



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

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Grand Council Chief Patrick Madahbee, Elder Gordon Waindubence and Lake Huron Regional Chief Isadore Day hold up a replica of the 1764 Treaty of Niagara Covenant Chain Wampum belt at the Crown-First Nations Gathering in Ottawa on Jan. 24. — Photo by Jennifer Ashawasegai

Canada keeps forgetting First Nations

OTTAWA— Instead of boasting about Canada's success in avoiding much of the impacts of the recent global economic downturn at January's World Economic Forum in Davos, Switzerland, Prime Minister Stephen Harper should have been sharing with them a groundbreaking Canadian plan to stimulate its economy with initiatives that create genuine partnerships with First Peoples.

Grand Council Chief Patrick Madahbee, one of 120 First Nations leaders from across Canada to participate Jan. 24 in what was billed as a historic Crown-First

Nations Gathering, said the post-event consensus was that Canada is intent on pushing through its own legislative agenda for First Nations, instead of working with them on comprehensive and creative solutions.

Madahbee said Canada is missing out on an opportunity to be seen as a leader on the world stage. "The National Chief has told Prime Minister Harper that a comprehensive action plan would add \$400 billion to the Canadian economy, and eliminate \$150 billion in social costs. There are 400 million Indigenous peoples around

the globe — over a million in Canada. We are the fastest growing population. We are the students and workers of the future. Why do governments constantly overlook us?"

"If financial self-sufficiency of First Nations" is truly the "end-goal" of the Canadian government, they need to be talking to us about the treaty promises and resource revenue-sharing. This is the only way to create certainty for corporate projects. They can no longer expect to barge into our territories without dealing with First Nations peoples."

"We have epidemic health and social issues, gross inequities in funding for our students, and virtually no share in the billions in resources being stolen from our traditional territories," said Madahbee, speaking for 39 member communities of the Anishinabek Nation. "What we heard from Mr. Harper was a lame re-hashing of his government's so-called accomplishments for our communities and citizens."

Madahbee said the Gathering began with some sources of optimism, a ceremonial opening that included numerous references to the Royal Proclamation of 1763, by which the Crown in Canada envisioned a nation-to-nation relationship in its dealings with First Peoples.

"But the Harper Conservatives just cannot bring themselves to truly honour the treaty relationship of sharing upon which Canada's creation was based. They should be convening First Ministers' meetings involving our people and the provinces to create comprehensive action plans.

"Instead, they continue to rely on their bureaucrats who, like the ones who created the racist Indian Act in 1876, still act more as roadblocks to First Nations progress than facilitators.

"The Prime Minister himself said in Ottawa that the old rules — like the Indian Act — don't get good results.

"Let's start working together on some new rules."

IN BRIEF

New arts award

The Ontario Arts Council is launching an annual Aboriginal Arts Award. Nominations for the first \$7500 winner close April 2. Each year's winner will be asked to name an emerging Aboriginal artist, who will receive a \$2,500 prize.

Circle loses funding

Federal funding for Aboriginal Sports Circle has been cut off over reports of financial mismanagement and governance issues. The Aboriginal Sports Circle (ASC) was launched in 1995, "as a national voice for Aboriginal sport in Canada, bringing together the interests of First Nations, Inuit and Metis people." With branches across Canada, it has coordinated major events such as the National Aboriginal Hockey Championship and the Aboriginal Sports Awards. The government has given financial support to the ASC since its inception, providing 90 per cent of its budget. In 2010-11, Sport Canada committed \$634,000 to the ASC.

Dene joins Supremes

The N.W.T.'s newest Supreme Court justice, and the first Dene person to hold that position, was sworn in Jan. 13 in Yellowknife.



Shannon Smallwood

Shannon Smallwood of Fort Good Hope is also the only justice who was born in the territory. She attended university and law school in Calgary, where she discovered the challenge of criminal law. She returned North to work as a crown prosecutor.

Mohawk joins Saints

The Vatican announced that Kateri Tekakwitha, of Kahnawake, will become North America's first aboriginal saint.

Tekakwitha was born to a Mohawk father and Algonquin mother. Her parents and brother died of smallpox when she was only four years old. The disease left her visually impaired and disfigured. They say when she died, at the age of 24, she was "glorified" and her facial scars vanished.



Little NHL mascot

Christian Toulouse and Kyla Toulouse with Zagmok, this year's official Little NHL tournament mascot, named by Anishinaabemowin students at Biidaaban Kinoomaagegamik. Sagamok Anishnawbek First Nation is the official host of the 2012 event in Sudbury March 11-15. Please see details on Page 2.

—Photo by Candalee Beatty



CROWN - FIRST NATIONS GATHERING



Some 250 people marched from Victoria Island to Parliament Hill for the Crown-First Nations Gathering rally held on Jan. 24 in Ottawa.

— Photo by Theresa Stevens



Grand Council Chief Patrick Madahbee, right, at the Attawapiskat drum at the Crown-First Nations Gathering rally outside 111 Sussex.

— Photo by Lynzii Taibossigai



Rally ended at 111 Sussex, the site of the Crown-First Nations Gathering.

— Photo by Lisa Abel

Economic development a priority: Marsden

ALDERVILLE FN – The Southeast Regional Chief for the Anishinabek Nation, Chief J. R. Marsden, says that the Jan. 24 Crown-First Nations meeting was important for First Nation economies in his region.

"The Federal Government's Additions to Reserve policy is holding back communities in the area of economic development,"

says Chief Marsden. "We are looking to regain some land in order to focus on economic development ventures."

"In Alderville, I have been trying unsuccessfully to get answers as to why this process is so dysfunctional. It is hard to



Chief Marsden

work with the surrounding township if the government is stalling with additions to reserve," says the Regional Chief.

The United Nations Declaration on the Rights of Indigenous People, to which Canada is a signatory, states that First Nations have the right to engage freely in all their traditional and other economic activities.

Self-determination a hot topic: Day

SERPENT RIVER FN – Lake Huron Regional Chief Isadore Day says that self-determination and economic development had to be addressed at the Jan. 24 Crown-First Nations gathering in Ottawa.

"Treaties in Canada must be honoured," says Day. "The spirit and intent of Treaties in Canada was about sharing in the wealth and bounty of traditional lands. Instead we see poverty and a failed Crown-First Nation relationship. Advancing federal, provincial, and

private sector economic interests can no longer be done at the expense First Nations not being at the table.

"Self-determination and restoring Anishinabek Nation government must be the next jurisdictional frontier in a new relationship between First Nations and the Crown. A new social contract of First Nation self-government



Chief Day

in this country means that Canada must recognize the formal advancement of First Nations as an existing level of government in the Canadian political fabric."

He noted that the United Nations Declaration of the Rights of Indigenous Peoples, to which Canada is signatory, states that First Nations people have the right to self-determination and to freely pursue their economic, social and cultural development.

Force-fed lower living standards: Collins

FORT WILLIAM FN – Canada forces First Nations to accept lower standards of living," says Peter Collins, Northern Superior Regional Chief for the Anishinabek Nation.

Collins, also Chief of Fort William First Nation near Thunder Bay, wanted this to be an issue discussed at the Jan. 24 Crown-First Nations Gathering in Ottawa.

"First Nations are forced to deal with lower standards for their citizens in housing and health care because of funding arrange-

ments imposed on our populations for decades. We are concerned that cuts to funding in these areas are likely and will lead

to crisis situations in many of our communities. Housing and health care services are paramount to the basic survival of our people and should be a shared priority for all concerned as we try to move forward, strengthening our citizens, communities and nation.



Chief Collins

Regional Chief Collins, whose community recently concluded a 160-year-old land claim, hopes the summit of Chiefs and the Prime Minister will make a commitment to streamline the existing land claims policy and procedures.

"The processes are long and costly, directed by Canada and decided upon by the very government who broke the pacts. It is our position that First Nations should have stronger positions and control mechanisms in these processes.

Need to hear our voices on environment: Plain

AAMJIWNAANG FN – Anishinabek Nation Southwest Regional Chief Chris Plain says that First Nations are being burdened by environmental assessments and communities are not able to participate in all consultations regarding aboriginal and Treaty rights with Ontario or the federal government. Re-establishing the Treaty relationship was the foundation of the Crown-First Nations gathering in Ottawa on January 24.

"The benefit of undertaking an environmental assessment is that environmental effects may

be identified, minimized, mitigated or avoided," says Regional Chief Plain. "Each federal and provincial governing body has its own requirement and process."

But Chief Plain says that First Nations often do not have the resources or technical staff to comment on proposed projects' environmental impacts. The consultation process is inadequate and fails to meaningfully consider



Chief Plain

many values of importance to First Nations. Effective consultation should mean more than how many First Nations are consulted by the Crown or project proponents.

"First Nations in the present environmental assessment process are mere stakeholders," says the Regional Chief. "They have no power or authority over the design of the process or the ultimate decision. First Nations should be directly involved as it is their traditional territory that is being impacted by the decision-making of others."

Parade to launch 41st Little NHL event

By Colleen Toulouse

SUDBURY – As the 2012 host of the Little NHL tournament, Sagamok Anishnawbek started gearing up to celebrate the 41st anniversary of the event with a ceremonial puck drop in Tom Davies Square.

"Giving back to our community has always been a significant part of our rich history as people," Sagamok Chief Paul Eshkakogan says. "As we celebrate the 41st anniversary of the Little Native Hockey League, we are proud to continue that tradition."

The March 11-15 tournament is expected to draw over 4,000 players and spectators and provide a March Break economic spin-off of over \$5 million dollars to Sudbury. Official opening ceremonies are scheduled for 7 pm, Sunday, March 11, with all games taking place over the following four days.

This year's theme is "Aambe Taage Maamwi!" -- "Let's Play To-

gether!"

Tournament organizers introduced its community mascot, "Zagmok" the Eagle which was named by the Anishnabemowin program at Biidaaban Kinoomagegamik. The Eagle is a symbol of strength, leadership and doing things in a good way. He will be featured in the first-ever Little NHL tournament parade, for which there will be a mascot contest.

Shawn Desman, Canadian pop singer, is confirmed for the opening ceremonies. His hit songs include "Electric", "TDoT", "Shook", "Spread My Wings" and "Get Ready".

Body contact has been removed from all six boys and four girls divisions, and Marvin Assinewai, president of the Little NHL executive committee, says he anticipates a faster game with an emphasis on skills.

For more information contact Mike Abitong or Julie Toulouse at 705-865-2421 or <http://www.sagamok.ca/communityevents.htm>



ANISHINABEK

Beausoleil honours Seven Grandfathers

By Sharon Weatherall

BEAUSOLEIL FN – Two groups, one couple and four deserving individuals were honoured at the 8th Annual Seven Grandfather Awards for demonstrating the teachings of Wisdom, Love, Bravery, Humility, Truth, Respect and Honesty.

The dinner and awards presentation, sponsored by Beausoleil First Nation Health Centre, recognizes community members who champion the values and qualities of the Seven Grandfather teachings and who have been nominated by their peers for the honour.

Councillor Valerie Monague said that while the awards were initiated as a result of residential school and those who survived, the event has successfully continued on an annual basis in the community.

"It has been an amazing experience for all those being honoured each year and in time we hope that everyone in the community will be recognized," said Monague.

Special guest speaker for the evening was Dr. Hayden King Jr. who completed his Master of Arts and Political Studies and PHD in Political Science and was the recipient of an award for Truth in 2010 for his remarkable academic achievements. A noted scholar, strong defender of indigenous peoples and proud community member, King spoke on the work it takes for an individual to learn and deserve the teachings that help to mould and create a person in life.

"The Seven Grandfather Awards are not an instant thing that happens - they are about learning and earning," said Dr. King.

Emcee Melvin King said that over 25 nominations were received for the 2011 awards and it had been "an extremely difficult task to select an award winner in each category".

Recipients receiving recognition were: Peggy McGregor for the Debwewin - Truth Award; Brothers John and Alan Copegog for the Dbaadendizwin - Humility Award; Beausoleil First Nation Transportation Department - Ferry Captains and Crews for the Aakdehewin - Bravery Award; BFN Emergency Service Department for the Mnaadenmowin - Respect Award; Clayton King for the Gwekaadzinwin - Honesty Youth Award; Sandra and Ivan Mixemong for the Zaagidwin - Love Award; and - Gloria King' for the Nbwaawin - Wisdom Award.

Peggy McGregor, the person who initiated the awards program eight years ago in her role as Health Centre Director, was recognized for her community and personal vision and her ability to constantly "achieve new heights".

"I would like to congratulate all of those other people who

achieve little steps to make their dreams come true - when people are doing the things they love and doing them well - they are in their element," said McGregor.

Musicians John and Alan Copegog were commended on being "Ambassadors of Chimnissing" for being more than willing to share their gifts of music and love with the community.

Artist Clayton King was called "a deserving role model of the community" for his native art and for working with youth in the area of arts showing them any-

thing is possible.

Emergency Service members were honoured for professionally providing 24-hour essential service for islanders and increasing services in all areas.

Ivan and Sandra Mixemong, who have been happily married for 40 years, were recognized for standing together and sharing dedication to each other and their family.

Rose Monague commended her sister Gloria King for her strength as traditional language and culture teacher, a faith-

ful member of the Medewiwin Lodge, an Anishinabek protector of the water and a founding member of the Barrie Native Friendship Center.

Transportation Department members received individual medallions as positive role models for their patience and service in operating the ferries and hovercraft to provide transportation for Christian Island community members and visitors in good times and in emergency situations. The group received a standing ovation.



Recognized at the recent Beausoleil First Nation 8th Annual Seven Grandfather Awards were, (top) 'Zaagidwin' - 'Love' winners Sandra and Ivan Mixemong. 'Nbwaawin' - 'Wisdom' winner Gloria King was presented her award by her sister Rose Monague.



Fisheries group relays gift

The Anishinabek/Ontario Fisheries Resource Centre passed on a donation of a ping pong table to Whitefish River First Nation Youth Recreation Program. A/OFRFC General Manager Ed Desson, left, and staff member Morgan Recollet, Whitefish River, loaded the table onto a truck for delivery. The donation of the table and ping pong paddles was made by Desson's neighbor Gilles Barriere, Corbeil, who was aware of the A/OFRFC Youth Engagement Program.

—Photo by Maureen Peltier

IN BRIEF

Stingrays open camp

COBOURG – Team Ontario Stingrays are holding their open tryout camp at Cobourg Community Centre March 30, 31 and April 1.

The Triple A level all-Ontario, all-Native program will ice 12 teams for the 2012 summer hockey tournament season.

Stingray teams have won 28 tournament championships in their six-year history.

For information, contact Gordon McKenzie Crowe at 705-653-5122, 705-313-1061, or by e-mail at shopatd@sympatico.ca.

Relay runner

By Colleen Toulouse

Massey, ON –Allison Abitong of Sagamok Anishnawbek participated as one of 7,000 Medal-Bearers in the re-creation of the Canadian-portion of the Man in Motion World Tour to celebrate the 25th Anniversary Rick Hansen Relay.

On December 16, 2011, Allison proudly wore the Rick Hansen Medal, the symbol that links each participant in the relay that began on August 24, 2011 in Cape Spear, Newfoundland and Labrador and concluded on May 22, 2012 in Vancouver, British Columbia.

Allison, a Special Education Resource Teacher at Biidaaban Kinoomaagegamik in her community, had over 30 Biidaaban students show their support as well as the Biidaaban Girls Hand-Drum Group singing at the event. Allison was proud to show a group of Biidaaban students her medal. Her taking part was in the relay was to raise awareness in communities about spinal cord injuries.

Archie McGregor, 94

"Little Sturgeon" Joseph Arthur "Archie" McGregor, 94, passed into the Spirit World on Dec. 24, 2011.

The well-known Elder from Whitefish River First Nation is survived by his wife Violet (Nee Wemigwans) of 59 years, children, grandchildren, and great-great grandchildren.

Leonard Gray, 69

Former Alderville First Nation Chief Leonard Gray has passed into the Spirit World.

Gray, 69, was first elected as a band councillor in 1969, served three terms as Chief, and was a band councillor until 2011.



ANISHINABEK NEWS

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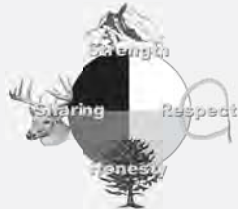
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PUBLISHING CRITERIA

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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MAANDA NDINENDAM / OPINION

In police country it's a dog's world

Even someone who hadn't made his acquaintance had to be impressed by the high opinion in which he was held by his employers.

"Cloud II was a well-known and respected police dog," according to the Ontario Provincial Police news release, which credited the member of their K-9 unit with tracking down 123 fugitives. Unfortunately, the "brave and dedicated" German Shepherd was gunned down while helping corner a criminal in a cabin near Sudbury.

The police bulletin says Cloud II was five years old in 1975 when he became the only OPP dog in history to be killed in the line of duty. The 90-pounder was at the height of his four-year policing career. A year earlier he had been inducted into the Purina Animal Hall of Fame and stumped the panel on television's Front Page Challenge.

Visits to local schools and public events made Cloud II somewhat of a hero in North Bay, so it was decided to bury him on the grounds of the OPP district headquarters in a ceremony attended by numerous officers, local residents, and schoolchildren.

This police reverence for a departed colleague – albeit a four-legged one – did not seem out of order for me. I am fond of animals myself and keep the cremated ashes of a beloved cat in a place of honour in my den.

What got my attention was when the release started talking about exhuming the dog's remains and moving them into a special stone urn to be on permanent display at the OPP Museum at general headquarters in Orillia. Of course, this was accompanied by another ceremonial event. That's an inordinate amount of respect to show for a departed colleague, and demonstrates a lot of respect for the dead.

I got to wondering why the 50 heavily-armed OPP officers who marched like storm



Maurice Switzer

troopers into Ipperwash Provincial park on the night of Sept. 6, 1995 – 20 years after Cloud II was laid to rest with such ceremony in North Bay – didn't give a second thought to longstanding First Nation claims that there were burial sites on the property.

Did Kenneth Deane worry about treading on sacred ground when he fired three rounds at Dudley George, later lying that he saw his target brandishing a weapon, or was he just thinking about premier Mike Harris' mandate to "get the f...ing Indians out of the park"?

Will a dog's final resting place be a more important shrine for new OPP recruits to visit than the spot – now marked by a marble cairn carved by his brother Pierre – where Dudley George fell, mortally wounded by an OPP sniper's bullet?

Let's hope the provincial police and their employers at Queen's Park remember the 100 recommendations of the two-year Ipperwash Inquiry by Justice Sidney Linden, including No. 22 – "The provincial government should work with First Nations and Aboriginal organizations to develop policies that acknowledge the uniqueness of Aboriginal burial and heritage sites...."

They could start by pondering the importance of keeping things in perspective. Such a public display of affection for a dead dog does not sit too well with First Nations people frustrated by the lack of progress in obtaining action on just one of those 100 Ipperwash recommendations.

Rest in peace Dudley. Rest in peace Cloud II.

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



Cloud II

Four-leggeds can teach us about love

When you get to be my age you come to believe that you know all about love. By this time you've lost a bit, compromised some, taken huge leaps off high places and if you're lucky like I am, found it and locked into it with the right person. But there's always more to learn. There's always something about the nature of love that surprises you.

Not surprisingly, I learned a lot about it from an animal. A dog. His name is Bodie and he's a border collie cross. He's a young dog, full of life and zip as his breed is and he belongs to long-time friends of ours.

A while ago Bodie was in the back seat of their car when their daughter ran off the road. There was no other car involved but the wreck was horrendous. The back door sprung open when it settled after rolling and Bodie lept free. Their daughter was unable to move.

The accident happened about a kilometer from our house. Bodie had only been here a



Richard Wagamese

few times but he ran from the wreck full-tilt to our door looking for help. He'd had surgery on his shoulder a few days before and he broke the stitches and he was bloody.

When I saw him I was on high alert. We calmed him down, tried to call our friends but there was no answer. They were at the airport on their way to Toronto when we reached them on their cell phone and we learned that Bodie had been with their daughter.

I drove down the road knowing that there must have been trouble. I came across the accident site where the local first response team

was looking after her. Once I made sure she was alive and aware I went back home and called her folks.

The car's a write-off but she's going to be okay. But what amazed us most was Bodie. He knew exactly where to go. He knew that we would help so he ran with a wounded shoulder after a horrific crash and made sure his friend would be okay.

Animals love with their whole soul. They love with their entire being. There's no compromise, no negotiations, they just love purely and simply with forgiveness and loyalty.

Human beings are animals. Maybe we need to remember that more.

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

MAANDA NDINENDAM / OPINION

Voting best way to let governments know what's important

By Helen Bobiwash

The Canadian public is mobilizing and telling the Harper government that the situation for Attawapiskat is not acceptable. Many are opening up their pocketbooks and making donations to alleviate the situation. I feel, however, that sending money is only a band-aid, and more needs to be done to help Attawapiskat and all First Nations in the long term.



Helen Bobiwash

Every year, inadequate funding is provided by the various government departments to assist Councils to govern the communities and to build and maintain

the necessary infrastructure and services within the communities. When it comes to large spending on infrastructure, the federal government makes the decision on the actual construction that occurs perhaps due to fiscal constraints or due to their comfort with certain contractors. I've seen many times where government choices that didn't benefit the community in the long-term. Rather, it was a short-term benefit to the government cash flow. The communities are then portrayed in the media as irresponsible. National Chief Shawn Atleo has expressed that we need to stop blaming and we need to start constructive problem-solving.

Compound the situation with jurisdictional disputes between the provinces and the feds about who should be responsible for issues such as education, literacy, health, mental health. The list goes on. Further compound this by transferring millions of dollars to communities who haven't built their capacity to manage the funds or to deliver the services necessary for their people because they've been focussed on social issues, lack of potable water/adequate housing, etc to get the education needed for this. A multi-billion-dollar company wouldn't hire someone without a degree and significant experience to be their CEO. Yet the First Nations

have no choice because they have limited options for hiring skilled workers to work in, mostly, rural or isolated locations.

Every Canadian should exercise their democratic right to tell their MP and MPPs that enough is enough. The government needs to make effective change in collaboration with the First Nations, not in a dictatorial manner, to address the underlying issues. Only if Canadian voters tell their elected officials that this is a priority will something happen. Then hold the government accountable. If the government does nothing about the situation, show the politicians that the voters are serious by electing a party who is willing to

effect the change.

First Nations people in Canada are Canadian citizens who have a right to vote. If every First Nation citizen over the age of 18 took the time to vote when federal, provincial, municipal or First Nation elections occurred, we would have a stronger voice in this democracy. Whether or not we vote has an impact on which political party is elected.

It's time for each one of us to exercise our right to vote and show the government what is important to us.

Helen Bobiwash is a Certified Management Accountant living in Sudbury. She is a citizen of Thesalon First Nation.

Cell phone big help to protesters

By Emilie Corbiere

I like to think of myself as an amateur protester. I started protesting when I was about 16 years old and I haven't stopped yet, some 25 years later. Here is a brief history on where it all began.

My mother was a very proud and strong Anishinaabe-kwe and when she saw the injustice constantly being put upon our people, she decided to do something about it.

Our first protest together started at the Native Canadian Centre of Toronto and we were to march to Queen's Park. We weren't exactly sure what we were protesting that day but judging by all of the Native women there, it had to be something important.

Well, we marched across Bloor street and stopped traffic like no tomorrow. We were really picking up steam too; others from the street were joining us along the way. As a united front, the women at the head of the line began to hold hands, so Mom and I just shrugged our shoulders and held hands too.

It didn't dawn on me until we got to Queen's Park that we were marching in a protest for the rights and equalities of gays and lesbians; make that aboriginal gays



'Amateur protester' at work.

— Photo by Keith Corbiere

and lesbians. Now, I don't regret being in that march but seeing my mother and I holding hands and marching on the six o'clock news, well, it just looked different on TV. We laughed about that one for many years following.

When my son was 16 years old, I took him to his first protest at Queen's Park. We were marching to protest the HST and the effects it would have on aboriginal people. My belief is that we as aboriginal people of this country — our home and Native land — shouldn't be paying any taxes at all.

It was April of 2009 and it was still a little chilly outside, so we bundled up and headed down to Toronto. When we arrived there were about 500 people. After more people showed up, the

crowd started to move out onto the street, and by this time, there were a couple thousand people in attendance.

We were marching along and somehow my son and I got separated. Talk about a mother's worst nightmare. Thank goodness for cell phone technology. I called him up and told him to meet me at Tim Horton's. By this time we were almost back at Queen's Park and things were starting to die down, so we decided to head home because we had been there all day.

In the car on the way home, I said to my son, "if we ever go to another protest together, will you hold my hand"? To which his reply came, "no way". We still laugh about that one.

No respect since War of 1812

Regarding the buzz relating to the War of 1812: "200 years of what?". Surely this isn't about honour or respect from the Canadian Government.

Our hardships today come from remaining quiet. The federal government is quite cunning. Remember the story about Nanabush and how his eyes were covered so he couldn't see what was being stolen from him? We are no different; our eyes are covered while our identity is being stolen from us, what little we have left.

The government gives a certain dollar amount

to each reserve's elected leadership. This tells us as individuals we are not capable of making sound decisions for ourselves.

The rule was "majority rules" so if you had a big political family within and without the reserve's boundaries, subtle yet stern fear-minded behaviours ruled, behaviours that instilled even more fear.

We are not free to tell our real stories, we are not free to use our minds.

So again I ask: "200 years of what?"

Vanessa Shawnoo, Kettle and Stony Point

Canada's wealth came on backs of Natives

Oh Canada, have you gone too far this time?

How much can we take?

How many years can we watch you use the resources and land you took to enhance the lives of Canadians and hide us in the shadows on the edges of Canadian society, initially placed there to protect our land from your enemies?

You don't need us as your shields anymore, so you let the years of neglect compound and accumulate. Every now and again, your neglect explodes in your face, but most often you are able to use the bigots to distort our humanity. Compounded neglect works much like compounded interest, except in reverse. To deflect from this, you inject psychological propaganda that creates divisions amongst us and between us and the Canadian public, to distract from the truth, and you've been getting away with it for years. But now we have pictures and the means to move them across this native land. The solution is to NOT to move off reserve. Just imagine when they force us all off the reserves, they will have free access to all the resources sitting under and around our home and Native land. That's what this is about...follow the money trail and you will find the truth.

An apology, we learned in grade school only has meaning when it comes with changes, it was nice but now it's time to tell the truth and stop using the Canadian public against us by manipulating the facts!

Stop the distortions and own up to your responsibilities. A particularly insulting remark I hear over and over again is the government is giving us money. Nobody is "giving" us money, all the money that accumulated in the Indian, or sorry now, Aboriginal Affairs department for generations has been money accumulating and compounding for years from the

land and resources on the backs on Native people.

Canadians, we want the same thing you do. We want the policies directed towards us to offer a fair chance for our children to have a future. The public is so uninformed, they have not been told the truth of their history, let alone ours. Unfortunately they have developed a social contract that sustains this propaganda about our people. We should all be the same? Sorry, you're not that great! We can't live together if you want us to be just like you. A race is only fair if we are starting at the same starting line. Many of us do not aspire to be like you! Residential School is just the tip of the iceberg of Canadian history and many are just finding out about this now. Be patient; we will teach you about Canadian history. There are many Canadians who are listening and their voices are being drowned out by these loud obnoxious bigots who are being encouraged by the racists hiding in the shadows of their tidy suits behind glass doors.

Let us hope that they will hear over the noise! Oh Canada, tell the truth about our home and Native land, it will set you free!

Lorie Bell Naughton

Thanks Ronda

A very special Miigwetch/ Thank-you to reader Ronda J. Brook of Ottawa who, in renewing her subscription to the Anishinabek News, included a generous \$75 donation.

Publishing a print edition is a costly endeavour, and any financial support from readers, advertisers and subscribers is greatly appreciated.



MAANDA NDINENDAM / OPINION

Health care getting 'dangerous'

By Joyce Atcheson

I currently live in Nova Scotia but have intimate knowledge of Canada's dangerous health care delivery to isolated First Nations, having been the subject of many news articles, radio and TV spots in my 1991 efforts.

At this time when remote First Nations are in the news for deplorable housing, water, sewage and living conditions exist, I want to add another major issue: health care by Registered Nurses who function as doctors and pharmacists in these remote areas. Recently with the deaths of an infant in God's Lake Narrows, Manitoba, a young man in Manto Sipi, Manitoba, and a near death of another baby in Pukatawagan, Manitoba, the issues are at the forefront. There are many such events that never make the news as these communities are "out of sight, out of mind" to the majority of Canadians.

People who present at the nursing station with a health/illness concern are seen by an RN whose role is to assess (examine, investigate with blood tests, x-rays, etc., diagnose, dispense treatments such as inhalation, drugs, stitches, first aid, etc.) independently. RNs determine what drugs to use despite having inadequate education to properly select, and provide drugs to the people from the drug supplies, with no pharmacist intervention. An MD resides hundreds of miles away and truly does not know how much the nurses do not know. He doesn't know most of them as they are not permanent employees; they are RNs who go north to make "good money" and to provide their skills to First Nations in a paternalistic and patronizing manner. This care would not be seen as appropriate in the south or for their own families. These RNs may/may not have physical assessment skills, sufficient knowledge and skill to determine the nature of the problem but they have the authority to order or deny a medical evacuation for the person. With inadequate skills many peoples' lives are threatened and seemingly no one cares.

How much education do the nurses at God's Lake or any northern nursing stations have? Are there any qualified nurse practitioners or are they RNs who function in the role of doctors with only an RN preparation? What does the licensing body for nurses say about this care? That body has the responsibility, accountability and authority under law to ensure that RNs provide safe, ethical, competent care to all recipients of all RN services. If the college of nurses is not doing its job, why is it there? Is it only to provide illusions to all

members of the public (including those of us in the South)?



Joyce Atcheson

I am a woman of Plains Cree descent who worked as an RN in the Northwest Territories and Alberta doing the job these RNs do. In 1991 my work as a qualified Nurse Practitioner in Ft. McMurray was stopped because I was seen by the Alberta doctors' licensing body as "practicing medicine without a licence".

The nursing association did nothing to back me, although they had authorized my urban practice and collected money from me for about 25 years! I lost the court case amid provincial, national and international coverage in newspapers, radio and TV, and lost my livelihood unless I was prepared to work only in remote communities or in a hospital doing much less than what I was qualified to do.

The result gained me personal integrity but I gave up nursing; the licensing authorities would not do their job and my ethics and standards were far higher than the professions'. I would not lower my standards nor would I work in the system in remote areas so I could be used as a shield for others to hide behind as they provide inadequate, inappropriate care. I could not work in any capacity using my nursing knowledge without the licensing body's approval under legislation. The AARN threatened me with charges under statute law of practicing nursing without a licence when I did try to work without them. I was to work only with First Peoples in isolated settings; I was not deemed to be qualified



Wild Rice suggestions

Several readers offered ideas about why Anishinaabe tied the ends of wild rice stalks as pictured in a 1915 photo published in the December, 2011 issue of Anishinabek News. Julian Manitowabi writes: "The rice fields were divided by stakes for family identification. Ten days before the rice was to ripen, they would be tied in this manner, this would give the rice a slightly different flavor and the kernels were said to be heavier, requiring longer boiling than the untied rice."

Medora Hicks from Wikwemikong said the wild rice stalks were tied up "to prevent geese and ducks from eating."

And Millie Rose from Curve Lake said the tied stalks "looked like geese decoys", noting "that was really smart!"

as a nurse practitioner in other settings.

In 1999 I wrote an entire issue of Wawatay News devoted to exposing double standards in health care services provided to Ontario's remote First Nations. As Spirits intervened to have it happen, Kitchenuhmaykoosib Inninuwug and the acting Zone Director in Sioux Lookout opened the doors for an in-depth look at nursing in the North.

Now in 2011, 20 years this past May since I challenged the system,

there might be a rare nurse practitioner (NP) in these remote areas but remember they'd rather work in the south close to their families. So RNs with RN preparation, not an MD or NP education, do this work without scrutiny by any licensing authority, without a measurement of their competency in this area.

This is a dangerous and frankly genocidal practice that occurs only in Native communities, under the authority of federal authority of Health Canada.

Reference was to Robert Louie

I have read the article entitled "Ec-Dev Harper priority" on page 7 of the December issue <http://www.anishinabek.ca/download/news/2011-12.pdf>.

I wish to provide some clarification on the story. The story states:

Duncan singled out leaders like Chief Clarence Louie, who has made the Osoyoos Indian Band the driver of the Okanagan economy.

"Just last week, I signed a Memorandum of Understanding with Chief Louie, Chair of the First Nations Lands Advisory Board which will allow more First Nations to undertake greater responsibility for land management and respond more quickly to economic development opportunities."

At the Aboriginal Entrepreneur Conference and Tradeshow, although Minister Duncan did discuss the success of Chief Clarence Louie, later on in his address he was referring to a different Chief Louie in the quote above. The statement made was "Just last week, I signed a Memorandum of Understanding with Chief Robert Louie". The story leads one to think that the MOU was signed by Chief Clarence Louie, it would be clearer if that distinction was made.

Julie Pellerin
Advisor Economic Development & Communications
First Nation Land Management Resource Centre

Prescription drugs feeding vicious cycle

By Greg Plain

In the Anishinabek Nation and across Turtle Island the abuse stories are all the same: our youth are falling into drug and alcohol abuse. Whether it is in South or the North, we hear stories of our youth either committing suicide, or getting into the court system because they steal to feed their habits, which has contributed to a crime wave in our communities.

A growing sector of youth are experimenting and getting hooked on drugs. With the quantity of Oxycontin painkillers and other pills available in our communities, the vicious cycle of addiction is easily fed.

Police drug raids are now finding prescription drugs among the top drugs of choice on the street. Those caught in the pill addiction are turning to fraud and break-and-enters to feed their \$80-per-pill Oxycontin habit. Families are being torn apart.

In Ontario there are ten treatment centers to assist our people in getting the desired help they need and want dealing with drug/alcohol problems. You would be hard-pressed to find a family in any community that has not been affected.

What does one think is the solution to this epidemic? Is a zero tolerance attitude part of the solution? One NNADAP worker says that it starts with Chief and Council of all First Nations to start getting tough in their communities or we can just walk around acting like nothing is wrong.

Hobbema First Nation in Alberta is in the process of passing a bylaw that gang members are not allowed on the reservation since the chief's grandson was shot by a drive-by shooter. Ban-



Greg Plain

ishment might be what it takes to make change, yet people are wondering if this bylaw is legal.

Our people are hurting from the drug and alcohol abuses, but there is help for us out there. Through the National Native Alcohol and Drug Abuse Programs (NNADAP) most of our communities have access to a worker in our Health Centres. From our very young to the elders in our community we can find many people having problems coping with their abuses.

The mandate of the NNADAP worker is to improve the physical, mental and social well-being of community members by providing prevention and intervention services. The approach is holistic and integrated building on the theme of partnerships and identifying solutions through drug and alcohol counseling, cultural (Anishinaabe) awareness, educational information, relationships

with external agencies, case management, public relations, program coordination, advocacy and referral. This program has been in existence for over 25 years in our community. NNADAP is not affiliated with Alcoholics Anonymous, but the program does promote the 12-Step approach.

We are very proud and sometimes private people who wish to have our business stay within our own families. But when we require outside assistance there are service workers who can help. Do not hesitate to contact your Health Centre to get the assistance for your loved ones and family members.

Through more educational and public forums can we get our heads out of the sand and work as a community to tackle the problem.

Greg Plain is a citizen of Aamjiwnaang First Nation.



Walter Manitowabi, Chief Operating Officer, Union of Ontario Indians, and Dr. Ron Common, president of Sault College, hear Laurie McLeod-Shabogesic speak about the ten-year development of the first post-secondary program dealing with Fetal Alcohol Spectrum Disorder.

—Photo by Lisa Abel

Sault, AEI partners in FASD program

By Marci Becking

The Anishinabek Educational Institute is partnering with Sault College for a post-diploma program dealing with Fetal Alcohol Syndrome – the first of its kind in Ontario.

Union of Ontario Indians FASD coordinator Laurie McLeod-Shabogesic says that they have been working towards this since 2002 and are very excited about this new program.

“This program will enable our frontline workers to develop seamless and effective health care programs to meet the complex needs of individuals and families struggling with this complex, lifelong disability,” says McLeod-Shabogesic.

“Our goal is to provide training that will help communities learn how to plan for the care of individuals with FASD and to recognize the impacts that the developmental trajectory of this disability has on families, communities and our nations.”

Ron Common, Sault College president says that this program is cutting-edge, innovative and much-needed program.

“It’s particularly great for me to be working with Anishinabek Educational Institute since I was part of the founding members of the institute,” says Common. “It’s nice to see how much bigger AEI has grown.”

He signed the articulation agreement with UOI chief operating officer Walter Manitowabi.

The post-diploma program will be delivered at the AEI campus located at the Union of Ontario Indians head office on Highway 17 West on Nipissing First Nation.



Marking World AIDS Day

The Canadian Aboriginal AIDS Network observed World AIDS Day, Dec. 1, with a day of reflection for those who have gone on before us in the HIV/AIDS movement. Executive Director Ken Clement, centre, said: “It was also a day to celebrate the hard work of frontline workers and showcase the positive work we do.” Activist Doris Peltier, left, said we shouldn’t be silent about HIV and that we should show compassion to our fellow community members who have HIV because they are somebody’s sister, grandmother, brother, grandfather, mom, dad or friend. Jody Cotter, right, HIV/AIDS Educator with the Union of Ontario Indians, attended the event in Ottawa.

B.C. First Nations oversee own health services

VANCOUVER— First Nations in British Columbia have taken the next step toward health-care autonomy with the signing of a groundbreaking agreement to oversee their own health care services, rather than relying on the federal government.

“We will be the first in Canada

to take over province-wide health service delivery from the federal government,” said Grand Chief Doug Kelly. “We will work closely with the provincial health system to enable it to better meet First Nations health needs and priorities.”

Federal health minister Leona Aglukkaq called the signing “an

important and historic milestone”

“This will streamline administration, encourage the integration of the federally and provincially funded health services and allow health-care decisions to be made closer to home,” she said at the signing. “I am so proud that our hard work has finally paid off.”

Exercise good for the brain

SUDBURY – Participants at the Anishinabek G7 FASD: Caring for a New Generation conference had the opportunity to view a CBC documentary called “Brain Gains” at a Building Better Brains through Exercise session facilitated by Lake Huron FASD worker Laura Liberty.

The documentary is set in Winnipeg and teacher Allison Cameron describes the positive impacts treadmills have had on her inner city high school students.

“I had kids that couldn’t sit still for more than ten minutes and they are now paying attention in class,” said Cameron.

One of the students featured in the story increased his reading comprehension by 200%. Cameron insists the only thing that changed in that four-month period was the daily use of treadmills every morning before class.

This dramatic increase does not Dr. John Ratey, Harvard Professor and author of Spark: A revolutionary New Science of Exercise and The Brain. Dr. Ratey explains how exercise can spark new brain-cell growth. And not just any exercise, but specifically aerobic exercise.

“Exercise turns on the attention system, the so-called executive functions-sequencing, working memory, prioritizing, inhibiting and sustaining attention...on a practical level it causes kids to be less impulsive which makes them more primed to learn,” says Dr. Ratey.

Aerobic exercise is something Canada is failing miserably at according to the 2011 Active Healthy Kids Report Card. Despite continued alarming statistics on childhood obesity and diabetes, only 32% of Ontario children achieve the recommended 60 minutes of moderate to vigorous physical activity every day.



Laura Liberty

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The Anishinabek Nation Economy

Our Economic Blueprint



Michael Saucier, owner of Winmar in Sudbury.



Dealing with water damage and structural drying of commercial property is a Winmar specialty.

Waubetek winner long on empathy

By Marci Becking

CHIPPEWAS OF RAMA – The 2011 winner of the Waubetek Business Achievement Award says the key to everything in life is to work hard.

“Keep it honest and never quit,” says Michael Saucier, owner of the Winmar franchise servicing Sudbury and Manitoulin. Winmar does property restoration under insurance claims. From his humble start doing building renovations, Michael now operates from a new 6,000 sq. Ft. facility with a fleet of ten vehicles.

It is his work ethic and performance dedicated to getting jobs done well and on time that got Michael Saucier noticed in the construction industry. It is what has helped him succeed in building a multi-million-dollar insurance restoration company from a small subcontracting renovation business.

Since purchasing the franchise in 2006 with two to three subcontracted employees, his company now directly employs 30 – with 85% being aboriginal. Fuelled by growth activities, taking advantage of the benefits of economies of scale and keeping all operations performed in house instead of sub-contracting any jobs to outside firms, Winmar Sudbury has experienced growth of approximately 300%.

His successes are measured by the phenomenal growth of his company in an industry known for its stiff competition, administrative requirements and customer attention. Michael is involved in every aspect of Winmar’s operations. Self-described as a hands-on kind of guy, he strives for quality and trust.

“That’s what people are paying for; my final say and I’m there,” says Michael.

There are times when it is difficult to separate business from empathizing with clients.

In his home community of Wikwemikong, a fire that ravaged a multi-residential complex prompted him to extend a helping hand. Hearing that the victims were without insurance coverage for the contents of their homes, he and his secretary took a truck and trailer to pick up all their personal property like clothing, shoes, stuffed animals, and linens. With special cleaning equipment, he managed to save all of the personal property and had it returned in one week – all at his own expense.

“Running your own business isn’t easy. Expect long hours and a lot of hard work if you want your business to succeed and continue to grow.”

Martin first winner

VANCOUVER – Former Prime Minister Paul Martin is the first winner of the Award for Excellence in Aboriginal Relations.

Presented by the Canadian Council for Aboriginal Business and Sodexo Canada, the new award will be presented to Canadians who have personally contributed, through their professional and voluntary commitments, to building bridges

between Aboriginal people and Canada’s business community.

Martin was recognized for his work both within and outside of public service. In particular, two recent initiatives: The Martin Aboriginal Education Initiative, which aims to reduce the Aboriginal youth dropout rate and the Capital for Aboriginal Prosperity and Entrepreneurship (CAPE) Fund.



Paul Martin

Get job... and money for summer

Welcome to Summer Company 2012 --Create your dream job this summer and get up to \$3,000 to run it!

This is an exciting opportunity for students, 15 to 29 years old, who want to start and run their own summer businesses. With hands-on business coach-



ing, training and mentoring, Summer Company helps turn ambitious students into entrepreneurs. Check out our success stories.

If your application is accepted, you’ll be eligible to receive up to \$1,500 to put toward start-up costs and up to \$1,500 upon

successful completion of the program. But space is limited, so apply today!

View Summer Company Program Guidelines for more details.

http://www.ontariocanada.com/ontcan/1medt/smallbiz/en/sb_ye_summerco_en.jsp

Westmont offering preferred rates

By Jason Restoule

An update in regards to the Hotel Discount Program that the AN7GC coordinates with partner hotels:

The AN7GC has agreements with various hotels and hotel chains. The basics of these agreements state that the hotels will provide a discounted or special rate provided the person use a “discount code” and in turn the hotels support the charity by way of sponsorship, paying for adver-

tising on our website, or donating a portion of the sales to the charity.

We have recently updated our agreement with the Westmont Hospitality Group. The new agreement is extremely easy to use. Locations, rates, and contact information is all listed so you know what the rates are before you call to make your reservations. Room reservations are to be made by calling the hotels directly or by calling the dedicated reservations

line at (705) 474-3331 or Toll Free at 1-855-474-3331. In order to ensure the preferred rates are applied to your bookings please ask for the “First Nations” preferred rate. Also, bookings are eligible for brand loyalty program points.

Please keep these hotels in mind when booking your travel (whether it is work related or for personal use). As well, when possible, please think of these partner hotels when booking meetings,

workshops, or conferences as these bookings also carry the same benefits.

This program is open to everyone at any time. The more we use it the more we benefit. So, please forward this information, thank you.

The list of all participating hotels as well as booking instructions can be found on our website at: <http://www.an7gc.ca/hotel-discounts.asp>

Jason Restoule is manager, Anishinabek Nation 7th Generation Charity. He can be reached at



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Great Lakes Cultural Camps

Canoeing connects youth to land

SAULT STE. MARIE – Great Lakes Cultural Camps aim to help Native youth get establish a connection to the land.

Gradually, the focus has moved more to Northern Ontario waterways.

“We need to find a way to be

engaged in outdoor activities,” says Maheengun Shawanda, about the Sault Ste. Marie-based family business. “When we were kids we were climbing trees, playing in the bush, out on the water.”

Some of this year’s program-

ming for the Cultural Camps – which are held in various locations across Northern Ontario – include a Winter Snowshoe Cultural Journey, Wilderness Advanced First Aid, and a Winter Cultural Camp.

“I want a good life – Bi-

imaadzewin –for my children,” says Bernadette Shawanda. “How we get connected to a good life is understanding life out there in nature – and taking care of it.”

The Shawandas have expanded their program offerings by taking whitewater kayak training from the Ontario Recreational Canoeing and Kayaking Association (ORCKA).

“Last spring ORCKA held its annual ten-day Moving Water and River Running Instructor course,” says Maheengun. “Myself and fellow course participants had a chance to paddle with some dynamic instructors and pick up fresh new skills.

“The water was pushy, the air was crisp and there were still remnants of snow lingering.

Mamaadaashkaa is the Algonquin translation for fast moving choppy water, white water. Oh how we love the spring run!”

The introduction to the instructor course began on the Madawaska River, providing participants with a refresher and creating the foundation required to teach future students.

Course director Andy Convery and his team shared both their skills and passion for paddling, advancing instructor trainees from flat-water to moving-water techniques over the course of the program.

Maheengun describes Great Lakes Cultural Camps as “intensive adventure experiences

geared to the abilities, age and interests of participants. We specialize in canoe and kayak courses such as Basic Canoeing, Canadian Style Paddling, Canoe Tripping and Moving Water (white water) canoe courses, Whitewater Kayak, Sea Kayak, GPS & Navigation, backpacking and backcountry and authentic Cultural Experiences.

“We also coordinate and offer a variety of other year round indoor and outdoor experiential learning activities in a First Nations cultural context.

We will custom fit any of our unique programs to meet personal and professional needs including group size, location, time, private or group instruction, and unique personal requests.”

Maheengun, an Odawa from Wikwemikong Unceded Indian Reserve, serves as the Director of Great Lakes Cultural Camps. His technical skills include ORCKA Moving Water, River Running, Canoe Tripping, Canadian Style Paddling, Basic Canoe, Flatwater Kayak and Movingwater Kayak Instructor, Swift Water Rescue Technician, Assistant Ropes Course Instructor, National Green Check GPS Instructor, Advanced Wilderness First Aid and Emergency First Responder.

He also is the First Nation Liaison to ORCKA.

For information call 705-942-9909, e-mail info@culturalcamps.com.



Participants in 2011 Running River Instructor Course offered in Madawaska River By Ontario Recreational Canoeing and Kayaking Association

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Maheengun Shawanda, director of Great Lakes Cultural Camps, goes through instructor training course on Madawaska River



'Not in our backyard': Anishinabek Nation Grand Council Chief Patrick Madahbee

No nuke waste in our backyard

UOI OFFICES, NIPISSING FN – Anishinabek Nation Grand Council Chief Patrick Madahbee says that First Nations in the Anishinabek Nation Territory have been opposed to nuclear waste storage sites since 2004.

"We always hear non-Native communities saying they don't want certain projects or developments in their backyard. Well, First Nations don't want nuclear waste in our backyard," says Madahbee. "Representatives from Chiefs in Ontario have been attending information sessions held by the Nuclear Waste Management Organization and this is not the proper consultation we are entitled to."

The United Nations Declaration on the Rights of Indigenous Peoples states that no storage or disposal of hazardous materials shall take place in the lands and territories of Indigenous Peoples without free and prior consent.

The Nuclear Waste Management Organization (NWMO) is federally mandated to assume responsibility for the long-term management of Canada's used nuclear fuel. A Deep Geological Repository Program is seeking long-term storage for Canada's growing amount of high-level spent nuclear fuel bundles.

Since the Nuclear Industry started using nuclear reactors to produce electricity in the early 1970s, they have accumulated about two million spent fuel bundles, a number that could fill six NHL-sized

hockey rinks.

Three of the five sites in Northern Ontario involved in NWMO's 10-year selection process - Wawa, Horne Payne and Schreiber - are in Anishinabek Territory. Elliot Lake, Blind River and the Township of North Shore have also expressed interest in becoming storage sites.

Historical uranium mining and processing within Anishinabek Nation Territory has resulted in significant and long-term consequences not only to the environment, but also to the people who live and thrive off the land and waters for their livelihoods.

The Grand Council Chief said there is absolutely no guarantee that the Government, Industry or NWMO can provide assurance that a natural hazard such as an earthquake, volcanic activity, rock fracture, corrosion, ice age or any other naturally-occurring disaster can be avoided - only their unproven scientific theory.

NWMO is offering to provide a Jan. 26-27 all-expenses paid junket for journalists to participate in an "information-sharing" exercise in Toronto and Ottawa, including a tour of the Pickering Nuclear power-generating plant.

Grand Council Chief Madahbee said Anishinabek Nation Resolution 2010-30 declared that our communities were united in their opposition to both export of nuclear waste and deep geological nuclear waste disposal.

Species at Risk

Beach recreation threatens Plover

Features: named for its "piping" call, is a small stubby-billed shorebird with a thin, often incomplete, black neck band. It lays its eggs directly on the beach in what is little more than a shallow, scraped out area in the sand. The plover's sandy colouration provides excellent camouflage as it forages for insects and small crustaceans along the water's edge and in small beach pools.

Range: The endangered Piping Plover has a wide, but localized distribution from the Atlantic coast, through the Great Lakes region, and west to Nebraska, South Dakota and Alberta. The Piping Plover is reestablishing on the Great Lakes in Ontario. In 2008, nests were found at Wasaga Beach and near Sauble Beach.

Threats: Loss or degradation of habitat resulting from the recreational use of beaches is a serious threat throughout the plover's range. In addition, high water levels have resulted in the loss of beach habitat on the Great Lakes and elsewhere. Increases in predators such as the red fox, raccoon and ring-billed gull have contributed to the poor breeding success of this beach nesting bird.

Protection: The Piping Plover is listed under Ontario's Endangered Species Act, which protects the species and its habitat. The National Piping Plover Recovery Team is spearheading implementation of a recovery plan which recommends beach closures, the installation of predator exclosures at nests, predator control, and re-introductions of plovers to previously occupied sites



Bald Eagle pair nesting in Royal Botanical Gardens

Bald Eagles return to Lake Ontario

HAMILTON – And it's happening. Two young bald Eagles have decided to settle down on a nesting site inside Royal Botanical Gardens property at Cootes Paradise. Could this couple be the first pair of bald Eagles to raise Lake Ontario's first home grown birds in decades? Egg incubation time is 30-40 days so that question will be answered very soon.

Since 2009 these young Eagles have been testing their nest building skills working on sites on both the north and south shores of Cootes Paradise marsh, always in towering white pines overlooking the water. Now they have finally reached maturity and returned to their north shore site, and all things are pointing to a historic return and environmental achievement.

"This milestone is a testament to the restoration

efforts of Project Paradise," says RBG's Head of Natural Lands, Tys Theysmeyer.

It has been a long time coming for bald Eagles to once again nest on Lake Ontario's shores. In fact, by the early 1980s, mostly as a result of widespread use of the pesticide DDT, there were only four active nests in all of the Great Lakes. That equals approximately 15 surviving birds. The species was all but locally extinct.

Nowadays, with the effects of DDT behind us — it was banned in the early 1970s — and with serious conservation efforts, the bald Eagle has made a comeback. There are now 31 active nests on the Great Lakes, and another 30 on lakes north of 49th parallel. But not a single nest on Lake Ontario. Until now, we hope.

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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.



More Algonquins confuse land claim

By Mohammed Adam
Ottawa Citizen

OTTAWA – At least 10 different Algonquin groups are now contesting ownership of the 36,000 square kilometres of Eastern Ontario that's the subject of a historic First Nation land claim, further complicating already complex negotiations with the government.

The latest twist in the longrunning land claim saga is notice of a class-action lawsuit against the Ontario government filed by lawyers representing the off-reserve Ottawa Algonquin First Nation, the Algonquins of Kinouchipirini (Pembroke) and Metis of Ontario. These three groups and many others are challenging the legality of the land claim by the Golden Lake Algonquin, known as the Pikwakanagan, saying the provincial government is excluding them from negotiations over land that also belongs to them. The impending lawsuit also includes several individual aboriginals who say Ontario is interfering with their hunting and fishing rights, and want relief from the courts.

It is the latest blow to the negotiations that have been going

on for 20 years between federal, provincial and the Golden Lake Algonquin over a vast swath of Eastern Ontario that includes the nation's capital. Six Quebec Algonquin communities led by the Kitigan Zibi of Maniwaki, who also claim the territory in question as part of their ancestral land, recently threatened a court challenge, saying they are being cut out of the negotiations. Two separate Quebec Algonquin communities are also opposed to the negotiations.

Further muddying negotiations that the parties involved believed would serve as a template for other settlements, several non-status Algonquins and Métis, who also claim a stake in the land, are opposed to the negotiations and considering their options. Ottawa lawyer Michael Swinwood, who filed notice of the lawsuit in November, told the Citizen that the law requires Ontario to be given a 60-day notice of any action, and proceedings will likely begin in March.

"The land claim negotiation currently underway was thought up by the government. They hand-picked certain people to be



involved in that undertaking and they ignored the traditional hereditary people," Swinwood said.

"We are giving Ontario notice that we will not accept any agreement-in-principle that they might make with Algonquin negotiation representatives."

"We've been opposed to the negotiations from Day One. We are challenging the whole land negotiations because people the government is negotiating with are illegitimate," added Grant Tysick, chief of the Kinouchipirini.

The nub of the lawsuit is that since Canada has acknowledged that Algonquin territory, which cuts across Ontario and Quebec,

was never ceded or surrendered, there is no reason to limit negotiations to a small group anointed by the government. The Ottawa and Kinouchipirini Algonquins say the Golden Lake Algonquin, the only recognized group that the federal and provincial governments are negotiating with, at best owns a tiny fraction of the land, and cannot act on behalf of the majority.

What's worse, they say, the government has allowed First Nations people who are not even Algonquin to take part in the negotiations, even as it cuts off true Algonquins from the talks. The negotiations are indeed bringing to the boil long-simmering

tensions between those who live on the reserves and enjoy government support and funding, and non-status Indians like the Kinouchipirini and the Ottawa Algonquins, who often feel neglected.

The land negotiations have been controversial since they began in 1991. The federal government recognizes 10 communities as being part of the Algonquin Nation. Of these, nine are in Quebec, including the largest of them all - the Kitigan Zibi. The only recognized band or community in Ontario is the Pikwakanagan of Golden Lake, with whom the land claim negotiations are being conducted.

UOI assists with review of jury process

By Austin Acton

You probably already know that even though Aboriginal peoples make up 3% of the Canadian population, they represent 17% of federal penitentiary inmates. But did you know that in cases where those accused of crime had a trial in front of a jury, there was almost never a First Nation or Aboriginal person on the jury?

Did you know that Ontario Court Services does not have an accurate list of First Nations citizens living on reserve? And did you know that the same list is used to select people to participate in investigations into suspicious deaths and deaths of First Nations persons in prison?

The under-representation of First Nations citizens on juries and coroner's inquests is so bad that the Superior Court of Jus-

tice ordered that a murder trial be postponed in the Northwest region of Ontario until all persons accused of an indictable offence in that region have the opportunity to be tried by a jury that is representative of the population of the region. The Ontario Court of Appeal also ordered a judicial inquiry into whether the lists of potential jurors in Ontario properly represents the First Nation and Aboriginal population in Ontario. The order was based on coroner's inquests into two suspicious deaths of First Nation citizens.

Since then, Anishinabek citizens have died under suspicious circumstances or in prisons, without a coroner's inquest being carried out. However, many Anishinabek leaders are reluctant to provide the province with up-to-date lists of their citizens living

on-reserve, and many First Nations citizens are reluctant to participate in Ontario's criminal justice system, for a variety of reasons.

The province has appointed former judge of the Supreme Court of Canada, Mr. Frank Iacobucci to spend one year doing a review of the justice system in Ontario, how the lists of potential First Nation jurors are made, and why First Nation citizens are excluded from juries and coroner's inquests. The Union of Ontario Indians has been asked by Mr. Iacobucci to present the Anishinabek perspective on Ontario's justice system and make recommendations on improving the situation. The UOI Legal Depart-



Austin Acton

ment is leading this initiative.

The Anishinabek Nation has been working on building its own justice system for approximately 10 years, culminating in the creation of four regional dispute resolution commissions, as well as the Anishinabek Nation Tribunal and Commission. This appeals and redress system has been adopted by the Chiefs in Assembly and already has a roster of trained Anishinabek mediators. Commissioners will be trained this year to hear disputes which cannot be resolved through mediation.

Although Anishinabek First Nations have never relinquished jurisdiction over self-governance and dispute resolution, the ANTC will not hear criminal matters, provincial or federal offences, or deal with suspicious deaths. Therefore, it is imperative that the

Anishinabek Nation have input into the Iacobucci Review, and find a way to ensure that the jury system in Ontario is more fair to Anishinabek citizens and ensure that Anishinabek citizens can play a meaningful role into investigations of suspicious deaths of its own people.

Anyone interested in commenting on this crisis is welcome to send their concerns or suggestions to Linda Seamont, Legal Administrative Coordinator, at sealin@anishinabek.ca. Additionally, consultation meetings will be held directly with Mr. Iacobucci at Garden River First Nation on February 20, 2012, at Fort William First Nation on March 20, 2012, and in Toronto at a date to be determined.

Austin Acton is a legal counsel with the Union of Ontario Indians.

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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.



WENJI-BIMAADZIYING/ OUR ENVIRONMENT



These kids;



turned these empty gardens...



into this...



Green for life

Hillside School primary students in Kettle and Stony Point First Nation participated in the "Landscape Ontario Green for Life Community Project" from October 2010 to September 2011.

"It began with a bulb, continued with a composter and finished with a flower," said Cathy Hampshire Principal/Program Manager, "It has been a very busy, but very rewarding year of greening and growing."

This community-based project was recently awarded the provincial Judges Award from the Communities in Bloom organization.

Partners and supporters are KSP Chief & Council, KSP Economic Development Office, Point Preference Grocery Store, Hillside School administration, staff and students, KSP Gardening Team, Westland Greenhouse and many parents and citizens of Kettle and Stony Point.

Video contest about stopping 'bullies'

By **Maureen Peltier**

Do you know what zebra mussels are? What about sea lampreys? Or Purple loosestrife and spiny water flea?

They are all aquatic invasive species! They are also just a few of the 186 non-native species present in the Great Lakes. They have a direct impact on biodiversity and can spread parasites and viruses.

So, let's put a stop to these bullies!

The Anishinabek/Ontario Fisheries Resource Centre is having a Video Contest for Anishinabek Youth aged 7-20 where you can tell us how you will get rid of these Aquatic Hitchhikers!

The theme of the contest is "How to stop the transmission of aquatic invasive species"

All you need to do is create a video that describes i) an aquatic invasive species and ii) what you think we should do to stop them from taking over. All videos are to be 60 seconds in length and can be cre-



Sea Lamprey

ated and submitted on an individual or group basis.

Prizes include a 32GB Apple iPad and a GoPro Camcorder!

More information can be found on our website www.aofrc.org under the 'Video Contest' tab. We will also be at the Little NHL Hockey Tournament in Sudbury, so look for our booth and receive a free calendar to boot!

Contest ends April 16th, 2012.

GREENING

of the Anishinabek News

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ANISHINABEK



NEWS

Restoration of Jurisdiction

..... Implementing the Anishinabek Declaration of 1980



Working Group members Isadore Peltier – Beausoleil, Noella Jocko – Wikwemikong Unceded Indian Reserve, Albert Cada – Sheshegwaning, Narcisse Kakogabon – Long Lake #58 and Genevieve Solomon-Dubois – Henvey Inlet, engage in a group exercise to discuss the articles of the Anishinaabe Chi-Naaknigewin at the November 28 & 29 Community Engagement Strategy workshop

Community Engagement Strategy gears up

By Andrea Crawford

ROJ Communications Officer

Governance and Education Working Group members recently took part in a two-day communications training workshop to prepare for this year's Community Engagement Strategy.

The November 28-29 workshop was held in Sault Ste. Marie as a kick-off to the 2011-2012 Community Engagement Strategy (CES), which serves to support various Restoration of Jurisdiction (ROJ) initiatives in a communications capacity.

One of the main goals of the CES is to inform and update citizens on the Governance and Education Agreements that are being negotiated between the Anishinabek Nation and Canada. This includes providing information on the

status of negotiations, the contents of the Agreements and the effects of the Agreements on citizens. Other initiatives, such as First Nation Constitution Development and fiscal arrangements, are also supported through the CES.

Last year, the Community Engagement Strategy held a similar training workshop for First Nations leadership, employees and citizens. The workshop was then followed by a series of nine information sessions in communities across the Anishinabek Territory, which reached more than 1,000 Anishinabe citizens.

In order to build on its previous success, this year the CES will have increased support from the Governance and Education Working Group members, many of whom will deliver presentations in their respectful communities.

Working Group members will also assist with the de-

livery of education and governance presentations at various community information sessions throughout the Territory.

Anishinabek Nation Elder Gordon Waindubence will once again offer a traditional Dodemaag (Clan) teaching at each session; a component of the CES that has become very popular and appreciated in every community.

The Community Engagement Strategy is scheduled to hold five community information sessions from January through March 2012, including sessions in Henvey Inlet First Nation and Garden River First Nation.

For more information on the Community Engagement Strategy and to find out if an information session will be held in your area, please contact Andrea Crawford at 705-497-9127 or at andrea.crawford@anishinabek.ca.

Henvey Inlet first CES stop

By Tammy Desmoulin

Community Relations Officer

"Our Elders need us. Our kids need us. It is a great honor and privilege to see people grow. This will be your Constitution" – Henvey Inlet Councillor Brenda Contin

The Restoration of Jurisdiction department of the Union of Ontario Indians will be visiting various First Nations throughout the year conducting Community Engagement Strategy sessions (CES).

Henvey Inlet First Nation was the first of this string of CES sessions, on January 12, 2012.

Roughly 50 citizens attended the event, with Chief Wayne McQuabbie opening the session with an address to the community, followed by a welcoming prayer by Elder Joanne Barr.

An energy of excitement flowed through the room as

Grand Council Chief Patrick Madahbee and Deputy Grand Council Chief Glen Hare addressed the community with powerful words.

Presentations on the Anishinaabe Chi-Naaknigewin and the Anishinabek Education System were presented by Councilors Genevieve Solomon-Dubois and Irvin Contin.

A wide variety of questions and comments were generated by the audience, including some comments regarding the inclusion and participation of off-reserve band members.

Leadership and citizens debated back and forth about this subject and one conclusion to the discussion suggested that



Education Working Group member Irvin Contin (standing far left) delivers a presentation on the Anishinabek Education System to Henvey Inlet First Nation citizens. The community information session took place on January 12, 2012, at the community fire hall.

band members must be proactive in their participation and make regular contact with their communities to keep abreast of current events.

Another conclusion found that each First Nation must also make an effort to reach out to its members via website, newsletters and family members of off-

reserve citizens.

Following the formal presentations on governance and education, a dinner feast was offered by the community.

Elder Gordon Waindubence continued the session into the evening with a traditional teaching on the Anishinaabe Dodemaag system of governance.

The teaching generated positive feedback from the participants and ended the community visit on a spiritual and cultural note.

The next community visits are scheduled in Whitefish River First Nation on January 26 and in Garden River First Nation on March 8, 2012.

Restoration of Jurisdiction

..... Implementing the Anishinabek Declaration of 1980



Brand new Anishinabek Nation citizen Kolby Legarde (centre) poses for a photo with his Anishinabek Nation leadership at the December 13 & 14 Citizenship conference in Munsee-Delaware Nation. Top Row (L to R): Grand Council Elder Gordon Waindubence, Grand Council Chief Patrick Madahbee, Bonnie Bressette – Kwewuk Council, Arlene Barry Knowland – Kwewuk Council, Mike Esquega Sr. – Elder's Council. Bottom Row (L to R): Elsie Bissailon – Elder's Council, Citizenship Commissioner Jeannette Corbiere Lavell, Kolby Legarde, Bess Legarde – Youth Council, Donna Debassige – Kwewuk Council

E'Dbendaagzijig (Citizenship) Law for the Anishinaabe children

By Andrea Crawford
ROJ Communications Officer

The Restoration of Jurisdiction department finished off 2011 with the Anishinabek Nation E'Dbendaagzijig conference on December 13-14, in the Munsee-Delaware Nation.

While the focus of the December citizenship conference was to have participants provide feedback on the E'Dbendaagzijig Law and contribute to the development of its implementation plan, a lot was said by participants and presenters at the event that gave reinforcement to the Anishinabek's ability to unite and work towards a common goal.

Roughly 65 participants attended the two-day conference, which gathered Anishinabek citizens of all ages and from great distances.

The youngest participant on site was Kolby Legarde, the eight-week-old son of Anishinabek Youth Council member Bess Legarde.

Many of the conference presenters, including Deputy Grand Council Chief Glen Hare, acknowledged Kolby's presence and associated the value and the benefits of the E'Dbendaagzijig Law to his future and the future of all

Anishinabe children.

Deputy Hare also referred to the Declaration of 1980 to remind participants of everything that we are striving for in the fight to restore inherent jurisdiction to the Anishinabe.

He clarified that even though the Anishinabek Nation is now trying to restore its jurisdiction in citizenship by developing the E'Dbendaagzijig Law, deciding who belongs is a right that was never given up.

This message was reiterated by Lake Huron Regional Chief Isadore Day, who made it very clear that "determining our citizenship is more than just a Treaty right, it's our Inherent right."

Regional Chief Day delivered an affecting presentation on the concept of citizenship and treaty rights by exploring the past, present and future of Anishinabe people.

He defended the relationship that the Anishinabek have to the Treaty of 1850 and how that relationship connects to the Inherent rights which allow Anishinabe to exercise their own citizenship laws and traditions.

"When we look back at the way our ancestors lived and consider everything that has brought

us to where we are now, we know for sure that we are in a situation of challenge," said Day, "but at the same time, we are also in a situation of great opportunity for our Nation."

The belief in this opportunity was shared by presenters and participants alike, with many agreeing that only the Anishinabek Nation has the right to recognize its citizens.

For Damien Lee, this statement couldn't be truer. Lee is a citizen of Fort William First Nation who was adopted into his stepfather's family at a very young age. Having resided in his community since 1981, Lee has only ever known life as an Anishinabe person, but he has never been recognized as such by the Canadian government.

The passing of the Anishinaabe E'Dbendaagzijig Naaknigewin is something he hopes will change this situation for himself and many others like him.

With the acceptance of the citizenship law on the horizon of the Anishinabek Nation, the opportunity that Chief Day spoke of is something that Lee, and young conference participant Kolby Legarde, will one day have the chance to experience.



Candy comedian

Candy Palmater, Mikmaq comedian and internationally-recognized motivational speaker at the Self-Government Conference in Toronto on January 19.



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Restoration of Jurisdiction

..... Implementing the Anishinabek Declaration of 1980

Ontario opens door to self-government dialogue

By Mary Laronde – *Communications and Policy Analyst*

TORONTO – Minister of Aboriginal Affairs, Kathleen Wynne, says Ontario wants to be “partners in the conversation” about Anishinabek Nation self-government and her government is willing to work to ensure First Nation governments are successful in areas such as education and child welfare.

The Minister delivered her welcome message at a conference devoted entirely to Anishinabek-self-government in Ontario, Nigan Ga-Zhaamin – We Are Going Forward Together. Thanking Minister Wynne, Grand Council Chief Patrick Madahbee said, “We will take you up on your offer to work with us.”

Noting the complexities inherent in federal-provincial-First Nation relationships and in self-government discussions, the Minister was clear that Ontario wanted to “figure out how best to work together.” She pointed to the existing bilateral relationship with the Anishinabek Nation at the Anishinabek Nation Round Table, and the Memorandum of Understanding on education between Ontario and the Anishinabek Nation, in which Ontario supports the bilateral negotiations between Canada and the Anishinabek Nation to-

ward the establishment of the Anishinabek Education System.

Minister Wynne focused most of her remarks on education, pointing to Ontario’s Aboriginal Education Strategy – “which is about seeing that no kids are left behind” – and system-wide changes including a new, specific line in provincial school board budgets for Aboriginal education.

Anishinabek legal counsel and negotiator, Tracey O’Donnell, said “Minister Wynne gave a positive and encouraging message to work with us as we advance our education goals. She showed she is knowledgeable about the gaps in funding and success rates that must be closed to provide Anishinaabe students the education opportunities that they need to succeed.”

In fact, Minister Wynne urged Canada to come to the table for a First Ministers’ meeting on education. She also urged the federal government to close the unacceptable funding gap for First Nations students which is at least \$2000 to \$3000 per capita for students attending First Nation schools.

Over 150 participants, including official representatives from the Anishinabek Nation, Canada, and Ontario attended the January 19-20 event in Toronto which included key-note speakers Candy

Palmater, Mikmaq comedian and internationally-recognized motivational speaker, and Eric Robinson, Deputy Premier and Minister of Aboriginal Affairs and Northern Development, Manitoba. Minister Robinson (Ka-Kee-Nee Konee Pewonee Okimow) is a member of the Cree Nation, Cross Lake First Nation, also known as Pimicikamak Cree Nation, in Northern Manitoba.

Panelists and work shop presenters, representing Canada, the Provinces, and Indigenous Nations, came from across Canada to share their experiences in self-government in British Columbia, Alberta, Manitoba, Labrador and Nova Scotia.

Liz Morin, Chief Federal Negotiator at the Anishinabek Nation-Canada governance table, observed, “This was an excellent event: delegates and speakers went away with a better understanding of the ‘self-government’ landscape in Canada, and First Nation leaders, citizens and elders shared an inspiring message about the challenges and opportunities of advancing Anishinabek Nation Governance. I was also very pleased with Ontario’s participation in the conference. Their partnership in this conversation will be welcome as we move forward together.”



Eric Robinson, Deputy Premier and Minister of Aboriginal Affairs and Northern Development, Manitoba accepts a gift for speaking to participants at the January 19-20 Self-Government Conference in Toronto.

Progress in First Nation constitutions

By Lorie Young
Constitution Development Coordinator

As our Nation moves closer to restoring our governmental jurisdiction, writing and ratifying First Nation constitutions becomes imperative.

The writing and ratifying of these constitutions is our opportunity to express our Nationhood, empower our people and rebuild traditional governance.

In an effort to assist First Nations currently seeking to complete the constitution development process, two workshops were held last Fall.

The first workshop, titled “First Nation Constitution Development – Preparing for Ratification” was held on November 8 & 9 for those First Nations who have completed draft constitutions.

Eighteen participants attended the workshop, representing nine First Nations within the Anishinabek Nation.

The focus of the workshop centered on community consultation and the ratification process.

Presentations on consultation and ratification processes were delivered, which addressed various communication issues that are found to be common in many First Nations.

The presentations also demonstrated how different ratification processes could be applied in individual First Nations.

The main message relayed throughout the workshop was that each First Nation has the ability and the autonomy to develop a communication plan and ratification vote based on their own community’s needs.

The second of two workshops was held on December 6-7 in Sault Ste Marie.

Titled “First Nation Constitution Development – Drafting a Constitution”, this workshop provided an opportunity for First Nations to review a basic constitution template and examine the document article by article.

Seventeen participants, representing seven First Nations, then broke out into sessions where they worked on developing all



Community councillors from Wahnapiatae First Nation work on the elements of their constitution at the First Nation Constitution Development Workshop in Sault Ste Marie on December 6, 2011. Henry Burke, Bob Pitfield, Christina Anderson and Larry McGregor.

of the articles in their individual constitutions.

Workshop facilitator Tracey O’Donnell examined the elements that need to be included in a constitution and explained how each one can be applied differently or similarly in every community.

The need to incorporate cultural sensitivity and individual community traditions was highlighted as an important factor in constitution development.

“Building a constitution that is reflective of your community, your traditions and your existing

laws is one of the most important things,” explained O’Donnell.

“The community members will want and need to see that connection in their constitution; that will ensure their full support when ratification takes place.”

O’Donnell demonstrated how the policy for law enforcement in Wasauksing can be completely different from the law enforcement policies in Magnetawan, but each community will still set out provisions for the Enforcement of laws in each of its constitutions.

By the end of the second

workshop, the Anishinabek Nation had nine First Nations with completed draft constitutions that are ready for ratification, and 27 First Nations in the process of completing draft constitutions.

For more information on the First Nation Constitution Development project, or to inquire about assistance in developing your community’s draft constitution, please contact Lorie Young, Constitution Development Coordinator, at 705-497-9127 or youlor@anishinabek.ca.

DOHM-NUK/LET'S PLAY



Les and Lindy—a love story

Cupid shot arrow in hacky sack circle

By Jorge Antonio Vallejos

"Pretty early on I knew I really liked Leslie. She's the only girl I ever told, 'I love you,'" says Lindy Kinoshameg of Wikwemikong Unceded Indian Reserve.

Celebrating their ninth year together as a couple at the end of January 2012, Leslie Kachena McCue of Curve Lake First Nation, and Lindy Kinoshameg weren't so sure of each other early on.

Meeting one another through a friend, Lindy and Leslie would have never thought they would end up together. Their first encounter saw Lindy ignore Leslie as he watched hockey on television. Their second meeting, a game of hacky sack, lasted two minutes:

"Everyone in the hacky sack circle left except for me and Lindy so we were forced to talk to each other again. We talked for two minutes and then left," says McCue. "I still liked him for some reason."

Hearing that Lindy was a successful artist, wrestler, and hockey player, McCue wanted to find out more about the silent man she met. Emails led to chats on MSN Messenger to real talks on the phone.

"We started talking on the phone and I asked him out and he said, 'Yeah,'" says McCue.

Four years of long distance love followed. Phone calls became more intense, and costly, one phone bill reaching \$400, and the couple saw one another every other month doing everything they could to arrange funds and rides from Wiki to Curve Lake, and vice versa. Trips taking 10 hours by bus or car became normal for the young couple.

"We got in a lot of trouble for phone bills," says McCue.

"It was pretty bad," says Kinoshameg.

In their fourth year together the couple moved to Toronto and lived humbly. "We had a couch, Leslie's bed, and a kitchen table," says Kinoshameg.

Now 24 and 25, Leslie and Lindy are working toward economic stability and fluency in their language with marriage holding off until then. Lindy has one more year left in the kinesiology program at University of Toronto. Leslie is finishing an accounting course at George Brown College while working as the Partnership Facilitator at ANDPVA. The couples plans to move to Wiki and work with the community when done school.

"No rush for marriage. We both know we love each other. No need to prove it to anyone," says McCue. "I can't imagine myself with anyone else."



Christmas singers

Christian Island Elementary School students serenaded families and guests gathered for a Dec. 15 Christmas concert at the Beausoleil First Nation (BFN) Community Centre. The evening of songs and skits featured many performances in Anishinaabemowin. The centre was decorated with the children's art.

—Photo by Sharon Weatherall

Rabbit & Bear Paws



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EDUCATION

Kinoomaagewin

A SUPPLEMENT TO THE ANISHINABEK NEWS
JANUARY-FEBRUARY 2012

Chantel places in top three of national math competition

By Sharon Weatherall
BEAUSOLEIL FN-A Grade 4 Christian Island Elementary School (CIES) student has placed in the top three of a national mathematics competition.

Chantel Jamieson was presented a certificate and monetary award for her third-place finish in the Wiseman Mathematics Contest staged by First Nations University of Canada from the Prince Albert, Saskatchewan campus.

Chantel says she feels good about winning a prize because she didn't realize she was that good in math. When tested with classmates in the spring, the Grade 4 student agreed the contest was "kinda hard".

"The questions were fact questions as well as word problems. Some problem questions were about money and measurement. I was surprised and didn't expect to win anything," says Chantel.

Teacher Marilyn Raaflaab was less bashful in praise of her student's achievement placing third nationally.

"The top students from each class were recognized with a certificate at a school assembly last month. At that time we were notified the Canadian winners would be announced in a month so when the news came it was a big surprise to learn that Chantel had placed so high and we were very excited," says Raaflaab.

Raaflaab says last May's competition involved a practice and then a half-hour test about basic math concepts with problems which involved abstract thinking skills and was based on age level.

"Students from across Canada take part in the contest and all participants received a five dollar participation award. From CIES we had 11 Grade 4 students and ten Grade 5 students take part. Braeden McCue was the top CIES student for Grade 5."

CIES principal Angela Johnson said she was "very excited and proud" to have a student from the school achieve this prestigious award.

In all, 860 students from 39 First Nations schools in British Columbia, Alberta, Saskatchewan, Manitoba, Ontario and Nova Scotia were registered for the 2011 contest. The annual Wiseman Mathematics Contest (WMC) project was initiated by Dr. Arzu Sardarli in 2008 to involve Grades 4 and 5 students of First Nations schools.

"The purpose WMC is to motivate young students of First Nations schools for learning mathematics in a competitive environment," says Sardarli. "This is the first mathematics contest in North America developed for aboriginal students."

While there are a variety of mathematics contests in North America, Sardarli says aboriginal students are not often encouraged enough to participate. WMC is organized by First Nations University of Canada, is free of registration or participation fees and pays a \$5 honorarium to each contestant. Top winners receive \$50, \$75 and \$100..



Chantel Jamieson, a Grade 4 student from Christian Island Elementary School, achieved a third-place finish in the Wiseman Mathematics Contest operated by First Nations University of Canada.

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Reconciliation must be a two-way street

By Christine McFarlane

TORONTO – Alderville First Nation scholar and author Leanne Simpson launched “Dancing On Our Turtle’s Back: Stories of Nishnaabeg Re-Creation, Resurgence And a New Emergence” at First Nations House (FNH) of the University of Toronto in December.

Simpson, who is also the editor of *This is an Honour Song* (2010) and *Lighting the Eighth Fire* (2008), read to a packed room. Many audience members were drawn to the new book’s philosophies and pathways exploring reconciliation and what it means for Indigenous peoples.

“I was questioning how many promote reconciliation as a ‘new way’ for Canada to relate to Indigenous peoples,” she said. “(I) found that within my questioning, in order for reconciliation to be meaningful to Indigenous peoples and for it to be a de-colonizing force, it must not only be interpreted broadly but also grounded in cultural regeneration and political resurgence.”

The title *Dancing On Our Turtles Back* (2011), comes from the Nishnaabeg Creation story and explores regeneration, resurgence and how reconciliation is far from new for Nishnaabeg peoples.

“Resurgence means restoring Anishnabeg jurisdiction, regenerating our political systems and rebuilding our nations because we can do a lot of our own work in our communities ourselves and there is no reason why we cannot have a just relationship with our state just like our Anishnabeg ancestors,” said Simpson, who has taught in the Indigenous Studies program at Trent University in Peterborough.”

Writer-in-Residence Cherie Dimaline was excited to have FNH play host to another literary event. “It’s always great when we can bring Indigenous writers into the space so they can share their talent with the community.”

Dancing on Our Turtle’s Back is available through Arbeiter Ring Books, Winnipeg and online through goodminds.com and amazon.ca.



Leanne Simpson launches latest book at University of Toronto.

James Bartleman Aboriginal Youth Creative Writing Award

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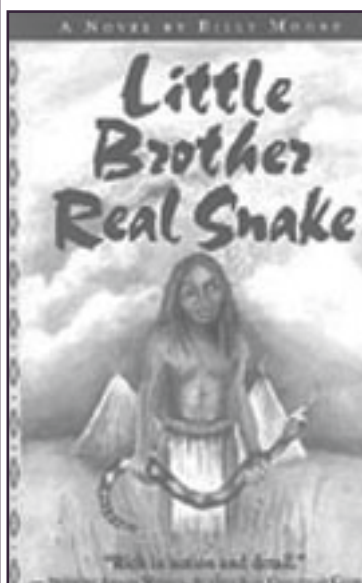
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Book Reviews



Believing

By Joyce Atcheson

Feeling inadequate doesn’t mean we are.

Written as historical fiction this book of a young man’s journey from childhood to warrior has its applications to present times.

Red Squirrel, feels inadequate, has no “man” name, compares himself to others his age who are bigger, more accomplished than him and believes he is unworthy.

He sets out to prove himself through a vision quest.

Ironically he has been granted warrior status by the chief and the medicine man for actions to save another but Red Squirrel doesn’t recognize their decision because he hasn’t given up his perception of himself as being “less than”.

As a victim of pranks and ridicule because he doesn’t believe in himself, he accomplishes great things on his journey and learns to talk to creatures. His reward is bigger than he could have imagined.

This is a great book for youth whose self-esteem is low and who do not hear the words of praise from those around them.

Little Brother Real Snake – Billy Moore (Junebug Books, Montgomery, AL; 2004; ISBN 1-58838-147-1; 143 pages; \$10.95)



Facts become real

By Joyce Atcheson

A relic is more than an interesting museum piece.

Finding an ancient Salish spindle whorl is exciting for a young non-Aboriginal child, not only for the adventure of discovery, but for an experience like no other.

Through the spindle she began to understand the depth and meaning of history for the Salish people. The facts Hannah learned in school became real; smallpox and family disruption by settlers moved her beyond any prior grasp of book knowledge.

Hannah & the Spindle Whorl brings to life past history from a different view as she learns the settling of the BC coast was not only the settlers’ history.

She feels the pain of death, fear, legends, friendship, and responsibility to use the gifts given to you by the Creator.

Carol Anne Shaw weaves the past and present so the unseen becomes the seen. Curling up with this book will be enjoyable and broaden youths’ views of history. *Hannah & the Spindle Whorl* -- Carol Anne Shaw (Ronsdale Press, Vancouver, BC; 2010; ISBN 978-1-55380-103-0, 241 pages, \$10.95)



Message in trees

By Emily-Jane Hills Orford

Aki is the guardian and the creator of the great land of Kichi Makwa, a land full of health, wisdom and peace, a land full of vivid colours and, of course, a land full of maple trees. The trees are proud of their strong trunks and their vibrant green leaves. They are proud of the way birds make their nests in the branches and the way people seek cool shelter beneath them. The leaves whistle wistfully in the wind, sadly, because the leaves are always green. The maples cry their sad tale and are heard by Aki, who gives the trees the gift of colour. The trees become conceited in their lush colours of red and gold. They believe that the

colour has made them superior to all other living creatures. Aki is forced to teach them a lesson in manners and respect. Aki not only takes away the colours, but the leaves as well, leaving the trees totally bare.

Aki, the all-loving guardian, relents after a time and provides the maples with their leaves which sprout in the spring, wave gaily in green splendor all summer long and paint the skies with red and gold in the fall only to fall to the ground for the winter months. Hence Aki creates the four seasons.

Albert Dumont’s *The Maple Leaves of Kichi Makwa* is a simple story with a much deeper message. It is a story to teach young people not to be too proud, not to boast that they are better than others.

An uncomplicated story, perhaps, *The Maple Leaves of Kichi Makwa* is not a tale to be taken lightly. Perhaps the anti-bullying message is important for the younger audiences, but the older generations would do well to listen as well.

The Maple Leaves of Kichi Makwa, Albert Dumont (Algonquin, Kitigan Zibi) English, French, Algonquin (Les Éditions de la Femme 2011) ISBN: 978-2-923845-01-2, \$30.00.

Education

Forever to the Seventh Generation

Helping Cree cousins

By Emilie Corbiere

With all of the troubles that our Cree cousins are having up in Attawapiskat, it's no wonder that relief efforts are being held across Ontario to help these people. During the months of December and January, I had the opportunity to volunteer for two great organizations.

One of them is a registered charity called True North Aid and since their beginning in 2009, they have been to Attawapiskat five times to deliver food, clothes, medicine, toiletries, toys, etc...They also visit many other reserves in the area and the founder of True North Aid, Rachael Brown tells me that all of the reserves up there look just like Attawapiskat. The charity is 100% run by volunteers from truck drivers, fundraisers, media gurus, government representatives and super shoppers



Laurie Minor
-Photo by Keith Corbiere


and packers. My next volunteer mission was to head to Wilford Laurier University in Kitchener, Waterloo. There I met a wonderful lady by the name of Laurie Minor; she works at the university as an administrative assistant to the Dean. She is an amazing Anishnawbe kwe who descends from Mnjikaning First Nation. Laurie had planned an afternoon of beading as her fundraiser with the finished projects going up for a silent auction the following week. When I arrived, a few of the students and faculty members were hard at work creating beautiful beaded necklaces. If all goes well, Laurie hopes to raise about \$1000 to send directly to the elementary school in Attawapiskat, which is in need of immediate repairs.



Baking on Birch Island

Mr. Lester's Grade 5/6 Classroom at Shawanosowe School in Birch Island, Whitefish River First raised \$236 in a bake sale to support community members of Attawapiskat. From left: Zena Pregent, Alera Owl, Monikka McGregor, Athena Jacko, and back row Mr. Lester.
-Photo by Peggy Monague McGregor

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OGITCHIDAA/WARRIORS

Warriors helped preserve Canada's borders

By Harvey McCue

Who were the participating First Nations in the War of 1812?

By most accounts, numerous First Nations contributed to the war on both sides – American and British. The most celebrated participants included Tecumseh, a significant leader of the Shawnee nation, and his half-brother, the Prophet, Tenskwatawa. They forged a temporary confederacy of First Nation warriors from the Wyandot, Pottawatomie, Ojibway, Ottawa (Odawa), Creek, Winnebago, and Kickapoo nations, as well as their own Shawnee supporters.

Although less numerous than Tecumseh's force, the Iroquois confederacy (the Six Nations) whose various nations initially sought neutrality early in the conflict eventually entered the war assisting both sides. Supporters of the British included warriors from the Grand River under the leadership of John Norton and John Brant; those who settled on land at the Bay of Quinte bestowed to them by the grateful British for their alliance during the War of Independence; as well as members from St. Regis, and Kahnawake and Kanasetake in Lower Canada.

Mississauga and Ojibway warriors from Lake Simcoe, Lake Couchiching, Lake Muskoka, and Rice Lake bolstered the defence of Fort York in addition to serving as members of the British forces alongside notable Odawa and Ojibway leaders, Assiginack, and Shingwaukonse, respectively, and Ojibway leaders Yellowhead, Snake, Assaince, and Mesquakie from Lakes Simcoe, Couchiching, and Muskoka.

Supporters of the American military included warriors from the Choctaw and Creek nations. Not all nations from the Iroquois confederacy (Six Nations) sided with the British. Warriors from the Seneca, Onondaga, Oneida and Tuscarora nations, many residing on the Alleghany, Cattaraugus, and Cornplanter reservations in present-day New York, allied with the Americans and fought against their British-leaning confederacy brethren.

Why did they fight?

For Tecumseh, Tenskwatawa, and their warriors, the war offered another, possibly a final, opportunity to defend their traditional lands from increasing American encroachment, a campaign that began in earnest in 1763 under the Odawa leader Pontiac and carried on in 1791 by the efforts of Tecumseh's predecessor, the Shawnee leader, Blue Jacket and his Miami ally, Michikinikwa. Despite promises from the British in 1775 and after the War of Independence that their traditional territories would be inviolable, First Nations throughout present-day Illinois, Indiana, Ohio and Michigan, saw their territorial boundaries besieged by encroaching settlers and subjected to American military assaults.

Although Pontiac, Blue Jacket and Michikinikwa rallied against these incursions, over-all their efforts to stem the tide of unchecked aggression were unsuccessful. In reality, Tecumseh and the Prophet's confederacy in 1812 became the last



General Sir Issac Brock and Tecumseh.

– Painting by David Geister

and final opportunity for First Nations in North America to hold onto a vast traditional territory unencumbered by a foreign presence.

For the British-leaning Iroquois, the war provided a setting in which they could retaliate for the razing of their traditional communities by Americans in upper New York that began in 1779 and continued after the War of Independence. It also enabled them to demonstrate yet again their allegiance to the British crown, an allegiance with roots in the Seven Years War and the Proclamation of 1763.

For the Mississauga, Ojibway, and Odawa warriors and leaders such as Assiginack (Blackbird) and Shingwaukonse (Little Pine), recipients of annual treats and presents from the colonial British Indian Department since its creation in 1755, the war not only tested their loyalty to the British crown but it also served as the means whereby they fulfilled the British expectation of their loyalty.

What was their role?

Simply, the First Nations leaders and warriors served as strategic and vital allies during the war, more so in support of the British than the Americans. From the outset of the war the British forces in North

America enfeebled by Britain's principal preoccupation with the Napoleonic wars in Europe desperately needed the additional resources offered by the First Nations as both defenders and combatants.

Sir Isaac Brock embraced and acknowledged the military acumen of Tecumseh and the ferocity of his confederacy warriors. Together they captured several American forts (Detroit and Michilmackinac, and possibly Meigs and Dearborn) early in the campaign and despite Brock's untimely death during the Battle of Queenston Heights, Tecumseh continued to battle American forces until he died on the battlefield in 1813 during the unsuccessful Moraviantown campaign.

Under the leadership of John Norton and John Brant, the Grand River contingent of the Iroquois confederacy distinguished themselves also at Queenston Heights and fighting with the warriors from the other participating First Nations particularly during the battles at Beaver Dams and Stoney Creek, they overcame American forces with few casualties.

Ojibway and Iroquois warriors contributed to the defence of Fort York and their participation aided immeasurably in repelling American forces enabling the

British to retake Fort George.

What was the outcome?

Although there is an ongoing debate over who won the War of 1812 – the British or the Americans, there is little doubt that the First Nations lost. Tecumseh died on the battlefield at Moraviantown and with him so did his vision of a vast First Nations territory with a powerful confederacy of warriors and leaders as its defender. No leader since Tecumseh has ever articulated anything resembling his concept.

At war's end and the signing of the Treaty of Ghent in 1814, peace between the British and the Americans dissolved instantly the strategic military importance enjoyed previously by the First Nations. No longer were First Nations leaders and their warriors considered essential to the imperial interests of either the Crown or the Republic. Within a decade, the robust relationship between the British and First Nations was dead and First Nations were seen not as invaluable allies whose loyalty was rewarded with gifts and presents but as impediments to the colonial interests in the land and its riches, their former military value all but forgotten.

Within a decade and a half, Christian missionaries, several of whom were First Nations, spread across Upper Canada among First Nations settlements, using all manner of tactics to gain converts thereby weakening irrevocably centuries-old spiritual and cultural beliefs and traditions.

Without diminishing the impact of the end of the war on First Nations, unquestionably Ontario and to a lesser extent Quebec owes its continued existence to the successful participation of First Nations in the war. Significant victories at Queenston Heights, Stoney Creek, and Beaver Dams would not have been possible without First Nations leaders and warriors. And the British retaking of Fort George and Fort York might not have been accomplished.

Had the British and First Nations forces not won at these strategic conflicts, Americans might still be here and Canada's borders would be considerably different and smaller than they are.

Harvey McCue – Waubageshig – a citizen of Georgina Island First Nation, co-founded the Department of Indigenous Studies (originally, the Indian Eskimo Studies Program) with Professor Tom Symons, President of Trent University. He taught at Trent for 14 years attaining the rank of Associate Professor, and served as the Director of Education Services for the Cree School Board, the first Indian-controlled provincial school board in Canada, in northern Quebec between 1983 and 1988.



Social Services

To advocate on social issues affecting our people



Teachings kids how to cope

By Lynda Banning

CURVE LAKE FN – The Union of Ontario Indians has been offering Reaching In...Reaching Out (RIRO) Training since the fall of 2008 to promote resilience in young children and their caregivers.

But what exactly is resilience? Well...we can all expect rough patches along our journey that are difficult and stressful. These can be surprising and traumatic like a car accident, or just the everyday challenging situations like heavy traffic. People who are resilient are able to handle these difficult situations better. When difficulties happen they bounce back and reach out to others for support. They are

healthier, happier in their relationships, more successful in school and jobs, and less likely to become depressed.

Research shows that children as young as 2 years old copy the way adults around them think and act when they deal with challenges and opportunities.

Dr. Ann Masten, a well known resilience researcher says resilience comes from the "ordinary magic" of our minds, as well as our relationships and the resources in our communities. Inner strengths like thinking skills and self-control are important resilience skills that help parents keep families close and strong. Self control is the foundation for developing in-

ner strength. Helping children to develop their patience is an important part of self-control.

Learning to wait helps us focus on our goals, keep trying and finish things we start. These are important to children's success in school and work. Thinking skills are important to our resilience because there are many ways to look at situations that happen to us. It's important that we learn to stop ourselves, catch our thoughts, and look for other ways to think about a troubling situation.

A positive outlook is one of the most important strengths anyone can have. It makes us feel better, gives us hope and protects us from depression. It is important to teach children a positive view about making mistakes because they provide learning opportunities and encourage us to keep trying.

Outside supports like caring relationships, positive role models and community supports also help in the development of resilience. Research shows that being in nature can help with well-being and for kids with hyperactivity it helps



Lynda Banning and Crystal Cummings, Union of Ontario Indian staff members, are both trained to facilitate the Reaching in... Reaching Out workshop.

calm and focus them. Stepping back and letting kids do things for themselves helps them to build confidence. It lets them know that we believe they are capable.

Become a "strengths detective". When children have challenging behaviours it might be difficult to see their strengths, but everyone has some. Giving children choices helps them make decisions and take responsibility for their actions. These life skills pro-

mote resilience. When kids help out they feel good about themselves, gain a sense of purpose and feel like they are contributing to their family. Opportunities to help others allow children to practice empathy, compassion and kindness. Children also gain a sense of purpose and direction by participating in activities that celebrate their heritage and nurture their interests.

ASK HOLLY

BY HOLLY BRODHAGEN

askholly@gmail.com



Life off-grid ...without sun

To begin the New Year I thought I would share a story about my family and our adventure living with solar power.

My husband is mildly embarrassed by the situation since we are great supporters of living off-grid and always rave about its benefits. He finds it hard to share with people that we have been without ongoing power for over a month. Personally I feel proud that we have faced it with very little disturbance to our lives.

My family lives off-grid with no links to an outside power source. We have a back-up generator intended for use in high power situations such as the use of large power tools or when the sun doesn't shine for too many days in a row. Well, many of you have experienced the same dreary days of winter that we have. For most people it means a little light deprivation but for us it means no power. In over 70 days we have been able to only go about ten days without having to turn on our generator to pump water or cool our refrigerator.

Please do not feel sorry for us. We knew it was a possibility although our solar provider has reassured us this is not normal weather. The benefit of this is that I feel reassured that we can survive quite comfortably without ongoing power. Thankfully it is winter so it is cold enough to keep food outside. Ice kept in the fridge helps cool food that shouldn't freeze and we rely on canned and homemade food from dried goods. Not really any different from what life was like before we bought the refrigerator.

My children still have the opportunity to watch cartoons as long as I remember to power up the portable DVD player in the car while I am at work. If not, they go about their day without a T.V. break.

We use our water more economically. Dishes, showers and cleaning up are done in the evening when the generator is on for a few hours of lights. We fill up kettles, pots and other containers before we shut off the generator. It is enough water to drink, cook, water the animals and do basic clean up for the next day.

After bedtime, I enjoy a few hours of handcrafts or reading by candle light with a battery-operated radio providing background noise.

Although it can be an inconvenience it is not a hardship. We are warm and snug in our home with the means to keep clean, warm and fed. I would still recommend solar to anyone who asks with the recommendation that they have a back-up plan such as wind, water or generator, something that was always in our future plans.

If my biggest worry is the late charge on a movie that is stuck in the VCR because I didn't turn on the generator to have power, I think we are doing okay.

Fathers missing

By Jeff Dedekker,
Regina Leader-Post

"How can you be a father if you haven't had a father?"

According to the CBC documentary "Blind Spot", two-thirds of children living in Regina's North Central neighbourhood are doing so without a father in the family home.

Within 10 years, half of all aboriginal children will grow up fatherless;

Children without an involved father are 80 per cent more likely to end up in jail.

The most crushing blow to aboriginal families came with the creation of residential schools. Children were sent to these schools, separated from their parents except for summer or holiday visits. While the policy may have been created with the best of intentions, it removed the day-to-day family roles from the aboriginal children - they didn't get to see how a father or mother dealt with their responsibilities and as such were unprepared when they became parents themselves.

Court forms

Band Reps can access electronic court forms for Family, Civil and Small Claims Court proceedings in Ontario at the following link:
www.ontariocourtforms.on.ca

Nature helps protect kids

By Sarah Blackwell

Does your child lack self confidence or self-esteem?

Are they struggling at school or dealing with bullies? Sarah Blackwell



It is the harsh reality that many First Nations children and youth will suffer from mental illness and other social issues at some point in their life. However, we may not have considered that reconnecting our children with nature can help protect them.

In his book *Last Child in the Woods*, Richard Louv discusses the benefits of connecting children with nature. He also asserts that children can learn street safety by first learning about assessing safety in the wilderness. For example, teaching children to assess the safety of thin ice can also be related to learning about assessing the risk of riding the bus or subway. However, nature teaches children in a much deeper way that cannot be replaced, and goes back to the way humans have learned about risk for millions of years.

As a society, we traditionally lived off the land and our ancestors learned to assess risk all the time. Our abilities to do so have been tainted by years of assimilation, racism and industrialization. Our children and youth have little knowledge of our traditional ways that carry so much of our culture, language and beliefs. However, returning to the land and our traditional ways may also prepare them for struggles they face at school and with peers. Could this help solve the social issues so many communities face?

I wish I knew this would be THE answer. However, I do know that we cannot rely solely on schools or professionals to "fix" the social problems our children may be exhibiting. Instead, we can also use nature as a way to protect and guide our children/youth.

When outdoors children learn to be aware of their surroundings and become observant. As parents, we can assist them in relating their experiences to problems they are having at school or with peers. Prepare them for life, and keep them safe from predators, by learning about both good and bad in the wilderness. You can share a moment of skipping rocks, making snow angels or catching snowflakes on your tongues. Any outdoor activity you share with your child will be memories that will last forever, and may even offer some protection when you are not beside them.





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COLLEGE

Student Links chosen as Inspiring Approach

By Marci Becking

TORONTO –“My greatest satisfaction comes from creating and being part of initiatives that create opportunities for Aboriginal people, and particularly Aboriginal youth to demonstrate their full potential,” says Doug Dokis, Manager of Aboriginal Services and Community Outreach at Nipissing University in North Bay. “Aboriginal Student Links addresses one of the biggest barriers to the graduation of secondary school students: ongoing support and mentorship.”

Aboriginal Students links is

one of the first winners of the Inspiring Approaches to First Nations, Métis and Inuit Learning Changemakers awards celebrating grassroots innovations that boost the success of First Nations, Métis and Inuit learners throughout the lifecycle.

Developed by Nipissing University's Office of Aboriginal Initiatives and in partnership with two local school boards, ASL sends current university students to mentor secondary students in order to ensure their successful transition into the next stage of learning.

“Historically, programs and

services offered to First Nations, Inuit & Métis people in justice, health and education have for the most part been short term, one off programs that don't address the lifelong learning necessary for youth to develop the skills to be successful,” says Dokis. “In the case of education, current systems don't address the unique cultural barriers many students face on their journey to post-secondary.”

“The biggest barrier to continued success for these youth has been the lack of ongoing support to achieve their goals. We build them up, tell them they can be suc-

cessful and then often, leave them to environments that are unable to continue to walk with them on their journey. Cultural relevance, mentorship, positive role modeling and leadership development have all proven to be successful approaches in building self-esteem and improving educational attainment rates for Aboriginal youth. Unfortunately, we have been unable deliver comprehensive programs that provide all these components of lifelong learning into one sustainable model.”

ASL creates leadership capacity among secondary students,

sends those students to mentor and lead intermediate students, and in turn, intermediate students mentor and lead junior level students allowing for seamless transition into post secondary. Aboriginal Student Links university interns visit six North Bay area secondary schools weekly and meet with students, delivering program material geared towards leadership, cultural, personal and career development.



Doug Dokis

Dancers raise dollars

By Beverly Roy-Carter

M'CHIGEENG FN – Sell-out support from 340 guests at Kenjgewin Teg Educational Institute's 4th Annual Snowflake Gala helped raise an estimated \$5,000 for student bursaries.

Gala guests did not stay seated for too long after the hearty meal catered by The Roosterant (guests had a choice of prime rib or smoked ham with apple reisling sauce!) - as the musical tribute show to Rod Stewart immediately had the crowd dancing and singing to the top hits of this musical legend.

And, to make sure the musical interests of all guests were met, KTEI Snowflake Gala organizers decided this year to add a second entertainment act – the award winning Canucky Bluegrass Boys!

“In previous years, the Snowflake Gala raised funds for the KTEI Capital Building Fund but with construction of the capital facility now complete and educational and skills development programs well underway at KTEI - the shift toward fundraising efforts for student financial needs was an easy decision”, said Stephanie Roy, KTEI Executive Director.

The Anishinabek Nation was the event's platinum sponsor, and both Grand Council Chief Patrick Madahbee and Deputy Grand Chief Glen Hare were on hand to lend political support to this student fundraising initiative.

“KTEI's accomplishments and hard work over the past years in securing capital infrastructure to offer community-based education has certainly paid off...and, it's great to see many of the same sponsors of the KTEI capital campaign efforts now continuing to support KTEI student financial needs”, said Grand Council Chief Madahbee.



Rod Stewart

Anishinaabewin NISWI

DEEP ROOTS, NEW GROWTH



An educational and culture conference, presented by the **Ojibwe Cultural Foundation** and **Kenjgewin Teg Educational Institute**.

Elders, students, scholars and educators speak about all things *Anishinaabe*. Open to all!

Topics include: Oral Traditions, Residential Schools, the 1836 Manitowaning Treaty, Indigenous Environmental Education, Bullying, Mental Health, Legal Issues in Education, Historical Research, Traditional Art and much more...

REGISTRATION	EARLYBIRD (until Jan 31) 2 days: \$200, 1 day: \$110	REGULAR (after Jan 31) 2 days: \$250, 1 day: \$135	STUDENTS, ELDERS 2 days: \$140, 1 day: \$75
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CONTACT INFO	Ojibwe Cultural Foundation PO Box 278, 15 Hwy 551 M'Chigeeng, ON, P0P 1G0 info@ojibweculture.ca	Kenjgewin Teg Educational Institute P.O. Box 328, 374 Hwy. 551 M'Chigeeng, ON, P0P 1G0 DirectorOperations@ktei.net
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VENDORS One table = \$50 for one day or \$75 for both days

WORKSHOPS Craft sessions (TBA) running throughout the conference, sign-up at registration desk.

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NISHNAABEWIN/CULTURE



Peter Mishibinijima, Marjorie Trudeau.



Lucy Ida Pitawanakwat and Henry Peltier

Debajehmujig stages play with first all-elder cast

By Peggy Monague McGregor

MANITOWANING – For the first time in its 28-year history, Debajehmujig Theatre Company staged a production with a cast entirely composed of elders.

“Elders Gone AWOL” grew out of an “aha” moment by Ron Berti, the company’s Artistic Producer and Joe Osawabine, Artistic Director.

Originally produced and staged in July, 2011, “Elders Gone AWOL –the Early Years” --was staged Saturday, Dec. 17 to a sold-out house. Set in 1945, this latest installment weaves a period story about what on-reserve family and home life and values were in this era.

“The setting is just after WW II ended, a time when soldiers were returning home from the war, when life was simpler, when family and friends were connected and engaged,” says Joe Osawabine. “We can all relate to a time when we are waiting for someone to come home. This is the setting for this presentation.”

Various film vignettes spoken in Ojibway, with subtitles, told the story about a young Ojibway woman waiting for her love to return from the War. With her friends and family (played by elders dressed as children/adolescents) by her side, they try to



Joe Osawabine and his mom, Audrey Wemigwans, Cultural Liaison for Debajehmujig Theatre

console her by having a bridal shower from an idea that they read in a book. If you’ve ever watched “The Three Stooges” then you can relate to how funny the great bridal shower caper becomes.

Ironically, the story mirrored one of the actor’s lives. Lucy Ida Pitawanakwat, an Elder from Wikwemikong, shared the story of how she met and fell in love with her husband Valentine. She said it was 1945 and he had just returned to Wikwemikong as a soldier after the war. She met him through his cousin, fell in love and he proposed to her six months after that. She laughed and said “and I had my first baby Cecilia a year after.” Lucy talked about how this was her first time on stage and how much it helped her to heal after the loss of her husband last year.

“Doing this play and performing the songs I’ve known since childhood helped me out of my depression. There was so much laughter and fun times that the time just passed.”

Not new to the public eye was newly-trained actor Henry Peltier, former Chief and Councillor for Wikwemikong for over 30 years. He said that he had been on stage before when he was part of a country music stage show in 1951.

Josephine Peltier, a retired Wikwemikong teacher of 34 years and also a novice actor, talked about how she was recruited for the play while sitting in the Bingo hall! She said the hectic rehearsal schedule – three days a week with a voice coach and other directors “was all in good fun.”

Mixed intermittently throughout the program were superb performances by the elders choir and other Debajehmujig talent. Bruce Naokwegijig, Music Director for the production and Wikwemikong citizen, has been with the company for 20 years. He explained that he had first auditioned for “Debaj” in 1991 and got a part in “Lupi, The Great White Wolf” which toured for 1991/1992 as the

mainstage production. He went on to perform in countless other productions such as “New Voices Woman” written by Larry E. Lewis and in “Global Savages”, which was staged in Halifax in 2010, at the Talking Stick Festival in Vancouver last February, Rotterdam, Netherlands last April 1st, and most recently at the Assembly of First Nations (AFN) gathering in Enoch, Alberta.

The coming season marks the 28th year of Debajehmujig Theatre Group. It also signals the start of another theatrical debut for three one-woman to be performed by Elisha Sidlar, Sarina Merling and Jessica Wilde-Peltier.

Joe Osawabine says this 2012 production will focus on Anishnabe Kwe’s self-image and about giving “voice to women.” There are plans to stage “Global Savages” at the international level once again in Great Britain and to host a group of performers from South Africa this coming summer. But he reminds us: “That’s the big shiny stuff. We remain true to our roots of growing local talent and preserving the Aboriginal worldview and language. The Outreach program is also still very much in demand.”

De-ba-jeh-mu-jig means “Storytellers” in the Cree and Ojibway language. Debajehmujig Theatre Company was the first and remains the only professional theatre company located on an Indian Reserve. In 2009, the Company expanded with the opening of the Debajehmujig Creation Centre in Manitowaning where a 25,000 square foot creation, production and training centre now stands.

Contact Joe Osawabine or Ron Berti at Debajehmujig for Outreach Performances or Tours 705-859-2317 or visit www.debaj.ca



Josephine Peltier shares stories of her early days.

New Award for Ontario's Aboriginal Artists and Arts Leaders!

Nominations for **The Ontario Arts Council Aboriginal Arts Award** are now open.

This new annual award honours an Aboriginal artist's or arts leader's distinguished career and outstanding achievements in Ontario.

The **\$7,500** Ontario Arts Council Aboriginal Arts Award also provides the winner with the opportunity to select a promising new Aboriginal artist who will receive a separate **\$2,500**.

Any Ontario resident may nominate!

DEADLINE FOR NOMINATIONS: APRIL 2, 2012

For more information, call Carolyn Gloude at **416-969-7423** or **1-800-387-0058 ext. 7423 (toll-free)** or cgloude@arts.on.ca or go to www.arts.on.ca and click on Awards and Fellowships for details.

Pour plus de détails, contactez Luciana Pierre au **416-969-7400 / sans frais 1-800-387-0058 poste 7400 / lpierre@arts.on.ca** / visitez le site www.arts.on.ca et cliquez sur Prix et bourses.



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ANISHINAABEMOWIN

Community uses the language to gain traditional knowledge

Mne (Sturgeon)
Aandi Pii (When):
Jiibii'yaatogizhgak (Friday)
Mkwa Giizis (Bear Moon – February)
Nswi (3rd)

Mtaaso Dibagane – Naawkweg (10:00am – 12:00 pm)
Aandi Maa: (Where):
Nbiising Gchi-Anishnaabeg Endaawaat wede Gtigaaning.
(Senior's Home in Garden Village)
WAANANKIING (What We Want To Do – AGENDA)

We need any information in regards to the sturgeon (fish) of our waterways. Any historical knowledge you

may have: where the spawning beds were or are; who used to fish them; how it was cooked, what it was used for, ANY stories pertaining to the sturgeon.

This information is very important, as all heritage information is. This information will be useful for future plans of Lake Nipissing and the Nipissing Nation.

The Nbiising Culture and Heritage Program, together with the Nbiising Natural Resources department, will once again continue with the work of recording the history and heritage of the Nbiising Anishnabek. Similar to a historical



society, we will meet monthly at the Senior's Complex in Garden Village, to record our valuable information as gathered from our community. Our elders carry very important knowledge, as they also have heard the stories from their parents and grandparents. We invite you to share with us, so that our younger people can use this knowledge for the future.

Anishinaabemowin Teg Inc.



December 10, 2011

Chiefs and Councils of Ontario

Aanii Kina Gwiiya:

RE: Sponsorship request for Anishinaabemowin Teg, Inc. 2012 Conference

We are writing to ask for your help in saving our native language. As our fluent elders age and walk on, many of them leave a legacy of language for today's Anishinaabeg youth by delivering workshops at our annual conference, but each year the challenge is the same. We need funds to carry on this very important mission of preserving language, an important component of our cultural heritage. The purpose of Canadian-based non-profit Charitable Organization Anishinaabemowin Teg, Inc. is to provide a vehicle to share the knowledge and talents of dedicated fluent elders and their students.

We are preparing for our 18th Annual Anishinaabemowin Language Conference, "*Naagidoodaa Anishinaabe Moadiziwin: Let's Follow Our Way of Life*," held in Sault Sainte Marie, Michigan. The conference dates are March 28, 2012 through April 1, 2012. Delegates are from all over this region and we invite you, your council and more of your constituents to register and come to this year's conference.

You may find more information on our website at www.anishinaabemowin-teg.org I am attaching an Executive Summary for your reading pleasure so you will be informed of our organization.

This year, for our 2012 conference, we are asking our Chiefs and Councils to assist by sponsoring this very important activity to help us offset the rising costs of putting on this 5 day conference. We are asking for a sponsorship in the amount of \$1,000 to help offset the conference expenses. The 5 day event consists of a minimum of 27 workshops, a Scholarships Awards Banquet for students from pre-school to university level who are studying Anishinaabemowin language, youth and children's programs, craft workshops, a silent auction fundraiser, a traditional feast, a cultural dance and drumming social night, a special presentation of Debajehmujig Storytellers production of "Elder's Gone AWOL" put on by elders ages 65 to 85, and an opportunity for delegates from the U.S. and Canada to meet and discuss various language initiatives and concerns.

Your sponsorship will be listed in the conference booklet and announced during the banquet to acknowledge and publicly thank you for your contribution. You may call me at 705-859-1642 for more information.

Please make all checks payable to Anishinaabemowin Teg, Inc. and mail to:

80 King St., York, Ontario M9N 1L3

Sincerely,

Martina Osawamick

President and The Anishinaabemowin – Teg Board of Directors/Trustees, Elders and Youth.

1 in 5 grasp language

OTTAWA – A report by Canadian Social Trends entitled "Family, community, and Aboriginal language among young First Nations children living off reserve in Canada" says that, as of the 2006 Census, one in five (20%) off-reserve First Nations children aged two to five were able to understand an Aboriginal language, regardless of whether it was learned as a mother tongue or second language. Cree and Ojibway were the languages understood by the largest number of these children

–About 1 in 10 off-reserve First Nations children aged two to five were spoken to primarily in an Aboriginal language at home.

–The odds of understanding an Aboriginal language for young off-reserve First Nations children who were exposed to an Aboriginal language on a daily basis at home were 6.6 times the odds for children who were not



Immersion moccasins

Elder Grace Nagy proudly shows her handcrafted moccasins made in the Ojibwa language class instructed by Barbara Nolan at Garden River First Nation. One of 20 participants in the Nishnaabemowin Immersion class at Adults in Motion School, Nagy is also enrolled in her third year of language classes in Bay Mills, USA. Nagy is a descendent of John Bell, a signatory of the Robinson Huron Treaty. Nishnaabemowin Immersion commenced in September of 2011 and will be completed in March of 2012. The Immersion students chose to make either moccasins or mitts.

–Photo by Margaret Hele



Tracy Toulouse

Fashion designer overcomes her fears

By Beverly Roy-Carter
M'CHIGEENG FN – Tracy Toulouse, a Sagamok Anishnawbek citizen, was a featured speaker during November's second instalment of the e-Spirt Learning Café, a youth entrepreneurship project of Kengewin Teg Educational Institute.

Some 21 participants heard the Sudbury-based owner of Swirling Wind reveal that her inspiration as a designer came from her grandmother, who is a gifted quilt maker. She began to follow her inspiration in high school by taking clothing construction and then continuing on to take fashion design at Fanshawe College.

As part of her three- year Business diploma she completed an internship with prominent Canadian designer, Linda Lundstrom. Tracy designs her garments with Aboriginal and Woodland motifs, using natural fabrics such as leather, wool, cotton, embellished with beadwork, appliqué, hand-carved bone, fur, airbrushing and silk screening.

Trace recalled a major disappointment when she attended a prestigious Toronto fashion event with her clothing line – and not one of her original designs was showcased.

“But you know what?”, she said. “Those million tears of disappointment and that feeling of rejection afterwards only made me stronger, and made me even more determined to succeed!”

Tracey said she is now ready to take her business to the next level, and wants to begin planning the move from her home-based operations to that of a larger location to showcase and begin selling her clothing line in retail stores.

She later admitted that she actually has a difficult time getting the courage to do public speaking events, and that she was very nervous coming out to speak to the group. But,, knowing that this is a challenge that she must overcome to in order promote her business, she agreed to do it.

Employment unit helped

My name is Tyeler Commanda and I am a Nipissing Nation member. It has been a dream of mine to serve my fellow person, especially within our community. That dream was realized in August when I was hired by Nishnawbe-Aski Police Service as a Police Constable. I recently graduated from the Ontario Police College in Aylmer, Ontario in December and am now currently posted in the community of Mishkeegogamang, which is just south of Pickle Lake, Ontario and 5.5 hours northwest of Thunder Bay.

All of this would not have been possible without the assistance and support of the Employment and Training unit at Nipissing First Nation. Brenda Restoule and her staff were instrumental in me realizing my goal. From the initial interview process to supporting me with my tuition at police college, I would not be where I am today without their help, and for that I am truly grateful.

Hopefully in the near future I can return home to Nipissing and police within my own community, but until then I just want to say "migwetch" for being given the chance to live my dream.



Const. Tyeler Commanda and mom Karen



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- Business Diploma



"We are proud that AEI has graduated over 500 students."

– Murray Maracle, Director of the Anishinabek Educational Institute



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