



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

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Nora King accepts road sign from Chief Steven Miller.

Street name centennial present

By Monica Lister

ATIKAMEKSHENG ANISHINAWBEK FN – Over 150 people came out to celebrate the 100th birthday of Nora (Shawbonquit) King of Atikameksheng First Nation. Held at the Community Centre, family, friends and community members were on hand May 24 to share dinner and cake in Nora's honour.

"Due to the fire ban at that time, candles were unable to be used," quipped one of Nora's great nieces!

Atikameksheng Chief Steve Miller announced that a community road would be named after the Centenarian, and presented her with a sign for Nora Road. As well, Nora received certificates and congratulations from the Anishinabek Nation, the City of Sudbury, the Province of Ontario, the Gov-

ernor General of Canada and the Queen. Guests included Deputy Grand Council Chief Glen Hare representing the 39 member communities of the Anishinabek Nation, France Gelin (MPP), Claude Gravelle (MP) and Nora's Godson Larry Chagnon from Vancouver. Mildred Young (niece) organized the event while Suzanne Shawbonquit (great niece) acted as emcee.

In earlier years, Nora worked as a cook in a tourist camp, taught Anishinabemowin at Our Lady of Fatima School - Chief Miller was one of her students - in nearby Naughton, and worked as an electoral officer.

She was married to Stanley King (predeceased 1964) and adoptive mother to Kenneth King (predeceased 2004).

Tough times about to get tougher

UOI Offices – In the wake of a meeting with Prime Minister Harper in February 2012, Anishinabek Nation Chiefs have vowed to do "whatever it takes" to stop the attacks on First Nation people.

"When all is said and done, no one can say that the Anishinabek citizens have not been patient and tolerant," says Anishinabek Grand Council Chief Patrick Madahbee. "Our leaders have shown professionalism and integrity in an attempt to find diplomatic solutions to offensive policies and legislative attacks on our people."

Madahbee was recently acclaimed as Grand Council Chief of 39 First Nations in a traditional election held at Sheguiandah First Nation "I don't know how we're going to resolve some of these issues when we're being treated like a tax burden while permits to destroy our land and steal our resources are handed out to mining and forestry companies like candy."

"The health and social assistance cuts only adds to hardships that elderly people, single parent families and hard working students face daily. It is clear to me that both levels of government are determined to maintain colonial practices on the most marginalized people in the country."

"While Canada and Ontario partner with multi-million dollar corporations we have to remind First Nation citizens to prepare themselves for a cold winter as many of them may not be able to afford the basic necessities like clothing, heat and shelter," Madahbee added.

"It's frustrating to deal with governments that inhibit our economies through one-sided policies and then ask us to vote for them come election time. Even the New Democratic Party abandoned us so they could avoid a provincial election, proving to us that politics is more important than people."

The provincial and federal budgets both seemed to add incentives for mining activities in First Nation territories by fast-tracking permits.

"We've been under attack for 200 years and we're still here. It doesn't matter how many colonial policies foreign governments try to place on us, they know just as well as Anishinabek citizens do – this is our land and we'll do everything in our power to protect it."

The Grand Council Chief was particularly critical of legislation regarding First Nation rights.

"We can point to any bill these governments have introduced and it is clear that the mandate is to eliminate First Nation title while painting a picture of economic prosperity, but when we look at the facts, whether it's in land claim policies, housing, infrastructure, health, social assistance, safe drinking water, or matrimonial real property – every one of these policies are aimed at control over our land base and our people," Madahbee continued. "It may not be as direct as the 1969 White Paper, but First Nations are well aware of the government mandate to eliminate First Nation rights."

Madahbee says that Canada and Ontario have a responsibility to uphold past promises of their predecessors.

"We refer to their laws all the time, whether it's a duty to consult and accommodate, fiduciary responsibility or the honour of the Crown, but I have yet to see an elected government take responsibility for stolen resources, or accommodate for occupied land, and there's no honour in apartheid-type policies like the Indian Act."

Madahbee said nothing short of other governments' respecting First Nations' rights to access resources on their own lands will put them in a position to economically sustain their own citizens.

Otherwise, he predicted, "Common-sense will tell you that oppression has a price."



This 'fire rainbow' phenomenon appeared in the sky during a July 8 "Spirit-lifting ceremony for Andrew Elmer Mixemong. – Photo by Philip Leblanc

Fire rainbow honours warrior

By Sharon Weatherall

MIDLAND – Colours streak the sky when a warrior dies.

That was written at the top of the funeral program for Andrew Elmer Mixemong, and that's what dozens of people had witnessed during a Spirit-lifting ceremony for the 59-year-old Christian Island man who died coming to his wife's rescue.

A small strand of white cloud emitting bright colours drifted across the sky – not once but twice – and the "fire rainbow" phenomenon was photographed by a number of people attending

the July 8 ceremony.

"It was so beautiful; everyone looked up and saw the colours and many started to cry because they knew it was Andrew going home," said Marilyn George, a mourning friend of the slain man. Earlier a sacred fire had been lit on Christian Island to call his Spirit home.

On July 7, Mixemong, president of the Georgian Bay Native Friendship Centre, was meeting his wife Lorraine, an employee of Dino's Deli, when he observed two men harassing her. The men became angry when told the res-

taurant was closed and one of them reportedly punched her. Mixemong was brutally attacked after going to her aid and later died in Georgian Bay General Hospital. Two men in their mid-twenties have been charged with second-degree murder. The pair also face drug trafficking charges.

"Neezhodah" was a gentle man and very traditional. A 1st degree Three Fires Midewiwin, he was a spiritual teacher and pipe carrier.

Andrew Elmer 'Fudd' Mixemong is survived by his wife, five brothers and four sisters.

Second term for Atleo

TORONTO – Shawn A-in Chut Atleo has been elected National Chief of the Assembly of First Nations for a second term.

In a third ballot, Atleo received 341 votes, Pam Palmater, 141 and Bill Erasmus, 30.

In the third ballot, 512 votes were cast and 307 ballots, or 60%, was needed to win.



Shawn A-in Chut Atleo

Political Office

To respect the sacred laws of the Anishinabek

Crown reminded of treaty rights

TORONTO – On May 22, 2012 Prince Charles of Great Britain was in Toronto and he met with several First Nation leaders including National Chief Shawn Atleo, Anishinabek Grand Council Chief Patrick Madahbee, and Lake Huron Regional Grand Chief Isadore Day.

Anishinabek leaders took the opportunity of the Royal visit to explain the meaning of the Treaty of Niagara Covenant Chain Wampum Belt to the Prince, whose ancestor King George III issued the Royal Proclamation in October, 1763, the year before his emissary presented the Wampum to the leaders of 24 Great Lakes Indian Nations at Niagara.

“Our intention in presenting the Wampum Belt to Prince Charles was to remind him that England is not off the hook yet,” said Grand Council Chief Madahbee. “Although this belt is a replica, it has been in the Lodge and contains the same spirit and intent as the original. It continues to be a symbol of our Nation-to-Nation relationship with Britain and its successor governments in Canada.”

The 1764 Treaty of Niagara Covenant Chain wampum belt has

10,076 Quahog shell beads and the original was presented by Sir William Johnson to the leaders of 24 First Nations of Great Lakes peoples in July of 1764. More than 2,000 First Nation leaders and warriors attended the 1764 Treaty of Niagara Congress, which confirmed the Royal Proclamation of 1763, by which Britain established a treaty relationship with the Anishinabek and other Nations of North American Indians.

Chief Day of Serpent River First Nation accepted the responsibility of caring for the belt during a lodge ceremony in 2011. “We turn the belt around when we show it to government reps, or in this case to the Prince of Great Britain -- to signify that there is unfinished business, that Britain and Canada have yet to live up to their treaty obligations,” says Chief Day. “This is not a show or a display. This belt represents the sacrifices of our ancestry and is a very important part of our treaty history.”

Chief Day sees the belt as a reminder to the Crown, “a growing number of our Youth have become quite clear about their expectations that we must build our government structures on the premise of treaty implementation and realize im-



On May 22, First Nations leaders, including National Chief Shawn Atleo, Anishinabek Grand Council Chief Patrick Madahbee and Lake Huron Regional Chief Isadore Day, had the opportunity to meet with Prince Charles of Great Britain in Toronto. Here Chief Day, Serpent River FN, explains the meaning of the 1764 Treaty of Niagara Covenant Chain Wampum Belt to the Prince, whose ancestor King George III issued the Royal Proclamation of 1763.

portant nation-building pillars like economic sovereignty and self-determination. That’s why we have advanced the protocol of turning the belt with Prince Charles.”

Grand Council Chief Madahbee says “The 1764 Covenant Chain signifies that if Britain or Canada is to live up to its legal obligations and uphold the Honour of the Crown, then they also require the permission of First Nations to develop laws on our land. Canada continues to violate the treaty relationship by using the Indian Act as a way to impose programs and policies on First Nations.

“The promises made to us by the Crown in 1764 are just as valid today and we expect them to be honoured to the letter of the law.”

Madahbee congratulates Stan Beardy

TORONTO – Anishinabek Nation Grand Council Chief Patrick Madahbee congratulated newly-elected Ontario Regional Chief Stan Beardy on winning the position in a tight 59-53 vote on June 27.

“I have known Chief Beardy for many years,” says Madahbee. “He is a strong advocate for the Nishnawbe Aski Nation and I’ve worked alongside him at the Chiefs-in-Ontario Political Confederacy. I am looking forward to

joining him in advancing the important issues facing First Nations in Ontario.”

As spokesman for 134 First Nations in Ontario, Beardy becomes the Ontario Regional Chief of the Assembly of First Nations.

Madahbee said that Beardy’s four terms as Grand Chief of NAN’s 49 Northern Ontario First



Stan Beardy

Nations means he is familiar with many issues that are priorities for Anishinabek Nation communities, including economic development opportunities and resource benefit-sharing.

“I also want to extend my appreciation to Angus Toulouse from Sagamok Anishnawbek for his efforts in representing Chiefs in Ontario for the past seven years, and congratulate Joseph Gilbert from Walpole Island for his candidacy.”

Gord Peters serving out AIAI term

DELAWARE NATION – Political veteran Gord Peters has been elected Grand Chief of the Association of Iroquois and Allied Indians (AIAI). He was chosen at May’s annual AIAI assembly and will serve out the remaining two years of the three-year term vacated by the sudden departure of previous Grand Chief Randall Phillips.

Grand Chief Peters is from the Delaware Nation, Moravian of the Thames and his 30-year

history of political credentials includes presidency of AIAI, teaching at the University of Toronto, serving as Ontario Regional Vice-Chief of the Assembly of First Nations, and acting as president and CEO of the Centre for Indigenous Sovereignty.

Deputy Grand Chief Denise Stonefish had previously stepped



Gord Peters

into the role of Grand Chief. “I had the opportunity to work together with Grand Chief Peters for almost a year now and continue to look forward in moving the Association and its Member Nations together.”

Grand Chief Peters says “I am honored to be elected by the member Nations of the Association. We will continue with the work started in the area of Indigenous Reclamation and on the creation of a political framework to move forward.”

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 Anishnabae Art. 1997, Acrylic on Canvas, 244 x 122 cm. Collection of Thunder Bay Art Gallery

JUNE 7– SEPTEMBER 9, 2012

THUNDER BAY ART GALLERY











ANISHINABEK



Anishinabek Nations meet in middle

Alanna Jones, Garden River First Nation Community Trust Manager, chats with Aaron Payment, newly-elected chairman of the Sault Tribe of the Chippewa Indians. Jones and Payment met near the centre of the Sault Ste. Marie International Bridge during the 50th Anniversary Bridge Walk. Some 5,000 participants joined the event, held annually to celebrate international friendship and cooperation between nations.

— By Barbara Burns & Margaret Hele

Fluent speaker learns how to read

By Rick Garrick

THUNDER BAY — Sharon Trudeau is pursuing a lifelong dream to teach Anishinabemowin to children in her community.

"It's something I've always wanted to do," says the third-year student in Lakehead University's Native Language Teacher's Certification program, and daycare teacher in Sagamok Anishinawbek. "I've been working at the daycare and I said 'someday I am going to go to Thunder Bay when my kids are grown up and take the Native language course.'"

Trudeau is concerned because Anishinabemowin is usually only spoken by older people in her community.

"There are not too many young people who speak the language anymore," Trudeau says. "I didn't speak the language to my children so they're not speakers either."

The four-week NLTC program is designed for students with an Algonquian language background with a focus on developing skills required for second language teaching in primary or secondary schools.

This summer's program runs from July 3-27 at the Thunder Bay campus.

"It's hectic because there is a lot of work involved, especially if you don't know the computer that well," Trudeau says. "But you always have somebody there to help you. And if somebody is struggling, then you are helping them. It's like one big family."

Although the students find it difficult being away from home for a month during the summer, Trudeau says they usually cheer each other up when needed.

"A lot of us travelled quite

a way — I came with two other members from my community," Trudeau says, noting they drove for about 12 hours to reach Thunder Bay. "I made sure there was somebody from my community to come up with."

Even though Trudeau is fluent in Anishinabemowin, she did not know how to read or write the language before entering the NLTC program.

"With this program, I've been picking up on how to read it and how to write what I'm saying," Trudeau says.

Trudeau enjoys the friendly atmosphere in the NLTC program.

"We're so different in our languages, but when you hear somebody else speaking, like the Cree, you can pick up a word here and there," Trudeau says. "You can pick up a word of what they're saying and you know what their conversation is about."

The NLTC program features four courses each year, including a supervised practicum focusing on student teaching, planning sessions, assemblies and workshops.



Sharon Trudeau

Peter Akiwenzie: passionate leader

By Laurie McLeod-Shabogiesic

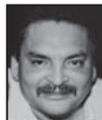
A friend of all of our nations was recently called home by the SpiritKeeper. Former Chippewas of Nawash Chief Peter J. Akiwenzie, 61, began his journey to the Spirit World on the morning of July 10th, 2012.

In addition to serving as Chief, he served numerous terms on Band Council for his community and he also worked at the Union of Ontario Indians as the former Director of Intergovernmental Affairs.

His legacy to us is the creation of the Anishinabek Police Services, helping to set up Casino Rama, the Nation-to-Nation agreement with the NDP government and the creation of the Anishinabek Conservation and Fishing Framework

Agreement that also spawned the Anishinabek Ontario Fisheries Resource Centre and the Anishinabek Trapping Agreement.

He was part of the negotiations and discussions for the Anishinabek Education and Governance Agreements. When the Fur Harvesters was going under, he and fellow friend/co-worker, the Late George Lanouette saved the flailing organization and rekindled it with more First Nation ownership and control. He also helped breathe new life into the Hats for Hides Program, was a part of establishing the Inter-Treaty Harvesting Accord and the



Peter J. Akiwenzie

Canada Ontario Resource Development Agreement.

Peter negotiated countless dollars for different programs: health, education, social services etc. and he never came back empty-handed.

He was passionate about the rights of Anishinabe people. He loved to challenge and never backed down from a good "fight". He loved practical jokes, poker and pool and was a master at all. The word "impossible" did not exist in his vocabulary and of the many things in life that Peter loved, he loved his family most of all. Sincerest condolences to his wife Donna, whom he loved with all of his heart.

G'chi-miigwetch Peter: Gmaa-miikwenmigoo.

IN BRIEF

Hawks going to worlds

By Hali Tabobondung

WASAUKSING FN — The Parry Island Hawks Men's Fastball Team is the first Anishinabe or Northern Ontario team to be invited to participate in the annual International Softball Congress World Tournament. Manager-coach Wally Tabobondung Sr. received the invitation for the Hawks, who compete in Huntsville and Sudbury leagues, to join over 60 teams competing in this year's tournament in Midland, Michigan Aug. 10-18. For the past three years, the team has hosted the Annual Hawk Tabobondung Memorial Fastball Tournament in September in Wasauksing.



Wally Tabobondung Sr.

Scone-making champion

By Sharon Weatherall

BEAUSOLEIL FN — Vicky King was grand champion of the annual scone-making challenge, a highlight of First Nation Solidarity Day events on Christian Island. The champion received one month's free scone-baking supplies and \$100.



Vicky King

Trena's personal best

DOKIS FN — Trena Restoule established a district record of 1.47 m. in the midget girls' high jump on May 24 and achieved a personal best of 1.50 m. in winning the gold medal at the NOSSA track and field championships in Sault Ste. Marie. Trena competed for the Northern High School Track and Field Team, the Northern Braves.



Trena Restoule

Dennis opens doors

By Rick Garrick

THUNDER BAY — Dennis Renaud is opening doors as a First Nation liaison with Sheet Metal Workers Local 397 in Thunder Bay. The Sand Point First Nation citizen says he might be the first person to play such a role in unionized building trades in Canada and the United States. He estimates that 12-14 First Nations citizens have joined his union in the past ten months.



Dennis Renaud

Medals from Queen

OTTAWA — Patricia and Sam Hearn, Alderville First Nation, received Queen's Jubilee Medals from Steven Blaney, Minister of Veterans' Affairs, at the National Aboriginal Monument on June 21st, National Aboriginal Day. The couple are National Service Officers for the London and Southwestern Ontario Region of the Canadian Aboriginal Veterans and Serving Members Association.



Sam Hearn

Selected for ceremony

NIPISSING FN — Patrick Stevens, Jr., Master Seaman, participated in the Nijegen March in Holland, a four-day, 160 km. event involving the largest National Ceremony held abroad to honour the fallen soldiers who liberated Holland. Only 209 military personnel were sent from across Canada, of which 9 represented Patrick's division of the Navy in Halifax.



Patrick Stevens Jr.

Aiming for Mars

By Greg Plain

CHIPPWAS OF THE THAMES — Cary Kechego-Wojtkowski, 10, a student at Antler River Elementary School, was one of 12 youth from across North America to be chosen to attend this summer's Space Camp Program in Huntsville, Alabama. "I know there has to be life out beyond our world and would love to be the first Anishinabe to search Mars for that life beyond our own world," says Cary.



Cary Kechego

Moose Deer leads way

UOI Offices — Grand Council Chief Patrick Madahbee has congratulated the government of Moose Deer Point First Nation for setting an example of anti-drug campaign leadership for Anishinabek Nation communities. On May 29th, Chief Barron King and councilors Burnside, Williams, St. Pierre and Sandy led by example on the community's War on Drugs Initiative, presenting drug-testing results proving negative amounts of any form of substance abuse. "On behalf of the Anishinabek Nation, I offer my congratulations and acknowledgement to Moose Deer Point First Nation on implementing your community's Vision Statement for 'War on Drugs: Ogitchidaawin: Protecting Our Own'", said the Grand Council Chief.



ANISHINABEK NEWS

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MAANDA NDINENDAM / OPINION

Waiting for kindness to be reciprocated

Among the people I wish were still here is Merle Assance-Beedie, a wonderful woman from Beausoleil First Nation who was convinced that only kindness is capable of making the world a better place.

Her understanding of the Anishinaabemowin word for Creator was "Great Kind Spirit", a translation she felt had not stood the test of time, given centuries of competition from the pigeon-English "Gitchie Manitou".

The Haudenosaunee like to say they told the first European explorers they were entering "Kanata", which was "the village" in Iroquois, but Merle had her own Anishinaabe version, one she shared with the Ipperwash Inquiry's Indigenous Knowledge Forum on Oct. 14, 2004.

"When the visitors came the people who they first met were people from the Algonquin-speaking nations who were fishing on the St. Lawrence River. And it was Jacques Cartier who asked them 'What is the name of this country? What is the name of this land?'"

"And the reply was 'Kenada. 'K' means land in our language. 'Kena' means everyone and everything. 'Da' means heart. So the actual name of our country is 'Kenada' – everything has heart; everyone has heart."

Her Otter Clan family taught her that the treaties – seven bore the dodem of Assance hereditary chiefs – were about extending kindness to the settlers, with the understanding that it would one day be reciprocated. Her grandfather used to tell her to watch for that kindness to be shown by the other treaty signatories. It would be a sign that things were finally being put right with the Anishinaabe, which the prophecies tell us is an essential element of mankind's survival.

Auntie Merle, as so many affectionately called her, was also fond of reminding us that "de" (heart) is part of six of the Seven Anishi-



Maurice Switzer

naabe Grandfather Teachings; only wisdom comes from the head.

It must have been incredibly difficult for Merle – a survivor of four residential schools – to mature into someone who made kindness the cornerstone of her being. But she practised what she preached, visiting one of the priests who followed the prescribed course of trying to "kill the Indian in the child" to offer her forgiveness to the old man before he died.

It's easy to be kind to others when you're privileged with comfort and possessions, but not such a simple matter when you're on the short end of the socio-economic stick, like an inordinate number of First Peoples in Canada – the place where the Anishinaabe told Jacques Cartier everything and everyone had heart.

Despite collectively ranking 64th in the world using United Nations indicators for well-being, First Nations have been remarkably generous to people in trouble anywhere on the planet. I recall coming across a yellowed newspaper clipping about Six Nations council sending \$100 in the 1840s to aid Irish farmers dying by the thousands during the great potato famine. In recent years Anishinaabe communities have held fund-raisers to help not just their own cousins in places like Attawapiskat – that have been largely abandoned by the Harper government – but even sold baked goods and raffle tickets to raise donations for victims of tsunamis and earthquakes in far-flung places that their citizens would only know about from television newscasts.

When Elliot Lake residents were devastated by June's collapse of the city's main shopping mall, Serpent River First Nation set up a social media site and established a relief fund to assist their neighbours. They also lit a Sacred Fire and offered prayers.

Merle Assance-Beedie would be pleased with all these acts of "de". But as playful as otters are, they also have very sharp teeth, and won't hesitate to use them in defence. I only once saw that side of Auntie Merle, when a testy Ontario conservation officer called me a liar during a cross-cultural training workshop. She delivered a scolding he would not soon forget.

A hot summer is upon us. All Anishinabek citizens would like to enjoy the same luxuries as most of our neighbours – heading to cottage, beach and camp to leave the worries of jobs behind for a few weeks. Or, if you're a member of federal or provincial legislatures, you can kick back for two or three months.

But too many of our citizens don't have jobs to get away from. Those holidaying legislators have preferred to help rich corporations strip resources from First Nations territories than respect our treaty rights to share in that wealth, and create our own jobs and economies. Before they left to enjoy their lengthy vacations, those same parliamentarians saw to it that the meager income some of our poorest citizens rely on – various forms of social assistance – will be gnawed away like the vast territories we once cared for, and the rights the Creator gave us to manage our own affairs.

Our natural capacity for kindness is being sorely tested.

Even otters have a tipping point.

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

Canada: people around one fire to hear stories

Looking out across the lake sometimes it seems as though the mist holds it all together. Even loon calls seem connected to the mountain standing tall and proud as a chief or a medicine woman. The cliff above the lake a shining bead in the flare of the rising sun.

It all comes together of its own accord. Like this country. This Canada. A nation of nations within a nation coming together on the power of detail and joined by a magic so incredible as to render itself invisible. The story of my wife and I is a microcosm of that.

Her story began on a convict ship bound for Western Australia and continued in the buying and the selling of her great-grandmother on a Fremantle dock. She was a West Indian black and I can see her in the line of my wife's face when the light catches it just so.

My story began in a residential school where my family was hung upon a cross of doctrine that said to save the child they must kill the Indian first. They almost did. It con-



Richard Wagamese

tinued with me being scooped away and taken into a white world where the Indian was scraped away.

The journeys we took led us to extraordinary places of dark and light and all shades in between. Our individual stories of the people we became are what we are willing to tell to each other. And what makes us stronger is the coming together of those stories.

The union of our lives is the harmony that happens when things are allowed to blend on their own accord -- a confluence of energy and spirit. The detail of things defined

by Creator's purpose and fused together into wholeness like a lake shining at the foot of a mountain.

So when I look across this stretch of Canada I can feel the whole of it beneath my feet like the thunder of a hundred thousand hooves of buffalo or the gritty, dusty faces of settler folk following the creak of wagon wheels forward into a shared history. Diverse peoples huddled around fires in the night.

So maybe this is what it comes to mean, this word, this Canada. This Huron word for village that has come to mean "our home." Maybe in the end it's a word for one fire burning where a circle of people gathers to hear the stories that define them.

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



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



Assembly of First Nations incumbent National Chief Shawn Atleo delivered his platform speech to Chiefs at the annual assembly in Toronto on July 17, 2012. His focus in the next term is First Nations families and communities; treaties, titles and rights; economy and environment; and Nation building, First Nation governments. He was re-elected for a second term on July 18. The Assembly of First Nations represents 633 First Nations in Canada. — Photo by Ben Powless

Treaties don't expire

By Jamie Wilson

WINNIPEG — There is nothing quite like the thrill of buying a first home. To many, it is the single most important purchase they'll ever make with the very memory of it lasting a lifetime.

Yet my guess is that very few non-aboriginal Manitobans realize that, in purchasing a home, they are exercising a treaty right negotiated for Canadian citizens by the federal government.

Some no doubt are a little taken aback that treaties, dating to 1871, are at all relevant today. However, they are. They allow Canadians the right to buy a home but also to sell and purchase property, to farm, settle a new community or enjoy the rich resources of lakes in cottage country.

Each one of these traces back to rights granted to settlers under the terms of the treaties.

There's a reason why some of my union friends fondly refer to treaties as Canada's original collective agreements. That's exactly what they are -- the coming together of two parties to negotiate and mutually agree upon benefits and obligations running on both sides.

However, unlike collective agreements, which all have set expiration dates, treaties are forever.

Consider the following statement from one of Canada's federal treaty commissioners, Alexander Morris, who was widely quoted in 1873 in describing treaties as lasting "as long as the sun shines, grass grows and river flows."

This in itself should help to better understand why, even today, First Nations are so fixated on the enduring significance of these spiritual and contractual agreements.

They're now and forever, just as they were originally intended by all signatories.

Most important, treaties are about relationships. They are not just a form of covenant or contract that lives in perpetuity. They are agreements of honour and respect that define the relationship between First Nations and the government of Canada.

Truth be told, more than 70 treaties were signed in total and are responsible for much of the wealth enjoyed today in Western Canada.

We are all treaty people. It's a conversation starter and a challenge.

James Wilson is commissioner of the Treaty Relations Commission of Manitoba. His article first appeared in the Winnipeg Free Press print edition of May 31, 2012.

MAIL

Harper government has history of cutting

I read with interest your excellent article "Tories kill First Nation initiatives" in the May issue of *Anishinabek News*.

We Native people should not be surprised by the actions of this Harper government! In addition to referencing all the Native programs in this article that Harper has cut, we have only to look at his previous actions. You will recall when Harper first became Prime Minister he cancelled the Kelowna Accord which had been set up by former Prime Minister Paul Martin.

The Kelowna Accord would have gone a long way to improving the conditions of our Native people. This past winter we also saw Harper blame our people in Attawapiskat for the abysmal conditions

they live in.

Because of our ethnicity the Harper government is now eliminating some of the helpful programs set up by previous governments.

You may be aware that Harper established the Aboriginal Caucus of Native Conservative MPs and a Native Conservative Senator who were to address our concerns. I had written to this group expressing my concerns over the cancellation of the Kelowna Accord. They responded by saying that they were working on something better to replace the Accord. Well, actions speak louder than words

Keith Anderson
Ottawa

Campers walking sovereignty talk

By Waaseyaa'sin Christine Sy

PETERBOROUGH — In early April, three Anishinaabe men "walked their talk" of spirituality and sovereignty by creating Oshkiimaadziig Camp along a traditional route in their homelands that is now occupied by the Coldwater Canadiana Heritage Museum in Coldwater, Ontario. In May, the men decided to move the camp to Awenda Provincial Park near Midland.

Kai Kai Kons (Johnny Hawk), Migiziningwiiganinini (Greg King), and Memeskwaniniisi (Richard Peters) decided to put spiritual guidance into practice and assert Anishnaabeg sovereignty in response to the multi-million dollar Coldwater-Narrows Land Surrender offer made to their First Nations by



Canada. These men remind us that, in this case, a land claim is not necessary as the relationship between Anishnaabeg and other Nations, including Canada, are determined by pre-existing agreements documented and secured through wampum belts. They cite the 1764 Treaty of Niagara as the grounds for rejecting a land sur-

render agreement with Canada and asserting sovereignty.

Their Facebook literature indicates that Oshkiimaadziig refers to the New People of the Seventh Fire Prophecy who will pick up the things left behind to light the Eighth Fire. According to Edward Benton Benai, in *The Mishomis Book*, and as articul-

ated by Leanne Simpson in *Dancing on Our Turtle's Back*, Oshkiimaadziig are the people who will emerge to revitalize Anishnaabeg life. Oshkiimaadziig Camp sees another future that is based on growing what land claims erode—sovereignty, reliance on our mother, and strong relationships with each other.

Oshkiimaadziig Camp arises from a situation that is familiar to our ancestors and us: land surrenders that offer needed financial benefits for individuals and a trust fund. Settlements also erode significant aspects of Anishnaabeg life. Oshkiimaadziig Camp sees another future that is based on growing what land claims erode—sovereignty, reliance on our mother, and strong relationships with each other. Waaseyaa'sin Christine Sy is a PhD candidate at Trent University.

Health Secretariat

Good Health for Our People



Phys-ed teaches healthy living

By Laura Liberty

Great things are happening with Mark Peltier's physical activity programming for kids at First Nations communities on Manitoulin Island. Mark is the Healthy Children's Program Coordinator at Noojmowin Teg Health Centre, and provides physical activity programs for children 6-12 years to encourage and promote a healthy lifestyle.

One of the more popular programs is floor hockey.

"We have 100% attendance for this particular age group" says

Mark. "The kids love coming out to play and they get to learn a bit about other aspects of health as well". Sheguiandah First Nation recently built a covered outdoor rink that enables youth to remain active year round.

Soccer is another popular program during the summer months. Kids learn team-play, sportsmanship and fair play, and develop friendships with neighbouring communities. The Healthy Children's program implements a curriculum that includes skill development drills and exercises for various sports and activities, and includes teachings on other aspects of health, including: nutrition, mental health, Aboriginal Traditional teachings, smoking prevention, and FASD awareness.

Together with FASD Coordinator Dan Garcia, Mark was instrumental in organizing a PD day for Special Education teachers in Wikwemikong Unceded Indian Reserve. The session called



Youth take part in a floor hockey game hosted by Noojmowin Teg's Healthy Children's Program in Sheguiandah First Nation.

"Brain Gains" focused on the cognitive benefits of exercise for children with FASD and was facilitated by the Anishinabek Nation's Lake Huron Region FASD worker.

Participants were encouraged to experience the challenges of

playing sports from the perspective of a child who is suspected of being impaired by pre-natal alcohol exposure. Approximately 80% of children impaired in utero by alcohol have no visible symptoms of brain damage, leaving them more vulnerable to

secondary characteristics such as dropping out of school, breaking the law, addictions and homelessness.

To book a FASD information session in your community contact Laura Liberty liblau@anishinabek.ca.

HEALTHY EATING

Pow-wow picnicking

By Sarah Blackwell

This pow-wow season pack your own snacks and lunches that are healthy to keep you dancing all night long!

Cucumber Tomato Dill Salad:

1 English Cucumber
1 cup of cherry tomatoes – or vine tomatoes diced up
Fresh Dill

Toss all ingredients in a container and store in your cooler until ready to eat.

Almond Butter Wraps:

1 Whole Wheat Tortilla
1 tsp of almond butter



1 Banana
1 tbsp Chia Seeds
Slice your banana lengthwise and sprinkle the chia seeds inside the banana.

Spread the almond butter inside the tortilla. Place the banana in the middle and wrap it up. You can slice them into bite size pieces, or just in half.

Trail Mix:

Mix any amount of nuts,

seeds and dried berries into a container to snack on throughout the day. Here is my favourite.

Almonds
Goji Berries
Sunflower Seeds
Dried cranberries or cherries
Hemp seeds
Coconut

Sarah Blackwell is a citizen of Aundeck Omni Kaning.

Diabetes helped me be healthier



By Kristin Grant-Smith

This past Boxing Day my life was irrevocably changed. I went to the ER for a spot in my vision, and left with a Type 2 Diabetes diagnosis (non-insulin dependent).

The diagnosis came as a shock despite risk factors I ignored – being overweight, not being physically active and being of aboriginal ancestry. My blood sugar levels were twice what they are supposed to be. Suddenly I was taking diabetes and blood pressure medication, seeing a Diabetes management nurse and a nutritionist.

Six months later, I can say that my diabetes is under control and being managed with diet and exercise alone. Getting to this point has been hard work and meant a radical lifestyle change.

Fortunately I have a supportive boyfriend who made the changes with me. The biggest adjustment has been in what we eat, for example, rye bread because there is no added sugar, yellow potatoes instead of white because they are better for blood sugar. Our meals are really balanced with a starch (bread, rice, or potatoes), protein (eggs or meat) and a vegetable of some kind. Protein is important because it helps to process the sugars.

Watching carbohydrate intake is important, because carbs turn into sugar, so that means most alcohol, non-diet pop, bagels and panzerottis are either ancient history or very rare treats because the carb or sugar content is just too high. I will admit I cried visiting the grocery store for the first time after being diagnosed because I was so overwhelmed. I have since learned to read labels and to control portions. I buy single-size packs of chips, because they are only one of my 6-8 daily carb choices and I can eat the whole bag without worrying.

I keep a food journal that helps me if I need to look back and figure out why a blood sugar reading was out of range. Things have gotten a lot easier. I am not afraid to ask questions when eating out at a restaurant. I am constantly surprised by the no-sugar-added treats that are out there: pop rocks, jelly beans, licorice and ice cream.

With the change in diet, I lost 30 pounds which helps the insulin to work properly with this type of diabetes. Physical activity is also important. I initially aimed for 20 minutes three times weekly, and have now increased that to 30 minutes four to five times a week. My Wii Fit has gotten a lot of use.

By mid-March my sugars were in range, and under the doctor's direction I decreased my medication, stopping one entirely in March, and in May gradually reducing the second before stopping it altogether. Despite diet and exercise sometimes your body just won't cooperate, but so far so good – hopefully I can stay off the meds.

While I do miss the freedom of being able to consume whatever I want and testing my blood sugar daily isn't fun, Diabetes has ultimately made me a much healthier person, and for that I am grateful.

Kristin Grant-Smith is of Split Lake Cree heritage.



Serpent River First Nation citizens will enjoy new fitness facilities within a newly-constructed multi-purpose centre in the community. The 15,000-square-foot centre, which will be used for social, educational, sporting and cultural activities, also contains a gymnasium, boardroom, training room, kitchen facilities and an area for social events. Of the new fitness room, Chief Isadore Day says he is "looking forward to seeing the benefits in our people as a result of this investment."



Social Services

To advocate on social issues affecting our people




An elder in Aundeck Omni Kaning, Joseph Naheegahbo says he sees how youth are struggling to make ends meet.

First Nations poor taking brunt of Ontario Works cuts

By Laura Stradiotto
 SUDBURY – The North Shore Tribal Council planned a series of rallies across Ontario and on June 19 supporters were in Sudbury to raise awareness over the province’s deteriorating social service system.

About 150 people marched peacefully through the downtown streets chanting “They say cut-backs. We say fight back,” on the eve a summer provincial election was averted and the budget was passed.

Ontario is slashing funding for health and non-health related discretionary benefits made available through Ontario Works and the Ontario Disability Support Program. First Nation communities will receive a maximum of \$10 a case which critics say will not cover expenses like dental care, eye glasses, home repairs and funerals. Some fear there won’t even be enough money for proper burials.

First Nations residents and those living in rural areas will be the most affected because they don’t have access to secondary services to help cover these costs, said Grand Council Chief Patrick Madahbee on behalf of the 39 member communities of the Anishinabek Nation.

“This is being exasperated by other legislative measures that are happening,” Madahbee said at the Sudbury rally.

“Cutbacks in health, the Unemployment Insurance restrictive measures that are being implemented by the omnibus Bill (C-38) is going to kick in as well.”

Madahbee said these issues were being pushed along without a second glance, all in an effort to avoid a provincial election.

He sees crime and child welfare situations only worsening as people become more desperate to make ends meet.

Madahbee hopes the government will hear his people’s serious plea for help and not abandon them – again.

“We went through a hard time



Chief Patsy Corbiere and Audrey McGraw, an Ontario Works administrator in Aundeck Omni Kaning, see first-hand how cuts to social services over the years has affected their community.

in 1996 when the Harris government implemented Ontario Works,” said Deputy Grand Chief Glen Hare. “We survived it but it was at a cost. And now we’re being hit again? Why?”

Rather than squabbling amongst themselves, politicians should do a better job in consulting First Nations communities and working with them to find solutions, Hare added, “They hit us pretty hard.”

“Let’s think about the people instead of running to them every three or four years when it’s voting time. It is so disrespectful.”

An average single person qualifies for less than \$400 a month for basic shelter. That amount barely covers rent but also must be used to pay heating and hydro.

Audrey McGraw works as the administrator for Ontario Works in Aundeck Omni Kaning First Nation. She sees about 90 clients – the people who’ll be the first to feel the cut backs in her community.

McGraw expects people will

have to move out, take in boarders or bunk with others when heating usage increases this fall. Either way, said McGraw, it’s a dangerous downward spiral for those already struggling to make ends meet. Poverty will become increasingly visible, and it won’t be long before other social problems like crime appear.

And band offices will be left to pick up the pieces in the aftermath, said Chief Patsy Corbiere of Aundeck Omni Kaning First Nation.

She wonders whether band offices will have to evict people or be the ones to cover unpaid heating and rental bills. Corbiere said First Nations people and band offices have received no directive from the government regarding the reduction in social services.

In the last year food bank usage has increased by 82 per cent on Manitoulin Island. Even those people who are working are having difficulties making ends meet, she said.

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Don’t talk much? Read this!

By Eden Beaudin

Are you one of those people who are shy? Don’t talk much? Let your mom do most of talking? Don’t like public speaking? Or joining in plays? Don’t worry. You are not the only person in the world who is shy.

Being shy is a common fear. Shyness or feeling different from others means feeling uncomfortable, awkward, and scared.

Not being shy has many advantages though. You could make new friends, could get a good job, or become an inspiration. Outgoing people are really fun to be around.

People are shy of other people. Maybe because they are older, bigger, and you don’t know them well. When making a friend, choose them wisely. By wisely I mean, if you joined a band, chess club, or soccer club. It is way easier to talk to someone because you have something in common already.

Plays and speaking competitions are actually really fun! Flowers are given out to you after you have made your first “Broadway” appearance. Speeches have awesome awards also! There are many ways to overcome your fears during a performance. If you make a mistake, smile, even laugh, take a deep breath, and start over. Look above people’s heads, or look at your best friend to be more comfortable. Just remember all the good things that will happen once it is over.

Speaking to adults is also scary. They ask many questions. No one means any harm. Happily answer the questions.

Some tips on avoiding shyness: Have a smile on your face. It shows people you are nice.

Walk straight, with your head held up high. This says you are confident, and ready for anything.

Have good manners. Say m’igwetch after someone gives you something.

Make a conversation. Ask simple questions.

Whatever you do in life, believe in yourself. Get rid of all the shyness, and put a smile on your face. :)

Eden Beaudin is a citizen of M’Chigeeng First Nation.



Eden Beaudin



14th ANNUAL

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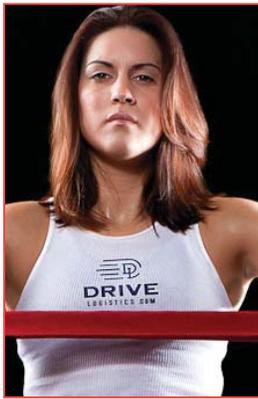
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Spencer Olympic wild card



Mary Spencer won gold in the 75-kg weight class at the Pan Am Games in Mexico in October.

WINDSOR, Ont.— Mary Spencer is going to the Olympics.

The fighter has received the wild card berth in the women's 75-kilogram weight class at this summer's London Games, Boxing Canada announced in June.

"The route to London was not as expected, but I feel I've learned a lot and I will take those lessons with me on the final leg of the journey," Spencer said in a statement.

Spencer had been awaiting a decision on the wild card for weeks, since she lost her opening bout at May's world championships in China.

The three-time world champion's hopes remained alive because of the provision to award one wild card Olympic spot to a fighter from the Americas, one of five global regions determined by the AIBA, amateur boxing's international governing body.

Spencer, a citizen of the Chippewas of Nawash at Cape Croker, said the wait hasn't affected her preparations for London.

"I've been able to stay focused," she said. "The No. 1 thing was getting back to the gym and training for the Olympi-

pics. She has won some tuneup fights and said she feels confident as she prepares for the start of Olympic competition on Aug. 5 at the ExCeL complex in London.

Spencer, 27, was born in Wiarton, Ont., and grew up in Windsor. In addition to her three world titles, the five-foot-11 fighter has won eight Canadian championships, and she captured gold at the Pan American Games last fall in Mexico.

Spencer's absence would have been a big blow to the Canadian Olympic team. She's considered one of Canada's top hopes for a medal in London, where women's boxing is making its Olympic debut.

Cup visits Garden River Aug. 20

By Marci Becking

LOS ANGELES — Stanley Cup celebrations for the NHL Kings' California fans might be over, but they'll just be starting Aug. 20 when Jordan Nolan brings the silver trophy home to Garden River.

During the NHL playoffs, fans from the 23-year-old's First Nation were cheering for Number 71 on social media sites, in packed living rooms and at the Garden River Recreation Centre.

"They showed me a lot of support," says the rookie right winger. "When I came home on the Monday night there were some signs up and it was really neat to see."

Nolan is looking forward to bringing the Stanley Cup home to Garden River in August.

"There will be a parade, autograph signing, pictures and the rest of the day will be spent with family and friends enjoying the cup," says Nolan.

Nolan, who only played at one Little NHL tournament as a youngster, says that when his team won the final game over New Jersey Devils he was just full of excitement.

"I celebrated with my teammates, went to my parents and



Jordan Nolan celebrates Stanley Cup win with parents Ted and Sandra.

celebrated cup on ice with them. I was pumped. Now my focus is on training camp and securing a roster spot."

He says that it's important for him to stay focused and gives that advice to young players.

"Make sure you follow through with everything," says Nolan. "That's one of the mistakes I made is I wasn't fully committed to hockey. Once I made that commitment, my career took off. That was the hardest thing."

reer took off. That was the hardest thing."

The 6'3", 227-pounder was selected by the Los Angeles Kings in the seventh round (186th overall) in the 2009 NHL entry draft.

On Feb. 11, 2012, Nolan was called up from the American Hockey League's Manchester Monarchs to join the L.A. Kings, and was assigned uniform number 71.

14th Annual Anishinabek Veterans Memorial Golf Tournament

The Anishinabek Nation 7th Generation Charity's 14th Annual Anishinabek Veterans Memorial Golf Tournament benefiting Anishinabek Communities and Citizens was held on June 15th at Silver Creek Golf Course in Garden River First Nation. Over 100 golfers were out enjoying a beautiful day on the course!

The AN7GC would like to sincerely thank all of the volunteers for their help in making this another successful event! Volunteers for the event included several individuals from the Westmont Hospitality Group including Angela Johnston, Alison McGraw, Chantal Morrow, Marilyn Reed and Linda Aikens as well as Kerry Assiniwe and Monica Lister.



Congratulations to this year's Ray Martin Memorial Trophy winners:



Mixed Division: Richard Peters, Kerri Spooner, George Burton, Marty Turco



Ladies Division: Corella Manitowabi, EJ Murray, Marth Murray, Cathy Fox



Men's Division: George Armstrong, Frank Couchie, TJ Boissoneau, Dan Patry

The AN7GC would also like to thank our great sponsors of this event for their generous support:



Our special guests were fantastic and definitely added to the excitement and enjoyment of the day. Thanks to Grand Council Chief Patrick Madahbee, Ted Nolan and Marty Turco for participating and helping to make the event as great as it was.

Hole Sponsors included: Young Forestry Services, Riverview Cottages, Shingwauk Kinooomaage Gamig, Scotiabank, Comfort Suites SSM, AEI—Anishinabek Educational Institute, Weaver Simmons LLP—R. Martin Bayer, Freedom 55—Greg MacLellan, Anishinabek Health Secretariat, Quality Inn & Suites SSM, First North Enterprise, BDO – SSM, Watson Parojic Financial, Garden River First Nation, Nipissing First Nation, and Dokis First Nation.

Prize donations from: Anishinabek Educational Institute, Maple Leaf Sports and Entertainment, the Toronto Blue Jays Baseball Club, Delta Sault Ste. Marie Waterfront, Silver Creek Golf Course, Fairfield Inn Sault Ste. Marie, Union Gas, UOI Lands & Resources Department, UOI Legal Department, UOI Administrative Department, CTV, Tony Jocko and Jamie Restoule.

We are looking forward to seeing everyone next year at the 15th Annual Anishinabek Veterans Memorial Golf Tournament! Please check our website at www.an7gc.ca for details.

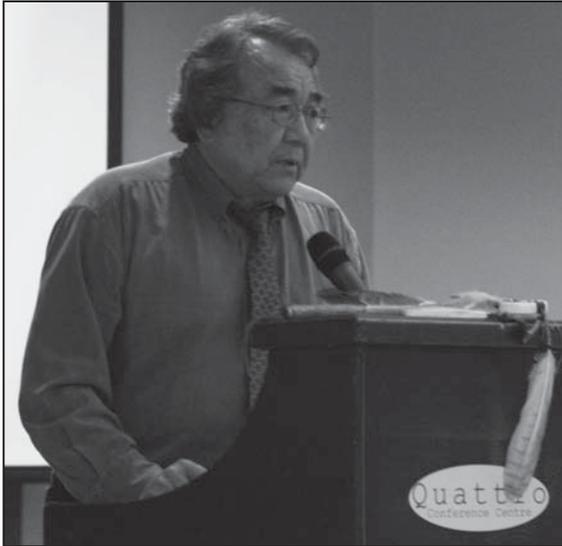


Restoration of Jurisdiction

.....
Implementing the Anishinabek Declaration of 1980



Chiefs in Assembly require more time to discuss implementation of the Anishinabek Education System



In his keynote address to participants, Georgina Island's Harvey McCue shared his vision of First Nation education and focussed on four key areas of jurisdiction: New Curriculum, Standards, Education Accountability and Quality of Education, all of which are essential to building a separate and parallel education system.

By ROJ Staff

Chiefs in Assembly at Sheguiandah First Nation expressed the need for more time and discussion before taking definitive steps to move forward with a strategic plan that would implement the Anishinabek Education System (AES).

The "Educational Directions" strategic plan was initiated by the Education Working Group, with political support from the Chiefs Committee on Governance and the Anishinabek Nation Leadership Council, and it was refined at the May 15 and 16 Anishinabek Nation Education Symposium, which included leadership and educators from 31 Anishinabek First Nations.

The goal of the strategic plan is to implement the Anishinabek Education System and to build Anishinabe student success through Anishinabek control over Anishinabek education.

"For years our children have been internalizing the wrong messages and we have the ability to change that," said Northern Superior Elder Mike Esquega Sr. "We

have a lot to be proud of and it's up to us to teach our children well."

Part of the plan for establishing the system includes securing private funding and forming partnerships with local and regional post-secondary institutions, private foundations, Provincial ministries and First Nations organizations.

Though the Anishinabek leadership understands that seeking alternative ways to begin implementing the AES is a positive step, the Grand Council required more information on the strategic plan, and felt that the plan also needed to address other issues, before passing a resolution mandating the work to begin.

Instead, Chiefs at the Annual General Assembly in June asked that discussions and consultations regarding the educational direction continue to take place over the coming months with Anishinabek First Nation leaders, educators, schools and communities.

Sagamok Anishinabek Chief Paul Eshkakogan suggested there be an opportunity for all Anishinabek Nation communities that

operate schools to discuss their common issues and unique circumstances.

Twelve of the Chiefs in Assembly abstained from voting on the resolution to approve the "Educational Directions" strategic plan and the motion did not pass.

A motion to accept a selection process for the Kinomaadswin Education Body Board of Directors was also set aside on day three of the 2012 Grand Council. It will be reviewed at a later date, once the Chiefs have had more opportunity to assess the strategic plan with their councils and citizens.

The Education Working Group, along with the Chiefs Committee on Governance will review the recommendations from Grand Council, and will establish an implementation plan to further consult and communicate the strategy to implement the AES.

For more information on the Anishinabek Education System and the "New Directions" strategic plan, please contact Dave Shadava at 705-497-9127 or by email at shadav@anishinabek.ca.



Participants from Regional Education Councils 4 and 5 (Nipissing/Parry Sound and Southeast/Southwest corridors) get together in a break-out session to discuss the strategic elements of the educational direction for the Anishinabek Education System, which was discussed by Chiefs in Assembly at the Grand Council on June 7.



Key-note speaker and Mi'kmaq Kina'matneway negotiator John Donnelly (far left) addresses the crowd at the Anishinabek Nation Education Symposium on May 15, 2012. Donnelly spoke of the challenges and successes he experienced while negotiating for and implementing the Mi'kmaq Kina'matneway Education System in Nova Scotia, giving insight to the path ahead for the Anishinabek Nation as it prepares to ratify and implement the Anishinabek Education System.



Grand Council Chief Patrick Madahbee inspires symposium participants with optimistic opening remarks about the future of First Nations education for Anishinabe children. "If we think that the status quo is going to be good enough for our children, we are sadly mistaken," said Madahbee. "It is up to us to create a new standard of education for our children and that is what we can do with the Anishinabek Education System."

Anishinaabe Chi-Naaknigewin

Restoration of Jurisdiction



Chiefs in Assembly stand up in support of the Anishinaabe Chi-Naaknigewin at the Grand Council in Sheguiandah First Nation on June 6, 2012. From left: Councillor Robert Bressette (Kettle & Stony Point), Chief Steven Miller (Atikameksheng Anishinawbek), Chief Wayne McQuabbie (Henvey Inlet), Chief Denise Restoule (Dokis), Chief Barron King (Moose Deer Point), Chief Joe Noganosh (Magnetewan), Chief Robert Tabobandung (Wasauksing), Chief Roland Monague (Beausoleil), Councillor Jim Meness (Pikwakanagan), Chief Keith Knott (Curve Lake).

Proclamation makes history for Anishinabek

By Andrea Crawford – ROJ Communications Officer

The proclamation of the Anishinaabe Chi-Naaknigewin marks a historic moment for the Anishinabek Nation as it now has the support of its people to establish a traditional government that will develop laws and policies for the protection and the betterment of Anishinabek.

“We have just witnessed something incredible and historic,” Grand Council Chief Patrick Madahbee said in his celebratory speech. “It is a testament to the will and desire that Anishinaabe people have to move forward. Everything we do as a Nation, from here on out, will come from a position of strength that cannot be contested.”

Twenty-nine First Nations voted in favour of the resolution, making the proclamation of the Anishinaabe Chi-Naaknigewin official on June 6, at the Grand Council Assembly in Sheguiandah First Nation.

The motion to accept the resolution proclaiming the document as the Nation’s constitution was moved by Lake Huron Regional Chief Isadore Day and seconded by Curve Lake First Nation Chief Keith Knott, who spoke with pas-

sion in support of the resolution.

“It is time for us to stand up and be accounted, and it is time for us to stand up for what we believe in,” exclaimed the soon-to-be retired Chief Knott. “If we do this now, our children won’t have to struggle anymore.”

Three communities, Sagamok Anishnawbek, Dokis First Nation and Red Rock Indian Band, abstained from voting on the resolution, while Thessalon First Nation and Wikwemikong Unceded Indian Reserve opposed the resolution.

Several Chiefs from the abstaining and opposing communities addressed their fellow leaders indicating the reasons for their current positions.

Chief Hazel Fox-Recollet made an emotional statement on behalf of her community, giving light to Wikwemikong’s opposition to the Chi-Naaknigewin.

“I hope that we will be just a little bit behind you, and that we will jump on board with this pride and this prosperity soon,” said Chief Fox-Recollet. “We will catch up.”

The community of Wikwemikong presented a gift to the

Anishinabek Nation as a symbol of the connection between the Anishinaabe and the Creator, and as a symbol of the protection that is found in the Nation’s unity and brotherhood.

Even though some communities were not able to accept the Anishinaabe Chi-Naaknigewin at this time, everyone celebrated the historical achievement together.

Grand Council Chief Patrick Madahbee and Deputy Grand Council Chief Glen Hare acknowledged the strength and the courage of the communities that held back and offered assistance to those leaders as they continue to consult with their citizens in the future.

“Even if there are some who are not joining us right now, this is not a sad time,” said Deputy Grand Council Chief Hare. “One day I know we will all stand together under the Chi-Naaknigewin and that is what we must look forward to.”

For more information on the Anishinaabe Chi-Naaknigewin, please visit the Restoration of Jurisdiction website at <http://www.anishinabek.ca/roj/anishinaabe-chi-naaknigewin.asp> or email ROJinfo@anishinabek.ca.



Grand Council Chief Patrick Madahbee and Deputy Grand Council Chief Glen Hare accept a wood carving gift from Wikwemikong Unceded Indian Reserve, after Chief Hazel Fox-Recollet respectfully opposed the proclamation of the Anishinaabe Chi-Naaknigewin, on behalf of her community.



Wikwemikong UIR Chief Hazel Fox-Recollet makes an emotional address to her fellow Chiefs after the Anishinaabe Chi-Naaknigewin proclamation vote.

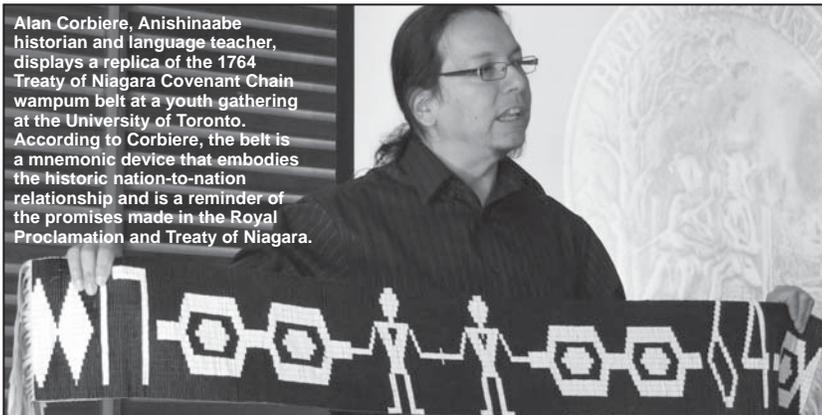


Intergovernmental Affairs

Ensuring access to natural resources



Alan Corbiere, Anishinaabe historian and language teacher, displays a replica of the 1764 Treaty of Niagara Covenant Chain wampum belt at a youth gathering at the University of Toronto. According to Corbiere, the belt is a mnemonic device that embodies the historic nation-to-nation relationship and is a reminder of the promises made in the Royal Proclamation and Treaty of Niagara.



Royal Proclamation promises enshrined in Treaty of Niagara

By Nicole Latulippe

TORONTO – This summer marks 248 years since First Nations ratified the Royal Proclamation.

In what has become known as the Treaty of Niagara, the British and their First Nations allies – more than 24 nations represented by over 2000 Chiefs in attendance – gathered in July and August of 1764 to renew and extend a multi-nation alliance in which no member gave up their sovereignty. The British presented the previous year's Royal Proclamation, which included the guarantee that no land would be taken without consent, and the First Nations accepted – turning Proclamation to treaty.

According to Anishinabe legal scholar John Borrows, First Nations peoples approved of the terms of the Royal Proclamation because of the promises delivered at Niagara and recorded using Indigenous protocol. Oral statements and the exchange of gifts and wampum belts made explicit important principles that were only implied in the written Proclamation – such as guarantees of First Nations sovereignty and affirmations of a Crown-First Nation relationship based on peace, friendship and respect.

Together, the Royal Proclamation and promises made the following year at Niagara constitute a treaty that carries the force of statute today. The terms and conditions – including non-interference in First Nations governance – underlie all subsequent

treaties made from the Maritimes to the foothills of the Rocky Mountains, says Borrows.

Given their importance to land and treaty rights, the Royal Proclamation and Treaty of Niagara figured prominently in the Royal Commission on Aboriginal Peoples and the Ipperwash Inquiry, both tasked with finding ways to renew the Crown-First Nation relationship.

According to RCAP, the Proclamation defines the relationship between First Nations and the Crown, acknowledges Indigenous nationhood, and sets out rules of conduct – including “fair dealing” with respect to Aboriginal lands.

In the 2007 Report of the Ipperwash Inquiry into the shooting death of Dudley George, Commissioner Sidney Linden found that the Crown had breached its fiduciary duty as per the Royal Proclamation. In events leading to the surrender of the Stoney Point First Nation beachfront in 1927 and 1928, Crown governments broke promises that the Anishinabek would not become impoverished nor would their lands be taken.

Linden stressed that the Proclamation is part of constitutional law and that the promise of protection and sustenance made at

Niagara constitute the basis for the “honourable and beneficial relationship with Aboriginal peoples toward which we should be working”.

In a piece published one year following the release of the RCAP report, Borrows argued that the written portion of the treaty – the Proclamation – had been wrongly privileged over the verbal agreements made at Niagara and recorded through wampum.

For this reason, the Anishinabek Nation is working to remind governments of their promises. At the January, 2012 Crown-First Nations Gathering in Ottawa Grand Council Chief Patrick Madahbee laid a replica of the 1764 Treaty of Niagara Covenant Chain wampum belt before Prime Minister Stephen Harper and Gov.-Gen. David Johnston as a reminder of the Crown's promises in the 1763 Royal Proclamation and the following year's Treaty of Niagara.

Five years have passed since the release of the report of the Ipperwash Inquiry, and more than 15 since Dudley George was shot and killed by an Ontario Provincial Police sniper at the former Ipperwash Provincial Park. Government continues to cut funding to the Ipperwash implementation process.

If reconciliation is to be achieved, the agreement ratified at the Treaty of Niagara must be understood and appreciated by all treaty people.



Nicole Latulippe

Robinson treaties short-changed sizes of reserves

By David Shanahan

The fundamental issue concerning leagues and miles in the Robinson Treaty area concerns the translation of a word used to denote distance.

During the various discussions which took place before the signing of the Treaty in 1850, the First Nations used a word learned from the French which denoted the standard measure of distance between two points. This should be translated as a “league”, and can mean anything from three to five miles in standard English measurement. However, the interpreters during these talks translated the word as “mile”, thereby giving the impression of a much smaller distance or area than the First Nations had used.

In 1849, two Commissioners were dispatched to ascertain what terms the First Nations would lay down for surrendering their lands north of Lake Superior. The following year, Robinson negotiated two treaties, one with the Lake Superior and the other with the Lake Huron people. It was recognized at the time that the precise area of the reserves to be set apart under those treaties remained unclear, and J. S. Dennis was sent to begin surveying the reserves in 1851.

Before the survey work could begin, a petition was received by the Governor General from two of the Chiefs who had signed the Robinson Treaty. Among the issues raised in the document, dated August 17, 1851, was the misunderstanding the Chiefs believed had taken place concerning the size of the Reserves they had asked for under the treaty. The Petition was witnessed by J.W. Keating, who



William Benjamin Robinson

Dennis returned to the area to carry on the surveys in 1852, this time bringing Keating with him, as he felt that the lack of an interpreter had been an obstacle to his work the previous year. In the course of surveying the reserve at Thessalon, it was brought to the attention of the surveyor by the Chief that there had been a misunderstanding at the time of the Treaty regarding the area of the reserve which was being claimed. Instead of measuring the reserve in miles, it had been the intention of the people that leagues be used instead. Keating agreed that a mistake had been made, and, as a result, the reserve was surveyed according to the leagues measurement demanded by the community.

However, it was also decided by Dennis and Keating that the larger measurement would only be used when and if the Bands asked for it. So, in many cases, the reserves continued to be laid out in miles, and not leagues. The Crown issued an Order-in-Council on January 31, 1853 approving the changes made to the reserve area, and confirming the revised boundaries where surveyed, but remained silent on the implications for other reserve surveys.

Anishnaabemwin Word Search

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

KOKEYO-Bait
 MGISKAN-Hook
 BIGIDAABII-He/She's ice fishing
 MGISKANAAK-Fishing pole
 NAATSABII-Getting nets

Created in Nipissing Dialect by Muriel Sawyer

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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



Beausoleil FN officials and guest dignitaries took part in the official First Nation Lands Management 'Signatory Ceremony' during Solidarity Day celebrations on Christian Island. From left, Midland Mayor Gordon McKay, Julie Pellerin, FN Lands Management Resource Centre, Bill McCue, board member, Lands Advisory Board for the First Nation Lands Management Regime, Chief Roly Monague, Jennifer Copegog, Beausoleil Land Management and Development, Leona Irons, National Aboriginal Lands Managers Association, Jane Copegog-Marsden, Beausoleil Land Management and Development, David Dusome, MP Bruce Stanton's Office, and Sophie Radecki, Indian Affairs and Northern Development Canada.

Signs restrict fishing

By Tyler Kula
Sarnia Observer

AAMIJWNAANG FN – "No Trespassing" signs began popping up by piers along River Road this spring, restricting anyone but First Nation members from using the popular fishing area.

Some three piers along the First Nation reserve between Corunna and Sarnia are now staked with warning signs. The reason: the piers are so well used that band members have been crowded out, said Chief Chris Plain.

"And basically not leaving enough room for community members to exercise what is a constitutionally-protected treaty right: allowing us to hunt and fish within our communities," he said.

Visiting anglers often refused to move and let locals fish when asked, he said. Garbage was being left behind and lit bonfires were left untended.

Aamijwnaang band council passed a motion last fall calling for "No Trespassing" signs to be erected on the riverfront. Similar signs already exist elsewhere on the reserve, Plain said, warning visitors against unauthorized hunting or using community dumpsters for garbage.

"We're not trying to create a problem with anybody outside the area, we're just trying to acknowledge or assert our jurisdiction," he said.

Council suspects some anglers travel to the reserve to fish without a licence.

Land code will help tourism plans

By Sharon Weatherall

BEAUSOLEIL FN – Citizens of this island First Nation celebrated National First Nations Solidarity Day June 21st by officially signing on to the First Nation Lands Management Regime (FNLMR).

BFN Lands Manager Jennifer Copegog spoke about the importance of the agreement for her community and what happens next in the two-year process.

"It will be most beneficial for us to create our own land laws which had always been a hindrance in the past for First Nations. It means we can go ahead with more projects using a quicker process and less red tape", she said, noting that community members will have to ratify the agreement and a community land code by May, 2014.

In Ottawa this spring Beausoleil became one of 18 new First Nations to enter the regime when Chief Roly Monague participated in the process which allows First Nations to opt out of the 34 land-related sections of the Indian Act and assume control over their reserve land and resources.

Chief Monague said a land code will facilitate the First Nation's plans to develop its tourism potential.

"This makes things so much easier now for us on the island to enhance economic development and create jobs and also for going ahead with tourism plans for the future of Hope and Beckwith Islands

for which we are now in the consulting stages."

The islands -- located a short distance from Christian Island -- are part of Beausoleil reserve lands and are basically uninhabited with the exception of some summer camping for boaters and rest stops for snowmobilers in winter. "Green" plans are being developed for both islands with a primary focus on environmental education.

"For Beckwith Island we have completed a letter of intent with consultants for an eco-tourism plan that involves building eco-lodges that will sit on piers off the ground to keep everything pristine with a lack of disturbance to the environment. This also involves the building of trails," said Chief Monague.

"They currently have eco-lodges throughout Canada which people from Europe and all over the world fly here to use. Beckwith Island will be among the first of them built in Ontario and the consultant we are using thinks it will be a great location."

"For Hope Island we have completed a business plan that includes the Light Station, a museum and building cabins for people to stay in. People can be a lighthouse keeper for one week. There will also be trails through the woods and an education component to teach people our traditional values. The Hope Island project was based on a survey which community voted on to move forward."



Solar-powered assisted living centre.

Solar power like planting 2,752 trees

PIKWAKANAGAN – When the Ontario Power Authority (OPA) unrolled the microFIT (Feed-in-Tariff) program back in 2010, it caught the attention of the Chief and Council of the Algonquins of Pikwakanagan First Nation.

The First Nation, located at Golden Lake in eastern Ontario, realized that if they installed solar photovoltaic (PV) systems on their rooftops, not only would they be creating renewable energy jobs in their community, they would also be earning an above-market, risk-free return on their investment. Their returns would be guaranteed for 20 years by a legal contract with the OPA, which stipulates that any renewable energy generated would be purchased by Hydro One Public works manager Merv Sarazin was assigned responsibilities for the solar project, and, after some extensive research it was determined to carry out the installation in partnership

with JAZZ Solar Solutions – an Ottawa-based renewable energy company. JAZZ Solar also offered to hire local labour from the First Nation to supplement their own crew, and the community's building manager was trained to maintain and service the solar installation.

Pikwakanagan currently has a total of 44kW of solar PV on four building rooftops that are generating power and revenue for the community. At the completion of the contract – which will generate an estimated \$1 million profit – the community will continue to use the rooftop solar systems to generate its own useable electricity.

It is estimated that using solar power over the next 20 years is equivalent to planting 2752 trees and stopping the emission into the environment of over 200,000 kilograms of greenhouse gases like carbon dioxide, methane and nitrous oxide.

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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.



DEBWEWIN/JUSTICE



The late Sam George at the spot where his brother Dudley was shot and killed by an Ontario Provincial Police sniper on Sept. 6, 1995 at the former Ipperwash Provincial Park.

Has OPP learned from Ipperwash?

By Alex Neve

OTTAWA —A prominent human rights body in Geneva has asked questions about the way police in Ontario respond to Native land rights protests.

The United Nations Committee against Torture has asked Canadian representatives to explain why recommendations that came out of the landmark Ipperwash inquiry into policing and aboriginal protests in Ontario have not been implemented. Standards for police use of force, police accountability and respect for the right to protest are all matters protected in international human rights law.

The report from the high-profile inquiry was issued five years ago in May. The Ontario Provincial Police claims all the recommendations directed at the force have been addressed. And for its part, the provincial government appears satisfied the OPP's work is done.

Last year, however, Amnesty International published a detailed case study of how the OPP responded to protests over a long-standing, unresolved land claim in the Tyendinaga Mohawk Territory near Belleville. On two occasions, in 2007 and 2008, the OPP mobilized hundreds of officers, including its highest level of response, the Tactics and Rescue Unit, commonly known as the sniper squad. This preparation to use lethal force against Mohawk activists took place despite the fact that no evidence has ever been presented that the protest constituted a serious threat to public safety.

In the April 2008 incident, a confrontation between protesters and police escalated to the point that OPP officers aimed high-powered rifles at unarmed

protesters and bystanders. During the subsequent trial of activists charged in connection with the incidents, the trial judge commented on the efforts that many of those arrested had made to prevent tensions with police and non-aboriginal counterprotesters from escalating. In contrast, the judge noted that miscommunication among the OPP, including a broken promise not to arrest protesters escorting elders from the site of the confrontation, had contributed to the situation erupting out of control.

During the trial, questions were raised about whether the OPP had followed its own policies for minimizing the use of force in responding to aboriginal protest. One officer with the Tactics and Rescue Unit acknowledged that he was not very familiar with those policies.

The Ipperwash inquiry was held in response to long-standing concerns over a similar incident in 1995 when a police sniper shot an unarmed protester, Dudley George, after the OPP moved to break up the occupation of Ipperwash Provincial Park.

The inquiry report called on the province to ensure that the OPP's implementation of a new framework for "Preparedness for Aboriginal Critical Incidents" is subject to an independent assessment to determine how effectively the approach has been adopted into OPP procedures and organizational culture.

Five years later there has not been an independent assessment of how well the OPP is living up to the policy framework that it promoted to the inquiry.

Alex Neve is secretary general of Amnesty International Canada.

Justice system needs overhaul



By Austin Acton

As explained in the January-February issue of the Anishinabek News, there is currently a chronic under-representation of First Nation citizens on juries and coroner's inquest panels in Ontario. This, despite the fact that First Nation and other Aboriginal peoples make up a disproportionately large portion of the federal prison population, and (at times) the majority of the provincial prison population.

The causes are well known, in part by research and consultations undertaken by the Union of Ontario Indians in 2009-2010: poverty, disinterest, mistrust, access issues, lack of communication, misunderstanding, lack of access to who lives on reserve, and blatant prejudice.

In August of 2011, the Ministry of the Attorney General appointed former Supreme Court Justice Frank Iacobucci to perform an independent, one-year review of the situation, and make recommended improvements. His mandate extends across the province, including Anishinabek territory.

Over several months, the UOI Legal Department undertook informal consultations with court workers, social workers, women, First Nations administrators, police, lawyers, elders, and leaders to obtain their opinions and suggestions on the jury problem. Formal, regional consultation sessions were also held. Additionally, Anishinabek citizens were commissioned to write individual papers on the issue reflecting the experiences of their communities. Authors included Alanna Trudeau, Karen Restoule, Ernie Sandy, and Mike Esquega, Sr.

Formal submissions were made to Mr. Iacobucci in April, 2012. To summarize, two messages were clear: Ontario's entire justice system needs an overhaul to better accommodate First Nations peoples, and our nations need to work harder to rebuild, restore, and redesign our own systems of justice.

Now the second phase of Mr. Iacobucci's work begins — bringing the voices and concerns of First Nations to the Attorney General, looking for solutions, and making recommendations. His final report is expected in August 2012.

I was personally assured by Mr. Iacobucci that his work is not intended to be just another government study or report on First Nations, but a concrete action plan for improving the justice system for First Nations people across Ontario. What changes remains to be seen.

For a copy of the UOI's submissions package, contact Linda Seamont at sealin@anishinabek.ca.

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

Harvesting for houses?

VANCOUVER — In December, 2006, the Supreme Court decided that three First Nations men had an aboriginal right to harvest timber on traditional lands for domestic uses, including the construction of houses.

The Court ruled that the harvested wood could not be sold, traded or bartered and that the Aboriginal right was communal in nature, so could not be independently exercised by a single citizen and was subject to regulation by the Aboriginal community. This case sets a precedent that might apply to other First Nations in Canada who want to harvest timber on their traditional territories to build housing.

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UNION OF ONTARIO INDIANS

Meriza George joins IA team



My name is Meriza George and I am pleased to be joining the Union of Ontario Indians staff as Government Relations Coordinator for the Intergovernmental Affairs department. I am a citizen of Nipissing First Nation where I live with my husband Irv and our three children, Mickey, Lillian

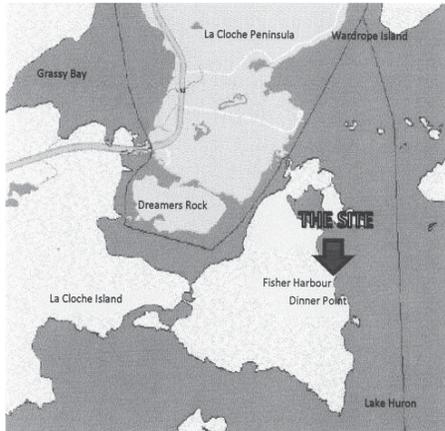
and Kiley. I have worked in various capacities on First Nation issues ranging from housing policy and programs on the regional level to natural resources at the local level over the past 20 years and have previously held the position of Deputy Chief for Nipissing. I

look forward to bringing my contributions to the UOI in working towards the goals, values and aspirations of the Anishinabek Nation.

Notice of Opportunity to Inspect Final Environmental Study Report Application to Renew the Water Lot Lease and to Amend the Commodity List at Fisher Harbour, LaCloche Island

The Ontario Ministry of Natural Resources (MNR) Sudbury District invites public inspection of the final environmental study report (ESR) for the Renewal of the Water Lot Lease at Fisher Harbour, LaCloche Island. This report recommends an Amended Commodity List for Fisher Harbour. The proposed location is shown on the following map.

The final ESR has been completed as required for a Category C project under the Class Environmental Assessment for MNR Resource Stewardship and Facility Development Projects. The ESR describes the process for the selection of the preferred alternative and the evaluation of social, cultural and environmental effects. The Final Environmental Study Report is available for review at the MNR office in Espanola during normal business hours and at the Community Centre in Birch Island and the Public Library in Little Current.



You are invited to direct any inquiries, comments or requests regarding this project to Alexander Centre Industries Ltd. or MNR contact by regular or electronic mail by **August 19th, 2012**. Comments must be received within the comment period. If at the end of this notice period, MNR considers that there are no significant outstanding concerns the MNR may permit the implementation of the undertaking without further public notice.

Where concerns remain about this project that cannot be resolved with the MNR, concerned parties may request a Part II Order requiring an individual environmental assessment under the Environmental Assessment Act. As this decision rests with the Minister of the Environment please direct your inquiries to the Minister, 135 St. Clair Ave. W., 12th Flr, Toronto Ontario, M4V 1P5 by August 19, 2012, and copied at the same time to the MNR at the address below. Prior to making such a request, however, concerned parties are encouraged to consult the MNR to seek a resolution of their concerns.

Comments and personal information regarding this project are collected under the authority of the Environmental Assessment Act and Public Lands Act to assist MNR in making decisions. Comments not constituting personal information as defined by the *Freedom of Information and the Protection of Privacy Act* will be shared among MNR and others as appropriate and may be included in documentation available for public review. Personal information will remain confidential unless prior consent to disclose is obtained. This information may be used by MNR to seek public input on other projects.

To obtain the final ESR, to discuss the renewal, to provide comments, or to inspect the project file during normal office hours, please contact:

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News intern



Aanii Boozhoo, Falcon McLeod-Shabogestic ndizhnikaaaz. Shaage ndoodem. Kti-gaaning ndoon-jibaa. Nipissing mina M'Chigeeng anishinaabe shkiniigish ndaaw.

Hello, my name is Falcon McLeod-Shabogestic. I am from the crane clan. I am from Garden Village. I am a young man from the Nipissing and M'Chigeeng First Nations.

I hold a Bachelor of Arts degree with honours in Anishinaabemowin, from Algoma University. I also have a Bachelor of Education in Primary/Junior from Nipissing University.

This summer I am a journalism intern at the Anishinabek News. One day I hope to be teaching Ojibwe. I enjoy playing sports, playing guitar and drawing. Miigwech

AEI admin



My name is Brandon Manuel. I am 20 years old, and I was born in North Bay, Ontario. In the fall I am attending the University of Ottawa to study English (aka "What-are-you-going-to-do-with-that?") and Political Science.

For the summer months I will be working with the Union of Ontario Indians in the Anishinabek Educational Institute as an Administrative Assistant. During my 10 week employment I hope to put forth the highest quality of service in the position and learn as much as I can about the Union and its 39 First Nation members. I'd like to thank the UOI for the opportunity and I'm looking forward to the next couple of months as well as potential future employment.

Learning legal



My name is Brendan Huston, I am 19 years old and a citizen of Nipissing First Nation. This summer I am an office assistant at the Union of Ontario Indians Legal Department.

In the fall I will be continuing my studies at Queen's University, with the intentions of obtaining an Honours degree in Economics.

I look forward to gaining experience in an office/legal setting at UOI because of my interest in legal studies and because of my future aspirations of one day practising law. I am excited to be working in the UOI Legal Department again this summer because I will be further exposed to the different aspects of Aboriginal Law.

Helping AN7GC



My name is Katelynn Pepsinskie and I just finished my second year of Biology at the University of Ottawa and am set to return in September for my third year. My father and I have full status as members of the Eagle Lake First Nations reserve and my mother is Metis. This summer I am lucky enough to work with Jason Restoule and the Anishinabek Nations 7th Generation Charity as their summer student.

Political Mel



My name is Melissa Seamont and I was born and raised in North Bay, Ontario. My mother is from the Moose Cree community and my father is from the Kipawa community. I graduated in 2010 from St. Joseph Scollard Hall.

I am currently studying in the Childhood Education Teaching Program at Oswego State University in New York. The program is a four-year program and this will be my second year. I am hoping that these studies will lead me to become a teacher in my future years. I return to North Bay for the summer to see my family. While staying in North Bay, I am currently working at the Union of Ontario Indians in Political. I hope to use the skills I've developed with this employment to benefit me in the future.

Admin in Tbay



My name is Leslie Sabourin. I'm 24 years old. Originally from Pic Mobert First Nation but I have lived in Thunder Bay most of my life. I'm currently going into my second year of studying at the University of Manitoba to obtain my Bachelor of Kinesiology in Athletic Therapy.

My ultimate goal is to open my own Sports Medicine Clinic and be an athletic therapist at the Olympics. When not busy with school I like to read a good book, hang out with friends and family, play sports, go to the movies and travel.

The Anishinabek Nation Economy

from blueprint to building

Forestry business switched gears

By Marci Becking

NIPISSING FN – Sometimes your business has to change in order to stay in business.

That's what the owners of Young's Forestry Services – Brian and Lorie Young found out since first starting their venture in 1995.

"We started out harvesting until softwood prices fell," says Brian who is from Nipissing First Nation. "We are now focussing our business on the brush maintenance of gas line and pipelines."

Lorie, who is from Dokis First Nation, says that their company now has big contracts and it's scary how fast their business is growing.

"We're at the point where we don't want to grow too fast," says Lorie. "It's nice to have work all over Ontario with companies like Union Gas, TransCanada Pipe-



Brian and Lorie Young don't want their forestry business to grow too fast.

line and Gold Corp/ Musslewhite Gold Mine in Pickle Lake.

They employ 14 people on a regular basis and when they go into an area where they need more people, they hire from the local First Nation.

"It's so important that Brian can train our own people," says Laurie. "Companies like Union Gas really love the fact that we are hiring First Nations to do the work. When we are on the pipeline and we go through any First Nations, we try to hire locally by sending a job posting to each band office before we start the job. We

ask the band office to select the workers. If these men are willing and they are working out, we try to keep them on for the duration of the contract."

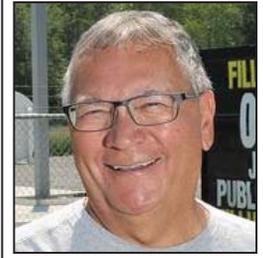
"I have training certification for Cutter/ Skidder operator, Forestry Pit and Road Construction Equipment Operator, Line Clearing," says Brian. "Everyone who works for me gets proper training.

Throughout the years, Young's Forestry Services has successfully cut over 10,000 hectares of forest for the future reproduction of area forests.

"We have a 518 Cat Skidder,

Feller Buncher, 843 Bob Cat, two 125 hp Twister Mulchers, a Hitachi Excavator, 12 brush saws and ten chainsaws," says Brian. "We also have access to any other required equipment as we have a good relationship with McDowell Equipment."

The rate for lot or land clearing is \$180 per hour that includes the machine and operator. This can be either the mulcher or the excavator. Manual labour, such as the brush cutter or chainsaw operator, is charged out at \$75 per hour.



Former chief Gary Edgar

Scugog chiefs team up

By Celia Klemenz / Metroland
SCUGOG FN – Former chief Gary Edgar is filling up gas tanks on Scugog Island.

His full-service fuel station began pumping gas on June 25.

The idea of opening a gas bar on the territory of the Mississaugas of Scugog Island First Nation had been tossed around for years and, when no one stepped forward, Edgar got the ball rolling earlier this year.

"It's something that the First Nation had been considering since I was chief and since no one else has done it, I figured we could do it," says Edgar, who served as chief of the First Nation from 1993 to 1997.

"We felt it was a business where we could offer a good service, we thought it was a business that could do okay with the other businesses in the same vicinity," says Edgar, who operates the new business in partnership with Rennie Goose, another former band chief. "It's been a while coming but we think it will be a worthwhile venture. It'll provide jobs and be a good service to those on Scugog Island."



Signing of the Hydromega/Okikendawt Hydro Project partnership, from left, Hydromega representative Stephan Boyer with Dokis First Nation councillors Gerry Duquette, Derek Restoule, Chris Dokis and Roger Restoule. Front: Councillor Leonard Dokis and Chief Denise Restoule.

Dokis deal generates jobs, waterpower

By Marci Becking

DOKIS FN – Chief Denise Restoule and council have signed both a \$60 Million Limited Partnership Agreement and an Impact Benefit Agreement with Hydromega Services which will bring prosperity and economic independence to the community.

The development process for the Okikendawt ("Land of pots") Hydro Project is continuing. The Environmental Assessment is complete, and information sessions on the study have been held in the community and surrounding areas. Construction planning is underway as are negotiations with Public Works for use of the proposed powerhouse site just north of the Portage Dam.

The waterpower development at the outlet of Lake Nipissing on the French River will provide Ontario with a new source of clean and renewable energy. It must be ready to generate electricity by April 2013.

"We have almost 1,000 band members who live off reserve," says Chief Denise Restoule. "They don't live here because of the lack of job

opportunities and housing. The Impact Benefit Agreement will ensure that our people are getting jobs at home."

Employment and contract opportunities will be available for Dokis First Nation citizens, most of them during the construction phase. As well, there will be a couple of power station operating positions once the project is complete.

Already there are four job postings with the Okikendawt Hydro Project on the Dokis First Nation website.

Stephan Boyer, representing Hydromega, says that his company and Dokis have worked very hard and their patience and perseverance as a community should be honoured.

"We respect the values of the community and will work with Dokis for long-term prosperity," says Boyer.

"Right now we will own 40 per cent of the operation and someday our First Nation will own the Hydro project 100 per cent," says Chief Restoule.

EDOs have AGM

RAMA – The annual conference of the Ontario First Nations Economic Developers Association will be held at Casino Rama Hotel Sept. 25-27. CBC Television personality Wab Kinew will be master of ceremonies for the first day of the conference. Proceeds from an "Economic Development Officer (EDO) Idol" competition will go to the Lee White Memorial Bursary.

The association's annual general meeting will be held on the evening of Sept. 24. Curtis Assance is the organization's new executive director.



Road helped end isolation for Dokis

By Marci Becking

DOKIS FN – The 15-kilometre road to Dokis off Highway 64 is more bearable these days thanks to Chief Denise Restoule winning a battle with the Municipality of West Nipissing.

“For years we were maintaining and putting money into a road that wasn’t our jurisdiction,” says Restoule.

Finally a one-time \$1-million grant became available and West Nipissing has upgraded the gravel road.

Things must have been very different in 1850 when there wasn’t a road and Michel “Eagle” Dokis signed the Robinson Huron Treaty which created the present boundaries of Dokis First Nation. It’s interesting to note that no families of Dokis or Restoule settle on Dokis land until the 1890s. The land is composed of two large islands with the community located on the northern island called Okikendawt Island. Okikendawt means “land of pots” referring to the kettle pot rocks that are found all over the island. Overall land base is in excess of 39,000 acres.

Michel Dokis lived at Dokis Point on Lake Nipissing, very close to Garden Village at the West end of Nipissing First Nation. His family and friends were basically the Dokis tribe at that time and they helped Michel to operate a successful trading enterprise. His sons, Alex and Michel Jr. managed

a fur trading post north of Nipissing lands while Michel Sr. and others safe-guarded his trading network along the French River corridor, notably at the Chaudière Falls and Okikendawt Portage.

As the fur trading business slowed considerably, the Dokis tribe felt it was time to move into the lands that they negotiated for on the French River and a village was established. A very close “Cousin Tribe”, the Restoules, also started inhabiting Dokis village and surrounding lands. Both families grew vegetable and grain crops while maintaining some trapping activities. Community members placed a lot of pressure on the Dokis and Restoule families to sell their timber rights to Dokis land, as logging became a new method for generating income for village residents.

The new timber revenues helped fund a church and a school, but the infrastructure remained underdeveloped for that era. The village still had no road and remained rather isolated on the island. The French River was relied on for a traveling route, where they used boats and canoes in the summer and horse-drawn carriages in winter. Elders now living in Dokis believe the isolation helped create bonding and inter-dependency in the community.

Today 180 people live in Dokis and the off-reserve population is close to 1,000.



Dokis trails in winter.

“We’re trying to get the community back through creating economic opportunities for our children,” says Chief Restoule who understands that because of education, employment and housing, most of the highly-educated Dokis population doesn’t have the opportunity to come home.

The First Nation just signed a \$60 million agreement with Hydro-Quebec for the Okikendawt Hydroelectric Project that will bring jobs to Dokis and some long-term sustainability.

“We don’t have much else in terms of economic development opportunities,” says Restoule. “Instead of small businesses, we have Hydro opportunities and also we’ve explored eco-tourism.”

Restoule is referring to the beautiful Dokis trail system that educates tourists and Dokis citizens on the history of Dokis and the over 100 medicinal and edible plants that grow in the area.

“We need to bring back culture, history and the family,” says Restoule.

There are three trails: the Tiki-bi, Chaudière and Dam trails managed by Clayton Dokis. Chaudière is a French word for “the kettles” or “the pots”, interpreted by the early Europeans. There are rock bowls in the area along the French River corridor, formed by turbulent waters among the receding glaciers 8,000 years ago.

Chief Restoule, who has just been elected to her fourth term, says that as well as economic opportunities for the community, Dokis is planning to build a museum that will one day house area First Nation artefacts that will be repatriated from the Field Museum in Chicago.



New playground equipment at Kikendawt Kinoomaadii Gamig.

The World’s Columbian Exposition of 1893 showcased many First Peoples artifacts, some which are in fact remains that were taken from Dead Island located in Georgian Bay which is now part of French River Provincial Park. Councillor Leonard Dokis says that he would like to see the artifacts come home.

Another goal of the council is to get the Land Code approved by membership. It has gone to vote twice.

“The problem with our off-reserve membership is they don’t feel that they should vote on something that only affects the ones living on-reserve,” says Chief Restoule. “But it does affect everyone, and the future of the community.”

Another addition to the Dokis school – Kikendawt Kinoomaadii Gamig – is some new playground equipment.

“The kids love it, especially the older ones since the old equipment was too babyish.”



Chief Denise Restoule



Robert Restoule Memorial Athletic Facility.



Kettle rocks can be found along the French River corridor.



CULTURE



Ethel Chynoweth with a quill box crafted by her mother, Audrey Pawis.

Crafts about more than money

By Sharon Weatherall

MIDLAND – First Nations crafter Ethel Chynoweth says her work is not always about the money – it's about helping a person to get back to their Native roots. Recently the Wasauksing First Nation citizen helped a young girl get to the dance circle by making her a beaded hair piece.

"I was approached by a man from New Mexico looking for a certain colour of fur for his daughter's hair ties and using the 'Hello Kittens' pattern I made a beaded hair piece, changing the apple to a strawberry which is one of our traditional medicines. It's about helping each other and sharing kindness to bring our traditions back," said Chynoweth, whose handiwork has travelled to Western Canada and the Southern United States.

Her crafts are being sold at Mundy's Bay Store, Huronia Museum in Midland, a facility that celebrates Native history in North Simcoe and beyond. For about one year Chynoweth has been providing the store with traditional red willow Dream Catchers, beaded bracelets and earrings.

"I learned to do Native crafts by watching my aunties and my mother. When I was growing up they would all sit around at the table involved in 'craft-

bees' and speaking Ojibway – the language that was spoken at social gatherings in the home.

"My mother has been making Native crafts her whole life and specializes in making quill boxes which are sold at Mundy's Bay Store as well. The quill boxes are a very time-consuming art that take a lot of work – some of the beautiful boxes she has been working on for years."

Chynoweth's mother, Audrey Pawis, was born and raised on Wasauksing First Nation where she raised seven children – four girls and three boys – all of whom have a special talent for making traditional arts and crafts after following in her footsteps.

There is much preparation involved in making a quill box, including collecting the birch-bark backing in June and picking the sweetgrass in July.

"Porcupine quills are always in season but we must remember that in August they are filled with liquid that makes them soft so that is the only month they are not good," said Chynoweth.

"My mother does leather moccasins as well and she is a good storyteller, sharing legends of years ago. She worked in the Wasauksing Community Health Station for over 20 years and is very community minded."



ASK HOLLY

By Holly Brodhagen
askholly@gmail.com

Appreciate home-made

While attending a pow-wow I spoke to a few crafters who follow the pow-wow trail. Consistently they talked about how they enjoy their trade and it provides them with an opportunity to travel.

The downside is that many people want something for nothing, especially items that take talent and time. I have heard that from a lot of crafters, whether they are sewers, beaders, painters, and carvers. They put their time and energy into their craft with a reasonable expectation that the people who purchase their items will appreciate their efforts. It must be disheartening to have someone tell you that they can get the same item at a department store for half the price.

Artists: Really think about what you are selling. What kind of time and effort went into the item? Do not undersell your work. Selling a painting that took a lot of time and effort for the same price as a mass-produced print might have people snatching up your paintings but you also risk getting a reputation as a cheap artist. When you decide to increase your price people might not be willing to pay it. You also can't expect people to pay a lot of money for replicas of other people's work. If you have competition for the same items then your prices need to reflect it.

Buyers: Think about what you are buying. You are purchasing a handmade item that took talent and effort to make. Many times the item is one of a kind. The price the artist is asking reflects the value they place on their work. If you find the price too high then ask the artist if they are willing to bring down the price but don't undervalue the work.

Although you might not buy the item do not hesitate to compliment the artist on their work. It is always nice to be appreciated.

Crafters beware!

By Emilie Corbiere

I am a traditional beadworker and craftsperson and whenever I can, I like to gather my materials the old-fashioned way, straight from the land. So, in mid-June when the Canada goose naturally moults his feathers, I am right there waiting. The feathers that they pull out are beautiful but getting them can be hazardous to one's health.

Because I live in a semi-urban area, I have to depend on public parks to watch and collect the feathers. Sometimes it goes great and other times not so great, let me explain. I was walking along a concrete path in the park when I spot a bunch of geese sitting by the water. As I'm walking along, I feel this sharp poke on my head and I hear a very angry little black bird squawking at me. It appears I have come too close to her nest, where her babies are and I should probably leave immediately, which I do, waving



my green bag above my head and running like I'm on fire. I honestly never thought I would be scared of something that weighs two ounces.

During the warmer months, I'll see a few porcupines on the side of the road, who have met an untimely death. There are many ways to pluck a porcupine. Some people say to throw a blanket or towel over him and when you pull it back up, your cloth will be filled with quills. I find this method too slow for my liking. Because I also supply many other crafters and beaders with porcupine quills, I need a lot of quills.

When I get home with my dead porcy, I put him in a garbage bag and place it in the freezer for about a week or so.

When it's time to pluck, there is no bad smell and no bugs. I'll have to do this 2-3 times until he is completely bald and then when I'm finished, I will put him back in the forest where other animals will find a tasty treat. A word to the wise, maybe you shouldn't do this when there are potential buyers at the house next door!

Mother Nature is so abundant and generous with her gifts and I think being Native, we appreciate that more than anyone. We understand that you cannot take advantage of her and think that everything she has to offer is up for grabs. It just doesn't work that way. And of course, whenever I gather my materials, I always say a big "chi miigwech" to the Creator and lay down my semaa.

Immersion on the road

By Rick Garrick

GARDEN RIVER FN – Anishinabe language immersion classes are now accessible at home or on the road thanks to barbaranolan.com's online Nishnaabek language immersion videos.

"When I was a language instructor, I had people from southern Michigan and southern Ontario drive up for 10 hours to come to an immersion class on the weekend," says Barbara Nolan, a retired education counsellor from Garden River. "They can only do that for so long; that's why we went online."

People from as far away as Vancouver, B.C. have been using the website, which was developed by Nolan and John Paul Montano, one of Nolan's language immersion students originally from Pokégnek Bodéwadmik who now lives in Sault Sainte Marie, Michigan.

"In a class, you've got 15 or 20 people in one little area," Nolan says. "But if you go online, you're hitting them from all over the place."

The website features 11 three to 15-minute videos of Nolan acting out a variety of everyday

scenes completely in the Anishinabe language, without any translation.

"We didn't have any translation because we believe language acquisition takes place subconsciously," Nolan said. "The more you hear it, the more you're going to pick it up."

A lifelong speaker of Anishinabemowin who grew up in Wikwemikong's South Bay, Nolan didn't learn English until she went to residential school at the age of five.



Barb Nolan

"We want to keep the language alive," Nolan says, noting there are people who want to know the language and others who want to speak it. "Some people are just happy learning words and phrases. Some people don't want to go that way – they want to hear stories, they want to be able to understand."

Nolan says the best way to teach a language is not to teach it.

"Immersion is where you make people hear it, listen to it and they will begin to understand it," Nolan says. "Then they will speak."

People interested in the online immersion classes can log in to the website at any time and watch

the videos as many times as they wish.

"We're not putting on a three-hour movie because people can only watch it for so long," Nolan says. "You can watch 20 minutes, so you've got to go with that."

Nolan and Montano originally developed the website about a year ago, with Montano doing all the technical work. They are currently planning to rebuild the website to add more videos and other information.

"What takes the longest (time) is the video editing and the audio editing," Nolan says. "We didn't know too much about all that at first – we were just learning. That's what takes time."

POW-WOW TRAIL



HOOP DANCER LISA ODJIG demonstrated her skills as part of the Aboriginal History Month Celebration staged by the Native Canadian Centre of Toronto on June 30 at Yonge and Dundas Square. The two-time world champion, who made it to the semi-finals of the Canada's Got Talent television show, is a citizen of Wikwemikong Unceded Indian Reserve on Manitoulin Island.

— Photo by Christine McFarlane

Pow-wow is a pow-wow, urban or on-reserve

By Christine McFarlane

TORONTO—A record number of people turned out June 23rd for the 12th annual NA-ME-RES (Native Men's Residence) Traditional Pow-wow, the largest outdoor pow-wow held in Canada's most populous city.

This year's event, at Wells Hill Park, also recognized the 200th anniversary of the War of 1812. Red Pepper Spectacle, a local not-for-profit community artist collective of First Nations youth, worked with children to make cardboard horses decorated with themes of the War of 1812.

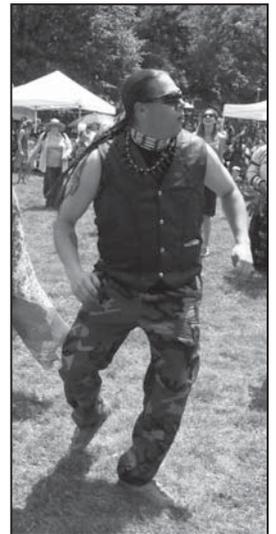
Jackie Esquimaux-Hamlin, a citizen of Aundeck Omni Kaning First Nation and a long-time Toronto resident says an urban pow-wow has the same ingredients as one back home on Manitoulin Island.

"To me this is our land whether it's urban or not. So urban or reserve, it's a gathering and it's great to see everyone get together. To me there is no difference."

Krystine Abel, a third-year student in Aboriginal Studies at the University of Toronto, agreed. "I enjoy both the urban and the rez pow-wows because it's nice to see both family and community members, whether its here in Toronto or up in M'Chigeeng. As long as there's tacos, I'm there!"

Ted HOFFIE, whose Anishinaabe roots are in Wikwemikong but was born and raised in Toronto, says: "A pow-wow is a pow-wow. The difference between whether the gathering takes place like here in Toronto or on a reserve is that you may not know as many people on the various reserves, whereas in the city, especially in Toronto, you know everyone, because it's the community you have essentially grown up in."

Master of ceremonies was Bob Goulais, Nipissing First Nation, host drum was Eagle Flight, co-host drum Young Nation, Head Female Dancer was Alana Wemigwans of Wikwemikong, and Head Male Dancer was Lee Benson, of Rama First Nation.



WAAB-SHKI-MAKOONS (New little White Bear), Potawatomi, was one of the participants at the 12th annual Na-Me-Res (Native Men's Residence) Pow-Wow held June 23rd at Wells Park in Toronto.

— Photo by Jorge Vallejos

Moraviantown celebrates 220 years

By Darryl Stonefish

MORAVIANTOWN — On May 8 the Delaware of Moravian-town celebrated 220 years on the Thames River, having established a village here in 1792.

This year many folks from far and near danced in the beautiful sunshine to the beat of the drum. Just 200 years ago there were different beats of the drum as the

Anishinabek droned out their war songs in preparation to meet the American army as they made ready to come to what became known as Ontario.

But the War of 1812 seemed a long way off as the dancers circled the pow-wow grounds with many bright colours, and a couple of elders sat in the background, sharing stories of their youth and how they

worked and played with local settlers.

When the Pow-wow ended folks went in to the feast in the community centre, after which activity shifted to the newly-constructed village operated by the Indigenous Education Coalition, which sponsored the event, along with the Headstart Program and the Delaware Nation Council.



First sneak-up

Blair Beaucage participates in traditional men's sneak-up dance for the first time at Dokis First Nation Pow-wow, June 30-July 1

— Photo by Falcon Skye McLeod-Shabogesic

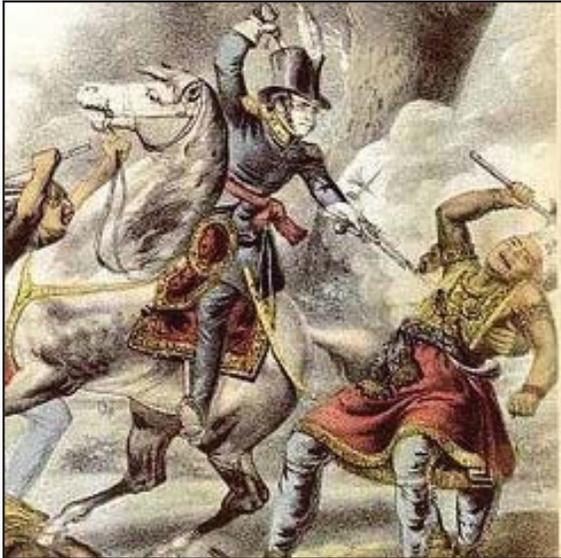


Proud of his heritage

River Evans, 11, a Grade 6 graduate at North Bay's J.W. Trusler Public School, qualified for the June 11 Ontario Heritage Fair by being named top exhibitor at May's North Bay Regional Heritage Fair and winning the Ontario Power Generation merit award. River, who has family roots in the Algonquins of Pikwakanagan First Nation, created a "History of the Pow-Wow" display. The grass dancer's keen interest in his culture and willingness to share it with other students earned him recognition as Principal's Choice at his school this past year.

— Photo submitted by Jeff Fournier, OPG





Artist's depiction of the death of Tecumseh at the Battle of Moraviantown on October 5, 1813.



Chief Shingwaukonse, "Little Pine", Jiichiishkwenh (Plover/Killdeer Clan), Baawiting, later Garden River is perhaps one of the more famous chiefs in the Lake Huron area. Regarding his service during the War of 1812 he stated in 1846 that he was made a chief for services during the War of 1812, and "I fought in every action on the Niagara Frontier."



Chief John Sunday ("Shawundais") of the Mississaugas of Alnwick (Alderville) served for three years and received a medal for participating in the battle at Chrysler's Farm.



Shawunauseway ("Facing the South"), Fish Clan, Whitefish River, was painted in 1845 by Paul Kane at Manitowaning where he was told that Shawunauseway was a great medicine man, and had once been a fierce warrior.



Anishinaabeg played key role in conflict

By Alan Corbiere

It is well known that the Anishinaabeg (Ojibwe, Odawa, Potawatomi, Mississauga, Algonquin, and Nipissing) fought during the War of 1812, the majority siding with the British, although some sided with the Americans. It is also well known that Shawnee Chief Tecumseh was a dynamic and charismatic leader who worked to form a confederacy of Nations to resist American expansionism.

The War of 1812 is definitely synonymous with the names Tecumseh, General Isaac Brock and Laura Secord. If any other "Indians" are mentioned, it is likely Tecumseh's brother the Prophet (another Shawnee), Roundhead (Wyandot), or John Norton (a Scot with Cherokee blood and adopted by Mohawk Chief Joseph Brant). But many would be hard-pressed to name ten Anishinaabe warriors who fought in 1812.

We know that our ancestors fought during this war, and that some died in battle, however, the majority of the Canadian population, as well as our own people, likely cannot name many Anishinaabe chiefs or warriors who fought.

It was estimated that at the time war was declared, there were 8410 warriors of the "Western Indians." The Western Indians included

Ojibwe, Odawa, Potawatomi, Huron, Shawnee, Mississaugas, Nipissings and Algonkians.

The Ojibwe, Odawa, and Potawatomi made up 7410 of this number, an overwhelming majority. So even though the Shawnee participated, and their war chief is the one most associated with the war, it was the Anishinaabeg (Ojibwe, Odawa, Potawatomi) that formed the majority.

One of the first major strategic actions embarked upon by the British was to take Fort Michilimackinac, which they knew would strengthen their alliance with the Anishinaabeg.

On July 17, 1812, Fort Michilimackinac was captured by a force led by British Army Captain Charles Roberts, with his 30 soldiers, 200 Canadian voyageurs, 113 Sioux, Menominee, Winnebago and 280 Odawa and Ojibwe. This victory, although at the periphery of the main "theatre of war" was critical in solidifying the British-Anishinaabeg alliance. The British absolutely needed the Anishinaabeg as allies because the majority of their trained soldiers were in Europe fighting Napoleon.

Even though the Anishinaabeg detested American expansionism, they distrusted the British because of previous events, specifically the Battle of Fallen Timbers in 1794. At that battle against the Americans, the British retreated into Fort Miami and as the Anishinaabeg attempted to retreat into the fort as well, they found that the gates to the fort had been locked!

The Anishinaabeg had to make a stand and fight the Americans on their own and they suffered a crushing defeat. Although this battle occurred near present day Toledo, Ohio, miles away from Michilimackinac, the Anishinaabeg were there and they remembered. In council on August 23, 1812 at Michilimackinac, after the taking of that fort, L'Arbre Croche Odawa Chief Keminichagun (Giimijijaagan "The Bastard") reminded British Captain Roberts of this incident.

Giimijijaagan stated unequivocally that the British needed the Anishinaabeg support. He knew that the British were weak and had already been bested by the Ameri-

cans during the revolution and in subsequent battles in the Ohio frontier.

However, the Anishinaabeg were faced with the choices: side with the Americans, the British or remain neutral. Again, Giimijijaagan expressly explained the Odawa peoples intentions:

"My Father - Why do you bring us forward in any quarrels you may have with those who wear hats [Americans]? When we fall out among ourselves, we ask not for your assistance."

The war chiefs and civil chiefs deliberated on the course of action to be taken. Sometimes this led to the splitting of families. In fact, Giimijijaagan had nephews named Assiginack, Makadepinesi, Wakezoo, who had sided with the British, however, their other brother, Ningweegon "The Wing" cast his lot with the Americans.

The British also reported in their correspondence that some of the Odawa had shown up to take Michilimackinac but that there was a contingent of warriors also waiting on another island to see how the battle would turn out before they engaged.

Instead of being "blood-thirsty," the Anishinaabeg actually were thinking of their women and children, as well as their land and interests (i.e. fur trade partners). This is another stereotype to combat, the idea that the Anishinaabeg had no other motivation other than the command from their "Great Father."

The War of 1812 was an opportunity for the Anishinaabeg to solidify the hold on their land and territory and repulse American expansion. Many joined up to fight for their land, others surely did fight for war honours, and others fought for the protection of their women and children.

There are numerous difficulties in "putting a name to the face" at specific battles because the British officers and Indian Department Officials did not maintain a muster roll, as was done for the British Army and the Militia. So we have to rely upon the statements of the chiefs in subsequent years, or in Indian Affairs correspondence. Sometimes the Anishinaabeg would merely state that they fought in the



Jean Baptiste Assiginack ("Black Bird") Piiipiigwenh Sparrow Hawk Clan, L'Arbre Croche/Manitowaning/Wikwemikong, fought with the English against the Americans in seven battles.

War and were never absent, winter or summer, but did not list specific battles. For example, Whitefish Lake (Atikameksheng Anishinaw-bek) Chief Mongowin stated at a hearing regarding the boundaries of the reserve, that,

“My father was Chief Shawaageeshik. He and his braves fought against the Long Knives in that war. I do not remember when my father went away to the war. I was very young and small. I remember when he came home here with his warriors. It was in the fall. There was a little snow on the ground at the time they came home. My father remained away the whole time of the war fighting until they made peace. He and his warriors never received anything for their fidelity to the Crown.”

Similarly, Benjamin Assiginack, son of Jean Baptiste Assiginack provided information about his father’s service when he appealed to the government on behalf of his mother to receive his father’s pension. He stated that “His father had fought with the English against the Americans in seven battles”

By the second year in the war, Assekinack (“Black Bird”) had been placed in command of 100 Odawa warriors. The other 300 warriors and their war chiefs remain nameless.

Assekinack distinguished himself on the battlefield and when peace was declared, he became an interpreter for the Indian Department at the British garrison on Drummond Island in 1815.

He was to receive a pension for life of \$1 per day. For 12 years he received \$1 per day – then for some reason or other his pension ceased for about eight years – when it commenced again at £30 per annum. Since 1846 he has received £15.

This is one of the rare cases in which an Anishinaabe veteran of the War of 1812 actually did receive a pension.

Ojibwe Chief Shingwaukonse “Little Pine” of the Jiichishkwenh (Killdeer/ Plover) clan from Baawiting (Sault Ste Marie, later Garden River) is perhaps one of the more famous chiefs in the Lake Huron area. Regarding his service during the War of 1812, Chief Shingwaukonse stated in a petition August in 1846 that, “Great Father – I was made a chief for services during the war, I fought in every action on the Niagara frontier and when at its close I returned to my home which had then become the property of the Long Knife, your officers told me, Chin-quack you fought well for us, your lands are

gone but you shall have those you helped us to defend, you shall possess the same on the British side, and you shall live in them [unmolested] forever.”

The traditional chieftainship at Baawiting rested with the Crane clan. Shingwauk’s mother was of the Crane clan but his father was a non-Native, and he therefore was not a traditional hereditary Crane clan chief. Shingwauk reported that he fasted to find his Dodem, and that it was the Plover. His grandson, the late Dan Pine, related that, “My grandfather fasted ten



Manotowaube
Manotowaube, Otter Clan, Wasauksing or Wikwemikong, was awarded a medal for service at Fort Detroit.

times to receive ten gifts. These medals I hold belonged to Shingwauk. He got them for fighting in the War of 1812. A white pine will never die. Shingwauk could turn into anything. Any animal. He wore buckskins full of bullet holes from the war; but bullets would not penetrate his skin. He was protected. Lightning cannot be killed. Lightning was one of his gifts. Shingwauk was a quickening spirit. Like smoke. Nothing could be hidden from him”.

Shingwauk’s prowess on the battlefield won him the attention of his fellow Anishinaabeg as well as British authorities. Shingwauk was vested with chief’s medals that the family has kept for years

Shingwaukonse does not state that he was there when Gen. Isaac Brock was killed at Queenston

Heights, however, he did state that he was at “every action on the Niagara frontier.”

An Anishinaabe named Manotowaube was awarded a medal for service at Fort Detroit. There has been some debate as to who this was, the Manitowabi from Wikwemikong or the Manetowauba from Wasauksing. There is no doubt that a warrior named Manitowabi/Manotowaube fought at Detroit because there is a medal with the name inscribed upon it.

Sawgawinini, Ojibwe Chief Tawgawinini, also spelled as Tagewinini and Atagewinini, was originally a “Potogunese Indian,” meaning that he came from Drummond Island.

His clan was the Adik “caribou” and he had moved from Bootaaniganising (Place of the Mortar) to Coldwater, then to Wikwemikong, where he finally became a chief and signed the 1850 Robinson Huron Treaty, reserving the land that is now called Wahnapitae First Nation. He likely fought under Bootaaniganising Chief Niibaakhom and Chief Ashaageshiinh, both of whom were awarded medals for their service during the war.

Chief Oshawanoo (John Naudee, also Nahdee, was Tecumseh’s Aide de Camp, or in Anishinaabemowin “mizhinawe” or “os-hkaabewis”.

In addition to these chiefs and warriors, there are other archival sources of documentation. In 1875, the Minister of the Interior wanted to provide a pension (long overdue) to any surviving veterans of the War of 1812 provided they had proof of their service. Many gave their statements of service, others showed medals or certificates.

In 1875, the Manitowaning Indian Agent took down this statement, “Bemanackinang, living at Wikwemikong, age 85 years, fought on the side of the British at Mackinaw, has been in action five times.”

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

Deserving Chiefs Receiving Presents at Manitowaning – 1843.

“Deserving” referred to chiefs who were wounded or had extraordinary claims. Most of these chiefs listed fought during the War of 1812, however, some like Taibaussegai and Edawaushkaushe likely did not fight but received this designation because of their fathers extraordinary service. Spelling maintained from source document.

Attawish	Ottawas	Wequamikong
Mokomaunish	Ottawas	Wequamikong
Paimaussigai	Ottawas	Wequamikong
Taibaussegai	Chippewa	Wequamikong
Ozawayai	Ottawas	Wequamikong
Kitchi-Ninganssimonowin	Chippewa	Wequamikong
Assikinak (say makade ashigun)	Ottawas	Wequamikong
Taikamassimo	Ottawas	Wequamikong
Mizhukwanggai	Chippewas	Manitowaning
Shawunaussowai	Chippewas	Manitowaning
Paimikonaishkung	Chippewas	Shegwanyendam
Kiwukaunce	Chippewas	Campement d'our
Spaniard	Chippewas	Saggamak
Kizhegobinaissi	Ottawas	Wequamikong
Kimiwun	Ottawas	Wequamikong
Kwakwatanburwaishkung	Chippewas	Sauging
Waukahossai	Potawatomi	Chietawahiguning
Waubatik	Chippewas	Big Bay
Mikizi	Chippewas	French River
Waigimaikai	Chippewas	French River
Paultaussowai	Chippewas	Messissaugai
Edawaushkaushe	Ottawas	Sheshweghawning
Maitwayash	Chippewas	Wausauksing
Shingwaukonces	Chippewas	Saut Ste Mary
Kalbahossai	Chippewas	Saut Ste Mary
Bayaubidaussung	Chippewas	Saut Ste Mary
Nahunaikotchino	Chippewas	Saut Ste Mary

General Military Service Medal List (Anishinaabe Names)

Roll Call for Detroit 16 August 1812	
NAME	RANK
Au[g]hguaga, Joseph*	Warrior
Ashawgashe, Peter	Warrior
Manetowaub, John	Warrior
Naudee, John	Chief
Ogemawiojewan	Warrior
Pheasant, Jacob	Warrior
[T]awgawinine, Jean Baptiste	Warrior
Shingwaukonce	Chief
Wawbezee, Richard	Warrior
Wayawement, Black*	Warrior

Chrysler’s Farm 11 November 1813

NAME	RANK
Kenewe, John*	Warrior
Kenegun, Joseph Skung	Warrior
Nahwhaguashking, James In-	Warrior
Omeme, John Pigeon	Warrior
Pahahiwickjecomwaby, Big	Warrior
Pahquajeneny, Old Peter	Warrior
Powdash, George	Warrior
Shagaunnahquodwaby, Capt	Warrior
Shawindas, John Sunday	Warrior

* Uncertain of name and where they are from.



Alan Corbiere’s article reprinted courtesy of the Ojibwe Cultural Foundation.
www.ojibweculture.ca



ANISHINABEK

Chiefs accept audited UOI financial statements

SHEGUIANDAH FN – Secretary Treasurer Gary Dokis and Chief Operating Officer Walter Manitowabi presented the financial statements for both the Union of Ontario Indians and the Anishinabek Nation Seventh Generation Charity to the Leadership and citizens at the Anishinabek Nation Annual General Assembly on June 5th, 2012.

Manitowabi reported that the organization enjoyed a very successful year with respect to the financial position. “Although the demands on the organization are ever increasing and our budgets

seem to be on the decline, the organization was able to finish the fiscal year with a small surplus.”

“With an annual budget of over approximately \$22 million, we finished the year with a surplus of just under 1% of the revenues”, stated Manitowabi. “We are fortunate to have a very active Treasury Board that supports our management team in areas of financial and operational



Walter Manitowabi

management.

My management team is also very mindful of the importance of sound financial management practices. In addition, our Executive Director of Administration Glenda St. Amour and Finance Manager Anita Couchie, keep a close eye on the financial details for the organization. It takes a whole team effort to make this happen.”

The following chart summarizes the financial statements presented to the Assembly and accepted by the Leadership:

	March 31, 2012	March 31, 2011
Statement of Financial Position		
Total Assets	\$10,750,705	\$ 9,168,692
Total Liabilities	\$ 3,431,464	\$ 2,200,268
Deferred Contributions	\$ 1,354,287	\$ 1,228,519
Net Assets	\$ 5,964,954	\$ 5,739,905
Statement of Operations		
Total Revenues	\$22,178,181	\$23,442,918
Total Expenses and Other	\$21,953,132	\$23,268,360
Surplus for the Year	\$ 225,049	\$174,558

Wiky chief resigns, apologizes to nation

Dearest Band Membership of the Wikwemikong Unceded Indian Reserve and the Citizenship of the Anishinabek Nation.

Please accept this as you with regard to my of our community. It was and I will always regret I felt I had to do so to being further subjected such as the blockade 14. The Department of finalized my resignation back with a retraction or Band Council not accepting my resignation. Chi miigwech for all the provided to me and my family during this difficult time. It truly was an honour to have served you as Chief in the time that I did. The blessing in disguise for me is that I will have more time to help care for my parents, especially my mother during her surgical recovery.



Hazel Fox-Recollet

my utmost apology to resignation as the Chief a decision made in haste this; however at the time prevent our people from to unnecessary incidents on the evening of June Aboriginal Affairs has and there is no turning of my resignation and/ cepting my resignation. wonderful support provided to me and my family during this difficult time. It truly was an honour to have served you as Chief in the time that I did. The blessing in disguise for me is that I will have more time to help care for my parents, especially my mother during her surgical recovery.

In closing, to the Anishinabek Nation, it was a privilege to participate on the Anishinabek Leadership Council and I wish us all the best in re-building our Nation as a proud Nation to overcome the social and cultural challenges that we experience in our home communities.

God Bless, zaagidwin and always do your best to take care of one another.

Sincerely, Hazel Fox-Recollet

You're never too old to go back to school

By Diane Chretien

NIPISSING FN – Our community's Employment and Training Department has enhanced many lives over the years, mine included.

At the age of 18 I left home for the first time with a Grade 12 diploma in hand. For 30 consecutive years I worked full-time in retail for the Great Atlantic and Pacific Co. Ltd. I moved several times over those years to keep my job. While working at A & P in November 2005, I was also hired as a part-time relief worker for the Ojibway Women's Lodge, formerly known as the Ojibway Family Resource Centre.

In 2006 I decided I was no longer willing to relocate or travel a half hour to get to work.

When the First Nation Technical Institute Social Service Worker course was offered to me, I jumped

at the chance. Being over 50 years young, I was a little scared, but was willing to take on the two-year commitment.

As a result of my training, I am now a Front Line Intake Worker at Nipissing First Nation's "Ojibway Women's Lodge."

Without the financial backing from Brenda Restoule and her team, I would not have been able to afford or even consider such a wonderful opportunity. I am grateful to the Employment and Training Department and I would like to thank my teachers and fellow students for their constant support and for not giving up on me. The new skills I now carry make me a better counsellor, employee and person.

You're never too old to go back to school and when you stay focused, good things can and will happen.



Diane Chretien



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Nipissing First Nation
Duchesnay Village
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property.
Serious inquiries only firm
on price.
dotbeaucage-kennedy@hotmail.com

INSPECTION

Inspection of Approved Aerial Herbicide Spraying Nipissing Forest

The Ontario Ministry of Natural Resources (MNR) invites you to inspect the MNR-approved aerial herbicide spray projects. As part of our ongoing efforts to regenerate and protect Ontario's forests, selected stands on the Nipissing Forest will be sprayed with herbicide to control competing vegetation, starting on or about August 15, 2012. The Herbicides Vision registration #19899, VisionMax registration #27736, Release XRT registration #28941 and Garlon XRT registration #28945 will be used.

The approved project description and plan for the aerial herbicide projects are available for public inspection at the Nipissing Forest Resource Management Inc. office (address below) and on the MNR public website at ontario.ca/forestplans beginning July 15, 2012 until March 31, 2013 when the annual work schedule expires. The ServiceOntario Centre at 447 McKeown Avenue in North Bay provides access to the Internet.

Interested and affected persons and organizations can arrange an appointment with MNR or Nipissing Forest Resource Management Inc. staff to discuss the aerial herbicide project.

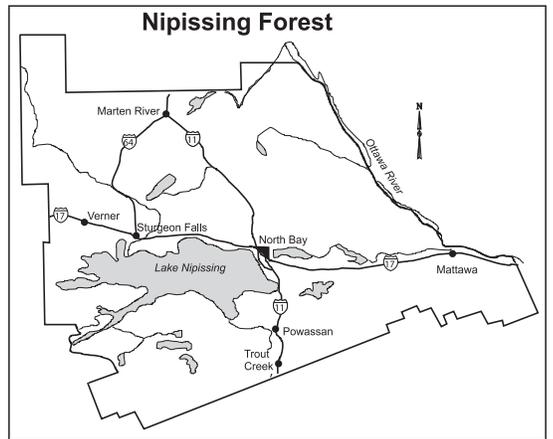
For more information or to arrange an appointment with MNR or Nipissing Forest Resource Management Inc. staff, please contact:

Guyline Thauvette, Management Forester
Ministry of Natural Resources
3301 Trout Lake Road
North Bay, ON P1A 4L7
tel: 705-475-5539
fax: 705-475-5500
toll-free: 1-800-667-1940
e-mail: guyline.thauvette@ontario.ca

Tom MacLean, RPF Silvicultural Forester
Nipissing Forest Resource Management Inc.
128 Lansdowne Avenue East, P.O. Box 179
Callander, ON P0H 1H0
tel: 705-752-5430
fax: 705-752-5736
e-mail: tmaclean@nipissingforest.com

Or call toll-free: 1-800-667-1940 and ask to be forwarded to the MNR contact above.

Renseignements en français : Guyline Thauvette au 705-475-5539, sans frais 1-800-667-1940



MOUNT ELGIN INDIAN RESIDENTIAL SCHOOL



Colonizers also require residential school healing

By Greg Plian

MUNCEY, Ont. – The honour of unveiling a monument to an estimated 1200 students who attended Mount Elgin Indian Industrial School went to the youngest and least known of the event's speakers.

Eva Jewell, a descendant of four of the school's former students, who holds an M.A. in Indigenous Governance from the University of Victoria, talked about the need for healing, and not just by the First Nations children who endured some of the brutalities of the residential school experience.

"By departing from the original concept that all life is spirit and power; the [European] colonized themselves. I am calling for the healing of the colonizer; the abuser must restore balance in their society and in their lives as well. It's now time for the settler to recognize their responsibility in healing themselves.

"Survivors, know that we will never forget you and your experiences. Your resilience is not lost or unheard on us; it makes us who we are as young people. And I hope that one day, when I am an Anishinaabe elder, my grandchildren will be as proud of me as I am of you."

The Residential School Monument is located on the Chippewas of the Thames First Nation. Its seven pillars represent the original Anishinaabe clans and engraved on each is one of the Seven Grandfather Teachings of the Anishinabek: Love, Bravery, Truth, Humility, Honesty, Respect, and Wisdom.

Featured on the inside of the pillars are the names of those children who attended the school over its 100-year history. A solar panel sustains lighting for the site, which

also houses a time capsule containing notes from those in attendance at the June 20-21 commemoration and messages from families of former students who are no longer with us.

In the years after the 2008 Residential School Apology from the Canadian Government, a core group of Residential School Survivors from throughout Southwestern Ontario formed a committee to commemorate those who attended Mount Elgin in Muncey, Ontario.



Eva Jewell

Chief Joe Miskokomon, Chippewas of the Thames, welcomed guests to the event, including National Chief Shawn Atleo, former national chief Phil Fontaine, and longtime political activist Elijah Harper.

"We want to make sure that future generations understand and never forget the impact

residential schools had on our families and communities," said Miskokomon. "We are now at a point in history when we are ready to turn the page on this legacy, and begin the work of true reconciliation so that we can move toward the future."

The school was started by the Wesleyan Methodists in 1851 with the goal of assimilating First Nations people. Its mandate as an "Industrial" school meant that it focused on turning First Nations children into farmers and household servants. Its students were primarily from 18 First Nations in southwestern Ontario and Quebec. It was one of 100 residential schools operated by churches for the federal government.

Survivors recall being severely punished for speaking their own language, spending long days tending to fields and livestock and living on a diet made up primarily of mush (porridge) and boiled vegetables, while serving roast beef and canned fruit to their teachers. Mount Elgin closed in 1946, due to declining enrollment during World War II.

"We are here today because we are strong people and their practices of assimilation and genocide did not work," Harper told a crowd of 1100 in attendance. "We are still here because they failed. "We are strong and need to get on this path of healing us all."

Phil Fontaine, a survivor of a residential school in Sagkeeng, Manitoba, urged his listeners to "move beyond the anger and bitterness that has tormented many of our people because of our experience as young children. Never dismiss the experience but move forward and heal yourselves."

National Chief Shawn A-inchut Atleo of the Assembly of First Nations, said many of his family members attended residential schools and taught him how to move forward. He offered words of praise to survivors and families in attendance and spoke of the strength and wisdom of the elders.



George L. Beeswax

Beeswax recalls 'cruel bugger'

By Patrick Callan
London Free Press

MUNCEY – For most of his life, he's answered to George L. Beeswax.

But his real name is Askon, meaning horn or antler in his native Ojibway.

It was a language forbidden at the native residential school Beeswax attended in the 1940s on the Chippewas of the Thames native reserve, southwest of London.

Known as the Mount Elgin Indian Industrial School, it was one of Canada's earliest and longest-running residential schools.

Vintage pictures from the day show an impressive Victorian building, but the school also doubled as a large farm the kids were forced to work.

Opened in 1851, and not closed until 1947, the school drew children from as many as 18 First Nations communities across Ontario and Quebec.

"Every day I think about this place – I can't get it out of my mind," says 80-year-old Beeswax, who remembers it as "living in a prison."

The dorms at the schoolhouse had bars on the fire escapes.

Meals, Beeswax said, consisted of boiled onions, parsnips, bread, skim milk, tapioca pudding and porridge – despite plenty of chickens, cows and pigs on the farm.

"The food we got here would gag a maggot," he says.

Beeswax still vividly recalls details from a lifetime ago at Mount Elgin, where he spent his formative years, ages 9 to 13, in the 1940s while Canada was at war.

Students suffering from scarlet fever, measles and whooping cough were quarantined without medical treatment, he says.

Beeswax himself says he didn't get proper medical attention when the principal regularly beat him. The man's name, he says, was Strapp. "It was a fitting name for that cruel bugger," he says.

Today, the last reminder standing of Mount Elgin is an old abandoned horse barn, on whose walls students penciled and carved their names.

As Beeswax climbs a ladder to the barn's second floor, where he stowed hay as a nine-year-old, he brushes away the cobwebs from the old wooden beams, recognizing some of the names from his childhood.

Only a handful remain on the walls, but hundreds more are etched on a monument – just a stone's throw away – that was commemorated to coincide with National Aboriginal Day, and four years after Prime Minister Stephen Harper's historic apology to First Nations for Canada's role in residential schools.

For Beeswax, what hurts the most about his time at Mount Elgin was missing out on an education, he says.

Half the day, he says, he was forced to work in barns and fields using heavy machinery.

Often, he ran away, only to be caught and returned by the RCMP. "I had to find a way out," he says.

He finally got out in 1946, when Mount Elgin closed.

After years of working odd jobs, and a stint in the Canadian army in the early 1950s, serving in post-war European occupation forces, Beeswax returned to Muncey with his family in 1973 and built a home on the reserve, six miles from Mount Elgin.

"It's sad that something like this had to happen in this nice place," he says.

"But we survived. We're still here. We're not going away, either."



Anishinabek Grand Council Chief Patrick Madahbee at Mount Elgin Monument.



DOHM-NUK/LET'S PLAY



Quinn Commanda.



Hannah Morningstar and Janna Miller-Dokis.

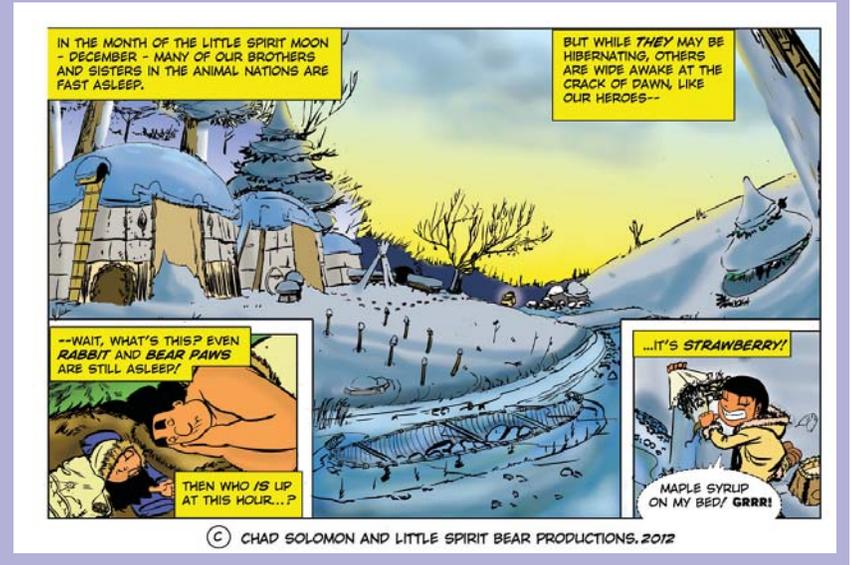
Kids win prizes in video contest

The Anishinabek/Ontario Fisheries Resource Centre is pleased to announce the winners of the Aquatic Invasive Species Video Contest:

Quinn Commanda received a 32GB Apple iPad for his entry in the Aquatic Invasive Species Video Contest. Quinn's video was made from a compilation of scenes he had shot on Lake Nipissing this past winter and spring. Quinn's

interest in making videos started when he found an old camera and began to play around with it. As he made more videos his dad decided to get him a new DSLR camera and he has been making videos since. "Having won this contest has only increased my interest in making videos," said Quinn who is currently completing a music video for a final exam at L'École Secondaire Publique Odyssee.

Rabbit and Bearpaws



Hannah Morningstar and Janna Miller-Dokis received a GoPro Hero Camcorder for their entry titled "Anishinawbek News" where they created a newscast on aquatic invasive species. Hanna was encouraged to enter the contest by

her mother after having read the A/OFRC's Fisheries News newsletter. Hanna and her neighbor Janna then went into action creating their video complete with a drumming intro, details about their home community of Atikameksh-

ing Anishnawbek, the prevention of invasive species, and a poem to end the newscast. Both Hanna and Janna plan to spend the summer with trips to the beach and Toronto where they will make use their new camcorder.



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EDUCATION

Kinoomaagewin



A SUPPLEMENT TO THE ANISHINABEK NEWS



Former prime minister Paul Martin congratulates Nipissing University education graduate Falcon Skye McLeod-Shabogesic. — Photo by Perry McLeod-Shabogesic

‘Underfunding discriminates’

By Lisa Abel

NORTH BAY -- Paul Martin says underfunding of First Nations schools amounts to discrimination by governments in Canada.

The former prime minister made the remark during his address to Nipissing University's Schulich School of Education graduates.

"Elementary and secondary school education is a universal right in Canada," said Martin, who was presented by the university with an honorary Doctorate in Education at its Spring 2012 convocation. "The underfunding of Aboriginal schools across Canada is unconscionable discrimination against the most vulnerable members of our society," Martin said to applause.

He pointed to the shortfall in federal funding for on-reserve schools as a "glaring" reason for high school dropout rates of Aboriginal students.

"There is no doubt in my mind that if Canadians were truly aware of the unfairness in funding borne by Aboriginal students, they would be outraged."

As Canada's 21st prime minister between 2003-2006, Martin is recognized for having built a unique consensus between First Nations and aboriginal leaders and the premiers of every province and territory that resulted in the ill-fated Kelowna Accord, a five-

year, \$5-billion plan to improve the lives of First Nations, Métis and Inuit peoples.

The accord was scuttled by the incoming Conservative government of Stephen Harper.

His address focused on Aboriginal education, an especially relevant topic for Nipissing, considering the university's reputation as a training ground for prospective teachers, which includes Aboriginal teacher education programs, and Aboriginal support services.

Martin encouraged all new teachers – whether in classrooms on-reserve or in schools in the provincial system – to use their positions to foster a "greater understanding of the history and great potential of Aboriginal Canada."

"No matter where you teach in Canada, the probability is that you will have one or more Aboriginal students in your class. And my request is that you enable their fellow students to understand the voyage they took to get there."

Following his departure from politics, Martin established the Martin Aboriginal Education Initiative, a charitable organization that support projects aimed at improving education at the elementary and secondary school levels for Aboriginal students on and off-reserve.

Teacher excellent

SUDBURY – Jennifer Petahtegoose, Atikameksheng Anishnawbek citizen, is one of eight teachers recognized for their classroom contributions by the provincial government.

The Premier's Awards for Teaching Excellence recognize educators and staff who are helping Ontario students and young children realize their full potential.

Jennifer is a teacher at St. Charles College. She established the first Native Studies program in the Sudbury Catholic District School Board, as well as her school's first Native Studies Student Club. By organizing projects around First Nations



Jennifer Petahtegoose

traditions like Mishomis and Nookomis day (grandfather and grandmother day), she connects students with the larger Aboriginal community and helps instill a sense of pride in their heritage.

Committed to helping others, she also started the "Be the Change" campaign, with proceeds going to the Red Cross to benefit the community of Atawapiskat.

The Premier's Awards for Teaching Excellence were created in 2006.

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Education

Forever to the Seventh Generation

Native dreams matter

By Heather Campbell

SUDBURY – Close to 400 people packed the United Steelworkers Hall in Sudbury on May 30th in support of the N'Swakamok Alternative School Scholarship Fund and to meet Liberal MP Justin Trudeau.

The fundraising dinner was in the works for some time after N'Swakamok Friendship Centre president Barbara Burns Stevens began collaborating with Sudbury's fundraising star Gerry Lougheed Jr. What began as a simple donation request turned into a notable event.

Kelly-Lee Assinewe, co-ordinator for the Alternative School, is thrilled by the overwhelming support from the community. "Rather than send out letters the committee decided to pull together a major fundraiser," said Assinewe. "We already have a great group of patrons who agreed to contact their circle of friends to buy tickets."

The scholarship fund was established in 2000 to help students with purchasing laptops, textbooks and other needs in order to take the next step to post-secondary studies. The one event will be contributing over \$10,000 to the fund.

Trudeau, who acknowledged that he has some aboriginal ancestry way back, told guests that we can no longer allow anyone to be brushed aside, or to tell them that their dreams don't matter. Their dreams do matter and it is



Liberal MP Justin Trudeau speaking with N'Swakamok Alternative School graduate Emily Fleming at the fundraising dinner to support the school's scholarship fund.

worth our while to invest.

"The challenges they are facing stem from the decades of deliberate mistreatment and suppression of culture," said Trudeau. "Other students take for granted their laptop and cell phone but these are barriers to first nation students. By filling this hall tonight we are saying that we believe in them and they can achieve their goals."

Trudeau also met with students and teachers at the school and shared his commitment to their success. The students were impressed by Trudeau and the overwhelming community support.

The school has helped close to 200 students complete their high school diploma since 1990.

A unique experience from the mainstream course, students have the opportunity to work at their own pace while at the same time participate in cultural programs.

Students are expected to attend school for a minimum of 20 hours/week, complete a minimum of 2 lessons per week, participate in weekly student meetings, complete 2 journals per month and participate in school activities. Students learn beyond the basic curriculum into life skills, team building, leadership and empowerment.

Emily Fleming who graduated over five years ago and with the help of the scholarship obtained her Social Service diploma from Cambrian College. She told the audience that her success

would not have come without the scholarship or the teachers.

Christina Kozeyah-Mainganowi, 21, is looking forward to graduating next January. She attributes her success in the alternative school, after failed attempts in the mainstream system, is primarily due to the flexibility and support she receives. The learning environment is culturally and community friendly. Teachers get in there with students to fight through whatever obstacles they encounter not only the day to day challenges but learning challenges and building confidence to achieve their goals.

Both the financial and the wider community support will go a long way in launching these young people for leadership.

KTEI online centre

By Beverly Roy-Carter

M'CHIGEENG FN – Kenjgewin Teg Educational Institute (KTEI) has become an official Contact North site next spring, using computer technology to benefit students of all ages from Manitoulin Island and the surrounding area.

Simone Chisholm, Director of Recruitment and Student Services, Northeast Region of Contact North, announced in May that: "We look forward to expanding our service in Northern Ontario with Kenjgewin Teg Educational Institute as a new online learning centre. Our goal at Contact North has always been to support education and training in rural and remote communities across the province by providing a higher quality learning experience and reaching more students. We believe that the access, support and flexibility that we offer is a natural complement to the educational services that KTEI currently provides."

What does this new partnership mean for existing or new KTEI students? In addition to the current instructional mode of delivery of college and university programs offered on-site each academic year, the addition of Contact North services will now provide students new options as they continue their studies and enrol in virtually any diploma or degree program desired.

Program offerings scheduled at KTEI and Nipissing University in hosting Additional Qualifications courses in Special Education and the Principals Qualification Program for education professionals. More courses are planned for the fall.

EMPLOYMENT OPPORTUNITY

New Beginnings (Fetal Alcohol Spectrum Disorder - FASD) Program Coordinator – Parental Leave – August 31, 2012 to May 31, 2013

Summary of position

Noojmwon Teg Health Centre extends an invitation to those with relevant education, skills, and experience to apply for the position of New Beginnings (Fetal Alcohol Spectrum Disorder) Program Coordinator. The Coordinator will work within an interdisciplinary health team to support communities, families and children specific to FASD. The program encompasses prevention, identification and intervention strategies from both traditional and western perspectives. The successful candidate will work in collaboration with relevant health and social service providers to deliver message of FASD prevention, to assist in FASD assessments and follow up support, and to champion client access to appropriate FASD supports. Check out our web-site for more information about the organization at: www.noojmwon-teg.ca.

Duties:

- Develop, implement and evaluate FASD prevention workshops.
- Provide supports at both pre and post-FASD assessment for communities, families and children.
- Champion efforts to enhance supportive services for FASD diagnosed clients.
- Make FASD resources available to communities, families and clients.
- Maintain ongoing communication and coordinate quarterly advisory committee meetings with the Child Nutrition Program.
- Identify community programming needs through on-going consultations with community service providers and community members in order to develop and deliver responsive FASD programming..
- Ensure effective on-going program operation through monthly reports, annual work plans, budget updates, staff consultations, community meetings, and staff meeting.

Qualifications:

1. Relevant post-secondary degree or diploma required, and with specialization in FASD an asset.
2. Excellent experience in program coordination, and program development and delivery.
3. Solid knowledge and work experience related to FASD and substance abuse.
4. Proven experience and skills in providing counseling support.
5. Experience working with First Nation communities and service providers is important.
6. Anishnaabemowin and knowledge of Anishnaabe culture and protocols an asset.
7. Demonstrated familiarity with local health and social services.
8. Valid Driver's License and access to reliable vehicle, essential.
9. Criminal Record's Check is essential.

Submit a covering letter, resume, three (3) work related references, and a recent CPIC. Mark correspondence as "Confidential" Application Deadline: Friday, August 3, 2012.

Pamela Williamson, Executive Director
Noojmwon Teg Health Centre
Hwy 540, 48 Hillside Road, Bag 2002
Audeck Omni Kaning First Nation
Little Current, Ontario P0P 1K0

Phone: (705) 368-2182 x204
Fax: (705) 368-2229
Email: p.williamson@noojmwon-teg.ca
Web-site: www.noojmwon-teg.ca

Only the successful applicant will be contacted. Thank you for your interest.



Education

Forever to the Seventh Generation

Wiky school's first doctor hopes to practice at home

By Marci Becking

WIKWEMIKONG – Dr. Melissa Shigwadja hopes to someday live and practice in her home community.

"I would love to practice in a rural setting to have a larger scope," says the recent McMaster University medical graduate. "I would like to have my own practice and work in emergency. Ultimately my goal is to return back home to Manitoulin. That's what I'm planning for."

Shigwadja, mother of two, says that she wanted to be in the health care profession, even as a student at Wasse Abin High School.

"It was in high school where I started to think about steps I needed to get there," says Shigwadja who is Wasse Abin's first medical school graduate.

And many steps she took – the first with a degree in nursing from Laurentian.

"Nursing exposes you to a lot of things you need to know about what's going on in health care," says Shigwadja.

After nursing school she was a manager for a home healthcare company in Sudbury and then started at the Northeast Local Health Integration Network for a few months before being accepted into the Michael G. DeGroote School of Medicine's intensive three-year program with no summer breaks.

Shigwadja's residency this summer in Sudbury with the Northern Ontario School of Medicine which will include family medicine, surgery, paediatrics, and a rural medicine rotation.

Throughout medical school, Shigwadja returned to Wasse Abin to share her knowledge at Wikwemikong's annual career fair promoting her program.

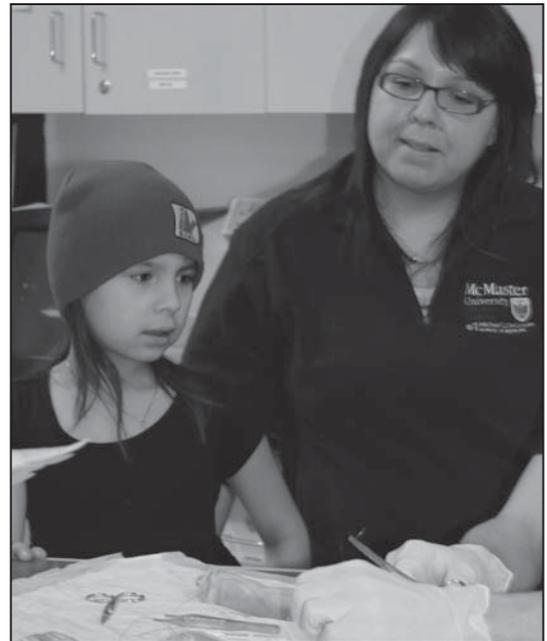
"I find that a lot of our youth feel like there are not enough role models or haven't connected with role models," says Shigwadja.

During the one-day sessions at Wasse Abin, Shigwadja and fellow McMaster colleagues talked about McMaster's Problem-Based Learning approach to medicine.

"PBL is all about small group learning – less focus on lectures and labs. We started on cases right away," says Shigwadja. "We set up stations for the students – casting, suture, blood pressure, listening to respiratory sounds and how to read an x-ray."

Shigwadja's role models are her nurse practitioner mom and her father, Dominic Beaudry, director of education for Wikwemikong's board of education.

The 28 year-old is married to husband Shawn and has two children – Mackenzie, 8 and Reese, 4.



Dr. Melissa Shigwadja and daughter Mackenzie, 8, at Wikwemikong's Wasse Abin High School's 'Come Explore Medicine' symposium that she facilitated with other Aboriginal Medical Students from McMaster University.



EAGLE STAFF PRESENTATION was made by Kyle Longboat, left, a fourth-year journalism student to Ryerson University President Sheldon Levy, second from right, back, and VP Provost Dr. Allan Sheppard, right, back. In attendance for the Eagle Staff Ceremony was Ed Sackaney, second left, Elder Ryerson Aboriginal Student Services, Ryan Besito, front, peer support worker, Monica McKay, Aboriginal Service Co-ordinator, Elder Joanne Dallaire. – Photo by Christine McFarlane



Rainbow District School Board and 11 First Nations have renewed Education Service Agreements, based on social factors providing seven guiding principles advocated by the board's First Nation Advisory Committee: curricular and instructional practices, organizational practices, linguistic perspectives and practices, personnel equity, school culture, school/community involvement and relations and equity of educational outcomes. Front row, from left: Anna-Marie Abitong, Education Director, Sagamok Anishnawbek; Carol Aguonie, Education Counsellor, Sheguiandah First Nation; Brian Bisson, Counsellor, M'Chigeeng First Nation; Chief Patsy Corbiere, Aundeck Omni Kaning First Nation; and back row, from left, Norm Blaseg, Rainbow District School Board Director of Education; Doreen Dewar, Rainbow District School Board Chair; Trustee Grace Fox; Robert Pitfield, Wahnapitae First Nation; Chief Franklin Paibomsai, Whitefish River First Nation; and Chief Steve Miller, Atikameksheng Anishnawbek.

In Brief

Grant Inspires Alanna

Alanna Jones, a citizen of Garden River FN, has received a \$3,300 Inspire Award to assist her in completing the final year of a Masters of Business Administration program. Inspire, formerly the National Aboriginal Achievement Foundation, has evolved into the largest non-governmental funding body for First Nations, Inuit, and Métis post secondary students across Canada. In total, Inspire has disbursed over \$49-million to over 14,000 recipients since its inception.



Alanna Jones

Christine's life transformed

Christine McFarlane, Peguis First Nation, a University of Toronto graduate and regular contributor to the Anishinabek News, is one of five recipients of a 2012 Transforming Lives Award. Created in 1998 and held every two years, the Centre for Addiction and Mental Health's Transforming Lives Awards gala celebrates the lives of people recovering from mental illness and addiction. This year's gala, which also serves as a fundraiser for research and treatment, was held at the newly redeveloped CAMH Queen Street campus on Wednesday June 6, 2012. Recipients of the Transforming Lives Award were selected for their ability to face mental illness with dignity, for the support they have provided to others and for their role as models of inspiration and hope.



Christine McFarlane

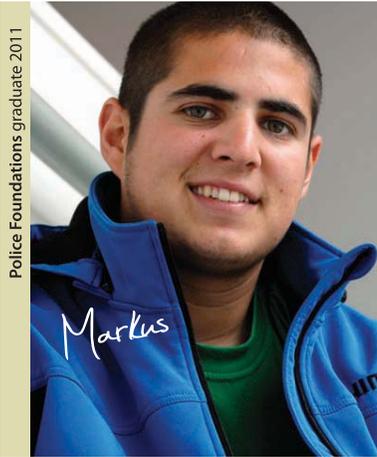
Hockey effort more important

Grant Stonefish, 11, Sagamok Anishnawbek FN, won first place in the Junior Division (10 to 15 years) in the writing contest held by National Aboriginal Health Organization. "The Tale of the Recalled Hockey Stick" in which he learns that how much effort you put into your game is more important than having a lucky stick. Grant, Ojibwe/Delaware, enjoys creative writing and was first published in Health Canada's Safe Drinking Water is Important to Me and My Community: A Collection of First Nations Children's Poems and Stories. A Grade 5 graduate at Biidaaban Kinnoomagegamik, he has won several Anishnawbemowin language speaking contests and scholarships and has been playing in the Little NHL since he was a Tyke in 2006.



Grant Stonefish





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GEORGIAN COLLEGE





AAMJIWNAANG FIRST NATION



Aerial shot of Aamjiwnaang First Nation, Stag Island, and Chemical Valley.

Suncor supporting scientists

By Mashoka Maimona, Sarnia Observer

AAMJIWNAANG –The children of this Sarnia-area First Nation became rookie scientists and engineers for a day on July 4.

Representatives from Actua, a national outreach organization that strives to improve the scientific and technical literacy of Canadian youth, stopped by the community to announce a \$1.5 million grant from Suncor Energy Foundation to support its programming.

The grant will specifically help fund three years of outreach workshops and camps geared at Aboriginal youth.

The Ottawa-based non-profit organization of Actua oversees countrywide science and technology day camps hosted in universities, serving 200,000 youth across Canada.

Its commitment to reaching those underrepresented in technology and scientific fields and at risk youth helped create the National Aboriginal Outreach Program and a crosscountry all-girls program, said Actua spokesperson Leslie Cuthbertson.

“We have customized programming involving partnerships with Aboriginal communities, such as the Aamjiwnaang First Nations,” Cuthbertson said.

Suncor’s \$1.5-million cheque will significantly help grow the 12-year-old program nationally, added Cuthbertson.

Trained instructors provide children aged six to 16 with school workshops or weeklong camp experiences in 200 Aboriginal communities and reserves across the country.

Young attendees can help program robots and design and build structures, including water filters, to learn about environmental engineering.

“The idea is that the youth are role-playing. They are experiencing real-life engineering and science challenges,” Cuthbertson said.

“These hands-on projects help them sample life as an engineer.”

While Aboriginal youth are the fastest growing sector of the population, their representation in science and technology is strikingly low, said Cuthbertson.



Career Fair master of ceremonies Ronald Cody Simon and ASETS worker Rachel Simon.

Checking ASETS

By Marina Plain

The 2012 Aboriginal Skills and Employment Training Strategy (ASETS) career fair in Aamjiwnaang May 30-31st attracted over 500 people.

The event took place at the upgraded Aamjiwnaang Youth Centre which had been under construction for the past year and a half.

Presenters from colleges and universities, private businesses, skilled trades, and government agencies were on hand to provide information regarding their organization or institution, and trade show s and demonstrations gave students an idea of what it could be like working in the various occupations.

The event opened with an honour song by Crazy Spirit and an opening Anishnaabemowin prayer by elder Pauline Williams. Chief Chris Plain officially welcomed everyone to the event and reminded the students of the importance of staying in school and finishing their studies.

The career fair rotates throughout each of its London District Chiefs Committee member First Nations : Aamjiwnaang, Caldwell, Delaware Nation, Kettle and Stony Point, Muncey-Delaware, Chippewas of the Thames, and Oneida of the Thames.

The objective of ASETS is to help improve employment opportunities for Aboriginal peoples and enable them to fully participate in the Canadian economy in a relationship built on mutual trust, respect and openness.



Sarah Wiebe and Jacob Rogers, members of Kiijig.

Students premiere ‘Indian givers’

By Marina Plain

The Kiijig Collective began their eight-month journey of creating their documentary “Indian Givers” as a small group of secondary students looking to create something that would provide a better understanding of historic and contemporary First Nations issues.

The finished product premiered to an audience of 150—including a good turnout from Aamjiwnaang—at Sarnia Collegiate Institute and Technical School. The student producers focused their film on social, economic, historical and environmental issues.

During the screening, many in attendance had a tear in their eye and a lump in their throat, as the students and their interview subjects described personal experiences, ranging from life in residential school to the risks associated with living in the shadow of Sarnia’s Chemical Valley.

Ada Lockridge’s interview “What I didn’t

know “was one of the most gripping, citing the environmental concerns faced every day by citizens of Aamjiwnaang. “I didn’t know that I should keep my window closed at night, since the plants mostly burn from the stacks at night,” said Ada, referring to chemical releases from the smokestacks.

The loud wail of warning sirens from the chemical plants plays a prominent role in the film’s soundtrack.

Group member Sarah Wiebe said the name Kiijig translates into “Young People of the Land”.

The student documentary offers a unique experience and understanding for aboriginal and non-aboriginal people living in and around Aamjiwnaang First Nation.

Non-native student Heather Mate said “If we don’t learn history, it might repeat itself.”

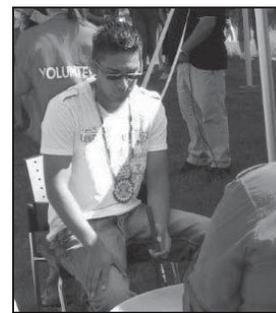
“Indian Givers” can be viewed at: <http://www.youtube.com/watch?v=pot411GJzdM>



Elder Pauline Williams



Chief Chris Plain



Crazy Spirit drummer Lightning Clarke



Eager participant.



BOOKS/MASINAIGAN



Storytellers Marylyn Peringer and Deborah Dunleavy entertained residents of Christian Island outdoors, a presentation made possible by Mariposa In The Schools and the Southern Ontario Library Service.

Storytelling about the stars

By Sharon Weatherall

BEAUSOLEIL FN – Marylyn Peringer and Deborah Dunleavy can captivate an audience of all ages with their storytelling skills.

The women are members of Mariposa In The Schools, a storytelling partnership with Southern Ontario Library Service (SOLS) supported by the Ontario Arts Council. The two talented performers visited the Christian Island community in June to share stories about the moon, the sun and stars.

Over the years they have created repertoires from Native and French Canadian stories, classical myths, folk tales and legends. Both enjoy interacting with all ages and find it very rewarding to be able to draw emotion from people through their words. The storytellers have different techniques to engage listeners through asking questions and involving outside participation in the story.

"In Africa where the people built fires to keep warm, there is a story of a young girl who put so much wood on the fire the sparks flew up into the sky until there was a huge road which some called 'The Travellers Way' but which we call 'The Milky Way,'" said Dunleavy, who as a child says she wondered where all the stars came from.

"Every child while hearing it recreates the story in their mind. The children at Christian Island Elementary were very attentive and it was a lovely afternoon. What a great way to finish the school year," said Peringer.

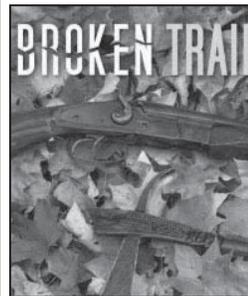
SOLS grew out of an amalgamation of regional library systems that themselves had provided support and development services to the libraries in their regions for decades and now serves the public libraries of almost 200 municipalities from Windsor to the Quebec border and north to Muskoka.

"We have been trying to reinforce with First Nation communities both those with small libraries and those without but there is no way we could afford to bring this calibre of performer to a small community without the funding support," said Patty Lawlor, First Nation Consultant for SOLS.

"The workshop tomorrow is for young teens to encourage them to read and begin storytelling themselves and working with others. We have done two presentations in First Nations communities. First Nations people have their own tradition of storytelling and we are asking the kids to try and find out stories from the community. There is a whole movement of family storytelling that we are trying to expand."

Chimnissing Librarian Kathleen Peters hosted a dinner for the storytellers on June 27th, to introduce them to popular First Nation food -- scone tacos and strawberry and whip cream scones were on the menu. Attending the dinner were Starla Sunday, Thomas Smith and Connor Sunday -- who were involved in a workshop with 13 other participants and help out with the library's summer reading program.

Book Reviews by Joyce Atcheson



Oneida adopt white boy

Captured during the American Civil War to be adopted by Oneida at age 7, Moses Cobman is given a new name and identity: Broken Trail.

His new family is grateful; their son had died recently, but within months his new mother is widowed.

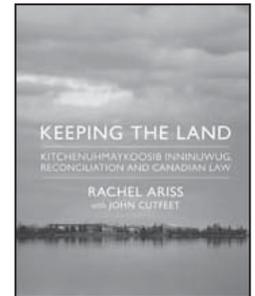
Broken Trail becomes a helper, getting food as a hunter, fisher, and trapper. His allegiances are quickly cemented with his new community as he learns the required skills to become a warrior but on his vision quest he is captured again.

Red coats conscript him to deliver a message behind enemy lines on the grounds of giving him a rifle for his trouble.

He never got the message from his animal visitor, but he agrees to walk from Lake Ontario to North Carolina.

This book is written for youth. In places it uses Lakota language instead of Oneida and the condescension makes this lad larger than life.

Broken Trail – Jean Rae Baxter (Ronsdale Press, Vancouver, BC; 2011; ISBN 978-1-55380-109-2; 240 pages; \$11.95)



Going to jail to keep land

In 2006 Kitchenuhmaykoosib Inninuwig in NW Ontario was taken to court in a \$10- billion lawsuit.

Then in 2008 KI leadership, who became known internationally as the KI-6, were sent to jail for upholding their duties and their own traditional laws of protecting the land.

Dishonesty was the heart of the dispute: Platinex owner James Trussler, offered stock market shares claiming he had verbal permission to use the land, despite receiving KI's written moratorium blocking use of the land without consent.

For KI this was a modern day David and Goliath, only in this case Goliath was a two-headed, two-bodied being -- Ontario and Platinex.

The importance of KI's stance is that traditional law has now entered the courts and been recognized.

Keeping the Land: Kitchenuhmaykoosib Inninuwig Reconciliation and Canadian Law – Rachel Ariss with John Cutfeet (Fernwood Publishing, Winnipeg; 2012; ISBN 978-1-55266-477-3 176 pages, \$22.95)

DEBWEWIN CITATIONS for First Nations Storytelling



2002 Peter Edwards



2003 Rick Garrick



2004 Lynn Johnston



2005 Bud Whiteye



2007 Sgt. Peter Moon



2008 Jennifer Ashawasagai



2009 Laura Robinson

2012 Recipient to be honoured at the Evening of Excellence presented by the Anishinabek Nation Seventh Generation Charity, Holiday Inn, Sudbury, August 22, 2012

The DebweWIN Citations are the first major awards intended to recognize and encourage excellence in storytelling about First Nations issues by First Nations and other writers. Anyone can nominate a storyteller whose work has been distributed in Anishinabek territory. A selection committee appointed by the Union of Ontario Indians communications unit solicits nominations for the awards, whose name reflects the Ojibway word for "truth," but literally means "speaking from the heart."

All nominations must be endorsed in writing by a First Nation in Ontario.

To nominate a storyteller for the DebweWIN Citation contact the Communications Unit Ph: 877-702-5200 ext. 2288 Email: news@anishinabek.ca

The dream lives on

TORONTO – The First Nation Communities Read program has chosen Shannen and the Dream for a School is its 2012-2013 title selection for community reading.

Written by Janet Wilson and published by Second Story Press, the book is the true account of 13-year-old Shannen Koostachin, who launched a national campaign for a new school to replace the one in Attawapiskat that had been contaminated by a fuel oil leak. Shannen was nominated for the International Children's Peace Prize before she died in a car crash in 2010.

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