



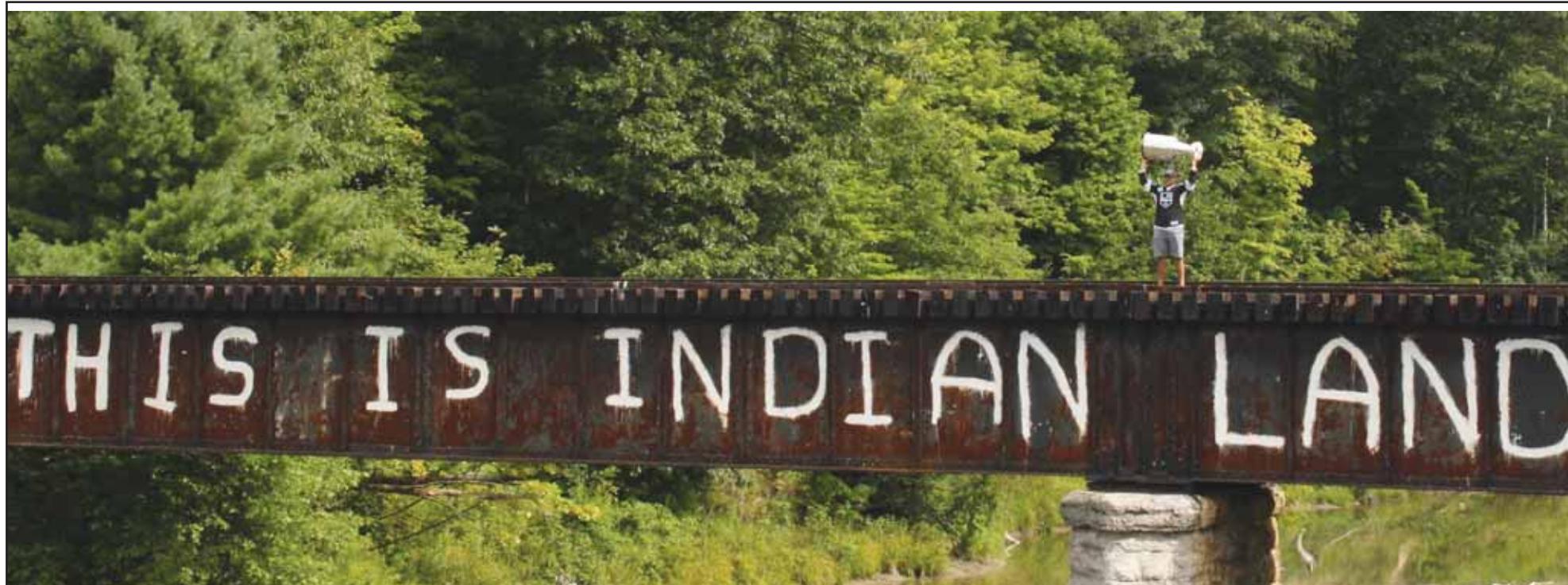
"To give a voice to the vision of the Anishinabek Nation."

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Jordan Nolan, member of the Stanley Cup champion Los Angeles Kings, brought the trophy home to his community of Garden River First Nation Aug. 20. More on Page 9.
– Photo by Melissa Lesage, Marketing/Communications Intern, Garden River First Nation.

Last raise in 1874 for Robinson Huron

By Mary Laronde

UOI Offices – First Nations parties to the Robinson Huron Treaty haven't seen their benefits increased in 138 years.

Chiefs representing the 21 First Nations who participated in the 1850 treaty ceremonies have notified the Crown that they intend to commence an action to have the annuities provisions of the pact enforced by the courts if a settlement cannot be negotiated.

The Notice of Claim was served upon Her Majesty the Queen in Right of Canada and Her Majesty the Queen in Right of Ontario, on behalf of Treaty beneficiaries, each of whom currently receives \$4 per year. The annuity has not increased since 1874.

"This day is a long time coming," said Patrick Madahbee, Grand Council Chief of the Anishinabek Nation. "I hope every beneficiary of the Robinson Huron Treaty joins me in saying 'miigwetch' to our Robinson Huron Chiefs for taking this gigantic step together.

"The Treaty is pretty clear that the annuities would increase when the resource revenue generated from the territory increased," said Madahbee, who helped initiate this process over 30 years ago. "It couldn't be plainer that the territory has generated vast amounts of revenues from forestry, mining and other resource development. Still we receive four dollars per year. That is unfair and not what we bargained for."

The Grand Council Chief pointed to the annual report of the Mining Association of Canada, which referenced an estimated \$9 billion in payments last year to provincial and federal governments in aggregate mining taxes and royalties, corporate income taxes and personal income taxes.

"Corporations have realized trillions of dollars in resource wealth from our territories. And various levels of government in Canada are taking big shares of that wealth, some of which rightfully belongs to the First Nations who agreed to treaties like Robinson Huron."

Under the Robinson Huron Treaty, signed on Sep-

tember 9th, 1850, the Anishinabek ("Ojibewa Indians") agreed to share their lands and resources with the newcomers – approximately 35,700 square miles of territory. In return, the Crown, among other things, was supposed to pay annuities that were to be augmented from time to time.

The Chiefs are seeking an accounting, want the level of annuities increased, and are claiming compensation for losses suffered as a result of the Crown's failure to increase the annuities under the treaty, as promised. They have given notice to Canada and Ontario that they intend to commence a court action against the Crown should it refuse to engage in negotiations, or in the event negotiations fail. The Notice of Claim was served Sept. 10 at the Ontario Legislature at Queen's Park in Toronto on the Lieutenant Governor of Ontario, The Honourable David Onley. It has also been served on the Governor General of Canada, The Right Honourable David Johnston.

Serpent River First Nation Chief Isadore Day serves as Robinson Huron Treaty Commissioner for the Anishinabek Nation.

"I am holding out hope that the Crown will choose to negotiate and engage in negotiations to settle our claim," he said. "We are in for a battle that could take a lot of time. I urge our citizens to be patient and to continue their support."

Chief Day also noted that the number of beneficiaries is unknown.

"I am a direct descendant of Wiindawtegowinini, a signatory chief. I am a beneficiary but my brother is not. Many beneficiaries were illegally disentitled to their treaty benefits through federal policy and legislation around 'status Indians'. Treaty entitlement and Indian status are not the same thing. Our treaty predates the 1867 British North America Act and the Indian Act and it is constitutionally protected. I would say that trumps the Indian Act."

There are 21 First Nations parties to the Robinson Huron Treaty, 19 Anishinabek communities plus Batchewana and Shawanaga.



Lake Huron Regional Chief and Anishinabek Robinson-Huron Treaty Commissioner Isadore Day collects his annuity from INAC representative Janice Brisson. "Collecting the \$4 a year treaty annuity is important not from an economic gain perspective, but we collect this pittance under the sacred obligation of 'honoring' the treaty relationship," says Chief Day. "The 'Spirit and intent' of our treaties is a legal imperative that will eventually be formally called into question either in negotiations or in the courts. The reality is that the four dollar annuity is legally wrong from a contractual perspective."
– Photo by Lisa Abel

Political Office

To respect the sacred laws of the Anishinabek



'Take-it-or-leave-it' approach the real problem

OTTAWA – The federal government's "take-it-or-leave-it" approach is a major stumbling block to success in First Nations self-government negotiations.

Anishinabek Nation Grand Council Chief Patrick Madahbee was responding to an announcement by the federal government that it is changing the way it negotiates treaties and self-government agreements with First Nations.

Minister of Indian and Northern Affairs John Duncan announced his plan to implement a "results-based approach" to negotiations in response to a decades-long process in which some communities have been mired. According to department data, it can take up to 30 years to reach an

agreement, and the average negotiating time is 15 years.

Madahbee said he views these sorts of announcements "with caution" because "history has taught us that talk is cheap."

The Grand Council Chief said that negotiations typically fall down when the federal government comes to the table with a "take it or leave it" offer on issues such as a self-government agreement or an education plan. The Union of Ontario Indians, which represents 39 communities and 55,000 citizens of the Anishinabek Nation, has been negotiating education and self-government agreements with the federal government since 1993 and 1997 respectively.

"Some of the offers are so bla-

ntly bad that we can't even look at them. (This announcement) is their way of saying 'Well, we've come to an impasse, we're not going to be able to move on this one, so we'll move on to somebody else,'" said Madahbee.

A spokesman for Duncan said that under the new approach, if the parties cannot agree, "we would consider suspending those" discussions, but that the government plans to "engage with" aboriginal groups and provincial and territorial partners in the coming months to figure out where the government should "focus its resources to achieve faster results."

"Canada will also look at ways to speed up its internal processes," said a government press release.

"If they're genuine about accelerating negotiations with groups that are ready to move, that's great," said Madahbee. "But, we haven't seen anything like that happen so far."

The Union of Ontario Indians is currently at a Final Agreement stage on both its self-government agreement and a deal on education. "We're waiting for some fiscal offers from the federal government and they keep getting delayed," he said. "We're ready to move and we've got plans in place -- specifically on education -- but now the government is talking about their own model so I don't know why they spent years working with our community to develop something."

In Ontario, where some com-

munities have been negotiating for almost 20 years, land use restrictions and a federal demand that communities pay taxes once they achieve self-government, are mostly likely to be the issues that stall talks, said Madahbee. "That's part of their strategy: they send in negotiators and bureaucrats with no authority to make any decisions to prolong or disengage the discussions."

The federal government is involved in 93 separate negotiations, 44 per cent of which have lasted 16 to 20 years.

Liberal Aboriginal Affairs critic Carolyn Bennett said the onus is on the federal government to come to the negotiating table prepared to make a deal.

Core-funding cuts latest Canadian effort attack First Nations

UOI OFFICES – On the heels of recent cuts to First Nation services in such key areas as health and social services, the federal government is further marginalizing First Nation organizations by cutting core funding by ten per cent to representative organizations like the Union of Ontario Indians.

"It's a shame that Canada has decided to cut First Nation budgets in order to justify its attacks on First Nations in general," says Anishinabek Nation Grand Council Chief Patrick Madahbee. "Canada has made a lot of statements about how they want to work with First Nations, yet every time we turn around they're cutting funding to health, social services and other key areas that impact First Nations peoples' day-to-day lives. Let's be truthful here,

Canada is aiming to divide First Nation communities so they can create a vacuum in order to gain control over our people and our land."

"It's clear to me that Canada and even Ontario to a degree, has three objectives when it comes to First Nations People: divide, control and conquer," says Madahbee. "Our people need to know that they are under attack. The unilateral, incremental changes to policy and legislation regarding First Nation land, water and rights are in direct violation of Constitutional rights, treaty rights and even international human rights that Canada has endorsed."

The Grand Council Chief points to a number of legislative bills introduced by the Harper government that First Nations and First Nation organizations continue to oppose based on jurisdiction.

"We've seen this type of attack on First Nations before. They've tried residential schools, they've funneled our young people into their jails and now they're cutting funding where we were already underfunded to begin with.

"What the federal government fails to understand is that no matter what tactics they use to divide us we will never be Canadian citizens and we will never surrender our land. We are Anishnaabe and have always been Nations with our own land, our own culture, our own language and our own identity."

Ontario Regional Chief Stan Beardy says unilateral core funding cuts of 10 per cent to First Nations representative organizations is a clear breach of Canada's fiduciary obligation to uphold adherence to treaties.

"How can we move forward in a positive nation-to-nation relationship when our rights are being undermined and the federal government's constitutional obligations are ignored. Where is the government's fiduciary obligation to uphold adherence to the Treaties when ignoring their spirit and intent is allowed to persist?"

"At the very time that our First Nations people are optimistic that government and First Nations can move forward on a myriad of pressing issues this government intends to slash the already tenuous funding that maintains an already unacceptable status quo," said Beardy.



Northern Superior picks

Nation Grand Council Chief Patrick Madahbee, right, congratulated re-elected Northern Superior Grand Chief Peter Collins, centre, and Ed Wawia, chosen the region's member to the Anishinabek Nation Leadership Council.

—Photo by Judy Currie

Despite legislation, land still ours

By Jody Kechego

Despite our challenges with government policies, racist views and chronically underfunded services, Canada still sits on First Nation lands.

As an Anishnaabe citizen I take issue with the derogatory term "Aboriginal" – a term that has become so widely accepted that Indian and Northern Affairs Canada changed its name to reflect its narrow view on First Nation rights. I realize that the term Aboriginal replaced another derogatory term "Indian" – however, by Canada's legal standards, Indians have treaties that are tied to their ownership to all lands in Canada. Canada and mainstream media may no longer consider treaties as a serious factor in their day-to-day business, but Canada's interpretation of treaties is no more important than a First Nations interpretation of treaties. What we think matters because we are directly impacted by the implications of these interpretations.

Canada's insistence on First Nation land surrenders in order for us to enjoy economic prosperity lends to the position that Canada

(in isolation) understands the legal weight of our underlying title to our land. We are asked to vote in their systems even though this is the same government that had sent First Nation children to residential schools and placed a 2% cap on Post-Secondary Education in the same year that the last residential school closed. They will say they uphold the Honour of the Crown while they legislate First Nations through an archaic policy called the Indian Act.

In thinking about the struggles of our people and the division that is created by government policies and paternalistic funding processes, I remind myself that this is still our land. When elected government officials travel the world to offer resources from land that does not belong to them, how can they not expect First Nations to react with collective frustration? It is highly offensive that the government has an actual policy where they will not accept a legitimate

land claim with a First Nation unless that First Nation agrees to surrender their land rights first. In land claims, the feds will argue that they can only compensate with money despite the fact that the crime they committed was stealing title to land.

While the government cuts funding to health and social services, despite the fact that First Nations remain the most marginalized population in the country, they do so with a hand shake and a smile, showing no regret for their past, no reservation in their agenda and no remorse in their demeanor.

It is up to us to say enough. It is up to us to reject poverty and dependency. We do not have to accept infringements on our land and we do not have to accept division where it does not belong.

We are, after all, the original people of this land and no matter what legislation is thrown at us our land is something we can always draw strength and unity from. Jody Kechego is Senior Policy Analyst for Anishinabek Nation Grand Council Chief Patrick Madahbee.



Jody Kechego



ANISHINABEK



Chippewa of the Thames homecoming parade.



Corn soup making lesson with Alfreda and Theresa E. Henry

Homecoming re-connects Chippewa

By Greg Plain

CHIPPEWAS of the THAMES – A week-long “Homecoming Week” was held this summer to bring community members back to their First Nation and re-connect with families through culture, history, social and recreational activities.

The agenda included an art show, workshop on treaties, Eagle Staff teaching, family slow-pitch and dodge ball competitions hoop dancing lessons, traditional corn soup lessons, and a three-day Anishinabe language immersion camp taught by Doris Boisseneau from Manitoulin Is-

land.

“Rock the Park” began with a parade, and included family floats, children’s slides and other activities, and musical presentations by bluegrass singer Hector Sturgeon and country music rising star Genevieve Fisher.

Homecoming Week wound up with the community’s 35th Annual Competition Pow-Wow, which attracted five drums and 135 dancers from across Turtle Island.

Chippewas of the Thames First Nation is located 20 minutes west of London, Ontario.

Fire service celebrates 30 years

By Sharon Weatherall

BEAUSOLEIL FN – Three decades of keeping a community safe earned Beausoleil Fire and Rescue Service special recognition this summer.

During First Nations Solidarity Day celebrations, Chief Roly Monague and portfolio councillor Dan Monague presented a plaque to Fire Chief Allan Manitowabi for the little department that began with 16 dedicated volunteers and ran with just one pumper.

“Over the years there have been over 75 members who have served the community,” noted Manitowabi. “We have also expanded our services over the years to include ice water rescue, auto extrication, Emergency First

Response/EMS support, wildland fire fighting, fire inspections, fire



Beausoleil Fire Chief Allan Manitowabi

prevention and education programs including First Nations Remembering When, and a fire alarm program, to name a few.”

Today the service has 22 personnel and a fleet that includes one main pumper, one pumper rescue vehicle, one tanker and one command unit.

It enjoys a supportive partnership with the Office of the Fire Marshall, National Fire Protection Association and the Fire Marshal’s Public Fire Safety Council

Manitowabi said, pending funding issues, there are plans to bring community emergency services under one roof, housing fire, emergency and police to better serve the Christian Island community.

IN BRIEF

Rose Nolan scholarships

GARDEN RIVER – Cassandra Manitowabi-Trudeau, Wikwemikong, is one of eight winners of a 2012 RoseNolan Scholarship. winners. The Scholarship Fund assists First Nation women across Canada in pursuing their education and training goals, and is in honour of the mother of hockey legend Ted Nolan.



Cassandra Manitowabi-Trudeau

Cassandra graduated with honours from Cambrian College’s Physical Fitness Management program and plans on entering Laurentian University’s Health Promotion program. A cross-country runner, she has volunteered for the Special Olympics hockey program and Camp Quality for children with cancer. Other Anishinabek Nation winners are Abigail McCue, Curve Lake First Nation, and Alanna Jones, Garden River FN.

The foundation received 180 applications from across Canada this year and has awarded over \$130,000 since it was established

Canadore nominee

Casino Rama executive Kevin Wassegijig, a citizen of Wikwemikong Unceded Indian Reserve, is one of three Canadore College nominees for the 2012 Premier’s Awards for outstanding college graduates to be held in Toronto in November.

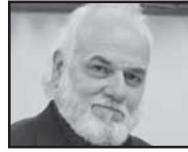


Kevin Wassegijig

Director of First Nation and Corporate Affairs at Casino Rama and graduate of Canadore’s Recreation Leadership program, he is the co-founder of the Wikwemikong Thunderbirds Foundation, an initiative to support young athletes in his home community in their pursuit of education and sports development opportunities.

Medal for historian

Alderville First Nation councillor Dave Mowat is one of 60,000 Canadians to receive the Queen’s Diamond Jubilee Medal. Chief James R. Marsden said :” We congratulate Dave for all his hard work and studies on our history of Alderville and the Treaties we are involved in.” The citation said Mowat “ has been key in preserving Alderville’s history, including its military history, Olympic history and political history.” –Photo by <http://northumberlandview.ca>



Dave Mowat

Commanda honoured

NIPISSING FIRST NATION – June Commanda, Deputy Chief of Nipissing First Nation, has been awarded a Queen’s Diamond Jubilee Medal.

Chief Marianna Couchie’s nomination praised the residential school survivor for her extensive volunteer work in the community, especially with various Home-makers Club projects to help families in need. A mother of eight and a fluent Ojibway speaker, Commanda has served eight terms on council, two of them as deputy chief.



June Commanda

Jones wins fishing derby

Joey Jones won the \$200 First Place prize in the 2012 Magnetawan First Nation Fish Derby for hauling in a five-pound smallmouth bass.

– Photo by Anthony Laforge



Joey Jones

Soldier top youth

AAMIJWNAANG – Corporal Jeffrey Plain received the Outstanding Youth Achievement Award at the Southern First Nations Secretariat 2012 Elders and Youth Gathering. Currently stationed with the Canadian Forces infantry at Gagetown, New Brunswick, Jeffrey served a 2010 tour in Afghanistan. He lives in Oromoncto with partner Tiffany and two daughters.

–By Marina Plain



Jeffery Plain

Singer wins record deal

J. W. Stevens, 21, Nipissing First Nation, won the North of Nashville singing contest staged by Kix 106 Barrie Radio at Casino Rama in August.

Forty competitors were after the top prize, which included cash and the opportunity to record three singles for national radio play.



J.W. Stevens



ANISHINABEK NEWS

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

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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

Strong nations like good families

Strong nations are like good families.

They owe their existence to ancestors who had strong personal beliefs and values, and who made a practice of passing those traditions on to their children and their children's children.

Whether they're the Seven Grandfather Teachings or the Golden Rule, such values are important tools in creating common ground between people who often have very different personalities.

Families have a responsibility to keep their children healthy and educated, to prepare them to enter a world where a strong work ethic and respect for others will give them a better chance to prosper and succeed. They establish expectations and rules of conduct and prescribe consequences to lessen the likelihood that misbehaviour can cause permanent damage to the family's dreams for the future.

Nations can play a similar role. For example, members of the Anishinabek family have agreed on the need for their own laws and proclaimed a Chi-Naakngewan (constitution) at June's annual assembly. The preamble – Ngo Dwe Wangizid Anishinaabe – describes the common values and teachings that give the constitution moral authority, rather than just legal force.

Governments can be seen as playing the role of parents, in the sense that they provide guidance and direction to their family members. The Anishinabek are patiently working towards establishing our own model of national governance through negotiations that have continued for the past 15 years with the goal to have Canada recognize the validity of our jurisdiction to manage our own affairs. That inherent right is already enshrined in Canada's Constitution, but the political endorsement of such principles is required to achieve such goals in practice, and not just theory.

In the meantime, the Union of Ontario Indians, under the direction of the Grand Council Chief, acts with authority delegated by the nation's 39 Chiefs to provide ideas, direction



Maurice Switzer

and support designed to help each member community succeed. Small First Nations with 100-or-so citizens simply don't have the wherewithal to develop all the tools they need to achieve everything of which they are capable.

That's why the UOI political organization can use its staff to do the R & D – research and development – required to create tools like an economic blueprint, templates for laws on important issues like citizenship, and communications products and services like a newspaper and website – all of which are designed and intended to benefit individual member communities and increase the opportunities that they are able to provide their own members.

Parents often must come to the defence of children who get bullied in the schoolyard, or taken advantage of by unscrupulous people. The Anishinabek can count on their political leadership to defend their collective position against federal, provincial or municipal governments on key issues like tax exemption, or territorial infringements.

Family members can count on one another to feel safe and secure, for support and protection, for help in achieving their goals. But it's a two-way street.

The inter-connectedness enjoyed by successful families requires them to give as well as get, to be willing to stand up for one another, as well as be honest enough to express disappointment to siblings when they are behaving badly. Because a delinquent child – or parent – can give the whole family a bad name.

Unity is the glue that builds successful nations. Can you imagine a Canada in which

every premier of every province and territory stood shoulder-to-shoulder with the country's prime minister on an issue, instead of bickering about pipeline royalty rights and transfer payment shares? The party system has turned most national political landscapes around the world into something akin to a Three Stooges food fight.

Unity requires discipline and determination, often a tall order to expect of any group larger than one person. For example, when Anishinabek leaders encourage their citizens to support their own businesses and stop the flow of 80 cents of every dollar out of First Nations, it's disappointing when people decide not to because they can buy a loaf of bread five cents cheaper at a store 20 miles away. There is nothing politically stronger than people speaking with one voice.

Unity is supposed to be, as the clergymen tell newlyweds, in sickness and in health

We haven't really talked about the family members who get into real trouble – at their school, with the law, with the neighbours. Well, the first thing a good parent does is talk to the child to get their side of the story before deciding if any punishment or remedial action is in order.

Nations or governments don't spank most unbehaving citizens – just the worst cases. But they do need to have an open dialogue with individual communities or citizens to remind them that their actions reflect badly on the whole. Just watch the media when a First Nation goes into third-party management, or a citizen accuses a Chief of misconduct.

The bottom line is that members of families and nations have responsibilities to people other than themselves, a link that should govern all their actions.

Strong nations are like good families.

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.

On being an 'urban Indian' – whatever that means

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

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

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

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



Richard Wagamese

one less than ideally Indian, whatever that term means.

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

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

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

That was just the Native view. Other people had an image of someone standing at the corner, looking through the tangle of one braid undone, the rest of it falling against my cheek while I toed the butts at my feet before stooping to pick one up, lighting it and sighing my day into being. Oh and they assumed there would be alcohol on my breath too.

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

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

MAANDA NDINENDAM / OPINION



HEAR NO INDIAN...

SEE NO INDIAN...

SPEAK NO INDIAN...

Political overtones to shootings in Dallas, Ipperwash

By Maurice Switzer

I can remember where I was when I heard that Dudley George had been killed much more clearly than I can recall first learning about President John F. Kennedy's assassination.

The two events are linked in my memory, partly because of the horrific nature of acts of public violence, but primarily because there were political overtones to both slayings.

While no concrete evidence ever surfaced to support the murky conspiracy theories that surrounded the Kennedy assassination, the reputable human rights agency Amnesty International felt comfortable in characterizing the police shooting of Dudley George as an "extra-judicial execution."

Both positions were supported by the reports of exhaustive public inquiries – the President's Commission on the Assassination of President Kennedy, chaired by U.S. Chief Justice Earl Warren – and the Ipperwash Inquiry conducted by Sidney B. Linden, former Chief Justice of the Ontario Court of Justice, Provincial Division.

The respected jurists each concluded

that a lone gunman had committed the crimes under investigation – Lee Harvey Oswald in Dallas on Nov. 22, 1963 and Acting O.P.P. Sergeant Kenneth Deane at Ipperwash Provincial Park on Sept. 6, 1995.

There was no doubting that Ken Deane had pulled the trigger – he was convicted of criminal negligence in Dudley George's death a decade before Justice Linden released his Ipperwash report. Justice Linden's contribution to public awareness was in creating some context for the police killing of an unarmed First Nation protestor in hopes that greater understanding might prevent the likelihood of similar tragedies in the future. (Had the Warren Commission been given a similar mandate, it might have given a higher profile to recommendations for more stringent gun control in a nation that records over 30,000 firearm-related fatalities each year.)

The Ipperwash Inquiry took evidence from Elders and academics about the Treaty relationship between Canadians and First Nations going back to the Royal Proclamation of 1763, which decreed that the Indian tribes of North America were to

be treated as Nations with inviolable rights to their traditional lands. Its hearings in the Forest, Ont. community centre took place over 25 months, and concluded that misunderstanding about First Nations peoples and their inherent and Treaty rights had spawned racist attitudes that were evident in the highest corridors of political power.

One of the report's most dramatic findings was that former Premier Mike Harris had berated a meeting of cabinet members and senior police officers about what he saw as the illegal occupation of Ipperwash by a few dozen First Nations citizens, demanding that they "get the fucking Indians out of the park." This type of incendiary behaviour helped create an environment, the report suggested, that made the subsequent police killing of Dudley George more likely to occur.

What has changed since the fateful night of Sept. 6, 1995?

The fact that the protestors' cause was just – yes, the federal government had not returned land expropriated in 1942 to create a military training base, and yes, archaeologists have found First Nations burial remains at the former provincial park

site – does not erase the reality of Dudley George's death. What is important, Justice Linden recognized, is that changes be made in Ontario to minimize the likelihood of such calamities recurring.

Seventeen years after the shooting, Camp Ipperwash is still being occupied by citizens of Kettle and Stony Point First Nation. The federal government has promised to return it to the First Nation, and the site is currently being combed for the possible presence of unexploded ammunition.

The provincial government closed nearby Ipperwash Provincial Park and promised to return it to the First Nation, but the transfer is bogged down in bureaucratic red tape involving both provincial and federal governments.

Dudley George was no John F. Kennedy; family members have described him as somewhat of a practical joker, a cut-up who liked to clown around. Yet if Ontarians don't get serious about dealing with the issues that ultimately led to his death, I'm willing to bet that his name will still hold currency in this province as long as portraits of dead presidents grace the fronts of American dollar bills.

Second thoughts about killer wanting native hearing

By Austin Acton

It was back in January of this year that Gregory Bromby made national news, but despite being asked, I haven't been able to clearly express how I feel about his actions until now. And that's because it is a complicated subject.

Bromby, of Haitian origin, was convicted of raping and murdering his girlfriend, Tara Manning, stabbing her 51 times. Outside of Quebec, this horrible act went relatively unnoticed – that was until Bromby requested an "aboriginal" parole hearing (an elder-assisted, circle-style hearing focused more on rehabilitation than punishment). Manning's fa-

ther was outraged, and the story hit the national newspapers before the hearing even happened.

But the hearing did happen: which leaves me with three thoughts.

First and foremost, this guy is a heinous villain and we can only assume that he was looking for a "break". And he isn't the first. Non-aboriginal Craig Munro, a heroin-addicted career criminal who shot Toronto Police Constable Michael Sweet in a botched 1980 restaurant robbery, was similarly granted an elder-assisted parole hearing in 2009. And



Austin Acton

if Bromby was just looking for a break, we should be upset. First Nation traditions are not meant to be an "easy way out". Restorative justice entails so much more than that, and we should not stand by and watch them be abused.

Secondly, I cannot help but note how the mainstream media contributed to the stereotypes often associated with First Nation or aboriginal justice and healing. For example, the National Post wrote "... the hearing will be conducted in a circle rather than across a table, the smell of burning sweetgrass, cedar or tobacco will likely fill the room due to a ceremonial process known as "smudging" and an aboriginal el-

der will open and close the hearing with a prayer." How quaint and aromatic. I guess I was being foolhardy when I thought that Canada was at a point when smudging didn't require quotation marks.

Finally though, this event makes me question our own faith and resolve. Sure, this guy may have been looking for a break, but why are we so quick to jump to that conclusion? The Correctional Service of Canada only allows non-aboriginal inmates to participate in the program if they "demonstrate a commitment to aboriginal spirituality or way of life". Is that such a terrible thing? Is Native life an exclusive club?

Even if it is, why is it so hard to believe that First Nation systems of justice just might be superior to Western practices? How could we blame people for choosing a system that is "better"? What is so bad about focusing on rehabilitation anyway?

Elder Mike Esquega Sr. talks about a theoretical day when a First Nations court will exist and prosecute non-Native hunters and fishermen for violating First Nation laws. If we don't have the courage to at least believe that such a thing is possible, how can we expect the past to stop repeating itself?

Austin Acton is legal counsel for the Union of Ontario Indians.

Restoration of Jurisdiction

..... Implementing the Anishinabek Declaration of 1980




Chief Operating Officer Walter Manitowabi addresses Restoration of Jurisdiction staff at a strategic planning retreat on June 28, 2012.

ROJ sets priorities in two-day retreat

By Andrea Crawford – ROJ Communications Officer

In a two-day retreat facilitated by former Anishinabek Nation Grand Council Chief John Beaucage, the Restoration of Jurisdiction team set out to identify the department's priorities for the 2012-2013 fiscal year.

The Restoration of Jurisdiction project, which is negotiating with Canada for agreements under governance and education, has just been renewed under a three-year mandate extension. The extension gives the Anishinabek Nation until March 2015 to complete the negotiations and ratify the agreements, making the next three years a crucial time to secure the interest and support of Anishinabek Nation leaders and citizens.

"We have to find a way to bring ROJ initiatives to the top of the priority list among our Chiefs," said Beaucage.

Ready to take on this challenging task were 16 Union of Ontario Indians staff members, including the Chief Operating Officer, Regional Directors and legal counsel.

Staff members identified numerous priorities, among which a handful of items topped the list, such as preparing for ratification of the education and governance agreements, developing a marketing strategy and hosting regular fall assemblies to move forward on ROJ mandates over the next few years.

Communications and information-sharing were also a main focus throughout the session, with staff and regional directors agreeing that communication with leadership and citizens must increase.

"These next three years will go by very fast, and everyone must be involved," said Chief Operating Officer Walter Manitowabi. "We need to use all of our communication methods, we need to find champions and we need to engage our people as much as possible."

Lake Huron Regional Director Charlotte Commanda and Southeast/Southwest Regional Director Val Monague participated throughout the two days, in order to determine how they can support the ROJ department in achieving its goals and objectives.

Additional priorities discussed under the umbrella of a marketing strategy included developing orientation packages for new Chiefs and Councillors and providing quarterly newsletters that promote ROJ initiatives, events and activities.

"I think it's important to have a good marketing strategy that really tells people what ROJ is, and what it's doing," said Val Monague. "But even the smallest efforts can have an impact on peoples' awareness and interest levels."

The regional directors will be assisting the department throughout the year by sharing information and promoting ROJ initiatives among their respective region's Chiefs. The Restoration of Jurisdiction department has integrated many of the listed priorities in its 2012-2013 work plan, and will continue to strategize the implementation of additional priorities over the next three years.

DID YOU KNOW?

Chiefs Committee on Governance

The Anishinaabe Anokiiwin Aanokiiwoojig, also known as the "Chiefs Committee on Governance" (CCoG), was established by the Grand Council of Chiefs-in-Assembly and has two representatives from each of the four regions of the Union of Ontario Indians.

The Grand Council Chief and Deputy Grand Council Chief are non-voting or "ex-officio" members of the committee. The committee receives updates on the Restoration of Jurisdiction process and provides direction on strategies and positions to take at the negotiation tables and various initiatives involving other sectors of self-government.

Purpose

The purpose of the Committee is to provide a forum that links political vision with the progress of the self-government negotiations and the nation-building activities. On an ongoing basis, the Chiefs Committee on Governance:

- Provides guidance, leadership and direction to Anishinabek Nation self-governance negotiations in all sectors;
- Solicits the advice and direction of First Nations and Anishinabek Nation citizens on self-governance negotiation issues;
- Reports on progress of negotiations to respective regions and individual Anishinabek First Nations;
- Recommends ways of implementing the direction received from regions, First Nations, and citizens; and
- Recommends ways to address feedback received from regions, First Nations, and citizens.

A Course of Action – A Critical Path

Over the past three years, the CCoG has developed a strategic plan called A Course of Action - A Critical Path. Central to the plan was the identification of four priority areas:

1. Governance
2. Citizenship

3. Economic and Community Development
4. Communications

The Chiefs Committee on Governance plan represents a common vision and a strategic approach to implement the inherent right of self-government. We can no longer accept the regulation of our inherent rights and our lives by flawed government policy.

This new approach to regain Anishinabek Nation comprehensive self-governance and self-sufficiency must include a new, sustainable approach to fiscal relations. Consultations with leadership and citizens over the past several years identified that the Anishinabek are very clear on one point: Anishinabek governments must be adequately funded through revenue sharing, transfer payments, and equalization payments in the same manner as provincial and territorial governments.

The CCoG is now embarking on a solution-based approach that is built from the grassroots up. No First Nation can affect the needed changes on its own, which means all Anishinabek communities must work together toward these common goals and visions. Responsibility falls on each First Nation to focus, commit and implement the required initial changes.

All Anishinabek communities are encouraged to strive and prepare for change, and to help one another. Those communities that have the capacity to move forward more quickly must continue to set the example.

Let us mark the beginning of fundamental changes in our Nation. As we move forward together, remember, we are not Indians. We are Anishinabek. For more information on the Chiefs Committee on Governance, please contact Esther Gilbank, Chiefs Committee on Governance Coordinator by phone at 705-497-9127 or by email at gilest@anishinabek.ca.

Support for First Nation constitutions

By Faye Sabourin

Special Projects Coordinator

An historic event took place for Anishinaabe people in June 2012 – the proclamation of the Anishinabek Nation's Chi-Naak-nigewin. While this is a fundamental achievement towards Anishinabek governance, negotiations also continue on the Education and Governance Agreements.

Within both of these agreements there is an imperative requirement for participating communities to establish First Nation constitutions. In addition to this requirement, developing First Nation constitutions is an important step toward establishing self-governance in individual communities, as these constitutions give First Nations jurisdiction over such things as leadership, law-making, lands and resources, citizenship, etc.

In light of this, one very important objective in this year's Restoration of Jurisdiction (ROJ) work plan is to assist and support First Nation constitution development. Throughout the years, Anishinabek First Nations have



Anishinabek First Nation participants take part in a group exercise at a First Nation Constitution Development Workshop in December 2011. (file photo)

worked through the different stages of constitution development, with varying results. To date, almost all Anishinabek Nation communities have started the constitution development process and five of these First Nations are ready for the community consultation and/or ratification of their constitutions.

The ROJ team can provide technical and administrative expertise when developing tool kits, attending community meetings and functions, facilitating community information workshops and providing one-on-one assistance with constitution committees. Plans are currently un-

derway to facilitate one of two Regional Constitution Development Workshops on October 9th, and 10th, 2012. There are also plans to further assist communities that are in the developmental phases, with communications and consultations activities. These activities help to promote and solicit the support, input and understanding of First Nation citizens during this rewarding, beneficial and important time for Anishinabek First Nations.

Contact Faye Sabourin, Special Projects Coordinator, 1-877-702-5200 ext. 2316 or email faye.sabourin@anishinabek.ca.



Anishinaabe Chi-Naaknigewin



Restoration of Jurisdiction

Benefits of the Anishinaabe Chi-Naaknigewin

Gives the Anishinabek Nation Government power to make laws for the good of the Anishinabek.

Example:

- Child welfare law
- Election law
- Education law
- Citizenship law

Sets a strong foundation for the Anishinabek to decolonize and return to its traditional values and identity.

Example:

- Dodemaag (Clan) system
- Seven Grandfather teachings

Allows citizens to participate in, and be consulted throughout the law-making process, making the Anishinabek Nation Government accountable to its citizens.

Allows the Anishinabek Nation to set its own priorities, and determine how those priorities will be managed.

Example:

- Preservation of language
- Cultural and traditional teachings

Provides for an appeals and redress system that combines traditional and cultural practices with modern day requirements.

Example:

- Traditional justice circles
- Anishinabek Nation Tribunal and Commission

“Having this constitution will give us the ability to challenge the courts and set precedents for First Nations people.”
Lake Huron Regional Chief Isadore Day

Community Engagement Strategy Request for Participation Notice

The Restoration of Jurisdiction department is preparing to launch its Nation-building tour of community information sessions through the Community Engagement Strategy.

A Request for Participation has been sent to all Anishinabek First Nations, seeking host partnerships in this ever-growing and successful project.

The sessions will take place from December 2012 through March 2013, in communities throughout each region of the Anishinabek Nation territory.

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

For more information on the Request for Participation process, please contact:

Andrea Crawford—Communications Officer
Restoration of Jurisdiction
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Toll Free: 877-702-5200
Fax: (705) 497-9135
Email: andrea.crawford@anishinabek.ca



Check out the Restoration of Jurisdiction website for information on the Education and Governance Agreements, the Anishinaabe Chi-Naaknigewin, the Community Engagement Strategy and much more!
<http://www.anishinabek.ca/roj>

Faye joins Constitution Development team in ROJ

Aniin – Booshoo
My name is Faye Sabourin from Pic Moberg First Nation; my family and I recently moved to North Bay for this wonderful opportunity in supporting First Nation Constitution Development. In recent years, I graduated with an Aboriginal Law and Advocacy diploma and a Political Science degree. I am the newest member of the Restoration of Jurisdiction Department at the Union of Ontario Indians, specifically the Special Project Coordinator of the First Nation Constitution Development Program. This is a very important time in the department's ultimate goal of restoring our governmental jurisdiction, which is why I am eager and excited to get started and to meet our First Nation leaders, citizens and working groups. I have always admired and respected the ROJ department and all the work they have done through-



Faye Sabourin

out the years— so as you can imagine I am honoured to be a part of this team in working towards nation building. I am looking forward to meeting new people and creating positive relationships.





Boxer hoping to build new club

CAPE CROKER – Mary Spencer is surrounded by young people.

It is just one week since the London 2012 Games ended. Instead of seeing the famous sites of that city she has returned home, exchanging the Olympic boxing ring for the annual powwow at Chippewa of Nawash (Cape Croker). She is an honoured daughter of the community where her father lived and later became the United Church minister. Spencer was born in the Warton hospital, south of Nawash and grew up mainly in Windsor after her family moved south, but her heart is now in this land by Georgian Bay. It is her second home.

When she's not being congratulated by an endless array of fans, her eyes search the landscape. Where, she wonders, could she start a boxing club in this community that has given her such a warm welcome, reassuring her they so very much admire her even though she didn't bring an Olympic medal back from London?

"It puts winning in perspective" says Spencer of the overwhelming support she has received. She is waiting in line for an Indian taco. It's nearly 4 p.m. and she hasn't had lunch. The community has honoured her with an Eagle feather, beaded with symbols of her past and present. "People are going to support you if you try hard and do your best."

She believes the support



Olympic boxer Mary Spencer, right, chats with Shelagh Robson during Chippewas of Nawash Pow-Wow at Cape Croker.

shown by Nawash on this late August powwow weekend has helped her recover from a disappointing Olympics.

"It's a nice reminder, at the end of the day -- ya, it's the Olympics but it's a sport."

Spencer looks around --community and family are here. Nawash erected a huge TV screen at the community centre on the day of her bout so everyone could cheer her on. Some were shouting so loudly she must have heard them at the Excel Centre in London, England.

Spencer fought China's Jinzi Li in the 75 kg weight category and lost 17-14. Li went through to the semi-finals. In a matter of minutes the Olympic dreams to which she had dedicated ten years of her life were over.

As a three-time world champion and 2011 Pan Am Games champion, Spencer was one of Canada's highest hopes for a medal. But like many of her Canadian teammates, she didn't perform at the top of her game. At 28, she's decided to leave those dark days behind.

"I really want to start a boxing club here" says Spencer, as she prepares to write a new chapter in her life. She looks around at all the kids -- there's so much talent and enthusiasm.

The next step is to find land and a building that is suitable for a boxing gym. In 2011 she organized a shipment of boxing equipment to Nawash. Young people ate up the new skills they learned from one of the top boxers in the world.

Podium just part of success

LONDON – Clara Hughes finished the Olympic 29 km cycling time trial in 5th place – not on the podium, but, she says, happy with the result because it was the best she could do on that day.

Clara's contribution to Canada is not actually measured by medals, although, turning 40 this month, Hughes has undeniable competitive credentials. She is tied with Cindy Klassen as the Canadian with the most Olympic medals, with six in total, and she is the only person ever to have won multiple medals in both Winter and Summer versions of the games.

Hughes described the 2012 Olympic road race as terrifying, with its endless tight corners in torrential rain resulting in numerous crashes. But speaking openly about one's personal struggles with mental health disorders could be much more terrifying, and Clara has been willing to do that to try and help the one in five Canadians facing similar situations.

She is also on the international board of Right to Play – an athlete-driven international humanitarian organization that uses sports to encourage the development of youth in disadvantaged areas – and supports its work in Moose Cree Nation on James Bay. After winning her 5000-metre speed-skating gold medal at the 2006 Turin Winter Olympics, she donated \$10,000 of her own money to Right to Play.

When Clara and partner Peter Guzman, an American Indian with family roots in Mexico, were kayaking in Great Slave Lake, they met other First Nations people who gave Peter a



Clara Hughes

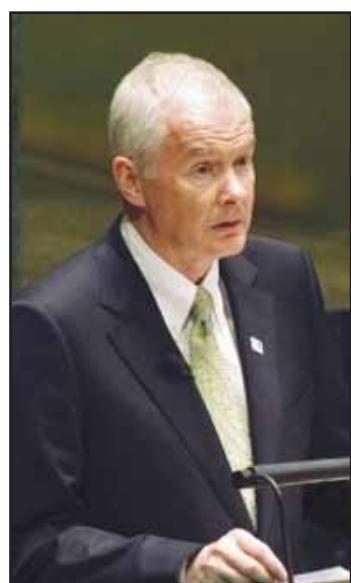
caribou drum before the couple left for this summer's Olympics.

"They sent us a bit of water from Great Slave Lake too" says Clara and looks at Peter, who has accompanied her to the press conference. "We had a little bit of water on the race course from Great Slave Lake. I really hope I can help bring sport to those kids -- that will always motivate me. I hope to work with the people who are doing all the good things in this respect."

Hughes also supports Vancouver-based Take A Hike Foundation that is committed to helping at-risk youth find themselves and a path to a healthy meaningful life through experiences and challenges in the natural world. Many of these youth are First Nations.

Clara is candid about why kids she has never met matter so much to her. She grew up in North Winnipeg with First Nation friends. But when she was able to get out of a downward spiral of drugs and alcohol after figuring out she wanted to speed-skate at age 15, her family had enough money to help. That wasn't the case for the children she grew up with who lived in poverty. She cares deeply that real change occurs. Her ties to First Nation and Inuit people have remained

As a result of her success in multiple sports and her humanitarian efforts, Hughes was named to both the Order of Manitoba and the Order of Canada, in which she holds the title of Officer.



John Furlong

John Furlong's fame causes nasty flashbacks

VANCOUVER –John Furlong has been feted nationally and internationally. For his work as CEO of the organizing committee for the 2010 Vancouver Olympics and Paralympics The Globe and Mail named him Canadian of the Year, and he's received the Order of British Columbia and Canada. He's been recruited to serve on several high-profile boards, is the executive chair of the Vancouver Whitecaps professional soccer team, and has been awarded five honorary doctorates. He commands \$25,000 for speaking engagements, in which he usually emphasizes the importance of values, honesty and integrity.

John Furlong actually first arrived in Canada, not in 1974 as his official Olympic CV says, but in 1969 as a Frontier Apostle missionary, and he went – not to Prince George to direct a high-school athletic program – but to Immaculata Elementary School in Burns Lake to save the souls of First Nations children. It was here where 18-year-old Sean Furlong, fresh out of Dublin's St. Vincent's Christian Brothers Secondary School (CBS), with no formal training as a teacher and no university schooling, ran physical education classes. If his goal was to persuade First Nations children of the rightness of Catholicism, he

chose, say former students, a brutal way to do it.

One student called "Anne" from Babine Lake First Nation had him as a phys-ed teacher and school disciplinarian when she was 11 and 12. On July 12, 2012 she went to the Burns Lake RCMP Detachment and alleged that Furlong had sexually abused her. She said earlier in an affidavit, "He worked us to the bone. His attitude was very bad. 'You good for nothin' Indians – come on, come on. If you don't do this you're going to be good for nothing'."

She is one of eight former students of Furlong's who have signed affidavits alleging his physical, mental and her case, sexual abuse. Many more are on the record about the abuse Furlong meted out.

Furlong refuses to answer questions about the five unexplained years from 1969-74 when he was a frontier apostle missionary and why he was not honest about his arrival date and work in Canada.

Ronnie Alec, a hereditary chief, also filed an affidavit about Furlong. The Olympic CEO's image on TV brought disturbing flashbacks. "When you're not doing too good in basketball all of a sudden you get kicked in the butt or slapped on the head."

Bringing home Stanley

By Melissa Lesage

GARDEN RIVER FN – This community's Stanley Cup celebration started with a traditional drum, as Bear Creek welcomed Jordan Nolan home with a victory song.

A day-long celebration began at the community's Bingo Enterprise parking lot as a cheering crowd watched Nolan hoist aloft the three-foot-high trophy of which his Los Angeles Kings were the 95th winners, beating New Jersey Devils 4-2 in last spring's final playoff series.

Visiting VIPs included Ontario Regional Chief Stan Beardy, Anishinabek Nation Grand Council Chief Patrick Madahbee and Deputy Grand Chief Glen Hare,



Garden River First Nation cheers for Jordan Nolan and the Stanley Cup during Aug. 20 community celebrations

were welcomed by Garden River Chief Lyle Sayers.

"I have to say in all of my years in being on Council with Garden River First Nation, this is the proudest day of my career," said Chief Sayers.

Jordan Nolan, who wore No. 71 for the Kings, displayed the

trophy to community youth at the Garden River Recreation Centre, and balloons were released skyward as the hometown hero and the Stanley Cup were paraded down Highway 17B. Jordan, brother Brandon, and father and NHL player and coach Ted provided photo-ops for fans as they

hoisted the Cup while standing in the middle of the community's most familiar landmark, the railway bridge with "This is Indian Land" painted on the side.

The parade concluded at the Community Centre, where Jordan posed for countless photos, and signed autographs which were

sold as a fund-raiser for Garden River's Little NHL hockey program.

"I heard about how the community was gathering during the playoffs and I wanted to win the Stanley Cup even more so that I could bring it home to you," Jordan Nolan told his cheering fans.

Regina to host '14 games

By Laura Robinson

The federal government, in conjunction with the Federation of Saskatchewan Indian Nations, Metis Nation of Saskatchewan, University of Regina, province of Saskatchewan, and City of Regina has announced the hosting by Regina of the North American Indigenous Games for the summer of 2014.

The feds will contribute a total of \$3.5 million for the Games, which will host ap-



proximately 5000 athletes and cultural performers. This is the same amount they gave to the 2008 NAIG which were hosted by the Cowichan First Nation on Vancouver Island. First Nations, Metis, provincial and municipal governments are responsible for finding the remaining necessary funds.

This might be compared to \$3.8 million: amount spent on the Vancouver Olympic Torch Relay.

Paddler puts down tobacco

Shkaabewis Tabobondung has enjoyed a banner first year in competitive canoe and kayak racing.

The 11-year-old from North Bay won six medals in seven events at the provincial canoe-kayak racing championships in Welland, including a first-place finish in the A final 100-metre sprint for Pee-wee first-year boys.

"I wasn't even supposed to be in the race but my coach got me



Shkaabewis Tabobondung

in on a scratch!" says Tabobondung, explaining that he failed to qualify for the race when he tipped two weeks earlier at the Eastern Ontario Qualifying races in Ottawa.

Representing the North Bay Canoe Club, Shkaabewis demonstrated his versatility by earning

silver medals in the 1000 metres in both canoe and kayak disciplines. He was also part of the Pee-wee War Canoe that won the gold medal by only half an inch.

"Before my races I put tobacco in the water to ask the water clans to take it easy and be gentle," he says.



Parry Island Hawks, winners at their first-ever entry at the World Fastball Tournament

Made most of invitation

By Hali Tabobondung

MIDLAND, Mich. – The Parry Island Hawks made the most of being the first Anishinaabe team to be invited to the International Softball Congress World's Fastball Tournament.

The Wasauksing First Nation team won the ISC II Championship and the Gord Newman Memorial Trophy with a 1-0 win over Aurora, Illinois. The Hawks lost their opening two games in the event, dropping them into the ISC II bracket, then roared back with five straight wins over Warton, Venezuela, St. Thomas, and Aurora, Illinois (twice).

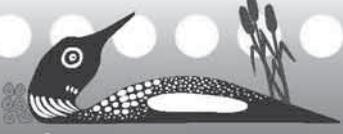
Parry Island pitcher Ward Gosse was named all-tournament pitcher and the division's most valuable player. Lt Jacques and Matt Greer were named all-tournament infielders.

Coach/Manager was Wally Tabobondung Sr.



Intergovernmental Affairs

Ensuring access to natural resources



Algonquin claim could be settled as early as 2013

By Steve Newman
Renfrew mercury

Ottawa Region Media Group
PEMBROKE – No Ontario First Nation land claim has resulted in a treaty settlement since 1924. But federal, Algonquin and provincial officials are hopeful one will be approved by the Algonquin people next year.

If about 9,000 registered voters, representing 10 different Algonquin groups, approve the agreement in principle, officials anticipate a treaty being completed and government-approved by 2016.

Officials say this treaty will consist of the transfer of Crown land, provision of harvest rights, and financial compensation, or what an Aboriginal Affairs fact sheet refers to as “significant capital ... which is expected to result in local investment and a positive impact on the regional economy.”

The officials who provided this update were the major negotiators for the Algonquin land claim. Those three lawyers are Toronto resident Bob Potts, the principal negotiator for the Algonquins of Ontario, as well as Ottawa-based chief negotiator for Ontario Brian Crane and chief federal negotiator Ron Doering.

The land claim, against Ontario and Canada, is based on

the Algonquins of Ontario’s assertion they never entered into a treaty with the Crown, but that they have unsundered Aboriginal rights and title to 36,000 square kilometres of eastern Ontario.

This territory consists of about eight million acres, of which half is Crown land, including Algonquin Provincial Park, explained Doering.

Any new land would not include Algonquin Park territory, leaving about two million acres from which property could be provided to the Algonquins. Nor, say the negotiators, will any land be expropriated from private landowners.

“This is the only comprehensive claim in Ontario,” said Crane. “We’ve had smaller claims, usually out of particular treaty settings, with reserves that were taken away over time.”

“All the others have treaty arrangements, and reserves in place. But this is the first time there’s been a real treaty negotiation for such a large area of land.

As a result of the treaty, the negotiators say no new reserves will be created.

Potts says the treaty, as it now stands, would represent a “win-win-win,” situation in which government, Algonquin people, and other members of the public



Negotiators for the Algonquins of Ontario land claim include chief Ontario negotiator Brian Crane, seen making an observation in front of the eastern Ontario map showing the area from which Crown land transfers will occur. Seated is Bob Potts, chief negotiator for the Algonquins of Ontario, during a negotiating update in Pembroke.

benefit.

For the people of this area, predicted Potts, the treaty will be a big win because of the influx of economic value and the increased value of the job market in the forest industry.

One goal of negotiations, said Potts, is to see the Algonquins more involved in the forest industry.

Generally speaking, land ceded to the Algonquins as a result of the treaty will be subject to property taxes.

“We’re not here to displace; we’re here to work with ... and hopefully to have a much more meaningful role in the (forest) industry,” said Potts.

These treaty negotiations

have been under discussion since 1991, but more intense and productive in the past six or seven years.

The Algonquin groups eligible to vote are Pikwakanagan, Bancroft (Kijicho Manito), Greater Golden Lake, Antoine, Bonnechere Algonquins (mostly in Pembroke and Petawawa area), Mattawa/North Bay, Shabot Lake (Shabotobaadjiwan), Ardoch Algonquins (Snimikobi), Whitney and Area Algonquins, and Ottawa Algonquins.

The 16 people who sit at the negotiation table include the chief and council of Pikwakanagan, and representatives of the nine other Algonquin communities.

TAXATION

1-866-668-8297
HOTLINE

The Ontario Ministry of Revenue currently has a tax hotline in operation. This hotline can be used for a variety of purposes ranging from fielding questions regarding Ontario taxation to dealing with issues concerning the 8% provincial tax exemption for Status First Nations.

Status First Nations people having questions regarding the HST or experiencing difficulty obtaining the exemption may use the hotline to get answers to their inquiries or to report a retailer who is either not honoring the exemption or whose policies and practices are not consistent with government policy concerning the HST.

First Nation citizens have the right to tax exemption. This was recognized in an agreement between the provincial government and the Chiefs of Ontario at the time the HST was being introduced. Ontario law however, does not require retailers to provide this exemption at the point of sale. With this understanding, the Ministry of Revenue has designed a system whereby non-compliant retailers, upon being reported, are contacted and encouraged to provide the point of sale exemption in the interest of good business, and informed that it is within their ability to do so.

A retailer whose policies or practices are not consistent with the HST government policy may also be reported. Such practices may include, but are not limited to, the collection of contact information such as address and telephone number, and the photocopying of status cards. These practices are no longer required by the Ministry of Revenue to obtain the point of sale exemption and consequently, the collection of this information by the retailer is no longer necessary. The Indian Status customer is only required to show his or her status card for visual confirmation and provide the registry number along with his or her signature to the retailer.



Leo Baskatawang finished 4400-km. trek at Parliament Buildings

Dragged Indian Act across Canada

By Ben Powless

OTTAWA – For the members of the March 4 Justice group, September 4th was a day of both exhilaration and trepidation. The group just completed an arduous 4,400 km journey, marching from Vancouver to Ottawa over a period of 135 days.

Throughout the trip, they dragged copies of the Indian Act behind them on chains, decrying the legislation and calling for it to be removed. A total of seven people joined in for the journey, with one young woman not making the final trek to Ottawa due to school.

Leo Baskatawang, of Lac de Mille Lacs First Nation, began the march in Vancouver in April. He told Anishinabek News the reason he started to march “was because of the Crown-First Nations gathering in January. I saw the government shelve Aboriginal

issues for another year, and that was the final straw.”

“I would like to see a national televised debate between politicians and First Nations leaders on our issues. I’m hoping that once the public is aware of our issues, we can swing the momentum in this country. I think our people can argue diplomatically and intelligently,” he continued. Baskatawang, who did two tours of Iraq with the U.S. military, said the end of his trek was really the beginning of a new movement to scrap the Indian Act and replace it with Indigenous authored legislation to define the relationship with Canada.

Stephanie MacLaurin, of Fort William First Nation near Thunder Bay said, “I joined the march because I agreed with their principles. The Indian Act should be by us and for us, and we need proper representation in government. That really inspired me.”

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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



Rice only Native cereal

By Jeff Beaver

ALDERVILLE FN – Wild Rice is our only native cereal. It is a wild grass that grows from seed each year and produces a very valuable grain that has been used by First Nations people from parts of North America as food for thousands of years.

The natural rice bowl extends over an area west of Lake Superior to Southern Manitoba and into adjacent states of Minnesota, Wisconsin and Michigan. Many lakes and rivers have received their names from the presence of wild rice, eg. Grass Creek, Grassy Bay, Zizania Lake. The best known is Rice Lake, part of the Trent-Severn Waterway, which was possibly the largest of these in Canada.

Muskrat, fish, ducks, geese migrating birds by the thousands are there in September during the harvest. Wild rice filters the waters, binds loose soils, provides protection from high winds and waves along shorelines, provides habitat for Species at Risk like Least Bittern and Black Terns.

The Anishinabe word for wild



Krista Coppaway is a lands and resources worker with Curve Lake First Nation.

rice is Manomin “gift from the creator” and other First Nations refer to it as Good Seed. Anishinabe prophecy refers to wild rice, and that when the Anishinabe find the path to the chosen ground, a land to the west, it was there that they must move their families. This would be the land where food grows on the water. A study of vegetation history of Rice Lake found that wild rice was well established in bays around Serpent Mounds 3,500 years ago.

The wild rice plant, like most vascular plants, is composed of roots, stems, leaves, flowers and fruits. The lifecycle of wild rices consists of annual germination in the lake and river bottoms, sub-

merged, floating leaf and the aerial phase. The rice harvest takes place in late August and September.

Wild Rice stand in Southern Ontario have drastically declined due mainly to changes in water levels. Rice Lake today has virtually no wild rice – the once vast beds were firstly drowned out by dams along the Trent Severn Waterway. Secondly, the common Carp were introduced into Lake Ontario in the 1890s and soon moved up the Trent River to invade and uproot the remaining rice along the system.

Shoreline development continues to be a major threat to Wild Rice. People with cottages and houses where the rice grows of-

ten treat the plant like weeds pull it out, apply for chemical control permits, build docks, and use mechanical dredging to remove the rice. Water level control also needs to be monitored in rice-producing water bodies. Common Carp continue to be a major threat from Rice Lake to Lake Ontario.

First Nation rice harvesters have been working to bring back the rice to the Rice Lake area and re-seed areas around Alderville and Curve Lake First Nations.

Parks Canada staff from the Trent Severn Waterway are also helping First Nations to restore and monitor existing rice beds along the waterway.

IN BRIEF

Elder on water

LITTLE CURRENT – In her July 15 presentation to the International Joint Commission hearing into low water levels on the Great Lakes, Elder Marie McGregor Pitawanakwat, Whitefish River First Nation, said Anishinabe have been in the Upper Great Lakes Basin for at least 10,000 years. She urged that the Commission make reference to the significance of the Anishinabe spiritual connection to the water in all its discussions and deliberations.

No nukes

TORONTO – Communities are reaffirming their commitment to protect the Great Lakes from nuclear waste shipments.

“The Anishinabe Nation Chiefs in Assembly still stand united and oppose any proposals or applications with the intent to export nuclear waste or radioactive contaminated equipment to other provinces or countries by either land or water,” says Grand Council Chief Patrick Madahbee.

Cash for cleanups

The Ministry of the Environment invites applications from community groups for activities such as cleaning up a shoreline, restoring a wetland and creating a riverside trail. Grants of up to \$25,000 per project are available. Learn more: ontario.ca/GreatLakes-Fund

Resources on agenda

On August 13 and 14 the Anishinabe Ontario Resource Management Council (AORMC) met at the Viamede Resort, near Curve Lake First Nation and at Petroglyphs Provincial Park. The agenda included discussions of program administration, and presentations by Eastern Georgian Bay Stewardship Council – a group seeking to engage partners in stewardship initiatives for the Eastern Georgian Bay fisheries – new Ontario Parks Director Bradley Fautaux – who provided an overview of Ontario Parks operations – and Parks Canada representatives Karen Haugen from Pacific Rim National Park Reserve and Reg Sillyboy, Parks Canada, Aboriginal Affairs.

At Petroglyphs Provincial Park Curve Lake Elder Lorenzo Whetung, UOI Communications Director Maurice Switzer and UOI Grand Council Elder Gordon Waindubence led a Ceremony at the Teaching Rocks, at which two 1764 Treaty of Niagara Wampum belts were feasted.



Back row: Lorna Noganosh, Brad Fauteaux, Reg Sillyboy, Marty Blake, Karen Haugen, Miigwans Assance-Goulais, Scott Lee, Jeff Beaver, Chief Joe Noganosh, Kim Groenendyk. Front row: Lorenzo Whetung, Errnol Gray, Griffin Assance-Goulais, Maurice Switzer, Val Monague, Amya Assance, Karan Aquino, Deb Pella Keen, Mike Esquega Sr., Jackie Ouellette, Gordon Waindubence.

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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 Anishinabe Nation.



Social Services

To advocate on social issues affecting our people



Michelle Leonhardi, Luanne Jacobs, citizens of Curve Lake First Nation; Ruth Ann Syrette (Garden River First Nation citizen); Lina Davidson, Ministry of Education and Adrienne Pelletier, Union of Ontario Indians Social Services Director, at the Childcare Engagement Session, Sept.11, Best Western Hotel, North Bay. – Photo by Priscilla Goulais

Challenges face ‘aging out’ kids

By Christine McFarlane

I recently read an article in the Huffington Post about the “Aging Out Dilemma Plaguing the Foster Care System” which is reflective of what I went through when I aged out of the foster care system here in Ontario.

Author Bill Baccaglini asks readers to “imagine that because you’ve been abused or neglected as a child, you’ve spent the first 21 years of your life separated from your biological family, bouncing from one foster home to another and changing schools every few years. At 21 years old, you have never paid rent, bought your own groceries or managed your own expenses. With no family or other support systems in place, you’re told that you are now an adult and responsible for functioning in the world on your own. Would you be able to do it?”

I can’t go back to change the things that happened when I left the foster care system, but I wish there had been more programs in place that could have helped me to make the transition from being in care, to being on my own.

I graduated from high school and left my third and final foster home, moving back to the city where I had spent my earlier years and into an independent living home that was run by the Roman Catholic Children’s Aid Society. This home was supposed to teach and help me with living on my own. I lived with several other girls and one staff member,

and had a semblance of some support and a routine, but a multitude of personal problems popped up, and made my transition more difficult than I would have liked.

My eating disorder became even worse as I tried to adjust to my new living situation. I went through extremely intense anger and a lot of self-destruction. Issues that had been festering inside of me for years began to haunt me once more.



Christine McFarlane

“Under the current system, when young people in foster care turn 21, they have the rug pulled out from under them,” write Baccaglini. “They must sink or swim. But if they sink, we all pay a price.”

Baccaglini says some kids need more support than others—and they may need it for longer. In my case, after several years of floundering on my own, going into debt, and struggling to learn how to budget, I was put under the care of a trustee. This was hard to deal with at first, but has helped me the most.

“Providing this kind of support until age 23,” says Baccaglini, “could mean the difference between a productive life and a life in the corrections system or a homeless shelter.”

Christine McFarlane is a graduate of the University of Toronto and winner of the 2012 Transforming Lives Award. She is a regular contributor to the Anishinabek News.

Ontario offers some relief

By Adrienne Pelletier

There has been a reprieve from some of the social assistance cuts that were threatening the most vulnerable and disadvantaged Anishinabek Nation citizens.

As a result of the 2012 Ontario Budget, the first round of cuts to social assistance are being felt within our territory and across Ontario. January 1, 2013 will bring the cuts to benefits such as minor home repairs funding and community start-up and maintenance for Ontario Works (OW) and Ontario Disability Support Program (ODSP) recipients.

But recent political interventions, including public rallies, letter-writing campaigns, and support from allies to highlight the significant and immediate hardships that would face First Nations have yielded some results.

“The Anishinabek Nation is pleased that the Ministry of Community and Social Services (MCSS) has listened to our most vulnerable and disadvantaged citizens regarding the potential impacts of the cap to Health/Non Health Discretionary Benefits,” says Grand Council Chief Patrick Madahbee.

The Ontario Ministry of Community and Social Services (MCSS) advised First Nations in late July that “health discretionary benefits”, a benefit that assists First Nations people in receipt of social assistance with a variety of critically necessary areas of meeting their basic needs, would remain in place until April 2013.

The on-reserve population does not have access to the same kind of support services that are available in the urban settings for the most vulnerable First Nations citizens. The Anishinabek Nation and other First Nations organizations are working with the Ministry to develop a First Nation model of service delivery designed to better suit service requirements for First Nations citizens in need of Ontario Works and ODSP.

The Union of Ontario Indians will continue to work with our Ontario Works administrators and support organizations, such as Ontario Native Welfare Administrators Association, Niiganiin and Stepping Stones to develop and coordinate social services in their communities.



Social Services Director Adrienne Pelletier visits the first-ever group of students in the First Nations Child Welfare Advocate Worker Program at the Anishinabek Educational Institute. Instructor Mac Saulis, Sherry Dayfox, Lindsey McConnell, Gail Jacobs, Joan Chiblow, Kevin Tangie, Amy Pleau and Forry Hare. –Photo by Marci Becking



INTERNATIONAL FETAL ALCOHOL SPECTRUM DISORDER DAY SEPTEMBER 9

Zero alcohol good start for the first nine months

WIKWEMIKONG – Mary Jo Wabano, Health Director from Wikwemikong Health Centre told over 100 community members at the 7th Annual International FASD Day celebrations that absolute zero alcohol for the nine months of pregnancy is the best start that we can give our children.

“We need to help our children learn to change the way things are - by sharing our stories and teaching our children and youth about life’s lesson,” said Wabano. “If we show, teach and share our knowledge with our children, we will restore our ways and build self-reliance and rebuild those relationships that have been disconnected.”

Wabano added that spiritual, emotional, physical and mental health are all aspects of well-being that are affected while a baby develops during pregnancy.

“We as community members – parents, grandparents, and caregivers – we can provide our children with the best possible start by connecting with the resources that we have in our community.”



Wikwemikong Health Centre staff, from left: Roxanne Recollet-Healthy Babies, Healthy Children Visitor; Patti St. Germaine-Healthy Babies Healthy Children Visitor; Amy Assinewai-FASD/CPNP Worker; Tia Peltier-Maternal Child Health Worker; Judy Black-Nurse manager-Children Services Program.



The 3rd Annual Run/Walk/Bike for FASD day was held in Rama First Nation Sept. 10 with over 200 community members in attendance. The day began with an opening ceremony, a drum song and a moment of silence to honour and acknowledge the individuals who live with FASD each day as well as the family members. The day began shortly after 9 am and ended with a prize draw and barbecue. Rama First Nations Health Department Staff, Social Services, Recreation and Education, and Rama Police were major contributors to the day’s success. Simcoe County Fetal Alcohol Spectrum Disorder Prevention Committee: Jan Aikins, Chochi Knott, Brigette Saniga, Debbie Hamilton, Henrietta, Carriere, Pamela Deshaies, and Kelley Wilkey. – By Chochi Knott

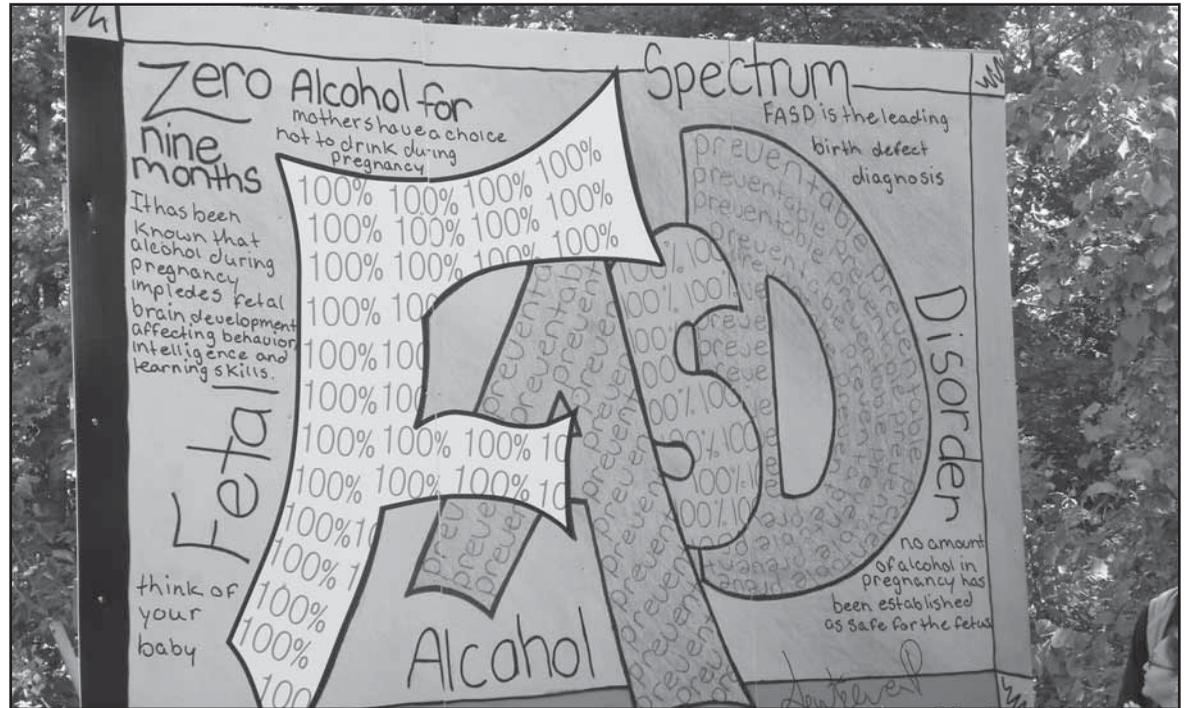
Mini Pow-wow educates

By Lynda Banning

THUNDER BAY – Over 100 participants joined in commemorating the 4th Annual Fetal Alcohol Spectrum Disorder Day “Honouring Mothers Mini Pow-Wow”.

Councillor Ian Bannon welcomed participants to Marina Park in Fort William First Nation territory. Nishnawbe-Aski Nation Grand Chief Harvey Yesno said FASD is part of our history and part of our present, but it does not have to be part of our future. We can overcome this devastating disorder within First Nation communities.

The Anishinabek are resilient people. We have overcome many hardships and many of our community members are living happy and healthy lives. The Union of Ontario Indians FASD Program knows that our traditions, like the pow-wow are what have helped us to stay strong. They are also an important part of what will help us to overcome FASD. We will continue to incorporate our culture and traditions into FASD prevention and awareness. For information on our free workshops and training contact the UOI FASD Program toll free at 1-877-702-5200.



This year’s FASD poster winner is 16 year-old Santana Pheasant from Wasse Abin High School in Wikwemikong. Santana’s poster was chosen from over 25 entries and is featured on a billboard prominently displayed at the entrance to Wikwemikong. The billboard unveiling was one of the many highlights organized by the Wikwemikong Health Centre staff on International FASD Day.



FASD North volunteers Judy Taun, Paige Restoule, and Patty Chabbert and committee member Donna Lowe, Nipissing Parry Sound Catholic District School Board carry a banner at the North Bay Waterfront on Sept. 9, International FASD Awareness Day.



Annika Assiniwe, 21 months, child of Leona Debassige and Norman Assiniwe, participated in the Tiny Tot pow-wow at the FASD Awareness Day celebrations.



Deea Peltier, child of Tia Peltier and Dominic Simmonds, won a Nintendo Wii Console as the door prize at the 7th Annual International FASD Day celebrations at the Wikwemikong arena.



Tiny Tot Tenille Shawanda, 3, dances jingle dress style during International FASD Awareness Day events Sept 9 in Wikwemikong. She is the daughter of Amy Assinewai and Trevor Shawanda.



HEALTHY EATING



ASK HOLLY

By Holly Brodhagen
askholly@gmail.com

Mother Nature's magic

It is that season again, when Mother Nature works her magic and produces a bountiful harvest of goodies. Anyone who visits their local farmers market or roadside vegetable stand can tell you that as the weeks roll by the produce available increases in quantity and variety. As a tradition in my family, we taste test a new variety of fruit or veggies every week of the summer. What we like gets grown in our garden and what we don't like is left for others to enjoy.

This year so far we have tried beet tops, Swiss chard, kohlrabi and ground cherries. They are all successes to at least two of my family members, which means they will make it into our garden in the years to come. My favourite thing about trying a new food is asking the farmers to suggest ways to serve it. Usually other Farmer's Market customers chime in with suggestions on how they like to prepare it.

For instance, Swiss chard and beet tops when young can be eaten fresh in a salad but when older are best served sautéed with butter and garlic scapes. Kohlrabi makes an interesting addition to a veggie platter; just peel, slice and serve with dip. My one daughter loved it. Ground cherries are wonderful eaten off the shrub. When the pods have ripened they fall off the shrub and the kids love hunting for them. Although they are an interesting flavour, they seem to be more of a novelty for my family. I will try them made into a jelly when I begin jamming.

As great as these new additions to our diet are, I will always return to the tried and true. There is nothing like fresh berries. They can be used in so many wonderful ways, including frozen whole, so we can add them to recipes during the winter months. Then there is asparagus which is a wonderful addition to any barbecue. How about zucchini loaf with chocolate chips or later in the season pumpkin muffins? The feast doesn't have to end. Preserving foods by canning, jamming, pickling or freezing them means fresh local food being available year round.

BERRY MOUSSE

4 cups berries (washed and hulled if necessary)
½ sugar or equivalent of sweetener or honey
1 package of instant vanilla pudding mix
1 cup (8 oz) fresh whipped cream, frozen whip dessert, etc

Puree berries (strain out seeds if desired). Mix in sugar and vanilla pudding mix until completely blended. Fold in whipped cream. Separate into serving dishes. Refrigerate until ready to serve. Garnish with a little whipped cream and a fresh berry.

Northern prices sky high

By Emilie Corbiere

Why is food so expensive in northern Ontario?

Okay, I've heard that the cost of fuel to get it there is a major issue but doesn't food have to travel everywhere, not just the north but the south, east and west. Some people suspect that it is another way for the government to have control over First Peoples.

Let's compare some prices of food in the north to food in the south, where I live. To buy a four-litre bag of milk, down here in Southern Ontario costs roughly around \$4.59. The same bag of milk in Fort Albany, costs \$14, a huge difference. The further north you go, the worse it gets. In Nunavut they pay \$102 for a case of 24 bottles of water. You can buy it in Ontario for less than \$5. Not only is Northern food expensive but a lot of times it has expired and gone bad, which is unacceptable.

Some remote Northern Ontario First Nations are working on solution of their own. Wawakapewin, Wapekeka and Kasabonika were involved in a pilot project developed by the Indigenous Health Group at the University of Ottawa in 2009. The project provides support for local food procurement initiatives, such as developing local community gardens and capacity for hunting, fishing and harvesting.

Inuit singer Susan Aglukark has been disturbed by the high prices of food in the north, and come up with a fantastic idea called The Arctic Rose Fund. The goal is to raise enough funds to mail-deliver up to two packages a month from a family in Southern Canada to a food bank in the North, with donors eligible for tax relief for contributing up to \$250.

Emilie Corbiere is from Walpole Island First Nation. She is a children's book author. www.porcupineandfriends.com



Sarita and Nova Bellefeuille planting their crop.

Why should we eat locally-grown?

By Sarah Blackwell

Our ancestors did not have to think much about where their food came from, for they would most likely forage for berries and greens while busily doing their work in the bush. Unfortunately, today everyone should be thinking about where their food comes from, since many of us do not do much searching for wild food. Do you check the labels on your food, or the stickers on your produce? Do you know a local farmer? These are questions to which we should be seeking the answers in order to keep our children and communities healthy and free from obesity, cancer and heart disease.

There is no doubt there are knowledgeable gardeners in many of our First Nations communities, yet there are not community gardens in every community. A community garden can feed many families, teach young people pride and also be therapeutic in the healing of our communities. It also means people are eating healthier and getting the nutrients from locally

grown food and supporting the people that make it, instead of large corporations from thousands of miles away.

So what can you do in your community to encourage locally grown food? First, start finding out where your food is coming from, and get to know local farmers. If your community doesn't have a garden, you can start one! Support local farmers by becoming a part of a CSA which is Community Supported Agriculture, where each person pays the farmer a set amount for a box of produce from the farm. You can also start your own garden right in your back yard.

When you eat locally grown food you are saving money, saving the environment and water consumption and enjoying nutrients from the local soil that your body is designed for.

Sarah Blackwell, M.H.S., B.A. (CYC), Aundeck Omni Kaning First Nation, is a Parent and Child Consultant. She can be reached at <http://www.sarahblackwell.ca> or <http://tinyurl.com/SarahonFacebook>

Back to original diet with raw food

By Sarah Blackwell

There are many benefits to eating a diet high in raw foods, including having more energy, and healing and improvement of many diseases and illnesses. As Anishinaabe people we need to be aware of how our diet over the past several hundred years has changed and how it has resulted in rates of disease and illness affecting all North Americans.

First Peoples face the highest rates of diabetes, heart disease and cancer. These diseases were not a part of the lives of our ancestors, who ate a more traditional diet consisting of many raw, plant-based foods. For example, our ancestors would hunt and fish, but they also grew many crops and picked berries all summer.

This reminds me of the importance to also eat seasonally, which means to eat the fruits and vegetables that are in season in the area you live. On July 11, 2012, North Bay residents celebrated International Raw Food Day by attending a Raw Food Potluck.

If you can pick wild berries in your area that is best, and if you

grow your own vegetable garden you can ensure there are no chemicals used. Eating a diet that is high in raw fruits and vegetables will keep you energized, hydrated and a healthier weight, than eating a diet that is high in animal fats. Here are some tips to get you started:

1. Have meat as a side dish to a large salad;
2. Have one green smoothie every day;
3. Try different salad dressings;
4. Don't be afraid to try new fruits or vegetables;

5. If you have diabetes, keep track of your glucose levels if you change your diet and talk to your doctor about wanting to eat more raw fruits and vegetables;

6. Make kale chips in your oven;

7. Start every meal with a large salad or veggie platter;

8. Snack on fruit and veggies between meals;

9. Try to eat one meal per day that is only raw fruits or veggies;

10. Learn more, and set goals for yourself and your family to include raw fruits and veggies

Morning Power Porridge (with Chia)

Chia Gel: for every 1 tbsp. of Chia seeds add 2 tbsp. of almond milk, rice milk or water.

For a larger batch mix 1 cup of cool water to 1 ¾ tbsp of Chia seeds. Whisk with a fork and let sit for a few minutes, whisk again and store in a sealed container in the fridge.

Morning Power Porridge:

1-2 tbsp. of Chia Gel
1 tsp of Cinnamon
½ apple chopped
1 banana
Berries of your choice

You can add other superfoods to this recipe like cacao nibs, goji berries, dried fruit, or other nuts to make it even more nutritious.



Health Secretariat



Medicine walks offer nature's own remedies

By Heather Campbell

SUDBURY—Along a dusty back road between Hagar and St. Charles, off Highway 17, there is a spot where some people still go for fasting camp and sweat lodge ceremonies. It is also where Perry McLeod-Shabogesic, citizen of N'biising First Nation and traditional coordinator for the Shkagamik-kwe Health Centre, takes those wanting to learn more about traditional medicines to harvest plants.

On this summer day they were harvesting plantain, yarrow, raspberry leaves and dandelion.

"Used to be common knowledge," McLeod-Shabogesic explained, "It was our everyday medicine knowledge for cuts and colds, and if it was more serious, then you go to someone with deeper knowledge."

Gathering the medicine allows the centre to offer traditional medicine alongside Western. As the group picked the plants, McLeod-Shabogesic shared the knowledge about the plant. The yarrow, made into a tea, helps lower blood sugar. Good for diabetes. He came across some burdock and asked that they get

the root too. Burdock helps with arthritis. His assistant, Geesohns Manitowabi, has been coming to this spot since childhood. For this medicine walk she brought along the youth group to help and learn.

"We started to clean up the medicine room and when Perry came on staff we started coming out to harvest again," said Manitowabi.

As she finds a batch of raspberries to cut she explains to the ladies around her that a raspberry tea will help calm menstrual cramps. With their big bags full of plants they will take them back to the centre and hang them to dry. Some will be used for tea and some will be combined with other medicines.

When McLeod-Shabogesic was a boy he was treated with "Indian medicine" by his family.

"When I was a child I had ear aches and I remember sitting by the wood stove in a lot of pain, watching the fire," he says, his memory vivid because of the pain. "I hear my father go outside and come back in with a piece of wood which he heats in the fire and allows a sap to drip on some Kleenex. He then puts



Chasity Alain with member of the Shkagamik-kwe Health Centre youth group harvesting plants.

the Kleenex with sap drip into my ear. It was a soothing feeling immediately. I finally fell asleep. The next day he takes me to the hospital and the doctor says to my father how surprised he is that I am not in excruciating pain because he saw I had a very serious ear infection."

His father did not reveal his secret with the doctor because they dismissed Indian medicine as witchcraft.

This childhood experience sparked a lifelong interest in learning about the medicine and bringing it out of hiding. Perry learned that it was the ash tree that

his father used to sooth his infection and take the pain away.

Physicians today have come a long way since McLeod-Shabogesic was young. The Northern Ontario School of Medicine (NOSM) has over 20 elders as resources to students, faculty and staff and McLeod-Shabogesic is on that resource list. He regularly takes out students and staff on medicine walks.

Chasity Alain who didn't grow up in her culture is taking steps to learn more. "It's very calming to come out here," said Alain. "I like getting my hands dirty and learning. I didn't know you could use

dandelion for salads."

Alain feels a strong connection to Mother Earth when she is out harvesting plants and a sense of knowing where she is supposed to be. Good medicine does not only include plants; harvesting meat and fish are part of staying healthy.

"We also have a wild food bank at the centre. We harvest moose and deer meat to share with those who are on a limited budget, but also because it is good medicine. All food is medicine, and eating wild foods is good for you," explains McLeod-Shabogesic.



Terry Nolan with dad Sydney Jones and mom Debra Nolan. - Photo by Barbara Burns

Helmet for baby Terry

By Margaret Hele and Barbara Burns

GARDEN RIVER FN – Baby Terry Nolan has a cool helmet following an operation to correct scaphocephaly.

Her white helmet is decorated with colourful decals— including an NHL Kings decal where cousin Jordan plays. Just like the common complaint, with all helmet wearers, it gets hot under there, and she complains now and again. Requirements are that the helmet be worn daily for approximately 20 hours a day."

Terry underwent surgery at the Hospital for Sick Children in Toronto to correct the condition that resulted from fusion of the sagittal suture. A long, narrow-shaped head is the result of this condition.

Straps at the side of the helmet are tightened to keep the front and back of the head in the corrected shape. One pint of dad Sydney's blood was used for the operation.

Her family was happy to celebrate her 1st birthday on August 9 at home.

Swabbing cheeks for One Match

By Marci Becking

NIPISSING FN – MaryLynn Pride says that there is an urgent need for healthy male First Nation stem cell and marrow donors age 17-35 and it's as easy as a cheek swab.

"75% of First Nations people can't find a family match," says Pride who is the Patient and Transplant Liaison Specialist for One Match stem cell and marrow network. "Unrelated donors are often from the same ethnic group as the patient."

Pride says that it's important for First Nations to become involved, to contact One Match to have a swabbing clinic at their community's health centre or at set up at a pow-wow.

"It's easy for someone to go to www.onematch.ca and register online," says Pride. "A swab kit will be mailed to you and you can just mail it back."



One Match Stem Cell and Marrow Network liaison, MaryLynn Pride walks Union of Ontario Indians Economic Development Manager, Barret Dokis through the cheek swab process. - Photo by Lisa Abel

For more information on stem cell and marrow donation, please contact MaryLynn Pride 1-877-

204-2600, mary-lynn.pride@blood.ca or visit www.onematch.ca.



Nishnaabewin/Culture

Digging helps learning

By Rick Garrick

PICKERING – A fascination with her family’s history paid off this summer for Garden River’s Mary Nunno during a 16-day accredited archaeology course.

“The stereotype of ancient Native Americans is really far off,” says Nunno, a Toronto high school student who attended the Boyd Archaeological Field School from August 11-26 at the Claremont Field Centre in southern Ontario. “I’ve learned that they were a lot more advanced than I grew up being taught. And I’m really proud of that.”

Nunno and 21 other students learned how First Nations people practiced agriculture before contact during the archaeology course.

“I had always learned that Native Americans got their agriculture from the Europeans and that’s



Mary Nunno, Garden River First Nation, uses a stone tool to break some flint flakes off a chunk of flint during a flintknapping lesson at the Boyd Archaeological Field School.

how they got them to sign the treaties,” Nunno says.

The students also practised flintknapping techniques used for making arrowheads, knives and other stone tools.

A key part of the course was the opportunity to participate in an excavation on a 700-year-old middle-Iroquoian village site.

“There would have been many longhouses here with many multiples of families living within each longhouse,” says Cathy Crinnion, senior archeologist with Toronto

and Region Conservation Authority.

By day four students had already discovered some pottery fragments with designs along the top.

Crinnion says, “We have 22 very keen students (who) are not afraid to get a little dirty. They are not afraid to be working outside in the hot sun.”

“I’m learning a lot,” says Nunno. “I’m getting intellectually challenged while still being physically challenged.”

Struggle snapshot

By Rick Garrick

THUNDER BAY – The Two Row Wampum belt describing the 1613 treaty between the Haudenosaunee and the Dutch is featured in Sara Roque’s film Six Miles Deep.

“The two rows, representing the European settlers and the First Nations, would ride side by side in their own canoes respectfully but they should never cross,” Roque says.

The two purple bands of beads on the Two Row Wampum belt show the two nations operating under their own laws and co-existing peacefully, while the three white rows of beads around and in between represent peace, trust and friendship.

Although Roque’s 2009 National Film Board documentary looks at the Six Nations dispute over a parcel of undeveloped land along the Grand River, which the Six Nations people



Clan mother and wampum belt

had originally been granted six miles deep from the head of the river to Lake Erie, she says the film is about First Nation land claims across Canada.

“It’s a microcosm, a little snapshot of the struggle, but it represents the struggle right across Canada and Turtle Island,” Roque says. “And that is recognition of our land rights, and continuing to raise awareness.”

Roque says First Nation land rights have been recorded in treaties such as the Two Row Wampum Treaty right across the country.



Fancy shawl dancer Jennifer Meness, Pikwakanagan First Nation, at 33rd annual Grand River Pow-Wow at Six Nations. –Photo by Raymond Johns



Elder Lorraine Liberty and son David, who entered the circle for the first time as a Men’s Traditional dancer at Nipissing First Nation Pow-Wow. –Photo by Laura Liberty



Tasheena Sarazin and brother Lindsay, Algonquins of Pikwakanagan, at Nipissing U./Canadore College Student Welcoming Pow-Wow. –Photo by Jeff Fournier

9th Annual Traditional

Pow Wow

Craft and food vendors, storytelling circle, demonstrations, film screenings and more!

Saturday, September 29, 2012

St. Paul’s University College
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EDUCATION *Kinoomaagewin*



A SUPPLEMENT TO THE ANISHINABEK NEWS

Shingwauk U. now accredited

By Falcon McLeod-Shabogesis and Marci Becking

SAULT STE MARIE – The university named in honour of historic Anishinabek Chief Shingwaukonse has received accreditation from the World Indigenous Higher Education Consortium.

“A lot of people were under the impression that Shingwauk’s vision was of a residential school when in fact it was of a traditional teaching lodge where the Anishinaabe people did not have to sacrifice their identity but could get a modern education,” says university President Darrell Boissoneau.

Shingwauk, which offers a three-year Anishinabemowin Bachelor of Arts program and Anishinabe Studies courses, will be able to grant credit transferable post-secondary degrees in a matter of three years. The Royal Commission of Aboriginal Peoples made a call for two, post-secondary institutes the first already being in Saskatchewan and Shingwauk University was proposed to be the second.

In May, 2006, the Shingwauk Education Trust and Algoma University signed a covenant to establish Shingwauk Kinoomaage Gamig as an independent and degree-granting post-secondary institution.

“Shingwauk Kinoomaage Gamig is being built to help you experience new learning to its fullest,” says Boissoneau. “We are a cultural-based institution. Our emphasis will be to debunk myths and outdated theories that tell a different story of our people and replace it with ‘Debwewin’ – the truth from our worldview.”

To promote the idea of partnerships Shingwauk Kinoomaage Gamig facilitates research in policy development in areas that concern First Nations such as; Governance and Sovereignty, Treaties and Land Claims, Water Rights and Environmental issues and Education and Research. Academic pursuits will be in the areas of Anishinaabe Law, Anishinaabe Medicines, Anishinaabe Philosophy, Anishinaabe Earth/Science and Anishinaabe Cosmology under our flagship areas of Anishinaabe Studies, Anishinaabemowin and Research and Archives.

Shingwauk Kinoomaage Gamig, which this semester has 123 students enrolled, will be a world-class teaching and research centre of excellence of international renown that will generate a new knowledge to restore and recover our history from our worldview

“The world needs to know what is happening at Shingwauk and what we’re doing here,” says Boissoneau.

Shingwaukonse, or Shingwauk, “Little Pine” (1773-1854), was an Anishnaabe chief, who was instrumental in the establishment of the Garden River First Nation near Sault Ste. Marie, as a signatory to the Robinson Huron Treaty of 1850. He was a warrior supporting British defence of Canada during the War of 1812.



Shingwauk President Darrell Boissoneau and Professor Edward Benton-Banai unveil new teaching lodge. Inset: Chief Shingwaukonse. – Photo by Falcon McLeod-Shabogesis

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Education

Forever to the Seventh Generation

Dance program helping students achieve potential

TORONTO – Outside Looking In, a school-based creative arts program to empower First Nations students, has celebrated its fifth year of successful operation.

Launched in 2008 with only five students from the first participating community, OLI secondary school courses are now accredited by provincial ministries of education and dozens of youth are enrolled across the country.

“Our main art discipline is dance,” explains program manager Mehvish Rizvi, “and before we start engaging in artistic activities, OLI meets with the school and community leadership to ensure everyone understands and can prepare for the busy year ahead. We place a professional dance instructor in the community for six months, and they work bi-weekly with the youth on new choreography. In between these classes, the teachers and volunteer community members rehearse with the youth to ensure they improve day by day.”

Participants must maintain good academic standing in order to travel to downtown Toronto from their home communities to perform in front of sold-out audiences. They get their hair and make-up done by professional artists, rehearse daily with other professional performers, sign autographs for audiences, and conduct media interviews. They also live with the youth from other OLI communities, engage in photography, videography, painting, and journal writing.

“Outside Looking In goes beyond educational boundaries,” emphasizes Rizvi. “It encourages community participation and instills real-life skills of com-

mitment, responsibility and dedication. We’ve seen a number of participants reach beyond their potential by graduating high school and enrolling in University and Colleges.”

The program targets Grades 7-12 students, with the younger ones eligible to receive a “reach-ahead credit” and older ones receiving a high school credit.

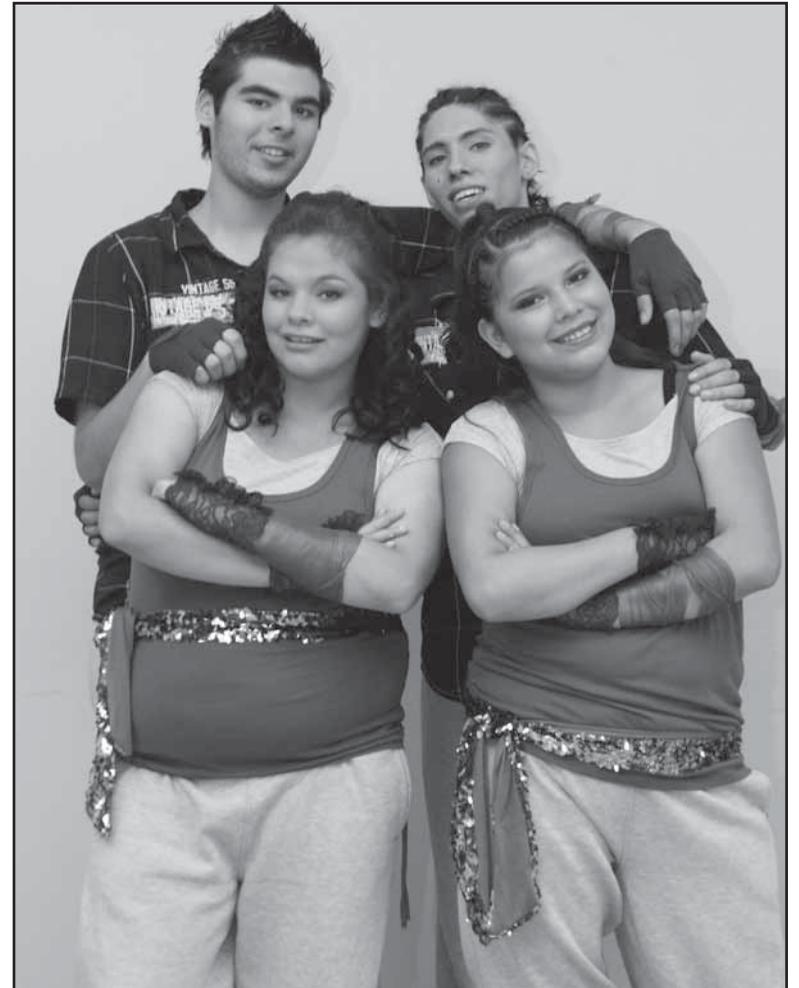
Participating communities contribute \$25,000 to be involved in the OLI program, and the organization’s board includes First Nations representatives Vanessa Smith, treasurer, Missinabie Cree Nation, and Jessica Hill, a director from the Oneida Nation of the Thames.

“We will be conducting workshops once a month beginning in September in all our communities to prepare them for the credit course that begins in January,” says Rizvi. “We will be visiting Sandy Lake First Nation, Lac La Croix First Nation, Wikwemikong Unceded Indian Reserve and Nisga’a Nation.

“Our priority includes implementing an attendance policy in the fall term to ensure that youth are beginning to value the skills of being accountable for their attendance. We strive to engage them into dance practices while instilling the importance of staying in school.”

“I looked over her attendance from school, and the first two pages had 11 skipped classes! As soon as OLI came in, the skipping stopped,” says a parent. “Her grades picked up as well as her self esteem. This program is a blessing for everyone.”

Visit www.olishow.com and Outside Looking In on Facebook.



Wasse Abin High School students, from left, Kodi Trudeau, Berty Pangowish, Alexandra Wimegwans and Tammy Fox participated in the Outside Looking In program at their Wikwemikong high school.



Turtle Concepts recruits

Turtle Concepts General Dave Jones presents certificates to ‘recruits’ graduating from the summer Boot Camp operated by the Garden River-based program that aims to build self-esteem among First Nations youth. Graduates received ‘dog tags’ and were eligible for a variety of prizes for accomplishments during the 2012 Boot Camp.
—By Margaret Hele and Barbara Burns



Ontario Library Service – North Service des bibliothèques de l’Ontario – Nord

Ontario Library Service – North (OLS-N) is an unscheduled agency mandated under the Public Libraries Act, 1990, s.34 and established under the Corporations Act. It is mandated to deliver programs and services on behalf of the Minister of Tourism, Culture and Sport to libraries across Northern Ontario. We are looking for a committed individual to join our Capacity Building team.

Our Invitation

Ontario Library Service – North (OLS-N) invites applications for a full-time position for a First Nations Capacity Building Advisor. This is a bargaining union position (CUPE Local 4705). The First Nation Capacity Building Advisor delivers high-quality services to OLS-North’s First Nations client libraries in areas of marketing, community development, funding and partnering for First Nation Libraries.

Job requirements:

The successful applicant will have a post-secondary diploma or degree in Aboriginal Studies; or in political science, public relations, or media studies with related working experience in a First Nation organization; Knowledge of First Nations governance, issues and strategies; Working experience in a First Nations’ service organization or library environment for a minimum 1 year.

He/she will have a proven understanding of First Nation governance and community concerns; proven ability to translate marketing concepts into practical application, design effective marketing material using marketing design software; proven ability to develop realistic marketing plans; Ability to creatively identify funding sources and to write grant applications; Ability to promote partnership within First Nation Communities and with external partners; Skilled at customizing and delivering services to respond to the uniqueness of First Nations clients.; Exhibit effective communication skills; Ability to promote understanding of cultural heritage and current issues of aboriginal people.

The candidate will be a collegial and contributory member of the team and of OLS - North as a whole; client focused; solution focused; balance expectations and needs of various stakeholders; collaborate with team members and colleagues, identify synergies and opportunities to benefit clients and/or OLS – North; Be professional, organized and prepared; Properly use authority; Be loyal to the OLS - North’s goals and within OLS - North’s parameters, generate or recommend resourceful or creative new approaches and solutions that improve productivity, and client service.

A complete job description is available for the position by contacting Anne Langevin at humanresources@olsn.ca. Please apply to the undersigned with a complete resume by 4:00 p.m., Friday, September 28, 2012.

Anne Langevin, Executive Assistant
Ontario Library Service – North
334 Regent St., Sudbury, Ontario
P3C 4E2
humanresources@olsn.ca
Phone: 705-675-6467x214 Fax: 705-675-2285



Education

Forever to the Seventh Generation

Educators share ideas about 'indigenizing'

By Karl Hele

CHILLIWACK, B.C. – Over 230 post-secondary educators from across Canada gathered here for two days in late August to discuss a topic of which there was no single definition – “the Indigenizing of the Academy”.

37 educational institutions and First Peoples communities – including Algoma, Brock, Laurentian, Ottawa and Trent Universities – were represented at the event, which was sponsored by the University of the Fraser Valley and the Nicola Valley Institute of Technology.

An underlining theme throughout the gathering was the concept of Indigenization. Simply, “What does it mean?” It became readily apparent that everyone and every



Karl Hele



The 'Modern Longhouse' on the campus of the University of the Fraser Valley.

post-secondary institution had a slightly different understanding of the concept. However, during our discussions commonalities emerged. Consensus surrounding the definition of the term appeared to rest upon the following.

To Indigenize means:

1] to bring an Indigenous voice

to the academy in a consistent and meaningful way that respects the local community's knowledge and traditions;

2] to ensure cross-cultural dialogue within institutions so students, staff and faculty feel welcome, respected, and valued;

3] to seek to implement Indig-

enous content in all courses in a meaningful way;

4] to ensure that every student leaving a post-secondary institution in Canada has learned something about Indigenous communities (without knowledge, respect is difficult), in a respectful environment;

5] to ensure that everyone working at a post-secondary institution has some knowledge of Indigenous people, where to direct individuals for help, and work at all times with respect at the forefront of their mind.

6] to see the respect, use, and integration of Indigenous knowledge in the academy at all levels

Unlike traditional academy gatherings, this one did not rely on experts presenting papers to assembled audiences. approach the organizers sought to bring together all the expertise represented by those in attendance – from university-aged youth to administrators to staff to faculty – without establishing a hierarchy or privileging of knowledge.

Karl Hele, *Garden River First Nation*, is a professor of First Peoples Studies at Concordia University, Montreal, Quebec. karl.hele@concordia.ca



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*Please check www.ontariocourts.ca/ocj/jpaac/advertisements for an updated listing of advertised vacancies.

At the request of the Attorney General and in accordance with the *Justices of the Peace Act*, the Justices of the Peace Appointments Advisory Committee invites applications for vacant Justice of the Peace positions in the Province of Ontario.

A Justice of the Peace is an independent judicial officer who presides in court over various proceedings under federal and provincial statutes. Applicants must meet minimum qualifications as set out in the *Justices of the Peace Act*. In addition to reflecting the diversity of Ontario's population, applicants should also display the fundamental skills and abilities, personal characteristics and community awareness attributes set out in the Committee's General Selection Criteria.

The Justices of the Peace Appointments Advisory Committee reviews and evaluates applications and classifies candidates as “Not Qualified”, “Qualified” or “Highly Qualified”. Classifications are reported to the Attorney General, who recommends candidates for Order-in-Council appointments to the Ontario Court of Justice.

As First Nations people comprise a large percentage of the population in the areas being serviced by the courts in Dryden and Thunder Bay, we especially encourage people of Aboriginal heritage and people with an in-depth understanding of Aboriginal communities and the issues affecting those communities to apply for these vacancies.

For detailed information about: the vacancies noted above; minimum qualifications and the General Selection Criteria; the required application forms; and the Committee's process; please visit the Justices of the Peace Appointments Advisory Committee's website at www.ontariocourts.ca/ocj/jpaac.

Applications for current vacancies must be submitted on the **current** prescribed application form or supplementary form, as applicable, and received by **4:30 p.m. on Friday, October 12, 2012. Applications received after this date WILL NOT be considered.**

As of August 2, 2011, applications must be submitted in response to each advertised vacancy. Candidates who applied to the Committee prior to August 2, 2011 must now apply under the current process described on the website, unless he/she has received a “S.2.1 (12.1) Transition Letter” from the Committee.

PLEASE NOTE: Future vacancies and deadlines for applications will be posted on the Committee's website as they occur. Interested individuals can receive e-mail notification of vacancies by registering at www.ontariocourts.ca/ocj/jpaac/advertisements/vacancy-postings.

Pour voir cette annonce en français, consulter le site Web du Comité à www.ontariocourts.ca/ocj/fr/jpaac/annonces.

Winner wants to be role model

By Melissa Cooper

WIKWEMIKONG – Joseph Wabegijig is one of the first recipients of a new Hydro One scholarship developed for First Nations, Metis and Inuit students intended to support their post-secondary endeavours directed at the power-related fields of study.

Wabegijig, 29, graduated from the 2012 Civil Engineering Technology Program at Algonquin College in Ottawa, and is enrolled at Lakehead University's Civil Engineering Program at Thunder Bay.

“While I was in school I had a newborn son,” says Wabegijig. “He was a huge motivation to keeping me going in school. This award drastically reduces the stresses of finances. It will be used to support me and my son for quite a while and allows me to focus on my studies.” Phoenix is now 2 ½.

“Before getting this award I didn't see myself going to university,” says Wabegijig, “who received the \$3,000 award at a luncheon at Hydro One headquarters in Toronto. “I want to be a huge role model for my son. I want my boy to know that he's capable to go to university for whatever he wants.”

“There is a huge demand for Aboriginals in the engineering and construction fields. Almost



Joseph Wabegijig

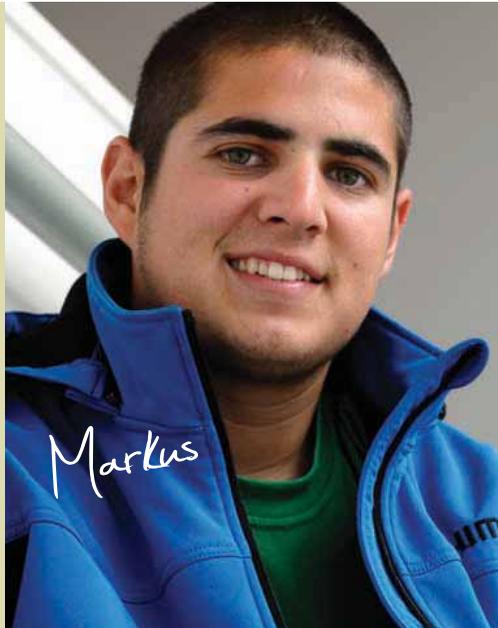
every company in the field is recruiting. Growing up I never heard of an engineer until I moved from my home community to the city – there are so many opportunities out there.”

Wabegijig was 2010-2011 Interim President of the first Algonquin College Indigenous Student Council, organizing fundraisers, social activities, and creating a supportive community along with being a voice for Aboriginal Students on campus.

“At this point I am undecided on where I want to live and work in the engineering field, but more options will arise when I graduate in 2014 from my current university program,” he says. “I've been flown all over for job interviews, but want to focus on finishing my education.”



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Check our website for upcoming events at www.nipissingu.ca/aboriginal/UpcomingEvents.asp

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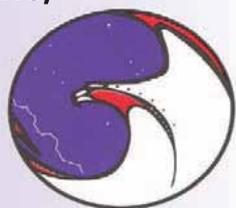
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BOOKS/MASINAIGAN

Shoebox clippings led to Native-issues book

By Robert Wells

KINGSTON – Showing my childhood friend Moochum Joe the early beginnings of my shoebox collection of Beaver Magazine clippings about “Indians”, Moochum said, “Nabis (boy), you have an unusual curiosity about us. Your spirit is different from all the other white kids we know – we talk about that.”

Moochum spent countless afternoons telling this blond-haired white kid the heritage and secrets of legendary subsistence hunters.

His counsel was about having respect for oneself, nature, the spirits and the animals we hunt – by the age of ten, there was nothing in the “How to Be a Snip-

er Field Manual” dealing with stealth and field craft that I did not know and put into practice.

With my parents’ permission, alone with my single shot 22-caliber rifle in hand, I hunted daily. Partridge and deer for my family and Moochum’s tables, and squirrels for money.

I was not aware of the special place and friends I had growing up in remote Northwestern Ontario in the 1940s.

This was at a time when some people lived as “we” and “them”.

I always felt it was not fair that my friends were being treated differently than I was.

Never did my friends or their parents treat me with contempt

or differently than their own children.

As I grew older, I became more and more aware of what special friends I had. As an adult, I was surprised and comforted by how much their influence and growing up in the bush were a part of who I became.

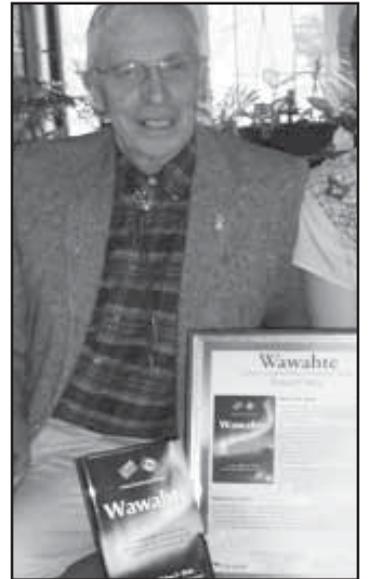
Little did I know, 65 years later, a family genealogy would uncover that I was not as “white” as I appeared. My Great-Grandmother Marie was a Mi’kmaq.

The discovery of my native heritage was welcome, as was the impact of a wise old Elder telling me that I had been given spiritual guidance as a child to someday “put on paper” how badly Indians

are treated. “They take our kids away – we are not allowed to live as who we are”. There was a purpose to my treasured clipping collection.

For 14 months I sat at my computer and talked on the telephone researching and writing a book. Wawahte, designed for general reading, to create a greater awareness and understanding, for both Aboriginal and non-Aboriginals, about Native issues.

Chief Robert Joseph, executive director of the Indian Residential School Survivor Society of British Columbia, hope people who read the book “Wawahte” will forever be enlightened.



Author Robert Wells. Wawahte - Dedication “A memorial to the children taken and the families left behind.”

Award to recognize excellence in young adult literature

OTTAWA – A unique Canadian literary award and readership initiative recognizing excellence in English-language literary works for Young Adults by First Nations, Métis and Inuit authors was launched on Sept. 5.

Established by CODE – a Canadian charitable organization that has been supporting literacy and learning for over 50 years – in collaboration with William (Bill) Burt and the Literary Prizes Foundation, the Burt Award for First Nations, Métis and Inuit Literature aims to provide engaging and culturally-

relevant books for young people across Canada. The Award is now accepting submissions from Canadian publishers until May 1, 2013.

“First Nations, Métis and Inuit leaders have long stressed the importance of literacy and learning for youth in their communities and recommended the development of reading materials that are grounded in their culture and heritage,” said CODE Executive Director Scott Walter. “With the new Award, we hope to help address this issue by celebrating the literary achievements of Canada’s

First Nations, Métis and Inuit authors and improving young readers’ access to books that are engaging and meaningful to them.”

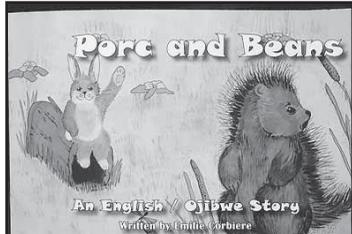
The Award is the result of an ongoing close collaboration with the Assembly of First Nations, the Métis National Council, Inuit Tapiriit Kanatami, the National Association of Friendship Centres, the Association of Canadian Publishers, and the Canada Council for the Arts, which will be responsible for administering the jury process.

The Award will be given annually to three English-language

literary works for Young Adults by First Nations, Métis or Inuit authors. A First Prize of \$12,000, a Second Prize of \$8,000 and a Third Prize of \$5,000 will be awarded to the authors and translators (if applicable) of the winning titles. In addition, publishers of the winning titles will be awarded a guaranteed purchase of a minimum of 2,500 copies, which will ensure that First Nations, Métis and Inuit youth across Canada will have access to the books through their community’s schools, libraries, or Friendship Centres.



For further details on the Burt Award go to www.codecan.org/get-involved/burt-award-canada



Porc learns life lesson

Porc meets a new friend, rabbit, and as he judges the actions of his friend, he learns that all is not what he first assumes.

This delightful little storybook is designed for 4-9 year olds presenting an uncomplicated message for discussion and value building.

The illustrations are colourful and vibrant, lending context to the printed message.

This is one of a series which allows young readers the joy of finding how their new book friends live their lives.

The author and illustrator, cousins from Walpole Island, create clean lines while using their earnings in a novel way.

They send one dollar from each sale to True North Aid, a charity that delivers food, clothes, medical supplies, books and toys to Ontario’s fly-in First Nations communities.

Porc and Beans: An English/Ojibwe Story – Emilie Corbiere and illustrated by Cynthia Ciesielski (Red Road Publishing, Tottenham, ON; 2010; ISBN 978-0-9780633-2-0 (paperback), 9 pages, \$7.00)

Book Reviews by Joyce Atcheson

Kids learned to be silent

Alice Blondin-Perrin’s book, *My Heart Shook Like a Drum: What I Learned at the Indian Mission Schools, Northwest Territories*, says lessons of “Don’t talk, don’t feel, and don’t trust” left today’s adults without skills to recover from these lessons.

Themes of abuse, terror, bullying, senseless rules, cruel punishments, loud supervisors who yelled to field a language barrier speak to others’ experiences.

Her story is blunt; the images are graphic and the truth is evident.

From the time her vagina was scrubbed with a brush on her arrival to the school, parts of her became a sin and ordinary daily life outside the school was missing.

Education, social skills, standing up for yourself, money, and how to dress remained a mystery to Blondin-Perrin despite the government’s intention to ‘civilize’ the ‘savages’.

My Heart Shook Like a Drum: What I Learned at the Indian Mission Schools, Northwest Territories – Alice Blondin-Perrin (Borealis Press Ltd, Ottawa, ON; 2009; ISBN 978-0-88887-375-1; 206 pages; \$19.95)

Totem animals come to us

All of our relations want to help us.

Animals, insects, plants, fish, rocks, thunderers, the moon, etc all want to help us connect with them so that we become aware of the need for harmony with all creation.

This is the message of Franki Storlie, a Yakama woman, who lives in Washington state in her book, *Animal Totem Guides: Messages for the World: Communicating with your power animal guides*.

Her experiences studying, practicing and teaching how to connect with creatures has spanned some 20 years.

The book provides meditative guidance for seeking helpers, other than human ones.

The pattern is similar as she highlights reaching coyote, eagle, white elk, rattlesnake, crow, horned owl, dragonfly, hawk, bear, frog, and tanagers.

Animal Totem Guides: Messages for the World: Communicating with your power animal guides – Franki Storlie (iUniverse, Bloomington, IN; 2011; ISBN 978-1-4620-2069-0 (paperback - 12.95), 95 pages)



Treaties are honour agreements

History typically has been recorded for others by those who have the written word. Well, we’re catching up on that written word.

In a small booklet, history is rewritten to address the views of those whose voices have been silenced by oppressive colonialism.

Confronting differences in belief systems, lifestyles, governments, family systems, and spirituality, this book explodes the aspects of the attempts to create brown white men.

Values of sharing, looking after the earth who provides for all, trading, prophecies, and the arrival of the newcomers who would have died without Anishinabek, paints a new picture.

Treaties have not been honoured despite the early settlers and government officials’ words that would have us believe they were honourable men.

We are all Treaty People – Union of Ontario Indians, text by Maurice Switzer, illustrated by Charley Hebert (Printed by Creative Impressions Inc.; 2011; ISBN 978-0-9868211-0-3); 34 pages; \$25.00.



Six Nations Public Library is in the middle of an extensive campaign for a new building. To hit our goal we are using Indiegogo, an online promotional site for funding. To kick off the major capital campaign we have launched Million Penny Campaign: put your two cents in. Million Penny Campaign: <http://www.indiegogo.com/SNPL-millionpenny?key=4885cc429d366d26c456a0a37aff06aaeb45b2e2>

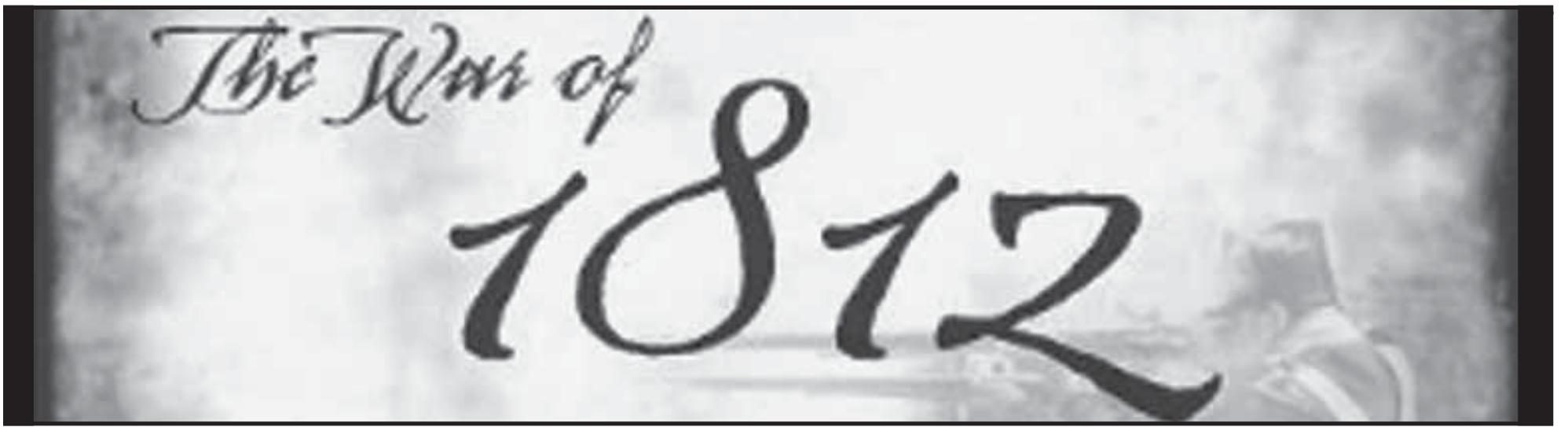
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Anishinaabe split into two camps

By Lisa Abel

OTTAWA— The Canadian War Museum's War of 1812 exhibit examines the war through the lens of the four principal actors in the conflict: Canadians, Americans, British and Native Americans.

Viewing 130 artifacts up close – the bullet hole in the tunic that Isaac Brock wore when killed in action, the hand-stitched stars on the remnant of the ensign flown by the Chesapeake and the carved handle of Mookomaanish's sword – puts the 200-year-old conflict into more human perspective.

Less impressive was the curatorial decision to lump the participation of those First Nations whose territories were partially within the borders of Upper and Lower Canada within the section on the Canadian war experience, while the story of "First Peoples living along the American settlement frontier, mostly inside the borders of the nineteenth-century United States", stood on its own.

In this telling, First Nations participated as independent allies of the British Crown, choosing when and how they would take part in the defence of Canada. The Native Americans fought for freedom and independence as they struggled to defend their homelands.

It's a separation that is at odds with the Anishinaabe view that our participation was as sovereign nations whose territories extended beyond the imposed Canadian and American borders. In fact, the Anishinabek had been promised by Brock that Upper Michigan and parts of Ontario would be established as an Indian Territory. However, this dimension becomes muddled in the exhibit as the images and artifacts representing indigenous leaders and allies Tecumseh, Oshawana, Shingwauk, Mookomanish, Hillis Hadjo, Ahyonwaeags, and others, are divided up into either the Canadian or Native American camps.

The exhibit acknowledges that First Nations expectations were disappointed by the end of the war. As Tuscarora Oral Historian Rick Hill notes in a video clip, the Treaty of Ghent negotiated at the end of the war between the British, Canadians and Americans ignored First Nations as important participants: "We were not involved as nations in the process - yet they're still talking about us and deciding our rights."

1812: One War, Four Perspectives is the Canadian War Museum in Ottawa until January 2013.



Anishinabek Nation Deputy Grand Chief Glen Hare and Grand Council Chief Patrick Madahbee participate in Eagle Staff procession in downtown Toronto to commemorate Bicentennial of War of 1812.

Eagle Staffs honour warriors

By Christine McFarlane

TORONTO – Planning for the 33rd annual general assembly of the Assembly of First Nations included staging a number of events commemorating First Nations contributions to the War of 1812.

On July 16, an Eagle Staff Procession took place from the Esplanade in downtown Toronto to historic Fort York, and city councillor Pam McConnell unveiled a new street sign on Lower Jarvis Street which will now be known as Warrior's Way.

Participants carried Eagle Staffs the five kilometers to Fort York to honour warriors who drove the invading Americans back across the border, securing a future for Canada.

Addressing the crowd, McConnell said British forces relied heavily on warriors from 24 Nations of Great Lakes Indians who had come together under Tecumseh to wage war as British allies against the Americans, but their participation has gone

largely unnoticed.

"As a member of the city's Steering Committee on the commemoration of the War of 1812, one of my concerns was always ensuring that the First Nations received proper acknowledgement and gratitude," said McConnell. "Without the First Nations fighting in the war, the outcome would have been very different."

Lower Jarvis Street is located close to the original ten blocks of the old Town of York. In 1813, during the Battle of York, Chief Musquackie led a band of sharpshooters that confronted the American invaders despite being greatly outnumbered.

"A lot of our veterans laid down their lives," said Anishinabek Deputy Grand Chief Glen Hare.

After the Eagle Staff Procession, a Commemorative Memorial Service was held at Fort York to honour the over 10,000 fallen First Nations warriors who sacrificed their lives in the War of 1812.



Sault celebrates bicentennial

Chief Shingwauk (Theodore Syrette, Batchewana First Nation), Metis Voyageur Tamara Van Dyk, and Royal Newfoundland Regiment footsoldier Benn Fisher participate in a re-enactment of War of 1812 events presented by the Sault Ste. Marie Museum as part of a summer-long exhibit called the Algoma Bicentennial Commemoration. Alicia Wood-Salomon, an Algoma University graduate, served for nine weeks as a research assistant to exhibit curator Kim Forbes. "We tried to have a balanced look and not just on the soldiers and the war itself," said Wood-Salomon. "We had a lot on the First Nation men and an aspect of the women and family life – like basket-making."

—By Falcon McLeod-Shabogiesic



Canada owes Tecumseh

Tecumseh and 10,000 First Nations warriors were integral in fending off American attempts to invade Canada in the War of 1812. Graham George took this photo of the Canadian flag and a Tecumseh banner flying side-by-side in front of Ottawa's Parliament Buildings in July.

—Photo by Graham George



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Pays Plat grows its infrastructure and its territory

By Rick Garrick

PAYS PLAT FN – It was ‘under the B – brand new arena’ for this Robinson Superior First Nation, which unveiled its new arena/gymnasium complex with a bingo during the community’s cultural teachings week in late July.

“It’s actually for our kids,” says Pays Plat Chief Xavier Thompson, who is currently serving his fifth year and third term as chief. “We asked the community and the kids what they wanted and they were happy with a rink cover. We managed to get a whole arena and gymnasium for them.”

Thompson says the arena is scheduled to be open for use this fall.

“We’re trying to organize with local First Nations to maybe put a little league together.”

The Robinson Superior community of some 60 on-reserve citizens and another 140 off-reserve is located about 180 kilometres east of Thunder Bay, between two large hills on the north shore of Lake Superior.

“A lot of truckers tell us they’re big,” says the Chief.

Aditya Birla Group – the company in charge of the Terrace Bay pulp mill has signed a deal with

Pays Plat which will allow them to harvest wood from the band’s traditional territory.

In addition, the First Nation has reached an agreement with Ontario’s Ministry of Natural Resources that will see citizens maintain the access roads needed to get at the estimated two million cubic metres of wood the mill – now owned by Aditya Birla Group – is expected to consume annually.

Pays Plat is currently under negotiations to add about 16 square kilometres of land to the north and east side of the community’s reserve lands, which are about one square mile in size.

“When we have this new land, there will be a new future – that’s for sure,” Thompson says. “It’s already mapped out and ready to go. We’re just waiting for the final agreement to be signed and we’re ready to go.”

Thompson says his community’s traditional lands extend half the way along the Lake Superior coast to Nipigon in the west to just outside of Marathon in the east.

“We actually recorded our band members using that area in the past,” Thompson says. “So that’s how we calculated what our values are for our traditional terri-



New arena/gymnasium complex ready for use this fall.

tory, even though we are finding now we were all over the northern shore.”

Thompson says the Pays Plat River was used in the past as a transportation route from the far north.

“The islands protected the land from the bigger waves, so it was really an ideal place for a post,” Thompson says. “The importance of Pays Plat is actually pretty amazing because this was a beehive of activity.”

The community now features Fertengiger’s Gas and Variety, which leases space inside a band-owned building, a smoked fish operation and a recently established

firewood sales operation.

“I’m a commercial fisherman out of Pays Plat and I smoke my fish I catch for sale,” says Kenny Goodchild, who took over the smoked fish business from his uncle, David Mushquash. “He always told me it would be a good thing to do. Now that he passed away a couple of years ago, I’m living in the same house he was living in and I’m just doing it. I’ll keep doing it as long as I’m physically able to do it and I enjoy it.”

Goodchild has been commercial fishing for about 15 years, but he only fishes during breaks from his regular occupation as a truck driver.

“I do it when driving gets slow,” Goodchild says, noting he uses the band’s fishing licence, which covers an area from near Neys Provincial Park in the east to about a 12-minute drive west of Pays Plat. “I fish locally here in the bay. If I had a big fishing tug, I’d fill the licence up in six weeks.”

Goodchild usually smokes just enough fish to sell, according to market conditions.

“If I smoke too much, it just sits there and goes bad,” Goodchild says.

Goodchild also sells fresh fish, including whitefish, lake trout, speckled trout, herring and salmon.



Chief Xavier Thompson participated in the annual Pays Plat Pow-Wow, held in late July to conclude the cultural teachings week..



Fisherman Kenny Goodchild



ANISHINABEK



Jody Cotter, HIV/AIDS Coordinator, Union of Ontario Indians/Anishinabek Nation. – Photo by Lisa Abel

Anishinabek program receives award for HIV/AIDS education

TORONTO – The Anishinabek Nation’s HIV/AIDS awareness program has received the Trailblazers Award from the Canadian Aboriginal AIDS Network.

Jody Cotter, HIV/AIDS Coordinator for the Union of Ontario Indians/Anishinabek Nation, was on hand to accept the award with Deputy Grand Council Chief Glen Hare.

“This honours our dedication, passion and commitment to the Aboriginal AIDS movement in Canada,” Jody said. “The event was filled with many emotions and you could feel the sense of family in the room among all of the people affected by HIV/AIDS.”

“What made the night more special was the fact that Deputy Grand Chief Glen Hare came out to share that he is committed to helping all of our brothers and sisters who are affected by HIV/AIDS.”

Aboriginal people make up 3.8% of Canada’s population yet they account for 8% of all people living with HIV in the country and 12.5% of new infections.

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DUTIES:

- Responsible for creating and maintaining a technical careers web site
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- Create and maintain an electronic archive of quality photos related to career awareness events that may be published in the various OFNTSC publications
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- Promoting OFNTSC and the opportunities available in technology and engineering for First Nations youths
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- 3 work related references will be required

CLOSING DATE: Friday September 21, 2012, 4:30 p.m. (EST)

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Education

Forever to the Seventh Generation



The Francis family: parents Mark and Roselynda, Kyle and brother Keaton

Summer jobs kept cancer researcher on best career track

By Heather Campbell

SUDBURY— It's good to know there are keen research scientists out there finding cures for cancer. It is inspiring to know one of them is from Wikwemikong Unceded Indian Reserve.

Kyle Francis, 26, was the first guest speaker for Shkagamik-Kwe Health Centre's Aboriginal Youth Speaker series. Francis was visiting family and friends during a break from his Ph.D. studies in Scotland at the University of Edinburgh.

His youth-oriented presentation highlighted the steps he followed to make his dream a reality. He shared how his childhood hobby of playing competitive hockey influenced his drive to succeed in school, and then finding the balance between studying, work and leisure.

"Summer jobs kept me on track," Francis said about staying focused on his goals during high school. "I was always trying to add to my resume and make it more attractive to an employer."

His parents, Roselynda and Mark, moved their four sons to Sudbury when Francis was 12 and his mother went to Laurentian University. Watching his mother balance raising her family and getting her school work done, young Kyle learned the value of working hard for an educational goal.

"When I was in high school at St. Charles College I was strong in math and sciences and my teachers encouraged me to do something in those areas," he explained. He decided he wanted to go to medical school and headed to Hamilton to attend McMaster University, where his future really started to take shape. He discovered his interest in cancer research, and he also met his best friend Barb.

"My marks weren't great and then I got to work and brought them up so I could have a chance to study overseas," he said. He raised them high enough to get on the Dean's Honour list.

The cancer research focus came about when he approached a professor in his second year to help in her lab. "I learned new techniques in research and made a bit of money as well. It also helped me write my thesis paper and attend a large cancer conference in San Diego," he said.

Today as a Ph.D. student he has pursued his cancer research and is working on identifying a drug that will combat ovarian cancer cells that are not being eliminated by chemotherapy.

Teenagers sample taste of law school

By Christine McFarlane

TORONTO – First Nations teenagers are getting a taste of what a law career could be like.

In July the law faculties of York University and the University of Toronto staged an Aboriginal Youth Summer Program that attracted 31 teens from across Canada

"The pilot program was in part developed for students who come from under-represented communities, and we saw this program as a really good fit for Aboriginal students because they are obviously under-represented in post-secondary education and in the legal profession as a whole," says Lisa Del Col, an Aboriginal Law Program Coordinator at the U of T Faculty of Law.

Students participating in the weeklong program toured courtrooms, law firms, prepared for participation in a mock trial and listened to speakers on topics ranging from Canadian and clan law to aboriginal rights.

"My history is your history,



Vincent Peltier

and if you enter law, you're entering an environment that doesn't always open its arms to you," the participants heard from Ontario Court of Appeal Justice Harry LaForme. "Yes, I

am a judge from the Court of Appeal but I am you, and that can be very lonely. To deal with the loneliness, it's important to surround yourself with who you are. For me that means burning sweetgrass, looking at the talking stick that is in my chambers, letting myself cry if I need to, feeling sorry for myself if I need to, and going home, even if it means just going for one day."

Vincent Peltier, 17, originally from Wikwemikong Unceded Indian Reserve on Manitoulin Island and now living in North Bay, was pleased to participate in the program.

Inspection

Inspection of Approved Aerial Herbicide Spraying French Severn Forest

The Ontario Ministry of Natural Resources (MNR) invites you to inspect the MNR-approved aerial herbicide spray project. As part of our ongoing efforts to regenerate and protect Ontario's forests, selected stands on the French Severn Forest (see map) will be sprayed with herbicide to control competing vegetation, starting on or about September 4, 2012. The herbicide Garlon XRT PCP registration #28295 and VisionMax PCP #27736 will be used.

The approved project description and plan for the aerial herbicide project is available for public inspection at the Westwind Forest Stewardship Inc. office (address below) and on the MNR public website at ontario.ca/forestplans beginning May 31, 2012 until March 31, 2013 when the annual work schedule expires. Ontario Government Information Centre's at 207 Main Street West, Huntsville and 7 Bay Street, Parry Sound provide access to the Internet.

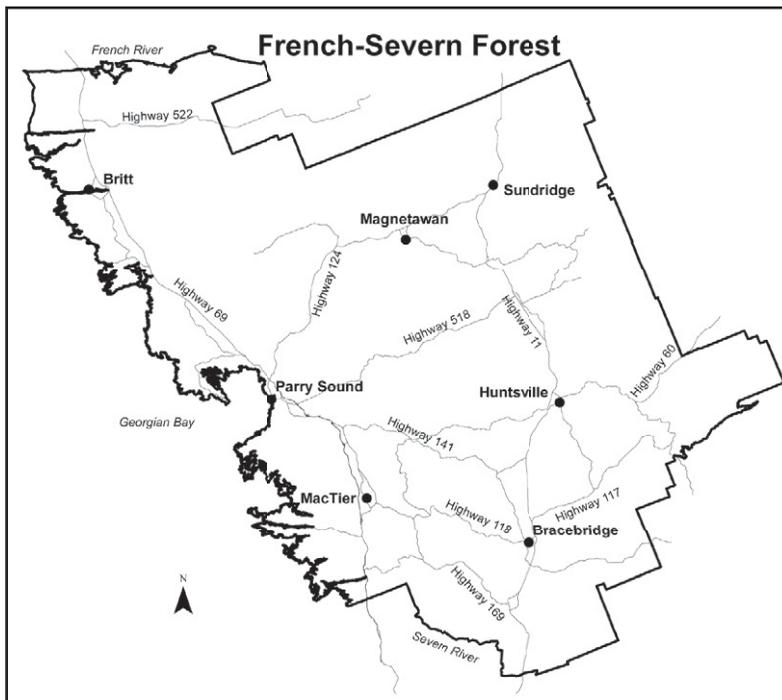
Interested and affected persons and organizations can arrange an appointment with MNR staff at the MNR District or Area office to discuss the aerial herbicide project.

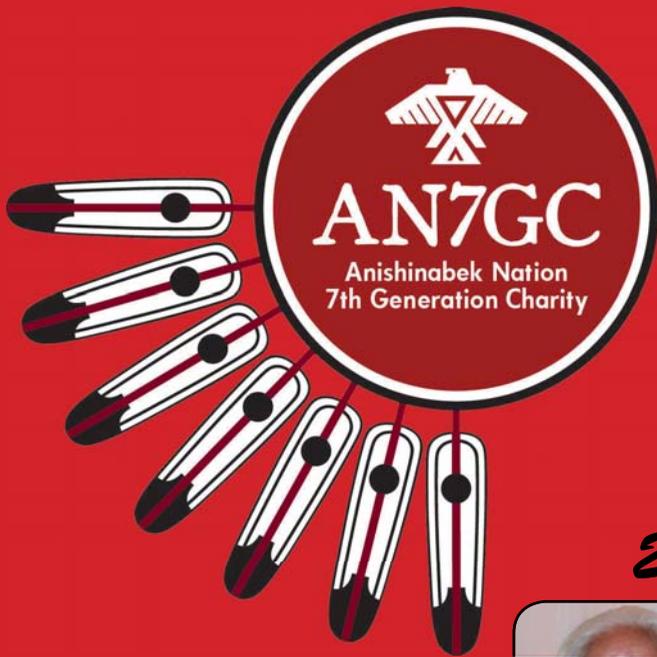
For more information, please contact:

Westwind Forest Stewardship Inc.
Mike Henry
72 Church Street
Parry Sound, ON P2A 1Y9
tel: 705-746-6832 ext. 26

Ministry of Natural Resources
Joe Johnson
7 Bay Street
Parry Sound, ON P2A 1S4
tel: 705-773-4238

or call toll-free: 1-800-667-1940 and ask to be forwarded to one of the contacts above.





Anishinabek Evening of Excellence

Anishinabek citizens and guests came out to the Anishinabek Nation 7th Generation Charity's 14th annual Evening of Excellence in Sudbury on August 22. There were 11 Lifetime Achievement Awards presented including the George Lanouette Memorial Award for Outstanding Community Development and the Ian Thompson Memorial Award for continued support of the Anishinabek Nation 7th Generation Charity. Five women took home Scotiabank Scholarships this year. The Debwewin Citation – awarded by the Union of Ontario Indians Communications Unit for Excellence in Journalism for Storytelling, was an addition to this year's awards. For more information on the Anishinabek Nation 7th Generation Charity visit www.an7gc.ca.
 – Photos by Falcon McLeod-Shabogesic

2012 Lifetime Achievement Award winners



Joan McLeod, Nipissing First Nation



Arnela Jacobs, Serpent River First Nation



Gary Tabobondung, Wasauksing First Nation



Elizabeth Stevens, Chippewas of Kettle & Stony Point



Deina Bomberry, Wasauksing First Nation

Scotiabank Scholarship winners



Niki Monague, Beausoleil First Nation.



Stephanie Matchiwita, Garden River First Nation.



Jolene Recollet, Wahnapiatae First Nation.



Sara (Jill) Thompson, Mississaugas of Scugog.

Photo unavailable Erin Peltier, Wikwemikong Unceded Indian Reserve.



Vince & Anita Chechock, Wasauksing First Nation



Wilmer Noganosh, (former Chief) Magnetawan First Nation



Wilmer Francis Nadjiwon, Chippewas of Nawash



Marlene Cloud, Chippewas of Kettle & Stony Point



Josephine Mandamin, Wikwemikong Unceded Indian Reserve



Debwewin Citation winner from 2009, Jennifer Ashawasegai interviews 2012 Debwewin Citation recipient Basil Johnston, Chippewas of Nawash, for her radio show Bamosedai.

– Photo by Lisa Abel

Former Anishinabek Nation Grand Council Chief John Beaucage (Wasauksing First Nation) received the George Lanouette Memorial Award for Outstanding Community Development.



Angela Johnston, Regional Director of Sales accepts the Ian Thomson Award on behalf of the Westmont Hospitality Group for continued support to the Anishinabek Nation 7th Generation Charity.



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The Anishinabek Nation Economy

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Bruno Henry examines a creation



Camera skill an asset

By Marci Becking

WIKWEMIKONG – What sets Bruno Henry apart from other fashion designers is that he is also an artist and photographer.

“Being a photographer and an artist gives me a step-up on some designers,” says Bruno Henry. “I see my designs with a different eye. When I design something I can see it in a photograph first.”

Henry is originally from Six Nations and is now living in Wikwemikong. His booth has long been familiar to those following the Great Lakes pow-wow trail, featuring Bruno’s art and craft handiwork, such as pendants and earrings made from deer and moose antlers. But increasingly his pow-wow displays have included shirts and skirts and other items of men’s and women’s apparel.

“I still create jewelry, visual arts as well as the clothing design,” says Henry. “I have two fashion shows this month – one in Wyoming and one in Edmonton. In October I have one in Niagara Falls and in November I have a show in Santa Fe, New Mexico. I’m getting more interest stateside.”

Bruno began designing clothing about eight years ago and is completely self-taught. In recent years, he has begun to design contemporary clothing out of deer and moose hide. His favourite textiles to use are leather in different colours, opting to use hide for

lacing and ties instead of fabric material. He says his designs reflect the traditional look of his ancestors’ clothing. Over the years he has had his designs shown in a variety of locations and shows throughout Canada and the U.S., most recently in shows in Barrie, Casino Rama, and Wikwemikong.

Henry takes orders for his designs at various events – he finds it easier for buyers to see the leather. Photos don’t do a design justice.

“My designs fit people differently,” says Henry. “I have a core line of designs that I take to my shows.”

Henry’s creations take 20-45 hours to just to work with the leather and stitch work. Each garment is a piece of art. He also has two new designs in the works and seeks models that will best suit his designs.

“I choose youth who present themselves in a good way,” says Henry. “The shows are also about the model and it gives them a positive experience and a taste for the industry.”

Henry says that mainstream designers are using Native concepts, but as for actual Native designers, doors are being shut on them.

“My designs have industry potential,” says Henry who hopes to break into the mainstream market from the success at shows.

To see some of Bruno Henry’s designs, visit www.brunohenry.com

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Dancer seeks camera career

By Falcon McLeod-Shabogesc

NORTH BAY – Lindsay Sarazin is a familiar face at pow-wows in Northern Ontario, especially in the Lake Nipissing region.

Originally from Golden Lake First Nation but currently living in North Bay, Lindsay is active each summer as a traditional dancer at regional pow-wows.

He teaches First Nations dance for schools in the Near North District School Board, the latter through his involvement with Aanmitaagzi, an artists’ collective based on Nipissing First Nation.

Lindsay hopes to become equally well-known for his photography skills.

His love for photography, video, and film started in high school where he was preparing for a career in carpentry but instead picked up a camera.

He pursued his education at Canadore College, taking a Communication Arts and Technology class. After graduation just over a year ago, Lindsay made the de-



Lindsay Sarazin, creator of Wolf Eye Productions.

cision to start his own company, Wolf Eye Productions.

So far, Wolf Eye has been a photo and video production company, contracting out services for hire in the area.

But in the near future Lindsay would like to move into creating films for the big screen and film festivals. The name for this production company is a combination of Lindsay’s spirit helper, the wolf, and his Spirit name, which translates into English as “Eye of the Thunderbird”.

He says his main sources of inspirations for his work come from his peers’ work and his mo-

tivation to tell stories of a personal or cultural nature.

“I had this drive where I had to create stories with pictures or video that can inspire people, stories that could be told time and time again,” he says. “Like when you watch a movie, a really good movie or a really touching movie that makes you feel something. It reminds you of just how human we really are at times and I want to create works like that that could inspire people.”

Often spending most of his waking hours on photography and video projects he’s hired to do, Lindsay says the high point of his business career was generating enough income to upgrade to a full frame camera.

His advice to aspiring Anishinaabe entrepreneurs?

“Pick something and go with it. Nobody has ever been criticized for going outside of the box in terms of your work life.”

Wolf Eye Productions can be contacted by e-mail at lindsaythesarazin@hotmail.com



ANISHINABEMOWIN/LANGUAGE

Language pioneer immerses students

By Barbara Burns and Margaret Hele

SAULT STE. MARIE – A DVD documentary highlights the animated story-telling style used by Barbara Nolan to impart Anishnaabemowin to her students.

“Revitalizing Our Language, Reclaiming Our Voice” was unveiled at Algoma University, during the Shingwauk 2012 Commemoration Gathering and Conference, “Healing & Reconciliation through Education”.

The Anishnaabemowin (Native language) immersion style of acquiring a language is featured throughout the film. Barbara Nolan, a fluent speaker of Odawa was born into the language. Her animated style of storytelling enables students to understand Anishnaabemowin.

A fluent speaker of Odawa, Barbara Nolan was hired as a Native councillor at St. Hubert’s School in 1972. Students who overheard her speaking her Native language on the phone approached her and asked, “Why don’t you teach us?”

She took the initiative to develop the First Native-as-a-Second-Language Curriculum for Grades 4 to 8, and began teaching the following year, launching Native language in the Soo and across Canada.

Nolan taught language at the post-secondary level until 2007 and remains actively involved with the Native and non-Native communities and organizations, delivering presentations, facilitating workshops and conducting immersion programs where story-telling is a primary language-teaching strategy.

She adopted the immersion style of teaching to encourage language acquisition for her students through the encouragement of John Paul Montano, a former student who now speaks the language and assists Barbara with his technical expertise. They formed a company website barbaranolan.com where one can listen and learn the language.



Barbara Nolan

The documentary was developed to show the interest and value in revitalizing the Anishnaabe language. Nine students who have been taking classes from one to four years were interviewed in natural surroundings with nature sounds in the background. The main question posed was “What got you interested in the language?”

Bill Pine, a Residential School survivor said, “They took our language away from us. They should give it back.”

“I always thought they were telling funny stories, because they laughed so much,” says Skip Noel Jones. “But it is the language; it’s descriptive.”

Monique, a Native language teacher who was interviewed in her St. Hubert School classroom, said she and her family have been involved with the language and her Ojibwe culture throughout the years. Monique Gravelle (Beaupre) said regaining Anishnaabemowin “is a lifelong process.”

After watching the documentary Barbara Nolan said she was both honoured and humbled to hear how her students felt.

Director/producer Margaret Hele thanked all who participated in making the documentary, and editor Gloria Burns recalled the challenges of producing the documentary in four days do it could be shown at the imagineNative Film and Media Arts Festival in Toronto.

DVDs were handed out to all those who were interviewed for the documentary and are available upon request at sweetgrass8@hotmail.com.

Is it ‘zeebey’ or ‘zeybee’?

By Falcon McLeod-Shabogesic

In our communities our elders are the heart and source of the language. Due to their experiences in residential schools they have had a hard time trusting the educational system. So in learning Ojibwe our youth are only learning bits and pieces of the language and are missing huge components that only our elders can teach.

In my studies I’ve come across two spelling systems for Ojibwe. There’s the phonetic system and the double vowel system. The phonetic system is the use of English letter combinations to spell Ojibwe words. The problem I find with the phonetic system is that you run into issues where different letter combinations form the same sounds. An example of this is if I were to spell the word for “ziibii” in phonetics you can spell it like this, “zee-

bey” or “zeybee.”

So there are no set rules for letter sounds in the phonetic system, which makes things confusing.

The double vowel system has seven vowel sounds and 17 consonants. The vowel sounds are “a, aa, e, i, ii, o, and oo.” The “a” has a short a sound like in “uh.” The “aa” has a long a sound like the word “awe.” The “e” is a short e sound like in the word “bet.”

The “i” is a short i sound like in the word “sit.” The “ii” is a long e sound like in the word “key.” The “o” is a short o sound like in the name “Jacob.” The “oo” is a long o sound like in the word “bow.” The consonants are “b, ch, d, g, h, j, k, m, n, p, s, sh, t, w, y, z, and zh.” The “h” sound



Falcon McLeod-Shabogesic

coupled with one of the 7 vowels makes the “h” a silent letter unless it’s coupled with c, s, or z.

In Ojibwe there’s a type of sound called a nasalized “n.” This sound is used in some words and is also used every time in the diminutive form of nouns. Examples of the nasalized “n” are used in words like fish, which is “giigoon.” An example of the diminutive form is in the words for woman and girl, which are “kwe” and “kwezans.”

Notice the root word is the same, “kwe” and the ending turns the root noun into a smaller version of the original noun. In writing the nasalized “n” I’ve come across three variations of writing the nasalized “n.” The first way I was taught was to underline the “n” to make it nasalized. Another variation I’ve seen is putting an “h” after the “n” and the last is capitalizing the “n.”

ONTARIO FIRST NATIONS TECHNICAL SERVICES CORPORATION

EMPLOYMENT OPPORTUNITY

POSTING ADMINISTRATIVE ASSISTANT Contract Position to March 31, 2013



The mandate of the Ontario First Nations Technical Services Corporation (OFNTSC) is to provide technical and enhanced advisory services to all First Nations in Ontario. The OFNTSC requires the services of an Administrative Assistant. This is a contract position until March 31, 2013 located in the Toronto or New Credit office. Under the direction of the OFNTSC Emergency Planning Public Information Officer, the Administrative Assistant will be mainly responsible for collection of First Nation emergency plans, data entry and contact with First Nations and Emergency Planning Community Advisors.

DUTIES:

- May have to attend OFNTSC Phase 2 Emergency Planning Training Sessions.
- Liaise with Emergency Planning Community Advisors and/or participating communities for the collection of emergency plans.
- Receive, document and track First Nation emergency plans.
- Maintain and update database for First Nations emergency plans.
- Direct First Nation’s requiring assistance to the appropriate sources for assistance and/or independently answer their questions regarding emergency plans.
- Maintain a good network of contacts amongst the diverse client base of the OFNTSC.
- Photocopy, collate and distribute various documents.

STATEMENT OF QUALIFICATIONS:

- High School Diploma or Equivalent;
- Public relations skills with the ability to deal tactfully with the public and to exercise good judgment in appraising situations and making decisions.
- Must have good project management skills.
- Ability to use computers for Word, Excel, and other programs.
- Strong analytical, evaluation and assessment skills.
- Must be self motivated with extremely good communication skills.
- Possess a valid Ontario Drivers License and be willing to travel.
- Preference given to First Nations persons.

CLOSING DATE: Friday, October 5, 2012, 4:30 p.m. (EST)

Please mark very clearly on the envelope “Administrative Assistant-Emergency Planning” and Email, Mail/Fax your Resume to:

Brian Staats, CRSP, Operations Manager
Ontario First Nations Technical Services Corporation
111 Peter Street, Suite 606
Toronto, Ontario, M5V 2H1
bstaats@ofntsc.org

We thank all applications, however only those receiving an interview will be contacted.

Anishnaabemwin Word Search

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

BIIDAABAN—Dawn
WASNAAGO—Day
Before
NAAGSHIG—Evening
NOONGOM—Today

Created in Nipissing Dialect by Muriel Sawyer

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HOMES/ENDAIAN



‘Free housing’ one of biggest native myths

By Chelsea Vowel

One of the biggest myths out there is that native people on reserve receive “free houses.”

Maybe people who make this claim picture a brand-new, three-bedroom bungalow being handed over to some happy brown-faced

couple during a gala ribbon-cutting ceremony of some sort.

There are two main categories of housing on reserve: market-based housing and non-profit social housing



Chelsea Vowel

including subsidies to help construct non-profit rental housing on reserve (and elsewhere throughout Canada). Non-profit social housing is often called Band Housing on-reserve, and 57% of on-reserve people lived in these units as of 2006.

This is not a program from which only First Nations citizens benefit. There are tens of thousands of Canadians living in co-op housing built with the help of subsidies under s.95. Under s.95 a person does not own their home and if they move the home is returned to the co-op or Band. Rent can be reduced and geared to income or it can be based on what it costs to maintain the unit.

AANDC and the CMHC do not cover the full cost of housing. First Nations are expected to secure funding from other sources as well.

All people in Canada who are eligible for social assistance can be issued shelter allowances. This is meant to help low income individuals pay rent, and is based on provincial tables.

If that’s “free housing,” then the term is being stretched pretty far. The real issue is that most Canadians don’t understand housing on-reserve, and because the issue is complicated, people rely on word of mouth. I’m hoping this article helps clear up some of the confusion.

Chelsea Vowel is Métis from the Plains Cree speaking community of Lac Ste. Anne, Alberta. She currently lives in Montreal and publishes the blog “apihtawikosisanis” -- the name the Cree have given to the Métis. It literally means “half-son”.

REVIEW

Review of Draft Forest Management Plan: Information Centre Pic River 2013–2023 Forest Management Plan

The Ontario Ministry of Natural Resources (MNR), Green Forest Management Inc. (GFMI) and the Pic River Public Consultation Committee (PRPCC) invite you to review and comment on the 2013–2023 Draft Forest Management Plan (FMP) for the Pic River Forest. The Pic River Forest is formed from the former Pic River Ojibway Forest and Black River Forest through an amalgamation process.

The Planning Process

The FMP takes approximately two years to complete. During this time, five formal opportunities for public and Aboriginal involvement are provided. The third opportunity (Stage 3) for this FMP occurred on May 15–17, 2012 when the public was invited to review and comment on operations for the first and second terms of the plan. This ‘Stage 4’ notice is to:

- Invite you to review and comment on the Draft FMP; and
- Request contributions to the background information to be used in planning.

Comments from the public will be considered in revisions to the Draft FMP.

How to Get Involved

The Draft FMP and summary will be available on the MNR public website at ontario.ca/forestplans and at the GFMI office at the location noted below, during normal office hours for a period of 60 days from **September 25, 2012–November 21, 2012**. Comments on the Draft FMP for the Pic River Forest must be received by Tim Reece of the planning team at the MNR Wawa District Office, by **November 21, 2012**.

The Ontario Government Information Centre in Toronto at 777 Bay Street and Service Ontario Locations in Manitowadge, Nipigon or Wawa provide Internet access. To assist you in the review and to provide the opportunity to ask questions, information centres will be held at the following locations from 4 p.m. to 8 p.m. on the following days:

September 25, 2012 at 1 Selkirk Avenue – Multi-purpose Room at the Recreation Centre, Terrace Bay, ON
September 26, 2012 at 21 Peninsula Road – Conference Room at the Zero 100 Motor Inn, Marathon, ON
September 27, 2012 at 1 Mississauga Drive – Council of Chambers at the Municipal Office, Manitowadge, ON

In addition to the most current versions of the information and maps which were previously available, the following information will also be available:

- Draft FMP, including supplementary documentation;
- Draft FMP summary; and
- MNR’s preliminary list of required alterations.

Meetings with representatives of the planning team and the PRPCC can be requested at any time during the planning process. Reasonable opportunities to meet planning team members during non-business hours will be provided upon request. If you require more information or wish to discuss your interests with a planning team member, please contact one of the individuals listed below:

Tim Reece, RPF
Management Forester
 Ministry of Natural Resources
 48 Mission Road
 Wawa, ON P0S 1K0
 tel: 705-856-4717
 fax: 705-856-7511

Jeffrey Cameron, RPF
Plan Author
 GreenForest Management Inc.
 P.O. Box 22004, 470 Hodder Avenue
 Thunder Bay, ON P7A 8A8
 tel: 807-343-6418
 fax: 807-343-6424

Grant Goodwin
PRPCC Chair
 Manitowadge, ON
 tel: 807-826-3875

During the planning process there is an opportunity to make a written request to seek resolution of issues with the MNR District Manager or the Regional Director using a process described in the *Forest Management Planning Manual (2009)*. The last possible date to seek issue resolution with the MNR Regional Director is December 21, 2012.

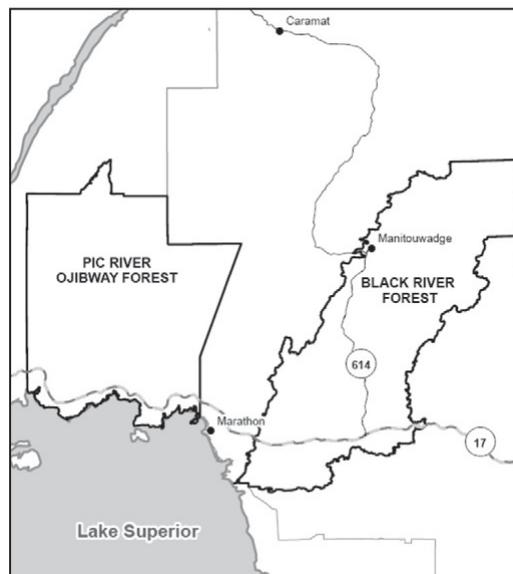
Stay Involved

A final opportunity to inspect the approved plan before it is implemented will take place during the inspection of the MNR-approved FMP (Stage 5), which is tentatively scheduled for **January 22 to February 21, 2013**.

The approval date of the FMP is tentatively scheduled for **January 22, 2013**.

The Ministry of Natural Resources is collecting your personal information and comments under the authority of the *Crown Forest Sustainability Act*. Any personal information you provide (address, name, telephone, etc.) will be protected in accordance with the *Freedom of Information and Protection of Privacy Act*; however, your comments will become part of the public consultation process and may be shared with the general public. Your personal information may be used by the Ministry of Natural Resources to send you further information related to this forest management planning exercise. If you have questions about the use of your personal information, please contact Paul Gamble at 705-856-4701.

Renseignements en français : Jennifer Lamontagne au 705-856-4747.



Market-based housing on reserve

Market-based housing refers to households paying the full cost of purchasing or renting their homes.

As of 2006, home ownership rates on reserve were at 31%, compared to 69% among off reserve Canadians. So while the home ownership rate is significantly lower on reserve than off, many Canadians are not aware that there is any home ownership on reserve at all.

There are severe Indian Act barriers to market-based housing on reserve. Land on reserve is held in common and not individually, so it cannot be mortgaged. Basically it’s really hard to get a loan because lenders can’t come on reserve and seize property to pay off debt if necessary.

Many First Nations have their own programs to help secure financing, or they access Ministerial Loan Guarantees through Aboriginal Affairs and Northern Development Canada (AANDC) which provide security to lenders. However, the First Nation is ultimately on the hook if there is a default and not all communities can cover that cost.

No one approach has worked in every situation, and home ownership on reserve varies from “a lot” to “almost none” depending on the community.

Income is also another barrier to market-based housing on reserve, which brings us to the second category.

Non-profit social housing

The Canadian Mortgage and Housing Agency (CMHC) delivers housing programs across the country to all Canadians under the National Housing Act. Section 95 of this Act deals with programs

Report a retailer

To report a retailer for non-compliance or inconsistent policies simply call 1-866-668-8297 (1-866-ONT-TAXS) and have the following information ready for the operator:

1. The date of the incident
2. The retailer’s name (name of the store)
3. The retailer’s address
4. The retailer’s telephone number
5. The name of the owner or manager

DOHM-NUK/LET'S PLAY



40 children from Whitefish River First Nation participated and learned the foundation skills necessary for the ancient sport of Lacrosse from both a traditional perspective straight through to the contemporary evolution of the sport.

Dance, lacrosse part of Right to Play activities

By Peggy Monague-McGregor

WHITEFISH RIVER FN – The focus on children has never been stronger in this Manitoulin Island First Nation.

This belief, along with an exciting program called, “Right to Play” have fused to create a remarkable youth experience in Whitefish River, also known as Birch Island.

During the months of July and August, Right to Play and Whitefish River partnered to deliver a unique National Lacrosse Program and most recently the Painted Turtle Arts Camp.

Sarina Condello, Facilitator for the Painted Turtle Arts Camp, explained that the focus of the Camp was in five areas: visual arts, drama, dance, martial arts and music.

The Painted Turtle Arts Camp ended Aug. 12 with an extraordinary display of martial arts, facilitated by M’Chigeeng resident Steven Radulovich, artwork showcases, facilitated by Ojibway artist Mark Seabrook and dance choreography facilitated by Sarina and her team. All 22 children involved with the program came out of their shells, showing their true colours.

In addition to hosting the Painted Turtle Arts Camp in August, the Right to Play team in partnership with the Whitefish River First Nation and the Manitoulin North Shore Lacrosse Association sponsored a Lacrosse for Development Camp in July.

Candice Jacko, Youth Leader for Whitefish River, credits the success of the program to the Right to Play organization itself, along with the monetary support of Whitefish River First Nation and said: “Our Gimaa, Chief Shining Turtle, supported both initiatives through to completion and without his vision and presence these initiatives would not have been possible.”

Right to Play’s mission is to improve the lives of children in some of the most disadvantaged areas of the world by using the power of sport and play for development, health and peace.



All dressed up and raring to perform the finale. Leanne McGregor, Alexis McGregor, Tori Toulouse, Wasse Lightning.

Rabbit and Bearpaws



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