



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

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Constitution commitment

Chief Joe Noganosh, Magnetawan First Nation, signs a declaration confirming that his community supports Ngo Dwe Waangizid Anishinaabe (Anishinabek Nation Constitution) and plans to ratify and proclaim it as law at the 2012 Grand Council Assembly. Details on Page 15.

—Photo by Maurice Switzer

Canada offers \$307 M for Coldwater claim

OTTAWA – Four Anishinabek First Nations in south-central Ontario have received a settlement offer from Canada in one of the largest specific land claims in Ontario.

The Chippewas of Georgina Island, Beausoleil First Nation, the Chippewas of Rama, and the Chippewas of Nawash (Cape Croker) are taking the settlement offer from Canada back to their citizens for ratification. The proposed settlement includes a land component and financial compensation of \$307 million, determined by research done during negotiations. The research took into account a number of factors, such as location and age of the claim and helped quantify losses and assessed the impact the loss of the Coldwater Narrows reserve had on the First Nations, who have reached their own agreement on how the compensation will be divided among their communities.

"These kinds of settlements have the potential to strengthen First Nation communities and economies in ways that benefit First Nations and all of Canada," said National Chief Shawn Atleo. "Although this progress is significant, at the same time it indicates the need to continue our efforts to addressing the many outstanding specific claims over \$150 million that are currently not dealt with in the Specific Claims Tribunal Act passed in 2008. We must see movement on the implementation of the Specific Claims Tribunal for claims under \$150 million and to

work together to develop legislation to deal with claims over \$150 million."

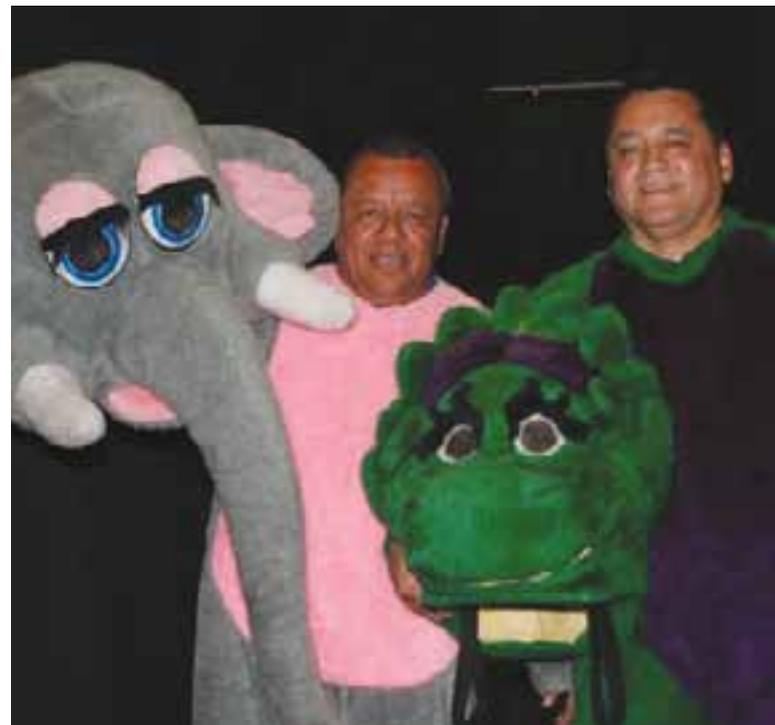
The specific claim dates back to events that took place over 170 years ago on lands between Lake Simcoe and Lake Huron.

Anishinabek Nation Grand Council Chief Patrick Madahbee also congratulated the four First Nations.

"This could end up being one of the largest specific land claim

settlements in Ontario. It will allow the communities involved to move forward with economic development and other opportunities. The proposed settlement offer from the government shows that persistence and partnership can pay off."

Chief Roly Monague, Beausoleil FN said: "It certainly will assist us in moving forward to provide lost economic opportunities."



Anishinabek Superheroes

Deputy Grand Chief Glen Hare and Grand Council Chief Patrick Madahbee participated in the Buzz on Drugs Conference held May 27-29, at Trent University. Staged by the Union of Ontario Indians Health Unit, participants were divided into teams, provided with an assortment of costumes, and challenged to see who could create the Best Superhero to address the issue of drugs in Anishinabek communities. Details on Page 7.

Photo by Laurie McLeod-Shabogestic

'We are NOT aboriginal'

UOI OFFICES (Nipissing First Nation) – The new Conservative majority government has started its term in office by slighting First Nations citizens, says Anishinabek Nation leader Patrick Madahbee.

"We are not aboriginal – we are Anishinabek," said the Grand Council Chief on behalf of 39 member First Nations, after learning that cabinet member John Duncan will carry the new title of Minister of Aboriginal Affairs and Northern Development. "Trying to lump First Nations, Metis and Inuit peoples together might save space on the minister's business card, but it is disrespectful of the truly distinct nature of the communities with whom he needs to establish better relationships.

"How would Stephen Harper like it if he were introduced as the prime minister of Panamerica?"

"On June 11, 2008, he apologized for past injustices like Indian residential schools, and pledged that his government needed to move forward in partnership with First Peoples. Minister Duncan needs to demonstrate his understanding that the history, cultures and contemporary issues facing First Na-

tions, Metis and Inuit peoples are entirely different. The best way to do that is not to call us all by the same name.

"Since 1763 the Crown in Canada has recognized that what were previously referred to as the Indian tribes of North America were in future to be treated as nations. That was the beginning of the sacred treaty relationship between First Nations and Canada. There is no such thing as an aboriginal treaty, or an aboriginal nation.

"It looks like there will be many lessons for the Harper government to learn over the next four years."

Meanwhile, Assembly of First Nations (AFN) National Chief Shawn A-in-chut Atleo said: "We will be seeking clarity in the Ministry's name change to ensure that it accurately reflects the relationship between First Nations and the Crown. We will work together to ensure the constitutionally-protected rights of First Nations are respected, the responsibilities to First Nations are upheld, and our interests receive specific attention."

IN BRIEF

Calling all expired Indians

Bell Canada confirmed that the Canada Revenue Agency has allowed Bell to accept expired Indian Status cards as proof of entitlement to tax exemptions on telecommunications charges.

Robbie promoted

OTTAWA – Influential rock music legend, Robbie Robertson from Six Nations of the Grand River, has been invested as an Officer of the Order of Canada. He was appointed a Member of the Order of Canada in 2007. Robertson is being honoured for helping to introduce Aboriginal music to a wider audience through his 1994 album Music for the Native Americans, which drew influence from his Mohawk heritage. Robertson received a Lifetime Achievement Award from the National Aboriginal Achievement Foundation in 2003 and earlier this year was inducted into the Canadian Songwriters Hall of Fame.



Political Office

To respect the sacred laws of the Anishinabek



Grand Council Chief addresses assembly

Starting a new direction with Anishinabek unity

Over the past year we've had a lot on our plate and just like in years past, the Anishinabek Nation has been put in a defensive position in many sectors.

We have so many challenges in front of us that it's often difficult to see where we've advanced on issues over the years.

But consider this – The Matrimonial Real Property Law has been brought to Parliament three times since March 2008 and each time the MRP legislation has died on the order paper due to our unified opposition.

The Harmonized Sales Tax when that legislation was rammed through Parliament, no one thought we could do anything about it, but our people stood behind us unified and the government was forced to deal with us as Nations.

Bruce Power was granted a licence to transport nuclear waste through our lakes, but we responded and they have put their shipment on hold it might not be a victory yet, but I can tell you this – the only reason that shipment is on hold is because of our unified opposition.

No matter what the issue, when we come together as a unified Nation as the Anishinabek Nation we are a force to be reckoned with.

Over the winter we met with our Regional Chiefs and Regional Directors and we began a process of prioritizing our issues so that we could take a more pro-active approach.

With the input of some of our key staff we identified four priorities to push the federal and provincial governments on.

Resource Revenue/Benefit Sharing: We participated in negotiations with the Chiefs of Ontario and we played an active role in negotiations. We also lobbied at the political level.

Education: We've been participating in a National process led by AFN on developing a strategy on education. We continue to advocate for equality of funding through correspondence with government.

Health: We continue to push government to address the inequities in services. Non-Insured Health Benefits, Emergency Preparedness, War on Drugs, AHWS and many other health-related priorities receive ongoing advocacy.

Economic Development: We've found the resources and made Ec Dev a priority with the rehiring of Barret Dokis. We continue to lobby the Federal and Pro-

vincial government on Economic Sustainability and we continue to strategize on our economic blueprint.

We will continue to move forward on our priorities while at the same time taking care of our day-to-day activities.

With all things considered, the most pro-active thing we can do for our communities is to implement our own laws.

I'm aware of some of the criticism out there and of course we have a lot of work to do yet when it comes to our own constitution and the laws that will flow from the constitution.

But does this mean we should fold our tents and call it a day?

Just because it has its challenges, does it mean that we should quit in our efforts to becoming independent of government?

Many of you have heard me say this before: if we keep going in one direction we're going to get to where we're going. It's time we stopped going in one direction and started a new one.

We come from a very proud and rich ancestry. The Anishinabek Nation was here before we became a Provincial Territorial Organization and we've been here as a Nation long before the Indian Act.

The history of our demise can be told in stories from colonization to small pox to residential schools – but we are still here and we are still a Nation.

When the British Government signed treaties with us they signed treaties with us as Nations, not as Bands or as Aborigines.

Our laws were given to us by the Creator and they were told to us in our own language.

In developing our own constitution, we're going back to our roots and we're going to have the Anishinabek as the first language something our ancestors would be proud of.

By revisiting our laws in the frame of a constitution we are not doing something new or out of line, we're only doing what our ancestors enabled us to do when they forced the British to sign treaties with us.

From the Treaty of Niagara in 1764 to the McKee treaty in 1790 to the 1850 treaties and all the years in between, we entered treaties as a Nation.

Since the Indian Act in 1876, the government has continued to chip away at our sovereignty and today they refer to us as Indian Act Bands or even worse, as Aborigi-



Anishinabek Nation Deputy Grand Council Chief Glen Hare and Grand Council Chief Patrick Madahbee at the May 31-June 2 Grand Council Assembly in Alderville First Nation.

nals.

As recently as a few weeks ago the Harper Government announced that they're changing the name of Indian Affairs to Aboriginal Affairs.

They continue to undermine our sovereignty and water down our rights as treaty people and as Nations.

We must put a stop to the gov-

ernment's agenda. We must unify our communities and force the government to deal with us as Nations.

Our own constitution is only one way to give us a credible process to be addressed properly as a Nation.

Every country in the world is guided by its own constitution and by developing our own we're not

doing anything different than any other sovereign Nation.

We must begin to occupy the field on issues like jurisdiction, MRP, citizenship and child welfare, otherwise we will continue to be reactionary at the mercy of a government that has no interest in our rights. We will continue to be Indian Act Bands.



ANISHINABEK

Island honours warriors

By Maurice Switzer

BEAUSOLEIL FN – A local committee is hoping to have a new Veterans' Monument in place for National Aboriginal Day next year. Unfortunately, none of those it honours will be joining the celebration.

"There are no more warriors on Christian Island," says committee member Bill Jamieson. "The last one – Elizabeth Monague, who served in World War II – passed on a couple of years ago."

The former band councillor, himself a veteran of nearly 35 years of peacetime service with the Canadian Forces, says his committee has a list of some 75 Beausoleil citizens who defended Canada in 20th Century global conflicts. They want to inscribe



Life-size bronze warrior would top proposed Beausoleil monument. Inset - Bill Jamieson.

these and add some more historic names on a monument replacing an existing stone cairn located just down the road from the band office.

Jamieson says the committee hopes to be able to create a list of Christian Island warriors who fought with the British in the War

of 1812 which they would like to inscribed on one face of the monument.

"We believe that next year's Bicentennial commemoration of the War of 1812 will help resurrect interest in our memorial," says Jamieson.

The Beausoleil committee has

raised \$18,000 of the \$85,000 cost of a bronze life-size warrior to sit atop the memorial from the proceeds of three golf tournaments. The Fourth Annual Beausoleil First Nation Veterans Memorial Golf Tournament is scheduled for Aug. 27 at the Brooklea Golf and Country Club in Midland.

IN BRIEF

Chum honoured by ONECA

NORTH BAY – Canadore is pleased to announce Roger Chum, counsel- Roger Chum lor, as recipient of Ontario Native Education Counselling Association's (ONECA) Ontario Aboriginal Counsellor of the Year award.

Roger was recognized for his leadership and his ability to make a positive difference in the lives of Aboriginal students.



New complex announced

LONG LAKE #58 – A new \$2.4 million multiplex building centre will be constructed for training, recreation, with a community hall and a centre for youth.

Forest corporation announcement

PIC RIVER – Minister Gravelle announced the Nawiingini-nokiima Forest Management Corporation that includes Pic River and Pic Moberg, Marathon, White River and Manitowadge and will make the forest industry more competitive



Healing community step by step

WIKWEMIKONG – Citizens participated in a "Unity Walk" on May 22. They talked and smudged our communities, our fields and meadows, yards and homes.

"We need to revitalize the good spirits within our community, keep clean minds, pray for everyone here and in the spirit world," says organizer Leroy Eshkawkogan.

Diets to be studied

OTTAWA – The Assembly of First Nations says an ongoing study of nutrition and food and water safety – launched in B.C. in 2008 --will be brought to First Nations communities in Ontario. The First Nations Food, Nutrition, and Environment Study (FNFNES) will document both the nutritional benefits of First Nations diets and food and water as well as the impacts caused by exposures to environmental contaminants.

Wes helps youth be healthy

By Jade Crowe

ALDERVILLE FN – On Vimy Ridge road in the small southeastern Ontario First Nation of Alderville, a new initiative is being pursued with the interests of the local youth in mind.

Wesley Marsden Jr., 22, an unemployed graduate of the television broadcasting program at Algonquin College in Ottawa has been working long hours, and sometimes spending money out of his own pocket trying to make sure that the teenagers in his community have something to do.

"It's an option, when you boil it all down the only thing that we're trying to do is give these



Wes Marsden Jr., second from left, helps Alderville youth find healthy activities.

kids an option," says Marsden "Kids usually go home off the bus after school, sit on the couch and play video games. Don't get me wrong; I love video games too but it's gotten to the point where these kids are looking at ways with

substance abuse to occupy their minds, meanwhile they can't even catch a pop fly anymore."

The after-school program includes healthy dietary options, hockey, baseball and fishing. Marsden is working with the band

office to secure funding so he won't have to charge participants.

"The bottom line is that we offer a daily escape where kids can start reclaiming a healthy lifestyle, and when you break it down it's maybe four bucks a day".



Talking treaty

Sisters Ashley, 5, and Mackenzie Jacobs, 11, study the 1764 Treaty of Niagara Covenant Chain Wampum Belt during the May 13 Treaty Day commemoration at Serpent River First Nation. Dozens of community members collected their \$4 Robinson-Huron treaty annuities, and took the opportunity to view Health Fair displays set up in the community centre. –Photo by Maurice Switzer



Legal hero

David Nahwegahbow, Whitefish River First Nation, receives the Law Society Medal from Law Society of Upper Canada CEO Malcolm Heins at a special ceremony in Toronto on May 25. He is one of eight Ontario lawyers honoured for their outstanding achievements and commitment to serving society and the profession. Nahwegahbow was among the early Indigenous lawyers in Canada and has dedicated his career to providing legal services to First Nations communities and leaders. He is a founder and former president of the Indigenous Bar Association.



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

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

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

Advertising & News Deadlines

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DEADLINE FOR JULY/AUG

Advertising

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Final Art: July 10

News

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MAANDA NDINENDAM / OPINION

Conservatives still calling us names

By Maurice Switzer

It is always wrong to call people by names they don't appreciate.

If it's done in a schoolyard it's called bullying.

If it's done in a workplace it's called harassment.

But apparently if it's done by governments, it's called policy.

One of the first official acts of the newly-elected Conservative government of Stephen Harper, sworn in May 18th, was to change the name of Indian and Northern Affairs Canada, the federal department whose vision is "a future in which First Nations, Inuit, Metis and northern communities are healthy, safe, self-sufficient and prosperous – a Canada where people make their own decisions..."

Well, not ALL people, it seems.

Nobody asked First Nations, Inuit, or Metis people to make our own decision about re-naming INAC the "Ministry of Aboriginal Affairs and Northern Development". Returning Minister John Duncan didn't bother to consult his department's 5,000 bureaucrats about the name change. They learned about it like First Nations, Inuit and Metis people – on the news.

I can't speak for Inuit or Metis people – even if John Duncan and Stephen Harper are not shy about doing so.

What I can say is that the majority of Treaty or "status" Indians and First Nations citizens – about 800,000 of us across what's now called Canada – do not think of ourselves as "aboriginal" people. We think of ourselves as Anishinabek, Mushkegowuk, Haudenosaunee, Haida, etc. but understand that it might be asking a bit too much to have a government department named "The Ministry of Anishinabek, Mushkegowuk, Haudenosaunee, Haida, Dakota, Mi'kmaq,(plus 40 other Nations)Affairs." Imagine the size of John Duncan's business card – he would



Maurice Switzer

have to carry it on a rack on top of his limo.

We've been willing to compromise. Since 1860 – before there was a Canada – the colonial government realized we were so important that there should be a separate Indian department or branch. We were happy to be called Indians; it sure beat "heathens", "savages", or "half-breeds", terminology that crept into parliamentary debates. The Indian Act came into being in 1876, there are references to Indians in Canada's Constitution... heck, the organization I work for is called the Union of Ontario Indians.

No, we've been called a lot of things – in 1857 the 5th Parliament of the Province of Canada even dealt with "An Act to encourage the Gradual Civilization of Indian Tribes."

But whatever the accepted politically-correct terminology – Indians, First Nations – at least it's been unique to us. But "aboriginal" – that's a melting pot of identities, the very anti-multiculturalism for which we look down on our American cousins.

There is no similarity between Inuit and First Nation traditions. The former "Eskimos" do not smudge, their language bears no resemblance to any of our dozen or so different tongues. Metis people, on the other hand, because they enjoy First Nation parentage, do share many of our cultural practices. But they were so excited to have their distinct identity rec-

ognized by the 2003 Supreme Court Powley decision, why on earth would the Metis want to now take a step backward and be lumped in with us and the Inuit as "aboriginals"?

What Mr. Harper has done is disrespectful. It is inappropriate to create the impression that Indigenous peoples who have treaties with Canada and have lands reserved by the government for their exclusive use are basically the same as those who don't.

He could have started his third term in office by creating goodwill through the simple act of creating a "Department of First Nations, Metis, and Inuit Peoples." That terminology is being used by many progressive educators, but now that Conservatives in Canada are no longer Progressive, I guess we shouldn't expect as much from them.

What more would you expect from the Prime Minister of Panamerica?

Maurice Switzer is a citizen of the Mississaugas of Alderville First Nation. He is director of Communications for the Union of Ontario Indians and editor of the Anishinabek News.



Un-learning the shame of being 'fix-it stupid'

Our new boat sits on its trailer in our yard. The engine quit after being tangled in the reeds. That was a couple weeks ago and the boat hasn't moved since. I'm not an engine guy. I never have been and the motor needs an assured hand to bring it back to life.

One of our neighbours promised to have a look at it and get it running again. But like all neighbours, he has a busy life and a schedule of fix-ups of his own and it's hard to get time cleared. So it sits and waits and our dream of floating on the pristine waters sits in that corner of the yard.

Oh, I've looked at the manual, actually made an effort to find the solution myself but engine manuals are a complex language in themselves. There are processes and tricks that might as well be in Greek for me. Even the pictures seem cloaked in a secretive shroud.

When I was kid I wasn't trusted with motors. If the lawnmower stalled, my adoptive



Richard Wagamese

father would charge out of the house, push me aside and block my view of whatever he was doing as he set about fixing it. I was deemed engine dumb and fix-it stupid.

It's funny what happens when you treat a kid that way. All the hope you may have had for them to learn just vanishes. Poof. Just like that. My adoptive father never understood about the effects of shame, how it eats at your confidence and your idea of yourself.

The thing is, if you get told enough times that you're inadequate, or not cut out for

something, a part of you comes to accept that and you quit trying. That's what happened to me. Engines and motors were removed from my learning by virtue of the shame someone else put there.

But when my neighbour comes to fix our motor, I'll be right there watching and asking questions. I'll learn how it works and how to take care of it. I'll become engine literate and fix-it sharp. Even at 53.

We can all learn things and most importantly, we can all un-learn things. All it takes is the desire to move beyond what's trapped us and held us in place. I won't ever be a master mechanic but I'll get us on the water – and that's the important thing.

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

Why it's wrong to steal Geronimo's name

By Levi Rickert
Native Condition

A Northern Paiute woman, who lives and works in Chicago, took her six-year old daughter to get something to eat at a restaurant last week. She and her daughter sat near a father and son who were also there eating. They were close enough for the Paiute woman to overhear the conversation that took place between the father and his son, who was still dressed in his little league baseball uniform.

The exchange between the father and son went something like this:

Son: "bin Laden was an Indian."

Father: "No, he was an Arab."

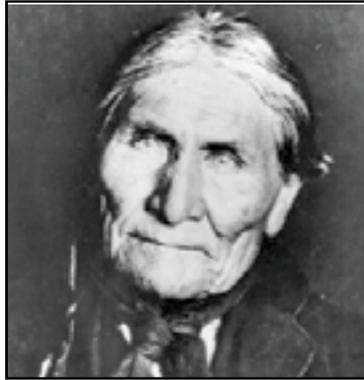
Son: "Dad, he was an Indian, because when he was killed, they called him Geronimo and everybody knows Geronimo was an Indian!"

Also last week, across the country, an e-mail comes to one of the witnesses prior to the time she was scheduled to testify before the U.S. Senate Committee on

Indian Affairs oversight hearing on Capitol Hill on "Stolen Identities: The Impact of Racist Stereotypes on Indigenous People." The e-mail came from a woman, who has the last name Geronimo and is "not even an Apache." Ms. Geronimo asked the witness if she would let the senators know she had been called bin Laden on more than one occasion during the week.

Typically things involving American Indians or their names don't make the national media don't happen quickly. But the fact bin Laden was referred to as Geronimo came fast. The killing of Osama bin Laden was the hottest news of the decade and somehow the name of one of the most courageous and elusive American Indian warriors, Geronimo, got into the mix. American Indians took notice.

Yesterday, the Pentagon still would not officially comment on the code name because "the Department of Defense does not release and will not release details of a classified operation," com-



Geronimo - Apache Warrior mented spokesperson Lt. Colonel Elizabeth Robbins to the Native News Network.

She did not need to officially disclose Geronimo's name was used. Two of the highest officials of the United States already did, including President Obama.

Leon Panetta, director of the Central Intelligence Agency let it slip out to the "New York Times" within 24 hours of the killing. He told the "New York Times" how President Obama found out bin Laden was dead. He told the newspaper the president got con-

firmation of the bin Laden's death when he heard the code talk, "Geronimo E-KIA" (E-KIA - Enemy Killed in Action). President Obama confirmed such in an interview he did with "60 Minutes".

American Indians across America were shocked and outraged by the military's reference to Geronimo. Once again, an American Indian's identity was stolen. This time it belonged to Geronimo, who was a homeland security defender, not a terrorist.

Comments posted to numerous published articles on the Internet on the subject gave the military a free pass on its usage of Geronimo's name. Some postings suggest that American Indians were being overly sensitive. Others said it was an honor that Geronimo's name was used. Still others alluded to the fact that such usage should not matter.

Well, it does matter.

It matters because American Indians are still here. Often times, we - American Indians - have to fight for our very existence in American society. We are not rel-

ics of the past.

It matters to American Indians because of the nearly 24,000 American Indians who are on active duty in the United States as of November 2010. It matters because of the 61 American Indians and Alaskan Native killed and the 445 wounded in Afghanistan and Iraq since 9/11.

It matters because of all the American Indian veterans, who have served in all wars that this country fought.

It matters because as we progress as a pluralistic American society concerned with multiculturalism, American Indians must be treated with respect and dignity. This is not about simply being politically correct; it is about simply doing the right thing.

It matters because all little league baseball players - girls and boys - should never confuse bin Laden with Geronimo.

It matters because Ms. Geronimo's last name should never be confused with that of despicable man, bin Laden, who caused this country so much pain and grief.



Obama pleased that bin Laden killed in Operation Geronimo

Inmates appreciate reading about roots

I would like to thank you for the distribution of a newspaper that can teach as well as inform First Nations people about issues that concern our heritage, culture and the lifestyle and traditions of Indigenous Canadian peoples.

Currently I am incarcerated in a Canadian correctional centre. I have been in and out of the system since 1989.

I really appreciate the knowledge that the Anishinabek News has given myself and many of my fellow inmates. I have read the past two months front to back - even the advertising.

All of these things have made me extremely more interested in finding my own true roots and indigenous genealogy. My grandmother was adopted from Wikwemikong to a white English family in Parry Sound.

Edward S. Hicken, Sarnia



LETTERS



'Aboriginal' not our label

Re: "Anishinabek Grand Council Chief: We are not Aboriginal":

This is one of the most affirming statements our people have needed to hear from our leadership, our Chiefs, as much as the Canadian Government needs to accept. For years I have been stating the term "aboriginal" is not our own and we shouldn't allow ourselves to be labeled as such.

I offer my gratitude to Grand Council Chief Patrick Madahbee for on this day in one voice he sounded the long kept breath of all our people.

Rodney Commanda,
Nipissing First Nation

Geronimo not a terrorist

Re: U.S. military's use of "Geronimo" in relation to Osama bin Laden.

By referring to bin Laden as Geronimo, and widely publicizing this, it feels like the groundwork is being laid or perpetuated to influence public opinion that Indigenous peoples, like Geronimo are terrorists or terrorist-like and warrant military or military-like engagement.

Christine Sy Obishkikaang
Bawating Anishinaabekwe

Ron's family thankful

I would like to send a Chi-meegwetch to the Anishinabek News for the beautiful article on my father, Ron Wakegijig, May 2011.

On behalf of my family, I wish to extend heartfelt thanks to those who honoured my father by coming to his wake and funeral on May 10, 2011 at Wikwemikong. I have been honoured by the expressions of sympathy and by some of the stories of how my father helped people over the years.

I also realize what an impact he had all over Anishinabek territory and beyond!

Annelind Wakegijig, MD,CCFP

Where do we belong?

I am appalled and devastated by the destruction of our young people being destroyed by drugs. Everyday a mother is dreading that knock or door bell or phone call requesting your presence at the hospital. We all dread the call "your son is in ICU" indicating that he will not make it.

Having to come to terms with apathy and rejection is deplorable. My son lived with his brother for years on a reserve but they would not accept him because he was not from that

specific area. We contacted the reserve where he was a member and they had the gall to say "We cannot help because he does not live here."

Where do we belong? We are all First Nations and discriminating against our own people is denying your own people
Bernadette (Corbiere)
Nahmiwan, Massey

Windpower not green

Manitoulin Island is the largest island in a freshwater lake in the world. First Nations have lived on the island and nearby mainland for more than 10,000 years. The proposed wind factory has caused a lot of division in communities; between various Aboriginal tribes, some who wish the project to proceed and hope to gain financially and those who wish to see the lands and air remain untouched.

I need to share with you my knowledge of industrial wind turbine factories. They are not green. They are produced from oil and gas, transported using oil and gas, plasticized using oil and gas, transported thousands of miles again, then supported in two Olympic-sized pools of cement, which causes more CO2, seven percent worldwide, and their spinning kills birds and bats.

David Grey Eagle
Sanford, Toronto



Social Services

To advocate on social issues affecting our people



ASK HOLLY

BY HOLLY BRODHAGEN

askholly@gmail.com



Faith in humanity

As much as I don't want to admit it, I am guilty of not always recognizing the good deeds that people do on a daily basis. I get caught up in the daily grind that is my life and don't stop and pay attention to what others are doing. Unfortunately it took a tragedy to make me wake up and see that we, all of us, are surrounded by amazing people doing extraordinary things without recognition or repayment.

For me, the tragedy was the evacuation of family members from Slave Lake, Alberta. My family sat up all night keeping in touch via text messaging, feeling helpless because we are so far away and couldn't do anything to help. Throughout the next few days I heard stories of the amazing kindness of strangers. Whether it was a lady packing up blankets from her home and driving all night to deliver them to an evacuation centre, people opening their homes to evacuees and of course the scores of volunteers who offered their time day or night to feed and care for displaced families.

Similar stories can be heard whenever a tragedy strikes, whether it is flood, fire, tornadoes, snow or any other disaster. Many of us don't think about what it takes for someone to get out of their beds in the middle of the night to prepare an evacuation centre, to open our homes to complete strangers because they have no place to sleep, to provide a place for pets that have nowhere else to go. It takes a very special kind of person who will put their life on hold at the drop of a hat in order to help someone else. And amazingly there are entire communities of people who have done this.

My faith in humanity has been restored. I feel a great sense of comfort in knowing that there are people out there who we can rely on to supply us with a temporary home, clothes, food and comfort if tragedy should strike.

I know that many of these people might not receive the recognition that they deserve. Many would deny that what they have done is extraordinary. I personally would like to extend a heartfelt thank-you to all those people who have taken the time to help anyone in need. Your kindness has not gone unrecognized.

For those that wonder how they can help if a similar tragedy should strike close to home, please contact your local Red Cross, fire department, Victim Response unit, church or other disaster relief agencies within your community to have your name added as an emergency volunteer. Often your time is more precious than money.

Chiefs back draft Child Welfare Law

ALDERVILLE FN – Chiefs in Assembly supported a draft Anishinabek Nation Child Welfare Law put forward by the Union of Ontario Indians Social Development department.

Chiefs provided feedback in areas like consultation, enforcement, the law-making process, administration of justice, policy issues with respect to working with police services, capacity issues regarding training for front-line workers, appeals and redress, applicable judicial system and implementation issues. It was suggested that the preamble for the child welfare law could be similar to the preamble adopted by Chiefs for the Anishinabek Constitution.

It was suggested that transition legislation is required to obtain recognition for the Anishinabek Nation's child welfare law by mainstream courts.

UOI director Adrienne Pelletier says next steps involve the formation of child welfare working groups to assist with the development of regulations, policies and amending child welfare tools that are culturally appropriate.

There will be another round of community consultations to take place during the fall and winter of 2011-2012 in which all Anishinabek citizens both on and off-reserve will be invited to participate. Citizens are also invited to make on-



Adrienne Pelletier, director of Social Services for the Union of Ontario Indians, discussed proposed Anishinabek Child Welfare Law with Wikwemikong Chief Hazel Fox-Recollet.

---Photo by Monica Lister

line submissions via e-mail to the Anishinabek Nation Child Welfare Law Development Facebook page. Information will also be posted on the UOI website. Citizen comment forms will be developed and available online.

The initial round of consultations occurred in 2009 and the

draft child welfare law presented at the June assembly was based on the first round of consultations. The draft structure for the Child Welfare system will have to be discussed with Anishinabek citizens as this was one of the elements that was not discussed during the initial stage.

Sounding the alert on Bill 179

The Ontario Native Women's Association (ONWA) is pleased that steps are being taken to address the plight of Crown Wards in the Child Welfare system. However, ONWA is very concerned about the legislative changes proposed by Bill 179 – An Act to Amend the Child and Family Services Act respecting adoption and the provision of maintenance.

Bill 179 has overlooked numerous important issues related to Aboriginal women and their families that cannot be ignored.

The amendment does not address the unique needs and situations of First Nations children and their families. Specifically, ONWA has identified issues with the 30-day timeframe to notify birth parents and those with access orders regarding impending adoptions.

The rights of all parties involved do not convey a balance of rights and appears to favour perspective adoptive parents vs. birth parents and families in order to push adoption through. From an Aboriginal perspective, the right to determine when a birth family's relationship will be severed cannot rest in the hands of organizations like Children's Aid Society (CAS). ONWA has advocated for and still strongly stands behind the Act's provisions for cus-

tomary care with the goal of family reunification.

Adoption should be a last resort and the process needs to have supports in place that allow both birth parents and adoptive parents the means to negotiate openness in the best interest of the child.

ONWA issued a letter to the Hon. Laurel C. Broten, Minister of Children and Youth Services stating their issues surrounding the proposed amendment to Bill 179 and expressed deep concern over why ONWA was not offered an opportunity to provide input. ONWA should have been approached for input, position and/or assistance in carrying out the province's obligation to consult First Nations women and their families.

At this time no confirmation of consultation with First Nations or organizations has been verified by the Minister's office.

"The removal of Aboriginal children from their homes is issue enough; we cannot facilitate the adoption of our children in a manner that does not respect Aboriginal peoples nor ensure that they remain connected to their culture," said ONWA President, Dawn Harvard. "ONWA recommends Bill 179 be taken off the table and the amendment exercise be conducted in a more comprehensive and inclusive manner."

Child Welfare Law draft development timeline

June 2011 – Presentation to the Grand Council Assembly

Winter 2011-2012 – First Nation community consultation for feedback on Anishinabek Nation Draft Child Welfare Law

Winter 2012 – Revision of Draft Child Welfare Law based on community feedback. Establishment of "Child Welfare Working Group" to help guide the implementation process

June 2012 – Presentation to Chiefs in Assembly to adopt the Draft Law.

2012-2014 - Implementation process





Over 100 Anishinabek youth attend Trent conference



By Karen Linklater

PETERBOROUGH – The Anishinabek’s inaugural youth drug conference, entitled “The Buzz on Drugs” took place May 27-29 at Trent University in Peterborough. Over 100 youth aged 13-23 from across the Anishinabek territory took part in this educational and interactive gathering.

One of the youth who participated in the planning of the event, Wes Marsden Jr. from Alderville First Nation, said that there is a need for more events like the Buzz on Drugs.

"It was an extremely satisfying experience," said Marsden. "Developing the conference from it's infancy in the early planning stages through to it's actuality and reading the tangible results through the youth with their feedback and emotion. It had become abundantly clear that more events like this need to take place in the future for the youth moving forward the Anishinabek Nation.

"These youth are inspiring each other and inspiring us as well and we need to make this a building block in order to facilitate that spiritual growth moving forward."

Conference delegates were led through the weekend by Stan Wesley, who provided MC services in a very entertaining, energetic and focused manner. The youth participated in various workshops aimed for their age range, including sessions on empowerment, education and healthy lifestyle choices as well as the effects of drugs. Chaperones who attended the conference were also very engaged in the weekend conference through workshops designed specifically for them.

Feedback from conference delegates was overwhelmingly positive and there was clear direction from the youth that more needs to be done regarding this important issue. These directions were brought to the Anishinabek Chiefs-in-Assembly by a delegation of youth on June 1, and a Grand Council Resolution was passed by consensus by the Chiefs to support future initiatives.

A video highlighting the workshops, testimonials and highlights of the conference is currently in production and will be forwarded to all Anishinabek First Nations, as well as posted on You Tube, in the very near future.



ONECA



Stories and photos by Suzanne Keptwo

ONECA developing 'one-stop shopping' with new web portal

TORONTO –The Ontario Native Education Counsellors Association (ONECA) met for its 27th annual conference the week of May 16 at the Marriott Hotel in Toronto, the very city where Native Education Counsellors first congregated in the basement of the same building -- albeit of a different name -- in 1985.

The focus has remained the same: to advocate for Aboriginal student success and professionally support the education counsellors who serve them. ONECA's directors and members value and use its collective knowledge, wisdom and respect to strengthen the spirit of self for the wellbeing of others. Culture, tradition and First Nation perspectives are at the forefront of all their undertakings, including partnerships with both provincial and federally-run schools, from early learning to post-secondary.

District representatives are found in each of the 132 First Nations across the province, and membership exceeds 180 educational professionals. Cindy Fisher, re-elected president, re-joins executive members Claudette Jones (vice-president), Rae-Ann Hill-Beauchamp (secretary), and the newly-elected Gloria Hendrick-Laliberté as treasurer for the 2011/2012 term.

"Our dream is to have a one-stop shopping for students and their parents" says Cindy Fisher, regarding the ongoing development of the Aboriginal Student Transition Project launched at the onset of the conference. "Web-based resources compiled into one portal will serve to help prepare students for educational realities and career readiness, offer financial support networks, and even offer a kids help line".

She predicts that ONECA's portal will go beyond offering student services.

"It will provide quick contacts for faculties and staff as well as create a service for parent-student-counsellor communication, providing security and support as their children go through post-secondary".

A future ONECA goal is to develop a mission statement which clearly identifies an approach to accomplishing the organization's many objectives.

Indian education control still applicable today



Lewis Debassige

ONECA's conference theme, Indian Control of Indian Education, presented panelists Lewis Debassige, Barbara Nolan, Angus Toulouse, Julia Candlish, and Sasha Maracle, each contributing perspectives from the past, present, or future of educational issues.

Debassige reflected upon the "time of crisis" initiated by the infamous White Paper in 1969. The proposed abolishment of the Indian Act would have unilaterally eliminated Indian rights, and questions arose about education.

"There was no band authority over the education of our own; we kept getting sold to religious organizations" recalled Debassige, who travelled to Ottawa and with five others -- including renowned First Nations activist Harold Cardinal -- drafted the Red Paper response to the Trudeau government plan. In 1972 the National Indian Brotherhood, now the Assembly of First Nations, presented the federal government with an education manifesto -- "Indian Control of Indian Education".

"The 1972 document is just as applicable today; the full spirit and intent of Indian control over Indian education has never been supported by Indian Affairs", said panel member Angus Toulouse, Ontario Regional Chief for the AFN. "All students need to understand our inherent rights because the federal and provincial authorities continue to undermine them. We have to implement what was outlined in 1972."

The Chiefs of Ontario declined to participate in the National Panel Process, a federal initiative between AFN and Canada set to improve educational outcomes, said Julia Candlish. "They want to create their own Ontario-based educational initiatives". Sasha Maracle, speaking from a youth perspective, added: "There is a need for culturally-relevant curriculum. The post-secondary experience is largely exclusive. There must be a balance between Western and Indigenous knowledge systems."



Alayne Bigwin, left, Alderville FN, Director of the Aboriginal Education Office, Ontario Ministry of Education, accepts the gift of a framed print from ONECA president Cindy Fisher. The print, by Manitoulin Island artist Joseph Brian Manitowabi, was in appreciation for funding and support for ONECA's Aboriginal Student Transitions Project.



Roxanne Manitowabi, executive director of ONECA, thanks keynote speaker and Holocaust survivor Eva Olsson.

Kids not born racist: Holocaust survivor

Eva Olsson, an 86-year-old survivor of a Nazi concentration camp, delivered this year's ONECA conference keynote address.

One could hear a pin drop in the room filled with 180 participants as Eva described, in painful detail, the horrors of the systematic disposal of European Jews under Hitler's rule. In spite of losing her entire family less a sister, Eva willed herself to survive the starvation, disease, fear, and isolation so the Nazis would "not have the satisfaction of winning".

Never having attended school herself, she has visited over 27,000 since 1996 to deliver a message about the evils of hate, and the healing powers of hope. For some her story recalled the indignities of

the Indian Residential School system.

"It is so important to pass your legacy down to your children, so they can move forward, even though it's sometimes difficult to balance the dark side of life," she told her audience. "A child is never born a racist, but models the behaviour that is going on around them. It is attitude, not race or religion that makes us different as human beings. It is a choice to stand up for what is right".

Eva Olsson was born in Szatmar, Hungary. While a teenager, she was shipped to Auschwitz-Birkenau, Poland in a cattle car in May 1944, later sent to Bergen-Belsen, Germany until liberated, at the end of WWII, in 1945.





Jan Kahehtio Longboat discusses 'Symbolic Literacy' in her ONECA workshop

'They knew all this... and never left reserve'

Janice Kahehtio Longboat is a traditional Knowledge Keeper whose education comes from listening to the "Old People" in Six Nations of the Grand River Mohawk Territory. To this day, she marvels at doctors, horticulturalists, astronomers, midwives, and scientists.

She wonders "how they knew all this, when they never left the reserve!" Jan asked questions of her Elders, only to be told the answers were simple.

Regarding relationships: "Men knew how to look after women; women knew how to look after men; and both knew how to look after children".

Kahehtio knows how the original languages hold the key to understanding Indigenous Knowledge. She uses Mohawk terminology although was denied fluency; her father, a residential school survivor, pushed English to save her from punishment.

"The Old People would say: The language of the universe is our first language", meaning the observances of the skies, the plant and animal life instruct us in knowing how to live.

Kahehtio re-introduces the ancient form of Symbolic Literacy to illustrate the language of Creation. "If we want a cohesive community, we need to know our history and our roles and responsibilities as human beings". How old is Cultural Education? "As old as the beginning of time".



Education counsellors Tee Copenace, from Dalles FN near Kenora, and Carrie Rogers, Aamjiwnaang FN (Sarnia), participate in facilitator Diane Hill's workshop about culturally-based learning strategies.

Mainstream education teaches 'half a person'

Diane Hill, Six Nations, promotes culturally-based training strategies in both social work and education. Her workshop models the incorporation and explanation of culturally-based learning strategies.

Ms. Hill starts with a smudging ceremony, offering each participant tobacco to tie, proceeds to share her Nation's Creation story, then draws upon the traditional Anishinabek worldview of the Cycles of Life. She acknowledges that both belief systems celebrate "what it means to be a spiritual, heartfelt person, which is the basis of culture-based learning."

Although she holds a doctorate of education, Diane Hill is quick to declare the exclusive nurturing of the mind is not our original way, "We have to live in ourselves; know who we are: our name, clan-- if applicable, original name of our people, our creation stories, ceremonies and, hopefully, our language".

Dr. Hill explains how the wholistic Teachings of the Medicine Wheel are denied in mainstream education, which creates "only half a person", with an emphasis on the mental and physical.

"Thinking and doing only does not teach or develop the spiritual, intuitive and emotional nature of the human being. Many students don't stay in school because somewhere they know that only half of them is being nourished."



Co-facilitators Lisa Pedoniquotte and Ron Yellowman talked about the importance of language in understanding First Nations cultures.

Counselling connects to the belly button

Lisa Pedoniquotte and stepfather Ron Yellowman (Dene, originally from Arizona) conduct workshops on Utilizing the Seven Grandfathers' Seven Teachings in Counselling.

The facilitators identify key concepts of the Anishinabek worldview found directly in the language, serving as a reminder -- like many of the ONECA workshops -- of the importance that language offers in understanding traditional culture. For example, within the word for Truth, Debwewin, there lies the word De, meaning heart. Pedoniquotte expands by sharing that "the heart has eyes with which it sees the Truth" an expression indicative of the sensory perception and poetry of our ancestors.

Using the Medicine Wheel as a framework within which to place the Seven Grandfather Teachings, the word Nzaagidiz (Love) is placed in the direction of The Child. Within it hides the word diz, meaning belly button. From the moment of our existence, we are connected not only to our mothers, but to the Earth, hence the ritual burial of the umbilical cord as the child approaches its seventh year. That connection is one of a nurturing Love. "The belly button symbolically connects us to our origins and about learning to love ourselves -- the first step of counselling and healing".

ANISHINAABEMOWIN

Anishinabek moving forward on language initiative

During the 2011 Anishinabek Nation Grand Council Assembly in Alderville, Language Commissioner Nelson Toulouse presented a plan for language revitalization, retention and use within the Anishinabek Nation. The Chiefs-in-Assembly agreed to move forward on this initiative. One of the recommendations called for an Anishinaabemowin immersion program for staff of the Union of Ontario Indians.

Highlights of the Toulouse report follows.

Overview

• The UOI Language Commissioner and Chief Commissioner of the AMO Language Commission of Ontario, Nelson Toulouse, has been asked by Grand Council Chief Patrick Madahbee to review the "Anishinaabemowin As Our Official Language" Taking Steps Towards our Official Language Policy Initiative.

• A working group of speakers and learners were brought together in May 2011 to review the strategy and offer recommendations and enhancements to the strategy. The working group strongly believes these recommendations will greatly benefit our Nations to enhance the number of speakers throughout Anishinabek Territory, and more importantly, facilitate restoring the Anishinaabemowin language to its full restoration use and capacity.

State of Language – Declaring a Nation Emergency

• The language is at a critical stage in its fight for survival, therefore, the Chiefs-in-Assembly, the Grand Council Chief and Deputy Grand Chief, Leaderships, Elders, Youth, Women, UOI Staff, Anishinabek Community members and our children, should be on high alert and forewarned that this working group Declares a Nation Emergency on the State of the Anishinaabemowin Language.

• Anishinaabemowin is in trouble, and we, as a Nation, could be as close as one generation away



Northern Superior Regional Chief Peter Collins, Fort William FN, in discussion with Nelson Toulouse, Anishinabek Nation Language Commissioner during 2011 Grand Council Assembly in Alderville FN.

–Photo by Monica Lister

from losing it all.

•The World Wildlife fund has posters of species at risk and one caption reads "Extinction means forever," and that is the same risk we are facing with Anishinaabemowin.

Grim Facts

• 52 Native Languages spoken in Canada, and only 3 are expected to survive.

• Acts by Government were premeditated to eradicate our language and culture. They have almost won.

Maori – Example of Best Practices for Language Revitalization

•The Maori of New Zealand faced the same risk where only 16 to 17% of their people spoke their language. To stop the decline of Maori language, it took a small group of community members to champion the cause.

•They took control of their education and developed immersion schools. Consequently, their im-

mersion students fared much better therefore causing government to fund their school supporting the Maori's ability to take control of their education.

•Today, 67% of their Maori Nation are fluent in the language and further they have developed their own post-secondary institutions.

Addressing the Problem and Moving Forward

•Everyone has a role to play and a responsibility to keep the language alive. The following section provides key activities and identifies key players that will contribute to the process of language revitalization. Please note some items are duplicated to support that language at that specific level:

Nation Level

•Create language law/protocol for learners. We need to encourage learners to want to learn.

•Encourage First Nations to build schools. Immersion schools

are a proven success.

•Develop lexicons/new words. Our language has not evolved and we have lost words to lifestyle change.

•Advocate for First Nations for adequate funding to implement community plans.

•Need to assess "language certificate programs" and create foundations for teaching. We need to develop our standards to assess proficiency in speaking and writing.

•Encourage all members of society to learn Anishinaabemowin to better understand Anishinabek views.

•Encourage media (APTN) to develop Anishinaabe programming and to influence other media to adapt their programming to our standards.

•Plan for language only events. We need to challenge ourselves to speak Anishinaabemowin and to take pride of our achievements.

•Base Language Law on Sacred Grandfather teachings. These provide the spiritual basis for holistic living. Mind, body, and spirit.

•Leadership needs to set realistic progress and measure their progress, and most importantly, lead by example.

•Develop task force of committed people to develop and collect best practices.

•We need to research the cost of government taking our languages away and calculate that to current monetary value. This will justify our funding submissions.

•Create Language Department for long term. We need to establish a department to implement this important strategy.

Community

•Provide incentives for employees who speak the language.

•Pay Elders for their experiential knowledge.

Tool Kit "Community"

•Achieve language knowledge – use whatever means – tape recorder

•Use medicine wheel approach – "age groups" various groups, relevant language for purpose

•Record community history

•Create language/law protocol for learners

•Develop brochures/pamphlets: signage

•Tuition agreements – increase learning time 100 minutes/day

•Include and use Sacred Teachings

•Support parents who hold responsibility to transfer language

•Head office shut down - 1 week per year per department to attend Immersion camps.

•Develop language support programs for workplace.

•Provide incentives for employees who speak the language.

•Need to start speaking every day.

Nenabosho and the Cranberries

Mii sa Nenaboozhoo eni-izhi-maajaad, eniwek ogashki-ton ji-mino-bimosed.

Gomaa go apii degoshing ziihiins omadaabiin; inaabid pane go aniibiminan; gaa-misk-waakobaanig mii go iw eni-zhi-naazkang.

"Etiwe*, geget igo niibiwa ninga-miijinan; baamaa go aapiji gii-de-wiisinyaan ninga-boonitonan."

Wikwetigweyaanig Nena-boozhoo ozhigaabawi ziihiins; inaabid anaambiig mii dash geget waabandang aniibiminan i'iwidi agawaatebiigisininig.

Accordingly, when Nenabosho departed on his way, hardly was he able to walk with any

comfort.

After he was come a certain distance, he came upon a brook; while looking about, (he saw) nothing but high-bush cranberries, and that they were of red kind of bush.

"Ah, surely a heap will I eat; and not till I am thoroughly satisfied with eating will I leave them alone."

By the bend of the brook Nenabosho went and took his stand; while looking into the stream, he then of course saw high-bush cranberries reflected yonder in the water.

Nenaboozhoo ezhi-giigidod: "Daga, miwaniwedi* gemiiji-yaanan."

Ezhi-jiigakwebagizod; aano-nandoobiiginiged, mii sagaawiin omikanziinan. Indawaa ekwanaabaawed ezhi-mooshkamod agwaasiid, mii go bimi-anwaatiniikamisenig.

Inaabid, etiwe,* mii sa on-jida aniibiminan waabandang anaambiig; mii go miinawaa jiigakwebagizod, etiwe*

Nenaboozhoo ezhi-gichi-giizhkiingweshing. Ji-enigok ezhi-gashkitood izhi-mawi.

Nenabosho then spoke up: "Why, these are the ones I will eat."

Then he dived into the water; in vain he tried to feel for them in the water, but he could not find them. Accordingly, when he was

out of breath, then to the surface he rose (and) came on out of the stream; whereupon the water became smooth (again).

As he looked, why, he was bound to see high-bush cranberries down in the water; and so when he again dived into the water, poor Nenabosho fell upon his face, cutting a great gash. As hard as it was possible for him did he weep.

Aaniish naa giuwashk-weshin. Megwaa go mawid ge-goo omaanaazhaabishkaagon.

Ezhi-baakadawaabid megwaa mawid, goniginiin aniibiminan naanaazhaabishkaagod. Tayaa, geget aapiji sa minwendam. Mii sa zhiigwa maadanjiged; aapiji sa gaa-de-wiisnidageget minwendam.

To be sure, he was knocked

out of his wits when he alighted.

Now, while he wept he felt something rubbing softly against his eyes.

When he opened his eyes while crying, he was surprised to see that he was being gently rubbed across the eyes by high-bush cranberries.

Ah, truly was he pleased.

And so he then began eating; after he was thoroughly satisfied with the eating, he was truly pleased.

Mii dash geget weweni gashkitood bimosed.





WENJI-BIMAADZIYING/ OUR ENVIRONMENT



Akiing-Bemosijig committee members Nicole Latulippe and Sarah Louis show Union of Ontario Indians staff how to make a rain barrel at a recent Ontario Power Generation – Photo by Marci Becking

Conserving water by the barrel

By Nicole Latulippe

UOI HEAD OFFICE – Using a rain barrel to conserve water is becoming more popular for people who garden, water their lawn, wash their car at home or fill up the kiddie pool.

The Union of Ontario Indians (UOI) Akiing-bemosejig environmental committee hosted its second Green Mentorship workshop on how to make a rain barrel on June 9.

Sarah Louis, Water Unit Assistant from the Lands and Resource department, facilitated a session for UOI staff on rainwater harvesting.

Louis demonstrated how to assemble a rain barrel using material sourced from local stores.

She also described the benefits of rainwater harvesting.

vesting.

"Not only does it reduce the burden on our sewer systems, it's also a wonderful resource for watering your garden or even washing your car," said Louis. "The cost was \$115 for the material to assemble the rain barrel, but households can save on their water bill once they start to use rainwater for outdoor purposes."

The workshop was funded by Ontario Power Generation (OPG) through a partnership with the Akiing-bemosejig committee.

The partnership supports workshops on sustainability, water, energy and waste at the UOI.

More information on rainwater harvesting can be found at: <http://naturalrainwater.com/>

Keep camping green

By Sarah Blackwell

Northern Ontario has been experiencing some great weather and it got me thinking about camping trips with my family this summer. Green camping is an extension of your everyday commitment to living in an ecologically friendly way with the environment. Here are some steps you can take to camp the "Green Way."



Sarah Blackwell

1. "Pack it in, pack it out"; take out any litter that you find on your campsite and plan to leave the site cleaner than you found it;
2. When choosing a campsite, use an existing one to prevent impacting new areas;
3. Build campfires in designated rings only. You should never burn plastics or other toxic materials in campfires or leave campfires to burn out on their own unattended;
4. Be aware of anything you introduce to the outdoors that is not natural. Pack as many bio-degradable products as possible, and don't use harsh detergents. Use Earth-friendly dish detergent for dish washing. Don't put any soap in streams, creeks or lakes – even biodegradable soaps are not good for fish downstream;
5. Avoid using foil paper and you'll help to eliminate the harmful waste in the environment that is created by discarded aluminum foil (ie. beer cans, they don't melt and are an ugly and harmful remnant to leave behind);
6. Bring solar chargers for your iPod if you must have it, and use solar-powered lights instead of battery-operated or kerosene lamps;
7. Cloth diapers are best to bring camping, but if that isn't an option please dispose of your child's diapers in garbage bins;
8. Chicken bones and other food remnants like corn cobs can actually splinter and harm local wildlife, so dispose of all food items appropriately.

Copper mine can harm wild rice crops

MINNEAPOLIS –(AP) Wild rice is sacred to the Ojibwe of Minnesota, but that may not be enough to protect it from the promise of jobs that a new copper-nickel mining industry would bring to the state.

Lawmakers and business interests are working to loosen Minnesota's water quality standards to make it easier to start copper mining in the northeastern part of the state, but it could come at an environmental price. The fight is being closely watched by the Fond du Lac Band of Lake Superior Chippewa, who fear that weaker standards could wipe out important natural stands of wild rice that provide food and medicine.

"It is sacred. It is a gift from the Creator. It is central to Ojibwe cultural identity. The cultural significance can't be overstated," said Nancy Schultdt, the band's water projects coordinator.

A key issue is whether the state's current limits on discharges of sulfates into water are outmoded. Minnesota's copper-nickel deposits are chemically tied up in minerals that also contain sulfur. When exposed to air and rain, these sulfide minerals form water-soluble sulfates. Competing interests have different ideas about what sulfate levels are safe for wild rice.

Wild rice is also a critical component of the region's ecosystem because waterfowl depend on it for food, said Paula Maccabee, a lawyer for WaterLegacy.

Eco-Farming could double food production

GENEVA – Small-scale farmers can double food production within 10 years in critical regions by using ecological methods, a new UN report shows. Based on an extensive review of the recent scientific literature, the study calls for a fundamental shift towards agroecology as a way to boost

food production and improve the situation of the poorest.

"To feed 9 billion people in 2050, we urgently need to adopt the most efficient farming techniques available," says Olivier De Schutter, UN Special Rapporteur on the right to food and author of the report. "Today's scientific

evidence demonstrates that agroecological methods outperform the use of chemical fertilizers in boosting food production where the hungry live -- especially in unfavourable environments."

Agroecology applies ecological science to the design of agricultural systems that can help

put an end to food crises and address climate-change and poverty challenges. It enhances soils productivity and protects the crops against pests by relying on the natural environment such as beneficial trees, plants, animals and insects.

"To date, agroecological proj-

ects have shown an average crop yield increase of 80% in 57 developing countries, with an average increase of 116% for all African projects," De Schutter says. "Recent projects conducted in 20 African countries demonstrated a doubling of crop yields over a period of 3-10 years.

"Conventional farming simply is not the best choice anymore."



Walking water from the west

By Christine McFarlane

TORONTO— A 25-year-old Aamjiwnaang First Nation woman, and University of Toronto student, Sylvia Plain took part in the western leg of the Mother Earth Water Walk 2011.

The Mother Earth Water Walk began in 2003. Josephine Mandamin, a long-time water activist, is leader of the Mother Earth Water Walk and women's water commissioner of Anishinabek Nation. She has walked around all five Great Lakes.

First Nations people believe that water is sacred and is the very lifeblood of our Mother the Earth. The Mother Earth Walk is one way that participants in the walk will raise awareness of the condition of the Earth's fresh-water supply.

Plain joined the Mother Earth Water Walk on April 10th 2011. She joined other First Nations volunteers who started out from Olympia, Washington and were carrying water from the ocean through Washington State, Montana and into Saskatchewan from April 10 to 13. The group included First Nations women carrying the ocean water by bucket and First Nations men carrying an Eagle



Sylvia Plain walking from the western direction .

staff.

The walkers arrived June 12 in Bad River, Wisconsin and poured the water they've carried into the Great Lakes. Plain says that she is learning a lot while on this journey. Not only did she and other participants walk 12 hours a day and averaged 36 miles a day, sometimes they had to walk on their own.

"The hardest times we have had on the walk was when we walked alone for one day, 36 miles. The Elders told us that we were meant to do it, but it was hard because we were used to having support.

"We are walking for the future, it is to also reach out to non-Native communities to have them think consciously about the water too. Protecting the water is about all of North America because we all live here and we all have the same responsibility.



Hope Judge, Hailey Tabobondung and Audrey Anna Colson.

— Photo by Pazhe Rice

Youth walking for the sacred water

By Jennifer Ashawasegai

WASAUKSING FN – Wasauksing Kinomaugewgamik students know the importance of water. The students from the community's school not only learned in the classroom, but outside of it. Thirsty students participated in a Water Walk in support of the Mother Earth Water Walk.

In the classroom, students learned about the water quality issues, as well as the cultural significance of water. Teacher Deina Bomberry says, "When the water walk began in April, we started with a water ceremony to recognize what we do as Anishinabe people, to pray and give thanks for that sacred water." She says the ceremony complete with a fire, was done as a community.

Bomberry says, in school, "We talked about how water is life and how our bodies need it."

In the middle of the community's May 9th walk, a small water ceremony was held at the swing bridge. During the Water song, the young students noticed two turtles swimming below.

The community also held a variety of fundraisers, raising more than \$2,000, which they donated to the Mother Earth Water Walkers.

Art embedded in the land

By Roberta Mary McEwen

M'CHIGEENG FN – Participants in a May 14-15 workshop at the Ojibwe Cultural Foundation discussed how First Nations people converse with elements of the land, not just with each other.

"Voices...from the land" facilitator Eric Mollenhauer demonstrated methods of exploring language and landscape, art and culture. Before writing and reading was invented, he pointed out, people had been speaking and using language. Knowledge was passed on through vivid, spoken language and images.

This was not news for First Nations participants in the workshop, who understand their connection with language and culture and the land.

"Words did not just speak about the world, they spoke to the world," said Mollenhauer. "Spoken lan-

guage gave voice to the relationship between humans and the earth."

This workshop was attended by 25-30 participants ranging from superintendents, principals, and teachers, to community members.

It was hands-on, with nature walks and artwork being created by looking at the land and seeing the images there.

Trees and plants were not removed, nor the environment harmed, but participants created art that added to nature's beauty and saw artwork already embedded in the landscape.



INSPECTION

Forest Management Plan Inspection Lake Nipigon Forest 2011–2021 Forest Management Plan

The Ontario **Ministry of Natural Resources (MNR)**, **Lake Nipigon Forest Management Inc. (LNFMI)** and the **Armstrong and Nipigon East Area Local Citizens Committees (LCC)** would like to advise you that the 2011–2021 **Forest Management Plan (FMP)** for the **Lake Nipigon Forest** has been approved by the MNR Regional Director and is available for inspection.

The Planning Process

The FMP takes approximately two years to complete. During this time, five formal opportunities for public and Aboriginal involvement are provided. The fourth opportunity (Stage 4) for this FMP occurred between December 10, 2010 and February 8, 2011 when the public was invited to review and comment on the draft FMP. This **'Stage 5'** notice is to advise you that the MNR-approved FMP will be available for inspection for 30 days.

FMP Inspection – Final Opportunity

During the 30-day inspection period, you may make a written request to the Director, Environmental Assessment Approvals Branch, Ministry of the Environment for an individual environmental assessment of specific forest management activities in the FMP. A response to a request will normally be provided by the Director, Environmental Assessment and Approvals Branch, Ministry of the Environment after the completion of the 30-day inspection period.

The MNR-approved FMP and summary are available for inspection during normal office hours for 30 days from June 1, 2011 to June 30, 2011, at the following locations:

- LNFMI office, 78 Salls Street, Red Rock, Paul Poschmann, 807-886-3024 ext. 1
- MNR public website at ontario.ca/forestplans (The Ontario Government Information Centre in Toronto and the appropriate communities of the MNR region, district and/or area offices provide internet access)

Interested and affected persons and organizations can arrange an appointment with MNR staff at the appropriate MNR district or area office to discuss the FMP.

For further information, please contact:

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office hours: 8 a.m. – 4:30 p.m.

The approved FMP will be available for the 10-year period of the FMP at the same locations listed above.

MNR is collecting your personal information under the authority of the Crown Forest Sustainability Act. Any personal information you provide (address, name, telephone, etc.) will be protected in accordance with the Freedom of Information and Protection of Privacy Act. Your personal information may be used by the Ministry of Natural Resources to send you further information related to this forest management planning exercise. If you have questions about the use of your personal information, please contact Peggy Bluth at 807-854-1829.

Renseignements en français : Nipigon au 807-887-5000



Lands and Resources

Ensuring access to natural resources



Species at Risk

Migizi still soars high with purpose

By Rhonda Gagnon

Name: Bald Eagle – Migizi

Features: The Migizi (Bald Eagle) is a well-known bird of Prey. They have a distinct white head, neck and tail, with a brown body.

Habitat and Food Sources: Migizi mainly feed on fish, but they also catch small mammals and birds. They also scavenge for food and steal food from other birds like the Osprey. Migizis nest in a variety of habitats and forest types; the nests are usually found in large trees such as pine or poplar. Migizis inhabit areas where there is a major water body (lake or river) nearby, where they do most of their hunting.

Status: Special Concern in Northern and Southern Ontario, not at risk nationally.

Range: Migizi populations are more abundant in the Northern portion of Ontario. In Southern Ontario, the populations are beginning to rebound due to re-introduction programs and environmental clean-up initiatives.

Threats: In the 1950's Migizis populations declined because of widespread application of organo-

chlorine pesticides such as DDT. Migizis are also impacted by the continued development of shoreline habitat and pollution. Other threats include illegal shooting, accidental trapping, poisoning and electrocution.

Protection: The Migizi's are currently being protected from being hunted or trapped throughout Ontario under the Fish and Wildlife Conservation Act as well as under Ontario's Endangered Species Act, 2007.

Traditional Aspect: Culturally and historically, Migizis have always been regarded as sacred beings. They fly the highest and we believe that their most sacred role is that of messenger carrying prayers and communicating between our people and the Creator.

In Anishinabek culture, Migizi are respected for dominance, majesty in the air, and skills as hunters. They are considered very sacred in our traditions, culture, ceremonies, and spirituality.

According to Anishinabek traditions, the Creator chose the Migizi to be the leader and the master of the sky. The Migizi was

given the honour to be the messengers of prayers to the Creator. The Migizi was chosen because of the close relationship to the Earth, and because they fly closest to the Spirit World, where the Creator and the Grandfathers reside.

It is said by our Elders that the Migizi carries the strongest of spiritual powers and to carry the feather of a live Migizi is considered especially powerful. It is believed that when an Migizi dies, its powers remain in its feathers, claws, and body parts. A Migizi death is a significant event and is not taken lightly. The Migizi is honoured with great care and are shown the deepest respect through prayers and ceremonies.

When a Migizi feather is bestowed upon someone, it is regarded as the highest honour that one can achieve. Migizi feathers are presented for various reasons, sometimes to recognize an act of bravery, but also can be bestowed as a helper or a healer to assist an individual needing help on their journey.

When one receives a feather, that person is being acknowl-



edged with the highest respect and depending upon the nature of the presentation, love, and/or gratitude.

What is Species at Risk?

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

Risk Categories :

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

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

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

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

Endangered – species facing imminent extirpation or extinction

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

Extinct – species that no longer exist.



Daniel Bernard leading drum and prayer circle at the (unsaved) Beaver Pond Forest, Feb. 2011

– Photo courtesy of Paul Renaud.

Saving the beaver pond from progress

By Suzanne Keptwo

OTTAWA --According to a 2008 environmental assessment, the 1,100-hectares of wetland and forest known as the South March Highlands (SMH), is greater Ottawa's richest area of biological diversity, and most likely the most abundant in all of urban Canada.

This beautiful area boasts rocky terrain laced with streams, pools, and beaver ponds; old growth sugar maple, oak, beech, pine, and cedar trees; buckthorn, blackberries, lily pads, mosses, ferns, and fungi. It is home to the Blanding's turtle, butternut tree and indigenous ginseng– all protected under Ontario's endangered species legislation. It nourishes 26 plant species used for our traditional medicines, and is the largest deer wintering location in the environs.

The SMH wetlands are critical habitat for 679 species of native plants and animals; wetlands help regulate air temperature, store water, help control flooding, and filter pollutants and bacterium from the water. They are vitally important for water quality. They enable all life – including human life – dependant on water, to survive. According to a 2010 Ontario Biodiversity Council report, more than 72 percent of all southern Ontario wetlands present in 1800 were destroyed by 2002.

With over 20 species at risk, 900 hectares is deemed “provincially significant” habitat, yet 400-hectares of this Conservation Forest is being eliminated by the construction of a highway and 3,200 housing units.

Suzanne Keptwo, is a freelance writer & editor living in the national capital region.

Promoting basic human right to water, sanitation

OTTAWA – The Assembly of First Nations (AFN), Amnesty International Canada and the Council of Canadians are calling on all political parties to recognize explicitly the human right to water and sanitation and to commit to ensuring that Canada meets its obligations in upholding these rights for people in Canada.

The UN General Assembly overwhelmingly passed a resolution recognizing the right to clean and safe drinking water and sanitation. Canada and a small number of other countries abstained from the vote while the resolution was strongly supported by African, Asian and Latin American countries. On September 30, 2010, the UN Human Rights Council affirmed that the right to water and sanitation is already established in international law under legally-binding UN human rights covenants.

Maude Barlow, Council of Canadians chairperson and former Senior Advisor on Water to the 63rd President of the UN General Assembly, says, “The United Nations has already recognized water and sanitation as a human right, which means that every government must now come up with a plan of action based on the ‘obligation to respect, protect and fulfill’ these rights. I call on the next federal government to explicitly recognize these rights and for all political parties to outline what they will do to ensure that Canada meets its obligations.”

AFN National Chief Shawn A-in-chut Atleo stated, “We have made health and safety one of our priorities in this federal election with access to safe and potable water as a basic human right. Unfortunately, we still have over a hundred communities operating under boil-water advisories. First Nations have inherent rights to water in their traditional territories and these rights were never given up.

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MISSION

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

Intergovernmental Affairs

..... Ensuring access to natural resources



Burial mounds now have protection

Laurie Leclair

UOI Historical Researcher

TORONTO – Since May 12, dog walkers using the trails in High Park and motorists driving along the busy Queensway in west end Toronto can see a Confederacy flag waving alongside several Red Unity Flags.

Representatives from Red Power Ltd., Taiaiko'n Historical Preservation Services, Toronto police's Aboriginal Peacekeeping Unit and City Parks staff together with both Native and non-Native volunteers from the community are present.

They are here to dismantle dozens of illegal BMX bike ramps and restore the space to its original condition. It's a move mired in controversy on all sides: Aboriginal peacekeepers claim they are guarding an ancient burial mound while noted archaeologists refute its existence.

The media has described the event as a stand-off between native activists and police. And lawyers have done their best to set different First Nations groups against each other over custodial rights to the area.

Burial mounds can be found throughout the greater Toronto area. Beginning four or five thousand years ago bands of families who spent their year exploiting their traditional hunting territories would join together with others during the spring and summer.

These larger groups congregated near river mouths where they could take advantage of local fish spawning grounds. People also began to gather together to trade and to bury their dead. Popular sites were visited over and over again for thousands of years.

By the time that the Snake Mound was purportedly constructed, about 3,000 years ago, local groups were trading with communities from as far away as Lake Superior and the Mississippi River.



Campsite at High Park – Police and volunteers in background, peacekeepers tent in foreground. –Photo by Yvonne Boothroyd

Elaborate mortuary traditions, such as mound-building were a part of this acculturation.

The nearest documented burial mound to the contested Snake Mound was located on private property about a twenty minute walk northwest, on the other side of Grenadier Pond.

In 1922, Rowland B. Orr, the curator of what would become the Royal Ontario Museum, published the results of this discovery, reporting that along with substantial earth works archaeologists found at least three different burial sites each employing the use of red ochre.

In September 2009 Archaeological Services Inc. excavated the Snake Mound site and was unable to find any evidence of ancient activity.

The report stated that the area was not archaeologically significant "with the proviso that the

appropriate authorities must be notified should deeply buried archaeological or human remains be encountered during any future work on the property."

David Redwolf, from Taiaiko'n Historical Preservation Services insists that deeply buried remains still rest inside the Serpent Mound.

Harrison Friesen, a representative from Red Power Ltd. says, "If anything I'd like people to know that its important for all First Nations people whoever you may be or where you're from that sacred sites like this one here – we really need to preserve. I know some communities have unfortunately given up sacred areas through pressure from government – that's wrong. Our ancestors gave a lot, they gave their lives for us to be here today. It's important that we honour that and revere them."

First Nation Policing in Ontario

This is the first article in a series on First Nation policing that will appear in the Anishinabek News. Strengthening First Nation police services is a key recommendation made in the Report of the Ipperwash Inquiry, a public inquiry into events surrounding the shooting death of Dudley George by an OPP officer during a land claim occupation at Ipperwash Provincial Park. The Union of Ontario Indians has been involved in the process to implement the Report's recommendations since 2008. Read the second article in the series, Ipperwash Inquiry Report and First Nation Policing, in the next edition of Anishinabek News.



Jim Ransom, consultant

By Jim Ransom

First Nations Police Services in Ontario provides critical services within First Nation communities across the province. They are the frontline personnel in keeping the peace, in ensuring public safety and health, first responders to domestic disputes, and the community's point of contact with the Ontario Provincial Police.

First Nations Police Services has gone through over 50 years of change that has defined where it is at today. Up through the 1950s, policing in First Nations communities was a federal responsibility so the Royal Canadian Mounted Police (RCMP) provided policing services. Then in the 1960s, the RCMP withdrew from regular policing in First Nations in Ontario.

In 1971, the Department of Indian Affairs and Northern Development issued its first major First Nation policing policy called Circular 55. This policy defined how policing would occur in First Nations communities and opened the door to First Nations taking over this responsibility. It allowed for special constables on reserves who could police band by-laws. However, First Nations Police Services were viewed as an add-on and not a replacement for senior police in the local area.

In 1991, the First Nations Policing Policy transferred the responsibility for First Nation policing from the Department of Indian Affairs and Northern Development to the Aboriginal Policing Directorate under the Solicitor General of Canada. It allowed for either self-administered First Nation police services or community tripartite agreements. It also provided cost-sharing between the federal and provincial governments to cover the budgets for First Nations Police Services.

Today, First Nation policing in Ontario is unique. Ontario is one of two provinces (Quebec is the other) in which the First Nations themselves have chosen to take on the responsibility for policing their communities. There are nine self-administered policing service agreements in Ontario involving 94 First Nations communities. They include four regional police services (Nishnawbe-Aski, Treaty Three, Anishnabek, United Chiefs and Councils of Manitoulin) and five individual First Nations police services (Akwasasne, Lac Seul, Rama, Six Nations, and Wikwemikong).

The Ontario First Nations Policing Agreement, where the Ontario Provincial Police provide administrative support, coordination of responsibilities and consultation, currently has some 70-plus officers and 19 First Nations under its administration. Ninety-six percent of the on-reserve population and all but 17 of the 133 First Nations communities in Ontario are covered by First Nations Policing Policy agreements. The 17 remaining First Nations communities are exploring options for addressing their police services needs.

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MISSION

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

Restoration of Jurisdiction

..... Implementing the Anishinabek Declaration of 1980



Kinomaadswin Education Body Board of Directors. Front: Loretta Roy, Vice-Chairperson Linda Peterson, Chairperson Merle Pegahmagabow, Della Meness. Back: Treasurer Matthew Armstrong, Judy Desmoulin, Secretary Fran Couchie. Missing: Sharon Goulais.

Kinomaadswin Education Body Board elects interim officers

By Andrea Crawford
ROJ Communications Officer

The Kinomaadswin Education Body (KEB) has elected four interim officers to its Board of Directors, in preparation for the development of the Anishinabek Education System (AES).

Four officer positions have been filled by existing directors who will carry out the roles ascribed to them until the AES becomes a self-governing entity, at which time permanent officers will be inducted to the Board of Directors.

The positions of Chairperson and Vice Chairperson will be filled by Merle Pegahmagabow, of Wasauksing FN, and Linda Peterson, of Michipicoten FN, respectively.

Fran Couchie, of Nipissing FN, will act as Secretary for the KEB while Matthew Armstrong, of Mississauga FN, will fill the position of Treasurer.

Members of the Board of Directors met at the Union of Ontario Indians' Elders Hall on Tuesday, May 10, to elect interim officers and review the proposed work plan for the development of the AES, as well as the by-laws of the KEB.

A one-year workplan drafted a list of activities that must be completed in advance of the Education Agreement's ratification and the establishment of the AES, which is scheduled for 2013.

The activities for the next fiscal year were separated into four time-blocks between April 2011 and March 2012.

Some of the work plan tasks included determining the administrative structures of the AES, identifying the specific education needs of First Nations, developing a relationship with the Ontario education system for comparability and transferability, and establishing the policies and procedures of the AES.

Determining logistical issues such as financial, human resource, and facility requirements will also be considered.

All of the work plan activities are dependent on the approval of funding from the federal govern-

ment.

The scope of the funding that will be received could have an effect on the proposed workplan.

This fact brought concern to several directors, including Fran Couchie, director of education for Nipissing First Nation.

"Many of our people don't yet have an understanding of how big this really is, and they can't see how it will sustain itself financially in the long-term," said Couchie. "So I think it's so important for us to be able to access all sources of funding so that we can continue moving forward with these worplans."

In addition to reviewing the work plan, the Board of Directors also approved the by-laws of the Kinomaadswin Education Body.

These by-laws included the Selection and Duties of Officers, the Powers of the KEB, Conflict of Interest and Liabilities, among others.

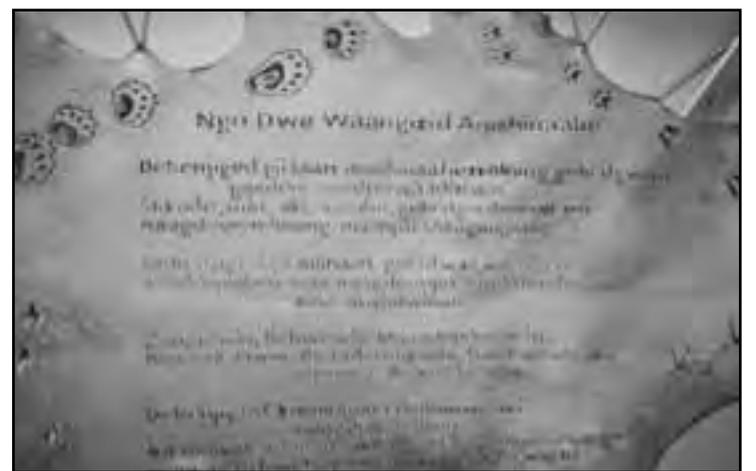
The role of the KEB and its Board of Directors were discussed at length.

"We need to be clear on what the KEB is going to accomplish," said Director Della Meness, "and we need to fully understand our responsibilities as directors in order for this process to be successful."

The Kinomaadswin Education Body was incorporated to support the exercise of education to First Nations, to assist in undertaking all necessary activities in developing the AES and to prepare for the transition into a self-governing body, upon the ratification of the Education Agreement.

Meness, her co-directors and UOI legal counsel Tracey O'Donnell were successful in firmly establishing the roles and expectations of the Board of Directors, which was inducted to carry out the tasks and duties of the KEB, and to bring structure to the incorporated entity.

Profiles for each member of the Board of Directors will be published in the next edition of the Anishinabek News and can be viewed online at www.anishinabek.ca this summer.



The Ngo Dwe Waangizid Anishinaabe was written by UCCM Elders and transcribed by Pearl Waindubence, Sheguiandah FN. The words of the document were burned into a hand-designed, deer-hide canvas by Robert Madahbee of Aundeck Omni Kaning in a process called pyrography.

Chiefs commit to constitution deadline

ALDERVILLE – Anishinabek Chiefs in Assembly have overwhelmingly approved the traditional values underlying Ngo Dwe Waangizid Anishinaabe -- the Constitution of the Anishinabek Nation.

Created in Anishinaabemowin – the Ojibwe language – by a group of Elders meeting on Manitoulin Island, the document identifies Anishinabek as a people and describes the gifts and the responsibilities that were given to the Anishinabek by the Creator.

At their annual general assembly Chiefs endorsed a motion that provides Anishinabek communities one additional year to examine and provide suggestions for the draft constitution that was approved by Chiefs at a March convention in Garden River First Nation.

The constitution will outline the process for establishing the Anishinabek Nation government, including provisions for eligible citizens, selection process for elections, and process for appeals and redress.

"Our Chiefs Committee on Governance has done years of work and community engagement to get us to this point," said the Grand Council Chief Patrick Madahbee, "but in the spirit of unity it was decided to provide all Chiefs one more year to complete their community work in engaging their citizens on the importance of having our own constitution".

Until recently the Anishinabek Nation Constitution was known as the "Anishinaabe Chi-Naaknigewin", but Chiefs-in-assembly approved a renaming of the document to Ngo Dwe Waangizid Anishinaabe – All of our tribes in our nations.

In Anishinaabemowin, the new title better represents the spirit of unity and nationhood which the document is meant to inspire.

In approving the resolution, Anishinabek Chiefs agreed that the constitution's fundamental principles would be read aloud at each Grand Council Assembly, be endorsed in writing by each member First Nation, and that a detailed workplan will be circulated to member communities outlining the process of ratifying and proclaiming the Constitution at the 2012 Grand Council Assembly.

Focusing on constitutions

The Governance Working Group will focus on getting First Nation constitutions finalized.

First Nation constitutions will establish First Nation governments with the power to pass laws required by the community. R. Martin Bayer, Anishinabek Nation Chief Negotiator, reminded the group that First Nation constitutions are tied to important economic benefits that better, more effective and stable governments can bring to First Nations.

Leadership is key in supporting the establishment of First Nation constitution development committees and to have some First Nation constitutions ratified.

Following its session with the Chiefs Committee on Governance, the working group reviewed what might be required to bring the Ngo Dwe Waangizid Anishinaabe to life, by way of an implementation plan. In the implementation plan, and also discussed its role in delivering Phase III of the Community Engagement Strategy in the 2011-2012.



Chief Chris Plain and Sharilyn Johnston handing out cedar saplings ready for planting at Aamjiwnaang's Earth Day celebrations..

Garbage out, trees in

By Greg Plain

AAMJIWNAANG – There was an abundance of community support for Mother Earth this Earth Day in the southwest. The Aamjiwnaang Environmental Committee held its annual Earth Day celebration which brought out 100 citizens to help in the clean-up.

Participants split into teams and families to see whose group could clean up the most, and collect the most garbage around the community.

After two hours of cleanup there were 365 bags of garbage collected and piled up at the Aamjiwnaang Health centre. The winning group was Ada Lockridge and family who collected 42 bags of garbage themselves.

Chief Chris Plain said “I cannot believe the support the community has shown today; with the pile of garbage we have collected from roadways and parks you all should be proud.”

Aamjiwnaang has had a very active Environmental Committee for many years and they are currently undertaking a great many projects including the earth Day Celebrations of today and continuing projects like the Air Monitoring station located on the First Nation.

Great Lakes Pow-wow Guide available online www.anishinabek.ca

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or Sago**

(Oneida)

**Nya:Weha
Sge:no**

(Onondaga)

Sge':no

(Cayuga)

Hai'

(Seneca)

Twe'

(Tuscarora)

Se:koh

(Mohawk)

Kway Kway

(Algonquin)

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(Odawa)

Waatchey

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EDUCATION *Kinoomaagewin*



A SUPPLEMENT TO THE ANISHINABEK NEWS
JUNE 2011



Tara Abitong, Sagamok Anishnawbek First Nation with daughter Emmie Linklater. Tara is a graduate of the Pre-Health Sciences with Anishinabek Educational Institute, Nipissing First Nation site. She will pursuing a diploma as Registered Practical Nurse.

AEI graduates 15 students

By Marcia Manitowabi

The Union of Ontario Indians head office on Nipissing First Nation, was the scene of the 2011 Anishinabek Educational Institute (A.E.I) Convocation on June 4, 2011. This year A.E.I had 15 successful students; 8 from Pre-Health Science Program, 6 from Native Community Worker – Tra-

ditional Aboriginal Healing Methods Program, and one student from Native Early Childhood Education Program. The A.E.I is very pleased and honoured to our partnering College, St. Clair, for enabling our institute to provide these programs in a community and culturally-based setting to our First Nation Students.

St. Clair College and the Anishinabek Educational Institute will be partnering again this fall to offer the Registered Practical Nursing (RPN) Diploma Program. Seven of our recent grads from Pre Health Sciences will be coming back to continue on with their studies in the RPN Program, commencing Fall, 2011.

Going back to school?
www.aeipostsecondary.ca

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

Responsible Gambling



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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:

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Canadore College President George Burton along with Walter Manitowabi, Chief Operating Officer Union of Ontario Indians/ Anishinabek Educational Institute at the partnership agreement signing on June 9th at the Union of Ontario Indians head office.

Anishinabek remain Canadore partners

By Marci Becking

NIPISSING FN – The Anishinabek Educational Institute (AEI) and Canadore College are renewing their longstanding partnership to deliver quality and relevant programming to Anishinabek students.

“By AEI entering partnerships with institutions such as Canadore College, our Anishinabe students have more opportunities to pursue their post-secondary goals,” says Chief Operating Officer Walter Manitowabi.

The goal of the renewed partnership centres around improving accessibility and increasing retention of Anishinabe populations in post-secondary training programs. The purpose of the agreement is to expand educational pathways through shared curriculum and facilities, respond to employment and training needs and contribute to Anishinabek advancement, economic development and self-sufficiency.

“Canadore has been working diligently to be responsive to the needs of our communities. The basis of this agreement provides a proactive model that will build capacity for AEI and Canadore and the students that we serve,” said Mary Wabano, Director of the Aboriginal Learning Unit at Canadore College. “We are excited to be launching a new online information system that enables AEI to manage student records and increase communication efficiencies. We look forward to enhancing our current partnership to provide even more training in program-specific areas to benefit the Anishinabe people.”

The Anishinabek Educational Institute has two campuses – one in Nipissing First Nation and one in Munsee-Delaware First Nation.



Virtual discussion

By Beverley Roy-Carter

M’CHIGEENG FN – About 25 students and staff accepted National Chief Shawn Atleo’s invitation to discuss Aboriginal post-secondary education issues, and gathered in the computer lab of Kenjgewin Teg Educational Institute (KTEI) to participate in the Assembly of First Nations National Virtual Summit on the topic.

High school teacher Susan Bebonang said: “the discussion was the same as it was back in 1985 when I first entered the education field, and unfortunately it seems as if nothing has changed”. Student Deanna Sampson of Sheshegwaning First Nation agreed, saying First Nation learning institutes like KTEI have one major advantage over mainstream post-secondary institutions: location. “I wouldn’t want to uproot my family to attend PSE somewhere else.”



KINA GBEZHGOMI CHILD AND FAMILY SERVICES EXECUTIVE DIRECTOR POSITION Re-Posted

Full Time - Permanent

Kina Gbezhgomi Child and Family Services currently provides prevention and foster care services with the goal to expand in delivering protection services based upon our Anishinaabe traditions, values, beliefs, and customs. Our agency provides services to our seven First Nation communities within the Districts of Sudbury and Manitoulin Island.

POSITION SUMMARY:

This position requires the successful candidate to have a detailed understanding of the Child and Family Services Act including other relevant legislation; Be able to operate under both the Provincial Mandate and the seven member First Nation communities; Develop and maintain professional liaisons with all levels of government and First Nations; Work in collaboration with primary stakeholders to achieve agency protection status.

RESPONSIBILITIES:

Under the authority of the Board of Directors and in accordance with established policies and procedures, the Executive Director:

- Will work in collaboration with primary stakeholders to achieve agency protection status;
- Is responsible for the overall operations of the Agency’s programs and services, including the development and implementation of effective and culturally appropriate service delivery;
- Will ensure that the programs and services offered by the agency reflect priorities of the Board and contribute to the agency’s mission and vision;
- In collaboration with the Manager of Finance and Administration, develops and manages the Agency’s annual budget ensuring effective utilization of Agency fiscal resources;
- Will represent the Agency within the communities we serve and develop cooperative and collaborative relationships with other children services agencies; local, regional and provincial governments; and other bodies working to promote the interests of children.

QUALIFICATIONS:

- Bachelor or Master’s degree in Social Work; with at least three years experience as a social work practitioner in child welfare---as per the Child and Family Services Act;
- The Executive Director must be a strong, strategic leader with the requisite vision and personal qualities to lead the Agency through a period of growth and expansion;
- Demonstrate initiative, good judgement and have strong administrative and negotiation skills;
- The ideal candidate must have excellent interpersonal, analytical, problem solving, written and oral communication skills and have demonstrated the ability to work effectively as part of a team;
- Proven financial and business acumen for administrative management;
- Knowledgeable and respectful of Anishinaabe customs, culture and language; ability to communicate in the Anishinaabe language is a definite asset.

Salary will commensurate with qualifications and experience.

Complete applications must include a cover letter, curriculum vitae, three letters of reference (one from most recent/current employer), criminal reference check including vulnerable sector screening and a driver’s abstract (both dated within 3 months of application deadline); valid class “G” driver’s license; proof of vehicle insurance and/or access to a vehicle.

Submit application package and mark “Confidential” to:
Kina Gbezhgomi Child and Family Services – Board of Directors
Attention: “Executive Director” position
98 Pottawatomi Avenue, Wikwemikong, Ontario P0P 2J0

APPLICATION DEADLINE: Friday June 24th, 2011 at 4:00 p.m.

All applicants appreciated; however, only those candidates selected for an interview will be contacted. For additional information or to obtain a detailed job description, please contact the Human Resources Department at 705-859-2100 ext. 2025, Toll Free 1-800-268-1899 or via email rmanitowabi@kgcfs.org



Education

Forever to the Seventh Generation



Indigenous Studies graduates, from left, Julie Kapyrka, Meneno Vazuma, and Renee Bedard – proudly holding her Eagle feather – lead the June 1st convocation procession at Trent University.

Eagle feather more than a reward

By Julie Kapyrka

PETERBOROUGH – As part of the 2011 convocation ceremonies the Indigenous Studies department at Trent University hosted their annual “Honouring Graduates and Awards Night”. Students and faculty gathered in the Ernie and Florence Benedict Gathering Space in the First Peoples House of Learning to participate in the recognition for outstanding academic performance and community service.

The department honoured its most recent PhD graduates with an Eagle Feather Ceremony. Renee Bedard, Alyce Johnson, Julie Kapyrka, Susan McBroom, and Meneno Vamuzo were recognized for achieving Doctor of Philosophy degrees in Indigenous Studies, each receiving an Eagle feather to acknowledge the spiritual path upon which they have embarked.

The ceremony was conducted by Elders Doug Williams, Vern Douglas, and Skahendowaneh Swamp, each of whom spoke about the significance and meaning of the Eagle feather. They pointed out that the gifting of the feathers was actually not to

recognize the achievement of receiving a doctorate, but rather to acknowledge and to honour the spiritual aspect of the Indigenous Knowledge component of the graduates’ academic and life journeys.

The Eagle feather represents balance in all of Creation – the practical, physical side of survival as well as the esoteric, spiritual nature of living. The feather also serves as a helper to remind us of the concepts of kindness, sharing, caring, honesty, and responsibility. The graduates were reminded that there was also great accountability attached to caring for an Eagle feather and that it must be respected as an extension of the self.

A gchi-miigwech and nia’weh go out to the Indigenous Studies department at Trent University for honouring their students with a wonderful night of appreciation and acknowledgement. Congratulations are extended to all Indigenous Studies graduates – you should all be very proud of your achievements and accomplishments. May you all walk with peace of mind, good health and long life throughout the great journeys that lay ahead.



Sister Priscilla honoured

Sister Priscilla Solomon received the honorary degree, Doctor of Letters from Nipissing University on June 10, and delivered the convocation address to the graduates of the Faculty of Arts and Science and Faculty of Applied and Professional Studies. Solomon, a Sister of St. Joseph of Sault Ste. Marie who works in justice ministry, is a strong advocate for environmental and civil justice. Her Anishinabeg values and her Catholic faith give her a deep love for the beauty and goodness of all creation around her, for her family and for her home community of Kilarney. After attending North Bay Teachers’ College, she ministered as an elementary school teacher, an adult educator and retreat director in the Thunder Bay and Sudbury districts. An advocate for Indigenous rights, she has been active in groups working on ecological justice, human trafficking, and poverty reduction. Priscilla is Ojibway, one of ten children of Elders Eva and Art Solomon.

–Photo courtesy Nipissing University



Father and son grads

Bert Moore, instructor with the Ontario School of Masonry in Gravenhurst congratulates Jessie Cuthbertson of Mississauga #8 FN near Blind River on successfully completing the Level One Masonry Apprenticeship. Jessie’s father Tony (inset) received the same diploma at the same time and both men gained full-time employment with Breaking Trail Masonry of Thunder Bay. Veronica McLeod of the Barrie Native Friendship Centre assisted both father and son in obtaining necessary funding. Operated by Rolf Cohrs, the school has graduated almost 600 Native apprentices in 12 years of operation.



Dr. Alton Bigwin honoured

Alton (Al) Bigwin received the honorary degree, Doctor of Education from Nipissing University on June 8 and delivered an address to the graduates of Nipissing’s Schulich School of Education, Primary/Junior division and the Aboriginal Teaching Certificate program. Bigwin, a citizen of Alderville First Nation, is an educator whose vast knowledge of First Nations education issues has been recognized by the Ontario Ministry of Education, where he worked in the latter part of his career. His work in Native education, specifically in the area of curriculum, helped build the foundation for Aboriginal education initiatives currently underway in the province. He was one of the first of Canada’s First Peoples to receive a post graduate degree, a Master’s degree in Education, from the University of Toronto. Dr. Alton Bigwin is hooded by Dr. Marianna Couchie, Chief of Nipissing First Nation, and congratulated by Dr. Ian S. Dellandrea University Chancellor.



The Anishinabek Nation Economy

Our Economic Blueprint



Alderville looking for sunny days in weather forecast

By Maurice Switzer

ALDERVILLE FN – Chief J.R. Marsden and the 308 residents of the Southeast Region Anishinabek Nation community are hoping for sunny days ahead.

In April, after community consultations and approval, Alderville signed a 20-year agreement for the project to supply the Ontario Power Authority 5,000 kilowatt/hours of electricity at 45.6 cents/kwh, to be generated by a 5 megawatt Solar Power farm in the First Nation.

“That’s enough to provide power to over 500 homes a year”, said a jubilant Chief Marsden, estimating that at least five full-time jobs will be created for community members, in addition to the generation of income for community projects.

“We’ll need people for building the farm, roads, fences, maintenance and security.”

They will also need workers to install 26,410 lightweight silicon solar panels to be mounted about four feet off the ground. The solar farm, consisting of a combination of fixed mounted racks and single axis trackers, will be installed on Alderville owned properties and is expected to be operational by November 2011 with an estimated production of approximately 5.7 million kWh per year, equivalent to over 80,000 tons of avoided CO2 emissions during the lifetime of the facility.

“This electricity will go right to the grid at Port Hope,” said Paul Leitch, a spokesman for Johnson Controls, of Toronto.”This will convert solar energy directly to electricity – just like a battery.

The contract to supply and support the ground-mounted solar photovoltaic System was awarded to Silfab Ontario Inc., a Canadian company, preparing to inaugurate its new PV module manufacturing plant in Mississauga, Ontario.

“We are very proud to be part of this important project for the Alderville First Nation community,” said Franco Traverso, CEO and President of Silfab . “We see great opportunities for similar communities and we are optimistic about the growth of the photovoltaic industry in Canada. Alderville has demonstrated great foresight and planning in the development of this project. We are pleased to be part of this vision and partnership.”

Chiefs attending the 2011 Anishinabek Nation Grand Council Assembly in Alderville in June heard about the project and perused information at an information booth set up outside the assembly venue in the Community Centre.

Chief Marsden said that the First Nation was impressed by Silfab’s track record in the photovoltaic industry during the past 30 years in Italy.

The Canadian subsidiary opened its Mississauga plant this spring, and will employ 200 workers at capacity.

“Programs like the Ontario Feed In Tariff program are giving communities, like Alderville, an opportunity to bring additional economic opportunities into the community to benefit its current membership and its future generations.”

Alderville First Nation Reserve was first established in 1837. The Mississaugas of Alderville First Nation, at Rice Lake, are the descendants of the Grape Island and the Eastern Lake Ontario Ottawa River corridor Anishnaabeg. Alderville First Nation is located 25 kms north of Cobourg on County Road 45.



Alderville Chief J.R. Marsden and Marco Massarotto of Silfab Ontario Inc. check out a silicon solar panel, one of 26,410 to be supplied by the Mississauga manufacturer for a solar power installation being created by the Southeast Region First Nation to supply energy for the Ontario Power Authority.



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Lorrie Deschamps, Community Liaison & Student Recruitment Officer

3-106 Centennial Square, Thunder Bay, Ontario P7E 1H3 | Ph: 807-626-1880 | E: info@oshki.ca

Toolkits available

By Barret Dokis

In January 2010, Grand Council Chief Patrick Madahbee acted as one of the Co-chairs of the Ontario First Nations Economic Forum. One of the key recommendations that came out of the forum was the need to provide greater availability of tools and resources for First Nations wishing to pursue entrepreneurship.

As a result the Ministry of Aboriginal Affairs developed the "Aboriginal Business Development Toolkit". Copies of the toolkit can be ordered at: <https://www.publications.serviceontario.ca:443/ecom/MasterServlet/GetItemDetailsHandler?iN=016240&qty=1&viewMode=3&loggedIN=true&JavaScript=y>

Barret Dokis is Economic Development Coordinator for the Union of Ontario Indians. He can be contacted at barret.dokis@anishinabek.ca and 705 497 9127 or toll-free at 1-877-702-5200.

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Grand Council Assembly 2011 Alderville First Nation



New replica of the 1764 Treaty of Niagara Covenant Chain Wampum Belt is introduced to Anishinabek Chiefs-in-Assembly by Lake Huron Regional Chief Isadore Day, Grand Council Chief Patrick Madahbee and Deputy Grand Chief Glen Hare.

New wampum belt – old promise

By Maurice Switzer

Anishinabek Chiefs were introduced to something old that was also something new at the 2011 Grand Council Assembly.

Grand Council Chief Patrick Madahbee unveiled a glittering new replica of the Treaty of Niagara Covenant Chain Wampum Belt that was given by the British in 1764 to secure the alliance of 24 Western Great Lakes Confederacy Nations, including the Anishinabek.

“This belt goes to the heart of what we’re talking about today – governance,” the Grand Council Chief told delegates. We’re going to take it with us when we meet with other governments. We are not “aboriginal” we are Anishinabek.”

Lake Huron Regional Chief, Isadore Day, chair of the Chiefs Committee on Governance was entrusted with the belt, which was crafted over a six-month period by Shawnee Tribe members Nancy Stump and Susan Gray of Greenville, Ohio. The women presented the belt – made, like the original, from 10,076 Quahog shell beads – to Anishinabek leaders in May in Garden River, where it was taken into a lodge for ceremony.

Another replica which was made from porcelain beads in 1980 was also honoured in the Garden River ceremony, and will continue to serve as a teaching aide in Union of Ontario Indians public education initiatives.

The Covenant Chain belt and the 24 Nations Belt were presented in July, 1764 at Niagara by Sir William Johnson to confirm the British pledge in the previous year’s Royal Proclamation that “the Indian tribes of North America are to be treated as Nations”, and “to remain unmolested in their lands.” The ceremony was attended by an estimated 2500 First Nation leaders and headman, which historians say was likely the largest such gathering in history.

At the same time the British promised to provide their Indian allies with annual gifts, and that they would never be poor.

Because of the Covenant Chain, Western Great Lakes Indians were instrumental in helping the British repel American invaders in the War of 1812.

In the war-ending Treaty of Ghent in 1814 the British promise to create an Indian “buffer zone” in Ohio and Michigan collapsed, and within 20 years the British stopped the practice of providing gifts to their Indian allies.



Chief Keith Knott, Curve Lake FN, celebrated his 75th birthday just before the 2011 Grand Council Assembly. The veteran community leader’s hair was beginning to grow back in after he agreed to have it shaved off in a Peterborough-area cancer fundraiser. Photo by Monica Lister



Host Chief J.R. Marsden did more than just welcome Anishinabek delegates to the 2011 Grand Council Assembly in Alderville First Nation – he also played bass for a bluegrass band during an evening barbecue for visiting Chiefs.

Photo by Maurice Switzer

Overheard...



The Late Elder Merle Assance-Beedie was remembered by Grand Council Chief Patrick Madahbee as a “quiet, gentle and strong woman... who taught us many lessons. Such a beautiful woman, she was revered as an Elder, and brought a lot of class to our organization.” Madahbee presented Merle’s daughters Lisa and Dawn with a blanket and white Eagle fathers.



Garden River Chief Lyle Sayers on the successful Anishinabek campaign to retain the point-of-sale PST exemption “When was the last time you saw a government change any piece of legislation?” After his mention of the 2011 Mother Earth Water Walk passing through his community, a blanket was passed and over \$1,000 collected from assembly delegates to give the water walkers.



Northern Superior Regional Chief Peter Collins told the assembly that, for the first time in municipal history, the council of Thunder Bay arranged a meeting with the band council of Fort William FN. “The next day the mayor received a death threat.” He said Fort William will be “debt-free” with the pending settlement of the Boundary Claim.



Regional Chief J. R. Marsden announced that Southeast chiefs had invited Rama Chief Sharon Stinson-Henry to their last meeting and invited her to bring her community back into the Union of Ontario Indians now that the legal dispute over share of Casino Rama proceeds is over.



Walter Manitowabi, chief operating officer of the Union of Ontario Indians, reported to assembly delegates that the organization finished the fiscal year ending March 31 on a “little better than break-even basis”, showing a surplus of around \$100,000 on a budget of \$20 million.



Southwest Regional Chief Chris Plain, Aamjiwnaang First Nation, accepted the presentation of a plaque to the Chippewa Nation from the Canadian Armed Forces to commemorate the naming of a Winnipeg unit after British warship “Chippewa” that sailed Lake Erie in the War of 1812. Canada’s Navy celebrated its 100th anniversary in 2010.



Joanne Wilkinson, originally from Charlottetown, P.E.I., was introduced as the new Ontario Regional Director-General of the federal department of Indian and Northern Affairs. She learned about the treaty process while posted in B.C., and her last INAC job was as RDG in the Yukon. The 20-year public servant sees her job as “about listening, not about talking” and “building the relationship...being visible and helpful”.





Music teacher Doug King accompanies Grade 5/6 class singing "Hooked on a Feeling".



Grade 7/8 girls sing "Let it Be", "Sweet City Woman" and "Jar of Hearts".

Island students sing out

By Sharon Weatherall
 BEAUSOLEIL FN – Musical instruments mixed with happy voices at the Community Centre for the 1st Annual Christian Island Elementary School Music Fest.

The event was a wrap-up for the school music program and an opportunity for students of all ages to demonstrate what they have learned in the past year. Teacher Doug King has been introducing the kids to various musical instruments including guitars, keyboard and drums which were all used to accompany each class's singing and dancing during the event.

The performances were attended by family members and fans from the community who cheered and applauded the children for doing a spectacular job.

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Education

Forever to the Seventh Generation



Nathan Law and Caitlin Diver were partners on Lego Robotics team.

Robotics camp ignites interest

By Sharon Weatherall

BEAUSOLEIL FN – Nathan Law and Caitlyn Diver are Lego Robotic experts after attending a March Break Camp in Midland.

The focus of the camp was Science, Technology, Engineering and Math (STEM) through hands-on workshops to provide Native kids from Grades 7-11 with foundational skills for future career choices.

The sessions were built to meet the needs of each student involved using not only Lego Robotics but Snap Circuits and Data Harvest.

“I really enjoyed this camp and working with robotics. I had not done this before and it was a lot of fun building them and using a computer to program them to go through an obstacle course,” said Law.

Caitlin Diver partnered with Law on the Lego Robotics team, programmed her robot to operate on sound commands, including the noise her foot made stomping on the floor.

“They can go by sensor, sound or light and you can program them to do whatever you want,” said

Diver. “I really enjoyed the workshop – it was fun.”

Metis and Beausoleil First Nation (BFN) students from the Midland and Penetanguishene area attended the three-day event at St. Theresa's Catholic High School in Midland. Simcoe Muskoka Catholic District School Board was chosen as one of ten sites across Canada to deliver an IGN.I.T.E. program in partnership with IBM.

“IGN.I.T.E. stands for IGNiting Interest in Technology and Engineering,” said Lynda McGregor, the school board's Manager of First Nation, Métis and Inuit Education Initiatives. “This unique opportunity is part of IBM Canada's national Aboriginal strategy to encourage First Nation, Métis and Inuit youth to stay in school, build self-confidence in their technical abilities and explore possibilities for their future.”

Hector Copegog from Beausoleil FN worked with McGregor during the three-day session to reinforce cultural aspects for the 13 participants.

Beausoleil students dance for visitors

By Sharon Weatherall

BEAUSOLEIL FN – Over 200 local and visiting students enjoyed a day of dancing, song and cultural awareness at the 2nd Annual Christian Island Elementary School Pow Wow.

Students from Wasauksing First Nation and four North Simcoe schools were among those who made the six-kilometre trip by ferry and hovercraft to Christian Island.

“We like to the show the students our dances,” giggled fancy shawl dancers Aaliyah Jackson and Hannah Assance as visiting students formed a huge circle to take part

Christian Island Fire Chief Alan Manitowabi introduced dignitaries and welcomed guests, explaining in detail the events taking place and their cultural significance. He said the Grand Entry honours veterans, women, children and Mother Earth - - the Giver of Life. The Eagle Staff and flags were carried by community groups and services and flag and veterans songs were sung by the Chimnissing Drumming Group. Women singers from Georgian Bay Friendship Centre sang the water song.



Fancy shawl dancers Aaliyah Jackson and Hannah Assance.



Diamond drillers in demand

The Surface Diamond Driller Assistant Common Core program at the Kirkland Lake campus of Northern College produced 11 Aboriginal graduates this past school year, over 70 per cent of whom received job offers before graduating. Pictured with Northern Women's Drum Group members who joined the graduation celebrations, are back row, from left: Anne Commando-Dube, Glen Hephner, Allan Solomon, Stacy Naveau, Wayne Suganaqueb, Travis Becker, Nicholas Dubuc-Lavallee, Cynthia Hendrix, Roberta Oshkawbewisens. Front row, left: Timothy Petlier, Raymond Pitawanakwat, Matthew Hillier, Harry Bunting, Travis Becker. The 10-week program features a one-week placement with industry partners. Placements, site visits, guest speakers, equipment loans and practical training are provided by industry leaders, such as Atlas Copco, Cabo Drilling, Forage Orbit Garant Drilling, Foraco International, Boart Longyear, Kirkland Lake Gold, Driller's Edge, Bradley Brothers Drilling and the Canadian Diamond Drilling Association. Canadian Driller Training conducts independent audits of students at the end of the program.



DOHM-NUK/LET'S PLAY

Setting goals for yourself



By **Eden Beaudin**

Do you have any goals? What is your goal, ambition, desire, passion? Do you have a goal? Did you achieve it? You may ask what is a goal? Why should I make a goal?

A goal is a decision of where you want to go, and which path to choose. It is your future or dream and you try hard to make it into reality. You concentrate on your effort. Distractions may lead you astray but, you try hard to stay on the right path. Your goal may be a struggle. But stick to it and, the journey will be exciting and interesting.

Why should you set goals? Goals make life interesting and exciting. A goal organizes your time, raises your self confidence by helping you recognize your ability of achieving something.

There are two steps to goals. First setting a lifetime/personal goal. Making a broad goal. What career do you want to strive for in your future? Education goal: is there anything you want to learn about in particular? Financial: do you want to earn a specific amount of money in a time-span. Maybe start by opening a bank account. Do you have an artistic goal? How about a musical goal? How about setting a goal to try to become a singer, actor, poet, author, artist? Do you want to make an athletic goal or try to have better health? Do you want to try to be more healthy? Also another goal you could try to achieve is public service to make the world a better place.

The second step is to set smaller goals, make a goal every morning you wake up such as trying something new, try a new food, sport, game, or a new friend. How about setting a goal to wake up in a great mood and carry it through the day.

Another goal type S.M.A.R.T Goals, S: specific/ Significant, M: Measurable/ Meaningful, A: Attainable/Action-Oriented, R: Relevant/Rewarding, T: Time-bound/Trackable. For instance, if you would have a goal to sail around the whole world, instead of that, say "to be complete sailing around the world by November 6th, 2018". There are many small goals you would have to do to attain this. But the broader goal is the bigger picture.

Remember to set your sight on something, remember your goal every day. Motivate yourself to get up, and believe in yourself.

M'Chigeeng enviro camp a success

By **Beverly Roy-Carter**

Imagine learning how to grow your own sprouts in a mason jar, creating an eco-slide from recycled cardboard from the M'Chigeeng Recycling and Waste Transfer Station and testing them out at the sliding hill, or learning about solar power and homes built out of Adobe at the Neon Raven Art Gallery - all in just one week. Sound like fun? You bet!

Eleven children and youth from M'Chigeeng FN, Sudbury and Thunder Bay did just that during the March break. They attended the first Environmental Leadership Camp hosted in partnership by Kenjgewin Teg Educational Institute, M'nendomowin Health Services - M'Chigeeng, United Chiefs and Councils of Mnidoo Mnising, Mnaamodzawin Health Services and the M'Chigeeng Ontario Works program.

The camp was developed and coordinated by Lynzii Taibossigai, an intern at KTEI.

"A full week of fun outdoor and indoor activities were planned to keep the kids busy," says Lynzii. "We went snow shoeing to the Recycling and Waste Transfer Station and had an informative tour; built eco-slides from materials at the recycling station and tested them out at the gravel pit."

The core themes of the camp included Sustainability, Anishnaabe Environmental Knowledge, Renewable Energy and Teamwork. Each day also had a theme, one of the 5 R's for each day; reduce, reuse, recycle, respect and re-think.



Participants enjoy a hearty laugh during their surprise visit from Mother Earth - camp leader Vance Taibossigai.

Rabbit & Bear Paws



Millie warning kids about water

By **Marci Becking**

SUDBURY - There's a new muskrat in town. Her name is Millie and she's on a mission.

Sudbury's Deputy Mayor Joscelyne Landry-Altmann and her puppet-helper Millie have made fast-flowing water safety her pet project since the drowning of 13 year-old Adam Dickie in Junction Creek.

On August 25, 2007, Adam was fishing on the shores of Junction Creek with a friend. Adam slipped and fell into the creek and wasn't able to get back out because of the depth of the water. Water levels were high due to heavy rainfall.

"There is a long love-hate relationship with Junction Creek and the kids and parents in the community," says Landry-Altmann who is also councillor for Ward 1. "There are 22 documented drowning in Junction Creek since 1921."

Council gave Landry-Altmann and concerned citizens of Junction Creek the go-ahead to make fast-flowing water safety a priority in their community.

"There are now GPS points for faster rescue response along the creek, better signage was put into place, the Sudbury Fire Department gets fast-water training, but education on fast-flowing water deemed to be the most important."



Sudbury Deputy Mayor Joscelyne Landry-Altmann and her puppet-helper Millie the Muskrat education children about water safety.

- Photo by Marci Becking

The community group put together bookmarks, pamphlets and resources for teachers to easily use and also had a poster contest for the kids.

"Teachers and students in the Rainbow District School Board were involved in the development of materials," says Landry-Altmann. Danielle Leger, a student from Sudbury Secondary School, designed Millie. The idea of using the muskrat was inspired by the Anishnaabe teaching of the animal's important role in the creation story, retrieving a piece of Earth from the depths of the waters of the great flood that covered the planet.

Landry-Altmann says that she

hopes that their initiatives will go province-wide.

"This is a really big issue. Ontario Power Generation helped with the funding for the project since their message of 'Stay Clear, Stay Safe' is similar only regarding hydro dams."

Rather than physical barriers, the World Health Organization has commented that the most promising drowning prevention strategy for children involves targeted awareness-raising programs - in effect "psychological fencing".

While shoreline safety is important to everyone, safety awareness is particularly essential for children aged 5-17.

COMMUNITY PROFILE

GEORGINA ISLAND FIRST NATION



Chief Donna BigCanoe of Georgina Island, the late Chief Ralph Akiwenzie of Cape Croker (Nawash), former Chief Rod Monague Jr. of Beausoleil First Nation, Chief Sharon Stinson Henry of Rama First Nation at the ceremony to commemorate agreement between the four bands involved in the Coldwater Narrows Land Claim.

– Photos by Ellie BigCanoe



A trail map greets visitors at the trail head of the Nanabush walking trails where hikers can walk and become educated about the local flora, fauna and medicines.

Embracing economic development opportunities

By *Shawna Snache*

The Chippewas of Georgina First Nation have occupied an island land base of approximately 1353 Hectares (15 square kilometers) at the southern end of Lake Simcoe since the 1860's. Their traditional territory also includes two smaller islands, 48-acre Fox Island and 338-acre Snake Island which are leased seasonally for recreational use to generate revenue for the community.

Home to 681 citizens, transportation to the island is mainly by the Azhaawe Ferry from spring until late fall.

From freeze-up to break-up Islanders are able to come and go freely by way of an ice road and for that brief period over the winter don't have to rely on ferry boat schedules. It's a way of life for occupants of some 100 households who reside on the island year round. The summer months see Island population explode with over 200 leased cottage lots.

To accommodate the cottagers looking to escape the city, many island residents take advantage of the seasonal economy that tourism provides. The entrepreneurial spirit is alive and well on Georgina Island. You can find B&B's, cabin rentals, camp grounds, walking trails, recreational activities, fishing charters, ice hut rentals, eateries and sit-down restaurants.

Gas, marina and restaurant services are also available at Virginia Beach where the Azhaawe docks on the mainland and there's no shortage of qualified builders from Georgina Island. The Island Rez is also home to Nish 102.7 which plays everything from classic rock, to Native hip hop, to old school country and everything in between. Tune in via internet at <http://nishradio.com>

Georgina Island is a thriving community striving for economic independence and cultural recognition. Green energy is the way of the future and Georgina Island embraces this with the development of their Pukwis Community Windpark, consisting of ten wind

turbines in the first phase capable of pumping out two mega watts each. The energy generated will feed back into Ontario's power grid and will take advantage of Ontario's Feed-In-Tariff program.

Progress is being made on the project and over the winter a group of Island women benefitted from funds from the Native Women's Association of Canada to participate in hands-on and classroom training in the trades. The group cleared the bush for Pukwis project's new road. They received hands-on experience with chainsaws and became a safe and productive bush crew. Chief Donna BigCanoe adds: "Women in Emerging Trades is a program Council supported to give First Nations women the opportunity to become involved in the various trades to explore as well as gain insight into the emerging green energy economy. We are proud of our First Nation women in the program who have been so dedicated with following through with the tasks that have been required of them. All the women in the program have shown to be responsible in attending every day and meeting the requirements of the training. We have high hopes that these women will continue on in future initiatives."

The Chippewas of Georgina Island, along with Rama, Beausoleil and Nawash recently settled the largest land claim in Canadian history, The Coldwater Narrows Land Claim, which will most likely provide even more economic development opportunities for this Island community of Lake Simcoe.

The agreement – which includes a \$307 million cash component, must now be ratified by citizens of the four First Nations.

Make sure you visit Georgina Islands "shining waters" if you're ever passing through. The 19-car and passenger ferry will shuttle you across to the Island in under 15 minutes. Take a walk on the Nanabush walking trails, replenish at Charlotte Linders Fresh Market Garden, and then stay for a friendly visit in this community. You'll be glad you did.



Chief Donna BigCanoe at the ceremony commemorating the agreement between the four First Nations involved in the Coldwater Narrows Land Claim.



Sand Island as seen through the fog located just off Georgina Islands southern shores.



ACHIEVERS



Ghislaine Goudreau and Waneek Horn-Miller.

Olympian a resilient role model

By Heather Campbell

SUDBURY – An Olympic water polo athlete, activist, public speaker, new mother and proud Mohawk are just a few terms to describe the powerhouse woman who is Waneek Horn-Miller.

In Sudbury to speak to students, teachers and health care providers about resiliency in youth, Horn-Miller had a few things to share about being a resilient warrior.

“Resiliency is something you become. There is no end point, no end destination, we constantly have to work at it,” she told her audience.

She just might carry it in her genes though. Her mother, Kahn-Tineta Horn, a well-known First Nations activist, raised her four daughters on soy milk and resiliency. She spoke out on the racism and conditions towards Native people in the 60’s and 70’s.

“Didn’t know anything about my mother’s past but I thought she was tough and beautiful,” she recalls. “My mother made two important decisions for us. Put us into sports and no drugs, alcohol or cigarettes in the home. I never saw her drink.”

Ghislaine Goudreau, Health Promoter with the Sudbury District Health Unit, had suggested Horn-Miller be one of their speakers at the forum. “I feel that she totally embodies what resiliency really is. She makes other aboriginal people like myself, feel that we can do anything we put our minds to despite the road

blocks along the way.”

Sports was, and still is, Horn-Miller’s passion with swimming and running at the top of the list. She shared the story of how her mother put her into swimming after a doctor recommended the sport for channeling her exuberant energy. “It will tire her out and they won’t let her drown.”

Horn-Miller then took her sports to the highest level, eventually competing as captain of Canada’s women’s water polo team in the 2000 Olympic games in Sydney, Australia. Her mother told her, “if you want to achieve your dreams you will have to be better to overcome all those stereotypes. It will be hard, but you were born with everything you need to make it.”

Although she didn’t fully understand what her mother was saying at the time, once she had her own obstacles she started to understand why people stopped in their tracks. Having a goal, and in her case an Olympic goal, was very important. The Olympics became her carrot – it’s what got her up at 5 a.m. to train every day.

At the age of 14, Horn-Miller joined her mother, along with her younger sister, at the Oka standoff in July, 1990. “Incredible thing was watching Mohawk men and women fight off the army, even the women. Telling me if you are a Mohawk woman, you can fly as high as you want.”

Extreme fighter role model for youth

By Robert Porter and Colleen Toulouse

SAGAMOK ANISHNAWBEK-WEC Fighting Champion and now UFC Fighter, Anthony “Showtime” Pettis made his first visit ever to a First Nations community to present “Overcoming Adversity” to kick off education week.

Pettis showed World of Jenks, Episode 104 “Filthy Fists” and shared his experience of how he got to where he is today to a crowd of over 200 participants varying from youth, elders and even fans from Shawanaga First Nation. Fitting in with this year’s education week theme Inspiring Hopes and Dreams for Tomorrow: Maajiyendan Waaninaadziying, Pettis, 24, said, “I still have a long way to go to reach all my goals and dreams. But the ones I have reached are good.”

Growing up in a rough neighbourhood in Milwaukee, Wisconsin raised by his mother, a single parent, Pettis was surrounded by poverty, drugs and gangs. “Graduating high school is a big deal in my community,” he said. “I graduated high school in 2005. That should be a goal for everyone – to graduate high school.”

At the end of the presentation, Pettis signed autographs for his fans and newly-added fans. Pettis was presented with gifts by local artists (quill box and maple syrup) and thanked for inspiring the youth and for having dinner with Tracey Eshkakogan and Andrew Southwind, the two youth contest essay “What Inspires My Hopes and Dreams” winners.



Waasnoode Akiwenzie, Gr. 7 at Biidaaban Kinoomaagegamik Education Week in Sagamok with fighter Anthony “Showtime” Pettis.



Alanna Jones, Garden River Community Trust Manager and Margaret Hele, Garden River Community Trustee display the Pendleton blanket which was presented to Jones by the National Aboriginal Trust Officers Association (NATOA).
– Photo by Alice Corbiere

Trust manager honoured by blanket

By Margaret Hele

GARDEN RIVER FN – Alanna Jones, manager of the Garden River Community Trust, was honoured by the National Aboriginal Trust Officers Association (NATOA), Wyatt Arcand, Alexander First Nation and Mark Sevestre, Mississaugas of New Credit First Nation, with a Pendleton blanket.

“Totally unexpected,” said Jones who five years ago presented to Arcand and Sevestre her idea of forming an association to organize trust managers so that they could learn from one another.

“We don’t have to reinvent the wheel every time a Trust is created. Learn from each other. Learn from our mistakes. Learn from our successes. Celebrate what we do. It is a difficult position to be in,” said Jones.

Jones has held that position since the Trust property was settled in 1997. In 2006 Jones, Arcand, Sevestre and the network of people who assisted then in gaining knowledge related to managing a successful Trust brought Jones’ idea to fruition by the formation of NATOA. Over the years NATOA

has grown to include 20 to 25 Trusts across Canada which together invest in the vicinity of three billion dollars. Corporate trust managers, bankers and legal representatives, trust managers and trustees are all represented.

Jones stresses the similarities between the Treaties and the Trusts by frequently repeating, “Both were formed to preserve and protect: the Treaty to preserve and protect our identity and the Trust to preserve and protect the Trust property. Also, the beneficiaries of the Treaties and the Trust are our present and future band members.”

In 2011 NATOA launched an accredited online course, an initiative of Jones, for Trustees and managers. The course which was developed in partnership with Lethbridge University. Jones’ intent was “to have a common, ground, a common understanding of Trust Managers across Canada.” Part of the professional fees of NATOA are put towards education. Funds from INAC and the Toronto Dominion Bank enabled the course to be transferred into an online course.

NISHNAABEWIN/CULTURE



Four waters meet

Anishinabek Nation Water Commissioner Josephine Mandamin merged four salt waters from the four directions in a June 12 Midewahnikwe water Ceremony. Anishinabek Nation Deputy Grand Council Chief Glen Hare, left, and Grand Council Chief Patrick Madahbee carried the Anishinabek Nation Eagle Staff in Bad River, Wisconsin. Details of Water Walk 2011. — Photo by Anna Martineau Merrit



Elders Doug Williams, Mark Douglas, Mark Phillips, and Wendy Phillips discussed Anishinabek culture with archaeologists.

Elders mentor archaeologists

By Dr. Julie Kapyrka

OSHAWA – Anishinabek communities must be involved in establishment of standards for archaeologists who may be conducting activities on their territories.

This was one of the themes that emerged from a unique day-long cultural awareness workshop hosted in late March by the Association of Professional Archaeologists (APA) in partnership with

Curve Lake First Nation.

Supported by funding from the Ontario Ministry of Tourism and Culture, the event was open to APA members and an invitation was extended to all Ontario archaeologists, government ministry officials, municipal planners, heritage committee volunteers, and provincial civil social servants. Some 70 people attended, including First Nations citizens, archaeologists, planners and ministry personnel.

Four Anishinaabe Elders/Traditional people were invited as guest speakers to facilitate the workshop by sharing their knowledge regarding their cultural beliefs and values and issues surrounding ethics and protocol in terms of archaeological practice.

This workshop was one of the final stages of a project designed to build relationships between First Nations and archaeologists. Support from Ontario ministries

of Transportation and Aboriginal Affairs made possible training in 2010 of some Williams Treaty First Nation citizens as archaeological liaisons.

A few themes emerged from the day's dialogue: 1) Anishinaabe communities feel that they were not consulted adequately in terms of the new standards and guidelines for consultant archaeologists, and especially regarding the technical bulletin on engagement with Aboriginal communities; 2) There must be a concerted effort at capacity-building within First Nations communities (in cooperation with provincial and federal governments) to facilitate the demands of the duty to consult mandate; and 3) More opportunities to build relationships and respectful dialogue between archaeologists and First Nations peoples should be initiated and facilitated.

‘We are responsible to take care of the dead’

NATCHEZ, Miss. (AP) --The Choctaw Nation of Oklahoma is leading an effort to rebury 124 bodies believed to be those of their ancestors in what it bills as one of the largest repatriations of its kind.

The natives died five centuries ago, unable to fend off illnesses and diseases they'd never experienced before, like flu, measles and chicken pox. Archeologists exhumed the bodies in excavations along the Natchez Trace Parkway in Mississippi in the 1950s and 1963 — along with various artifacts — but the remains ended up in what amounted to museum storage.

"I believe that our ancestors have handed down responsibilities to us as tribal people and one of those responsibilities is to take care of the dead," said Terry Cole, the director of the Durant-based tribe's historical preservation department.

Excavation of Indian burial sites was not uncommon during the 20th century. Christina Smith, the cultural resources manager for the Natchez Trace Parkway, says the 124 bodies to be repatriated were found during construction of the 444-mile road the National Park Service operates in Mississippi, Alabama and Tennessee. The route follows a trail once used by Indians and later by settlers.

"The mindset at the time was to excavate for scientific reasons," Smith said, noting attitudes have changed in subsequent decades.

Indian leaders found such excavations demeaning. "Folks would want to excavate and dig up Indian people and study them, then take them to a university to study, then take them in cardboard boxes (to museums), then they'd go get some more," Cole said. "To dig up Indian remains and to display skeletal remains was nothing back in those days. It's very disturbing. It's a lack of respect."

Eventually, Indian leaders found sympathetic ears in Congress, said Francis Pierce-McManamon, a research professor at Arizona State University's School of Human Evolution and Social Change and a former chief archaeologist of the National Park Service. That led to the passage of the Native American Graves Protection and Repatriation Act, which then-President George H.W. Bush signed into law in 1990.

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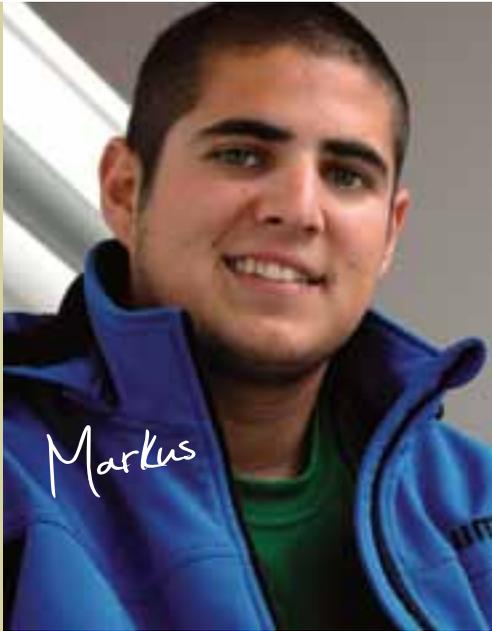
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Boyden bridges the gap

By Heather Campbell

LIVELY, Ont. – Author Joseph Boyden began his presentation with a moose call – a very authentic moose call that grabbed the attention of 100 students from Lively High School just west of Sudbury.

Boyden considers his role as an author to bridge the divide he often sees in Canada between aboriginal and non-aboriginal people, a gap that he straddles with his Irish-Cree Metis heritage.

“I believe I can in my own small way bridge the gap, correct some of the mistruths and stereotypes and where those stereotypes



Native Studies teacher Tim Nadjiwon, Joseph Boyden, Leslie Mantle, Principal, Lively High School and Kathy Dokis-Ranney, Principal, First Nation, Metis and Inuit Education, Rainbow District School Board.

come from,” he told students. “I just let the words speak for themselves.”

Teacher Tim Nadjiwon assigned his Native Studies students to read Boyden’s Giller Prize-winning novel *Three Day Road*, the first book in his trilogy about two Cree brothers from the James Bay Coast where the New Orleans-based author once taught school.

The novel tells the story of two Cree men and their families, and the challenge of having

a Cree heart in a culture that has little respect for First Peoples.

“I represent both,” he told the hundred or so students.

The inspiration for his main character was Cpl. Francis Pegahmagabow from Wasauksing First Nation near Parry Sound, where the author regularly visits his mother. “Peggy”, as he was nicknamed, was a sniper who was awarded the coveted Military Medal for bravery an unprecedented three times after army service that saw him record a “kill

count” of 378 enemy soldiers.

“I asked myself, why would so many First Nations men want to put their lives on the line for Canada?” said Boyden. “There were three possible answers: Possibly a sense of adventure, many were probably teenagers and they could receive a pay cheque. Many First Nations men never had a pay cheque because they were banned from even having a job. Thirdly, they could be men. They could reclaim their warrior spirit.”

Wagamese loves libraries

By Kelly Crawford

SUDBURY – Richard Wagamese loves librarians.

The Anishinaabe author originally from from Wabaseemoong First Nation in Northwestern Ontario was invited to share his story-telling skills with participants in May’s Ontario Library Service North conference.

“Librarians are my favourite people in the whole world. When I was out of my adopted home and I had nowhere to go but the street, the only place I could go that was a haven for me, blocking off all of the madness and all of the mayhem out on that city street, Richard was the library.” Wagamese



Armed with only a Grade 9 education, Wagamese recalls carrying a notebook in his back pocket to write down things he wanted to learn more about. He would take this notebook to the local library in search of answers.

“There was a free academy of learning whose tuition at that time was 25 cents for a card. I went there every day and I read something.”

Now living near Kamloops in British Columbia, Wagamese encouraged participants to become storytellers in their lives, as well as their librarians.

“The Creator gave us two gifts to work side by side – the ability to dream and to share our dreams. Wonder is the absolute glue and fabric of the universe. It is how we achieve things.”

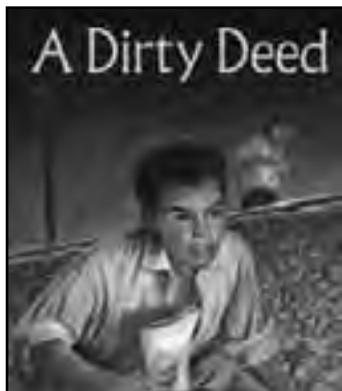
Wagamese described his five principles of storytelling -- telling, hearing, listening, incorporating and sharing, and demonstrated his skills to the librarians.

“Richard’s session was amazing!” said Sheri Mishibinjima, Wikwemikong Public Library. “When he told us a story he really made you feel like you were in the story. How he uses his speech and expression and he howled at the moon. I could feel the pain the person was in and how the character grew to be in a better place. It was awesome.”

Richard Wagamese has been a newspaper columnist, reporter, radio and television broadcaster, producer, documentary producer and author. He has won numerous awards and received an Honorary Doctor of Letters degree from Thompson Rivers University. His new book entitled *One Story, One Song* is now available in stores.

Reviews for young readers

By Joyce Atcheson



Beat not broke

If a white man beats an Indian no one cares and no one does anything.

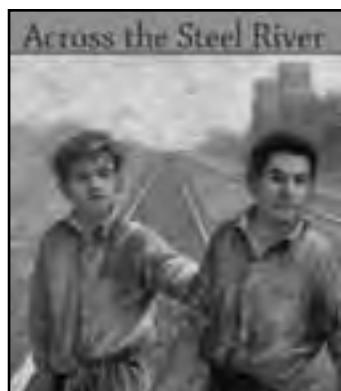
But if an Indian touches a white man or looks at a white man he lands in jail, always, in the town of Grayson.

Will Samson, a white boy, and Arthur, his Indian friend are pitted against a town of racist leaders.

As they try to find why three grown men are beating and stripping an Indian youth they encounter a land deed that proves one of the leaders has stolen land from more than Indians, from poor whites too.

While Arthur is confined in the residential school and cannot gain the same status with his grandfather because he doesn’t complete the tests, Will is instructed by Arthur’s grandfather to perform specific tasks at night. When Will succeeds, he is told what he needs to know.

A Dirty Deed – Ted Stenhouse (Kids Can Press Toronto; 2003; ISBN 1-55337-360-; 186 pages)



Changing ways

Best friends mean understanding each other and that’s a struggle for Will Samson.

Will’s a white boy who’s best friends with Arthur, who lives on the reserve and is forced to attend a residential school.

When the boys discover a local Indian hero has been beaten, their responses are different.

Arthur is mad at the racist stance of the police and town that do nothing because it is an Indian, but would turn the town upside down if the victim was white.

Will has to face what the community believes and has taught him while finding a way to create justice as he sees it should happen for anyone.

In the process of bringing about change, he gains respect of some Indians who help him while not interfering in Will’s efforts or landing themselves in jail.

Across the Steel River – Ted Stenhouse (Kids Can Press, Toronto; 2001; ISBN 1-55074-891-2; 222 pages)



Hurt bullies

Bullies hurt others because they are hurting.

Justice and his twin sister, Charity, who are 10-year-old First Nations youth, are small for their ages. That makes them easy targets for a bully and his pals.

When a fight happens in the schoolyard the bully shows his mastery of saying the right thing at the right time so teachers don’t suspect him of pushing others around.

The twins who live with their mom in a house in town decide not to make things worse by telling her and having her talk to the teachers.

But that’s before Justice is knocked unconscious.

This book depicts the reality of life in schools and the age-old battle for supremacy is handled with plausible avenues of success.

Fight for Justice – Lori Sargeon (Coteau Books, Regina, SK; 2009; ISBN 978-1-55050-405-7; 102 pages, \$7.95)



With unique eyes

“Kissing Galen would mark my new year, my birthday, my new beginning,” wrote Cassidy Rain Berghoff in her journal the night before her fourteenth birthday.

Little did she know as she made her entry that within hours Galen’s life would end.

For months she shut herself off from the world not attending his funeral or responding to calls.

Her life begins to reshape when she is tasked with taking photos of her Aunt Georgia’s Indian Camp for the local newspaper. Through the lens she has the opportunity to see the world and to choose whether she wishes to participate in it.

Family, friends, time, and hope are the foundation of healing.

Rain Is Not My Indian Name – Cynthia Leitich Smith (HarcourtCollins, New York, NY; 2001; ISBN 0-688-17397-7; 135 pages, \$23.95)



ANISHINABEK



Healthy babies

Rob Essex, Youth Mental Health Counsellor, Brad Commanda and Mathew Commanda learn about healthy pregnancies at the Union of Ontario Indians FASD/HIV/AIDs Booth at the Serpent River Health Fair May 13, 2011.

– Photo by Laura Liberty



Six generations of Whiteducks

This Nipissing First Nation family can claim a genealogical rarity – six living generations. Top left, Stephanie Whiteduck (grandmother), Larry Whiteduck (great-grandfather). Bottom left, Beatrice Whiteduck (great-great-grandmother), Jessica Whiteduck (mom) holding Teegan Whiteduck, Patricia Whiteduck Duquette (great-great-grandmother). Beatrice Whiteduck, 98, is a Silver Cross Mother whose husband was killed in WWII and laid to rest in France.

-- Photo by Jennifer Whiteduck

Transformations in Diabetes in Urban Aboriginal Toronto

By Christine McFarlane

TORONTO – A ten-month study conducted by Aboriginal post-secondary students found the major sources of challenges and successes in diabetes service needs and gaps in research were: inter-agency partnership, knowledge and identification of Aboriginal clients and prevention initiatives.

“Type 2 diabetes in urban Aboriginal populations is an important yet under-studied area of Indigenous health research,” said renowned researcher Heather Howard-Bobiwash

Howard-Bobiwash hopes

that “the research will provide a glimpse of some of the themes, service needs, and gaps in research and create partnerships between academic institutions and Aboriginal communities, provide and support advanced training in Aboriginal health research and increase Aboriginal communities capacity for health research, and disseminate research.

The students involved, Krystine Abel, Carolyn Akiwenzie, Jessica Dutton, Jessica Keeshig-Martine and Brian Parisee along with Howard-Bobiwash presented the findings of their research

at the Native Canadian Centre of Toronto, where they each outlined perspectives from the agencies they worked with, people living with diabetes, youth perspectives, and a proposed overview of a website they would like to launch so that others can benefit from the information compiled.

Upon presenting perspectives of Aboriginal people living with diabetes through the urban context, Abel, a second year Aboriginal Studies student, a member of M’Chigeeng First Nation said that “Of the 18 individuals we interviewed, many expressed

a lack of support from friends and family members, as well as a challenge in incorporating all the various aspects of holistic health, and this “tells us that there is a need for individuals to have support systems and to encompass the emotional, physical, mental and spiritual components of health.”

She also pointed out that when participants were asked why they thought Aboriginal people have higher rates of diabetes than in the mainstream populations, the responses received varied from “the need to return to a tradi-



Krystine Abel

tional type of diet – diet in the urban population is affected by the challenges of access to multicultural foods – and “poverty and access to education on healthy foods hinders individuals access to quality food.”

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