



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

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## Re-elected, Madahbee 'still has fight'

By Maurice Switzer

SHEGUIANDAH FN – Saying "I've still got fight in me", Patrick Madahbee accepted his acclamation to a second consecutive term as Grand Council Chief during the opening day of the annual general assembly of Anishinabek Nation chiefs.

"I've still got fight in me," Madahbee told leaders of 39 Anishinabek First Nations. The former Chief of Aundeck Omni Kaning, who carries the name Wadaseh – protecting warrior --was also elected Grand Council Chief in 1980.

"I'm very honoured and hum-

bled to be elected as the Grand Council Chief of the Anishinabek Nation," Madahbee, 59, told leaders of the 39 member Anishinabek Nation communities meeting in the new Sheguiandah wooden Round House. "We've made a lot of progress as a Nation and as an organization. I feel empowered by the spirit of our kids and the resilience of our Elders.

"As government continues its legislative assault on First Nations, we continue to grow stronger as a Nation. Only the Creator and Anishinabek citizens will determine our future, not government policies or colonial programs."

Grand Council Chief Madahbee said that it was significant that all four Anishinabek Nation Regional Chiefs were also acclaimed: Chief Peter Collins, Northern Superior Region; Chief Chris Plain, South West Region; Chief James Marsden, South East Region and Chief Isadore Day, Lake Huron Region.

Following his acclamation, Madahbee was described as "dedicated and focused" by visiting National Chief Shawn A-in-Chut Atleo, and praised for his "passion and commitment" by Ontario Regional Chief Angus Toulouse.

Glen Hare of M'Chigeeng First Nation was also unopposed in being re-elected as Deputy Grand Council Chief.

Hare delivered an emotional address in the Anishinabek language to the Chiefs in assembly, "We could not be here without our mother and our land. We protect our kids and our families. This is our home and this is our family. The Anishinabek Nation is saying no to government laws and no agency is going come onto our land to divide our communities ever again."

Sheguiandah Elder Gordon Waindubence conducted a ceremony inducting the two leaders, who were wrapped in blankets and "raised up" by Elders Elizabeth Stevens (Southwest region), Joan Hendrick, Southeast, Donna Debassige, Lake Huron, and Veronica Waboose, Northern Superior. The women individually addressed the two re-elected leaders, and have the right to remove their power if they bring shame to the Nation..



Patrick Wadaseh Madahbee after being "raised up" and chosen for a third time to be Grand Council Chief of the Anishinabek Nation. For more on the assembly see Pages 2 and 10. –Photo by Lisa Abel

### In Brief

#### Modest surplus

Anishinabek Chiefs approved Union of Ontario Indians audited financial statements for 2011-12 which record a modest \$225,000 surplus on \$22 million in revenues. Chief Operating Officer Walter Manitowabi thanked Secretary-Treasurer Gary Dokis and other Treasury Board members for supporting the management team.

#### Stop cutbacks

Chiefs-in-assembly directed the Grand Council Chief to demand that the province of Ontario not remove any benefits from social assistance payments as a means of meeting deficit-cutting objectives. The province has announced it plans to freeze social assistance rates, remove the Community Start up and Maintenance Benefit, eliminate the Home Repair Benefit, and cap discretionary benefits at \$10 per case per month.

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## Chi-Naaknigewin

### Rights from the Creator

SHEGUIANDAH FN – The Anishinabek Nation officially has its own constitution – the Anishinaabe Chi-Naaknigewin, setting a solid foundation for governance and the exercise of inherent rights bestowed by the Creator.

The proclamation ceremony was held June 6 at the 2012 Grand Council in Sheguiandah First Nation's Round House, where Chiefs accepted the Nation's constitution on behalf of its citizens.

"It is a proud day for the Anishinabek Nation and our citizens because our leadership has taken an important step toward reaffirming our inherent rights", said newly-acclaimed Grand Council Chief Patrick Madahbee.

Before the historic vote, various Anishinabek leaders reinforced the need for the Nation to have its own law-making authority.

Madahbee chuckled while reading read from a newspaper article in which then Prime Minister Pierre Trudeau described the 1982 repatriation of Canada's Constitution from Great Britain as "breaking the shackles of colonialism."

Deputy Grand Chief Glen Hare said that, without the Chi-Naaknigewin, governments will continue to pass bills – like the proposed legislation on Matrimonial Real Property on Reserve – "that effect our lives, and that of our kids. This law will protect our homes,

our rights, our kids."

Chief Keith Knott, attending his last assembly as Curve Lake Chief, described how his community could not evict a known drug dealer because it had to rely on the laws of Ontario and Canada's courts. "This is truly criminal," he said.

Roger Daybutch, a councillor for Mississauga #58, recalled how strange it felt 20 years ago for his community to have to have its stray-dog bylaw approved by the Minister of Indian Affairs.

The Anishinabek Nation constitution is the result of more than 14 years of development and consultation among Anishinabek citizens.

Founded and guided by Ngo Dwe Waangizid Anishinaabe (One Anishinaabe Family), the Anishinaabe Chi-Naaknigewin marks a return to Anishinaabe identity and traditional governance.

"Ngo Dwe Waangizid Anishinaabe is the covenant between the Anishinaabe and the Creator", said Lewis Debassige, M'Chigeeng First Nation Elder. "It is the heart of our Chi-Naaknigewin".

"The Chi-Naaknigewin does not replace Anishinabek First Nation treaties or our inherent rights", said Madahbee. "Instead it can assist our communities against colonial legislation by giving us a process to implement our treaty rights and assert our jurisdiction."



# Annual General Assembly June 5-7 Sheguiandah FN



Grand Council Chief Patrick Madahbee and Deputy Grad Chief Glen Hare celebrate the proclamation of the Anishinabek Chi-Naakigewin (Constitution) at the Annual General Assembly in Sheguiandah First Nation.

-Photo by Lisa Abel

## Assembly Briefs

### Education system on hold

Anishinabek Nation leadership will be seeking more input from member communities to determine how best to proceed with plans to create an Anishinabek Education System. Chiefs-in-assembly were unanimous about the need to assert Anishinabek educational jurisdiction, but sought more dialogue among communities. There were 12 abstentions to a resolution to establish the AES, and it was not adopted.

### Métis Declaration

Anishinabek Chiefs have endorsed a declaration that acknowledges their friendship with the Métis, but reinforces that the Anishinabek are the only holders of inherent rights that includes jurisdiction over their traditional and treaty territories. Lake Huron Regional Chief Isadore Day said the Declaration on Métis Relations was developed in response to a number of issues that have arisen involving Métis harvesters claiming traditional rights on Anishinabek territory. "We need to have positions in place for the courts to interpret," said Chief Day. The Declaration says that while Métis people and others have a right to live and conduct business in Anishinabek territories, they "do not have ownership or title to our lands, waters and resources" and "are not entitled to consultation and accommodation in regards to the land, water and resources in the traditional and treaty territories of the Anishinabek." Chiefs unanimously endorsed the Declaration by resolution.

### Chief Collins on health issues

Northern Superior Grand Chief Peter Collins, Health Portfolio holder for the Leadership Council, spoke to several resolutions, including one he moved calling for the Union of Ontario Indians Fort William office to coordinate fund-raising to assist First Nations and their citizens in the Thunder Bay area who suffered damage to their homes and property during May 29-30 torrential rains that caused widespread flooding in the vicinity. Chief Collins also spoke to a resolution calling on Health Canada to restore funding to 2011-12 levels for the Union of Ontario Indians, reduction of which has led to elimination of 2 1/2 staff positions. The Fort William First Nation Chief also introduced and spoke to a resolution endorsed by Chiefs-in-assembly to support the aims of a group called Greater Involvement of People Living with HIV/AIDS (GIPA) to eliminate workplace and other social barriers to First Nations citizens living with HIV/AIDS.

### Hold your horses!

Ontario's planned closure of 12 of 17 charitable "slots at the race-track" – or Racesinos – could put 60,000 people out of work and have undetermined implications for First Nations' 1.7 per cent share of the gaming revenue agreement with the province. Chief Joe Miskokomon's resolution calling for a five-year moratorium on the proposed closure of racesinos was endorsed by Chiefs-in-assembly.

### Keep language programs

Chief Marianna Couchie, Nipissing First Nation, moved a resolution endorsed by Chiefs-in-assembly calling on the Grand Council Chief to demand that the Ontario Ministry of Education stop plans to cut funding to Native as a Second Language Programs in schools by an estimated 30 per cent. French-language programs are not facing cuts, the resolution noted.

### Chiefs veto 'fracting'

Chief Joe Miskokomon, Chippewas of the Thames, spoke to a resolution endorsed by Chiefs that would ban hydraulic fracturing to extract natural gas from the Great Lakes Basin. The practice, the resolution read, "would have huge potential to have negative impacts to the wildlife, aquatic and terrestrial environment, ground water, flora, fauna, as well as the social, economic well-being of the citizens of the Anishinabek Nation."

### Fight funding delays

Chief Valda Lesperance, Biinjitiwaabik Zaaging Anishinabek First Nation, moved a resolution that was endorsed by Chiefs-in-assembly to petition Human Resources and Skills Development Canada and Service Canada to work collaboratively with Anishinabek Nation ASETAs (Aboriginal Skills and Employment Strategy Agreement holders) to resolve outstanding issues that are critically delaying cash flow to the ASETA and sub-agreements.

## 'Without the land, we are nothing'

SHEGUIANDAH FN – Anishinabek Chiefs-in-assembly endorsed a package of resolutions that assert First Nation jurisdiction over their traditional lands.

"Without the land we are nothing," said Lake Huron Regional Chief Isadore Day, who holds the lands and resources portfolio for the Anishinabek Nation Leadership Council. "It's not just about how much money we're offered for resource revenue-sharing, but about our right to say what happens in our territories."

Chiefs passed resolutions in support of: an Anishinabek Nation regional protocol for consultation and accommodation regarding any decision-making regime with respect to Anishinabek Nation territory; an Anishinabek Nation Commission on Mining; ensuring that the Anishinabek are directly involved in

any decision-making regime with respect to the Great Lakes Basin; the establishment of an Anishinabek Nation Harvesting Declaration; securing capacity to create a co-management regime with respect to all species, including those at risk, within the Anishinabek Nation territory; halting the Highland Companies Quarry in Melancthon Township; establishment of a nation-to-nation framework process with the Ministry of Transportation of Ontario; meeting with the Minister of Northern Development and Mines to provide Anishinabek Nation input to the proposed Northern Ontario Growth Plan; and opposing Ontario's transfer of 15 square miles of Robinson-Superior Treaty territory – traditional territory of Michipicoten First Nation – to Missinabie Cree First Nation.

## Candidates for National Chief heard



Dr. Pamela Palmetier

Chiefs-in-assembly heard presentations from candidates seeking jobs as National Chief and Ontario Regional Chief. Shawn A-in-Chut Atleo, seeking a second consecutive term in Ottawa, said "when you love someone, you confront him. We need to do things differently." Challenger Pamela Palmetier, a Toronto-based Mi'kmaq lawyer and university professor, said the Assembly of First Nations "needs to be given back to the Chiefs. It's supposed to be about advocacy and support," not "telling you what to do." She said First Nations were dealing with a "bully government." Incumbent Regional Chief Angus Toulouse said the enactment of the Anishinabek constitution was what is needed to be done to respond to governments in Ontario that "implement unilateral legislation that will impact on our rights." Challenger Stan Beardy, currently Nishnawbe-Aski Nation Grand Chief, talked primarily about the divide between First Nations and Ontario on northern resource issues.



Shawn A-in-Chut Atleo



# ANISHINABEK

## First female Chief for BZA

By Audrey Gilbeau and Judy Currie

BIINJITIWAABIK ZAAGING ANISHINABEK – Biinjitiwaabik Zaaging Anishinabek (Rocky Bay) citizens wanted change and a change is what they got.

On March 31st, BZA voted to Elect Valda Lesperance as Chief.

This election became a historic event for the community, as Chief Lesperance is the first woman to be elected to the position of Chief in her community. Lorraine Cook and Edward King



Biinjitiwaabik Zaaging Anishinabek Chief Valda Lesperance with Elder Mike Esquega Sr.

were re-elected along with newly elected Councillors MaryAnn Mickelson, Richard Thompson and Creighton Hardy.

Elder and retired Chief, Mi-

chael Esquega Sr. performed a traditional ceremony and presented Chief Lesperance with a beaded Crown that was created by band member Georgina Redsky.

Instead of a head dress, the crown represents the historic election of an Ogimaa Kwe.

“The membership gave me a mandate to make positive change

in the community happen and to move the First Nation in a positive direction. I am humbled to be honoured as I have been today,” said Chief Valda Lesperance.

## MRP law not difficult to implement

By Marci Becking

AUNDECK OMNI KANING FN – Since 1992, Aundeck Omni Kaning’s Matrimonial Property Law has been in place – and according to Grand Council Chief Patrick Madahbee, and former Chief of AOK – it has made a huge difference in the community.

“There are no more bad feelings, no more controversy and conflict,” says Madahbee. “It was a community-driven process from the beginning – not something imposed by Chief and council. There were community meetings, information sent out in newsletters, mail-outs to our off-reserve citizens.”

Madahbee says that prior to 1985, land was only registered under a man’s name in his community.

“We realized that we had to be fair and equal – no gender bias. This included rental and leasing agreements – otherwise the woman got the raw deal.”

MRP laws and regulations define and establish the content of the First Nations laws such as how issues of certificates of possession, distribution of matrimonial real property assets, children in the matrimonial home and how the appraisal of homes will be addressed.

The Anishinabek Nation now has a MRP law template for communities to adopt – and the Grand Council Chief urges them to do so before the federal

government’s Bill S-2 – Family Homes on Reserves and Matrimonial Interests or Rights Act – comes into place. S-2 completed review last fall in the Senate, which noted the importance of ensuring First Nations have the needed support and capacity to create their own laws on MRP. The Bill passed third reading of the Senate on Dec.1, 2011 and was introduced at first reading in the House of Commons a week later.

“We need to get all our communities to implement our own MRP law – occupy the field before the government enforces its regulations,” says Madahbee. “I only know of a handful that have actually done it.”

Madahbee realizes that there are other priorities that First Nations are dealing with.

“There are so many issues,” says Madahbee. “They just can’t find the time to implement their own MRP laws. I suggest setting up a team in the community to do it. It doesn’t have to be done by Chief and Council, but it needs to be done.

He said Canada’s Bill S-2 does not provide the necessary tools and capacity to access justice or to address underlying issues, such as housing shortages, family violence and the need for community-based dispute resolution mechanisms.



Walpole hosts Wab Kinew

CBC reporter and The Eighth Fire series host Wab Kinew opened with his popular song “Mama Said” and soon had a group of ten or more children on stage as impromptu back up dancers in Walpole Island Bkejwanong territory on May 3. The event attracted approximately 200 community members. As part of his visit, he facilitated drama workshops for the community and visited Wallaceburg District Secondary school where many of the Walpole Island youth attend. Charlene Altman, Ontario Works Employment program supervisor said they had Wab come in to provide motivation and inspiration to the participants of Ontario Works, in a way that promotes Anishnaabe culture. – Marina Plain

## No more dumping

By Sharon Weatherall

BEAUSOLEIL FN – Christian Island residents are undergoing changes in waste management that mean education and practice of the three ‘R’s.

The reserve landfill site is being replaced with a new Waste Transfer Station from which all waste will be transferred off the island to landfill facilities on the mainland.

Chief Roly Monague says the island waste transfer operation, which is currently in the construction stages, should be complete by August.

“Phase Three is complete and Phase Four is going ahead with



Beausoleil First Nation’s tug barge.

further funding from INAC. This was a project being discussed between June and August 2011,” says Monague. “INAC agreed to look at funding the project in phases and allotted \$300,000 toward the project in January.”

“This gave us a good start but the timing was bad for cement with our ferry going into dry dock for repairs. With a March 31

deadline, we sat down with INAC and explained that we could do it by pre-ordering and storing the materials. We had our own labour force to do construct and had forestry crews in place and heavy equipment operators to save money, so we convinced INAC that we could do the job.”

With the Sandy Graham vehicle ferry temporarily out of

commission, Beausoleil rented a push barge to bring materials over to the island so work could continue. The barge is still being used to bring heavy freight loads back and forth to save wear and tear on the ferry since it returned in May.

The waste transfer operation is at the present dump site on the Northwest side of the island, where waste is being transferred

off the island. The landfill on the island, which has been at the location for over twenty years is all being removed and a berm is being created with landscaping done. New roads are being developed to the transfer station.

“The main focus now is to get a road finished to the buildings and finish Phase Four - getting the waste off the island.”

## ANISHINABEK NEWS

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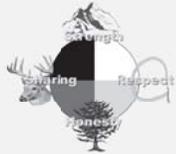
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## PUBLISHING CRITERIA

## GOAL

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

## OBJECTIVES

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

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

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

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

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

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## MAANDA NDINENDAM / OPINION

## Everyone will hear this tree fall

If a tree falls in the woods, does anyone hear it?

That's an age-old riddle that assumes that the creatures of the forest don't really count, just we two-leggeds.

For several months now, I've been keeping my eye on a huge Elm that towers over Duchesnay Creek, a mile or so east of the Union of Ontario head offices. Ducks and suckers swim past the tree daily, and the odd deer likely rubs its budding horns on the Elm's corduroy bark.

I'm guessing about the ducks, suckers, and deer, but am sure one animal is in constant contact with the tree. That would be the beaver that has gnawed away about eight inches of its 18-inch trunk.

Depending on your outlook, beaver are either one of God's most industrious creations, or society's greatest nuisances. Once they get a project in their furry little heads, nothing – and I mean nothing – can distract them from their goal. You can try to trap them, corral them, shoot them ... and the trees they fell to build lodges or dams will still block driveways, the backed-up creeks and streams will still flood country sideroads.

My Elm tree is close to a bend in the creek, whose meandering flow will certainly be stopped if the beaver decides to steer its fall southwards.

Without ever having laid eyes on him or her, I can say two things for certain about this beaver – he/she has tremendously sharp teeth – the texture of this tree's wood is about the same consistency as concrete. My other informed guess is that this creature has a sense of theatre – it



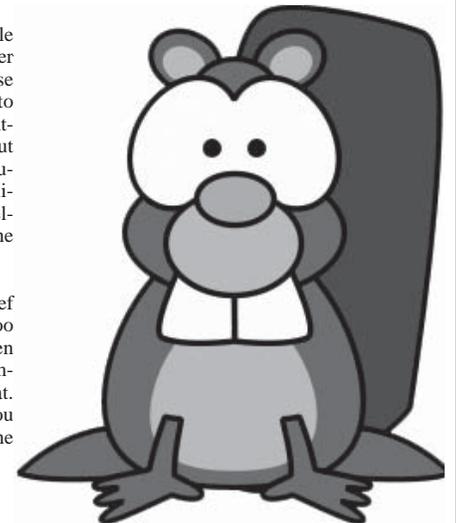
## Maurice Switzer

has left the Elm in its current whittled-away condition since the snow melted from the creek's banks; it is keeping us in suspense.

My mind wandered back to my Elm tree while watching the proceedings during this month's annual general assembly of the Anishinabek in Sheguiandah First Nation. I was craning my neck to scan the beautiful wooden rafters and interior walls of the Round House just opened by Chief Orville Aguonie's community.

Then Garden River Chief Lyle Sayers and community member Darryl Boissoneau made a surprise presentation of a wooden war club to re-elected Grand Council Chief Patrick Madahbee. They talked about traditional leaders like Shingwaukose, who joined Tecumseh's alliance that was instrumental in repelling ten American invasions in the War of 1812.

A little while later National Chief Shawn Atleo mentioned that he too had been the recipient of a wooden war club by well-wishing community members back in Ahousat. "When you love someone, you confront him," they told me," the National Chief said.



All this talk about prolonged First Nation political struggles over issues like land and jurisdiction reminded me of the persistence of the beaver, and how they just never quit, never give up, in the face of any foe, no matter what his apparent strength.

I think that my Elm tree is going to topple sometime this summer, and I just hope I am there to see it fall.

It will make a noise that I'm pretty sure will be heard by plenty of people.

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

## We're all human beings; no more labels necessary

It was the middle of the 1980s when I first heard the term Urban Indian. I didn't exactly know what that meant but I had an idea that it referred to people like me who lived their lives in the city. That wasn't far off the mark, actually.

What it refers to specifically is any aboriginal person – be they First Nations, Metis or Inuit – who lives in a town, village, or any kind of settlement. What it refers to less specifically is a ways and a means to cause separation and disunity.

See, when you're a culture that's used to being labeled, any tag at all that comes along to add to the weight of all the other tags causes consternation. It's like, the old divide and conquer routine all over again – only this time we learned to apply it to ourselves.

We used to use the word "apple." That charming little slur meant you were red on the outside and white on the inside. In other words, not really Indian. The tag was para-



## Richard Wagamese

phrased to mean sellout, race traitor or someone less than ideally Indian, whatever that term means.

It took some getting used to, the idea of being separate again. When I returned to my people after being separated for some twenty-odd years by adoption and foster homes, I thought being painted with the same brush was over for me. I was wrong.

Being an Urban Indian meant that I was different and lumped in with a lot of other different people. Apparently we all wore suits, carried briefcases, lived in condos, never spoke our language and referred to ourselves

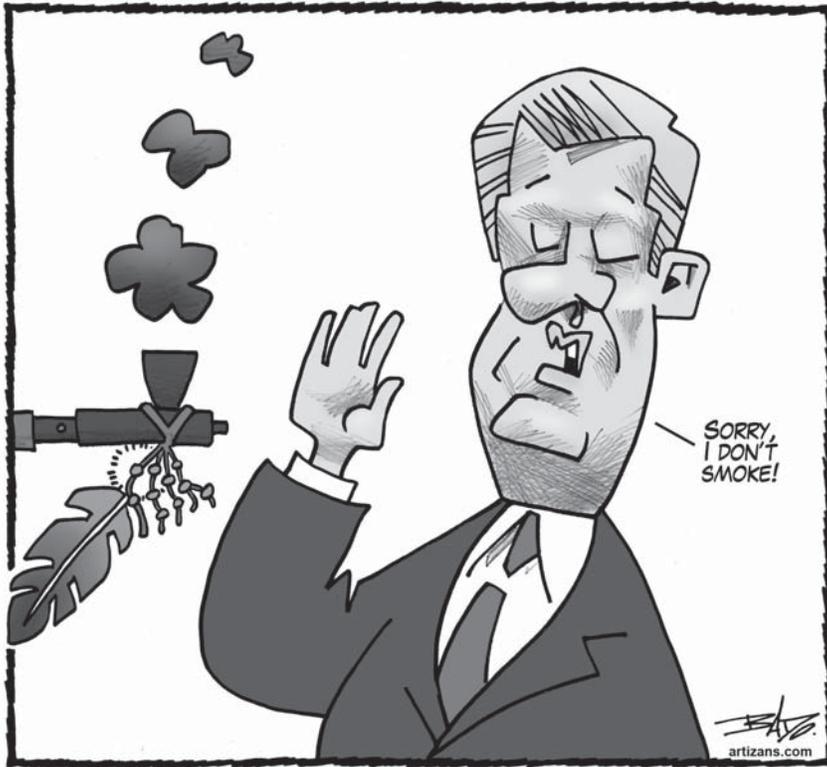
as "a culturally-empowered but displaced community." Whatever that means.

And that was just the Native perception. Other people visualized me standing on a street corner, looking through the tangle of an undone braid, toe-ing cigarette butts at my feet before stooping to pick one up to light and start my day. Oh, and there was alcohol on my breath, too.

The term Urban Indian is wrong. Because what's seen with the eye is always less than the full story. We're human beings who happen to be aboriginal and who happen to live in a city. Human beings first – and that's the only label that's ever necessary – regardless of where we live.

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

# MAANDA NDINENDAM / OPINION



## This waiting line 26 years long

By Kristin Grant-Smith

The passing of Bill C3 (the gender equalization amendment to the Indian Act) in 2011 has made status available to many for the first time, myself included and I have just completed the application process.

My Grandmother and mother had their status restored in 1985 under Bill C31. My Grandmother was previously ineligible having married a Non-Native. My mother is classified as a 6.2 and children of 6.2s weren't eligible unless both parents were 6.2s (Which mine aren't). Bill C3 makes the children of some 6.2s eligible.

The timing of my application is interesting because I also had to renew my Ontario driver's licence and health card, and apply for my long-form birth certificate (to prove my parentage for the status application). It was eye-opening to compare all the requirements between the different systems.

For my birth certificate they offer an online application system, easy enough to answer the com-

prehensive questions and pay \$35 online and supply my guarantor's contact information. (Had I sent in actual paper work it would have involved having things notarized, etc.) Service Ontario promised my documents within 15 days; they promptly arrived the follow-



Kristin Grant - Smith

ing week. My licence renewal was equally painless.

The status and health cards were more involved. Even though I brought my short-form birth certificate, my photo health card, licence and social insurance number, my documentation was insufficient. I had to provide my car ownership to prove residency

With the status application, I had to get my mother and grandmother's registration numbers.

This time the guarantor has a threefold job: first to authenticate and sign a passport photo, secondly sign a photocopy of ID and thirdly to sign a declaration. I found there weren't as many options for a guarantor for the status. For a birth certificate you can use a midwife or teacher.

I don't have a family doctor or medical professionals, no lawyer nor know any cops. If you find someone they had to have known you over two years, which seems to be universal. Fortunately a teacher for whom I was a peer tutor is now a principal and she agreed to guarantee me. I would have otherwise had to mail everything to my alternate guarantor three hours away, adding time and cost to my expense in this process. Other than my passport photos and birth certificate and mailing costs, at least there is no fee for the status application unlike the \$75 I paid to renew my driver's licence.

I am disturbed that the mailing address for applications is a general delivery mailbox so I can't request a signature or trace it. (Disconcerting when I had to send my original birth certificate) It is also alarming that there was less work to get my birth certificate which proves who I am! Having mailed my application I now wait up to six months for it to be processed.

I think it is great the government is finally correcting the status inequality, but I am left thinking 26 years is an unacceptable wait. What took you so long?

Kristin Grant-Smith is of Split Lake Cree background and lives in Central Ontario.

## Residential school stories ignored by Canadian public

By Sandra Cuffe

Note: This article may be triggering or distressful. To access the Indian Residential Schools Crisis Line, dial toll-free 1-866-925-4419.

VANCOUVER— The national Truth and Reconciliation Commission on Indian Residential Schools, which started over two years ago, has been largely ignored by the Canadian public, despite the participation of thousands of residential school survivors and countless others, both Indigenous and non-Indigenous.

In fact, the first and only history lesson many Canadians ever received about residential schools was through the Prime Minister of Canada's "Statement of Apology to Former Students of Indian Residential Schools," issued in June 2008 and broadcast from coast to coast.

The commission is now over halfway through its five-year mandate. Although the government established the commission in 2008, it took until July 2009 before Head Commissioner Justice Murray Sinclair, Commissioner Chief Wilton Littlechild, Commissioner Marie Wilson and a ten-member Indian Residential School Survivor Committee began gathering statements and documents.

The core of the commission's mandate is to establish the truth about the schools, educate all Canadians about that history and begin a dialogue about reconciliation.

"Residential schools were part of an overall approach toward Aboriginal people in this country," Head Commissioner Justice Sinclair told reporters in Vancouver at a press conference in February.

"It is commonly said that it takes a village to raise a child. The Government of Canada took Indian children away from their villages and placed them into institutions that were the furthest thing away from a village that you could expect," he continued. "Then on top of that, the Government of Canada set out to destroy their villages, so when they got out of

those institutions, they didn't have a village to go back to."

Thus far, the commission has held statement-gathering and outreach events in over 500 communities across Canada—including a prison in the Northwest Territories—and national events in Winnipeg and Inuvik.

"I think if you document something, you can't say it didn't happen," Kecia Larkin, 41.

"In talking about residential schools and their legacy, we are not talking about an Aboriginal problem, but a Canadian problem," reads the commission's 2012 report.

### St. Joseph's Stained my Soul

By Walter E. Nanawin

Born in a teepee, transferred to thick stone walls, Residential School St. Joseph's was my all. Res. School so cold and soul-clean St. Joseph's staining my Soul.

Sister always said: "Be good Now!" I followed that rule all my life. Now I know why she said it. As St. Joseph's stained my Soul

'Twas hard to learn the ways of The Blackrobe/Whiteman When I looked back at ways Of my Christian mom. It wasn't easy to walk in Whiteman's Shoes When St. Joseph's had stained my Soul.

I see sweethearts we had at school 'Twas a blushing situation I am told; I'd do it all over again to be sure 'Cause St. Joseph's stained my Soul.

I see me, the troubled Indian lad The System had tried to kill my Indian side Until society accepts my Aboriginal dream Before St. Joseph's stains all my Soul.

Walter E. Nanawin was Student No. 42 at St. Joseph's Residential School In Fort William.



An archival photo of students at one of many Indian Residential Schools in Canada that was displayed at the Truth and Reconciliation Commission event in Victoria.

## MAIL

### Let's do it ourselves!

When will our people wake up and start running their own mines and businesses instead of depending on non-aboriginal people to do it for us? We have a lot of smart Native people in Canada and we still want white people to have the upper hand in anything we do. We will never have self-government if we are going to have to depend on non-aboriginals to have control of our businesses.

We need to work together, like Italians do – always help each other and support their own.

June Desmoulin  
Marathon, Ontario

# POW-WOW Trail



Nitanis (Kit Landry) Largo, Atikameksheng Anishnawbek, was judged top Jingle Dress dancer at North America's largest pow-wow.

## Kit best Jingler

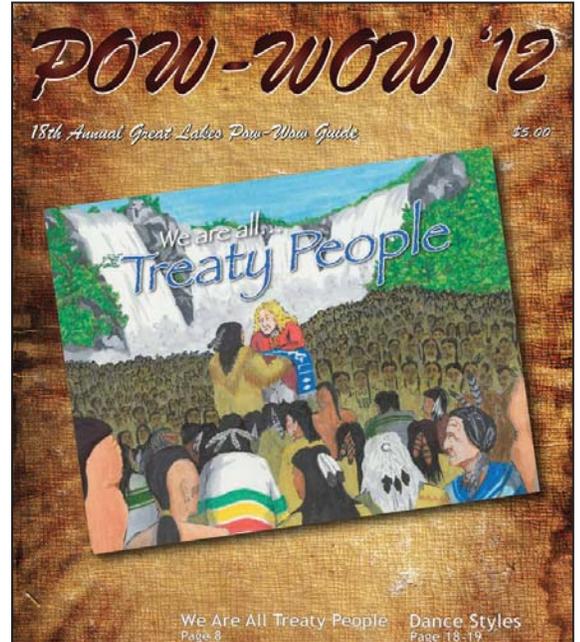
Nitanis (Kit Landry) Largo, of Atikameksheng Anishnawbek – also known as Whitefish Lake First Nation – took first place in the Adult Women's Jingle Dress competition at this year's 2012 Gathering of Nations Pow-Wow in Albuquerque, New Mexico.

She was chosen from three groups entered in the Jingle Dress competition at North America's largest pow-wow.

Kit and friend Dee Dee Rose Pacheo also took first place in the Women's Back-Up Singing competition.

Kit is the Female Back-Up Singer for the Grammy-nominated Bear Creek Singers from Batchewana First Nation.

Kit is a Registered Practical Nurse now residing in San Diego, California with her husband, Staff Sergeant Marced Largo in the United States Marine Corps.



The 18th edition of the Great Lakes Pow-Wow Guide has been mailed to Anishinabek News subscribers and is available online at [www.anishinabek.ca](http://www.anishinabek.ca). This year's issue features articles commemorating the 200th anniversary of the War of 1812, with articles highlighting the major role played by First Nations in repelling the American invasion. Some 10,000 warriors provided the bulk of Canada's defence force, as they kept the promise made in the 1764 Treaty of Niagara to be allies of the Crown in Canada.



Grass dancer Wayne Monague at Christian Island pow-wow.

## Islanders play host to pow-wow

**By Sharon Weatherall**  
BEAUSOLEIL FN – Christian Island Elementary School played host to students from around the region at its 3rd annual pow-wow in late May.

Students attended from Penetanguishene, Port McNicoll, Victorian Harbour and Hillsdale Schools in Simcoe County and Wasauksing First Nation near Parry Sound.

Teacher Myrtle Jamieson welcomed everyone in Anishnaabemowinin. Hand drummers from Wasauksing sang, as well as local drumming and singing groups including Little Wild Horse and a group from Rama.

Host students sold crafts and pow-wow foods like scone burgers and corn soup.

The school's new Eagle Staff was celebrated and Elder Leon King offered a teaching about the significance of the Eagle Feather. Principal Angela Johnson was presented with a special cape for returning to the teach at the school and her work to promote First Nations culture and language.



Melanie Thompson with daughters Abrielle and Hannah.

## Regalia-making mom

**By Lynda Banning**  
THUNDER BAY – Melanie Thompson and daughters Abrielle and Hannah practiced their dancing skills at the annual Earth Day Pow-Wow in Thunder Bay. Melanie is a citizen of Biinjitiwaabik Zaaging – Rocky Bay First Nation – who, like many in her community, have moved to Thunder Bay for employment, education or for other personal reasons.

Various community groups work together to provide educational and entertainment opportunities for First Nations families living in the city. Melanie participated in regalia-making at the Thunder Bay Indian Friendship Centre where she created the beautiful outfits for her daughters.

The Union of Ontario Indians FASD Program is pleased to honour Melanie Thompson and all of our terrific Anishinabek mothers.



# The Anishinabek Nation Economy

*from blueprint to building*



## Centre helps swell growth

By Heather Campbell

WAHNAPITAE FN – Chief Miles Tyson unveiled plans for an 8400-square-foot Centre of Excellence being built in the community, located on a land base of 1036 hectares about 50 km. north of Sudbury.

There will be a \$1 million contribution from the Ontario government towards the \$4.5 million price tag.

The new Centre of Excellence will not only provide staff with a clean warm place to work but also give our residents a community centre we can all use and be proud,” said Chief Tyson.

With the help of industry partners Xstrata Nickel and Quadra FNX the First Nation will build a green building that provides pas-



The 8400-square-foot Wahnapiatae First Nation Centre of Excellence will house the community’s governance, administration, finance, sustainable development unit, housing program, health clinic, and multi purpose hall.

sive solar heating, geothermal technology, energy conservation, low-impact storm water management, use of recycled and green building products and naturalized low maintenance landscaping.

The building will finally allow administrative staff to move out of portables they have worked from the past 20 years, provide space for their sustainable development department, a business incubator and a Health Access Centre. A new partnership with Shkagamik-

Kwe Health Centre in Sudbury will provide a unique opportunity to bring primary and secondary health care to the community.

“We will be servicing the community with a physician, nurse practitioner, diabetes educator and a cultural component,” says Angela Recollet, Executive Director, Shkagamik-Kwe Health Centre. This partnership eliminates the grueling drive to services in Capreol or Sudbury.”

Tribury Construction plans to

have the 8,400 square foot centre complete by mid-August with a grand opening scheduled for September 9th, 2012 to commemorate the Robinson Huron Treaty signing 162 years earlier. Wahnapiatae First Nation was the 11th signatory on the treaty.

The First Nation’s on reserve population has generally been under 20 for many years, however, with the ongoing community improvements, many members are returning home.

Peter Recollet, Director of Sustainable Development, said that in 1995 there were only 16 people living in the community. By 2005 there were 51 residents and last year the number had climbed to 101 permanent residents.

“We have built five houses this year, a triplex and we are still not meeting the demand,” said Recollet. “We are just negotiating now for bringing in high-speed internet.”

## Sagamok, partner pursuing solar power projects

TORONTO – Eclipsall Energy Group and the Sagamok Anishnawbek First Nation have signed a joint venture agreement to plan the development and implementation of solar energy projects within Sagamok territory.

Both parties will be looking to

develop and implement projects immediately with a longer-term objective of sustainable, renewable energy deployment in Sagamok Anishnawbek.

Another important consideration of the agreement is the creation of long-term employment

and to ensure long term sustainability of the projects through hands-on training in solar Photovoltaic operations and technology.

Working in collaboration, Eclipsall and the Sagamok Anishnawbek will also develop and implement solar PV projects within

other First Nations communities.

Chief Paul Eshkakogan says: “Our community has made a commitment to sustainable development and in particular to solar energy. We are pleased to make Eclipsall a trusted partner in our pursuit of this objective.”



Chief Paul Eshkakogan

## Bland kid becomes producer of spicy sauces

By Jorge Antonio Vallejos

TORONTO – Charles Catchpole wasn’t born with a culinary palette. The Couchiching First Nation citizen says he was “plain as plain, as bland as bland could be.” As a child salt and pepper weren’t even a thought for Catchpole, never mind a possibility.

Decades later, Catchpole is now a trained cook and a lover of fine foods. “I’m a chef and like spicy food,” says Catchpole, now the owner of his own company called Full Feeling Fine Foods.

Following in his father’s culinary footsteps, Catchpole attended Loyalist College in Belleville, graduating with a degree in Hotel and Restaurant Management. Next he enrolled in George Brown College in Toronto and earned a degree in Chef Training.

After gaining experience working in prestige Toronto restaurants as the Arcadian Court and Canoe, Catchpole opened a Tex-Mex restaurant that he ran for five



Charles Catchpole has put spices into his life.

years. After closing down and claiming bankruptcy Catchpole turned a negative into a positive. “The restaurant didn’t work but I still had a good product. I asked myself “Why not take that product out to the market in a different

manner,”” says Catchpole.

Putting his two degrees together, Catchpole started Full Feeling Fine Foods in 2008 making hot sauce, salad dressing, and wine jellies. Cooking his product and selling it is now Catchpole’s

full-time gig. “I’ve been making it, delivering it, everything,” says the young entrepreneur, who lives out of his car much of the summer while following the pow-wow trail. He uses part of his home as a storage facility.

Frequenting farmers’ markets during the week and pow-wows on the weekend, Catchpole has made a name for himself. He’s the only Native sauce-maker at pow-wows and his products hook customers by their names – “Stupid Hot” and “Gishida” (hot in Ojibway) – and reels them in with their taste.

His unique sauces include one that is a blend of maple syrup and habanero peppers; another is a dressing made of rose petals. All his products are natural with no preservatives or additives.

“When I get an idea in my mind I just keep tweaking it until I get something that I like,” says Catchpole.

His current merchandise list includes five hot sauces, four salad dressings, three wine jellies, and a meat rub. Prices range from \$6-\$10.

“I want to see my stuff across the country, then the continent, and then let’s go international!”



# Intergovernmental Affairs

Ensuring access to natural resources



## Chiefs question Ontario commitment to recommendations

TORONTO – On the fifth anniversary of the release of the Ipperwash Inquiry Report, First Nations in Ontario are questioning the provincial government’s commitment to meaningfully address the report’s 100 recommendations.

“There have been some positive developments since the release of the Final Report,” says Ontario Regional Chief Angus Toulouse. “But the bottom line is

that the most meaningful recommendations remain unaddressed and combined with the fact that the province has cut funding to support joint implementation work by half compared to 2007 levels has caused First Nations to question whether this government is committed to making the changes necessary to achieve reconciliation with First Nations in Ontario.”

May 31st marked the fifth anniversary of the release of the Final Report of the Ipperwash Inquiry. This Inquiry was established by the Government of Ontario on November 12, 2003 with a dual mandate to look into and report on events surrounding the death of Dudley George and to make recommendations focused on the avoidance of violence in similar circumstances.

The conflict at Ipperwash Provincial Park in September 1995 was the result of years of government inaction and neglect. The federal government failed to restore reserve lands to the people of Aazhoooodena and Kettle and Stony Point First Nation, which was appropriated in 1942 under the War Measures Act despite a promise to return the land after World War II. The Final Report of the Ipperwash Inquiry stated that “the appropriate

of the Stony Point reserve by the Government of Canada in 1942 was unprecedented in Canadian history.” The situation came to a breaking point in September 1995 when a group of people, including Dudley George, occupied the old military base leading to the eventual confrontation which resulted in the shooting death of Dudley George by an OPP sniper on September 6, 1995.

and First Nations. Ultimately, it would enable Ontario to better discharge its treaty responsibilities and reduce the likelihood that violence like the 1995 shooting death of Dudley George would recur in the future.

## Munsees preserved wampum

By Laurie Leclair

Mark Harrington was an archaeologist of some reputation in the United States during the first half of the 20th Century, but as a graduate student he worked part-time acquiring priceless cultural artifacts from aboriginal communities for both American museums and private collections. On one such trip, taken over the summer in 1908 and on behalf of the wealthy New York financier Erastus Tefft, Harrington visited the Munsee Delaware community at Caradoc. When artifacts were not immediately forthcoming, he went door-to-door asking to see whatever handicrafts a family might be keeping.

Once he saw something he liked Harrington tried to convince the owner to either sell or give the item to him. He persuaded Jacob Dolson, a member of the Munsee community to give him a belt of white and blue wampum strung together with deer skin. Dolson told Harrington the item commemorated a treaty between



Jacob Dolson, Munsee Delaware FN displaying wampum belt in 1908 that was donated to the American Museum of Natural History in 1910. The Canadian authorities and the Munsees.

Tefft, in turn, donated it to the American Museum of Natural History in New York in 1910.

The belt is described in the museum catalogue as having the initials G.T., meaning George Tertius, or King George III (1738-1820). Both historians and ethnologists have challenged this interpretation, suggesting that G.T. may stand for G. J. or Guy Johnson who replaced Sir William Johnson as Superintendent of the Northern Indians upon the latter’s death in 1774.

As eighteenth century diplomacy often brought Six Nations and Delaware warriors to the

same councils it is intriguing to connect a Guy Johnson belt with the Munsee Delawares; perhaps further research will reveal evidence of a mixed war council of Six Nations and Delawares in which Johnson extended the Crown’s protection to all the delegate groups, solidifying his promise with wampum.

In 1784, the Six Nations received their grant of land in acknowledgment of the sacrifices they made as brave allies to the British Crown. The Munsee Delaware, despite losing their homeland and many warriors along the way, are still waiting for theirs.

## Treaty commission key recommendation

By Nicole Latulippe

Land claims and treaty processes in Ontario are in need of major improvement. According to the Report of the Ipperwash Inquiry, “the single biggest source of frustration, distrust and ill-feeling among Aboriginal people in Ontario is our failure to deal in a just and expeditious way with breaches of treaty and other legal obligations to First Nations”.

In order to avoid confrontation like those at Ipperwash and Caledonia, which are rooted in conflict around land and treaties, the Honourable Justice Sidney Linden concluded that governments must address land and treaty claims fairly and effectively.

A central recommendation made by Justice Linden was to establish a Treaty Commission in Ontario (TCO). As envisioned by Linden, a TCO would facilitate and oversee land claims processes, structural reforms to the way claims are considered, and ways to improve federal-provincial co-operation and coordination. Key features of a TCO would be its permanence, impartiality and independence from governments

and First Nations. Ultimately, it would enable Ontario to better discharge its treaty responsibilities and reduce the likelihood that violence like the 1995 shooting death of Dudley George would recur in the future.



Nicole Latulippe

The Union of Ontario Indians has been involved in the process to implement these recommendations since the Ipperwash report was released in 2007. Together with Nishnawbe Aski Nation, Grand Council Treaty #3, the Association of Iroquois and Allied Indians, the Independent First Nations and Chiefs of Ontario, the UOI has representatives on the Ipperwash First Nation Task Force, which is mandated to explore how the Ipperwash recommendations can be realized.

In March, the Task Force hosted eight Treaty Region Engagement Sessions with First Nations leadership, technicians and people across Ontario.

The information gathered at the forums will inform the Chiefs in Assembly at the All Ontario Chiefs Conference June 26-28, 2012

### Anishnaabemwin Word Search

M B N A A P A A N E  
 J Q P T Q K E N R R  
 W H L N N W K H I N  
 E I B L A E B E T O  
 N I I X W Z V H J O  
 I J M Y A H P Y W G  
 B S N A A G A A N I  
 P H G U W A H K Q I  
 F H E A R N S T B G  
 M I N T V B A A B W

- WAAWAN – Egg
- GIIGOOON – Fish
- NBII – Water
- WIYYAAS – Meat
- PKWEZHGAN – Bread
- NAAGAANS – Cup
- NAAPAANE – Flour
- BINE – Partridge

Created in Nipissing Dialect by: Muriel Sawyer

## UN asks U.S. to return stolen land

WASHINGTON – A United Nations investigator probing discrimination against Native Americans has called on the U.S. government to return some of the land stolen from Indian tribes as a step toward combatting continuing and systemic racial discrimination.

James Anaya, the UN special rapporteur on the rights of indigenous peoples, said no member of the U.S. Congress would meet him as he investigated the part played by the government in the considerable difficulties faced by Indian tribes.

Anaya said that in nearly two weeks of visiting Indian reservations, indigenous communities in Alaska

and Hawaii, and Native Americans now living in cities, he encountered people who suffered a history of dispossession of their lands and resources, the breakdown of their societies and “numerous instances of outright brutality, all grounded on racial discrimination”.

“It’s a racial discrimination that they feel is both systemic and also specific instances of ongoing discrimination that is felt at the individual level,” he said.

Anaya said racism extended from the broad relationship between federal or state governments and tribes down to local issues such as education.

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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.

# Lands and Resources

Ensuring access to natural resources



## Thames students tending garden

By Greg Plain

CHIPPEWAS of the THAMES –The Lands and Environment Committee has partnered with community youth to provide teachings about traditional practices of gardening and feeding of families.

This led to the creation of a community garden with the Senior Kindergarten class at Antler River Elementary School. Children planted a variety of vegetables, including five types of corn, squash, watermelon, carrots, beans and tomatoes. All of the seed that were planted are heritage organic and natural varieties to North America.

Community members will come together to keep the garden weeded and watered throughout the spring and summer months. The project is designed to teach the youth of the Nation that the grocery store is not the only place to get fresh vegetables to feed their families.

Participants learned how Anishinabek people traditionally planted and blessed the areas and ensured all of the members of the community were cared for by their gardens. Community members all helped to keep gardens in good condition to ensure there was food for all.

This fall a community feast will celebrate the Garden and Teachings at Antler River Elementary School.

Ray Deleary and Denise Beeswax teach kids about gardening and Spirit Rocks to assist garden's growth.

## Water network educates

The water unit of the Union of Ontario Indians developed the water network to help provide a mechanism that will enhance communications for First Nation citizens.

The purpose of the water network is to: educate and create awareness on water issues, water management, water initiatives and as well as the environment

To increase the exchange of water/environmental related information between UOI and First Nation citizens; to provide opportunities that would increase resource capacity within communities; and to create a forum that will assist First Nations on the review of major water proposals, policies, etc., that may impact Inherent and Treaty rights.

If you would like to join the water network, e-mail sarah.louis@anishinabek.ca

## No firearms fee

First Nation peoples in the Robinson Huron Treaty Area and the Robinson Superior Treaty area do not have to pay a \$60 fee for applying for a Possession and Acquisition licence. Firearms are needed to hunt or trap in order to sustain yourself or your family.

Once completing your firearms training course, First Nation people within the Huron and Superior Treaty areas should send a letter and a copy of your status card with your application stating that you are a sustenance hunter. The fee should be waived.

## Borer invasive species

The emerald ash borer is able to attack and kill healthy trees – and all native ash species are at risk from this invasive species.

The emerald ash borer is very difficult to detect early. When infested trees are found, it's often a year or more after the attack occurred. There are several other factors affecting ash health in Ontario which may disguise its presence.

The emerald ash borer has killed several hundred thousand ash trees in Essex County, Ontario and 8 to 10 million ash trees in southeastern Michigan. Tree loss



Emerald ash borer includes ornamental, rural and woodlot trees.

If not effectively controlled, the emerald ash borer is expected to spread across the entire range of ash, causing widespread tree mortality.



Water Walk organizers Shirley Williams, left, and Liz Osawamick (centre) with Georgie Horton, Chief Keith Knott and Grandmother Josephine Mandamin.

## Nga-zhidchige nbi onji I will do it for the water!

By Julie Kapyrka

CURVE LAKE FN –On Mother's Day weekend, the 3rd annual Water Awareness Walk in the Kawarthas was celebrated. Created and organized by Liz Osawamick and Elder Shirley Williams, this year's walk took place around Upper Chemong and Buckhorn Lakes.

The walk commenced in the early hours of Saturday May 12th with a Water Ceremony at Mshkiigag Wetlands Beach Park in Curve Lake First Nation and again on Sunday morning May 13th at the location where the walkers finished the day before. The walk culminated back at Mshkiigag late Sunday afternoon. Chief Keith Knott, supported the Water Walkers by joining them on their journey for the first part of the day Saturday.

This year, the Water Walkers were honoured to have Grandmother Josephine Mandamin join them. In 2003, Josephine began what would be known as the Mother Earth Water Walks. She has since walked around all the Great Lakes in the intervening years, culminating in a North American, four directions Water Walk last year. She has been an inspiration for Anishinaabe-kwegaw on Turtle Island to take up the

call to bring local awareness to communities about the state of the waters that surround their homelands.

Liz Osawamick was always inspired by the work of Josephine Mandamin. However, it was not until she heard Tom Jackson speak at Trent University with his "Water Matters" seminar that her inspiration was spurred into action. Anishinaabe Elder Shirley Williams was also attending the seminar and when Tom was finished speaking Liz remembers, "We looked at each other and from there decided that we would do a water walk in this area." Liz and Shirley decided to hold the walks on Mother's Day weekends to recognize and acknowledge Mother Earth and also to remember and honour mothers past and present. In 2010 they decided to walk around Rice Lake and made a commitment to walk every year for 4 years. In 2011 they walked around Stoney Lake, starting at the Petroglyphs.

Shirley spoke with pride about the walkers: "They have a lot of stamina. They just go, even though a lot of them have blisters, and they're tired out."

Josephine added, "If people knew what was happening and if people would discontinue their negligence it would really help."

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### MISSION

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



# Ngo Dwe Waangizid Anishinaabe

Debenjiged gii'saan anishinaaben akiing giibi dgwon gaadeni mndoo waadiziwin.  
 Shkode, nibi, aki, noodin, giibi dgosdoonan wii naagdowendmang maanpii shkagmigaang.  
 Debenjiged gii miinaan gechtwaa wendaagog Anishinaaben waa naagdoonjin ninda niizhwaaswi kino maadwinan.  
 Zaaqidwin, Debwewin, Mnaadendmowin, Nbwaakaawin, Dbaadendiziwin, Gwekwaadziwin miinwa Aakedhewin.  
 Debenjiged kiimiingona dedbinwe wi naagdowendiwin.

Ka mnaadendanaa gaabi zhiwebag miinwaa nango megwaa ezhwebag, miinwa geyaabi waa ni zhiwebag.

## Article 1 – Interpretation; In this Law

- 1.1 “Anishinaabemowin” refers inclusively to all languages of the Peoples belonging to the Anishinabek Nation.
- 1.2 “Anishinabek Nation” refers to those First Nations who together have proclaimed and signed this Anishinaabe Chi-Naaknigewin, and includes “Our Territories.”
- 1.3 “Chi Naaknigewin” refers to the written constitution of the Anishinabek Nation.
- 1.4 “Dodemaag” refers to the traditional Anishinaabe clan system of governing which is based on the Seven Sacred Gifts and informs the roles and responsibilities of the Dodemaag represented by: Deer, Eagle, Crane, Turtle, Loon, Bear and Marten.
- 1.5 “E'Dbendaagzjig” refers to the citizens of the Anishinabek Nation, which are those people who are recognized as E'Dbendaagzjig by Anishinabek First Nations or the Grand Council. In English, E'Dbendaagzjig translates to Those Who Belong.
- 1.6 “Grand Council” refers to the law-making body of the Anishinabek Nation and is comprised of a Grand Council Ogiimah, a Deputy Grand Council Ogiimah and a representative of each First Nation of the Anishinabek Nation, all of whom must be citizens of the Anishinabek Nation.
- 1.7 “Ngo Dwe Waangizid Anishinaabe” refers to the preamble of the Anishinabek Nation. In English, Ngo Dwe Waangizid Anishinaabe translates to All of our tribes in our Nations.
- 1.8 “Our Territories” refers to the fire, water, earth and wind of the inherent, traditional, treaty, and unceded lands of those First Nations identifying as the Anishinabek Nation, as established in Appendix A (see attached).
- 1.9 “Band Council Resolution” refers to an official decision made by the Council of an individual First Nation; also known as a First Nation Council Resolution.

## Article 2 – Official Languages of the Anishinabek Nation

- 2.1 Our Language is Anishinaabemowin and English is a secondary language.

## Article 3 – E'Dbendaagzjig of the Anishinabek Nation

- 3.1 Every person recognized as E'Dbendaagzjig of an Anishinabek First Nation, or recognized as E'Dbendaagzjig by the Grand Council, is E'Dbendaagzjig of the Anishinabek Nation.

## Article 4 – Principles of Government Structure of the Anishinabek Nation

- 4.1 The Anishinabek Nation Government shall be guided by the principles and way of life of the seven sacred gifts given to Anishinaabe, namely: Love, Truth, Respect, Wisdom, Humility, Honesty and Bravery.

## Government Structure

- 4.2 The Anishinabek Nation Government will include the Grand Council, as well as an Elders Council, a Women's Council and a Youth Council, to advise the Grand Council.
- 4.3 The Anishinabek Nation Government shall be based on the Dodemaag system of Governance.
- 4.4 The Anishinabek Nation Government will fulfill the roles and responsibilities as set out in the Dodemaag system of governance, including the administration of the day-to-day operations of government and the administration of a system of justice.

## Article 5 – The Anishinabek Nation Law-Making Powers

- 5.1 The Anishinabek Nation has the inherent right bestowed by the Creator to enact any laws necessary in order to protect and preserve Anishinaabe culture, languages, customs, traditions and practices for the betterment of the Anishinabek.
- 5.2 The Grand Council shall enact Rules of Procedure to govern the Grand Council and the Anishinabek Nation Government will administer said rules.

## Article 6 – Anishinabek Nation E'Dbendaagzjig Participation and Consultation

- 6.1 The Anishinabek Nation Government will establish processes to ensure E'Dbendaagzjig participation and consultation in its law-making and policy procedures.

## Article 7 – Institutions of the Anishinabek Nation Government

- 7.1 Through a decision of the Grand Council, the Anishinabek Nation Government has the authority to establish institutions for the administration of government.

## Article 8 – Relationship of Laws

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

## Article 9 – Constitutional Amendment

- 9.1 The Anishinabek Nation Grand Council may propose an amendment by a majority decision and any proposed amendment(s) must be forwarded to the Elders, Women's and Youth Councils within 30 days.
- 9.2 After review by the Elders, Women's and Youth Councils, the Grand Council will consider the comments of the Elders, Women's and Youth Councils and decide whether to amend, withdraw or submit the proposed amendment to each Anishinabek First Nation community for approval.
- 9.3 If the Grand Council decides to proceed and submit the proposed amendment to each Anishinabek First Nation for approval, the Grand Council must obtain at least a majority approval by First Nation Council Resolution from the Anishinabek First Nations, in consultation with E'Dbendaagzjig.

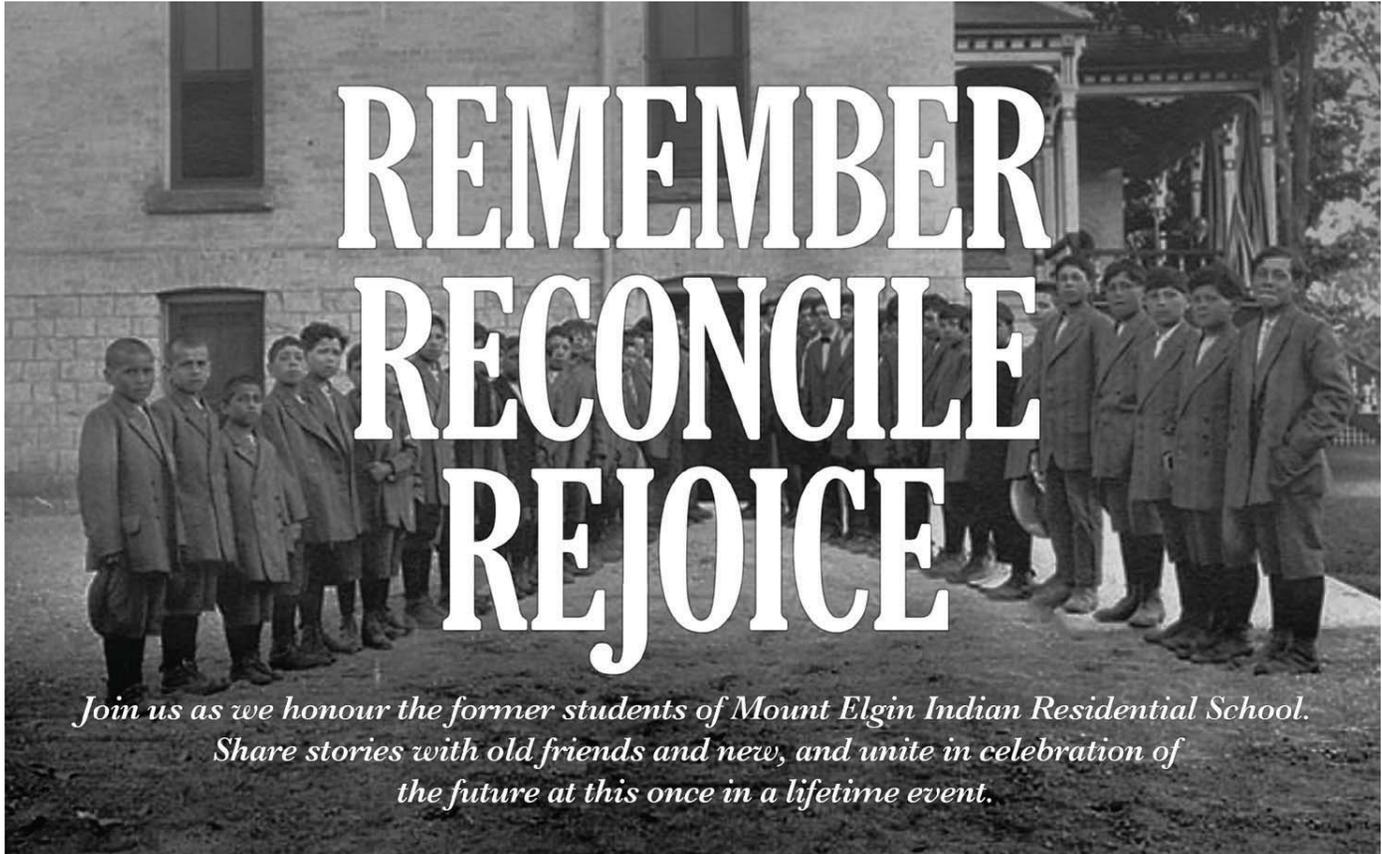
## Article 10 – Admission of First Nations to the Anishinabek Nation

- 10.1 A First Nation may be admitted to the Anishinabek Nation by way of a Band Council Resolution requesting admission, and by a decision of the Grand Council confirming the addition.

## Article 11 – Withdrawing of First Nations from the Anishinabek Nation

- 11.1 A First Nation may withdraw from the Anishinabek Nation by way of a Band Council Resolution notifying Grand Council of the withdrawal.





*Join us as we honour the former students of Mount Elgin Indian Residential School. Share stories with old friends and new, and unite in celebration of the future at this once in a lifetime event.*



PHIL FONTAINE

ELIJAH HARPER

SHAWN ATLEO

CANDY PALMATER

RYAN McMAHON

HOWIE MILLER

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# LET'S PLAY



Alex Hebert, Dokis FN, 6, uses a jar system to allocate his weekly allowance – which he calls 'pay day'.

## Teach kids how spending impacts their piggy bank

By Marci Becking

As a parent, you have the opportunity to make the biggest impact on how your child views and handles money.

Elementary school age is a great time to start your child on the road to financial literacy; learning good habits early could help them avoid money issues in the future.

Keep it simple, at this early stage of financial literacy; just focus on the main concepts: earning, saving, spending and giving.

### Earning

The first lesson for younger children is about the concept of money - where you get it and how you make it.

Explain to your child how you yourself have a job and spend time at your work in exchange for income. Money doesn't magically appear in your wallet – you earn it, and it's a finite resource.

Lately when I'm at a store and my son Alex wants something he'll say "mum-mum, just use debit!"

### Saving

When your child receives some of their own money to spend (allowance or a birthday cheque) they will, no doubt, want to spend it. Alex's favourite thing to say to my dad is: "Grandpa, I sure like your red money!"

When they pick out something that costs more than they have, it's the perfect conversation-opener on the concept of saving money. If they put away just \$2 every week, they'll be able to afford a bigger doll/book/video game in just a month or two. Make it a concrete example. It will show them how they can work towards and achieve a financial goal.

And though it might be too early to talk to them about investments, it's never too early to talk about saving. Open a bank account early and encourage them to save half the money they receive. Explain how interest works, and most importantly, make sure they see how their savings grow.

### Spending

Though there are a wide variety of opinions on the subject of giving kids allowance, it's a good idea to give children some exposure to handling and spending small amounts of money so they begin to see how the system works, and how money is exchanged for goods (even if it's just a chocolate bar).

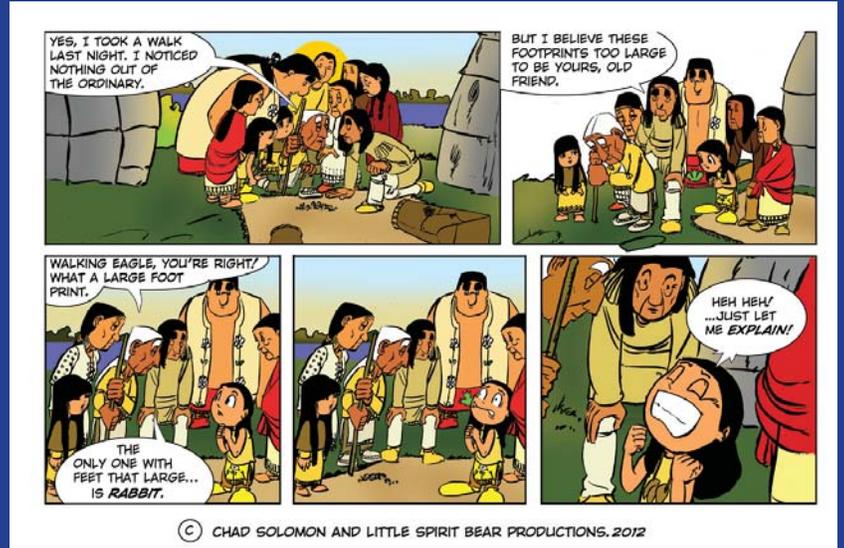
There are a couple of important lessons that come with spending. Kids need to learn the value of goods, the importance of making choices, and the difference between wanting something and needing it. If you allow them to make some of their own decisions about what to buy, they'll start paying more attention to the price tag – they may even start looking for a sale! Children need to see exactly how their decisions can impact their piggy bank.

### Giving

It's never too early to talk to kids about charitable giving – they started to hear all about how to share in junior kindergarten! By elementary school age, children are frequently exposed to causes in their schools, involved in fundraising activities, and various social or environmental causes. Talk to them about the concept of sharing, and encourage them to give a portion of their money away to something they care about.

NOTE – feel free to share these tips with adults you know who might also benefit from them.

## Rabbit and Bearpaws



Grade 8 students from Christian Island Elementary School made masks to represent First Nation cultures at their third annual pow-wow in late May. From left, Tim Monague with a salmon mask, Eric Chartrand-McCue with a wolf mask and Connor Sunday with a wolf mask. –Photo by Sharon Weatherall

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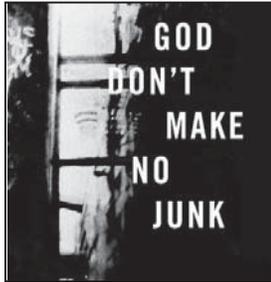
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# BOOKS/MASINAIGAN



## Raised alcoholic

By Joyce Atcheson

Being tackled by a grandmother doesn't give one bragging rights.

Peggy MacTaggart's story of becoming a fighter begins at that point. She's a 66 year-old mixed blood woman finding meaning of her life, one marred by abuse.

She contrasts adventure on the land with Meshomis to frank fear of marauding drunks intent on sex while with her alcoholic mother.

In her early days in the city she had no resources to deal with racism at school. The Indian kids would call her a half-breed, a Wannabe Indian, a spy, a mistake. The white kids told her she was a savage, garbage, she'd grow up to be a hooker and a drunk; she was nothing but junk.

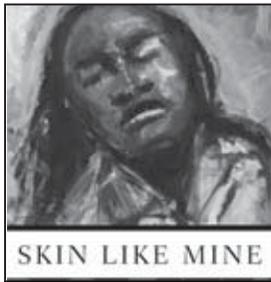
Throughout her life she lacked friends with whom she could share her thoughts and feelings. Forced to be self-reliant at the age of 12, she lied to protect herself when she became the recipient of a pedophile's actions.

With little emotional and spiritual guidance her life disintegrated further when she fell for a teen who talked nicely to her. Sex led to pregnancy and that brought out her mother's shame and the nuns' belief that MacTaggart was immoral; she was again forced to act, this time she put her baby into foster care.

MacTaggart struggled to maintain contact and although she gained custody of her daughter she felt obligated, for the good of her daughter, to give her up for adoption.

This book is raw and powerful. It depicts the life of generational alcoholism and the ongoing struggle to regain the Red Road.

*God Don't Make No Junk* – Peggy MacTaggart; (Theytus Books, Penticton, BC; 2011; ISBN 978-1-926886-12-1; 160 pages, \$18.95)



## Past voices ring

By Joyce Atcheson

Poetry by Garry Gottfriedson is like no other.

His span includes for example: religion, treaties, horses, race, suicide, other creatures, feelings, and reflections from his youth.

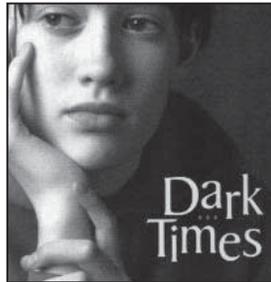
He is a free-form poet with two to five line stanzas of word images.

Written in pictures is The Crow: black beak opens to/a cawing red tongue/the crow swallows/the sound of wind/leaps into the air/afraid of its own breath tracks/flips its wings/glides south searching/the highway as I pass by/no road kill today.

Gottfriedson takes the day-to-day to historical scenes and bounces into the future.

If you like poetry you will enjoy the breadth and depth of this book, *Skin Like Mine*.

*Skin Like Mine* -- Garry Gottfriedson (Ronsdale Press, Vancouver, BC; 2010; ISBN 978-1-55380-101-6, 120 pages, \$15.95)



## Loss hurts

By Joyce Atcheson

Youth experience significant difficulties in their lives with fewer options for handling them.

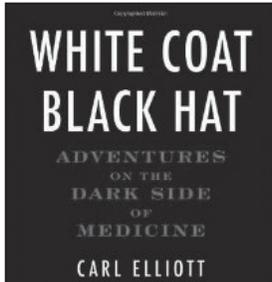
Whether it is death, suicide, jail, Alzheimer's, car accidents, a dad's extramarital affair, parental drinking, or fetal alcohol, loss can lead youth to despair.

*Dark Times*, compiled by Ann Walsh, is a collection of short stories by 13 authors portraying pain, abandonment, betrayal, anger, facing new feelings and new lives with no road map as youth are left to manage life as best they can.

These writers whose first stories may have been sold door-to-door at age 6, written on the underside of the dining room table, or written and read to family, offer tips to wannabe writers.

The courage of the youth facing such adversity at a young age gives heart to those who may live the same or similar lives.

*Dark Times* – Ann Walsh, editor (Ronsdale Press, Vancouver, BC; 2005; ISBN 1-55380-028-1; 183 pages; \$9.95)



## Creating disease

By Joyce Atcheson

Prescription drugs are killing people and drug companies know and hide this. Big Pharma companies are testing the drugs on people for whom the drugs are prescribed.

Companies have corrupted health and the system upon which we rely.

Drugs are designed for disease treatment. If they're no better than existing products, a disease is created from normal body processes.

Carl Elliott, a medical doctor with a PhD in philosophy, discloses active deceit promoted by the multibillion dollar drug industry and the danger of misplaced trust by doctors and an unsuspecting public.

This book will set your hair on end and remind you that some First Peoples' traditional land medicines have fewer side effects.

*White Coat Black Hat: Adventures on the Dark Side of Medicine* – Carl Elliott (Beacon Press, Boston, Mass; 2010; ISBN 978-0-8070-6144-2 (paperback), 213 pages, \$18.00)



## Bear Walker

By Eden Beaudin

This book is great for kids. The funny little cartoons make people laugh and enjoy the colourful, well-illustrated legend. The characters are quite interesting, and amusing. Rabbit is a small, but pesky child. Always trying to find something to do, which often gets him in trouble. And his younger brother, is a quite big young fella' and follows in his brother's footsteps.

These two are a bad pair but, in the end make a good team. Always looking out, not only for each other but for family and friends.

This story is all about the great legend of Bear walker and a family story that brings back old memories. The story begins with Rabbit and Bear Paws in trouble... again. And their old habits, slowly get them into even more trouble with Bear Walker. Read the rest to find out!

*The Adventure of Rabbit and Bear Paws: Bear Walker* – Chad Soloman & Christopher Meyer (Little Spirit Bear Productions 2011; 32 pages, \$15.00)

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# Education

Forever to the Seventh Generation

## Truth commission brings message to Trent audience

By Julie Kapyrka

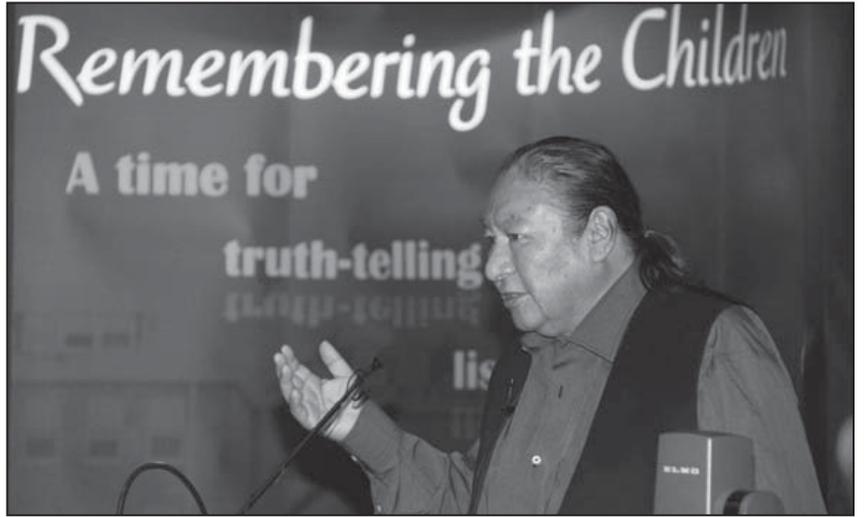
PETERBOROUGH – On the weekend of May 5th and 6th Trent University hosted the “From Indian Residential Schools to Truth and Reconciliation Conference.” Area residents had the chance to learn about Canada’s Indian Residential Schools history - and, even more important, to find their own path towards healing and to become part of the larger reconciliation process.

Organized by the Kawartha Truth and Reconciliation Support Group and Nijkiwendadaa Anishinaabekwewag Services Circle and chaired by Alice Olsen Williams, the purpose of the conference was fourfold: 1) to give survivors an opportunity to share their own experiences in residential schools; 2) to educate the public on residential school history; 3) to continue the process of reconciliation between and within aboriginal and non-aboriginal society; 4) and to give churches and the wider community a place to offer gestures of reconciliation.

The conference was opened in Trent’s Wenjack Theatre, named after Charlie Wenjack – a 12-year-old boy who ran away from Cecilia Jeffrey Residential School in Kenora in 1966 and died of hunger close to the railway track which he desperately thought might take him back to his family hundreds of kilometres away. His home was far to the north in Ogoki Post on the Martin Falls Reserve in the Albany Valley of north-western Ontario. Charlie was found lying by the tracks, thin cotton clothing soaked, frozen, stuck to his skin, and nothing but a screw-top glass jar in his pocket, keeping six wooden matches dry. There was no real investigation into his death. The Indigenous Studies Department at Trent University sought to remember and honour Charlie by having the main lecture hall and theatre in Otonabee College named after him.

Keynote speakers included Truth and Reconciliation Commissioner Marie Wilson, who said: “We are here in respect of the child taken and the parent left behind”, former Lieutenant Governor of Ontario James Bartleman, Indigenous cultural icon Elijah Harper, and Sister Priscilla Solomon, Ojibwa, of the Sisters of St. Joseph in North Bay. Master of Ceremonies for the dinner and social was Herbie Barnes an accomplished and talented artist. Former Deputy Grand Chief of the Anishinaabe Aski Nation and Ontario TRC regional liaison Alvin Fiddler, a tireless advocate for survivors of residential schools and sexual abuse victims, managed the formal statement gathering. A Health Support Team was present to oversee the process and provided the “resources” necessary to care for and support survivors, former students, as well as staff and teachers.

The event was a community-driven conference rather than an academic conference and participants were able to engage in and attend two days of workshops in a safe, informal, and respectful atmosphere.



Elijah Harper speaks to the gathering at the Truth and Reconciliation Conference at Trent University. –Photo courtesy Nijkiwendidaa Anishinaabekwewag Services Circle.

## Reconciliation: more than residential schools

By Julie Kapyrka

PETERBOROUGH – It’s not just about residential schools.

This concept emerged as a central theme at the Truth and Reconciliation Conference held at Trent University the weekend of May 5th and 6th.

Elijah Harper, an accomplished politician and activist and a residential school survivor spoke candidly about how truth and reconciliation is more than just residential schools – it is also about reconciling the myriad of broken treaties and broken promises perpetrated by the Canadian government.

“Canadians have such a rich life because of our lands and treaties and because we share it with those who came,” Harper said. “People have never appreciated that. If people were taught Aboriginal history there wouldn’t be the problems there are today. We must teach the general public, not just our own people, and re-write history – the true history of Canada.”

James Bartleman, Chippewa and former Lieutenant Governor of Ontario, pointed out that there are many other factors that need to be considered in terms of reconciliation. He spoke about the “psychic wounds,” “culture shock” and the “alienation of a people” that Indigenous people suffer from as a result of being taken from their land.

Truth and Reconciliation Commissioner Marie Wilson told the gathering that it is not only about survivors, it is also about people speaking on behalf of those who did not make it home. She stressed the point that this is not just an Aboriginal issue – it is a Canadian issue and all Canadians have the right to know “the truth”.

Reflecting on the proceedings,

Liz Stone, Executive Director of Nijkiwendidaa Anishinaabekwewag Services Circle in Peterborough and Co-ordinator of the conference said: “I was really appreciative of the TRC process. It was awesome because it was truly a community event. People were not segregated; people were all together – the Church, survivors, intergenerational survivors, non-Aboriginal people, and students. There was a broader feel to it, a global feeling. They recognize that it is not just an Aboriginal issue.”

John Bird, Co-ordinator for Indigenous Justice and Right Relations for the United Church of

Canada, said that one of the best ways to use their resources is to help support TRC initiatives and spread what money they have around the country: “We have a history of not listening to Aboriginal people. We have to be called to be accountable. Aboriginal people are slow to trust and we have to earn that trust. It is a long process. That is why the TRC is so important.”

Marie Wilson reminded participants that this is a story that it is a journey of moving from your head to your heart and engaging in compassion.



### Making hurricanes

Christian Island Elementary School students are budding scientists. The annual Science Fair displayed a variety of projects, including catapults, the evolution of a growing seed, and the stages of molding food. Members of the Beausoleil First Nation Emergency Services served as judges for the event. Natalie Copegog from Grade 4-5 created a hurricane in two bottles by mixing water and food colouring –then shaking.

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# Going green every day

By Beverly Roy-Carter

M'CHIGEENG FN – To build on the successes of the annual Earth Day activities held on April 23 in the local community, Kenjgewin Teg Educational Institute (KTEI) hosted a subsequent event that included all staff and students with the purpose of becoming more conscious and informed about the state of our natural environment on a continuing basis.

Organized by staff member Matt Kernaghan, a day was planned with various activities intended to help create awareness about both personal and current organizational ecological footprints. Gaining such knowledge and consciousness has since prompted a renewed organizational commitment to doing better, being cleaner and becoming “greener”.

Staff and students watched a



KTEI student Valarie Corbiere and Sean Gray, together with KTEI Elder in Residence Ron McGregor and staff members Brian Bisson and Wayne Trudeau, get ready to plant their share of over 75 trees on the KTEI property that were donated by the local non-profit volunteer group Manitoulin Streams.

video presentation titled “Bag It” on the subject of plastic waste and the many problems it poses to the environment. A mandatory “feast plate” policy – using washable dishes – will be more strictly enforced.

Manitoulin Streams donated over 75 tree seedlings for immediate planting around KTEI facilities, and a donation was made to support the efforts of this volunteer organization and their environmental education goals.

Several bags of litter were collected in the immediate and surrounding area of KTEI, the total amount of which was unpleasantly surprising to staff and students – especially since the April 23 Earth Day clean-up happened only two weeks before!

A sustainability plan focusing on improved organizational practices has since been created which will be monitored annually for performance and progress. Activities and practice improvements

will be centered on four main areas: products and services, green space, community and resources. As well, documenting the current organizational footprint and monitoring for improvements will become a regular part of formal organizational planning and moni-

toring.

Some practical tips: Use e-mail instead of printing. Do not use plastic bags when you go to the grocery store. Don't drink out of plastic water bottles, but instead use re-usable containers.

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# ARTS/ETZHOOSGAGED



Louise Thomas checks out a 1993 acrylic painting by her late husband Roy. 'Long Ago Artist' is among the works featured in 'Vision Circle: The Art of Roy Thomas: A Retrospective Exhibition' which runs from June 7-Sept. 9 at the Thunder Bay Art Gallery.

## Exhibit displays Thomas' vision

By Rick Garrick

THUNDER BAY – The stories of Roy Thomas' grandparents are featured in this summer's retrospective exhibition of his art at the Thunder Bay Art Gallery.

"Being raised by grandparents, he had wonderful stories on how to look at life," says Louise Thomas, Roy's wife and owner of the Ahnisnabae Art Gallery. "When you look at 'Life Spirits', you see the animals, which are part of life, but another way of looking at it is if you don't have these life spirits, you don't have life."

Louise says the bird represents the air, the animal represents the land, the fish represents the water and the sun represents the fire.

"So these four elements are all part of what we need to live," Louise says. "If you take one away — say, you take the water away -- there would be no life."

The opening reception for "Vision Circle: The Art of Roy Thomas" took place June 7, with an opening drum ceremony and blessing by Ahmoo Angecone, an artist, colleague and friend from Lac Seul First Nation.

The exhibition runs until Sept. 9, and includes a walking tour by guest curator Elizabeth McLuhan on June 9, a Looking Back, Moving Forward panel discussion and launch of the exhibition catalogue on June 22, and a Sept. 7 talk by Louise Thomas on the last series of work produced by Roy, the Time and Life series.

The Long Lake #58 artist passed away in 2004, but Louise keeps his art alive in her gallery, which is located on James St. in Thunder Bay near Fort William First Nation.

"Roy always believed that we all have a talent," Louise says. "We just need to dig deep enough and pull it out and do what we need to do in a positive way."

## Camera important medical instrument

By Heather Campbell

NORTH BAY – During Mental Health Week (May 7- 13) the White Water Gallery hosted an exhibit by eight aboriginal inpatients from the North Bay Regional Health Centre.

The exhibit featured the photos captured during a Photovoice project focused on the recovery theme of holistic living. The award winning anti-stigma program is a grassroots approach to social change through the use of photography.

Tamara Dubé-Clarke and Cynthia Lewicki, Photovoice facilitators at the Health Centre, discovered the program through Internet research. The original PhotoVoice organization was started in London, England where Dubé-Clarke and Lewicki travelled to receive the intensive training before starting their own project. The mission of the organization is to build skills within disadvantaged and marginalized communities using innovative participatory photography and digital storytelling methods so that they have the opportunity to represent themselves and create tools for advocacy and communications to achieve positive social change.

"We came back from the training and built our project on the 10 principles of recovery. The first group was themed on hope, the second on respect. For the holistic theme we worked with our aboriginal inpatients," said Dubé-Clarke.

"Twenty percent of our hospital population is aboriginal descent. Protecting and understanding cultural safety was an important element in this group," said Dubé-Clarke.

The recovery model promotes that people with mental illness are not passive recipients of rehabilitation services but are empowered to restore their lives to include meaningful employment, friends and family, and contribute to their community.

"The groups run for 12 weeks and we meet twice a week. Each participant received a simple point and shoot camera, which we took out on photography excursion around the city looking for perfect shots that tell their story," explained Dubé-Clarke.

The public exhibit attracted family members as far away as Kashechewan First Nation, politicians and community supporters.



Mark Hurst, president and CEO, North Bay Regional Health Centre with Photovoice photographer Leo Kathquapit.

## VISION CIRCLE: THE ART OF ROY THOMAS

A RETROSPECTIVE EXHIBITION



When I use my paintbrush I understand that I am not the only one doing the painting even though my name goes on the finished work.

— Roy Thomas

Roy Thomas, Spirit of Ahnisnabae Art, 1997, Acrylic on Canvas, 244 x 122 cm, Collection of Thunder Bay Art Gallery

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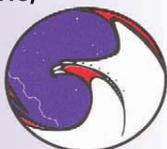
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# Health Secretariat

Good Health for Our People



## Activity battles diabetes

By Heather Campbell

SUDBURY – Winona Ominika, 18, is not letting diabetes defeat her. Living with diabetes is challenging. Being diagnosed at 17 with diabetes compounds the normal teenage trials.

“Sometimes I just think why me?” she shared with tears in her eyes. “I hated myself at first but I do my best to follow what the doctor tells me.” Her diligence to follow the doctor’s orders paid off and she was taken off injecting insulin after only a year and now takes a daily pill. She admits it’s hard watching her diet but staying active has been the best part. She has always loved sports, especially playing on teams.

During March break this year she had the opportunity to travel with Lasalle Secondary School’s senior volleyball team to Hawaii.

“There was a chance she wouldn’t be able to go because we had to raise over \$2,500, but the Wikwemikong Chief and Council came through at the last minute,” said Ominika’s mother Vanessa.

Ominika took her illness seriously, keeping a food diary and learning as much about nutrition as possible. The once onerous task nurtured a love and appreciation for good food. This fall she will be attending Georgian College for the Culinary Arts program. “I want to learn more



Winona Ominika didn't give in to diabetes.

about food, how to nourish myself, and to be creative while doing that. I would love to be a cook in a restaurant in New York City,” she said.

The Grade 12 student has been active in school sports since Grade 3, so battling diabetes with regular physical activity has been the easiest part. She would really like to encourage more Native students to get involved in sports. “It’s good for many reasons, not just to manage diabetes but for friends and I got to go on this trip to Hawaii,” said Ominika.

According to Statistics Canada diabetes is much more prevalent in aboriginal children than non-aboriginal children. Prior to 1940 it was rare among Ab-

original people, yet today it has reached epidemic levels. Close to nine per cent of aboriginal individuals living in urban centres have diabetes compared to six per cent of non-aboriginal people. When undiagnosed or not treated, it increases the risk of developing blindness, kidney, nerve, circulatory and cardiovascular complications.

Dr. Darryl Tonemah, from-Tonemah Consulting Group in encourages people to be more proactive like Ominika. To not wait for the healthcare providers to coax them into eating healthy foods or more exercise but to become more aware of the psychological motivators behind making healthy lifestyle changes.

## LIVING GREEN Starting a compost

By Sarah Blackwell

Each year I try to learn something new about gardening. As an integrated people into the Western world, many of us have become far removed from our ancestral roots of gardening and living from the land. This year, I am learning about composting, which I am told is quite easy. Here are a few tips on how to get started in creating a compost.



Sarah Blackwell

1. You can use anything that will contain the compost, and you do not need to purchase an expensive one from a store;

2. Make sure it has a lid to keep animals out, and to keep it dry and hot. The process of composting works best between 120-150 degrees;

3. You will need both green matter (food scraps from fruits and veggies) and brown matter (leaves, dirt, paper) to build a balance within your compost. It should be damp but not soaking wet;

4. Do not compost pet waste or meat;

5. Turn your compost to keep it circulated – a few times a week should be enough;

6. If you have a lot of food scraps, have another pile started next to your compost, or within another container;

7. In the fall leaves can be put into the compost to improve the balance. In summer you can also use yard scraps for the

brown matter;

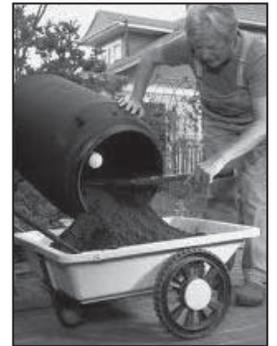
8. Try to add small particles and shred or chop up your scraps when possible;

9. Be cautious when adding sawdust, wood shavings, chips and bark due to the high carbon content, or don’t use them at all in your compost;

10. Maintaining a hot compost (approximately 160F) will kill most seeds of weeds so you can put those into your compost as well.

For more information visit: [www.howtocompost.org](http://www.howtocompost.org)

Sarah Blackwell is a citizen of Aundeck Omni Kaning 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](http://www.sarahblackwell.ca)



## HEALTHY EATING Nachos ideal pow-wow snack

By Sarah Blackwell

Summer is upon us, and this recipe is a great snack to bring to Pow-Wows, picnics or even work and school!

### Whole Wheat Nacho Chips:

1 bag of Whole Wheat wraps  
Extra Virgin Olive Oil  
Sea Salt or Himalayan Sea Salt

Take 1 bag of Whole Wheat flatbread/wraps and cut into bite-size squares or triangles with a chef’s knife. Place on a large baking sheet or baking dish and drizzle with extra virgin olive oil and sprinkle on the sea salt. Bake in oven at 350F for approximately 20 minutes, turning once.

### Salsa:

1 red pepper or yellow pepper  
2-3 tomatoes  
½ of jalapeno pepper if you want spicy salsa  
¼ piece of a purple onion  
1 garlic clove  
Handful of cilantro or parsley  
½ of a lime juiced

In a hand-chopper mix all ingredients. Enjoy with fresh vegetables or above Whole Wheat Nacho chips.



Nova, Sarita and Kigan enjoy lunch snack of whole wheat nachos.



# Social Services

To advocate on social issues affecting our people



Truth and Reconciliation Walkers Patrick Etherington Sr. and Patrick Etherington Jr. meet with Jason Restoule, manager of the Anishinabek Nation Seventh Generation Charity.

## Walking for reconciliation

By Lisa Abel

**UOI OFFICES** – The Truth and Reconciliation Walkers launched their 2012 walk in North Bay on May 23. Patrick Etherington Sr. and Patrick Etherington Jr., made the 340-kilometre journey from North Bay to a Truth and Reconciliation Intergenerational Regional Gathering that took place in Toronto from May 31 to June 2, 2012. This is the third year that the two men, from James Bay Cree communities and currently living in Cochrane, Ont., have led a walk to raise awareness of the inter-generational impacts of residential schools.

Union of Ontario Indians staff including Jason Restoule, Manager of the Anishinabek Nation Seventh Generation Charity, presented the Truth and Reconciliation Walkers with a donation on behalf of the UOI and the North Bay Indian Friendship Centre to help them in their journey.

"I didn't learn about residential schools until the first Truth and Reconciliation national event in Winnipeg," says Patrick Etherington Jr., Moose Cree First Nation, referring to the end point of the first walk in 2010. That year, the Etheringtons were joined by other youth, who began to process how the unspoken legacy of residential schools had shaped their lives. "It doesn't affect the survivors themselves, it affects us too."

Three years on, Patrick Etherington Sr., Fort Albany First Nation, a residential school survivor, has a sense that Canadians still do not know that the residential school era took place and what costs it has had on First Nations communities and their participation in wider society. "We're not even close to awareness and understanding. This walk has made me more determined to create awareness of the work that still needs to be done."

## Canada appeals ruling critical of child care funding

**OTTAWA** – The Child and Family Caring Society of Canada (CFCSC), together with the Assembly of First Nations (AFN), Chiefs of Ontario and Amnesty International expressed concern following the Government of Canada's application for appeal in a human rights case that could mean fair and equitable treatment of First Nations children.

The federal government's application for appeal comes after an April 18, 2012 decision by the Federal Court directing the Canadian Human Rights Tribunal to examine evidence that First Nations children are being discriminated against because of federal underfunding of child protection services on reserve. That court decision confirmed the Government of Canada could be held accountable under the Canadian Human Rights Act for ensuring that First Nations people on reserve have fair and equitable access to government services. Currently, First Nations receive 22% less funding than other agencies in the country.

"It is so disappointing to see the federal government put its interests ahead of the interests of children again by pursuing these legal technicalities and trying to avoid a full hearing on the discrimination matter," said CFCSC Executive Director Dr. Cindy Blackstock.

"This application for appeal will only continue to delay the hearing of our human rights complaint, while the lives and futures of our children continue to be compromised," said Assembly of First Nations National Chief Shawn Atleo, adding that the Government of Canada made false assurances just last week at the United Nations Permanent Forum on Indigenous Issues. "The Tribunal was set up for a reason. We must use this and all other avenues to ensure the safety of our children - the future for all of us. An appeal process will only add barriers and further violates the rights of some of the most vulnerable."

A week earlier, at the United Nations Permanent Forum on Indigenous Issues, the Government of Canada stated: "Canada is committed to promoting reconciliation between the Aboriginal and non-Aboriginal population in Canada. The process of reconciliation includes a commitment to continually improving the relationship with Aboriginal peoples based on knowledge of our shared past, mutual respect, and a desire to move forward together in partnership."

## Teaching about trauma

By Shirley Honyust

**LONDON, Ont.** – "Baa Maa Pii Amquamzin" translates to "See you later, and be careful because we care about you." This was the theme of a spring conference held by Eagle's Nest Residential Group Home in London, Ontario.

The conference focused on the effects of trauma and illustrated the techniques of Cognitive Behaviour Therapy in helping children to change behaviour such as eating and sleeping disorders, poor academic performance, social skills, and others that are often the result of being exposed to trauma to themselves or to others. A certificate of completion for the participants followed the two days of training.

Presenters at the two-day conference included Paul Petahtegoose MSW, RSW, Social Worker for Eagle's Nest, and Brent Angell, Ph.D., Director of the School of Social Work, University of Windsor. Paul focused



Paul Petahtegoose – Photo by Barb Miskokomon

on traditional teachings which addressed the stigma of shame and trauma from the cultural perspective. He shared some of the teachings that he had received and presented them using the Medicine Wheel as a teaching tool. Peggy Martin, Native Foster Homes Recruitment Worker for Eagles Nest, coordinated the conference and gave recognition to the speakers as well as gifts of appreciation.

Prof. Angell's presentation gave detailed information in regard to the effects of trauma, how these are manifested through behaviours of children at school and at home, and the usefulness of Cognitive Behaviour Therapy (CBT) in treating children for these behaviours from the clinical perspective.



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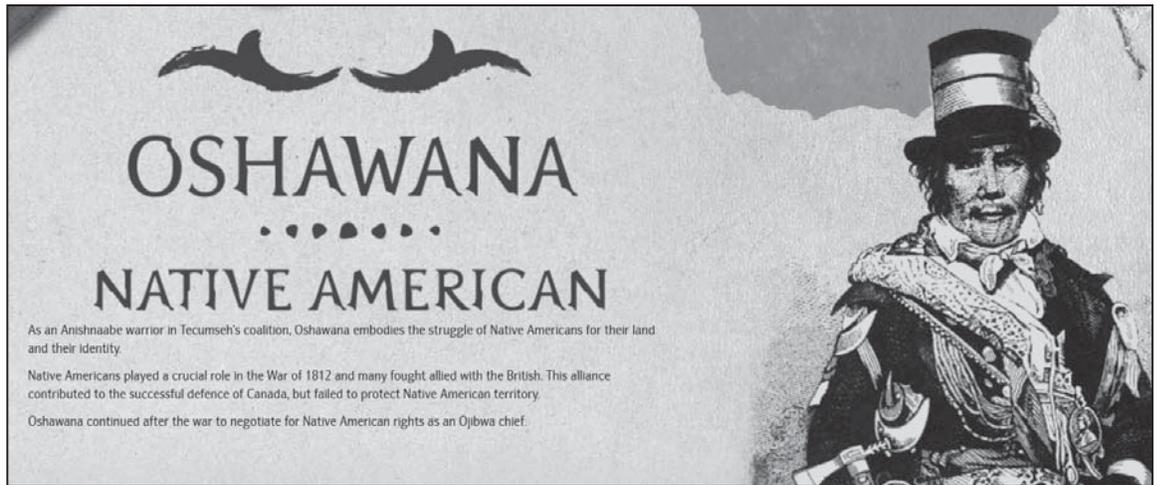


# Museum salutes 1812 war quartet

OTTAWA – Two hundred years after the start of the War of 1812, the Canadian War Museum is commemorating this major national turning point with an innovative exhibition that presents the conflict through the eyes of the war's four main participants: Canadians, Americans, the British and Native Americans. 1812, supported by National Presenting Sponsor TD Bank Group and National Supporting Sponsor Ancestry.ca, opened to the public on June 13, 2012 and will be on display until June 6, 2013. Featuring more than 160 artifacts from North American and British institutions, this unprecedented dynamic approach will provide visitors a deeper understanding of the war, its causes and its consequences.

"The 200th anniversary of the War of 1812 is the perfect time for Canadians to re-examine a pivotal moment in our national history, and we are proud to commemorate this historic event," said Mark O'Neill, President and CEO of the Canadian Museum of Civilization Corporation, which operates the Canadian War Museum. "1812 gives all Canadians an opportunity to learn more about a complex conflict that changed Canada's destiny and set it on the path to nationhood."

"The War was instrumental in the creation of Canada's military, and many Canadian reserve regiments can trace their origins back to it," said the Honourable James Moore, Minister of Canadian Heritage and Official Languages. "With this wonderful exhibition and its virtual and travelling versions, the Canadian War Museum



will help Canadians from across the country increase their knowledge and appreciation of this defining chapter in our history."

All four key participants have their own interpretations of the significance of the War of 1812. For Canadians, it was a series of American invasions successfully repelled by French- and English-speaking Canadian militia, British Regulars (members of the Royal Navy or British Army), and First Peoples warriors. For Americans, it was about standing up to Britain, which was trying to interfere with the United States' overseas trade. To the British, the conflict was vastly overshadowed by the concurrent war against Napoleonic France and is little remembered today. For Native Americans, the war was a desperate fight for freedom and independence as they struggled to defend their homelands.

The juxtaposition of these conflicting and overlapping perspectives will offer visitors a unique and more nuanced way of learning about the War of 1812, and let them draw their own conclusions about the causes and consequences of historical events.

1812 will feature more than 160 artifacts, including iconic pieces from the Canadian War

Museum's own world-renowned collections, and others from Library and Archives Canada, Parks Canada, the McCord Museum, the Niagara Historical Society Museum, the Peterborough Museum and Archives, and the City of Toronto. Major American lenders include the Smithsonian, the New York Historical Society, the Kentucky Historical Society, the Museum of the Fur Trade, the Metropolitan Museum of Art and the Library of Congress. The British Museum, the National Maritime Museum and the Royal Armouries are lending exceptional artifacts from the United Kingdom.

One of the star artifacts of the exhibition will be the tunic worn by Sir Isaac Brock, Commander-in-Chief of British forces in Upper Canada, during the battle of Queenston Heights. The hole left by the American musket ball that killed Brock is clearly visible. Other highlights include the eagle standard from a Napoleonic French infantry regiment, the Treaty of Ghent, the Treaty of Washington and a First People's chief's medal from 1814. Graphics, mannequins, works of art, and audio-visual and interactive features will accompany and enhance the many artifacts on display.



**Boniface J. Corbiere**  
Age 68 years

April 26, 2012 gii-shkwaawaasge maaba gchitwaa-nini; Manitoulin Health Centre gii-nji-maajaa wii-oo-naaskawaat gitziimbaniin Jemiss miinwaa Maaniis (Mendoowaabi) Kaabye; wiikaanebaniin Thomas, dawemaabaniin Honorine Peltier, Doreen Bebamikawe, miinwaa wiitaawsibiniin Timmy O'Connor; wiitaabaniin gewe Clement Bebamikawe. Baatiinwan zyaag'iggin pane ge-ni-mkwenmigiin: da-kweman MaanyAan 28-nso-boon gaa-wiidsemaaain, daansan Angela Recollet, Christa miinwaa Kerry; shiimenyin Glenny (Joanna), Teresa Naokwegijig (Leonard), Shirley Nashkawa (Martin-ba), Carroll Kitchikake (Bryan-ba); wiitaawsan Danny O'Connor; ooshenyin Dakota (Paygibe Wabano) miinwaa Brett Recollet, niish gewe gchi-ooshenyin; wiitaan Eugene Peltier; niibna gewe ningnisan miinwaa wshimsan. Gii-gchinenmaan wdanwendaagnan, gii-gchi-piitendaan gewe gaa-bi-zhi-kognin, "gete-zhitwawin" ko gaa-zhin'kaadang – wii-naadmaageng wii-mno-doodaading gewe – gii-zaagtoon gewe danwewin. 1969-2001 gii-nakii INCO moon'igning. Wiiba gii-boontaa oodi wii-naagdawenmaat daansiwaan da-kweman Toronto gii-ooksoonwinit.

The life of this gentle man came to a peaceful end on April 26, 2012 at the Manitoulin Health Centre from whence he departed to be reunited with his late father and mother, James and Mary (Manitowabi) Corbiere; his late brother, Thomas, and late sisters Honorine Peltier and Doreen Bebamikawe; late cousin Timmy O'Connor; and late brother-in-law Clement Bebamikawe. Dearly loved by those with whom he leaves many wonderful memories: wife Mary Ann with whom he walked for 28 years; daughters Angela Recollet, Christa and Kerry; brother Glenny (Joanna); sisters Teresa Naokwegijig (Leonard), Shirley Nashkawa (Martin), Carroll Kitchikake (Bryan); cousin Danny O'Connor; grandchildren Dakota (Paygibe Wabano) and Brett Recollet, and two great-grandchildren; brother-in-law Eugene Peltier; and many nephews and nieces spanning three generations. He loved his cousins, valued the traditions with which he was raised which he called "the old faith" – helping one's community and being kind to each other – and he treasured his mother tongue. He worked as an INCO miner from 1969 until 2001 and retired to help his wife further her education in Toronto while their daughters were still young. True to his values, it was his wish that others who need help benefit and, accordingly, asked that in lieu of flowers, donations to the Northern Cancer Foundation, Heart & Stroke Foundation, Canadian Diabetes Association, Holy Cross Mission or another charity of your choice be made.

Rested at St. Ignatius Church, Buzwah, April 28 and 29, 2012. Funeral service held at Holy Cross Mission Monday, April 30, 2012. Funeral arrangements entrusted to the Island Funeral Home, Little Current.



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# ANISHINABEK

## New centre supports youth

By Greg Plain

AAMIJWNAANG – “Maun-Doosh Gumig” - Community and Youth Centre re-opened its doors on April 20.

Chief, Chris Plain welcomed over 200 Anishinabek Citizens. Dignitaries included were several local municipal and federal politicians that had assisted with funding for the \$6 million upgrade to the facility.

Chief Plain told the large crowd that the community was very supportive throughout the planning and renovation process.

The original community centre was constructed 30 years ago, and the final upgrading of the facility took three years from the planning stages up to its completion of April 2012.

The full project took 18 months to complete and was a n effort of the whole community to organize and ensure the community was involved in the process.

The newly renovated centre included a Headstart program, sauna and workout room.



Chiefs from across the region attend the ribbon cutting at Aamjiwnaang – Chief Chris Plain, Grand Council Chief Pat Madahbee, Regional Chief Angus Toulouse, Chief Joseph Gilbert (Walpole), Patrick Waddilove (Munsee-Delaware), Joe Miskokomon (Chippewa of the Thames), Liz Cloud (Kettle and Stony Point) and Deputy Grand Council Chief Glen Hare. Front: Aamjiwnaang Princesses Adalia Plain and Ashley Maness.

A new addition to the centre is several Meeting rooms with state -of-the-art telecommunications and conference amenities.

The Aamjiwnaang Day Care

Centre children sang “Oh Canada” in the Ojibwe language and were a great hit as almost all of the dignitaries had something to say about the youth of the Nation. The chil-

dren were all dressed in matching ribbon shirts Several Chiefs from the surrounding communities were in attendance.

Grand Council Chief Pat Ma-

dahbee and Deputy Grand Council Chief Glen Hare were in attendance to congratulate Aamjiwnaang .

## 14<sup>th</sup> 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](http://www.an7gc.ca).

#### SCOTIABANK STUDENT EXCELLENCE AWARDS

Four scholarships will be awarded to Anishinabek First Nation students in the post-secondary level for academic excellence.

To apply please submit a letter including a short bio, academic achievements and aspirations, two written academic references, and an official transcript of your 2012 marks.

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](mailto:an7gc@anishinabek.ca) ~ Web: [www.an7gc.ca](http://www.an7gc.ca)

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