



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

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## Big numbers hide huge failures: Madahbee



### BILLBOARD BUDGET CUTS

The billboard at Saskatoon's AKA Gallery is actually an installation called "Budget Cuts, 2012, from Every Line & Every Other Line" by Cathy Busby, a Canadian artist based in Halifax. She has a PhD in Communication and MA in Media Studies from Concordia University, Montreal, was a Fulbright Scholar at New York University, and holds a Bachelor of Fine Arts from the Nova Scotia College of Art and Design and has been exhibiting her work internationally over the past 20 years. Her website is <http://www.cathybusby.ca/>

**UOI OFFICES** – The Harper government is using big numbers to impress Canadians about how much they are contributing to First Nations educational success, but the numbers are small change compared to what is overdue – and owed – say Anishinabek Nation leaders.

"The fact that it would cost \$242 million just to bring current First Nations schools in Ontario up to par shows that \$275 million across Canada will have minimal impact," said Grand Council Chief Patrick Madahbee following the federal government announcement. "The kind of disparity in education funding between First Nations and schools outside of First Nations is a reflection of just how the federal government views First Nations in general. The Harper government is proving that it views First Nations people as substandard so they only deserve substandard funding. Education is a treaty right and that the government is breaking yet another sacred promise."

Madahbee had just attended a summit in Gatineau, Quebec, which concluded with Chiefs rejecting Conservative government plans to introduce legislation on First Nations education. Delegates moved to develop an action plan to be discussed at a special AFN assembly in December.

Chiefs debated options including filling the lawns on Parliament Hill with school desks, days of action, and taking the issue to the international sphere.

"The last time Canada unilaterally built an education system for us, the schools and education they promised evolved into the notorious Indian Residential Schools where sexual and physical abuse was widespread and First Nations languages and cultures prohibited," said the Grand Council Chief. "Stephen Harper apologized for that four years ago, but his government still refuses to put actions to his words and involve us in creating equitable educational experiences for First Nations children."

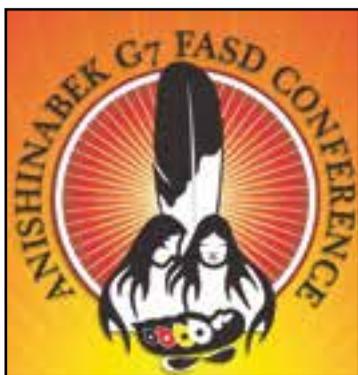
### IN BRIEF

#### Anishinabek Special Fall Assembly

Anishinabek Nation Chiefs and citizens will be gathering for the Special Fall Assembly in Garden River First Nation, Nov. 14-15, 2012. Visit [www.anishinabek.ca](http://www.anishinabek.ca) for webcast details.

#### Anishinabek G7 conference in Nov.

The Anishinabek G7 Conference will be held Nov. 27-29 at the Holiday Inn, Sudbury. Registration is \$275. It is hosted by Shkagamik-Kwe Health Centre, Noojmowin-Teg Health Centre, Union of Ontario Indians FASD program and Mamaweswen - North Shore. Guest speakers include Justice Murray Sinclair and Jonathan Rudin. Call 1-877-702-5200 ext. 2296 for more information.



#### Turtle tracker

James Baxter-Gilbert, member of a team of biologists studying species-at-risk on Magnetawan First Nation, managed to track down "Three-legged" using sophisticated radio telemetry. Story on Page 7.

## Canada's Top 25 Most Influential Lawyers

Canadian Lawyer Magazine August 2012

Nahwegahbow Corbiere is pleased to announce that Managing Partner, Dianne G. Corbiere has been named one of Canada's Top 25 Most Influential lawyers by Canadian Lawyer magazine in August 2012 edition. The top 25 is about a level of respect, the ability to influence public opinion and help shape the law of this country; contribution to the strength and quality of legal services; and social and political influence and involvement.

Dianne was one of 25 extraordinary lawyers in Canada recognized as a Changemaker, for her work advancing the rights of First Nations and her leadership with Canada's indigenous legal community. With voters saying "...She is not only an excellent advocate, but as an Anishinabe Kwe or female lawyer, she is a further role model in a professional field that has low rates of participation" and Dianne truly deserves to make the list for her work advocating for the cause of First Nations. This award is reflective of Dianne's leadership and tireless advocacy.

As Managing Partner, Dianne Corbiere has been the driving force behind the growth of Nahwegahbow, Corbiere from an independent small firm to a robust First Nations firm with noted recognition from L'Expert Canadian Legal Directory as "Consistently" and "Repeatedly Recommended" as Leading Practitioner in Central Ontario and Orillia area. For further information please see our website at [www.nncfirm.ca](http://www.nncfirm.ca).



Dianne G. Corbiere





Grand Council Chief Patrick Madahbee, Sam Hearn, National Service Office London, and Chief James R. Marsden at ceremonies to mark the completion of the refurbishment of the 85-year-old cenotaph at Alderville First Nation. – Photo by Patricia Hearn



Southeast Regional Chief James R. Marsden welcomes crew from the HMCS QUEBEC to Toronto harbour in traditional Mississauga territory. A youth drum did an Honour Song and the First Nation's flag was unfurled on the ship flagpole.

## Internet voting would involve scattered citizens

By Judith Lavoie  
Times Colonist

VICTORIA, B.C. – An experiment with Internet voting at the Huu-ay-aht First Nation could serve as a model for changes in the way municipalities vote in British Columbia.

Huu-ay-aht, which implemented self-government last year after concluding the Maa-Nulth treaty, will hold a pilot project using Internet voting at its general assembly in November. The First Nation will have help from the Canadian Electoral Democracy Association, a non-profit group looking for ways to increase voter participation and engagement.

"The general assembly is where our citizens come together to make important decisions," said Huu-ay-aht councillor John Jack, who is spearheading the project.

Anacla, the main Huu-ay-aht village, is difficult to reach. A winding logging road takes at least 90 minutes to drive, making it difficult for those who live off-reserve to participate, Jack said.

About 85 per cent of the First Nation's 750 members live off-reserve. Last year, the quorum was lost before the end of the general assembly as people left for the long journey home, he said.

"It's not too difficult for the people in Port Alberni, if we can get a bus, but there are a significant number of people from the mainland and Victoria, Nanaimo and Parksville," Jack said.

Most of them have access to a computer and would be given unique, secure log-ins and passwords for votes, he said.

The online voters would also be able, through a conference call, to ask questions during debates on issues such as investing the band's capital or buying resource tenures, Jack said.

"In theory, it should work well," the 31-year-old said.

"Because I am young, I would like to show this sort of thing is possible. It will give the tools to people who want to see a higher participation in politics," he said.

"We are a small nation, but we are dispersed over a large area - the same as Canada. This is our small contribution to Canadian democracy."

CEDA chairman Rob Botterell said the pilot project is exciting and should provide vital information for the province's independent panel looking at Internet voting.



## Acclaimed by Chiefs

Lake Huron Regional Chief Isadore Day and Regional board member Gary Dokis were acclaimed to their positions by Lake Huron Region Chiefs meeting at Whitefish River First Nation.

– Photo by Leah Stock

## Singing for chiefs

Singers Buffy Sainte-Marie and Crystal Shawanda performed for events connected with this summer's 33rd annual General Assembly of the Assembly of First Nations in Toronto. Sainte-Marie, originally from Saskatchewan, gave a concert at downtown Dundas Square, and Shawanda, from Wikwemikong Unceded Indian Reserve, performed at Harbourfront. – Photos by Christine McFarlane



## INSPECTION

### Inspection of Approved Slash Pile Burning Nipissing Forest

The Ontario **Ministry of Natural Resources (MNR)** invites you to inspect the MNR-approved prescribed burn plan for slash pile burning that will be carried out in the **Nipissing Forest** (see map).

As part of our ongoing efforts to regenerate and protect Ontario's forests, some recently harvested areas have been selected to be burned under the strict guidelines of the MNR *Prescribed Burn Planning Manual*. The prescribed burn will reduce the area covered in slash piles while increasing the area available for regeneration and reducing the fire hazard. The burn is scheduled for ignition between

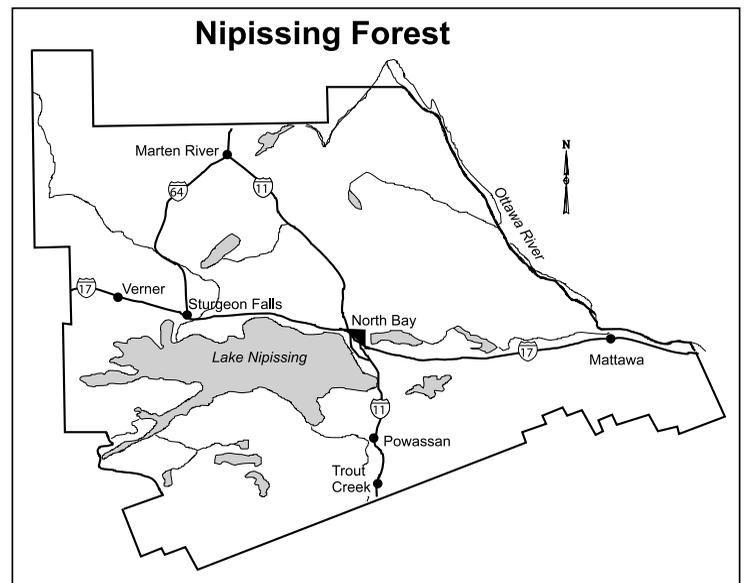
**October 29, 2012** and  
**November 23, 2012.**

Information about this prescribed burn project, including specific locations and maps, is available for public viewing at the offices of Nipissing Forest Resource Management Inc. during normal business hours (address below) and the MNR public website at [ontario.ca/forestplans](http://ontario.ca/forestplans) beginning **October 9, 2012**. The ServiceOntario Centres, located at 447 McKeown Avenue in North Bay and 94 King Street in Sturgeon Falls, provide access to the Internet. For more information or to discuss the prescribed burn project, please contact:

**Peter Street, RPF, General Manager**  
Nipissing Forest Resource Management Inc.  
P.O. Box 179  
128 Lansdowne Avenue East  
Callander, ON P0H 1H0  
tel: 705-752-5430  
fax: 705-752-5736  
e-mail: [nfrm@nipissingforest.com](mailto:nfrm@nipissingforest.com)  
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Monday to Friday, 8 a.m. to 4:30 p.m.

**Kathy Hansel, A/Nipissing Area Forester**  
Ministry of Natural Resources  
North Bay District Office  
3301 Trout Lake Road  
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Monday to Friday, 8 a.m. to 4:30 p.m.

Renseignements en français : Guylaine Thauvette, 705-475-5539 ou 1-800-667-1940.



# ANISHINABEK



**Kara Abitong, in Grade 4 at Sagamok's Biidaaban Kinooaagegamik, is one of 160 students at her school receiving free eye examinations as part of a pilot project being conducted by the Vision Institute of Ontario. Dr. Catherine Chiarelli, a Pediatric Optometric Specialist, administers the test.**  
- Photo by Colleen Toulouse

## Eyes gateway to learning

By Robert Porter and Colleen Toulouse

SAGAMOK FN – A young student at Biidaaban Kinooaagegamik walks down the hallway, stops and reads a message from Vision Institute of Canada: *Nearly 1 in 4 Aboriginal children is at risk for a vision problem.* The student says that's around 40 students at risk in his school, then heads off to his eye examination.

Vision Institute of Canada, a non-profit organization dedicated to eye health education, research and specialized clinical services, is working with the Ontario Association of Optometrists (OAO).

The partners provided a free comprehensive eye exam clinic for 160 elementary students attending Biidaaban Kinooaagegamik for two weeks beginning Oct. 5.

Dr. Paul Chris of the Vision Institute says that the clinic has found that rates of children at Biidaaban Kinooaagegamik with visual problems are on par with other elementary school children in Ontario.

About 30% of the children examined have been found to have some sort of eye problem. He calls the 70 per cent who have never before had an eye exam "a significant number."

It's the first time in Canada that this type of equipment has been brought into a First Nation school to perform these types of exams.

The importance of comprehensive eye exams for school-age children is vital to learning. Eighty percent of what we learn comes through our sense of sight.

The OAO recommends that children be tested between the ages of three and five in hopes that kindergarten testing could result in treatment before children enter Grade One.

Biidaaban Kinooaagegamik was not only selected to host the pilot project because of a high number of children in the elementary program.

Another consideration was that the school is the only on-reserve elementary school in the province to have an Ojibway-English immersion program, placing some "extra visual demands" on learners.

After the week's eye exams, three optometrists from Espanola will each visit the school where they can meet the children and get to know the community, so that follow-up care can be shared with local practitioners once the clinic is finished and free new eyewear is dispensed to the children requiring corrective lenses.

## CAS needs oversight

By Christine McFarlane

TORONTO – Child-care advocates from British Columbia showed up at Queen's Park Sept. 27 to protest the need for greater oversight of the Children's Aid Society in Ontario.

They were also there to demonstrate support for Marjorie Beaudry from Wikwemikong, whose grandson Malachi died on July 4, barely 48 hours after apprehension by CAS workers in Sudbury.

"My daughter and son-in-law (Leslie Beaudry and Marvin Ganteaume) recently moved to the Greater Sudbury area after being kicked off our reserve," Beaudry told the assembled group. "Some band members suspected my daughter and son-in-law of being drug distributors. Neither of them have ever been convicted

of a drug-related offence.

"But due to these circumstances and having to live temporarily in a motel room with their four other children, they were unable to accommodate their baby and his special needs at the time. Malachi was born prematurely and was in the hospital. The Children's Aid Society of Sudbury and Manitoulin approached them and they were asked to sign a three-month agreement that meant Malachi would be placed in foster care.

"My daughter and son-in-law signed the agreement. Malachi was released from hospital into the care of foster parents on July 2. On July 4, he was brought to Health Sciences North, where he was pronounced dead."

"I also had a 13-year-old niece, Mona Redbreast, who died



**Marjorie Beaudry holds photo of grandson Malachi.**

while in the care of the Children's Aid Society. This has been really difficult for my family."

Bill 110 was introduced on June 13, which would give the Ontario Ombudsman authority to investigate CAS actions. It passed second reading in the legislature Oct. 4 and was approved to go to committee.

## IN BRIEF

### Alanna wins Nolan award

GARDEN RIVER FN – Alanna Jones, Garden River, is one of eight winners of a 2012 Rose Nolan Scholarship. The Scholarship Fund assists First Nation women across Canada in pursuing their education and training goals, and is in honour of the mother of hockey legend Ted Nolan who was killed by a drunk driver. Alanna is the second oldest of ten siblings, all of whom have earned at least one post-secondary diploma. In September 2009 she enrolled full-time in an MBA program while working full-time and raising two children on her own. She is employed as Trust Manager of Garden River First Nation Community Trust. She volunteers in the annual Christmas Cheer and assists in fundraising for the Little NHL hockey teams from her community.



**Alanna Jones**

### Rekmans very green

OTTAWA – Lorraine Rekmans, the Green Party Critic for aboriginal affairs, has been awarded the Rosalie Bertell Award for outstanding service in the field of environmental health by the International Institute of Concern for Public Health. Rekmans, a citizen of Serpent River First Nation, co-edited *This is My Homeland*, which is a testimony of the impacts of uranium mining on the lives of the indigenous people at Serpent River. She was part of a women's group that intervened in the first environmental assessment of a uranium mine in Canada when the uranium mines at Elliot Lake, Ontario, were decommissioned in the mid-1990s.



**Lorraine Rekmans**

### Honouring arty Islanders

TORONTO – Shirley Cheechoo, M'Chigeeng FN, the first Aboriginal filmmaker in Canada to direct, produce, write and act in an award-winning dramatic feature film, was selected winner of the 2012 Premier's Awards for Excellence in the Arts Individual Artist Award. Heather Manitowabi, an Odawa-Ojibway visual artist from Wikwemikong Unceded Indian Reserve, was the recipient of New or Emerging Individual Talent Award.



**Shirley Cheechoo**

### Youth big winners

NORTH BAY – The Union of Ontario Indians hosted the 'Giving at Work' Charity Golf Tournament on Sept. 27 at Osprey Links Golf Course. Entry fees from over 40 participants will be earmarked by the Anishinabek Nation 7th Generation Charity for Anishinabek Youth Leadership Initiatives. Winners: Mixed: Karen Commanda, Suzanne Goulais, George Armstrong; Men: James Restoule, Arnold May, Jason Restoule, Walter Manitowabi; Ladies: Leah Stock, Stephanie Peplinskie, Alicia McLeod.



## Hotel discount program

The Anishinabek Nation 7th Generation Charity has partnered up with various hotels and chains to give First Nations people a discount. In the Sault Ste. Marie area, the "preferred" partner hotel is the Delta Sault Ste. Marie Waterfront Hotel & Conference Centre. To book with Delta call (705) 949-0611 or 1-888-713-8482. Make sure to ask for the "Union of Ontario Indians" rate.

To book with Comfort Suites call (705) 942-2500 or 1-800-563-7262. Make sure to ask for the "Union of Ontario Indians" rate.

To book with Algoma's Water Tower Inn call (705) 949-8111 or 1-888-461-7077.

To book with Quality Inn and Suites Bay Front call (705) 945-9264 or 1-800-567-4421.

When travelling anywhere else in Ontario or across Canada don't forget our partnership with the Westmont Hospitality Group (Holiday Inn, Comfort Inn, Quality Inn, Radisson, Travelodge, Staybridge, Best Western North Bay, Les Suites Ottawa). When booking a Westmont Property please call (705) 474-3331 or 1-855-474-3331. Make sure to ask for the "First Nations" rate.

Visit [www.an7gc.ca](http://www.an7gc.ca) for more details.



## ANISHINABEK NEWS

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

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Readers are invited to submit letters, articles, and photos for publication. Please include your name, address and telephone number on all material submitted. All submissions will be reviewed for publication based on priority of interest and edited for clarity of thought, taste, brevity and legal implications. Remuneration will be paid for submissions only if a written agreement with the Editor is made prior to publication.

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## PUBLISHING CRITERIA

## GOAL

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

## OBJECTIVES

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

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

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

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

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

The current circulation of the Anishinabek News is 10,000 copies, with 9,000 mailed and 1,000 distributed at various events. Annual subscriptions are \$25.



**DEADLINE FOR NOV.**

**Advertising and News submissions:**  
Oct. 20

For more information or inquiries to the Anishinabek News related to advertising and circulation issues please call our Toll-free number: 1-800-463-6408

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## MAANDA NDINENDAM / OPINION

## Too many options – and gaps – in education

By Maurice Switzer

You know those double-edged news flashes, like when you find out that you've won the lottery but your divorced husband has the ticket, or the car dealer agrees to give you \$2,000 more on your trade-in but jacks the price of the new car he's selling you by \$3,000?

Well that's kind of how I'm feeling about the announcement that governments of the Northwest Territories and Nunavut have joined forces to create a mandatory curriculum for high school students to learn the legacy and history of residential schools.

The good news is that it's high time that Canadian students anywhere will be required to study any segment of their country's history in order to graduate. In Ontario, for example, you can earn a secondary school diploma with only one history credit over four years of study, the same requirement that exists for physical education or French as a second language.

A study earlier this year indicated that nearly half of Canadians were not aware that July 1, 1867 marked their country's constitutional debut.

Unfortunately, First Peoples pay the price for this embarrassing national ignorance by Canadian citizens about their own past. That's why there are over 800 unresolved land claims and the federal government feels little public pressure to honour and implement the treaty and inherent rights clauses in their own Constitution. It's why the Harper government can get away with ignoring Auditor-General reports about their mismanagement of the Indian Affairs file, and recommendations by its own commissions about the urgent need for comprehensive investments in First Nations education.

So good for governments in the far North for insisting on courses of study that require students to learn about residential schools. As Truth and Reconciliation Commissioner Marie Wilson says, "We all need to realize this



Maurice Switzer

very, very key point: that residential schools are not aboriginal history, this is Canadian history based on Canadian laws that aboriginal people had no say in."

Amen to that.

Now, as to the location of these new courses, it strikes me as odd that the first two jurisdictions to mandate this type of history education are the furthest from the Nation's Capital, the only two territories in Canada where aboriginal peoples form the majority of the populations – 50.3 per cent in NWT, and a whopping 85 per cent in Nunavut.

Those two places had some of the last operating residential schools and have Canada's highest per capita number of residential school survivors. That sounds a bit like "preaching to the converted" to me.

Even after two public government apologies for Canada's role in operating the abuse-



ridden network of 100 compulsory Native boarding schools, this country's politicians and educators still seem timid in talking about what certainly qualifies as the darkest chapter in national history – the forcible confinement and brutal abuse of many of the 150,000 children taken from their parents' care.

The official policy of aboriginal assimilation practised by Canada is surely as important for high school students in Sarnia or Peterborough or Orillia or Thunder Bay or North Bay or Pembroke to learn about as the study of the World War II Holocaust of European Jews.

It's not often that I have ever been known to agree with anyone in Stephen Harper's cabinet, party, or species, but I think that Immigration Minister Jason Kenney made a good point in a speech where he criticized the presentation of Canadian history as one about a country built on conquest. There are many heroic and uplifting aspects to this country's past. How about the role played by usually anonymous First Nations leaders like Musquaquie and Shingwaukose and Bemanakinang in leading 10,000 warriors in the successful defence of Canada in the War of 1812, when they supported a meagre contingent of 1,000 British troops west of Montreal?

How about First Peoples' contributions – the inventions of canoe, and dogsled, and snowshoe and kayak, cultivations of rice and over 70 hybrids of corn, and use of over 500 medicines still used in modern pharmacology?

This is not merely Aboriginal history – this is Canadian history.

It's time it was taught as required study in all schools across Canada...not just in places that might be out of sight, and out of mind.

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.

## Uncared for in life, ignored in death

My brother Jack had passed away before I made it back to my people. I was 24 and all I knew about my brother was what I learned through stories and recollections. I'd never really had a brother and the idea of never having met him hurt a lot.

I found out where he'd been laid to rest and I drove out there one day to pay my respects and maybe say a few words to the wind and cry. There was a graveyard set beyond the yard of the residential school that my family had attended.

The graves were all unmarked. That struck me as odd just as the fact that the edges were marked by barbed wire stuck on posts that were broken and rotting. The grass was uncut and there were no flowers to be seen. It looked like a lonely, sad place to rest.

It seemed odd to me. My people's very idea of God sprang from the ground in which they were laid and yet there was nothing to proclaim this as a sanctuary or even as a resting place. If anything, it seemed abandoned



Richard Wagamese

and uncared for. Even the wind was lonely.

Across the road was the graveyard for the nuns and priest who'd died while working at the school. Their graves were marked by elaborate and ornate marble and granite headstones, carefully carved with names and dates and epitaphs. The grounds were carefully tended.

I thought about what I had been taught of the Bible and religion in the homes I lived in. "Suffer the children to come unto me." I remembered that. It was a bitter irony that

the children who lay there were forgotten, cast aside by those who pretended to care for them.

I'd heard it said that we Indians never say goodbye. Standing there looking for the unmarked grave of a brother I had never met I came to doubt that was true. No people in their right minds or hearts would cling to the sad effigies of residential schools.

I cried for my brother that day. I cried for all of them who'd lived with the knowledge that someone once thought that they were less than human, deserving nothing in the end but an unmarked plot of earth. Keep your blessing for yourselves, I said to the ghosts of nuns and priests. In the end you're the ones who will need them.

Richard Wagamese is Ojibway from Wabase-mong First Nation in Northwestern Ontario. His new book, *One Story, One Song* is available in stores now. Hardcover \$29.95 ISBN 9781553655060.

# MAANDA NDINENDAM / OPINION



## Cop's words hurtful

Editorial, Globe & Mail

There may be some people (blessedly few, we hope) who would laugh at the joke that a Thunder Bay police investigator made in a murder case involving an aboriginal victim. To us, it was grotesque. But the pain and damage from such a joke massively outweigh any alleged humour in it.

A 65-year-old native man, Adam Yellowhead, was found dead - murdered - in an area frequented by people who drink mouthwash to become drunk. The lead investigator for the Thunder Bay Police Service wrote a fake press release about arresting a suspected killer, intended only for the eyes of his fellow police officers. "Fresh breath killer captured!!!" But then the investigator mistakenly sent out the fake release. Oops.

Police are known for their gallows humour. But then - how did this police force respond to the accidental publication? With what seems to have been a pro forma internal inquiry. The officer in question acknowledged he wrote the release. He didn't mean anything by it. It wasn't meant as a racial thing. The police chief and then the mayor, who sits on the civilian board overseeing the force, accepted the officer's word. Case closed. No apology necessary.

And now the police are angry about a human rights complaint about it all from three First Nations, represented by the Toronto lawyer Julian Falconer. The police say the natives have broken faith with them. Now that's funny!

He didn't mean anything by it. The officer gave the same childish defence that the Toronto Blue Jay shortstop Yunel Escobar used this week after wearing, in Spanish, the phrase "you are a faggot" in a strip of black tape under his eyes during the game.

But think of it from the view of the aboriginal community, or of anyone not connected to the police service. Wouldn't any outsider reasonably believe the police are treating an aboriginal murder victim, and maybe aboriginal life, a bit shabbily, as if it's not worth a whole lot? And wouldn't this make aboriginal people, including the family of Mr. Yellowhead, feel terribly alone?

This isn't about political correctness. All too often, silence still greets truly hurtful jokes - the socially correct silence that emboldens people like the Thunder Bay police officer and Yunel Escobar. Words mean something. Words have power. The word "sorry" has a great deal of power, as a start.

## Indigenous media tell success stories

By Marci Becking

In keeping with the theme of this year's International Day of the World's Indigenous Peoples - "Indigenous Media, Empowering Indigenous Voices" - the Anishinabek Nation is reflecting on nearly 25 years of communications by the Union of Ontario Indians.

"The Anishinabek News is a great way of getting our message out to our citizens," says Anishinabek Nation Deputy Grand Council Chief Glen Hare. "We need to hear more success stories about our Anishinaabe people to give hope to those who feel oppressed. We need to be positive for the next generation."

In 2013, the Anishinabek News will be celebrating its 25th year of publication - highlighting political, business, cultural, health, lands, intergovernmental affairs and success stories each month. The publication, which represents the 39 First Nations and 60,000 on and off-reserve citizens of the Anishinabek Nation in Ontario, is also available online. Newspaper content is generated by UOI staff, Anishinabek Nation contributors and summer students.

The communications staff for the Union of Ontario Indians also produces the weekly Nijiji (Friends) Circle page in each Saturday edition of the North Bay Nugget. In 2003 the Nijiji Circle



Page won the Canadian Race Relations Foundation's Award of Honour, and in 2005 won an Honourable Mention Award of Excellence in the aboriginal sector.

"In two decades, we've gone from just having a paper product to having an online presence, engaging citizens with social media, video, and tweeting up-to-date news," says Union of Ontario Indians communications director and Anishinabek News editor, Maurice Switzer. Switzer, a citizen of Alderville First Nation, is also the first Aboriginal publisher of a daily newspaper in Canada at the



Timmins Daily Press, Sudbury Star and the Winnipeg Free Press.

In 2002, the Communications Unit started awarding the Debwewin Citation (Debwewin meaning "speaking from the heart") to journalists and storytellers to recognize and encourage excellence in reporting about Native issues by aboriginal and non-aboriginal journalists. Winners include Peter Edwards of the Toronto Star; Jennifer Ashawasegai, producer of the Bamosedra radio show; cartoonist Lynn Johnston and author/storyteller Basil Johnston.

Due to the deficiencies of mainstream education curricula, most Canadians have been exposed to inaccurate and incomplete portrayals of aboriginal culture, tradition, and contemporary issues. As a result, mainstream media reporting is the primary

public education source for information about Native issues, often with disastrous results. The Union of Ontario Indians is proud to continue to empower the Anishinabek people by adding our voices to the media mix.

"Aboriginal people are not well-represented by or in the media. Many Canadians know aboriginal people only as noble environmentalists, angry warriors, or pitiful victims. A full picture of their humanity is simply not available in the media. Mainstream media do not reflect aboriginal realities very well, nor do they offer much space to aboriginal peoples to tell their own stories." - Report of the Royal Commission on Aboriginal Peoples, 1996.

The Anishinabek News can be read online at [www.anishinabek.ca](http://www.anishinabek.ca).



# Social Services

To advocate on social issues affecting our people



## Blackstock helps make history

By Marci Becking and Adrienne Pelletier

**NIPISSING FN** – When Canadian officials testify under oath next February about funding for First Nations child welfare, it will mark the first time in history that a government will be appearing before a national human rights tribunal.

“APTN will be broadcasting this on February 25th, 2013,” says Cindy Blackstock, Executive Director of First Nations Child and Family Caring Society of Canada. “For the last five years the Canadian government has spent \$3.1 million trying to derail this and hide it from the Canadian public.”

“The government of Canada gives less funding for (First Nations) child welfare services, education and health than other children enjoy. We don’t think that’s fair. After ten years of working with the federal government to make those levels of funding for child welfare equitable, they walked away from the table.”

Blackstock, a citizen of the Gitksan First Nation, was brought to the North Bay area by Temagami First Nation and spoke to several audiences about how the First Nations Child and Family Caring Society and the Assembly of First Nations went to the Human Rights Commission and filed a complaint against the Canadian government.

“It will be a children’s day for justice,” says Blackstock. “There really is a spirit driving this.”

Blackstock says that Canada was trying to get the society’s expert evidence on residential schools in connection to child welfare thrown out of the tribunal.

“They are saying that there is only a tenuous connection – if at all between child welfare and residential schools. Any history on residential schools would be a distraction to the tribunal.”

There are around 76,000 children in care in Canada and 40% are First Nations children. The Caring Society estimates that, on average, the Ministry of Indian and Northern Affairs funds First Nations child welfare agencies 22 per cent less than agencies like Children’s Aid Societies receive.



Adrienne Pelletier, director of the Union of Ontario Indians Social Services department, presents Cindy Blackstock with an Anishinabek Nation blanket. Blackstock, a Gitksan First Nation citizen, is Executive Director of the First Nations Child and Family Caring Society of Canada, which launched a Canadian Human Rights Commission complaint against Canada for underfunding child welfare services for First Nations children. – Photo by Lisa Abel

## Canada failing to close gap for First Nations children: Atleo

**OTTAWA** – The Assembly of First Nations (AFN) presented a report at the United Nations Committee on the Rights of the Child regarding their efforts in addressing the gaps between Aboriginal and non-Aboriginal children in the fulfillment of their rights to health and education.

“Canada has, thus far, failed to close the gap for our children as unilateral, outdated policies continue to make our children the most vulnerable in this country. This is absolutely unacceptable and demands action through working directly with First Nations,” said AFN National Chief Shawn

Atleo. “For the last 3 years, together with the First Nation Child and Family Caring Society, we have led a historic challenge through the Canadian Human Rights Commission to address underfunding for our children. Rather than continue to battle through legal processes, Canada must act now. This

government must invest in our children, the fastest growing population in this country. We simply must not and cannot leave another generation of children behind.”

The report said: “The Government of Canada must address funding disparities (including eliminating an arbitrary 2% cap on

funding that has been in place for over a decade) which negatively impact education, health and all areas of well-being. A fair and equitable funding formula must be immediately implemented for Funding Year 2012-2013 to provide children living on-reserve with equity of opportunities.



Some two dozen “Sisters in Spirit” walk participants on Oct. 4 brought attention to the 600 indigenous women and girls in Canada reported missing or murdered in the last 20 years. Participants walked ten kilometers from the Union of Ontario Indians head office located on Highway 17 West to the North Bay Indian Friendship Centre on 980 Cassells Street in North Bay. – Photo by Lisa Abel

## Walkers, dancers honour the missing

By Rick Garrick

**THUNDER BAY** – Fort William Councillor Georjann Morriseau has a personal reason for supporting the Ontario Native Women’s Association First Annual “Honouring Missing and Murdered Aboriginal Women Pow-Wow” – her grandfather’s mother is one of the missing women.

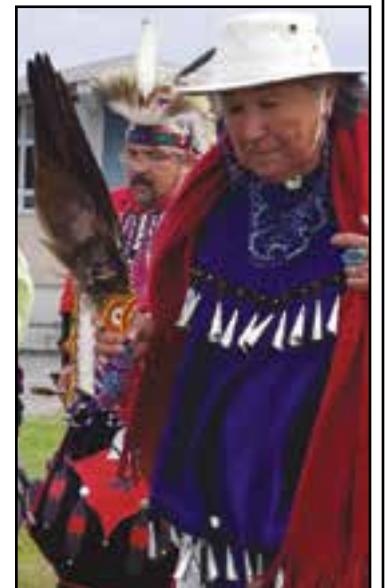
“She went missing back in the 1940s and there was never an inquiry and there was never any justice brought back to the family,” Morriseau said during the Sept. 22 event, which was held to honour more than 600 Aboriginal women across Canada and about 70 across Ontario who have gone missing or been murdered in the past 20 years.

Morriseau called for women in Thunder Bay to work together to develop an action plan on the issue.

“Hopefully we can start beginning to address some of those issues,” Morriseau says.

Long Lake #58 Elder Corinne Nabigon performed a ceremony to honour the missing and murdered women and to heal their families during the Pow-Wow.

“I have a cousin, her daughter wasn’t missing but she was murdered,” Nabigon says. “She was a young woman getting ready to do her work.”



Long Lake #58 Elder Corinne Nabigon dances in the ONWA First Annual Honouring Missing and Murdered Aboriginal Women Pow-Wow.





## SPECIES AT RISK

# Reptile-tracking findings inform highway widening

By Maurice Switzer

MAGNETAWAN FN – “Speedy” is maintaining her slim, girlish figure, which explains why she can travel as much as a kilometre a day over the rough-and-tumble “Wetlands Mosaic” terrain that forms her habitat.

Tracking Speedy down to monitor her movements and check her physical condition is like finding a needle in a haystack, but the Laurentian University graduate biology students heading up a species-at-risk survey for Magnetawan First Nation are up for the task.

“This is really sacred ground to them,” James Baxter-Gilbert says, almost reverently of the Massassauga Rattlesnakes who call this part of central Ontario home. The First Nation community is situated in the centre of the largest Massassauga habitat in Canada, which is problematic, since Ontario is planning to four-lane Highway 69.

Baxter-Gilbert and colleague Julia Riley have found over 100 turtles and 100 snakes of various species since they started the project this summer, and the overwhelming number of them have been road kill for as many as 10,000 motor vehicles that travel the highway each day.

Using sophisticated radio telemetry, the student biologists are gathering information that will inform Chief Joe Noganosh’s committee as they negotiate the proposed new route of the proposed four-laning project.

“We have to protect these species,” says Noganosh, “They’ve been here a lot longer than we have.”

Working with three undergraduate students from Laurentian, Brock and Carleton universities, and community members Ron Maleau, Debbie Jones and

Kevin Tabobondung, Baxter-Gilbert and Riley conducted four daily road surveys over the summer, as well as tracked the turtles and snakes to identify their foraging, nesting and overwintering sites.

A dozen turtles and as many Massassauga Rattlesnakes were carrying miniature transmitters to enable the team to track them with an antenna and receiver to pick up their sometimes very faint signals. Because the reptiles can cover surprisingly large distances by swimming as well as walking or crawling, tracking them can be tedious, and may involve tip-toeing across floating bog mats, tightrope-walking along the tops of beaver dams, and wading through water that sometimes is deeper than one’s boots are high.

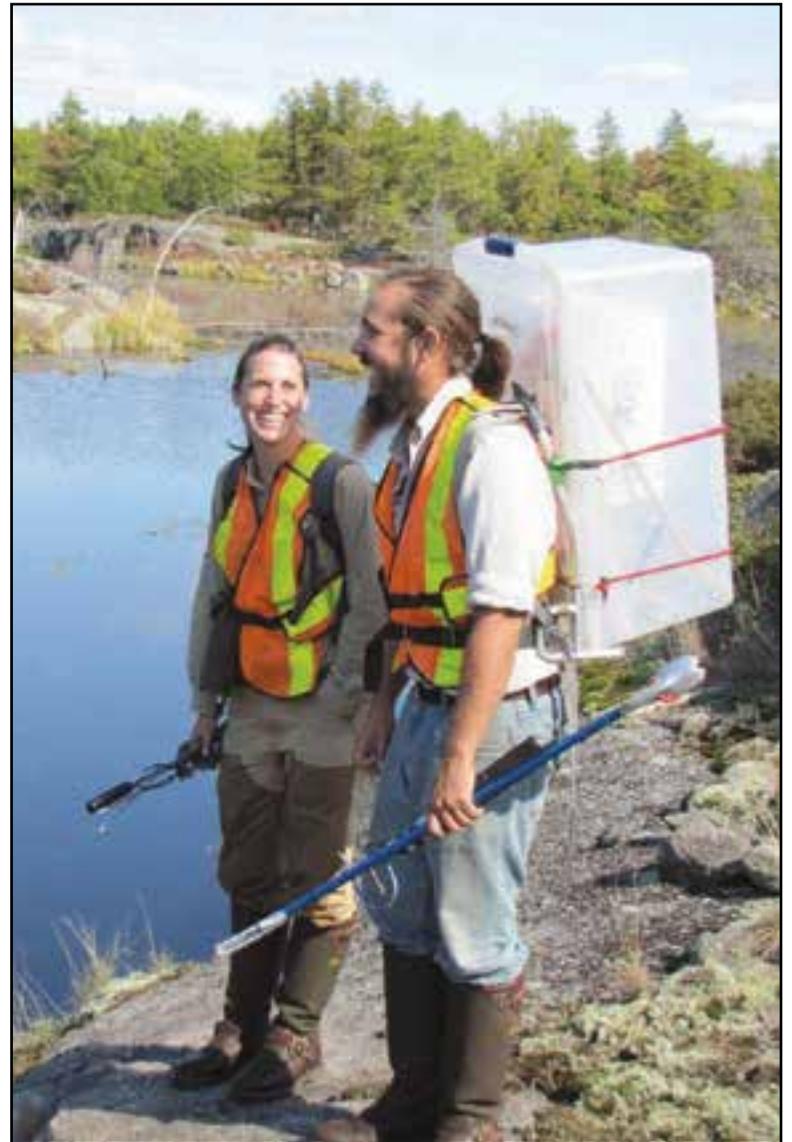
Team members stress the involvement of the entire Magnetawan First Nation community in the species-at-risk project.

“They let us know almost daily about any sightings,” says Riley, “and we have held several information sessions to talk about our experience and progress.”

“No-one has ever died in Ontario from a Massassauga rattler bite,” adds Baxter-Gilbert. “They are really very shy and only strike when they feel seriously threatened. Most people bitten by snakes are reported to be young men who have been drinking!”

Each turtle and rattlesnake is issued a specific number and their status recorded in journals kept by the team. But community members have also come up with their own nicknames for the celebrity reptiles.

“This one is called ‘Speedy’,” Riley points to the 60-centimetre-long Massassauga located after two hours of tracking and trekking, “and another one is called ‘Rumplesnakeskin’. Then there’s a turtle they call ‘Three-legged’ – for obvious reasons!”



Species-at-risk project team leaders Julia Riley and James Baxter-Gilbert get set for a day’s hiking through the wetlands on Magnetawan First Nation.



‘Speedy’, the Massassauga Rattlesnake, tracked down after two hours tramping through Wetlands Mosaic terrain on Magnetawan First Nation.



Magnetawan Chief Joe Noganosh, second left, and Lands and Resources manager Anthony Laforge, right, and Species at Risk project leaders James Baxter-Gilbert, left, and Julia Riley regularly update community members about the status of the study.



# Lands and Resources

Ensuring access to natural resources



## Canada undermines Native rights in natural resources

OTTAWA - On the fifth anniversary of the adoption of the United Nations Declaration on the Rights of Indigenous Peoples, the Chiefs in Ontario and nine other high-profile non-government organizations are accusing Canada of undermining Indigenous peoples' rights at home and abroad, especially in the development of natural resources.

Five years ago, on 13 September 2007, the United Nations adopted the Declaration on the Rights of Indigenous Peoples as the minimum standard for the "survival, dignity and well-being" of Indigenous peoples worldwide," reads the statement, endorsed by COO, The Native Women's Association of Canada, Amnesty International, the Canadian Friends

Service Committee (Quakers), First Nations Women Advocating Responsible Mining, the First Nations Summit of British Columbia, KAIROS: Canadian Ecumenical Justice Initiatives, MiningWatch Canada, The Treaty Four First Nations, and the Union of British Columbia Indian Chiefs.

"The rights affirmed in the UN Declaration include the right of In-

igenous peoples to determine for themselves when, and under what conditions, resource development will be carried out on their lands and territories.

"Canada officially endorsed the Declaration in November 2010. The federal government, however, has not collaborated with Indigenous peoples to implement the rights and related government

obligations affirmed in the Declaration. To date the government has failed to ensure that Indigenous peoples are meaningfully involved in decisions regarding resource development.

"A proposed pipeline to export oil sands crude to Asia has become a flashpoint for Indigenous peoples whose territories would be crossed."

## Ontario ministries dodge rules

UOI OFFICES -The Anishinabek Nation agrees with Ontario Environmental Commissioner Gord Miller, whose annual report lambastes provincial government ministries for ignoring principles created in their own government's environmental policies.

"There has been a significant reduction in transparency and accountability to all First Nations as well as to citizens of Ontario," says Grand Council Chief Patrick Madahbee. "We all need to be actively involved in the environmental decision-making process and the Environmental Bill of Rights do not allow for open or direct communications with First Nations in Ontario. We agree that the province is losing touch on these issues."

In the second part of Miller's annual report - titled "Losing Our Touch" - released Oct. 2, the commissioner says that the Ministry of Natural Resources does not adequately monitor forest wildlife populations and incorporate the information into its own forest management policies. The commission found that the required Provincial Wildlife Population Monitoring Program has been dysfunctional.

The first part of Miller's report released Sept. 19 highlighted the province's disregard for legal requirements under the Environmental Bill of Rights, legislation designed to protect and restore the natural environment in Ontario and to provide tools to ensure the government hears and responds to environmental concerns.

The Environmental Commissioner says a number of ministries are ignoring the requirements of the EBR and proceeding with far-reaching environmental plans, policies and programs without properly notifying and consulting the public.

Anishinabek Chiefs resolved at June's Grand Council Assembly to put lands and resource jurisdiction front and centre of their Nation-building agenda.



### School's in, skin's off

Kenjgewin Teg Educational Institute staged an outdoor learning experience in September, inviting students from schools near M'Chigeeng to participate in the First Nation's traditional fall harvest. KTEI Student Support Counselor, Wayne Trudeau, attracted a lot of interest in his demonstration of the art of skinning a deer. Over 800 people participated.

- Photo by Patrick Kiley

## Communities will be affected by mine pollution

By Marlene Bilous, Lands Policy Analyst

Magnetawan First Nation Chief Joe Noganosh is very concerned that his water supply which comes from the Magnetawan River has not been adequately addressed with Ontario Graphite Limited - a company that plans to reactivate abandoned Kearney Graphite mine.

"We are the first stop if there is any pollution," says Noganosh. "Our water supply is in danger."

OGL attempted to submit a Closure Plan to the Ministry of Northern Development and Mines in July 2011, but the Ministry requested that they meet with the most affected First Na-

tions in the area: Magnetawan, Henvey Inlet, Wasauksing, Dokis and Shawanaga.

Chief Wayne McQuabbie of Henvey Inlet requested funding from government for capacity at the First Nation level so that First Nations can analyze mining requests.

"We have no funding and we need technical people on site to analyze these complicated proposals so that we can protect our environment while developing our local economies," said McQuabbie.

Grand Council Chief Patrick Madahbee says that the Anishinabek Nation wants economic development but not at any cost.

"We must protect our rights while working towards a standard of living for our 60,000 Anishinabek citizens that is equal to that of other Canadians," says Madahbee.

Closure Plan meetings in February 2012 occurred with the full knowledge that meaningful consultations with First Nations had not been held and that First Nation environmental concerns had not been addressed.

Chief Noganosh, together with the Chiefs of Henvey Inlet, Dokis, and Wasauksing First Nations is requesting Ontario to uphold the honour of the Crown and recognize our Constitutional rights and consult First Nations.

## No Provincial Park fees when exercising rights

Letter provided by Chief Arlene Wawia, Red Rock Band.

Subject: FN access to Ontario Parks - July 11 2012

Hello Chief Wawia,

Thank you for your phone call on Friday August 10th regarding fees when First Nation people visiting Ontario's Provincial Parks. I wish to confirm with you that on July 11 2012, the Managing Director sent a memo to Ontario Park staff remind-

ing them of the approach to take when First Nation people visit a Provincial Park.

Essentially, First Nation individuals seeking access to provincial park lands within their community's Treaty area/traditional territory for the exercise of Aboriginal and/or treaty rights (hunting, fishing, gathering, conducting ceremonies) will be provided access and fees do not apply. Ontario Parks recognizes that the

exercise of these rights may require the use of some park roads and park lands and may, in some cases, involve overnight stays outside of organized campgrounds or interior camp sites.

First Nation members wishing to use park infrastructure (beaches, campsites, etc.) for recreational purposes will be charged the standard fees which help to offset the costs associated with operating the park.

Park Superintendents and/or se-

nior park staff will endeavour to develop and maintain or good working relationships with local First Nation Communities so that when issues arise, they may be addressed with the community leadership.

Please contact Linda Trapp, Park Superintendent, at (807) 825-3403 should you have any additional questions.

Phil Couture, Area Supervisor  
Nipigon District



# Lands and Resources

Ensuring access to natural resources



## Magnetawan has say in Highway 69 route

MAGNETAWAN FN – A First Nation committee has successfully negotiated an acceptable route for the planned four-laning of Highway 69.

"The new route will have less impact on the environment, less impact on the critical habitat of several species-at-risk and much less disturbance to the community during construction" says Lands and Resources director Anthony Laforge.

As many as 10,000 motor vehicles pass through Magnetawan First Nation territory on Highway 69 daily. The community is located on the major north-south highway route between Parry Sound and Sudbury.

Laforge said a Traditional Land Use Study is underway to capture the history of Magnetawan Territory, mapping such aspects of traditional knowledge as hunting, fishing and trapping grounds, locations of traditional medicines, gravesites, and possible archeological sites.

"The team will gather this information from sitting down and interviewing elders, band members and other knowledgeable people," says Laforge. "This process will include taped interviews, audio and video recordings, field visits, and a trip to the National Archives in Ottawa."

"There is a long list of processes that must be completed, prior to beginning construction, including an environmental assessment of the area, hydrogeological study, and a study pertaining to the critical habitat of certain species in the area."

Laforge said the community had hired a Species at Risk team from Laurentian University to monitor the activities of several species of turtles and the Massassauga Rattlesnake.

Chief Joe Noganosh said the eight-member community negotiating team -- including a youth representative and two elders -- had met with Ministry of Transportation staff a number of times over the past 15 months.

"We're very proud to say that all processes are well underway at this time. This enables us to be in a situation that we feel is right on track with our planning. We have moved on from consultation with the Crown, to accommodation, then compensation."

"The significance of the highway route was an issue that was debated for some time. Our negotiations committee is pleased to have the route that we feel is most appropriate."

The design of the Highway 69/400 four-laning route is being completed by AECOM.



Carla Marcellus and Curtis Avery hold a Sturgeon netted for study in Mississagi River.

## Trying to reduce Sturgeon risk

By Maureen Peltier

NORTH BAY – Anishinabek Nation communities are doing their utmost to remove Lake Sturgeon from its species-at-risk status.

This season fishery teams from Pic River, Michipicoten, Pic Mobert, Mississauga #8, Serpent River and Dokis First Nations were engaged in a variety of studies designed to conserve and protect this threatened species by studying its movements and characterizing population dynamics.

In Dokis First Nation territory, crews were out when water temperatures ranged from 8 – 20°C, setting 96 nets for approximately 4-6 hours, excluding four overnight nets. The nets were set in a variety of different locations including First Bridge, Second Bridge, Restoule River, and Five Fingers Rapids. A total of 15 Sturgeon were sampled, tagged, and released. In September, another 48 random net sets were set in the Upper French River in which two Sturgeon were tagged and released, thanks to efforts by Jim Dokis, Joe McManaman, and Clayton Dokis.

On the Mississagi River, a total of 134 nets were set in the chutes during May, and 126 Lake Sturgeon were implanted with transponder tags and genetically sampled. This year's study included overnight setting of egg mats, designed to have the "sticky" Lake Sturgeon eggs adhere to the mats instead of settling onto the river substrate. As a result, suspected Lake Sturgeon eggs have been collected and sent away for analysis to confirm species identification and spawning success. Carla Marcellus of Mississauga #8 played a key role in this survey.

The White River Lake Sturgeon spawning assessment was undertaken when water temperatures ranged from 10 - 21°C. Throughout the fall/winter of 2012/13, Base stations at Pic River, White River, Oiseau Bay, Pukaskwa River, Dog River and Michipicoten River will continue to collect movement data from 93 radio-tagged Sturgeon. Michael Twance of Pic River has been instrumental in this work.

Information on the Sturgeon work will be found in the next edition of Fisheries News. First Nations with Lake Sturgeon populations within their territory are encouraged to contact the Anishinabek/Ontario Fisheries Resource Centre (705-472-7888 or [www.aofrc.org](http://www.aofrc.org)) to look into participating in efforts to conserve Sturgeon.

Maureen Peltier is a Community Liaison Specialist with the Anishinabek/Ontario Fisheries Resource Centre.



Veronica Waboose, Isadora Bebamash, Josephine Mandamin of the Anishinabek Nation Women's Water Commission with the Union of Ontario Indians Water Unit Technician Sarah Louis. The Women's Water Commission met to discuss upcoming Great Lakes initiatives, including the Great Lakes Protection Act and Guardian Fund.

– Photo by Lisa Abel

## Superior Chiefs opposing wind farm

By Marci Becking

FORT WILLIAM FN – Northern Superior Region Chiefs are opposing wind farm construction in Anishinabek traditional territory near Michipicoten First Nation due to lack of consultation.

"There was no consultation with the developer BluEarth Renewables," says Chief Joe Buckell of Michipicoten First Nation. "It seems that Batchewana First Nation has made a deal with BluEarth Renewables and Batchewana claims that they consider it their area which is a least 50 kilometres from their reserve. They are ignoring the Robinson Huron Treaty of 1850 where the boundaries are clearly stated. This needs to be addressed by the Federal government." BluEarth Renewables intent is to erect 36 wind turbines approximately 80 kilometres north of Sault Ste. Marie, close to Lake Superior's eastern shore and south of the Montreal River – which is in Michipicoten First Nation territory.

Several other Anishinabek Nation communities are in various stages of developing wind farm projects as a result of direct negotiations with corporate partners.

"Direct action by Northern Superior Chiefs will take place if the BluEarth wind farm project moves forward with the venture," Chief Buckell said after Chiefs adopted a resolution opposing the BluEarth project at a Sept. 26 regional meeting.

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### MISSION

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



# Intergovernmental Affairs

Ensuring access to natural resources



## Robinson-Superior Treaty supports nationhood

By Damien Lee

THUNDER BAY – On September 7, 1850, before Canada was even a country, Anishinabek leaders from across the northern shores of Lake Superior met with representatives of the Imperial British Crown in Sault Ste. Marie to conclude the Robinson-Superior Treaty.

It was a time that our nation-to-nation relationship was not in question. However, more than a century and a half later, some people ask what our treaty is good for; others ask whether the treaty is even still alive. Due to such doubts, the best way to celebrate our treaty might be to show how it continues to be useful today.

Many people have become skeptical about the importance of, and even the validity of the Robinson-Superior Treaty. I think some skepticism is a good thing: it allows us to question the things that we've been told are true. For example, the Canadian government and most settlers like to re-cast our treaty as a "business contract" instead of a solemn treaty. They've told us that the Crown didn't have to enter into the treaty; they've told us that they were doing us a favour by making this agreement, and that therefore they can disregard it any time they like.

But is this true?

Today, Fort William First Nation is engaged in the early stages of constitutional development. A constitution refers to the most basic laws of a nation, that its people agree to live by. Two of the most important elements of a constitution is defining who a nation's citizens are, and defining how leaders will be selected and how they should lead. In Anishinabek constitutions, these elements take their

form from our interrelatedness with Creation and are focused on maintaining balance.

The FWFN constitution is being developed in stages. It is addressing the two most important issues first: the Band is considering how to renew its existing Membership Code, while also developing a new Custom Election Code. How can the Robinson-Superior Treaty help us today in achieving these tasks?

To answer that question, we first have to prove that the treaty still exists. And, that's easy to do: just drive across the bridge into town. So long as we go across the river and find settler-Canadians living in Anishinabek territory, the Robinson-Superior Treaty is alive and well. The City of Thunder Bay only exists because we made a treaty that is about sharing the land.

This is also what proves our treaty is a treaty and not a "business contract": a treaty passes rights/responsibilities on to future generations of both settlers and Anishinabek. If it were merely a contract, it would have become void when its original signatories died. And then where would all those settlers go?

But our treaty is more useful than simply allowing other people to live with us. It would be a pretty raw deal if we only gave and got nothing in return. While the Robinson-Superior Treaty states that we will be given an annuity of up to one pound sterling per person, per year (or about \$4 each),



Damien Lee

since 1874 the Crown has chosen not to keep up with inflation rates. In 1850, \$4 was the equivalent to a half-year's pay for what would amount today to a city worker's salary, which in today's currency could easily mean half of \$40,000-50,000 for each person who belongs with FWFN.

Paying such an annuity today would still be nothing for the Crown, for it has taken, and taken, and taken from our territory and gotten rich in doing so. Quite simply, the Crown has no excuse for not paying our annuities as promised.

However, annuities aren't the only way to look at how the treaty can benefit us today.

Embedded within it are teachings about our sovereignty. In a time of reclaiming our self-determination in areas such as taking back control over our band membership and our selection of leaders, the sovereignty embedded in our treaty is worth another look.

The treaty is a specific agreement about sharing land. The text version of the treaty says that Anishinabek leaders permit settlers to live within our territory. That's all. We never said anything about giving up our sovereignty; we never said anything about giving up our rights to determine our citizenship; we never agreed to give up our traditions for how we appoint our leaders. (It was the Indian Act that attempted to take all these things away from us without our permission).

Anishinabek leaders at the time would have thought it crazy to accept the idea that an emerging nation (Canada) could tell them who belongs with Anishinabek families and communities. On the contrary, the treaty actually upholds our jurisdiction to discern belonging, and therefore protects all of our customs to do so. The treaty is very clear that "the Indians" will receive annuities only so long as "the number of Indians entitled to the benefit of this Treaty shall amount to two thirds of their present numbers (which is twelve hundred and forty) to entitle them to claim the full benefit thereof, and should their numbers at any future period not amount to two thirds of twelve hundred and forty, the annuity shall be diminished in proportion to their actual numbers."

In other words, if we do not use our traditions to maintain our



population of "citizens," the treaty will become null and void.

Thus, our treaty helps us today because it protects our right to discern who belongs.

In addition to attacking how we control citizenship, the Indian Act also attacks how we appoint our leadership. The Chief and Council system is an invention by Canada; it is a municipal-style governance system that favours European principles of governance.

Make no mistake, the Chief and Council system was forced on Indigenous communities, sometimes at gunpoint. While we came to use the Chief and Council system as a matter of survival, and while people of our community are trying to use this system for good, the Robinson-Superior Treaty did not give up our responsibility to determine our leaders in our own way.

As Fort William First Nation embarks on creating a Custom Election Code, the Robinson-Superior Treaty is important because it protects our right to appoint our leaders in ways not dictated to us by the Canadian government. For example, whereas today we have only one chief under the Indian Act system, in September 1850 we used our ways of appointing leaders to send two chiefs to Sault Ste. Marie. Chiefs Peau de Chat and l'Illinois (John Innunway) signed the treaty on our behalf.

Since we never gave up our leadership traditions, they continue to exist and can be drawn on in the present. This means that we are not restricted to the municipal style governance system we've been forced to adopt. It means that Anishinabek teachings such as Mino-Bimaadiziwin and the Seven Grandmother Teachings can provide the framework for an Election Code. There is nothing stopping us from re-rooting our leadership into our clan traditions.

So, we have a lot to celebrate 162 years after our ancestors agreed to the terms of the Robinson-Superior Treaty. We continue to live as Anishinabek despite more than a century of attacks on our citizenship and leadership traditions. And, regardless of what Canada has to say, our treaty continues to support our nationhood by showing us that we've kept the most important thing for ourselves: our responsibility to be a self-determining nation in all aspects of life.

(See the complete treaty text at: <http://www.aadnc-aandc.gc.ca/eng/1100100028978>)

*Damien Lee is studying the resurgence of Anishinabe traditions of belonging and citizenship at the University of Manitoba's Native Studies PhD program. Adopted into Fort William First Nation at age one, he can be reached at <http://zoongde.wordpress.com>.*



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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.



# Mining Act ‘modernization’ still fails First Nations

UOI OFFICES— The Anishinabek Nation has concerns with the proposed changes to the Ontario Mining Act regulations that are to be in place Nov. 1, and argues that it has not been adequately or meaningfully consulted or accommodated in their preparation.

“Anishinabek are in separate discussions that will affect how these regulations are interpreted and how they may change, based on our own process,” says Lake Huron Regional Chief Isadore Day of Serpent River, who holds the Lands and Resources portfo-

lio for the Anishinabek Nation leadership council.

The Anishinabek Nation is especially concerned with the revised Mining Act’s proposed “Consultation and arrangements With Aboriginal Communities at Early Exploration” changes.

“The Union of Ontario Indians has analyzed the proposed regulations and determined that the majority of concerns identified in the 2009 Anishinabek Mining Strategy and the 2010-11 Regional Engagement Sessions have not been addressed and that

our Aboriginal and Treaty rights may be significantly impacted by proposed regulations,” says Chief Day. “A bilateral table and process is being established between Grand Council Chief Patrick Madahbee and the Minister of Northern Development and Mines. This will look at three main areas – Mining and Mining Act matters, Northern Growth Plan and the Northern Ontario Heritage Fund issue.”

The Anishinabek Mining Strategy outlines the major gaps in the proposed regulations and

provides suggestions for an improved Nation-to-Nation Anishinabek-Ontario approach to sustainable mining resource management and development.

“Many of the proposed Mining Act changes will infringe on our constitutional rights, and disregard the recommendations from the Anishinabek Mining Strategy and the feedback from our community engagement sessions,” says Chief Day. “In preparation for a direct process with Ontario on mining issues, Chiefs will convene treaty-region roundtables

this fall to ensure that First Nation issues are clearly presented in response to Ontario’s mining regulations.”

Anishinabek leaders recommended that First Nations be involved in the process from the outset and that they be provided with the opportunity for free, informed consent and the ability to reject a development that may have an adverse impact on their territory. First Nations also stressed that a Closure Plan process provided assurances on land disturbance.

# On-reserve work hours exempt from taxes

By Marci Becking

NIPISSING FIRST NATION – Walter Deering wants Status Indians to know that it is their right to keep track of hours worked on First Nations reserve so that that portion of their income is tax exempt.

Walter, a citizen and band councillor of Temagami First Nation who lives on Nipissing First Nation, has been working for Purolator Courier for over 25 years, and just received his Certificate of Indian Status in 2011. He spends between three to four hours each working day delivering and picking up parcels in Nipissing First Nation and for those hours he doesn’t have to pay income-tax on his earnings.

“I just want everyone to know this,” says Walter. “There must be other First Nations people, who only work on reserve part-time and don’t realize that even those few hours might be tax exempt.

“I think of all the people who have status who are driving cement trucks or doing deliveries

on First Nations like Nipissing and Dokis for two to three hours a day and don’t know that they can track their hours.”

Walter adds that it could be someone who is an electrician or a plumber – anyone who is going to a reserve to provide services.

Walter’s employer, Purolator Courier, wasn’t too keen on the idea – partially because it’s more paperwork and complicated for payroll. It took a bit longer to get started.

But there’s another way to do it.

“The other option is to track your hours and figure it all out when you do your income tax,” says Walter.

Walter’s income-tax preparer is George Carey, who is from Fort Albany First Nation and has a business on Nipissing First Nation. He says that people who do work on reserve – even for a few hours a day – should keep track of their hours.

“It’s good to write down the hours you work on reserve, just in



Walter Deering spends most of his working days for Purolator on First Nation territory.

case Revenue Canada asks,” says Carey.

The Indian Act First Nations tax exemption is very narrow and applies only to personal property and income located on a reserve. First Nations people pay all other

taxes not covered by the narrow exemption.

From the 2006 Census, income tax exemption only involved about 272,000 First Nations people in Canada – subtracting the number of children

aged 0-14 from the potential tax-paying base. And that number may actually be even lower because a number of First Nations have exchanged tax exemption for other benefits in self-governing Final Agreements.

## Anishnaabemwin Word Search

N O T N A G I N M B  
 B W E D Z M G D A N  
 I K J G I O Z A D O  
 M A W I M O S W K O  
 O Z E A E H M E L T  
 O T I L K O D N B N  
 J W E Z D T A J I I  
 I G I B E F B G O I  
 G I K I I W N E G G  
 E M E K O R N G N N

**Bkwak** - Arrow  
**Nwii** - Bullet  
**Ndawenjge**- He/she is hunting  
**Mekde** - Gun Powder  
**Bimoojige** - Shoot with  
**Baashkzige**- He shoots  
**Ngiintoon**- I killed something

Created in Nipissing Dialect by: Muriel Sawyer

# Refund if PST paid

Status First Nations individuals who have paid the eight per cent Ontario Provincial Sales Tax (PST) component on qualifying purchases may claim a refund by submitting an application for Ontario HST Refund for First Nations.

Applicants are encouraged to accumulate receipts over a period of time and include all receipts within the same submission in the interest of convenience as return times may extend up to four months.

The documentation listed below is required for the refund:  
 1. The completed application form  
 2. Original receipts  
 3. A photocopy of both sides of the

Certificate of Indian Status card. The applicant may also request to have the receipts returned by selecting the appropriate option indicated on the refund form.

Applications for refund of HST paid in Ontario must be submitted within four years from the date the tax was paid.

The application for refund, along with other information concerning the HST exemption for status First Nations in Ontario, can be found at <http://www.anishinabek.ca/notax/>.

All inquiries regarding completion of the application forms should be directed to the Ontario Ministry of Revenue at 1-866-668-8297.





# Magnetawan bustling with community activities

By Jennifer Ashawasegai

Magnetawan First Nation may be small, but it's mighty. The community of about 150 along the Magnetawan River is a proud, prosperous community, right off Highway 69. Right now, the First Nation is quite busy with negotiations with the Ministry of Transportation, the construction of a new health centre and development of a rock quarry.

The Ministry of Transportation is twinning highway 69 from Parry Sound to Sudbury. The new black-top will have to bypass three First Nations on the way through the area. And it will be bisecting Magnetawan First Nation. The whole community has a vested interest in the highway project through their territory because of that fact. Chief Noganosh says, "The Ministry has had to change the route once already after community input. But our feedback ended up being better for the engineers, and our advice also had less environmental impact."

Before the leadership and the community okays the highway plans, Chief Noganosh says, "We're considering all impacts, financial and environmental. We need to consider our gas station, which we may have to move, and we may also develop an industrial park."

The highway is not the only project in the pipeline for the community. Magnetawan First Nation is also considering developing a rock quarry, plus a carpentry apprenticeship program is currently in session.

There's excitement about the rock quarry. Chief Noganosh says they're working with construction companies. He also says the rock quarry tested with an 'A' rating which means it's over and above Ministry of Transportation standards. He also says, "Magnetawan owns it and is working in cooperation with contractors. We're not waiting for Aboriginal Affairs, we're acting as a nation, and we're taking the initiative to develop the quarry."

In addition to the project, the community already boasts a gas station, community centre which houses

most services for the First Nation and an Elders building. Out of the total population, Chief Joe Noganosh says most people are employed, and estimates that figure to be about 70 per cent. Many are employed by the band, or work in Parry Sound or Pointe au Baril.

A tour through the community reveals well maintained homes with manicured properties. Chief Noganosh says, "People here really show pride of ownership."

Community Health Representative Janice Smith agrees, and adds, "Our housing is maintained, people here don't live in sub-standard housing."

Education funding is being utilized in a big way, and the community has been seeing more and more graduates every year. Councillor Lana Noganosh says, "We have more students applying for post-secondary funding than we have money."

In the area of culture, the Anishinabek community also promotes the use of Anishinabemowin through workshops and hopes the youth will catch on. Smith says, "We're seeing a lot more interest in traditional activities over the past few years." For example, she says a handful of women from the community, including a youth, participated in spring fasting ceremonies. Other activities, such as holding monthly sacred fires are well attended by youth and other community members.

Noganosh voices her pride in the cultural support the community provides, and she's happy with all the way things are shaping up in that area. She says, "I've been noticing a change with the return of traditional people to the community and youth are really starting to become involved. We're slowly getting more traditional in this community, and it's good to see."

Like every community, Magnetawan First Nation is not immune to social issues. Councillor Lana Noganosh says, "those issues do crop up and get addressed but they don't take centre stage because we have a lot of positive things going on in the community."



Marquis Noganosh, Dominic Salerno (on ice), Anthony Laforge (standing) Chris Salerno, Derian Smith, Frank Salerno, Delson-Ray Noganosh (on ice) and Elder Jerry Smith Sr.



Brenda Salerno, Coordinator and Heather Pitawanaquit, Assistant Coordinator with students at youth bike challenge.



Willard Noganosh, (Project Manager), Randy Roy, (A/Executive Director, Waabnoong Bemjiwang Association of First Nations), Deputy Grand Chief Glen Hare, Chris Salerno, MFN Youth Rep, Chief Joe Noganosh, Veronica Noganosh, MFN Elder, Janice Smith, CHR/CWW at the ground-breaking ceremony for new health centre to be completed before 2013. - Photos by Anthony Laforge



Kevin Tabobondung, Baddo Jones and other participants doing log home construction.



# EDUCATION *Kinoomaagewin*



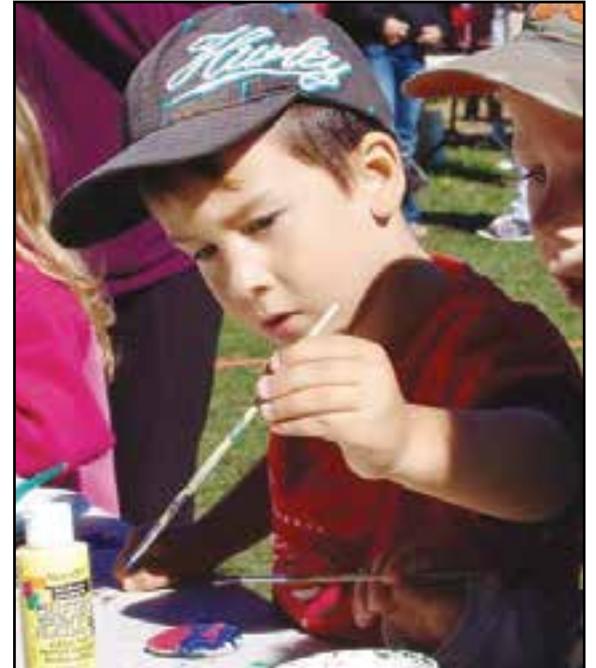
A SUPPLEMENT TO THE ANISHINABEK NEWS



KTEI Culinary student Samantha Corbiere showed participants how to clean geese and cook on an open fire.



KTEI students Zane Agounie and Winnie Migwans clowning around.



Kids liked rock painting.

## Goose-plucking 101

*By Beverley Roy*

M'CHIGEENG FN – Goose plucking, deer-skinning and cooking scone are part of the curriculum for one course offered by Kenjgewin Teg Educational Institute.

Over 800 people participated in KTEI's third annual Fall Harvest event held Sept. 19-20 on Mnidoo Mnis in M'Chigeeng First Nation.

"Students" included members of the general public and pupils from a number of Manitoulin Island elementary and secondary schools: Lakeview School, C.C McLean Public School, Central Manitoulin Public School, Shawanoswe School, Manitoulin Secondary School, and Little Current Public School.

New attractions at this year's event included the geese-plucking and outdoor cooking station presented by KTEI/Sault College culinary students, wild rice harvesting; expanded traditional games, open-fire scone cooking, expanded dried fruits and

medicine, and teachings by Shkagamik Kwe Health Centre on traditional medicines.

Booths returning by popular demand included rock painting, pickling, cedar tea making, sumac tea making, pumpkin treats, moose meat balls, fish filleting and cooking (frying and broiling), teaching tents, medicine walks, dried food preparation, deer skinning and outdoor cooking.

"It was a great learning experience that I hope future students will get to enjoy," said Winnifred Paibomsai.

Rachel Manitowabi said the experience was equally rewarding for presenters. "I learned about the art of wild rice preparation and this booth in particular was a great way to get children involved in their learning by playing the spoons and dancing in the rice."

Shannon, a Grade 5 student at Lakeview School, especially liked the traditional games. "We got to play double ball...I had a lot of fun playing it!"

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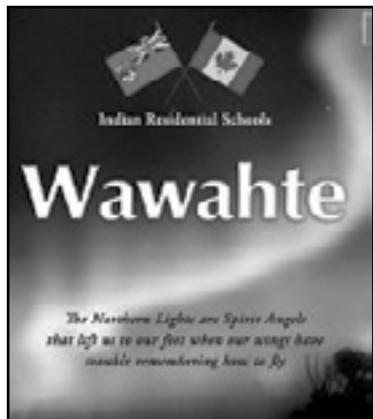
Experienced singer Craig Fox leads a session of young boys on the teachings of the drum.

– Photos by Patrick Kiley



# BOOKS/MASINAIGAN

## Book Reviews by Joyce Atcheson



### Racism by a nation

Racism takes many forms. When it rises from simply being the opinion of a handful of people to becoming widely accepted by a nation, it can result in official programs that may to the public be touted as beneficial, but that can actually discriminate against entire ethnic groups. In his book about Canada's Indian Residential Schools, the author has compiled detailed information along with first-hand accounts of individuals affected by the country's former laws toward its original residents.

The first part chronicles the experiences of Esther, a Cree whose early childhood was spent divided between winter and summer homes with her family and other villagers. Although marked by poverty and devoid of most of the creature comforts of urban dwellers in the time period, Esther's life was a happy one until she, along with 24 other Cree children in her village, were taken from their homes to Pelican Lake Indian Residential School 500 miles away. Once there she suffered mental, physical, and even sexual abuse at the hands of those charged to look after her.

– Reviewed by John E. Roper for US Review of Books.

*Wawahte: Subject: Canadian Indian Residential Schools; Robert P. Wells; Trafford Publishing 2012, 978-1466917170; 196 Pages \$18.00.*

### 'Spanish' wins prize

Carlene Wiitala, 17, Serpent River First Nation, won the James Bartleman Aboriginal Youth Creative Writing Award for her short story "Spanish" – about a 12 year-old Aboriginal girl who unsuccessfully tries to escape from a residential school located in Spanish, Ontario, in 1946.

### Mass media spread racism

If you need ammunition for the way governments continue to ignore laws when it comes to First Peoples, look no further, this book will show you the reason: "The press since Confederation has aided and abetted the promotion of colonial policies."

The main sources of news, which have the role of reporting fact, is influencing public opinion and doing it in a dishonest fashion; stereotyping, frank racism, and absence of investigation has resulted in our portrayal as being inherently stupid, ugly, unhealthy, and child-like, unable to look after ourselves so governments must take care of us.

National coverage of Grey Owl portrayed him as a genuine Indian, one to be admired. Upon his death the North Bay Nugget's front page carried a story by his common-law Anishinabe wife who "outed" him as a white man in buckskins and braids. Follow-up coverage from the west where he had lived was hilarious; Saskatchewan newspapers refused to lose their model Indian, claiming him as their own and his story persisted for some weeks.

Mainstream media's educating/informing the public perpetuates government views and values that show us as incompetent, corrupt, and lazy.

*Seeing Red: A History of Natives in Canadian Newspapers – Mark Cronlund Anderson and Carmen L. Robertson (University of Manitoba Press, Winnipeg, MB; 2011; ISBN 978-0-88755-727-9 (paperback), 362 pages, \$27.95)*



Carlene Wiitala

### Beaten by a bear

Cole Matthews, 15, is a bully.

After beating a classmate to unconsciousness, he faces a new experience. Instead of a repeat stint in juvenile detention, a justice circle is formed.



The circle's decision: banishment alone on an island for one year leaves Cole more hurt and angry blaming everyone for his hardship.

Exhausted with no food, no shelter, in a severe storm, he encounters the Spirit Bear.

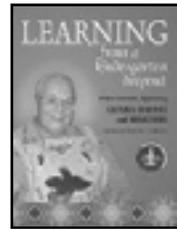
Cole is so mad when the bear is not afraid of him he tries to hurt the bear. The bear responds. Cole is mauled and near death -- alone with only his own resources to keep him alive.

This is a compelling story for adults and youth of a young boy's life of being abused and becoming the bully.

*Touching Spirit Bear – Ben Mikaelson (HarperCollins Publisher, New York, NY; 2001; ISBN 0-380-97744-3, ISBN 0-380-80560-X (paperback), 0-06-029149-4 (lib. Bdg.); 242 pages; \$7.50)*

### Commanda's long journey

The Kumik Elder's Lodge in Ottawa was a place where the late Elder William Commanda "Ojigkwanong" met and helped people until he passed.

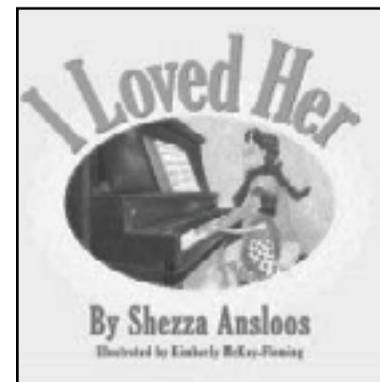


One tiny segment, a collaborative experience with the author, Romola Vasantha Thumbadoo, a real (East) Indian who grew up in South Africa, is the focus of this book.

Teachings include the importance of four -- seasons, directions, races of man, elements of nature, and elements of health; individuality versus individualism; individual rights versus community responsibility; and values and qualities important to First Peoples' cultures such as respect, forgiveness.

His beliefs are evident: "They say they own my country; if you go and rob a bank with your gun, does it make the money yours?"

*Learning from a kindergarten dropout: Cultural Sharings and Reflections – Romola Vasantha Thumbadoo (Circle of All Nations, Kanata, ON; 2005; ISBN 0-9738693-0-5); 192 pages; \$20.95)*



### Her voice still here

Grandma, I love you. That's how a child recalls a favourite grandparent who always had time and love to spare.

Grandma is gone but the child sees, hears, feels her voice as she remembers all the things they did together: having tea, baking, going to bed in the same bed, walking, playing together, singing, sharing food, loving words, smiles and gestures.

This young child's book deals with grief in a loving and kind way, recalling all the good things that can make a child's heart soar even though Grandma is no longer here.

This is not a First Peoples' specific book with its light-skinned illustrations but the message is universal – love continues.

*I Loved Her – Shezza Ansloos, illustrated by Kimberly McKay-Fleming (Pemmican Publications, Winnipeg, MB; 2010; ISBN 978-1-894717-59-5); 29 pages; \$10.95)*

## Become a Registered Early Childhood Educator!

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Administered by:

Kirkwood Place North Bay Regional Health Centre | Place Kirkwood Centre régional de santé de North Bay



**Manitoulin Child Poverty Task Force**  
 October 24, 9:30-11:30 am  
 Aundeck Omni Kaning First Nation, at Manitoulin Legal Clinic

Addressing poverty on Manitoulin Island using holistic & collaborative approaches to encourage self-sustaining families & communities.

2012 focus: Food and Nutrition Meeting topics to include: forming a 'Good Food Box' program on Manitoulin. All are welcome.

To RSVP or for more info, contact:  
 Noojmowin Teg at 705-368-2182 or email [cptf@noojmowin-teg.ca](mailto:cptf@noojmowin-teg.ca)

# Education

Forever to the Seventh Generation

## Making drum good medicine

By Marci Becking

NIPISSING FN – Anishinaabe teachings tell us that First Nations women always had hand drums to sing lullabies to their babies.

OPP Sergeant George Couchie taught seven new and expectant mothers – as well as some grandmothers – how to make their own hand drums in a session hosted by the Healthy Babies, Healthy Children program at the Lawrence Commanda Health Centre.

Culture and Heritage Manager Glenna Beaucage says that she's made a few drums and for her it was more than a drum-making workshop.

"It represents a part of the process of returning to who we were and are. I appreciated that we also received a teaching regarding the drum and how the drum-making workshops are helping youth heal and become empowered, some for the first time in their lives."



George Couchie shows Glenna Beaucage how to tie her drumstick.

Beaucage says it is not easy being a drum carrier.

"There is a healthy lifestyle that needs to accompany that responsibility. For some women who have been silenced for so long, either by domination or abuse, the drum sometimes gives them their only voice. Everyone who takes these workshops is at a different place in their learn-

ing and healing and understands it differently, but for me it is part of the process of returning to ourselves."

"I need to learn how to sing the songs," says Ashley Commanda, mother of four-month-old Hayden who enjoyed the drumbeat and the sound of Couchie's voice. "Hayden's going to his first pow-wow this weekend too."

## Redskin campaign grows

By David P. Ball  
Indian Country Today

Controversy over racist sports team names is growing in Canada, sparked by furor that erupted over a Facebook bid to rename the Nepean Redskins, an Ontario youth football team.



Ian Campeau

"I don't want to be called a 'redskin,'" Ian Campeau, Nipissing First Nation, told Indian Country Today, after his attempt to get the Redskins renamed ignited nationwide debate. Far from embracing his idea, team officials complained that renaming would cost more than \$100,000 and said the name wasn't racist anyway. Campeau offered to help them raise the funds.

"I don't want them to stop playing football," Campeau said. "I want to try and come up with solutions. I suggested ways to change the name smoothly."

Nevertheless, his bid brought down criticism, including that of a local government councillor, Jan Harder, who said she would not help.

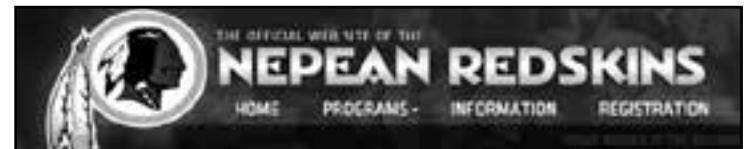
"You won't get it from me or anyone else I know," Harder responded to his e-mail, according to the Ottawa Sun. "The Nepean Redskin football name is some 40 years old or more and in the entire time I have been in Nepean."

"Until the last year or so there has never been any talk of name change and even since then only a few including yourself. You are looking for trouble where none exists."

"By any modern dictionary definition, it's offensive," says Campeau. "It's completely inappropriate for a youth football team to use."

The father of two said names such as Redskins, the Edmonton Eskimos and the Cleveland Indians all reinforce "acceptable mainstream racial oppression" toward aboriginals.

Assembly of First Nations National Chief Shawn A-in-chut Atleo jumped into the fray too, supporting the campaign and several other anti-racist efforts across the country.



## School memories: \$20 weekly room and board

By Darrell Stonefish

MORAVIANTOWN – I went to Westminister Secondary School in London, Ontario in 1969 after leaving Ridgetown District High School. It came about sort of by accident. I had gone to the H. B. Beal Technical School hoping to enroll in the Electrical/Electronics course but by the time I arrived there in October it was too late so my education turned from technical to academic just like that. Sometimes I blame Indian Affairs for not approving funding right away.

Indian Affairs did pitch in with a \$10 amount for each week for



Darrell Stonefish

room and board and my dad and mom paid the other \$10 a week and the following year Indian Affairs paid the \$20 a week and also gave me \$26 a month for bus tickets. I appreciate all the help I received from all sources, including the landlady Mrs. Shepherd and Mrs Sickles who served such good meals while I stayed at their places.

At Westminister there were no other Native students and it was a school much larger than old Ridgetown District High. Over 1500 kids went there and it was a strange feeling at first. One good thing I did enjoy was the sports and it wasn't long before I was donning the high school logo of the famed Westminister Wildcats and joining track and field teams, playing hockey, and meeting all sorts of other athletes.

Everything I learned at those schools I still use today, so students – don't ever give up!

Darryl Stonefish is the manager of the Delaware Nation Library/Archives at Moraviantown.

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### Free CNSC 101 information session



The Canadian Nuclear Safety Commission (CNSC) will be holding free half-day information sessions in Kincardine and Saugeen Shores, Ontario, on November 19 and 20, 2012.

Who should attend? Members of the public and those interested in learning more about how the CNSC does its work as Canada's nuclear regulator.

CNSC 101 outlines how the CNSC's regulatory oversight ensures the safety and security of the nuclear sector and its activities, including nuclear power plants, uranium mines and mills, nuclear waste management, nuclear medicine, manufacture of medical isotopes, nuclear substances and the transportation of radioactive materials.

Attendance is limited. Register by email at [cns101-ccsn101@cnsccsn.gc.ca](mailto:cns101-ccsn101@cnsccsn.gc.ca) or by phone at 1-800-668-5284.

For more information visit us at [nuclearsafety.gc.ca](http://nuclearsafety.gc.ca) or on Facebook.

### CCSN 101: Une séance d'information gratuite

La Commission canadienne de sûreté nucléaire (CCSN) organisera des séances d'information gratuites d'une demi-journée à Kincardine et à Saugeen Shores, en Ontario, les 19 et 20 novembre 2012.

Public cible : Grand public et personnes voulant savoir de quelle façon la CCSN s'acquitte de son rôle d'organisme de réglementation nucléaire du Canada.

La séance d'information CCSN 101 permet de comprendre de quelle façon la surveillance réglementaire de la CCSN assure la sûreté et la sécurité du secteur nucléaire et de ses activités, c'est-à-dire des centrales nucléaires, des mines et usines de concentration d'uranium, de la gestion des déchets nucléaires, de la médecine nucléaire, de la fabrication d'isotopes médicaux, des substances nucléaires et du transport des matières radioactives.

Les places sont limitées. Inscrivez-vous par courriel à [cns101-ccsn101@cnsccsn.gc.ca](mailto:cns101-ccsn101@cnsccsn.gc.ca) ou composez le 1-800-668-5284.

Pour plus d'information, visitez-nous à [suretenucleaire.gc.ca](http://suretenucleaire.gc.ca) ou sur Facebook.

[nuclearsafety.gc.ca](http://nuclearsafety.gc.ca)  
[suretenucleaire.gc.ca](http://suretenucleaire.gc.ca)



## Bemanakinang fought in key battles at age 15

By Alan Corbiere

On July 16, 1812, Captain Roberts left St. Joseph Island with his 30 regular British troops, 200 voyageurs, 113 Sioux, Menominee, and Winnebago, and 280 Odawa and Ojibwe warriors, to take Fort Michilimackinac from the Americans. By noon the next day, the British and Anishinaabeg force had claimed the fort. Among that victorious force was a 15 year old youth named Bemanakinang, joining his father and uncle on the war path. Though he had been told to stay behind because he was too young, Bemanakinang would not be denied his opportunity to distinguish himself among his peers, family, clan and nation.

In 1875 Bemanakinang, who was then reported to be 85 years old and living at Wikwemikong, gave a deposition to the Indian Agent detailing his action in the War of 1812. Bemanakinang stated that he had “fought on the side of the British at Mackinaw, [and had] been in action five times.” He did not mention any other places but elaborated on one specific instance, stating that

“on one occasion four canoes were sent to seize a Boat which was making for an American ship; three of the canoes returned, but the one in which he was (which was that of his Father) continued to chase the boat until they were fired at by the American vessel and were forced to retire, on landing they were received by the English officer, who said they were brave warriors and wrote down their names and promised that they should be rewarded so as never to want anything, not even a single needle all their life long”.

Research suggests that Michel Bemanakinang accompanied his Bear Clan father, Chief Assiginack, in major War of 1812 campaigns, including Niagara and Detroit.

Bemanakinang's name surfaces briefly here and there after the War of 1812. The years following the war were a time of great change for the Anishinaabeg. No longer courted as warriors, the times required that they adapt. The Odawa of L'Arbre Croche (also known as 'Waganakizi,' present day Harbour Springs, Michigan) appear to have implemented a strategy of education, Christianization, and more intensive cultivation, while trying to maintain as much of their homeland as possible. Father Fenwick reported signs that were encouraging to him and forwarded a letter to Rome from the L'Arbre Croche Odaawa dated 9 September 1828,



Portrait of Bemanakinang by Fr Nicholas Point

which was signed by “the principal chiefs of the tribe. They are all Catholics or catechumens.” The names on the list included future Wikwemikong Chiefs J.B. Assiginack, Louis Sagitondawe, Vincent Pemassige, Mookomanich, Osawayen, Michel Mosaikons, and **Michel Pemanakinang**.

Bemanakinang's name appears again in 1829, this time as a Chief of L'Arbre Croche (Waganakizi). He was recorded as one of the chiefs in a delegation that met the American Indian Agent Henry Schoolcraft on 1 September 1832. The list of chiefs' names affixed to the document provide the translation “corn tassels” for the name Bemanakinang (spelt as Pamiwukinung by Schoolcraft). Chief Paimuckinong [Bemanakinang] was a chief in the United States and when he moved to Manitoulin Island he maintained that chieftaincy. On January 2, 1840, the assembled chiefs of Wikwemikong wrote to the Superintendent General of Indian Affairs in an effort to dispel rumours of their dissatisfaction with Manitoulin:

“We are very thankful for your having given us Manitoulin Island where we wish to live, where our children, and those hereafter to be born can live comfortable. Our chiefs and young men are greatly pleased when they see all they plant growing so well and producing so much. We do not (as others say of us) look in vain for crops [...]

“We the Ottawas and Chipewas of Wequamekong. Bemassige, Tebassige, Atawij, Makons, Kitchinagassamonowin, Tekamasamo, Achawenachin, Johnis, Assikinank **Pemanakinong**.

Michel Bemanakinang, perhaps like his uncles, had given up his medicine bundle by then because it is evident that he adopted Roman Catholicism and was baptized. He also played a prominent role in the community promoting Christianity, as he served as godfather for the children of Odawa Chief Louis Tekamassimo and Odawa Chief Louis Wakegijig. These chiefs would not have just anybody serve as godfather to their children, so this is a tes-

tament to the esteem other chiefs had for Bemanakinang. His name was also listed alongside other Wikwemikong chiefs (who were also veterans of the war), such as Amable Assiginak, Frederic Pebamitapi, J.B. Attagewinini, and Vincent Pemassige, as those that had received the sacrament of confirmation prior to 1852. The Jesuits also kept track of those who aided in the construction of the church at Holy Cross Mission in Wikwemikong and Michel Bemanakinang had dedicated 42 days of labour at the church and had prepared 700 logs to the cause. Only Wakegijig (who would later become chief) and Chief Kinojameg had dedicated more days to the construction of the church. In fact, when the chiefs were embroiled in a disagreement with the Superior at the mission, Bemanakinang stated that “I have worked a lot on the church but that did not prevent my field from suffering a lot while I worked on the church. I still had to whitewash a ceiling and a table that I lent.” To which the superior Fr. Point

replied, that it was true, but that Bemanakinang was paid 28 dollars more than he was owed plus his portrait was done. Although Michel and Susanne Nodinokwe had children already, they decided to get married on 14 January 1844. Michel Bemanakinang and Susan Nodinokwe had a son who was born on March 9th and baptized on 14 March 1841 on Manitoulin Island. They named their son Michel, after the father, but tragically, he died when three years old. On the 4 February 1850 the couple welcomed another member to their family when their son, Fabian Bemesssea, married Philomene Chawanebinensikwe. The couple also had sons Joseph Naganwewidang, Bernard Gijigobinensi, and Louis Odjig, as well as the following daughters, Catherine Ogimakwe, Susanne Obidanakwadokwe, and Marguerite Obidanakwadokwe.

In March 1875, Canadian headquarters of Militia and Defence distributed a circular to all Indian Agents and requested that they determine if any of the Indians in their superintendency were veterans of the War of 1812. James C Phipps responded that the only two surviving veterans were Amable Assiginak and Michel Bemanakinang and he recommended that they receive the (somewhat late) remuneration. On July 16, 1878, two cheques in the amount of \$20 each (which must have been a significant amount at the time) were issued and sent to both men. After 63 years, both of these veterans received some remuneration from the government.

On the 10 of November 1878, Michel Bemanakinang, member of the bear clan, War of 1812 veteran, and chief of his people died. Entered in the Wikwemikong diary “11 Nov. 1878, buried Michel Bemanakinang died the evening before aged more than 80, witness: Jako Attagewinini & Louis Wakikijik & lots of others.” Reading other entries for deaths, it is rare that the priests would note that there were “lots of others” at one's death bed, but it sounds like Bemanakinang was a beloved chief, warrior and family member.

*This article first appeared in the August issue of the Ojibwe Cultural Foundation newsletter.*

*Alan Corbiere is the former Executive Director of OCF.*



# Health Secretariat

Good Health for Our People



## Study examining food, water issues in 100 First Nations

OTTAWA – Now in the second year of its ten-year mandate, the First Nations Food, Nutrition, and Environment Study is a national scope study on the benefits and risks of food and water in First Nations communities. The study will gather information in 100 randomly-selected First Nation communities across Canada about regarding current traditional and store bought food use and food security. The study team will also: test many traditional foods for nutrient values and environmental chemical hazards; test drinking water for heavy metals and surface water for pharmaceutical metabolites; and examine the body burden of mercury among First Nations people in remote communities.

Environmental changes are impacting the health and lifestyles of First Nations. Issues of particular significance and concern

include:

- The conservation of traditional subsistence within sensitive environments; and
- Increasing contaminant levels in traditional food due to pollution; and,
- Nutrient deficiencies in individuals due to the reduction and quality of traditional food resources altered by degradation of the environment; and,
- Increasing occurrences of chronic diseases such as diabetes, cancer and heart disease; and,
- Social, economic, and political forces affecting traditional lifestyles and access to traditional harvesting areas.
- Current traditional and store bought food use
  - Food security
  - Test drinking water for heavy metals and surface water for pharmaceutical metabolites

## Pharmacists can give shots

TORONTO – Ontarians can now receive more health services directly from pharmacists including the publicly funded flu shot and getting their prescriptions renewed.

Premier Dalton McGuinty announced Oct. 9 that, in addition to giving the flu shot, pharmacists can now also:

- Renew or adapt existing prescriptions
- Prescribe medication to help people quit smoking
- Demonstrate how to use an asthma inhaler or inject insulin
- Support patients who have a chronic disease, such as diabetes, monitor their condition.

"By expanding the services pharmacists deliver, like the ability to give the flu shot, we're giving Ontarians better access to the services they need while strengthening our health care system. It's another way we are ensuring universal health care is there for our children and grandchildren."

This will be the 13th year the flu shot has been offered in Ontario. People (over the age of five) can visit participating local pharmacies starting Oct. 22 where specially trained pharmacists will give them the flu shot as part of Ontario's Universal Influenza Immunization Program.

## Study aims to attract more Native nurses

THUNDER BAY – Are you a nurse or nursing student of First Nations, Inuit, or Métis heritage? Are you a School of Nursing faculty member who has taught Aboriginal students? Researchers conducting the Developing Supportive Work and Educational Environments for Aboriginal Nurses study would like to hear from you!

Aboriginal people are underrepresented in the nursing profession and the Centre for Rural and Northern Health Research is exploring ways to change this. Researchers are investigating how to attract and retain Aboriginal nurses in Ontario, while exploring how to foster school and workplace environments that are welcoming and respectful of Aboriginal worldviews.

To participate, or for more information about the study, please contact Shevaun Nadin, Project Researcher, Centre for Rural and Northern Health Research, by calling collect (807) 766-7288, or emailing [snadin@lakeheadu.ca](mailto:snadin@lakeheadu.ca).

You may also learn more by visiting this link: <http://www.cranhr.ca/videos/AboriginalNurses.wmv>



Garden River is one of 100 randomly-selected First Nations communities participating in a ten-year study of diet and lifestyle. Alice Corbiere chats with Cindy Jones at the feast held by the First Nations' Food, Nutrition and Environment Study (FNFNES) at the Community Centre in Garden River. First Nation. Samples from traditional foods, water and hair are being collected and tested for various contaminants and minerals. This study funded by Health Canada is lead by Dr. Diego Garcia, Assembly of First Nations, Dr. Laurie Chan, University of British Columbia and Dr. Olivier Receveur, University of Montreal. For further information visit their website [www.fnfnes.ca](http://www.fnfnes.ca). – Photo by Margaret Hele

## Developing Supportive Workplace & Educational Environments for ABORIGINAL NURSES

An invitation to First Nations, Métis & Inuit nurses to share their views

### Who is doing this study & why?

The Centre for Rural and Northern Health Research is exploring how nursing schools and workplaces support Aboriginal nurses & students. The results will inform educators & employers about creating and sustaining environments where Aboriginal nurses & nursing students feel welcome, supported, safe, and valued.

### Who can participate?

Any First Nations, Inuit, or Métis nurse in Ontario.

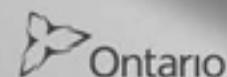
### How can you help?

You can participate in an interview. The interview would be confidential and take approximately 30 minutes.

### For more information, please contact:

Shevaun Nadin, Project Researcher  
Centre for Rural and Northern Health Research,  
collect: 807-766-7288, or [snadin@lakeheadu.ca](mailto:snadin@lakeheadu.ca)

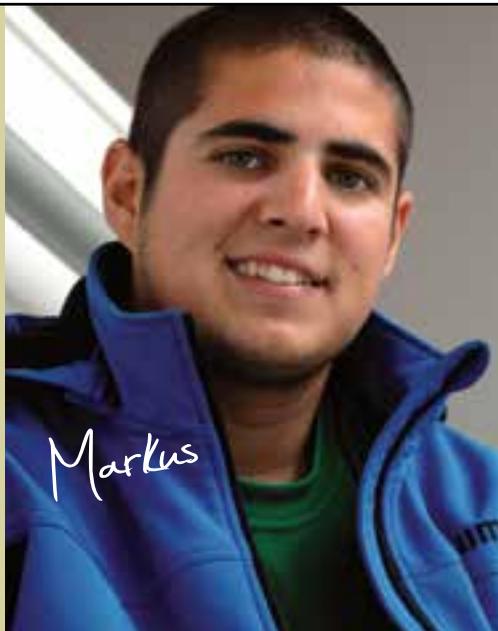
This research is being funded by the Ontario Ministry of Health and Long Term Care



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### Aboriginal Education

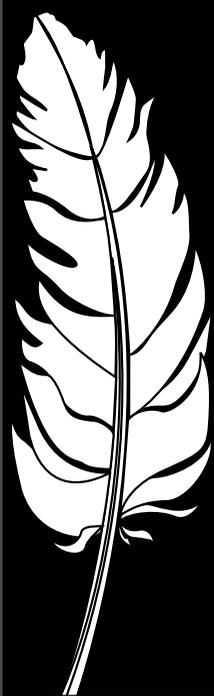
- Honours Bachelor of Education (Aboriginal) P/J
- Native Teacher Education Program
- Native Language Instructors' Program

### Administrative & Support Services

- Office of Aboriginal Initiatives
- Aboriginal Cultural & Support Services
- Lakehead University Native Students Association
- Nanabijou Aboriginal Graduate Enhancement
- Lakehead University Aboriginal Alumni Chapter
- Elders Program

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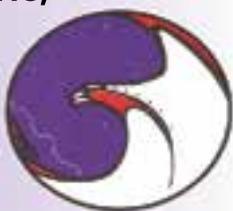
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# ZHOONYAAKEWIN/OUR ECONOMY

## Administration saves taxes

VANCOUVER – The Tax Court of Canada released its judgment in *Dickie v. The Queen*, 2012 TCC 242, wherein Miller Thomson, and co-counsel Robert Janes of JFK Law Corporation, were successful on an appeal of a reassessment made under the Income Tax Act, and the reassessment was vacated. The Appellant is a Status Indian operating a sole proprietorship on the Fort Nelson Indian Reserve, which carried on the business of clearing and slashing timber and brush for oil and gas companies based off-reserve.

While almost all of the slashing work performed by the business was performed off-reserve, the administrative centre for the business was the Appellant's home address on the Reserve. The Appellant's property contained the office of the business as well as a shop building where the equipment was maintained and stored. The Appellant recruited workers from that office; conducted orientation and safety meetings for project work

crews there; negotiated contracts there or received requests to tender for work there; completed tender packages and bids there; received payments there; paid bills there; and conducted various other administrative duties there.

The Court characterized the business as a "nomadic business"; where it is expected to provide its services to different sites outside its offices or headquarters on a project-by-project basis, without having any physical or permanent type base at any of those sites, but with the administrative employees of the business located almost exclusively on the Reserve.

The Court found that there was a sufficient connection between the Appellant's business income and the Reserve such that it was personal property situated on a reserve within the meaning of section 87(1)(b) of the Indian Act and was therefore exempt from taxation under section 81(1)(a) of the Income Tax Act.



J.P. Gladue, CEO and President of the Canadian Council on Aboriginal Business, and Dr Eric Newell, 2012 recipient of the CCAB Award of Excellence in Aboriginal Relations.

## Newell's Syncrude big Native employer

VANCOUVER – Eric P. Newell, O.C. who set a trend for working with the Aboriginal community during his leadership tenure at Imperial Oil and Syncrude, has been named the recipient of the 2012 Award for Excellence in Aboriginal Relations by the Canadian Council on Aboriginal Business (CCAB).

Newell was nominated for the honour – presented to a Canadian who has personally contributed, through his or her professional and voluntary commitments, to building bridges between Aboriginal people and Canada's business community – for spearheading initiatives in Aboriginal education, training and employment.

"It is a great honour to receive this award from the Canadian Council of Aboriginal Business," said Newell, "but I share this recognition with my senior Syncrude leadership team and our many friends amongst our Aboriginal partners and entrepreneurs. They created the successful businesses that are now serving as models for other Aboriginal communities across Canada. And, for me, that is the biggest reward of all."

Under his leadership, Syncrude became a major player in the oil industry while becoming one of the largest industrial employers of Aboriginal people in Canada. Newell was instrumental in the establishment of the Aboriginal Gathering Place at the University of Alberta and advocating for greater educational opportunities for Aboriginal people.

JP Gladue, President and CEO of CCAB, says, "Even after retirement Mr. Newell continues to promote and work with the Aboriginal community. CCAB measures the value of nominees in not only what they've accomplished, but in what they continue to do."

For more information about the CCAB and an overview of the Award for Excellence, visit [www.ccab.com](http://www.ccab.com)

## Grateful to employment office

By Rodney Commanda

Education has always been a hard thing for me. I barely graduated high school with my diploma in 1989 but still continued on and followed a path to college with no real direction. I never had a next step in the plan for life after college, which is probably why my first two attempts met with failure. Life went on from job to job and except for the birth of my children I could only see a bleak future ahead of me.

In 1995 I decided to turn my life around and be a positive influence in the lives of my very young daughters. That spring I submitted to a five and a half week self-healing process and followed that up by applying myself to a 40-week program.

In 1996 I earned a certificate in Drug and Alcohol Counselling and successfully completed my first year of a business program at a local college.

On July 22, 1997, while travelling from Jocko Point to Garden Village, I was involved in a head-on collision and was trapped in my car for 45 minutes. I'm lucky to be alive. I was airlifted to St. Michael's Hospital in Toronto with six broken bones and a



Rodney Commanda

concussion. Later, I was told we were hit by a drunk driver who had passed out at the wheel and crossed into our lane.

Doctors put a metal rod in each of my legs and a metal plate on my arm.

In 2003 after years of rehabilitation I met with Brenda Restoule of the Nipissing First Nation's Employment Office. She helped me set my priorities straight and put me on a path to get back in college to complete what I had started.

Thanks to the amazing support of my family, NFN Employment Office, NFN Education Office, and Chief and Council I amazingly completed my goal. I couldn't have done it without any of them, especially Brenda. In 2007 I graduated from Canadore College with an Advanced Diploma in Business Administration.

No matter what happened, from my car accident to life's little injustices, I never once gave up. Success means everything, for yourself and for our children. Every day, I endeavour to be a positive influence in their lives.

As I look back, I am grateful to the Employment Office for all their help which has led me to becoming the "Cultural Co-ordinator" for Nipissing.

## Education key to jobs

TORONTO – Canada's rapidly growing Aboriginal population has the potential to fill the country's looming skill and labour shortage but only if a widening post-secondary education gap between Aboriginal and non-Aboriginal people can be stemmed, according to BMO Financial Group.

The Aboriginal population is growing at a rate of 1.8 per cent – almost twice the growth rate of the general population at one per cent.

By the end of 2017, Aboriginal people will comprise 3.4 per cent of the working-aged population in Canada.

Twenty-three per cent of the non-Aboriginal population has a university degree, but only four per cent of First Nations peoples have a university degree.

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# Restoration of Jurisdiction

..... Implementing the Anishinabek Declaration of 1980




Darlene Naponse, Atikameksheng Anishnawbek, leads a group discussion on the selection of Grand Council representation at a Governance Working Group meeting on September 11, 2012.

## Governance Working Group focus on developing community constitutions

By Andrea Crawford  
ROJ Communications Officer

First Nation constitution development and the implementation of the Anishinaabe Chi-Naakngewin will be the focus of work for the Governance Working Group (GWG) this fiscal year.

At its first of six meetings on Sept. 11 and 12, 17 members of the working group confirmed the work plan for the year and received updates from different Restoration of Jurisdiction (ROJ) programs.

As part of the updates on constitutional progress, the group reviewed the proclamation of the Anishinaabe Chi-Naakngewin on June 6, 2012, and considered what it means for the Anishinabek Nation moving forward.

Kettle & Stony Point Elder Bonnie Bressette recalled how inspiring the proclamation of the Anishinaabe Chi-Naakngewin was for her.

"I felt so good in Sheguiandah this summer when we had the constitution approved," said Bressette. "I really felt our Chiefs working together for something they believed in."

Now that the Chi-Naakngewin has been proclaimed, the Anishinabek Nation must determine the next steps in the implementation process.

In order to begin this process participants separated into two groups and engaged in discussions regarding elements of the Anishinabek Nation Government, specifically evaluating the selection of representatives to the government and compensation for representatives of the government.

The GWG will review different elements of the Anishinabek Nation Government at each meeting over the coming year, ensuring that grassroots input is collected and included in the development of an implementation plan for the Nation's constitution.

As discussions on the Anishinaabe Chi-Naakngewin

took place, working group members also identified areas of priority and progress in First Nation constitutions.

Bressette's community of Kettle & Stony Point is in the final stages of its constitutional development process, similar to Nipissing First Nation and Atikameksheng Anishnawbek.

These communities are now in the consultation phases of the development process and are seeking the input and support of their citizens.

Some working group members

pointed out that consultation and communication can often be challenging, especially with off-reserve citizens, but that it is an important part of the process.

"We have to find a way to build the constitutions from individuals and citizens, so that they see themselves in that constitution and recognize the importance of their roles in our communities," said Cindy Fisher, citizen of the Ojibways of Pic River First Nation.

The next GWG meeting is on Oct. 23-24, in Sault Ste. Marie.

### Community Engagement Strategy Request for Participation Notice

A Request for Participation has been sent to all Anishinabek First Nations, seeking host partnerships in an upcoming series of community information sessions.

Each information session will focus on the First Nation constitutions, the Anishinabek Education Agreement and the Anishinaabe Dodemaag System.

#### 2013 SCHEDULE OF INFORMATION SESSIONS

**Southeast Region: January 22-23-24**  
**Southwest Region: February 5-6-7**  
**Lake Huron Region: February 26-27-28**  
**Northern Superior Region: March 26-27-28**

**For more information on the Community Engagement Strategy and the Request for Participation process, please contact:**

Andrea Crawford  
 Communications Officer  
 Restoration of Jurisdiction  
 Toll Free: 877-702-5200  
 Email: [andrea.crawford@anishinabek.ca](mailto:andrea.crawford@anishinabek.ca)



## DID YOU KNOW?

### Community Engagement Strategy

Did you know that the Community Engagement Strategy (CES) was established as a Nation-building project meant to support and promote the Anishinabek Education and Governance Agreements? Since its inception, the Community Engagement Strategy has been successful in reaching more than 2000 Anishinabek Nation citizens through various forums.

Not only does the CES inform Anishinabek Nation citizens on the progress of the education and governance agreements with Canada, but it also serves as a communications catalyst that engages citizens in all of the initiatives that occur in the Restoration of Jurisdiction (ROJ) department.

This year, some of these initiatives include:

- the education and governance negotiations;
- First Nation constitution development;
- capacity development; and
- the Anishinaabe Chi-Naakngewin.

### Goals and Objectives

The goal of the CES is to inform and engage Anishinabek Nation citizens in the various Restoration of Jurisdiction initiatives. Within this goal, the CES strives to achieve additional objectives such as:

- gathering support and feedback throughout the Anishinabek self-governance process;
- identifying champions and spokespersons in Anishinabek First Nations;
- strengthening Anishinabek Nation unity through nation-building activities.

### What kind of activities does the CES offer?

Every year the Community Engagement strategy conducts a series of community information sessions in each region of Anishinabek Nation territory. By partnering with different First Nations, the CES is able to visit several communities each year to provide presentations on specific ROJ initiatives.

In addition to the community information sessions, the CES also supports a number of activities and events within the Restoration of Jurisdiction department. Some of these events include training workshops, capacity development workshops, working group meetings, special Grand Council assemblies, conferences, webcasts, individual community visits, etc.

This year marks the fourth year of the Community Engagement Strategy, in which community information sessions will focus on First Nation constitution development, the Anishinabek Education Agreement and a traditional Dodemaag (clan) teaching. The sessions will take place in each region of the Anishinabek territory on the following dates:

- Southeast Region - January 22, 23 & 24, 2013
- Southwest Region - February 5, 6 & 7, 2013
- Lake Huron Region - February 26, 27 & 28, 2013
- Northern Superior Region - March 26, 27 & 28, 2013

The CES will also be conducting a major communications training conference on December 12 & 13, 2012, in Sudbury. The purpose of the communications training conference is to provide all First Nations with the necessary knowledge and tools to effectively communicate with their citizens as they prepare for self-governance. The conference will focus on best communications practices, relating to social and traditional media, internal and external communications, methods of consultation, etc.

Every year the CES offers new and exciting opportunities for Anishinabek citizens to participate in and to learn more about the self-governance process. As the Anishinabek Education and Governance Agreements approach ratification stages, the Community Engagement Strategy will continue to support and promote the initiatives of the ROJ department through its successful Nation-building approach.

For more information on the Community Engagement Strategy, or to learn more about a specific event, please contact:

Andrea Crawford  
 ROJ Communications Officer  
[andrea.crawford@anishinabek.ca](mailto:andrea.crawford@anishinabek.ca)  
 705-497-9127 ext. 2265



# Anishinaabe Chi-Naaknigewin



## Restoration of Jurisdiction



Problem solved! consultants Jeff Roynan and Gary Maynard (standing) deliver a presentation to the Education Working Group on September 19. The education consultation firm conducted a project to determine the information management system requirements of the proposed Anishinabek Education System.

## Group reviews results of information management project

By Andrea Crawford  
ROJ Communications Officer

At its first meeting this fiscal year, the Education Working Group continued to strategize on the next steps regarding the development and implementation of the Anishinabek Education System (AES). The three-day meeting was spent reviewing the annual work plan, and receiving updates regarding Canada's fiscal offer, development and marketing strategies for the AES, and the outcome of the education discussion at the June 2012 Grand Council.

A large portion of the working group meeting was dedicated to reviewing details of the AES

Information Management Project, which was conducted in preparation for the ratification of the Education Agreement and the implementation of the education system in 2015.

The project researched the anticipated information management and technology needs of Anishinabek First Nations.

In May 2012, 74 per cent of Anishinabek Nation communities (24 out of 39) responded to a customized survey that collected feedback regarding information management needs, student management systems (SMS), information technology, Internet connectivity and human resource needs,

etc.

The purpose of the survey was to gain a solid understanding of how First Nations currently collect data, to identify what systems and programs are currently being used by First Nations education professionals, and to determine the information management needs and preferences of the proposed Anishinabek Education System.

The project, including the survey, was conducted by education consulting firm ProblemSolved!, which is lead by Phil Geden, a long-standing education professional in the North Bay area.

Among the priority items identified by survey respondents, was

the need for proper training and the need to customize the management systems to the requirements of each First Nation.

The survey results provided consultants with the necessary information to research several different SMS service providers in order to determine and cost the best system for the AES.

In its presentation to the Education Working Group, ProblemSolved! identified some of the functions and uses that an appropriate student management system should offer. They included the ability to collect and manage student data for the purposes of attendance, graduation rates, report

card results and diagnostic assessments, among other things.

The consultation firm completed the AES Information Management Project in September and a recommendation for the most suitable SMS service provider has been prepared.

The information, including the cost elements, is being analyzed and will be used to negotiate sufficient transfer payments for the installation and operation of the information management system.

For information on the AES Information Management Project, contact Monica Lister – Fiscal Policy Analyst 705-497-9127 [monica.lister@anishinabek.ca](mailto:monica.lister@anishinabek.ca).



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

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

See you there!



## Communications Conference

The Anishinabek Nation is hosting a two-day training conference that will concentrate on the application of best communications practices in various capacities.

The purpose of conference is to provide First Nations with the training and tools required to increase and maximize their communications capacity in preparation for the ratification of the Education and Governance Agreements.

Workshop and presentation topics will include:

- Internal and external communications
- Traditional and modern communications
- Using social media to your advantage
- Communications and strategic planning
- Communicating with your citizens

December  
12 & 13  
2012

Holiday Inn

Sudbury, ON

To register for this event or for more information, please contact:

Andrea Crawford  
ROJ Communications Officer  
Union of Ontario Indians  
705-497-9127  
[andrea.crawford@anishinabek.ca](mailto:andrea.crawford@anishinabek.ca)

# Anishinabek Educational Institute



## JANUARY 2013

Fetal Alcohol Spectrum Disorder Certificate Program

### ABOUT THE PROGRAM

This leading edge initiative is designed for professionals working with families, people and communities living with FASD and is targeted to provide you with the knowledge and skills to:

- Improve services for individuals with FASD
- Impact policy development
- Design and implement effective prevention and intervention strategies
- Facilitate the development, administration, and provision of services and care with respect, compassion, cultural competence, and safety.

## DIPLOMA

- ▶ Early Childhood Education
- ▶ Business
- ▶ Registered Practical Nursing (RPN)
- ▶ Native Community Worker
- ▶ Traditional Aboriginal Healing Methods

## CERTIFICATE

- ▶ Early Childhood Education Resource Teacher
- ▶ Personal Support Worker
- ▶ Pre-Health Sciences
- ▶ First Nation Child Welfare Advocate
- ▶ FASD and more ...



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