



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

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IN BRIEF

HST terrorists?

TORONTO – Ontario's Regional Chief says First Nations should not be branded as threats to national security by standing up to defend their rights. Angus Toulouse was commenting on a media report that said First Nations were being monitored for possible terrorist activities in opposition to Ontario plans to introduce a Harmonized Sales Tax.

Back in T.O.

TORONTO – After two controversial years in Hamilton, organizers of the Canadian Aboriginal Festival have announced that the 18th annual event will be relocated to Toronto.

The Canab website has sent out an invitation to exhibitors to reserve space for the Nov. 17-20 event at the Better Living Centre in Toronto's Exhibition Place.

Exhibitors are invited to participate at this year's event and are offering a special bonus of an extra day at no additional cost.

For any inquiries please call at (519) 751-0040 or email at info@canab.com.

Phillips resigns

LONDON – Grand Chief Randall Phillips announced that he is leaving First Nation politics. His resignation was accepted by the Chiefs Council of the Association of Iroquois and Allied Indians (AIAI) at a special meeting held on Sept. 19.

Deputy Grand Chief Denise Stonefish, who will be assuming the role of Acting Grand Chief for the eight member communities of AIAI, praised Phillips for his "passion, aggressiveness, and courage."

Cree candidate

OTTAWA—Assembly of First Nations National Chief Shawn Atleo says he is "excited" about NDP MP Romeo Saganash's bid to become the next federal leader of the NDP and potentially "the prime minister of the country." Saganash is a well-known Cree leader in Quebec.



Voting in Aamjiwnaang

Anishinabek Nation Southwest Regional Chief Chris Plain allowed polling for the Oct. 6 Ontario election to take place in Aamjiwnaang First Nation. "The First Nations vote is important in several ridings, including our own," says Chief Plain, seen here casting his ballot under the watchful eye of Deputy Returning Officer Audrey Jacobs. "We have many issues that deal with the provincial government and want our peoples' voice to be heard during the provincial election."

—Photo by Greg Plain

Anishinabek ask McGuinty for 'concrete solutions'

UOI OFFICES (Nipissing First Nation) – Anishinabek Nation leadership has congratulated Ontario Premier Dalton McGuinty on leading the polls for the third consecutive provincial election, and called on his Liberal government to work toward concrete solutions for long-standing issues facing First Nations.

"The Anishinabek Nation has many areas that require immediate attention and some that are more long-term," said Grand Council Chief Patrick Madahbee after the Oct. 6 provincial election that saw the incumbent Liberals capture 53 of the Ontario Legislature's 107 seats. "Education, health and child welfare are long-standing issues where First Nations have legitimate concerns for their citizens in the present and into the future."

On behalf of the Anishinabek Nation I wish to extend my congratulations out to Premier Dalton McGuinty on his re-election," said Madahbee. "I look forward to our continued work

with the Liberal Government on the challenges that face our citizens." The Grand Council Chief said economic disparity is a priority for Anishinabek Nation citizens.

"Economic development is key to helping our First Nation communities in becoming self-sustaining. Moreover, resource revenue-sharing is a complex issue that requires committed partners. I remain hopeful that Ontario will work with us to find common ground on First Nation priorities.

The McGuinty Liberals, who at one point in the election campaign were 12 percentage points behind Tim Hudak's Progressive Conservatives, fell one seat shy of achieving a majority position.

The Conservatives gained 12 seats to hold 37, and Andrea Horwath and the NDP gained seven for a total of 17. Liberals captured 37 per cent of the popular vote, the Conservatives 35%, and the NDP 23%.

"As our respective governments move into the future we each have responsibilities to uphold," Madahbee said. "First Nations and the Province of Ontario have a unique legal history in this country, and as such, developing a better understanding of this relationship is integral to both our governments moving forward in a positive direction. I would like to assure Premier McGuinty that the Anishinabek Nation remains open and flexible to moving in a positive direction, but we need willing partners who stand behind their words with concrete solutions.

"We hope to see a continued effort on Ontario's part to implement the recommendations of the Ipperwash Inquiry Report. Although First Nation priorities have not received a great deal of attention by the federal or provincial governments in the past, I am hopeful that Premier McGuinty will change that."



Political Office

To respect the sacred laws of the Anishinabek

We need to implement our Anishinabek laws

By Patrick Madahbee
Grand Council Chief

There's an old saying that I often refer to when I travel to different communities or attend meetings with our First Nation leaders: "If you keep going in the same direction, you're going to get to where you're going."

Dealing with a Federal Conservative majority government has its challenges. Legislations that undermine our nation-to-nation relationship with the Crown do nothing to protect our treaty and inherent rights. When it comes to our rights as First Nations people we cannot rely on government programs and program dollars to bridge the gap

between a colonized nation and a sovereign nation. If we are to reclaim our own governance structures through our own laws then we must practice what we preach.

The Anishinabek Nation has produced templates on Matrimonial Real Property Law, Citizenship, Education and Child Welfare. These templates are not the be-all-end-all for First Nations in becoming self-sustaining or self-governing, but we have to start somewhere and the implementation of our own laws is a good starting point. We have been promoting our draft laws across all regions of the Anishinabek territories, but we still have much more work to do if we are going to escape the clutches of Indian Act policies and regulations. We must start the process of implementation now before we are left scrambling and lobbying the federal government when they introduce sweeping legislations that are sure to undermine our jurisdictions and rights.

At our last Annual General Assembly of Anishinabek Nation leadership, we presented a constitution (Ngo Dwe Waangizid in our language) for our Chiefs to consider. We received excellent feedback and scrutiny from our leaders and the preamble of the constitution was unanimously accepted. The process of developing our own constitution in contemporary times is an inclusive process. In order to ensure that this constitution belongs to all of us, we have been asking for input from citizens, administrative staff, Chiefs, Councilors and Elders. Over the next year we will have a fully-developed constitution for our Chiefs to consider.

Both the provincial and federal governments have an agenda when it comes to our lands and resources. Over the years, no matter which government is in power, they have proven that they want to control everything that belongs to us, including us. If we continue to wait for government to regulate our lives they won't disappoint. If we want to take control of our own lives then we have to act before we are put in a position of reacting.

The land, water, resources and our own lives were gifts from Creation. We alone are responsible for the direction we go from here. When we begin the process of implementing our own laws we will get to a place where we can control our own destiny. It is up to us. Together, we can move away from the path of reacting to government legislation and move to a place of action.

Chi-Miigwetch

Patrick Madahbee
Grand Council Chief
Anishinabek Nation

For more information on Grand Council Chief and Deputy Grand Council Chief's political priorities, please visit www.anishinabek.ca or join our fanpage on Facebook www.facebook.com/AnishinabekNation. Political video messages are posted on the Anishinabek Nation's YouTube Channel <http://www.youtube.com/user/AnishinabekNation>.



Grand Council Chief Patrick Madahbee



Dominic Beaudry, Wikwemikong Education Director, Grand Council Chief Patrick Madahbee, Tom Hierck, Educator at the Wikwemikong Education Conference in October – Photo by Raymond Madahbee

Education needs to be nation-to-nation

By Lisa Abel

TORONTO – Anishinabek Nation Grand Council Chief Patrick Madahbee says that even though the Assembly of First Nations has a national education process in place, it focuses on Kindergarten to Grade 12 and is mostly a legislative process.

"Education is a treaty right," says Madahbee. "We need input from the Anishinabek citizens to help us enhance our own parallel information-gathering process."

At the April 2011 Ontario Special Chiefs Assembly, a unanimous decision was made requesting the Chiefs of Ontario Education Coordination Unit to collaborate with Tribal Councils in Ontario to create a report submission to the National Panel on First Nations Elementary and Secondary Education. A joint initiative of the Assembly of First Nations and Indian and Northern Affairs Canada (INAC), the National Panel will deliver its report to the federal minister and National Chief by year end.

Union of Ontario Indians Education Director Murray Maracle says that the Chiefs of Ontario have formed the New Agenda for Education working group.

"The group has been tasked with sharing information with First Nations and gathering data that will be rolled-up into a report that will be submitted to the National Chief and the INAC Minister on behalf of First Nations in Ontario," says Maracle.

It is expected that New Agenda report submission of First Nations in Ontario to the National Chief and the INAC Minister will: consolidate and categorize previous recommendations to clearly outline how the challenges to effective and relevant education delivery have prevailed for generations and will continue to exist unless action is taken to

resolve these debilitating issues. The report will also contain new recommendations on alternatives to the current legislative process that could facilitate the restoration of a nation-to-nation relationship with the federal government.

The First Nation Education Governance and Control in Ontario: A New Agenda report will have value as a stand-alone product that can be utilized collectively and individually by First Nations in Ontario to advocate for First Nation control of First Nation education and equitable funding based on inherent, international, constitutional and Treaty rights.

Anishinabek Nation citizens are encouraged to visit the Chiefs of Ontario website for information about the New Agenda Survey, Regional Discussion Sessions and online information sessions.

Written submissions will be accepted from all interested parties who wish to voice their concerns and express their ideas for improving the reality of First Nations education in Ontario. Please send email submissions to Sally Hare, educationassistant@coo.org or mail to the following address by October 28, 2011.

A New Agenda: Ontario's Parallel Process to the National Panel on First Nations Elementary & Secondary Education <http://chiefs-of-ontario.org/PageContent/Default.aspx?SectionID=2&SectionHeaderID=274>

Chiefs of Ontario -Education Coordination Unit
New Agenda Submission
111 Peter Street, Suite 804
Toronto, Ontario
M5V 2H1

For information on the National Panel on First Nations Elementary and Secondary Education, visit (<http://www.firstnationseducation.ca/>)



First Peoples voted

Anishinabek Southwest Regional Chief Chris Plain permitted polling to take place in Aamjiwnaang First Nation for the Oct. 6 Ontario election. "We have many issues that deal with the provincial government and want our peoples' voice to be heard during the provincial election." Chief Patrick Waddilove of the Munsee-Delaware Nation also encouraged his community members to vote. "I encourage my members, and other First Nations to get out and make themselves aware of the issues and make an informed choice."

–Photos by Greg Plain

ANISHINABEK

School Board using artists to teach students culture

By Marci Becking

NORTH BAY – The Near North District School Board’s Artist-in-Residence program is in full swing, much to the delight of teachers and principals from Parry Sound to Sturgeon Falls.

“We have four artists at the moment – two visual artists and two music and dance instructors – who will be visiting schools throughout the year,” says Artist-in-Residence program coordinator Amanda Mathias – Mizzi, citizen of Temagami First Nation.

Of the board’s 42 schools, 33 have tentatively scheduled artists to date.

“We intend on reaching all

of our schools,” says Amanda. “This initiative will continue into next year.”

Through a funded partnership between the Near North District School Board and the Ontario Arts Council, the Artist-in-Residence program will provide learning opportunities to foster understanding of Aboriginal cultures through arts education experiences that meet curriculum expectations.

“The arts curriculum addressed include the creating process, responding and reflecting on the arts, and exploring forms in cultural context,” says Amanda. “The specific expectations

include the elements of dance, music and design as they apply to each initiative for each grade.”

T a s h e e n a Sarazin, citizen of Algonquins of Pikwakanagan and Clifton Couchie, citizen of Nipissing First Nation are both local First Nations artists who thrive in a balance with traditional lifestyle. Both are heavily involved in the pow-wow circuit and travel extensively to represent the community at a competitive level. Students will



Amanda Mathias-Mizzi

learn pow-wow dance and music. This initiative runs from October through April.

Tim Yearington, Algonquin, is a local artist and author (That Native Thing-Exploring the Medicine Wheel). Students will each create an art work inspired by the Medicine Wheel teachings. A large collaborative painting created by all students will remain with each school. This initiative is taking place in the Parry Sound area from October – December.

Perry McLeod-Shabogestic, citizen of Nipissing First Nation, is a recognized Traditional Helper and accomplished local artist (traditional and graphic). Perry

will be working in Near North secondary schools to help create murals, outdoor arts and a variety of student work based on the Seven Grandfather Teachings. These initiatives will begin this month.

“The Artist-in-Residence initiative is truly inspiring and engaging for all students,” says Amanda, a graduate of Nipissing University’s education program and former summer intern with the Anishinabek News.”

For more information on the Near North District School Board’s Artist-in-Residence program, contact mathias-ma@near-northschools.ca 705-472-8170 ext. 5052.

Leading sturgeon research

By Maureen Peltier

VANCOUVER – Approximately 200 enthusiastic biologists, researchers, managers, and enthusiasts met at the International Centre for Sturgeon Studies (Vancouver Island University) for the 4th Annual Sturgeon and Paddlefish Conference. The focus of the conference was “Sturgeon Recovery and Management.”

Included in this group was Anishinabek/Ontario Fisheries Resource Centre’s biologist Kim Tremblay.

“North America is fortunate to have many different types of species of sturgeon, with some of the healthiest populations still remaining, and some of the longest running restoration programs in existence. So there is much to learn from each other’s experiences. This is especially important since the Federal and Provin-

cial Governments are in the midst of creating sturgeon management plans.”

The first day of the conference began with a special session focused on the recovery and management programs for each species across North America with the following two days consisting of presentations ranging from general biology, and physiology, early life history, behavior, aquaculture, risks to population and recovery, to capture and monitoring methods.

As one of the presenters, Kim highlighted the work that First Nations have completed through the A/OFRC with regards to Lake Sturgeon, titled, “First Nations leading lake sturgeon research in Ontario by voicing concern, conducting scientific studies, and building capacity.” There was a good response to the message that First Nation communities are an integral part of the equation for the future of sturgeon, and that they should be included in the management and recovery plans and that these communities have inherent knowledge that is not being utilized to its full po-



Kim Tremblay, a Fisheries Biologist with the Anishinabek/Ontario Fisheries Resource Council, checks out a sturgeon in Pic River First Nation territory.

tential.

Kim said she was encouraged to see other First Nations’ work with Lake Sturgeon. Jean Francois Dery, a researcher at University of Quebec Abitibi-Témiscamingue, presented “Intra-population variation in seasonal movements of lake sturgeon,” work that was completed with Kitcisakik First Nation in Quebec.

For more information go to <http://www.wscs.info> as Sturgeon populations will only benefit from more involvement of First Nation communities.

Maureen Peltier is Community Liaison Specialist / Fisheries Biologist with the Anishinabek/Ontario Fisheries Resource Centre based at 755 Wallace Rd., Unit #5 North Bay, ON P1B 8G4.

IN BRIEF



Art donation

Anishinabek Nation Seventh Generation Charity board member Roberta Judge-Clements donates artwork by artist Debbie Jackson to the Charity to help raise funds. Accepting the donation was Anishinabek Nation Deputy Grand Chief Glen Hare, Vice-President of the AN7GC.

Dumont honoured



SUDBURY – James Dumont was awarded an Honourary Doctorate by University of Sudbury for his contributions as a scholar and carrier of Indigenous Knowledge. A full-time faculty member in the Department of Native Studies at the university from 1975 to 2000, Dumont has remained a part-time distance education instructor to the program. Dumont is holder of a Fourth Degree in the Three Fires Midewiwin Lodge.

Chief Roy repeats



PIC RIVER FN – Chief Roy Michano was re-elected in his community, bringing his total Chief years of service in that role to over 30 years.. Chief Michano hopes to build a White River jet-fuel plant and a new high-voltage hydro line between Nipigon and Wawa.

Owl has hoot on air

By Marci Becking

SERPENT RIVER – Joseph Owl is the host of the Sunday Morning Radio Show on The Moose 94.1 in the Elliot Lake listening area.

“On the show I play local talent, and Native talent like my band the Skawn Dawgs,” says Owl, the father of two girls. “I have had a lot of great people on the show like comedian Ryan McMahon, professional speaker Stan Wesley, artist and leader of the First Peoples National Party Will Morin, Chief Isadore Day, Lorraine Rekmans from the Green Party and Eugene Manitowabi, musician and former Chief.

Owl replaced the original host of the show, Jeanette Peltier in August 2010.

“We worked together on about five shows where Jeannette showed me the ropes. I’ve been hosting the show ever since.”

“The radio show is just one of the many things I do,” says Owl. “I also have my life licence and mutual fund licence which allows me the sell life insurance and mutual funds in the province of Ontario, I sit on the Serpent River First Nation Economic Development board of directors, the Recreation Committee, and I work for the SRFN band as the Lands and Resources Technician where I’m in the field 80% of the time doing lake surveys and surveying the land on reserve and in our traditional Territory.”

Owl was also MC at the Union of Ontario Indians “Burdz n da Beez” conference in North



Joseph Owl at Moose 94.1 studio console

Bay.

“I am a MC, not just conferences, but pow-wows too,” says Owl. “I’m also very handy and build decks and do renovations on the side. I guess the message here is to try everything, don’t limit yourself, and have fun with whatever you do.”

The skateboarder also plays guitar and drums for Skawn

Dawgs.

“Music is everywhere,” says Owl. “Your heart is the ever constant beating drum. Don’t not deny music, for it makes you feel happy, sad, angry –because emotions are felt and need to be heard.

The Sunday Morning Radio Show can be heard online at www.moosefm.com/cknr.



ANISHINABEK NEWS

The Anishinabek News is a monthly publication of the Union of Ontario Indians (UOI). Views expressed are not necessarily the opinion or political position of the UOI.

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PUBLISHING CRITERIA

GOAL

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

OBJECTIVES

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

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

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

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

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

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DEADLINE FOR NOVEMBER

Advertising

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News

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MAANDA NDINENDAM / OPINION

Libraries can be life's 'levellers'

Libraries are usually quiet.

Librarians, not necessarily so.

The women who hold that position in all but two of the 48 First Nations in Ontario which even have libraries might be excused for feeling some occasional fits of frustration. To say that their efforts are not appreciated is a large understatement.

One participant in the Fall Gathering of First Nations Librarians in North Bay said her library had been moved seven times in the past decade. Others talked about acting as free day-care or taxi services for the kids who use their facilities.

Then there's the money issue. Typical of the ludicrous way in which Canada micro-manages Indian Affairs files, First Nations are not allowed to raise taxes for public library development.

That leaves already cash-strapped communities beholden to the Ontario Ministry of Culture and Tourism for a paltry \$13,000 annual allowance to pay people operating a service that has been universally recognized as essential for literally thousands of years.

This is why James K. Bartleman – whose first library was the village dump outside the Muskokas village of Port Carling where he learned to read from trashed comic books – told the World Library and Information Congress in 2008 that: "Reading was the great leveller in my life. And it's the same thing for people around the world. No matter how poor you are, if you can read and have access to a library, you're as rich as the wealthiest because you have access to entirely different worlds, worlds that allow you to escape the world of poverty and racism. Reading is truly magic."

During my remarks on a panel at the North Bay gathering, I suggested that the librarians enlist the help of such high-profile bookboosters as Mr. Bartleman to publicly endorse their efforts to secure moral and financial support. A couple of years ago a "Speak Up for First Nation Public Libraries" campaign was launched, featuring posters of First Nations role models such as Carla Robinson, Derek Miller, and Waneek Horn-Miller. A website was also established, but the campaign failed to achieve the prominence hoped for by organizers.



Maurice Switzer

This may be why librarians included a panel about "effective communications" on the agenda of their October gathering. Specifically, the panel was titled "How to Present Yourself in the Way that Decision Makers will Hear."

Chief Marianna Couchie of the host Nipissing First Nation territory, had some good strategic advice for the group, suggesting they needed to put together really well-thought-out proposals if they hoped to convince their band councils that libraries deserved a healthier share of scarce community operating funds.

They had to know their facts – how many community members were using their facilities



Book donations

In the summer of 2009, the University of Western Ontario student committee of Librarians Without Borders donated over 40 teen books, graphic novels and manga to the Kettle and Stony Point Public Library. This donation was made in support of the library's efforts to develop an up-to-date collection that is suitable to the needs of its users.

ties and services – and lay out a good business case for more funding. They need to form committees of enthusiastic community members, who can broaden support and suggest new ideas.

Nipissing's Glenna Beaucage was cited as an example of someone who makes their library more than a collection of books, constantly offering a variety of programs on culture and language designed to draw both young and older community members to her facility.

Former Anishinabek Grand Chief John Beaucage told the librarians to remember that, no matter how important they feel their issues are, band councils are inundated with requests from community members who all think that their issues should be a top priority. He agreed that libraries should be considered as part of a First Nation's educational portfolio.

National Chief Shawn Atleo is apparently on the same wave length, saying in a recent news conference that he has met with First Nations librarians across Canada, and that libraries are part and parcel of the joint Canada-AFN process to create a national education plan for First Nations.

This seems to be the case with many First Nations issues; everyone agrees there is a problem, but nobody seems to do anything to fix it.

Invariably, solutions require more political will and fewer platitudes. It's one thing for federal Indian Affairs Minister John Duncan or Ontario Premier Dalton McGuinty to say that First Nations youth are entitled to the same quality education as everyone else in Canada. It's another for such elected leaders to do what is required to make that happen.

Locking them in a room for a few hours with a bunch of frustrated First Nations librarians might be just what it takes to get things moving.

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.

Sounds of a Cello colour my world

There is nothing quite like the sound of a cello in the darkness. That may sound a little odd coming from a First Nations man who spends most of his time espousing the impact of traditional native teachings, cultural practices and skills – but it's still one of my favorite things.

I love to hear the Bach Cello suites and I love to hear them in the dark. I turn off everything else, lay back and listen. My favorite recording belongs to the Russian virtuoso Rostropovich. There's a magnificence to the playing and the lovely low sound of that cello.

To me it sounds romantic, wistful, full of emotion and timeless. I can lose myself in that music. Mind you, I don't know the in and outs the classical music repertoire; I'm not what you might call an aficionado of the music – but I know what I like.

You don't have to be an expert to come to love something. Sure, there's terminology that's helpful to understand, maybe the histo-



Richard Wagamese

ry of things or knowledge of how something is done, but all that seems to cloud my enjoyment of elemental things like music.

What I like best is to immerse myself, like how a hot bath is better when you lay back and close your eyes. There's no explaining that feeling – it just feels wonderful. I think we'd all be a lot better off in this world if we all learned to just experience again.

People ask me "What's a pow-wow like?" How does it feel when you sing a song on a hand drum?" or "What's it like inside a sweat lodge?" When they ask me that I'm always a

little taken back. I'd rather be asked how they would experience something.

How can I experience the feeling of...? What a magical question that is. When it's asked earnestly our teachings tell us to provide the experience. When we do that we throw open the doors to community building, we allow others into our world.

That's critical these days. We all need to experience more of each other. Our worlds, our own life experience get richer when we do.

For me, the sound of a magical Russian cello colours my world wonderfully and I'm the better for it. It's as much a part of me now as my own cultural music – it's part of my experience, my journey.

Richard Wagamese is Ojibway from Wabasingong FN in Northwestern Ontario. His new book, The Next Sure Thing is available in stores now.

MAANDA NDINENDAM / OPINION

Minister shamed by church contribution

By Jim Day
The Guardian

CHARLOTTETOWN, PEI -- Perhaps Rev. Phil Callaghan can feel the lash of a leather strap that sharply struck the bare buttocks of a young Janet MacDonald.

Callaghan wasn't present for MacDonald's childhood nightmare years ago in Shubenacadie, Nova Scotia, at the only residential school in Atlantic Canada.

He wasn't there when the then five-year-old girl, taken from her aboriginal home by an "Indian agent," cried herself to sleep each night in a place where no one seemed to care.

Nor did Callaghan bear witness to MacDonald being forced to eat cold porridge or have her face rammed in the mushy mess for pushing the terrible-tasting offering aside.

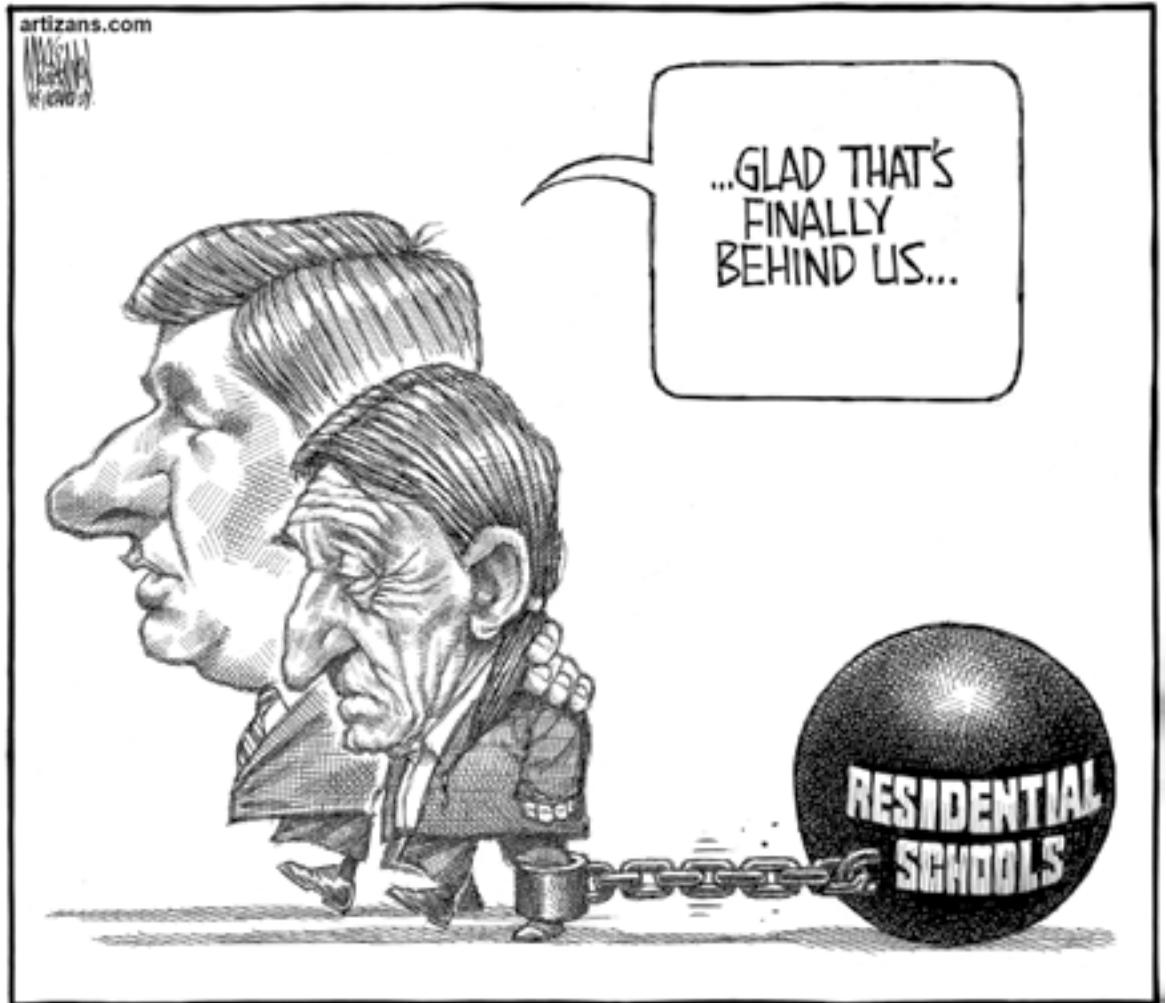
The minister got to hear first-hand what MacDonald and so many other aboriginal children endured, from brutal physical punishment to unspeakable sexual abuse.

However, he was steeped in shame well before people sat in front of a microphone in Charlottetown Oct. 4 to share disturbing experiences with the Truth and Reconciliation Commission of Canada - a commission established as part of a landmark deal reached with survivors who had filed a class action against the federal government and the churches.

Callaghan, a former pastor of St. Bonaventure's Catholic Church in Tracadie Cross, spent more than nine years with the aboriginal community on the Scotchfort reserve.

He told the Commission he was exposed to the shame of the church's contribution "to this horror story."

That shame, he said, is part of who he is today.



Bear wore seatbelt

By Emilie Corbiere

Fall is absolutely my favourite season, but the cooler weather also brings an end to the summer pow-wows.

As a part-time Native arts and crafts vendor, my family and I travel to a lot of different reserves to celebrate our culture together.



Emilie Corbiere

This year we've been to Wikwemikong, Beausoliel First Nation, Scugog First Nation, Wasauksing First Nation, Saugeen First Nation and a few more.

I'll never forget last summer at the Georgian Bay Native Friendship Centre's annual pow-wow in Midland, Ontario.

I was on my own on the Sunday and as usual I had purchased a few raffle tickets for who knows what. At the end of the day, one of my tickets won.

So I went up to the MC's table to collect my prize and to my surprise he handed me a three-foot-tall carved wooden bear. I instantly fell in love with this adorable bear but then it dawned on me, how on earth am I going to get him home? The back of the truck was full of tables, chairs, canopies, etc...

I had no choice. I had to buckle him into the passenger seat in



Daniel Pelletier

— Photo by Maurice Switzer

the truck for the long journey home. Well, can you imagine the looks that I received on my way home from other drivers, especially on Highway 400 on Sunday afternoon with all of the cottagers and campers going home.

If I really wanted to freak people out, I should've started talking to him and pretend like we were having a really important conversation.

Another rez that we go to every year is Saugeen First Nation and, let me tell you, that is one of the nicest reserves I've ever been to -- absolutely beautiful. We've been going to their annual pow-wow for about four or five years and every year, without fail, it

rains. I'm not talking about a light drizzle or a five-minute thunderstorm; I'm talking about a torrential downpour for a couple of hours. I've secretly been calling it soggy Saugeen but it's a great pow-wow and the people there are really nice.

It is the end of September now and in a few days I will be attending my last outdoor pow-wow of the year in Waterloo at the university.

The weather channel says "scattered showers" but I bet that it will be a full house anyways because, like me, most people will want to get in one last intertribal.

HOPA.



MAIL



Welcomed election info

Miigwech for the service that you have provided to the people of our territory. I wanted to acknowledge and express my appreciation for providing answers so that we may make an informed choice on election day. My daughter and I both take an active interest in what the politicians are doing and she has reviewed the information also. We are ready to cast our ballots.

Nancy Cuda, Orillia

Using 'Nish not preferable

A while back I went to a workshop and we were told we should use Anishinabek (Anishnaabek) because this is who we are and not 'Nish. Many words and places have lost their true meaning because words have been shortened or nicknamed, and are now defunct. Now the young do not know the real meaning of them.

Margaret Jackson, Wikwemikong

Ed. Note -- We have rarely resorted to using "Nish", but occasionally, given the pressures imposed by space available for headlines, we have used it in Anishinabek News, as we did on the front page of the September issue.

Treaty commemorated

The Treaty of Green Ville Bicentennial Commission, Inc. will commemorate the Wyandot Peace and Friendship Treaty signed with the Wyandots, Delawares, Shawnee, Ottawas, Senekas, Miami, Potawatomies and Kickapoos at Greene Ville, Ohio July 22, 1814.

This was after the Battle of the Thames when the Shawnee leader, Tecumseh was killed. Tecumseh and his brother, The Prophet, had their first Prophetstown, the Shawnee Prairie Preserve, here in Greenville, Ohio 1805-1908. The Commission is planning an event for July 22, 2014 with representatives of these tribes and the War of 1812 re-enactors in attendance.

Nancy L. Baker, Secretary

Clarification

In the April, 2010 issue of The Anishinabek News an article was published as a letter to the editor with the heading "Status a mixed blessing".

This information was distributed on the Internet to the editor by Lynn Gehl, without explicit instructions for it to be published as a letter to the editor.

Maurice Switzer, Editor



Social Services

To advocate on social issues affecting our people



More choosing homeschooling

By Sarah Blackwell

More families are choosing to teach their children from home and keep them out of the school system. I often receive e-mails and Facebook messages from other families asking me how to homeschool. I wish there was a straight answer, however I can offer a few tips on how to get started.



Sarah Blackwell

Each family has their own reasons for homeschooling, and their own approaches to doing it. There are homeschoolers that follow a strict schedule and may even replicate the school environment in their own homes; there are unschoolers who don't follow any sort of schedule or curriculum; and then there is everybody else in between. That is the beauty of homeschooling; you are free to teach your children HOW you want and WHAT you want.

So how would one get started homeschooling? If your children are in school, you will need to notify the Principal that your child will not be attending school and you intend on homeschooling. You may also need to notify the Board of Education in your area, so be prepared to send them a letter as well. If your child is just entering the school as a JK student you can let them know you are keeping your child home.

The first year of homeschooling is the hardest, since everybody is adjusting. Be patient and gentle with your children and yourself. It is important you understand that you will be learning just as much as your child in this first year, so find as much support as possible. Find a local homeschool group, by searching on Facebook and the Internet and just by asking around at your local library, Early Years Centre and Community Centre. I am aware of an Aboriginal-specific support group on Yahoo Groups, and general homeschool groups in Sudbury, Sault Ste. Marie and North Bay. There is also a Northern Ontario Homeschool Convention happening this year.

Education is a lifelong journey that families can take together. So if you have always wanted to learn more about homeschooling start your research. We have so much to offer our children, but often think we are not smart enough and need a teaching degree, but in reality children learn from us no matter what our own educational background is.

So relax, have fun and enjoy your school year !

Scoop appeal Oct. 28

By Chithika Withanage

TORONTO – Supporters of the Sixties Scoop Class Action Case are expected to be on hand to hear the Ontario government's appeal of the proposed case on Friday, Oct.28 at 10.00 a.m. in the Ontario Superior Court of Justice-Divisional Court at Osgoode Hall, 130 Queen Street West, Toronto.

Osgoode Hall is the historic building surrounded by a wrought iron gate on the north side of Queen, just east of University Avenue. The subway stop at University and Queen on the Yonge/University line is called "Osgoode Hall".

The appeal is a public hearing – anyone can attend.

Marcia Brown and Robert Commanda, as the two who seek to be the representative plaintiffs, and all who have supported the case from First Nations communities, are leading the way on this important journey towards the identification and security of a human right to one's cultural identity. Your presence at court on this day may help send out a strong message to our community.

For further information please contact chithika@wilsonchristen.com or phone 416 956-5639.

Join the Child Welfare Law discussion on Facebook



www.facebook.com/pages/Anishinabek-Nation-Social-Services



Walk4Justice founders Bernie Williams and Gladys Radek in Toronto with the Walk4Justice van that displays photos of the missing and murdered aboriginal women.

Walkers shown Toronto support

By Christine McFarlane

TORONTO – A small but enthusiastic crowd greeted Walk4Justice walkers who were primarily from the West Coast on their Sept. 8 stop in Toronto during Ryerson University's Social Equity Day.

The Walk 4 Justice team were on their second annual walk across Canada to honour and raise awareness about missing or murdered aboriginal women. The 93-day walk across Canada ended in Ottawa Sept. 19 with a visit to Parliament Hill to issue a call for a national inquiry for the missing and murdered.

The Walk4Justice is a non-profit organization created by donation and volunteers, and has been running since January 2008. Walk 4 Justice's mission statement is a declaration: "Aboriginal Women, our life-givers and their children, our future, are still suffering from generations of Canadian policy, a policy that is contrary to Article 2 of the United Nations International Convention on Genocide. We are walking for justice, closure, equality and accountability...There is a dire need to address the discriminatory, racist practices that have taken place involving the police, politicians, the judicial system and societal acceptance of the horrendous crimes against humanity."

Gladys Radek, a Gitksan/Wesuwit First Nations woman from Morceton, British Columbia and Bernie Williams, a Skundaal of Haida Gwaii, co-founded the group to raise awareness about the plight of the missing and murdered aboriginal women across Canada. Supporters consist of family members who have lost their loved ones across the nation, and grassroots women and men from all walks of life. Supporters have joined Walk4Justice in Radek and

Williams's efforts to demand justice, closure, equality and accountability.

Walk4Justice is both political and personal for both founders. Radek's niece Tamara Lynn Chipman disappeared off Highway 16 out of Prince Rupert, B.C., now dubbed the Highway of Tears. Williams, a longtime advocate and voice for the women who have been forced to live on the streets of Canada's poorest postal code, the Downtown Eastside of Vancouver, has had her mother and two sisters become victims of violence who were murdered in the B.C. capital.

According to Walk 4 Justice, "Since our first walk, conditions have not improved for women in Canada. In our view, they have worsened. Women in Canada are still being raped, tortured, sold for sexual slavery and murdered at an

alarming rate. Aboriginal women (according to Amnesty International) are three to four times more likely to be victims of violence than other Canadian women. In the Western provinces and including Ontario, more than 50% of the children in care are aboriginal. A recent study by the Children's Advocate of B.C. found that of 21 children murdered while in Ministry care, 15 were Aboriginal."

Walk4Justice co-founder Gladys Radek believes that for the violence against Aboriginal women to stop, "the justice system needs to be overhauled and First Nations people need their own aboriginal task force."

A "flash mob" of masked supporters gathered to meet the Walk4Justice walkers, who were later honoured at a Native Canadian Centre of Toronto drum social.

AFN abandons 'uneven' inquiry

OTTAWA – The Assembly of First Nations has withdrawn from the British Columbia Missing Women's Commission of Inquiry, citing limitations of the Inquiry itself and an imbalance and inequity in legal resources made available to the parties.

"The Assembly of First Nations is no longer confident the Inquiry will bring justice for the families of missing and murdered women in Canada," said AFN National Chief Shawn A-in-Chut Atleo, adding that the national First Nation advocacy organization has exhausted every option and appealed for cooperation and conciliation between the parties to better ensure a united and common purpose in finding truth and answers for the families.

"The principle objectives behind AFN's participation from the beginning have been to support the families, to bring to light systemic issues that gave rise to these tragedies and finally to identify efforts toward resolution of those issues," said National Chief Atleo. "We hoped the Inquiry would shed light to uncover truths that could help with the healing process for the families as well as to begin to point the way forward so that all women and the most vulnerable have access to justice. Without equity and balance, systemic issues will not be brought forward and will therefore not be reflected in the recommendations of the Inquiry."

Health Secretariat



Goldenrod good remedy for fevers

By Rick Garrick

THUNDER BAY— Mattagami Elder Gerry Martin's medicine walk was a hit for about two dozen students at Lakehead University's annual fall harvest gathering.

"I see it as a need to transfer knowledge and understanding that is sadly lacking in a lot of our young people and even adults in Anishinabe communities and non-Anishinabe communities (who have) lost a lot of their connections to the natural world," said Martin, a former nurse who has been studying traditional First Nation healing methods for more than 20 years. "Understanding plant life and our connection with nature has to be encouraged and developed with young people."

Martin focused on a variety of plants, including wild rose, pine, goldenrod, yarrow, birch and plantain, during his third annual medicine walk, held Sept. 17 along the river and in the woods and fields surrounding the Lakehead University sweat lodge site.

He said people need to know which plants are good and which are dangerous, explaining the deadly nightshade plant can be found near blueberry plants. People should consult with a knowledgeable person before using any plants from the wild.

"There's the rose hip, and



Elder Gerry Martin

that's a good plant to be used as an elixir to help build up your strength and immunity," Martin said. "There's the clear pine gum; everybody could relate to that. It's good for sore throats."

Martin said the goldenrod and yarrow plants are good for low-grade fevers.

"The birch leaves are very good for counteracting the effects of what caffeine does to our system," Martin said. "That (caffeine) usually increases your heart rate and puts your nervous system on edge."

Martin suggests adding mint leaves to the birch leaves to make a nice tea.

"There are different uses for

plantain," Martin said. "Cancer is just one of them that I know."

Martin wants people to see plants such as corn as sources of natural food and medicine, not just inanimate commodities to be bought and sold for producing energy or for the consumer market.

"What about just eating it — it's a good thing to eat," Martin said. "All of its medicinal qualities are still there in the kernel of corn. But now they want somebody to process it, freeze it, put a label on it and make it ready to go."

Martin also described how nature can help heal people, just by sitting quietly in the forest and listening to the wind in the trees and the sounds emanating from the river and the birds.

"It's very powerful," Martin said. "It's something that is natural; it's not manmade."

Martin recalls how a quiet session in the woods along the river bank helped a doctor from Australia who had been involved with the Northern Ontario School of Medicine.

"She got so caught up (with her work) she had lost her path to the natural world and how healing it can be," Martin said. "It really had an impact on her. I just sat with her for 15 minutes quietly there."



Big brush at Beausoleil

Oral Health Educator Sharon Monague shows Kadence Rice how to brush a big set of teeth during the annual Beausoleil First Nation Family Health Centre Health Fair. The centre provides fluoride and varnish treatment for children aged 0 – 7 years if needed and two dentists visit Christian Island monthly to provide service. The event at the Beausoleil Recreation Centre featured booths and displays by other 30 individuals connected to health and welfare services, including addiction, mental health services, women's shelters, VON, medical, hearing, and adult/pediatric Diabetes awareness and prevention.

—Photo by Sharon Weatherall



Kettle and Stony Point observes FASD day

On Friday, September 9th, 2011 International Fetal Alcohol Spectrum Disorder Day was observed around the world. In Kettle and Stony Point First Nation the second annual Walk/Run/Bike took place. Chief Elizabeth Cloud, Union of Ontario Indians FASD Regional Worker Chochi Knott, and staff from Kettle Point and Aamjiwnaang health centres greeted participants in the 2km, 5km, and 9km events, which were started with nine chimes of a bell at 9:09am, rung by Evan, an individual with FASD, with help from mother, Joanne Jackson and his niece. The event attracted 67 participants and dozens of volunteers who worked with coordinator Yvonne Wigboldus. FASD promotional items and materials reminded everyone that there is no safe amount of alcohol to drink during pregnancy.

—By Chochi Knott

Offering 'dramatic' workshops

Amy M. Cummings is the new Aboriginal Human Health Resources Program Assistant at the Curve Lake Office of the Union of Ontario Indians. A graduate of Brock University with an Honours B.A in Drama with a Concentration in Drama in Education and Society, Amy plans on using improv and performance as tools in the Health Career Promotion work-



Amy M. Cummings

shops that she will be facilitating across the Anishinabek Nation.

"I find comedy and laughter is a great instrument for learning," says Amy. "Don't they say, 'laughter is the best medicine?'"

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The Anishinabek Nation Economy

Our Economic Blueprint



Grand Council Chief Patrick Madahbee, president of Touchpoint Pharmacy Peter Saunders and Ontario Regional Chief Angus Toulouse watch Chief Keith Knott, Curve Lake First Nation, use Touchpoint Pharmacy.

Pharmacist a phone call away

CURVE LAKE FN – Citizens in Curve Lake will now be able to speak directly with a pharmacist about their medication history and have a prescription filled at a remote pharmaceutical dispenser in the community thanks to Touchpoint Pharmacy, a company based in Oakville, Ontario.

Home delivery service for prescriptions will also be provided.

“This is a great day for the people of Curve Lake First Nation. Since being born here, I have witnessed significant change in Curve Lake,” said Chief Keith Knott. “I’ve always believed, that in order to be a good leader one must do a lot of observing. I have observed a vital need to provide our people with the best access to care possible. We now have immediate access to professional pharmacists who will provide care to those who need it.”

Touchpoint Pharmacy is a pharmacist-controlled, remote-dispensing pharmacy that facilitates face-to-face interaction between pharmacists and their patients. This new type of pharmacy provides convenient pharmacy services and pharmaceutical care to currently under serviced, remote areas of Ontario. Touchpoint Pharmacy’s location within the Curve Lake Health Centre, will allow for greater collaboration between pharmacists and other healthcare professionals to provide improved health outcomes for the community.

“We are excited to get to work serving the Curve Lake community and helping to improve health outcomes due to more personalized, uninterrupted time with one of our pharmacists,” says Peter Saunders, president of Touchpoint Pharmacy.

The Government of Ontario passed regulations in March 2011 to allow remote dispensing, and the Ontario College of Pharmacists is responsible for inspecting and approving the location and installation of each machine. PharmaTrust Corp., the developers of the PharmaTrust MedCentre, intends to deploy more than 40 more MedCentres before the end of 2011.

Once installed, operation of PharmaTrust MedCentres will be managed in one of a variety of manners. Currently, most MedCentres will be operated by Touchpoint Pharmacy – a division of PCAS, and a fully accredited pharmacy based in Oakville, Ontario. In future, MedCentres may be operated by large retail, small-chain or independent pharmacies.



Board game inventor Wayne McKenzie

– Photo by Raymond Johns

Ojibway-Opoly to teach the language

TIMISKAMING FN – The inventor of Pow-Wow-Opoly is in the beginning stages of designing a new board game – Ojibway-Opoly.

“The entire game will be about learning the language,” says Wayne McKenzie, citizen of Timiskaming First Nation. “It’s in the brainstorming stages and I’m working with the 7th Generation Educational Institute in Fort Frances. I will be giving them 400 board games to sell in exchange for doing the translations.”

McKenzie says that Pow-Wow-Opoly, which had sales of 2500 cop-

ies across Canada at \$45, was a big hit with schools and believes that one in Anishinaabemowin will be even more popular among educators.

“We’re looking for sponsors for spots on the board – we’re even getting the help of our Anishinaabe friends south of the border.”

The communications unit at the Union of Ontario Indians will be sponsoring a spot in exchange for promotion of the game.

To become a sponsor on the Ojibway-Opoly board, call Wayne McKenzie at 705-648-0777 or e-mail him at algonquinartist@yahoo.ca



COMMUNITY PROFILE

SERPENT RIVER FIRST NATION



Consultation law 'nation-building'

On Sept. 19, Serpent River First Nation Chief and Council endorsed the codification of a Consultation Law and the development of a Free, Prior and Informed Consent Policy Framework. Citizens voted 76.5% in favour of setting 25 acres of land aside for the purpose of light industrial use.

Unfortunately, the total required threshold of votes cast in the first round was not met and a follow-up vote will be scheduled.

Located on the northern shores of Lake Huron, the territory of Serpent River is the homeland to over 1200 Anishnabek and their families. Approximately 30 percent of the community's members live on the reserve lands; the remaining members live in various parts of Ontario and across the country and the US. The peninsula of reserve lands was once assessed and staked for copper mining potential prior to the making of the Robinson Huron Treaty of 1850.

Elected Chief of the community Isadore Day, Wiindawtegowinini, says a First Nation Consultation Law is important for a wide list of reasons. The main reason for the First Nation advancing this next step is said by the Chief to be one of "Nation-Building."

Lands and resource policies of both the federal and provincial governments over the last 200 years focused primarily on exploitation. For instance, Ontario's forestry industry at the turn of the 20th century was based solely on access, harvest, and a tenure system that had no concern or consideration for Aboriginal and treaty rights.

Today, conflict continues to plague relationships between First Nation and non-First Nation jurisdictions. This problem has historically been related to broken treaties and a controversial and contested discretion that treaties left with the Crown.

The Chief says that, "this confusion and power imbalance stemming from the treaty relationship can only be corrected by a truly defined and shared jurisdiction."

The First Nation has spent the last several years attempting to work closely with other governments after the Taku, Haida and Mikisew Cree decisions, which defined a fair and just way to assess Aboriginal consultation rights.

Day says that because of modern complexities of the environmental, economic and overlapping interests, something must be done to directly formalize the jurisdiction of the First Nation.

"We've come to a critical time in the history of self-government of our community. We must leave a much needed jurisdictional fabric for our children that defines our laws on Consultation; Accommodation and Free, Prior and Informed Consent," explains the Chief. "We have recently committed to a community comprehensive plan for the next 25 years in Serpent River. This is one of the main pieces of our long-term plan - without it we are simply going to continue to march to the tune of another government's law."

"Whether it is mining, or other proposed developments within the traditional territory such as cottage lot development, renewable energy, or transportation infrastructure, First Nations continue to be tested by an overflow of letters and technical documents for their review. This is often where the breakdown occurs. The Crown is obligated to provide information - while First Nations are not equipped to make informed decisions. First Nation Treaty leaders are saying 'enough is enough.'"

Day adds, "Just as other governments have a fixed regulatory framework that collects revenue for the fuelling of government machinery, this law will also look at the cost of our requirements in governing our authority. There simply is a cost of doing business in the territory - it's time both Crown governments and industry pay up so that shared jurisdiction can proceed."

The Chief indicated now that the decision has been made to produce a formal and codified framework on access to resources within the territory; government and industry as well as other First Nations must accept interim processes that are principled and based on free, prior and informed consent, cooperation, shared information and negotiation.

"Moving into the future, we as First Nations continue to stand firm on the protection and preservation of lands of significance. Canada and Ontario continue to thirst for our lands for development purposes. We must make significant steps forward in looking at cooperation and shared jurisdiction; development is a matter of community assertion. Third parties will now have to accept our laws and our policies," he says.



Chief Day is the carrier of the Gchi-Miigisaabiigan, The British and Western Great Lakes Confederacy Covenant Chain wampum belt. It was given to the leaders of 24 Indian Nations at the July, 1764 Niagara Congress by Sir William Johnson, Imperial Superintendent-General of Indian Affairs for British North America.



Migisi Illumination Industries, a light emitting diode (LED) lighting assembly facility is an economic development opportunity for Serpent River. The partnership is between Serpent River First Nation and Glosynergy, a Toronto-based company with a proven track record in the lighting industry.



The Serpent River Trading Post – a two-storey pine log structure sits amidst the back-drop of hardwood trees off the Trans-Canada Highway, five kilometres west of Spanish, Ont. Inside the 11,000-square-foot facility hangs First Nation art and a variety of gifts for tourists.



Health Secretariat

Good Health for Our People 

How to cook moose? Carefully.

By Shirley Honyust

LONDON – Internationally-renowned First Nation chef David Wolfman says his most important ingredient is passion.

“As Aboriginal people, the most important ingredient we can add to our diet and include in our recipes is ‘passion’”, Wolfman said during a presentation at the annual Native Harvest Festival.

An expert in wild game and traditional Aboriginal cuisine, Wolfman clearly loves his work—which calls “playing” -- and enjoys delivering his presentation to a live audience with as much gusto as his audience has at the receiving end.

An enthusiastic educator and entertainer, Chef David hails from the Xaxli'p First Nation in B.C. He is a Culinary Arts Professor at George Brown College of Applied Arts and Technology in Toronto, as well as Executive Producer and Host of the “Cooking with the Wolfman” show on the Aboriginal Peoples Television Network.

The plate he prepared and presented at the Native Harvest Festival, featured his latest creation of, “Aboriginal Fusion”, a three-course Canadian cuisine of sea scallops, venison tenderloin, artesian greens salad and pumpkin latté. His audience heard words like parmesan cup; micro-fine

grater; truffle oil; turning knife; tenderloin medallions; slivered tomatoes; balsamic glaze; Himalayan salt and brown rice vinegar, to name a few.

His advice to Aboriginal people living with Type II Diabetes?

“Let’s not focus all of the attention on what we can’t eat, but consider what we can do with this (food on hand) that looks nice and is appealing. Sometimes we limit what we can do with foods, but the possibilities are endless, i.e. herbs and spices give new tastes to different cuts of meats. Be careful with salts; study a bit and you can find all kinds of recipes that include rubs...a dry rub is a mixture of herbs. Take time to cook for a couple of days and use the same foods in different ways; venison tenderloin shaped into medallions, could also be cut into cubes.”

Wolfman is highly sought-after as a restaurant and menu consultant, cooking demonstrator, conference presenter and youth motivator. When asked how to cook moose, venison, a bush rabbit or Gateau St. Honoré, the answer is always the same, “very carefully”.



Chef David Wolfman

WE WANT YOUR PHOTOS!

Looking for photos of people in our First Nation communities for a 2012 CALENDAR that will show youth doing extraordinary things such as participating in Pow-wows, ceremonies, suicide walks, residential school walks, being physically active, and doing anything else that demonstrates First Nations PRIDE and CULTURE.

This is dedicated to the youth who have taken their lives. This is a growing epidemic in our communities and we need to address this issue so we don't lose anymore of our precious youth.

If you have any names of youth who have taken their lives and would like their name mentioned please forward their name and their First Nation.

DEADLINE NOVEMBER 4TH

Include: Names of people, their community, as well as name of photographer.

Developed by the Health Secretariat,
Union of Ontario Indians.

Miigwetch for your involvement in this important initiative.
Send photos to jody.cotter@anishinabek.ca



Anishinabek

Anishinabek G7, FASD: Caring for a New Generation

November 29, 30 & December 1, 2011
Holiday Inn, Regent St., Sudbury

PRESENTERS



DR. MARY DEJOSEPH
AND SON, STEVEN
Philadelphia College of
Osteopathic Medicine
FASD Impact on the Family



DAVID BOULDING, LAWYER
Port Coquitlam, BC
The Criminalization of FASD,
Lawyer's Big Mistakes I have
Made, What Lawyers, Judges &
Police Officers need to know



CHEF DAVID WOLFMAN
Aboriginal TV Chef and
Culinary Arts Professor
Aboriginal Fusion Cooking
Demonstration

Plus so much more:

Workshops on FASD & Diagnosis with Terrie Terrance, FASD Specialist, Mohawk Centre of Algonquin, Ontario; & the Brain with Laura Liberty, Union of Ontario Indians, FASD & Classroom Strategies with Gal Koren, Motherisk Program, Hospital for Sick Children, and Nutrition by Tammy Allen.

REGISTRATION FEE (INCLUDES LUNCH AND REFRESHMENT BREAKS):
Early Bird by October 21: \$150 After October 21: \$200

FOR FURTHER INFORMATION, CONTACT:

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Anishinabek Nation

E'Dbendaagzìjig Conference

"Those who Belong"

December 13 & 14, 2011
Munsee Delaware Nation

The main objective of this two-day conference is to come to a common understanding of the challenges and the way forward in the implementation of the Anishinabek Nation E'Dbendaagzìjig Naaknigewin.

The potential impacts of Bill C-3 and the proposed Anishinabek Nation E'Dbendaagzìjig Naaknigewin will also be examined.

At this event, participants will take part in presentations and interactive discussions on the following topics:

"Citizenship and Identity"

"Implementation of the Anishinabek Nation E'Dbendaagzìjig Naaknigewin"

"Population impacts of the Anishinabek Nation E'Dbendaagzìjig Naaknigewin"

Keynote Speaker

Jeannette Corbiere Lavell

Anishinabek Nation Commissioner on Citizenship

To register for this event, please contact:

Andrea Crawford—Union of Ontario Indians

Email: andrea.crawford@anishinabek.ca

Toll Free: 1-877-702-5200

Visit our Facebook page for more information on this event:
<http://www.facebook.com/event.php?eid=230471363672679>

Anishinabek

Restoration of Jurisdiction

..... Implementing the Anishinabek Declaration of 1980



Anishinabek continue negotiating for education

By Bernadette Marasco

The Anishinabek continue meeting with Canada to finalize the education negotiations. The Education Agreement was completed in September 2010. The team is working with the Anishinabek Governance negotiation team to harmonize the wording in Education Agreement and the draft Governance Agreement. Since both agreements are between the same parties – the Anishinabek First Nations and Canada – the wording for the same chapters should be consistent.

The Kinomaadswin Education Body was incorporated as a not-for-profit corporation earlier this year on the direction of the Chiefs-in-Assembly at the November 2010 Grand Council Assembly. The Board of Directors for the KEB are: Chairperson Merle Pegahmagabow, of Wasauksing FN; Vice-Chairperson Linda Peterson, of Michipicoten FN; Secretary Fran Couchie, of Nipissing FN; Treasurer Matthew Armstrong, of Mississauga #8 FN; Della Maness, of Golden Lake; Sharon Goulais, of Dokis FN; Loretta Roy, of Sheshegwaning FN; and Judy Desmoulin, of Long Lake #58 FN. The KEB Board has met twice already and their next meeting is scheduled later in October.

The education fiscal funding proposal is still being finalized by Canada and the Education negotiation team hopes to receive the proposal by December 2011. The Anishinabek are negotiating to close the funding gap in First Nations education and to secure comparable education funding to the Ontario system. Adequate funding is also being sought in order to run the education governance system, which includes the Kinomaadswin Education Body, the Regional Education Councils and the Local Education Authorities.

As part of the fiscal negotiations, the Participating First Nations and Canada are negotiating a Participating First Nation Fiscal Contribution Agreement (PFNFCA). This agreement, which will cover both Education and Governance, will provide some certainty as to how transfer payments may be impacted by revenue generation. The agreement is being negotiated on the premise that the level of funding agreed to in the fiscal negotiations will be at an appropriate level. We are looking at actual revenue and not at the capacity to generate revenue and there will be a comprehensive list of exclusions of First Nation revenue. The PFNFCA will determine one of the factors to be used for calculating Canada's transfer payments. As a result of this agreement, there will be no legal obligation on First Nations to provide funding for Education and Governance.

As negotiations with Canada move forward, the Anishinabek are also working toward an arrangement with Ontario. This arrangement is based on the Memorandum of Understanding signed by the Anishinabek Nation and Ontario in November 2009. It will define the relationship between the Anishinabek Education System and the provincial school system; however, Ontario is not a party to the education negotiations with Canada.

In October, education negotiators will be holding a meeting with the Education Working Groups to inform them of the status of the negotiations, to review the internal documents and to update the Education Law.

For more information on the Anishinabek Education System and the Education Final Agreement, please contact: Bernadette Marasco, Education Negotiations Administrative Assistant
Email: bernadette.marasco@anishinabek.ca

Ngo Dwe Waangizid Anishinaabe

Grand Council Special Assembly for the Anishinaabe Chi-Naaknigewin will take place in Garden River First Nation on Tuesday, November 15, 2011.

The goal of the Special Assembly is to discuss the various initiatives of the Restoration of Jurisdiction department, particularly the Anishinaabe Chi-Naaknigewin, which is based on the guiding principles of the Ngo Dwe Waangizid Anishinaabe.

In preparation for proclamation of the Chi-Naaknigewin in June 2012, discussions centering on the Ngo Dwe Waangizid Anishinaabe will focus on the following topics:

- What is the Ngo Dwe Waangizid Anishinaabe?
- Who is the Anishinabek Nation?
- What is the relationship between the First Nation and the Anishinabek Nation?
- How can the Dodem System be implemented?
- How do you see the Anishinabek Nation Government being financed?

2011-2012 Work Plan Highlights

Establish NDWA Steering Committee, comprised of Chiefs and Nation Building Council members	June—July 2011
Steering Committee to review Ngo Dwe Waangizid Anishinaabe for revisions and developments	August—September 2011
First Nation Presentations with Chiefs and Councillors, Governance Committees and First Nation Citizens	September – November 2011
Consultations at Anishinabek Nation Regional Level	July—October 2011
Chiefs and Councils Consultations at Tribal Council Level	July—October 2011
Special Chiefs Assembly to present Ngo Dwe Waangizid Anishinaabe document	November 15-16, 2011
Nation Building Week—Media blitz to present Ngo Dwe Waangizid Anishinaabe to citizens	February—May 2012
First Nations approval of Ngo Dwe Waangizid Anishinaabe through First Nation Council Resolutions	January—April 2012
Ratification and Proclamation of Ngo Dwe Waangizid Anishinaabe by Grand Council	June 2012
Implementation of Ngo Dwe Waangizid Anishinaabe	TBD

RESTORATION OF JURISDICTION IS ON FACEBOOK!!



Scan this QR Code with your iPhone or BlackBerry and it will take you directly to our Facebook Fanpage!

You can visit us to get more information on ROJ projects, to check out our upcoming events, to view our photo albums or just to leave a message on our wall!

You can also find us by searching "Restoration of Jurisdiction" in your Facebook search bar.

See you there!



Capacity Development Workshops

The Union of Ontario Indians Restoration of Jurisdiction Project is hosting four workshops, focusing on key areas of the Anishinabek Education System. The main goal of the workshops is to increase existing capacity in key areas within individual First Nations, in order to provide them with a better understanding of how the AES will work on its own and what its partnership with Ontario will look like after ratification of the Education Agreement.

Anishinabek Political Leadership, Education Managers and/or Directors, Principals, Teachers, Education Working Group Members at the First Nation, Tribal Council or other First Nation Organization level would benefit greatly from the discussion and participation at each of these education workshops.

2011

Structures

October 20, 2011

Facilitator: Tracey O'Donnell

Location: Bayfront Quality Inn, Sault Ste. Marie, ON

Developing & Maintaining Educational Standards & Transferability

November 29, 30, 2011—Facilitator: Cindy Crowe

Location: Community Centre, Garden River First Nation, ON

2012

Educational Accountability & Reporting

February 28, 29, 2012

Facilitator: Cindy Crowe

Location: Community Centre, Garden River First Nation, ON

Financing The Anishinabek Education System

Date to be determined

Facilitator: Andrew Arnott

Location: Bayfront Quality Inn, Sault Ste. Marie, ON



To register for these events and for more information regarding Capacity Development in your community, please contact:

Terry Restoule—Capacity Development Coordinator

Union of Ontario Indians

Email: rester@anishinabek.ca

Telephone: (705) 497-9127

Toll Free: 1-877-702-5200

Fax: (705) 497-9135



FIRST NATION CONSTITUTION DEVELOPMENT WORKSHOP

"Preparing for Ratification"

November 8 & 9, 2011

Delta Hotel, Sault Ste. Marie

This workshop is designed for First Nations that have initial draft constitutions completed and are ready to move into community consultation and ratification.

In this workshop, constitution committee members will learn how to:

1. Strategize and plan for successful community consultations
2. Develop a Ratification Plan that suits individual community needs
3. Maximize communications with your community members

For more information and to register for this workshop please contact:

Lorie Young

First Nation Constitution Coordinator

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Phone: (705) 497-9127

Toll Free: 1-877-702-5200



FIRST NATION CONSTITUTION DEVELOPMENT WORKSHOP

"Drafting a Constitution"

December 6 & 7, 2011

Delta Hotel, Sault Ste. Marie

This workshop is designed for First Nations that are in the beginning phases of constitution development. The main focus of the workshop will centre on how to draft a constitution that addresses the individual needs of a First Nation and is representative of its citizens.

In this workshop, constitution committee members will learn, among other things:

1. What to include in a First Nation Constitution
2. How to consult with community citizens
3. How to prepare for ratification and implementation
4. How to maximize communications with citizens

For more information and to register for this workshop please contact:

Lorie Young

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Intergovernmental Affairs

Ensuring access to natural resources



First Nations lost most in War of 1812

PostMedia News

A new U.S. documentary aired Oct. 10 ahead of next year's bicentennial of the War of 1812 put a different spin on the enduring debate over who won the historic battle between British Canada and the fledgling United States, instead highlighting the unambiguous defeat suffered by North America's aboriginal nations as a result of the war.

The two-hour film, produced by the Buffalo, N.Y.-based PBS affiliate that has millions of viewers in southern Ontario, casts the native allies of the British-Canadian forces — led by the heroic Shawnee chief Tecumseh — as fierce and effective fighters in resisting American invasion attempts.

But the resulting deadlock in the war, which left North America's borders intact after 2 1/2 years of fighting, also ended Tecumseh's dream of a confederation of Indian nations with large, secure territories and a status comparable to the British colonies and American states.

The documentary, simply titled "The War of 1812", "clearly deals with the fact that the one group that lost heavily is the natives," Canadian military historian Peter Twist, a consultant on the film, told Postmedia News.

He said the strategic alliance between Tecumseh and British commander Isaac Brock was "absolutely crucial" to the successful thwarting of American invasion attempts early in the war.

But Brock's death in October 1812 at the Battle of Queenston Heights and Tecumseh's death a year later at a battle near present-day Chatham, Ont., led eventually to a breakdown in British-native relations and the "betrayal" of aboriginal dreams for a better future



Chief Tecumseh in the postwar era.

"The tragedy for them was that the hope had been to form a native buffer state" that was rejected in peace negotiations, said Twist.

In the film, native historian Wolf Thomas said the Indian nations "lost our land base" and "lost our culture" in the immediate aftermath of the war. "They no longer needed us to fight their wars anymore."

And Jim Hill, manager of heritage operations with the Niagara

Parks Commission, is shown remarking that both American and Canadian citizens remember the War of 1812 as a victory for their respective nations.

"But I think it's generally agreed that it's the First Nations people of North America who lost the War of 1812."

Historians have estimated that 40,000 Indian lives were lost — warriors and civilians — in War of 1812 fighting, more than the combined total of British and American casualties.

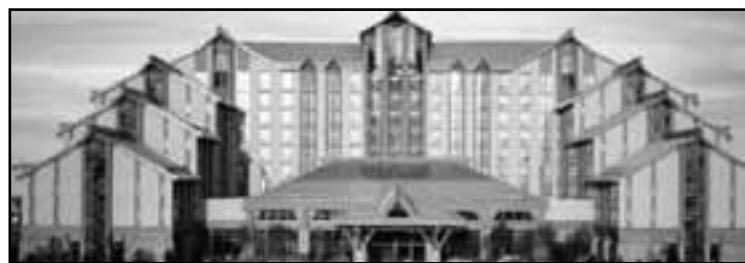
The film premiered a day before the Heritage Minister James Moore and Justice Minister Rob Nicholson made a major announcement at Fort George in Niagara-on-the-Lake, Ont., about federal funding for War of 1812 commemorations. Millions of dollars have already been spent upgrading and expanding heritage sites linked to the war, and another

infusion of funding is expected in the coming months to further ready historic forts and other sites for a potential tourism boom.

The Canadian government has unveiled an ambitious plan to mark the 200th anniversary of the War of 1812 over the next two years, including a proposed national monument in the Ottawa area, investments to preserve or upgrade a half-dozen historic forts, and support for a series of battle re-enactments.

The government also plans commemorative coins and stamps, educational programs and a major new travelling exhibit on the conflict by the Canadian War Museum.

"It took the combined efforts of English- and French-speaking militias and aboriginals, with British military forces, to succeed in defeating the American invasion," the government stated.



Ontario to pay tax tab

TORONTO— Ontario announced on Aug. 25 that it has agreed to cover the impact of the provincial portion of the HST on net revenues of Casino Rama for the period of July 1st, 2010 to March 31, 2011. The Ontario First Nation Limited Partnership agreed to an amount of \$7,296,015, which is the final calculation of the impact. This agreement has been signed off and the revenues have already been distributed to the First Nations based on current allocations. An additional amount of \$2 million, which is a residual amount based on year-end, will also be allocated and added to the HST amount with a total of \$9,296,015 to flow early September 2011.

Ontario First Nations Limited Partnership (OFNLP) was established in 2000 to monitor, receive, administer, invest and distribute the net revenues of the First Nations Casino at Rama and to perform other related functions. Working on behalf of the 133 First Nation Partners in Ontario, the agency — whose board consisted of five directors, representing each of the First Nation Political Territories and the Independents within Ontario — distributed 20 per cent of the net revenues of Casino Rama based on a formula established by the Ontario Chiefs in Assembly.

Individual First Nations could allocate their revenues for community growth and development in the following five areas: Community Development, Health, Education, Economic Development and Cultural Development.

Effective March, 2011, First Nations in Ontario have benefited from a new agreement that will see them increase a share of gaming revenue from the single source of Casino Rama to 1.6% of the total gross revenue of all provincial gaming.

Treaty group complaint to be heard

OTTAWA — The Assembly of First Nations has put its support behind an unprecedented action by six British Columbia First Nations called the Hul'qumi'num Treaty Group (HTG) to have a human rights complaint heard by the Organization of American States' (OAS) Inter-American Commission on Human Rights.

Canada has been a member of the OAS since 1989.

"The result from this case will be significant," says National Chief Shawn A-in-chut Atleo. "Based on previous examinations by legal experts, by the Royal Commission on Aboriginal Peoples, by the Auditors General of Canada and B.C., the federal policy on comprehensive claims has been judged unfair, inconsistent with legal developments in Canada and internationally over the past 30 years and an expensive failure at achieving treaties between First Nations peoples and the Crown."

In May of 2007 the Hul'qumi'num Treaty Group (HTG) submitted a complaint to the Inter-American Commission on Human Rights (the "Commission"). In it, HTG alleged violations of their rights to property,



Organization of American States

culture, religion and equality of the law protected by the Organization of American States American Declaration on the Rights and Duties of Man. In October of 2009, the Commission admitted the petition specifying that the matter fell appropriately under violations of Articles II (right to equality), XIII (right to culture), and XXIII (right to property) and Article III (right to religious freedom)

In January 2010, HTG filed their legal arguments for consideration by the Commission. In September 2010, the Assembly of First Nations (AFN) submitted a brief in support of the HTG to the Commission. The Commission has now advised the parties that the hearing will be held at the Commission's headquarters in Washington D.C. on October 28, 2011.

The complaint charges Canada with the uncompensated taking of their ancestral territory for the benefit of private forestry and development corporations on Vancouver Island.

The Hul'qumi'num Treaty Group (HTG), comprised of the Cowichan Tribes, Lake Cowichan First Nation, Halalt First Nation, Penelakut Tribe, Lyackson First Nation and the St'zuminus First Nation, has accused Canada of violating the human rights of its 6,400 members by failing to recognize and protect their rights to property, culture and religion, as recognized under the OAS' principal human rights instrument, the American Declaration of the Rights and Duties of Man.

According to Robert Morales, Chief Negotiator for the HTG, Canada, despite repeated protests, continues to permit widespread clear-cutting, deforestation and environmentally destructive development activities throughout their ancestral territory by three major forestry development companies, TimberWest Forest Corporation, Hancock Timber Resource Group and Island Timberlands. The three corporations are the major successors in interest to Canada's 1884 grant of over 237,000 hectares of Hul'qumi'num lands containing valuable timber, coal and other resources to the E&N railroad corporation.

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MISSION

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

Lands and Resources

Ensuring access to natural resources



Parks Canada honours volunteer Jeff Beaver

PETERBOROUGH – Jeff Beaver, an Alderville First Nation resident known for championing restoration of wild rice populations, is one of 100 individuals across Canada to be honoured with a Parks Canada award of distinction.

Beaver received the award in recognition of his exemplary volunteering with the Trent-Severn Waterway National Historic Site. The Oct. 6 ceremony was part of



Jeff Beaver

Parks Canada's 100th anniversary celebration, which recognized 100 individuals across Canada were selected for their outstanding contribution of time and expertise at National Parks, National Historic Sites and National Marine Conservation Areas.

A citizen of Alderville First Nation, Beaver has been a volunteer with the Trent-Severn Species at Risk program for the past six years. He was employed with Parks Canada for several years as a Park Warden and Native Trainee at several National Parks across Canada. He then moved back to Alderville and worked as the Resource Management Coordinator and with

the Indian Agricultural Program of Ontario.

In recent years, Beaver has worked for Ducks Unlimited, for Alderville First Nation as their Archaeological Liaison, and for Plenty Canada. He also works in association with the Alderville Black Oak Savannah, and as the Eastern Ontario representative for the Anishinabek Nation on the Anishinabek/Ontario Resource Management Council.

He has managed the family business – Alderville Indian Crafts -- since 1996.

Jeff was a member of the Advisory Team for the initial Trent-Severn Species at Risk Program funded by Parks Canada and is again a member of the Advisory Group for our current Leaders on the Landscape Program.

Jeff has volunteered many hours of his time for on-the-ground wetland restoration projects, for inventory and assessment of wild rice populations along the Trent-Severn Waterway, and for educational outreach related to species at risk and habitat conservation with numerous landowners and stakeholder groups.



Film rebuilds ricing tradition

By Rick Garrick

THUNDER BAY –“Return to Manomin” is not the end result of Eagle Lake filmmaker Michelle Derosier’s look into her family’s wild ricing traditions; she wants to rebuild those traditions for her children, grandchildren and future generations.

“There’s lots of work to be done — there’s lots of clearing of the land, there’s lots of rebuilding, there’s lots of planting,” Derosier says. “It’s going to take a few years for the rice to replenish itself because we haven’t been there for so long.”

Derosier and partner Dave Clement, co-owners of Thunderstone Pictures, shot the film over the past two ricing seasons at her family’s wild rice lake near Eagle

Lake First Nation, located about three-and-a-half hours west of Thunder Bay.

After editing the film over the past year, Derosier celebrated its world premiere Sept. 23 at the Bi-indigaate Film Festival in Thunder Bay.

“I just didn’t want to let that tradition die, because it’s more than just harvesting manomin,” Derosier says. “It’s about the language and it’s about the ceremonies that are done out there. It’s about the ancestors that lived there and the people in the lake and the spirits that walk in that place.”

Return to Manomin features Derosier and family members canoeing to their traditional ricing lake, discovering their roots at the overgrown ricing camp that has

not been used for about 15 years, learning from an uncle how to regulate water levels on the lake and an aunt how to harvest manomin with sticks, and working to re-establish the annual harvest.

“It was a lot of fun,” says Leonard Gardner Jr., Derosier’s cousin and a native language teacher at Dryden High School. “We used to have big family gatherings at the rice field all the time; it would be like the whole family, 20 to 30 of us.”

Gardner says the work was harder than he thought, noting the Elders made it seem so easy when they did it years ago.

“You realize how incompetent you are with some of the traditional (activities) if you are not taught and (don’t) do it on a regular basis,” Gardner says. “It was a very humbling experience, actually.”

Gardner took his outdoor education class to harvest manomin at the wild rice lake the week before Return to Manomin was screened.

“It was kind of nice because the students who are not from our culture get to see how it is to be part of the land,” Gardner says.

Ashley Derosier, Derosier’s daughter, brought her own two children out to last year’s harvest.

“My daughter thought it was really cool,” Ashley says. “She’s never even been camping so it was a totally different experience for her.”

Ashley enjoyed working to harvest the manomin and is looking forward to the future when her children, now one and six years old, will be able to help more with the harvest.

“It was hard, and lots of bugs, but it was fun, lots of fun. It was worth it, definitely.”



Michelle Derosier

INVASIVE SPECIES

Water Chestnut not welcome

The European Chestnut is an invasive aquatic plant that was inadvertently released in the late 1800s. The water chestnut is native to Europe, Asia and Africa.

In its native habitat the plant is kept in check by native insect parasites. These insects are not present in North America. The water chestnut colonizes shallow freshwater lakes, streams, rivers and ponds.

Distribution

The Water Chestnut was first introduced to North America in the 1870’s, where it was known to have been grown in a botanical garden at Harvard University in 1877.

The plant escaped cultivation and has been introduced into various aquatic habitats. It can now be found in Ontario, in Sodus Bay on Lake Ontario, in the Seneca River, and in Oneida Lake. These introductions may have resulted from transit through the Erie Canal.

Characteristics

The Water Chestnut has become a nuisance throughout its range. The plant forms floating mats of vegetation, which is hazardous to boaters and other water recreational users. The hamper the sunlight needed for other species, and also reduce the levels of dissolved oxygen which is necessary for the survival of other species. The water chestnut also outcompetes other species that are native to the area.

The Water Chestnut has little nutritional value or habitat value to fish or waterfowl.

Prevention

- Early detection and rapid response to control newly introduced populations is key
- Small populations found in the early stages of colonization can be controlled by hand pulling by using canoes or kayaks.
- Larger infestations will require the use of mechanical harvesters or applications of aquatic herbicides. However, this is just a temporary measure as the plants will grow back the next season and long-term treatment can be very expensive.



European Chestnut

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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.



MASINAIGAN/BOOKS

Fatty Legs memoir pick of litter by Native librarians

TORONTO – The First Nation Communities Read program announces with pleasure and respect that *Fatty Legs: A True Story* is its 2011-2012 Aboriginal title selection for community reading.

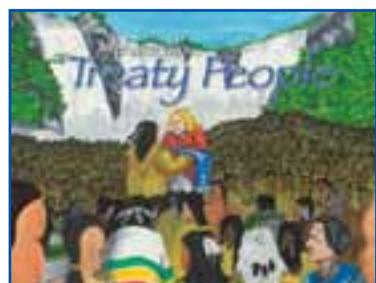
Fatty Legs: A True Story written by Christy Jordan-Fenton and Margaret Pokiak Fenton, illustrated by Liz Amini-Holmes, and published by Annick Press, is a memoir based on a 60-year-old secret. The book introduces eight-year-old Olemaun (later known as Margaret) Pokiak, an Inuit girl from Banks Island, Northwest Territories.

Desperate to learn to read, she excitedly embraces the idea of going to a distant residential school, even in the face of her family's strong reluctance to send her. *Fatty Legs* deftly interweaves themes of independence and human dignity with those of oppression and bullying. The result is a rich, spirited, and inspirational account of Olemaun/Margaret's two years in Aklavik.

A six-member jury of librarians from First Nation public libraries in Ontario, with coordination support from Southern Ontario Library Service, made the 2011-2012 First Nation Communities Read selection from 29 titles submitted by 13 publishers from across Canada. The publishers had responded to the program's first-ever call for adult and young adult titles only.

Jury members commended *Fatty Legs: A True Story* for adding an Inuit voice and experience to the residential school record in a text that is easily accessible to readers across generations.

The First Nation Communities Read program, launched in 2003, is the Ontario First Nation public library community's contribution to the popular community reading movement. Through its featured Aboriginal titles, First Nation Communities Read encourages family literacy and intergenerational storytelling, and promotes the publication, sharing, and understanding of Aboriginal voices



"We are all Treaty People" Graphic Novel \$25 plus shipping. To order call Priscilla Goulais 705-497-9127. Multiple copy discounts available.

and experiences.

The First Nation Communities Read program's announcement of *Fatty Legs: A True Story* as its

2011-2012 selected title is timed to contribute to Canadian Library Month (October) and Ontario Public Library Week (October 16-22) celebrations.

Public libraries in Ontario, Nova Scotia, Manitoba, British Columbia, and the Yukon will receive the 2011-12 First Nation Communities Read poster. The poster promotes *Fatty Legs: A True Story* and 19 other titles the 2011-2012 jury endorses as "Aboriginal Titles Recommended for Adults and Young Adults." First Nation Communities Read encourages libraries of all types across Canada to buy *Fatty Legs: A True Story* as well as all the other poster-featured titles and celebrate them through displays, readings, and programming.

Later this year, First Nation Communities Read plans to issue a submissions call for its 2012-2013 program. The focus for 2012-2013 will be Aboriginal titles for children.

Books previously selected by the First Nation Communities Read program are:

2010 *Long Powwow Nights* (English edition) / *Nuits de powwow* (French edition) by David Bouchard and Pam Aleekuk, illustrated by Leonard Paul, and published by Red Deer Press.

2009 *Which Way Should I Go?*, written by Sylvia Olsen with Ron Martin, illustrated by Kasi-aCharko, and published by Sono Nis Press

2008 *Ancient Thunder*, written and illustrated by Leo Yerxa and published by Greenwood-Books

2007 No selection. Program temporarily suspended.

2006 *As Long as the Rivers Flow*, written by Larry Loyie with Constance Brissenden, illustrated by Heather D. Holmlund, and published by Greenwood Books

2005 *SkySisters*, written by Jan Bourdeau Waboose, illustrated by Brian Deines, and published by Kids Can Press

2004 *Solomon's Tree*, inspired by Tsimpshian master carver Victor Reece, written by Andrea Spalding, illustrated by Janet Wilson and published by Orca Book Publishers

2003 *Dragonfly Kites*, written by Tomson Highway, illustrated by Brian Deines, and published by HarperCollins Canada

For more information about the First Nation Communities Read program, call Patty Lawlor, 416-961-1669, Ext. 5108 or plawlor@sols.org or www.sols.org

Rabbit & Bear Paws



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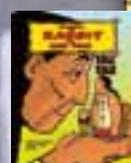
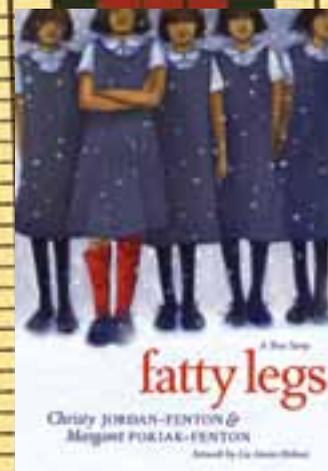


FIRST NATION COMMUNITIES

READ

2011-2012

HONOURING *FATTY LEGS* AND SELECTED NOMINEES



ABORIGINAL TITLES RECOMMENDED FOR ADULTS AND YOUNG ADULTS

www.sols.org/ministryprojects/firstnations/communitiesread/index.htm



EDUCATION *Kinoomaagewin*



A SUPPLEMENT TO THE ANISHINABEK NEWS
OCTOBER 2011

Survivor's child returns for Shingwauk degree

By Kevin Hemsworth

Lori Rainville attended her first Children of Shingwauk Alumni Association (CSAA) reunion at Algoma University with her mother, Alice Fletcher Souliere in 1981, the year she graduated high school. Little did she know that she would return to campus eleven years later – as an undergraduate student – and that earning a degree would have such a positive impact on her life.

Like many Anishinaabe students, Rainville didn't begin her degree studies direct from high school. In Rainville's case, she moved from Sudbury to Sault Ste. Marie, married and had two children of her own before deciding to pursue her degree.

The choice of university was an easy one for Rainville, given that, what was then Algoma University College was close to home and that she had a special connection to the site: her mother had attended the Shingwauk Indian Residential School years earlier. Learning about the Residential School experience helped her to understand her past. She attended reunions with her mother, first in 1981 and finally in 1991, less than a year prior to her mother's passing. "She didn't really talk a lot about it, and we weren't really curious, since we didn't really know what residential school was, or the purpose of it," she says. "A lot of people at that time were just starting to realize how the residential schools had affected their lives." For her part, Rainville thinks her mom would be proud to know that she is an Algoma U grad. "I think she would be proud and happy that I got to choose that school, instead of being forced to go like she was."

Starting at Algoma University College in the fall of 1992, Rainville graduated in four years with a Bachelor's degree in Sociology. She was encouraged by family, including her husband Kim Rainville (current Chief of Missinabie

Cree First Nation), to enroll, but admits that she was nervous about starting, and didn't know what to expect.

When asked about her early experiences at university, she said, "The one thing that really affected me was meeting other Anishinaabe people. Growing up, I knew who I was, but I didn't know my background, or my history of being a First Nation person." Meeting other First Nation people and attending events on campus dedicated to Anishinaabe content opened her eyes to her culture. "The school provided that experience," she said. Rainville made a point to include her own children in her discovery of her back-

ground, bringing them to various functions on campus.

Despite moving on to a position with the Missinabie Cree First Nation after graduation, in a way Rainville has never left Algoma University. She continues to work as a Post-Secondary counselor, and is the CSAA representative at the Aboriginal People's Council at the institution. In addition, both of her children now attend Algoma U – daughter Dayna is currently in her third year of her Bachelor of Fine Arts, while son Nolan is entering his second year, majoring in Anishinaabemowin. Both grew up around the university, attending CSAA reunions, graduation, and making maple syrup (a tradition

of her Uncle Fred) on campus. "It was a really good place for them to be," she recalls fondly.

One of the best parts of her current job is seeing students succeed in their studies. "It's nice to see them finish. They always come

back and say 'Thank you Lori for standing behind me, and believing in me, and letting me make mistakes.' I believe that there are so many unknowns on their journey, and we're here to help them, especially when they face difficulties."



Lori Rainville (centre) with her children Dayna and Nolan.

Gambling addiction is not part of my heritage.

TIPS FOR RESPONSIBLE GAMBLING:

HELP IS AVAILABLE:

Ontario Problem Gambling Helpline
1-888-230-3505
www.opgh.on.ca

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'We did not give away the rights to our dead'

By Leanne Simpson

Like all nations and cultures of the world, Anishinabek people have important and complex traditions we follow when our relatives pass into the Spirit World. One of those traditions is that we take care of the places where the remains of our relatives lie. We make sure those graves are not disturbed, and like Christian, Muslim, Hindu and Jewish peoples we ask that others respect our cemeteries.

Over the summer, a non-Native property owner in Hastings, Ontario was doing what many Canadians do in the summer – renovating her home. During the process, she uncovered a skull and part of a skeleton. She called the OPP and when they determined the remains were not associated with criminal activity, she contacted a Peterborough archaeologist who then contacted Hiawatha and Alderville First Nations. The remains belonged to one of our Ancestors.

A few months later, I found



Leanne Simpson

myself in the boardroom of the band office at Hiawatha First Nation with members of a liaison committee from Alderville, Hiawatha and Curve Lake.

We learned that the property where the bones were found is high on a cliff on the Trent River. We learned that the remains were that of a woman.

We learned that her relatives had taken great care in her burial. Anne Taylor (Curve Lake), Doug Williams (Curve Lake) and Dave Simpson (Alderville) all spoke passionately about the importance of not removing the remains from the site. After the meeting, I asked Elder Doug Williams to take me to the site. He agreed and we drove to Hastings.

It is hard to express the flood of emotions I felt standing on that desecrated mound, staring into a grave that now looked more like a construction site. The grave was covered with an orange, plastic tarp, probably from Canadian Tire.

We learned that the skull and bones were in a cardboard box in the property owner's basement. I felt angry that this Kookum's grave had been so disrespected. I felt sad that her bones were in a cardboard box in a basement,

and that a plastic tarp covered her grave. I felt grateful that the property owner had been responsible and had not just thrown the bones in the garbage, and I felt scared, scared that I was standing on top of a burial ground in such a disrespectful way.

On the way home, Doug and I chatted about why he thought



the mounds were important. He told me, "our people cherish their forebearers. They looked after the earth thousands and thousands of years ago, so we could have this beautiful life. They didn't destroy anything, so we could inherit this beautiful land. These bones are sacred. Our ancestors were meant to rest peacefully forever. Our burial grounds are very special and sacred places".

Upon returning home, I tried to make sense of all of this. It is unacceptable in Canada for someone to go into a cemetery with a bulldozer and build a house.

Why then it is acceptable for Canadians to build on top of Indigenous cemeteries or burial grounds? Why is the same level of respect for the dead not afforded to our people? Why had this sacred site been divided into lots and sold to settlers? Why are their cottages, boathouses and decks on top of a burial mound that is thousands of years old?

I went to the library at Trent University to find out. With very little research, I learned that the Ontario government knew about the burial mound at Hastings, called both the "Hastings Mounds" and the "Preston site" when an archaeologist named Boyle filled his report in 1897 in the Ontario legislature.

Boyle found 17 bodies in the western mound of the Preston site. In the same report, he also documented and excavated site six mound sites along the north shore of Rice Lake in Mississauga Anishinabek territory - the Miller Mounds (Gore's Landing), Serpent Mounds (adjacent to Hiawatha), East Sugar Is-

land Mounds, Cameron's Point Mounds, the Preston Mounds (Hastings) and the Le Vesconte Mound. Why are the Serpent Mounds the only protected site? Why did the Ontario government facilitate private land ownership and development on cemeteries?

According to Doug Williams, "The ideal situation is for the settler government to have a fund to buy back these sites from private land ownerships.

"Our people should restore them under the guidance of Elders and Indigenous archaeologists. We did not give away the rights to our Ancestors".

The Ontario government must remedy the blatant disregard it has shown for our cemeteries. These mounds need to be protected and taken care of by our Elders. They need to be restored to their original state – a place of reverence. We need to make these sites into places where our children and grandchildren can connect with our history, our land and our ancestors.

Leanne Simpson is a citizen of Alderville First Nation and author of *Dancing on our Turtle's Back: Stories of Re-creation, Resurgences and a New Emergence*.



Hand-drumming workshop facilitators Ghislaine Goudreau and Gail Charbonneau discussed the traditional Anishinaabe women's responsibility to care for the water during their workshop at Aboriginal Youth Education Day.

Rainbow students learn cross-culture

SUDBURY – For the fourth consecutive year, Rainbow District School Board partnered with organizers of the Northern Aboriginal Festival to coordinate and host an Aboriginal Youth Education Day.

The event, which took place on October 3rd at Tom Davies Square in Sudbury, was made possible by financial support from Vale Inco. Students from Rainbow Schools and local First Nation community schools enjoyed a day filled with a variety of activities and special guests.

"The Youth Education Day component of the festival provided students with the opportunity to explore secondary and post-secondary programs and career pathways," said Kathy Dokis-Ranney, Principal of First Nation, Métis and Inuit Education with Rainbow District School Board. "Students also had the opportunity to participate in cultural workshops and sample traditional food. Métis Elder Marie-Claire Vignola from Laurentian University shared a teaching about Respect with all students."

This year, as part of the keynote gathering, the featured musical guest was Jacinthe Trudeau and her seven-year-old daughter Isabelle Seguin. Jacinthe owns a school of music in Sudbury. She is a Canadian Fiddle Champion and 2010 Aboriginal Peoples Choice Music Award Winner. Jacinthe's daughter Isabelle wowed students by singing O Canada in three languages (English, French and Ojibwe). Isabelle also performed songs that highlighted her fiddle and step-dancing skills.

Graduates monitor dig sites

By Dr. Julie Kapyrka

ALDERVILLE – Eight Anishinaabe students have graduated from the Archaeological Liaison Training Program, an initiative to ensure that culturally-significant artifacts are treated respectfully and with the proper care.

A mid-summer graduation ceremony was held at Alderville First Nation to honour the students for their completion of the program, launched as a partnership between the Association of Professional Archaeologists (APA) and Curve Lake First Nation in March of 2010.

It began with an in-class program including enrolment from all Williams Treaty First Nations and facilitated by several professional archaeologists and Elders. A number of in-field training sessions were held in the summer of 2010 and culminated in a six-week in-field training session this past summer sponsored by Alderville First Nation. Support funds for the students came from Aboriginal Affairs (Ashley Johnson) and from the Ministry of Transportation (Sarah Dedecker). Instructors and equipment were supplied by volunteer APA members – Laurie Jackson, James Conolly, Jeff Delaine, Alastair Jolly, Margie Kennedy, Janet Batchelor and Cathy Crinnion.



Archaeological liaisons trainees Tracey Yeo, Nicole Vokes, Johnny Hawke, Jon Erik Monague, Chris Monague, Jayne George, Mandy McGonigle, and Vicky Wolske in front of a dug unit.

The trainees learned how to participate on archaeological excavations on actual archaeological sites, how to conduct archaeological land surveys, how to identify artifacts, the field methods of excavation using trowels, shovels, and screens, and how to record archaeological information through mapping, drawing and note-taking.

The new "archaeological liaisons" or "monitors" will be called upon by professional archaeologists working in Williams Treaty territories to assist field crews and work alongside archaeologists in the field on actual excavations, under the duty-to-consult mandate. They will be responsible for reporting back to their communities and sharing information.

Alderville Chief James Marsden welcomed guests to the July 27 graduation ceremonies, who included representation from several Williams Treaty First

Nations, the Ministry of Transportation, the Association of Professional Archaeologists, Karry Sandy-McKenzie -- process claims co-ordinator and lawyer for the Williams Treaty First Nations, and Lou Rinaldi, MPP from Northumberland Quinte West Riding.

Chief Marsden said: "It is very important to put our footprint in our territory," and Councillor Dave Mowat added that First Nations need to "make sure people know we were here -- and are still here."

Karry Sandy-McKenzie thanked the government organizations for stepping up to fund this project so that Anishinaabe people can be involved in the field. "We should be the first point of contact for any potential development. Thanks for the recognition – our monitors are out there now."





Fran King, Wasauksing First Nation and Chelsie Sousa, Shawanaga First Nation, at First Nation Librarians' Fall Gathering in North Bay.

Librarians only paid \$13,000

By Marci Becking

NORTH BAY – In Shawanaga First Nation, the local First Nation's library operational expenses are \$669 for the year. This includes books, programs, supplies and overhead costs.

Chelsie Sousa, librarian at Shawanaga says that funding is the greatest challenge.

"We're funded by the (Ontario) Ministry of Tourism and Culture," says Sousa. "They give \$13,000 to each librarian for salaries which is well below the poverty line."

The Ministry says that the \$13,000 is just a subsidy and the First Nations themselves are supposed to top up the amount. First Nations public libraries are also eligible to apply to receive additional funding through other grant programs administered by the Ministry and First Nations share of Ontario gaming revenues.

Sousa says that some First Nations will top up the salaries if they can afford to – she got her first

raise this year in six years.

The librarians go above and beyond what they are supposed to do.

"I pick up and drop off kids to programs," says Sousa. "If I didn't do that, they wouldn't come."

Fran King, librarian at Wasauksing First Nation says that she started opening up on weekends and she has about 20 kids using the services.

Evelyn Jacko, librarian at Whitefish River says that there's nothing for the 16-30 year-olds.

"You have to offer an incentive like food or a prize to get people interested," says Jacko.

The librarians were in North Bay to attend the First Nation Librarians' Fall Gathering where most of the workshops and trainings dealt with networking and communication.

"The National Aboriginal Public Library Organization is trying to get help with the funding issues," says Sheri Mishibinijima. "We approached the AFN for help since this is a problem nation-wide."

Stories from Sweats

By Christine McFarlane

TORONTO –Waubgeshig Rice, a broadcast journalist and writer from Wasauksing First Nation, says he started writing to escape boredom.

"It gave me something to do," Rice told a Sept. 6 audience at First Nations House at the University of Toronto who heard him read from "Midnight Sweatlodge"-- his first published work.

Rice, 32, says that his writing passion came from his enthusiasm of hearing stories from his Elders in his youth and writing provided him an outlet.

He describes "Midnight Sweatlodge" as "a collection of short stories that reflect the experiences of an Aboriginal person growing up in Canada, and the scenes depicted are ones that are as universal as possible and that hopefully help Aboriginal youth from all over to connect in some way or another."

Rice wrote "Midnight Sweatlodge" in his teens while growing up on Wasauksing, just outside Parry Sound. The concept of the sweat lodge was born out of how the characters are going through some common hardships experienced by First Nations youth.

"To heal we often went



Waubgeshig Rice

through a sweat lodge where we would sit in a circle and share," he recalls.

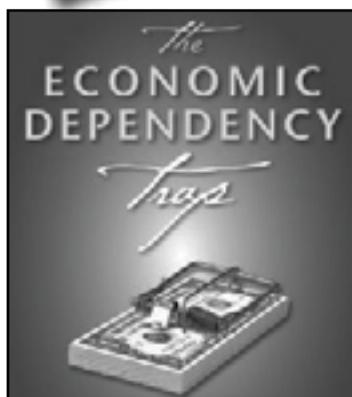
After stepping away from his initial drafts for a while, and going into Broadcast Journalism with television's Weather Channel and then CBC Radio, Rice went back to them after some encouragement from friends. He applied for an Aboriginal Emerging Writer Grant from the Canada Council for the Arts, which he says helped him to "pull his stories together and make them more cohesive, and provide a narrative thread that bound them together."

He is currently a CBC-TV producer based in Ottawa.

"Midnight Sweatlodge" is available through Theytus books, at \$18.95 paperback, 110 pages.



BOOK REVIEWS



Dollar trap

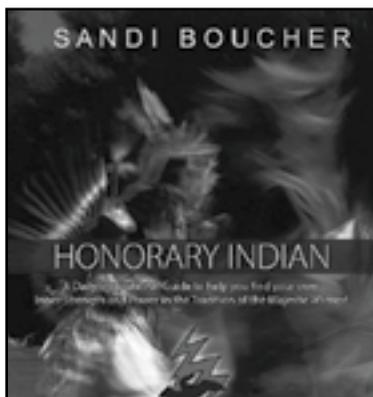
By Joyce Atcheson

Counting on someone to give you money leads to a feeling of inferiority and a sense of entitlement.

This economic dependency is changing the world and not for the better, according to Calvin Helin, who attributes this problem to government policy and toxic benevolence of affluent parents.

He sees four types of dependency: government-to-citizen, government-to-government intra-family, and intra-organizational.

The Economic Dependency Trap: Breaking Free to Self-Reliance – Calvin Helin (Ravencrest Publishing, St Louis, MO; 2011; ISBN 978-1-932824-08-7; 352 pages; \$27.95).



Daily reader

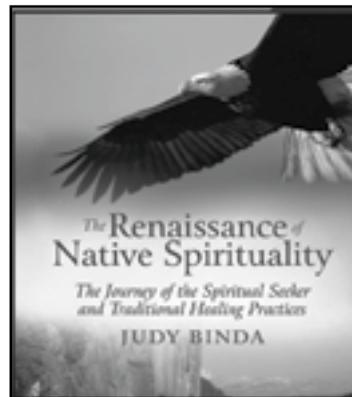
By Joyce Atcheson

The passing of her mother was a blow to Sandi Boucher who counted on her mother to be the elder, her guide, to know what to do and to help her to understand her role and options.

Her book discloses struggles, the teachings from her mother that kept her going during the rough times, her love of her family, the good times and the bad.

This book is long; fewer words would have carried the clear sincere messages of life as it was and is.

Honorary Indian: A Daily Inspirational Guide to help you find your own Inner Strength and Power with Tradition of the Majestic Warrior – Sandi Boucher 2007; ISBN 978-0-9810209-3-8; 421 pages; \$29.99).

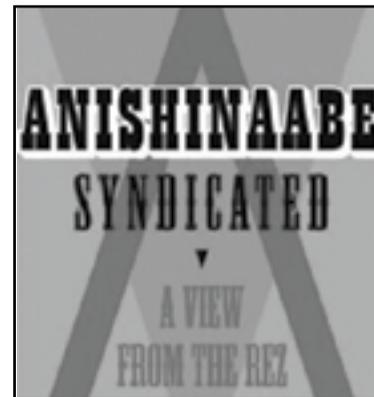


Searching

Based on her personal search for life's meaning, Judy Binda's anthropological research on spirituality led her to write this ethnography. Without God's presence in her life, she would never have been able to overcome the many challenges she faced in her dual journey to grow both as a human being and a spiritual being.

Binda, with a Ojibwe/French/Italian ancestry, is from Wawa, ON and now lives in Sault Ste. Marie, Judy earned her master of science degree in applied anthropology through the University of North Texas and her bachelor of arts in anthropology and American Indian studies at St. Cloud State University.

The Renaissance of Native Spirituality, published by iuni-verse, \$16.95.



Smiles aplenty

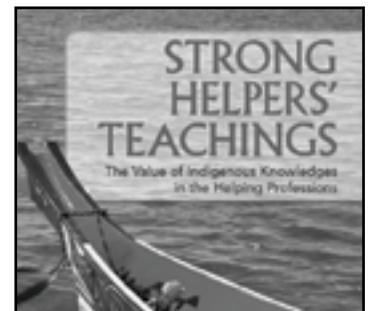
This third book from Jim Northrup is a collection of his syndicated "Fond du Lac Follies" leaves readers smiling and craving more.

"Anishinaabe Syndicated" takes a look at the changes that took place in Indian Country from 1989 -2001 – treaty rights, casino gambling, language renewal and tribal sovereignty.

The stories take place while raising a grandson and living from the land. He lives traditionally – spearing walleye, harvesting wild rice and maple sugar.

Using Anishinaabemowin in his book, Northrup uses honesty and wisdom to remind us how we are to walk the walk.

Anishinaabe Syndicated, by Jim Northrup, 978087518239, 227 pages \$17.95



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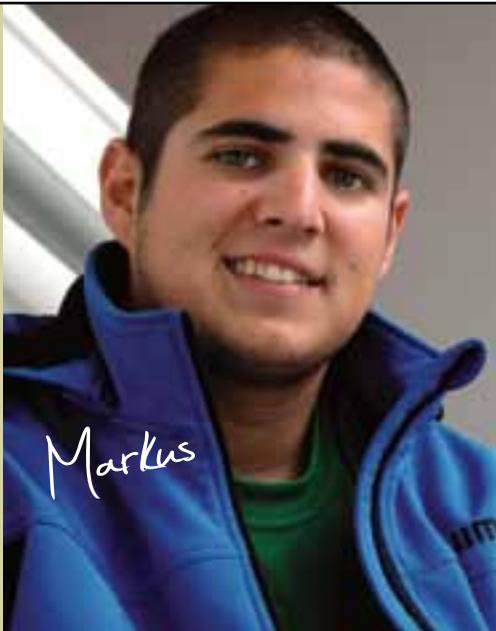
By Cyndy Baskin, - 9781551303994, 300 pages \$39.95.

Correction

The Anishinabek News would like to make these clarifications regarding September's review of *The Ancestors Are Arranging Things* by Noreen Kruzich published by Borealis Press/Ottawa. The Algonkin never sold out their land to the government nor did they sign a treaty handing it over. Also, it was erroneously reported in the review that the author was a descendent of Algonkin Grand Chief Pinesì. She is not.



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Ottawa should reflect First Nations culture

By Suzanne Keptwo

OTTAWA – First Nations citizens from the area want to see their culture reflected in the Nation's capital.

"As a young person coming to the city, I could never find symbols to identify with," said Algonquin Chief Gilbert Whiteduck of Kitigan Zibi. "The only true symbol of the People is the Kitchissippi (Ottawa River) and the important sites along it".

Chief Whiteduck was one of many community voices heard Sept. 27th at the Aboriginal Peoples Dialogue hosted by the National Capital Commission (NCC), a Crown corporation whose goal is to ensure Canada's Capital is a source of national pride and significance. The conversation with Aboriginal organization representatives launched the cross-Canada dialogue.

"The NCC is totally committed

to making Ottawa a true reflection of our history, a place where all are represented," said CEO Marie Lemay. Although the panel of First Nation and Métis speakers shared ideas about Aboriginal presence in the capital, it was the passion of local Anishinaabe audience members who spoke the clearest about intended plans for the city. Both reserve and urban based Algonquins of Pikwakanagan, Kitigan Zibi, and Ardoch, made suggestions to enhance the city's profile, including recognizing that Ottawa is resting upon (unceded) Algonquin territory.

Youth reinforced the importance of language. Having welcome signs in Algonquin, trilingual signage, as well as street names that represent historical leaders or cultural flavour like First Nations Boulevard instead of, for example, Colonel By Drive (named for a British military engineer of the 1800s).

Audience members echoed Chief Whiteduck's point about the importance of the river, including honouring the traditional site of Asinabka (Victoria Island), located next to Asticou (Chaudière Falls), where three rivers meet in the heart of the city. This gathering place has been used for thousands of years by the Algonquian, as a place to trade and hold ceremony. It continues to be used by Ottawa's urban Aboriginal population for pow-wows, marriages, sweat, water, pipe, and naming ceremonies, and drum circles.

"We have a spiritual role to restore these lands and waters to health, for the benefit of all Canadians" said Anishinaabekwe,

Heather Wiggs. Another community representative said "Others are allowed their churches, mosques, and temples; can we not be granted our own spiritual place of tradition?"

Since 1806, the islands and shores at the sacred site have been developed and the river's flow has been harnessed to operate paper mills and power stations, the "historic" buildings now crumbling and unused. But since 1997, renowned Algonquin Elder Ojigkwanong – William Commanda – (1913-2011) developed a vision for a National Indigenous Centre to serve as a spiritual sanctuary, showcase of culture, language and heritage, and think-tank for environmental stewardship. His vision included a First Nations hotel where Indigenous peoples of the world can meet, a vision supported by the NCC but not necessarily endorsed by the City, whose plans involve the development of a boat launch, restaurants, and an industrial museum.



Pikwakanagan Chief Kirby Whiteduck



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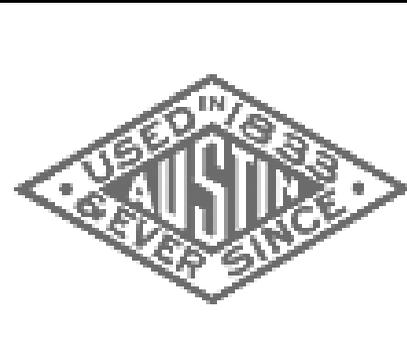
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David will be providing leadership and direction in our First Nation Business Development Initiatives. David will focus on ensuring that as the Canadian Mining Sector continues to diversify and grow across Canada that Austin Powder is a participant by continuing to play a key service roll and implement APL's policy of identifying local business development, training and employment as one of APL's long term objectives.

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Vacancy Status: Open
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 \$59,279 - \$78,248 per annum
Employment Definition: Full-time (35 hours per week), regular
Supervisor: Provost & Vice-President Academic
Position Start Date: As soon as possible

Summary of Duties:

Reporting to the Provost & Vice-President Academic, the Director, First Peoples House of Learning will develop and manage the First Peoples House of Learning as the organizational site of Indigenous Student Services within Trent. The Director is responsible for the development and implementation of strategies to attract, admit, retain and graduate Indigenous undergraduate and graduate students with a goal of positioning Trent as a preferred choice for Indigenous students across Ontario and Canada. The Director is also responsible for reporting to and facilitating the implementation of decisions of the Trent Aboriginal Education Council (AEC), and discuss with and inform the Chair of the Department of Indigenous studies.

1. Develop, implement and manage an Indigenous Student Service unit that provides academic and personal support for improving the academic success of Aboriginal students at Trent.
 - a. Responsible for supervising and participating in the hiring of the Aboriginal Counsellor, Cultural Advisor to ensure programs for students are being delivered effectively and in a timely manner.
 - b. Work with the Department of Indigenous Studies and other university units to develop programs and activities to assist Indigenous student support.
 - c. Liaise, build bridges, communicate, promote, with campus student services, including but not limited to, Academic Skills, Career Centre, Student Wellness (Disability Services, Health and Counselling), Student Affairs, Housing and the Trent International Program. Through partnerships, develop and implement initiatives or create synergies around existing programming.
 - d. Design programs that will enhance the visibility of the First Peoples House of Learning within the university and to the external communities.
 - e. Promote the First Peoples House of Learning as a space of interaction and education for both Indigenous peoples and with the university and outside communities.
 - f. Report to and implement the decisions of the AEC.
 - g. Actively engage the AEC in the development and promotion of Indigenous Student support programs through meetings and attendance at university and community events.
2. Develop, for approval by the Aboriginal Educational Council, Senate and Board of Governors, and manage an Aboriginal Educational Strategy to improve Aboriginal student recruitment, retention and graduation throughout the university.
 - a. To work cooperatively with the Chair of the Department of Indigenous Studies in academic planning and implementation to ensure that the needs of students are met.
 - b. Meet with the university and Aboriginal partners/stakeholders to develop a shared vision of supportive learning environment.
 - c. Design support programs aimed at attracting and retaining Indigenous students toward successful completion.
 - d. Monitor and review strategies and programs on a regular basis to ensure that they meet the needs of students, the university and Aboriginal stakeholders.
 - e. Regularly meet and report to the Aboriginal Educational Council, the Program Management Committee of the AEC and the Department of Indigenous Studies to report on the effectiveness of programs, solicit input with regards to improvements and changing needs of students and communities.
3. Manage the finances allocated for Indigenous Student Services and the First Peoples House of Learning.
 - a. Prepare, for AEC approval, budgets for Indigenous Student Services and the First Peoples House of Learning.
 - b. Monitor and report on approved budgets.
 - c. Prepare, for AEC approval, submissions and applications for funding to government and external university sources.
4. Monitor, evaluate and appraise University actions in support of the Aboriginal Education Strategy and Trent's Statement of Affirmation which affirms Trent's efforts to creation of a place of dignity and respect for Aboriginal peoples and their knowledge as a valid means by which to understand the world and report annually to the University through the Aboriginal Education Council, Senate and the Board of Governors on progress made in achieving the targeted enrolment of Indigenous Students as well as providing recommendations for revised or new programs and services to achieve targeted enrolment, retention and graduation rates.
5. Work with the Aboriginal Education Council, the Department of Indigenous Studies, and the External Relations and Advancement Office to research, identify and develop funding proposals and liaison with external sources.

Qualifications:

1. University degree required. (Masters degree preferred).
2. Minimum five years experience working within an Aboriginal organizational environment (experience within a post-secondary education institution preferred).
3. Demonstrated interest and knowledge of Aboriginal history, language and culture.
4. Ability to immediately understand and implement the duties and responsibilities of the position.
5. Excellent communication skills (verbal and written); ability to communicate information in a clear, consistent and courteous manner.
6. Demonstrated experience with accurately tracking financial transactions and managing budgets.
7. Intermediate level computer skills in Microsoft Word, Excel, Access.
8. Must hold and maintain a valid Ontario driver's licence - Class 'G' minimum.
9. CPIC required; Criminal Record Check (dated within the last 6 months) will be required as a condition of employment. This check is at the cost and responsibility of the applicant.
10. Some evenings and weekends required.

Closing Date for Applications: Friday, October 28, 2011; 4:00 p.m.

To Apply: The preferred method for submitting your covering letter and resume is by e-mail to jobs@trentu.ca (Microsoft Word or Adobe PDF format). Please note the position title in the subject line of your e-mail. If you are unable to send your application by e-mail, you may apply by fax or mail/drop-off your application to: Trent University, Department of Human Resources, 1600 West Bank Dr., Peterborough, Ontario K9J 7B8; Fax: (705)748-1276. **External applications will be considered only when accompanied by a completed Application Form (see www.trentu.ca/humanresources/employment.php).

Trent University is an employment equity employer, and especially invites candidacies from women, aboriginal peoples, visible minorities and persons with disabilities.

While the University appreciates all applications, please note that only applications from candidates considered for an interview will be acknowledged.

Singer salutes canoes

By Rick Garrick

THUNDER BAY

– Bonnie Couchie

used a drumstick

on guitar strings to

perform her song

about her father

building birch bark

canoes during CBC

Thunder Bay's 75th

anniversary celebra-

tions.



Couchie
 “That was a really interesting process how that happened,” says the Pic River singer after her Oct. 1 performance. “I started to write that song and I really heard a strong kind of a drumbeat in the song.”

Couchie first tried using a drum to get the drumbeat, but she didn't like the result so she tried using the drumstick on her guitar strings instead.

“It's really beautiful,” Couchie says. “I love the sound. It gave me the benefit of the key I wanted, the chords I wanted to play and the rhythmic sound.”

While birch bark canoes are often thought of as something from the past with little relevance for today, Couchie realized they have much more to offer after listening to her father's perspective on building birch bark canoes and gathering traditional construction materials.

“What it has to give is a lot of messages about slowing down, about re-establishing that connection to the stuff we use and the fact that this stuff comes from the living earth,” Couchie says. “This song was a process of looking at the birch bark canoe as a living teacher and seeing what those teachings were that the birch bark canoe could offer to people in the present.”

Couchie's father, Dan Couchie, a former Pic River chief and former Pukaskwa National Park chief park warden, enjoys gathering the traditional materials he uses for building birch bark canoes from the forest more than any other part of the canoe-building process.

“He said it was all really great but the most remarkable part about building a birch bark canoe was going out into the forest and gathering the materials, the spruce gum and the cedar and the birch bark,” Couchie says.

Couchie, who currently runs the Pic River Guest Suite, does research consulting and teaches, was nominated for two Aboriginal People's Choice Music Awards for her 2009 album, Feather for an Elephant.



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