



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

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Special leadership meeting

Maintain momentum: Madahbee

SAULT STE. MARIE – Grand Council Chief Patrick Madahbee is pleased that events of the past several months have raised the profile of First Nations issues higher on the national political agenda, but determined that Anishinabek leaders demonstrate a commitment to keep them there.

"I'm proud of First Nation citizens who are standing up to this government's bullying tactics," Madahbee said, preparing for an early-February special meeting

of Anishinabek leadership. "The grassroots movement that we have all witnessed over the past two months has demonstrated that there is a dedicated commitment to fight against the conservative agenda, and we need to work together to harness that momentum."

The Grand Council Chief's message to Anishinabek Chiefs included a call for communications strategies to keep community members and Canadian citizens informed about First Nations pri-

orities and how they are impacted by legislative attacks by the Harper government.

"We can help provide accurate information about our constitutional rights and socio-economic issues to our own citizens, as well as Canadians who have joined them in the Idle No More movement. There is starting to be a widespread awareness that the Harper government's approach to dealing with the environment, our resources, and First Nations people will bring

nothing but harm to Canada."

The agenda for the special Anishinabek leadership meeting included a detailed presentation on the Nation's achievements in development its own constitution, templates for laws on key issues like citizenship, and the creation of institutions like a police service and post-secondary learning centre.

"The Anishinabek Nation has advanced our goal of governance, despite a treaty partner that has been unwilling to engage in a meaningful way to address day-to-day challenges and work towards a long-term shared vision for First Nation-Crown relations," the Grand Council Chief said.

Madahbee said the Harper government's legislative agenda is clear. "Their aim is no different than the 1969 White Paper – to assimilate First Nation citizens into the greater population and to municipalize our communities."

This was evident, he said, in the federal response to First Nations attempts to begin meaningful dialogue in Ottawa in January. National Days of Action closed highways and railway lines across Canada, and Attawapiskat Chief Theresa Spence launched a 44-day hunger strike in an attempt to bring the prime minister and governor general to the table.

First Nations leaders were stunned when National Chief Shawn Atleo ignored their mandate and attended a Jan. 11 meeting with the prime minister and several cabinet members.

"To date, there has not been a full acknowledgement or sharing of the information by the Assembly of First Nations about why the meeting took place nor a mandate for that meeting or any subsequent meetings," Madahbee told Anishinabek leaders. "There was no mandate for advancing the eight-point plan that was presented during the meeting with the prime minister."

"We need to harness the energy of the grassroots movement and its active use of social networking. There is also a need to engage our citizens at home in a traditional social setting to advance our shared goal of Anishinabek governance."



Former NHL player Reggie Leach helps a young hockey player find equipment.

– Photo Alicia McCutcheon

Hockey giveaway helps kids

By Steph Burt Hillyard
Manitoulin Expositor

LITTLE CURRENT – Carson Pitawanakwat loves watching his friends play hockey for the Manitoulin Panthers. He, however, hasn't been able to play for nearly six years because he didn't have the correct gear.

"It's not fun, not being able to be on the ice," he said. He and his father were hoping to snag some proper gear to get Carson back on the ice during the hockey equipment giveaway sponsored by the Hockey Education Reaching Out Society (HEROS) program. The equipment was distributed on January 23 at the Northeast Town Recreations Centre in Little Current.

"My son's looking forward to playing with the Little Native Hockey League (Little NHL) (hosts of the province-wide March Break tournament), so we're hoping to get him up here to be part of that world-class event," said Emmette Pitawanakwat.

HEROS partnered with John MacDonald, founder of Athletic Clean, to bring over 700 pieces of hockey equipment to Manitoulin. Athletic Clean uses their own biodegradable soap recipe to clean and sanitize athletic equipment and horse blankets.



First Nations party launched in Taiwan

TAIPEI – A political party has been created to protect the rights and benefits of the estimated 526,000 indigenous people in Taiwan – the island Republic of China.

The Taiwan First Nations Party was established to defend indigenous people's interests within the political system of the country, newly elected party

chairman Rungquan Lhkatafatu said at the launch. There are 14 officially recognized indigenous groups in Taiwan.

The term "First Nations" refers to the fact that the indigenous people were the first residents of Taiwan, he said. "Outsiders cannot regard the land as un-owned," he said.

42nd Annual Little NHL
March 11-14, 2013
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www.lnhl.ca

Tecumseh coin

www.mint.ca

CRTC Deadline Feb. 20

aptn.ca/licencerenewal

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www.ojibweculture.ca

Language Conference

March 27-31, 2013
www.anishinaabemowin-teg.org



Political Office

To respect the sacred laws of the Anishinabek



Deputy Grand Council Chief Glen Hare with Grand Council Chief Patrick Madahbee at the Jan. 11 march from Victoria Island to Parliament Hill. — Photo by Lisa Abel

Madahbee declines Queen's Jubilee medal

Grand Council Chief Patrick Madahbee says the acceptance of a Queen's Diamond Jubilee Medal would be inappropriate, since the Crown's representative in Canada has refused to discuss the broken treaty relationship directly with First Nations representatives.

Madahbee was notified that he had been nominated to receive the medal — which honours outstanding contributions to Canada in recognition of Queen Elizabeth II's sixty years of service to the British Commonwealth — at a Jan. 24 ceremony in Toronto.

"I want to express my respect and gratitude to whomever nominated me," said the Grand Council

Chief. "But I hope they appreciate that, given the current political challenges being faced by First Nations in Canada, I do not feel it appropriate at this time for me to accept this award.

"The treaty relationship promised in the Royal Proclamation of 1763 has been broken by the current federal government. The Covenant Chain we accepted at Niagara in 1764 has been badly tarnished. Canada's rule of law, as expressed in its Constitution and by its Supreme Court, is being ignored.

The prime minister has an obligation to have the Queen's representative involved in any discussions we have with his government about Canada's obligations to honour the treaties.

Words haven't worked; time for action

"The best way First Nations and other Canadians can express their disappointment with federal indifference is to translate their concerns into action," says Patrick Madahbee, Grand Council Chief of the Anishinabek Nation.

Madahbee said the 39 Anishinabek Nation member communities would be joining with First Nations across Canada — as well as the Idle No More movement in a series of National Days of Action.

"Canadians from all walks of life have implored the Harper government to reconsider the undemocratic manner in which they have stifled debate and rammed massive pieces of legislation through Parliament," said the Grand Council Chief. "These so-called omnibus bills threaten the safety of our lakes and rivers, the fish that inhabit them and ignore constitutional and legal requirements to work with First Nations on issues that affect our peoples.

Madahbee praises Anishinabek solidarity

Grand Council Chief Patrick Madahbee has praised the demonstration of solidarity shown by Anishinabek Nation citizens during the Jan. 16 National Day of Action.

"I heard the news coming in all day," said Grand Council Chief Madahbee. "The Windsor-Detroit Ambassador Bridge being shut down in the southwest, railways being blocked in the southeast, highway routes being slowed near Lake Nipigon in our Northern Superior Region as well as public education campaigns in the Lake Huron area. The unified action by our people is the result of years of frustration and we're not going away.

"I've listened to the people at our rallies and they have shown tremendous resolve. They will keep up the fight, as long as it takes. When all is said and done, this government can't say we didn't try every diplomatic avenue possible before our citizens stood up and made their own statements.

"If Canadians get frustrated with traffic jams and temporary blockades we must remember there's a woman on Victoria Island in Ottawa whose life is on the line because of the stubbornness of the Prime Minister," said Madahbee referring to Chief Theresa Spence's 44-day fast.

Anishinabek leader issues plea for calm

Grand Council Chief Patrick Madahbee is urging all Anishinabek Nation citizens to keep themselves out of harm's way, remain calm, and resist any temptation to resort to violence in the wake of a savage attack on a First Nations woman in Thunder Bay.

"This cowardly attack is evidence of the racism that pervades Canada, but we don't believe that the perpetrators are representative of most Canadians.

We offer our support to this woman and her family and ask all our citizens to respect her wish that we do not resort to violence or vengeance.

"First Nations have stepped up our efforts to demand action by the Crown in Canada to honour our constitutionally-protected treaty and inherent rights, and this can cause anger among those who don't want us to succeed in achieving our rightful place in the Canadian confederation.

What First Nations people want



By Patrick Wedaseh Madahbee

According to the widely-reported audit report leaked to media in January, the books of the Attawapiskat First Nation are actually in better shape since Theresa Spence became chief a couple of years ago. There was no indication of suspicious activity. Under the terms of the Indian Act, the federal government must approve every financial report submitted by First Nations.

And however it's being spent, the \$17 million transferred annually by Ottawa to Attawapiskat is mere pocket change compared to the anticipated \$6 billion in revenues to be reaped from a DeBeers diamond mine being constructed on the First Nation's traditional territory there. Funding for reserves is nickels and dimes when Canada's trillions of dollars in natural resource wealth is on the table, as it should have been in the Jan. 11 summit between the Harper Conservatives and First Nations voices from across Canada.

Sharing the wealth extracted by multinational miners, loggers and refiners is largely responsible for most Canadians enjoying one of the world's highest standards of living. But the people from whose traditional lands the ore, lumber and petroleum products are extracted are asked to settle for a few dozen low-level jobs, and perhaps a company-sponsored Christmas party for kids in the closest First Nations community. They are the poorest, most underemployed, unhealthy inhabitants of this country.

Since the first Europeans asked North American Indians to sign treaties with them — to ensure that their citizens could enjoy safety while building new settlements — their governments have suffered progressively deteriorating amnesia about these legally binding agreements. In exchange for up-front gifts of materials and cash, perpetual hunting and fishing rights, exclusive land set-asides and other considerations like education and health care for future generations, the Indians agreed to let the newcomers occupy some of their traditional lands. They never understood that they were selling their lands — a foreign concept to them — or "surrendering" any rights.

While treaties are often trivialized by such adjectives as "ancient" in media reports and political discussions, the principles they established are lofty ones with legal and moral ramifications. Consider:

The Constitution Act, Canada, 1982, Section 35 (1): "The existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed."

Department of Aboriginal Affairs and Northern Development website, 2013: "The Government of Canada recognizes the inherent right of self-government as an existing Aboriginal right under section 35 of the Constitution Act."

The Supreme Court of Canada, Council of the Haida Nation v. British Columbia, 2004: "The government's duty to consult with Aboriginal peoples and accommodate their interests is grounded in the honour of the Crown."

The UN Declaration on the Rights of Indigenous Peoples, 2010: "Indigenous peoples, in exercising their right to self-determination, have the right to autonomy or self-government in matters relating to their internal and local affairs."

The Harper government's reluctance to translate these principles into action in its dealings with First Peoples is the reason for growing unrest across Canada. First Nations were led to believe these principles would form the agenda for last January's Crown-First Nation gathering, which turned out to be another photo-op with feathers.

We had hoped that these fundamental issues would form the basis of the agenda for this January's summit in Ottawa, and kick-start an ongoing process to produce, once and for all, a First Nations action plan. The Harper government raised expectations by saying it wanted to restrict the agenda to treaties and economic development. This suited First Nations, who understand only too well that political autonomy goes hand-in-hand with economic self-sufficiency. A people's right to manage their own affairs means little if they can't feed themselves.

Many factors contributed to the turbulence that surrounded attempts to stage a productive Jan. 11 meeting. A major hurdle for First Nations leaders is trying to achieve consensus from constituents of 50 distinctly different historic Nations, comprised of treaty and non-treaty, on-reserve and urban citizens. And Canadians might not understand the significance to us of having at such historic meetings the official representative of the Crown, with whom our sacred treaties were agreed upon, for as long as the grass grows.

The first step in this journey will be for the prime minister to start living up to the words of the residential school apology he delivered in the House of Commons on June 11, 2008, a speech in which he said what was required was "a (new) relationship based on the knowledge of our shared history, a respect for each other, and a desire to move forward together with a renewed understanding that strong families, strong communities, and vibrant cultures and traditions will contribute to a better Canada for all of us."

Patrick Wedaseh Madahbee is a citizen of Aundeck Onni Kaning First Nation. He has served three terms as Grand Council Chief of the Anishinabek Nation.

This article first appeared in the Ottawa Citizen on Jan. 12, 2013.





RAISING OUR VOICES

#IDLENOMORE

Students idling no more for future generations

By Nancy Pine

SAULT STE. MARIE – Deanna Naveau Heyde left behind family and community for higher learning at age 40.

Between classes at Algoma University, the mother of five joined fellow Anishinabek students, and has since lead and empowered others to follow in the Idle No More cause.

Anishinabek News recently caught up with Deanna on the growing grassroots movement that is capturing global attention of Canada's regard for its Indigenous peoples and the environment.

AN: What actions are you involved with as part of an Indigenous student body or the grassroots Idle No More movement?

Deanna: I organized the first Idle No More rally held in Mattagami First Nation with a sunrise ceremony and information sharing over lunch. At the end of the day, one of the children who came out drew a picture of a red heart with six teepees and the grassroots colored in green. There were drawings of men, women and children holding hands, situated in a round dance around the heart. She stated that she didn't colour them in because we are all the same and we have no colours. It brought tears to my eyes and my heart ached to learn this was the impact we had on this child. This prompted my thought to fast for three days.

This was a personal journey to further help in the movement and experience the pains of hunger. It was amazing. A second Idle No More Rally was held with more participants. Information pamphlets were handed out as an educational tool to inform people.

AN: What do First Nations/non-First Nations need to know about your cause that is not widely understood or reported?

Deanna: Non-First Nation people need to understand the real issues, the pros and cons of globalization and how that creates oppression and loss of control in freedom of speech and rights for all. What government does here has great impacts on other nations.

For example, the oil deal between Canada and China is creating greater oppression and loss for the Tibetan people. Also, Chief and Council need to remember it was in fact grassroots people who were appointed to sign many of the Treaties.

AN: What will you tell your children when you look back on this experience?

Deanna: My youngest boy is 16; he made his way to the Ottawa rally in December.

I will encourage my grandchildren to go with their heart, and spirit will lead them should they need to continue in the fight for all rights of humanity and mother earth.



Deanna Naveau Heyde



Jan. 11, 2013 Confederation College Round Dance in Thunder Bay.

– Photo by Jamie Bananish



Serpent River FN protest on Hwy 17 at the Serpent River First Nation Trading Post Jan. 16, 2013

– Photo by Jeanette McLeod



Round dance at the intersection of Hwy 11 and Hwy 17 in North Bay on Jan. 11, 2013.

– Photo by Alice McLeod



Curve Lake FN youth Maggie Cummings in Ballysheehan, Ireland Dec. 29, 2012.



Aamjiwnaang citizens blocked the railroad from Dec. 22, 2012 to Jan 2, 2013.

– Photo by Greg Plain



Deputy Grand Council Chief with Chief Miskokomon, Chippewas of the Thames at the Dec.19 rally on the 401 and 402 near London.

– Photo by Greg Plain



ANISHINABEK NEWS

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MAANDA NDINENDAM / OPINION

A DEAL WAS IN PLACE EXCEPT FOR A FEW OBSTACLES



Let's settle it with a hockey summit

By Maurice Switzer

For the past nine years Stephen Harper has been writing a book about the history of hockey in Canada.

Some of us would rather he spent that much of his free time studying up on treaties and land claims, but maybe he'll gain more appreciation for our issues when his research reveals that many aspects of hockey – including the curved stick – were borrowed from stickball games played for centuries by North American Indians.

It's getting tougher to figure out ways to get the PM to stay focussed on the First Nations file. His caucus crew just keeps ramming 400-page bills through Parliament that thumb their collective noses at Native rights, as well as make it easier to pollute Canada's lakes and rivers.

It may have escaped Steve's attention that the rule of law means more than building bigger jails; it also involves keeping commitments made in Canada's constitution, Supreme Court decisions, and the United Nations Declaration on the Rights of Indigenous Peoples.

This oversight is starting to annoy a lot of people, and not just those of us who didn't vote for him. He should understand that those mobs of folks round-dancing in malls across North America, and blocking



Maurice Switzer

railway tracks and highways are not there to form a House of Commons Fan Club.

Hopefully all that racket doesn't disturb the PM while he's up in his study at 24 Sussex Drive, pecking out paragraphs for his hockey tome.

If hockey is what turns the Harper crank, maybe First Nations leaders have been taking the wrong tack by using dry legal arguments to try and convince him of the error of his ways.

The 2011 Crown-First Nations Gathering was a political flop. How about a Crown-First Nations Hockey Summit between Team Harper and the Redskins?

Wouldn't you just love to see Senator Patrick Brazeau go into a corner with Reggie Leach?

If the Redskins win, the feds would agree to reinstate the 2005 Kelowna Accord, a \$5-billion, 10-year action plan that

achieved a historic rarity – the unanimous approval of the prime minister of the day, all ten premiers, territorial leaders, and leaders of national aboriginal organizations. It was a missed opportunity to invest in comprehensive solutions to systemic Native challenges, instead of the usual piecemeal fiddling.

You think \$5 billion is a lot of money to address issues affecting over a million people? Harper's cockpit crew were ready to spend that on four airplanes. That's how much Canadian taxpayers spend on salaries, benefits, contractors and lawyers to support a 5,000-person Indian Affairs bureaucracy, most of whom are not Indians.

To put it in language the PM likely understands, that's how much cash is gobbled up in two years by the 700 players and 30 owners of the National Hockey League.

And if Team Harper wins?

We allow the PM and 30 million Canadian citizens to continue to live here – until we sort out their rent.

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



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

Racism could be subtle in Shebandowan

There's a place in northern Ontario called Shebandowan. It's a tiny little railroad town and when I was there in the mid-70s there wasn't a lot going on. Just a small store that doubled as a post office and a hotel where the miners and the railroad workers drank.

Back then I was always on my way to somewhere and I worked in Shebandowan for a while. I got to know the land pretty well because I'd take long walks for something to do when I wasn't working. It was one of those places that's really only ever a stopover.

My breaks would come every three weeks when we'd go to Thunder Bay to load up on groceries. I'd get my fill of movies and restaurant food, buy new books and music and then head back to work and earn enough money to get out of there.

It was a funny little place. It had an Ojibway name but there weren't any Ojibway around except for me. Sure, every weekend Indian kids would come in from Atikokan or Kaministiquia or Kekabeka Falls, but they were there and gone again come Monday morning.



Richard Wagamese

I'd sit in the tavern and watch them interact with the miners and the other working men who filled the old hotel. The tavern was nothing more than a wooden bar, a dozen tables, a shuffleboard, a pool table and a big TV for the hockey games on Saturday nights.

Those kinds of places are everywhere across Canada and this one was typical. The miners would let the Ojib-

way kids win at pool so they could get them drunk and laugh. Every now and then a fight would break out and the place would be mayhem. But the fighters were always back at the pool table in no time.

For me it was difficult. I hadn't really connected with my own people yet and to see this display of subtle racism over and over again made me feel strange and odd as though there were something I should do but I didn't know what or how.

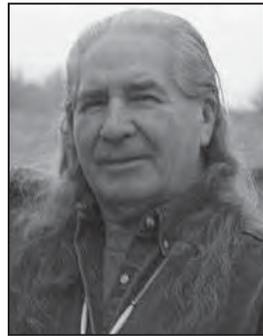
It was the mid-70s and Canada was a different place. I've grown to be comfortable in my own skin and the pride I feel as an Ojibway man doesn't allow me to condone racism whether it's subtle or not. Shebandowan taught me that there were differences – age has taught me to celebrate them.

Richard Wagamese is Ojibway from Wabasemong First Nation in Northwestern Ontario. His new book, Indian Horse is available in stores now. Trade Paperback \$21.95 ISBN 978-1-55365-402-5

Times change; not principles

"Times change but principles do not. Times change but lands do not. Times change but our culture and our language remain the same. And that's what you have to keep intact. It's not what you wear - it's what's in your heart." – Oren Lyons, ONONDAGA

Going back to the old ways doesn't mean giving up electricity, homes, and cars. It means living by the same principles, laws, and values that our ancestors lived by. This will allow us to live successfully in today's world. The spirituality our ancestors lived is the same spirituality we need in these modern times. There are too many influences from TV, radio, newspapers, magazines, and negative role models that are guiding our lives in a bad way. Our stability is in the laws, principles, and values that our ancestors were given and that our Elders teach us.



Oren Lyons



MAIL



Time to replace Indian Act

The Indian Act is more than 136 years old and touches every aspect of life of First Nations. First Nations need the approval of the Minister to pass bylaws. It puts so much red tape around economic development that it often doesn't happen.

Now all parties have a chance to take real leadership on the problem. I have a motion before the House of Commons compelling the federal government to work with First Nations on a nation-to-nation basis on a plan to replace the Indian Act with modern agreements based on rights, responsibilities of the Crown, and the original Treaty relationship.

We cannot continue to put this off. Please tell the Conservatives to vote for change.

Bob Rae
Leader of the Liberal Party of Canada

Victims still protect land

I was diagnosed with ALS ten years ago by a neurologist from Great West Life. It just happened when I went for mercury disability board examination and I was awarded \$250 a month for the rest of my life.

It was not until 2000 when the band demanded an internal review and this scrutiny was discovered that Great West Life were in the business of investment growth and less concern of reason behind the compensation awards. It was then we also learned the board was in the business of compensating mercury poisoning victims.

This has been a conspiracy perpetrated by ignorance of governments not ever facing the fact that 20 tons of mercury was spilled into the river system. In the same process we lost our way of life. We can't even eat the fish any more to sell it commercially.

What needs to happen is mercury compensation victim legislation needs to be revamped.

It's now the new generation who will stand up and protect the land. There is always a solution if there's a will.

Awsa Steve Fobister Sr.
Grassy Narrows First Nation

Big mess in 250 years

Before the Europeans arrived in this part of North America the water was unpolluted and drinkable, the fish and game were plentiful, the air was clean and the forests provided fuel and shelter. For thousands of years the First Nations were good caretakers of the land and look what we have done in less than 250 years.

Oh! Canada, our home on Native Land!

Lionel Rudd
Sudbury

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Restoration of Jurisdiction

..... Implementing the Anishinabek Declaration of 1980




Grand Council Chief Patrick Madahbee talks with Jody Porter CBC News Thunder Bay at the Dec 12-13 Communications Conference in Sudbury. Porter's presentation focussed on 'First Nations in mainstream media – challenges, your neighbours'.
– Photo by Monica Lister

Conference connects communicators

By Kelly Crawford, Community Relations Officer

N'SWAKAMOK– First Nation leaders, administrators and communicators gathered together to share and learn best practices at the Anishinabek Nation's Communications Training Conference on Dec 12- 13, 2013, hosted by the Restoration of Jurisdiction Department.

The conference brought together communications professionals from television, film, radio, social media and print to share expertise with over 80 participants.

"Be persistent, patient and professional," CBC journalist Jody Porter said to a room full of conference participants. Porter, working out of CBC News Thunder Bay, spoke about First Nations in mainstream media and the challenges that exist. She encouraged participants to play an active role in communications.

Humour served as a transformative tool of understanding as chair Andre Morriseau entertained the engaged participants. Speakers included Rez91 Radio's Vince and Anita Chechock, Darlene Naponse (Pine Needle Productions), Jennifer David (Stonecircle Consulting), Laura Calm Wind & Lynzii Taibossigai (Chiefs of Ontario), Maurice Switzer (UOI Communications Director) and Sue Bressette (Kettle and Stoney Point First Nation). The Communications Unit (UOI), including Marci Becking and Lisa Abel delivered workshops with a focus on social media and traditional communications techniques. Participants also took part in a communications S.W.O.T analysis which brought communities together to analyze differences and commonalities.

The two-day training conference was successful in providing citizens with the knowledge and tools that are required to maximize communications at the grassroots level. The conference was a starting point for the creation of an Anishinabek communications network. This network will further develop the communications capacity of all Anishinabek citizens.



Chiefs of Ontario youth coordinator Laura Calmwind from Kitchenuhmaykoosib Inninuwug spoke to participants about the Youth Engagement Strategy. The strategy, based on the Draft Indigenous Youth Engagement Bundle, was the result of five youth engagement framework and policy forums. 'Indigenous youth have Inherent Rights. Based on our Inherent Rights, we have Treaty Rights. From Treaty Rights, youth have the right to free, prior and informed consent,' said Calmwind.



Participant Nancy Pine, Garden River FN asks presenters about some mainstream media's Native news quotas. Lynzii Taibossigai, M'Chigeeng First Nation spoke to participants about youth engagement in First Nations issues.



Master of Ceremonies Andre Morriseau, Fort William First Nation presented gift to keynote speakers, from Vince and Anita Chechock from Rez91 Radio in Wasauksing FN. Their presentation was 'Overcoming challenges and stereotypes in communications'.



Anishinaabe Chi-Naaknigewin



Restoration of Jurisdiction

Engaging with citizens living off-reserve

By Jon Cada

An interesting theme took place at a December Restoration of Jurisdiction's communications conference in Sudbury.

The conference aimed to highlight First Nations growing involvement in the media scene. Engagement in online social media activity is a big one as it has helped raise awareness of issues that First Nations face in their lives and communities.

One key component was a workshop facilitated by Sue Bressette that focused on communications with band members.

Kettle and Stony Point First Nation has developed a project in recent years that has allowed them to reach out to their band members on and off-reserve in a manner than is extremely effective given known financial restraints that exist in most band offices across Ontario and Canada.

To clarify, money that comes into a reserve is handled by Band Office employees along with Chief and Council. This money is distributed to deliver essential services and programs needed to properly manage day-to-day business in the community.

Among the services and programs that are considered essential, communications is not a high-priority to receive personnel and infrastructure funding. As a result, band office employees are relied upon to promote their programming and events for the reserve. Results for effectiveness vary in each community. I speak from experience in promoting community-based events and gatherings that aim to get band members involved with committees and key documents that require consultation from them. I've had moderate levels of success with my strategy and the community as a whole is



Sue Bressette, Chippewas of Kettle and Stony Point FN did a presentation on engaging off-reserve membership.

– Photo by Kelly Crawford

better off for it.

Back to Kettle and Stony Point FN: They managed to secure funding to hire a small staff that drives their communication strategy to another level for First Nations. This includes an outreach stage where the staff managed to get in touch with band members who lived off-reserve and individuals who are affiliated with them, but may not have grown up or even know many people from their band.

This is a critical victory for any reserve as consultations and voting require higher numbers to satisfy an important constitutional or financial commitment. Kettle and Stony Point FN are leading the way in keeping their band members informed and involved in these processes. This can lead to greater confidence in passing resolutions from the chief, council and their constituency.

After seeing so many representatives involved in the conference from different First Nations, I would hope that information will go a long way in communities uniting their people to help them move forward to the next step.

Jon assisting in ROJ



Jon Cada

Aahni, My name is Jon Cada and I am the new Communications and Community Relations Assistant in the ROJ department. I am from Mississauga First Nation, located two minutes west of Blind River, ON. I worked in Mississauga FN for two years creating social platforms that allow on-reserve and off-reserve members and band office staff to better engage one another through effective communication and participa-

tion. Through this experience, I am looking forward to working with the Union of Ontario Indians and becoming an asset for the organization as well as for community members in Ontario's First Nations. With that mentioned, I hope we can continue the positive stream of developments for the future of First Nations rights and culture. Miigwetch

ROJ Community Relations Officer

My name is Kelly Crawford and I am a citizen of M'Chigeeng First Nation. I currently reside outside of Sudbury with my husband and two daughters. I am very excited to contribute to the Restoration of Jurisdiction department here at the Union of Ontario Indians as the Community Relations Officer. I am honoured for the opportunity to work with the citizens of the Anishinabek Nation.

In recent years, I have held the position of First Nations Capacity Building Advisor with Ontario Library Service North and Aboriginal Studies Professor with the School of Community Services at Cambrian College. Having taught at both the elementary and post-secondary level has provided me with a solid understanding of various education systems. I have had the pleasure of contributing to the Anishinabek News over the past years and I am looking forward to connecting with many of you



Kelly Crawford – Photo by Monica Lister

again. I have always viewed my time working with communities as a vital part of my education.

In a formal setting, my educational journey began at Canadore College where I obtained diploma/post-diplomas in the fields of Television Broadcasting, Multimedia and Business/Human Resource Management. I have most recently obtained a Bachelor of Arts degree in Native Studies (LU), a Bachelor of Education degree (NipU) and Master of Arts – Integrated Studies degree (AU) with a concentration in culture and education.

Education negotiations hires new assistant

My name is Rachel McKee from Temagami First Nation and I have been recently hired as the Administrative Assistant, Education Negotiations in the ROJ Department at the Union of Ontario Indians.

I had lived on Bear Island most of my life except when I attended high school and college. I had worked for my com-

munity for a number of years, at the Family Healing and Wellness Centre and the Doreen Potts Health Centre. In 2010 my amazing husband of 15 years and our two wonderful children made the move to North Bay. It was tough at first, but it was worth the move.

I am thrilled to be working with the ROJ Team and look



Rachel McKee – Photo by Monica Lister

forward in meeting leaders, negotiators, citizens and working groups.

KSP gets support in constitution process

KETTLE AND STONY POINT FN – On Dec. 11, 2012, UOI legal counsel Martin Bayer provided assistance with a legal review of their draft constitution.

"I am pleased with his experience in aiding draft constitutions," said Connie Mullikan, Kettle and Stony Point constitution committee member. The interaction provided a fresh outlook on their constitution draft for the committee.

The committee's work throughout the years has included gathering community input through community consultation meetings and surveys, drafting the document and forming sub-committees to focus on specific areas of the constitution. Leadership and administration changes that impact timeframes and deadlines for the committee's workplan remain a challenge. Another challenge was the funding shortfall; however, they managed to use existing staff to overcome some discrepancies.

Next steps include assisting the committee with

the community consultation process. The committee will promote positive awareness of the constitution via newsletters and mail-outs.

Approximately three consultation meetings with community members will be hosted before the constitution is submitted to chief and council for approval. The committee will then begin its ratification plan. Ratification for Kettle and Stony Point's constitution is being anticipated for sometime in Summer/Fall 2013.

Additional communities that have requested support in 2013 include Mississauga, Chippewas of the Thames, Munsee-Delaware Nation, Alderville, Serpent River, Wikwemikong, Red Rock and Nipissing. The Constitution Development Project is committed to providing support and assistance towards self determination for our people.

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

Community Engagement Sessions

Wikwemikong Unceded Indian Reserve—February 28, 2013

Northern Superior Region—March 26 to 28, 2013

For more information contact Kelly Crawford by phone (705) 497-9179, toll free at 1-877-702-5200 or by email at kelly.crawford@anishinabek.ca



Intergovernmental Affairs

Protecting Aboriginal and Treaty Rights



Fate of Canada's resources in the hands of First Nations

By John Ivison
National Post

It was the most exciting thing to happen in the foyer of the House of Commons, since the late Reg Alcock nearly provoked fisticuffs when he called Peter MacKay "a scumbag."

A group of First Nations chiefs protesting new government legislation jostled with security guards outside the chamber of the House Dec. 4 as they tried to push their way inside. It was over in an instant, without so much as a torn hangnail.

But it served notice that not only are First Nation leaders frustrated, they know they are riding a wave of Native empowerment that has come nowhere close to cresting.

The Assembly of First Nations met Dec. 4 in Gatineau to

catalogue the usual litany of how they've never had it so bad. Yet on the ground, Natives are the resource rulers — wielding a veto over which projects will succeed or fail.

Bill Gallagher, a lawyer and author who has written a book called *Resource Rulers: Fortune and Folly on Canada's Road to Resources*, says Natives have an almost unbroken series of 171 court case victories, when it comes to resource cases.

Canada's economic future is pegged to the successful completion of many of these resource projects, so we are in the somewhat ironic situation where the country's fate is in the hands of its most disadvantaged citizens.

If you doubt that statement, look at the numbers. Canada loses \$60-million a day in revenue —

\$22-billion a year — because of the discounted price it receives for its oil from U.S. customers. If that oil could make it to Asian markets, it could command closer to \$110 a barrel, rather than the \$75 producers currently receive.

To close that gap, the oil needs to get to the West Coast. But, for most informed observers, the Northern Gateway pipeline is dead, even if it wins approval from the National Energy Board next December. The reason is, in large part, aboriginal opposition.

Stephen Kakfwi is a former premier of Northwest Territories, and cut his teeth in politics fighting the Mackenzie Valley Pipeline in the 1970s.

Mackenzie Valley was labeled "the biggest project in the history of free enterprise" when it was launched in the mid-1970s. It was



Grand Council Chief Patrick Madahbee and Chief Isadore Day, Lake Huron Regional Grand Chief, at Parliament Hill on Dec. 4, 2012.

killed by Justice Thomas Berger's report in 1977, which recommended any pipeline be delayed 10 years.

The plan was resurrected at the suggestion of native leaders, including Mr. Kakfwi, in 2000, but he opposed it again when he became dissatisfied at the level of First Nation involvement being offered by the lead company, Imperial Oil. The mega-project remains dormant because of its \$16-billion price tag and the abundance of cheap gas.

Mr. Kakfwi said Enbridge's approach to Native relations on the Northern Gateway was badly planned and even more poorly executed — a point echoed by former president of the B.C. Mining Association, Tex Enemark.

"Enbridge's Alberta executives made appallingly bad presentations across the planned route. Likely more damaging have been the actions of the Harper government to downsize and weaken almost everything environmental."

Send in receipts for exemption

By Judy Currie

Effective September 1st, 2010 Indian Status Cards were once again honoured at cash registers province-wide for point-of-sale exemption on 8% provincial sales tax on eligible goods and services.

After the September 1, 2010 date, Status Card holders were encouraged to save receipts where the full 13% HST was paid.

A refund claim then can be processed by completing the *Application for Ontario HST Refund for First Nations on or after September 1, 2010* form and submitting to the Ministry of Finance.

Nancy Bouchard, an Anishinabek citizen, has been collecting her receipts and mailing them in various times throughout the year.

"At times it was easier to pay the full HST at the cashier especially when it was extremely busy or when it was a longer process at the cash register," said Bouchard.

Some vendors process the exemption quicker than others. Eligible purchases included take-out and drive-thru, cable, internet and telephone bills.

If you haven't been saving



Nancy Bouchard organizes her receipts for the PST refund.

your invoices from telecommunications service providers you can call them and they will send you an account listing of all bills/payments dating back to September 2010. The Ministry of Finance accepted the print-outs.

Bouchard's first application included 66 original receipts (original receipts can be returned upon request) and were paper-clipped to her Ontario Ministry of Finance application form.

It was then mailed on October 25 and by December 21 she had received her refund in the amount of \$544.43. It was only \$24.53 less than what she estimated.

There were some ineligible

receipts which were explained in her letter. Bouchard has inspired her family and friends to save their receipts and send in for a refund themselves.

The refund applications must include original receipts for qualifying property or services and a photocopy of both sides of the Certificate of Indian Status card. Applications for refund of HST paid in Ontario, or for qualifying goods imported into Canada must be submitted within four years from the date the tax was paid.

The application form and mailing instructions can be found on the Ontario Ministry of Finance website at <http://www.fin.gov.on.ca/en/forms/general/0248.html>.

A full listing of goods and services that qualify for the PST point-of-sale exemption is provided as well.

Most major retailers are complying with the First Nation point-of-sale tax exemption however, if there is a vendor that is not honouring the PST exemption a complaint can be made to the Ministry of Revenue by calling their toll free number 1-866-668-8297. State that you would like to file a complaint regarding a vendor and give them the vendor's name, address and phone number and reason why they refused to give the tax exemption.

Hotline still open for business

The Ministry of Revenue hotline is still accepting complaints about retailers not honouring Status Cards at the point-of-sale in Ontario.

As of September 1, 2010, retailers were to give the eight percent exemption — the provincial portion of the HST — to Ontario First Nation Status Card holder.

"Any First Nation individual or representative who has a concern about a business not providing the POS exemption should contact the hotline 1-866-668-8297 to express their concern and should provide the name and location of the business," says Angela Merlo, manager of sales and fuels taxes at the Ministry of Revenue. "It would be helpful as well if he/she could provide a brief description of the goods or services for which the POS exemption was not provided."

Citizens are encouraged to mail in any receipts where the full HST was paid to the Ministry of Revenue for the PST refund.

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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.



ANISHINABEK

15th annual Evening of Excellence in August

Each year the Anishinabek Nation honours Anishinabek citizens at the Anishinabek Lifetime Achievement Awards who have made a lifetime commitment to improving the quality of life on First Nations through hard work and dedication.

This year the Evening of Excellence will be held in Sudbury on August 21st.

To nominate a deserving individual, please complete a nomination form which can be found on the Anishinabek Nation 7th Generation Charity website - www.an7gc.ca. Deadline for all Lifetime Achievement Awards is May 31.

The George Lanouette Memorial Award will also be presented to one individual for Outstanding Community Development in the areas of First Nation Government Operations, First Nation Human Resource Development, and/or First Nation Infrastructure Development.

There will also be four Scotiabank Student Ex-

cellence Scholarships awarded for post-secondary academic excellence. Deadline for the Scotiabank Student Excellence Scholarship is June 28.

Applications for a Scotiabank Student Excellence Scholarship should include a letter outlining academic achievements and aspirations, a short bio of the applicant, two written academic references, and an official transcript of the applicant's 2012-2013 marks.

The Debwewin Citation Award for Excellence in journalism and storytelling will be presented at this event. To nominate someone for the Debwewin Citation, contact news@anishinabek.ca.

Tickets for the event are \$40 and deadline for tickets is August 2. Tickets will not be available at the door.

For more information, please contact Jason Restoule at the AN7GC office toll free at 1-877-702-5200 or by email at an7gc@anishinabek.ca.



Gary Tabobondung from Wasauksing First Nation received a Lifetime Achievement Award in 2012 for Public Service.

IN BRIEF

Former education director passes

WASAUKSING FN – The late Merle Pegahmagabow was praised for his lifelong dedication to promoting Anishinabek educational principles.



Merle Pegahmagabow

He served as director of education when the Anishinabek Educational Institute opened its doors in 1995 and was chief education negotiator for the Restoration of Jurisdiction project. He passed into the Spirit World on Dec. 25.

Monague passes

BEAUSOLEIL FN – Elder Rod Monague Sr. passed into the Spirit World on Jan. 5.



Rod Monague Sr.

He was Beausoleil First Nation's longest-serving Chief and brought experience to the Anishinabek Naiton's Leadership Council and Treasury Board.

Dokis, 79

DOKIS FN – Elder Leonard Dokis passed into the Spirit World on Jan. 12. He was Chief of Dokis FN for two terms and was a councillor for over 25 years.



Leonard Dokis

In 1971 he started Riverview Cottages Store and Marina which continues to expand and serve many of the cottagers on the French River.

New coordinator

THUNDER BAY – Yolanda Twance, citizen of Pic Mobert FN is Lakehead University's new Aboriginal Cultural and Support Services Coordinator.



Yolanda Twance

Twance is helping Aboriginal students achieve academic success.

Land control

HENVEY INLET – Citizens voted overwhelmingly in favour to bring all Henvey Inlet First Nation land under the First Nations Lands Management Act. This means local control of land as opposed to Aboriginal Affairs control of community land.



Four Generations in Garden River

Four generations celebrated the newest member of their family, Annalise Lily Barry. Baby Annalise has four grandparents and seven great-grandparents. Pictured are Great Grandmother Arlene Nolan-Barry, Grandmother Lorrie Robinson, Grandmother Laurie Lesage, and Great Grandmother Hilda Robinson. Seated are mother Jenna Barry holding Annalise Lily Barry.

– Photo by Margaret Hele



First Nation Ballers play in Diversity Cup

Team First Nation Ballers played in the 6th Annual Diversity Cup Basketball tournament held in November. This was the first time the women played together and they placed third. Hosted by the Peel Regional Police, the tournament raised money for a scholarship fund. Annually, four students are awarded with a \$2000 scholarship each. Back row: Georgie Groat, Six Nations; player/coach Nikki Robinson, Oneida of the Thames; Kandice Baptiste, Tyendinega. Front row: Hunter Johns, Wikwemikong; Jessica Duke, Chippewas of the Thames; Liz McLeod, Moose Creek; Skye Johns, Wikwemikong and Megan Thompson from Six Nations.

– Photo by Ray Johns





Mississauga First Nation Community Profile



Mississauga First Nation's community Feast: Chief Reg Niganobe, Wanda Boyer, Roger Boyer II.
- Photos by Cliff Niganobe



Group heading towards Highway 17 in front of Cameco in support of Idle No More movement.

Chief and council work on community youth projects

By Jon Cada

Mississauga First Nation is a growing hub for recreational activity in its community and surrounding areas. The reserve is located two minutes west of Blind River, ON and settled along the Mississaugi River.

Roughly 400 on-reserve members call it home. In the past, families lived along the river to travel its many channels north of Lake Huron. Logging, trapping, fishing and hunting make up large parts of its history.

Since then, families have settled within the reserve and neighbouring areas.

The community features a band office, library, education centre, water treatment plant, a fire hall and community hall, an Elders complex and a day care.

Joining the list is the community sports complex, which has been around since 2006 and features a workout area, conference room and a gymnasium for sports and community events.

What is unique about Mississauga is its Chief and Council, led by Chief Reggie Niganobe and

Deputy Chief, Terri-Lynn Chiblow, who are two of the community's youngest members.

Both work closely on various youth projects and are products themselves of the reserve's continuing focus on youth-based initiatives that result in personal development and community leadership skills.

Chief Niganobe says along with plans aiming to promote community growth and that Mississauga's constitution is ready for ratification with a target date set for summer 2013.

"We have several things on the go for council including plans to restore the arbor at our pow-wow grounds, and build out the grounds to accommodate more vendors and camping spots for visitors."

Through partnerships and sponsors, the First Nation will also look to work on housing and recreational areas in the community.

"Housing will be a big thing for us. We would also like to fix up our ball field this year, install lights in the main field and get the second field ready, so we don't have to rush games during the summer months," says Niganobe.



MFN Dualthon: Jeremy Boyer, Sam Boyer, Stephanie Boyer, Brian Bissaillon, Kim Cada.

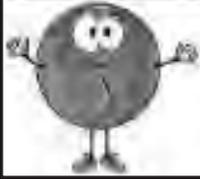


Mississauga First Nation Pow-wow, July 2012.



Mississauga First Nation youth drum.





WENJI-BIMAADZIYING/ OUR ENVIRONMENT



Environmental group monitors polluters

By Marina Plain

AAMIJWNAANG – The much-needed environment department in Aamjiwnaang has been expanding since it began in 2003.

Located in the middle of the Chemical Valley outside of Sarnia, Aamjiwnaang's environmental committee monitors oil refineries located on its perimeter.

Aamjiwnaang citizens are consistently becoming diagnosed with things such as asthma and various forms of cancer from toxins in the air and water.

The community continues to work on proactive information sharing and dialogue with government, neighboring refineries, solar companies and wind

energy businesses. Progress that has been made in regards to community engagement and environmental awareness initiatives

In December, the department hosted "Enviro Christmas" with 300 people attending the two-day event.

Presentations were made by University of Michigan, Archaeological experts, and Nova 2020 key sessions such as source water protection.

The 2012 environment committee will be focusing on new projects this coming term and will discuss key priorities with the Bi-National Public Advisory Council. This council is comprised of government repre-



Wilson plain facilitates fishing game for children at enviro Christmas.

sentatives from each side of the St. Clair River and makes recommendations regarding the river and lakes.

There is still a long road

ahead in regards to acceptable levels of harmful vapors and toxins such as benzene released by companies such as Imperial oil and Suncor.

Lawyers discuss treaties and water

By Nicole Latulippe

TORONTO –

The Indigenous Bar Association's water conference opened with a reminder of the often-cited treaty promise: as long as the sun shines and water flows. On one level, the endless flow of water through streams, rivers, and lakes, signifies the unending nature of the treaty relationship. Just as water flows according to its original instructions, Cree lawyer and scholar Sharon Venne reminded conference goers that nation-to-nation agreements witnessed by Creation also contain sacred instructions.



Nicole Latulippe

On a more intimate level, Venne reminded us of water's role in carrying babies into the world. As long as the water flows suggests that women are the true "owners of the lands and resources" covered by the treaties. For this reason, treaties cannot signify land surrender. As long as Indian children are born, says Venne, land stewardship responsibilities and treaty promises retain their full force.

This was just one of the powerful messages to come out of the October 18th-20th conference in Winnipeg. Attended by lawyers, professors, legal consultants and law students, water was the sole topic of conversation.

Shedding light on the agency of water, Indigenous water law, and women's right to practice and share the water ceremony, Barbara Nepinak of the Pine Creek Ojibway, Cree and Mohawk student Jodi Stonehouse, and Sharon Venne focused on women as water keepers. An important lesson was women's special relationship and responsibility to protect water so that it may carry out its original instructions.

The politics of water was discussed, including the ongoing theft of Shoal Lake waters by the city of Winnipeg in Treaty #3 territory, and the commodification of water on a global scale. Venne said that Canada's new water legislation for First Nations is a move to "grab jurisdiction."

Safety tips for ice fishing

By Rhonda Gagnon
Water Policy Analyst

There are a number of ways to stay safe on ice this winter.

Always bring a friend to watch from shore, or at least from safe distance back, just in case you do break through.

Never set foot on any new ice without wearing a PFD or life vest. If you do break through, this will prevent you from going underwater and possibly getting stuck under the ice.

Just having your buddy walking behind you with a throwable flotation device is not good enough.



Bring ice picks with you.

Use the ice chisel to continually check ice thickness by giving it a solid thrust in front of you prior to every step. If the ice cracks, or the chisel goes through, the ice needs more time for cold weather to work its magic.

Leave your gear on shore during your first walk out. This cuts down on weight and allows you move quietly. Any noise made by pulling a sled could prevent you from hearing the warning signs if ice starts to crack.

If the ice does begin to crack, quickly get down on your hands and knees – or even lay down on the ice – to distribute your weight. Then slowly crawl back in the direction you've just come from.

Have your buddy carry a 100-foot rope, just in case all of the above precautions fail and you end up in the water.



Always carry ice picks. I wear mine around my neck to make sure they're easily accessible.

The first time I walk out, I carry nothing more than an ice chisel, also called a spud bar.



Bring a 100-foot rope.



Dr. Henry Quinlan, US Fish and Wildlife Service (right) presents Keith Nahwegahbow, Whitefish River First Nation citizen and Fisheries Technician Intern, (A/OFRC) presented with award for best poster at Great Lakes Lake Sturgeon Coordination Conference. (poster in the background). – Photo by A/OFRC

Sturgeon main menu item at fisheries conference

NORTH BAY – At the Great Lakes Lake Sturgeon coordination meeting held in December in Sault Ste. Marie, Michigan A/OFRC was able to present its past year's results in studying Lake Sturgeon in Ontario waters.

A much lauded lake-wide juvenile sturgeon study on Lake Huron, in which the Anishinabek/Ontario Fisheries Resource Centre was a part of, was one of the presentations made at the conference.

A major highlight was the Best Poster Award presented to A/OFRC Fisheries Technician Intern Keith Nahwegahbow for his poster entitled "Mapping Habitat for Lake Sturgeon in the White River 2012".

Keith's poster chronicled the A/OFRC's successful venture in mapping critical Lake Sturgeon spawning and nursery habitat at the White River using a side-sonar.

Fisheries Technician Intern Curtis Avery also entered the poster session with a poster depicting all of the Lake Sturgeon studies completed by the A/OFRC in 2012. The Great Lakes Lake Sturgeon Coordination meeting is a forum in which organizations from both Canada and the US present their research findings that protect and remediate Lake Sturgeon populations within the Great Lakes.

The A/OFRC was established to serve as an independent source of information on fisheries assessment, conservation and management, promoting the value of both western science and traditional ecological knowledge. Visit their website at <http://www.aofrc.org> for more information.



Nishnaabewin/Culture



Eliza Williams (Wahbinosa) in the role of Minnehaha resting on a locally made rush or basswood mat.

Courtesy of Sault Ste. Marie Museum



Barbara Burns (Bell), granddaughter of Angeline Bell (Payment), great great granddaughter of John Bell one of the principal men who signed the 1850 Treaty. Angeline Bell crafted similar rugs in the 1920s and 1930s.

— Photo by Margaret Hele

Rugs used to depict the Anishinaabe way of life

By Karl Hele

GARDEN RIVER FN – For eons the Anishinaabe have been making mats or rugs of materials at hand.

The Creator gave us the materials for rush, sweet grass, basswood, corn husk, and cedar bark mats. The presence of Europeans expanded the materials to include silk, rag, wool, and cotton. The women of Garden River FN turned all these materials into wonderful practical everyday objects of art and utility. People were very proud of the skills and exhibited as well as sold examples of their work to Euro-Canadians at various venues such as the annual Garden River Fall Fair. Or, in their homes' sitting rooms where visitors were sure to notice important pieces. The hand woven rugs, are a blend of tradition and western materials. According to a Sault Star reporter, "The rag and silk mats were almost tapestries in their skillful design and workmanship."

Some of the women who made the mats and rugs in the first half of the 20th Century were, Mrs. Sam Wahbinosa, Maggie Belleau, Maryjane Nolan, Mrs. John Erskine, Mrs. D. Syrette, and Angeline Solomon.

In 1930, exhibited rugs and mats that showed "a harmonizing blend of colors, and portrayal of birds and animals." While in 1933 displayed rugs had "patriotic" motifs, "Indians fishing in the Garden River" and "a Indian camp with realistic portrayal of fire, chief, woman, and around it a border of deer, rabbits, birds, and Indian signs." In 1935 "woven rugs depicted various woodland scenes, as well as flower designs and the more conventional [Non-Native?] patterns." But by far the most interesting rug described in the 1933 Sault Star was made and displayed by Margaret Apaquash in her Sault Ste. Marie home. It was 9 x 12' with an 8" maroon colour border that framed

A range of hills, possibly those that look down over Lake Superior at Batchawana with a wide expanse of water before them, dotted with an island covered with evergreen trees. On a Point reaching

out from the across the lake from the hills is an Indian camp, the tops of teepees and the trees touched with the rays of the rising sun.

The camp is complete with the breakfast pot hung over the fire, the women busily at work, the chief sitting smoking. The tribal signs, turtles, crosses, snakes, all the weird hieroglyphics that meant much to the different tribes are shown distinctly on the tents among the trees. This, we will say, is the background of the run, of the upper end.

The lake mentioned before ends in a rapids, a waterfall, then a narrow coursing stream that loses itself in the forest, which is the foreground. Above the rapids a solitary paddler in a birchbark canoe is perilously close to the headwaters. Further down in the whirlpool of water two paddlers guide their craft skillfully between jutting rocks. So well is the work done here that one sees the water boiling up around the rocks.

On either side of the stream as it enters the woods are denizens of the forest. Foxes stand and sit in listening attitudes. Bears in upright position peer over fallen logs at the hunter who, down on one knee, takes aim at the biggest one. The woods are beautiful, there are trees and shrubs in variety, red berries for the partridge, a flock of them sitting on stump and knoll, and there are even the rough fallen trees which most artists forget to record to make the scene realistic.

It is a lovely panorama, with every tiniest detail worked out with humble hook and strip of rag. The workmanship is superb, and the coloring studied, even the yellow of the bear's claws, the brown and grey shades in the fantails of the partridge, the flashing grey of the wolves, the red in the hunter's cap being faithfully reproduced.

To me the rugs hold keys to our world view, daily life, and artistry.

The tradition of making rugs and mats continues among crafters and artists from Garden River and Batchewana First Nations.

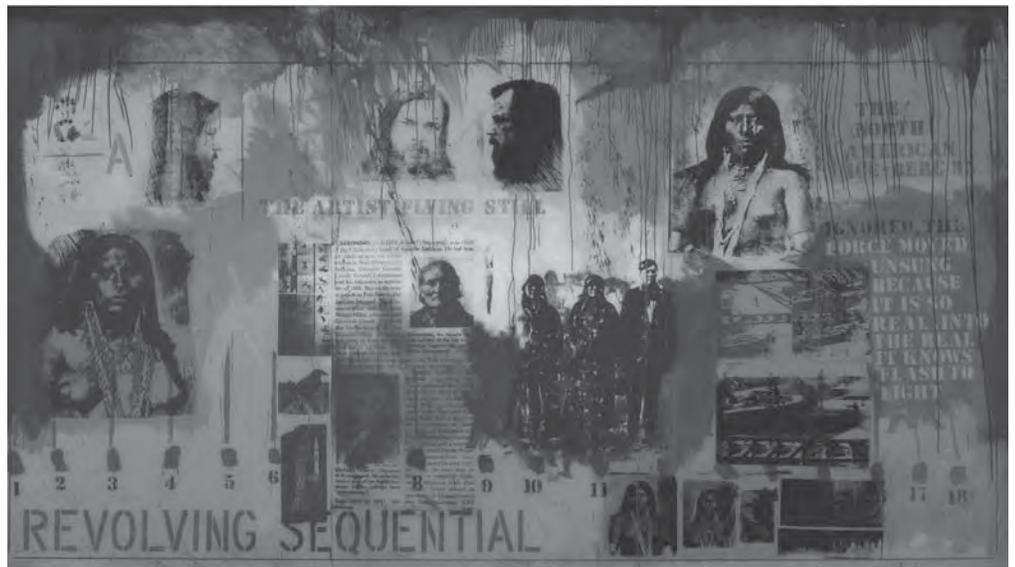
M'Chigeeng's Carl Beam opened artistic doors

THUNDER BAY – In 1986, Carl Beam's The North American Iceberg became known as the first work by a First Nations artist to be purchased by the National Gallery of Canada for the collection of contemporary art, thus opening the door for a new generation of First Nations artists to enter.

Until Feb. 24, the Thunder Bay Art Gallery continues to host the National Gallery of Canada's retrospective exhibition of works by Carl Beam (1943-2005), whose influence from the mid-1980s challenged the prevailing marginalization of contemporary Aboriginal art.

Carl Beam was born on 24 May, 1943 in M'Chigeeng (West Bay) on Manitoulin Island.

In 2000, Carl Beam was inducted into the Royal Canadian Academy of Arts and, five years later, received a Governor General's Award in Visual and Media Arts. Until his death in the summer of 2005, he lived in M'Chigeeng.



Carl Beam, The North American Iceberg, 1985, acrylic, photo-serigraph, and graphite on Plexiglas, 213.6 x 374.1 cm. Purchased 1986. National Gallery of Canada, Ottawa. Photo © NGC

Education

Forever to the Seventh Generation

Laurentian offers Aboriginal stream for architecture

By Heather Campbell

SUDBURY – This fall Laurentian University will become home to the first school of architecture launched in Canada in over 40 years, and the first to have an aboriginal stream of study.

With the first classes scheduled for September 2013, founding director Terrance Galvin has been busy building relationships necessary to create a tri-cultural school.

“Being able to create the curriculum from scratch has given us the chance to think properly and get representative faculty on board,” says Galvin.

The former Dalhousie University professor understands that creating Canada’s 12 school of architecture is an historic undertaking.

First on his agenda was establishing a dialogue in January, 2012 to seek out opinions on the project from the Aboriginal community. Over 60 people from local aboriginal and architectural communities participated, bringing forward suggestions for “out of the classroom” education, the need for aboriginal faculty and role models, aboriginal content in the curriculum, community outreach to encourage aboriginal students to consider architecture as a profession and exploring aboriginal spaces and holding them up as inspiration.

Last November a sunrise ceremony involving Elders Atikameksheng Anishnabek – formerly Whitefish Lake First Nation – was held at the proposed site in downtown Sudbury. Smudging and a Pipe Ceremony welcomed the school to the land.

“People are supportive but the larger issue is that there just aren’t aboriginal architects,” said Galvin. He is inviting the best-known, Cree Douglas Cardinal, to attend this fall’s opening ceremonies in Sudbury.

Staff have also created a postcard promoting architecture as a career for Aboriginal students and the September school opening.

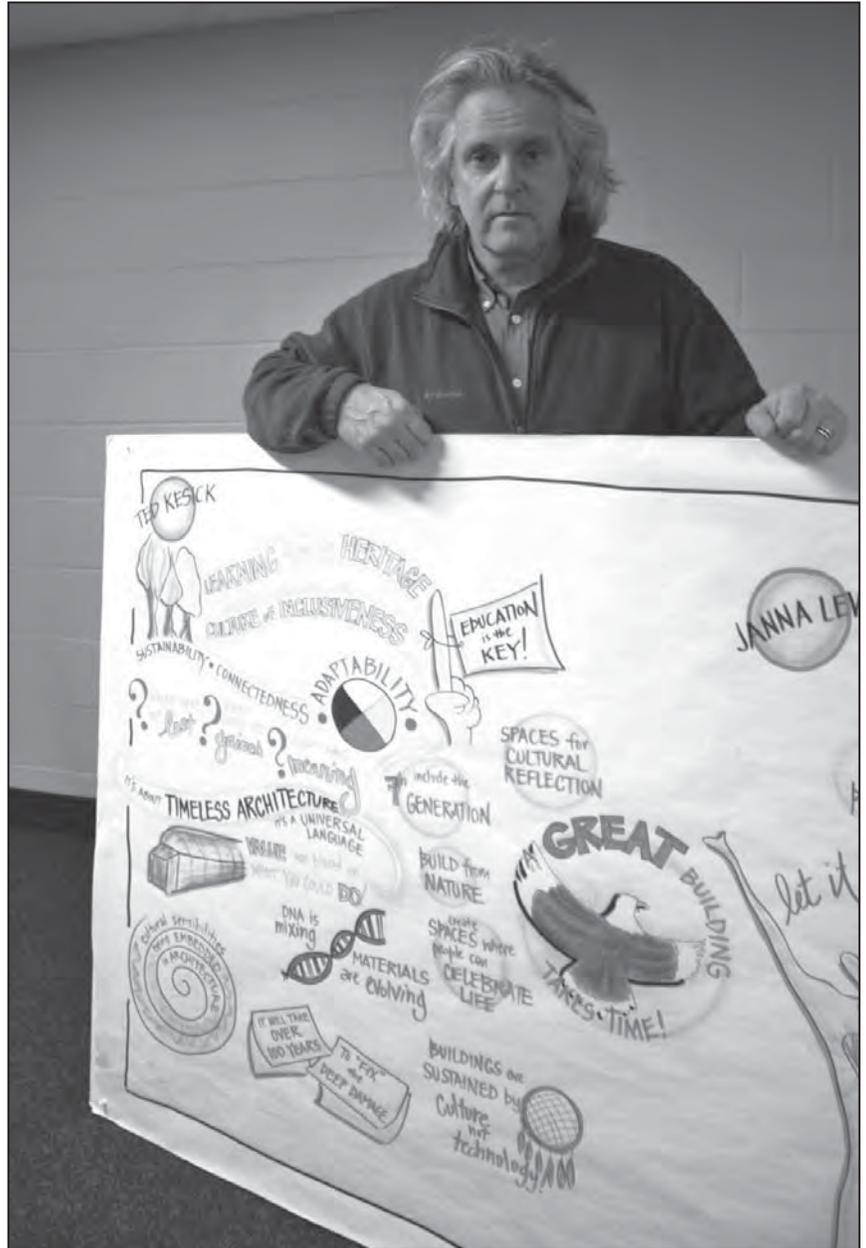
“It is possible to increase the number of Aboriginal students, but we need to get the word out,” says Galvin, who understands the value of cultural influence in architecture. His first project after his own graduation was working in Peru, and while at Dalhousie University he brought students from Botswana to Canada. “The presence of these students talking about African issues, like AIDS and poverty, was grounding for all of us,” he recalls.

He wants to challenge the view that architects are an elite bunch of people designing condos for the rich. Rather, they will be taking what is learned back to communities and making a difference. A course already on the curriculum, Sacred Geography, will explore living light on the land.

“It is a cultural voice, an important field but not essential, and we often don’t know what it means to a community,” explains Galvin. “Students will participate in co-op studies and work on projects in the community like a medicine garden or an extension on a health centre.”

The program includes First Nations Art and contemporary Aboriginal culture courses, there will be an Elder in residence, Aboriginal faculty and cooperative educational placements in communities around the north.

For more information visit www.laurentianarchitecture.ca.



Terrance Galvin, Founding Director, Laurentian University School of Architecture, with storyboard.

First Laurentian satellite campus

As the first satellite downtown campus for Laurentian University, the new school of architecture will adapt two existing buildings with frontage on Elm Street to provide 75,000 square feet of space for students and faculty. The structure is scheduled for completion in September 2015 at a total cost of \$28 million.



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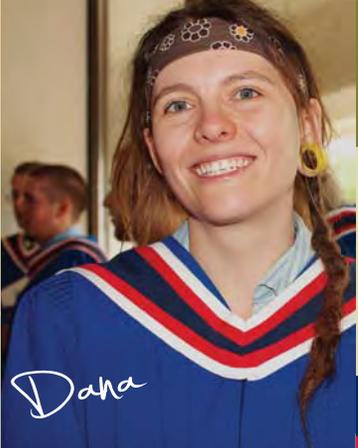


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Education

Forever to the Seventh Generation



Helen Debassige, instructor for the Anishinabek Educational Institute's Fetal Alcohol Spectrum Disorder worker program, teaches the largest intake of students in AEI's history.

FASD program too big for classroom

By Marci Becking

NIPISSING FN – For the first time in Ontario, students are enrolled in a Fetal Alcohol Spectrum Disorder resource worker program.

Through a partnership between Sault College and the Anishinabek Educational Institute, 19 students are being trained to work with FASD clients in the field.

"We couldn't be happier about the launch of this program," says Laurie McLeod-Shabogesic, FASD program coordinator for the Union of Ontario Indians. "Not only does the content reflect the most up-to-date knowledge and research currently known about FASD but we also have a tremendous line-up of instructors. Our students are experiencing the best of what Western medicine has to offer but more importantly, it is being delivered with a balance of the traditional knowledge needed to meet the needs of our people at the community level."

The project was a collaboration of organizations throughout Anishinabek territory: Shkagamik-Kwe Health Centre, Noojmowin Teg Health Centre, North Shore Tribal Council, FASD Northeastern Aboriginal Education Partnership Project, Union of Ontario Indians, Anishinabek Educational Institute and Sault College. The project is sponsored

by First Nation & Inuit Health, Health Canada.

"After a decade of hard work by everyone involved, it's so exciting to experience the curriculum in action," Laurie says. "First Nation & Inuit Health has been tremendously supportive in helping us to create and provide this incredible opportunity. It truly has been a unified effort and because of this we are closer to our vision of developing the best possible care and treatment for individuals and families living with FASD."

Holly Johnston from the FASD Northeastern Aboriginal Education Partnership Project says that this accredited program is the first of its kind in Ontario.

"Through Sault College, we purchased the online curriculum from B.C.," says Johnston. "But there's nothing like it available in Ontario."

Michelle Brisson, Health Education Development Officer for the Anishinabek Educational Institute says launching the new program has resulted in the institute's largest-ever student intake.

"Due to having 19 students, we had to rent space at the Best Western in North Bay."

For more information on the Anishinabek Educational Institute, please visit www.aeipostsecondary.ca.



Matt Naveau, stylist and owner of Salon Elite in Sudbury, and Bev Roy-Carter of KTEI at the Skills Canada – Ontario Networking event.

Talking trades

M'CHIGEENG FN – Kengjwin Teg Educational Institute partnered with Skills Canada-Ontario to hold a networking dinner and introduce 18 Aboriginal youth to careers in the skilled trades. Skills Canada-Ontario is a not-for-profit organization dedicated to promoting the skilled trades and technologies as a first choice career option for youth.

Several Aboriginal and non-Aboriginal mentors participated in the event, including hairstylists, electricians, culinary students, graphic design artists, film artists, and representatives from the natural gas sector (Union Gas), Hydro One, and Manitoulin Transport.



Student David Recollet, right, gets a feel of what a career as an electrician might be like from Gina Simon, a current Anishinabe-kwe apprentice with Hydro One.

Snowflake success

M'CHIGEENG FN – The 2012 version of the annual Snowflake Ball fund-raiser staged by Kengjwin Teg Educational Institute was another sold-out event.

Tickets were purchased by 375 supporters, including Grand Council Chief Patrick Madahbee of the Anishinabek Nation, a Platinum sponsor of the event. All proceeds support student initiatives in transportation and bursaries.

The Official Launch Date of KTEI's Transportation Contest was unveiled, called "Bus, Buggy or Bicycle...I Need a Ride!"



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Education

Forever to the Seventh Generation



Thunder Bay's Ronald Morrisseau was one of 33 residential school survivors who shared their story at the Dec. 4-5 Truth and Reconciliation Commission of Canada (TRC) hearing in Thunder Bay.

His mind a camera for memories of residential school

By Rick Garrick

THUNDER BAY – Ronald Morrisseau didn't realize all the bad experiences he suffered during "seven miserable years" at St. Joseph's Boarding School in Fort William until he went home.

"When I went home after seven years, I think those memories followed me and I started remembering, like closing your eyes and looking at the picture from the camera of your mind," says the younger brother of Anishinabek artist Norval Morrisseau during the Dec. 4-5 Truth and Reconciliation Commission of Canada (TRC) hearing in Thunder Bay.

"All these bad things came up to me – the way I was sexually abused and abused by the sisters also. Like one guy said, we got strapped just about every day. There was no such thing as holding hands, or hugging each other, or even speaking your own language, or even smiling at each other. That was all taboo to the nuns."

Morrisseau was one of 33 residential school survivors who shared their residential school experiences at the TRC hearing through public or private statements. About 250 people attended the two-day event, which was conducted by Justice Murray Sinclair, TRC chair.

"I saw a lot of myself – I felt I had their feelings," Morrisseau says about the other survivors who shared their experiences at the TRC hearing. "I felt for a lot of people because I know what they had to endure, what they're still enduring, what they have to do to try to get by that."

Morrisseau says his seven years at residential school, from 1942-49, destroyed his upbringing as a child before residential school.

"I had no feelings for anyone," Morrisseau says. "I didn't know how to parent, I didn't know how to love. I got married; that did nothing to me. I had two girls; that did nothing to me because I had no feelings at all."

Morrisseau says his residential school experience also "scared the hell" out of him, noting he felt hectic, very dreary, lonesome, sad, depressed, full of hatred and despised afterwards.

"After school, my brother dominated me, in a sense, because he took out on me everything that happened to him in school," Morrisseau says. "Other relatives never took me for the person I should have been. They always thought I was just a person they could abuse."

Morrisseau says he is now more open after working on himself over the past 34 years.

"Thirty-four years I've been sober now," Morrisseau says. "I can honestly say that I've worked it day-by-day, one day at a time. I didn't only teach myself, I taught everybody else. I did a lot of teaching in my past 34 years."

The TRC hearing was co-sponsored by Negahneewin College and Confederation College, with the Da Vinci Centre donating space.

The TRC was established as a result of the 2007 Indian Residential Schools Settlement Agreement, with a mandate to inform all Canadians about the 150-year history of residential schools and to guide and inspire a process of reconciliation and renewed relationships based on mutual understanding and respect.

'Land claims new to many students'

WINNIPEG – The Centre for Human Rights Research (CHRR) at the University of Manitoba has established a Speakers Bureau for school teachers interested in educating their Grade 7-12 students about human rights issues, particularly in relation to the Charter of Rights and Freedoms or Aboriginal rights.

University students, mostly enrolled in law, are available to speak for about half an hour, followed by a discussion with the class. The presentation, which can be tailored to the needs of the class, will usually focus on two or three of the most important cases decided by the Supreme Court of Canada on a particular right.

The timing couldn't be better, with excitement building over the Canadian Museum for Human Rights set to open in Winnipeg next year. Over the past five years, the Manitoba government has also made many changes to the curriculum, particularly in the social studies area. Emphasis has been placed on First Nations, not only their culture and contribution to history, but what it means to be a First Nations citizen today.

"The issue of land claims is so new to many of the students and very, very new in the curriculum.

It is great to have someone with more expertise in the area to help frame it for students," says Grade 10 geography teacher Candice Behrendt. "I think it's a fabulous idea to have young people do the presentations, as students are far more inclined to listen to someone who is younger. The speaker had a great sense of humour, so it got them tuned in."

The law students have also spoken to newcomers to Canada about the Charter and what it means to Canadians. "My students really liked the part of the presentation about how human rights apply in real-life situations. They could have probably asked a zillion questions about that," says Heidi Reimer, who

teaches English as an additional language.

University students are available to present September to November and January to March. It may be possible to make special arrangements for dates outside of those months. All our student presenters are volunteers and the presentations are free of charge.

CHRR academic director and U of M law professor Karen Busby works with the volunteer law students to refine their presentations and answer any questions they may have on a given topic.

"The Speakers Bureau not only provides a service to the community, but also gives law students a chance to share the knowledge they have gained."

Native programs on data base

OTTAWA – Canada's universities have launched a new online tool to provide Aboriginal students with better access to information on programs and services on campuses across Canada. The comprehensive, searchable database of resources designed to meet the needs of Aboriginal students was developed by the Association of Universities and Colleges of Canada.

Prospective students and their families can use the tool to find information on the 286 different academic programs designed for Aboriginal students and other helpful resources available at Canadian universities, such as financial assistance, housing, cultural activities, counselling, availability of Elders, gathering spaces and mentoring.

There are more than 560,000 Aboriginals under the age of 25 across Canada. The new directory of programs and services for Aboriginal students can be found at www.aucc.ca/Aboriginal-directory.

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The closing date and time for the submission of proposals is March 7, 2013 at 2:00 p.m. EST.

Note that OLG will release Request for Pre-Qualifications for other zones at a later date.





Southwest commemorates contributions

A series of advertisements featuring prominent television and film actor Graham Greene promotes the significance of First Nations participation in the War of 1812. The municipality of Chatham-Kent is working with First Nations in Southwest Ontario on a number of projects, including a commemoration of the 1813 Battle of the Thames during which Shawnee Chief Tecumseh was killed by invading American forces. See the videos at <http://www.youtube.com/watch?v=0XGdwyMXS8w&feature=youtu.be>

-Submitted by Kyra Knapp



Historic engraving illustrates the Battle of Thames and death of Tecumseh, October 5, 1813. cmhg.gc.ca

Canadian War Museum taking 1812 show on the road

OTTAWA – The Canadian War Museum will soon reach more people than ever with its popular exhibition 1812.

The four perspectives in the current exhibition in Ottawa will be available via a virtual exhibition and a 140- square-metre version that will travel to venues across Canada.

"We are delighted that anyone across Canada and around the world can now enjoy this fascinating and thought-provoking portrait of the War of 1812," said James Whitham, Director General of the Canadian War Museum. "By learning about the motivations, aspirations and experiences of the

four main participants, museum-goers as well as online visitors gain a richer, deeper understanding of this historical conflict that helped shape Canada as a nation."

Supported by National Presenting Sponsor TD Bank Group and National Supporting Sponsor Ancestry.ca, the original, award-winning exhibition at the Canadian War Museum was seen by more than 103,000 visitors.

"As the National Presenting Sponsor of 1812, TD is proud to join with the Canadian War Museum to help ensure that the story of this founding battle is shared with communities across Canada," said John See, Executive Vice Presi-

dent, Wealth Management, TD Bank Group.

The smaller travelling version of 1812 is now fully booked until May 2015 at venues in Ontario, New Brunswick, Manitoba, Nova Scotia, Prince Edward Island and Saskatchewan. It will engage

visitors with close to 30 artifacts; high-realism mannequins, ship and battlefield models, portrait images, landscapes, battle scenes and maps representing different perspectives on the war.

In addition, a 40-square-metre text-and-image-only version of

the exhibition is currently touring various venues in Canada and the United States. It has already been presented at the Canadian Embassy in Washington, D.C.

The virtual exhibition can be found at warmuseum.ca/war-of-1812.



Patricia Shawnoo, Norman Shawnoo (Former Chief of Kettle and Stoney Point and Uncle to Patricia) with Reuben Naiche,

Rekindling Tecumseh's vision

By Greg Plain

MORAVIANTOWN – The Southern First Nations Secretariat and London District Chiefs Council has launched an awareness campaign for the Rekindling Tecumseh's Vision World Unity Gathering.

The awareness campaign will be led by a Traditional Messenger, Patricia Shawnoo, and her partner in the mission Reuben S. Cojo Naiche (a direct descendant of Geronimo and Cochise)

Shawnoo, a descendant of Chief Tecumseh, will begin a five-month journey across Turtle Island, traveling to a number of Indigenous communities on Turtle Island to share Tecumseh's vision of peace and unity. She will be inviting spiritual leaders to attend the gathering scheduled for late September in various communities in Southwestern Ontario.

The Chairman of the London District Chiefs Council, Chief Greg Peters said: "We are convinced that 2013 will be a turning point in the progression of Indigenous rights on Turtle Island. We hope the events taking place celebrating the life of Tecumseh in 2013 will contribute to the movement in a significant way."

Executive Director for SFNS, Michael George added: "We are proud to have Patricia Shawnoo as our traditional messenger on this awareness campaign and we know that she will showcase the same spirit and strength as Chief Tecumseh had during his rallying call to the First Nations people during the war of 1812."

The conference will be a seven-day world indigenous gathering, taking place September 29th through to October 5th and focus on the Unity of Indigenous Peoples, Indigenous Reclamation and Strengthening Indigenous Spirituality.

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The closing date and time for the submission of proposals is April 4, 2013 at 2:00 p.m. EST.



BOOKS/MASINAIGAN

Walking in others' shoes essential for human growth

By I.C. Waters

My personal search for life's meaning led me to write this three-part ethnographic series. By exploring what was most meaningful in my life and research, I was able to overcome the many challenges I faced: growing as a human being and identifying what is necessary to feel at peace.

The content encourages readers to walk in the shoes of another and become acculturated to a new way of thinking and understanding what might need to be adapted or disposed. My story includes stirring adventures of childhood memories in Chinatown to seeing the first Asian experiencing the ways of Aboriginal people and hearing the clamoring of challenges ahead.

Volume 1, which was scheduled for release in late February, describes the protagonist Lily's psycho-sociological challenges and her attempts to make meaning of them by exploring Ivy League and Freemason constructs and unfamiliar situations. This is when she determines actions to take, how to validate realities and experiences the emotional pendulum along the way.

Through her visions, different issues of social justice also rise. Some of Lily's challenges are like Cooley's theory on self and the intrigue of social organizations. It is through Lily's encounters and analysis that she learns that her own journey mirrors the lives of celebrities such as Dr. Patch Adams, Dr. Robert Kearns, Sir Winston Churchill, Wolfgang Ama-

deus Mozart, Robin Williams, and Albert Einstein. They receive labeling, people frown on their eclectic habits, and are all the odd man out. As a group, they obtain global accolades when they go beyond accepted norms.

Volume II, expected to be available in April, compliments Lily's journey when she interviews 40 people from diverse countries. She stirs up the challenges few people ever hear. The ideas presented also cruises a journey with the famous men.

Copies of both books will be available at the Social Humanities Congress in early June held at the University of Victoria.

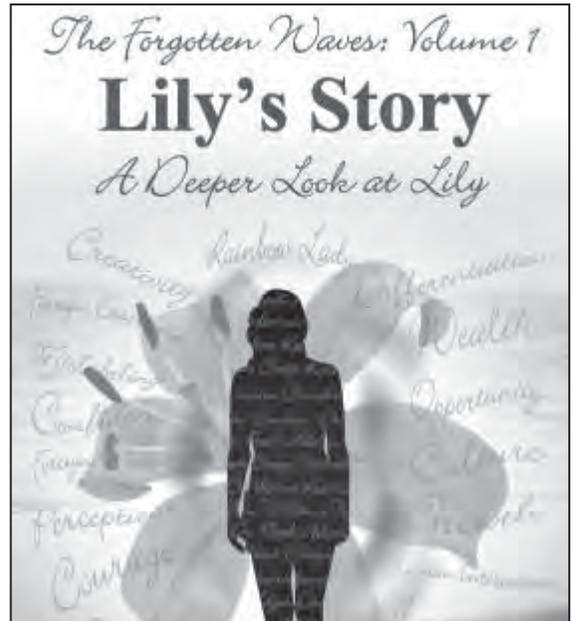
Some of Lily's visions will brighten your trekking, from childhood adventures in Chinatown to the emotional weights of adulthood, including being in joyful and frightful environments. In this study the code of thinking patterns gets cracked, including worldwide country and directions.

Later, she takes readers to turning pages, stirring imaginations and learning about the emotional workings often never seen. It is in this part that readers will want to know what outcomes await, are worth remembering, adopting or casting aside.

Like a crab out of boiling water, the third part of the series encourages new thinking, with workshop layouts exposing the firecrackers of foreign worlds. Put on your helmet for a fleeting adventure to the Tsunami waves of worldly travels of the magical carpet of learning.

About the Author

I. C. Waters has a multinational ancestry and has earned multiple degrees in the humanities. She has also traveled extensively, conducting academic research in domestic settings and remote communities in North America and throughout the world. Her unique background, education, and international experience have informed and inspired her writing, providing three books that offer new insights around the globe while enhancing knowledge and inviting discussion on these important topics for decision-makers all around the globe.



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Health Secretariat



Trevor Stratton and Sandra Fox talk about Harm Reduction as a solution for the HIV/AIDS epidemic among First Nations people.

Video takes to streets

By Marci Becking

NIPISSING FN – Harm reduction approach to drugs is based on a strong commitment to public health and human rights.

That's the topic of "River of Healing", the newest resource video produced by the Union of Ontario Indians HIV/AIDS program, is all about.

Program coordinator Jody Cotter says that the video will bring awareness to those communities that don't understand harm reduction.

"We're in the process of assessing community readiness for harm reduction," says Cotter. "One community might be just starting to talk about harm reduction and what can be done. Another community might be ready to set up a needle exchange program."

Sandra Fox from Ontario Aboriginal HIV/AIDS Strategy in Sudbury says that there is a triple threat against First Nations bloodline.

"Diabetes, Hepatitis and HIV are a triple threat against us," says Fox. "We do harm reduction when it comes to diabetes with how we eat. We need to do the same for HIV and Hep C. We need to meet those people at risk where they are."

The video highlights OAHAS

workers going to people who live on the streets, in the bushes – wherever they may be. Workers hand out kits containing things like tobacco ties, clean needles, ties, cotton filters, sterilized water, cookers and alcohol swabs.

Kristina Raincourt of the AIDS Committee of North Bay and Area says that not only are people vulnerable to HIV, but the Hepatitis C virus can live outside the body for up to four days.

Cotter says that harm reduction is also about accepting people as they are and meeting them where they are at.

"It's not about judging people," says Cotter. "People who use drugs are always somebody's son or daughter, sister or brother, mother or father. Communities aren't helping by kicking drug users out and not helping. They are only causing more problems by doing that."

The video also features Dr. Ralph Dell'Aquila from North Bay who talks about the bumps in the rocky road to healing.

"Those individuals who continue to be shunned and made to feel separate and different who have no supports they don't as well over time," says Dell'Aquila.

To find out more about visit www.anishinabek.ca.

Harm reduction about community

By Christine McFarlane

TORONTO – Trevor Stratton says harm reduction is about more than individuals – it is about community.

Stratton, an activist, volunteer, and consultant on HIV/AIDS and harm reduction, told participants in the Little Spirit Moon conference that, in order for stigma and discrimination to be taken away from those affected with HIV/AIDS, First Nations communities need to "talk about what is not normally talked about."

"We need to get to know each other, discover what is needed, help people to be safe when they're engaging in certain activities, and that means walking with someone, going to where they are," said Stratton, a citizen of the Mississaugas of New Credit First Nations and Coordinator of the International Indigenous Working Group on HIV & AIDS.

Stratton said he turned to his community and the Aboriginal HIV/AIDS movement for support when he was diagnosed with HIV in 1990.

"Many Indigenous and Aboriginal peoples throughout the world fall behind in receiving universal access to prevention, care, treatment and support when they are diagnosed and living with HIV/AIDS," which he said "hits hardest in areas with structural, economic, and development challenges, which is especially evident within Indigenous populations."

FASD residential school legacy

By Heather Campbell

SUDBURY – The legacy of residential schools reverberates for generations as seen in those affected by Fetal Alcohol Spectrum Disorder (FASD).

The Hon. Justice Murray Sinclair, chair of the Truth and Reconciliation Commission of Canada made the connection for 200 participants at the Anishinabek G7 FASD conference.

Sinclair, the first Aboriginal judge in Manitoba, spent four years traveling the country and listening to the experiences of residential school survivors.

"To take children away from their families and put them in an institution is absolutely illogical," he said. "If any government tried to take away our children today it would not be tolerated. You might challenge in court, protest or take legal action."

For close to a century large numbers of Aboriginal children were forcibly removed from their families and communities and placed in educational institutions where they were inaccessible to their families. The damage to these children, their families and communities can be seen in



Justice Murray Sinclair

widespread mental health challenges, including FASD.

Sinclair pointed out that help for people living with FASD may require certain specialized support and therapy which is often not available if they get into conflict with the justice system. People with FASD are over-represented in the justice system because they often suffer impaired judgment and the inability to

understand the consequences of actions.

Sinclair said the Truth and Reconciliation's task is to ask "How can we help reconcile for these survivors?"

"The process of forgiveness requires an apology from the perpetrator, however most people who abused the children are dead. Many survivors responded that the most important act of reconciliation is the ability to ask their children to forgive them."

Sinclair shared videos of participants who came forward to the commission to speak about their experience, sometimes for the first time. The daughter of one survivor, tearfully shared how she had hated her father while he was alive but came to love him and advocate on behalf of survivors since understanding what happened to him in residential school. However, in some families the damage is severe and reconciliation is not possible.

The reconciliation process is moving away from the focus on residential school survivors, he said, and now to the reconciliation with the children and grandchildren of survivors.

Student conducts nutrition survey

WHITEFISH RIVER FN – A Laurentian University graduate student has conducted a study on the physical activity and nutrition of children in six Manitoulin Island area First Nations.

Lorilee McGregor, a citizen of Whitefish River First Nation, is doing research on the factors that

influence weight and waist circumference among Anishinaabe students in Grades 6, 7 and 8.

She conducted a food behaviour questionnaire and took body measurements of children in Aundeck Omni Kaning, Sheguandah, Whitefish River, M'Chigeeng, Sheshegwaning and Sagamok.

In addition, parents were invited to participate in a short survey about their child's health.

In-depth information about cultural beliefs and practices related to food and physical activity were also to be gathered during a focus group with parents.

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MNO-BMAADZIWIN/HEALTHY LIVING



Lodge for visiting patients

Wequedong Lodge, in partnership with Ontario Aboriginal Housing Services (OAHS) and the Government of Ontario, gathered at 435 Balmoral Street in Thunder Bay to celebrate the Grand Opening of their 110 bed facility for Aboriginal people seeking medical treatment in Thunder Bay. From left, Ian Bannon, Fort William First Nation; Jimmy Keesic, residential care worker; Jethro Tait, president, Wequedong board of directors; Thunder Bay Mayor Keith Hobbs; MPP Bill Mauro; Sylvia Maracle, chair, OAHS board of directors; Grand Chief Harvey Yesno, Nishnawbe Aski Nation.

Distrust major factor in First Nations health care

By Catherine Cook

OTTAWA – Most Canadians are aware that many First Nations, Inuit and Métis people have poorer health and more challenging living conditions than the larger Canadian population.

In 2010, the Health Council of Canada started a multi-year project to learn about programs and strategies that have the potential to reduce these health disparities between aboriginal and non-aboriginal Canadians.

Last spring, the Health Council of Canada travelled across the country to learn more about health care for aboriginal people in urban settings. Approximately half of Canada's 1.3 million aboriginal population live in cities, but they don't use mainstream health-care services at the same rate as other Canadians.

Aboriginal people are less likely to seek help when they have symptoms and more likely to be

diagnosed at a later stage of disease than non-aboriginal people, a delay that can make treatment more difficult or no longer possible.

Although this has been documented in the research literature, it's not as well-known by health-care providers, that many aboriginal people don't trust the system enough to use it.

The Health Council held meetings with health-care providers and policy-makers in Saskatoon, Winnipeg, Vancouver, Edmonton, Toronto, Montreal and St. John's, N.L.

Many participants were from First Nations, Inuit and Métis communities, and they generously shared both their personal and professional insights and experiences.

Participants described aboriginal people's feelings of discomfort, powerlessness and fear when trying to use the health care system.

To quote one participant, "they

have had experiences like being treated with contempt, judged, ignored, stereotyped, racialized and minimized."

One story exemplified the type of racist assumptions many aboriginal people experience.

An injured aboriginal man was taken to an emergency department, where he was not allowed to lie on a bed. When a physician asked why the patient was not lying down, the nurse explained that the man was dirty, and would just return to the street after leaving the hospital.

In fact, the patient was employed, owned a home, and had been attacked on his way home from work.

Most health-care professionals are well-intentioned and unaware they are acting out deeply entrenched stereotypes of aboriginal people that exist throughout Canadian society. Health-care professionals may not realize they are the reason a First Nation, Inuit or Métis patient does not follow a treatment protocol or doesn't return for appointments.

Despite these challenges, there is good news -- very good news.

Across the country there are programs underway to create health-care environments that are free of racism, where aboriginal people can feel welcome and safe.

For example, in recent years there has been an increase in cultural-competency training for health professionals and an increase in the use of aboriginal support workers who serve as cultural interpreters between aboriginal patients and the mainstream health-care system.

These programs and others are described in the Health Council's recent report, Empathy, dignity and respect: Creating cultural safety for aboriginal people in urban health care.

Medicinal mushrooms

By Sarah Blackwell

I recently coordinated an event held at Aanmitaagzi Studio in Nipissing First Nation, where the topic was foraging and harvesting wild mushrooms, a plant medicine from Mother Earth.

Grant Lauzon shared his experiences over the past 30 years learning about wild mushrooms with his father. He discussed the health benefits of Red Reishi mushroom and described it as being a spiritual experience when we find and consume these plants from the Earth. You can find the Ganoderma Lucidum or Red Reishi mushroom on hardwoods like maple, oak and elm, and is identified by its red or brown cap in an oval or kidney shape. It does not have gills underneath, but instead has a corky underside, and can be found in Northern Ontario forests. It is the most studied mushroom, with evidence of its benefits on diseases like cancer, HIV/AIDS, asthma, allergies, high blood pressure, high cholesterol, diabetes, hepatitis, anxiety and many more.

Dan Brooks discussed his experiences harvesting and using Chaga mushroom, found abundantly in Northern Ontario forests. He stressed the importance of taking full-grown Chaga and to leave



Grant Lauzon examines Chaga.

the smaller ones to continue growing and contributing to the cycle of the forest. Chaga can be found on live Birch trees, and are dark black on the outside with a brown, corky inside. Chaga mushroom has historically been used to treat diseases like tuberculosis, cancer, ulcers and even can have positive effects on blood sugar. This tells me that our ancestors most likely knew about this medicine and used it for many different things. Chaga is the most powerful adaptogen, which means it modifies the way your body responds to stress. It is believed that approximately 80% of health disease is a result of stress on the body.

Sarah Blackwell, M.H.S., B.A. (CYC), Aundeck Omni Kaning, is a Parent & Child Consultant living in North Bay. See <http://www.sarahblackwell.ca> and <http://tinyurl.com/SarahonFacebook>.

Sprouting good for your health

Traditionally, Anishinaabe people would forage for food, snack on wild edibles and very rarely would cook their food. Eating food in its most natural raw state provides the best nutrition and digestion for human consumption. Our ancestors would often snack on berries and seeds when travelling by foot, and were full of energy, strength and endurance. The health conditions that face so many First Nations children and adults today, did not exist years ago on a traditional diet of raw living foods, wild meats, seeds and berries.

Sprouting is one way to get high amount of nutrients into your body. It also adds some life and energy in your home, especially during winter when so much of Mother Earth is dormant. Children love to also watch the sprouts grow, and get excited they can eat them once they are complete.

Indoor sprouting does not need to be complicated. Check out www.sprouting.com

Need magnesium?

Is it 'cacao' or 'cocoa'?

You say tomatoyto, I say tomahto.

This confusion could be as simple as a spelling error at some point in time. Chocolate experts do agree that when referring to the beans it is pronounced ka-kow or "cacao", and when referring to the powder it is "cocoa". The official name of the tree is Theobroma cacao, but over time the word has been Anglicized and replaced with "cocoa".

Cacao was first cultivated by the Olmecs (1200-300BC), an ancient tribe in the lowlands of South Central Mexico. During the Mayan Classic Age (300-900 A.D.) Mayans treasured cacao as a "cure-all", and it became an integral part of their society and was used in ceremonies, for gifts and integrated into mythology including the Mayan Creation Story.

Raw cacao is the highest source of magnesium and chromium of any food – and most people are the most deficient in magnesium. Research has shown the benefits of raw cacao to improving cardiovascular health, diabetes symptoms and mental health.

Warm Chocolate Drink ~ serves 5 cold, thirsty skiers

4 cups Almond Milk – Original or homemade

1 TBSP Raw Cacao Powder

1 tsp Vanilla Powder or pure vanilla extract

1 tsp Ceylon cinnamon

¼ cup maple syrup or coconut syrup or yacon syrup

Warm all ingredients in a pot on the stove. Enjoy with loved ones.

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For Registration: Please contact Caroline Recollet, Provincial Aboriginal Training Consultant, Northern Aboriginal Initiatives at CAMH crecollet2002@yahoo.ca or (705) 207-5166



Social Services

To advocate on social issues affecting our people



Province pledges child reform

By Marci Becking

With files from Toronto Star

TORONTO — Ontario's Liberal government is acting on long-standing calls to reform the province's beleaguered aboriginal child welfare system.

In what one former First Nations leader called "a historic move," consultations with the aboriginal community will begin early next month to map out a strategy for change. The government hopes to introduce the reforms by early 2015.

"We are going to engage First Nations leaders, chiefs, aboriginal leaders, Métis — all of our partners — to jointly develop a strategy that transforms the way (ab- original) child and youth services are designed and delivered . . . so that the services can better meet their needs," Children and Youth Minister Laurel Broten said in an interview.

Union of Ontario Indians Social Services Director Adrienne Pelletier says that while she's pleased that there will be a strategy for change, she has reminded Children and Youth Minister Laurel Broten that it must be a First Nation-driven process.

"The Anishinabek Nation has been working with our communities, child welfare agencies and Ministry of Child and Youth Ser-



John Beaucage, former Grand Council Chief of the Anishinabek Nation, favours a parallel aboriginal child welfare system enshrined in legislation. Tanya Talaga/Toronto Star file photo

VICES to begin to address capacity issues, policy changes required as an interim measure to the long-term goal of First Nation Child Welfare legislation," says Pelletier. "We will decide who our urban service providers are and will develop partnerships and protocols with urban service providers."

Pelletier says that one major outstanding issue that has not been resolved and must be brought to both Indian Affairs and MCYS is to address the total disregard for Band Representative Funding by both parties.

"Band Representatives are

legislated in the Child and Family Services Act, but no funding is provided to First Nations," says Pelletier.

Broten's initiative comes almost two years after a report from provincial aboriginal child welfare adviser John Beaucage called for a major overhaul of the system.

"Having First Nations groups and leaders and workers involved in the evolution of a new framework is going to be very significant and probably one of the first of its kind in Canada," Beaucage said in an interview.

"I think this is a historic

move," he said. "It is a huge shift in attitude and thought process."

Beaucage, a former Grand Council Chief of the Anishinabek Nation, favours a parallel aboriginal child welfare system enshrined in legislation that respects native culture and traditions for children both on and off reserves.

More money may be needed in the short-term to enact the reforms, he said. But over time, as aboriginal communities take on more responsibility and results improve, costs will go down, he predicted. Although aboriginal children represent just two per cent of the pop-

ulation, they make up 21 per cent of Ontario's 8,300 Crown wards. At a time when the overall rate of children moving into foster care is declining, the rate of aboriginal children in care is increasing.

Many are in the system due to the legacy of residential schools, poverty, substance abuse and inferior education that plague aboriginal communities.

Ontario is the only province that pays for child protection services for First Nations children and is reimbursed by Ottawa. In the rest of the country, Ottawa funds these services directly.

Holly's silent no more



ASK HOLLY

By Holly Brodhagen
askholly@gmail.com

Friends, co-workers and acquaintances have been asking me my opinion about the Idle No More movement as well as the talks going on between First Nation leaders and the Canadian government.

As an opinionated person I am usually quick to rush in and share my feelings and thoughts. This time I have stepped back and thought it through. Here are my thoughts.

My ancestors, in good faith, negotiated with the government in an attempt to maintain their culture and heritage. These negotiations led to reserves and to our treaty rights to education and health. The courts have confirmed

our right to be consulted when decisions are being made that affect our territories and our rights.

Whether the government believed that eventually these rights would be extinguished should not matter.

First Nations people have the right to live on the territories that they have called home for generations, the very land that helps carry on their heritage and culture.

They have their right to protect that land against companies that would take the resources with no thought to what will be left behind. They have the right to benefit from the resources on their lands. They have the right to do this while having a standard of living similar to other people in Canada.

Parents have the right to expect that their children can get an education and have a healthy home to grow up in while being surrounded by their families and community members. These things were agreed upon by the government when they made up the reserve system and signed the treaties.

As a First Nations person living off reserve, I have the right to believe that the government realizes that I still matter, that my children and their children have the rights their ancestors negotiated for whether they live on reserve or not.

My children have the right to feel a connection to the land that their ancestors have lived on. As a parent I have the right to make decisions for their best interest without sacrificing my heritage and rights.

All Canadians have the right to believe that their government will meet its obligations to every per-

son living within its borders.

They have a right to expect that the government will put their best interests at heart without compromising the well-being of some. Canadians have a right and obligations to ensure that the land that they call home is not abused or destroyed for the sake of money.

I think what is being asked of the Government of Canada is not just to have meetings but to take an active and constant role in partnership with First Nations to alleviate the issues. No more fix it

and forget it solutions. It is time to make true progress.

Whether I agree with hunger strikes or traffic slowdowns shouldn't matter; these actions have drawn and continue to draw attention issues. Perhaps this will force the Canadian people to realize that the issue of First Nations rights should not be on the back burner anymore.

Holly Brodhagen is a citizen of Dokis First Nation. She holds a Masters Degree in Social Work.

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The Anishinabek Nation Economy

Our Economic Blueprint



From scaffolds to solar

By Greg Plain

TORONTO – STC Energy was the only fully Aboriginal owned and operated company participating in the 2012 CANSIA Energy conference “Solar Canada 2012”.

Owned by Chippewa Industrial Development Limited (CIDL) at Aamjiwnaang First Nation, STC – Structural Tech Corporation -- has been in the industrial park for more than 20 years, originally as a scaffolding manufacturer.

When CIDL purchased the steel manufacturing unit they decided to look for other business opportunities, which came in the form of Ontario’s Green Energy Act. STC Energy now manufactures racking systems for ground and roof mount applications in the solar energy market.

A ground mount unit can be seen as a working model on the front lawn of Structural Tech Corporation, which has a contract with the Ontario Power Authority to create energy that goes back into the grid for use across the region.

The newest product offering from STC Energy is the roof mount unit that has been under development over the past year and which will also be placed on the company’s front lawn as a working model.

Wilson Plain is a Director with both CIDL and STC.

“There has been a lot of research and development that has gone into the two products and we have had a lot of interest from several companies from Canada and abroad to manufacture racking and Solar products for their companies. The hope is the energy



Wilson Plain shows a conference-goer ground screws developed by STC Energy of Aamjiwnaang First Nation.

industry will bring another stream of revenue for the company.”

STC Energy also brought its newly-developed ground screws to display at the CANSIA conference. The screws are built to use as an alternative to placing cement pads under the ground mount units.

STC Energy can be found on the Aamjiwnaang First Nation in Southwestern Ontario near the Canada/ USA border. Their website is under construction and information can be seen at <http://www.structech.com/>



Jaclyn Deleary

Thames opens doors for more homecomings

By Greg Plain

CHIPPEWAS OF THE THAMES-FN – This southwestern Ontario First Nation hopes that growing its population will help grow its economic base.

In December the keys to 13 newly-built homes were turned over to newly-selected. Chief Joe Miskokomon says the plan is to

have 10 more houses per year built for the next four-year period. This will add 53 new homes to the Nations housing stock and bringing approximately 200 people back to the community.

“We are building these affordable homes to bring members back to the community and to keep up with the needs of our community members. This will provide a great new start for our young families like Jaclyn’s.”

The chief was referring to Jaclyn Deleary, who moved back to the Thames in December with her son.

“My son and I have been living in the city of London for several years and I’m ecstatic that I will now be able to move back to our territory and teach my child what it is to be Chippewa and be living among our people at Antler River”

The Chippewas of the Thames has been working with the First Nations Market Housing fund to increase its housing stock and is moving toward the creation of its own housing authority. This will take housing issues off the council table, and allow it to deal with big-picture issues like the Community Comprehensive Plans (CCP) that has occupied it’s time for much of the past year.

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Anishinabek blast new provincial mining regulations

By Marlene Bilous

Grand Council Chief Patrick Madahbee says federal government fiscal failings are the real reason behind challenges First Nations are experiencing with the mining industry.

"The government has put us in such debt that they are selling off our resources," the Grand Council Chief told one of three mining regulation workshops presented by the Lands and Resources department of the Union of Ontario Indians. "The stage has been set for this issue to be carried forward to the Special Assembly, the Chiefs of Ontario and the Assembly of First Nations. We need to force these governments to listen to us. The strength is in our people."

Over 60 Anishinabek Nation citizens attended regional workshops in Fort William, Sudbury and Toronto last fall. The Ministry of Northern Development and Mines announced new regulations which came into effect on November 1, and become mandatory on April 1. The new mining regulations did not allow for meaningful consultation with the Anishinabek Nation and included very little mention of the Anishinabek Mining Strategy produced in 2009 or the UOI engagement sessions held in 2010 and 2011. The major Anishinabek Nation concerns about the new regulations fall into four major areas: 1) Anishinabek and Treaty Rights; 2) Environmental stewardship; 3) Capacity building at the First Nation level; and 4) Resource revenue-sharing.

Deputy Grand Chief Glen Hare put the government on notice at the Lake Huron Workshop.

"We need to be at the table with government and industry when government is making decisions on the mining resources located in our traditional and treaty territories. They are taking our resources

while our kids are starving. The Anishinabek Nation needs to turn this around and become drivers in the mining industry by working together and having our Chiefs at the decision table."

The new mining regulations only require First Nations to be consulted on the last two stages of the six-stage mining sequence. Consultation is only required at the permit and closure plan process. The proposed mining regulations promote the following process:

- 1) The Get-Go: No consultation with First Nations before a claim is staked;
- 2) Claim staking: A proponent stakes a claim and MNDM sends a letter to the First Nation involved giving them 30 days to identify why mining should be excluded in that area, for example

'Where is the First Nation voice?'

presence of Aboriginal cultural sites;

- 3) Early Exploration: After 30 days, proponent may start early exploration which allows the proponent to cut trails up to five feet wide, dig holes up to three cubic meters deep, and strip land by using small dynamite;
- 4) Exploration Plans: Exploration plans which the proponent submits and MNDM sends to First Nation giving them 21 days to comment;
- 5) Exploration Permits: Permit deep drilling and use of dynamite for heavy blasting which requires consultation with First Nations and comments over a 60-day period;
- 6) Closure Plans: Require the proponent to rehabilitate the land, water and environment

Chief Day said: "We must scrutinize these mining regulations. The government is going to do what it's going to do, so we need to influence the government. We need to have a voice and be at the table."

Rights

UOI legal counsel Jenny Restoule-Maluzzi emphasized that the Courts have determined that that in order for consultation to be valid, it must be done in good faith, be meaningful, and involve the Crown.

Northern Superior Regional Grand Chief Peter Collins pointed out that although there are lots of mining companies and mining activity in the Northern Superior Region, only a few companies talk to First Nations on a regular basis.

"We hear about consultation

They include scores of mining, forestry and pipeline projects such as the now-shelved Mackenzie Valley gas pipeline in the Northwest Territories.

The Northern Gateway pipeline could be next unless accommodation is found with opposed First Nations in the B.C. interior and on the coast.

Bill Gallagher, a former federal government regulator, oil and gas lawyer, treaty negotiator, and author of a new book, *Resource Rulers, Fortune And Folly on Can-*

over and over. I don't want to be consulted anymore. I want to be accommodated. We need to meet with the decision-makers who can make amendments to these regulations."

Southwest Regional Grand Chief Chris Plain echoed this concern.

"If they (MNDM) are watering down what consultation means, then what next? Why are we not at the table with them when they are determining how to engage?"

Chief Wayne McQuabbie, Henvey Inlet FN, wanted to know who was making the rules.

"Where is the First Nation voice? Ministry and proponents should be educated on our Anishinabek and Treaty rights before they go on the land. Our rights are of the foremost importance and must be protected."

Southeast Regional Grand Chief James Marsden focused on environmental concerns.

"The Anishinabek Nation has always valued the importance of the land and our water. Environmental stewardship is critical today and crucial for us to pass on to our next seven generations."

Chief Roy Michano, Pic River FN, questioned whether the dispute resolution mechanism in the regulations included a First Nation representative and perspective as requested by the Anishinabek Nation in its Mining Strategy. MNDM said it did not.

Chief Tom Bressette, Kettle and Stony Point FN, expressed his concerns over "fracking" — a process of drilling and injecting fluid into the ground to fracture rock and release petroleum or natural

gas — in the Great Lakes and the declining water quality and significant decrease in water levels.

The Anishinabek Nation has consistently emphasized the need for more capacity funding at the local level so communities can handle the heavy paperwork burden required for mining. The latest MNDM proposal only recognizes ten First Nations as requiring capacity assistance and has proposed to fund one person to serve the needs of the entire Anishinabek Nation.

Chief Collins took issue with this position.

"The Northern Superior Chiefs question why MNDM is not providing our five First Nations a person for each of us. We are short of capacity at present and need at least one person for each First Nation in order to process all this extra paperwork for mining."

Workshop facilitator Phil Goulais, Nipissing FN, related an incident in which the late Elder Dick Pine from Garden River FN met with the Ontario Cabinet and asked them: "With you and all your hired help, did you bring all the resources with you on a big scow when you came or were they already here?" Premier Davis had no answer so it could be understood that the Anishinabek Nation has traditional rights to their territory.

Chief McQuabbie called an earlier lump-sum proposal of \$30 million by Ontario "a slap in the face for 134 First Nations in Ontario."

Marlene Bilous is a lands and resources policy analyst for the Union of Ontario Indians.

First Nations have Canada's longest legal winning streak

By Claudia Cattaneo
The National Post

TORONTO — The wakeup call: Corporate interests need to accept what the courts already have — that First Nations now hold the balance of power in deciding the fate of Canada's resource projects because they have rights that others don't.

Canada is orchestrating a big push to accelerate development of its natural resources, but behind the hype there is a shifting and tense legal landscape.

First Nations are on a big winning streak in the courts that has empowered them to have a say on projects in big parts of the country.

The tension is pushing corporations to spend huge dollars to keep the peace and move projects along in areas First Nations claim as their traditional lands.

But the approach is piecemeal and there have been few consistently successful strategies.

Many projects worth billions of dollars have been delayed or sunk altogether.

There is a better way.

"The current situation in terms of access to resources, with the overarching tensions, has become unsustainable," Mr. Gallagher said in an interview. "That is the key to the whole thing. Recognizing that Plan A has not worked; let's put a Plan B together."

The good news: Canadian First Nations are not opposed to development.

The wakeup call: Corporate interests need to accept what the

courts already have — that First Nations now hold the balance of power in deciding the fate of Canada's resource projects because they have rights that others don't.

It's a power Mr. Gallagher says is backed up by 170 legal victories — the biggest winning streak in Canadian legal history — that give First Nations a say in how resources are accessed and developed.

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RESPECT THE WATER

ABOUT the CAMPAIGN

As a result of the recent drowning's in the Anishinabek Nation territory over the past few years, the Anishinabek leadership identified that there is need for an education and awareness campaign – "Respect the Water".

The Seven Grandfather Teachings of the Anishinabek people, who believe that living a good life can only be accomplished through wisdom (nbwaakaswin), love (zaagidwin), respect (mnaadendmowin), bravery (aakdehewin), honesty (gwekwaadziwin), humility (dbaadendziwin), and truth (debwewin) are the fundamental values of this campaign.

As Anishinabek we must Respect the Water (Nbe) and the elements (weather). Our people have been on the water for thousands of years – we need to stay focused on how our people have traditionally taken care of self, and community. Along with Respect, safety is a key message, we are deeply concerned for the safety of all of our Citizens across the Anishinabek Nation while they are exercising their rights to fish, and provide food for their families, community and ceremony.

 *"Water is the life blood from Mother Earth to all human beings. We cannot live without this most precious resource. Our Women are the caretakers of this precious gift and they teach us to have respect and protect the water and land for generations to come".*

Grand Council Chief Patrick (Wedaseh) Madahbee



"Respect the water and anticipate the weather, we are experiencing a changing climate. And foremost protect your families and yourselves in case of emergencies with proper life jackets and floatation gear – Safe travels to all".

Deputy Grand Chief Glen Hare

PHASE 1

The Anishinabek Nation Education and Awareness campaign – 10 issues. Keep watch for riveting topics to be covered:

1. Introduction of the campaign
2. Preparedness Check-list
3. Ice Fishing
4. Fishing
5. Boating
6. Inland water safety
7. Beach/pool safety
8. Rock Fishing
9. Fishing/Boating
10. Stay tuned for the Workshop in the new year

PHASE 2

Safety Awareness Workshop for Fisherman – promo items: manual inflatable lifejackets

PHASE 3

Follow up – Evaluation – produce results of 2013 campaign



FOR MORE INFORMATION ON THIS CAMPAIGN, CONTACT LANDS AND RESOURCES
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DOHM-NUK/LET'S PLAY

Rabbit and Bear Paws



Exchange participants Gail Uqayuittuq from Nunavut and Eliasa Mtarwanje from Tanzania

Exchange in Wiky

WIKWEMIKONG – A group of 18 Canada World Youth volunteers, including nine Aboriginal youth and nine youth from Tanzania, are currently completing their five-month cultural exchange in the East African republic.

The group left for Tanzania in December after spending two months volunteering in Wikwemikong Unceded Indian Reserve on Manitoulin Island.

The Tanzanian youth, who will be applying for medical school this year, tutored local students in math and biology. The Aboriginal youth – including two Dene from the North West Territories, five Cree and Metis from British Columbia, Alberta, Saskatchewan and Manitoba, and two Inuit from Nunavut -- helped out with the First Nation's band office and the local conservation authority.

The Canadian Aboriginal youth were thrilled to learn more about each other's cultural heritage and that of the Anishnaabek people of Wikwemikong. Said one youth: "The experience gave me lots of food for thought – I'll want to instigate certain changes in my own community when I return home."

"Such a rich cultural experience opens our youth's eyes, allowing them to realize that they have the option to enhance themselves and work towards opportunities such as being able to participate some day in a CWY program like this one," said Linda Kaboni, who supervises volunteers at the Wikwemikong Youth Centre.

During their stay in Tanzania, the youth volunteers will be working on an environmental program focused on eco-living and sustainable communities.



Change means educating people

By Edén Beaudin

It has only been a couple of months since #idlenomore went viral.

With technology it has allowed us to take more interest in what it is about, and find out what it is. The first time I heard about it was on Twitter; since then I see it trending daily. It has gone as far as Australia.



Edén Beaudin

Even Nelly Furtado has taken recognition of it, and just the other day she Tweeted, "Amazing #idlenomore presence and good vibes in audience!!!! #goosebumps".

This is just a beginning to the relationship between Canadians and Anishnabek people.

Many people are reminding young people in my community that it only takes one or two people to make a difference. The four ladies in Saskatchewan are living proof of that. They are also saying that we should be the leaders in this situation, to be the leaders for our future.

Even though this has gone viral, many Canadians do not know the purpose of this, or that it even exists. It is still fresh and it is hard to tell the rights and wrongs. Many newspapers are listing false statements about Native people.

The main way we can make a change is by educating everyone. We have to start in our schools and in our homes. We have to foster a world of peace.

The lakes will not be harmed under our watch. We will stand for our rights, and keep this land safe and healthy. Our belief is that the Creator sent us here to take care of Mother Earth.

My school sent prayers and hope that this situation will be resolved, that no one will get hurt during these peaceful protests, and that we stay strong and united.

Edén Beaudin is a citizen of M'Chigeeng First Nation. She is the founder of the Pegasus Literary Awards.

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Aniish na?

Gigawabamin Menawah

ANISHINAABEMOWIN

Aaniish Eshnikaazyin?

Giminadan Gagiginonshiwani

Bezhik, Niish, Niswi, Niiwiin, Naanwan, Nigodwaaswi, Niizhaswi, Nishwaaswi, ZhaanGswi, Midaaswi

Immersion technique borrowed

By Margaret Hele and Barbara Burns

SAULT STE. MARIE – Barbara Nolan's Ojibwe teaching style is working in a French language school.

"I was thrilled to have the opportunity to work with the St. Mary's French Immersion School," says Nolan, whose reputation as a successful language teacher is based on her method of speaking only in Anishinaabemowin to students, who get the gist of her story through her expressions, actions, pictures



Barbara Nolan and St. Mary's students. – Photo by Barbara Burns and impromptu props.

"I was honoured to be asked to teach Ojibwe. I did my storytelling with all children." They responded enthusiastically."

Nolan, who was born in Minde-moya on Manitoulin Island, attended Spanish Residential School and earned a Bachelor's degree in psychology from Algonoma University, was asked to teach JK to Grade 4 classes by St. Mary's principal Colleen Hannah.

"We have a growing popula-

tion of aboriginal students," says Hannah. "It was very good for them seeing themselves depicted in the curriculum. It was great for all of our students to learn."

Nolan says she originally developed her Anishinaabemowin immersion process when teaching at St. Hubert's School in the Sault. She borrowed a French language teacher's curriculum to create the "Native as a Second Language Curriculum" which subsequently spread to schools across Canada.

Language lots of fun

By Marci Becking

NIPISSING FN – Learning Anishinaabemowin is lots of fun.

Just ask the participants of the weekly language classes held in both Garden Village and Duchesnay taught by Muriel Sawyer, Blair Beaucage and Evelyn McLeod.

"There's a lot of laughter in this class," says Sawyer. "It's amazing how well these learners are doing and it's only the fifth class. I know they're having fun."

There's also a lot of learning for the class of 20.

"I want our people to be proud that they know their language," says Sawyer who has a 38-year career teaching Anishinaabemowin. "When the language dies, we become descen-



Muriel Sawyer laughs with Joyce Beaucage, June Commanda, Randy Penasse and Rhonda Beaudette in a game of 'go fish' or 'giigoonhken'.

dants of the Ojibwe people, and we are no longer Ojibwe."

Teachers like Sawyer are trying to reverse statistical trends that indicate 60 Indigenous languages are dying, casualties of historic trauma like the Indian residential school system. Census figures show there are just over 19,000 Ojibwe speakers across Canada.

Nipissing is attempting to keep the language alive by offer-

ing classes like Muriel's for community members.

Sam West, Finance Manager for Nipissing First Nation says that she uses a little bit of the language at work.

"I would like to learn how to write and speak," says West, who participated in a card game of "Giigoonhken" or "Go Fish" that used expressions for work.

"Hopefully I will be able to use this in the workplace."

Diploma a first

BARRIE – Georgian College will be launching a new Anishinaabemowin Language Program (ALP) two-year diploma program at the Barrie Campus starting September 2013.

This fully-accredited diploma program is the only one of its kind in Ontario and focuses on creating functional Anishinaabemowin (Ojibwe) speakers. Driven by the call from local communities and Georgian's own Anishnabe Education and Training Circle (AETC), the School of Aboriginal Studies is expanding on existing Ojibwe language course offerings that have been available for many years.



Aboriginal student circle at Georgian College.

The ALP program incorporates a multi-pronged approach to language retention. Students will receive support in class, as well as one-on-one sessions with a language specialist and facilitated group discussions to help with pronunciation and sentence formation. Students can expect to spend 18 hours each week in class, with another 11 hours each week participating in language-based activities outside the classroom setting that will aid in retention. The program also prepares students to design, develop and

implement language programs at the community level.

For more information, see www.georgiancollege.ca/programs/ANLP or contact April Jones, Community Liaison Education Officer at (705) 728-1968 ext. 1317 or april.jones@georgiancollege.ca.

If you are interested in learning more about teaching opportunities, please contact Maryann Fifield, Dean, School of Aboriginal Studies at (705) 728-1968 ext. 1315 or maryann.fifield@georgiancollege.ca.

Dictionary delayed



Mary Ann Corbiere

Maajiiibiyagan kina Nwii-Niishnaabek Waa-gindmawaat Boozhoo, Nwii-nishnaabedok!

Ga-dbaajmatawnim epiichiikmaan maanda ndictionary aapiichin debaaddamaan zhandaa maajimoo-mzin'igning, gnamaa 'Aaniish naa pii maanda waa-zaagewebdek?' enendmawegwenh ngii-nendam. Geyaabi go ndan'kiitaan maanda, miinwaa genii go aapji nnaagaas maanda wii-giishtoowaanh. Gda-ke-wiindmawnim dash, wii-bwaa-gwiinwinendmek, da-giishtoowaanh go maanda maapiich, miinwaa enji-gshkitoo-swaan pane wii-aabjiikmaan maanda, wii-nsastamek naa gbeying enji-dzhitawaanh maanda zhibiymaanh.

Naangodnong gewe gegoo gnige go edmend-zing zhiwebat bmaadzing. Bboonong dash genii nwiidemaagan gi-mkigaaza mo'got miinwaa zaam wiikaa aawnik wii-nnaandweyin. Pii maanda waandmaagoowaang, mii go weyipi leave gi-daapnaamaan wii-naagdawenmak. April jibwaa-shkwaagat dash, mii gi-maajaat. May jibwaa-aabtoogzat neyaap ngii-oo-nakii. Mii'sh miinwaa June eshkwaagat gi-mzhin'geyaanh, ngo-giizis dash gewii aabdek sick leave ngii-daapnaan. Neyaap myaajii-nakiyaanh, gaa go weyipi ngii-ni-gechwibza-sii. Baamaa ngoji September ngii-ni-gechwibis neyaap maanda dictionary nakiiimaan. Mii'sh miinwaa wi accreditation panel gi-kwejmigoowaanh wiidgobyaanh. Mii'sh naa miinwaa nongo nDecember neyaap miinwaa gi-de-maajii-getnaamiikmaan maanda ndictionary. Ga-ke-wiindmawnim dash gewii megwaa ennakiiyaanh zhibiymaanh sa maanda ndictionary.

Aanin dash gewii niwin kidwanan, gaa go weyipi ko ngiikendziin waa-zhi-aan'kinoosdoowan, na'ii dbishkoo, aagwiitoosdoon. Maamnik dash ko ndoo-kweji-naanaagdawendam, giishpin dash nnaash mkwendziwaan gegoo, nda-ke-booniikaanan. Pii zhgo wii-giizhbiimaang manuscript, mii da-aanji-mookiitmaan nanda zen'gizyaanin wii-aan'kinoosdoowaanh. Aabdek naa gnamaa February maanda ndaa-de-maajii-nan'kii.

Gbogensminim dash, maano go baabiiwshik; ndoo-kweji-aabjiikaa go maanda. Pii miinwaa zhibiigeyaanh maanpii maajimoo-mzin'igning, aabdek naa gnamaa "Gii-nindaadim manuscript" nga-kit. Aabdek naa gnamaa gewe jibwaa-ni-ngobboon'gak maanda da-zhiwebat.

Open Letter to Nwii-Nishnaabek

Hello, My fellow Nishnaabek.

I thought I'd let you know where I'm at with this dictionary that I talk about now and then in this paper, in case you're wondering, 'When is this going to come out anyway?' I'm still working away at this, and I too am anxious to finish it. So I'm informing you, to ease your mind, that I will finish this eventually, and why I haven't been able to devote all my time to this, so you can understand why it's taking me so long to write this.

As well, sometimes in life something totally unexpected happens. In my case, last winter my husband was found to have cancer and that it was too advanced for him to be cured. As soon as we were told this, I went on leave so I could take care of him. He passed away before the end of April. I went back to work before mid-May. Then at the end of June, I fell ill and had to take a month of sick leave. When I resumed work, I didn't get into the groove right away. It wasn't until September sometime that I regained full momentum on the dictionary work. Then I was asked to be on the accreditation panel. So fortunately I was able to start working in earnest again on this dictionary in December. So I'll take a few moments to tell you what I'm working on at this time with regard to this dictionary.

Now for some terms, I can't think of a translation right away, for example aagwiitoosdoon. So I try and think of something for a while, then if a wording just doesn't come to me, I leave them alone for a while. When the time approaches to complete the manuscript, I'll tackle these words again that are hard for me to translate. Hopefully I can start doing this by February.

So I beg your patience; I am trying to work consistently on this. Next time I write in this newspaper, I hope I'll be saying, "We've sent off the manuscript." And hopefully this will happen before one year passes.





ANISHINABEK Educational Institute

SEPTEMBER 2013

DIPLOMA

- Business
- Native Early Childhood Education (NECE)
- Registered Practical Nursing
- Social Service Worker (Tending the Fire/Caring for Water)
- Traditional Aboriginal Healing Methods

CERTIFICATE

- First Nation Child Welfare Advocate (FNCWA)
- Pre-Health Sciences
- Fetal Alcohol Spectrum Disorder (FASD)



STUDENT PROFILE Lance Panamick



I am from Sheshegwaning First Nation. I work at the Sheshegwaning Health Centre as a Brighter Futures/Building Healthy Communities Worker. My focus is on Mental Health Promotion.

I completed my Native Community Worker: Traditional Aboriginal Healing Methods program in December 2012 and will be graduating in June 2013. I have enrolled in the Fetal Alcohol Spectrum Disorder Certificate program offered by AEI and Sault College starting in January 2013.

I attend classes for two weeks and return to my community for five weeks. This schedule is the reason why I chose AEI for my education. It allows me to maintain a full-time job and get my education at the same time.

My future endeavors consist of completing my studies in the FASD certificate program. I will continue to utilize my education to benefit the job I do in my community. At the same time, I will continue to keep myself open to any other educational opportunities that arise.



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