



Merv Cheechoo with some tournament hardware!

Dreams do come true for Little NHL players

By Maurice Switzer

SUDBURY – Little NHL organizers aren't fooling when they say that their annual hockey tournament has helped many First Nation youngsters follow their dreams.

Mervin Cheechoo can vouch for that.

"On Oct. 10, 1992 Jonathan wrote an essay in school," Merv was telling the crowd attending the March 12 banquet on the eve of the 40th annual Little Native Hockey League tournament. "The first sentence said 'I would like to play in the National Hockey League' and the second sentence said 'I want to play for the San Jose Sharks.'"

Ten years later to the exact day, Merv says it felt like he and wife Carol Anne were in a dream, seated in the HP Pavilion arena – commonly known as The Shark Tank – waiting for the puck to drop in their son's first National hockey League game with the San Jose Sharks.

Not that anything came easy for the Moose Factory winger who went on to lead all NHL players in scoring in the 2005-2006 season and win the Maurice "Rocket" Richard trophy.

"He attended four San Jose training camps before he made it," the elder Cheechoo recalls. "Jonathan was a very shy kid, but he always set goals for himself."

His son's current goal is to work himself back into NHL form playing with the Sharks' American Hockey League affiliate in Worcester, Massachusetts, where he racked up 47 points in his first 55 games this season.

If passion includes pride, Mervin Cheechoo has plenty of that. He can cite his son's career hockey statistics, but also his milestones learning how to live on the land like a Cree.

"He killed his first goose at 7, and his first moose at 14," he beams.

More Little NHL on Pages 6 and 7.

Anishinabek urged to use voting 'tool'

UOI OFFICES – Anishinabek leaders say the Nation's estimated 15,000 voting-age citizens could influence at least six federal "swing" ridings in the May 2nd general election.

"People have their own reasons why they vote or not" says Grand Council Chief Patrick Madahbee. "But First Nations rights are increasingly being threatened – there was the attempt to push the HST through, there's been a 20-year cap on education funding, our child care services are funded 22 per cent less than others – so we urge our citizens to consider the option of protecting their rights by considering casting their ballots May 2nd."

"We're not promoting any political party. People need to check party platforms and records, particularly in regard to First Nations issues. But we can't complain about how governments are ignoring our issues if we ignore opportunities to influence governments."

So-called "swing" ridings are ones where the last elections were decided by ten per cent or less of the total votes cast. Some 34 federal ridings in Ontario fall into that category, six of them in Anishinabek Nation territory: Sault Ste. Marie, Sudbury, Thunder Bay(2), and London(2). Sault Ste. Marie was won by a margin of only 1,111 votes in a riding with an estimated 3,100 eligible First Nations voters, over 6,000, including Metis.

"First Nations have a limited number of tools we can use to protect and advance our rights," says the Grand Council Chief. "We can go to the courts, to international tribunals, to human rights agencies, and, of course, we can resort to direct action. But our elders fought and died so we could have the right to vote in federal and provincial elections without giving up our treaty rights, and we need to consider that as an important op-

tion for action."

"We understand that some of our citizens do not believe that they should be participating in Canada's electoral process. But we urge them to consider doing so, even if they have to hold their noses while casting their ballots. Others can't vote in our elections but we can vote in theirs. That's why one academic referred to First Nations as "Citizens-Plus".

Of the 55,000 Anishinabek Nation citizens, an estimated 15,000 of them are 18 and over, the eligible age for voting in federal elections.

The Grand Council Chief urged Anishinabek communities and organizations to formally ask all fed-

eral candidates in their areas how their parties plan to address such key issues as providing adequate health, education, and child-care funding for First Nations, and if they support First Nations sharing in revenues from natural resources harvested from their traditional resources by mining and forestry companies.

The Conservative Party of Canada under Prime Minister Stephen Harper has formed the government for the past five years.

At dissolution in March, parliament consisted of 143 Conservatives, 77 Liberals, 47 Bloc Quebecois, 36 NDP, two independent and three vacant seats – totalling 308.

IN BRIEF

Degree for dancer

Sandra Laronde, Temagami-Anishnaabe, will receive an honorary degree from Trent University in June. Laronde is founding artistic director of Red Sky Performance, Canada's leading company for contemporary world Indigenous performance in dance, theatre and music.



Sandra Laronde

Bull's-eye!

Sheila Madahbee is the best woman freestyle indoor bowhunter archer on Turtle Island. The Wikwemikong citizen won the North American title in a shoot-off in Louisville, Kentucky in late March. Earlier that month she won the Canadian title in Peterborough, after capturing the Ontario championship at a February meet in Sault Ste. Marie. "My elbow was really bothering me but I overcame it with mental focus every time I raised my bow," she said.

– Perry McLeod-Shabogesic



Sheila Madahbee



First Peoples VOTE

- Sitting on sidelines won't help
- Voting against the Indian Act
- Participating protects our rights

See Pages 16 and 17 for more First Peoples VOTE coverage.

www.facebook.com/firstpeoplesVOTE

Political Office

To respect the sacred laws of the Anishinabek



Builder

Patrick Madahbee was inducted as a Builder into the Little NHL Hall of Fame March 13. The Grand Council Chief of the Anishinabek Nation has participated in some capacity in all 40 of the annual tournaments.

Anishinabek say Bill C-3 continues discrimination built into Indian Act

By Eric Crowe

In April 2009, the British Columbia Court of Appeal ruled in the decision of *McIvor v. Canada* (Register of Indian and Northern Affairs) that the Indian Act discriminates between men and women with respect to registration as an Indian, and therefore violates the equality provision of the Canadian Charter of Rights and Freedoms.

To comply with the Court's ruling the Government of Canada introduced Bill C-3: Gender Equity in Indian Registration Act. The new Act came into force on January 31, 2011.

The new amendments ensure that eligible grandchildren of women who lost status as a result of marrying non-Indian men will become entitled to registration (Indian status) in accordance with the Indian Act.

Registration Criteria

Indian and Northern Affairs Canada are currently accepting applications to registration in relation to the Gender Equity in Indian Registration Act.

Under the new Gender Equity in Indian Registration Act amendments, where an individual's grandmother lost Indian status for marrying a non-Indian, generally the key criteria is that he or she must answer **yes to all** of the following questions to be eligible for registration under the Indian Act:

1. Did your grandmother lose her Indian status as a result of marrying a non-Indian?
2. Is one of your parents registered, or entitled to be registered, under sub-section 6(2) of the Indian Act?
3. Were you born on or after September 4, 1951?

If there are other personal circumstances that do not coincide with the new Act's criteria, Indian and Northern Affairs Canada will respond to these questions and can be contacted at:

INAC Public Enquiries Contact Centre
Email: InfoPubs@inac.gc.ca
Phone: (toll free) 1-800-567-9604

The Anishinabek Nation's position is that the new amendments under Bill C-3 do not truly eliminate the discriminatory registration provisions under the Indian Act as it continues to deny registration to grandchildren of women who had lost their Indian status who were born prior to September 4, 1951; grandchildren of status women and non-status men who were unmarried; and female children of status men and non-status women who were unmarried. Furthermore, the Anishinabek Nation assert that the greatest flaw of Bill C-3 is that it continues to perpetuate the assimilation and elimination of status Indians by providing the federal government with the authority to determine who is and is not a status Indian.

Therefore, the new legislation from the Government of Canada is not deterring the Anishinabek Nation in continuing the development of its Citizenship Law which will be the Anishinabek Nation's own law that determines who its citizens are, which are not determined by the federal government or any other foreign government.

Greens, FNs team up to end racism

SERPENT RIVER – Green Party Leader Elizabeth May spent March 21st, the International Day to End Racial Discrimination, in the Northern Ontario First Nation of Serpent River.

She was joined by local candidate Lorraine Rekmans, Green Aboriginal Affairs Critic for a public Meet and Greet, together with other local area candidates and supporters. They were hosted by Chief Isadore Day, Wiindawtegwinini of Serpent River First Nation.

"Today we stand united in our quest to end racism, in Canada and globally," said May. "I am grateful to Chief Day of the Serpent River First Nation for his wisdom and leadership toward our vision



Elizabeth May, leader of the green Party of Canada, Chief Isadore Day, Serpent River First Nation, Lorraine Rekmans, Aboriginal Affairs Critic, Green Party of Canada.

that First Nations people are treated with equality and respect. Racial discrimination must end and the Green Party welcomes the opportunity to work with First Nations across the country to reach this goal."

"Chief Day joins the Green Party of Canada in calling for the elimination of the race-based

legislation that is the Indian Act, a document that promotes racial segregation and legal discrimination," said Rekmans.

Chief Day said the Indian Act is not only archaic and damaging, but it's "wasting away generations of precious human resources that could be collaborating with Canada in a 21st century economy."

Political Confederacy on Senator Brazeau

Dear Senator / Member of Parliament,

I am writing on behalf of the Political Confederacy of the Chiefs in Ontario to declare our opposition to the current practice of parliamentary officials in characterizing Senator Patrick Brazeau as a legitimate representative of the Indigenous Peoples in Ontario. Senator Brazeau was never elected to lead or to represent a First Nation in Canada. He has no authority to speak to our issues - such authority can only come from our people.

This persistent mischaracterization is in violation of many of our basic and collectively held human rights described in international law and particularly within the recently Canada endorsed UN Declaration on the Rights of Indigenous Peoples (UNDRIP). By endorsing non-Indigenous representatives, whether they be individuals or institutions, Canada is in direct violation of our right to maintain and strengthen our distinct political, legal, economic, social and cultural institutions (article 5), our right to self determination (article 3) and our right to choose our own representatives (article 18).

As First Nations leaders, we face numerous challenges as we try to ensure the survival of our Peoples. We have never given up our right to govern ourselves nor to determine our own citizenship. We are therefore deeply concerned with the misperception that Senator Brazeau has any authority, or right, to speak to our issues.



CONGRATULATIONS KAREN BIRD

BDO is pleased to congratulate Karen on receiving her Project Management Professional (PMP) designation from the Project Management Institute. This strategic competency enables organizations to tie project results to business goals and improves the execution of strategy and integration.

Karen has an Honours Bachelor of Arts degree in Native Studies from Trent University, and is currently pursuing her Certified Management Accountant (CMA) designation. Growing up on the Batchewana First Nation, she also offers an important perspective to BDO's aboriginal advisory services.

She has been a part of our consulting group since 2008, providing various consulting services to a broad range of clients. With over ten years of project work experience, Karen now holds the globally-recognized Project Management credential, the most important industry certification for project managers. We thank her for her contributions and look forward to her continued success as a valuable member of our team.

Contact Karen for your project management and financial advisory services needs.

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ANISHINABEK



Genevieve Fisher citizen of Chippewas of the Thames, signs autographs for young fans.

Rising southern star

By Greg Plain

CHIPPEWAS OF THE THAMES – Genevieve Fisher is a young lady in Southern Ontario who is living her dream to become a Country music star across Turtle Island. Genevieve is an 18 year old Chippewas of the Thames citizen, and proud Ojibwe woman. At a very young age she was singing in her community and the London area.

At 18, Genevieve has started down the rising star road, recording her CD in Nashville at the OmniSound Studios where such stars of country such as Kenny Chesney and Taylor Swift record their music. In October 2010 she made the trip to Nashville with a folder filled with six songs she chose out of 30 songs that writers were sending her for inclusion on her CD. Within the group of songs on the CD she chose two songs that she wrote herself.

The recording process was only two days and quick, once the musicians and studio were ready.

Picking the songs to record probably took longer than the actual recording process,” says Fisher who returned to London to record one more song to go along with the Nashville recordings.

Fisher staged her CD release party in her home community, to thank them for the support. The day before the release party she sang a 20-song concert for the Antler River School in the community. She was very moved by the enthusiasm of the kids at the school when she sang the Miley Cyrus song “The Climb” and was greeted by hugs and cheers.

“Hopefully I will have an opportunity to perform for as many First Nation communities across Ontario while my music career grows, so they can see what I can do with my music,” she said.

Genevieve believes in education, and encourages others to follow their dreams but make sure they get a good education along the way. She is attending Western University this year while following her dream of a career in country music. She recently opened for Crystal Shawanda.

Fighting to keep safe water

By Sharon Weatherall

BEAUSOLEIL FN– Immediate funding assistance is needed for upgrades to the water treatment system on Christian Island to ensure continued safe water. The band chief and water plant workers say if something happens to the system which is currently not working to its full capacity, a full scale community water crisis could happen.

Earlier this month the community got a taste of what life would be like with no water at all. A 13-foot crack in the water main shut down the entire island leaving residents to temporarily rely on bottled and jugs of water.

Beausoleil Chief Roly Monague takes his role very seriously.

“We did have a water crisis in the community last week when a watermain near the plant broke causing the community to be without water for almost 24 hours. We had to fly in our operators from Thunder Bay as they were away on course,” said Monague.

“We were quick to react and had bottled water and jugs of water available within a few hours for the community. Once repairs were completed a bottled water advisory remained in effect for the community for several days something they are accustomed to. All in all it was great to see the community coming together during this crisis.”

Monague and his newly elected council have been battling government for funding to make necessary improvements to the Christian Island water treatment facility before a long-term crisis does take place.

Some ground was gained before Christmas after Monague

Christian Island Water Plant operators Derek Hall and Rick Monague check the membrane units of an aging water treatment system that services over 200 homes or 700 people plus eleven commercial buildings on Beausoleil First Nation.



took a random opportunity to discuss water concerns with the Minister of Indian Affairs but the process is not moving fast enough.

“We sent technical responses back as required a month ago however have not heard anything so we are still awaiting approval on these much-needed upgrades. There were no timeframes given however it was to be immediate as the project was pre-approved pending response from tech questions,” said Monague.

In 1999 a state-of-the-art plant was commissioned for the island community that removes 99 percent of impurities from the water but the membranes are now aging and need replacement.

“As the membranes deteriorate there is a possibility of bacteria getting through. A proposal to INAC in August came back saying there was no funding available for this project even though water and economy projects are supposed to a priority. I sent a letter to them voicing my concerns about what would happen if the water shuts down in the winter and it was still turned down,” said Monague.

“The letter I received was very disappointing - it thanked me for my letter and offered no response or information of a report forthcoming to say why it

(the proposal) was not considered. We have looked at it with the engineers and will be doing a report to dispute what INAC was saying.”

In December during his chance meeting with the Minister of Indian Affairs, John Duncan, Monague was able to share concerns regarding the water situation.

The original meeting between the Minister, cabinet and three First Nation communities involving a land claim approval process had been cancelled but Monague used the opportunity to discuss the Christian Island’s deteriorating water membrane system with the Minister.

“The minister asked for an update on the ferry and for research on the membrane. I received a call from Ontario Region INAC regarding pre-approval and the need for more information,” said the Chief.

“The cost to fix it is \$100,000 which is not a lot considering that it could start letting bacteria through. It was hard enough to negotiate the project when I was on council – it took years to get the approval. Prior to that there were different pump houses that serviced 18 homes. We received water treatment training from Tiny Township and I got to know the process inside and out.”

Jingle dancer competes in Miss North Ontario pageant

Aanii, my name is Kelly Nootchtai and I have been invited to participate in the Miss North Ontario Regional Canada Pageant. Last year I had this amazing opportunity and this year I hope to take last year’s experience and excel in my participation as a delegate. I will be representing my home town “Atikameksheng Anishnawbek”. This year I am dedicating my participation to a celebration of my people and who I am—an aboriginal woman.

I’m 19 years old. The pageant will be taking place in Sudbury at The Fraser Auditorium at Laurentian University.

I’d like to take my last year’s participation as a learning experience, a feel for what to expect

and how to be better prepared. With this being said, I’m hoping to excel and have more confidence in the things that I will be doing. Some of the things that we learn about are etiquette, public speaking, personal interviews and much more!

Each delegate is responsible for certain parts of the pageant that we are to prepare before the pageant weekend, May 26th-28th 2011. These include our individual talent performance piece and a one-minute speech on a topic that is important to us. For my talent I plan on giving a brief explanation of jingle dress dancing and then demonstrate it.

As for the public speaking portion, I will speak about racism be-



Kelly Nootchtai

cause it is important to me having seen and lived it firsthand. I know what we as aboriginal people go through in regards to racism and I feel that it is important to educate others on the hardships we face.

Others need to understand this struggle from our viewpoint.

This pageant is important to me because I feel that I can become a stronger role model for youth within my community.

I will use the techniques and strengths that I develop to strengthen the communication between youth and others within my community. I will carry all that I have learned with me and share it with the youth. I also will use this opportunity to expand on my knowledge of the good way of life and the Seven Grandfather teachings.

After last year’s pageant I gained new friendships, confidence, and the drive to become a volunteer in my community.

Throughout the past year I’ve worked hard on pageant preparations while still being able to keep up with school work and volunteering.

This is where I need your help! Starting the first week of April you will have the chance to vote for me, fast-tracking me to the Top 15.

Visit www.missnorthontario.com for more details. If you would like to join me on this rewarding journey there is also a page on Facebook that you could like or visit where I will be updating my progress “Kelly Nootchtai for Miss North Ontario Regional Canada 2011”.

Thanking you all in advance, Miss Atikameksheng 2011!

ANISHINABEK NEWS

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

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

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

Advertising & News Deadlines

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

DEADLINE FOR MAY

Advertising

Bookings: April 20

Final Art: May 10

News

News submissions:

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MAANDA NDINENDAM / OPINION

Supermoon really brought out all the crazies

Our little Communications team braces for who-knows-what each month with the approach of a full moon.

No, we do not employ any werewolves on staff at the Union of Ontario Indians, but – like any police officer or hospital emergency department nurse will tell you – we sure see our share of oddball occurrences as the moon waxes fuller in the Nipissing night sky.

For a while, it looked like I could take a year off from devoting a column to the United Nations International Day for the Elimination of Racial Discrimination. Not that bigotry ever takes a vacation, but things just seemed calmer this March.

The Groundhog had not seen his shadow and all signs pointed to an early spring. The birds had started chirping. The snowmobiles had stopped screeching. And 2,000 Little Native Hockey League players were gathering in Sudbury for March Break. It seemed all quiet on the Northern Front.

A persistently-clanging cellphone shattered my morning reverie.

"Hello Maurice – somebody says there's a sign on the front door of a restaurant in Lakefield that says: 'No Natives'." I hadn't even had my bran muffin and yogurt yet.

"I'll get right on it," I stammered, my other hand reaching for a second phone to call my Peterborough County anti-Indian racism monitoring specialist.

"Hi Mom. What's going on at the Village Fish and Chips?"

Within minutes I am supplied with phone numbers of all pertinent journalists, police agencies, and municipal politicians. By noon I can report to the powers-that-be that the story will be top of that evening's CHEX-TV news lineup and on the front page of the next day's Peterborough Examiner, the Lakefield police detachment is devoting its full resources to solving what they are calling a hate crime, and the village reeve has said such behaviour is not appreciated by residents of her sleepy Kawartha Lakes community.



Maurice Switzer

On behalf of 50,000 Anishinabek Nation citizens I say that this despicable act is intolerable regardless of who is responsible, and that we are delighted that community officials are taking the incident so seriously and distancing themselves from it.

My bran muffin and yogurt beckon. I can hear sparrows chirping.

But I had not reckoned on the imminent full moon – and not just your run-of-the-mill monthly variety, but a Supermoon that alarmed news anchors report will be blazing its rays from a mere 221,567 miles away, instead of the usual 238,857. One envisions night watchmen all over North America lathering up with Coppertone.

News flash – the CBC Ombudsman decrees that it was inappropriate for financial analyst Kevin O'Leary to call his colleague an "Indian Giver" during a heated debate about the future of the Saskatchewan Potash Corporation...six months ago!



Things lose their charm when they move faster

I love a good fire.

On winter mornings especially there's nothing like stoking a good blaze and sitting there in the dark with a hot coffee and thinking about my day. There's something sublime about the feel of watching a blaze, something that stokes the primitive in anybody.

That's not a bad thing. Sure, I know that we're all bent on contemporizing our lives, making sure we have the appropriate gadget, the latest fad in our pockets or purse and just letting the Jones' know that we're still on the radar.

But we came from primitive roots. All of us. You don't have to be a First Nations person to claim that. Every person from every culture sprang from a past that was tool-less and free of gadgets.

When we first moved to the mountains I bought a bow saw. For a while I used to cut the wood for our fire. It was hard work and nowadays I have a chainsaw for that but the old bow saw still hangs in the shed if it's ever



Richard Wagamese

needed.

But when I used that old fashioned saw I felt connected to something special. It took me back to a day when labor was an integral part of home making. Those days when a man used his back to get things done and it felt awesome to bend my back to the work of cutting wood that way.

Needless to say I quickly remembered I was 50 and not 22 but the thrill of that effort stuck with me. See, we get so used to the ease of things and we're upset as all get out when

Knock, knock. A colleague wonders about the propriety of a speaker at a recent local Toastmasters' meeting embellishing his talk about First Nations people by patting his mouth with his hand and chanting "Whoo-whoo-whoo".

The federal election writ has dropped, barely hitting the floor when Bloc Quebecois candidate Yvon Levesque declares that his NDP opponent is going to lose votes because he is aboriginal. Not to be outdone, Andre Forbes, carrying the Liberal banner in another Quebec riding, is quoted in several newspaper and magazine articles referring to aboriginal Canadians as "featherheads".

Liberal leader Michael Ignatieff says he is "shocked". Blothead Gilles Duceppe says "no comment". I say "Huh?"

As I settle down for a relaxing night of television to escape the apparent outbreak of national insanity, I flip to a PBS documentary about Sitting Bull, just in time to learn that General George Armstrong Custer's men liked to refer to their Lakota neighbours as "Red Niggers".

Full moon or not, at least the soldiers of the 7th Calvary paid a price.

Maurice Switzer is a citizen of the Mississauga of Alderville First Nation. He serves as director of communications for the Union of Ontario Indians and editor of the Anishinabek News.

things go wrong. What happens in your house when the internet is out for any reason?

No, modern gadgets are all about speed and when things move faster they tend to lose their charm. They're just things then. They're replaceable, dispensable, meant for our convenience and certainly not collectable.

Me, I'll take a good old fashioned anything over most new and shiny stuff today. Maybe I won't use it, maybe it will just hang on a nail or serve as a memento but it will still have something to say. We all come from simpler times. We all come from a time when life was about honest effort and hard work. Call me primitive but I never want to forget about that.

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

MAANDA NDINENDAM / OPINION

LETTERS

Voting 'necessary evil'

For a long time now, Beausoleil First Nation community leaders have been working to get us a fixed link for this community. I can't help but feel that we, as First Nations citizens MUST make this an election issue.

I am not advocating for one party or another; all I am asking is that we write to these candidates and ask them questions specifically about our fixed link, and other issues that affect our community, our remoteness, our economy, our communal life. Base your votes on who best meets our interests. I recognize that many of our citizens do not participate in the elections process because, and I share this view, we are not Canadian. However, if we are going to promote change and support for the issues that affect us on a local, provincial and national level, participating in these political systems is a necessary evil for us. We need to reform the political system to make it more First Nations friendly before we will ever see the end of the Indian Act.

This all starts with a vote.
*Mzhakdo Kwe, Myiingan
Dodem, Anishinabe
Vicki M. R. Monague
Christian Island*

Baby steps against racism

In 1966, the United Nations proclaimed March 21 as the International Day for the Elimination of Racial Discrimination. Personally when I consider the length of time since this declaration was passed it would seem that there have only been baby steps in eliminating racial discrimination across individuals, groups, communities and in our governments.

It would seem to me that we must each make a personal pledge to do our part to eliminate racial discrimination. It is only recently that the UN has declared that governments recognize the Rights of Indigenous People. For this to become a reality we must all be aware of our history as Indigenous peoples and to humbly share our history, our reality and all that we have and will continue to offer to Canadian society. Only if we all do our part to walk and talk with respect, humility, truth and wisdom can we assist others to begin to do the same with our people and with each other.

*Dr. Brenda M. Restoule
Dokis First Nation*

Treaty rights don't travel with this sailor

By Chris Innes

I have served in your Canadian Navy from 4 July 1986 to present day, and since 20 August, 1987 have experienced some considerable difficulties in ensuring that my rights as a Status Indian are upheld in the shipboard and shore posting workplace, to access the same health care as Status Indians in Ontario, specifically the ability to access and visit with traditional healers in Ojibwe health centres.

To be fair, there was a time in 2007 when I was afforded the support to do this, however was informed that this was a one-time offer. I wondered then as I do now, would we limit Canadians to one visit with a specialist and then cancel all future visits?

I am unable to access Elders for spiritual counsel through Base Chaplaincy, the so-called-one-stop-shop of Religious Benevolence to members of the Canadian Navy.

Meanwhile the Chaplain General in Ottawa affords other religions and emerging immigrant populations specific accommodation and support in the pursuit of their religious healing.

DND/CFA Aboriginal personnel should be afforded the opportunity

to secure their own country Foods in Crown Lands of the area they are required to serve in, or be offered a two-week appointment with full travel, accommodations and meals allowance to participate in community harvests back in their traditional territories.

Rights to tax equity are not the same as they would be, were I to reside back in Anishinabek Territory (Ontario). In fact Department of National Defence/Canadian Forces does not recognize the differences between each province and territory when considered Post Living Differential Allowances for Status Indians.

When a local Defence Aboriginal Advisory Group suggested that an affiliation between the local Micmac Native Friendship Centre and the Military Family Resource Centre be made it was accepted and then not acted upon. This was eight months ago.

DND/CF policies have been reinvigorated in many instances to accommodate Francophones and women, but employment equity is not fulfilled by ensuring that Caucasian women be given leadership and management roles alongside Caucasian men. This amounts to discrimination against



PO2 Chris Innes

Aboriginals, Visible Minorities and Persons with Disabilities.

Regarding employment equity, the grouping of First Nation, Metis and Inuit peoples under one aboriginal umbrella does nothing to ensure that everyone's different rights and cultures are honoured or respected.

By virtue of my service to Creator, Country and Crown,

I am required to live and work where the Canadian Forces posts me. The provincial government of Nova Scotia specifically informs me that because I am not Mi'kmaq I do not have inherent treaty rights here. This is traditional Mi'kmaq Territory, but I do not agree that my treaty rights should fall to the wayside. All of my 1850 Robinson Huron Treaty Rights should follow me wherever I go.

As a resident of Nova Scotia, I am required to pay Nova Scotia provincial taxes at income tax time. But if my treaty rights aren't recognized here, I should be paying Ontario provincial taxes.

All I ask is that you accord me the same respect and uphold my inherent treaty rights no matter where I may be found.

I was the first Keeper of the Canadian Forces "Aboriginal" Eagle Staff, but have since parted ways with the Staff since I can no longer speak favourably about the Canadian Forces and its discriminatory policies.

Chris (McGregor) Innes, Whitefish River First Nation, is a Petty Officer 2nd Class with the Canadian Navy, currently posted in Nova Scotia

Indian Act still discriminating

By Lynn Gehl, GiiZhigaate-Mnidoo-Kwe

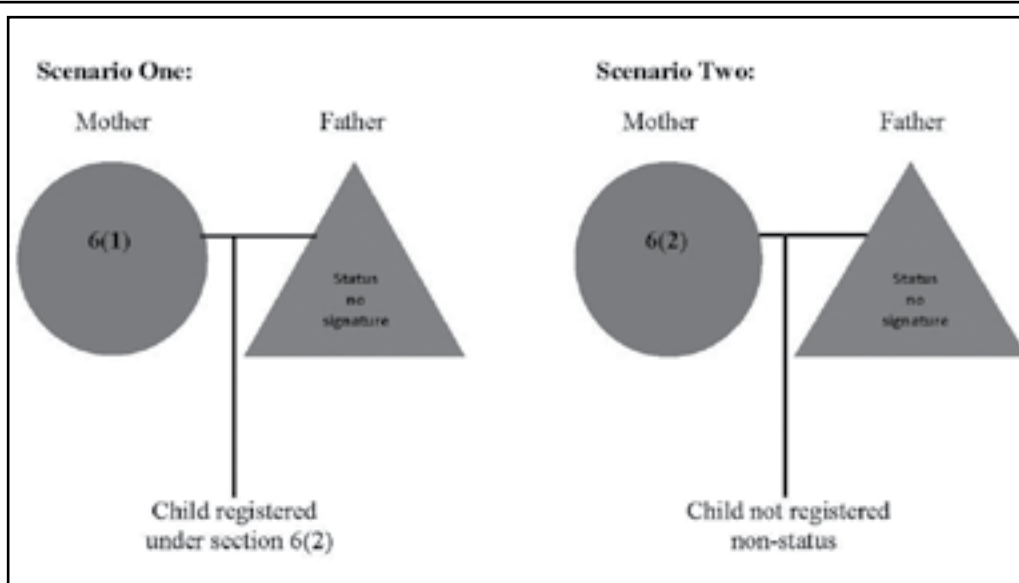
Most people know it was largely through Sharon McIvor's efforts that an amendment to the Indian Act recently passed into law. It is estimated that as many as 45,000 grandchildren of Indian women once enfranchised because they married non-Indian men will gain status registration and consequently are now entitled to treaty benefits once denied to them.

Despite this progress, through a line of discriminatory reasoning, that being that there was a need to preserve the pre-existing rights of the men and their descendants, several caveats remain. For example, grandchildren born prior to September 4, 1951 who trace their lineage through Indian women will continue to be denied status registration.

In addition, descendants of Indian women who co-parented through common-law relationships, and the female children and grandchildren of status Indian men who co-parented with non-status women through common-law relationships will continue to be denied status registration.

As a result, as with the 1985 amendments brought forward by the efforts of Mary Two-Axe Early, Jeannette Corbiere Lavell, Yvonne Bedard, and Sandra Lovelace, this recent legal remedy once again fails to resolve all the gender discrimination. Like Lovelace before her, McIvor has been forced to pursue the elimination of the gender discrimination beyond the domestic arena. Shortly after Bill C-3 became law McIvor filed a complaint against Canada with the United Nations Human Rights Committee.

And there is more. When the Indian Act



was amended in 1985 the government of Canada removed the provisions that once protected children born out-of-wedlock. In actuality, the current Indian Act is silent on the issue of children born out-of-wedlock, as well as silent on the issue of unknown and unstated paternity. Although the Indian Act is silent on how the Registrar should address these situations, Indian and Northern Affairs Canada (INAC) has developed an administrative policy that is relied upon when determining if status requirements have been fulfilled.

Through the 1985 amendment status Indians are now registered either under section 6(1) or section 6(2). Section 6(1) status allows a parent to pass on Indian status to their children in their own right, while section 6(2) status does not. This means a 6(2) parent must parent with another status Indian to pass on status registration and the associated treaty benefits. Today, when a child is born and for some reason the father is unable to sign, or does not sign, the birth certificate the Registrar applies a negative assumption of paternity

— meaning the Registrar assumes the child's father is a non-Indian person. As the graphic above illustrates, a result of this unfair negative assumption, when the mother is registered under section 6(1) the child is only registered under section 6(2) of the Indian Act. While this child is entitled to status registration and their treaty benefits, when the mother is registered under section 6(2) the child is deemed a non-status person and the child consequently also loses their treaty benefits.

Young mothers and their babies are in need of their status registration and the protection of their treaty benefits — in particular their health care and education benefits.

These young mothers and their babies should not bear the brunt of the government of Canada's desire to eliminate status Indians.

To learn more see www.lynngehl.com/ or join my Facebook group account: Unknown and Unstated Paternity and the Indian Act. It is open to all.

*Lynn Gehl, Ph.D. Algonquin Anishinabe-kwe
— Turtle Clan.*



40th Annual Little NHL 2011

March 13 – 17, 2011

Sudbury, Ontario

Stories and photos
by Maurice Switzer

Founding father had to hitch-hike in good old days

SUDBURY – Earl Abotossaway, one of the Little NHL hockey tournament's five founding fathers, recalls the event's simpler days, before it drew over 100 teams and 2,000 players, and required eight arenas to accommodate its schedule.

"I didn't have a car – I had to hitch-hike to get around," Abotossaway told the audience at the March 12 Alumni Hall of Fame Dinner and Awards Banquet, the first official event at the 40th annual edition of Little Native Hockey League Tournament.

James McGregor of Whitefish River First Nation, the other surviving founding father, also had fond memories of the first event that drew 17 teams to rinks in Little Current and Espanola.

"They could clean the ice with shovels as fast as any Zamboni," said McGregor, who also took pride in the fact that the Little NHL event recognizes that "hockey is no longer a boys' game."

That was evidenced a little while later in the evening when Kathryn Corbiere of M'Chigeeng became the first female player inducted into the Little NHL Hall of Fame. "You learn a lot of courage and leadership," she said of her experiences in the tournament. Nipissing's Dave Avery and Moose Factory's Jonathan Cheechoo – an alumnus of the big and little NHLs – were also inducted.

Mervin Cheechoo attended the banquet with his wife Carol Anne to represent Jonathan.

"Be passionate about your kids," he told the crowd. "Let's encourage our children to be all that they can be."

Living in Chelmsford just outside of Sudbury, the Cheechoos like to share with other parents the importance of encouraging their children to succeed.

"We have a powerpoint presentation and do parenting seminars in James Bay communities," says Mervin. "Your kids are forever – it's important to set goals and have a vision for your life."

There is a soft spot in Mervin Cheechoo's heart for the Little NHL tournament. He played as a 13-year-old peewee in the first event 40 years ago in Little Current, recalling a 14-0 win in the championship game. It was the first time the Moose Factory boys had ever played in an indoor rink.

Equally important to him was the fact that one of the event's founding fathers, Earl Abotossaway and his wife Marion somehow managed to accommodate the entire Moose factory team – a dozen of them – in their Whitefish

River home.

Dan Brant, representing the Dreamcatcher Foundation, a major financial supporter of the event, also spoke of the tournament's growth in developing women players.

Kelly Babstock, who overcame some personal obstacles to be a Little NHL participant four years ago, has been invited to try out for the Canadian Women's team in the 2014 Olympics, he told the crowd.

Harry Wilmot accepted a Friends induction on behalf of RBC, and the Ontario First Nations Limited Partnership was represented by Chief Steve Miller of Whitefish Lake First Nation.

George Francis of Whitefish River, who served as Little NHL president for 12 years, was inducted into the Builder category, along with the late David Enosse and the late Henry and Margaret Shawanda, and Patrick Madahbee.

Madahbee, who was six months too old to play in the first Little NHL tournament, asked how he could help make the event a success. He refereed, and the Grand Council Chief of the Anishinabek Nation has been involved in all 40 tournaments.

"You don't see arenas filled at 8 o'clock in the morning to watch Tykes play like you do in this event," he said.

During the following night's official opening ceremonies at Sudbury Memorial Arena, Madahbee and George Francis were pre-

sented with appreciation plaques by the City of Greater Sudbury for their role in bringing the event to the Nickel City over the years.

It was announced that Sagamok Anishnawbek will host the 2012 tournament, which will again take place in Sudbury.



Hall of Famers

Kathryn Corbiere, M'Chigeeng FN, the first woman inducted as a player into the Little NHL Hall of Fame, is flanked by "wingers" George Francis, left, Whitefish River FN, chosen in the Builder category, and Dan Brant, Six Nations, representing the Dreamcatcher Foundation, one of the first inductees in the new Friends category.



Sudbury residents Rose Marie Bobiwash, originally from Thessalon FN, and Jane Francis, Whitefish River FN, were among over 70 volunteers for the 2011 Little NHL tournament.

Volunteers make plenty of friends

Volunteers Rose Marie Bobiwash and Jane Francis have six kids between them – none of whom have ever played in the Little NHL hockey tournament.

That's not as surprising as it seems, says Francis, whose uncle George was honoured as one of the 40-year-old event's Hall of Fame Builders at this year's opening night banquet.

"For many of us, this is just like attending a pow-wow – a big First Nations social event," said Francis, whose roots are in Whitefish River First Nation but who is a provincial government employee in Sudbury. "One reason the estimated 70-odd volunteers are so important, says Francis, is that "a lot of the kids are shy – a lot come from small communities and aren't in the big city too often."

This year, Francis and Bobiwash were holding down the fort at tournament headquarters in a southend Sudbury hotel, confirming schedules for coaches, directing parents to the appropriate arena of the eight in which games are being played, and fielding questions about everything from T-shirts to media passes.

"I started volunteering in the 70s," Francis recalls. "One of my first jobs in Espanola was to push the button if the puck went in the net."

From Thessalon First Nation, Bobiwash also lives in Sudbury.

"I was raised here," she says. "I never knew about this tournament until the 1980s. Now I volunteer every time the tournament's here."

The City of Greater Sudbury payroll clerk says there are many fringe benefits of being a Little NHL volunteer.

"You meet all kinds of people – and make a lot of friends. And you meet up with these kids all over."



Martin DeBassige

Julia Noganash, Julian Smith, 4, and Darian Smith, 5, from Magnetawan First Nation check out the Ted Nolan display in the Little NHL Hall of Fame trailer. Since 2007 the 48-foot travelling museum has been driven to Little NHL tournament sites by Martin DeBassige, pictured with a photo of his Uncle Norman, one of the 40-year-old event's Founding Fathers. Martin played in the first Little NHL tournament as a peewee, and coached the 1986 West Bay Atom champions.



Team captain Mickey George hoists the Peewee Boys trophy after the Nipissing Warriors beat Garden River 1-0 in the championship game March 17 at Sudbury Memorial Arena.



Jessica Wakefield 15, Stoney Point, scored three goals in the Aamjiwnaang 7-4 win over Wikwemikong in the Midget Girls' final. It's her second championship in three years.



Zeke Linklater was awarded the Christopher Shawanda Memorial Trophy as outstanding midget boys' defenceman after Moose Factory beat Wasauksing 3-1 in the final.



James McGregor, second left, one of the Little NHL Tournament's five Founding Fathers, and Greg Rickford, MP Kenora, parliamentary secretary to the minister of Indian and Northern Affairs Canada, drop the ceremonial first puck March 13 at Sudbury Memorial Arena to kick off the event's 40th annual edition. Tournament official Chief Shining Turtle, Whitefish River First Nation, assists in the ceremony, featuring, left, Lukas Abotossaway, Aundeck Omni Kaning, great-grandson of Founding Father Earl, and Damion DeBassige, M'Chigeeng FN, great-grandson of the Late Founding Father James.

RESULTS
Championship Games
BOYS DIVISION
Tyke Cedar Bay 10, Nipissing 7
Novice Six Nations 11, Rama 1
Atom Batchewana 6, Moose Factory 5 (OT)
Peewee Nipissing 1, Garden River 0
Bantam Moose Factory 8, Mattagami 0
Midget Moose Factory 3, Wasauksing 1
GIRLS DIVISION
Atom Mississauga 8, Wikwemikong 3
Peewee Garden River 2, Aamjiwnaang 1
Bantam Birch Island 2, Moose Factory 0
Midget Aamjiwnaang 7, Wiky 4



Ruling condones gap in funding

OTTAWA—The Canadian Human Rights Tribunal dismissal of a complaint about unequal funding for First Nation children in the child welfare system is being characterized as the creation of an “open season” for discrimination against First Nation children on reserves.

Filed in 2007 by the Assembly of First Nations (AFN) and the First Nations Child and Family Caring Society of Canada, the discrimination complaint under the Canadian Human Rights Act pointed to a lower level of service being provided for First Nation children in foster care on-reserves who fall under the federal jurisdiction, than that provided to children in foster care off reserve by Canada's provinces.

The Chair of the Canadian Human Rights Tribunal dismissed the complaint March 14, saying that “the Act does not allow a comparison to be made between the two different service providers”, namely the federal government and provincial governments.

“The Canadian Human Rights Tribunal has in effect rendered open season for the federal government to discriminate against First Nation children on reserves across Canada,” said Margaret Froh, president of the Indigenous Bar Association in Canada.

ASK HOLLY

BY HOLLY BRODHAGEN

askholly@gmail.com



All about Holly

I recently had a reader ask me about myself. Wondering who I was, how I came to write for the Anishinabek News and why I write what I write. This made me think that maybe it was time to introduce and in some cases reintroduce myself to the readers of the Anishinabek News.

I am a former military brat who lived all across Canada but considered the East Coast home until the age of 16. When my father retired we moved back to North Bay to be closer to family. I visited Dokis First Nation for the first time that year and got to know some of my relatives. Curiosity about my culture and a desire to go into social work led me to the Native Human Services program at Laurentian University. After graduating I worked for the Children's Aid Society in North Bay and then a few non-profits serving the North Bay community. This eventually led me to attend Lakehead University to get my Master of Social Work focussing on native child welfare. I completed my placement at the Union of Ontario Indians in the Social Services Department.

My foray into the writing world began one fateful day at the Union of Ontario Indians when Maurice Switzer (editor) shared an interesting tidbit of information with me that no doubt prompted me to make some ridiculous comment. His response, “maybe you could write something about that...” began my career as Ask Holly. From there I have enjoyed over four years of writing.

In the past four years, I have found myself walking some interesting paths. Instead of a full-time career in social services, I have chosen to remain home with my two children and work part-time at a fabric store. My family is pursuing a self-sufficient lifestyle which includes living off grid, growing/raising our own food and building an alternative house. My future plans are to attend a PhD program and continue research into native child welfare. But for now I am happy to research gardening, quilting and chickens.

As for the topics I write about, most of my columns come from comments, questions or suggestions from readers, co-workers, friends and family. I enjoy the job of researching topics, finding answers to questions and generally learning about everything and anything. Because this is a monthly column, there are times when I can not write about a topic but that does not mean I don't try to find and answer the questions posed to me by readers.

So now you know a little bit about me. I invite you to tell me a little bit about yourself. Maybe you have a question you would like answered, have suggestions for future columns or would like to share information with me. Feel free to write me at askholly@gmail.com or send your letters through the Anishinabek News.

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



CHIEFS OF ONTARIO

EMPLOYMENT OPPORTUNITY

The Chiefs of Ontario is presently recruiting for a dynamic, organized and highly motivated person to fill the role of Social Services Coordinator.

LOCATION: Toronto or Thunder Bay Offices.

SCOPE OF WORK:

The Social Services Coordinator will be expected to advance First Nation aspirations in relation to all aspects of social services as mandated by First Nations leadership. Implementation of resolutions will include direct engagement with the Social Services Coordination Unit and the Chiefs Committee on Social Services to coordinate & facilitate the plan for the development of a consensus based approach where possible, in resolving issues.

KNOWLEDGE/ABILITIES:

- Practical knowledge of current First Nations positions on all social services issues at community, regional and national levels as it pertains to social services;
- Ability to research, analyze and summarize government initiatives and related legislation policies, reports, position papers and program related to social services for First Nations;
- Ability to present complex material to a variety of audiences and adjust presentation skills to meet the needs of audience;
- Possesses strong facilitation, presentation and planning skills to ensure that objectives are met;
- Extensive knowledge of First Nations and organizations, as to their political roles, and structure;
- Knowledge of First Nation rights, self-government and current First Nation needs and goals in the delivery of social services to First Nations people;
- Extensive knowledge of the political structure of all levels of government (federal/provincial/First Nations);
- Ability to communicate accurate information on the First Nations political positions;
- Ability to communicate with personnel from all levels of government and First Nation organizations;
- Ability to work with First Nations and governments in the development of policies and strategies in the area of social services, regionally and nationally.

REQUIREMENTS AND SKILLS:

- Candidates must possess a degree or diploma in political science, public administration and governance or related discipline;
- This position will require an experience individual who has a minimum five (5) years of Senior level comprehensive work experience and background in First Nation social services and child welfare or delivery of such;
- This position will require excellent verbal and written skills with the ability to prepare a variety of documents and communication tools;
- Exceptional interpersonal analytical skills;
- Ability to manage a limited program budget;
- Ability and willingness to travel a must;
- Ability to speak a First Nation language an asset;
- Candidate must be an independent worker, capable of working under limited supervision and able to work as a team member.

SALARY: negotiable within salary range.

APPLICATION DEADLINE: **Monday April 18, 2011 by 5:00 p.m.**

SEND PACKAGE MARKED CONFIDENTIAL TO THE ATTENTION OF:

Lori Jacobs, Executive Director
Chiefs of Ontario
111 Peter Street, Suite 804
Toronto, Ontario M5V 2H1
Phone: (416) 597-1266
Fax: (416) 597-8365 OR
E-mail: opportunities@coo.org

PACKAGE REQUIREMENTS:

- To include cover letter demonstrating clearly how applicant meets the requirements of the position and current CV.
- For a copy of the Social Services Coordinator job description, please e-mail Dianne Simon at Dianne@coo.org
- The Chiefs of Ontario would like to thank all those that apply but only those granted interviews will be contacted.

Health Secretariat

Good Health for Our People



Making moccasins

Community Health Representative Doreen Jacko and Nala Toulouse participate in a newborn moccasin-making workshop at Whitefish River First Nation. The session was part of a Traditional Teachings for a Healthy Pregnancy Workshop for the Union of Ontario Indians.

– Laura Liberty, Lake Huron FASD worker

Improving FN health

OTTAWA—Assembly of First Nations (AFN) National Chief Shawn A-in-chut Atleo and Aboriginal Nurses Association of Canada (ANAC) President Evelyn Voyageur agreed to continue collaborative and cooperative efforts in the advancement and improvement of the health status of First Nation citizens in Canada.

"Our Partnership Agreement sets out a plan for us to continue to promote and support the recruitment and retention of Indigenous nursing students. The agreement will also focus on enhancing the ability of non-First Nation nurses to work with First Nation patients and communities," said National Chief Atleo.



Damien and Noah, Hillside School students, Kettle and Stony Point First Nation.

–Photo by Angela McLean

Healthy career options for students

By Autumn Watson

At the beginning of March, a two-day health career fair was organized by the Kettle and Stony Point First Nation Health Centre. Under the Aboriginal Health Human Resources Initiative, the Union of Ontario Indians had an opportunity to travel to the community to provide six health career workshops for over 150 students in Junior Kindergarten through to High School.

The majority of the workshops are interactive, which allows the students to become involved and experience what it may be like to become a health care professional.

The younger students are able to relate when they are read a book geared towards dentistry, nursing, and, X-ray technology. Other students played a game of "health careers bingo" where they had an opportunity to learn about 25 different careers such as podiatrist, psychologist, paramedic, respiratory therapist, dietician, and environmental health officer.

The "five senses" workshop engages the students by having them become a doctor/nurse through role playing among their peers. Even the teachers can't resist trying out the "stethoscopes" that the students make for the pulse activity game.

Each of the workshops are tied to student interests, the exploration workshop investigates the various health careers linked to: animals; sports; food; and, the outdoors. In the end, students make a 'constellation' (a group of stars forming a pattern) with respect to their chosen health career that demonstrates to students to "reach for the stars".

The high school students benefited from a joint presentation that delivered a message about Fetal Alcohol Spectrum Disorder (FASD) and the various health care professionals who are involved on the FASD diagnostic team.

The workshop offers students insight into the various health careers as well as stresses the importance of high school courses (such as math, biology, chemistry, etc.) that students should consider if they wish to pursue a career in health.

All students who participate in a workshop are provided a small gift. The gift is tangible so that it will act as a reminder and continue to promote the idea of health careers long after the workshop.

The Union of Ontario Indians would like to once again thank the Health Centre and Hillside School for the warm community welcome and organizing such a fantastic event.

In addition, miigwetch to all the students who participated in the workshops. We wish you luck in all your future endeavours.

For further information and/or to book a health career workshop in your community, please feel free to contact: Autumn Watson, Health Retention and Support Officer at (705) 657-9383 or wataut@anishinabek.ca

For further information on FASD, please contact: Chochi Knott, FASD Regional Worker at (705) 657-9383 or chochi.knott@anishinabek.ca

BIIDAABAN HEALING LODGE

Program Dates

SEXUAL ABUSE SURVIVORS

• April 11 - April 20, 2011

• September 19 - September 25, 2011

ADULT CHILDREN of TRAUMA

• March 19 - March 28, 2012

GRIEF & ABANDONMENT

• June 6 - June 15, 2011

• August 15 - August 24, 2011

• November 21 - November 30, 2011

• February 20 - February 29, 2012

ANGER SOLUTIONS

• May 9 - May 13, 2011

• July 4 - July 8, 2011

• October 17 - October 21, 2011

• January 16 - January 20, 2012

COMMUNITY WELLNESS CONFERENCE

Dates to follow

Biidaaban Healing Lodge, P.O. Box 219, Hwy. 627
Pic River First Nation via Heron Bay, ON P0T 1R0
Via: Heron Bay, ON P0T 1R0
Ph: 807-229-3592 Fax 807-229-0308
Toll Free: 1-888-432-7102

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Fort William Office – Ph: 807-623-8887

Munsee Delaware Office – Ph: 519-289-0777

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WENJI-BIMAADZIYING/ OUR ENVIRONMENT



Pierre J. Verhelst presents a cheque to Josephine Mandamin on behalf of the Ontario Public Service Employees Union.

Donation gets Water Walk moving

To kick off the Mother Earth Water Walk 2011, Pierre J. Verhelst presents a \$2000 cheque on behalf of the Ontario Public Service Employees Union (OPSEU) Executive Committee to Water Walker Elder Josephine Mandamin, a scholar at Shingwauk Kinomage Gamig/ University in Sault Ste. Marie.

This spring, Elder Josephine Mandamin and other Mother Earth Water Walkers will be coming from four directions across North America carrying copper pails containing salt water from three oceans and the Gulf of Mexico.

Their waters will ultimately be combined with water from the Great Lakes at a Water Ceremony near the shores of Lake Superior near Bad River, Wisconsin.

The only dates that are the definite are the start and end dates. Everything in between is tentative

and this year the walkers will be tracked by a Global Positioning System.

There will be GPS devices on all four pails. GPS device tracks a pail every 10 minutes. Communities and organizations who would like to help the walkers are asked to use the www.emptyglassforwater.ca map.

Elder Josephine Mandamin attended the OPSEU Convention on April 6 and 7 as a guest of the Aboriginal Circle to spread the message to our attendees and raise awareness that water is a sacred gift of the Creator and the source of all life on Mother Earth.

For more information on how you can help the Water Walkers before or during the walk, please contact Joanne Robertson at waterwalk2011@gmail.com

Earth Day ideas for the whole family



Sarah Blackwell

Earth Day is April 22nd. It is an opportunity to involve your children in an effort to help protect the earth. Children will appreciate a role in taking care of the Earth, but they will also appreciate that you acknowledge their ability and maturity to discuss issues like taking care of our precious Mother Earth.

Earth Day is an opportunity to really think about what can be Reduced, Reused or Recycled in your home or community. Here are some uses for existing items that might be in your household:

- Re-use a plastic or paper bag as a gift bag – place some decorative stickers or other decorations on it and you've got a replacement for wrapping paper!
- Re-use empty food containers as storage for leftovers or crafts;
- Habitat for Humanity accepts building material donations – contact your local office for this non-profit group before disposing of old building material around your home;
- Your local Goodwill can make good use of your gently worn clothing and gently used furniture or other household items. Contact them to find out delivery options.

Things to do with your children on Earth Day:

- Hiking – enjoy the outdoors and pick up garbage at the same time. It's a satisfying project that will make kids feel they are doing their part to take care of the Earth and their community;
- Visit the Library to find books that explain the "trash trail" to your children. Once the garbage leaves your home, where does it go?
- Visit a recycling center
- Search out You Tube videos on sanitation and waste disposal. Watch them with your children and discuss the videos.

'Respect' most important

Reduce, Re-use, Recycle, and most important – Respecting, is a big deal when it comes to global warming and littering. It is very important do these four 'R's' because Mother Earth needs to be clean to



Eden Beaudin

work properly. Just like if you eat junk food a lot, you could get sick and not be as healthy. If Mother Earth is filled with garbage and pollution, everything will run like a mad house. Things like climate change, problems with the weather, and things going extinct. Just like the weather changing in Japan.

Here's a question: Is it better to have a huge eco-footprint or tiny eco-footprint? An eco-footprint is how much litter you put into the environment. Reducing how much you waste will help the environment a lot. Also it will help you prevent diseases, sicknesses, and other problems.

Recycling will also be a huge help to the earth by letting us breathe clean air, not having to walk in a dirty environment, and many more things. This is important because it helps with future generations.

Re-using things will save you money and help Mother Earth at the same time! Some things you can make using re-used things are: toys, art, or you can donate it for someone else to re-use.

Respecting Mother Earth is also very important; it includes all the other three 'R's'. Respecting Mother Earth includes not littering, composting, gardening, walking or biking, etc.

Tips and facts to help you:

- Recycling one plastic bottle saves enough energy to power a six-watt light bulb for six hours
- It takes 120 pounds of recycled newspaper to save one tree!
- Recycling one aluminum can saves enough energy to run a TV for three hours
- Canadians take home over 55 million plastic bags every month
- Next time you go to the store, think first, "Do I really need that?"

Ways you can help Mother Earth: start to garden, make a compost, clean, bike or walk, find some good, non-electricity, non-polluting hobby. Also you should Reduce, Re-use, and Recycle often.

Remember to always Respect Mother Earth as many ways as you can. Get out of the bad habits and try new things.

Eden Beaudin, 11, is a citizen of M'Chigeeng First Nation. She is the founder of the Pegasus Literary Writing Award, an annual award showcasing children's literature

Lands and Resources

Ensuring access to natural resources



Species at Risk



Wolverine – traditional name "Gwiingwa'aage"

Wolverines in hundreds

What is Species at Risk?

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

Risk Categories :

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

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

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

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

Endangered – species facing imminent extirpation or extinction

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

Extinct – species that no longer exist.

Wolverine – traditional name "Gwiingwa'aage" - "Gwiingwa" means "shooting star" and "-aage" means "where something originated from"...so then "gwiingwa'aage" means "the one that came from a shooting star" or better known as the "wolverine."

Facts – approximately the size of a domestic dog and is one of the bigger types of weasels. They are short and thick, like a small bear, the head is round and broad, with small eyes and short rounded ears. They have long dark brown fur, with grey tips on the ears, as well as pale golden brown stripes running along the sides of the body. The wolverine is a carnivore. They have strong jaws and teeth that can crush the bones of caribou, which is their favorite winter food. This creature is very well adapted for its way of life.

Habitat – occupies different types of habitats, but generally prefers areas far away from humans and their activities. Wolverines use dens to give birth to kits, which are really difficult to find. Their home density range for one individual is approximately from 40km² to 800km² and the habitats that have mostly hooved animals (ungulates) will mostly likely contain wolverines.

Distribution – In Ontario, the wolverine lives in the Northern Boreal Forest where their population is estimated to be in the hundreds.

Breeding – they mate in the summer, however, birth does not occur until the following year between February and May. Female can have as many as six kits, but recently they have been having fewer. Kits reach adult size by seven months of age. When food is scarce, the population will not have young.

Threats – historically, the range of wolverines in Ontario was more extensive than seen today. Threats that have contributed to lower populations and include: timber harvesting, loss of habitat, degradation of habitat, loss of sustaining prey (Caribou) in correlation lower reproduction levels as well as over-harvesting of pelts from past hunting demands. Wolverines do not thrive in habitats that have been permanently altered by humans and cannot co-exist with human land use activities such as mining or forestry. Humans have been fragmenting their habitat and this has created a strain on survival and reproduction.



Biodiversity and what is it?

By Rhonda Gagnon

Biodiversity is short for biological diversity - the incredible variety of life on Mother Earth. Mother Earth is literally crawling, swimming and flying with life.

So far, there have been more than 1.7 million species identified, however, more species are being found and some yet to be discovered.

There are three levels of species on Mother Earth:

1. The absolute variety of species;
2. The Earth Ecosystem that support the species;
3. The variety of genes within a species (genetic diversity)

All species count, all should and need to be respected and protected, people have no right to destroy something that we did not create.

Plants and trees play a key role in the functions of Mother Earth, they provide us with oxygen that is necessary for survival, and they keep us cool by providing shade and releasing moisture through their leaves. They provide water purification, food and shelter. They also prevent landslides, and flooding, and they even remove the carbon dioxide from our atmosphere. When plant communities are destroyed or damaged, it affects the chain link to other living things that depend on them.

Yet, biodiversity does not just end at the water's edge. Did you know that an unbelievable variety of life inhabits the lakes, rivers, streams, wetlands and oceans? There can be more life found in a wetland,

than your farm or backyard.

Did you know?

Biodiversity is important to our economy. For instance:

- Some prescription drugs contain ingredients that have been extracted or derived from wild plants;

- Many Tourists visit the national and provincial parks as well as wildlife centres. These visits generate employment and economy activities;

- Certain types of bacteria make nitrogen that is needed for crops, forests, plants; and

- Certain types of species (bees, bats, butterflies) help contribute to the pollination of all flowering plants and crops.

Final reflection: So you might be thinking the world is full of life, but who cares... Well we do.

First Nations people are the original caretakers of Mother Earth and the decision that we make today, will determine the diversity of species, ecosystems and genes that will remain in the future. Our children will inherit Mother Earth and the responsibilities that come with it, and they deserve a natural world that is rich and varied with what we have today.

Please Remember – The International Day for biodiversity is May 22, 2011, and your communities can promote this day by spreading the word, promote various activities within your communities, and by educating our youth.

For more information visit www.hww.ca.

Marlene in mining

"Ahnee! My name is Marlene Bilous and I am from the Prairies. I have a Master's in Political Economy from Memorial University of Newfoundland and one year of Law School from the University of Manitoba. My thesis deals with the importance of working with the community to promote resource development.

I have many years experience working in all levels of government across Canada with a focus on Aboriginal issues. While



Marlene Bilous

working with the Manitoba government, I worked with the Winnipeg Aboriginal community to produce an Urban Aboriginal Strategy. Last year I worked with the Assembly of Manitoba Chiefs to produce a newsletter and a 20-year strategic plan to address the housing shortage facing First Nations in Manitoba.

Between 2005 to 2008, I served with Government of Nunavut as Manager of Policy and Planning for the Nunavut Housing Corporation where I worked to produce a housing strategy for the Inuit. I am very excited about starting as an policy analyst for the Lands and Resources Team. We are always pleased to answer questions, respond to comments and address your concerns.

Mining update

In December of 2010, and January of 2011, the Union of Ontario Indians, in partnership with Ministry of Northern Development, Mines and Forestry (MNDMF) hosted three regional mining engagement sessions to discuss regulations, that will shape the day to day practices of the newly amended Mining Act.

Positive feedback was received from all regions and a report summarizing the engagements is coming this Spring 2011.

The Lands and Resources department has a new Mining Unit Policy Analyst, Marlene Bilous.

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MISSION

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

DOHM-NUK/LET'S PLAY



Rabbit & Bear Paws



© CHAD SOLOMON AND LITTLE SPIRIT BEAR PRODUCTIONS, 2011.

ASSOCIATION OF IROQUOIS AND ALLIED INDIANS WWW.AIAI.ON.CA Responsible Gambling

AIAI: RESPONSIBLE GAMBLING PROGRAM 2010



WINNING STRATEGY

All gambling has potential risks. If you are experiencing financial, family, emotional or physical health problems because of your gambling you should consider taking a break to fully understand its impact on your life and to help you gain control.

WAYS TO CONTROL GAMBLING:

Set a budget on your time and money. Spend only what you can afford to lose. Leave your bank and credit card at home. When your budget is gone and your time is up, walk away!
Keep a diary of how much time you play and record your wins and losses—memory is selective in remembering the wins. View gambling as entertainment—not a way to make money.
Play knowing that you will almost certainly lose. See the money lost as part of your entertainment budget.
Understand the odds—the “house” always has the edge.
Make your gambling decisions based on an accurate understanding of your odds of winning. Expect to lose. You cannot change the outcome, there are no winning strategies and you cannot influence luck. The odds are stacked against you and always favour the house.

RECOGNIZE RISK FACTORS

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

HELP IS AVAILABLE:
Ontario Problem Gambling Helpline
1-888-230-3505
www.opgh.on.ca

The Buzz on DRUGS

“Impact on Mind, Body and Spirit”

Friday May 27 – Sunday May 29

**Trent University
Peterborough, ON**

MC is Stan Wesley

- This is a conference for Anishinabek member First Nations.
- There is no cost for registration and each First Nation will identify their sponsored youth who will be representing their community.
- For youth 13 - 23 years of age.



Anishinabek

Registration – Patricia Campeau, ext. 2310
General Inquiries – Karen Linklater, ext. 2239
1-705-497-9127 Toll free: 1-877-702-5200

www.anishinabek.ca

A conference coordinated by Anishinabek Nation youth

COMMUNITY PROFILE CHIPPEWAS OF THE THAMES



Infrastructure, housing a challenge at Chippewas of the Thames

By Greg Plain

Located 40 kms southwest of London, 18 km east of Mount Brydges and 35 km east of Strathroy, surrounding the Munsee- Delaware, Chippewas of the Thames is connected to the Chippewas of the Oneidas by a bridge that extends over the Thames River.

Chief Joe Miskokomon is adamant about working through the problems that have lingered over the years with potable water, and how a community of their size (2,500) can move forward with a strategic process to get the water problems dealt with in the immediate future.

"The problem with infrastructure in the community is a compounding one" says the Chief. "When you look at the problem we face it affects not only the health

and safety issues but compounds as we look to Economic Development and how we attract business into our business park on the southern border of our community.

"When looking at future growth you immediately see the need for the proper infrastructure to be built as there are no hydrants for the fire trucks to attach to and should our community face a multiple of fires in the community the system would fail as the water pipes would not be able to keep up with the immediate water needs," said Chief Miskokomon.

With a capacity of water supply at over 100% for the size of the community needs and business



Chief Joe Miskokomon

opportunities, they are working through opportunities to get the needs met within their own budgets as INAC has not agreed to assist them with funding the water project.

In 2008 there was a study done to find out the needs of the community and how it would move forward with a water project, Budget estimate was \$17 million and the Chippewa community would be looked at to fund the entire project.

Three years later the community is probably looking at \$20 million or more to get the project completed.

The Housing Department is working on getting a 10-house allocation for this year with work to begin in the 2011 build season.



Children dancing at a Chippewas of the Thames community feast.



Antler River Elementary School students planting beans and other vegetables for the school's community garden.



Red Tail Hawk Singers



Chippewas of the Thames elementary school.

**Train to become a
Paramedic**

**Program
now offered in
Sault Ste Marie**

Make a Difference

Registration deadline - June 30, 2011
Limited enrolment

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**For more
information contact:**
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Anishinaabe Chi-Naaknigewin

Anishinabek Nation Constitution

Preamble – Anishinabek Gdaawmi

The Creator provided the Anishinaabe with everything needed to live a good life and entrusted the Anishinabek with the sacred responsibility to care for and preserve the Land, Air, Water and Fires;

The Anishinabek Nation, are the people and the collective of the Anishinaabe people known as the Algonquin, Chippewa, Lanaapes’, Mississauga, Nbiising, Odawa, Ojibway and Pottawatomi who have existed on this Land since time immemorial;

Through the grace of the Creator, the Anishinabek were entrusted with all things sacred to Mother Earth in order that every one may live a good life based on respect for our culture and all of nature and all people;

We, the Anishinabek Nation, protect and preserve our culture, languages, customs, traditions and practices and exercise the inherent rights bestowed upon us by the Creator for the betterment of our people;

We, the Anishinabek Nation, have an inherent right to the Land, Air, Waters, and Fires and respect and value our sacred Fires since Creation;

We, the Anishinabek Nation, have the right to govern ourselves and to enter into agreements with other Nations; and,

Jhi-Minomadzyong. We, the Anishinabek Nation hereby establish this constitution to honour our past, to respect the present and to guide our future in the determination and exercise and practices of the Anishinabek.

ARTICLE 1 – Anishinabek Nation

1.1 For the purposes of this constitution, any reference to the Anishinabek Nation includes those First Nations listed on the attached Appendix “A” and includes our traditional areas and waters.

ARTICLE 2 – Official Languages of the Anishinabek Nation

2.1 Our language is Anishinaabemowin and English is a secondary language.

ARTICLE 3 – Citizenship of the Anishinabek Nation

3.1 Every person who is a citizen of a member Anishinabek First Nation is a citizen of the Anishinabek Nation.

ARTICLE 4 – Principles and Government Structure of the Anishinabek Nation

4.1 The Anishinabek Nation shall be guided by the principles and way of life of the Seven Grandfathers, which were given to us by the Creator, Dehbenj-ghet namely, Zaagidwin (Love), Debwewin (Truth), Mnaadenmowin (Respect), Nbwaakaawin (Wisdom), Dbaadendiziwin (Humility), Gwekwaadziwin (Honesty) and Aakdehewin (Bravery).

Three Branches of the Anishinabek Nation Government

4.2 The Grand Council shall be the legislature of the Anishinabek Nation and shall be comprised of a Grand Council Ogiimah and Deputy Grand Council Ogiimah and a representative of each member First Nation of the Anishinabek Nation, all of whom must be citizens of the Anishinabek Nation.

The Executive of the Anishinabek Nation

4.3 The Executive Council shall be the executive of the Anishinabek Nation and shall be comprised of the representatives from each of the Dodemaag Giimaag.

The Judiciary of the Anishinabek Nation

4.4 The judiciary of the Anishinabek Nation shall consist of courts, tribunals, or adjudicative bodies established by Anishinabek Nation law. Members of the judiciary of the Anishinabek Nation must be citizens of the Anishinabek Nation.

4.5 The judiciary of the Anishinabek Nation has authority to interpret law.

ARTICLE 5 – The Anishinabek Nation Legislative Powers

5.1 The Anishinabek Nation has the inherent right bestowed by the Creator to enact any laws necessary in order to protect and preserve Anishinaabe culture, languages, customs, traditions and practices for the betterment of the Anishinabek.

5.2 A majority of all member Anishinabek First Nations must be present at Grand Council for the Grand Council to exercise its legislative power.

5.3 The Grand Council shall enact Rules of Procedure to govern the Grand Council.

5.4 The governing structure of the Grand Council shall be based on the Dodemaag system of governing.

5.5 The Grand Council of the Anishinabek Nation shall assemble two (2) times per year or more frequently as determined by the Grand Council or by a majority resolution of the Executive Council.

5.6 The Grand Council Ogimaah and Deputy Grand Council Ogimaah shall be elected at least every four (4) years.

5.7 The Grand Council shall use the stand up election process for Grand Council Ogimaah and Deputy Grand Council Ogimaah.

ARTICLE 6 – Powers of the Executive Council

6.1 The Executive Council of the Anishinabek Nation shall be based on the Dodemaag system of governing.

6.2 The Executive Council of the Anishinabek Nation shall meet at least two (2) times per year or more frequently as required.

6.3 The Executive Council of the Anishinabek Nation shall have the power to:

a) call Special Assemblies of the Grand Council by a majority resolution of the Executive Council;

b) develop the legislative agenda of the Anishinabek Nation;

c) make recommendations to the Grand Council on any matters as directed by Grand Council;

d) develop and implement policy in relation to the Anishinabek Nation; and

e) exercise any other executive powers delegated to it by the Grand Council.

Establishment of Anishinabek Nation Advisory Councils

6.4 The Grand Council shall establish an Elders Council, a Women’s Council and a Youth Council that shall act in an advisory capacity to the Executive Council of the Anishinabek Nation and to the Grand Council giving direction to the Grand Council and the Executive Council and that direction will be considered by the Grand Council and the Executive Council.

6.5 The Grand Council shall have the authority to establish other advisory councils as required.

6.6 Advisory Councils shall be comprised of member representatives of the Dodem and shall meet as required.

ARTICLE 7 – Law Making Procedures

7.1 The Anishinabek Nation shall enact law making procedures which shall include:

a) that any representative of the Anishinabek Nation Grand Council may propose the creation, repeal or amendment of an Anishinabek Nation law;

b) that upon acceptance in principle by Grand Council, the proposed law must be sent for comment and review to:

i. the Advisory Councils;

ii. Ogiimah and Council of each member First Nation of the Anishinabek Nation;

c) the review process shall provide for sufficient time for citizen participation with each member First Nation of the Anishinabek Nation.

7.2 After opportunity for Anishinabek citizen participation with each member First Nation of the Anishinabek Nation, the Grand Council shall, at the next sitting of the Grand Council, with respect to any proposed law:

a) approve the proposed law, with or without amendments;

b) reject the proposed law;

c) defer decision on the proposed law to a specific date; or

d) arrange to hold more participation on the law.

7.3 A decision to accept or reject a proposed Anishinabek law shall be made promptly or within twenty-four (24) months of the date on which the law was proposed.

7.4 A law is approved if passed by Grand Council.

7.5 When a proposed law is approved by the Grand Council, the original copy of the law shall be certified when signed and sealed by the Grand Council Ogiimah.

7.6 Grand Council shall send a certified copy of the approved law to each member First Nation of the Anishinabek Nation and arrange to post a copy of the law in a public place in each member First Nation of the Anishinabek Nation within seven (7) days of the law being approved.

ARTICLE 8 – Institutions of the Anishinabek Nation Government

8.1 The Anishinabek Nation has the authority to establish institutions for the administration of good government by a Grand Council resolution.

ARTICLE 9 – Anishinabek Nation Financial Management and Administration

9.1 The Anishinabek Nation shall present an annual budget to the Grand Council for approval by the Grand Council.

9.2 The Anishinabek Nation shall present annual audited financial statements of the Anishinabek Nation to the Grand Council for approval by the Grand Council and to make available upon request, the annual audited financial statements of the Anishinabek Nation to any member First Nation of the Anishinabek Nation.

ARTICLE 10 – Relationship of Laws

10.1 Anishinabek Nation laws and Anishinabek First Nation laws are equally operative; however, First Nations laws will take precedence.

ARTICLE 11 – Constitutional Amendment

11.1 The Anishinabek Nation Constitution shall be amended only in accordance with the following:

a) The Grand Council of the Anishinabek Nation, at any regular or special assembly may propose an amendment to this constitution by adopting a majority resolution of the Grand Council;

b) Any proposed amendments to this constitution adopted by the Grand Council of the Anishinabek Nation shall be forwarded to the Elders, Women’s and Youth Anishinabek Nation Advisory Councils within thirty (30) days of being adopted by the Grand Council;

c) The Grand Council of the Anishinabek Nation shall consider the comments of the Elders, Women’s and Youth Anishinabek Nation Advisory Councils received within ninety (90) days of the resolution being adopted and will determine whether to amend, or withdraw the proposed amendment to this constitution or to submit the proposed amendment to each member First Nation of the Anishinabek Nation for approval;

d) Any decision by the Grand Council of the Anishinabek Nation to amend, or withdraw the proposed amendment to this constitution or to submit the proposed amendment for approval by each member First Nation of the Anishinabek Nation’s shall be authorized by adopting a majority resolution of the Grand Council;

e) If the Grand Council of the Anishinabek Nation decides to proceed with member First Nation of the Anishinabek Nation’s approval of the proposed amendment to this constitution the Grand Council of the Anishinabek Nation shall forward the proposed amendment to each member First Nation of the Anishinabek Nation and within one hundred and eighty (180) days of the resolution being adopted by the Grand Council of the Anishinabek Nation, obtain at least a majority approval by First Nation Council Resolution from each member First Nation of the Anishinabek Nation in consultation with their citizens.

ARTICLE 12 – Admission of First Nations to the Anishinabek Nation

12.1 An Anishinabek First Nation may be admitted to be a member of the Anishinabek Nation when confirmed by a Grand Council Resolution.



Restoration of Jurisdiction

..... Implementing the Anishinabek Declaration of 1980



Thirty of the Anishinabek Nation's 39 member First Nations were represented at the Constitutional Convention II in Garden River on March 1, 2 & 3, 2011. Each community elected an official voting delegate to pass a vote in the ratification of the Anishinaabe Chi-Naaknigewin. The document was passed with 77 per cent of delegates in favour; the threshold for ratification was 70 per cent.

From left: Chief Craig Abottosaway for AOK, Derek Assiniwe for Sheguiandah FN, Chief Joe Endanawas for Sheshegwaning FN, Chief Myles Tyson for Wahnapiatae FN, John Recollet for Whitefish River FN, Darlene Naponse for Atikameksheng Anishnawbek, Omer Belisle for Red Rock FN, Chief William Diabo for Magnetawan FN, Gary Dokis for Dokis FN.



Many First Nation Chiefs, including Nipissing First Nation Chief Marianna Couchie, attended the convention as official voting delegates, along with their councillors and constitution committee members. The support of community councillors and committee members was important to delegates throughout the voting process.

Nipissing First Nation convention attendees: from left Councillor Arnold May, Chief Marianna Couchie, Councillor Doug Chevrier, Deputy Chief June Commanda, Councillor Rick Stevens and Tyeler Commanda – constitution committee member and Anishinabek Nation youth representative.



The loss of meaning, spirit and intent are often a concern for the Anishinaabe when using the English language. Many leaders and Elders articulated the importance of developing the Anishinaabe Chi-Naaknigewin in the language first, before it is translated to English. Southwest Region Elder Leroy Dolson, of the Munsee-Delaware Nation, listens to an Anishinaabemowin speaker through a headset. Due to the high presence of language-speaking participants at the Constitutional Convention II, Anishinaabemowin translators were on hand to provide real-time translations for delegates and observers.

Chronology of the Chi-Naaknigewin

1998~ Feedback from community consultations involving 4,510 citizens identified the importance of Unity, standardized processes, two levels of government, the clan system, culture and language, etc.

2000~ 3,382 citizens spoke to possible models of government. The results supported a Nation and a Traditional model combination.

2001~ Grand Council Resolution #2001-23 mandated that:

- Traditional and Nation models be developed through continued consultations; and

- Research provide information on the formal Grand Council structure, scope and cost of a proposed Model of Governance for the Anishinabek Nation

2002~ Structural Review Committee was mandated by Grand Council to focus on public education and the development of the Anishinabek Nation Government.

~Anishinabek Youth and Elders Conference priorities:

- Restore traditional aspect of Governance; include Elders and youth in central government; Elders and youth to learn from each other.

2003 ~ First Nation and Anishinabek Nation Constitution Development Conference:

- Agreement on the importance of Unity, Tradition-based constitutions, and Fairness and equality.

2004~ Chiefs Committee on Governance initiated the Constitution Development Project. The Constitution Development Steering Committee and the Anishinabek Nation Constitution drafting committee were developed.

2005~ Grand Council Resolution #2005-09 directed the Grand Council Chief to pursue a comprehensive negotiation framework based on our inherent right and our First Nation and Anishinabek Nation Constitutions.

2006~ Anishinabek Nation Constitution Steering Committee, a sub-committee of the Chiefs Committee on Governance, reviewed options for the central government.

2007/2008~ Agreement-in-Principle (AIP) With Respect to Governance, signed by Grand Council Chief and the Minister of Indian Affairs, re-affirmed that the Anishinabek Nation will develop and ratify a constitution.

~Acceptance of Chiefs Committee on Governance 2007 report by Grand Council directing the development of a strategy that examined Governance, Membership/Citizenship, Economic and Community Development, and Communications.

~Approximately 80 citizens took part in Grand Council discussions related to Government structure, Leadership selection, Justice and Consultative processes.

2009~Grand Council accepted a plan for a two-phase constitutional convention process to ratify the Anishinaabe Chi-Naaknigewin;

1. Constitutional Convention I on March 2, 3 & 4, 2010 to approve a draft Anishinaabe Chi-Naaknigewin and to recommend a ratification process;

2. Constitutional Convention II on March 1, 2 & 3, 2011 to ratify the final draft Anishinaabe Chi-Naaknigewin.

2009/2010~ Governance Working Group (GWG) finalized the draft Anishinaabe Chi-Naaknigewin and developed and implemented the Community Engagement Strategy (CES) to support communications and consultations in preparation for Constitutional Convention I, March 2010.

2010~ Constitutional Convention I March 2, 3 & 4, 2010:

- Anishinabek citizens reviewed the draft provisions of the Anishinaabe Chi-Naaknigewin and approved them by voting on motions.

- On the third day of the Convention, the draft Constitution was approved.

2010/2011~ Grand Council Resolution – #2010/02 accepted the draft Anishinaabe Chi-Naaknigewin and mandated the development of a Ratification Process for consideration.

~GWG presented a Ratification Process to Grand Council at the Fall Special Assembly in 2010.

~Grand Council Resolution – #2010/24 approved the proposed Ratification Process for the Anishinabek Nation Constitution.

2011~ GWG reviewed CES citizen feedback and brought recommendations to the Constitutional Convention II.

~Constitutional Convention II was held on March 1, 2 & 3, 2011. The Draft Anishinaabe Chi-Naaknigewin was ratified by official voting delegates with 77 per cent in favour of the document.

~ The Draft Anishinaabe Chi-Naaknigewin will be proclaimed at Grand Council Assembly in June 2011 at Alderville.

~An implementation plan will be developed and approved by Grand Council Chiefs to bring the Anishinaabe Chi-Naaknigewin to life.



Sitting on sidelines won't help

By Karen J. Pheasant

WIKWEMIKONG – As an elementary school student, I could never bring myself to sing 'O Canada'.

There was something about the line "Our home and native land" that did not sit right with me. As I travel the pow-wow trail, particularly when crossing international borders and am asked my nationality, I am challenged to reply "Canadian". How many of us get political and have the time to spend at border crossings after identifying ourselves as Anishinabe, Muskegowuck Athinuwick/Cree or Haudenosaunee?

The issue of identity is always with First Nations people, never moreso than during the election campaigns staged to form governments around us. We need to be mindful of political processes that may not be our own, but that nevertheless can impact or erode our Treaty and Aboriginal rights.

On March 10, 1960, John Diefenbaker's Conservative government granted status Indians the right to vote without having to give up their treaty rights. Technically, we could vote in federal elections prior to 1960, but at a price. We could vote if we gave up our status and treaty rights, which meant we had to give up our claims to land and resources, as well as tax exemptions, as specified in the original treaties negotiated between First Nations and the Canadian federal government between 1871 and 1921.

March 10 was also my father's birthday. I recall during my childhood, when it was Election Day, he would hurry home, quickly change out of his dirty work clothes into one of his best suits, sit down for family dinner, spray on his Old Spice and proudly walk out the door with my Mom in tow to cast their votes.

There are many reasons First Nations don't regularly participate in federal elections. I received a lot of response to my recent Facebook Wall post on the topic of the May 2nd election that indicates there is still a prevailing sentiment among First Nations that our rights are diminished by voting in mainstream campaigns.

But I believe that we suffer from the same problem as the general Canadian population – apathy – which really means indifference, laziness and lack of enthusiasm for the electoral process.

I've known Eric Robinson (Ka-Kee-Nee Konee Pewonee Oki-mow)– Cree since the early 80's when he was a pow-wow dancer, singer and emcee. Between his pow-wow trail trips, he managed to continue advocating for First Nations issues. In 1985 he wrote "The Infested Blanket: Canada's Constitution, Genocide of Indian Nations"

He was first elected to the Manitoba Legislature in 1993, and currently serves as Deputy Premier, Minister of Aboriginal and Northern Affairs and Minister responsible for Sport, for Communities Economic Development Fund and for Aboriginal Education.

First Nations people have been on an empowering journey of healing, recovery and regaining political astuteness for the past 30 years or so. But we still tend to sit on the sidelines, thinking that the federal government is going to pay attention to the issues raised by our own elected leaders –the Band Councillors and Chiefs.

In the 2000 federal election, the turnout for aboriginal voters on reserves was less than 50 per cent. By comparison, the overall Canadian voter turnout was 61.2 per cent. A 2004 CBC online report described several prevailing theories on why aboriginal voter turnout tends to be low. One is that larger proportions of aboriginals are poverty-stricken or lack post-secondary education. Also, in the eyes of many aboriginal people, our concerns aren't a large-enough focus of the campaigns of Canadian politicians.

In reflection, as small as one ballot is, they all add up. My father had it right. Eric Robinson was a part of the Indian Civil Rights movement and realized the need to be a legislative voice. He went beyond voting in provincial and federal elections.

As Mohandas Gandhi said "Be the change that you want to see in the world."

This May 2nd, First Nations citizens need to make sure our voices count at the ballot box.

Karen J. Pheasant (B.A. Political Science) resides on Manitoulin Island and advocates for Traditional Indigenous Knowledge systems. She is a traditional Jingle Dress dancer, topic of her 2010 book "The Promise to the Nokomis". She is Anishinabe from Wikwemikong Unceded Indian Reserve. Kjpheasant@gmail.com



Karen J. Pheasant

Voting against Indian Act

Federal elections should be of particular interest to Anishinabek people, given that it is federal policy which directly impacts their lives.

The Indian Act is enacted federally. Federal policy under the Indian Act system has implications for people living on reserve. It's interesting to note that the federal parties are courting certain segments of the populations seeking out their support.

Federal party leaders will visit different ethnic groups to offer certain policy changes that may appeal to these groups. It is clear to the polling experts and researchers what political promises a party should make in order to appeal to these particular voters.

It is very seldom that parties will offer political promises to Indigenous peoples, likely because Indigenous peoples seldom participate in elections. It is difficult to say exactly what percentage of Indigenous people vote as the research in this area is incomplete.



Lorraine Rekmans, Green Party Candidate –Algoma-Manitoulin-Kapuskasing, Serpent River First Nation.

I believe it is important to participate in the federal electoral process simply because any changes that come about to the Indian Act will be made at this level. I am engaged in federal politics for this very reason.

Any significant constitutional changes will be made federally. I understand the reluctance to compromise sovereignty positions by engaging in the Canadian electoral process, however I can't see how change will be affected until Anishinabek people are recognized as having political power.

The Green Party of Canada has welcomed the call to abolish the racist and archaic Indian

Act. The Green Party is prepared to work with Indigenous Peoples towards a better future. I believe this is the only party committed to working on a nation-to-nation basis with the Indigenous peoples of Canada.

I hope Anishinabek get this message and support our efforts to make real and lasting change in Canada.

Lorraine Rekmans ran in the riding in the 2008 Federal Election securing 4% of the vote. Born at Elliot Lake, Ontario, Rekmans is of Algonquin-French descent and a citizen of Serpent River First Nation.

Participating protects our rights

I think we all need to remember that whether we like it or not, our lands are now known as Canada, and we are a part of the Canadian Constitution, something our leaders across Canada fought hard for.

No one is going anywhere soon and so we might as well fight the fight on the same terms as other people do in this country when they want something bad enough, they get involved and run for positions that can create change. So do we; at home we run for council when we want to contribute.

At the same time we must never, ever forget who we are, we don't have to cross over to the other side and lose ourselves as Indigenous peoples, but we can stand up for our rights in any place we can put forward a strong voice.

Voting and running can set those pathways, even though not everyone may walk them, but not everyone goes to university either and our elders seem to think that is an important pursuit now, and our people are getting educated in western institutions.

Participation in the government of Canada is simply another step towards protecting our rights and our voices from being totally silenced. Charlie Watts has been a senator for 26 years and has



Dr. Cynthia Wesley-Esquimaux, Liberal Candidate – York Simcoe, Georgina Island First Nation.

fought for us from the inside all the way.

Thank you Charlie for doing so. Our young people can do the same, and so can you and I stand up, and learn to fight the supposed white right to power with our own voices, and our own intelligence.

We can be proud of our attempts to speak from a parliamentary position because we have the intelligence and the capacity to choose the way we will live into the future. We have been marginalized for far too long in this country now known as Canada.

Before contact we had thriving governments, communities, even cities in the south, writing, spiritual practices, and extensive trade routes. Now, we have a burgeoning population that has come from other places, and a growing youthful population in our own communities, and we have been displaced and continue to be shut out.

No longer can we afford to wait on Canada as the government that will make things right, we have to take a stand, declare our future as we want it, and make it happen. There is no point pretending that we can go back to where we once were. We can continue to practice our culture, hand forward our values, and ensure that our children know their history and their rights.

We live in an evolving society, economy, and we need to be a part of it on our own terms.

We need to vote in Canadian Elections to protect our democracy, which came out of our own peoples' governance practices. It did not come from Europe; it is ours and always was. Why would we reject it now?

Dr. Cynthia Wesley-Esquimaux is formerly an Asst. professor in Aboriginal Studies and the Faculty of Social Work, at the University of Toronto.





First Peoples VOTE

www.facebook.com/firstpeoplesVOTE

The Anishinabek Nation is not telling you who to vote for. We are outlining the party issues for your information so that you can make an informed decision on May 2, 2011 if you choose to do so.

Political platforms and First Nation issues

Conservative Party of Canada

- On July 1, 2010 the Harmonized Sales Tax was introduced in Ontario by the Conservative government despite overwhelming opposition from both First Nations people and general population at large. The introduction of the HST effectively eliminated the tax-free right of status Indians
- The Kelowna Accord, a series of agreements aimed at improving the education, employment, and living conditions for Aboriginal peoples through governmental funding and other programs, was reached in 2005. It promised \$5 billion over a ten-year period. After the fall of the Liberal government, the minority Conservative government voted against Bill C-292 which would see the implementation of the Kelowna Accord. The bill passed, however, the Conservative budget announced a disappointing \$450 million for Kelowna Accord initiatives.



Green Party of Canada

- Honour Canada's fiduciary responsibility and the Aboriginal rights, treaty rights and other rights of Aboriginal peoples, including their inherent rights of self-government.
- Fully implement the recommendations of the 1996 Report of the Royal Commission on Aboriginal Peoples, thereby embarking on true nation-to-nation negotiations on a full range of outstanding legal issues and land claims.
- Negotiate and legislate primary hunting, fishing, trapping and logging rights for Aboriginal peoples on traditional lands, especially lands under federal jurisdiction, subject to standards of sustainable harvesting.
- Support the development of Aboriginal education curricula that are language and culture-specific.



Liberal Party of Canada

- As the party of the Kelowna Accord, the Liberal Party is committed to government-to-government partnerships with our aboriginal peoples that raise standards of livings and empower communities at the local level.
- Call a federal investigation into the hundreds of Aboriginal women and girls who have gone missing in recent years.
- Would ratify the United Nations Declaration on the Rights of Indigenous People
- The Liberals would propose lifting the cap on post-secondary education funding for Aboriginal students, an investment of \$200 million in the first two years.
- Would re-finance the First Nations University of Canada in Saskatchewan. In the government's second year, another \$300 million would be invested in improving K-12 education for young aboriginal students



New Democratic Party

- Invest \$5 billion over five years in First Nations, Métis, and Inuit communities. This will improve health services, help provide adequate housing, water, and infrastructure to include traditional healing, nutrition, fitness, addiction treatment and suicide prevention.
- Implement aggressive new efforts in education and training of First Nations children, youth and adults; will respect Ottawa's fiduciary obligations and encourage the participation of public and private sectors with the federal government in skills training initiatives.
- Help develop community economies by providing infrastructure so First Nations, Métis, and Inuit people can fully participate in the Canadian economy. Will enhance access to capital, skills training and natural resources, and remove the 2 per cent funding cap on education.



How do I vote?

- 1 Advance Poll**
Advance Polls are for those who cannot or do not wish to vote on election day. All electors can vote at an advance poll. You will find the place and times for advance voting on your Voter Information card or by contacting Elections Canada at the telephone number on the card.
- 2 Special Ballot**
Voting by special ballot is done by mail or at the office of the returning officer in your electoral district. You can contact Elections Canada for more information.
- 3 In Person**
On Election Day, go to your polling station to vote. The dates, times and polling station addresses are on the Voter Information card.



For more information or assistance call: Elections Canada @ (800) 463-6868

Election Day: May 2, 2011

New office assistant at AEI Munsee

Ahnii. My name is Barb Tabobandung. I am the new Office Assistant for the Anishinabek Educational Institute, Munsee-Delaware Campus. I am a member of Wasauksing First Nation, but have family roots from Chippewa of the Thames First Nation. I returned, along with my loving partner to Chippewa of The Thames about a year ago

to help my mother.

I have three handsome sons and one beautiful grandson in Wasauksing. I bring with me to AEI about 25 years of experience in administration in various capacities from office clerk to office manager. I am excited about working with this organization and look forward to meeting you all.



Barb Tabobandung

Algoma-Manitoulin-Kapuskasing

Elect

Ray Sturgeon, Conservative

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The RBC GAM Aboriginal Services Group welcomes Gordon J. Keesic, Associate Portfolio Manager



The RBC GAM Aboriginal Services Group is delighted that Gordon Keesic has chosen to join our team. Gord is a member of the Lac Seul First Nation and previously spent five years with RBC Dominion Securities, primarily advising First Nations clients. In addition to his investment advisory experience, he was a teacher for a number of years in the Ontario public school system and focused on literacy development for First Nations students. In his new role, Gord continues to be based on the Fort William First Nation reserve in Thunder Bay, Ontario, providing investment counselling and education to First Nations communities, companies and organizations.

Founded in 1999, the RBC GAM Aboriginal Services Group delivers investment solutions and education to First Nations across Canada. The Group is part of the institutional client team at RBC Global Asset Management Inc. (RBC GAM), a global firm with over \$250 billion under management for individual and institutional investors.

For additional information about the RBC GAM Aboriginal Services Group, please contact:

Mark Williams, Head, Aboriginal Services Group	1-403-503-6082	mwilliams@phn.com
Mike Wallberg, Portfolio Manager	1-604-408-6316	mwallberg@phn.com
Gordon Keesic, Associate Portfolio Manager	1-807-343-2045	gkeesic@phn.com

3rd Annual Maamwi Kindaaswin Festival "Learning Together"

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MC: Allan Manitowabi

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All other inquiries contact Tyler Dokis 705-472-2811, 227

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New Democrats fight for the fair
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- Shannen's Dream
- Point of sale exemption on HST
- Improve health through housing, clean water, traditional healing, and addiction treatment
- First Nations must be consulted on and share in the management of natural resources on their traditional lands

CHARLIE ANGUS

Timmins - James Bay

CAROL HUGHES

Algoma-Manitoulin-Kapuskasing



"It's time to work together, nation-to-nation, to build a strong and prosperous Northern Ontario. Let's build on our mutual respect and make sure all our children have the tools they need to succeed."

Charlie Angus, MP for Timmins-James Bay



authorized by official agents for Charlie Angus and Carol Hughes

Intergovernmental Affairs

..... Ensuring access to natural resources




— Photo by Tina Pelletier, First Nations University

Women prime targets for tax collectors

By Bob Goulais, Nipissing First Nation

First Nations citizens, no matter where they choose live, have the right to tax exemption. No nation has the right to impose taxation on another nation's citizens without due process, including consent, tax implementation agreements and even further treaty provisions.

So why is it that the Canada Revenue Agency (CRA) is going after Canada's most impoverished citizens: First Nations women?

Over the past few years, certain employees, who worked for First Nations but performed their services off-reserve, have been contacted by the CRA to address outstanding tax assessments, begin paying significant tax bills, penalties and interest. To me, this indicates that the CRA is starting to move toward aggressive collection and enforcement of income taxes.

This is truly alarming, given the significant financial repercussions on these First Nations families.

The reality is that the majority of the people affected are First Nations women. Many are single mothers. Most earn less than \$37,000 per year. They are among Canada's most marginalized and impoverished people.

Proceeding with the collection and enforcement of taxes and penalties will result in extreme financial hardship, countless personal bankruptcies, and even homelessness. The very few homeowners among this group may lose their homes. These actions will further contribute to First Nations poverty and is, most definitely, not in the public interest.

In 1995, the Deputy Minister of Revenue Canada agreed to support four test cases and keep individual tax files in abeyance pending the result of the cases.

Over the years, these First Nations employees continued to practice their right to tax exemption, given that they were indeed status Indians who were paid by their First Nations employer based on-reserve. These "connecting factors", which are the central tenets to the CRA policy, have never changed.

Sadly, the test cases, which the employees hoped would affirm their right to income tax exemption, were lost and the court ruled in favour of the CRA. In 2009, the Supreme Court of Canada decided they would not hear an appeal.

For these employees, it's not only about their aboriginal rights, or a political issue. It's not even about principle. This is about their ability to put food on the table, keep a roof over their heads and take care of their children.

The Government of Canada has offered tax relief in many people – including corporations and high-income earners – much less dire circumstances than these First Nation providers. True democracies do not punish the poor.

Who pays to bring Charlie home?

By Peter Edwards
The Toronto Star

Eileen and Joe Wilson can't sit back and let Charlie Hunter's family suffer.

They haven't ever spoken with the Hunters, who live in the tiny Cree community of Peawanuck (population 250), in the Weenusk First Nation on Hudson Bay.

But the Wilsons were both moved to tears when they recently read in the Star how Charlie, 13, drowned in 1974 while skating on a lake at St. Anne's Residential School in Fort Albany in north-western Ontario.

Charlie was trying to save a partially sighted student who had fallen through the ice. That student lived, but Charlie drowned.

A week later, the young boy was buried under a white wooden cross in Moosonee, 515 km from his community. His parents say they weren't consulted about funeral arrangements. There are no roads between the two northern communities.

Charlie's parents Mike, 75, and Pauline, 73, are both in failing health. For years, their family has unsuccessfully pressed the federal government to have Charlie's body brought home so that they can visit his grave and talk with his spirit.

"I was in tears, just reading it," said Eileen Wilson, 63.

"We thought how nice it would be for his parents if they had some place to visit, to talk to him," she said. "Everybody deserves a wee bit of help every once in a while. It just got to us."

So, without ever even speaking with Charlie's parents, the Wilsons pledged \$5,000 to ease their pain.

Because of a strong response from Star readers like the Wilsons, a trust fund has been established by the National Residential Schools Survivors Society to move Charlie Hunter's body closer to his family.

The costs of Charlie's reburial will not be cheap. It would cost \$800 for a backhoe and labour to exhume the body, plus \$1,200 for a casket.

Funeral home costs would total an estimated \$11,750, which includes fulfilling a requirement that two trained people accompany the body from Moosonee to his final resting place.

There are no roads into the Hunters' tiny community, which is accessible only by canoe and bush plane.

The cost of an air charter is

another \$9,000, bringing the total amount to transport Charlie's body to Peawanuck to an estimated \$21,550.

After the Hunters wrote to Indian Affairs Minister John Duncan, he replied with a letter saying he feels badly for them but cannot help.

Charlie Hunter's sister Joyce Hunter, 32, said the family has made repeated requests to Ottawa for the body's repatriation, with no success.

She noted that Charlie was first sent to St. Anne's Residential School in Fort Albany at the age of 5, after pressure from federal authorities.

"My parents were told they had a legal obligation to hand over their children so they could be 'educated' at residential school," Joyce Hunter said.

Donations can be made to: TD Canada Trust 004, Branch: 03552, Account: 5215281.



Charlie Hunter, 13, and his father a couple of years before his death.

UN declaration 'moral imperative'

The Declaration on the Rights of Indigenous Peoples is now the principal instrument of the United Nations system for measuring the human rights conditions of indigenous peoples around the world and identifying action needed to address those conditions.

While strengthening of support for the Declaration is to be celebrated, it is all too apparent that a great deal remains to be done to see the objectives of the Declaration become a reality in the everyday lives of the indigenous peoples of the world.

Today, the Declaration serves more as a reminder of how far there is to go in bringing justice and dignity to the lives of indigenous peoples than a reflection of what has actually been achieved on the ground. Indeed, historical patterns of oppression continue to



Dr. James Anaya

manifest themselves in ongoing barriers to the full enjoyment of human rights by indigenous peoples.

Implementation by States simply requires a commitment to upholding the basic standards of human rights, taking into account the specific circumstances of indigenous peoples and the collective dimensions of the exercise of those rights by them.

The significance of the Declaration is not to be diminished by assertions of its technical status as a resolution that in itself has a non-legally binding character. Implementation of the Declaration should be regarded as political, moral and, yes, legal imperative without qualification.

James Anaya is UN Special Rapporteur on the Situation of Human Rights and Fundamental Freedoms of Indigenous Peoples

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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.

Summer Aboriginal Professional Programs

For almost 30 years, Nipissing University has been offering professional education programs to First Nation, Métis and Inuit students. Built upon the national reputation of Nipissing University's Schulich School of Education, our programs combine technology-integrated teaching with Aboriginal cultures, languages and worldviews.

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A SUPPLEMENT TO THE ANISHINABEK NEWS
April 2011



Grades 7 and 8 students at Christian Island Elementary School will be learning to play their new drum. From left: Domenic Copegog, Ralph Roote, Wyatt King, Curtis Cass and Gavin King.

New drum brings some life balance to Beausoleil boys

By Sharon Weatherall

BEAUSOLEIL FN – Teacher Doug King says the teachings of the drum will help bring balance to the lives of the students at Christian Island Elementary School.

“We feast the drum to ensure the importance of it reaches all the children,” says King, referring to a special celebration held in February that involved students, teachers and guests. Elders Leon King, Gloria King and Mary Jane King all helped with the ceremony.

Now that the drum has been blessed, King says other Anishinaabe traditions will follow.

“We also have to have the teachings of the drum after we make our own drum sticks. Then the students will be taught traditional songs, adds King, noting that in Anishinabek culture only males play the drum while females can participate in the singing.

King calls it a “stroke of luck” that he located the drum through a woman in Thunder Bay where he was

attending school.

“I have been looking for one for years and asked her if she would sell it. She said that was her reason for bringing it to the school that day. When I heard this I called the band office and received permission to purchase the drum. A hand-made drum like this is worth thousands of dollars due to the hours of workmanship that goes into making it.”

King says each drum has its own distinctive structure and spirit, based on both the culture in which it was made and the hands of the one who made it. “It is more than just a music-maker. It’s a voice for the soul within the music.”

Elder Leon King will be visiting the school each Friday to pass on cultural teachings to the boys who will be singing with the drum.

“There are so many songs for the students to learn,” says Doug King. “I know this was a good thing because they are very excited.”

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Indigenous Writers' Gathering participants Sharon Proulx-Turner, Lee Maracle, Duke Redbird, Cherie Dimaline, Eden Robinson, Ryan McMahon.

Indigenous writers not restricted

By Christine McFarlane

TORONTO – “We don’t have to write an Aboriginal story to be an Aboriginal writer,” says, Sto:lo writer Lee Maracle. “We can write whatever we want.”

Maracle was addressing a capacity crowd at the Indigenous Writers’ Gathering hosted by First

Nations House at the University of Toronto. The 3rd annual event was staged Feb. 10-11 and well-attended by students and the urban Aboriginal community who came to hear authors like Maracle talk about the state of Aboriginal literature, and how it is perceived.

“If you’re a writer and you’re

Aboriginal then you are an Aboriginal writer,” she said.

Eden Robinson noted that, while she doesn’t mind being called an Aboriginal writer instead of just a writer, she doesn’t think the title is a very good fit. “It’s applicable as a general term, but it isn’t specific enough to what I’ve been through.”

Facilitators and guests for this year’s event included the literature panel along with Alberta-based poet, Sharron Proulx-Turner; Metis filmmaker Amanda Strong; and Anishnaabe comedian creator of the beloved Clarence Two-Toes

character Ryan McMahon, as well as, Sarah Dickie, Operations Manager for Theytus Books.

First Nations House Writer-in-Residence Cherie Dimaline, co-ordinated the event, which was attended by 300 people.

Reviews



Seeking Grandma

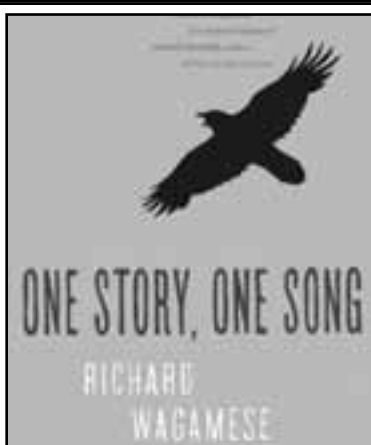
Naens, *Little Voice*, wants to live with her grandma who allows Naens to learn when she is ready.

Since her dad passed, Naens has had to take more responsibility as the oldest of a family of three. Her life changes when her mother remarries; she gains two brothers and although she likes her stepfather she feels she is too old, she doesn’t belong.

Taking a chance, using the money she earned doing jobs for people, she buys a ticket to her grandmother’s, leaves a note and gets on the train where her real adventures begin. They include a bear cub, a new puppy, the death of an elder she respects, and the beginning of an age-old practice of learning, the Ojibwe way.

This is a delightful book for those 10-13 years of age who think they don’t belong anywhere.

Little Voice – Ruby Slipperjack (Coteau Books, Regina, SK; 2001; ISBN 1-55050-182-8; 246 pages, \$9.95) – *Joyce Atcheson*



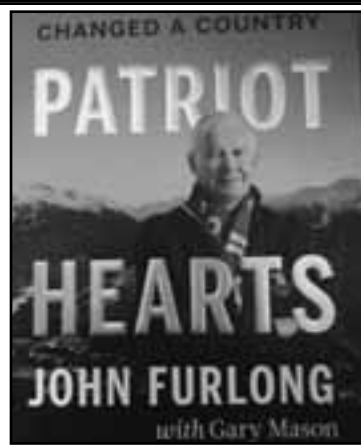
Visit with friend

There are few authors who invoke the spirit of friendship in their readers; who appeal to not only the imagination and emotional fulfillment one requires from a good book, but also generates a feeling of camaraderie, of knowing the writer is someone just like you or a close friend. When you open a Richard Wagamese novel, the anticipation is akin to knowing you’re going to have a good visit with an old friend and great storyteller.

With gentle words, comedic turns and sombre relations to his past and present, Wagamese reminds us of our sometimes self-delusional nature on principles and priorities and focuses on the human spirit’s need for harmony, balance and energy.

On each page, a connection is felt by the reader to Wagamese, his fellow people and the land, allowing us to bond in one story and song of our lives.

One Story, One Song, Douglas & McIntyre, \$29.95, 978-1-55365-506-0, 201 pages. – *Christian Hebert*



Skipping secrets

John Furlong, CEO of Vanoc, the organizing committee of the Vancouver Olympics tells us many things in his book *Patriot Hearts*, but how he got from Dublin, Ireland to Prince George, B.C. in 1974 with his wife and two children is not one of them. He wrote he was “recruited” to be the “athletic director” of a high-school in Prince George but mysteriously fails to mention who recruited him and the name of the school.

Would Aboriginal people have supported the Games if they’d known Furlong was a missionary—a Frontier Apostle—working in a school that stole culture and language and replaced it with Christianity?

What else has Furlong fudged? *Patriot Hearts* is one big propaganda exercise.

Patriot Hearts: Inside the Olympics That Changed A Country, John Furlong with Gary Mason; Douglas & McIntyre, Vancouver; 344 pg, \$32.95

– *Laura Robinson*

CAPE BRETON UNIVERSITY

Purdy Crawford Chair in Aboriginal Business Studies

Aboriginal community leaders speak to the need for entrepreneurship, business investment and corporate skills training to create a model of self-reliance. Cape Breton University (CBU) is committed to meeting this challenge through the establishment of a Chair unique to Indigenous business needs. The Purdy Crawford Chair in Aboriginal Business Studies will promote interest among Canada’s Indigenous people in the study of business at the post-secondary level, while undertaking pure and applied research specific to Aboriginal communities. Detail on the work of the Chair is available at www.cbu.ca/crawford.

CBU is currently accepting applications for the following positions (subject to funding approval).

Senior Research Associate (Reference #SRA1103)

Full-time term position (5 year) - The Senior Research Associate will establish research protocols and a research plan; conduct both primary and secondary research and author/co-author academic publications; and liaise with faculty members of the Shannon School of Business on the development of Aboriginal business curriculum.

Project Manager (Reference #PM1103)

Full-time term position (5 year) - The Project Manager will be responsible for project tracking; logistics; administrative support; conference and roundtable planning and support; developing expenditures and revenue budgets for programs, studies, and projects; identifying funding opportunities and developing funding proposals; and executing strategic objectives and initiatives regarding community liaison for the Chair.

Manager, Business Mentorship (Reference #MBM1103)

Full-time term position (5 year) - The Manager, Business Mentorship will be responsible for the development of a Nova Scotia based Business Mentorship Program for Aboriginal Youth; conference and roundtable planning and support; developing expenditures and revenue budgets for programs, studies, and projects; identifying funding opportunities and developing funding proposals; and executing strategic objectives and initiatives regarding community liaison for the Chair.

“Full job descriptions are available on our website”.

Candidates with Aboriginal Heritage are preferred.

Deadline:

April 28, 2011

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Aboriginal Ontario

Open for Business

A Special Report on Economic Development



B.C. agrees to share royalties

VICTORIA— The British Columbia government has signed what may be a historic agreement with the Stk'emlupsemc of the Secwepemc Nation (SSN) regarding the sharing of royalties from the New Afton mine when production begins in 2012.

The SSN will receive about one-third of the royalties, approximately \$30 million, over the life of the project. The agreement with the province, mining industry and First Nations is believed to be the first three-way deal of its kind in British Columbia, perhaps the first in Canada, according to provincial minister of State for mining Randy Hawes.

The BC government has previously signed revenue-sharing agreements with Aboriginal communities and the forestry and oil and gas sectors. The innovative aspect of the agreement is that the province will pay a portion of the royalties, money it receives from the mining company, directly to the SSN. Compensation to the community is no longer the sole responsibility of the mining industry.

Energy funds available



The Ontario Power Authority is pleased to announce that First Nation and Métis communities can now apply for funding from a new program designed to help develop energy plans.

The energy plans will assist communities to become more energy efficient, meet future energy needs and explore adding small-scale clean energy projects.

The Aboriginal Community Energy Plan (ACEP) is designed to help First Nation and Métis communities develop comprehensive energy plans based on engagement with community members about options and priorities for conservation and renewable micro-generation.

Full details, including programs rules and guidelines, are available from www.aboriginalenergy.ca/acep.

Truth: Power to control our lives

The last of the Seven Grandfather Teachings is Truth— to live the previous six Teachings of Wisdom, Love, Respect, Bravery, Honesty, and Humility. How can we be true to these things, and true to ourselves?

Let's look at truth by considering personal responsibility, or what I call, "response-ability". We cannot change the past, we cannot change others, nor can we change certain circumstances that may befall us. We can, however, change our responses to these things. Choosing to respond in a way that moves us toward our goals is an effective use of our time and energy.

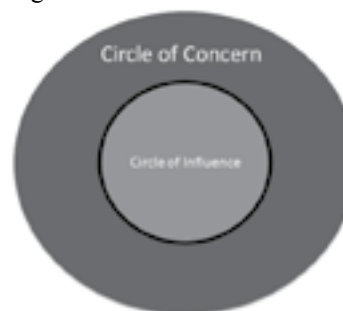
A woman spoke of her terrible childhood to a psychologist, to which the doctor replied, "That's just 'so what'." Then, as the woman waited in anticipation for his empathy and compassion, the psychologist continued: "The real 'what' is what are you going to do about it now?" In this way, the psychologist was encouraging his patient to think about spending time and energy creating new thoughts and actions—to take responsibility for her future, in order to remedy her victimized viewpoint.

Considering all that has happened in our lives, and given the circumstances which are beyond our control, how do we choose to respond? Are we spending our time and energy blaming others and pointing fingers, or are we taking responsibility, choosing our response, and therefore, from this point forward, directing our own lives? This is truth—that we have the power and control to govern our own lives.

In a recent issue of Anishinabek

News, the cover story introduced us to writer/scholar Leanne Simpson, who teaches that governance begins at home within our families—how we treat our partners, lead our children and communities, and make decisions. The truth of our lives is determined by our own vision and command of the way we view our futures.

We all have concerns. However, in dwelling on them, speaking of them, and spending energy trying to change the unchangeable, we feel stuck. We waste energy that could be spent making positive changes toward a future we decide upon. This is represented by the "Circle of Concern" in the diagram below.

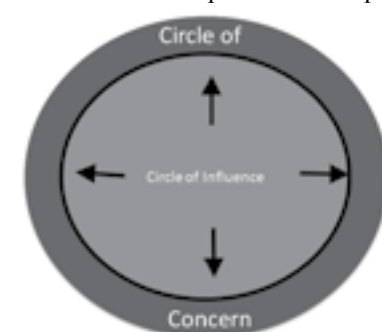


The outer Circle of Concern represents all the concerns we have, and the inner Circle of Influence represents concerns that we have control over.

By spending our time and energy within the Circle of Influence, it expands. We take back our own power and become more influential.

At the centre of the Circle of Concern, there is a Circle of Influence, which represents that which we can do something about. Spending our energy in the Circle of Influence is how we take back our power. For example, we can

do something about our attitude, and learn to see problems as opportunities rather than obstacles.



We can strengthen our ability to create solutions and influence ourselves and others. The more we think and work inside the Circle of Influence, the larger it grows. We become more influential by designing and acting on creative solutions to our challenges.

If I said to you, "In one hand I hold a dream, and in the other hand I hold an obstacle", which option would grab your attention? Influential thinkers would gravitate toward the dream, whereas concern thinkers would gravitate toward the obstacles. In which Circle do you want to spend your time and energy?

Things that grab our attention are not always easy to communicate. Being truthful to ourselves and others takes courage, and denying it only buries the untold potential that we were all given to develop, achieve, and enjoy. We have a choice—to be buried under past circumstances, or to be proactive and work toward the life we want to create for ourselves.

You've probably heard the Serenity Prayer, which reminds us to take responsibility of our own lives: "God grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference."

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ANISHNAABEMOWIN-TEG CONFERENCE



Photos and stories by
Perry McLeod-Shabogesic



Shirley Williams is surrounded by her women's drum group "Unity": Barb Rivett, Joeann Argue, Brenda Marak O'Toole and Heather Shpuniarsky, during an evening of stories and songs at the 17th Annual Language Conference and Awards Banquet

Conference reconnects our voice with Creation

Aanji-nkweshkamong enweying shkakimikweng - "Reconnecting Our Voice with Creation", was the theme of this year's Anishnaabemowin-Teg Conference March 23-27 once again at Kewadin Conference Hotel in Sault Ste. Marie, Michigan.

Shirley Williams, originally from Wikwemikong, has been with the Anishnaabemowin-Teg board since 1994 and was the keynote speaker to open this year's conference.

"This conference has brought awareness of the importance of language to our people" she said. "We are rediscovering ourselves".

Shirley credits many other people for the resurgence of the language in Anishinabek territory including Howard Webekamigad (Algoma University Language Instructor), who she said was instrumental in advocating for the promotion of the language and the creation of a support group that became Anishnaabemowin-Teg.

According to Shirley, the first language gatherings were attended by about 50 people. It grew to over 100 the following years and now attracts well over 1000

"Language is one of the most important gifts from the Creator", says Shirley noting that her dad was a great strength for her prior to her childhood experience at residential school in holding onto Anishnaabemowin. "He told me never to forget my language."

In 1974 she realized how a separation of communication was happening in communities between grandparents and children and decided to help to address this by becoming a language teacher.

Shirley went back to school at Trent University for her B.A. in Native Studies and Thunder Bay at Lakehead University for the Native Teachers Program. She returned to Trent University where she taught language for 18 years. Today she continues teaching at the university in the PhD Program.



Oceana Ominika-Manitowabi, Tamara Bondy Naokwegijig, Isabella Manitowabi and Lillian Naokwegijig from Wikwemikong Hub Centre share a song with banquet attendees at the Language and Scholarship Awards Dinner at the 17th Annual Anishnaabemowin-Teg Language Conference

Pre-school speakers recognized

Wikwemikong Unceded Indian Reserve has always been a strong place for the preservation of Anishnaabemowin. It is no wonder that their children carry this torch proudly and have been for some time now.

For the very first time the Anishnaabemowin-Teg Language Conference has officially recognized the efforts of pre-school language programs. This year Wikwemikong Hub Centre was showcased with a special performance by four of their students. Oceana Ominika-Manitowabi, Tamara Bondy Naokwegijig, Isabella Manitowabi and Lillian Naokwegijig shared their words and songs to a packed and warm crowd at the language conference banquet "It fills your heart when you hear the little ones speaking the language and you know it will be carried on", says Debra Wemigwans, Registered Early Childhood Educator (R.E.C.E.) at the Hub Daycare.

In 1990 the Hub opened and the language has been at the centre of all the programs. Prior to the Hub, in 1971, Wikwemikong Nursery School was the place that children from the community attended before grade school.

However that time there were no staff dedicated

to language development. The Anishinabek Curriculum Coordinator (A.C.C.) position was created when the Hub came to be. Agnes Manitowabi, the current A.C.C. worker collaborates with other teachers and staff to make sure language is supported throughout the Hub.

Approximately 75 to 80 children attend the Hub and its programs each year to ensure a strong language base remains in the community.

Children are taken out on field trips and ceremonies, all of which have a strong content of language and culture. This also includes a drum group that Oceana, Tamara, Isabella and Lillian are members of.

"We are really glad that the preschoolers are included in the Anishnaabemowin conference", says Rose Marie Trudeau, past Program Manager. Rose Marie has seen allot of language progress in her time with the Nursery School and now Hub.

The Hub also puts on its own pow-wow called Eshkinimjik (Children's) Pow-wow. This gathering is hosted by the Wikwemikong Hub, with other daycares from neighbouring First Nations invited to attend. It is usually held in early June of each year.

Learning the language a different way

As a new learner of Anishnaabemowin Will Morin has become a regular presenter at the Anishnaabemowin Language Conference.

He has incorporated his learning journey with his art and vibrant teaching methods. He expresses that he has had many wonderful language teachers in his life but says Doris Boissoneau was probably the most influential for him.

With a background of Ojibwa/Scottish and French Canadian ancestry, Will is a member of the Michipicoten First Nation. He was born in Sault Ste. Marie in 1964 and grew up mostly in Sudbury where he makes his home today as a professional visual and performing artist

At the conference Will had two workshops he shared with

participants: "Ancient Patterns In Our Language/Arts/Crafts: Tools Relevant" and "Seven Grandmother/Grandfather Teachings: Interactive Story-Telling". Both targeted new learners, intermediate and fluent speakers.

Even though Will is a new learner himself, he not shy to use what language he knows during his sessions and learn from those who are more advanced than he.

Will's style leaves participants energized and confident. All his workshops are interactive, highly motivating and engaging.

With all that Will does he was also found the time to become a regular choice as the Electoral Officer for the Anishnaabemowin-Teg Board.



Presenter Will "Mork" Morin doing his Robin Williams impression climbing the walls during one of his sessions as he asks participants to describe the walls and structure they are in.



Carson credits language teachers

Ten year-old Grade 5 student Carson Pitawanakwat, of Birch Island Shawanosowe School in Whitefish River First Nation, is one happy camper after taking home the Olive McGregor Award. Son of Emmett and Adele Pitawanakwat, Carson has loved the language since he was first introduced to it at home and began formal learning in school. "I like it because it's fun and we do lots of activities while we learn the language" he says. He has had many great language teachers in his life like Mrs. Flamand and Leona Nawegahbow, but has a special place for Gloria Oshkabewis. "She always made me listen and go that little extra", Carson says. His plans are to make a career in law enforcement as a RCMP Officer or Game Warden. Presenters were Waubetek General Manager, Dawn Madahbee, right, and Anishnaabemowin-Teg President Martina Osawamick

NISHNAABEWIN/CULTURE



The world's largest birch bark canoe - the Gitche Chee-mun in 1958.

Gitche Chee-mun homecoming

PIKWAKANAGAN – The Canot du Maître or Montreal Canoe returns to its birthplace after more than fifty years at the Canadian Museum of Civilization (CMC) where it was admired by millions of visitors. The Canadian Museum of Civilization (CMC) has offered to transfer ownership of the Canoe to the Algonquin community of Pikwàkanagàn (Golden Lake Indian Reserve #39) and, Pikwàkanagàn has agreed to accept this priceless gift.

Built in 1957 by Matt Bernard, a former Chief of the Algonquins of Pikwakanagan, who was then 81 years of age, "but seemed tough and wiry", the project was the brainchild of Mr. David A. Gillies, President of Gillies Bros. & Co. Ltd., Lumber Manufacturers, Braeside, Ontario.

The canoe was completed 28 September 1957, all constructed in the fashion of 1810 (and of centuries previous) without a nail or bit of metal or modern material.

Without any formality, it was launched on Golden Lake and given a short cruise to test its seaworthiness, manned by a motley crew of interested

well-wishers, with Matt Bernard as bowman, his son Mike as steersman, 12 paddlers, Mr. David A. Gillies, the Honourable Ellen Fairclough (Cabinet Minister) and two or three other passengers. Afterward it was carefully beached, loaded on a truck and delivered safely the same afternoon to Ottawa, where it was put in storage at the Museum of Man until the Museum prepared space for its exhibit in 1958.

"The world's largest birchbark canoe built by the late and former Chief of the Algonquins of Pikwàkanagàn First Nation Matt Bernard is of great historic and cultural value and importance not only to the larger Bernard family but to the Algonquins of Pikwakanagan First Nation as a whole," said Chief Kirby Whiteideuck, Algonquins of Pikwakanagan.

"We are very appreciative of Dr. David Morrison and the Canadian Museum of Civilization for working with us to have this renowned piece of Algonquin history returned to Pikwàkanagàn and in assisting us in eventually having it restored to its former state."



All fired up for ceramics

Wyatt Levesque shows off his ceramic creation at the Omàmiwinini Pimadjuwin -The Algonquin Way cultural centre event held over March break. Both adults and children tried their hand at creating traditional ceramic techniques to build traditional Early Woodland Cooking Pots. All 24 participants learned about the history of Paleo-Indian pottery at the week-long

Learning about our history

PIKWAKANAGAN – The Right Relations with Aboriginal Peoples (RRAP) study group hosted the second annual workshop on aboriginal awareness entitled "Cultural Teachings, Two".

The workshop covered smudging/cleansing ceremonies, Medicine Wheel teachings with author Tim Yearington, the blanket game, kids programming area, and the protocol of a give-away and closing ceremonies

Participants learned how to balance the Four Directions/aspects of your personal being and spirit and discover a rock solid way to help you focus on the Medicine Wheel in order to create happiness and make peace in your heart.

The Blanket Game allowed participants to gain the understanding of the history of the relationship between Indigenous and non-Indigenous peoples in Canada in an interactive way.

Bear Creek singers get brush with Grammy

By Brian Kelly/Shannon Quesnel - QMI Agency

CUTLER – Now the members of Bear Creek can relax and savour what they've accomplished.

The aboriginal drum group, with members from several communities including Garden River, Batchewana, Serpent River First Nation and Sarnia, attended the 53rd annual Grammy Awards in Los Angeles in February. Serpent River First Nation (Cutler) man Robert Essex was among the ones who went to the event.

While Bear Creek earned a Best Native American Music Album nomination for their live CD, XI they did not secure the award. It instead went to the 2010 Gathering of The Nations Pow Wow: A Spirits Dance compilation album.

In a pre-Grammy ceremony interview with QMI Agency members said they were ecstatic when they learned about the impressive nod in early December.

Then they added up how much it would cost to attend the high-profile music awards ceremony.

"It wasn't so much thinking about the glamorous side of it anymore," said Kevin Syrette.

"It was about raising the funds now that it's a reality."

Bear Creek, formed in 1998,

was allotted just one free ticket for its 14 members.

The group had to find and buy additional seats that were priced at \$300 and \$600 each. Booking flights and hotel rooms started to add up to a substantial pile of cash. Several First Nation communities, businesses and Garden River Community Centre raised \$21,000 to cover the band's expenses.

Syrette said the support was amazing. He noted well wishers from Detroit, Sarnia, Walpole Island and Sudbury attended a fundraiser.

Ten attended the event. Four couldn't because of work and other commitments.

"That old cliché, just happy to be nominated, but it's true," said Syrette.

"It's an honour in itself. No one can ever take that from us. We will always be Grammy nominated."

The recognition from the National Academy of Recording Arts and Sciences of the United States has already paid off. Bear Creek would usually take until about May to be booked for performances at summer powwows.

This year, their calendar filled up by February.



Bear Creek singers were nominated for a 2011 Grammy Award.

"Our bookings have picked up from last year," said Syrette. "This year, it just seems that a lot of different places that we've never been before (want us to play)."

He has done interviews for media outlets in Washington and Arizona. Interested music buyers quickly snapped up a box of Bear Creek CDs Syrette kept in his truck for the past month.

A fan page on Facebook boasts more than 6,000 members.

The whole experience was an exciting one for Bear Creek.

When Essex, a youth counsellor, learned about the news in early December it did not sink in.

"I think the next thing I did was go on the Grammy site and I actually saw our name," he says during an interview at his office in Serpent River First Nation.

"It kind of hit me there, but it never really hit me until we were actually getting on the plane."

After landing in Los Angeles

Bear Creek was soon before the red carpet at the Staples Center.

Essex says some of the nominated groups or individuals were given an escort to lead them down the carpet and into the venue.

"When you are going through you see all the camera crews and that's when you see a lot of the stars. When we went through Neil Young was in front of us and (soul singer) John Legend was behind us. That was a really neat feeling. I grew up listening to Neil Young because of my dad.

"I was just star-struck."

When asked how he felt about not winning Essex said that was not a big deal.

"There was another group, Northern Cree. They were nominated six times. And they didn't win again. So I didn't feel that bad."

He added it was an honour to be nominated along with Northern Cree.

"They've been doing it for 25 years and we've been doing it 12. Northern Cree is kind of the Rolling Stones of powwow music. To be at that same level was an honour."

Essex added that humility is an important aspect for Bear Creek.

"This isn't about me boasting about the trip. That's not what it's about. The whole reason we (sing) isn't for these awards. It's a responsibility that we have.

"The music is not ours. We don't take ownership of any of the songs we compose.

Our drum Bear Creek is not ours. We just look after him and in turn he looks after us and the people. And really there is no ownership of those things.

"If we forget that then we forget why we do it. You have to have heart, compassion and responsibility to form the prayer.

"It's a nice reward for the hard work, but it's not a motive."

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