



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

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Williams Treaty

Crown concedes some hunting rights

By Maurice Switzer

TORONTO – For the first time since 1923, Ontario and Canada have conceded that citizens of the

seven Williams Treaty signatory First Nations have limited off-reserve hunting and fishing rights in their traditional territories.



Storming Parliament Hill

Anishinabek Nation Grand Council Chief Patrick Madahbee and Serpent River Chief Isadore Day joined other First Nations leaders in Ottawa Dec. 4, taking their concerns about Canada ignoring the treaty relationship right to the doors of the House of Commons.

– Photo by Fred Chartrand, Canadian Press

Dilico replaces CAS

THUNDER BAY – Responsibility for child welfare for Aboriginal children in Thunder Bay is being reassigned to Dilico Anishinabek Family Care.

Dilico signed a memorandum of understanding Nov. 13 with the City of Thunder Bay Children's Aid Society.

"This MOU is significant because it formally transfers jurisdiction of aboriginal children from Thunder Bay Children's Aid Society to Dilico Anishinabek Family Care," says Anishinabek Nation Grand Council Chief Patrick Madahbee. "We hope to repeat the same process for all of our Anishinabek child welfare agencies."

Dilico Ojibway Child and Family Services was incorporated on July 23, 1986 with a mandate to develop and implement a child welfare system to strengthen, maintain and support Anishinabek children and families.

"First Nations agencies know how to take care of their children in a culturally-appropriate way," says Adrienne Pelletier, Union of Ontario Indians Social Services director. "Our agencies are sure to notify band reps in a timely manner when there is a child welfare matter."

The surprise announcement came during a routine motion by Ontario in the Federal Court litigation launched Oct. 29 over what many observers say was the worst First Nations treaty ever implemented in Canadian history.

With no legal representation, Chiefs and headmen of seven Chippewa and Mississauga First Nations in central Ontario signed agreements that appeared to surrender their rights to pursue harvesting beyond the boundaries of their newly-established reserves. The 1923 Williams Treaties are believed to be the only ones of about 40 agreed to by First Nations in Ontario in which hunting and fishing rights were purportedly lost.

In an Oct. 30 letter to the Chiefs of the seven Williams Treaty signatory communities – Alderville, Curve Lake, Hiawatha, Scugog, Georgina Island, Beausoleil, and Mnjikaning First Nations – David O'Toole, Deputy Minister of Natural Resources for Ontario, wrote: "Ontario took the position that the Williams Treaties did not include a surrender of the pre-existing treaty rights of the Williams Treaties First Nations to hunt and fish for food, social and ceremonial purposes in their traditional territories covered by clause three of the treaties."

The Clause Three area includes nearly two million acres that were involved in Treaty 20, which in 1818 recognized the harvesting rights of the signatory First Nations. The area involves most of Peterborough County and the eastern portion of Durham County, from the south shore of Rice Lake to the south shore of Lake Simcoe.

The MNR letter says "Pending the outcome of trial, except

in certain circumstances, Ontario will not take enforcement action against members of the Williams Treaties First Nations who are found harvesting for food, social and ceremonial purposes in the area of Treaty 20. These circumstances include hunting and fishing in an unsafe manner; taking fish and wildlife for commercial purposes where no right is known to exist and no licence is held; taking fish and wildlife that puts conservation objectives at risk; hunting or fishing on privately owned or occupied land without permission of the landowner.

"In terms of other geographic areas, beyond Treaty 20, which may be impacted by the Crown's position on clause three of the Williams Treaties, we would welcome further discussion with members of your First Nations."

Alderville Chief James Marsden said the surprise announcement would be on the agenda of a Dec. 11 meeting between Williams Treaty Chiefs and the Crown.

Chief Marsden noted that historic harvesting rights were upheld in a 1977 case in which two Curve Lake men – Wayne Taylor and then-Chief Doug Williams – were acquitted after being charged for catching bullfrogs off their reserve.

"The news is welcomed by us," said Karry Sandy McKenzie, interim negotiator for the seven Williams Treaty First Nations. "The First Nation signatories to the Williams Treaty maintain that it should be overturned. However, in the interim, we welcome the decision by Ontario and Canada to recognize these historic rights to hunt and fish in this area."

The Federal Court case is expected to conclude in November, 2013.

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Season's Greetings

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Aundeck Omni Kaning Beausoleil Biinjitiwaabik Zaaging Anishinaabek (Rocky Bay) Chippewas of the Thames
Chippewas of Georgina Island Curve Lake Dokis Fort William Henvey Inlet Kettle and Stony Point Long Lac 58
M'Chigeeng Magnetawan Michipicoten Mississaugas of Scugog Mississauga #8 Moose Deer Point
Munsee-Delaware Nation Namaygoosisagagun Nipissing Ojibways of Garden River Ojibways of Pic River
Pays Plat Pic Mobert Red Rock Sagamok Anishnawbek Serpent River Sheguiandah Sheshegwaning
Thessalon Wahnapitae Wasauksing Whitefish River Wikwemikong Unceded Indian Reserve Zhibaaasing

from the Chiefs and staff of the Union Ontario Indians



Political Office

To respect the sacred laws of the Anishinabek

Grand Council Chief replies to Harper's sweeping cutbacks

Dear Prime Minister Harper:

Over the past couple of years it has become increasingly apparent to the Anishinabek First Nations that the federal government is on a path to dissolving First Nation treaty and inherent rights through infringing legislation. We have received copies of several letters from First Nation organizations like the Assembly of First Nations, the Chiefs of Ontario and other political organizations across the country, opposing federal legislation that impacts First Nations. At the Anishinabek Nation we have sent numerous letters and presented our reasons for objection to the various federal standing committees on legislation that the Government of Canada seems determined to ram through parliament.

During the Harmonized Sales Tax legislation process, First Nations in Ontario unified to oppose the federal and provincial objective to combine taxation policies and eliminate the provincial retail sales tax exemptions for First Nation citizens. The very next year the federal Ministry of Revenue began taking First Nation, working-class citizens to court on income tax policies, despite their treaty right not to be taxed within their own territories. Nearly every legislation or policy impacting First Nations which the federal government has introduced over the past couple of years will either eliminate First Nation treaty rights or minimize the Crown's treaty and fiduciary responsibilities to First Nations in Canada. I cannot make myself any clearer: all lands and resources in Canada belong to First Nations' people and no amount of legislation will take that fact away.

Some of the Bills we oppose include: Bill S-2 (Matrimonial Real Property), Bill S-6 (First Nations Election Act), Bill C-10 (Crimes Bill), Bill S-8 (Safe Drinking Water), Bill C-27 (Financial Transparency Act), Bill C-45 (Jobs and Growth Act, specifically sections amending the Indian Act and Fisheries), and Bill C-428 (Private Member's Bill, specifically to amend the Indian Act). I wish to put it on record again that the Anishinabek First Nations oppose, reject and dismiss each and every bill that encroaches on First Nations' treaty and inherent rights. Making sweeping changes that will impact First Nations (through legislation) without inclusion of First Nations in the development of these bills is contrary to a Nation-to-Nation relationship. The resolve of our citizens will be known across the country and we will bring national attention to the colonial approach Canada continues to push for in relation to First Nation territories and First Nation citizens' rights.

First Nations have a unique legal and historical relationship with Canada as established through treaties and alliances during times of war and peace. We have remained a loyal ally over many decades, only to watch our children get siphoned into residential schools and our land exploited for the betterment of Canada and to the detriment of First Nations. As the Grand Council Chief of the Anishinabek Nation I have limited authority as mandated by our leadership. However I am in a position to remind Canada that First Nations will not sit quietly while funding to education is frozen, funding to health is cut, and land claims are held hostage to surrender clauses while mining companies are fast-tracked to exploit our lands in order to keep Canada listed as one of the wealthiest countries in the world.

First Nations socio-economic indicators continue to represent human rights issues comparable to those of many oppressed populations throughout the world. I cannot, nor would I ever attempt to, control or stop First Nation citizens if they ever decide to have their voices heard in a free and democratic society.

The reputation of Canada is darkened by First Nation realities in Canada. Let us work together to make Canada a better country by engaging in meaningful dialogue that does not include a hidden agenda to assimilate and municipalize First Nations through oppressive legislation and policies.

*Patrick Wedaseh Madahbee
Grand Council Chief
Anishinabek Nation*



Anishinabek Nation partners with Treaty 3

A Pipe Ceremony between the leadership of the Anishinabek Nation and the Grand Council of Treaty # 3 was a sacred affirmation of the Unity Protocol that will see the two PTOs work together on issues of mutual concern in areas of child welfare, lands and resources, and protection of treaty and Aboriginal rights. Grand Council Chief Patrick Madahbee said it was time PTOs started working collectively to advance common interests, even pooling resources when it comes to litigation against federal and provincial governments. "We have a lot of common issues in terms of what's happening in our treaty territories," said Ogichidaa Warren White, Grand Chief, Grand Council Treaty #3. "If we're all united, we're going to be strong."

— By Lisa Abel

Generic OxyContin will compound addiction problems for communities

UOI OFFICES – Anishinabek Nation leaders say the federal government should be blocking the creation of a cheaper generic version of OxyContin, a highly-addictive pain medication.

"Our people, communities and families are being destroyed by this drug," says Northern Superior Regional Grand Chief Peter Collins. "The Government of Canada has a moral and fiduciary responsibility to not allow pharmaceutical companies to create more and cheaper alternatives."

Grand Council Chief Patrick Wedaseh Madahbee, Chair of the Ontario Chiefs Committee on Health, says: "While we can understand the need for a legitimate pain medication for those who are suffering from pain, the social and health costs to our people will become a burden to the system if the generic form of Oxycontin again becomes available. This

will set back the progress made to date by the hard work of the Trilateral Mental Health and Addictions working group and so many others that are working so hard to get a grip on the tsunami of addictions."

With the patent about to end on the prescription drug OxyContin, Federal Health Minister Leona Aglukkaq had the opportunity to stop drug companies from developing a generic version of the highly-addictive drug. She says Ottawa will not intervene.

At the Fall Special Assembly of Chiefs, a resolution was passed to oppose the classification of OxyContin drugs and any prescription narcotic that becomes eligible in the future.

Grand Council Chief has also been given the go-ahead to lobby the Federal Government not to grant Oxy Contin drugs or any other prescription narcotic pain medication as a generic drug.

ASSEMBLY BRIEFS

Chiefs endorse anniversary plan

The 250th anniversary of the Royal Proclamation in October 2013 will be highlighted by an awareness campaign aimed at educating, updating and informing all audiences about the aspirations of Indigenous people on Turtle Island.

The resolution endorsing the communications strategy was passed by Anishinabek Nation Chiefs at the Special Fall Assembly in response to the lack of knowledge in mainstream Canada about Indigenous history, treaties and impacts of colonial interference.

Funding cuts must be restored

As Provincial Territorial Organizations (PTOs) and Tribal Councils grapple with funding cuts announced by INAC in September, Anishinabek Nation Chiefs passed two resolutions calling on Canada to immediately restore funding to the Union of Ontario Indians and Tribal Councils to previous levels, and to begin proper consultations to ensure equity in any amendments to their respective funding.

The Chiefs agreed that the funding cut to the Anishinabek Nation was "unilateral" and "clearly targeted at reducing financial support for priorities and advocacy that are a priority for the Anishinabek Nation".



ANISHINABEK

Centre of Excellence opens in Wahnapitae

By Heather Campbell

WAHNAPITAE FN –The ribbon was cut and the doors opened into the Wahnapitae First Nation Centre of Excellence on November 22nd, a long awaited dream for community members and industry partners.

The \$4-million, 8,400 square foot facility was built to LEED design, (Leadership in Energy and Environmental Design), by Tribury Construction.

The building features geothermal technology for heating and cooling, low-impact storm water management, green building material and low maintenance landscaping.

It is now home to the Norman Recollet Health Centre, named after their long running Chief who came back to the community in 1968.

Community members will be able to avoid the long drive into Capreol or Sudbury and can be treated by visiting nurse practitioners and doctors in a clean and beautiful health center. It has examining rooms and also a foot clinic.

There are offices for administration, and a community gathering

hall with a full kitchen.

The hall can hold 150 people and will be used for youth programs as well as council meetings. There is also a special room set aside for elders.

“The community can be proud of this achievement. After working out of trailers for so long it is great to have a modern facility

with new technology,” said Chief Ted Roque.

“This project proves what we can do with industry partners,” said Roque. “Wahnapitae First Nation funded 75% of this project – we have saved for many years – and the rest was industry partners and Northern Ontario Heritage Fund Corporation.”

With the modern facilities and improved technology, Chief Roque anticipates continued change and growth.

“To see the reality of this building after all the hard work and commitment is amazing,” said Peter Recollet, director, sustainable development.

Recollet is particularly excited about the environmentally-friendly features of the building and looking forward to learning more about the new geothermal system.



Peter Recollet moves into new Centre of Excellence office in Wahnapitae FN.

IN BRIEF

Shaving salute

WHITEFISH RIVER FN – Chief Franklin “Shining Turtle” Paibomsai shaved his head to salute community volunteers who raised \$10,700 for the “Movember” campaign to support prostate cancer research. He has been signing e-mails “Chief Shining Head, Marble Clan.” – “It’s a little cool out now, I need a winter hat.”



Chief Shining Turtle

Chief Couchie awarded medal

NIPISSING FN – Chief Mariana Couchie, was awarded a Queen’s Diamond Jubilee Medal.



Chief Couchie

Chief Couchie, who received an honorary degree from Nipissing University in 2004, has been elected for three consecutive terms.

Barbara Nolan receives award

GARDEN RIVER FN – The Ontario Native Women’s Association local group presented Barbara Nolan with the Alice



Barbara Nolan

Souliere Bursary Award that was created for individuals to pursue First Nation Language Studies.

Successful grad

RAMA FN – Kevin Wassegijig, Director of First Nation and Corporate



Kevin Wassegijig

Affairs at Casino Rama was nominated for the 2012 Premiers Award for Outstanding College Graduates. Wassegijig, a Canadore College grad, has been advocating for equity and accessibility to sport and recreation for First Nations youth, athletes and communities for 25 years.

High speed FN

ALDERVILLE FN – Residents in Alderville



can now enjoy a new high speed fibre optic connection to the Internet made possible through the Eastern Ontario Regional Network.

Plain elected

AAMIWNAANG FN – A leading First Nation Environmental Advocate, Ron Plain, has been elected President of



Ron Plain

the Board of Directors of the International NGO, Global Community Monitor.

Nigig Power recipient of national energy award

By Jennifer Ashawasegai

Henvey Inlet First Nation’s Nigig Power Corporation has received a national energy award. The Canadian Wind Energy Association (CanWEA) presented Nigig with the Group Leadership award at a gala on Oct.16 in Toronto.

Ken Noble, Nigig Power Corporation CEO said, “The award was a bit of a surprise to us since we’re about 60 per cent of the way of bringing a large scale project online and already the industry has seen the effort that we put into research, financing, land control, all the technical and regulatory issues that we’re facing.”

Nigig was nominated by General Electric. Hari Sudan, VP of Government and Markets said, “We led the effort to nominate



Nigig team: Maurice Biron, Idon Biron, President Ken Noble, Board Chair John Beaucage, Board member Gerry Richer. Regrets: Board member Greg Newton.

Nigig. They’ve shown vision and tenacity, from the Chief and all the way up, to actually bring a First Nation to the stage of application and winning the largest First Nation wind farm project in Ontario and also in Canada.”

Nigig Power was awarded

its Feed-In-Tariff contract from Ontario Power Authority for its 300 MW wind farm project proposal in February 2011. It was the largest contract in the province awarded out of 23,000 applications.

Nigig has been able to get to

this level with very little resources since, like most First Nations in the province, project funding is scant. Noble said, “Financing is the biggest challenge. Every First Nation is equity poor. They barely have enough money to finance all the programs.”

Nbisiing students sell things to wear and eat

By Marci Becking

NIPISSING FN – Nbisiing Spirit Creations, a high school entrepreneurial project started five years ago, is still going strong at Nbisiing Secondary School.

“It’s an upbeat, aboriginal, student-driven project providing the students with essential entrepreneurial skills while achieving secondary school credits in Entrepreneurial Studies, Fashion and Hospitality,” says Nbisiing teacher Lily Armstrong.

Armstrong, who is charge of the Spirit Creations program delivery, specializes in two areas – hospitality and fashion.

“We have seven students in each class which follows the Ministry of Education’s guidelines and expectations,” says Armstrong. “The class prepares and sells lunches three days a week, we provide catering, and we sell some of our fashion creations in the front foyer of the school.”

Tiana Jalabois, 17, from Kipawa First Nation in Quebec says that this is her first time in the fashion class.

“I’ve never done anything like this before,” says Jalabois who has made her first pair of moccasins. “I could do this on my own now. These ones don’t fit so I’ll give them to my younger sister.”

Most of the fashion class designs are showcased in the lobby of Nbisiing and they only charge enough to cover expenses of making ribbon shorts, moccasins, and deer hide mitts..



Tiana Jalabois with her first pair of moccasins.



ANISHINABEK NEWS

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Editor: Maurice Switzer

Assistant Editor: Marci Becking

Media Specialist: Lisa Abel

Coordinator: Priscilla Goulais

Contributors: Jennifer Ashawasegai, Joyce Atcheson, Sarah Blackwell, Holly Brodhagen, Heather Campbell, Emilie Corbiere, Rick Garrick, Margaret Hele, Christine McFarlane, Falcon McLeod-Shabogiesic, Maureen Peltier, Amber Pitawanakwat, Greg Plain, Rob Porter, Chad Solomon, Sister Priscilla Solomon, Colleen Toulouse, Jorge Antonio Valejos, Richard Wagamese.

PH: 705-497-9127 ~ 1-877-702-5200
FX: 705-497-9135

WEB: www.anishinabek.ca
E-MAIL: news@anishinabek.ca
MAIL: P.O. Box 711, Nipissing First Nation,
North Bay, ON, P1B 8J8



PUBLISHING CRITERIA

GOAL

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

OBJECTIVES

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

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

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

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

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

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MAANDA NDINENDAM / OPINION

History lessons from a bullfrog poacher

A wise man once said that those who don't learn from history are doomed to repeat it.

That sentiment perfectly fits the Indigenous concept of time as a moving wheel, rather than a straight line. What goes around does come around, and history does repeat itself, just as predictably as the recurrence of the seasons.

We're supposed to learn from our mistakes so as not to keep making the same ones over and over again. The smartest among us know they can also learn from the mistakes of others.

So the task of four presenters at a Mississauga Youth Forum in late November was really quite simple – summarize four billion years of history in four hours for about five dozen First Nations youngsters.

Doug Williams was on home turf in Curve Lake's community centre, having once served his First Nation as Chief and now as an Elder, not to mention his distinguished contributions as a certified bullfrog poacher. Williams is one of few remaining speakers of the Mississauga dialect of Anishinaabemowin.

He delivered a marvellous teaching on humility for the benefit of young citizens of Alderville, Hiawatha, Scugog and Curve Lake First Nations who signed up to take a half-day history lesson on a PA day when they could have been out playing road hockey or just Tweeting.

Taping sheets of paper to the wall, he used them as a linear timeline to illustrate the 3.5 billion years that science says our planet has existed.

Doug used a felt pen to indicate the 20,000 years the Anishinaabe say we've been here, after which the 400 years since Champlain and other Europeans showed up was nothing more than the width of a marker line on the ten-foot long chart.

Then he used a Medicine Wheel to show the emergence of plants, then trees, then birds and animals onto our planet, followed by a very thin slice of the circular pie for the time that we two-legs have been around. If all this isn't



Maurice Switzer

enough to make you feel insignificant in the great scheme of things, you must be Stephen Harper.

My goal was to try and enthuse our young crowd – ages 12 to 29 – about a 248-year-old wampum belt that most Canadians don't know about, and that many of those who do don't care about. The 10,076 beads woven into the 1764 Treaty of Niagara Covenant Chain form one of Canada's first constitutional documents, an agreement that Indians are Nations with inviolable land rights.

The fact that First Nations kept their half of the treaty deal by defending Canada in the War of 1812 hasn't stopped successive governments from having major memory lapses about their obligations.

Such historic knowledge is crucial for all young Canadians if future judges, journalists and members of parliament hope to fulfill their country's promise.

The Covenant Chain laid the foundation for the treaty relationship, which was supposed to be about sharing but came to be more about greed.

Dave Mowatt, band councillor and unofficial historian for Alderville First Nation, talked about perhaps the worst example of the 40-odd treaties enacted with First Nations in Ontario. Of the seven First Nations covered by the 1923 Williams Treaty, four were the Mississauga communities represented by our young audience members.

Other governments claim that Williams signatories surrendered off-reserve hunting and fishing rights, the only time that has happened in Ontario, but Dave read actual minutes from Treaty 20 proceedings in 1818 that contradict that in-

terpretation.

The Mississaugas and Chippewa signatories have always understood that their historic harvesting rights were never ceded – and they weren't allowed to have lawyers at the 1923 signings.

Canada and Ontario, on the other hand, always have lots of lawyers.

A few weeks before Dave Mowatt's presentation in Curve Lake – during early stages of a Federal Court trial about the terms of the Williams Treaty – the province and feds suddenly conceded that the affected First Nations did not surrender their hunting and fishing rights in two million acres of traditional territory included in Treaty 20.

Doug Williams played a key role in helping the legal experts arrive at such a startling conclusion. In 1977, when he was Chief of Curve Lake, he and Wayne Taylor decided to catch some bullfrogs about 30 miles from Curve Lake, near Marmora. They were subsequently acquitted of charges, based on the terms of the 1818 treaty.

Doug delighted his young audience by describing techniques resorted to by people who want to practice their treaty rights while others consider them as poachers.

He recounted strategies that ranged from submerging jacklights for spearing – so they wouldn't reflect off the water – to fishing during Stanley Cup playoff season when game wardens were less likely to be on the job.

Anne Taylor brought history up to the present, reminding us that our actions impact on everyone else in our community circles, now and for seven generations into the future.

If we can all remember that, only the good things that happen are likely to repeat themselves.

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.

Praying: just give thanks for what's already here

Some days, when you get to the middle of your fifties like I am, you look back and wonder how you ever made it this far without certain things happening. There are turns of fate and circumstance all along life's road and at my age, you get to re-examine all of them.

As a writer and a journalist, I've been fortunate to have met a lot of very good people along the way. Some of them were famous, some were infamous but most of them were just ordinary people with ordinary lives but carrying extraordinary stories that helped me.

One was a lady who I'll call Emily. She's an elder and traditional teacher and wouldn't want her real name used. She lived in southern Alberta and I found my way there not long after I'd gotten back in touch with my people after 20-some years away.

Emily lived on the same reservation she'd been born on and when I met her she was in her 70s. She'd seen things change amazingly for her people. She'd watched



Richard Wagamese

young people leave their culture and language behind and head for the cities. She'd seen ceremony become less vital.

I came to her not really knowing anything about ceremonial things. She understood that and undertook to teach me. Very gently, very easily, she showed me traditional spiritual ways and she talked to me about their value.

She'd been in residential school and knew how it felt to have tradition and ceremony removed. She taught me how to make

a sweat lodge, to gather medicines and how to pray. Always ask for nothing, she said. Just give thanks for what's already here. It's how an Indian prays.

She had a beat-up old Bible on her table. When I asked her how she could keep that after all she'd been through, she took my hands in both of hers and said, "because Jesus wept."

It seemed like an odd thing to say and it took me years to get it. But I did finally and it changed how I saw things. Jesus wept in gratitude for pain and for the lessons it contained. When you can come to accept your pain and confront it, you can learn to let it go.

You can learn to say a prayer of gratitude for the teachings within it all. That's what she meant. It's how an Indian prays.

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

Victoria Secret apology

The Associated Press

NEW YORK – Victoria's Secret has apologized for putting a Native-style headdress on a model for its annual fashion show, after the outfit was criticized as a display of ignorance toward tribal culture and history.

The company responded to the complaints by saying it was sorry to have upset anyone and that it wouldn't include the outfit in the show's television broadcast next month, or in any marketing materials.

"We sincerely apologize as we absolutely had no intention to offend anyone," the company said.

Headdresses historically are a symbol of respect, worn by Native war chiefs and warriors. For many Plains tribes, for example, each feather placed on a headdress has significance and had to be earned through an act of compassion or bravery. Some modern-day Native leaders in the United States have been gifted war bonnets in ceremonies accompanied by prayers and songs.

"When you see a Lakota chief wearing a full headdress, you know that he was a very honourable man. He was a leader. He did a lot of honourable things for his people," said Michelle Spotted Elk, a Santa Cruz, Calif., woman of mixed heritage whose husband is Lakota. "It also has religious significance. With them, there's not a division between spirituality and their leadership."



Model Karlie Kloss wears an Indian headdress during the 2012 Victoria's Secret Fashion Show in New York.

Victoria's Secret model Karlie Kloss walked onto the runway wearing the floor-length feathered headdress, leopard-print underwear and high heels. She also was adorned with fringe and turquoise jewelry.

Kloss herself posted on Twitter that she was "deeply sorry if what I wore during the VS Show offended anyone."

Thousands of people have commented about the outfit on the company's Facebook page. Some praised Kloss' attire as artistic and urged those offended by it to "get over it." Some expressed appreciation to Victoria's Secret for halting its marketing approach for the clothing, and others reached back in history to explain their feelings.

"We have gone through the atrocities to survive and ensure

our way of life continues," Navajo Nation spokesman Erny Zah said in an interview Monday. "Any mockery, whether it's Halloween, Victoria's Secret — they are spitting on us. They are spitting on our culture, and it's upsetting."

The Victoria's Secret stir follows a string of similar incidents. Recently, Paul Frank Industries Inc. and the band No Doubt each ran into criticism for their use of headdresses in clothing and parties, and in a cowboys-and-Indians-themed video, respectively. They offered apologies as well.

Last year, Urban Outfitters set off a firestorm of criticism with its line of Navajo-branded clothing and accessories — particularly underwear and a liquor flask, which the tribe said was "derogatory and scandalous."

Finally, let's hear it for Team Angelina!

By Emilie Corbiere

Why do Hollywood and people in general continue to glamorize Native people?

Every time I turn around someone else has taken our customs and beliefs and turned them into a music video or a fashion show. Just recently the popular rock band No Doubt released their new music video on YouTube, entitled "Looking Hot". Lead singer Gwen Stefani is dressed as a Native woman riding a horse and fighting with cowboys. The word "squaw" was thrown in there too, not a nice word. The band took the video down the next day and issued an apology after receiving major backlash from the Native community.

Is this how the general population views Native people? If so, we have got to start changing the way people look at us. I don't know about you but I do not live in a tipi and ride horses all day.

In November the famous lingerie company Victoria's Secret had a fashion show in which a beautiful model came strutting down the runway wearing a long feather headdress. They have also apologized.

Singer/songwriter Lana Del Rey posted a video for her new song "Ride", in which she is depicted wearing a feather headdress, and standing around a fire with guns and alcohol. At one point in the video, she is seen putting a gun to her head. All of

these offensive events took place within the same month.

With celebrities dressing in our sacred regalia, I guess it's hip to be Indian these days.

Hollywood seems to have on-and-off love affairs with Native people and our customs. Some celebrities defend us — like the late Marlon Brando, the late Johnny Cash, and current actors Johnny Depp and Angelina Jolie, who announced that her family would not be celebrating Thanksgiving because it is a holiday based on the murder and genocide of Native Americans. (After all these years, I'm finally on Team Angelina!)

Johnny Depp has been in Navajo country filming a remake of the Tonto and Lone Ranger saga. I was glad to read that the producers of this movie actually hired real Native people as extras — imagine that.

Is it funny or pathetic that the Europeans came here and tried to change and "civilize" us through residential schools — trying to kill the Indian in us — and now are going to such lengths to romanticize us? Maybe a lot of North Americans feel guilty for the mistreatment of First Nations and this is their warped way of trying to show some respect.

Or maybe not. I'll have to go sit in my tipi and think about it.

Emilie Corbiere is a children's author from Walpole Island First Nation.



Honouring Aboriginal dignity

By Sister Priscilla Solomon

NORTH BAY — On October 21, 2012 I stood rejoicing in St. Peter's Square in Rome, taking in the excitement and energy of the thousands of people who had gathered for the canonization of seven saints, including Kateri Tekakwitha.

For me, the most significant moment of the whole event was when Pope Benedict named Kateri as a saint. For years many First Peoples across Turtle Island and other people from around the world hoped and prayed for this moment. I felt tremendous pride and joy that one of our own people was being acknowledged as a holy woman. In acknowledging her holiness the church was also officially honouring the dignity of Aboriginal peoples.

For 20 of her 24 years, St. Kateri lived within her own culture and among her own people, loving both them and Jesus about whom she had learned. She had lived the best values of her own



Saint Kateri Tekakwitha.

culture, always with a deep desire to know Jesus and to live by his values as well. Truly, she is a model on whom I, and many others, want to pattern our lives.

After the canonization, one of the pilgrims from Kanawake shared with us a picture he had taken during the Mass. The shadowy image looked like a woman wrapped in a shawl, holding a staff. All who saw it had a strong sense that Kateri was there with us in spirit. I believe she is with

us, sign or no sign, and that she wants to help us live out of the best values we have been given by our Anishinabek ancestors and for some of us, our Christian faith.

Another great moment was the Mass of Thanksgiving celebrated at St. John Lateran Church. One of the readings was done in Kateri's own Mohawk language. Thousands of Canadians, many Aboriginal, were present. The joy was evident. I felt like I could touch it. I am so grateful that I was able to be present and to celebrate that Kateri is a saint for all: that anyone can approach her and trust that she will help. St. Kateri, pray for us!

Priscilla Solomon is a Sister of St. Joseph of Sault Ste. Marie whose office is in the North Bay Motherhouse. Sister Priscilla works in justice ministry, and is a member of various committees and groups working on Indigenous rights. She is an Anishinaabe-kwe, one of ten children of the late Elders Eva and Art Solomon.

@

MAIL



18 million Poppies

With an estimated 18 million Poppies worn this year, our efforts to remember the more than 117,000 servicemen and women who made the ultimate sacrifice have been recognized. By making a donation and wearing a Poppy, Canadians of all ages support Canadian Forces and RCMP Veterans and their families.

I want to thank our more than 330,000 Legion members in more than 1,500 Legion branches across Canada, the United States and in Europe for their support and dedication for this campaign.

The funds are used to pay for food, accommodation, utilities, hospital comforts and dental and optical services. Our most recent records show more than \$13 million were disbursed as benevolent awards to Canada's Veterans and serving personnel.

Gordon Moore

Dominion President, Royal Canadian Legion

Remembering others

It is without doubt that we owe our very lifestyle and freedoms to those who have given their lives on our behalf. But this time of year brings to mind another event that goes unrecognized and unheralded: the lives lost to residential schools and assimilation policies that destroyed many Aboriginal families. We hear nothing of remembrance for those lives, all we ever hear is "get over it already."

We will "get over it" when mainstream society acknowledges their wrongdoings and finally consult with Aboriginals in their efforts to re-define the "Indian Act" instead of continuing their ethnocentric ways and beliefs by again, not consulting with First Nations peoples.

Tony Millard, Thunder Bay





Community Profile

Henvey Inlet First Nation

Community focuses on wind farm project to sustain future

By Jennifer Ashawasegai

There's a lot going on in Henvey Inlet First Nation.

A wind farm is in the works, housing has been on the rise, and the community has recently hosted a Residential School conference.

There are about 200 people living in the community, which has a growing population due to the McIvor decision on Status eligibility.

Membership has grown by nearly 200 members over the past couple of years, which brings the number to nearly 900, and counting.

The Henvey Inlet, French and Pickerel Rivers were all used in the past for fishing, hunting, trade, and logging.

Henvey Inlet is comprised of three parcels of land. The French River portion and Cantin Island – known as Pickerel – is located along the Pickerel River.

The other parcel, Henvey Inlet, otherwise known as Beckanon, is located along Georgian Bay.

The community located along Highway 69 between Parry Sound and Sudbury includes the band office, fire hall, health centre and daycare and also hosts Waabnoong Bemjiwang – a tribal council for Georgian Bay First Nations.

Chief Wayne McQuabbie says, "Over the past

five years, we have advanced tremendously in respect to the development of a wind farm, negotiations with the Ministry of Transportation, housing, advancing in land claim negotiations plus the addition of small businesses by the community."

The proposed wind farm project is huge for the community. Henvey's Nigig Power Corporation won the largest Feed-In Tariff contract with the province and is also the largest potential First Nation wind farm in the country at 300 megawatts.

The project also requires an extension of its on-line date because it's a tricky process to work through a lot of red tape.

Despite that, CEO Ken Noble says, "Nigig Power Corporation has overcome nearly all challenges faced and is negotiating an extension to the online date to accommodate the delays. Gaining the extension will allow the project to proceed to the final stage of engineering, technical, environmental and financial assessments to prepare for the construction phase. The preferred online date is 2017."

Once online, the project could generate in excess of \$15 million in revenue for the community to enable self-sufficiency in the areas of education, health and social services plus economic development for individual members.



Elders Mary Ashawasega and Bertha Kagagins sharing a story at the 2011 Christmas Party in the community. Bertha is holding her great-grandson.



Sisters Wendy Phillips and Robin King dancing at the 7th annual pow-wow.



Chief Wayne McQuabbie



Ten year-old Madison McQuabbie works on a mural at the church.



The Anishinabek Nation Economy

from blueprint to building



Builder operates training school

By Rick Garrick

FORT WILLIAM FN – Peter Collins recently added a heavy equipment training school to his business – Mount McKay Heavy Equipment.

“We just finished a class in our community at my shop with six students passing and moving on with their certification through our training initiative,” Collins says. “We had one young woman who did really well. We were surprised because when we got to the training site, she didn’t know anything about equipment. But she did really well and when she left she could operate all the equipment.”

Collins says the eight-week training program was a good opportunity for the trainees as a number of mines are opening or are planned to open across northern Ontario. Funding was provided by Human Resources and Skills Development Canada through a partnership with Superior Strategies, a First Nation-owned management consulting and training services company.

“It’s a good opportunity for all the young men and women,” Collins says. “Equipment operators make good money nowadays.”

A businessman long before he was elected as Chief of Fort William First Nation, Collins always looks at different initiatives to improve his business and build a



Entrepreneur Peter Collins has bought a number of machines, including this Champion grader, for his construction company, Mount McKay Heavy Equipment. He also serves as Chief of Fort William First Nation and Grand Chief for the Anishinabek Nation's Northern Superior Region.

sustainable future for his family.

“The kids can take on that legacy and keep building the company,” Collins says. “We now have three backhoes, a bulldozer, a gravel truck, a grader, a pretty substantial shop with about \$10,000 to \$20,000 worth of tools for house building, welding and a variety of just about everything.”

Collins bought his first gravel truck, backhoe and bulldozer in 1987 after selling the logging equipment from his first business

during a downturn in the forest industry.

“I’ve been in the construction business since 1987, but I’ve been an entrepreneur since 1983,” says Collins, who started up the logging business in 1983 after leaving a successful career as an auto-body repairman.

“I got tired of making money for someone else and I said, for me, I’ve got to go out and work for myself and generate my own resources and my own income.”

Collins says the revenue from his businesses has fluctuated over the years, but he recalls the first two years in the logging business and the early 1990s as being very successful.

“My good year was about \$700,000,” Collins says. “We had about ten people and equipment working. We did a lot of infrastructure and a lot of work in the community back in the early 1990s.”

Collins says that was a time of

change for himself, as he realized the importance of giving back to the community.

“At the end of the day, you always want to give back to the people that gave to you,” Collins says. “I started investing in some of the kids in our community in hockey and supporting them in their programs.”

Collins also serves as Grand Chief for the 11 First Nations of the Anishinabek Nation’s Northern Superior Region.

Mission visits China

By Barret Dokis

Sagamok Anishnawbek continues to explore business opportunities in China as a key element of the First Nation’s economic development strategy.

The Anishnawbek China Desk led an 11-day trade mission to China in October that included representatives from Sheshegwaning, Batchewana, Six Nations of the Grand River and the Union of Ontario Indians. The group travelled to Guangzhou, Wuhan, Xi’an, and Beijing.

The trade mission was organized by the Anishnawbek China Desk, which was established after the First Nation sent a delegation to China in the Fall of 2011. The



Nelson Toulouse, president of Sagamok Development Corporation, signs relationship agreement with Li Shikun, Chairman, General Manager, and Senior Engineer for the Xi'an Road Construction Machinery Co. Ltd. The ceremony took place during an October trade mission to China.

China Desk represents a partnership between Sagamok’s Development Corporation and China Liaison and Service Partners Corporation (CLASP), an Ottawa-based company specializing in international business development and consulting with businesses

located in the People’s Republic of China. The aim of the China Desk is to promote the development of relationships with various types of businesses based in China and First Nation communities and businesses.

Spokesmen reported a great

deal of interest from First Nations in participating, and the Anishnawbek China Desk acted as an agent for First Nation communities and businesses who could not participate in October’s trade mission but had opportunities to be shared with potential investors in

China.

Trade mission participants had the opportunity to meet with government officials, as well as representatives from the manufacturing and energy sectors, infrastructure financing and construction, and a number of private investors.



Restoration of Jurisdiction

..... Implementing the Anishinabek Declaration of 1980




On a tour of the Nass Valley in Nisga'a Nation territory, Tracey O'Donnell and Fred Bellefeuille cross the Gitwinksihlkw Suspension Bridge. The bridge was built in 1969 and crosses the Nass River, connecting the community on both sides of the waterway.

Anishinabek experience Nisga'a hospitality

By Andrea Crawford
ROJ Communications Officer

The Anishinabek continue to strengthen their working relationship with the Nisga'a Nation.

During a visit to the Nass Valley in early October, Restoration of Jurisdiction director Mike Restoule and Union of Ontario Indians legal counsel Fred Bellefeuille and Tracey O'Donnell met with the Nisga'a Nation's president, H. Mitchell Stevens, Elder Oscar Mercer and Chief Executive Officer Fred Tolmie, among others. The purpose of the visit was to learn more about the financial arrangements of the Nisga'a Nation's comprehensive self-government agreement.

The Nisga'a agreement with Canada includes a fiscal arrangement, which is a component of the Education and Governance Agreements that the Anishinabek Nation is currently negotiating with the federal government.

Within the working relationship between the Nisga'a and the Anishinabek, the two nations share their experiences with one another in order to learn from each other's successes and failures, allowing both nations to move forward in their self-governance initiatives with better insight and preparation.

The information that was shared by Nisga'a officials in October will assist the Anishinabek Nation as the Education and Governance Agreements come to completion and preparation begins for ratification and implementation of the Anishinabek Education System and the Anishinabek Nation Government.

In addition to multiple days of discussion and information-sharing, Anishinabek representatives also experienced the generous hospitality of the Nisga'a people.

Restoule, Bellefeuille and O'Donnell received a tour from Nass Valley Tours, where they visited several traditional and modern sites, including the Nisga'a Government Chambers, the Nisga'a Lisims Museum and the historical lava beds of the Nass Valley.

The Nisga'a are a strong and determined people who have maintained their traditional, cultural and linguistic practices throughout 113 years of discussion and negotiation with Canada.

The Anishinabek will continue to consult with the Nisga'a in the future and look forward to the next visit between the two nations.

Leadership support necessary to Anishinabek Education System

By Andrea Crawford
ROJ Communications Officer

A recent meeting of the Education Working Group (EWG) held in October 2012, identified a strong need to engage leadership in the strategic plan to move forward with the implementation of the Anishinabek Education System (AES).

As the group members discussed the details of upcoming education events, there was a clear understanding that securing the Chiefs' support for the education system must be a priority for all.

The EWG is currently working with education consultant Robert Beaudin to plan and deliver five Regional Education Council (REC) meetings and one education conference between January and March 2013.

The REC meetings, which are being conducted in response to the request for more consultations by the Chiefs in Assembly in June 2012, will be hosted by First Nation communities in each of the five bear paws that make up the geographical structure of the Anishinabek Education System.

The goal of each meeting is to share information and consult with Anishinabek Nation leaders, education professionals and citizens on the strategic plan in support of the Anishinabek Edu-

cation System. The meetings will also be used as a forum to discuss the Kinomaadswin Education Body (KEB) and collect feedback on the selection process for the KEB's Board of Directors and Finance Committee.

On January 30 and 31, the Anishinabek Education Conference will take place in Sault Ste. Marie, where leadership and educators will discuss the benefits of the Anishinabek Education System for First Nations with schools and those without.

Since the proposed Anishinabek Education System will have varying effects on each First Nation, Anishinabek Chiefs have asked for an open forum to discuss their individual issues and to clarify their questions and concerns.

At the November Special Chiefs Assembly in Garden River First Nation, the Chiefs were informed of the upcoming consultation process, as well as the continued development of an implementation plan for the Anishinabek Education System.

For more information on the Regional Education Meetings and the Anishinabek Education Conference, please see our advertisements on pages 8 and 9.



REGIONAL CONSULTATIONS

As the Anishinabek Nation continues to advance the strategic plan for the establishment of the Anishinabek Education System, a series of sessions will be held in each of the five proposed Regional Education Council areas from January - March 2013.

The consultations will focus on information-sharing, reviewing the strategic plan in support of establishing the Anishinabek Education System and determining the selection process for the Kinomaadswin Education Body's board of directors.

SCHEDULE

January 9 & 10 — CHIPPEWAS OF RAMA FIRST NATION
Regional Education Council #5 (Southeast/Southwest)

January 22 & 23 — FORT WILLIAM FIRST NATION
Regional Education Council #1 (Northern Superior)

February 5 & 6 — M'CHIGEENG FIRST NATION
Regional Education Council #3 (Manitoulin Island)

February 20 & 21 — GARDEN RIVER FIRST NATION
Regional Education Council #2 (North Shore)

March 20 & 21 — DOKIS FIRST NATION
Regional Education Council #4 (Highway 69 Corridor)

For more information please contact Robert Beaudin—
Education Consultant, by phone at (705) 377-4428 or by
email at rjbeaudin@hotmail.com.



Anishinaabe Chi-Naaknigewin



Restoration of Jurisdiction

Mississauga makes headway in constitution

By Faye Sabourin
Special Projects Coordinator

The Restoration of Jurisdiction (ROJ) department has been meeting with Mississauga First Nation to support the development of its community constitution. The most recent visit took place on Nov. 19 with Mississauga's Constitution Development Committee.

The meeting focused on the community's draft constitution, and assistance was made available by Martin Bayer, legal counsel for the Union of Ontario Indians (UOI). The committee showed great appreciation for the support that was provided, which resulted in significant progress to their draft constitution.

Committee members Mike Chiblow, Alesia Boyer and Donna Hoeberg answered the following questions at the meeting, giving light to the progress the community has made so far:

What contribution did the Constitution Development Program of the UOI make during the last Constitution Development Committee meeting?

"In 1994, we started with our first draft constitution. The constitution committee started four years ago and for the past two years we have been working very hard on drafting the document for ratification. At the last meeting, Martin Bayer helped streamline our draft constitution by keeping it simple, clear and concise, which allowed us to encompass our inherent jurisdiction, while being user friendly for all. We recommend the utilization of the ROJ department at the UOI to other First Nations who are working on their own draft constitutions, so committees and community members have a better understanding of what a constitution involves and how to simplify it."

After completing the rest of the draft constitution, what are the committee's next steps?

"Currently, we are initiating an awareness campaign by sending out communication material to our members about the significant progress that we have made with the ROJ department's help. We want everyone to understand what our own constitution is and



Mississauga First Nation Constitution Committee Members Mike Chiblow, Joyce Morningstar, Alesia Boyer and Donna Hoeberg (L to R) worked with UOI Legal Counsel – Martin Bayer (front) to advance the development of the community's draft constitution. Other committee members not present: Roger Boyer, Ruth Bobiwash, Janice Boyer, Shelia Niganobe, Ernestine McLeod, Clifford Niganobe and Connie Morningstar.

how it can and will be utilized. We are very excited with the progress that we have achieved to date and we look forward to working with the ROJ Department in the New Year so we can move forward with a better understanding."

When do you anticipate ratify-

ing your community constitution?

"This is a very exciting time for Mississauga First Nation as we make a very substantial step toward self-governance. With the growing excitement of our committee members and support from

our leaders and community members, we anticipate ratification during our Annual Traditional Pow Wow which takes place in the third week of July."

Committee member Mike Chiblow requested further assistance with legal representation to finalize the draft constitution. The committee will then move forward on its own to bring the constitution to its citizens, initiating the community engagement and awareness campaign that will ultimately bring the document to ratification next summer.

Mississauga First Nation is a great example of the work that First Nation constitution committees are completing throughout the Anishinabek Nation territory. The ROJ department can offer free support for the development of committees, the creation of draft constitutions, assistance with community consultations and ratification processes. The program's services are available to all Anishinabek First Nations by contacting Faye Sabourin at 1-877-702-5200 or email at faye.sabourin@anishinabek.ca.



ANISHINABEK EDUCATION CONFERENCE

January 30 & 31, 2013
Delta Hotel—Sault Ste. Marie

The focus of the two-day conference is to bring together Anishinabek Nation leaders, education professionals and citizens in an open forum that will create dialogue and promote the Anishinabek Education System and the Strategic Plan for moving forward.

Conference Objectives

- To highlight the benefits of the Anishinabek Education System for First Nations.
- To continue to define the strategic plan for the implementation of the Anishinabek Education System.

FOR MORE INFORMATION OR TO REGISTER FOR THIS EVENT, PLEASE CONTACT:

ROBERT BEAUDIN—EDUCATION CONSULTANT
PHONE: (705) 377-4428
EMAIL: rjbeaudin@hotmail.com

COMMUNITY ENGAGEMENT STRATEGY

INFORMATION SESSIONS

The Community Engagement Strategy will be partnering with First Nations to host a series of information sessions throughout the Anishinabek Nation territory from January–March 2013. Each session will include presentations on topics related to First Nation constitution development and the Anishinabek Education Agreement, a traditional clan teaching by Elder Gordon Waindubence and a community feast.

SCHEDULE OF SESSIONS

January 22-24—Southeast Region
Curve Lake First Nation
Alderville First Nation

February 26-28—Lake Huron Region
Garden River First Nation
Wikwemikong Unceded Indian Reserve

March 26-28—Northern Superior Region
Biinjitiwaabik Zaaging
Red Rock Indian Band
Pic River First Nation



For detailed information on a session in your area, please visit our website at www.anishinabek.ca/roj/index.asp or contact Kelly Crawford by phone at 1-877-702-5200 or by email at kelly.crawford@anishinabek.ca.



DOHM-NUK/LET'S PLAY

Michelangelo not as fast as Henvey artists

By Jennifer Ashawasegai

HENVEY INLET FN – It took four years for Michelangelo to paint the ceiling of the Sistine Chapel in Rome. So far, a group of young Henvey artists have invested about 50 hours of their time to paint a mural on one main-floor wall of the vacant community church as part of a plan to create a space for community youth.

The five artists, ages 8 to 12, were hoping to transform the building's main floor into a place where they can do their schoolwork, creative activities, or just "hang out".

Under the direction of Algonquin artist Brad MacDonald, the mural – which they hope to complete early in the New Year – depicts swirling trees, some handprints, and some Anishinaabe traditional designs, including an Elder holding a turtle shaker with the colours of the Four Directions painted on its shell. The mural is 19 feet long and five feet high.

Next, the youth would like to paint more murals on the walls and also strip the floor and paint it with artwork and the Seven Grandfather Teachings.

Ten-year-old Madison McQuabbie is proud of her role in the project. She's been working on creating an Elder in the mural. "I'm excited about painting the mural and making a space for us," she says.

Cheyenne Contin, 11, says she loves doing the artwork and creating a space just for the kids.

"It's important to make a space for youth, so we can get more involved with things and have something to do instead of sitting around and watching TV all day. There was nothing here before and not really being used and we're really excited to use this space."

Kateri Tekakwitha Catholic Church is about 40 years old, but hasn't been used for mass for nearly three decades. The only church building in the community has been mainly used for funerals, Bible day camp in the summer and the occasional bingo. The young artists are working on the main floor of the church, whose basement is currently being used as a community fitness centre.

Based in North Bay, artist Brad MacDonald has had the opportunity to show his work at various venues in the United States as well as participate in mentorship programs. His work was also featured in a show at the Vancouver Art Gallery.



Madison McQuabbie and Cheyenne Contin among group of five young Henvey Inlet artists painting mural and refurbishing community church into youth centre.



'The Aski Boys' stars, from left, Mahiigan Koostachin, Cassius Spears, and Asivak Koostachin.

Tall Crees make Nipissing visit

By Falcon McLeod-Shabogestic

Two young Cree brothers from the city set out to learn about their culture with the help of their Crocodile Dundee-like mentor. Sound like a good idea for a television comedy?

The Aboriginal Peoples' Television Network thought so, and "The Aski Boys" is set to go to air on APTN in 2014.

The show features two respectful, good-hearted, and surprisingly tall Cree brothers from "the big smoke", also known as Toronto. The characters are portrayed by real-life brothers 18-year-old Asivak Koostachin, who stands six-foot-four, and younger brother Mahiigan Koostachin, a towering six-foot-seven.

Co-star Cassius Spears, a Narragansett from Rhode Island, watches over the brothers to make sure they are safe and don't get hurt.

"The main idea for this show is to educate a person not knowledgeable about Native traditional things and teach them," explains Asivak Koostachin. "The way we did it was by taking urban kids and put them into Native situations"

The brothers came up with the idea as they were contemplating their lives while watching commercials and it occurred to them that their lives would be radically different if they had grown up in a different setting and learned things like living off the land.

They came to the conclusion that they wanted

to learn more about their culture and survival techniques. Their mother, who works in film, came up with the concept for a television show.

In the first season, the Aski (Cree for "land") boys are travelling across Canada visiting a variety of First Nations and one of their stops is in Nipissing First Nation. Along with my father Perry McLeod-Shabogestic and best friends Blair Beaucage and Tory Fisher, I had the opportunity this past summer to have roles in one of the episodes. My father played a medicine man-like character from whom the Aski boys seek cultural knowledge. My friends and I played the parts of culture-wise Anishinaabe Shkinowek (First Nation Young Men) from the bush. It was almost like city mouse meets country mouse.

The Nipissing episode started with the Aski boys hiking to the First Nation's pow-wow grounds at Jocko Point. Medicine Man Perry shows the brothers how to make fishing nets, and me and my friends show them how to set up a tipi and pow-wow drumming.

The brothers also learned how to fish with their nets, cook the fish they caught, and spent time swimming in Lake Nipissing and learning some of the First Nation's history.

Filming continues in April. If the APTN series is a success and gets picked up by other networks, Mahiigan says he looks forward to the chance to visit other countries and learn about their cultures.

Rabbit and Bearpaws



Anishnaabemwin Word Search

E W D O O B O P K O	MKOM-Ice
G N A W A A R I J M	GISINAA-It's cold
Y B I Z O O K P O A	ZOOKPO-It's snowing
I Z M A G E S I Z A	GIIZHOYAA-It feels warm
W A A B W O Y A A N	WAABWOYAAAN-Blanket
I K J K E S M G Y I	MJIKAAWAN-Mitt
M B E M I Z I S E S	MIZISE-Turkey
S Z K K O O A K W I	ZKKWIKIK-Boiling Pot
A A Y O O H S I I G	DOODNE- He makes a fire
N W A M Z I I J O M	MSAN-Firewood

Created in Nipissing Dialect by: Muriel Sawyer
Submitted by Intergovernmental Affairs Department



Social Services

To advocate on social issues affecting our people



Crisis phones open

By Rick Garrick

THUNDER BAY – Culturally-sensitive crisis counselling is now just a phone call away for Aboriginal women from the Muskokas to Hudson Bay.

“I think it will be really beneficial – reaching out to communities across the province is amazing,” said Lake Helen’s Tannis Smith, following the Oct. 19 launch of the Talk4Healing help line.

A joint project of Beendigen – an independent family healing agency providing safety and shelter to Aboriginal women and children – and the Ontario Native Women’s Association, Talk4Healing is available at 1-855-554-HEAL 24 hours a day, seven days a week in four languages: English, Ojibway, Oji-Cree and Cree.

Smith noted that the help line, first of its kind in Ontario specifically for Aboriginal users, is an example of the kind of services available in urban centres, but not always accessible to on-reserve residents.

Betty Kennedy, ONWA executive director, said Aboriginal women are one of the most vulnerable populations in Canada.

“Talk4Healing was developed because Aboriginal communities, organizations, and stakeholders collectively recognized the need for more culturally-appropriate services, supports and counselling for our women who may have experienced vio-



Jennifer Wright of Beendigen, a Thunder Bay family support agency that is one of the partners behind the launch of Talk4Healing.

lence or abuse, or those who just need help with getting through the day to day burdens that sometimes plague us all.”

In addition to crisis counselling, Talk4Healing offers advice and support, personalized information and referrals, acceptance of Aboriginal women’s issues in a non-judgmental way, scheduled telephone counselling sessions and help to find the path to personal healing.

“We have trained Aboriginal counsellors who are ready and eager to help address the unique

needs of Aboriginal women and their families,” says Robin Haliuk, Talk4Healing coordinator. “I am so excited that our lines are officially open. This is where the journey to healing begins.”

Since the Talk4Healing lines were opened on Oct. 19, Haliuk says there has been a steady flow of calls from both inside and outside the 11 service districts.

“We’ve fielded calls all the way from Nunavut. Even though it’s not in our geographical district, we are not going to turn anyone away.”

Benefit to continue until March 31

By Adrienne Pelletier

The Community Start-up and Maintenance Benefit will continue for First Nations living on-reserve.

The Ministry of Community and Social Services (MCSS) has given our poorest citizens a reprieve from the impacts of the elimination of the Community Start-up and Maintenance Benefit until March 31, 2013.

The Union of Ontario Indians Social Development Department has been participating in the Transitional Support Funds Working Group (TSFWG) established this past September.

The TSF Working Group was charged with developing policies to replace the Community Start-up and Maintenance Benefit and to address the cap on Health-Related Discretionary Benefits coming into effect on

April 1, 2013.

Effective January 1, 2013, the elimination of home repairs as a discretionary benefit.

Two options have been developed by the Transitional Support Funds Working Group for consideration by MCSS.

The Chiefs-in-Assembly were presented the two options at the COO Special Assembly held in November.

The Transitional Support Funds Working Group will continue their work into 2013 and the policies developed will be finalized and presented to the Ministry of Community and Social Services for consideration.

For Anishinabek urban citizens living off-reserve please visit the following website for information on the “Community Homelessness Prevention Initiative” (CHPI): <http://www.mah.gov.on.ca/Page9183.aspx>.

Giving the gift of time

By Marci Becking

Parents are paying too much attention to their mobile devices and not enough to their children.

It’s especially obvious at our kids’ recreational activities – during soccer practices or at hockey rinks.

I don’t know how many swimming or curling lessons I’ve been to where a child is looking for re-assurance that their parent is watching them. Instead, Mom is looking down at her tablet, or Dad is texting someone who apparently means more to them at that moment than their child.

Giving the gift of time – our acknowledgement and approval – is what children need the most. Already I can sense time slipping by me when my six-year-old doesn’t cuddle as much or need to be by my side constantly. I know that the day will come when he won’t want me to hang out with him as often, but I will still go to his practices, pay attention to his stories and give him the approval that he’ll always be searching for.

Even as an adult, I like to share moments with my parents, perhaps

not looking as much for approval anymore, but there still is a need to connect with Mom and Dad. I know they appreciate my time, too. Our Elders sometimes are forgotten – many don’t get visitors at their nursing home because families don’t have time to visit.

Marci Becking

I still remember my grandmother’s phone number even though she’s passed on and hasn’t lived at that house for many, many years. Back in the old days, we had to tell the operator the number we were calling. After repeating it for most of my childhood, it’s engrained in my memory forever.

So this Christmas – or perhaps for a New Year’s resolution – turn off the phone when you’re watching Johnny at hockey practice and listen to what our kids are telling us. Get your child to call Grandma and Grandpa once in a while – send them an old-fashioned letter in the mail. It will make their day and restore the connection lost between generations.

Marci Becking is the Communications Officer for the Union of Ontario Indians.



ASK HOLLY

By Holly Brodhagen
askholly@gmail.com

Bullies feel entitled

I think that the schools are doing a great job of educating our children about what bullying is and how to stop it. But what about educating parents about being the parent of a bully? What should we be doing to stop bullying in our own households?

Many bullies feel they have a right to be in charge. Some of these children are the best athletes, the most popular and most talented – and people keep telling them that. Or they were bullied themselves and feel they are entitled to a pay-back. No matter what gives them the sense that they are entitled, they will expect to be in control of others.

Here are some signs to watch for:

Your child has an inflated sense of entitlement which means they expect people to do what they want, when they want and how they want. At a young age this can mean controlling a game or toy and as they get older this can mean finding a place of power such as student council. Watch for manipulative behaviour such as rationalizing their actions.

Your child seems to have the best luck at finding money, toys or their grades improve without explanation. If they come home with new toys, clothes or money, or if their grades improve, talk to them about it. Your child might be taking items from others or getting others to do their work for them.

Watch how they interact with others. There is a difference between being a leader and being a bully. Children will often learn their behaviours from parents, family or friends. How do you interact with others?

If you do notice that your child displays some signs of being a bully or you get the call about your child being a bully, don’t discount it. Listen to the concerns being raised and work with other parents or school to address the problem. Yes, boys will be boys and girls will be girls, but no boy or girl should treat others with disrespect and they should not hurt other peoples’ feelings.

If you suspect your child is a bully and are not sure what to do, ask for help. Check out community counselling centres in your area or ask for help from your child’s school. Addressing this problem can keep another child from being a victim and can help your child avoid future problems at work, at home and at play.

Holly Brodhagen is a citizen of Dokis First Nation and holds a masters degree in Sociology.

By Michael Erskine
Manitoulin Expositor

M'CHIGEENG FN – “Reconciliation belongs to all of us,” said Truth and Reconciliation Commissioner Marie Wilson during her opening remarks at Oct. 25-26 hearings at which survivors of Indian Residential Schools could tell their stories for the official record. “This is not a Native story, it is a Canadian story.”

Commissioner Wilson referred to the hearings as “sacred gatherings.” “We are here for you,” she said to the survivors and their descendants in attendance. “We can-

Schools part of Canada's story

not do our job without you.”

The commissioner noted that although there is a significant public record of the point of view of the administrators and public and church officials who were involved in the residential school system, the same cannot be said of the children who were taken from their families and wrested from the bosom of their culture and language.

“We don't have archives from the students,” said Commissioner

Wilson. “Little children were not taking notes and keeping records.”

“It is not just non-Aboriginal Canada that does not know about these stories,” she said. “So many children and grandchildren don't know the truth about what happened to them.”

As such, the commissioner welcomed the residential school survivors to the hearings as teachers. “You are the experts in your own experiences,” she said.

The commissioner cautioned those testifying not to name names of those still living who have not yet been through the justice system during the public hearings, although they could do so in private sessions. A number of health support professionals were on hand, and local language speakers were in a booth engaged in simultaneous translation of the testimony before the commissioner. Cameramen and a bevy of technicians

were also hard at work at the back of the room, filming, recording and transmitting the testimony onto the World Wide Web.

Survivor, Saul Dave, spoke of his lifelong struggles with drugs and alcohol following the sexual abuse that began when he was eight years old and continued until he was about 12. He was left with a great difficulty in forming a relationship with a woman unless he was heavily self-medicated with alcohol.

“I could not let a woman come close to me,” he said. “I was so disgusted.”



Window honours legacy

The Government of Canada has permanently installed in the Centre Block on Parliament Hill a stained glass window commemorating the legacy of Indian Residential Schools. The window's title is “Giniigaaniimenaaning”, translated from Anishinaabemowin into English as “Looking Ahead”. Designed by Metis artist Christi Belcourt, the window is installed in three pieces as shattered glass, representing the shattered lives, shattered families and shattered communities that resulted from the government policy of forced assimilation. In the pictured left panel, a drum dancer sounds the beginning of the healing. Snow falls and the moon glows from a northern sky. The dove with the olive branch brings an offering of hope for the beginning of reconciliation and the renewal of the relationship between Aboriginal peoples and the rest of Canada. The uncoloured section of the window represents the “sad chapter” of the residential schools era, where more than 150,000 children were forcibly removed from their homes and often subjected to unimaginable and horrific abuses.

Below, an ancestor smokes in the sacred lodge. Images of medicines and beadwork indicate that First Peoples' cultures were intact before residential schools existed.



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Education

Forever to the Seventh Generation

Laptops provide kids sense of ownership

By Marci Becking

WHITEFISH RIVER FN – Students at Shawanoswe School each have their own laptops thanks to the One Laptop Per Child program.

Over the past two years, 78 students have received the XO laptop. In addition, eight teachers also received laptops so they can use them with the students.

Principal Peggy Monague McGregor says that the teachers and students participated in a three-day training course in May.

Teachers also received an Educator Guide – a handbook for integrating the XO laptop into the classroom, including sample lesson plans.

“Students use the laptops for Math, Geography and to learn computer programming,” says Monague McGregor.

Chief Shining Turtle says that while he’s not a fan of technology for kids, he sees the benefits the laptops provide.

“What’s fascinating about the laptops is the sense of ownership it instills in the kids,” says Chief Shining Turtle. “The laptops look like theirs, the colours are bright. It really brings out self-worth the children.”

One Laptop Per Child (OLPC) Canada, a core program of The Belinda Stronach Foundation, is the first of its kind in Canada. The initiative has provided 3,600 laptops to Aboriginal children 6-12 years of age in rural, remote and urban communities in seven provinces and two territories.

A Public Service Announcement video was recently launched with endorsements from Gene Simmons, Adam Beach, Shauna and Shannon Baker, Scott Thomas, Divine Brown, David Henrie, and Dakota House. The video captures the spirit of the program including clips of Aboriginal youth are with their laptops and celebrity messages: www.olpccanada.com or www.youtube.com/user/OLPCCanada.



Eli Paibomsai works on his XO laptop in class at Shawanoswe School in Whitefish River First Nation.

Social responsibility: Think ‘First Nations’

LAKEFIELD – The Trent University community joined faculty and students at Lakefield College School (LCS) for “An Exchange of Ideas” with Chancellor Tom Jackson on Nov. 6, featuring a panel discussion on social responsibility.

“This was a great example of collaboration among Lakefield College School’s Marsden Circles, Chancellor Tom Jackson’s Dreamcatcher Series, and the Alumni Affairs Office bringing communities together around a common purpose,” noted Lee Hays, director of Alumni Affairs at Trent University.

Dr. Kathryn Norlock, Trent University’s chair in Ethics joined the chancellor on the panel, along with Elder and Professor Emeritus Shirley Williams from the Department of Indigenous Studies and Libby Dalrymple, LCS faculty.

“With the opportunity to watch and listen to community leaders such as Tom Jackson and Shirley Williams these youth can see for themselves that they don’t have to choose between leaders and people who are socially responsible,” said Professor Norlock. “Sometimes these people can be one and the same.”

The panel discussion was a lively one, featuring some of the

brightest minds of both institutions, on a wide variety of issues including the social responsibility of corporations, the government handling of Indian Residential School apologies, and the role of women in politics.

The wide-ranging conversation was moderated by Maurice Switzer, an alumnus of LCS and member of Trent’s original class, currently director of communications for the Union of Ontario Indians.

Switzer endowed the Marsden Circles as an educational initiative in memory of his grandparents, Moses and Nellie Marsden who moved from Alderville First Nation in 1920 to establish the first Native household in the village of Lakefield, 16 km. north of Peterborough.

“I’m very appreciative of my two alma maters showing so much leadership in creating greater awareness about First Peoples issues,” said Switzer, a citizen of the Mississaugas of Alderville First Nation. “I’m sure tonight’s audience learned a lot from Tom Jackson – who was born on the One Arrow Reserve in Saskatchewan – and Shirley Williams – a residential school survivor from Curve Lake – about how essential it is for First Peoples to live



Moderator Maurice Switzer and Social responsibility panellists Kathryn Norlock, Shirley Williams, Libby Dalrymple and Tom Jackson.

in a country whose citizens recognize their social responsibility. A lot of the challenges facing First Peoples exist because previous generations of Canada’s political leaders have not demonstrated such respect. Treaties and the relationship of sharing are the very foundation of Canada’s existence, and it is vital that future generations of citizens accept their legal

and moral obligations towards First Peoples.”

According to Ms. Dalrymple, Trent alumna and modern languages teacher at LCS, there were a lot of Trent graduates in attendance. “There is a rich tradition of Trent alumni making their way just up the road to Lakefield,” she said. “And I think they are all interested in seeing closer ties with

their alma mater.”

“The instructors at both institutions share the same passion. As like-minded educators, they all have resources to share with one another. Events like this allow for excellent networking, increase the likelihood of future programming, and open the door for further opportunities for students to gain truly memorable experiences.”



Golfers raise \$3500 for school

Mamaweswen, the North Shore Tribal Council, made a \$3,500 contribution to the Shingwauk Trust from the proceeds of their third annual charity golf tournament in September. Garden River FN Chief Lyle Sayers, left, is trust chairman, and Darryl Boissoneau, right, is president of Singwauk Kinoomaage Gamig, the Shingwauk University Centre of Excellence for Indigenous Studies, with campuses in Garden River and Sault Ste. Marie. Mamawewen CEO Alan Ozawanimke presents cheque to Amy Sayers.



Lands book for educators

The Garden River Community Trust (GRC Trust) presented members of the Joint Aboriginal Education Committee with a book entitled, "An Overview of Garden River First Nation's Lands" written by Dr. Karl S. Hele, Associate Professor, Concordia University. Dr. Karl Hele submitted his proposal to the GRC Trust through the Education Department to update an earlier booklet, "Where Did Our Land Go" which he had written for Garden River First Nation. From left, Marie Esposito, Superintendent of Aboriginal Education for the Huron Separate Catholic District School Board, Mona Jones, Aboriginal Education Special Assignment Teacher, Margaret Hele, Trustee representative of the Garden River Community Trust, Carol Trudeau-McEwen, Aboriginal Lead Teacher, Kime Clover, Superintendent of Aboriginal Education for Algoma District School Board.

- Photo by Margaret Hele



Daycare PEACE awards

The Progressive Early-Learning Aboriginal Centres of Excellence Awards were held in London in November. Susan Honyst from Oneida Nation of the Thames received recognition for 40 years of service and Patricia Barber of Ekwaamijigenang Children's Centre, Mississaugas of New Credit, received the Prime Minister's Award of Excellence in Early Childhood Education.

- By Greg Plain

Lakehead
UNIVERSITY

Vice-Provost (Aboriginal Initiatives)

Lakehead University is seeking nominations and applications for the position of Vice-Provost (Aboriginal Initiatives).

Lakehead is a comprehensive university with a reputation for innovative programs and cutting-edge research. With campuses located in Thunder Bay and Orillia, Lakehead has approximately 8,680 students, 11% of whom are Aboriginal students, and 319 full-time faculty. Known for its multidisciplinary teaching approach and its emphasis on collaborative learning and independent critical thinking, Lakehead offers a variety of degree programs at the undergraduate, Master's and doctoral levels, as well as on-campus and community-based programs, continuing education and distributed learning. The University offers specific Aboriginal Programs such as Honours Bachelor of Education (Aboriginal), Native Language Instructors' Program, Native Teacher Education Program, and Native Nurses Entry Program. In addition, Lakehead has a Native Access Program and the Nanabijou Aboriginal Graduate Enhancement Program. Further, there is a Department of Indigenous Learning at Lakehead University and Native Language Programs are also offered. The University also has a Canada Research Chair in Indigenous Education.

The Vice-Provost (Aboriginal Initiatives) is the senior administrative officer responsible for Aboriginal academic programming, Aboriginal student support services and Aboriginal community relations. The Vice-Provost reports to the Provost & Vice-President (Academic) and works with Deans' Council and Lakehead University Senate (for academic programming), the Vice-Provost for Student Affairs (for student support services), and the Ogimaawin-Aboriginal Governance Council (for community relations) to implement Lakehead University's mission-specific commitment "to work with Aboriginal peoples in furthering their educational aspirations."

The Vice-Provost (Aboriginal Initiatives) heads the Office of Aboriginal Initiatives. More specifically, Aboriginal Initiatives facilitates a centralized cooperative approach to Aboriginal programming, external community liaison and services to students

offered on and off campus. The mandate of this office is to provide leadership in Aboriginal development and to advance, within the University community, an understanding of Aboriginal culture, heritage and language through activities which heighten the awareness of Aboriginal issues and identity.

The successful candidate will be someone who is familiar with the post-secondary system and who has a strong record of leadership and administration, preferably with a PhD; however, strong applicants possessing a Master's degree will be considered. The new Vice-Provost will build on the past success of the Office of Aboriginal Initiatives. He/she will have the vision, energy and drive to continue to develop the University's profile and commitment to Aboriginal initiatives. Applicants must be aware of and support Aboriginal history and culture. Knowledge of Aboriginal issues specific to Northern Ontario would also be a decided asset.

Located at the head of Lake Superior, Lakehead's Thunder Bay campus is one of the most beautiful in Canada. Lakehead University's newest campus, opened in 2006, is located in beautiful cottage country in Central Ontario in the city of Orillia. Further information about this singular university and its enterprising ways can be found at www.lakeheadu.ca.

Lakehead University is an equal opportunity employer. Preference will be given to Aboriginal applicants who meet the requirements for the position. The Search Committee will begin considering potential candidates immediately and will continue until the position is successfully filled. The appointment is for a term of five years and is renewable. Applications, including a letter of introduction, curriculum vitae, and the names of three references (who will not be contacted without consent of the applicant), should be submitted in confidence to the address shown below.

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Education

Forever to the Seventh Generation



Show of hands against bullying in Sagamok

By Rob Porter

SAGAMOK FN – Students in this North Shore First Nation are standing up against bullying.

“Bullying is all around us, in the community, in schools and workplace,” said Chief Paul Eshkakogan after joining with the 190-student Biidaaban Kinoomaagegamik to sign a community proclamation to launch bullying awareness week.

“As Anishinaabe people that is not our way. We need to build each other up and not tear each other down,” said Chief Eshkakogan, adding that the school was the best place for students to learn about bullying through workshops to help one another and be successful.



Drake Stonefish, Grade 3, places his hand over his handprint on the anti-bullying mural produced by students at Biidaaban Kinoomaagegamik in Sagamok Anishnawbek First Nation.

Students engaged in cultural workshops, learning teachings of the Seven Grandfathers and Medi-

cine Wheel with the community’s Language Strategy Program staff, as well as self-esteem and char-

acter education with Biidaaban teaching staff.

Guest Jan Buley of Laurentian

University’s School of Education ran a storytelling workshop that taught participants to empathize with those facing bullying and to have courage speaking out against it.

Chad Solomon drove in from Henvey Inlet First Nation, with his friends Rabbit, Bear Paws and Strawberry, to deliver an entertaining program that allowed children to become puppeteers, and learn how to develop rational thinking skills when confronted with bullying. The week concluded with the unveiling of a mural, titled “Gda Shkitoomin Wii Aanchigeying” (Change is possible) created by all the Biidabaan school students, and staff members placed their handprint on the mural.

– Photo by Colleen Toulouse

Rabbit and Bear Paws will be taking off for Norway

By Rick Garrick

THUNDER BAY – Rabbit and Bear Paws are taking their first overseas plane trip.

Henvey Inlet’s Chad Solomon is scheduled to appear at a festival in Norway next summer with the puppets he has

created to represent his familiar graphic novel characters.

“I tell multiple stories with our puppets,” says Solomon, who was encouraged by his grandfather Art Solomon to pursue his creative vision. “Right now I have a couple of different puppet shows on the

go. One is Nanabozhoo and the Animals, a traditional Anishinabe creation story, and another is an anti-bullying program where the kids use more improvisation (to tell) their own story.”

Currently based in the Peterborough area, Solomon usually performs two shows per day during his tours, although he did six shows during a two-day stop in Thunder Bay in early November.

Although he does not know how an international audience will react to his puppets, Solomon says audiences across Canada love them.

“In some of the communities I’ve gone to repeatedly, the characters are treated like rock stars or big celebrities,” he chuckles. “They don’t really remember my name so much, but when I pull out the characters, they’ll all scream ‘Strawberry,’ or they’ll go ‘Rabbit.’”

Creating laughter and love of the stories and the traditional teachings are his biggest accomplishments, Solomon says. He created the Rabbit and Bear Paws comic strip characters in 2005 and panels from a series of books about the characters and the Seven

Grandfather Teachings appear in each issue of the Anishinabek News. Solomon added another dimension to his story-telling repertoire by developing the puppets in 2010.

“I am very grateful to have the opportunity to retell the stories that I cherished as a kid,” he says. “Any time there is an Elder telling a story, I am there like a Saturday morning cartoon, just watching it and listening and hearing and seeing how the Elder tells the story. Hopefully, I can learn from their ways of retelling those stories so I can help others have the same enthusiasm for them.”

Solomon says traditional stories always featured humour.

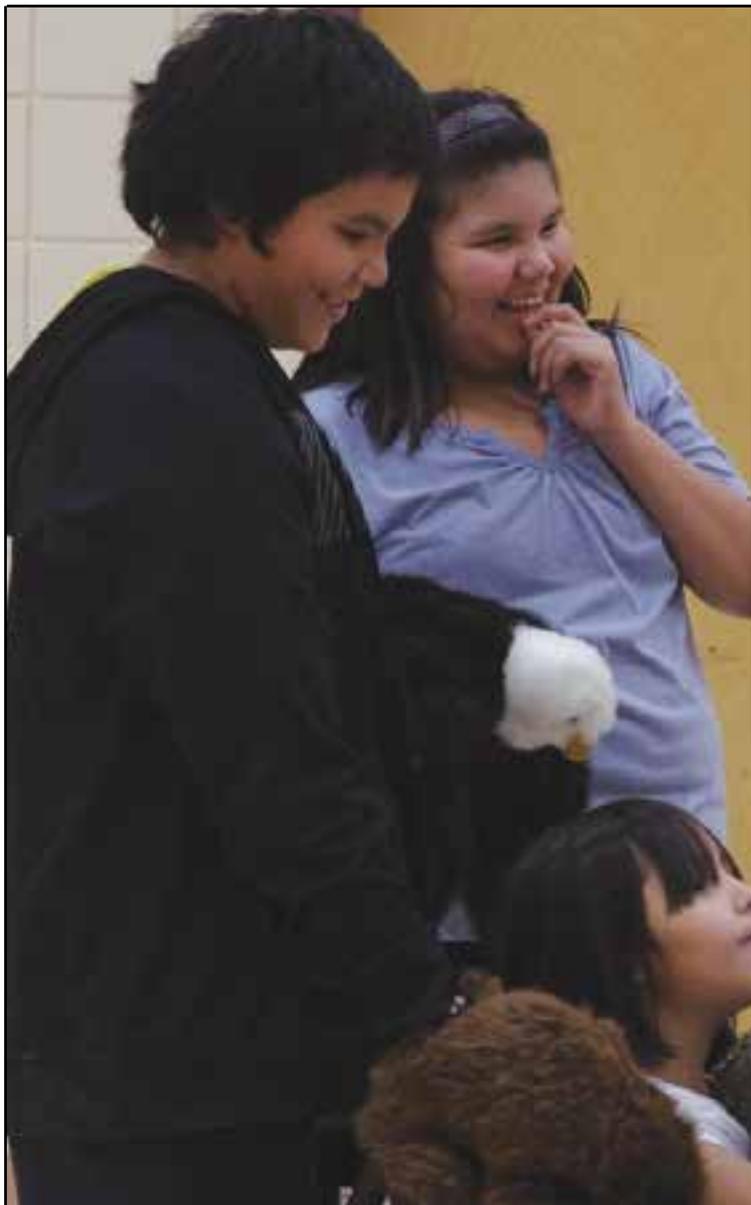
“Everybody loves to laugh, not just in First Nation communities. It’s the one universal language that everybody understands. If you can make people laugh, you can tear down walls and bring people together.”

Solomon is currently developing two new stories for his characters, one a traditional story called the Council of the Animals.

“Even a simple show can take

up to 40 minutes to set up,” he says. “I have some bigger shows that I recently developed -- one was Nanabozhoo and the Ducks, an audio-visual show with dancing and singing, where it takes up to an hour and a half to two hours just to set it up. And then it takes me another hour and a half to two hours to tear it down.”

Chad Solomon can be contacted at 647-519-2986, by e-mail at chadsol@gmail.com or through his website at www.rabbitandbearpaws.com



Chad Solomon performed six Rabbit and Bear Paws puppet shows for hundreds of elementary students in Thunder Bay, including this Nov. 8 show for a group of Our Lady of Charity School students.



BOOKS/MASINAIGAN

Former nurse turned to writing to support strong convictions

By Maurice Switzer

Joyce Atcheson had a laughing voice.

For a woman of strong convictions – who never compromised her principles for a pay cheque – she always sounded happy. You never sensed that she had been discouraged, let alone defeated, by her latest setback.

We first met in early summer of 1997 at First Nations Technical Institute on Tyendinaga Mohawk Territory. The half-dozen students who had signed up for the first-ever aboriginal diploma journalism program were meeting at the FNTI site, and Joyce and I were immediately drawn to each other.

We had a lot in common. Joyce was about the same age as me – her teacher – and more than double the vintage of the other students who had enrolled in the program. She had been a nurse for 30 years – the same length of time I had been in Canada’s daily newspaper industry – and, like me, she had come to the realization that she wanted to use her life’s experience to make life better for Aboriginal peoples.

We had both left our chosen careers somewhat disillusioned – me because journalism had become more a bottom-line business than a way for writers to make the world a better place, and Joyce because she had seen back home in

Alberta that the health care system had a lower standard for treating First Nations patients than other people. It would not be the last job she would leave because she took exception to an employer’s attitudes and practices.

Over the years, Joyce and I always kept in touch, right up to the week this November when a phone call informed me that she had apparently died in her sleep in her Nova Scotia apartment. As news of her passing trickled out, it shocked her loyal friends, who remembered a lithe and trim woman who jogged daily and whose hair was as black in her Sixties as it likely ever had been in her youth.

Joyce clung tightly to the Cree roots that forged her Metis heritage. She was engaged in a lifelong learning process about her culture, which sustained her during some perilous problems with personal health that she was convinced were caused by her not being where the Creator had intended. So she kept moving, following a series of Eagles, she told me, to the journalism course in Tyendinaga, then to Ottawa for a media relations stint at the National Aboriginal Health Organization, then to Northern Ontario to work for a First Nations children’s agency before landing a longed-for reporting job at Wawatay newspaper in

Thunder Bay.

She lived with a First Nations partner in Kitchenuhmaykoosib Inninuwug First Nation – formerly known as Big Trout Lake – a fly-in community nearly 400 miles north of the Lakehead. There she continued to use her story-telling skills as a freelance writer to tell the world about the First Nation’s struggles to assert sovereignty in the face of



Joyce Atcheson

repeated attempts by mining companies to unilaterally stake claims in the area. Chief Donny Morris refused to permit prospecting in their territories and he and four band councillors spent 68 days in jail in the spring of 2008 for defying a court order.

Joyce’s writing helped create Canada-wide awareness of the issue, and the province subsequently made amendments to the

100-year-old Ontario Mining Act that respected First Nations rights to be consulted about commercial development on their traditional lands.

She said the Spirits kept calling her East, and she found herself unemployed and without a place to live in a small community near Halifax. For grounding, Joyce sought out First Nations connections and found herself attending ceremonies conducted by David Gehue, a blind Mi’kmaq spiritual leader renowned as a healer among First Nations across Canada.

As her worldly fortunes waned – she eked out a livelihood washing dishes, short-order cooking and writing book reviews for the Anishinabek News – Joyce’s spiritual stature blossomed. Again it was her writing skills that enabled her to derive the strength that she drew from her Native ancestry.

In 2009 David Gehue published “Voices of the Tent”, a riveting biography of this charismatic man who had accepted the responsibility of conducting the Shake Tent ceremony used in his healing practice. The book was the result of dozens of hours of interviews with Joyce, who did an incredible job of blending David’s blunt manner of talking with the deeply spiritual messages contained in his words.

David died March 6, 2011 – the last time I saw Joyce in person was at his funeral in Indian Brook – and she was working on a sequel to their first book. She moved to Dartmouth, and was making a living as a personal support worker for elderly clients, as well as writing book reviews about Aboriginal titles for a number of publications.

Thanks to e-mail, we were in contact several times weekly. The last message I received contained one of those corny Internet jokes about the aging process that Joyce delighted in circulating to friends. Her voice – in person or in print – could always bring a smile to my face.

A blood clot adjacent to her generous heart brought her earthly presence to a quick and peaceful end. She leaves behind her mother, two sisters and a brother back in Edmonton, but her own words on David Gehue’s book cover best describe who she was.

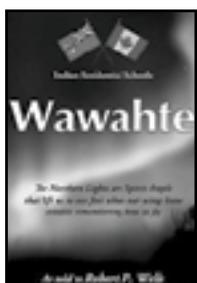
“Joyce Atcheson is a nomadic Cree Metis woman who worked many years in nursing. Through her recent journalism career of 11 years, she is helping people tell their stories. Joyce, a step-mother to four, grandmother to nine, currently lives in Nova Scotia.”

May her Spirit be in a better place, and shine in the night sky with all the other stars.

Book Reviews

By Joyce Atcheson

Wells helps tell stories



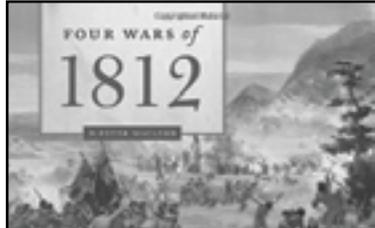
Three people provide three different stories of early residential school experiences.

Esther Faries, Mary Elizabeth Tenniscoe and Stanley Stevens tell their stories in this book written and printed through the efforts of Robert P. Wells, a friend.

Faries and Stevens were from the same community but while Stevens and his sister were allowed to attend day school at home, Faries and her two brothers were sent to Pelican Lake Indian Residential School. Tenniscoe’s circumstances were different; her father, fearing he’d lose his job and their income, gave his two daughters to the nuns to raise. Tenniscoe grew up an orphan not knowing her family or her culture but was treated with kindness and gentleness as the nuns’ “adopted” daughter.

Stevens learned by a strap his first day of school not to “speak Indian”.

Wawahte: Indian Residential Schools – Robert P. Wells (Trafford Publishing, Bloomington, IN; 2012; ISBN 978-1-4669-1717-0 (paperback), 173 pages; paperback \$18.50 (\$9.62 US for First Nations).



Four views of 1812

History’s picture depends upon who tells it.

War has many faces and this author captures views when he says in the introduction: “For Canadians, the War of 1812 was about American invasions. For Americans, it was about standing up to Britain. For the British, it was an annoying sideshow to the Napoleonic Wars. For Native Americans, it was a desperate struggle for freedom and independence as they fought to defend their homelands.”

This war was a battle Great Britain didn’t want to fight because it was involved fighting Napoleon in Europe but America was prepared to stand up to British domination. With a navy and infantry that could not compete with Britain’s, it took the ground it could reach – Canada. Britain preferred peace with the United States to union with the First Peoples.

The winners of the war? Well, it depends upon who tells the story.

Four Wars of 1812 – D. Peter MacLeod (Douglas & McIntyre, Toronto, ON; 2012; ISBN 978-1-77100-050-5; 96 pages; \$19.95).

Shaping stories

A boy’s pet goldfinch dies and saves not only the boy’s father but an entire mining crew.

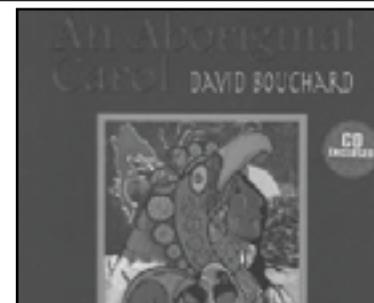
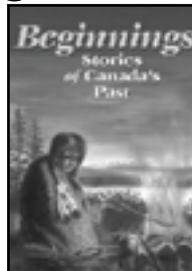
A young boy overcomes a stammer to save most of a community when he observes dead birds near a mine air outlet. This story gives heart to what became the early warning system for methane gas in mine shafts.

Beginnings: Stories of Canada’s Past consists of 14 stories written by women portraying our country’s “firsts” – fictional accounts of historic events that shaped our world.

Whether the story talks of hearing spirit voices, learning courage from old women who chose death for the community, a First Peoples’ view of fur trading, child brides, arrival of horses, child prisoners, building the railroad, settling flat land with no trees, women gaining the vote, orphans in new homes finding ways out of abuse, or learning to fly – you will be entranced and involved.

This young reader is a great book to see the dry subject of history from the role ordinary people played.

Beginnings: Stories of Canada’s Past – Ann Walsh, editor (Ronsdale Press, Vancouver, BC; 2001; ISBN 0-921870-87-6; 227 pages; \$12.95).



Conversions unnecessary

Jesus in the form of Degana-wideh, the Peacemaker, was here long before Europeans arrived to convert us to their religions.

Prior to the residential schools and prior to assimilation policies, Degana-wideh taught the people about peaceful ways, those of harmony and balance.

The attractive illustrations by Moses Beaver from Nibinamik First Nation create the ground for the reworked words and syllabics of Metis author David Bouchard. To complete this picture is an accompanying CD by Susan Aglukark singing the Huron Carole in Inuktitut.

Put this beautiful book under the tree for your children and enjoy the presence of Degana-wideh.

An Aboriginal Carol – David Bouchard Illustrations by Moses Beaver, Translation and music by Susan Aglukark; (Red Deer College Press, Red Deer, AB; 2008; ISBN 978-0-88995-406-9; 28 pages, \$24.95).



Self-reliance key to success

Born “a half breed on an Indian reserve”, he was raped by a priest at Spanish Residential School.

No one heard his cries of pain, fear, loneliness, betrayal, and abandonment; the others were on an island picking berries.

With no witnesses to his rape, Elder Wilmer Nadjiwon, 91, tells his story. He seeks justice; he cannot get it through the legal system. His lawyer no longer wants to talk to him.

He believes self-reliance is the only way to success; we cannot succeed in negotiations with government when funding for the First Nation organization comes from that government.

His story is an inspiration, a model of survival by integrity to live by his beliefs. His love for Native People is evident in the loss of his own privacy to deny churches and governments secrecy.

Not Wolf, Nor Dog – Wilmer F. Nadjiwon (Tobermory Press Inc. Tobermory, ON; 2012; ISBN 978-0-9694705-2-6 (paperback); 215 pages, \$24.95).



Lands and Resources

Ensuring access to natural resources



Voices heard at CAMA

By Jorge Antonio Vallejos

TORONTO – The Anishinabek Nation was represented in full force at the Twentieth Anniversary of the Canadian Aboriginal Minerals Association. Titled “Community Gems, Faceted Outcomes: Maximizing Community and Minerals Industry Resources To The Benefit Of All”, Union of Ontario Indians showed conference attendees why they are community gems and how they are working toward positive outcomes for everyone.

Presentations by Peter Recollet of Wahnapiatae First Nation showed the two sides of the coin in terms of community-driven mines.

Heidi Manitowabi of Wikwemikong Unceded Indian Reserve moderated the ever-popular Youth Panel. Skyler Toulouse and Jordan Bennett of Sagamok Anishnawbek, both miners in Sudbury, talked to a packed house about what it means to work in a mine. And Hans Matthews, also from Wahnapiatae, President of CAMA, worked the crowd and made everyone feel welcome.

Held in Toronto, 650 attendees and 35 sponsors were present showing that CAMA has been growing in numbers every year. Representatives from all over the globe attended: Australia, India, South Africa, China, and the Americas. “Every year we struggle with two things: one is what town or city we’re gonna have the conference in. [Two],



Hans Matthews, President of Canadian Aboriginal Minerals Association.

our attendance increases about 10 to 20 percent every year,” said Matthews.

“I see more people engaging, learning about each other, and I see a broader spectrum of people being involved,” said Matthews. “I’m also encouraged by the Toronto Stock Exchange and people like that. I think that’s gonna open up a whole new realm for us to be bigger players in the business world and the education world.”

It’s been 20 years since Matthews started the CAMA conferences and he’s seen a lot of change. “Everyone has gone through a learning curve,” said Matthews. “Many communities have gone from pure confrontation to collaboration.” The mind set has turned from defending territories to managing territories.

History has seen companies taking advantage of Aboriginal communities leading to much talk of “equal partnership”. Matthews has worked toward bringing equality to all sides of the table, hence the name of the 2012 conference, and he still pushes for it. But the CAMA President wants to see more.

“Partnership is one thing. The pendulum swing is when Aboriginal companies own, operate, and benefit one-hundred percent from the resources.”

Although Matthews has been the impetus for CAMA and 20 years of conferences, as well as being President, he remains humble and thinks of community first:

“I’m one voice of many. It’s the people here that make the conference.”



Ray Kagagins, Community Coordinator, Henvey Inlet FN; Anthony Laforge, Director of Lands, Magnetawan FN; Chief Joe Noganosh, Magnetawan FN; and Alex Zygoniuk, Community Coordinator, Wasauksing FN participated in a panel on First Nation issues encountered with the re-activation of the Kearney Graphite Mine in Kearney Township at the fall assembly Nov. 14-15 in Garden River FN.

Panel discusses lack of consultation with mine

By Marlene Bilous

Lands Policy Analyst

GARDEN RIVER FN – Magnetawan First Nation Chief Joe Noganosh is very concerned that the quality of his community’s water supply from the Magnetawan River has not been adequately addressed.

“We are the first stop if there is any pollution,” said Noganosh at a panel discussion held Nov. 14-15 at a special assembly of Anishinabek Nation Chiefs.

Ontario Graphite Limited bought the abandoned Kearney Graphite mine in 2007. The company attempted to submit a Closure Plan to the Ministry of Northern Development and Mines in July 2011. Since then, the plan has been accepted and approved without meaningful consultations with First Nations in the entire Robinson Huron Treaty territory.

Anthony Laforge, Director of Lands for Magnetawan First Nation, made a presentation to the Chiefs on the harmful environmental effects of acid leaching from the previous graphite mine on the Magnetawan River.

“Our river was known for its fish and smelts,” says LaForge.

“Now there are very few and we don’t want to deal with more pollution from this mine causing a further drop in our fishing.”

Alex Zygoniuk, Community Coordinator for Wasauksing First Nation, said that hindsight is no longer acceptable.

“The best outcome for First Nations, government and industry in mining development will be realized when all parties recognize that First Nations have asserted their resource rights as equals in a Nation-to-Nation relationship with inherent, constitutional and treaty rights and this will require that First Nations must be meaningfully consulted before government makes any domestic or foreign agreements with industry,” said Zygoniuk.

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 Constitutional rights in consulting First Nations.

Ontario seeking balance

TORONTO – The government of Ontario must balance the promotion of economic development in the province with its constitutional obligations to First Nations.

The comment by Rick Bartolucci, Minister of Northern Development and Mines, came in a statement issued Nov. 9 after some mining industry backlash against announced changes to the century-old Ontario Mining Act.

“Our government is responsible for managing Crown lands and the natural resources of this province,” the statement read. “In so doing, we must balance the need to promote economic development and our thriving mineral exploration and development sector with our commitment to meeting our constitutional obligations to Aboriginal peoples.”

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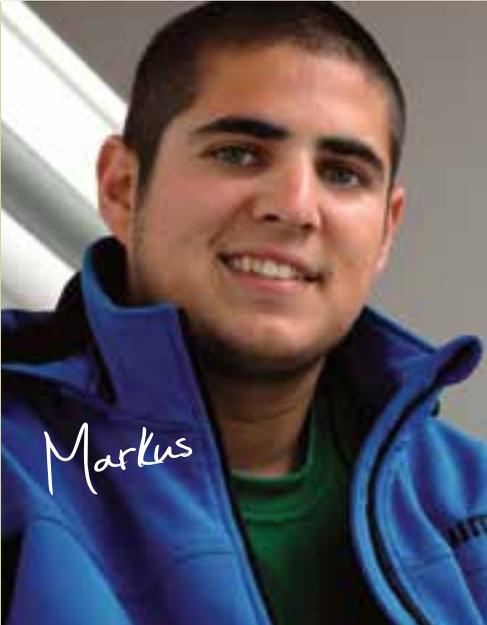
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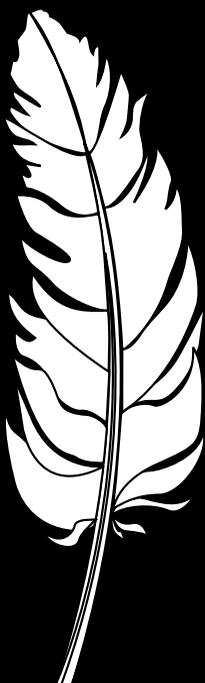
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Intergovernmental Affairs

Ensuring access to natural resources




Morley Toto cleans a windshield at the Creeland Mini-Mart in Regina. The Taking the Pulse survey found many respondents had misconceptions about Aboriginal people and how much tax they pay. – Photo by Don Healy, Leader-Post

Death, taxes certain....for all of us!

By Kerry Benjoe
Leader-Post

REGINA – Nothing is certain but death and taxes, and, and despite what many Saskatchewan residents may think, this rings true for Aboriginal people as well.

The Social Science Research Laboratories at the University of Saskatchewan conducted a comprehensive research study called Taking the Pulse. The survey discovered that many Saskatchewan residents believe Aboriginal people don't pay enough taxes.

According to the survey, 613 non-aboriginal participants strongly agreed with the statement, 441 somewhat agreed, 234 somewhat disagreed, 120 strongly disagreed, 193 didn't know and 16 refused to answer. More than 1,000 of the 1,600 non-aboriginal participants believe aboriginal people don't pay enough taxes.

CBC took to the streets in Regina and Saskatoon to get the public's opinion on whether they thought Aboriginal people paid enough taxes.

"No they don't, definitely don't, because they just don't pay it, that's all," said Dave Todd. "We keep giving them money, more money, more money that's all they ask for and where is it going to come from? And they don't pay taxes on the money we donate to them, so there you go."

His opinion was shared by others.

"I don't think aboriginal people pay any taxes in Saskatchewan," said Karen Kingston. "It would be fair if they did because most of the population have to pay."

Sean Dillon said he didn't agree with the special status Aboriginal people have, of the breaks they are given because of their status," he said. "I would like to see them pay as much as I do."

Richard Missens, executive director of community relations at First Nations University of Canada (FNUC), said the opinions unearthed in the survey

couldn't be further from the truth.

"As Aboriginal people we pay every tax there is and we participate at very high rates in the taxation system in Canada," he said.

Prior to taking on his current role at the university, he spent 19 years as a faculty member of FNUC's school of business and public administration, where he taught First Nations governance and economic development.

Canada has a variety of taxes such as, employment taxes, excise taxes, property taxes, goods and services taxes, municipal taxes, fuel taxes and provincial sales taxes – and Aboriginal people pay all of them, said Missens.

He believes a lack of education is the primary reason why the general public believes Aboriginal people don't pay enough taxes.

Missens explained there is a section of the Indian Act that pertains to status Indians and tax exemption. However, there is only a small percentage of Aboriginal people who can enjoy that exemption.

"The key here is who is eligible," said Missens. "According to (Section 87 of the Indian Act), you either have to be an Indian or an Indian band and the second (criteria) is that you have to be situated on a reserve or connected to an Indian reserve."

He said Aboriginal people is a legal term that refers to First Nation, Metis and Inuit people.

Metis and Inuit people pay all the taxes because they are not governed by the Indian Act.

"So we've already taken (out) a group of Aboriginal people and brought it down by two-thirds," said Missens.

"So if you look at Saskatchewan, almost two-thirds of all First Nations people don't live on reserve," said Missens.

In the southern part of the province, about 75 per cent of all First Nations live off-reserve and in the north about 50 per cent live off-reserve.

First Nation film shows Third World conditions in north

By Amber Pitawanakwat

CURVE LAKE FN – This Kawartha Lakes community extended a warm welcome to visiting First Nations cousins from 900 miles north.

On Nov. 9 Curve Lake First Nation staged a feast for members of Kitchenuhmaykoosib Inninuwug (K.I) – also known as Big Trout Lake – involved in the Third World Canada Tour. Over 80 people were on hand to see the screening of "Third World Canada", a documentary by Gemini nominee Andrée Cazabon about the plight of children living on a fly-in First Nation in Northern Ontario.

Cazabon's five films have been seen by over one million viewers on CBC- Newsworld, TVA, Canal D, Radio-Canada, and CBC Television. Her films have also been prominently featured at film festivals in Vancouver, Toronto, Sudbury and Yorkton, Saskatchewan.

During the feast, members of the K.I youth drum were presented with an Eagle Feather, the highest honour bestowed by First Nations. The same day the nearby city of Peterborough made history by raising the K.I. First Nation flag over city hall.

"Third World Canada" is a film about the people of Kitchenuhmaykoosib Inninuwug and the hardships that they endure on a daily basis, including harsh living conditions, lack of community stability, and widespread mental health issues. This film really opened my eyes to things that are rarely seen, and it is up to us to take a stand. It isn't money that this community needs; it needs our support.

First Nations in the far North suffer from their isolation. The film discusses the high incidence of suicides because the people don't feel like living anymore and don't know how to seek help. I'm certain that more trained mental health workers in northern areas would result in decreased numbers of suicides. It is up to community members to say "enough is enough" and break the cycles of mental health issues and addictions.

It really broke my heart to see what the family in the film went through. After watching the

film our problems seem so small compared to the things others are going through. These communities are doing what they can but it isn't enough to make a healthy change for everyone. As a Nation we should stand to help our brothers and sisters. Canada is a rich country. How do we expect to end poverty in other countries when we aren't even cleaning up our backyard?

The people from the far North are also struggling with their education system. Most of the time students from Junior Kindergarten to Grade 12 are in the same school and classroom. We could help out by donating old books we no longer need, and buying things as simple as pencils, paper and crayons so they can have the supplies they need. They might not have the same privileges as everyone else, but I feel they have the same rights to a proper education.

Some people might not know what to do to help and I think that right now the best way to start is by watching the film. "Third World Canada" isn't easy to watch but it will help educate us about the realities some communities go through.



Film-maker Andrée Cazabon

The Third World Canada Tour visited Toronto, Peterborough, Curve Lake, Tyendinaga Mohawk Territory, Kingston and Thunder Bay in November. For more information, contact www.andreecazabon.ca.

Ed. Note: After viewing the film, many groups approached the tour organizers with outreach projects they initiated because of the film. The Rotary Club of Toronto launched an Aboriginal Service Committee specifically to support First Nations projects; Constable Natasha Jones collected more than 4,500 pounds of food and supplies for shipment to K.I., through Project Dream Catcher after viewing the film.

STAFF

Mike Sawyer
Treaty Research Clerk
michael.sawyer@anishinabek.ca
Ext. 2237

Allan Dokis
Director
dokall@anishinabek.ca
Ext. 2251

Theresa Stevens
Administrative Assistant
theresa.stevens@anishinabek.ca
Ext. 2327

Alicia McLeod
Treaty Research Coordinator
mclali@anishinabek.ca
Ext. 2264

Kevin Restoule
Policy Analyst
kevin.restoule@anishinabek.ca
Ext. 2304

Meriza George
Relations Coordinator
meriza.george@anishinabek.ca
Ext. 2320

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Health Secretariat

Good Health for Our People



Taking a different, physical perspective with FASD

By Heather Campbell

SUDBURY – For Diane Malbin, a major challenge in dealing with FASD – Fetal Alcohol Syndrome Disorder – is that it is what she calls an “invisible physical disability”.

Malbin works from the principle that FASD is a brain-based physical disability with behavioural symptoms. When a child does not have observable physical features that indicate FASD, they are at greater risk for being treated as intentionally “bad”. However, invisible indicators of the condition are most often found in behaviour such as impulsive decisions, memory problems and easy over-stimulation.

“There are many dynamics associated with this condition,” Malbin told over 200 participants in the third annual G7 FASD Conference in late November. “The focus cannot be on changing them, but rather it is we who must change.”

Malbin points out that the stigma of addiction prevents many of the steps necessary to firstly, help mothers during pregnancy deal with their addiction, then to get



Diane Malbin, Director of Fetal Alcohol Syndrome Consultation, Education and Training Services Inc.

– Photo by Laurie McLeod-Shabogesic

children with FASD appropriate help after birth.

“It’s about not having the information about FASD,” said Malbin. She wants that to change.

Malbin is director of FAS-CETS – Fetal Alcohol Syndrome Consultation, Education and Training Services, Inc. – out of Portland, Oregon, and was one of the G7 conference speakers who helped participants get a better

understanding of FASD, which results from a mother’s prenatal ingestion of alcohol.

Cyndi Howard, a probation officer for Manitoulin Island, was extremely grateful for Malbin’s perspective on working with children who have FASD.

“I will approach my work differently because of what I have heard. I think it needs to be reframed as a brain injury.”

The conference was hosted by the Union of Ontario Indians, Shkagamik-Kwe Health Centre, Noogmowin Teg Health Centre and the North Shore Tribal Council. Keynote speakers included the Honorable Justice Murray Sinclair, chair of the Truth and Reconciliation Commission of Canada and workshop presenter Jonathon Rubin, program director, Aboriginal Legal Services of

Toronto.

Conference organizer Laurie McLeod-Shabogesic said some participants have attended all three G7 conferences.

“Many participants work in the frontline with these children or foster families. We have a vested interest because they serve our people.”

Participants include teachers, foster parents and justice system workers.

A major conference objective is to help those caring for FASD children to create more successful lives for them, and to create awareness that helps build capacity for dealing with the FASD population.

A major development in the past year was the opening of an FASD Diagnostic Clinic at the Health Sciences North facility in Sudbury.

The diagnostic team includes a Program Coordinator, Pediatrician, Nurse Practitioner, Psychologist, Occupational Therapist and Speech Language Pathologists. Referrals can be made from caregivers, social service organizations or self.

Little Spirit Moon conference shines light on harm reduction

By Christine McFarlane

TORONTO – At least one Aboriginal person per day in Canada is infected with HIV and AIDS.

This startling information was learned by participants at the Little Spirit Moon Annual HIV/AIDS Conference on Dec. 4-5.

Organized by the Union of Ontario Indians in conjunction with the International Indigenous Working Group on HIV and AIDS (IIWGHA), First Nation communities, people living with HIV, front line HIV/AIDS workers were able to come together and share information.

Monique Fong, Project Coordinator from the Canadian Aboriginal AIDS Network gave participants a lesson in AIDS 101.

“60 per cent of those newly infected are women,” said Fong whose organization ensures individuals access to HIV and SIDS related services.

Fong spoke about risk reduction and how focusing on reducing the negative impacts of drug use and other behavior can place people at greater risk of contracting HIV and HCV rather than reducing drug use itself.

“Anyone can be infected with HIV, no matter your age, your sex, your race, or who you have sex with,” said Fong who also explained how HIV can be transmitted and how it can also be prevented.

“Learn more about the basics of HIV and AIDs, talking to your



Art Zoccole, Jody Cotter, Krysta Williams, Wanda Whitebird, Corina Ryan

children about safer sex, and our leaders need to speak about this disease because the epidemic can stop with this generation of youth if we give them the information and begin the dialogue.”

Union of Ontario Indians HIV/AIDS coordinator Jody Cotter also launched a new video “The River of Healing” that focuses on harm reduction in drug use.

The video focuses on positive solutions such as youth prevention programs and strategies that help educate our people on the prevention of transmittable diseases such as Hepatitis C and HIV through unsafe drug use.

It also emphasizes the positive effects of healing that can be

brought about through effective methods such as harm reduction and aims to erase the stigma and discrimination that is often associated with drug use in our First Nations communities.

To honour day five of Aboriginal AIDS Awareness Week, the International Indigenous Working Group on HIV and AIDS hosted by the Canadian Aboriginal AIDS Network (CAAN) collaborated planning efforts with the Little Spirit Moon conference to bring participants the event Think Global-Act Local: Indigenous people and HIV and AIDS.

Participants also heard a keynote speech by Elder Joanne Dallaire, Art Zoccole, the Board Chair of CAAN, Ken Clement,

Chief Executive Officer of CAAN, Krysta William, lead youth advocate for the Native Youth Sexual Health Network, Wanda Whitebird, Women’s Outreach and support worker at the Ontario Aboriginal HIV/AIDS Strategy and various individuals from 2Spirited People of the 1st Nations.

Jody Cotter from the UOI, Rene Boucher of Ontario First Nations HIV/AIDS Education Circle and Trevor Stratton from the International Indigenous Working Group on HIV & AIDS also made presentations at the conference.

For more information and to view the River of Healing video, visit www.anishinabek.ca or visit the Anishinabek Nation YouTube channel.

Let's Talk

Gerlinde Goodwin B.A. R.S.W.

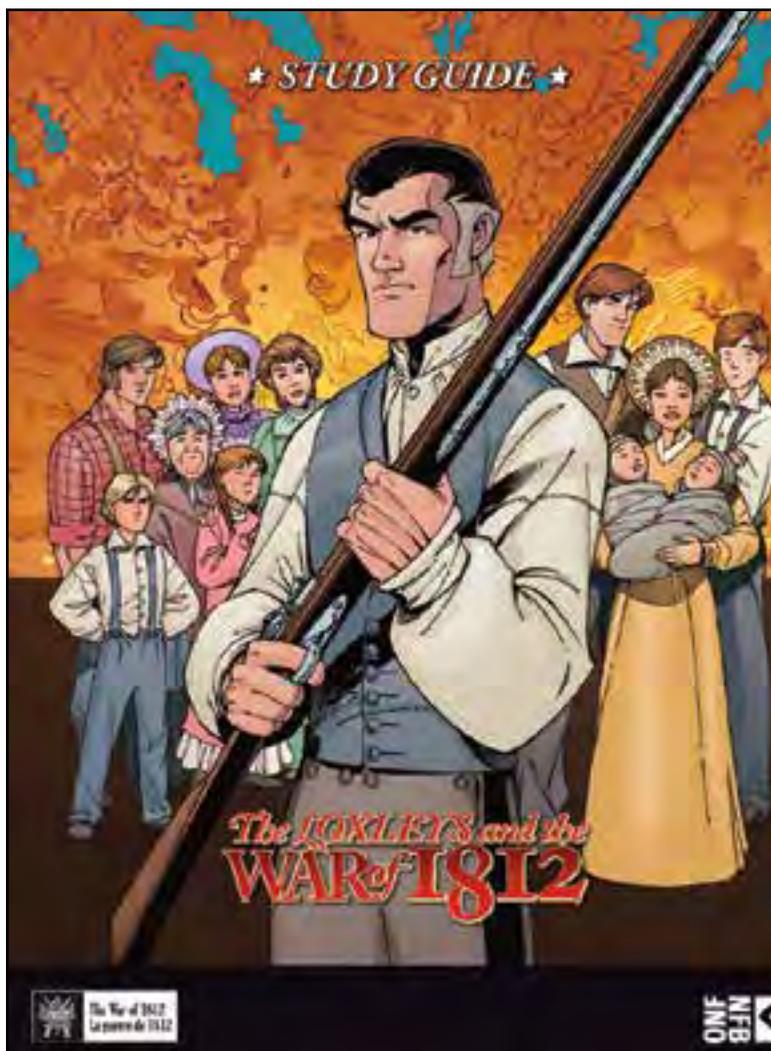
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Education



Cover of *The Loxleys and the War of 1812* Study Guide.

War of 1812 story new education app

Available at the app store, *The Loxleys and the War of 1812* is an interactive application targeted at teens.

Created by the National Film Board's Digital Studio, and produced by the NFB in partnership with the Department of Canadian Heritage, the app is based on Renegade Arts' visually compelling and well-researched new graphic novel by the same name.

Alan Corbiere, former executive director of Ojibwe Cultural Foundation in M'Chigeeng First Nation, served as an advisor in development of the graphic novel.

The animated interactive narrative, which is available in both official languages, concerns a fictional family caught in the very real turmoil of war. It offers an exciting history lesson exploring the causes of the War and the impact of its events on English, French and First Nations people in Canada as well as on Americans.

The app also includes an interactive map, which reflects the location of events as users read along. An active, portable teaching tool, *The Loxleys and the War of 1812* offers a fresh way to give students an overview of the War of 1812.

Darren Bonaparte, Akwesasne First Nation, says *The Loxleys and the War of 1812* is one of those rare projects that allows the native participants to emerge from the shadows and reveals their human dimension. Firebrand, a young native warrior, encounters a Canadian boy of similar age in the forest and befriends him. He takes the boy to his village where he is attired and taught war skills in the Indian fashion. Although their friendship is short-lived due to the horrors of war, the young Canadian gets to see the conflict from an entirely different perspective.

Readers will experience this key event in Canada's history through journal entries, letters and beautifully animated, historically accurate illustrations by a team of award-winning comic book artists.

The Loxleys and the War of 1812 is suitable for students aged 13 to 19. Its educational focus corresponds best with American History 11 and Canadian History 12 courses, which include the War of 1812 in their curriculum guidelines. The app contains graphic scenes of violence. It is recommended that educators preview the app prior to using it in the classroom.

The app can be downloaded at iTunes <https://itunes.apple.com/us/app/nfb-war-of-1812/id572705915?mt=8&ign-mpt=uo%3D2>

A Study Guide for *The Loxleys And The War of 1812* : <http://www3.nfb.ca/sg/100718.pdf>.

New educator awards in 2013

Indspire is proud to launch a new initiative to celebrate the achievements of Indigenous educators across Canada. Guiding the Journey: Indigenous Educator Awards will recognize those who have made valuable contributions in the education field while honouring the principles of Indigenous knowledge.

Indspire will present its inaugural Indigenous Educator Awards in March 2013 at the first-ever National Gathering of Indigenous Educators in Calgary, Alberta. In addition to the recognition, each award comes with a \$1,000 cash prize.

Indspire is the former National Aboriginal Achievement Foundation. Its new name combines the key notions of Indigenous and inspiration to highlight its exciting mandate.

Applications are available online at indspire.ca/educatorawards. The deadline for submissions is Friday, February 1, 2013.

For more information about the program, contact Dr. Cam Willett, Indspire Institute Director at 1.855.463.7747 ext. 1132.



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Simpler lifestyle hard work

By Sarah Blackwell

NORTH BAY – Holly Brodhagen always wanted a simpler lifestyle.

So two years ago she and husband Trevor Muir set out to build a modest, 700-square-foot home on 43 acres of land in a rural setting just east of North Bay.

“This is our temporary home until we build a house which will be about twice its size but will use close to the same amount of power,” says Holly. “We will probably live here for another two years.”

A 3500-watt solar system provides power to a four-cubic-foot refrigerator/freezer, well pump, five lights and some entertainment equipment.

Holly says “living off the grid” – using solar power, growing their own food, heating with wood – gives them a “sense of peace” and a less- hectic lifestyle.

In addition to being economical, Holly says using natural energy sources helps teach daughters Sylvanna, 6 and Stephanie, 4, about respecting the environment.

She says the simple life has



Sisters Stephanie and Sylvanna with chicken friend living off the grid.

changed her perspective on parenting and enhances a value system she feels is important for her children to learn.

It has also taught the 33-year-old Dokis First Nation citizen lessons of her own – she says she’s reminded daily of how hard her ancestors worked.

“Even though the lifestyle may be simpler, it is more work and requires more physical energy,” she says.

It is comforting knowing that “people have done this before”, and Holly has no problem seeking advice on growing food, solar energy or even find a reliable babysitter for her 23 chickens.

She says her family’s chosen lifestyle has given them a sense of pride knowing they can survive without the use of modern facilities.

There are challenges to deal with – chickens getting into beds

of rhubarb and asparagus – but overall, life is good.

“There’s a sense of security knowing that you own your home, land and source of food,” says Holly, “and do not need to rely on large companies for survival,” she says.

Information about living off the grid is available at www.NaturalLifeNetwork.com, www.omafra.gov.on.ca or www.JetsOnGreen.com

Christmas trees not all ‘green’

By Sarah Blackwell

If your family chooses to put up a tree, consider the environmental and health impacts.

Artificial Trees: Most artificial trees are made from PVC (polyvinyl chloride) which is a non-renewable, petroleum-derived plastic. However, you can also purchase artificial trees made from PE (polyethylene), which are more costly but may have a lower impact on the environment.

If incinerated, it will also emit dioxins when destroyed; thereby they are not biodegradable and last on average six years, when you must then figure out how to dispose of it. There is also the concern of lead that is used as a stabilizer in the production of PVC, which is toxic, and can cause brain damage and impact the nervous system.

Living/Farmed Trees:

A real tree can be sought out in the bush and cut down, however a tree farm may be the most ecological decision.

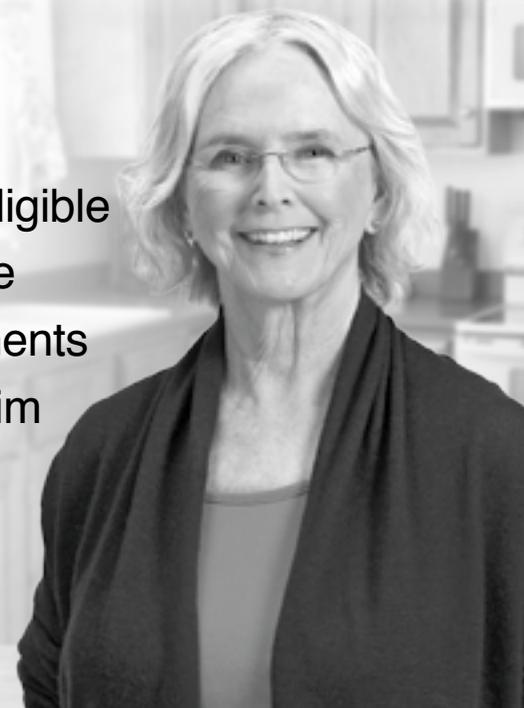
The Ontario Christmas Tree Association identifies that in Ontario, 10 trees are planted for every single tree that is harvested and a tree will grow for 8-12 years before harvested.

Whatever you choose this year, consider the impact on Mother Earth.

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- Pre-Health Sciences

STUDENT BIO

Bernice Bennett
RPN student



I am a citizen of Sagamok Anishnawbek First Nation currently residing in the city of North Bay with my three daughters: Tracy, Jessica and Emily. One is in college and the other two are attending secondary school.

I am in my third semester of the Registered Practical Nursing Program offered by AEI and St. Clair College. In April 2011, I have received a certificate in Pre-health Sciences and I also hold a Personal Support Worker Certificate.

The reason I chose to attend AEI was that it is Native-based and the small class sizes. This year there are five students in the RPN program. We receive more one-on-one time with the instructors both in the classroom and in the clinical placement.

After graduation I am unsure of where and what I will specialize in, but I have previously worked as a Personal Support Worker. I have always enjoyed working with the elderly and may chose to work in a long-term care unit. However, I may change my mind after my fourth semester placement as each new placement brings new and exciting experiences.

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