exemptions, Indian Act housing and financial supports in exchange for a share of resources. Unlike most contemporary efforts at treaty-making, it would also abandon the ambition of a separate level of government.

The upfront price tag is some land ownership and cash, but the bigger prize lies down the road: a share of the resources that are taken from the 33,000-square-kilometre traditional Gitksan territories, to be managed by their traditional system of clans and houses.

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### MISSION

The Union of Ontario Indians Intergovernmental Affairs department is committed to the protection of aboriginal and treaty rights, ensuring access to land and resources, and supporting the political goals, values and aspirations of the Anishinabek Nation.

# Lands and Resources

Ensuring access to natural resources



## Toolkits assist in assessments

FORT WILLIAM FN – Ontario Regional Chief Angus Toulouse announced the launch of the First Nations Environmental Assessment Toolkit during the First Nations Economic Forum in mid-January.

The purpose of the toolkit is to assist First Nations in Ontario that are engaged, or likely to engage in environmental assessments which are being conducted for proposed projects or development on their traditional territories. The Regional Chief emphasized that the toolkit is one example of a practical tool that can support First Nations in achieving progress on economic and resource development issues.

"This toolkit was developed with the intent of building and supporting capacity within First Nations communities. First Nations are determined to build self-sustaining communities and addressing the capacity requirements within communities is necessary in meeting these goals. Targeted investments and supporting capacity development is critical to the future prosperity of First Nations", said Regional Chief Toulouse, a citizen of Sagamok Anishnawbek.

The toolkit was designed primarily for First Nations communities, employees, and leadership but it is also important that governments, industry and other entities become familiar with the toolkit and its contents. It is a result of collaboration between First Nation peoples in Ontario and British Columbia. It was developed by the Ontario First Nations Environmental Assessment Technical Working Group (FNEAWG), with representatives from several First Nations in Ontario, the Chiefs in On-

tario Environmental Unit, Nishnawbe Aski Nation, Union of Ontario Indians, Treaty No. 3, Association of Iroquois and Allied Indians and Independent First Nations representatives, along with provincial and federal agencies.

The First Nations Environmental Assessment Technical Working Group developed the toolkit to help all parties better understand: consultation, capacity requirements and capacity development, traditional knowledge (TK) and community-based approaches, cumulative impact assessment, socio-economic benefits, and development/impact benefit agreements.

This toolkit is available for First Nations to assist them in preparing for, and participating in environmental assessments. The Chiefs of Ontario office will seek resources to introduce the toolkit in First Nation communities, including organizing training sessions for First Nation communities, governments, and industry to learn more about the toolkit and how it can be most effective for them.

"It is important that any development-related activities on First Nations lands be undertaken in a way that recognizes and respects Aboriginal title and First Nations treaty rights," said Toulouse. "We have always depended on the land to sustain our way of life and we believe that Indigenous peoples have a responsibility and obligation for the stewardship of Mother Earth. First Nations must have a voice in any discussions and plans relating to our lands and environment."

For further information: Pam Hunter, Chiefs of Ontario, (416) 522-0706, phunter@coo.org



Danny Beaton

## Site 41 activist honoured

By Sharon Weatherall

Danny Beaton – a Mohawk activist who has dedicated his life to protect Mother Earth – will be one of 14 honourees at the 17th annual National Aboriginal Achievement Awards.

Beaton – who will receive his award in Regina on March 26, was among the earliest and most vocal First Nations protesters of Simcoe County's plans to locate a waste disposal above a freshwater aquifer, the so-called Site 41 Landfill site. He led walks to rally supporters of every age and culture, and later served as a keeper of the sacred fire and occasional spokesperson for the successful movement headed by Native women to see the project abandoned.

"This award will help me and those in my field of environmental education," said Beaton, a Turtle Clan Mohawk from Six Nations. "People with awards and degrees are usually taken more seriously and Mother Earth is in a very serious crisis."

"What I am trying to do is bring Native values and philosophy to mainstream society where there is a missing link towards solving problems. It is about coming together in unity and solving the environmental problems Western Society created from greed or profit through mismanagement of Mother Earth."

In 1992 Beaton received the Governor General's Medal for outstanding contributions to his

fellow Canadians. His environmental stewardship involvement has included efforts to protect caribou herds in Alaska and the Amazon Rainforest, and the traditional territories of the Seminole, Northern Cree, Innu, Inuit, Apache and Ojibway peoples.

In 1990 he was invited to join the Traditional Circle of Indian Elders and Youth by Chief Oren Lyons. This grassroots coalition of spiritual leaders from across North America gathers to maintain sacred ceremonies and traditional council.

Beaton's tools in his environmental struggles include photography, film-making, music, writing and teaching. He has received grants from The Canada Council for the Arts and the Ontario Arts Council to study Traditional Native Flute music at the Institute of American Indian Arts in Santa Fe, New Mexico, and has performed and lectured in Japan, the United Kingdom and across the United States.

"We come from a beautiful place where our ancestors were one with Mother Earth," said Beaton, who has been praised by Elders from across the continent, including Wilmer Nadjiwan of Cape Croker.

"He gets little thanks but he is always out there. I think he more than deserves this award for his involvement at Site 41 alone – thousands of people depend on the waters of Georgian Bay."



## Ont. settles mining suit

TORONTO – The government of Ontario has reached an agreement to settle litigation with Platinex Inc. that will provide greater certainty to the mining company and allow the province to continue to build its relationship with Kitchenuhmaykoosib Inninuwug (KI) First Nations community.

Ontario and Platinex Inc. have entered into an agreement to resolve the company's litigation against Ontario and the First Nation over the company's Big Trout Lake Property. As part of the settlement, Platinex will drop its lawsuits against the Crown and KI, and surrender all its mining claims and leases at Big Trout Lake. In return Platinex will receive \$5 million and a potential future royalty interest.

## Chile's Supreme Court upholds water rights

SANTIAGO—Chile's Supreme Court has handed down a landmark ruling on indigenous water rights in a case that pitted Region I Aymara communities against Agua Mineral Chusmiza, a company seeking the rights to bottle and sell freshwater from a source used historically by Aymara indigenous residents.

The court ruled unanimously in favor of granting a water flow of 9 liters per second to Chusmiza and Usmagama communities. It applied Convention 169 of the International Labor Organization (ILO), an agency of the United Nations that was awarded the Nobel peace prize in 1969. The legal dispute had been festering for 14 years and centers on community water rights in one of the driest deserts on the planet.

Luis Carvajal, director of the Aymara communities, described the joy community members felt upon learning of the ruling: "We cried, we sang, I can't describe it... this is history, an enormous precedent to ensure that water is not taken away from other communities."

\* \* \* \*

## Navajo succeed in water appeal

BLACK MESA, Ariz.— In response to an appeal brought by a diverse coalition of tribal and environmental groups, the Environmental Protection Agency has withdrawn a controversial water permit for the massive Black Mesa Coal Complex, a coal-mine complex located on Navajo Nation and Hopi lands in northeastern Arizona.

EPA's permit withdrawal means that discharges of heavy metal and pollutants – including selenium, nitrates, and other heavy metals and toxic pollutants from coal-mining operations at the Black Mesa Complex – are threatening washes, tributaries, groundwater, and the drinking water for local communities, but are not being regulated.

For three and a half decades, Peabody's coal-mining operations on Black Mesa have been dependent on the sole source of drinking water for Navajo and Hopi communities.

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### MISSION

The mission of the Lands and Resources department is to foster a better quality of life by ensuring access to natural resources in support of the goals, principles and values of the Anishinabek Nation.

# DOHM-NUK/LET'S PLAY



Chad Solomon

## Grandparents inspired Nish comic creator

By Christine McFarlane

Chad Solomon, the creator of a First Nations graphic novel series "Adventures of Rabbit and Bear Paws," had a booth at the 16th Annual Canadian Aboriginal Festival that featured his work, a set of three graphic novels that are based on the Seven Grandfather Teachings, (character education) of Respect, Bravery, Love, Honesty, Humility, Wisdom and Truth., both for his fans and for educators. He was not only promoting his graphic novels but was also selling t-shirts that have the characters from his books on them.

Solomon, from Henvey Inlet First Nation says "my grandparents Art and Eva Solomon were the inspiration behind my interest in arts because of the stories they shared with me, and my parents Ray and Eva Solomon provided the tools and guidance for me to do my art."

The Adventures of Rabbit and Bear Paws is a fresh and funny graphic novel series for the young and the young at heart. Solomon says his audience is varied and reaches from "ages 6-14 boys and girls in the elementary school levels and even to the University level."

Solomon's achievements include Volume Two: The Voyageurs being nominated for the Joe Shuster Awards for the Comics for Kids Awards in 2009, one of his books featured on the documentary Empire of the Word, a program about literacy that had a youth reading to the Hon. James Bartleman, winning the NEW MEDIA award in the ImagineNative Film Festival and New Media Awards. 2008 Volume One: The Sugar Bush, won the Gold Award in Mom's Choice Awards in 2008 and was recognized as Fine Arts by ANDPVA-Association for Native Development in the Performing and Visual Arts in 2005.

Currently, Solomon's comic is featured in Anishinabek News and in June 2010 he is hoping to have his fourth book out in his series. He says that an exciting part of doing his graphic novels is exploring the potential different medias to "bring my stories to life, in a way that can reach everyone." He says that "everyone has a different understanding of the teachings and my graphic novel series presents my understanding and perspective with the help I have received from my Elders."

For more information on Adventures of Rabbit and Bear Paws, you can visit Solomon's website: [www.rabbitandbearpaws.com](http://www.rabbitandbearpaws.com)

## Rabbit & Bear Paws



© CHAD SOLOMON AND LITTLE SPIRIT BEAR PRODUCTIONS, 2010

## CAMA awards about community

By Christine McFarlane

HAMILTON – "The Aboriginal Music Awards is not about winning, its about community, getting to see each other," said Buffy Sainte Marie at the Canadian Aboriginal Music Awards Nov. 27 at the Hamilton Place Theatre. "Taking care of each other and knowing that we are all genuinely supporting each other in our endeavours."

Following a "Red Carpet" event outside the theatre, the evening offered up an incredible variety of performances from across Canada and around the world.

In addition to celebrating the best of today's Canadian Aboriginal performers, this year's awards honored two special performers; Kenny Mianscum for the "Keeper of Traditions in Aboriginal Music Awards" and Darryl S. Hester for the "Music Industry Award" Hester is an established recording artist. Moved by the challenges faced by his Cree community in Northern Quebec, he began writing songs to inspire young people and founded the Waskaganish Cree Youth Music Program (WCYMP). Hester's organization helped produce two outstanding albums; "Broken" and "Rain:

Songs of Hope" that feature community youth sharing their dreams and messages of hope to a growing Canadian audience.

Buffy Sainte Marie was recognized – along with her five-piece all Aboriginal band – in four categories- Best Female Artist, Best Song Single, Best Song Writer and Best Album of the Year.

Many of the Aboriginal Music

Award winners said that it took a lot of perseverance and determination to get to where they are today.

Shawn Bernard Feenix who won for Best Rap or Hip Hop Music Video rose from growing up on the streets surrounded by drugs and prostitution, fought to overcome his rough beginnings to go on to having a professional music career. Bernard is now substance free, has a professional music career, and works with youth in care. He does anti-drug, anti-gang and positive lifestyle presentations to a variety of audiences.

In addressing the media after her win for Best Rock Album, Lucie Idlout said that it was "a huge honour to win, but also a bit nerve-wracking because you know it's hard to make it in this industry, and when you are so far from home, you want to do your community proud." Buffy Sainte Marie said that the "Aboriginal Music Awards really show off the diversity of Indian country and showcase Aboriginal Live Music

For a full listing of CAMA award winners, see the December issue of the Anishinabek News online: [www.anishinabek.ca](http://www.anishinabek.ca).



Buffy Sainte Marie

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# ONTARIO FIRST NATIONS ECONOMIC FORUM



Grand Council Chief Pat Madahbee and Serpent River Chief Isadore Day discuss economic development issues during the Ontario First Nations Economic Forum in the Fort William First Nation Community Centre.

## Youth panellists offer their ideas on economics

FORT WILLIAM FN – A group of youth shared their ideas on economic development during the Ontario First Nations Economic Forum.

“The treaty as it stands with our people should be the basis of our economic relationships,” said Darryl Sainnawap, a youth from Kitchenuhmaykoosib Inninuwug, who explained that although the written text of the treaty says First Nations surrendered the land, the First Nations perspective was to live in peaceful co-existence and share the land. “If government and industry would adopt that view, I’m pretty sure we would be successful. We should all benefit equally as treaty partners.”

Lynzii Taibossagaia, a youth from M’Chigeeng, suggested the Green Energy Act as a starting

point for economic development, with a focus on renewable energy, wind energy and solar energy projects.

“We need to be the ones developing those kinds of programs,” Taibossagaia said. “I know a lot of young people are into environmental programs right now.”

The youth, all representing the Ontario First Nations Young People’s Council, brought up a wide variety of suggestions on economic development, including stepping stone programs for youth at the grassroots level, financial management training for youth, more involvement for women in economic development, more inclusion of arts in economic development, promoting role models in the communities, and questions such as how can people who don’t

live in the communities participate in and contribute to economic development.

“What is big business going to matter to us when we don’t have any food to eat or we don’t have any water to drink,” said Sasha Maracle, a youth from Six Nations.

Jocelyn Formsma, a youth from Moose Cree, said she didn’t know she could go to university or be a doctor until she met people who had gone to university or became a doctor.

“When we’re talking about tools like economic development, it is not enough to just talk about it with them or to say these tools are available, but to actively engage them and let them know or have conversations with them to say that this is something you can do with your life,” Formsma said.

Jordan Quequish, a youth from Weagamow, said “We cannot sell Mother Earth.”

## Procurement policy announced during economic forum

FORT WILLIAM FN—Grand Council Chief Pat Madahbee questioned the provincial cross-ministry Aboriginal procurement policy announced at the Ontario First Nations Economic Forum.

“It’s so crucial that we look at what the province is going to do,” Madahbee said, explaining that small First Nation companies usually have to bid against big corporations under the federal Aboriginal procurement policy. “I’m going to give it the benefit of the doubt for the time being and look at the more detailed specifics of it and see if it is going to be user-friendly.”

Madahbee discussed strategic directions for the First Nation economy with Nishnawbe Aski Nation Grand Chief Stan Beardy, Grand Council Treaty #3 Ogichidaa-kwe Diane Kelly, Ontario Regional Chief Angus Toulouse, Association of Iroquois and Allied Indians Grand Chief Randal Phillips and Independent First Nations representative Chief Joseph Gilbert of Walpole Island during the first panel of the forum, which was held Jan. 14-15 at the Fort William First Nation Community Centre.

“This conference as a whole had tremendous ideas,” Madahbee said. “It is going to be so crucial in the short term that we see some successes, that we see all this fine talk here is put into action. We are all challenged and have our responsibility to make sure this happens.”

Michipicoten Chief Joe Buckell was impressed with the ideas expressed during the youth panel.

“They had a lot of good ideas on what direction our leadership should be taking,” Buckell said.

Former Deputy Grand Chief

Nelson Toulouse said the forum was an opportunity to exchange good ideas and practices, but it needed more representation from the private sector.

“I think the private sector was not as well represented as it ought to be,” Toulouse said. “In today’s day and age, those are the main players and they ought to be here.”

Angus Toulouse announced the launch of the First Nations Environmental Assessment Toolkit during the forum.

“This toolkit was developed with the intent of building and supporting capacity within First Nations communities,” Toulouse said.

“This forum has changed the course of First Nations economic development away from the old patterns of unilaterally developed programming, and towards new approaches that recognize the need for full First Nations engagement at every stage of the process and support for our solutions to the First Nation economy.”

Then-Aboriginal Affairs Minister Brad Duguid, then-Natural Resources Minister Donna Cansfield, Northern Development and Mines and Forestry Minister Michael Gravelle discussed Ontario strategic initiatives supporting the First Nation economy during the second panel.

Environment Minister John Gerretsen spoke about the link between economic and environmental opportunities during a lunch presentation.

Break-out sessions were also held on resource development, socio-economic development and relationships/partnerships building.

Canadian Council for  
**ABORIGINAL  
BUSINESS**



## Building Sustainable Business

March 30 – 31, 2010 **Marriott Downtown Eaton Centre Toronto**



The Canadian Council for Aboriginal Business (CCAB) will be hosting a two day Aboriginal business forum focusing on “Building Sustainable Business”.

This event aims to educate participants on strategic measures for sustaining business in this rapidly evolving and challenging economic environment. CCAB aims to support our stakeholders

(Aboriginal business, Aboriginal development corporations, corporate Canada) by offering sessions that are relevant to their business interests. The information sessions are geared to provide practical tools on how to build business over the long term in Canada and in the Aboriginal market.

ABORIGINAL BUSINESS FORUM

For more information please call: **416.961.8663** or visit **ccab.com** ([http://www.ccab.com/abf/aboriginal\\_business\\_forum.html](http://www.ccab.com/abf/aboriginal_business_forum.html))



# RESTORATION OF JURISDICTION

## Canada suggests joint approach to fiscal negotiations

Education and governance negotiators for Canada and the Anishinabek Nation meet quarterly to provide updates and harmonize the two self-government agreements under discussion at this time.

At the December 4 meeting, Canada introduced its preference for joint negotiations on a Participating First Nations Fiscal Contribution Agreement and for the 'PFNFCA' to be part of the overall Fiscal transfer Agreement (FTA) and not a stand alone document.

"Governance will begin to look at this in February, and the hope from our end is that we will look at it from a joint approach. We are also hoping to look at having it (the 'PFNFCA') in the FTA and not as a stand alone agreement," said Jide Afolabi, Chief Federal Negotiator for Education and the Chief Federal Negotiator on fiscal issues at both education and governance tables.

Anishinabek Nation Head Negotiator on Education, Merle Pegahmagabow, said the Anishinabek desired to keep the agreements separate as we are in a sector-by-sector approach. Restoration of Jurisdiction (ROJ) Director, Mike Restoule, said to join tables for this discussion, the matter would need to be brought to Anishinabek Chief Negotiator on Governance, Martin Bayer, for his input prior to making a decision.

Dave Shawana (Anishinabek) and Laura Hudson-Grant (Canada) reported on the progress of the Governance Implementation Plan which is using the Education Implementation Plan as a template. Bernadette

Marasco (Anishinabek) reported that the Education Implementation Plan was well underway and now awaiting the education fiscal negotiations to finish.

Mary Laronde, ROJ Communications Coordinator, updated the tables on the communications planning; particularly the communications plans gearing up to and during the ratification process. The ratification communications plan for education would kick-in in fall 2010 with an announcement that the ratification process is beginning. Activities would be undertaken by teams of spokespersons, communications officers, and ratification officers, leading up to a vote in 2011.

Laronde also gave a progress report on the Community Engagement Strategy. The first priority has been communicating with Chiefs at regional meetings and at the Grand Council, and with community leaders, such as the Governance Working Group, to secure their involvement in the workshops and conferences slated for January, February and March.

Canada announced its appointment of Mark Prystrupa, a senior INAC official, to the Canada-Anishinabek Nation protocol table. Issues discussed at the December 8 meeting of the bilateral protocol table were comprehensive self-government negotiations, the need for the Minister to "light a fire under the fiscal negotiations" – Canada has yet to respond to the funding proposal presented by the Anishinabek in 2007 – and the need for discussions on the nation-



Andrew Arnott, on left, has been appointed the Fiscal Negotiator for both education and governance tables. His federal counterpart, Jide Afolabi (centre), is also the Chief Federal Negotiator in the education talks. Merle Pegahmagabow, right, is the Anishinabek Head Negotiator on Education.

nation relationship as per the draft Final Agreement on Governance.

There was some criticism from Canada that the constitution development project has not moved ahead more quickly, with many communities still not involved or only beginning to develop a constitution. The Anishinabek Nation representatives responded that Canada's expectations might be too high, given the time and effort required to produce a community constitution. There is a difference of opinion on the adequacy of the funding for such a large undertaking, involving thousands of people across a large territory. Afolabi was concerned that the community constitutions would need to meet the requirements of both the education and

governance agreements. Tracey O'Donnell, Anishinabek Nation legal counsel, assured Canada that the constitutions that have been developed would provide the basis for law-making and meet the requirements of the education and governance agreements.

There was also discussion on how the two tables could come together to look at the common language in both agreements. Afolabi suggested that a "committee of the whole" with all four negotiators should go through both agreements and then take them through the federal system to show that we have consensus on the wording in the agreements on common sections. The next quarterly meeting will be held March 12, 2010, in North Bay.



# Anishinabek

## EDUCATION SYMPOSIUM

### February 17 & 18, 2010

### Sault Ste. Marie, ON

*Delta Waterfront, Hotel and Conference Centre*

**Goal:**  
To build knowledge and support for the Anishinabek Nation initiatives in education.

**Objectives:**

- ◆ Provide details on the Anishinabek Education System and the Ontario Education System to allow participants to define a practical relationship between the Anishinabek Education System and the Ontario Ministry of Education (MoE).
- ◆ Provide information on the Anishinabek Nation-Ontario (MoE) Memorandum of Understanding.
- ◆ Update participants on the Anishinabek Nation-Canada Education Final Agreement.
- ◆ Inform participants about the Community Engagement Strategy and the ratification process of the Anishinabek Nation-Canada Education Final Agreement.

Lunch and refreshments will be served. Travel and accommodations are the responsibility of the conference participants.

*For more information and to register contact:*  
Lorie Young, Union of Ontario Indians, P. O. Box 711, North Bay, ON P1B 8J8  
Phone: (705) 497-9127 Ext: 2316 ~ Toll Free: 1-877-702-5200 ~ Fax: (705) 497-9135 ~ Email: youlor@anishinabek.ca



# RESTORATION OF JURISDICTION

## Deputy Grand Chief appointed Commissioner on Governance

By Esther Gilbank

The Chiefs Committee on Governance has appointed Deputy Grand Council Chief Glen Hare as the interim Commissioner on Governance. His role will be to address Anishinabek Governance issues, including Anishinabek Community Constitutions, the Anishinabek Nation Chi-Naaknigewin, Appeals and Redress, E-Dbendaagzjijg Naaknigewin, Matrimonial Property Law, Child Welfare Law, and Synchronized Elections.

The Commissioner on Governance role includes overseeing the implementation of the recommendations from the Chiefs Committee on Governance report endorsed by the Grand Council that identified Governance, Citizenship, Economic and Community Development, and Communications as priority issues.

Under the authority of the committee, the Commissioner on Governance will talk to on and off-reserve citizens to encourage their involvement in and support for the nation's priority issues.

At the Nov. 30 meeting in Toronto, the Chiefs Committee received updates from the Anishinabek Education and Governance negotiators.

Mary Laronde, ROJ Communications Coordinator, gave a detailed presentation on the implementation plan for E-Dbendaagzjijg Naaknigewin/Anishinabek Citizenship Law. The 18-month plan calls for an analysis/study of the potential impacts and benefits of implementing the law, and a community awareness initiative to solicit the support of Anishinabek Nation communities.

The development of the E-Dbendaagzjijg Naaknigewin was recognized by the Chiefs Committee as the most important nation-building initiative the Anishinabek is undertaking since it is about who we are as a nation of people, as recognized by international law, and it is the essence of self-determination.

An update on the Community Engagement Strategy was also presented. The Community Engagement Strategy will prepare our citizens for moving forward in unity and nationhood. The strategy consists of training target groups on the Anishinabek Nation Government and the Anishinabek Education Systems and developing leadership skills for community engagement and group facilitations. This will enable community

leaders to continue to use these skills in their home communities.

Regarding the Anishinabek Nation Constitution and First Nation Constitutions, the Chiefs Committee directed that support be sought from the Nation's leadership to focus on and actively pursue establishing all 40 First Nation constitutions and the Anishinabe Chi-Naaknigewin/Anishinabek Nation Constitution. A convention to engage and educate Anishinabek leaders and citizens on the elements of the nation's constitution is planned for March 2-4, 2010, in Sault Ste. Marie. This will give Chiefs and citizens an opportunity to review the draft document chapter by chapter, revise wording, and come to consensus on the Nation's draft constitution. This draft will then be circulated for community discussion with ratification of the national constitution slated for March 2011.

Regarding Community Constitutions, ratification workshops are being offered to First Nations communities who are ready to finalize and/or ratify their communities' constitution.

Gender issues and the need to promote an active role for our Youth, Women, and Elders in the

Anishinabek Nation Government were addressed. The Chiefs concern was how Anishinabek men would be provided an opportunity to deal with their concerns and well-being.

Canada's policies have devalued the traditional roles and rights of First Nations women; causing a great gender imbalance that limits the abilities of men, women, and their communities in achieving the natural balance given by the Creator.

Marlene Brant Castellano, a member of the Mohawk Nation, former Professor and Chair of Native Studies at Trent University, and, most recently, Co-Director of Research for the Royal Commission on Aboriginal Peoples, says it best.

"The promise of the future lies in restoring the balance, continuing to dismantle the barriers to full and fair participation of women in community life, and creating the conditions where male and female gifts can come together to make powerful medicine and heal individuals, families, communities, and nations."

Southeast Regional Chief James Marsden chaired the meeting as the Chairperson, Chief Isa-



Deputy Grand Council Chief Glen Hare is the new Commissioner on Governance

dore Day, was unable to attend. The next meeting of the Chiefs Committee on Governance is February 28 and March 1, 2010, in Sault Ste. Marie, immediately prior to the Anishinabe Chi-Naaknigewin Constitutional Convention.

Esther Gilbank is the Chiefs Committee on Governance Coordinator

## Belleau inspires Working Group

The Governance Working Group welcomed guest speaker, Blaine Belleau of Garden River, to its December 15 - 16 session where work on the draft Anishinabek Nation Constitution continued.

Belleau, recognized across the Anishinabek Nation as an authority on indigenous and treaty rights, said that the Robinson-Huron Treaty did not affect the nationhood and jurisdiction of the Anishinabek.

"Nowhere in the treaty does it say anything about giving up our jurisdiction," he said. "This is our constitution and what we are doing is writing down who we are as a nation of people and what our jurisdiction is. This is our own path," he continued, explaining that the constitution reaffirms our nationhood.

"The presentation by Mr. Belleau was really inspiring for us and helped to underscore just how important the working group's deliberations are," said Dave Shawana, Governance Working Group Coordinator.

"Institutions of government" was the main topic. Fred Bellefeuille, Anishinabek legal counsel, presented what institutions of government are, and that generally, 'institutions of government' are bodies, agencies and boards created by governments to provide services to citizens and to

ensure the effective operations of government.

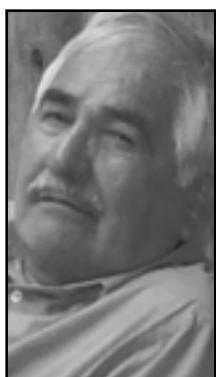
One institution of government the Anishinabek developed over the past several years is the Anishinabek Nation Appeals and Redress system - the forerunner of an Anishinabek Nation justice system.

Jenny Restoule-Malozzi presented the Anishinabek appeals and redress system, including four Regional Commissions and an Anishinabek Nation Tribunal and Commission that can address appeals and grievances from citizens and organizations alike.

For example, the Regional Commissions may address appeals and grievances regarding the administration, interpretation and application of policies, procedures, bylaws, laws, and codes.

The Anishinabek Nation Tribunal and Commission may address elections, matrimonial property matters, citizenship codes, and issues referred from a Regional Commission.

For more information, please contact Dave Shawana, Governance Working Group Coordinator (shadav@anishinabek.ca).



Blaine Belleau

## First community constitution ratification workshop a success

By Rhea Assinewe

SAULT STE. MARIE – The first of three workshops dedicated to ratifying community constitutions signals success for the series.

The initial workshop, held in Sault Ste. Marie, Dec. 1 - 3, included 14 Community Constitution Committee members from six Anishinabek communities.

The workshop was facilitated by Legal Consultant Tracey O'Donnell who provided her legal expertise throughout the three-day process.

O'Donnell delivered the pros and cons of having a Community Constitution with several examples of negative consequences and legal problems encountered by communities without constitutions particularly around the citizenship issues.

Participants began with a review of the current Community Constitution Development Project and received the latest updates on the Governance and Education Negotiations.

Lorie Young, Ratification Coordinator, defined "Ratification" from the First Nation and Canadian perspective. During the following two days, committee members were involved in learning, defining, and discussing methods and strategies for successful communications and community consultations, ratifi-



Community Constitution Committee members gather in Sault Ste Marie for the first of three Community Constitution Ratification Workshops.

cation formulas, and options.

Committee members were guided in creating 'take-home' Community Consultation Plans. During the last day committee members reviewed their individual community demographics with their respective committees and discussed their individual community's ratification process.

Funding for community consultation and ratification processes was a recurring issue.

One option discussed was the New Relationship Fund at the Ontario Ministry of Aboriginal Affairs (MAA). However, participants agreed that their communities should find a way to complete

ratification of their constitutions in any event, as establishing constitutions "just has to be done."

The next Community Constitution Ratification workshop will be held Jan. 26 - 28, 2010 in Rama and the third and final workshop will be held Feb. 26 - 28, 2010 in Fort William.

For more information regarding the upcoming workshops contact the Constitution Development Coordinator, Rhea Assinewe at (705) 497-9127, toll-free at 1-877-702-5200, or by email at rhea.assinewe@anishinabek.ca.

Rhea Assinewe is the Constitutions Development Coordinator

Grand Council Chief Patrick Madahbee, Deputy Grand Chief and Commissioner on Governance, Glen Hare, and the Governance Working Group invite you to the

# Anishinabe Chi-Naaknigewin Maawanjiidiwin

Constitutional Convention I  
**March 2, 3 and 4, 2010**

**March 2** - Garden River Recreation Centre  
Start time: 6:30 a.m. - Ceremony and  
Thanksgiving with Anishinabek Nation Elder  
Gordon Waindubence

**March 3 and 4** - Delta Inn Waterfront  
Sault Ste. Marie  
Start time: 9: a.m. Both Days

**Keynote Speaker:** Dale Turner (Anishinabe)  
Associate Professor of Government and Native  
American Studies, Dartmouth College,  
New Hampshire

*Grand Council Resolution No.2009/20 – The Anishinabek Nation Chiefs in Assembly mandated a two-phase constitutional convention process to ratify the Anishinabe Chi-Naaknigewin/Anishinabek Nation Constitution. At the upcoming Constitutional Convention I, participants will produce the final draft for review and discussion by Anishinabek. Constitutional Convention II will be held in March 2011, for the purpose of ratifying the Anishinabe Chi-Naaknigewin.*

A constitutional convention is an assembly of the representatives of the people, a state or an organization for the express purpose of adopting a constitution or amending an existing constitution. The representatives gather for a specific period of time and follow some specific rules of order to accomplish the task before them.

**REGISTRATION DEADLINE FRIDAY, FEBRUARY 19TH**

**For more information**

Rhea Assinewe, Constitution Development Coordinator, Union of Ontario Indians  
Toll free: 1-877-702-5200 or 705-497-9127 Fax: 705-497-9135  
Email: rhea.assinewe@anishinabek.ca



# EDUCATION *Kinoomaagewin*



A SUPPLEMENT TO THE ANISHINABEK NEWS  
January/February 2010

## Teacher getting 'buzz'

**By Sharon Weatherall**

**BEAUSOLEIL FN** –The Christian Island Place of Learning is back in business.

Eight Grade 9 students are currently taking advantage of the opportunity to attend school in the island community during winter months instead of billeting away from home on the mainland or spending hours travelling to school by ferry and bus.

Initially founded in 2006-2007, the pilot project was put on hold during 2007-2008, but thanks to renewed parental, student and teacher enthusiasm, it is doing very well this term.

Teacher Marty Wilkinson is adopting a new strategy for the project, accepting student input as to how the subjects are delivered.

“As a teacher this is very challenging to do but also rewarding – we have developed a relaxed atmosphere that works well for everyone,” says Wilkinson. “Most days we spend the morning in class and the afternoon outdoors, in the gym or in the bush next door. If the kids are not ready to learn what I am presenting, the experience has been they will come back to it when they are ready. As a teacher I have to give up some power – it’s all about sharing.”

A retired high school teacher with previous experience working with First Nations students, Wilkinson accepted the opportunity to instruct at the Place of Learning from November 2009 to April 2010.

“I have found this experience very rewarding so far and enjoy working one-on-one with students in the smaller class after spending many years as a teacher in classes of 30 students. The environment, the community and



Tammy Madsen gives thumbs up to the Christian Island Place of Learning

the manner in which the classes are being delivered is very pleasing,” he says.

“I enjoy teaching in such an authentic, straightforward way – if you are getting through to the kids you know it. So if I am getting through to them it is because something real and authentic is happening here and as a teacher that is a real buzz.”

The primary goal of the program is to improve attendance and encourage enthusiasm with school so the students feel good about it and themselves.

In the past Christian Island teens have experienced difficulty in making the transition from a small intimate public school to a large secondary mainland school among hundreds of strangers.

This led to absenteeism, failure to complete credits and student dropouts.

Wilkinson follows the standard Ontario High School curriculum, teaching history and geography with an aboriginal Canadian focus. Native language is also taught and after six months students should be ready to attend North Simcoe high school classes, having earned three credits each.

“It is a unique situation where I have the luxury of having the resources of the school boards as

well as access to social services on the island for any issues that may arise, as well as access to community resources and elders,” says Wilkinson.

“To break the ice my first week here I asked the kids to show me their community and I had eight personal tour guides. They were so proud of the history here in the community – they took me to the historical Jesuit site and the pow-wow grounds.”

“I have taught in the North West Territories in an isolated community before and one thing I have noticed is this community is doing all the right things. People know who I am – they wave, smile and talk – all the signs of people building a nice healthy community.”



Marty Wilkinson

## Private college problems

**By Karen Biondi**

Where do you go to get the education and training you need to qualify and be employable in your career?

There are countless options available and each option offers a variety of pros and cons which are dependent on a variety of factors. The “traditional” option of attending one of Ontario’s accredited universities or colleges is popular with many, especially students coming directly out of high school. It offers a taste of student culture complete with resident life, team sports and a wide selection of degrees and diplomas to choose from.

Another possibility is to attend one of Ontario’s nine Indigenous post-secondary institutions, which provide First Nations content in courses, and have small class sizes as well as providing increased student support, courses for upgrading and a feeling of community.

Finally, a major trend which has developed in Ontario in the last several years is to attend private career colleges. There are over 425 in Ontario alone, and they are governed by the Private Career Colleges Act; they must be registered and approved by the Private Institutions Branch of the Ministry of Training, Colleges and Universities. It should be noted that private institutes are defined as businesses in the Act, not as educational institutes.

Private colleges can offer plenty of benefits for the right kind of student. They fast-track programs so that students can finish their studies quickly and get into the work force.

But last year, some students lost their tuition money and the time they invested in their courses when their colleges were discovered to be operating outside guidelines.

For more information, visit [www.edu.gov.on.ca/eng/tcu/](http://www.edu.gov.on.ca/eng/tcu/).

# Anishinabek Nation Credit Union

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Little NHL participants  
Visit us online at [www.ancu.ca](http://www.ancu.ca)



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Allan Moffatt  
ANCU manager

# KINOOMAAGEWIN/EDUCATION



Aaron Mills, winner of award as University of Toronto's outstanding Native Student

## Top student learns 'it's okay to be me'

By Christine McFarlane

TORONTO – Every year the President's Award for Outstanding Native Student is given to a student who has stood out among their peers at the University of Toronto, not only for their academic achievements but also for the leadership they offer and represent to other Native students and to the larger community.

Upon presenting the awards, the current President of the University of Toronto, David Naylor spoke of some of the specific accomplishments that the 2009 Recipient of the award, Aaron Mills, of Couchiching First Nation has achieved on campus.

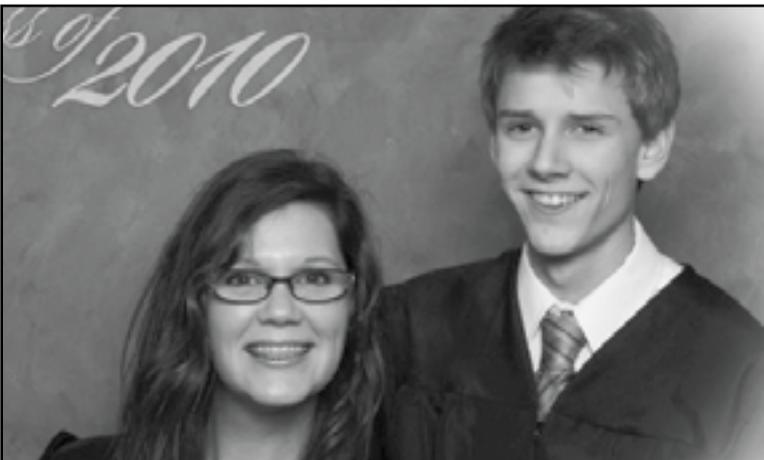
Among Mill's achievements has been serving as co-editor-in-chief of the Indigenous Law Journal and being an active participant in the Aboriginal Law Students' Association.

"When I first found out that I won the award, it took awhile to set in," says Mills. "But, once it did, I realized what a huge honor it is ... but it is also a bit intimidating because I am following in the footsteps of previous recipients like Michael White and Dawnis Kennedy."

Mills did his undergraduate work in philosophy and English literature but then went on to study Aboriginal Law in the U of T Faculty of Law Program. He is now in his final year of the Juris Program. He also participated in the University of Victoria's law program for in July and August, and is currently at the University of British Columbia for one semester taking three different courses in Aboriginal Law.

"I arrived having a difficult time identifying as an Indigenous student," recalls Mills, who credits Darlene Johnston -- a professor at both UBC and U of T for telling him "it is okay to identify as Indigenous and walk the path. After Darlene Johnston said that it was 'okay to be me', I learned to embrace who I was and go from there."

"Community is important," says Mills. "The urban Aboriginal community is vibrant and you need to let the community be your teacher. Without the teachings along the way, the support and personal grounding I received from the Aboriginal community, I don't think I would be where I am today."



## Mom and son grads

Charlene Copley Emes, Mississauga First Nation, graduated from the Bachelor of Science Program in Nursing from Nanaimo B.C. Her eldest son Derek graduated from high school.

## Ontario invests in Native students

TORONTO – The government of Ontario is investing \$26.4 million in Aboriginal post-secondary education in 2009-10.

"This funding will create opportunities, support services and remove barriers for Aboriginal students to pursue postsecondary education," said Chris Bentley, newly-appointed Minister of Aboriginal Affairs in the McGuinty government cabinet.

"It will help to close the education gap that exists between Aboriginal and non-Aboriginal students and provide greater success and opportunities for future generations of Aboriginal students."

Anishinabek Educational Institute is one of nine Aboriginal post-secondary institutions in Ontario.

About 11,000 Aboriginal students were enrolled in Ontario post-secondary institutions last year. The announcement includes a new bursary program to help Aboriginal students in financial need attend college, university or Aboriginal post-secondary institutions in the province. Ontario is also funding a range of Aboriginal student support services, including career counselling, mentoring and Elders in residence – a program enabling Elders to share their wisdom and experience with students.

"By helping Aboriginal students get the skills and knowledge they need to succeed, we can help them reach their full potential and we can build the highly-skilled workforce we need to make our province more competitive and ensure that all Ontarians prosper," said John Milloy, Minister of Training, Colleges and Universities and Minister of Research and Innovation Bonnie Patterson, president and CEO of the Council of Ontario Universities, said:

"Ontario universities are strongly committed and engaged in ensuring the success of Aboriginal students and we welcome initiatives like this one which help

## Nipissing bursaries

NORTH BAY – Nipissing University's Office of Aboriginal Initiatives distributed more than \$40,000 in new bursaries to 34 students in a special ceremony in December.

The Aboriginal Post-Secondary Education and Training Bursaries are part of the funding strategy outlined by the Ministry of Training, Colleges and Universities for First Nation, Inuit and Metis post-secondary students.

The bursary is meant to provide financial assistance and to help increase participation and retention rates in post-secondary education.

Each bursary ranges in value from \$1,000 – \$2,000.

to advance this goal. We look forward to continuing our work with the Ontario government in improv-

ing Aboriginal Peoples' access to, participation in, and completion of postsecondary education."



### PUBLIC HEARING ANNOUNCEMENT

The Canadian Nuclear Safety Commission (CNSC) has issued an official Notice of Public Hearing announcing that it will hold a two-day public hearing on SRB Technologies (Canada) Inc.'s (SRBT) application to renew its Nuclear Substance Processing Facility Operating Licence. The facility is located in Pembroke, Ontario. SRBT has requested a five-year licence term.

SRBT manufactures sealed light sources containing tritium for use in luminous signs and other luminous objects.

#### Hearing Day One: February 17, 2010

Place: CNSC Public Hearing Room, 14<sup>th</sup> floor, 280 Slater Street, Ottawa, Ontario

Time: as set by the agenda published prior to the hearing date

#### Hearing Day Two: May 19, 2010

Place: CNSC Public Hearing Room, 14<sup>th</sup> floor, 280 Slater Street, Ottawa, Ontario

Time: as set by the agenda published prior to the hearing date

The public hearing will be webcasted live on the Internet via the CNSC Web site and archived for a period of 90 days.

The public is invited to comment on SRBT's application. Requests to intervene must be filed with the Secretary of the Commission **by April 19, 2010** directly on-line at (<http://www.nuclearsafety.gc.ca/eng/commission/intervention/index.cfm>) or at the address below and include a written submission; a statement setting out whether the requester wishes to intervene by way of written submission only or by way of written submission and oral presentation; and the name, address and telephone number of the requester.

It should be noted that all submissions are available to the public upon request to the Secretariat.

SRBT's submission and CNSC staff's recommendations to be considered at Hearing Day One will be available after **January 18, 2010**. These documents are not available on-line and must be requested through the Secretariat at the address below. Agendas, hearing transcripts and information on the hearing process are available at the CNSC Web site: [nuclearsafety.gc.ca](http://nuclearsafety.gc.ca) and refer to Notice of Public Hearing 2010-H-02, or contact:

L. Levert  
Secretariat  
Canadian Nuclear Safety Commission Tel.: 613-996-9063 or  
280 Slater St., P.O. Box 1046 1-800-668-5284  
Ottawa, Ontario K1P 5S9 Fax: 613-995-5086

E-mail: [interventions@cnsccsn.gc.ca](mailto:interventions@cnsccsn.gc.ca)

# KINOOMAAGEWIN/EDUCATION

## PUBLIC NOTICE

**No Trespassing on the former CN Rail bed within the Commanda, Beaucage, Pedley Townships and Nipissing First Nation lands.**

**Trespassers will be prosecuted pursuant to the Trespass to Property Act. Use of this former CN Rail bed by pedestrians or motorized vehicles is absolutely prohibited.**

**This notice is given by the owners pursuant to the Trespass to Property Act.**

**Nipissing First Nation**



The Rainbow District School Board has unveiled a new resource guide for staff entitled First Nation, Métis and Inuit Presence in Rainbow Schools. Reviewing the guide are Caroline Recollet, left, who co-ordinated revisions, Trustee Grace Fox, who chairs the First Nation Advisory Committee, and Bobbi Aubin, Literacy Co-ordinator for the Métis Nation of Ontario.

## Rainbow schools get new guide

LIVELY – The Rainbow District School Board has unveiled a new resource guide for staff entitled First Nation, Métis and Inuit Presence in Rainbow Schools. It's part of the Board's ongoing efforts to build bridges toward cultural understanding in keeping with the First Nation, Métis and Inuit Education Policy Framework in Ontario.

The guide highlights two key objectives of First Nations, Métis and Inuit Education in Rainbow Schools – all students will have

the opportunity to increase their knowledge and appreciation of contemporary and traditional First Nation, Métis and Inuit traditions, cultures and perspectives and First Nations, Métis and Inuit students can learn in a setting that recognizes their needs, values, cultures, identity, and challenges to help them succeed.

"I commend everyone who worked together to create this guide, an invaluable resource for educators and all school board employees," said Rainbow District School Board Chair Tyler Campbell. "It's a must-read for anyone who wants to gain a deeper appreciation of First Nations, Métis and Inuit people in our community. The guide provides a foundation on which we can continue to build an inclusive school community that respects differences and celebrates diversity."

A series of community consultations was held to adapt a guide produced by the Lakehead District School Board for schools in Sudbury, Espanola and Manitoulin. Rainbow District School Board's First Nation Advisory Committee reviewed the guide to ensure it reflected the local area, including the 11 First Nations communities served by the Board. Every effort has been made to ensure accuracy, currency, and reliability of the

content.

Trustee Grace Fox, who chairs the First Nation Advisory Committee, says the guide is a rich resource. "We are proud of this publication and the information that it contains about our history, heritage, traditions, teachings, customs and practices," she said. "We thank the Lakehead District School Board for laying the groundwork and commend Caroline Recollet for co-ordinating the revisions to reflect our local area. We look forward to sharing this knowledge with staff and administrators in Rainbow Schools so we can enrich learning opportunities for all students."

First Nation, Métis and Inuit presence in Rainbow Schools will create an Aboriginal cultural awareness in Rainbow Schools that will assist in delivering quality education, build a supportive school climate, meet the specific education needs for First Nation, Métis, and Inuit students, and nurture relationships between Rainbow District School Board's staff/administrators and First Nation, Métis and Inuit parents/guardians and families.

"The guide will be available to all staff and posted on the Rainbow District School Board's website for all to access," said Director of Education Jean Hanson.

## Chuck promises education bucks

OTTAWA – Indian Affairs Minister Chuck Strahl has committed to working with First Nations leaders to address the root causes of funding inadequacies that are crippling First Nation schools and failing to provide a safe and supportive environment for First Nation children and learners.

The Minister made the commitment to work with First Nations during December's Special Chief's Assembly as First Nation leaders stood together in a united call for action on First Nation education confirming that it is a central priority for all First Nation governments.

Chief Gilbert Whiteduck, a member of the Chief's Committee on Education, and AFN Youth Council Co-Chair Colby Tootoosis asked the Minister to work with First Nations on a "comprehensive, sustainable funding approach" for First Nations education from early childhood through to the post-secondary level, and work towards First Nations control of First Nations education.

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# NISHNAABEWIN/CULTURE



Sherry Kohoko with son Silas, 4, painting red ochre pictographs of family-owl-sun/bear/hunter.

## 300 objects in canoe

By K. Y. Hanewich

PIKWAKANAGAN – “Manido Chiman (Spirit Canoe) Museum is important for sharing our Algonquin culture and ongoing history with our community and visitors from around the world and we’re so pleased with everyone’s support” says new museum curator/event coordinator Michele Gervais.

Gervais pointed proudly to the display case she built to house archaic stone points, blades and pottery, just some of the 300 Algonquin cultural objects in her care as conservator and manager of the Manido Chiman collection. “This museum ties all of my interests and training together” she said referring to her degree in archaeology and Native Studies from Trent University and post-graduate work in museum management and curatorship at Fleming College in Peterborough.

Visitors learn about Algonquin history through the museum’s theme of the Seven Fires Prophecies. The fires – periods of time --explain the migration of the Anishinaabe people and the coming of the light-skinned race, missionaries, alcohol, challenges to traditional teachings, elders and families, and the sharing of knowledge. The museum links each fire to geological changes relating to migration and relevant cultural objects on display.

Manido Chiman Museum located at 1674 Mishomish Inamo, Golden Lake is open Monday through Friday 10 – 4. For more information about cultural objects, archaeological artifacts and the Seven Fires Prophecy visit [www.thealgonquinway.ca](http://www.thealgonquinway.ca)

## Teaching rocks tell sacred stories

By Lynn Gehl and Doug Williams

PETERBOROUGH – Undoubtedly, the teachings inscribed and preserved within Kinooomaage-waabkong – the teaching rocks --in Petroglyphs Provincial Park – located 50 km northeast of the City of Peterborough – represent the Anishinaabe sacred stories of Creation and procreation.

The petroglyphs found at this site are arguably the largest concentration found on Turtle Island and, as such, it is recommended that all Anishinaabe migrate here once in their lifetime if not four or seven times. A particular emphasis is placed on the time of the summer solstice: June 21. This is the time when, dressed in one’s finest traditional clothing, sacred places and bundles should be meditated, feasted, and celebrated.

In the Anishinaabe tradition all beings move through the Eastern doorway. It should come as little surprise to know that Kinooomaage-waabkong faces the Eastern direction. When the sun shines, the beings inscribed animate from the earth’s surface.

The Anishinaabe believe that Creation began after Creator contemplated a vision. It is from the four sacred elements – rock, water, fire, and wind – that Creator brought into existence all that we know today. The intersection of the white crystalline limestone rock with the stream running

through it below, and the sun (fire) high above in the sky with the wind on one’s face is a sure indication that this locale is indeed sacred for the Anishinaabe. It is also through the presence of the Anishinaabe symbol for Creator – the encircled circle – that we know this place is Anishinaabe where many came and continue to come to fast seeking out meaning, guidance, and direction from the spirit world.



From the vantage point of the centre, located at the far West of Kinooomaage-waabkong is the first woman. It is culturally significant that Winonah is located here in that it is from the spirit of the West wind that all four of her children, including Nanabozo, were conceived. Alongside Winonah is an intriguing entanglement of snakes, the special beings that reside in the underworld and that worked with Winonah to bring into existence the Anishinaabe.

It was Winonah’s son, Nanabozo or Wisakedjak as the Cree and Algonquin know him, and his brother Wolf who traveled the earth naming all that we know and see today. In Anishi-

naabe stories, Nanabozo, who is both a sacred being and a human, represents the dualism and paradox of creation and often times is represented in human form with large extended ears. Nanabozo is represented seven times on Kinooomaage-waabkong and, in the North, he can be seen walking with Wolf.

In addition to this, many of the Anishinaabe clans such as the Deer and Crane can be observed. It is through the Crane dodem that the Algonquin signified their acceptance of The Great Peace Treaty of Montreal in 1701.

There are also a total of 12 Turtles throughout and a set of Moose tracks in the East. Also found is a medicine person holding a rattle, one of the gifts Otter brought to the Anishinaabe. There are also several canoes, the Anishinaabe vehicle of transportation both here on earth as well as to the land of the souls.

Another sure indication that this is a sacred place for the Anishinaabe is the year-round presence of the winged such as the Bald Eagle flying directly overhead. The Eagle is also sacred in that they are the being that flies highest in the sky world and carry messages to Creator.

Lynn Gehl is Algonquin Anishinaabe-kwe, Turtle Clan ([lynngehl@trentu.ca](mailto:lynngehl@trentu.ca)); Doug Williams is Mississauga Anishinaabe, Pike Clan ([dowillia@trentu.ca](mailto:dowillia@trentu.ca)).



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# ANISHINABEMOWIN/LANGUAGE

## Tending the flame

Participating in the Peterborough Olympic Torch Run ceremony, from left, David Garrow, Sagamok Anishnawbek, now residing in Ottawa with his family, Don Garrow and Louise Garrow-Toulouse; Elder Shirley Williams, and Aronhales Mohawk, Akwasasne. They are holding the night flame which is put in the lantern overnight and taken out to light the Olympic Torch the following day. The young men were runners and fire keepers.



## Torch run triple

Boozhoo!

Mii sa miinwaa ji ngo-bboon-shiinyang!! Ennweg sa naa ngii-gchi-zhiwebiz. Ngii-wiikimigo ji Niigaan-nangidoonyaanh pii bigoombitwaajigaadeg maanda Mshkode eniigaanbitwaajigaadeg oodi e-zhaamigak Vancouver.

I was asked to be one of the three Masters Of Ceremonies at the Olympic Torch run when it came through Peterborough on Dec.15th, 2009. This was an honour for me to be asked.

One emcee was Beau – a singer, songwriter and producer who lives here in Peterborough – and who spoke in English. The other was a figure skater for the past 12 years with the Ice Capades – originally from Quebec but now living in the Peterborough area – who spoke in French.

And me, Shirley Williams, Professor Emeritus at Trent University, residing in Peterborough but formally from Wikwemikong Unceded Indian Reserve on Manitoulin Island. I spoke in Anishinaabemowin. Even the children sang O Canada in English and French and a young man named Brock Stonefish – a Lanape blues singer from London, Ont. – sang it in Ojibway! It was awesome! He is!

All of us experienced a wonderful feeling and did our best to speak and get the crowd roaring before the torch came along. I thought to myself: Èsa naa engwaamzin! Weweni kidan gegoo, gegwa nendige gegoo. Enh aabideg, ngii-naanmiz, gaawiin ngii-mjimenziin waa-zhi-kidang wheelchair. Mii dash gaa zhinkaanaag, Èzhi-niizhoo-waawiidwaanwid-pabwinkaazod-daabaanens`

Wheelchair translates to “a two-wheel little car that has a chair.” Being nervous, I forgot how to say wheelchair in Anishinaabemong, but only for a few seconds, then the word rolled down from my computer and I went along as if nothing happened.



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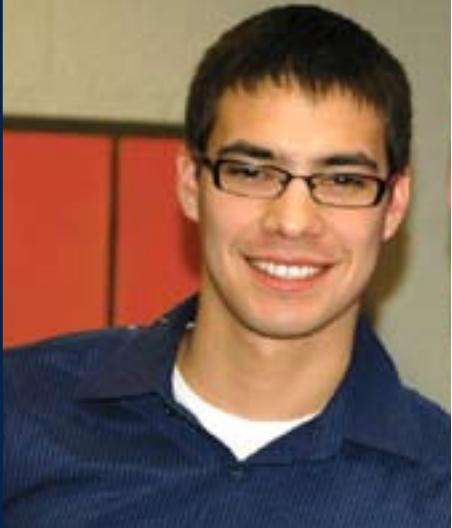
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# Native Studies

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# KINOOMAAGEWIN/EDUCATION

## University students have lots to say about HST



**Marguerite McFarlane, Peguis First Nation** – “This tax is going to affect single moms and seniors the most. They are going to be paying extra on things they already can’t afford like their gas and electricity bills. What about our quarterly rebates; do we still get those? How about natives who are currently only entitled to tax exclusions on PST not GST? Will we be entitled to exclusion from paying the HST? The GST was only supposed to be a temporary tax!

The Canadian government is literally killing the little people by taxing us to death.”



**Ryan Besito, Saugeen First Nation** – “I am disappointed but not surprised by the implementation of the HST. It is frightening how fast the HST was approved with little or no consultation with First Nations, and the only ones who will benefit from the HST are the business owners who have complained about the cost of administering the PST and the GST. The HST will also be another way of curtailing the rights of First Nations people. While exemption from provincial sales tax is a right under the Indian Act, it is often an ordeal for individuals to utilize this right. Many First Nations people use this right sparingly if at all.”



**Tracey King, Wasauksing First Nation** – “Personally, I would be negatively impacted by the HST on two different levels with the high cost of living in an urban setting as a single parent/sole income provider of a 14-year-old son who is 5-foot-11 and still growing, wanting to join sports, and as the only daughter/partial financial provider of two senior parents who have health issues and have difficulty meeting their basic needs trying to survive on a pension. As it is I am barely making ends meet with covering two households. I am having difficulty even though I am employed full time.”



**Simone Hillier, Bearfoot Onondaga, Six Nations of the Grand River, Bear Clan** – “I am outraged at yet another failure of this government to honor the Treaties. Our ancestors agreed to share this land in exchange for freedom from taxation, so we should not have to pay either tax, period! It is like someone moving into your home and charging you rent, and it’s the single mothers and those in remote areas who can barely afford the necessities of life who will suffer the most, not the corporations or foreign ambassadors who are eligible for tax exemptions.”

Photos and articles by Christine McFarlane, a freelance writer for First Nations House magazine at the University of Toronto.



### 12th Annual Casino Rama Anishinabek Lifetime Achievement Awards and the Scotiabank Student Excellence Awards

June 24, 2010

5:30 p.m. in the Silvernightingale Ballroom

#### Anishinabek Lifetime Achievement Awards

The Anishinabek community is invited to submit the names of community members who have made a lifetime commitment to career, community, and the service of others through volunteerism. Every community has someone who deserves to be recognized for their good work or deeds. Take the time to fill in a nomination form for someone who has made a difference in your community.

All nominations must be accompanied by a letter of support or a BCR from the Chief and Council. We also accept posthumous nominations for this event. Try your best to honour someone before they leave on their spirit journey. You can download the nomination form from [www.anishinabek.ca](http://www.anishinabek.ca).

#### George Lanouette Memorial Award

This new category will awarded to one person under the following criteria:

- For Outstanding Community Development;
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- Human Resource Development: developing and enhancing First Nation community human resource capacity; and
- Infrastructure Development: establishing or enhancing First Nation community infrastructure i.e. implementation of new computer technology, new community centres, water treatment, roads, etc.

#### Deadline for submissions:

Please submit a written nomination with community support. Deadline for nomination is May 25, 2010.

#### Send submissions to:

Les Couchie, Manager, AN7GC, P.O. Box 711, North Bay, ON, P1B 8J8, PH: 705-497-9127; FX: 705-497-9135, Email: [ansgc@anishinabek.ca](mailto:ansgc@anishinabek.ca)



# ZHOONYAAKEWIN/BUSINESS

## Taking baskets on the road

By Rick Garrick

THUNDER BAY – Martina Osawamick featured a \$4,700 porcupine quill basket at Thunder Bay's Annual Aboriginal Fine Art and Crafts Christmas Gift

Show and Sale.

"It's symbolic of the four colours," Osawamick says, describing the 11-inch diameter by five-inch deep basket, which was made of sweetgrass and birchbark with a porcupine quill eagle design. "It was made by Myra Toulouse. She's a good friend of mine – we went to residential school together."

Osawamick, from Wikwemikong Unceded Indian Reserve, estimates that Toulouse worked on the basket for about a month; she also had a variety of other baskets for sale at the Dec. 10-12 arts and crafts sale, ranging from \$300 to \$900 for mid-sized quill baskets to \$45 for smaller ones.

Osawamick's partner Ron Yellowman pointed out a number of pine needle baskets from Florida ranging in price from \$250 to \$400.

"The Seminoles make them out of pine needles," Yellowman said. "They use the four colours on the basket."

Yellowman also described the Seminoles' huge version of the sweetgrass basket.

"They make these sweetgrass baskets about two feet around, in the shape of a vase," Yellowman says.

Osawamick and Yellowman usually spend about a quarter of the year on the road travelling the Aboriginal arts and crafts circuit across Canada and the United States.

"Last year we didn't do this one," Yellowman says. "We stayed at the Assembly of First Nations meeting."

This year Osawamick and Yellowman drove for about 18 hours around a snowstorm to



Martina Osawamick displays a \$4,700 porcupine quill basket made by Myra Toulouse while partner Ron Yellowman looks on at Thunder Bay's Annual Aboriginal Fine Art and Crafts Christmas Gift Show and Sale.

get to the Thunder Bay arts and crafts sale in time.

"We drove overnight," Yellowman said, explaining they drove along the back roads northwest of Sudbury to circumvent a snowstorm in the Sault Ste. Marie area. "We didn't want to drive through the lake-effect snow."

Yellowman says they stopped in Sudbury after leaving the Dec. 8-10 AFN meeting just long enough to grab some food and a change of clothes.

"We travel all over the country doing this," Yellowman says. "At the same time, we do a lot of teachings."

Yellowman says he was asked to help out with the sunrise ceremony at the AFN meeting by a youth from a community north of Thunder Bay.

"He was the one who told me to come and sit with him in the circle," Yellowman said. "They will be the ones running the show in 10 to 20 years."

## 30% more businesses

OTTAWA– Aboriginal businesses are creating jobs and wealth, both in their respective communities and in urban centres. A Conference Board report, True to Their Visions: An Account of 10 Successful Aboriginal Businesses, profiles 10 successful First Nation, Inuit, and Métis businesses from across Canada and highlights common challenges and success factors.

Aboriginal business development is a growing trend in Canada. In 2002, there were 27,000 Aboriginal entrepreneurs in Canada, an increase of 30 per cent from 1996.

"Aboriginal businesses face the same challenges as non-Aboriginal businesses, as well as unique challenges. The successful businesses featured in this report show that these challenges can be addressed," said Ashley Sisco, Research Associate, The Conference Board of Canada. "Successful Aboriginal businesses not only create jobs and wealth, they play a role in improving overall socioeconomic outcomes for Aboriginal peoples."

### PUBLIC HEARING ANNOUNCEMENT

The Canadian Nuclear Safety Commission (CNSC) has issued an official Notice of Public Hearing announcing that it will hold a two-day public hearing on Ontario Power Generation Inc. (OPG)'s application to renew its Power Reactor Operating Licence for the Pickering A Nuclear Generating Station (NGS) located in Pickering, Ontario. OPG has requested a five-year licence term.

The Pickering NGS A facility consists of four nuclear reactors and their associated equipment designed to produce electrical power. OPG requests that the new operating licence cover Units 1, 2, 3, and 4. Units 1 and 4 are operating units while units 2 and 3 are being placed in a safe storage state.

#### Hearing Day One: February 17, 2010

Place: CNSC Public Hearing Room, 14<sup>th</sup> floor, 280 Slater Street, Ottawa, Ontario

Time: as set by the agenda published prior to the hearing date

#### Hearing Day Two: May 21, 2010

Place: Pickering Recreation Complex, 1867 Valley Farm Road, Pickering, Ontario

Time: as set by the agenda published prior to the hearing date

The public hearing will be webcasted live on the Internet via the CNSC Web site and archived for a period of 90 days.

The public is invited to comment on OPG's application. Requests to intervene must be filed with the Secretary of the Commission by **April 21, 2010** directly on-line at (<http://www.nuclearsafety.gc.ca/eng/commission/intervention/index.cfm>) or at the address below and include a written submission; a statement setting out whether the requester wishes to intervene by way of written submission only or by way of written submission and oral presentation; and the name, address and telephone number of the requester.

It should be noted that all submissions are available to the public upon request to the Secretariat.

OPG's submission and CNSC staff's recommendations to be considered at Hearing Day One will be available after **January 18, 2010**. These documents are not available on-line and must be requested through the Secretariat at the address below. Agendas, hearing transcripts and information on the hearing process are available at the CNSC Web site: [nuclearsafety.gc.ca](http://nuclearsafety.gc.ca). and refer to Notice of Public Hearing 2010-H-03, or contact:

L. Levert, Secretariat  
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# Truth commission facing huge task

By Christine McFarlane

TORONTO – Justice Murray Sinclair says the scope of the task confronting Canada's Truth and Reconciliation Commission is enormous and unprecedented.



Justice Murray Sinclair

On Dec. 11 the chair of the TRC lectured at the University of Toronto's Faculty of Law to discuss the intergenerational impact of the residential school experience and highlight the commission's agenda.

"Canada's TRC is unique from other commissions around the world in that its scope is primarily focused on the experience of children, and that not only does its research span more than 100 years, it is also the first court-ordered truth commission to be established," said Sinclair, whose lecture opened a one-day symposium of 15 leading scholars at the University of Toronto to set the agenda for the next five years to build a research centre about the residential school experience. The

scholars will also be examining the role of the University of Toronto in the residential school experience.

His speech "They Came for the Children" was both enlightening and candid. Sinclair gave the audience a quick background history of the Indian Residential Schools Truth and Reconciliation Commission, describing it as an independent body that "will oversee a process to provide former students and anyone who has been affected by the Residential Schools legacy, with an opportunity to share their individual experiences in a safe and culturally-appropriate manner."

Members of the TRC, according to Sinclair "appreciate the enormity of their task," and hope to do "as much as we can, despite the five-year limit."

As a part of their mandate, Sinclair said commissioners will create an accurate and public historical record of the past regarding the policies and operations of the former residential schools, detailing what happened to the children who attended them and what former employees recall from their

experiences.

They also hope to host seven national gatherings in regions across Canada to promote awareness and public education about the Residential School legacy and

its impacts, support a Commemoration Initiative that will fund initiatives that will pay tribute to survivors, support community events designed by communities to meet their unique needs and guide and

"inspire Aboriginal peoples and Canadians in a process of truth and healing on a path leading towards reconciliation and renewed relationships based on mutual understanding and respect."



## NATIVE COUNSELLOR TRAINING PROGRAM & NATIVE COUNSELLOR ENRICHED PROGRAM

The Ontario Native Education Counselling Association is now accepting applications for the 2010 Native Counsellor Training Program – Accredited by the Ministry of Education.

You can earn a certificate over the course of three summer sessions held each July.

**PROGRAM LENGTH:** 5 week sessions over 3 years  
**LOCATION:** Laurentian University, Sudbury, Ontario  
**DATES:** June 28, 2010  
**DEADLINE FOR APPLICATIONS:** June 18, 2010

For more information please contact the ONECA office at: Ontario Native Education Counselling Association.

37- A Reserve Road, P. O. Box 220, Naughton, Ontario P0M 2M0 (705) 692-2999 or Fax (705) 692-9988

Email: [oneca@oneca.com](mailto:oneca@oneca.com) website [www.oneca.com](http://www.oneca.com)



The OJIBWE CULTURAL FOUNDATION presents our new winter fundraiser!

# Historic Dates of the Anishinaabeg 2010 Calendar



A 2010 calendar marked with the dates of the treaties, battles and history-making moments of the Anishinaabeg in the 18<sup>th</sup> and 19<sup>th</sup> centuries.

**\$12** in support of the OCF's cultural programs

Name-Giizhag	Nam-Giizhag	Nish-Giizhag	Nisai-Giizhag	Aakya-ying	Naarun-Giizhag	Njoochaasag-Giizhag
1	2	3	4	5	6	7
	1814 - Fort Mackinac		1814 - Fort Mackinac	1793 - Battle of Pelee Island	1793 - Battle of Pelee Island	
8	9	10	11	12	13	14
	1816 - Treaty No. 41 and No. 42					1811 - Americans at Redanawaga 1868 - Treaty No. 117
15	16	17	18	19	20	21
1812 - Peterborough at Fort Dearborn	1812 - General Brock at Fort Detroit 1813 - Treaty No. 10 1815 - Treaty No. 10				1865 - Treaty No. 109	
22	23	24	25	26	27	28
29	30	31	Aug 14, 1848 Ojibwe Chief and principal men sign Treaty No. 17 at Kibicing Aug 14, 1848 Americans destroy schooner Nancy at Nottawasaga and control access to Lake Huron. Aug 15, 1812 British forces led by Chief Black Bird capture Fort Dearborn and kill the majority of the garrison Aug 15, 1861 Anishinaabe chiefs and principal men at Coligny Bay sign Treaty No. 53 Aug 16, 1845 Chief and principal men of Mississauga (now in Lake Huron) sign Treaty No. 105 Aug 16, 1812 General Brock and allied Indian forces capture Fort Detroit Aug 19, 1845 Chief and principal men of Whitefish River sign Treaty No. 109			
Aug 4, 1814 Allied Western Indians and British repulse American attack on Fort Mackinac.	Aug 5-6, 1763 Allied Indian forces are defeated at Battle of Bushy Run	Aug 9, 1859 Ojibwe and Ottawa chiefs make treaty with British, setting aside Manitowish Island (Treaty No. 49) and Saugonee tract (Treaty No. 49 No. 10) for all Anishinaabeg				



## Wiky Grads

Wikwemikong Post Secondary graduating class of 2009. This year's graduation and awards ceremony took place on Nov. 7, 2009 at Wasse-Abin High School.

From front left: Natalie Herbert, Rebecca Fox, Annie Dokum, Lisa Bondy, Marjorie Beaudry, Tiffany Baker. 2nd row Diane Pedoniquotte, Crystal Migwans, Mary Agnes Manitowabi, Linda Kaboni, Frances Kaboni, Elizabeth Jamieson, Raelynn Jackson, Sarah Jacko. 3rd row Amanda Wassegijig, Malcolm Sutton, Stephanie Simon, Rachael Simon, Alyshia Rivers, Sharlene Pitts and Kerry Lynn Peltier.



# Anishinaabewin

MODES OF KNOWLEDGE, WAYS OF LIFE

A multidisciplinary culture conference presented by the Ojibwe Cultural Foundation. By, about and for Anishinaabeg, and everyone engaged with issues of the 'what and how' of Anishinaabe culture in Canada in 2010.

### FEATURING

<b>Greg Hill</b>	Audain Curator of Indigenous Art, National Gallery of Canada – <i>Anishinaabe artists at the NGC: Morrisseau, Odjig, Beam</i>
<b>Prof. Darlene Johnston</b>	University of British Columbia – <i>Anishinaabe Clans and Law</i>
<b>Dr. Mary Ann Corbiere</b>	University of Sudbury – <i>Critical Issues in Anishinaabemowin</i>
<b>Dr. Darrel Manitowabi</b>	University of Sudbury – <i>Traditional Medicines and Intellectual Property</i>
<b>Dr. Deborah McGregor</b>	University of Toronto – <i>Traditional Environmental Knowledge</i>
<b>Dr. Karl Hele</b>	University of Western Ontario – <i>Border Issues Between Nations</i>
<b>Falcon Migwans</b>	Mshkiki-winini Apprentice – <i>Anishinaabeg Tradition in a Global Context</i>
<b>Crystal Migwans</b>	Ojibwe Cultural Foundation – <i>Digital Museums and Our Community</i>
<b>Alan Corbiere</b>	Ojibwe Cultural Foundation – <i>The Speeches, Petitions and Diplomatic Discourse of Anishinaabe History</i>
<b>Leland Bell</b>	Artist and Midewin

### REGISTRATION download a registration form at [www.ojibweculture.ca](http://www.ojibweculture.ca)

<b>Until February 1:</b> \$200 (or \$110/day)	<b>After February 1:</b> \$250 (or \$135/day)	<b>Students, elders:</b> \$140 (or \$75/day)
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<b>MAIL TO</b>	<b>Ojibwe Cultural Foundation</b>	<b>info@ojibweculture.ca</b>
	P.O. Box 278, 15 Hwy 551	phone (705) 377-4902
	M'Chigeeng, ON, POP 1G0	fax (705) 377-5460

### CALLING FOR VOLUNTEERS! CONTACT US FOR DETAILS

SUDBURY, ONTARIO, CANADA

February 26-27, 2010

## Wiky salutes educators

By Dominic Beaudry

WIKWEMIKONG –The Wikwemikong Board of Education hosted a Staff Appreciation and Christmas Luncheon on Dec. 4, 2009 at the Wasse-Abin High School.

The event featured a Christmas Luncheon at noon with musical entertainment by Richard Kagige and the Wiky Boyz. The luncheon had invited guests from the local, provincial and federal governments. Kerry Latham of Indian and Northern Affairs was on hand to congratulate the school board on past successful school programming. Opening remarks by the school board included Duke Peltier, Melissa Cooper, Robert Corbiere, Marie Eshkibok, Frank Fisher, and Barbara Peltier.

The event filled afternoon honored past and present educators. The board members and staff honored the late Henry Lewis for his contributions to the school board as a past classroom teacher, principal, and education director. Mr. Lewis' contributions also included the planning for the Anishinaabe Immersion Programming for the Wikwemikong schools and his commitment to the Kinomaadsiwin Education Body with the Union of Ontario Indians. His commitment to education also brought AQ Courses to Wikwemikong. Accepting gifts and providing words for the Lewis Family included his wife Lynda Lewis and daughter Cindy Lewis (both educators).

The Wikwemikong Board of Education principals along with education director Dominic Beaudry and board chairperson Duke Peltier presented employee and teacher of the year awards to several staff members. Brian Assiniwai the maintenance program manager presented the program's employee of the year award to Timothy Pangowish. The Hub Centre Program Manager Rose Marie Trudeau presented the school's Early Childhood Educator Teacher of the Year Award to Murial (Monyon) Jacko. Wasse-Abin Junior School Principal Theresa Hoy presented the school's Teacher of the Year Award to Alison Pangowish Biedermann. Wasse-Abin Pontiac School Principal Maxine Ferguson presented the school's Teacher of the Year Award to Mark Gibeault. Finally, the Wasse-Abin High School Principal Mick Staruck presented the school's Teacher of the Year Award to Peter Baumgarten.

The afternoon Christmas Luncheon event concluded with the play "Indian Affairs" by the Debajuhmujig Theatre Group. The Wikwemikong Board of Education thanks the Indian and Northern Affairs Canada New Paths Funding for sponsoring the event.



NATIVE EDUCATION  
SAULT COLLEGE

Noella Boissoneau:  
Events Officer,  
Native Education

UR STA

“It’s my job to keep the Native Centre busy with events for students and sometimes their families. We have language bingo, traditional teachings, craft classes, a Christmas feast, a drum group and an annual pow-wow. The Native Centre is very laid back. It’s a place to feel welcome. When people come out to events, they kind of connect right away with students who’ve been there before.”

**We Understand You.** [www.nativeeducation.ca](http://www.nativeeducation.ca) 1.800.461.2260

