



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

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**Merle Assance-Beedie
Waasnodaa-Kwe**

April 28 1939 - Dec. 10, 2010

**Waasnodaa-Kwe –
“Northern Lights
Woman”, passed
into the spirit world
in her 72nd year.
“G’chi-miigwech,
Creator:
Thank you,” I
whispered
into the night. “My
name is Waasnodaa-
Kwe, Northern
Lights Woman.”
“G’chi-miigwech
for this life, this
family, this clan,
this home, this
Island, this Circle
and all of your
creation.
G’chi-miigwech
for everything.”**

Governance must start in the home

By Maurice Switzer

NIPISSING FN – Participants in a conference on Anishinabek government heard presentations on topics ranging from the clan system to constitutional law.

But writer/scholar Leanne Simpson brought the conference theme closer to home.

“In Nishnaabeg traditions, governance begins at home ...it begins in our families,” said Simpson, whose four-year-old daughter Minowewebeneshiinh played quietly by herself at a table a few feet in front of the podium from which her mother addressed the 150 conference delegates. “It begins with how we treat our children and our partners, and how we make decisions, both individually and collectively.”

An adjunct professor in Indigenous Studies at Trent University, Simpson said governance begins with how parents, aunts and uncles, and grandparents and Elders model leadership.

“If we create families that model our values around leadership, citizenship and decision-making...then we re-create a generation of people that embody the foundations of our traditions. We create a generation that will once again have the skills to apply those foundations to the problems we face as a people.

“The family is the microcosm

of the nation,” said Simpson, whose family roots are in Alderville First Nation.

Her third book – Nimtoowaad Mikinaag Gijiying Bakonaan (Dancing on Our Turtle’s Back: Stories of Nishnaabeg Re-Creation, Resurgence and a New Emergence – will be published in March.

Simpson’s presentation came near the end of the two-day conference staged in the auditorium of Nbisiiing Secondary School.

The Jan. 21-22 event was jointly sponsored by the Anishinabek Nation Restoration of Jurisdiction unit, the Major Collaborative Research Institute on Indigenous Peoples and Governance, and the University of Toronto.

Earlier in the conference, University of Victoria law faculty member Jeremy Webber’s keynote lecture also spoke of the connection between family and government. “Any living tradition should have people asking these things: how should we raise our children? How should we conduct our government?”

Martin Bayer walked delegates through the latest draft of the 11 articles of Anishinaabe Chi-Naaknigewin – the first constitution developed by the member communities of the Anishinabek Nation, which is going to a March convention for ratification.



Work and play

Leanne Simpson, Alderville First Nation, speaks Jan. 22 at an Anishinabek Government conference at Nipissing FN. The Trent University scholar talked about how “governance begins at home”, while her four-year-old daughter Minowewebeneshiinh played quietly by herself a few feet away.
–Photo by Monica Lister

Aamjiwnaang citizens sue over chemical valley

TORONTO –The environmental group Ecojustice has launched a lawsuit against the Ontario Ministry of the Environment targeting the effects of pollution from the Sarnia area’s petrochemical industry.

Residents of the Aamjiwnaang First Nation joined lawyers at Queen’s Park in Toronto to announce the suit. Ecojustice is representing two members of the First Nation — Ada Lockridge and Ron Plain — who allege that the cumulative effect of pollution in the area known as “Chemical Valley” is threatening their health.

The reserve, outside Sarnia, is near a high concentration of petrochemical plants and other industries. The Application for Judicial Review, filed on behalf of Lock-

ridge and Plain, alleges the environment ministry issues permits to industry without considering the cumulative effects, violating the pair’s charter rights.

Ecojustice says their analysis shows industry in the area releases more dangerous pollutants than any other community in Ontario, and more than the total emissions of Manitoba, New Brunswick, or

Saskatchewan.

Studies have found mothers in the area were giving birth to an unusually high proportion of girls. An investigation of sex ratios on the reserve found that roughly two girls were born for every boy.

Ecojustice says there are also elevated hospital admission rates, along with high rates of asthma and other illnesses.



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Political Office

To respect the sacred laws of the Anishinabek



Anishinabek to participate in long-form census

Statistics Canada Director for Central Region Gary Dillon, Director of Social and Aboriginal Statistics Francois Nault, Grand Council Chief Patrick Madahbee and Deputy Grand Council Chief Glen Hare during Jan. 20 signing ceremony for Anishinabek Nation citizen participation in next Canadian census. Under terms of the MOU, each Chief and Council will need to issue a Band Council Resolution authorizing the census and promoting the active participation of community members. —Photo by Andrea Crawford

Our rights, our treaties and our jurisdiction

By Patrick Madahbee
Grand Council Chief

As the Anishinabek Nation moves forward in 2011 we often walk a fine line between advocating on behalf of First Nations and asserting our rights as one large Nation.

With all the different organizations and administrative bodies, it is sometimes hard to determine who does what. I cannot speak on behalf of other organizations, but on behalf of the Anishinabek Nation I can say that we are committed to a proactive approach in protecting the rights of our people.

I've been to many meetings at all levels from national to local and the issue of First Nation rights is always at the centre of our discussions.

It's no coincidence that treaties and inherent rights are the foundation of a rights-based position. More recently the issue of jurisdiction has become a subject of discussion.

The connection is clear. The rights of First Nations' people are inherent to us from the Creator. We've been told this through generations of teachings. These rights are basic principles and values on how to live a good life on Mother Earth. We were given responsibilities in taking care of Mother Earth. I think this is a general understanding by all our people.

When we look at the past couple of hundred years it would be fair to say that we could have done a better job as caretakers to Mother Earth. Any one of us can give all kinds of very valid reasons why we were not in a position to live up to our responsibilities, but the result might be the same. The time for us talking about our rights has got to a point where we need to walk the walk. We showed during our HST campaign that we can

be united as a Nation and we can stand up and fight for our rights.

The federal and provincial government positions are clear: we are not respected as Nations. They do not mind talking to us about funding, programs and policies, but they back away when we talk about inherent rights or treaty rights.

Our jurisdictions over our lands, our waters, our resources, our cultures and our people are inherent to us and those inherent rights are protected by treaties – not by the Indian Act – and they are supposed to be reinforced by the Canadian Constitution.

The different government levels have proven that they can maneuver around their own laws and their own constitution especially

when it comes to First Nations. With all this in mind, it is about time we began to assert our jurisdictions and occupy the field.

At the Anishinabek Nation we are in the process of clearly identifying what our specific treaty rights are and how they can be applied to jurisdictional issues.

One way we are attempting to do that is by developing our own models on our own constitution and our own laws on citizenship and child welfare as a few examples. The idea is that if we can occupy the field with our own laws then we are in a better position to assert our jurisdictions.

We recently hosted a political strategy session with our regional chiefs and regional directors to assist us in identifying our priorities

as we move into an action type of agenda on rights.

When we talk about our mandates like resolutions and other processes within the Anishinabek Nation many of our issues overlap from First Nation to region to the Anishinabek Nation overall. With that in mind, myself, our regional chiefs and our senior staff came up with a short list of priorities to focus on.

Resource Revenue Sharing, education, economic sustainability and health are four areas we will focus on politically in the short-term.

All our other issues like Child Welfare, Safe Drinking Water, forestry, etc will all continue to receive the attention they do from our respective departments and re-

gions, but the extra political push will focus on the four identified priorities so that we can be most effective and proactive.

The federal and provincial governments will continue to assert their position as sovereign on our territories. We cannot leave it up to government to protect our rights – this responsibility lies on our shoulders as a Nation, regions, communities, families and individuals.

For our part at the Anishinabek Nation we will continue to promote a proactive approach through leading by example. With respect to a unified approach and self-determination, we may not be in the strongest position, but we're working towards the strongest position.

In Brief

Mclvor to fight on

OTTAWA – Women's rights activist Sharon Mclvor says Bill C-3 – which came into law Dec. 15 and restores Indian Status to an estimated 45,000 First Nations people – is a "racist" piece of legislation.

Mclvor, whose heritage is with the Lower Nicola Valley First Nation in British Columbia, won her court fight to have her grandchildren recognized as status Indians, but said she plans to take her 20-year fight to the United Nations.

Legal analysts say the federal government's narrow interpretation of the decision by the B.C. Superior Court excludes another 200,000 people from having their Indian status reinstated because of Indian Act blood quantum regulations. The court ruled that excluding the descendants of females from Indian Act status provisions is discriminatory.

Obama backs U.N. declaration

WASHINGTON (Reuters) – President Barack Obama said on Dec. 16 he was giving a belated U.S. endorsement to the United Nations Declaration on the Rights of Indigenous People, drawing hearty applause from a gathering of Native Americans.

The U.N. declaration recognizes rights of indigenous groups, like American Indians, in such areas as culture, property and self-determination.

"I want to be clear: what matters far more than words, what matters far more than any resolution or declaration, are actions to match those words," Obama said as he announced U.S. support for the declaration in opening the White House Tribal Nations Conference at the Interior Department.

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ANISHINABEK



Wayne Atkins of Transport Canada with Andrew Copegog.

PFD loaner program launched in Beausoleil

By Sharon Weatherall

BEAUSOLEIL FN – When you live in a remote community surrounded by water you want to make sure you and your family are safe. Thanks to the unique partnership between the Anishinabek Police Service and Transport Canada residents of Christian Island have no reason to enter the water without protection.

The purpose of the recently-launched PFD (Personal Floatation Device) loaner program is to ultimately increase the usage and availability of PFDs 'at no cost'. The loaner program has been ongoing for four years and new to Christian Island.

"Take care of them and they will take care of you – wear it and wear it safely," Wayne Atkins, Navigable Waters Protection Officer for Transport Canada, told Christian Island Elementary School students at a recent presentation.

"You can go to the detachment and borrow them for fishing, boating or swimming – then bring them back when you are done."

While PFDs are more comfortable than lifejackets they are designed for constant wear and do not generally offer the same level of protection as a certified lifejacket. People need to choose a PFD based on their needs and activity. For example if you plan to operate a boat at high speeds wear a one with three or more chest belts.



Smoke shacks targeted

By Greg Plain

AAMIJWNAANG – The Ministry of Revenue and Finance have been making more frequent cigarette busts in the Aamjiwnaang area. One saw a Sarnia man issued with a fine of \$583 by enforcement officers patrolling and staking out the Indian Road South-Highway 40 area.

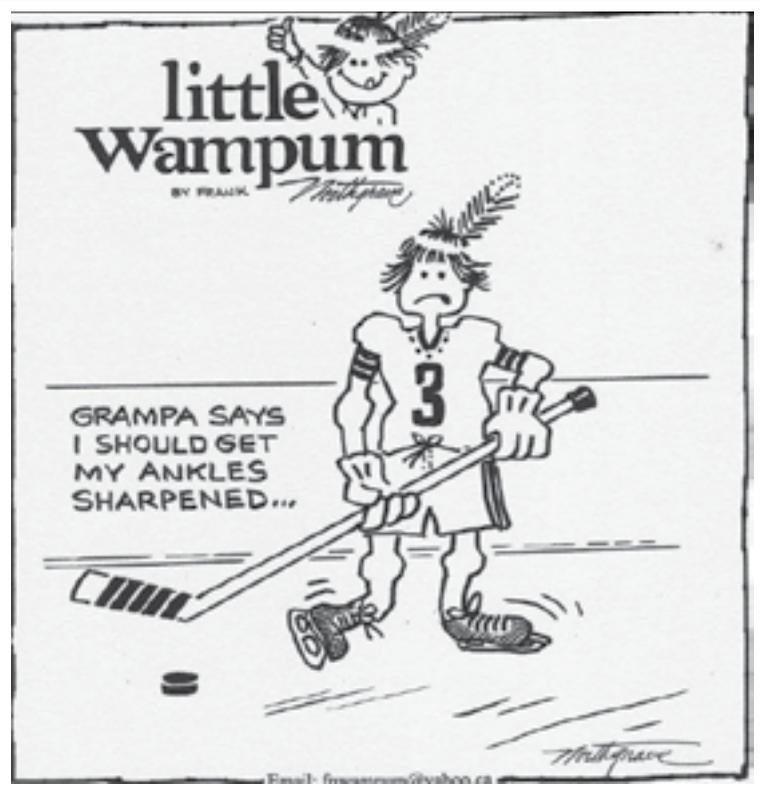
Donna Adams, owner of the Indian Road Smoke Shop – one of nine such retailers in Aamjiwnaang – says that the Ministry seems to be targeting her shop

"The targeting of my shop has dropped business a bit after the initial information has gotten out in the media about the stoppage and fining of the Sarnia man," said Adams.

The tobacco retailers are concerned that they are being targeted as the start of the fight to regulate the on-reserve smoke shops and because the loss of revenue Sarnia-area stores have faced due to locals going out to the smoke shacks to get cheaper cigarettes.

The Canadian Convenience Stores Association is claiming that up to 40% of tobacco products consumed in Ontario are contraband and estimates they cost senior governments \$2.5 billion in lost tax revenue last year.

The Tobacco Tax Act makes it illegal to sell so-called contraband cigarettes to non-First Nation individuals. Such tobacco is exempt from Ontario tobacco tax, but non-natives buying cheap smokes are subject to big fines and they are being followed by Ministry personnel off the reserve once they are seen at a smoke shack and subsequently pulled over and fined for having the cigarettes without paying the taxes.



'Little Wampum' artist passes into Spirit World

LONDON – Frank Northgrave, citizen of Chipewas of the Thames First Nation, Thunderbird Clan, passed away peacefully on Jan. 4, 2011 in his 76th year.



Frank Northgrave

Born in St. Mary's, Ontario, Frank had been painting since 1956. Landscapes, seascapes and wildlife were among his favourite subjects.

His paintings hang in private collections across Canada, the U.S., the U.K. and Australia. Frank also created realistic finish-on-wood carvings which gathered the same respect and popularity of his paintings.

Anishinabek News readers will best remember Frank's "Little Wampum" cartoons that were

occasionally printed in the paper.

In paying tribute to Frank Northgrave, Grand Council Chief Patrick Madahbee said Anishinaabe artists play important roles in First Nations communities.

"The pictures they paint demonstrate our achievements to our own people, and tell others about our cultures, our traditions, and even our sense of humour."

He is missed by his wife Gail and his children Jeff, Nancy, Dan, Scott and Melissa. He has nine grandchildren and one great-grandchild.

May his Spirit be in a better place and shine in the night sky with all the other stars.

IN BRIEF

Wakegijig named to Order of Ontario

WIKWEMIKONG – Ron Wakegijig has been named a recipient of the Order of Ontario.



The well-known traditional healer Ron Wakegijig launched the Rainbow Lodge Drug and Alcohol Rehab centre in his home community and was a driving force behind the creation of the Nahdaheweh Tchihgehgamig Health Centre.

He also headed up a year-long research project on diabetes for the Northern Ontario School of Medicine.

Eugene joins Opry

By Marci Becking

NIPISSING – It still hasn't sunk in yet. Eugene Manitowabi took a couple weeks in the fall to accept his nomination to be inducted into the Great Northern Opry.



Manitowabi will be the 70th inductee into the Great Northern Opry in September as part of the Northern Ontario Country Music Awards. He is one of five who have been nominated, including Roger Daybutch from Serpent River First Nation.

Manitowabi, a former Deputy Grand Council Chief and Chief of Wikwemikong, still participates when he can at events like the Inclusion and Representation in Anishinabek Self-Government conference held at Nbisising in January.

Scugog installing First Nation gallery

SCUGOG – The Township will pay tribute to an integral part of the community's heritage when a new First Nations gallery is completed at the Scugog Heritage Centre and Archives this spring.

Funding for the new exhibit will come from a pair of grants: \$28,000 through the Museums Assistance Program and \$17,500 from the Baagwating Community Association, which is affiliated with the Mississaugas of Scugog Island First Nation.

School of Masonry graduates hundreds

GRAVENHURST

– The latest intake of students at the Ontario School of Masonry graduated on Dec. 4th. Graduate In the past 12 years, the school has trained over 500 aboriginal students.



ANISHINABEK NEWS

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MAANDA NDINENDAM / OPINION

Even ugly species need to be protected

Anyone who has ever had the chore of giving their pet pooch a tomato-juice shampoo knows what a skunk is.

And, thanks to Madonna's showbusiness career, I have a pretty good idea what a skunk is.

But a skink?

This was a new one for me, until Rhonda Gagnon – a water policy analyst for the Union of Ontario Indians – nominated the Five-lined Skink as the April, 2010 poster child for threatened critters. Known as *kaadignebig* – legged snake – the skink is Ontario's only native lizard.

Thanks to Rhonda's research, the Anishinabek News had just launched a new Species-at-Risk feature on the Lands and Resources page. Issues related to the extinction of any species are important, since we are all related, and such threats to a skink's health as pesticides are not likely any good for us two-leggeds either. If we do not do our best to ensure a healthy environment for skinks, human beings could well find ourselves an endangered species.

Well, after a few months of Rhonda's highlighting the plights of some creepy-crawly creatures, we started to tease her about the need to select some more appealing candidates, something warm and fuzzy. "There's not much sympathy out there for snakes and the like," we kidded. "A lot of people probably hope they DO disappear!"

So it was more than a little ironic that I found myself recently sitting beside our resident zoologist at a meeting called to raise alarms about the fading fortunes of the American Eel, about which there is absolutely nothing warm and fuzzy.

A powerpoint slide pointed out that the American Eel is panmictic and semelparous, but fortunately there were other slides that used words I could understand. We learned that the eel starts its life cycle in the Sargasso Sea in the Caribbean before heading north and making its way up the St. Lawrence and into the Great Lakes.

Eels were always important to First Nations peoples, who trapped them in weirs and speared them by the thousand. Retired teacher and history hobbyist William Allen of Burke's Falls says that, in addition to providing Anishinaabe and Haudenosaunee harvesters with a potent source of protein and Vitamin



Maurice Switzer

D, eels were prized for a variety of other reasons. Because they tightened considerably after drying, eelskins were ideal for braces and bandages, as well as bindings for sleds, moccasins, harpoons and bow grips. Eel flesh was used to waterproof clothing and boiled eel oil was a remedy for ear aches.

For First Peoples, the eel's wide-spread availability and multiple uses conferred it with spiritual significance, and it was used in a variety of ceremonies and place names.

They were called *kat* by the Mi'kmaq, *pi-mizi* by the Algonquin, *bimizi* by the Ojibwe, and *goda.noh* by the Seneca. Three of the six Haudenosaunee nations – Cayuga, Onondoga and Tuscarora – created eel clans, and there is a historic account of an Anishinaabe chief in the Kawartha Lakes region who called himself Eels.

The maritime Mi'kmaq used eelskins as splints for arthritic wrists, and it was eels harvested by Donald Marshall Jr. that led to the landmark 1999 Supreme Court decision that entrenched First Nations rights to fish commercially and by treaty right, as opposed to imposed provincial seasons. A stone weir used by Mi'kmaq to trap eels on the Mersey River in Nova Scotia is estimated to be 4,000 years old.

French settlers quickly acquired a taste for eel, and written records describing fishing practices date back to the 1600s. Today *anguille* is still a delicacy in Parisien restaurants, but at a high premium for diners. Long gone are the days when accounts describe the species being so abundant that southern Ontario grist mills had to be closed to enable operators to clear the mill wheels of dead eels.

Unfortunately, such run-of-the-river man-made structures are now seen as the main culprits in the gradual disappearance of the creatures, which have been known to grow to 12 feet in length. They are amazingly capable of squirming their way around many obstacles,

flipping up onto shorelines and wriggling their way to the next available open water. But their traditional migratory route up the St. Lawrence is now dotted with massive hydro-electric dams, whose turbines have been the demise of countless numbers of them.

One solution is to equip high dams with eel ladders that enable the fish – yes, they are fish – to bypass the menacing jaws of the turbines. There is a cost attached to this, of course, and the people who manage our natural resources will have to convince the people who sell hydro-electric power that this is a worthwhile investment.

I only remember seeing an eel once – over 50 years ago, I told others around the table. One of my uncles pulled one out of Stony Lake near Peterborough and cut his fishing line when he saw what was wrapped around it. He recoiled at the thought of even touching the slimy thing. (That, my colleagues informed me, qualifies as a piece of ATK – Aboriginal Traditional Knowledge!)

And it's precisely that sense of the eel being regarded as more of a "nuisance" fish that makes its existence more endangered. Mammals not seen as essential to our diet, trainable enough to do our work, or cute enough to be on calendars are seen as disposable or dispensable to humankind. One species becomes extinct every 20 minutes, and some scientists say up to 50 per cent of existing species will be gone within the next century – unless we change our greedy, consumptive, non-sustaining ways.

Biodiversity serves a purpose – every living thing contributes to the well-being of the planet. Even if it's as slimy as the American Eel, or as homely as the Five-lined Skink.

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.



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.

Advertising & News Deadlines

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

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Final Art: March 10

News

News submissions:

February 20

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Creating things more than monkey business

The latest issue I read of Psychology Today has a picture of a monkey on the cover. It's a chimp actually and he's sitting in front of an art easel with a paintbrush and a huge grin on his face. There's the word 'creativity' in big red letters and I went a little well, ape, when I saw it.

Creativity is my business. As an author and storyteller I spend the bulk of my time creating words on paper or more specifically, a computer screen and I know the realm of creativity like I know nothing else. I seldom monkey around. I get down to business.

But the article, and the ideas and the questions it raised for me was vital. There's a definite process to the act of creation and I've never really devoted a lot of scientific thought to it. Instead, I've always relied on the teachings of my people.

What my people say is that we're all creators. Our teachings tell us that every act is an act of creativity because it makes something



Richard Wagamese

occur or present itself that wasn't there before. We're magicians. We make things out of nothing all the time. We're born to create.

So I wonder why we don't do it more? That's the biggest question surrounding creativity for me. Monkeys can be taught to paint and they get a huge kick out of it. That tells me that creativity gives a spark to our existence.

I don't know how many times people have asked me how to start a novel or a short story or a poem. I'd love to be able to write some-

thing, they say, but I never have the time. Usually they say this while watching television or waiting for something to happen.

If we all got ourselves to a desk or a work bench or an easel and devoted one hour of every day to bringing something to life we could change everything. It's all about energy, you see, and the more creative energy going out means a lot more things become possible.

You don't have to be a genius, a master or even make money. The idea is to create. The idea is to become the creator you already are and to add to the creative energy of the planet.

When we do that we shape something marvelous and that's not just monkey business.

Richard Wagamese is Ojibway from Wabasingong FN in Northwestern Ontario. His new book, *One Story, One Song* is available in stores now. Hardcover, \$29.95 ISBN 9781553655060



MAANDA NDINENDAM / OPINION

B.C. First Nations making names visible to their neighbours

By Kim Pemberton
Vancouver Sun

"Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons."

— UN Declaration on the Rights of Indigenous Peoples

VANCOUVER — Haida Gwaii, the Salish Sea and a recent attempt to give Stanley Park a native name are all signs of a larger movement to help keep First Nations languages and culture alive.

While the Haida Gwaii and Salish Sea namings were high-profile and the Stanley Park proposal for a native co-name was not implemented, there has been little to no fanfare over the renam-

ing of dozens of other B.C. places, land areas and even park trails.

"It's wonderful to see our languages and names being used," said Tracey Herbert, executive director of the First Peoples' Heritage, Language and Culture Council. "We are the first people of the land. It gives our heritage value. It's like we are becoming part of the culture."

The organization, which assists First Nations in their efforts to revitalize their languages and cultures, is funding about 200 projects this year, some of which include the naming or renaming of geographic areas and places.

The council issued a report last April that found that of the 32 living native languages in B.C., 22 were "critically endangered" and eight were nearly extinct. One of the report's recommendations was that native languages should be evident in all aspects of daily life,

not only used in native-language classrooms.

One way of educating the public about an area's First Nations language and culture is making native names visible in the community, such as co-naming places along the Sea to Sky Highway, Herbert said.

In the case of Highway 99, between West Vancouver and Whistler, the signage reflects the Squamish First Nation because that area is in their traditional territory.

"It makes us visible. We haven't been visible in our territory for many years," Herbert said. "When we see our names it's very meaningful to us. It gives us a lot of pride."

She said the government has become more willing to work with B.C.'s 202 First Nations whenever they have sought to have places given their traditional

names. This is especially apparent with the reconciliation work happening among first nations involved in the treaty process.

For instance, the Nisga'a in northwest B.C. saw 34 Nisga'a names adopted in their traditional territory when they signed the treaty with government in May 2000.

Janet Mason, with the B.C. Geographic Names Office, said that in the last few years, aboriginal groups have been increasingly interested in having their traditional names formally adopted or added into the official record. The latter happened when the Tsawwassen First Nation negotiated the first urban treaty in B.C.

Instead of asking for places in their traditional territory to be given aboriginal names, they requested that the traditional names and the historical significance of the places to their people be docu-

mented.

Mason said New Westminster is a good example of the aboriginal name for the city, Sxwaymelh, was added to city records record along with information about where the native village was once located, on the New Westminster side of the Fraser River, under the Pattullo Bridge.

There is also a story now in the records about how the native name refers to the salmon appearing in the waters near their seasonal camp.

Mason said she expects the First Nations of Maa-Nulth Treaty Society, which is negotiating with the government for five individual bands on Vancouver Island, will likely be requesting 50 or more new names be added as part of their treaty package. They'll also be asking that some existing names be changed to aboriginal ones, she said.



LETTERS



More First Nations archaeologists

In the November issue of the Anishinabek News. You wrote that Brandy George is "the only fully trained First Nation archaeologist in Canada". This statement is inaccurate.

I attended the Secwepemc Cultural Education Society/Simon Fraser University Program (SCES/SFU) on the Kamloops Indian Reserve in Kamloops, British Columbia. An archaeology field school was offered in the summer semesters to train First Nation archaeologists.

One of my field school instructors was Dr. Eldon Yellowhorn. He is Piikani and was born and raised on the Peigan Reserve in Alberta. He holds undergraduate degrees in archaeology and geography, an MA in archaeology from Simon Fraser University and a PhD in anthropology from McGill University.

Of the First Nation students that have graduated from the SCES/SFU program, many are working in the field as archaeologists.

I certainly do not mean to downplay the achievements of Brandy George, I merely wanted to point out that she is only one of a number of fully-trained First Nation archaeologists in Canada.

Natalie Simkin
Vancouver, BC

Kicked out of casino

I want to make the public aware, especially Natives of Canada, that Kewadin Casino in Sault Ste Marie, Michigan is racist towards status card holders.

On Sunday, December 5, 2010, my friend and I went to Kewadin casino for a drink and maybe a bit of gambling. However, while we were there, we got carded by the bartender, this was fine, I always get carded, however, my friend presented her status card because that is all she had for identification. She was refused service. I was also refused service with my Ontario driver's licence and passport. There were four security guards that escorted us off the property and told us my friend was not allowed on the property with that form of identification.

I asked if she could wait in the art gallery, where children are allowed to go, and they said ladies, I said you are not allowed on the property with this. We had four security guards escort us out. Now I know that they are a sovereign nation and make the rules as they go but there are a great number of Status card holders who are patrons of Kewadin casino and I don't think they would appreciate if they were escorted out and told they were not allowed to be on the property because of the identification they have.

I contacted the Indian Gaming Control and they said that the casino is allowed to refuse all Canadians regardless if they have proper ID or not. Tribal cards are the only acceptable forms of identification at Kewadin casino. They are doing patrons a favour by accepting out of state or out of country identification, but can refuse these patrons at any time if they feel it is necessary.

Christina DeLuca



Honesty builds trust in workplace

When facing a situation, to be honest is to be brave. Always be honest in word and action. Be honest first with yourself, and you will find it easier to be honest with others. In the Anishinabe language, "honesty" can also mean "righteousness".

The fourth Grandfather Teaching is about *Gwayakwaadiziwin* – honesty – to be honest with yourself first, or to be righteous, and to do the right things.

Workplace relations are strengthened by trust. Honesty builds and maintains trust, while dishonesty diminishes trust. Your customers will choose your business because they trust you. Your employees and corporate climate will benefit within a trusting environment.

Honesty in the workplace does not just involve lying, stealing or cheating. Honesty in the workplace is also about doing the right things, such as engaging in open communication, saying

what needs to be said, and being straightforward and assertive.

Here are four examples of situations that require honesty and righteousness:

1. Confronting a festering issue with a co-worker is important for the efficiency of a team, yet requires bravery to face the situation, and a constructive message to improve circumstances.

2. Sharing the good details as well as the bad during a sales pitch is important in helping the customer to make an informed choice, which often results in greater trust in their decision to purchase your product.

3. Speaking up in disagreement of a proposal or situation, rather than saying nothing.

4. Settling an interpersonal conflict with the person in question, rather than discussing it with others.

In situations like these, taking action involves going beyond the usual definition of honesty. By being true to yourself, you can solve many common problems at work and in your personal life. There is much to be gained from being honest: freedom in our minds – knowing that we have done the right thing for the good of all involved; peace in our hearts – we are acting with integrity and our best work ethic; and trust from our colleagues, customers, and, most importantly, ourselves, that we are worthy of greatness.

Why aren't people more honest in the workplace? It's not always bad motive that drives dishonest behaviour, but more commonly, bad judgement and poor communication that drive the lack of honesty.

Companies want their staff to be honest, but employees aren't always provided the training, skills, and tools needed to use open communication.



Penny Tremblay



Social Services

To advocate on social issues affecting our people



ASK HOLLY

BY HOLLY BRODHAGEN

askholly@gmail.com



The art of re-gifting

The gift-giving season has come to an end. No more Christmas parties, office secret Santa, or visits to friends and families complete with the giving and receiving of presents.

Now if you were lucky the gifts you brought home will be of use to you and your family.

Even if you received everything you asked for or could use, there is no doubt that you have at least one gift that is not "suitable" for you. It is time you learned the art of re-gifting.

I used to have a basket full of bath supplies and lotions that I never used, I wonder now if people were trying to give me a hint. This basket of smelly stuff was going to waste in my closet and

I thought of all the wonderful people I knew who could best use these gifts. That is how I discovered the art of re-gifting. A newbie at the craft, I am still learning the tricks of the trade. The following are tips that have been shared with me by some masters.

1) Label your gifts with the name of the person who gave it to you. There is nothing worse than giving the gift back to the original giver or their close family.

2) Change the wrapping paper or gift bag.

3) Avoid donating a gift to an office raffle or giveaway if you received the gift from a co-worker.

4) Try to avoid becoming a serial regifter. Although it is nice to pass on an unused gift, it can become a problem if you are always giving away the gifts you receive. If you no longer need or want gifts from people then let them know.

5) Think about the best home for the gift. Try to avoid giving the gift away for the sake of getting rid of it. If you want it out of the house that bad then donate it.

6) Gifts can be reinvented to suit the recipient. For instance clothes can be altered to make them more personal (e.g. adding beads to a sweater), bath supplies can be mixed and matched with dishes or candles to make a gift basket and the list goes on. Never feel guilty about re-gifting.

Why not pass on the gift to someone it is better suited for? Just remember these few tips and you can become an accomplished regifter. I hope everyone had a wonderful holiday season and wish you the best in the year to come.

Holly Brodhagen is a citizen of Dokis First Nation and holds a Master's degree in Social Work.

Radek still walking for justice

By Christine McFarlane

TORONTO – Gladys Radek Gitxsan/Wesuwit First Nations woman from Morcetown, British Columbia is on a quest that is not only political but also personal. Radek, a co-founder of Walk4Justice has strength and determination captivates you as soon as you sit down and listen to what she has to say.

As a finalist in CBC's Champions for Change, it is easy to see why this woman was nominated for the Social Change category that celebrates exceptional volunteerism.

Radek's quest is one that many First Nations people in Canada have heard of and have seen little action on the government's part – the issue of accountability and people taking notice when a woman goes missing, investigating all disappearances and murders equally, including those of sex workers, and lastly to have a national symposium as well as a public inquiry into how and why these women go missing.

The issue of the murdered/and or missing women hit close to home with Radek when her own niece, Tamara Chipman, who was only 22 years old at the time, disappeared out of Prince Rupert on September 21, 2005, and is still missing.

According to Radek, it was Chipman's disappearance that was the catalyst that started the grassroots movement Walk4Justice in Vancouver.

Walk4Justice was created according to Radek as a meeting of the minds with Bernie Williams, a Skundaal of the Haida Gwaii First Nations woman (who lost her mother and two sisters).

"We were very angry at the inaction of the system's at not paying attention to those who have gone missing and/or have been murdered," said Radek.

"People do not think of how our missing and murdered women affect us as family members. It is very difficult"

Radek explained how her niece was a young mother at the time she went missing.

"She left behind a two-and-a-half-year-old boy. She was my brother's only child. I am still looking for her and so is her family."

On June 21, Radek set out with a caravan of volunteers, and walked in 10-kilometre relays to take a message to Parliament Hill.

When they left Vancouver on National Aboriginal Day, they had a list of 500 names and cases of missing and killed First Nations women in Canada.

Along the way, through discussions in communities large and small, they presented stories, voiced their concerns about the injustices and lack of media coverage, and they gathered information.

Another walk is scheduled for June 2011.



Gladys Radek

Supporting Indigenous Children and Families

Native Canadian Centre, Toronto, Ontario
March 21, 22, 2011



PATRICK MADAHBEE
Grand Council Chief, Anishinabek Nation
CHARMAINE WILLIAMS
Associate Dean, Academic, Associate Professor
Factor-Inwentash, Faculty of Social Work, University of Toronto
ADRIENNE PELLETIER
Director of Social Services, Union of Ontario Indians

Registration Fee: Students Free; General Public \$50.00

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SESSION 1: Physical Health, Mental Health, and Spiritual Health: Supporting Indigenous Children and Families in the context of Child Welfare

Prof. Cyndy Baskin, Mi'kmaq/Irish: Years of experience working with Aboriginal peoples in Canada in community organizing, culture-based program development and healing from trauma. Cyndy's research focus' on projects with Indigenous peoples and communities in areas such as structural determinants of health, child welfare, parenting, education, food security and youth wellness.

SESSION 2: Community Responses to Current Child Welfare Care and the Legal System

Dr. Cindy Blackstock, PhD: Executive Director, First Nations Child and Family Caring Society of Canada. Cyndy is a member of the Gitksan Nation. Cindy brings 20-years experience in the field of child and

family services. Key interests include: exploring the over representation of Aboriginal children in child welfare care; structural drivers of child maltreatment in First Nations communities; human rights; and the role of the voluntary sector in expanding the range of culturally and community based responses to child maltreatment.

SESSION 3: Not Just Words: Practical Support, Programs and Services for Indigenous Children and Families

Kenn Richard: Executive Director of the Native Child & Family Services of Toronto and CEO of Canada's first off-reserve Native Child Welfare Authority. Kenn has developed and provided training workshops on cross-cultural literacy on competence for human service professionals, and Native child welfare and community development. He has received the Chief-of-Police Community Service Award, 1995 and the Civic Award of Merit, 1997.

Carrie Tabobondung, BSW, MSW (Waub-gu-nii-kwe), Wasauksing First Nation: Executive Director, Mnaasged Child & Family Services, Oneida Nation. Carrie has worked 22 years in the field of social work, mental health, community development and youth leadership. Her primary interest has been culturally-based community development in the social and health service sectors; in particular rebuilding, revitalizing and preservation of strong Anishinabek families and Nations.

Dr. Cynthia Wesley-Esquimaux, Chippewas of Georgina Island: Cynthia has dedicated her life to building bridges of understanding between people. She has a particular interest in developing creative solutions to complex social issues and sees endless merit in bringing people from diverse cultures, ages, and backgrounds together to engage in practical dialogue. She is an Advisory Member of the Mental Health Commission of Canada, holder of the Nexen Chair for Aboriginal Leadership (Banff Centre). Her areas of interest include historical and political relations, historic trauma, reconciliation, media representation, and youth engagement.



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Health Secretariat



First Nations content in new health centre

By Marci Becking

NORTH BAY – Area First Nations provided more than a smudging ceremony at the open house for the North Bay Regional Health Centre.

Nipissing and Dokis First Nations have both contributed money to the new centre over the past five years.

Chief Denise Restoule of Dokis First Nation says that her community will have contributed \$75,000.

“The renal suite was dedicated to Dokis First Nation in a ceremony earlier this year,” said Chief Restoule.

Councillor for Nipissing First Nation, Arnold May, says that Nipissing has contributed \$100,000 to the centre.

He says that the spiritual grounds west of the Mental Health Centre and the teepee – currently at the Highway 11 North Eastern Mental Health Centre – will be moved in June to the new site on the north side of Highway 17 in North Bay’s western outskirts.

What the new hospital does

lack is a fire pit, a place to keep traditional medicines and feel comfortable.

Many who came to the open house were disappointed since hopes were raised after seeing a beautiful circular Medicine Lodge unveiled at the new Sudbury Regional Hospital.

“There are many patient rooms, including the non-denominational Spiritual Lodge, where people can smudge,” said May.

The room that Elder Peter Beaucage smudged in during the Dec. 4 open house was done in a 13 x 15 rectangular room – too small and impersonal for others to take part.

“Many people just came in and left,” said Beaucage’s wife Debbie. “It would have been nice for many to take part in the ceremony.”

North Bay Regional Health Centre’s Director of Public Relations, Pat Stephens says that she’s not sure how it ended up that the Elder was put in the smaller room. She had hoped that he could have smudged in the main ribbon-cutting area.



Nipissing First Nation Elder Peter Beaucage sits in one of the many rooms available for First Nations people to burn their medicines. – Photo by Marci Becking

Stephens also says that many First Nation elements are included in the design of the hospital, which was opened for use in late January.

According to the architectural firm, Evans, Bertrand, Hill and Wheeler Inc., there is an area for a sweat lodge on the west end of the building.

A medicine wheel is adjacent

to the sweat lodge area for reflection and introspective thoughts.

Perry McLeod-Shabogesic of Nipissing First Nation consulted with the designers on the natural medicines, herbs garden plots, horticultural therapy area.

There are also garden plots available for growing of any plants in a controlled area adjacent the medicine wheel area.

The greenhouse designed for horticultural therapy will also allow for the opportunity to grow and harvest medicines.

The secure courtyard is also patterned on a circle with openings east, west, north and south.

This area has linkages with traditional First Nation healing areas located immediately adjacent.

FASD messaging caused confusion

By Lynda Banning

FASD Regional Worker

SUDBURY – Most people have heard that drinking alcohol during pregnancy can cause birth defects and lead to Fetal Alcohol Spectrum Disorder (FASD).

This is pretty common knowledge these days. During 2010 we received a new message that left FASD workers in the Union of Ontario Indians (UOI) territory stunned. There is ‘new’ research out there that says it may be ok for expectant moms to drink alcohol during pregnancy.

Prevention workers have been asking themselves how to deal with the impact of this announcement. The integrity of the research findings is questionable, but would the average person be able to understand the technicalities of that argument?

The biggest concern is that people may hear this “new” information and believe that it is ok for women to drink while pregnant.

Donna Debolt, a presenter at the Anishinabek G7 (Generation 7) FASD Conference in Sudbury Dec. 8 and 9, 2010, provided a “new” FASD prevention message. She suggested that frontline workers say to people who think it is okay for women to drink during pregnancy “The child may not have a disability, but are you okay with them having loss

of potential?” because loss of potential is what they may have. It could be as subtle as increased risk of becoming alcoholic or drug addicted. It could be as severe as physical deformities, learning disabilities or behaviour problems.

Is this a risk you are willing to take yourself, or to encourage someone else to take? Our ancestors would say not to take that risk. The UOI FASD team had the wonderful opportunity to sit with Elders, some who have now passed on to the Spirit world.

These Elders were asked about traditional views on pregnancy and breastfeeding. One common message across this territory is that mothers and fathers were not supposed to do anything that could possibly harm their unborn baby.

They would even consider the impact of crucial decisions on children seven generations into the future.

There was no confusion in that message: take care of yourselves, take care of your babies, and take care of the next seven generations. We in the UOI FASD Program wish everyone a safe 2011 and beyond; and please remember this important message.

There is no known safe amount of alcohol for a woman to drink during pregnancy, and no known safe time.



Donna Debolt

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13th Annual Anishinabek Lifetime Achievement Awards and the The Scotiabank Student Excellence Awards June 22, 2011



The Scotiabank Student Excellence Awards
June 22, 2011

5:30 p.m. Best Western on Lakeshore Drive, North Bay

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. Nomination forms can be downloaded from www.an7gc.ca.

GEORGE LANOUILLE MEMORIAL AWARD

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

- For Outstanding Community Development;
- First Nation Government Operations: in the areas of introducing systems and processes to enhance First Nations government capacity and accountability;
- 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 submission is March 31, 2011

The evening will feature recipients from the Lifetime Achievement Awards, George Lanouette Memorial Award and Scotiabank Scholarships and the Ian Thompson Memorial Award.

Scotiabank Scholarships: Four scholarships will be awarded to students in the post-secondary level for student excellence. Students are asked to submit a letter complete with a short bio, academic achievements, references and a transcripts of their 2011 marks. Scholarship recipients will be selected by a board comprised of the Education Counsellors.

Deadline for submissions is May 15, 2011

TICKETS and scholarship submissions:

Tickets are \$25.00 each and deadline for purchasing is June 1, 2011. NO tickets available at the door.

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



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Osprey Links Golf Course, North Bay, Ontario

Thursday, JUNE 16, 2011

REGISTRATIONS NOW OPEN. \$250 per person or \$1000 a team (includes green fees, cart, prize pack, chance to win a major door prize, and our usual great dinner at the Best Western on Lakeshore Drive). Your payment is confirmation to attend, so register early and don't miss out.

Celebrity guests are Johnny Bower, Bobby Baun, Ron Ellis, Dave Hutchinson and Rick Vaive. Our guest MC Peter McKeown will be back to help with the auction and prizes.

The event starts 7:00 a.m. sharp at the Best Western with a celebrity "meet and greet" breakfast with our corporate sponsors and celebrity guests. Registration and Mulligan sales will take place at the Osprey Links club house starting at 8:00 a.m. Tee-off is 10:00 a.m. sharp. Contests on the course for everyone – longest drive and closest to the pin. Prizes awarded for the Men, Women, and Mixed champion teams.

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COMMUNITY PROFILE

LONG LAKE #58

Long Lake #58 – Strength in our people, our lands and our culture

By Judy Currie

Long Lake #58 First Nation is situated on the Trans Canada Highway 11, along the North eastern shore of Long Lake and adjacent to the town of Longlac. It is nestled between lakes and dense forests.

Heritage, culture and spirit are imprinted the peoples' in the natural surroundings. Since time immemorial their people have hunted moose and bear in the vast forests, gathered wild berries and natural medicines, fished in the lakes, and traveled seasonally in its fast flowing river systems by canoe.

In the community there are approximately 440 resided members with a total registered population of 1,271. They are governed by a Chief and twelve Councillors, who are chosen by community election every two years. The current Long Lake #58 First Nation Council is:

Chief Veronica Waboose, Councillors: Wendell Abraham, Judy Desmoulin, Scott Desmoulin, Gilbert Legarde, Anthony Legarde, Frank Sr. O'Nabigon, Patrick Patabon, Arthur Sr. Shebagabow, Ervin Jr. Waboose, Henry Waboose, Mary Waboose, and Marlow Wesley.

Long Lake #58 First Nation provides the community with local housing as well as the operation and maintenance of community infrastructure. The main band office, the community hall and outdoor rink are all examples of local community buildings. The First Nation will host a grand opening later in the spring for the new community centre.

The Migizi Wazisin Elementary School provides primary level education to community children as well as to children from neighbouring Ginoogaming First Nation. The Migizi Wazisin Elementary School delivers programs from JK/SK to Grade 8 and follows the Ontario curriculum.

Special education for students with learning difficulties is also provided. First Nation children also receive access to Early Childhood Education through the Aboriginal Headstart Program and they jointly operate the Biimaadiziwin Centre with Ginoogaming First Nation to assist students with behavioural exceptionalities.

Other vital community services are health programs that involve elders and youth programs, addictions counselling, life skills training, medical care and more. Long Lake #58 First Nation partners with several health service agencies such as Dilico Anishinabek Family Care to ensure that essential health programs are available locally.

For those with immediate medical issues, a health clinic is located in the community and it is staffed by a community health representative, a health team, and medical transportation when required. Fire protection is provided by the town of Long Lac, while police services come from Greenstone Detachment O.P.P., and community members can access the town of Long Lac O.P.P satellite office.

Business services are all developed for the economic benefit and well-being of the community. Long Lake #58 First Nation is proud to own and operate several successful business operations which include: Long Lake #58 General Store and Gas Bar and a Subway, which is the first on-reserve Subway franchise in Canada.

The community also works with other First Nations and industry partners to pursue joint business ventures.

Community members like to participate in traditional outdoor activities such as hunting, fishing and camping. The beach surrounding Long Lake also provides unique opportunities for boating and canoeing.

Throughout the winter season, members take advantage of a maintained outdoor rink in the community as well as ice-fishing.

Throughout the warmer months, activities such as soccer or baseball are popular at the community sports field. Last August, Long Lake #58 First Nation held their first pow-wow. Direction was given to Chief and Council by the community youth to organize the pow-wow.

Families gathered together to make their regalia in preparation for the inaugural event.

"Moms and Dads were dancing together with their children" said Chief Veronica Waboose. "It was really nice to see."

The Infant Jesus Parish Church was Longlac area's first Roman Catholic Church. It has become one of the most recognizable landmarks in the region. To this day, the remains of the first resident priest, Father Joseph Marie Couture, lie in a crypt in the basement. Long Lake #58 continues to work hard to access funding to restore the Church; otherwise it will have to be demolished due to safety issues.

While holding on to their history and traditional ways of life, the First Nation is also a modern community with a growing youth population.

Recognizing the need to provide sustainable employment opportunities and a better quality of life for future generations, economic development has become the main priority for the community's leaders.



Aaron Wesley, Zeke Wesley, Isabelle Wesley, Tyler Wesley and the baby in front is Mackenzie Wesley. – Photo by Annette Wesley



Deputy Grand Council Chief Glen Hare at Long Lake #58's first pow-wow. – Photo by Marlene Mitchell



Chief Veronica Waboose and children at the annual fall gathering. It is a four-day event that is fun, educational and brings the community closer together. This past fall, Chief and Council and band staff were divided up into 4 or 5 member groups. Each group went out on a moose hunt. Adults and children learn how to cut up a moose and to only take what they need which teaches sharing, patience and understanding.

– Photo by Marlene Mitchell



Long Lake #58 First Nation continues to work hard to access funding to restore the Infant Jesus Parish Church in Longlac. – Photo by Judy Currie



Aboriginal Ontario

Open for Business

A Special Report on Economic Development



David Desmoulin Jr, left, demonstrates the quality control aspect of production by testing the quality of the lumber before handing it over to Timothy Kreidly to staple on the designated signage. Three different signs are produced daily. Initial production targets were 125 to 150 per day, however actual production is never less than 300 per day.

In Brief

New power corporation

M'CHIGEENG – The United Chiefs and Councils of Mnídoo Mnising launched the Mnídoo Mnising Power Corporation in December. UC-CMM is committed to the thoughtful and responsible development of our natural resources to create the wealth required to invest in better communities for our families and better futures for our young people.

In the restaurant business

WAHNAPITAE – Wahnapiatae First Nation purchased Rocky's Restaurant and Marina in December. Chief Myles Tyson said "We are very excited about this new business venture and look forward to continued economic growth through this acquisition".

The establishment is open year round and consists of a licensed restaurant, convenience store, gas bar, marina, motel, meeting room and seasonal campground.

Hydro lines coming through

THUNDER BAY -- A joint venture company consisting of a long-time Northern utility and five Northwestern Ontario First Nations says it wants to build a new hydro line between Nipigon and Wawa if provincial regulators will allow it.

A new line is urgently needed because there is no more capacity on Hydro One's two existing transmission lines that go through the same corridor along Lake Superior's shore.

Pic River, along with Michipicoten, Red Rock, Pays Plat and Pic Moberg First Nations formalized a letter of intent with Great Lakes Power to begin planning the future line

Pic River youth making mine markers

PIC RIVER – A Tripartite partnership between Pic River Development Corporation (PRDC), Anishinabek Employment and Training Services (AETS), and Barrick-Hemlo (Barrick), will give necessary job skills to two disabled aboriginal youth.

For the next three months, David Desmoulin Jr. and Timothy Kreidl will be employed producing flagging sticks for the open pit at Barrick-Hemlo to differentiate ore and waste.

PRDC is providing the location, supervision, and logistics for the project and welcomes the opportunity to provide valuable work experience to

members of the community.

Chief Roy Michano, also a Board Member of PRDC said "That there are opportunities for anybody to work, and companies like PRDC and Barrick should be congratulated for developing such."

"The experience that these two individuals will obtain in the next three months will benefit them fully in their future endeavours," said Chief Michano.

Financial Assistance has been provided for this program by AETS with additional funding from Barrick.

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WENJI-BIMAADZIYING/ OUR ENVIRONMENT



Akiing-bemosejig still making change at UOI

By Marci Becking

UOI OFFICES – The Union of Ontario Indians environmental committee called Akiing-bemosejig will be starting to grow traditional medicines inside the hub for transplant in the spring.

Akiing-bemosejig's chairperson, Nicole Latulippe says that the group – along with several UOI staff – attended a learning lunch where Nipissing First Nation Elder Mike Couchie did a teaching on the traditional uses of tobacco and the protocol surrounding the medicine.

"Akiing-bemosejig members really enjoy planning events that bring staff together to learn, share stories and participate in activities that benefit the environment," says Latulippe. "The tobacco teaching learning lunch was great because it got everyone thinking about our role in the environment, which is everything around us, past, present and future. We are planning events for the winter and spring months to share more traditional teachings and environmental knowledge."

The group hopes to do a similar learning lunch on the topic of water in the near future.

Other initiatives that Akiing-bemosejig is looking into is a UOI purchasing policy that includes environmentally-friendly and recycled products, and planning another spring clean-up.

Detox your body for the new year



Sarah Blackwell

Many of us welcome the New Year with new intentions to improve ourselves or our community. Now is as good a time as ever to make the effort to practice healthy behaviour that will benefit our bodies and our environment. Some small changes that will make a big difference in how you feel about yourself and the Earth could be:

1. Consult with a Naturopathic Doctor about doing a physical body cleanse or a detox to rid your body of environmental contaminants and pollutants that we ingest through our food we eat and our skin;
2. Clean your home with non-toxic cleansers;
3. Search out healthy recipes from magazines you don't usually read, or do a search on the Internet. There are some great vegetarian recipes that are packed with lots of flavour and nutrients. My favourite magazines are: Vegetarian Times, Alive & Fit and Alive magazine that is free and available in most health food stores;
4. Go for a check-up with your doctor; have your iron and glucose levels checked;
5. Try yoga! Yoga is a great form of exercise for anyone, no matter their age, shape or size. Even if you can't touch your toes yet, try it! You will feel so much better if you do. See if someone in your community is teaching a class, or your local Friendship Center, and if not, ask them to start one!

This year, make 2011 the year that you try to be more aware of your behaviours that could cause harm to the Earth. Take care of yourself and the rest will come....naturally.

WEBSITE OF THE MONTH

Aboriginal Environmental Careers

<http://www.beahr.com/aec/index.html>

Did you know?

It takes 300 years for a drop of water in Lake Superior to make its way to the St. Lawrence River.



Mother Earth Walk from all directions to Lake Superior

Ni guh Izhi chigay Nibi onji. I will do it for the water.

Grandmother Josephine Mandamin and many other women will be walking from all directions, bringing water from the oceans to Lake Superior this spring.

The Mother Earth Walk has raised awareness year after year, letting everyone know that our lakes are sick.

Leaders of the group challenge youth to get involved.

Mandamin says that while carrying the pail of ocean water, great sacrifices will be made by the walkers.

"The Spirit of the Water must be forever in the minds of the walkers because the challenge will be great and cautious about not being overwhelmed by the task," says Mandamin who is also the Anishinabek Women's Water Commissioner.

Equipment such as cell phones, camera, radio phones, blackberry(s), and vehicles will have to be rented for the period of two months or so. The timing has to be closely synchronized so as to complete the Water Walk at the same time at the destination.

"The importance of information we want to convey is paramount. This information about pending global awakening and peace to the living and to the future is the message," says Mandamin. "We cannot dwell on the negative. We must, at all times, speak of hope and bring about the message of caring for our environment. The water songs have to be sung continually and tobacco offered at each water sighting."

It is hoped that the Water Walk will begin at Easter Break 2011.

"Consider this a call for commitments to lead in any one of the four cardinal points of this spring's water walk. It is so important to identify who the leaders will be so that we can begin planning the journey to the centre," says Mandamin.

"She, the elements and the animals need us more than ever before. We are the last of humankind who can make the difference. Our consciousness must be united and clear about our need to protect the only precious resource left that will sustain life. If it's gone, we're gone. We cannot stand by and expect our government to act on this precious resource. We know all too well economics is the only language they understand and our resources are seen with dollar sign eyes.

"Please let us know in writing that you will take on this monumental task of caring for the safe journey of salt water to the freshness Lake Superior. You can then call on your own supporters for the journey. I propose to take on a cardinal point that will not be committed. Please remember that our youth are to be the main walkers throughout the journey. Even if they can't make it all the way they will be acknowledged in the history book of water walkers."

For more information on Waterwalk 2011 visit www.waterearthwaterwalk.com or e-mail Rainey at: raineygaywish@extended.umanitoba.ca

Donations account- Bank of Montreal, Transit #00507, Account #8996-769.



Lands and Resources

Ensuring access to natural resources



Floating docks are one way to adapt to low water levels.

Lower lake levels bring variety of problems

By Rhonda Gagnon
UOI Water Policy Analyst
(Final part of a series)

Lake levels change from year-to-year, but how do we adapt when the water levels are low?

Lower water levels will affect the navigability of rivers and lakes and could result in exposure of boat launches, docks and shoreline infrastructure which increases the risk of dry rot. This could mean millions of lost dollars to local businesses through reconstruction costs.

Looking at Lake Nipissing for example; the regulation of water levels needs to be looked at more closely. More communication about the current water levels from a scientific perspective to the local businesses, tourism operators and recreational boaters would not only increase awareness but dispel any common misunderstandings.

In addition to reconstruction costs, low water levels may have other affects as well, including the extension and/or relocation of municipal and industrial water intakes. Water treatment facilities may experience periods of supply, odor and taste problems as the water intakes are subject to increased weed and algae concentrations.

Not all is lost however; there are ways that municipalities can adapt to these levels:

- Increase supply capacity (i.e. reservoir storage) to preserve drinkable water quantity and quality
- Adjust and create shoreline management policies and plans to limit lake development
- Design and implement flexible structures (e.g. floating docks) that can be modified for a range of water levels
- Implement public awareness and education campaigns, and water conservation measures to lower water withdrawals; and implement differential pricing to business that use or extract water

Lower water levels reduce the frequency and severity of flooding and erosion, resulting in pressure to develop closer to the shore and encroach into areas vulnerable to periods of higher water levels. The width of beaches would increase, providing more recreational space. However, the aesthetic quality of the beaches may be compromised by decaying vegetation and declining water quality. Exposed lakebeds or beaches could also include toxic sediments and an increased risk of watercraft running aground because of exposed lake features such as sand bars. Lower water levels could encourage more development closer to the water, encroaching on animal habitats. Reduced ice cover over shallow waters where fish spawn would expose their eggs to destructive wind and wave action.

Ecosystems and the environment are also affected by the lower water levels. Variations in stream flow regimes and lake levels would affect fish, wildlife and aquatic habitats, mainly through sediment deposition; potentially increasing concentration of contaminants in streams, lakes, etc. Changes in the amount of dissolved oxygen in lakes and reservoirs would also have an affect aquatic life.

Environmental Scientists need to determine and assess adaptive solutions in other water dependant sectors using an ecosystem approach. Integrate hydrologic, climate, ecosystem predictive tools to deal with uncertainties and better understand ecosystem functioning. The relationship between the quality and quantity of surface water, groundwater, and ecosystem dynamics needs to be determined.

World Water Week – March 14-22

By Sarah Louis

It's in our taps, in the sky, on the ground and in our glasses. Water is everywhere but not as abundant as you would like to think. All living things need water, this is nothing new; what is new, is the realization of how precious usable water really is, and how little of it we actually have.

Attitudes are changing and awareness is on the upswing. Education is the key for people of all ages because we need to learn as a planet how to conserve and use our water more wisely.

World Water Day, as declared by the United Nations, will take place March 22, 2011. This year the focus will aim at increasing the international global awareness on the impact of rapid urban population growth, industrialization and climate change on not only the water resources but also the environmental protection capabilities of cities and small towns.

The ever growing population here on earth is posing some serious problems to the existing water supply. These issues stretch beyond just the growing ur-

ban water and sanitation demand or overexploitation of available water resources, but include increased pollution from municipal and industrial discharges and climate change along with its unforeseen risks and challenges.

While awareness and recognition need to be global, efforts are shifting towards more localized areas such as watersheds or municipalities. The role played by local governments and other service providers in tackling challenges will be increasingly critical in the years to come.

Water activities throughout the globe will raise the profile of urban water management by presenting the current challenges, achievements and future prospects in the face of climate change-related risks and uncertainties.

It is hopeful that organized efforts will continue to encourage governments, organizations, communities, and individuals around the world to actively participate in addressing the water and sanitation challenges facing many cities and small towns.



Species at risk

What is Species at Risk?

Wildlife species that are considered threatened or in danger of becoming extinct.

Risk Categories :

Data Deficient – there is not enough scientific information to support the status designation

Not at Risk – the species has been evaluated and was found to be not at risk

Special Concern – species whose characteristics make it particularly sensitive to human activities or natural events

Threatened – species likely to become endangered if factors are not reversed

Endangered – species facing imminent extirpation or extinction

Extirpated – species no longer existing in the wild in Canada, but occurring elsewhere

Extinct – species that no longer exist.

Name: GREY FOX

Features: The Grey Fox (*Urocyon cinereoargenteus*) is smaller than the red fox, it is about the size of a small dog and is grey, with a reddish chest and sides of the belly, and white underparts. The Grey Fox can be distinguished by its black-tipped tail, whereas the Red Fox has a white-tipped tail.

Habitat & Food Sources: In Ontario, the Grey Fox prefers deciduous forests, especially



Grey Fox

swampy areas. It climbs well, almost like a cat, and feeds on a variety of small mammals, birds and insects. In the spring of 1999, a den with new-born Grey Fox kits was discovered on Pelee Island. This is the first documented birth of Grey Foxes in Ontario.

Status: Threatened Provincially and Nationally

Range: The Grey Fox lives across much of the United States, where it is relatively common. In Ontario, there is one resident, breeding population on Pelee Island. There have been occasional sightings and reports of Grey Foxes at other places in Ontario, usually close to access points from the United States (e.g., Windsor).

Threats: Little is known about historic population trends of the Grey Fox in Ontario. Collections of skulls by archaeolo-

gists suggest that the species was once more widespread and perhaps more common in Ontario. The history of the fox in southern Ontario is likely one of periodic occupation, as individuals invaded from the United States and established small populations, and then disappeared as climate and catastrophic events occurred. The most recent invasion was about 20 years ago, and since then Grey Fox abundance has increased on Pelee Island.

Protection: The Grey Fox is a threatened species, and is protected under Ontario's Endangered Species Act, 2007. Grey Fox also have a closed season under the Fish and Wildlife Conservation Act, and cannot be hunted or trapped anywhere in the Province.

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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.



Intergovernmental Affairs

Ensuring access to natural resources



Reserves in the Robinson Superior region and Ontario in 1850

By Dr. David Shanahan

The Robinson Treaties of 1850 came about because the Crown wanted to clear the way for mining companies to mine for ore along the shores of Lake Huron and Lake Superior.

The Commissioners sent in 1849 to determine who needed to be consulted on a treaty confined their investigations to the lake shore areas.

And so, when the treaties were signed the following year, the Crown was unaware of many of the bands that lived in the territory beyond the lake shore. Only three reserves were set aside in the treaty document itself.



Dr. Shanahan

For more than 30 years, the Indian Department remained ignorant of the true situation. The first Indian Agent to travel as far as Lake Nipigon did not go there until 1883, and from that time on, the Indian Department discovered a number of unsuspected Indian communities.

The Department investigated and decided that these communities had a right to Reserve lands, under the Treaty. The Indian communities at Red Rock, Long Lake, Pays Plat, and Pic River were likewise recognized as having a legitimate claim to a reserve.

Reserves were surveyed, but there was a delay in confirming them officially.

This delay led to complications because of changes in federal-provincial relations between 1884 and 1905. In a series of legal cases it was decided that, although the federal government had retained control of Indian Affairs under Confederation, control of Crown Lands had become a provincial area of jurisdiction. New reserves had to use Crown land. As a result of a negotiated compromise which

the two governments reached in 1904, it was agreed that the Indian Department would continue to administer Indian lands, but the approval of the Ontario Government was needed to confirm new reserves.

What this led to, in fact, was a situation where the Ontario Government could over-turn Indian Department decisions regarding the validity of claims by Bands. For example, in the cases of Caribou Island and McIntyre Bay, the Ontario Government cancelled reserves which the Indian Department considered valid and legitimate under the Robinson Treaty.

In 1884, the Indian Department asked the Ontario Government to officially confirm the Indian Reserves which had been surveyed and set aside in the Lake Superior region. Ontario delayed granting such approval until federal-provincial areas of jurisdiction had been settled, and it was not until 1914 that an Order-in-Council was passed confirming all but two of the reserves in question, Caribou Island and McIntyre Bay. But other Bands were denied reserves too.

Dog Lake were recognized by Canada, but denied status by Ontario. Later, Sand Point was given a Licence of Occupation, instead of a formal reserve, because Ontario didn't want any more Indian Reserves on Lake Nipigon. It was bad for tourism. As a result, they lost their reserve in the 1950's.

This federal-provincial arrangement meant that bands that were recognized by the Indian Department as having a treaty land entitlement were denied that right by Ontario. The 1850 Treaty had been renegotiated without the First Nations.

U.S. Endorses UN Declaration on the Rights of Indigenous Peoples

WASHINGTON, D.C.— On Dec. 17 President Barack Obama announced that the United States will endorse the UN Declaration on the Rights of Indigenous Peoples, lending U.S. support to an effort designed to help repair some of the historical injustices done to indigenous communities throughout the world. The Obama administration's decision is a reversal from the former U.S. position, taken in 2007 when President George W. Bush decided not to endorse the declaration.

Though the UN Declaration on the Rights of Indigenous Peoples is not a legally binding treaty, it provides clear guidelines that nations concerned about the rights of their indigenous populations should follow.

For example, Article 3 of the declaration states that, "Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development." Article 10 of says, "Indigenous peoples shall not be forcibly

removed from their lands or territories," while Article 20 states, "Indigenous peoples deprived of their means of subsistence and development are entitled to just and fair redress."

Other parts of the declaration establish that indigenous communities and individuals should be allowed to maintain their traditional culture, religion, and language, should be guaranteed full economic and political rights, and should be protected from forced assimilation into another culture. In many respects the declaration represents an acknowledgement by world leaders that indigenous peoples around the world are still being subjected to discrimination and cultural prejudice, and that more is needed from national governments to ensure their rights are fully respected.

The Declaration on the Rights of Indigenous Peoples was first adopted by the United Nations in 2007. At that time only four UN countries declined to endorse the resolution: Canada, Australia, New Zealand, and the United States.

Treaties Matter



Understanding Ipperwash

Public education at its best with 'Treaties Matter: Understanding Ipperwash'

By Christian Hebert

An educational and informative booklet entitled "Treaties Matter: Understanding Ipperwash" is now available from the Union of Ontario Indians. The booklet is centred on the history, tragic events and current state of affairs revolving around the former Ipperwash Provincial Park, now in the process of being returned to the citizens of Kettle and Stony Point.

The chronicle of historical events at Ipperwash is clearly noted, with some elaborations on areas such as the original park seizure by the Provincial government and the publication also discusses the tragic events of September 6, 1995 culminating in the death of Dudley George, the park's transfer process back to the First Nation and incredible archaeological discoveries that have been made. There are also commentaries throughout, with information, opinions and suggestions by First Nation leaders and representatives of various communities of the Anishinabek Nation regarding the park's past, present and future.

There is a strong emphasis on raising public education and the school curriculum by inclusion of the events of Ipperwash. The booklet promises to be a useful starting point for educators, containing a helpful timeline, explanations of traditional First Nations customs, beliefs and interaction with their environment.

Most importantly, it illustrates the importance of the Treaty system; how understanding the Treaties would educate and alter the public perception on the rights of Indigenous people, and how the failure of adherence to these legal and binding agreements with Canada and Ontario governments has resulted in unnecessary violence and tragedy.

For more information on "Treaties Matter: Understanding Ipperwash", please contact Nicole Latulippe (705) 497-9127 ext. 2253 or e-mail ipperwash@anishinabek.ca

A pdf version of the booklet can be found at <http://www.anishinabek.ca/ipperwash.asp> in the documents section.

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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.

Restoration of Jurisdiction

.....
Implementing the Anishinabek Declaration of 1980



Making culture the new curriculum

By Andrea Crawford

WIKWEMIKONG – At the very back of the meeting room, among the hundred or so citizens taking part in the Wikwemikong community engagement session, sat a group of local high school students and their teacher.

The youth attended the November 24, 2010 information session to learn more about initiatives that are currently taking place within the Anishinabek Nation, such as constitution development and the Anishinabek Education System.

Wasse Abin High School teacher Ron Odjig wanted the students to have an opportunity to increase their knowledge of jurisdictional rights and to learn how they fit in with culture and language.

“This cultural information needs to be included in the curriculum and the education system of our children’s lives,” said Odjig. “It’s very difficult for our children to understand this sometimes, because they don’t have the knowledge and the history to comprehend all of where we’ve come from, where we need to go and how we can get there.”

As the future leaders of Wikwemikong and the Anishinabek Nation, Odjig and other participants believe that Anishinabe youth need to be aware of and involved in the process of restoring jurisdiction and developing a self-governing leadership.

“Our children need to know this in order to survive as a strong nation,” said Wikwemikong Elder Marie Eshkibok. “We need to



A group of secondary students from Wasse Abin High School take part in a community engagement session held in Wikwemikong Unceded Indian Reserve.

empower them with this information to show them who we are and what we are capable of doing.”

Attendance at the Wikwemikong session exceeded more than 100 citizens, bringing forward

numerous questions and comments concerning the constitution, education, language and culture, and clan teachings.

Due to the positive response from the community, additional

staff from the Union of Ontario Indians will return to Wikwemikong in the New Year to host a special session on education and clan teachings at the Wasse Abin High School.



Nipissing First Nation Chief Marianna Couchie, council and citizens at the December 8 community engagement session in Garden Village.

Leadership inspires engagement

By Andrea Crawford

NIPISSING – Not enough can be said for the support and conviction that can come from the presence of leadership at any event.

And that’s exactly what came from several Anishinabek Chiefs and Councillors at an inspiring community engagement session, in Nipissing First Nation on December 8, 2010.

The message that was presented by leadership and staff from the Union of Ontario Indians was loud and clear: self-governance is the future of the Anishinabek Nation.

Grand Council Chief Patrick Madahbee and Deputy Grand Council Chief Glen Hare made opening remarks that spoke to the importance of gaining the support and involvement of citizens in the self-governance process.

“The most important part of this discussion is for us to learn how to re-emerge from our past and learn from our history,” said Grand Chief. “This really is a community-driven process and we really want you to be a part of the progress.”

Presentations on the Anishinabek Nation Constitution and the Anishinabek Education System had Nipissing citizens asking questions and seeking additional information.

Some participants were learning about the Restoration of Jurisdiction initiatives for the first time, making the support and positive feedback from leadership significant.

Nipissing First Nation Chief Marianna Couchie

described the extensive process involved in developing the Anishinabek Education System.

“The Education Agreement has been long in the making and it was a very active committee that worked on this initiative,” said Chief Couchie. “Now we are ready to take responsibility for the education of our children.”

Chief Couchie attended the community engagement session with the additional support of Nipissing First Nation Deputy Chief June Commanda and Councillors Arnold May, Doug Chevrier and Rick Stevens.



Nipissing First Nation Councillor Arnold May with wife Liz.



Eagle Staffs

The Anishinabek Nation Eagle Staff stands beside Wikwemikong Unceded Indian Reserve’s Eagle Staff at a recent Restoration of Jurisdiction Community Engagement Session. For the Anishinabek Nation, the Eagle Staff is like our flag and the feathers come from our communities who have presented them. An Eagle Staff is a highly honoured and sacred object. It can represent a number of entities or ideals including a single Nation, a particular clan, or a single Indigenous language.

In many traditions it is said that eagles can communicate directly with Creator, making them, and their feathers highly revered. The Eagle Staff, in turn, becomes a conduit of prayer itself. The making of an Eagle Staff usually begins only after an individual has had a vision or a dream informing them to undertake this sacred rite.



Restoration of Jurisdiction

.....
Implementing the Anishinabek Declaration of 1980



Striking a chord in Sheguiandah

By Andrea Crawford

SHEGUIANDAH – The information that was presented to Sheguiandah First Nation at a recent Community Engagement Strategy session has left an impression on local citizens.

As the first in a series of community engagement sessions, one of the main topics of discussion, the Anishinabek Nation Constitution, struck a particularly resonating chord with the small group of participants.

Many of those attending the November 23, 2010 event were not aware that the Union of Ontario Indians was involved in the restoration of jurisdiction process, making much of the information newly received.

Discussions on the Anishinabek Nation Constitution and First Nation constitution development brought forward several comments and questions from participants.

Mike Bebonang, of M'Chigeeng First Nation, wondered what effect the Anishinabek Nation Constitution could have on the visibility and inclusion of First Nations in Parliament.

"If we have a constitution, will that give us the power to be able to go to Parliament and have our voices heard," asked Bebonang.

Dialogue also developed regarding the relationship between the community's own constitution and the Anishinabek Nation Constitution.

Union of Ontario Indians staff explained the purpose of each document, emphasizing that the Anishinabek Nation Constitution is a foundational set of laws that guides the Anishinabe as a collective Nation, while a First Nation constitution determines the laws and regulations that guide the citizens of individual communities within their respective territories.

Participants at the Sheguiandah session included citizens from the communities of Sheguiandah and M'Chigeeng, United Chiefs and Councils of Manitoulin and the Anishinabek Police Services.

If you were unable to attend the CES session in your region and would like to receive information on these initiatives, please contact Andrea Crawford, ROJ Communications Officer, 705-497-9127 or by e-mail andrea.crawford@anishinabek.ca

Anishinabek Nation Constitutional process

By Sharon Wabegijig

Special Projects Coordinator

The three pillars of a nation are its people, its land and its government. As Anishinabek, we know that we are Nations. This has been declared through oral history, as told by our ancestors and passed down from generation to generation.

This has also been evidenced by written documents throughout history, such as the Royal Proclamation of 1763 which acknowledges our Nationhood, our Treaties which spell out the Nation-to-Nation relationship that exists with Canada, and the 1980 Declaration of the Anishinabek Nation which proclaims our sovereignty.

In addition to these documents, the negotiation of two sectoral agreements with the Government of Canada will soon restore jurisdiction to the Anishinabe in the areas of education and governance.

In all of this, we also find the constitution, which is the supreme law of the land. It is adopted by the people, implemented by the government and spells out the Nation's authority within the land. The laws of a constitution apply to everyone and everything within the land, and if challenged must be interpreted by the judicial process specified within the constitution.

Constitutions are not new to the Anishinabek Nation, as evidenced by the creation of the Union of Ontario Indians in 1949 as the nation's secretariat. Drawn together for political purposes, the Union of Ontario Indians is a political advocate for 39 member First Nations across Ontario. It is the oldest political organization in Ontario that can trace its roots back to the Confederacy of Three Fires, which existed long before European contact.

The Anishinabek Nation's constitutional process consists of two phases, as determined by the Grand Council through various resolutions. One phase is the adoption of the Anishinabek Chi-Naakni-gewin, which must be ratified by appointed delegates from each member First Nation. Once approved, this constitution will govern the affairs of the collective under a central government, the Grand Council, with the Union of Ontario Indians continuing to serve as its secretariat. Comprised of 11 articles, the Anishinabek Chi-Naakni-gewin spells out how the Anishinabek Nation will govern itself as a collective. This document will be ratified at the upcoming constitutional convention in March 2011.

As individual First Nations, each of the 39 member communities is also expected to adopt its own constitution confirming its authority to make laws that will apply within its specific territory and be administered by its Chief and Council. This is the second phase of the Anishinabek Nation constitutional process. Once a constitution is approved by its people, it becomes the framework for all other laws that are deemed to be required in order to govern the First Nation.

The constitutions in this self-governance process are simply another affirmation of our nationhood.

Restoration of Jurisdiction Capacity Development Workshop

ANISHINABEK EDUCATION LAWS

February 16 & 17, 2011
9:00AM – 4:00PM

Delta Waterfront
Sault Ste. Marie, ON

Workshop Facilitator:

Tracey O'Donnell

Some of the topic areas that will be discussed in this two day workshop will include:

- An overview of First Nation Education Laws
- Education Law and Education Policy, how do they work together?
- Enforcing our Education Laws
- Delegation Agreements

For more information contact:

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Toll Free: 1-877-702-5200
Fax: (705) 497-9135
Email: rester@anishinabek.ca

Strengthening Our
Communities



Restoration
of Jurisdiction

There is no cost
to participate in this workshop

Lunch, refreshments, and
resource material will be
provided to each participant.
Accommodations and
travel are the responsibility of the
individual workshop participants.

Restoration of Jurisdiction

Mike Restoule – Restoration of Jurisdiction Director
Esther Gilbank – Chief's Committee on Governance Coordinator
Andrew Arnott – Fiscal Relations Analyst/Fiscal Negotiator
Monica Lister - Fiscal Policy Analyst
Bernadette Marasco – Education Negotiations Admin Assistant
Lisa Restoule – Governance Administrative Assistant
Lorie Young – Ratification Coordinator
Mary Laronde – Communications and Policy Analyst
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Sharon Wabegijig – Special Projects Coordinator

1-877-702-5200

UOI Head Office, Nipissing



Anishinabek

ANISHINAABE CHI-NAAKNIGEWIN MAAWANJIIDIWIN

*ANISHINABEK NATION
CONSTITUTIONAL CONVENTION II*

March 1, 2 & 3, 2011

**Garden River Recreation Centre
Garden River First Nation**

Grand Council Resolution No.2009/20—
The Anishinabek Nation Chiefs in Assembly mandated a two-phase constitutional convention process to ratify the Anishinaabe Chi-Naaknigewin/Anishinabek Nation Constitution.

Grand Council Resolution No.2010/24—
The Anishinabek Nation Chiefs in Assembly approved the Ratification Plan of the Anishinaabe Chi-Naaknigewin whereby 60% of the member First Nations must be represented at the Constitutional Convention II. Each First Nation represented shall have one vote through its appointed delegate. 70% of the member First Nations represented at the convention must vote in favor in order to ratify the Anishinaabe Chi-Naaknigewin.

A constitutional convention is an assembly of the representatives of the people for the express purpose of adopting a constitution or amending an existing constitution.

To see the Final Draft of the Anishinaabe Chi-Naaknigewin go to www.anishinabek.ca

Anishinabek Kinawaya...

REGISTRATION DEADLINE: Friday, February 18, 2011

For more information and to register contact:

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EDUCATION

Kinoomaagewin



A SUPPLEMENT TO THE ANISHINABEK NEWS
January/February 2011



Jacob Dayfox, Grade 12, Manitoulin Secondary School; Lance Kitchikeg, Grade 12, Confederation Secondary School; and Brandy Saikkonen, Grade 10, Lively District Secondary School participated in PSA Boot Camp.
Photo by Rainbow District School Board

Public service 'boot camp' teaches students about poverty

By Heather Campbell

SUDBURY – Students from the Rainbow District School Board's Aboriginal Youth Leadership Group participated in a Red Cloud Studios PSA Boot Camp.

Seventeen students worked alongside six seasoned aboriginal actors and filmmakers over a four-day intensive workshop to create eight poignant public service announcements highlighting the issues of poverty in the Greater Sudbury area.

The PSAs used a variety of unique approaches to illustrate the impact of poverty. Working in teams of four, the students created two announcements approximately two minutes in length. The PSAs highlighted facts about poverty and challenged the audience to do something about it. A few demonstrated what poverty can look like on the streets, such as homelessness. In vignettes the students acted out the shame and rejection from poverty and how compassion from the community is needed. In one announcement they demonstrated how a young man collected up enough money to buy a coat for a young boy who didn't have one. One brilliant announcement acted out a scene where two people were talking about how poverty was so far in the past that it was hard to imagine having poverty exist in the community today.

Jennifer Podemski is owner of

Red Cloud Studios, well-known for her extensive work in film including the 1994 film *Dance Me Outside*, CBC's *The Rez* and the series *Moccasin Flats*. Podemski led the four-day workshop with her hand-picked mentors and nine-month-old baby girl Willow strapped to her front.

Podemski has appeared in more than 100 television series and feature films in her 20-year career. More recently she is seen in the comedy series *Moose TV* and *Degrassi: The Next Generation*. Aside from her acting credentials she is a producer for the National Aboriginal Achievement Awards.

Podemski launched Red Cloud Studios, an independent production company, in 2004. Through Red Cloud Studios she has been taking this unique workshop and mentors to over 2,000 Native communities throughout Canada and the U.S. Her media empowerment module encourages youth to use the medium of filmmaking to speak out and effect change. The workshop participants have the opportunity to use video to address community issues and learn communication and leadership skills. Many discover an interest in filmmaking through the experience. They write the scripts, act, operate the camera and learn about the editing process.

The Aboriginal Youth Leadership Group, formed in 2007, is

comprised of 20 youth representatives from each of the nine secondary schools in the Rainbow District School Board. They participate in leadership workshops that support their identity as First Nation, Metis and Inuit youth.

The group of 17 students had chosen poverty as an issue they wanted to tackle with the announcements. Their inspiration came from the song and video *Spare Change* by Plex. Doug Bedard, aka Plex, was also on hand as a mentor and filmmaker for the workshop. Sara Podemski, a singer, dancer and actor who is working and living in Los Angeles also joined the team of mentors. "I am really proud of you guys, you are leaders," Bedard told the youth at the public presentation.

Rhaili Champaigne, Grade 11 at Lasalle Secondary School, speaking on behalf of the group at their November 4th public presentation, told the audience that the experience had an effect on their understanding of poverty. "I already have a lot of community hours but I love to help out."

The PSAs will be shown by group members within their own communities and schools as a way to engage other youth to take action towards reducing poverty and its effects.

For more information about this workshop visit <http://www.jenniferpodemski.com>

Miner puts up \$525,000

SUDBURY –The National Aboriginal Achievement Foundation (NAAF), in partnership with Vale, launched a mining education curriculum module designed to inspire Aboriginal students to pursue careers in the mining industry. The launch event took place at the N'Swakamok Native Alternative School at the Sudbury Friendship Centre.

As part of the launch, Vale announced a \$525,000 contribution to NAAF to support the ongoing evolution of the program. The funds will support the research, development, design, DVD production and initial distribution of the module.

The innovative curriculum includes informative, relevant material that is being made accessible to high school teachers seeking to inspire students about possible career options in the mining sector.

"Vale is pleased to partner with the NAAF on this important initiative to attract aboriginal youth to a career in mining," said John Pollesel, Chief Operating Officer of Vale Canada.

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Do not gamble when you are feeling vulnerable, depressed, bored, lonely, anxious or angry. Be careful not to use gambling as a way to escape problems or avoid difficult feelings or situations. Mixing alcohol and gambling is very risky. Take frequent breaks from gambling. Walk outside to clear your head.

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Responsible Gambling





Artistic rendering of KTEI's new building currently under construction. The Grand opening is tentatively set for April 2011.

Snowflake Gala Raises \$7,000 for Kenjgewin Teg

M'CHIGEENG FN – A sellout crowd of over 270 at the annual Snowflake Gala raised \$7,000 for Kenjgewin Teg Educational Institute. Held annually in December since 2008, KTEI hosts this fundraiser event to promote public awareness about the capital campaign needs. Construction of the

capital facility is well underway, scheduled for April. with a grand opening tentatively

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NEMHC: (705) 474-1200**



NORMAL OPERATIONS

If you have an appointment scheduled, please report to the new hospital. The other sites are closed.

Beginning January 31, 2011, all services from the North Bay General Hospital Scollard and McLaren sites and the Northeast Mental Health Centre North Bay Campus will be provided in the new hospital.



FINDING YOUR WAY

There are information kiosks inside the main entrances of the new NBRHC, staffed by volunteers (known as Ambassadors) who will assist patients and visitors in finding their way. Ambassadors will have floor maps and will be able to escort you to your destination.



ENTERING THE NEW NBRHC

Public entrances will be open from 5:30 a.m. to 8:00 p.m. on weekdays; 7:00 a.m. to 8:00 p.m. on weekends.

After hours, please enter through the Emergency Department and register at Security.



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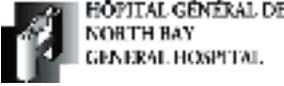
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Education

Forever to the Seventh Generation

Jurisdiction, funding cap identified as key education issues

TORONTO – The Union of Ontario Indians and Ryerson University have hosted what is believed to be the first-ever joint think tank on First Nations education.

Ryerson's Centre for Indigenous Governance worked with Anishinabek Nation educators to develop innovative ideas about how First Nations governments can address the current issues they face in education generally, and post-secondary education specifically.

The event was explicitly non-political in nature, and not funded or coordinated by any branch of the federal or provincial governments.

The Think Tank noted that in the last 40 years, numerous research studies and reports have been produced related to First Nations education with very little follow-up action.

They also highlighted the problematic context of First Nation education, i.e. residential schools,

assimilatory laws and policies and government control.

This has resulted in physical, social and cultural trauma, and is directly related to the significant gap in educational achievement levels between First Nations and Canadians.

The participating Indigenous scholars – including Dr. Pamela Toulouse, Professor at Laurentian University – and academic partners stressed two critical elements of any future success in First Na-

tion education:

A. We must exercise our inherent right to self-determination and assert jurisdiction over our own futures – to which education is key; and

B. We must address the current inequality in educational funding, which includes the discriminatory 2% funding cap.

The First Nation Academic Think Tank will meet again before releasing a more comprehensive report which will offer

practical suggestions to First Nation leaders on how best to move forward in education.

The focus of the report will be the Key Pillars of a successful First Nations education plan.

(1) Culturally-appropriate curriculum and methodologies which meet the needs of the community, and

(2) Strong governance structures which establish clear lines of jurisdiction and authority.



Pierce Wemigwans launches the payload transporter while Nicole Corbiere looks on.
– Photo by Chris Mara

Wiky students get scientific

By Marci Becking

WIKWEMIKONG – Wasse Abin High School's Science Olympics team had a respectable showing at McMaster University's Science competition.

Team coach and high school science teacher Chris Mara says that the team from Wiky was the only team from northern Ontario and the only all-First Nation team out of 56 from across Ontario.

"We did very well – considering the teams that won were teams that return each year," said Mara. "Aboriginal students are under-represented in university math and science programs, and there really are no acceptable reasons for this."

"If Anishinabe thought is really to influence mathematics and science – as people like David Suzuki suggest – it must given the state of things. The only way that will effectively occur is if there are Anishinabe mathematicians and scientists. I truly believe this. There are no acceptable reasons why this should not be the case. Our students should be able to stand shoulder to shoulder with any other math/science student in Ontario.

"At Wasse Abin, our experience is that mathematics and science play to many of our students' traditional strengths. If our students are given the same opportunities as other students in Ontario, our students rise to the occasion. We are careful to offer a full range of university level senior math and science courses, taught in the class room, and our students do respond. We do graduate students into post-secondary science programs.

The team consisted of Grade 11 and 12 students.



Author/lawyer Calvin Helin and Chief Isadore Day shake hands following their debate about the future of Aboriginal education.

Education treaty right, not savings plan: Day

By Christine McFarlane

TORONTO – Author/ lawyer Calvin Helin from the Tsimshian Nation, and Chief Isadore Day of Serpent River First Nation offered divergent perspectives on the state of Aboriginal education in Canada at a Ryerson University campus symposium Jan. 13.

"Closing The Gap: Perspectives on Aboriginal Education Ethics", was part of the Ryerson Speaker Series.

Helin, author of "Dances With Dependency," and a new book titled "The Economic Dependency Trap" believes that "we need to engage everyone in a respectful dialogue to improve the current situation Aboriginal people face" because "Aboriginal people continue to fare worse than other Canadians on almost every social and economic indicator."

While most agree that education is one of the keys to fixing this inequity, Helin argues "there have been specific government policies that have made Indian policy in Canada an expensive, shameful failure, harmful to not only the intended beneficiaries but also infuriating to taxpayers."

"We have to do something different," he argues, proposing a controversial alternative that would involve a government-created Aboriginal Post-Secondary Savings Account which would operate like a Registered Education Savings Plan to replace the current process of government grants. Helin believes the free-market approach would directly empower Aboriginal students to help themselves.

Chief Day, Lake Huron Regional Chief for the Anishinabek Nation, argued that post-secondary education is a treaty right protected by Section 35 of the 1982 Constitution Act.

"If we lose the Post Secondary Student Support Program we are losing the access to something we have a right to." He was quick to note that Canada's assimilationist policies led to such disasters as the residential school system.

"First Nations need to have control over their education," he said. "If we work together we will create positive change."

Asking the big questions

WIKWEMIKONG – Wasse Abin students participated in a question and answer session at the Perimeter Institute for Theoretic Physics in Waterloo in October.

The institute, where scientists explore fundamental questions of quantum physics and cosmology, was the work place of theoretical physicist Stephen Hawking over the past year.

"It's rare for high school students to be able to visit," says Wasse Abin High School science teacher Chris Mara.

Mara gave the institute a call – knowing that the group of Grade 11 and 12 students would be in Kitchener competing in the Science Olympics event.

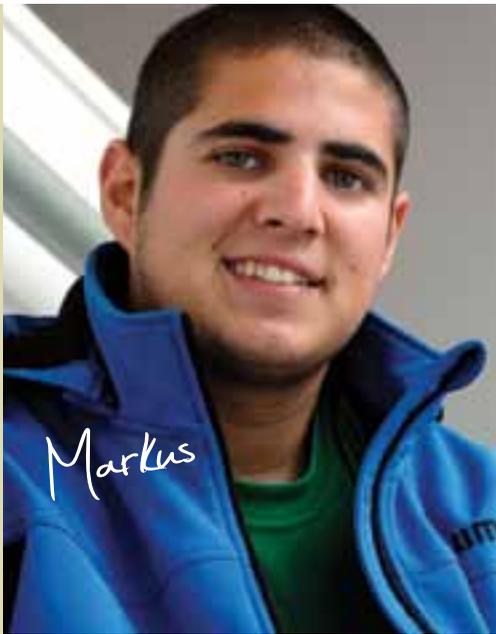
"The Institute was interested in having us visit, and that we were aboriginal students was certainly a factor. They have an interesting take on the activity of theoretic physics. We often think of physics as a solitary task, the Einsteins off alone in a room somewhere thinking deep thoughts," said Mara.

The Perimeter Institutes' physicists ask questions like "What really is time?" and "What was the big bang like?"



Giles Bondy and some math problems at the Perimeter Institute. – Photo by Chris Mara

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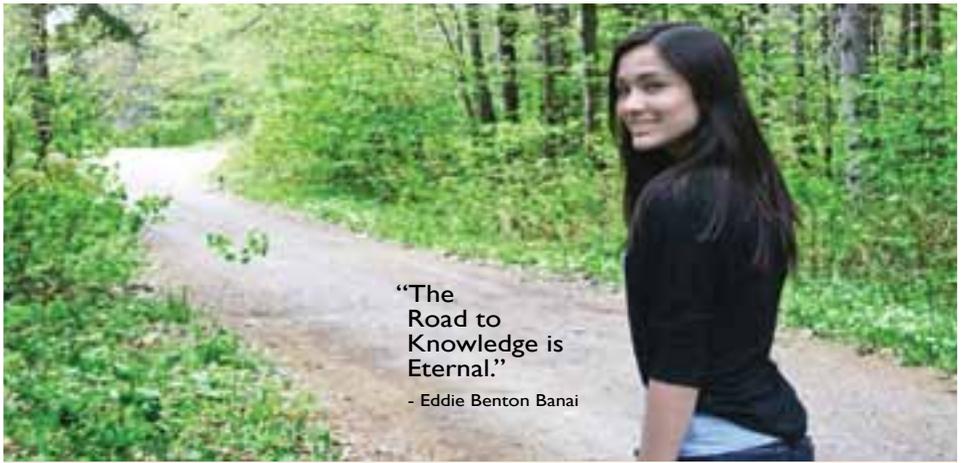
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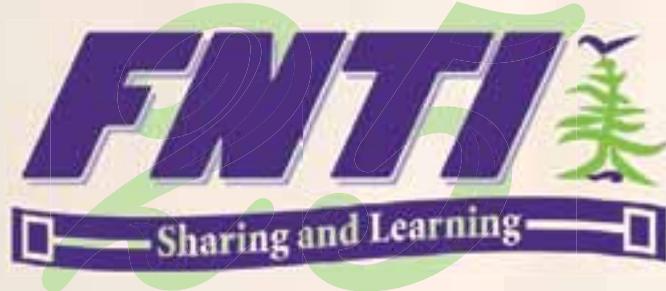
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Education

Forever to the Seventh Generation



Scott Wemigwans

Role model gets highs from running

By Jorge Antonio Vallejos

SUDBURY – Scott Wemigwans is dreamer and a doer. He knows that being one without the other won't get you anywhere. His morning ritual is proof of that.

Waking up at 5:30 am every morning Wemigwans goes to his rooftop and looks out at the city of Sudbury to map out his running route. It's a figure-eight pattern that spans 5K and leaves him energized for the rest of his day.

"You're just on that natural high," says Wemigwans. "I think about times in my past where I felt so sick compared to after I finish a jog."

Enjoying the natural highs of life wasn't part of Wemigwans life before. Addicted to drugs and alcohol for years Wemigwans describes feeling "rotten to the core."

"Every morning after, I would look in the mirror and say, 'This isn't who you are. Why are you doing this to yourself?'" says Wemigwans.

Sober for two and a half years, Wemigwans, 23, hailing from Wikwemikong Unceded Reserve, now sees a different person in the mirror. "I see health," he says. And he wants everyone to see health when looking at themselves.

Enrolling in a Native Counselor Training Program at Cambrian College and earning a diploma Wemigwans won the Three Fires Award for Education in 2009. He is now pursuing a Bachelor of Social Work at Laurentian University, leapfrogging past the first year because of his diploma and work experience as the After School Program Facilitator at the Sudbury Action Centre for Youth. "That's where I did a lot of my learning," he says.

Knowing what its like to feel down as a youth, Wemigwans has a special place in his heart for Aboriginal kids. There's not only a genuine care and interest in helping others, there is a humility in admitting, and realizing, that he doesn't have all the answers. And

there is a willingness to learn those answers.

"I feel let down when someone needs my help and I'm not able to give them the answers they are looking for," he says.

Such humility and drive saw Wemigwans nominated for a National Aboriginal Role Models Award. And he was given a spirit name by Elder Peter Maquash.

"Today I feel I know who I am as an Aboriginal, as an Anishinabek. I'm trying to use my Spirit Name – Biidaajino: One Who Brings The News – a whole lot more than just Scott Wemigwans," he says.

Coming out of the darkness Wemigwans is bringing good news to Aboriginal youth and his peers. "I didn't see colour before. Now, everyday is not as grey anymore. The trees haven't looked as green. The paintings on the wall haven't looked as colourful, as vibrating as they do now," he says. "Look inside your heart, that's where the answers are going to be."



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Basil Johnston was a keynote speaker at the Jan. 20 Inclusion and Representation conference in Nipissing. His newest book, "The Gift of the Stars" is available through Kegedonce Press.

–Photo by Lindsay Sarazin

Johnston shares his gift of storytelling

By Marci Becking & Maurice Switzer

NIPISSING FN – Basil Johnston has retained what the respected 81-year-old Anishinaabe story-teller calls his “belief in books”.

Even the residential school abuse he described in graphic detail at a January governance conference, abuse at the hands of priests who worshipped books, did not shake his dedication to telling stories by the written word.

“I had been proselytized,” Johnston told a hushed audience of 150 during his Jan. 20 keynote lecture. “Everything a priest told me was the truth. I was a good Catholic, believing in everything that was written down.”

It wasn’t until years later in Toronto when his future wife Mary told him she loved him – the first time anyone had told him that, he recalls – that Johnston began to regain his sense of self-worth.

Books became essential tools for Johnston during his careers as a schoolteacher and museum researcher in Toronto, and he went on to author over 20 of his own. He was signing copies of his latest --“The Gift of the Stars – Anangoog Meegiwaewinan” – at the two-day Inclusion and Representation in Self-Government conference presented by the Union of Ontario Indians in Nipissing Secondary School.

“We need to live in balance – our wants should not exceed our needs,” says Johnston, a citizen of the Chippewas of Nawash. “We also need to live in harmony with the birds and animals.”

“The Gift of the Stars” – first in what will be an Anishinaabemowin series – focuses on the land and what it can teach us.

“Before books there was the land,” says Johnston. “It taught our ancestors what they needed to know in order to survive, it challenged our ancestors to use what they had learned to edify their spirits, souls, hearts and mind. What they learned was revelation. The land is one of our first teachers and as abiding as the rocks. If all the books were to be destroyed by fire or rain or insects, there would still be the land to show us what we need to know to pick up the trail.”

Johnston says children are not paying attention to the world around them.

“They come to visit and have their eyes on a game or a phone,” he says.

“The Gift of the Stars” is written in both Anishinaabemowin and English and includes definitions after each teaching. Kegedonce Press, 103 pages 9780978499860.

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Reviews

By Joyce Atcheson

Rewriting history



Finally, a children’s history book that identifies the age-old problem of First Peoples’ histories in schools: They’ve been written by European settlers.

Attempting to dispel negativity of such words as ‘discovery of America’, ‘heathens’, and ‘Indians’, Jason Hook captures attention.

He highlights such individuals as Pocahontas, Tecumseh, Sequoyia, Sacagawea, Chief Joseph, Geronimo, and others.

His writing does address the theft of lands that occurred, the trail of tears, and how Chief Joseph refused to sign what he called, the “Thief Treaty”.

People Who Made History: Native Americans – Jason Hook (Raintree Steck-Vaughn Company, Austin, NY; 2001; ISBN 0-7398-2750-2; 48 pages, \$19.95)

Living with Diabetes



Diabetes is a manageable condition and all efforts to live well with it lessen complications.

Balance among activity, food and available insulin is essential in living well.

Chapters include definitions of the various forms of diabetes, how to gain and live with good blood sugar levels, eating well, living your best life, drugs and preventing complications, and ends with meal plans and recipes.

Charts of carbohydrate counts, a log to monitor your food, activity and insulin or other medications, and a 12-week fitness plan complete the book.

The Best Life Guide to Managing Diabetes and Pre-Diabetes – Bob Greene, John J. Merendino and Janis Jibrin (Simon & Schuster, Toronto, ON; 2009; ISBN 978-1-4165-8838-2, cloth, 371 pages; \$32.00)



DOHM-NUK/LET'S PLAY

Triple-A Stingrays schedule Cobourg training camp April 1-3

By Gordon McKenzie Crowe
MARMORA – The Team Ontario Stingray AAA hockey association hockey tryout/training camp will run from April 1-3 in Cobourg.

Tryouts will be conducted for First Nations players in the following age groups (by birth year): Boys Teams; 2000/01, 1999, 1998,



Nevada Waindubence Sheguindah

1997, 1996, 1995, (1994/93 boys group is under consideration). Girls Team: 1997/98.

Our camp will combine the best elements of power skating, puck handling, hockey strategy, scrimmages, and instruction. Players must come ready to participate in hard workouts while trying for a position on one of our teams.

The Stingray teams will compete in the strongest and most competitive AAA hockey tournaments in the world. Players trying out are not required to be currently playing at the AAA level but must be good skaters who are not afraid of physical contact.

Since our first year of operation in 2007 we have seen over 100 Stingray players go on to make the rosters of winter AAA teams.

Stingray teams compete in tournaments in Buffalo, Ottawa, Niagara Falls and Toronto and have won 18 major championships.

Accommodations for Tryout/Training Camp are available at the Comfort Inn in Port Hope booked under Team Ontario Stingrays;

Rabbit & Bear Paws



telephone; 905-885-7000.

Tryout Camp registration fee is \$100 paid in advance or \$125 paid at the camp. Cheques for pre-paid registration should be made payable to the "Star Pathways Youth Association" and mailed to: Gordon McKenzie Crowe, 3109

12th Line, RR4 Marmora, Ont., K0K2M0. To qualify for the pre-payment discount, cheques must be received no later than March 17.

The Stingray organization is also hoping to attract interested sponsors to help reduce the finan-

cial burden on players and their families.

For more information on the Team Ontario AAA Hockey Program contact: Gordon McKenzie Crowe at 705-653-5122, cell 705-313-1061, or email to shopatd@sympatico.ca

Access helped get me here.

Every artist has an influence – someone they look up to. Through the Ontario Arts Council's Access program, I was fortunate enough to pursue a mentorship with renowned fiddler Elder Teddy Boy Houle. With this mentorship I was able to learn more about Aboriginal fiddling culture throughout Canada, as well as new songs and techniques. Now, this experience uplifts my performance and helps me educate others about this tradition. Thanks, Access!

Nicholas Delbaere-Sawchuk
Nicholas Delbaere-Sawchuck



The Access program supports Ontario-based Aboriginal arts professionals and arts professionals of colour. Applicants can request up to \$15,000 in funding for training, mentoring or apprenticing in all contemporary and traditional art practices.

ONTARIO ARTS COUNCIL
CONSEIL DES ARTS DE L'ONTARIO
an Ontario government agency
un organisme du gouvernement de l'Ontario
access.arts.on.ca

POW-WOWS

Cheques bounce

Pow-wow dancers missed the signs

By Karen J. Pheasant

WIKWEMIKONG – Bouncing cheques – not fancy dancers or tightly-knit drum groups – were getting most of the headlines concerning the 2010 Canadian Aboriginal Festival.

The Internet is abuzz with e-mails – some of them pretty angry --about how organizers of the largest pow-wow in Canada paid prize winners at the November festival in Hamilton with NSF cheques.

Anti-contest pow-wow observers might be adopting an “I told you so” attitude, and others – like my son – might be saying “I’m glad I went to work”, instead of investing finances and energy into the dance competitions being held for the second year at Hamilton’s Cops Coliseum.

We have to remember that a competitive aspect has always been a part of First Nations activities, whether it was of hunting, or even artisan skills. My mother shares a story of how each fall everyone watched to see if her mother or my dad’s mother would win the Best Basket fall fair ribbon. This was in the 1930’s, long before there were pow-wows.

But the real issue arising from this year’s CanAb Festival isn’t whether or not dancers competed for money, but whether organizers should have told competitors there wasn’t enough money to pay them.

If Olympic winners received nothing more than medals, there would be a huge uproar. Our so-called “amateur” athletes no longer compete for pure sportsmanship, any more than many pow-wow performers strut their stuff solely to honour their traditions.

But if you advertise a prize, whether it is monetary or not, your promises cannot be empty.

At the 2008 CanAb Festival – the last one held in Toronto – I

asked event producer Ron Robert what inspired him to have the courage to host a pow-wow in such a huge non-standard arena, such as the Rogers Centre (formerly the Skydome). He told me that he recalled the Sixties when it was not uncommon for First Nation cultural gatherings to be hidden away in church basements or at the local Indian Centre for small handfuls of participants.

By 2008, Robert had helped turn the CanAb Festival in Canada’s largest city into North America’s largest indoor First Nations event. Over a thousand dancers and singers competed to be recognized as winners at the Toronto event, which also housed Canada’s largest First Nation Trade show, and coincided with the Canadian Aboriginal Music Awards. The annual gathering was a major influence in Toronto’s aboriginal community, resulting in a variety of First Nation spin-off arts and culture happenings around town.

But thousands of empty seats were always noticeable in the cavernous Skydome, and Robert’s team of organizers complained that Toronto didn’t feel compelled to contribute in a meaningful way to their event’s success. So in 2009, they announced they were moving to a smaller venue in Hamilton. Unfortunately for them, the move cost them some key sponsors and numerous vendors, who had benefited from the more easily-accessible Toronto location. It also resulted in fewer pow-wow singers and dancers.

After I danced in the 2009 CanAb Saturday evening grand entry, I looked up into the stands to see rows and rows of empty seats, despite the fact that Cops Coliseum capacity is about one-quarter of the Skydome’s. I immediately had my doubts about how festival organizers were going to meet their expenses.

One of the major costs associ-



Lots of dancers at CanAb Festival pow-wow ...and lots of empty seats.

–Photo by Luanna Harper

ated with producing a successful pow-wow is securing the services of prominent, respected and well-informed head staff, such as Head Judges, Arena Directors and Emcees. These key individuals facilitate the formal procedures of the pow-wow celebrations. Their list of duties ranges from promoting to pre-Grand Entry planning, as well as judging and tabulating overall results.

A feather in the cap of pow-wow producers, Catherine Cornelius and Ron Robert, is that they retained outstanding staff, admitted that the dance arena was not their forte, and gave full support to the people they hired. Having worked with them as the Head Lady dancer and as Head Judge, I can vouch for their commitment and effort to produce Canada’s largest Aboriginal Festival. Catherine and Ron were able each year to promote and secure financial stability to the annual CanAb festival...until they relocated. What happened?

In 2009 some CanAb Pow-wow head staff had problems with unpaid hotel bills. Then in 2010 a number of former CanAb festival head staff began showing up in key roles for ManitoAhbee, a Winnipeg Festival and Music Awards held a month prior to the

CanAb event.

As the November, 2010 CanAb event in Hamilton approached, people discovered that head staff had not been confirmed, something usually in place ahead of schedule. By the end of the weekend, an air of doubt hung over the future of Canada’s largest Aboriginal Festival.

The worst fears were realized when cheques started bouncing, despite organizer Robert’s claims that the festival had sufficient funds to meet their obligations. He also said his committee had been hit by the “perfect financial storm” – sponsors had not followed through on their commitments.

Many prize-winners, including my family members and relatives, said they believed in the organizers, who for 16 years enjoyed a track record of success. Many families would expend great preparation for the season’s closing pow-wow, saving up money during the year to see their pow-wow relatives and break in new dance outfits.

The CanAb Festival website advertised 150 prizes worth \$76,000. Winners – like Bear Creek Singers who won \$8,000 – deposited their cheques in good faith. Unfortunately, some who

spent their winnings in the next few days saw their bank accounts go into the red. I heard about many families who were affected– rent payments went NSF, counted-on Christmas money was gone, and for many individuals, additional banking fees were charged.

The easiest thing to do is to blame CanAb organizers and sponsors. But being a pow-wow Indian is dramatically different from the Sixties. We’re now talking about big businesses and tourism events.

There’s an old Indian principle that says when preparing for ceremonies one must have awareness of the signs prior to departure.

As we work on our winter projects of new outfits for the coming year, we need to sit, listen and make offerings to understand the signs that flourish around us.

Karen J. Pheasant is a former CANAB committee member, as a Head Lady Dancer, Head Judge and supporter. Karen dances Jingle, recently released her first book about the Jingle Dress, “The Promise to the Nokomis”. She is Anishinaabe from Wikwemikong Unceded Indian Reserve and is completing her English Literature degree. Kj_pheasant@msn.com

Junior Rangers make history

By Peter Moon

HAMILTON – A female Canadian Ranger and four Junior Canadian Rangers, all from Moose Factory, made history when they participated in the annual Canadian Aboriginal Festival.

Corporal Kim Cheena became the first female flag carrier in the 17-year history of the event’s pow-wow. She carried the Canadian Ranger flag during the spectacular Grand Entry.

“I was nervous when they started drumming for the Grand Entry,” said Corporal Cheena. “It gave me goose bumps. But it made me proud to be carrying the Canadian Rangers’ flag.”

History was also made when the four Junior Rangers danced as part of the military contingent during the Grand Entry. It was the first time Junior Rangers have participated in the festival.

Sergeant Peter Moon is the public affairs ranger for 3rd Canadian Ranger Patrol Group at Canadian Forces Base Borden. See www.canadianrangers.ca.



Junior Canadian Rangers from Moose Factory dance at Canadian Aboriginal Festival.

– Photo by Sergeant Peter Moon, Canadian Rangers



Walking the Path a real eye-opener for youth

By Jody Cotter

NORTH BAY – Ontario Provincial Police Sergeant George Couchie facilitated the "Walking the Path" program in December – a program designed to teach youth about the history, beliefs and cultural traditions of Indigenous Peoples.

The program was developed and supported by the OPP using Anishnaabe teachings as a foundation to provide young people with an insight into First Nations culture to instill pride in who they are and where they come from.

"Walking the Path", which has a partnership with the Nipissing/Parry Sound Catholic School Board, builds on the belief that young people who have self respect and self-confidence are better prepared to cope with negative influences or peer pressure.

Individuals who feel good about themselves are much more likely to respect others as well as the rules and laws of their communities.

Through different modules, "Walking the Path" touches on youth empowerment strategies, promotes self concept, self esteem, and respect for others and deals with issues such as healing from trauma, abuse and racism and combating stereotypes, prejudices and biases.

A growing interest in the program resulted in the development of a teaching package and instructor training.

With the ongoing support

of the OPP Aboriginal Policing Bureau the program has grown into an award-winning youth empowerment initiative that can be integrated successfully as a unit in established school curriculum.

The lesson plans have been designed primarily for Grades 4-6.

Research has consistently shown these age groups are the most appropriate for, and most influenced the subject matter contained in the plans.

The program also follows the seven Grandfather Teachings: Respect, Bravery, Truth, Love, Humility, Wisdom, and Courage.

The program was created for the Aboriginal Policing Bureau that includes a facilitators guide and a curriculum unit.

It was designed to educate teachers, police officers and First Nations people about the true history of First Nations people including the effects of Residential Schools.

That specific part of the course was really an eye-opener to many of the teachers and police officers at the training, some of them had no idea that the Residential Schools existed and how they greatly impacted First Nations people.

Couchie would like to see the program go out to more First Nations communities because he believes that it is most important to effect the youth to promote self-esteem and respect for others by our future leaders.



Front Row. Lana St.Louis, Alex Maleda, Alethea Doucet, Josee Roussy (OPP Chapleau) Peggy Watson, Christine (OPP), Emily de Jourdan (WPSC), Cheryl Hankard North Shore Tribal Council, Brad Charette (OPP SSM). Middle Row Zach Beaudette, Jason Hiebert, Lori Schlueting, Rhonda Emond D'Agostino, CST.CN Lockwood (Hiawatha PS), Zeldia Elijah (Oneida PS) Levis Brousseau (OPP) Cynthia Gray, Peggy Manitowabi, Bonnie Levesque, George Couchie, Ashley KeaysBack Row, David Lightwood, Jody Cotter, Blair Beaucage, Victor Pitawanakwat (UCCM Police) Todd Howan (OPP PLT)

Review

Draft Contingency Plan Review Lake Nipigon Forest 2011-2012 Contingency Plan

The **Ontario Ministry of Natural Resources (MNR)**, **Lake Nipigon Forest Management Inc. (LNFM)** and the **Armstrong and Nipigon East Area Local Citizens Committees (LCC)** would like to advise you that the 2011 – 2012 draft Contingency Plan (CP) covering forest management activities for the Lake Nipigon Forest for the period from April 1, 2011 to March 31, 2012 is being prepared.

The purpose of this notice is to ask you to review and comment on the planned areas for harvest, renewal and tending operations; the proposed corridors for new primary and branch roads; and the proposed operational road locations for the 1-year term of the plan. Forest operations identified in the draft Contingency Plan have been selected from the draft 2011-2021 Forest Management Plan for the Lake Nipigon Forest which is currently under preparation.

The **Ministry of Natural Resources** is collecting comments and information regarding this contingency plan under the authority of the *Crown Forest Sustainability Act* to assist in making decisions and determining future public consultation needs. Comments and opinions will be kept on file for use during the operating term of the Contingency Plan and may be included in study documentation which is made available for public review.

How to Get Involved

The draft Contingency Plan will be available for review and comment at the Lake Nipigon Forest Management Inc. office and at the Ministry of Natural Resources Thunder Bay and Nipigon District offices, at the locations shown below, during normal office hours for a period of 15 days (from January 28, 2011 to February 14, 2011). As well, an appointment with the ministry's staff or a planning team member may be made by calling 807-475-1512. Comments on the draft Contingency Plan for the Lake Nipigon Forest must be received by Chris Leale of the planning team at the Ministry of Natural Resources Nipigon District office by February 14, 2011.

Meetings with representatives of the planning team and the local citizens committee can be requested at any time during the planning process. Reasonable opportunities to meet planning team members during non-business hours will be provided upon request. If you require more information or wish to discuss your interests and concerns with a planning team member, please contact one of the individuals below.

Don Plumridge
Armstrong Local Citizens Committee
Box 96
Armstrong, ON P0T 1A0
Tel.: 1-807-583-2288
E-mail: plumridg@tbaytel.net

Chris Leale, R.P.F.
Ministry of Natural Resources
P.O. Box 970
5 Wadsworth Dr.
Nipigon, ON P0T 2J0
Tel.: 1-807-887-5042
E-mail: chris.leale@ontario.ca

Dennis Lemon
Nipigon East Area Local Citizens Committee
P.O. Box 187
Beardmore, ON P0T 1G0
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Michele Kipien, R.P.F., Plan Author
GreenForest Management Inc.
P.O. Box 22004, 470 Hodder Ave.
Thunder Bay, ON P7A 8A8
Tel.: 1-807-343-6462
E-mail: michele@gfmontario.ca

During the planning process there is an opportunity to make a written request to seek resolution of issues with the plan author, the Ministry of Natural Resources District Manager or the Regional Director using a process described in the Forest Management Planning Manual (2009).

Stay Involved

The tentative scheduled date for submission of the final Contingency Plan is March 1, 2011. There will be some more formal opportunity for you to be involved during the Inspection of the Ministry of Natural Resources Approved Contingency Plan from March 15 to March 30, 2011.

The Ministry of Natural Resources is collecting your personal information under the authority of the *Crown Forest Sustainability Act*. Any personal information you provide (address, name, telephone, etc.) will be protected in accordance with the *Freedom of Information and Protection of Privacy Act*, however, your comments will become part of the public consultation process and may be shared with the general public. Your personal information may be used by the Ministry of Natural Resources to send you further information related to this forest management planning exercise. If you have questions about use of your personal information, please contact the Planning and Information Supervisor at 807-475-1452.

If you would like to be added to a mailing list to be notified of public involvement opportunities, please contact Chris Leale at 807-887-5042.

Renseignements en français : Nipigon au (807) 887-5000.



Health worker wins Harmony

TORONTO – Jessica Yee, 20, has been awarded The Harmony Award for 2010 for her work as the founder and Executive Director of the Native Youth Sexual Health Network. Her health research centres on empowering youth as researchers in the areas of sexual health promotion, decolonization, and reclaiming traditional knowl-

edge. The Harmony Award is presented annually to individuals or organizations who have made significant contributions in the promotion of harmony and equity in Canada.



Jessica Yee



**27th Annual
Ontario Native Education Counselling
Association
Conference**

**“Indian Control of Indian Education:
A Legacy for Change”**
May 17, 18, 19, 2011
Courtyard Marriott, Toronto Ontario

For More Information
Phone (705) 692-2999
Email: oneca@oneca.com
Or Website: www.oneca.com

Everyone Welcome!

VANCOUVER OLYMPICS...ONE YEAR LATER

Olympic program wants Native dancers, not athletes

By Laura Robinson

Vancouver and the province of British Columbia have just spent over \$1 million celebrating the first anniversary of hosting the Winter Olympic Games.

The 2010 Games opening ceremonies in B.C. Place opened with a lot of First Nations fanfare, including millions of dollars in special effects and over 500 dancers flown in from across Canada. But the 206-member Canadian team did not include a single Aboriginal athlete.

An Inuit inukshuk was used in the Games official logo without any consultation with the people of Nunavut and despite the fact the Games were being held on the traditional territories of other First Peoples.

Aboriginal peoples joined thousands of protestors in the streets of Vancouver who questioned the ethics of Canada's staging of a multi-million-dollar extravaganza with Aboriginal themes, but from which very few aboriginal people appear to have derived any direct benefits.

For example:

* Legacies Now will administer a \$282,000 Aboriginal Youth Sport Legacy Fund (AYSLF) from the sale of "authentic aboriginal products" to "support education, sport, cultural and sustainability projects for Aboriginal youth across Canada." The fund, which is not topped up by Canada annually like the Own the Podium pro-



Jordan Demeulemeester, a member of the First Nation Snowboard Team's High Performance squad, is seen airborne during the Canadian Snowboard Nationals in Quebec. Jordan, 22, is a citizen of the Saulneau First Nation in northeastern British Columbia. The team receives no funding from Canada's Olympic program.

—Photo courtesy Lindsay Hubley

gram, amounts to about 30 cents per Aboriginal child in Canada.

* \$3 million went to the Vancouver 2010 Aboriginal Youth Program in B.C. Nearly \$1.6 million has been spent. No date for applications to this fund or AYSLF has been set.

* Federal and provincial governments fund "Sport For Life" (S4L) programs across Canada and "Long Term Athlete Development" (LTAD). Richard Way of Vancouver who heads up S4L and LTAD, says there are no Aboriginal-

specific plans. He agrees that one is necessary, but no funds are available.

* On May 5, 2008 a Virtual Aboriginal Sports Hall of Fame was announced as an Olympic legacy, giving virtual access to the stories of great Aboriginal athletes, coaches and sport builders. Try finding it.

* Canadian Centre for Ethics in Sport's 2010 report, whose motto is "Protect, Advocate, Activate" does not make reference to the lack of Aboriginal-specific fo-

cus in Canada's Olympic legacy. Mention is made of \$1.89 million in foundation monies to be distributed over four years across Canada that prioritize "Aboriginal youth, new Canadians and low-income families."

* Legacies Now has no jurisdiction over future use of Olympic Games facilities, such as Whistler Olympic Park (WOP) --on Squamish and Lil'wat traditional lands, and Thunderbird Arena at UBC adjacent to the Musqueam First Nation. No First Nation

programs occur in these facilities and none are planned. "We don't have anything specifically for Aboriginal people" says Mike Ikeda, Thunderbird facilities manager.

The November 22, 2002 agreement between the Squamish and Lil'wat (Nations Membership) and the Vancouver bid corporation (Bidco) said "The Nations Membership role in these facilities through the Legacies Society will support opportunities for Aboriginal athletes to train in world class sports facilities, with other world class athletes for world class events."

* WOP is hosting the P'ayakentsut -- Squamish for "a place to train oneself physically" -- cross-country ski race. WOP staff say the Squamish are not involved.

* Aaron Marchant is the founder of the B.C. First Nation Snowboarding Team. In 2004 he and former world cup downhill champion Steve Podborski teamed up to form FNST. "We're operating and it's still a growing program" says Marchant. "We're competitive and placing. We have clubs in 14 divisions with 201 kids and 47 coaches (in B.C.)." FNST receives support from local resorts, snowboarding companies, RBC, and AYSLF. 2011-12 funding is not confirmed.

Guy Napert-Frenette of Canada Snowboard admits there is no funding for Aboriginal snowboarding.

Four host First Nations claim many benefits

By Kathleen Imbert

VANCOUVER -- First Nations were hosts, supporters and partners of the 2010 Vancouver Winter Olympic Games. Lil'wat, Tsleil-Waututh, Squamish, and Musqueam First Nations, started negotiating in 2002 with VANOC, the British Columbia corporation that was formed to bid for the Games.

"I was quite skeptical of the Olympics back in the 80s" says Chief Andrew Leonard of the Lil'wat Nation. "I'm proud of what we did. Look back 20 years ago, that would never happen. We were treated like dignitaries."

"If you're going to do this in our territory, then we have to have full involvement," Chief Leonard says the chiefs told VANOC and the International Olympic Committee. Chief Gibby Jacob of the Squamish Nation sat on the VANOC board representing First Nations.

The Four Host First Nations' Society (FHFN) was created to coordinate their involvement in the games, headed up by chief executive officer Tewanee Joseph,

who has Maori/First Nations ancestry.

"There were two things I wanted," recalls Joseph. "One was that there was zero risk because we were running a not-for-profit, and that VANOC relinquish one third of the royalties of sales on all merchandise that pertained to Aboriginal peoples.]

Each venue featured Aboriginal merchandise, and one-third of the royalties from the sale of Authentic Aboriginal Designs was to go to the Aboriginal Youth Sport Legacy Fund managed by 2010 Legacies Now. The fund stands at \$282,000, including contributions from SunCor, Molsons, Coke and PetroCan.

May 27, 2010, was declared Four Host First Nations Day by the B.C. government, marking the 2,010th day after the society was formed. Joseph was quoted in a provincial news release saying "Four Host First Nations came together to carve their names in the history books as the first indigenous peoples ever to be recognized by the International Olympic Committee as official hosts of



Chief Justin George, Tsleil-Waututh Nation paddling with other Chiefs bringing the Olympic flame ashore to Canada for the first time in Victoria Harbour. The flame lantern is being held by Chief Gibby Jacob of the Squamish Nation.

—Photo courtesy Tsleil-Waututh Nation

the Olympic Games".

Some \$56 million was distributed before the games for improvement in business, economies and culture. Some disputed lands were allocated to two of the host First Nations while Squamish FN has the right to build on or sell 300 acres of land in Whistler where they acquired 452 "residual market bed units." In exchange, the two nations supported Whistler's expansion application which in-

cludes a Community Land Bank, waste transfer station, five large skier parking lots, and acquiring Crown land south of Whistler for more parking. The Lil'wat also received 300 acres in Pemberton.

Chief Justin George, grandson of Chief Dan George from the Tsleil-Waututh, on the north shores of Burrard, points to \$17 million for land acquisitions, and a new youth centre for his 400-member community. A \$3-million invest-

ment has already been made in Wind Turbine Endurance, a local and international renewable energy corporation that manufactures and sells wind turbines.

Chief Leonard says a Joint partnership with District of North Vancouver will involve a remake of a local park on Tsleil-Waututh lands. "Part of our goal is to involve our children in the competitions; "someday (they'll) be up at the podium".

Artwork promotes healthy homes

Canada Mortgage and Housing Corporation (CMHC) developed the First Nations Home Maintenance Calendar to provide practical tips to help create safe and healthy homes within First Nation communities. The calendar features artwork on the theme of home maintenance by students in First Nations from Senior Kindergarten to Grade 8 across Ontario.

Participating schools in the Anishinabek territory were Kikendawt Kinoomaadii Gamig in Dokis First Nation, Lakeview School in M'Chigeeng First Nation, Mijikaning Kendasswin Elementary School in Rama First Nation, Wasse Abin Junior School in Wikwemikong Unceded Indian Reserve.

To learn more about home maintenance, visit www.cmhc.ca/fnhome.



Mackenzie Dokis, Kikendawt Kinoomaadii Gamig, Dokis First Nation. Mackenzie's artwork was used for the month of November.



Summer Beaudin, Lakeview School, M'Chigeeng First Nation. Summer's artwork was used for the month of June.

Anishinaabemowin-Teg Inc. Presents

17th Annual LANGUAGE CONFERENCE

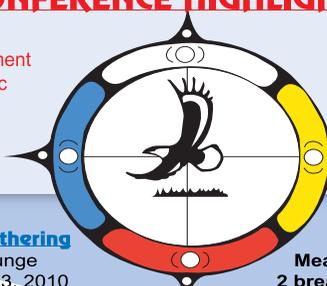
March 23rd to 27th, 2011

Keewadin Casino and Convention Centre - Sault Ste. Marie, Michigan

“Aanji-nkweshkamong enweying shka-kimi-kweng”
“Reconnecting Our Voice With Creation”

CONFERENCE HIGHLIGHTS

- Anishinaabemowin Art and Drama
- Anishinaabemowin Resource Development
- Anishinaabemowin Stories and Music
- Scholarship Awards and Banquet
- Preservation Initiatives
- Children's Activities



- Youth Workshops and Evening Socials
- Education and Health Workshops
- Men's & Women's Evening Circles
- Feast and Social
- Craft Workshops
- Country and Western Music

Join Us for ATEG Social Gathering
 DreamMakers Theatre Lounge
 Wednesday Evening, March 23, 2010
 7:00 pm to 11:00 pm
 Register Early & Come Join Us

Banquet
 Beef Dinner - \$35.00; Only 600 Tickets Sold!
 Please order your tickets ahead of time to avoid disappointment.
 Banquet includes Scholarship Awards and Entertainment

Memorial Scholarships
 Deadline to apply for scholarships is February 14, 2011

Vendors
 Vendors \$210.00/table
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 Email Vicky@manitoulin.net

For More Information Contact
Martina Osawamick
 Chairperson Anishinaabemowin-Teg Board
 Email: martizaamik@hotmail.com

Vicky Corbiere
 Conference Coordinator at (705) 368-3183
 Email: vicky@manitoulin.net

Registration
Meals included in the registration
2 breakfasts, 1 lunch, 1 dinner (feast)
 Early Bird before December 10, 2010
 \$225.00 - Adult Registration
 \$100.00 - Child or Youth
 Regular Registration after December 10, 2010
 \$300.00 - Adult Registration
 \$125.00 - Child or Youth
Register and pay on/before December 10, 2010 and you will qualify for 2 nights free accommodation at Keewadin Hotel and Convention Centre. The winner will be awarded this prize in January 2011.

Registrations will be accepted by fax or email provided payment is mailed with copy of registration forms prior to Early Bird Deadline. Make Cheques Payable to: Anishinaabemowin-Teg

*Payment Option:
 Business or organizational cheques, certified personal cheques, or money orders are accepted.*

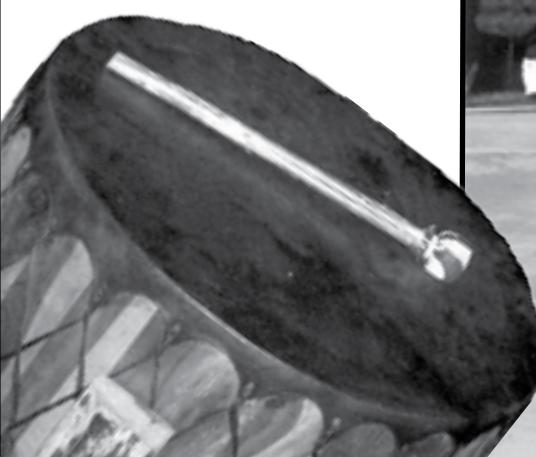
Mail Registration and Payment to:
 Ojibwe Cultural Foundation
 #15 Hwy 551, P. O. Box 278
 M'Chigeeng, ON P0P 1G0
 Fax: (705) 377-5460

REGISTRATION & VENDOR FORMS CAN BE DOWNLOADED FROM THE WEBSITE www.ateg.ca

Kewadin Hotel Group number- 104105, rate- \$72 plus tax is \$78.48 or \$73.44 tax exempt. Call Kewadin Hotel at 1-800-539-2346. Please see www.ateg.ca for other accommodations availabilities in Sault Michigan.



Everyone Welcome!
 Come celebrate with us!



10TH ANNUAL TRADITIONAL POW WOW 2011

Theme: Honouring our Children, Past, Present and Future

Date: April 2 & 3, 2011

Your College. Your Community.



Porcupine Campus
 4715 Highway 101 East,
 South Porcupine, ON

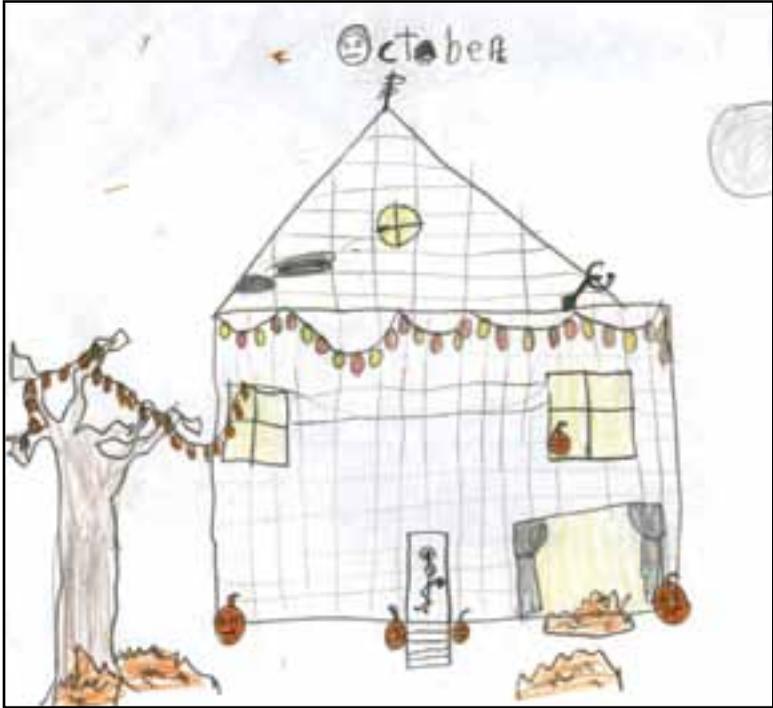
Pow Wow Highlights

- Host Drum Group:**
 Nishnawbe Aski Nation (NAN) Drum
- Co-Host Drum Group:** Otterhead
- Invited: Highridge Singers**
- Invited: Nigwaskun**

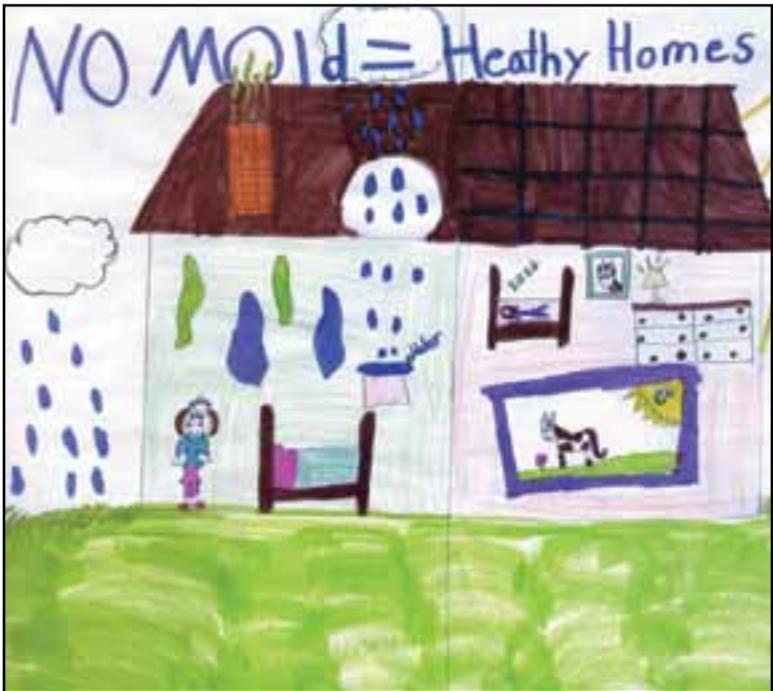
- Head Male Dancer:** Eddy Robinson
- Head Female Dancer:** Helen Kataquapit
- Head Child/Youth Dancers:** TBA
- Invited Dancer:** Dallas Arcand,
 World Champion Hoop Dancer

Contact for more information:
 Lisa Wesley, Native Student Advisor,
 1-705-235-2233 or wesleyl@northern.on.ca





Gavin Manitowabi-Trudeau, Wasse Abin Junior School, Wikwemikong Unceded Indian Reserve. Gavin's artwork was used for the month of October.



Emily Douglas, Mnjikaning Kendasswin Elementary School, Rama First Nation. Emily's artwork was used on the back cover.



Olivia Manitowabi, Wasse Abin Junior School, Wikwemikong Unceded Indian Reserve. Olivia's artwork was featured on the calendar cover.

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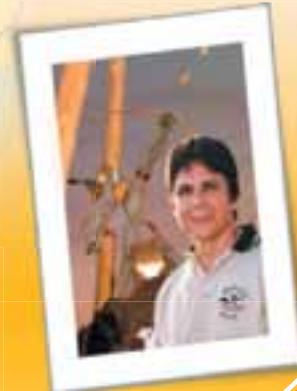
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Cheyanne holds a piece of deer hide that will be used for a fringed vest.

Kindergarten students making hide crafts

By Sharon Weatherall

BEAUSOLEIL FN – Christian Island students are stepping back in time to prepare for an important school event.

The 2nd Annual Elementary School Pow-Wow takes place in May, and will host students from other area schools to teach them about Anishinaabe culture and customs.

Over the winter months students in Heather Sunday's junior and senior kindergarten classes have been making deer hide vests, moccasins and accessories to wear at the event.

"We are sewing the articles together by lacing thin leather strips through holes that I have punched in deer hide – it's a lot of stitches for little fingers but good for fine motor skills and that's what it's all about," says Sunday who uses as much Anishinaabemowin in class as possible while teaching her students.

"While we work on these items the students are learning about where the leather comes from and how it is tanned. In this class the children are also learning all about 'colour wheels' and understanding what colour goes with what direction and which medicines they represent. Patience is a good value for leather work."

Sunday remembers sitting around the table as a child on Perry Island learning about traditional teachings from her elders. When working with the deer hides she encourages the kindergartens to feel the texture and breathe in the smell.

"I told them to close their eyes and tell me what they think it is and they did not believe that its deer hide – they relate the smells to the people in their lives and things at home – it might be the smell of someone with a leather coat or some object of leather or a type of food," she says.

"My grandmother would tell us these stories when we were growing up and they are the same stories that I am teaching my students. Back then the processing of deer hide was different than today."

On Culture Days the kindergarten classes work with tiny beads to decorate purses and moccasins. Sunday says beading and cutting the leather takes patience but the children are excited about what they are doing and will be proud to wear what they have made.

"When working with a deer hide they learn how to use everything – there is no waste and that is the way it used to be. In past they used the brains of the deer to add colour and softness where today it is all done by machines. All of the little pieces were used for craft ribbons and jagged edges were used as the flap of a purse.

"When the pow-wow is over the students will be able to take home the things they have made this winter. Until then on Fridays we'll be making crafts such as dream catchers, necklaces, earrings, birch bark canoes, leather pouches and more."

Pow-wow for children

By Delores Peltier-Corkey

OTTAWA – The 14th annual Ottawa Children and Youth Traditional Pow-wow will be held March 25-27.

Last year's attendance was over 1500 for the three-day event, which was held for the first time in the Raven's Nest Gymnasium on the Carleton University campus.

The event opens with Education Day, which last year drew some 500 students from area schools to participate in a number of interactive and storytelling workshops.

For information, contact d.peltier@bellnet.ca or delores_peltier@yahoo.com, or call 613 232-0016.



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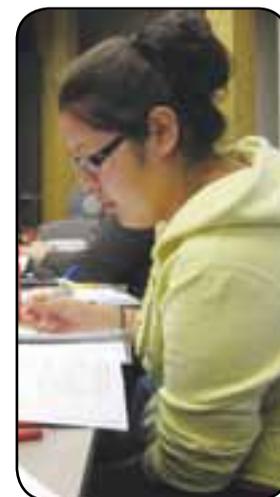
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