



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

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Team pursuit

Four members of the Batchewana Attack try to chase down Whitefish River centre Cassie Whiteye. Whiteye, who scored her 13th goal of the Little NHL tournament in a 2-1 loss in the Atom Girls 'A' championship final, was selected her team's most valuable player. Details of the 41st annual event on [Page 7](#).
 - Photo by Bruno Henry

Piecemeal budgets entrenching poverty

UOI OFFICES –The Harper government's March 29 budget looks like more of a piecemeal approach to dealing with First Nations issues that contributes to the entrenchment of poverty, poor health, and underemployment in Anishinabek Nation communities, says Lake Huron Regional Grand Chief Isadore Day, who spoke on behalf of Grand Council Chief Patrick Madahbee.

"While a federal budget allocation of \$275 million over three years for First Nations education is a good step in the right direction, the government's own studies say it will takedouble that amount right now just to give our kids the same chance as other Canadians," said Day, on behalf of the 39 member communities of the Anishinabek Nation. "Giving our youth equal educational opportunities is the key to us making living conditions better for the 60,000 citizens in our communities."

He noted that this week's Ontario budget pledged no funds, but said the province would provide the educational expertise to properly allocate the badly-needed investment in aboriginal education that it urged the federal government to make in its budget.

"We sincerely hope that Canada's commitment to start the process of adequately funding First Nations students also demonstrates a commitment to successfully complete 13 years of negotiations with the Anishinabek on the creation of our own education body," added Chief Day.

Chief Day, Serpent River First Nation, also cited the budget commitment to spend \$330 million to build and renovate water infrastructure on the 600 First Nations across Canada.

"About 80 per cent of the people living in one of our member communities in the heart of southern Ontario are relying on wells as their main source of drinking water. No family living in Canada should be without a reliable source of potable water."

More important than the budget's spending plans, noted Day, is that the budget reinforces the Harper government's refusal to recognize the inherent and treaty rights of First Nations peoples to govern their own affairs.

"Our citizens should not have to learn by watching a federal budget discussion on television that Ottawa is moving ahead with a plan to privatize reserve land, or shut down the First Nations Statistical Institute. The Anishinabek reminded the prime minister at the January Crown-First Nations Gathering in Ottawa that we expect Canada to live up to the promises made in the 1763 Royal Proclamation and the 1764 Treaty of Niagara Wampum Belt, which we laid out in front of him.

"Our relationship with the Crown in Canada is a nation-to-nation one. Until governments recognize that, Canada will never achieve its full potential, nor enjoy the prosperity we should all be sharing."

Leo walking to Ottawa

WINNIPEG –Leo Baskatawang, a 32-year-old Anishinabe, is marching from Vancouver to Ottawa this summer to raise national concern over the government of Canada's unwillingness to address critical First Nations issues in a timely

and effective manner. The University of Manitoba student, a citizen of Lac Des Mille Lacs First Nation in Northwestern Ontario, will chain a copy of the Indian Act to his ankle. He plans on beginning the trek April 23 and hopes to collect 100,000

signatures on a petition he will deliver to Ottawa Sept. 3. Contact : (204) 510-5938; facebook: March_4_Justice; twitter: @march_4_justice; email: umbaskat@cc.umanitoba.ca



Leo Baskatawang

In Brief

Ontario buys claims

TORONTO – The Ontario government has paid Toronto-based junior mineral exploration company God's Lake Resources \$3.5 million to surrender its mining lease and claims near the Kitchenuhmaykoosib Inninuwug First Nation. The First Nation has protested the mining company's plans, saying their proposed drilling site is located on traditional burial grounds about 600 km. north of Thunder Bay. In 2009, the province paid Platinex \$5 million to surrender its claims in KI territory, a year after Chief Donny Morris and five members of his council were jailed for protesting the company's exploration activity in its territories without respecting the legal requirement to consult and accommodate First Nation interests.

Residential school conference

PETERBOROUGH – A May 5-6 conference at Trent University's First Peoples House of Learning will create greater awareness about Indian Residential Schools and the work of the Truth and Reconciliation Commission. Keynote speakers for the event, being presented by the Kawartha Truth and Reconciliation Support Group, will be Hon. James K. Bartleman, Elijah Harper and Drew Hayden Taylor. For information call 705-741-0900.

Calling for flag designs

WINNIPEG – As part of National Aboriginal Day celebrations, the Aboriginal Peoples Television Network is again holding an Aboriginal Day Live Flag Contest.

Participants aged 12 to 17 have until May 18 to submit a flag design that illustrates the diversity of Aboriginal Peoples in Canada, as well as illustrate what National Aboriginal Day means to them. Details at aboriginaldaylive.com

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Political Office

To respect the sacred laws of the Anishinabek

Government words don't match actions

Whenever I'm sitting across the table from government representatives, I often remind myself that I would not be at that table if my ancestors did not demand the terms of a treaty.

During the Harmonized Sales Tax rallies in the winter of 2009, a Chief who was speaking to over 500 First Nation citizens at Queens Park, coined the phrase, "words and action must be tied together in order for integrity to exist with this government". But therein lies the problem.



Last year the Anishinabek Nation, along with other Political Territorial Organizations (PTOs), participated in negotiations with the Ontario Government regarding Resource Revenue Sharing. Negotiations went as many negotiations go -- back and forth, some good days and some not so good. When negotiations got testy, we were told that the Ontario Government was fully committed to a Resource Revenue-Sharing Agreement with First Nations in Ontario. What we discovered was that the Ontario Government was fully committed, if an agreement could be reached on their terms.

In the end, the Chiefs in Ontario rejected Ontario's provincial-wide, \$30 million proposal. We didn't agree because the terms of the agreement would have hurt our future generations, long after the money would have come and gone. It wasn't an agreement of sharing; it was an agreement whereby we would have acknowledged Ontario's jurisdiction over our resources, and in exchange, we were allowed to apply for funding out of the \$30 million pot.

Shortly after negotiations broke down, Ontario committed to coming back to the table on October 7th 2011, which was one day after the provincial elections. Well, they were successful in their campaign for re-election, but First Nations are still waiting for negotiations to begin.

There have been many more areas where we have been told one thing and seen another and I suspect the political spinning will continue. In government, words and action do not go together. It is clear in areas such as mining, forestry and inter-treaty harvesting, government does not mind talking to First Nations, but do not expect the action to match the talking.

Canada has its share of bad faith negotiations with First Nations as well. We only have to look at the thousand or so land claims that are currently backlogged into the Canadian Specific Claims system. Over 15 years ago, Canada developed a joint working table with the Assembly of First Nations to fix the Specific Claims Act.

They worked together for years on things such as the Additions to Reserve Policy, which was clearly a broken policy that was hindering First Nation progress. In the end, Canada dissolved the joint working group and developed its own version of specific claims. They called it "Justice at Last" and it included a so-called independent tribunal made up of federally-appointed Supreme Court Judges who could rule on land claims in dispute, provided the disputing First Nation agreed to give up their land rights and accept money as compensation. I guess in Canada's eyes, justice can only come in a dollar figure.

Today, in 2012, the Additions to Reserve Policy remains broken and First Nations continue to petition for a fair process to resolve outstanding land claims. Meanwhile, the federal government passes laws that undermine First Nation rights to our land, our resources, and even our homes. What they will tell us is that it's justice at last. They will spin it as a moral obligation (see the Tobacco Act). All the while, the real motive is a lust for power, control, and money. This is why we reject deals that are covered in promises.

From poor infrastructure, to improper housing to broken economies, the issues we face today are not a reflection of First Nation leadership, but a reflection of bad faith negotiations by other governments. But just as our ancestors did before us, we will fight to protect the integrity of our treaties. It is our moral obligation.

Sincerely,

Patrick Madahbee
Grand Council Chief
Anishinabek Nation

Little NHL supporters



Marvin Assinewai, left, Little NHL president, and, right, Chief Paul Eshkakogan, of 2012 host community Sagamok Anishnawbek, staged a March 10 banquet to salute tournament sponsors, including Grand Council Chief Patrick Madahbee, who accepted a plaque on behalf of the Anishinabek Nation and Union of Ontario Indians. – Photo by Maurice Switzer



National Chief Shawn Atleo, wife Nancy, Sagamok Anishnawbek Chief Paul Eshkakogan, Anishinabek Grand Council Chief Patrick Madahbee, and Ontario Regional Chief Angus Toulouse enjoy the on-stage antics of the mascot competition during March 11 opening ceremonies of the 41st Little NHL Tournament at Sudbury Memorial Arena. – Photo by Maurice Switzer



Winner of the first Little NHL team mascot prize was Kojiishi – "Groundhog" – representing Whitefish River First Nation. Competitors demonstrated their hip-hop dance skills to the delight of the crowd during the official opening ceremonies of the tournament. – Photo by Bruno Henry

NOOJMOWIN TEG HEALTH CENTRE IS SEEKING SERVICES OF A FULL-TIME GENERAL PRACTITIONER

The successful candidate will work within an aboriginal community-based primary health care environment that is committed to holistic and comprehensive care through both traditional and western healing methods. Our positive work environment includes both primary and health promotion professional staff (Nurse Practitioners, Psychologists, FASD New Beginnings, Dietitians, Child Nutrition, Children's Recreation, Diabetes Wellness, and Traditional Health Services) working in collaboration with First Nations and the area Family Health Teams and physician groups in an enhanced circle of care.

This employment opportunity offers a unique work experience for a physician interested in working in a rural setting (yet close to urban amenities), and who would have interest in participating with a team that addresses the health care issues of First Nation and aboriginal populations. The Centre offers a competitive salary and benefit package.

Qualifications:

- ✦ Relevant Medical Degree
- ✦ Appropriate personal liability insurance
- ✦ License to practice from the Ontario College of Physicians and Surgeons
- ✦ Experience or interest in working in a community primary health care setting
- ✦ Knowledge and interest in health issues affecting Anishinabek people
- ✦ Demonstrated sensitivity to and/or knowledge of Anishinabek cultural values and traditions
- ✦ Ability to work in an electronic medical record (e-MR) environment
- ✦ Ability to travel to multiple health care clinics

Pre-requisites:

- ✦ Letter of Application and Resume
- ✦ Proof of Medical Licensing/Accreditation/ Insurance
- ✦ Three references
- ✦ Current Criminal Reference Check

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Please contact 705-368-2182 ext. 204 for more information or view the website at www.noojmowin-teg.ca

ANISHINABEK

Curve Lake, Scugog share in flood settlement

PETERBOROUGH – It has been more than 150 years since First Nations land in the area was flooded to make way for the Trent-Severn Waterway.

Now, that land dispute is over with a \$71 million settlement.

The money will be divided between Curve Lake, Hiawatha, and Mississaugas of Scugog Island First Nations communities.

"It is great news, it's been a long time," says Chief Sandra Moore of Hiawatha First Nation.

She says the three First Nations communities have a funding

formula for splitting up the settlement, which works out to about \$19 million for Hiawatha.

"I think it means opportunity that we haven't seen in the past," she states.

While the money has not yet been allocated by the community, which will do some strategic planning, she says some priorities are safe drinking water, a community gathering space, and a fire hall.

"This is an opportunity we've never had, and so the community needs to be part of the process going forward," she says.

She says there are many things needed in the community, including funding for housing.

After such a long process, she says the settlement was a shock when the government initially presented it back in December.

At that point, the communities had to meet some requirements before they were able to ratify the agreement on Mar. 27.

"We're now at a really monumental moment in our history," she says. "So hopefully this will lead us to a better life."

According to an explanation in

a public notice from Curve Lake, the issue began in 1818 with the Treaty of Newcastle where land along Lake Ontario, Lake Simcoe, and the Trent River were surrendered to the Crown. The First Nations took the position that only the mainland areas were surrendered, not the islands.

When construction of the Trent Severn Waterway began in 1836, these islands began to flood. Remaining islands were surrendered to the Crown in 1856 with money from sales to private owners going back to the First Nations, however

no compensation was paid for the flooded lands.

A land claim was filed in 1988 through the Mississauga Tribal Treaty Council, which was accepted for negotiations in 2004.

The land claim is based on the appraised values of the flooded land during the three years flooding occurred (1837, 1856, and 1880).

According to a press release from the Association of Iroquois and Allied Indians, the flooding affected about 12,000 acres of islands land.



Grandchildren help Nellie (Peters) Mixemong blow out candles at her 97th birthday celebration.

Nellie last one on the island

By Sharon Weatherall

BEAUSOLEIL FN – Nellie (Peters) Mixemong was honoured on March 1st, 2012 as the oldest person on Christian Island. The 97-year-old life-long resident celebrated her special birthday among friends, family and community residents at the Guiding Lights Senior Centre.

"She raised her family as a single mother after her husband died," said daughter-in-law Kaye Mixemong.

"She still lives on her own and does a good job of looking after herself although she is closely watched by family members. We live just up the road from her and check in on her every day to make

sure she is doing ok, she likes to watch television and spends most of her days doing that now."

Over the years the matriarch of the Mixemong family has continued to practice her First Nations culture and language, speaking mostly Anishinaabemowin and very little English. She raised her family speaking the language and telling them stories. Up to about four years ago she made intricate quill boxes, some of which she gave away and some of which she sold.

"She is the last remaining member of her own family now. The rest are all gone but she is in good hands and well taken care of," said Kaye Mixemong.

IN BRIEF

Munsee in water pilot

MUNCEY – The Munsee-Delaware Nation has been selected as one of four First Nations in Ontario to participate in a new government pilot project which could help it resolve its on-going challenges of securing clean drinking water. "We hope this project gives us the kind of access to safe drinking water that the rest of Ontario and Canada takes for granted," says Patrick Waddilove, Chief of the Munsee Delaware Nation.

Munsee-Delaware has faced a number of challenges in its effort to secure potable water for its community. The community does not have a centralized water treatment system, like some of its neighbouring First Nations. Eighty percent of the homes in the community rely on private wells for their water. "The problem is that many of those wells dry up, and when there is water, it isn't safe to drink," says Chief Waddilove.



Patricia and Sam Hearn, Alderville First Nation, have been appointed National Service Officers for the Aboriginal Veterans National Alliance. Based in London, Ont., they will serve the 15 counties of southwestern Ontario. Patricia is a veteran of the Royal Air Force Police Provost Corps, and Sam is a veteran of two Canadian regiments – the Hastings and Prince Edward Regiment and the Royal Canadian Regiment.

Henry Joseph Peltier

Henry Joseph Peltier passed away at the age of 78 years old at the War Memorial Hospital in Sault Ste. Marie, Michigan. Beloved husband of Dorothy, Loving father of Glen (wife Vivian) and Allison. Henry was elected five times as Chief of the Wikwemikong Unceded Indian Reserve and served on council for over 20-years.



Henry Peltier

Uniting 5 Nations

By Greg Plain

A historic meeting of Nations of the Southwest Region occurred on March 29. Included in the meeting were Aamjiwnaang First Nation, Bkejwanong (Walpole Island) Unceded Territory, Caldwell Nation, Chippewas of the Thames First Nation and the Chippewas of Kettle and Stony Point First Nation.

The Treaty Council of Southwest Ontario was convened by Chief Joe Miskokomon, Chippewas of the Thames, to discuss ways the First Nations might benefit from Treaty discussions amongst themselves. The five Nations were signatories to the same six treaties. Chief Miskokomon distrib-



Historic meeting of the Treaty Council of Southwest Ontario, from left: Councillor Errnol Gray (Aamjiwnaang FN), Chief Elizabeth Cloud (Kettle and Stony Point FN), Chief Joe Miskokomon (Chippewas of the Thames FN), Chief Louise Hillier (Caldwell FN), and Councillor Kennon Johnson (Bkejwanong Unceded Territory).

uted pieces of a specially-crafted Council Wampum Belt, saying: "By re-forming this connection as Treaty Signatories, we are engag-

ing in an act of traditional Anishinaabe governance that unites our communities".

Special frames were also pre-

sented to each community so they can display their community Wampums in their band offices.

A consensus was reached to

create several working groups to meet to discuss many program and economic issues faced by the Treaty Nations.



ANISHINABEK NEWS

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MAANDA NDINENDAM / OPINION

What the world needs is more enthusiastic Walters

It's always a treat to meet someone who is really proud to be an Indian – make that “Indigenous person” if you're politically correct.

One of those people is a regular visitor to the Union of Ontario Indians office here on the north side of Highway 17.

Walter Deering, who lives on nearby Nipissing First Nation but whose family roots are in the earth up the road in Temagami, is always producing items that indicate his enthusiasm about his heritage.

Last time in, it was a chunk of granite from the South Dakota mountain whose southern face is being slowly transformed into the image of the mounted Lakota leader Crazy Horse. He also brought me a snapshot he took of the monument while on vacation in the Black Hills. It shows the completed 87-foot-high face of Crazy Horse, which dwarfs the 60-foot heads of four U.S. presidents at Mount Rushmore, 17 miles nearby.

The 600-square-foot carving has been in progress since 1935, and if completed, will become the world's largest sculpture. Walter is never speechless, but he was obviously awe-struck by the landmark.

On a previous visit, he brought in a photo of a reproduction of a sign warning Canadian citizens that “any person selling or giving, directly or indirectly, any kind of INTOXICATING LIQUOR to Indians either on or off their Reserves, will be prosecuted



Maurice Switzer

with the utmost rigour of the law, being liable to a fine of \$300.00 and to SIX Months imprisonment.”

What really agitated Walter – a fairly excitable man at the best of times – was that he took a photograph of this sign hanging on the wall in the Ottawa office of Indian and Northern Affairs – make that “Aboriginal Affairs and Northern Development Canada, if you're politically correct.

The 5,000 Indian Affairs employees might have thought the antique notice was campy, but Walter took it as a personal insult. “Lest we forget”, he scribbled on a note paperclipped to the snapshot.

He also produced three reprints of historic photos he said a relative gave him. I felt kind of bad telling him they weren't his ancestors, but pictures of the traditional Mohawk Longhouse Council examining wampum belts, an image of three Six Nations veterans of the War of 1812, and another photo of an aging warrior dressed in a British army coat decorated with six medals for some kind of

service to the Crown.

Walter even brought me wedding photos, one of he and Suzanne Goulais cutting their cake on May 2nd, 1997, and one of his parents on their wedding day Sept. 8th, 1911.

Our friendly Purolator driver was previously also a proud Metis – president of the North Bay branch – until he was informed last year that he had achieved recognition as a Status Indian.

A longtime friend and colleague just discovered a couple of years ago that he had First Nation ancestry – his mother revealed this to him on her deathbed. He has decided that it is never too late to be proud of one's heritage and has written several very readable books about First Nations historic figures and traditions.

For many reasons directly related to Canada's policy of assimilation – “killing the Indian in the child” – too many of our parents, aunts and uncles, and grandparents were reticent about encouraging their children to be proud of who they were.

What the world needs is more Walter Deerings.

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.

In the end, storytelling all about ‘making us more’

I watched a really terrific movie recently. I watch a lot of movies and frankly, there aren't many nowadays that have the power to reach out and touch me.

Hollywood has strayed from the art of storytelling to the fascination with flash, technology and puerile, sometimes senseless action and violence. That's okay for those keen on escapism but I've always loved storytelling's power to lift me, transport me, elevate me and take me somewhere I have never been.

So to find a film that got to me emotionally was wonderful. I sat back and let it flow over me. I allowed the story to inhabit me just as I came to inhabit it. Time became unimportant and all that existed was the story come to life on the screen. It wasn't a big name, big star extravaganza nor was it a theatrical stunner. Instead it was animation. Clay-mation, I believe they call it when the characters are clay and made to move on the screen like real people.

It's called Mary and Max and it's about two people; one a sad, lonely girl in Australia and a sad, lonely old man from New York City. Both their worlds are glum and woeful and they both suffer the weight of isolation and a pitiable lack of friends. Max is Jewish and Mary is a non-descript white Australian but they share a common yearning for more; more adventure, more experience, more connection to things and people.

But neither of them fit into the worlds they inhabit. Mary is young, plain and deeply withdrawn. She's awkward with folks and spends all of her time in her room watching television. Max suffers from Asberger Syndrome and because of that he can't decipher the world or the people around him. He too, spends all his time with his television



Richard Wagamese

and a single goldfish for company. When fate allows them to become pen-pals everything changes and they discover the magic of friendship.

In their letters they define themselves to each other. They're able, through the relative safety of distance and displacement, to let their interior worlds out and to declare and define their personhood in ways their lowly lives will not allow. The letters are heartfelt, innocent and filled with insights into how lonely people interpret the world and the people around them. They become attached to each other and the arrival of new letters and small gifts become shining lights in their glum worlds.

Then, just like everyone else, life befalls them. Things happen, there are tragedies and changes and misunderstandings followed by long periods when they do not write. But they miss each other. They crave the simple joy that comes with communicating with another human being. Like any real world friendship they have to learn to negotiate through life. Mary finds love then loses it, Max falls ill and they are both incapable of telling the other how that feels or believing that they will be understood or that friendship itself can be the bridge to a necessary healing connection. Emotionally, it's so much like

the real world that it's easy to forget you're watching a movie or that the characters are clay puppets.

That's because Mary and Max is deeply funny. That's because the producers and the writers allow their foibles and idiosyncrasies to shine through and we laugh because we see ourselves in them. We laugh because we recognize humanity and it's only a great story that creates that state or relationship between the make believe and the human. It's also sensationally sad but in the end as uplifting a movie as I've seen. Sure, the technology that allows a clay puppet to act is amazing but it's the real emotion they display that makes watching it a joy.

See, we need real stories now. At least, I know that I do. We need to see and hear and read stories that allow us to see ourselves in them – to imagine how it would be, how we would be in the same situation. We need stories that open doorways to perception and allow us a peek at our real natures, the sides of ourselves we keep tucked and hidden from the view of those we love and those we can sometimes pretend to really know. That's the particular magic of good movie making and good storytelling – to open our imaginations so that we can see ourselves as we really are.

Mary and Max is awesome. Watch it if you care about stories that reach out and touch you. Stories that have the power to claim part of your soul and change it, alter it, make it more because that, in the end, is what storytelling is all about – bringing us into them and making us more.

Richard Wagamese is Ojibway from Wabasemong FN in Northwestern Ontario. His new book, Indian Horse is available in stores now.



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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DEADLINE FOR MAY

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APRIL 20

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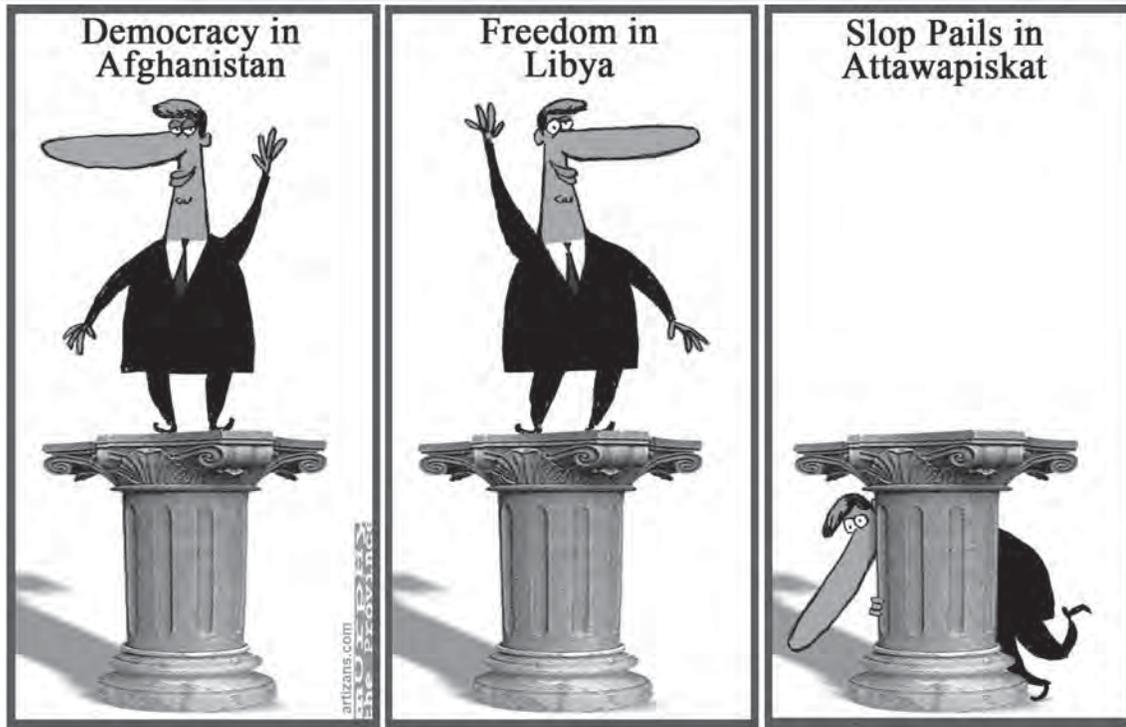
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MAANDA NDINENDAM / OPINION



MAIL

No free speech

Freedom of speech in Canada has been blatantly discouraged by a federal government increasingly intolerant of even the mildest constructive criticism and this has spilled over into the hierarchy of the Canadian Forces. Particularly affected have been grassroots organizations such as the Aboriginal Advisory Group, which is dependent on Department of National Defence-Canadian Forces funding to advocate for human rights.

A recent example involved concerns expressed that the Canadian Forces promoted a non-Aboriginal person as the top Aboriginal Desk Officer for DND.

The enlisted man who criticized this action has Treaty Rights, and is under investigation for making "unsavoury and insubordinate comments".

The Canadian Forces has systematically eroded the ability of equality and rights-seeking groups such as the Aboriginal Advisory Group, who seek to exercise their Charter and Treaty Rights by dramatically defunding and gagging them.

Due to closure of the Canadian Human Rights Commission office in Halifax, DND/CF Personnel who feel like mice in a cage, are demoralized and feel little internal recourse to defend themselves and often to their detriment, speak openly with senior DND Managers and CF Commanders about their troubles. There is no internal recourse complaints mechanism that ensures an Aboriginal Eye, to offer the anonymity that DND/CF Aboriginal personnel can look to, in order to effectively voice their concerns.

Crutches

At the urban level, we have very poor unity and support when it comes to defending our rights, our burial sites, our programs or our way of life from desecration, encroachment or oppressive tactics by this mean-spirited and oppressive Government's policy, agents and benefactors of greed and power.

Personally, I think the comments we hear all the time are fruitless and get our people nowhere, but only serve to divide us. Some things you hear are: "He doesn't live here", "He/she is a non-status Indian", "They think too white and are an oreo Indian or a sell-out" or "He or she is a Métis person or they are Cree, Mohawk, Inuit or an Ojibway person. To me, this has no substance to supporting our people, but people still use it as a crutch to separate themselves.

John Fox
Pickering, Ont.

Indian Affairs department making matters worse

By Paul Fauteux

The state of emergency declared by the chief of Attawapiskat has once again brought the plight of First Nations to the forefront of our collective consciousness.

Prime Minister Stephen Harper agreed to hold a Crown-First Nations gathering on Jan. 24, which Assembly of First Nations National Chief Shawn Ah-in-chut Atleo saw as an opportunity to reset the First Nations-Crown relationship. The experience of more successful First Nations in Canada suggests that a fundamental part of that reset should be to get rid of the recently renamed Aboriginal Affairs and Northern Development Canada (formerly known as the Department of Indian Affairs).

Some First Nations in Canada have been more successful than others in raising the level of well-being of their populations. But for the majority of these more successful First Nations, the Department of Indian Affairs has been, and its successor remains, one of the main impediments to their well-being.

The stories of these more successful First Nations vary widely, but at least two common threads emerge. One is their view of recent history (since about 1830) as composed of two distinct periods, separated by the federal government's 1969 White Paper on Indian Policy.

The first was the period of direct colonial control by the DIA. In the second, First Nations began to assume progressively greater control over their lives.

Forty-two years later, the other common thread is that these First Nations continue to see the DIA as a major impediment and, despite

its ongoing attempts to recast its role into that of a friendly helper, as even more of a problem than the equally antiquated Indian Act.

They see the department today as a contemporary incarnation of the same old instrument of colonial domination, more interested in limiting both its expenditures and its liability than in helping or in changing the status quo.

They see its operations as characterized by paternalism, bureaucratic processes, instability in staffing, incompetence, inconsistencies and delays, with significant underfunding of both First Nations and its own statutory obligations.

I worked for the DIA for six

years and know the department is full of well-meaning, hard-working individuals who are doing their best to help improve the quality of life for residents of First Nation communities. Sadly, not only is the department failing to achieve that goal, but matters are actually getting worse.

In April 2010, the DIA released the latest update of its Community Well-Being Index, a measurement of well-being for all Canadian communities based on education, labour force activity, income and housing. It concluded that well-being in First Nations communities is significantly lower than that observed in other Canadian com-

munities.

The June 2011 status report of the federal auditor-general, reflecting on 10 years of recommendations, found that conditions have not improved for First Nations in each of the areas examined, and in some cases have got worse.

In light of this record, it's hard to see any reason to refuse First Nations control over the development and administration of policies that directly affect them.

That's why National Chief Atleo argues, as he did on Nov. 1, 2010, before the House of Commons Standing Committee on Aboriginal Affairs and Northern Development, for structural change, including in how the government itself works.

The National Chief wants to replace Aboriginal Affairs and Northern Development Canada with two new entities: one to focus on the relationship between First Nations and the Crown, the other to continue providing services to aboriginals.

He has also called for an ombudsperson mandated to receive complaints by First Nations and First Nation citizens, as well as an independent officer of Parliament with a mandate to advise Parliament on First Nations issues and/or an officer similar to the auditor-general focused exclusively on First Nations issues.

These are the kinds of changes that are needed to help First Nations in Canada move from dependency to independence.

Paul Fauteux is an Ottawa attorney who served as director-general of Indian Affairs Land Branch from 2004-2010.

LETTER

Will artists paint turbines?

I am a proud descendant of the original Odawa (Ottawa) tribe on this beautiful and sacred Odawa Minis; a proud and fluent speaker of my language. I grew up in Doganing (South Bay) where I learned my cultural and traditional values taught by my elders.

Passionate Native people respect and live in harmony with nature, respect Mother Earth and believe that she should not be raped for money and power. Islands in the Great lakes and St. Lawrence River are unique. Our Manitoulin Island is part of this and has a wealth of biological diversity and part of the world's most remarkable ecosystems. Recreational activities, sports and scenery draw people to our beautiful Island.

Will tourists come to see wind turbines displacing natural beauty? Will artists/photographers be painting/taking photographs of wind turbines as part of the landscape?

We have a right to ask; we have a right to be skeptical; we have a right to be concerned and we have a right to oppose plans.

Robert McMurty, a London-area surgeon said, "People are suffering (Hypertension, sleeplessness and nosebleeds in children) I see their lack of energy and things they are feeling...can't tolerate...is the steadfast denial of the complaints" Residents in southern Ontario are now discovering that wind turbines are bad news.

Rosemary Wakegijig
Wikwemikong Unceded Indian Reserve



DOHM-NUK/LET'S PLAY

Whitefish students celebrate spring

By Peggy Monague McGregor

WHITEFISH RIVER FN – On March 20, 2012, students and staff of Shawanosowe School gathered to celebrate the arrival of Spring. This birth and renewal ceremony was conducted by Chief Shining Turtle of the Whitefish River First Nation .

Chief Shining Turtle imparted many teachings about the Anishinabek Spring Ceremony, which included feasting and honouring the spirit of Shawanosowe, the first Chief of the Whitefish River First Nation and school name-sake.

The children listened intently to the Chief who provided lessons about various sacred items but also mixed in some lighter fare like the Whitefish River First Nation "Warrior Chant", which was a team song for all the WRFN Little NHL teams.

In the last part of the Ceremony, the Chief smoked the O'Gema pipe in the four directions praying for new beginnings, for the women, for the water, for the berries and to the ancestors of Whitefish River First Nation, including Chief Shawanosowe.

The ceremony officially concluded with a feast, Ojibway-style.

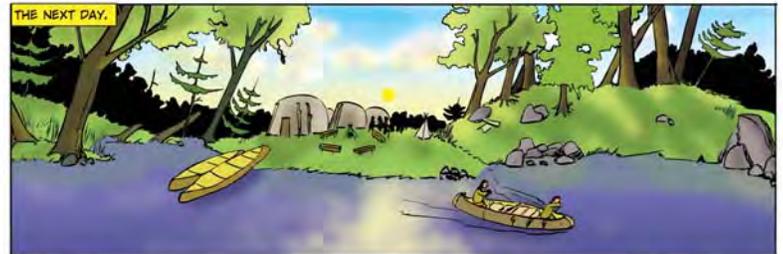


Carson Pitawanakwat, Oshkawabisens (helper) for Shawanosowe School, smudges photo of Chief Shawanosowe.



Chief Shining Turtle speaks with Shawanosowe School students about significance of Spring Celebration ceremonies he helped conduct at the Birch Island school March 20.

Rabbit & Bear Paws



© CHAD SOLOMON AND LITTLE SPIRIT BEAR PRODUCTIONS, 2012

Learning culture by canoe

"The best way to understand and learn from First Nation culture is to experience it in person," says Maheengun Shawanda, founder and director of Great Lakes Cultural Camps, an organization whose goal is to provide high quality programs that increase cultural knowledge and recognize the value of being active in the outdoors.

The business offers a 35-day Outdoor Adventure Leadership Training Certification program held during the month of May to prepare youth workers to lead groups on trips that are cultural, educational, safe, and organized. Certification elements include basic canoe, moving water, flatwater kayak, canoe tripping, river running, moving water canoe, and whitewater rescue.

Great Lakes Cultural Camps has partnerships with Nog Da Win Da Min Family and Community Services, the United Chiefs and Councils of Manitoulin, Batchewana First Nation's Youth / Teen Centre and the Rainbow District School Board.



Miisheen Meegwun, 12, tested Tennessee rapids.



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2012 LITTLE NHL SUDBURY MARCH 12-15

Restaurants need to stock up when Little NHLers hit town

By Maurice Switzer

SUDBURY – Greg Francis says he's not untypical of Little NHL volunteers.

"I'm at the arena four nights a week – a lot of parents do that," says Francis, a self-employed 47-year-old from Birch Island who was behind the bench of two Whitefish River First Nations teams who made it to the "A" championships of the 2012 event.

Francis was head coach of the Whitefish FN Atom Girls entry and an assistant coach of the Pee-wee Boys Warriors, two of the record 125 teams entered in the 41st installment of the Little Native Hockey League tourney.

Sagamok Anishnawbek FN played host to this year's March Break event, whose 5,000 visitors represented a windfall of as much as \$10 million to the City of Greater Sudbury's economy. Sagamok councillor Nelson Toulouse, who acted as opening ceremonies emcee, reported that a southend Swiss Chalet restaurant ran out of chicken before the first puck was dropped in this year's tournament.

Greg Francis says his coaching style is based on tourney founding father Jim McGregor's philosophy.

"I look back at what Jim started a long time ago. He said 'Have fun'. We're taking that message

and continuing it on."

In that spirit, Francis – who had never coached a girls' team before and was making his Little NHL debut as a head coach – included in his Atom lineup five girls who had never before played organized hockey.

"One girl just bought her equipment a month ago," he grinned. In fact, the tournament presented new experiences for most team members. Francis' daughter Sterling played on defence, instead of her usual forward position.

At 9 years of age, centre Cassie Whiteye was the team veteran. She played in last year's Little NHL tournament, and scored 11 of the 13 Whitefish Atom Girls goals in this year's event, including the lone goal in the final 2-1 loss to Batchewana.

Batchewana also proved the nemesis for Whitefish Pee-wee Boys, whose lineup included assistant coach Francis' son Theron and goalie Noah Moreau, 12, who was selected team MVP in a 2-0 loss.

Francis, who has coached house league hockey in Espanola at the novice, atom, and pee-wee levels, agrees with the no-body-contact rule put into effect at this year's Little NHL.

"That brings the tournament into line with house league minor hockey rules," he said, before interrupting his interview to help his daughter get her skates unlaced. He thanked every team member and their parents as they left the dressing room after the "A" championship game, telling each of them to "just give me a call if you want to play next year."



National Chief Shawn A-in-Chut Atleo praises Little NHL players for 'having courage to step forward and represent their communities'.



Lillian George accepts Little NHL trophy on behalf of Girls Pee-wee 'A' champion Nipissing Warriors. The team captain was selected as most valuable player in her tournament group.

– Photo by Bruno Henry



Host of CBC-TV's 'The 8th Fire', Winnipeg-based journalist and hip-hop artist Wab Kinew, sings at Little NHL opening ceremonies. Kinew, from the Ojibways of Onigaming FN in Northwest Ontario, played in the Little NHL as a youngster.



Deidre Debassige, 15, M'Chigeeng First Nation, has played on three Little NHL championship teams, including the Moose Cree Scrappers, winners of the 2012 Bantam Girls 'A' championship. The previous week, Deidre was a member of the winning Ontario Winter Games girls hockey team. This month she plays in the provincial finals with her league team, the Sudbury Lady Wolves Bantam 'AA'. –Photo by Bruno Henry



Sagamok singer Kevin Shoganosh performs his new official Little NHL theme song.



Whitefish River FN coach Greg Francis, right, models his Little NHL philosophy after that of tournament founding father James McGregor, left: 'Have fun!' –Photo by Bruno Henry



'There are so many life lessons you can learn by being part of a sports team,' says Kathleen Wynne, Ontario's Minister of Aboriginal Affairs, second right, participating in official puck-dropping ceremony March 11 to open the 41st Little NHL tournament in Sudbury's Memorial Arena. From left: Russell 'Ziggy' Abitong, Bruce Stanton, MP-Simcoe North, representing Indian and Northern Affairs Canada, Little NHL president Marvin Assinewai, official tournament mascot Zagmok (also known as Dakota Abitong), Kathleen Wynne, and Zander Lee Toulouse.

Results

- 2012 'A' Championships**
Tyke
 Moose Factory 15 Cedar Bay 3
Novice
 AOK 11 Delaware 5
Atom Girls
 Batchewana 2 Whitefish River 1
Atom Boys
 Walpole Island 4 Moose Cree 3
Pee-wee Girls
 Nipissing 8 AOK 0
Pee-wee Boys
 Batchewana 2 Whitefish River 0
Bantam Girls
 Moose Cree 2 Oneida 1
Bantam Boys
 Mattagami 4 Kettle & Stony Pt. 2
Midget Girls
 Wikwemikong 2 Nipissing 0
Midget Boys
 Moose Factory 2 Aamjiwnaang 1
 – Provided by
Debbie Debassige



Social Services

To advocate on social issues affecting our people



In partnership with Canadore College in North Bay, Anishinabek Educational Institute has launched the only First Nation Child Welfare Advocate program in Ontario. Participating in the program launch at the Union of Ontario Indians head office were, from left: Grand Council Chief Patrick Madahbee, AEI Director Murray Maracle, Adrienne Pelletier, UOI Social Services Director, George Burton, President, Canadore College, Deputy Grand Chief Glen Hare, and Walter Manitowabi, Chief Operating Officer, Union of Ontario Indians.

Child Advocate program one-of-a-kind in Ontario

UOI Offices, Nipissing FN – A new post-secondary program – the only one of its kind in Ontario – will equip graduates to help stem the growing tide of First Nations children ending up in non-Native foster care.

The Anishinabek Educational Institute – in partnership with Canadore College – launched the First Nation Child Welfare Advocate Certificate Program April 4th at the Union of Ontario Indians head office. The course will start in September and will be offered at the Anishinabek Educational Institute's Nipissing Campus at the Union of Ontario Indians head office on Hwy. 17 West.

"The First Nation Child Welfare Advocate program will prepare students for the role of advocate or representative on behalf of a First Nation, child and/or family in child protection matters," says Union of Ontario Indians Social Services Director Adrienne Pelletier. "Upon completion of the program, students will have developed skills in case-file assessment, and development of culturally-appropriate Child Welfare advocacy."

Students will gain knowledge of the Canadian Child Welfare System, treaty and aboriginal rights, the Indian Act, First Nations and their organizational political structures, and the Child and Family Services Act.

"We believe in building and supporting healthy communities," said Mary Wabano, Director of the First Peoples' Centre at Canadore. "This program is the only one of its

kind in Ontario and will improve the well-being of our First Nations by providing our people with the tools to effectively advocate on behalf of First Nations children, families and communities in a highly specialized field."

Anishinabek Grand Council Chief Patrick Madahbee congratulated the education partners on creating a program for which there is such an urgent need.

"There are an estimated 27,000 First Nations children in foster care in Canada today – more than three times the number of children in residential schools during their peak of operation," said Madahbee, who served as Atundeck Omni Kaning child welfare rep for 17 years. "Unfortunately, the residential school legacy of uprooting our people from their communities and families is still alive, and there is a desperate need for a care system that protects our children, instead of neglecting their cultural and social needs."

Madahbee said band reps often find themselves in courtrooms ill-equipped to face a battery of lawyers and social workers whose objective is to remove First Nations children from their homes and communities.

Deputy Grand Chief Glen Hare – a passionate advocate for Anishinabek children's rights for 27 years, said it is current Children's Aid policy to remove children from parents diagnosed with HIV/AIDS.

"If I was diagnosed with this disease tomorrow they would never take my eight grandchildren away from me!"

George Burton, president of partnering Canadore College, said the new course was "about the future – about children."

Walter Manitowabi, Chief Operating Officer of the Union of Ontario Indians and facilitator for the launch, noted the discrepancy in funding – about 22 per cent

across Canada – between the amount available to Children's Aid Societies and First Nations child welfare agencies.

"They should take half the money spent on lawyers and give it to First Nations."

Members of the First Nations Child Welfare Advisory

Committee are: Hilda Tennisco, Algonquins of Pikwakangan, Kelley Noah, Moravian of the Thames, Annelise Dokis, Dokis FN, Cathy Bellefeuille, Nipissing First Nation and Cynthia Trudeau from Wikwemikong Unceded Indian Reserve.

Women feast under full moon

By Rick Garrick

THUNDER BAY – A full moon ceremony and hand drumming were featured during International Women's Day celebrations at Anishnawbe Mushkiki in Thunder Bay.

"We are honouring the women here tonight by having a full moon ceremony and we're also hand drumming," says Alice Sabourin, a community arts facilitator originally from Pic River. "There are a lot of women who drum in Thunder Bay – a lot of hand drummers – so we invited the women who drum."

Women even drove in from Kenora near the Manitoba border for the celebrations, which were sponsored by Ontario Native Women's Association and Anishnawbe Mushkiki. A group of Lakehead University students also attended from the third-year Indigenous women's health course.

"They've been learning about colonization and decolonization," says Sabourin, who also teaches at Lakehead. "It's really important that they get to experience, not only just reading about it, but being with



Ella Gagnon attended Thunder Bay gathering to celebrate International Women's Day.

Anishinabe women. So it's kind of an invitation for them to come and be with us also and be part of our ceremony."

The full moon ceremony provides women with an opportunity to connect with the Grandmother Moon.

"We pray because she watches over for us," says Teresa Trudeau, the traditional coordinator at Anishnawbe Mushkiki who is originally from

Manitoulin Island. "People come together and they pray for their community, their family."

Trudeau says women were traditionally the backbone of the family and would pray whenever they got together with other women.

"This is what we will be doing in the healing lodge after the ceremony – we share our concerns," Trudeau says. "Being grandmothers, we have a lot of care and compassion for what is happening to our community, our own families, and we offer support and we pray. Sometimes there is not much else you can do but pray."

Trudeau says the ceremony is very reviving and rejuvenating for women.

"They get energy from the ceremony," Trudeau says. "Actually, any ceremony gives you energy."

"This is the first (full moon memory) ceremony I have ever attended," says Ella Gagnon, an Elder from Aroland First Nation. "I like going to feasts. I like meeting the women and the food they serve."



Restoration of Jurisdiction

.....
Implementing the Anishinabek Declaration of 1980




Pic River's Education Working Group member Cindy Fisher (centre) speaks to citizens about the importance of language in education, at the Pic Mobert CES session on March 22, 2012.



Judy Wawia, Education Working Group member, at the Red Rock Community Engagement Session with Governance Working Group member Omer Belisle and Chief Arlene Wawia.

Community engagement goes North

By **Tammy Desmoulin** and **Andrea Crawford**

The Great White North became home to the Community Engagement Strategy for a full week in March, as community visits finally came to end for the 2011-2012 fiscal year.

Restoration of Jurisdiction (ROJ) staff had a "superior" time hosting community information sessions in partnership with Fort William First Nation, Red Rock Indian Band and Pic Mobert First Nation, from March 19-23.

The Northern Superior tour began in Fort William First Nation, where the Thunder Mountain Singers opened the session on March 19 with a strong and heartfelt welcome song.

Some 35 community citizens took part in traditional clan teachings and presentations related to the Anishinaabe Chi-Naakngewin and the Anishinabek Education System.

Energizing the crowd of listeners, Deputy Grand Council Chief Glen Hare spoke passionately in his opening remarks about the importance of "recognizing ourselves as citizens of a Nation."

The idea of being a Nation of people under the constitution sparked discussion among participants who were both enthused about the concept of being unified and concerned about Canada's fiduciary

responsibilities, once the constitution is proclaimed.

This enthusiasm and concern was resonated by participants at the Red Rock Indian Band on Tuesday, March 20, where a significant topic of discussion centered on the opportunities and progress that First Nations with Band Customs can achieve through the ratification of a constitution.

"We have no idea how powerful we are and the government is afraid of that," said Red Rock Elder Terry Bouchard.

Arlene Wawia, Chief of Red Rock Indian Band, advised participants at the session that ratification of their community's constitution is going to be a priority over the coming months and that Council will strive to ratify and implement the document by the end of June.

This is a goal that many First Nation Chiefs and Councils are beginning to prioritize.

Pic Mobert's leadership was equally active and interested in the constitutional process at the last stop of the Community Engagement tour on March 22.

The Chief of the small community, Johanna Desmoulin, spoke proudly to her citizens about the need for change.

"There is a movement happening out in Anishinaabe country that will bring us to a better place," said Chief Desmoulin. "No matter how big or how small, it is

important for us to take part in this and to take ownership of who we are."

Cindy Fisher, Education Working Group member from Pic River First Nation, also spoke about ownership to Pic Mobert participants as she delivered a presentation on the Anishinabek Education System.

"Everything we need to know about who we are can be found in our language," said Fisher. "That language was not invented by man, it was given to us by the Creator and it holds so much power – it's amazing."

The Community Engagement Strategy saw a very positive response in all of the communities that hosted information sessions. Anishinabek citizens welcomed the opportunity to learn more about the Anishinaabe Chi-Naakngewin and the Anishinabek Education System.

As always, the traditional Dodemaag (clan) teachings that are offered by Anishinabek Nation Elder Gordon Waindubence were extremely well received and left participants feeling uplifted and better connected to their traditional identity.

The Community Engagement Strategy plans to continue hosting information sessions in Anishinabek Nation communities in order to carry on the success and incentive that builds in each community along the way.



Chief Executive Officer Mike Hardy speaks to participants at the Fort William Community Engagement Session. Wally Bannon (background), Fort William First Nation Communications Officer was also in attendance.



Restoration of Jurisdiction

Implementing the Anishinabek Declaration of 1980



Huron-Superior Catholic District School Board teacher Mona Jones (second from left), participated in the Garden River CES session with a class of local students from the "Civics-Aboriginal Perspective" program. From left: Kalynn Povey, Mona Jones, Julianna Lesage-Corbriere, Austin Zack, Brooke Roach-Neville, Alyssa Jones-Thiessen, Melanie Hodder, John Jones, Janeane Roach-Neville, Steven Barry-Pine

Students get lesson in governance

By *Andrea Crawford – ROJ Communications Officer*

Local civics students heard a lot about traditional and modern governance at a recent Community Engagement Session in Garden River First Nation.

The third in a series of six community sessions aimed at informing citizens on the topics of governance and education, Garden River hosted the one-day event in partnership with the Union of Ontario Indians on March 8, 2012.

Upon reviewing the Anishinaabe Chi-Naakngewin document, Garden River Chief Lyle Sayers explained to participants how the constitution will affect First Nations and their citizens.

"Things will not change dramatically overnight," said Chief Sayers. "But what will change is that we will be

governing ourselves and doing things in our own way."

In response to Chief Sayers' words, Deputy Grand Council Chief Glen Hare continued to describe how the Chi-Naakngewin will better equip us as a Nation to protect our language, culture and traditions for future generations.

"Once we pass this constitution, we will have the power to make our own laws," said Deputy Chief Hare.

As the students and other participants took in the words of their leadership, they also finished off the day by learning, from Anishinabek Nation Elder Gordon Waindubence, how the modern structure of the Anishinaabe Chi-Naakngewin government can be applied through traditional teachings.

Thessalon prepares for Chi-Naakngewin

By *Tammy Desmoulin*

The Restoration of Jurisdiction department visited Thessalon First Nation on February 27 to meet with the community's Constitutional Working Group Committee for the Anishinaabe Chi-Naakngewin.

The group held their fourth meeting to obtain community consultation in order to provide Chief and Council with a recommendation

about whether to adopt the Anishinaabe Chi-Naakngewin at the upcoming Anishinabek Nation Assembly in June.

Restoration of Jurisdiction staff reviewed the Anishinaabe Chi-Naakngewin information that will be forwarded to citizens and provided training tool kits to assist in forming a consultation plan and facilitating the actual consultation sessions.

The Thessalon Working Group will receive additional facilitation training in March, in order to continue preparing for community consultations which are scheduled at the end of May.

The Constitutional Working Group Committee members for Thessalon are Viola McLean, Paul Wabigwan, Robert Corbriere, Jim Wabigwan and Ron Simon.

Anishinaabe Kinomaadswin Nongo, Anishinaabe Pare!



"Implementing the Anishinabek Education System"

A two-day Education Symposium for Leadership and Education Professionals to strategize and launch the Anishinabek Education System.

Tuesday, May 15 and Wednesday, May 16, 2012
Comfort Suites and Conference Centre
Sault Ste. Marie, ON

For more information please contact Dave Shawana by phone at (705) 497-9127, toll free at 1-877-702-5200 or by email at shadav@anishinabek.ca

Chi-Miigwetch from CES!

The Community Engagement Strategy team would like to thank the many people who helped make this year's community visits a success. The welcome that we received from Leadership, Education and Governance Working Group members, Nation Building Council members and citizens will not be forgotten. Each of our hosting communities has greatly contributed to the promotion of important Restoration of Jurisdiction initiatives, and for this we are truly thankful.

Special Thanks to:

Deputy Grand Council Chief Glen Hare
Anishinabek Nation Elder Gordon Waindubence
Northern Superior Regional Elder Mike Esquega Sr.

Henvey Inlet First Nation

Chief Wayne McQuabbie
Genevieve Solomion-Dubois
Brenda Contin
Irvin Contin
Judy Contin
Luana McQuabbie
Young Bucks Drum Group

Whitefish River First Nation

Chief Shining Turtle
Don McGregor
Loretta Roy (Sheshegwaning)
Leslie Manitowabi-Recollet

Garden River First Nation

Chief Lyle Sayers
Chief Alfred Bisailon (Thessalon)
Arlene Nolan Barry
Dianne Roach
Barb Nolan
Carrie Zeppa
Courtney Solomon
Cheyenne Nolan

Fort William First Nation

Chief Peter Collins
Mike Hardy
Ian Bannon
Anthony Collins
Philip Pelletier
Michelle Piette

Thunder Mountain Singers Drum Group

Red Rock Indian Band

Chief Arlene Wawia
Omer Belisle
Judy Wawia
Andy Hardy
Terry Bouchard

Pic Mobert First Nation

Chief Johanna Desmoulin
Pamela Bananish
Stan Sabourin
Wayne Sabourin
Marlene Sabourin
Theresa Kwissawa
Cindy Fisher (Pic River)
Fearless Ojibway Singers Drum Group

FREQUENTLY ASKED QUESTIONS re: Anishinaabe Chi-Naaknigewin

Q. How will the Anishinabek Nation Government be financed?

A. As part of the Anishinabek Nation Governance Negotiations, a Governance Fiscal Transfer Agreement is being negotiated with Canada. Transfer Payments will be provided for: a) the establishment and operation of the Anishinabek Nation Government; and b) the provision of Agreed Upon Governance programs and services. In addition, the Anishinabek Nation Government will need to develop and implement a long-term revenue-generation strategy.

Q. How will First Nations ratify the Anishinaabe Chi-Naaknigewin?

A. In order to ratify the Anishinaabe Chi-Naaknigewin, each Chief must acquire the support of his/her First Nation in order to adopt and proclaim the Nation's constitution at the Grand Council in June 2012. How to acquire First Nation support is at the discretion of the First Nation using its own processes; such as a First Nation Council Resolution, community vote, etc.

Q. What is the difference between a First Nation Constitution and the Anishinabek Nation Constitution?

A. The First Nation constitution will govern the leadership of that First Nation. The Anishinabek Nation Constitution will govern the Anishinabek Nation leadership collectively: the Grand Council. The Anishinabek Nation Constitution does not govern the leadership of individual member First Nations.

Q. How will the Anishinaabe Chi-Naaknigewin and First Nation Constitutions affect off-reserve citizens?

A. The Anishinaabe Chi-Naaknigewin and a First Nation Constitution establish governance structures and law making processes. The laws created under each will apply to all Citizens regardless of residence but it is the subject matter of the law that will determine its impact. For example, a Citizenship law will affect all citizens on and off reserve. However, a law relating to First Nation schools will primarily affect only the students of these schools, the majority of which are on reserve.

To view the complete document of Frequently Asked Questions regarding the Anishinaabe Chi-Naaknigewin, please visit the new Restoration of Jurisdiction pages on the Anishinabek Nation website: www.anishinabek.ca/roj/index.asp

Anishinaabe Chi-Naaknigewin Article 8: Relationship of Laws

"Anishinabek Nation laws and Anishinabek First Nation laws are equally operative; however, where there are individual First Nation laws, these will take precedence."



Relationship of Laws

Within the Anishinabek Nation, there are two forms of constitutions. The first constitution belongs to the First Nation and it is used to govern a First Nation, its land and its citizens. The second constitution is the Anishinabek Nation Constitution. The Anishinaabe Chi-Naaknigewin is an over-arching law that covers all First Nations (39) belonging to the Anishinabek Nation and sets out the laws and structure of the Anishinabek Nation Government. Should there be a conflict between a First Nation's constitution and the Anishinaabe Chi-Naaknigewin; the First Nation's constitution will prevail for the citizens of that First Nation, over the Chi-Naaknigewin. It is important to note that this is not a hierarchy. Although the Anishinabek Nation's constitution is called the Anishinaabe Chi-Naaknigewin, it does not mean that it is "bigger" or that it "over-rules" a First Nation's constitution.

Anishinaabe Chi-Naaknigewin Live Webcast

Wednesday, April 18, 2012
7 p.m.

From the Council Chambers in Garden River First Nation

Please join us on April 18, 2012, for a live webcast with Grand Council Chief Patrick Madahbee, Deputy Grand Council Chief Glen Hare and other Anishinaabe Leaders.

In preparation for the Anishinaabe Chi-Naaknigewin Proclamation in June 2012, the webcast will focus on discussing with Anishinabek citizens the various advantages of the Anishinaabe Chi-Naaknigewin and the opportunities that the Chi-Naaknigewin will create for the Nation as we move forward in unity.

As the webcast is taking place, audience members will have the opportunity to ask questions and leave comments through a live chat on the Restoration of Jurisdiction Facebook page. Leadership will respond to your questions and comments from the Council Chambers in Garden River First Nation.

If you would like to take part in this important event on April 18 at 7 p.m. please visit the links below to view the web cast and join our Facebook live chat!

ANISHINAABE CHI-NAAKNIGEWIN WEBCAST

<http://gardenriver.ca/webcast.html>

ANISHINAABE CHI-NAAKNIGEWIN FACEBOOK LIVE CHAT

<http://www.facebook.com/events/427248107290278/>

For more information please contact Andrea Crawford by phone at (705) 497-9127, toll free at 1-877-702-5200 or by email at andrea.crawford@anishinabek.ca



Health Secretariat

Good Health for Our People



Food skills critical for diabetics

Diabetes rates are three to five times higher among First Nations People. Provincial funding for diabetes prevention provided the opportunity for public health unit staff to consult with First Nations and Aboriginal organizations in the Nipissing and Parry Sound districts.

A two day workshop was held for staff from First Nations, Friendship Centres and the Metis Nation of Ontario.

The goal was to provide information on diabetes and nutrition, and how to strengthen health programs in these areas.

Twenty six staff and volunteers attended the sessions held in Parry Sound and North Bay. Everyone practiced their food skills.

A lunch was prepared using recipes to boost vegetable and fruit intake. The highlight of the workshop was sharing stories and successful programs that support healthy eating.

Many ideas were discussed about increasing access to healthy food for Aboriginal people.

In North Bay, Nipissing First Nation presented on their Good



Bernadette and Charles Restoule, Dokis First Nation, do the kitchen prep work in creating Three Sisters Soup.

Food Box program. In Parry Sound, Wahta Mohawk Territory shared their experience with a community vegetable garden. Another guest speaker from Wikwemikong Unceded Indian Reserve talked about her community's agricultural production by seeding wild rice,

promoting home gardens and replanting fruit trees and grapes.

Diabetes can impact one's lifestyle and ability to live, work and play.

Remember that diabetes can be managed. Making healthy choices like eating more vegetables

Three Sisters Soup

1 tbsp	vegetable oil	15 mL
3/4 lb	beef or wild meat (moose, venison)	750 g
1	onion, chopped	1
1 cup	carrots, diced	250 mL
1 cup	celery or fennel, chopped	250 mL
1 cup	acorn squash, butternut squash or Hubbard squash, cubed	250 mL
1	bay leaf	1
1 tsp	dried basil	5 mL
6 cups	beef stock*	1-1/2 L
1	28 oz (796 mL) can diced tomatoes	1
3 cups	chopped cabbage	750 mL
1 cup	frozen corn	250 mL
1	19 oz (540 mL) can kidney beans, drained	1

*Use 8 beef bouillon cubes or sachets to make 6 cups of beef stock.

1. Cut meat into bite-size pieces. Chop, dice and cube vegetables. To make squash easier to cut, pierce the whole squash with a knife and place it in the microwave. Cook on high for 5 minutes. Slice in half and spoon out the seeds. Peel and cut into small cubes.
2. Turn on stove to medium heat. In a large saucepan, heat oil and brown meat over medium-high heat. Add onions, carrots, celery and squash. Cook for 5 minutes.
3. Add bay leaf, basil, beef stock, tomatoes and cabbage. Bring to a boil. Reduce heat, cover and simmer until vegetables are tender, about 15 minutes.
4. Add corn and kidney beans. Cook for another 5 minutes. Take out the bay leaf before serving.

MONEY SAVING ALL STAR RECIPE

10 minutes to prepare
30 minutes to cook
Makes 8 to 10 Food Guide Servings

WHAT YOU NEED:

- sharp knife
- cutting board
- medium saucepan
- measuring cups
- mixing spoon
- blender or food processor

NUTRITION NOTES:

Many First Nation People know corn, beans and squash as "The Three Sisters". It is believed that these crops are watched over and kept safe by the spirits of the Three Sisters. The Three Sisters are considered special gifts from the Creator. They should be planted together, eaten together and celebrated together.

TASTY IDEAS:

Use dried or lyed corn instead of frozen. Dried corn must be soaked overnight.
Freeze leftover soup.
Pull it out and heat in the microwave for a fast and tasty lunch.



IN BRIEF

Native kids less healthy

OTTAWA –Research has shown that Aboriginal children experience poorer health than do non-Aboriginal children. For example, a recent report revealed substantial Aboriginal/non-Aboriginal health differences, including higher rates of injury, accidental death, and sudden infant death syndrome. Aboriginal children are at higher risk of otitis media (chronic ear infection), respiratory tract infections, obesity, dental problems, and hospitalization due to asthma.

It has been suggested that the health differences between Aboriginal and non-Aboriginal populations are associated with social rather than biological determinants, many of which warrant further study for children specifically. Family and social conditions such as household income, parental education, family structure, smoking in the home, and food security have been found to be related to Aboriginal child health. Child health has also been linked to community characteristics, including housing and neighbourhood conditions.

Cultural involvement and identity have been recognized as playing a role in the health and well-being of Aboriginal people, although little information is available about children. King et al reported that traditional teachings are related to overall health and self-image, with ties to culture and identity being associated with good health.

Researching vaccines

SUDBURY – Researchers from the Northern Ontario School of Medicine are working to create vaccines that could prevent the spread of two infectious diseases among Aboriginal populations across the country, and particularly in Northern Ontario. Working alongside the National Research Council (NRC) and the Public Health Agency of Canada (PHAC), researchers hope to develop a vaccine for the potentially fatal Haemophilus Influenzae Type A and Helicobacter pylori infection.

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The Anishinabek Nation Economy *from blueprint to building*

Citizens can now sign up for economic update

Finding out what's going on in the Anishinabek Nation business world has just become easier.

Barret Dokis, Economic Development Coordinator for the Anishinabek Nation, says that his online Economic Monitor will be sent out on a monthly basis.

"It will highlight some of the success stories not just from the Anishinabek Nation, but from across Canada as First Nations continue to build stronger economies," says Dokis. "The monitor will include links to news stories related to First Nations economies as well as job postings and events that are relevant to the Anishinabek Nation Communities. We expect as we develop our own capacity in the area of economics, the content of this Monitor going forward will continue to grow."

The Economic Monitor is a result of the Anishinabek Nation economic blueprint which was developed in 2008.

To sign up, visit www.anishinabek.ca. We respect your privacy and your contact information will only be used for distribution of the Economic Monitor.

The Anishinabek Nation Economy

From Blueprint to Building

Issue: #1

April 2, 2012

The Anishinabek Nation Economic Monitor



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Sagamok FN Chief Paul Eshkakogan, left, signs agreement with Quadra Chief Operating Officer Michael Winship.

Sagamok discovers mining partners

By Jennifer Ashawasegai

Sagamok Anishnawbek First Nation has signed a Memorandum of Understanding with mining company Quadra FNX, setting out the protocols for a relationship between the First Nation and the company as it undertakes a three-year advanced exploration project in Sagamok's traditional territory west of Sudbury.

It's welcome news to Chief Paul Eshkakogan, who is excited about the community's participation with the initial part of the project and perhaps the long-term benefits of a potential copper or nickel mine at the Victoria mine site.

"We're going to participate in the finalization of the advanced exploration closure plan," says Eshkakogan. "So, that'll be a first for Sagamok because in the past, we've always had these closure plans sent to us and were given 45 days to respond. This is a new way; we're going to undertake this and develop it jointly with Quadra FNX. It's something very positive."

Not only is it good news, it's something the community has been preparing itself for. The MOU with Quadra FNX will mark the third relationship with a mining company in the area. According to Sagamok's website, the community has relationships of varying degrees with two other resource companies: CVRD-INCO Ltd and Ursa Major Minerals Inc.

With a lot of mining activity in the area, the community of 2,500, with about 1,600 on-reserve citizens has been preparing itself to work in the mining industry over the past seven years. The Chief

says unemployment has been high, and like many First Nation communities across the country, youth make up a large percentage of the population.

To get people job-ready for the industry, Chief Eshkakogan says a good handful of community members have participated in NORCAT training, certifying them to work in any mining industry job. He says there are already a number of community members working in the industry. Plus, Eshkakogan says Vale Inco has recently been to the community for recruitment purposes.

The potential to open a mine at the Victoria site looks good right now, because Quadra FNX Chief Operating Officer, Micheal Winship says, "We've made quite an exploration discovery at surface drilling of a high grade copper and nickel ore body." Winship says they'll be advancing that discovery with deeper drilling around the site. Over the course of the project, Winship says the company will be spending over \$500 million.

On the budding relationship with Sagamok, Winship adds, "the MOU helps to fulfill our legal obligation around our duty to consult in the environmental permitting process and furthermore, I'd say we have a moral obligation to progress the project with Sagamok First Nation and have benefits flowing to them."

If the discovery proves fruitful and with a good beginning to a new relationship between Quadra FNX and Sagamok Anishnawbek First Nation, the next step may see the two sides sit down and hammer out an Impact Benefits Agreement.



The Anishinabek Nation Economy

from blueprint to building



Endaa-aang offers more than lodging

BY RICK GARRICK

AUNDECK OMNI KANING FN
—The creative artwork in Endaa-aang Tourism's cabins is always a hit with guests.

"The cabins were built in 1998/99, with our local guys doing all the work, including the detail and artwork, and the furniture also made in the community" says Diane Abotossaway, who took over as Endaa-aang's business manager in 2010. "People comment a lot on the beautiful location, how they love the cabins, the peace and quiet and how they've enjoyed their stay."

Aundeck Omni Kanings-owned and located business boasts four beautifully furnished cabins on the mainland, each with its own distinctive theme: Dreamcatcher, Loon Lookout, Bear's Cave, and Wolf Den. Most of the cabins furniture, including double beds, dressers, tables and chairs, Adirondack chairs, cupboards and coat racks, were built by band members during a cedar furniture training program that was instructed by a band member with furniture building skills. The artwork, including the frames, was produced locally.

Endaa-aang is located only 10 minutes from Little Current on Manitoulin Island, Endaa-aang opened for business in 2001 with some initial funding from Aboriginal Business Canada and Ontario Aboriginal Economic Development to offer visitors a breath of Ojibway culture and traditions along with nature's artistic beauty.

The four mainland cabins are located near the community park/beach while two other cabins are located on Bedford Island,



One of Endaa-aang Tourism's cabins.

on the North Channel, an island designated as an eco-tourism area by the community. Three of the four mainland cabins were originally located on nearby East Rouse Island, but were moved to the mainland due to higher demand on mainland (approx. six to eight years ago).

Abotossaway is now suggesting a move of the two cabins from Bedford Island to West Rouse Island as a special retreat location for local or off island groups/organizations who would

be attracted to the area for it's beautiful serene location. The existing Bedford site hasn't been used for four or five years due to minimal interest, low water conditions and climate change.

"I have met up with people who had stayed at the off-shore locations in the past and have said it was an awesome experience," Abotossaway says.

In addition to the cabins, Endaa-aang also features camping sites and tee-pee rental (max. 4 people) on the mainland which

includes a comfortable setting with bed(s) chairs, campfire set-up and access to clean washroom facilities. A safe sandy beach for children is located nearby, along with a playground with slides and swings and a access to walking trails. Abotossaway also states Endaa-aang also owns a 12 passenger boat and will offer boat trips with minimum 10 passengers which could include a tour of the north channel, swim on an island and shore lunch.

Although Endaa-aang has

been maintaining its business and continues to make money, Abotossaway has noticed an effect from climate changes over the past couple of years which can effect access to the off-shore site and boat trips.

"There are a lot of economic factors that come into play," Abotossaway says. "But keeping record of my stats is a good way of monitoring seasonal use. Example; I noticed last spring it got busy later and in September got quiet earlier than the year before. This was also pointed out by other local businesses.

Endaa-aang continues to offer cabin rentals through the Great Spirit Circle Trail, a tourism operation owned by eight area First Nations. "They get inquiries from people looking for a place to stay," Abotossaway says. "They have people who come from overseas in Europe and they could book directly to Endaa-aang or GSCT through an agency they work with overseas."

Abotossaway puts in long days during the season, which runs from April to October.

"It's like 24/7," Abotossaway says. "You have to be willing to put in the time and effort. You have to have the sincere interest to make it work." And enjoy the outdoors. I enjoy greeting people and making them feel Endaa-aang "our place" is a memorable experience. There is so much more that could be done to improve and expand our tourism in AOK and it's always encouraging with the compliments/comments from our guests and community members who also compliment the efforts put into making the business a success.

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The Anishinabek Nation Economy

from blueprint to building




Dawn Madahbee, Waubetek Business Development Corp., Debbie Recollet, Gezhtoojig Employment and Training, entrepreneur/filmmaker, Darlene Naponse, Pine Needle Productions.

Waubetek conference inspires dreams and hope

By Heather Campbell

SUDBURY – Opening doors and minds to the business world is what the Waubetek Aboriginal Youth Business Conference was all about.

Young people who attended the conference had been working on business plans since October when Waubetek Business Development Corporation began to put out the challenge to consider a business career.

“They put a lot of hard work into their plans,” said Irene Altman, aboriginal youth entrepreneurship challenge coordinator. “We provided workshops to help them through the process such as marketing and even toastmasters to help with communication skills.”

Part of the conference included a ‘Wolf’s Den’ similar to the Dragon’s Den show where business ideas were judged and prizes awarded.

Perry McLeod-Shabogestic was one of the judges and was impressed with the range of ideas. There were nine teams with business ideas such as a clothing company, bakery and DJ services.

“I think it prepares the young people to present their ideas and have the opportunity to get a response to their ideas as well,” said McLeod-Shabogestic. “It’s important to dream, dream simple or big, but dream.”

A similar message was given by a special guest speaker at the conference, Tyson Houseman, who played the role of Quil Ateara in the Twilight movie saga. Houseman shared his own experience breaking into film with the advice to pursue your dreams and don’t shy away from taking risks “because you never know where it will take you”.

Paskwa Lightening, 18, from Whitefish River First Nation, didn’t know that Houseman was part of the conference and found inspiration from his talk. “He showed that there is hope.”

Paskwa and his business partner Stanley Owl, won first place and a cash prize of \$2,500 for the clothing business Waasnode Clothing Company in the ‘Wolf’s Den’ competition in the high school division.

Conference organizers hope to continue with the program and hold another conference in two years.



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Resources available for creating own business

By Heather Campbell

SUDBURY – Gezhtoojig Employment and Training and the Sudbury Regional Business Centre brought entrepreneurs and economic developers together to share the vast number of programs available to help get small business running.

“I don’t think people are aware of all the opportunities out there,” said Debbie Recollet, general manager, Gezhtoojig Employment and Training. However there is a lot of support, financial, mentoring, business planning for every stage of a business.

Supporters included Waubetek Business Development Corp., Business Development Bank of Canada, Ministry of Northern Development and Mines, Indian Agriculture Program of Ontario, Ministry of Economic Development and innovation, Ministry of Aboriginal Affairs.

“We want them to know that we are here and more than happy to help. We have a \$100 million dollar pot of money, ideally we want to spend all of that. We want to help people start businesses and create more jobs, even if it’s just one job,” said Liam McGill, Northern Development Officer.

Business owners and potential entrepreneurs were able to share with economic developers in the room their ideas and find out who they can contact for support and advice whether for planning or accessing financing. They also learned about what types of businesses are showing potential in the economy.

Dawn Madahbee, general manager with Waubetek Business Development Corp. told the 50 participants that they have invested \$47 million into aboriginal business in the north east. They also have 98 per cent success rate.

An Aboriginal-owned and controlled organization, they provide business advice, financing and they work with business owners right in their community as well as offering workshops to increase awareness of opportunities out there.

“Every year we meet with community leaders and economic development officers who set priorities and targets for how many businesses we should start every year,” said Madahbee. “We want to build capacity for the future and make our services responsive.” Her advice for new business owners is to use the resources available like community economic development staff, or the regional business centre.



MCKENZIE LAKE
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NOTICE: Indian Residential Schools

The deadline to apply for the Independent Assessment Process is September 19, 2012.

The Independent Assessment Process (IAP) is a process for the resolution of claims of sexual abuse, serious physical abuse and other wrongful acts suffered at Indian Residential Schools (IRS) in Canada. The process is claimant centered, confidential and does not take place in a court. The claimant decides where the hearing takes place, and whether the adjudicator is male or female. Compensation is available up to \$275,000.00 in the standard track.

If you fail to file a claim by September 19, 2012, your claim will be barred and forever lost.

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Community Profile

Mississaugas of Scugog – one of the fastest-growing First Nations

By *Becky Big Canoe*

The Mississauga Nation, a branch of the Ojibway of the Three Fires confederacy, moved southward from the Sault Ste. Marie area around 1695. Moving into southeastern Ontario with the fur trade, the Mississauga established territorial family hunting grounds as far east as Kingston and as far north as Lake Nipissing. They settled over time into community groupings at the mouth of the Credit River, on the shores of Rice Lake, on the shores of Little Mud Lake and on the shores of Lake Scugog.

For more than 100 years prior to major European settlement around Lake Scugog, the Mississaugas camped, traded, hunted and fished. The bounty of the land in this area included deer, black bear, beaver, muskrat, fox, cougar, wolves and numerous kinds of fish. Most plentiful were wild rice and maple sap for maple syrup and these were the main staples of the Ojibway diet at that time.

In 1834 a transfer of 800 acres of land for the sum of 600 pounds occurred between the Crown and the Mississaugas for two parcels of land on the northern inland portion of Scugog Island.

In 1914, every eligible male in the community volunteered for Canadian Military service in World War I.

The Mississaugas of Scugog Island First Nation is a small community with an understanding and appreciation of the concept "Survival of the Fittest". It is the closest First Nation to the city of Toronto. Despite being one of the smallest First Nations in

Canada, and despite the assimilation process and numerous other obstacles the Mississaugas have had to overcome, the population has grown nearly 30% – nearly the highest ever recorded.

Scugog is dynamic and development has occurred at a tremendous rate over the last ten years. The Great Blue Heron Charity Casino is the central business venture providing strong economic development and future success for the Mississaugas of Scugog Island First Nation.

The community has many avenues open to them in terms of business development. They deliver the Aboriginal Human Resources Development Strategy, the Ogemawahj Tribal Training and Economic Resources, and SIIWID Enterprises which delivers programming designed to promote civic and cultural awareness and training.

Scugog also has access to CMHC programs such as the Residential Rehabilitation Assistance Program and the Home Adaptations for Senior Independence program as well as the Section 95 Rental Program.

Each year the Mississaugas of Scugog Island host a two-day pow-wow in the middle of July. People travel from far and wide to meet up with old friends and acquaintances at this well attended event. The traditional drumming and dancing really generate a feeling of family togetherness and on many occasions a highlight has been the inclusion of a display of Aztec dancing.

The arts and crafts represented are always among the very finest and the food offerings are unparalleled.



Mississaugas of Scugog Councillor Della Charles and Chief Tracy Gauthier



The Great Blue Heron Charity Casion is the principal business venture for the Mississaugas of Scugog.



Census 2011 On-reserve population up by 8.2 per cent

By *Marci Becking*

The Anishinabek Nation's on-reserve population is growing, and by looking at the numbers it shows that it has grown almost 10 per cent in five years.

Since an estimated 60 per cent of Anishinabek Nation citizens live off-reserve, it is estimated that the total population on and off reserve is closer to 60,000.

There are many reasons why First Nations citizens live off-reserve. Housing availability, employment, education and health are all factors that play into the numbers.

In January, 2011 the Anishinabek Nation and Statistics Canada signed a Memorandum of Understanding that established a partnership for the complete and accurate enumeration of Anishinabek citizens in the 2011 Census and the National Household Survey.

The Anishinabek Nation promoted the National Household Survey, also known as the "long-form" census.

Grand Council Chief Patrick Madahbee encouraged citizens to complete the long-form survey when enumerators came knocking.

"Completion of the long-form survey was purely voluntary but we needed information that is essential for our funding requirements," Madahbee said. "This was our chance to get accurate and up-to-date data on the socio-economic status of our communities and our Nation."

"Involving our citizens in initiatives like the census is in keeping with the United Nations Declaration on the Rights of Indigenous Peoples," the Grand Council Chief said. "For example, Article 14 says signatory states should work with indigenous peoples to have access to culturally-appropriate education. Data from census participation will contribute to that."

More data from the long-form census with information regarding education, language and off-reserve citizens will be released later this year by Statistics Canada.

Anishinabek First Nations	Census Geographic name	Population 2011	Population 2006	Population, % change	Total private dwellings, 2011
Aamjiwnaang	Sarnia 45	640	706	-9.3	254
Alderville	Alderville First Nation	469	506	-7.3	272
Algonquins of Pikwakanagan	Pikwakanagan (Golden Lake 39)	432	406	6.4	204
Aundeck-Omni-Kaning	Sucker Creek 23	365	346	5.5	146
Beausoleil	Christian Island 30, Christian Island 30A	1282	621	106.4	471
Biinjiwaabikaazing Anishinabek	Rocky Bay 1	182	154	18.2	83
Chippewas of Georgina Island	Chippewas of Georgina Island First Nation	275	353	-22.1	560
Chippewas of Kettle & Stony Point	Kettle Point 44	936	1020	-8.2	775
Chippewas of the Thames	Chippewas of the Thames First Nation 42	762	747	2	289
Curve Lake	Curve Lake First Nation 35	1003	1060	-5.4	577
Dokis	Dokis 9	204	195	4.6	151
Fort William	Fort William 52*	860	889	-3.3	341
Garden River	Garden River 14	1107	985	12.4	437
Henvey Inlet	Henvey Inlet 2, French River 13	165	114	44.7	87
Long Lake #58	Long Lake 58	367	417	-12	119
Magnetawan	Magnetawan 1	93	78	19.2	40
M'Chigeeng	M'Chigeeng 22 (West Bay 22)	897	766	17.1	543
Michipicoten	Gros Cap 49	68	54	25.9	38
Mississauga #8	Mississagi River 8	390	414	-5.8	170
Mississaugas of Scugog Island	Mississaugas of Scugog Island	93	72	29.2	45
Moose Deer Point	Moose Point 79	210	208	1	77
Munsee-Delaware	Munsee-Delaware Nation 1	160	167	-4.2	66
Namayoogisagagun					
Nipissing	Nipissing 10	1450	1413	2.6	674
Ojibways of the Pic River	Pic River 50	395	383	3.1	166
Pays Plat	Pays Plat 51	75	79	-5.1	36
Pic Mobert	Pic Mobert North, Pic Mobert South	289	241	19.9	129
Red Rock	Lake Helen 53A	303	283	7.1	105
Sagamok Anishnawbek	Sagamok	1036	884	17.2	391
Serpent River	Serpent River 7	373	340	9.7	160
Sheguiandah	Sheguiandah 24	154	160	-3.8	65
Sheshegwaning	Sheshegwaning 20	118	107	10.3	62
Thessalon	Thessalon 12	108	112	-3.6	53
Wahnapiitae	Wahnapiitei 11	102	52	96.2	59
Wasauksing	Parry Island First Nation	419	350	19.7	430
Whitefish Lake	Whitefish Lake 6	394	349	12.9	257
Whitefish River	Whitefish River (Part) 4	487	379	28.5	267
Wikwemikong Unceded Indian Reserve	Wikwemikong Unceded	2592	2387	8.6	1139
Zhiibaahaasing	Zhiibaahaasing 19A (Cockburn Island 19A)	55	52	5.8	18
TOTAL:		19310	17849	8.2	9756

Namayoogisagagun's census was taken, but the community was included in another census geographic region.

NOTES:
* 2006 Adjusted population flag - indicates adjusted figure due to boundary change.
Data Source: 2011 Census, Statistics Canada <http://www12.statcan.gc.ca/census-recensement/2011/dp-pd/hlt-fst/pd-pl/index-eng.cfm>
Table prepared by: First Nations Statistical Institute, February 2012



Community Profile: Aundeck Omni Kaning



Aiden and Ferlin Negonnegijig enjoy Enji-Damnang Playground.

Home of fastball champions

By Peggy Monague McGregor

Aundeck Omni Kaning (affectionately known as AOK) formed their village in 1852 in the present day town of Little Current or "Wabejiwong" as it is still known to the Ojibway people of Manitoulin Island (Mnidoo Mnissing).

It has been documented that Chief George Abotossaway and his family started the settlement of Wabejiwong or Little Current as it is known today. In 1855, an appraisal was done when the Little Current town plot was surveyed as a means of placing value the "improvements" which the Indians made on that parcel of land. The value of the land was to be reimbursed to the community members upon relocation to the land known as the Sucker Creek Indian Reserve (a name imposed upon the community by Indian Affairs) when the former territory in Little Current was sold to a white settler. Records do not indicate when the relocation actually happened although there is no record of families living on the Sucker Creek Indian Reserve prior to 1874.

It was not until about 1880 that the First Nation people were relocated to Sucker Creek and this land was not registered with Indian Affairs in Manitowaning until March 16th, 1886. Original families who were moved to the new reserve set aside were the Abotossaway, Columbus, Esquimaux, Zack, Muckdabin and Shokan, Corbiere, Kaysheyonge, Kokoko, Madahbee, Nahwegahbow, Weindabense and Salisquiness.

Today, AOK has evolved into a First Nation servicing the needs of 350 people on-reserve and 350 people off-reserve, with seven Councillors and one Chief. Chief Patsy Corbiere, was elected in December 2011 and now has four months under her belt. Prior to that she was the Band Administrator for over 10 years and had a huge role in many of the current initiatives in AOK.

Chief Corbiere explained how the thrust of their three-year mandate has so far focused on economic development, Housing, Health and Healing and Community capacity-building. Much of what Chief Corbiere discussed was the need to focus on planning; concentrating on what AOK has internally in terms of resources (human and financial) and then using these resources wisely. To this end, Chief Corbiere and her Council consisting of Dawn Madahbee, Scott Madahbee, Terry Abotossaway, Mike Abotossaway, Karen McGraw, Ryan Corbiere and Marvin Assiniwai began the important planning stages in January, 2012 during their first month as elected officials. Priorities were established in many areas, including a huge focus on economic development.

A viable economic project for AOK, as a partner, now includes the design, approval and building of the Great Spirit Hotel, which is currently under

construction in nearby Little Current a joint venture of several First Nations in the area. Chief Corbiere explained that this project has been in the works for several years and has recently been endorsed by citizens at a meeting set up for this purpose. She is confident that the hotel project will increase the level of employment in her community and again stressed the need to plan for hotel and tourism careers prior to the opening of the hotel slated for November, 2012.

The AOK First Nation is thriving with many individually-owned businesses and large organizations like the Manitoulin Legal Clinic and Mnaamodzawin Health Services. Extra emphasis is being placed on exploring additional business development opportunities and ways in which to become a self-sustaining First Nation. This includes such ideas as a gravel pit, commercial office space and plenty of manufacturing industry concepts.

AOK also recognizes the importance of health and wellness as a part of a healthy community. Plans are in place to ensure that people get the healing they require and to ensure that each staff member's credentials and capacity is upgraded to suit the requirements of contemporary challenges. As a larger effort in terms of the administration of AOK, restructuring is also being considered that greater aligns with each department's goals and objectives. Last but not least, the AOK Chief and Council recognize the need to provide general training for AOK membership on such topics as "How to Read Financial Statements" and "Roles and Responsibilities of Chief and Council", to ensure better understanding and important dialogue.

On a lighter note, the Aundeck Omni Kaning First Nation's involvement in sports on Mnidoo Mnising is legendary. This is because an exceptional number of athletes have excelled in their sports and/or have won a number of championships at many age levels. Of special note is the level of talent in fastball. Youth, teen and adults in fastball can brag about sweeping wins since the early 1970's to excelling at the Ontario First Nation Fastball league and the North American Indigenous Games (NAIG). This small community has shown their versatility in hockey, volleyball, and bowling and continues to be leaders in all sports and recreational activities. This tradition and support for sporting and recreational activities continues today with the building of an outdoor covered rink, skateboard park, playground and plans for a youth centre.

AOK is the proud home community of Grand Council Chief Patrick Madahbee and is located five km west on Highway 540 from the town of Little Current, which has a main access point to Manitoulin Island via a swing bridge.



Chief Patsy Corbiere.



Youth skateboard park.



Gunner's Gas Bar.



Lands and Resources

Ensuring access to natural resources



Ask Holly

By HOLLY BRODHAGEN
askholly@gmail.com



Spring is here!

By Holly Brodhagen

First I would like to thank all the readers who have written to me in response to my Living off grid column. I am happy to answer your questions, listen to your advice or generally speak to anyone interested in going solar. Not only is it an interesting topic, but it is important that people think of the future of renewable energy sources for themselves and their communities. I look forward to more of your comments.

For those of you who were wondering how we are doing, I only have to say the sun is shining (insert huge smiley face here). And with it has come spring.

Actually that sounds too tame an introduction for the change of season we have experienced. I think the comment, spring has sprung with a vengeance, is more appropriate. For me the signs that spring has arrived has come in the form of three-foot high snow piles disappearing in a matter of days, the sky over my land is deafening with the honking of the Canadian geese returning and there are buds on my rhubarb and blueberry plants. I have been eagerly awaiting the arrival of spring so I can begin my outdoor projects; I just didn't think it would happen so quickly. That being said I am not naive enough to rush out and plant my gardens yet since I am sure we are in for a little surprise or two but I have to say my heart is singing with the coming of spring.

Between maple sap boiling, smelt fishing and doing indoor planting in preparation for my garden, my mouth is watering with the abundance of food that is to come in the next few months. Fresh salad at the end of a long day, beans, peas and carrots to snack on while working in the garden, berry juice-stained children, and potato salad that still has a hint of soil, yippee! This year is especially important to my family since it will be our first year with our new garden. Although I would love to go nuts and plant everything, I have bowed to advice and chosen only a few plants to grow with the intention of adding more in the coming years. There are of course fun little projects such as the pea tepee for the children, the edible flower garden and an attempt at mushroom growing.

Another project I hope to undertake is learning about growing and foraging for native plants. I am hoping that some of my readers will be willing to teach me about edible native plants. What is edible in northern Ontario? Where can I find it and what do I do with it after I find it? Is it something I might be able to grow myself and if so, how? I am your pupil and would love to share your knowledge with my other readers. Please write me and if possible include a picture of the plant.

Since it is a bit early for the garden yet, I am going to go enjoy the sun and the mud.

Night hunting raises concern

By Sarah Frank
Parry Sound North Star

MOOSE DEER POINT – One Moose Deer Point First Nation member is concerned he'll be forced to stop hunting at night. George Williams, who was raised in the First Nation, was given a notice in January stating members should only hunt during daytime hours.

The notice was given to all of the First Nation members as a result of "numerous inquiries/complaints from the membership," the letter states. According to the notice, the Moose Deer Point council has sought the assistance of the Ministry of Natural Resources (MNR) to investigate and help enforce the issue within the First

Nation's territory. Williams, who's been practicing night hunting since he was a child, said he prefers to hunt later at night, for safety reasons. "There are no people walking around the bush at that time," he said. "Safety is always the number one priority."

The traditional hunts on the First Nation begin on the Harvest Moon in October, and run until the end of December, said Williams, who usually heads out to hunt around 10 p.m.

"If there are special events going on, and people are out later, I wait until 1 a.m.," he said. Hunting, said Williams, is essential to maintaining a traditional diet – usually composed of deer, bear, moose and fish.

Community gardens have benefits

By Sarah Blackwell

First Nation communities can benefit from the development of community gardens in a variety of ways. Research has indicated that community gardens have lowered crime rates, fostered relationships, improved psychological health and provide low cost food to a community.

In addition, members will build their sense of ownership and pride; building their self-esteem thereby creating a healthier community. Creating a community garden will take lots of planning, so now is the time to get started so you may be ready in the Spring.

Here are a few tips on how to get started.

1. Have an Information Night where those who are interested can attend an informational meeting on what the commitment will be;
2. Develop your core group committee members who can volunteer and commit to the hours needed to get the garden started;
3. Develop a meeting schedule and meet consistently at the same time and day chosen;
4. Create a Vision and Terms of Reference for

your group;

5. Create small goals at first to get started. Consider the location of your garden and if money is needed to purchase any materials, decide on the type of garden you will have, create a list of materials needed.

6. Develop a strategy on how to fundraise, or write a grant for money needed to get started;

7. Set dates for your goals to be accomplished and seek the assistance of the band or someone who can help with getting your group started.

8. Once started, submit your photos and stories to the Anishinabek News to share with other communities so they may start their own garden.

Happy Gardening!!

Sarah Blackwell is a citizen of Aundeck Omni Ganing First Nation. She is a Parent and Child Consultant and writes about green living, homeschooling and attachment parenting on her blog at www.sarahblackwell.ca



Sarah Blackwell

INSPECTION

Inspection of Approved 2012–2013 Annual Work Schedule Martel Forest

The **Chapleau District** of the Ontario **Ministry of Natural Resources (MNR)** has reviewed and approved **Tembec's** April 1, 2012–March 31, 2013 Annual Work Schedule (AWS) for the **Martel Forest**.

Availability

The AWS will be available for public inspection at the Tembec office and the MNR public website at ontario.ca/forestplans beginning March 15, 2012 and throughout the one-year duration. The Ontario Government Information Centre at the Chapleau District Office provides access to the Internet.

Scheduled Forest Management Operations

The AWS describes forest management activities such as road construction, maintenance and decommissioning, forestry aggregate pits, harvest, site preparation, tree planting and tending that are scheduled to occur during the year.

Tree Planting and Fuelwood

Tembec is responsible for tree planting on the Martel Forest. Please contact Tembec for information regarding tree planting job opportunities.

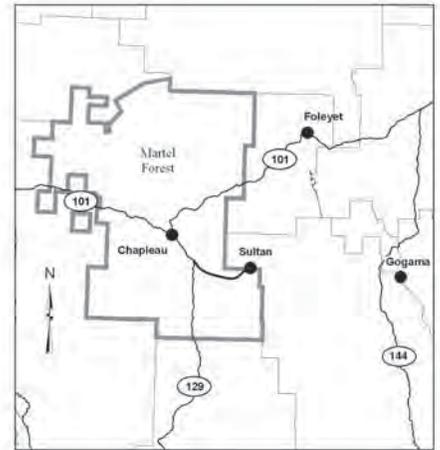
For information on the locations and licence requirements for obtaining fuelwood for personal use, please contact the Chapleau District Office. For commercial fuelwood opportunities, please contact Tembec.

More Information

For more information on the AWS or to arrange an appointment with MNR staff to discuss the AWS or to request an AWS operations summary map, please contact:

Mike Liukko, RPF
Management Forester
Ministry of Natural Resources
Chapleau District Office
190 Cherry Street
Chapleau, ON P0M 1K0
tel: 705-864-3173
fax: 705-864-0681

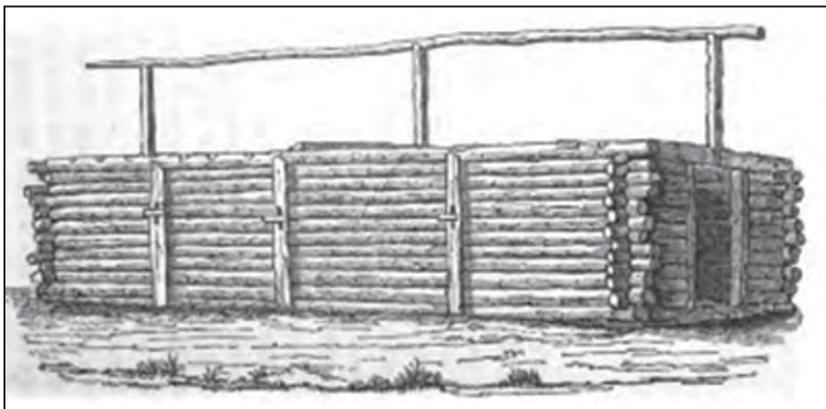
Renseignements en français : 705-864-1710



Sarah Sullivan, RPF
Planning Superintendent
Tembec
175 Planer Road
Chapleau, ON P0M 1K0
tel: 705-864-3021

Intergovernmental Affairs

Ensuring access to natural resources

A sketch done circa 1844 and published by James Beavin, in *Recreations of a Long Vacation Or A Visit to Indian Missions in Upper Canada* (London, 1846). It is a picture of the ruins of the ancient Munsee Council House, probably the location where many wampums would have been read or exchanged.

Chippewa-Munsee friendship wampum belt should be returned

By Laurie LeClair
Union of Ontario Indians
Historical Researcher

On November 1st, 1886 the Chippewa of the Thames and the Munsee Delaware communities met at a school house to trade stories recounting how the Munsee first came to settle in Caradoc township.

This was part of a year-long investigation held by the Department of Indian Affairs in an attempt to diffuse the growing disharmony between the two groups and settle a centuries-old question: Where should the Munsee set up their reserve? The Department sent its Inspector of Indian Agencies, Absalom Dingman, a 59-year-old civil servant from Strathroy to resolve the issue once and for all. He brought a local barrister, John Folinsee as his legal aid.

Folinsee and Dingman asked each respondent if he remembered stories about the old treaties or recalled promises made to the Munsee Delaware people when they first moved into the Thames River area. They also asked if anyone could provide material proof of these promises. Chippewa Chief French remembered that his nation promised the Munsee land "one mile from the bank of the Thames between Dol-

sen Creek and Hog Creek".

He didn't have a written document to show to the investigators as evidence of this arrangement but offered up a wampum belt, explaining that the exchange of wampums solemnized agreements between nations. As French was one of the few men left on the reserve who could read the belt, which he estimated to be about 30 years old at the time, it remained at his house for safe-keeping.

Munsee Chief William Wadilove agreed that an exchange of wampum had taken place, but "These wampums were given to our forefathers to show that they were allowed the privilege of occupying any part of the land along the river." And thus a stalemate occurred, the one wampum belt producing two divergent opinions on its reading. The belt was given in trust to Dingman and Folinsee on the understanding that the Department would return it at the conclusion of the investigation.

On November 13, 1912, 26 years after the artifact was loaned, Dingman was dead and Folinsee was near retirement and wanting to clear out his office. He wrote to Prime Minister Borden informing him that he could not recall the owner of the belt but remembered that it came from



Laurie LeClair
the Caradoc reserve many years ago during the investigation. He sent it to the Indian Department. Once there, it was identified as belonging to the Chippewa of the Thames.

The Deputy Minister of Indian Affairs, Samuel Stewart believed that anyone who knew how to read the belt was dead, and that few individuals "took any interest in the wampum" anymore. He decided that the belt should stay in Ottawa, "until such time as it may be applied for by the band of which French and Fisher were members..."

On December 12, 2012, the Department of Indian Affairs will have kept the Chippewa-Munsee friendship belt for a century. Perhaps it is time the Chippewas of the Thames ask that the Crown return it.

Ipperwash in the making: Events at KI highlight change is needed

By Nicole Latulippe

Released in 2007, the Report of the Ipperwash Inquiry found that the major driver of First Nations protests and occupations is their exclusion from resource management and the economic benefits derived from their traditional lands. When First Nations entered into treaties they were assured of their continued right to sustain themselves on their traditional lands. They would not have been willing to cede exclusive title to such great tracts of land. While treaties continue to be understood by First Nations as agreements to share lands, government does not share this view.



Nicole Latulippe

Competing treaty interpretations lead to conflict over access to and benefits from lands and resources. During the Ipperwash Inquiry, Commissioner Sidney Linden tracked events unfolding at Kitchenuhmaykoosib Inninuwug (KI), located some 600 kilometers north of Thunder Bay.

In 2006, a drilling team hired by Canadian mining company Platinox was found on KI lands. The community set up a blockade, which forced the crew to leave. Platinox sued KI for \$10 billion and each party filed for an injunction. Platinox was ordered to cease exploration for six months. Linden noted that despite the legal duty to consult, the provincial Crown had failed to initiate meaningful consultation before issuing permits for resource development on KI traditional lands.

Following the release of the Ipperwash report, the provincial government expressed a commitment to build co-operative relationships with First Nations based on meaningful participation in decision-making. Despite the creation of the Ministry of Aboriginal Affairs soon after the report's release, key recommendations to establish a Treaty Commission of Ontario, resource revenue-sharing, co-management, and a reconciliation fund, have yet to be enacted.

And resource conflict continues. In November 2011, the Ontario Federation of Labour reported that events at KI were threatening an "Ipperwash in the making". The community has taken direct action to get the province to halt mineral exploration occurring on their traditional territory without their consent.

Then on March 4th, the McGuinty government announced the withdrawal of 23,181 square kilometers of land in the vicinity of KI from prospecting and mining claim staking.

Following the provincial announcement, supporters filled Toronto's Steelworkers Hall to hear a public talk given by KI leadership. One leader was "surprised" by the announcement, adding, "how can we be given something that we already own"! On March 6th, KI members and approximately 80 supporters rallied outside at the Prospectors and Developers Association of Canada annual mining convention against the presence of GLR on their traditional lands.

The existing mining lease and claims were held by God's Lake Resources (GLR), a junior mineral exploration company. And a few weeks later were purchased by Ontario for \$3.5 million.

To avoid future incidents of violence, the Ipperwash report recommends that Aboriginal rights and interests be included in the management of natural resources. The May 2008 Court of Appeal ruling, which released the KI-6 after being sentenced to six months in jail for refusing to allow Platinox immediate access to the territory after the interim injunction was lifted, states that the Crown has a duty to negotiate in good faith to reconcile Aboriginal interests with competing interests. Judging from KI efforts to gain control over their land, the province still has much to learn in order to uphold the honour of the Crown.

To learn more, visit www.KILands.org

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MISSION

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





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A SUPPLEMENT TO THE ANISHINABEK NEWS
APRIL 2012



Seventh Fire student Willy LePage (left) with Mark Craig from Little Ed's Bike Shop in Midland.

Co-op students get head start in job market

By Sharon Weatherall

MIDLAND – Willy LePage is gearing up for success at the Little Ed's Bike Shop. The Grade 11 co-op student is an avid BMX'er who wants to pursue a career in bike mechanics and the local store is giving him the opportunity to get started.

"I have been doing my own bikes for five years and am looking to take bike mechanics seriously so hopefully I can find a career in that field," says LePage who attends the Seventh Fire Alternative School at Georgian Bay Native Friendship Centre. I always liked to work with hands and tools. Since the age of six I have done this at my grandparents."

According to Mark Craig of Little Ed's, the whole intention of bringing in a co-op student is to train them in the business which involves not only the hands-on bike repairs but dealing with customers and learning about good work ethics.

"Everything he does here is supervised and Willy is treated no different than any other staff team member," says Craig. "I think co-op is a great program that gives kids an opportunity for training and an edge and experience in the business. For employers it could also lead to hiring potential employees."

A Seventh Fire student for

two years, Willy LePage has become motivated to continue his secondary school education so he can graduate.

LePage says the co-op school has been a positive experience he would highly recommend to other students who plan on completing high school, because the program is smaller and there is more one-on-one interaction for students.

"For me the problem with mainstream was an attendance issue at and having four different teachers for a semester," he says. "At Seventh Fire it is more consistent; you work up a friendship and bond with the teachers. Tina was the one who got me into the co-op at Little Ed's."

Teacher Christina (Tina) Robinson says co-op is a two-credit program for all students at Seventh Fire. Before starting, students complete pre-placement cover letters, resume-writing, interview skills and health and safety training. Placements depend on the students and their interests and range from trades and social work to culinary skills. Teachers assist students by arranging interviews with community employers.

Seventh Fire is dedicated to assisting students who have experienced difficulty in a structured high school environment. It is available to any First Nation, Metis or Inuit, or self-identified heritage high school students aged 15 to 19 who have transferred from local high

schools. Students are given the opportunity to set their own goals and develop an academic plan that meets their individual needs. The Friendship Centre school follows the Seven Grandfather Teachings and philosophy and is accredited through Midland Secondary School.

"For many students it is the first

job interview they have had and this gives them experience for the future," says Tina Robinson, one of two Seventh Fire instructors.

"Typically, students come here because they are having difficulty experiencing success in the mainstream school system, usually due to things like attendance, behaviour or anxiety. In the past

two years we have seen huge success with our students because of the smaller class sizes – there is a maximum of 21 students per class through the school board collective agreement."

For information on the Seventh Fire Alternative Program visit: <http://www.gbnfc.com/Programs>

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ONE STUDENT AT A TIME



Richard Wagamese no longer a loner

By Joyce Atcheson

He looked from the bright lights of the stage; 6,000 eyes looked back.

Richard Wagamese, 56, an Ojibwa author from Wabaseemoong First Nation received the National Aboriginal Achievement Award for Media and Communications on February 24 in Vancouver.

"I was deeply honoured and humbled, thinking 'Hoolee! Look at all the Indians!' I had to make sure my fly was up and I had no ketchup stains on my shirt. They lifted me up."

Getting the award "didn't mean much. It's more important to the Aboriginal youth than to me," he says. "Seeing 15 people getting national recognition tells them they can dream big, do the work, and succeed."

Wagamese didn't stumble into fame. His life of homelessness, addiction, working in odd jobs is portrayed in *One Native Life*, *One Story One Song*, and the book to his son, *For Joshua*.

Wagamese was a loner for most of his life, feeling lonely, running, blaming others for where he was, but learned 10 years ago to reach

out; he needs people.

"I have an unyielding desire to be okay. I've fallen down, found myself on my hands and knees and that's when I stand up and step off in the opposite direction. My aim is to be fully functional and present in my life. I have found a well of courage to frame my life. Blaming people for my actions is self-defeating. I took responsibility for my actions, for my post traumatic stress and self-abuse and I don't have to react to it."

Awards and fame don't mean as much to Wagamese as reader feedback.

"When people tell me 'that story changed my life', that's more important, more substantial. Hearing that a piece of writing, a book or poem helped them to grow, that's significant."

His storytelling began after elders at a traditional gathering in northwestern Ontario told him he was to write.

He taps his life for the stories that come from his to the readers' heart, mind and spirit.

Among his recent titles are *One Sure Thing*, *Indian Horse* and his first book of poetry: *Runaway Dreams*.



Award-winning author Richard Wagamese accepts National Aboriginal Achievement Award for Media and Communications.

How many books can we expect?

"A whole bunch! I've written 12 books in 18 years. There's always another story; something kick-starts my imagination and I'm on my way."

His regrets? Wagamese says he has only one: "the Boston Red Socks haven't invited me to spring training. I'd be the perfect center fielder."

"I look at the good in me now, I'm making amends. Regret doesn't hang around."

"As First Nations People we've learned we can become whatever we choose to. As long as we dream and do the work to make the dream come true, everything is possible."

Wagamese is married to wife, Debra, lives in the mountains near Kamloops, BC, has a writing space, the land, and a dog to walk;

History overtakes hockey

By Joyce Atcheson

Saul Indian Horse was a great hockey player, he felt the game and he loves it.

The game is life; it brought him to peaks of joy and pits of despair.

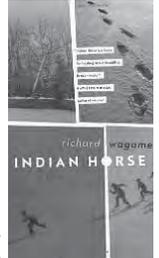
Now he's drinking and he knows he has to face his history or die.

He is an excellent player when racism drives him off a town team; other teams won't play if he is an opponent. They don't tell the truth: he's too good, they say he's Indian.

As an adult he becomes what he never wanted to be: a fighter.

He just wants to play hockey but no one will let him. He succumbs and loses his joy in the game.

Indian Horse – Richard Wagamese (Douglas & McIntyre, Toronto, ON & Vancouver BC; 2012; ISBN 978-1-55365-402-5, 188 pages; \$21.95)



14th ANNUAL ANISHINABEK EVENING OF EXCELLENCE ANISHINABEK LIFETIME ACHIEVEMENT AWARDS & SCOTIABANK STUDENT EXCELLENCE AWARDS

August 22, 2012

Holiday Inn, Sudbury, ON

ANISHINABEK LIFETIME ACHIEVEMENT AWARDS

The Anishinabek community will be honouring community members who have made a lifetime commitment to improving the quality of life on First Nations through hard work and dedication in the categories of Arts, Business, Culture, Education, Environment, Health, Law/Justice, Communications, Sports, and Trades & Technology.

GEORGE LANOUILLE MEMORIAL AWARD

One person will receive this award for Outstanding Community Development in the areas of First Nation Government Operations, First Nation Human Resource Development, and/or First Nation Infrastructure Development.

To nominate someone for an Anishinabek Lifetime Achievement Award or the George Lanouette Memorial Award please submit a completed nomination form as well as a letter of support from the Chief and Council of the nominee's community.

Nomination forms can be found on our website at www.an7gc.ca.

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NOTE: For the first time, this year's Evening of Excellence will include presentation of the Debwewin Citations Award for Excellence in Journalism on First Nations and Aboriginal Issues. Details to be announced in future issues of the Anishinabek News.

Deadline for Lifetime Achievement Award nominations and Student Excellence Award submissions is June 22, 2012

TICKETS

Tickets are \$40.00 each. Deadline for purchasing is August 3, 2012. Tickets not available at the door.

To purchase tickets contact the AN7GC office: Phone: (705) 497-9127 or 1-877-702-5200 ~ Fax: (705) 497-9135 ~ Email: an7gc@anishinabek.ca ~ Web: www.an7gc.ca

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Lighthouse featured in TVO short "Emmaline". Inset: Coty Forth, Shawanaga First Nation

Lighthouse film winning entry

By Jennifer Ashawasegai

TORONTO –The winner of TVO's first short documentary contest is Coty Forth, a second year Media Arts student at Sheridan College. The 22 year-old Shawanaga First Nation member was most surprised about the win.

"I did not expect to be nominated to the judge's panel for one thing," says Forth, "and then actually coming out on top after the public's vote was definitely something very exciting and new for me."

The short is entitled, "Emmaline". Forth focused his short doc on Emmaline Madigan, the last lighthouse keeper near Pointe au Baril. "Her story brought out a lot more than I was expecting. It's definitely translated into the film."

"Putting the film in the contest was actually my professor's idea," Forth says. "He thought it would be good if we [students] would get a feel for the industry out of school instead of being critiqued by our peers."

The panel of jurors for the TVO contest included Gemini-winning documentary filmmaker Micheal

McNamara, Angie Driscoll - an international programmer for Hot Docs and TVO featured filmmaker Alan Zweig.

The documentary is just under five minutes, with cinematography which captures the area well and the lighthouse keeper Emmaline. It tells her story of being the last lighthouse keeper of Pointe au Baril, both before and after she was evicted from her post in the early 80's because she was temporarily replaced by new technology. The mother of six had replaced the previous lighthouse keeper --her husband who had died many years earlier.

Learning more about the lighthouse and the people who looked after it was a real eye opener to Forth. He had grown up with the lighthouse being a regular part of the landscape.

Forth got into media arts after taking Communications Technology at Parry Sound High School. He took that course after he had already graduated Grade 12. Not sure of all of his options, the young filmmaker had been considering a military career, until realizing he had a love for film.



Dr. Deborah McGregor.

Thirst Nations

By Nicole Latulippe

TORONTO – As of March 31, 2010, there were 229 Drinking Water Advisories on reserves in Canada. First Nations get only 80% of resources required to provide safe drinking water systems. But according to experts at a recent talk called Thirst Nation Water Crisis in Indigenous Communities, the water crisis requires more than a technical fix or more funding. University of Toronto professor Deborah McGregor and Merrell-Ann Phare from the Centre for Indigenous Environmental Resources (CIER) shared their ideas for change.

A citizen of Whitefish River First Nation, McGregor talked about her research on water from an Anishinaabe perspective. More than just a resource to be exploited or something to be protected only for human consumption, "water is life". According to the Anishinabek Creation story, water is central to renewal and to "who we are as people". Women have connections to the water and a responsibility to speak for the water. Human development has interfered with water's ability to fulfill its responsibility to sustain life. Regardless of how government responds, grassroots movements like the Waterwalkers are fulfilling their responsibilities to the water.

On the policy front, it is not enough for First Nations to be part of pre-determined management processes, said McGregor. Anishinaabe Elders and traditional knowledge practitioners have said that First Nations should be part of decision-making at a high level. The Treaties are the basis for how First Nations should be participating in water governance – on a nation-to-nation level. The next step in her research is to "figure out how to make this work".

In a similar vein, Phare talked about an Indigenous water ethic that involves responsibility and reciprocity. Water rights flow from the Creator. Phare talked about Canada needing a new water ethic.



Susan Blight

Educator/artist pursues language

By Christine McFarlane

TORONTO – Susan Blight got her foot into First Nations House door by filling in for an administrator on maternity leave, and has become a full-time contributor to Native activities and programs on the University of Toronto campus.

A citizen of Couchiching First Nation (Turtle Clan) she first came aboard the staff at First Nations House during the academic year of 2010.

In October, 2011 she stepped into her current position in Project Development.

Blight has worked with Cherie Dimaline, First Nations House's Writer-in-Residence on the Indigenous Writer's Gathering, has been developing a mentorship program for undergraduate students with the Faculty of Law..

She is working on developing a mentorship program in partnership with the Ontario Institute for Studies in Education (OISE), and on a document that outlines the guidelines for graduate students who

want an Elder to be a part of their examination committee for doctoral work.

She is an interdisciplinary artist and filmmaker and a co-host for First Nations House's radio show Indigenous Waves, a celebration of Indigenous cultures locally, nationally and globally.

Blight holds a Masters of Fine Art (MFA) degree from the University of Windsor (2007) in Integrated Media, a Bachelor of Fine Arts in Photography (2004) and a Bachelor of Arts in Film Studies (1999) from the University of Manitoba.

"Right now my primary goal is to learn to speak Anishnaabemowin fluently, because my grandparents spoke the language fluently, but for a number of reasons I didn't learn it when I was a child."

"I have been taught that the language reveals how the Anishinaabe see the world and connects us very deeply to a sense of what it is to be Anishinaabe," she says.



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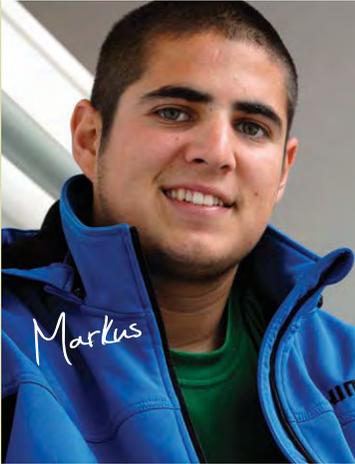
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GEORGIAN COLLEGE



NISHNAABEWIN/CULTURE

Delaware create cultural centre

By Sherry Huff

MORAVIANTOWN – When you first catch a glimpse of the traditional wigwams nestled back in the woods here in Moraviantown, your heart skips a beat. It's like being transported back through the ages, to a time when our culture and language were strong and we knew who we were. The Nmaachihna Indigenous Enviro-Education Centre is striving to provide a backdrop for the revitalization of First Nations culture in southwestern Ontario and a deeper level of understanding between the Indigenous and non-Indigenous community.

The word Nmaachihna is taken from the traditional language of the Delaware Nation at Moraviantown. It means We Are Returning Home. It's the creation of the Indigenous Education Coalition (IEC), a non-profit organization that provides culturally relevant educational opportunities and supports to First Nation and non-First Nation schools. "Nmaachihna is a living village which provides an alternative to classroom learning," says Bruce Stonefish,

IEC's executive director.

Since the centre opened last September, approximately 600 elementary and secondary students from schools in southwestern Ontario have visited. "We offer 60 different programs which teach students the Indigenous perspective on everything from science, geography and language to mathematics, art and physical education," says Stonefish. All of Nmaachihna's programs have been designed to meet Ontario's curriculum guidelines.

But Nmaachihna isn't just a destination for school field trips. It also offers cultural excursion camps where kids spend a weekend in the village, learning traditional skills, and camping out in the authentic wooden wigwams. The first hunting camp weekend was held this winter for 11 to and 18 year olds. The youth, who came from Moraviantown, as well as surrounding First Nations and the city of London, spent the weekend hunting squirrels, raccoons, ducks, geese, turkey and deer. Along the way, they not only learned gun safety skills, but also traditional conservation

practices, and how to track and clean game. "It went really well," says Stonefish who says the youth finished their weekend by cooking a feast of wild meats for their families.

Stonefish says one of the biggest challenges for this fledgling cultural centre has been re-learning traditional skills. "Many of those skills have been lost," he says. As a result, the centre has had to enlist the support of First Nations Elders, historians and cultural experts both here in Canada and south of the border to share their cultural skills with Nmaachihna's staff. Building wigwams was one of the first skills to learn. "We also sent a group up north to re-learn how to tan hides the traditional way, using the brains (of the animal)," says Stonefish. Staff members also consult text books and the internet on a regular basis, to learn how to build everything from dugout canoes or traditional meat smokers.

Future plans include a pavillion with hot showers, an eating area for weekend campers, and an outdoor amphitheatre.

Visit www.ieceducation.com.



Authentic Delaware wigwams in Enviro-Education Centre.



Ethan Jacobs (holding racoon) and Laban Smith learn how to properly clean animal kill during a hunting weekend staged by Enviro-Education Centre.

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Anishinabek played key role in War of 1812

By Lisa Abel

SUDBURY –“With the War of 1812 you often hear that Tecumseh ‘showed up with the Indians’” says Alan Corbiere. “But who were they? What I’ve been trying to research all these years are the names of the Indians who were with him, and their faces, if possible.”

Corbiere presented his research about Anishinaabe participation in the War of 1812 at the Anishinaabewin Niswi conference in Sudbury March 3. The history he has pieced together is based on oral tradition gathered from around

Manitoulin Island and surrounding areas, corroborated by archival materials stored at museums and collections across Canada and the United States.

Anishinabek participation in the War of 1812 was based on the tradition of wampum belts, going back to the Alliance belt of 1764 and the 24 Nations belt. Leading up to the war, the British presented wampum belts to the Anishinabek to secure their alliance, knowing that their assistance was needed as the American population was much larger than that of Upper

and Lower Canada. “With their soldiers fighting Napoleon in Europe, the British had to rely on the Anishinabek,” says Corbiere. “But they didn’t want to appear cowardly.”

At the time the war was declared, the British were counting on a potential force of 8,410 Indian warriors from many different tribes. Documented Anishinabek warriors at ready in 1812 included 350 Ottawas and Chipaways from Saugeen and River St. Clair, 550 Ottawas of Arbre Croche Grand River, 400 Chipaways of

Michilimakinac St. Marris, 600 Chipaways and Ottawas of Sauguna Bay on Lake Huron, 70 Chipaways of Matcheshdash and Lake Simcoe, 100 Nipisangs or Algonkans of the Lake of the Two Mountains. Anishinabek Chiefs Niibaakhom, Ashaageshiinh, Ataagewinini, and Shingwaukose fought in Detroit. Corbiere notes that those Chiefs are the ancestors of these families: Niibaakhom (father of Debassige), Ashaageshiinh (father of Abence/Ebins), Ataagewinini (father of Jaka/ Jocko), Shingwaukose (Pine).

“Louis Debassige told me a lot of stories about Niibaakhom that he had learned as a child from his grandfather,” says Corbiere. He later came across one of these stories about the fabled war chief and Debassige ancestor in the archival record. “I was blown away with how it matched up. It makes me proud of the strength of our oral tradition.”

After the war, deserving Chiefs, warriors and wives (widows) were given annual presents, though they had also been promised pensions. Mookomaanish – “Little Knife” – also known as Francois Bebamitabi, was wounded on the Wabash and was subsequently awarded a medal and a sword for acts of bravery and compassion on the battlefield. But he never got the pension he was promised, though he petitioned the government many times to do so.

Several events will be held this year to commemorate the bicentennial of the War of 1812 at battle sites such as Moraviantown and Detroit.

“It was our Anishinabek ancestors – our grandfathers from up here on the North Shore of



Mookomaanish – “Little Knife” – a Manitoulin Chief who failed to receive pension promised for his role assisting British in War of 1812. – Image courtesy Beaverbrook Collection of War Art © Canadian War Museum

Manitoulin and the Island - that went and fought down there for our homeland,” says Corbiere. “But the money that the government wants to spend on this as a big national celebration is going to be relegated to southern Ontario and the Detroit area – whereas we were the manpower that went down there.” Corbiere would like to see Anishinabek heritage items gathered on their territory in an exhibit that acknowledges their contributions but laments that a lot of the “good stuff” will likely be on display at large institutions, such as the Royal Ontario and Canadian War Museum.

In fact, it has been an ongoing challenge for First Nations to retrieve wampum belts, medals and other items. For example, the sword that belonged to Mookomaanish was “borrowed” years ago and never returned. Corbiere found it at the Canadian War Museum but the institution refuses to repatriate items that are “not of Native manufacture,” he says.



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