



## Migizi soars over Chippewa Territory

After 18 months in captivity, an immature, three-year-old female Bald Eagle was released into the skies over Deshkan Ziibii – Chippewas of the Thames territory – while community members sang an honour song. Details on Page 3. – Photos by Greg Plain



### Assemblies

Anishinabek Nation  
June 4-6  
Munsee-Delaware  
[www.anishinabek.ca](http://www.anishinabek.ca)

Chiefs of Ontario  
June 25-27  
Whitefish River FN  
[www.coo.org](http://www.coo.org)

Assembly of First Nations  
July 16-18  
Whitehorse, Yukon  
[www.afn.ca](http://www.afn.ca)

[adflagcontest.com](http://adflagcontest.com)



FLAG CONTEST

Educational resources on Indian Residential Schools available

[www.anishinabek.ca/irscp/](http://www.anishinabek.ca/irscp/)

## Sovereignty summer?

# Maintain volume: Madahbee

By Maurice Switzer

Anishinabek leadership is encouraging all Canadians to maintain the volume of public outcry against federal legislation that threatens environmental safeguards and ignores the constitutional rights of First Nations.

"I think it's safe to say that Anishinabek Nation citizens are poised to protect their treaty and inherent rights," said Grand Council Chief Patrick Madahbee. "The federal conservative government has already shown its hand; now it's time for us to show ours."

Speaking on behalf of 39 member Anishinabek communities, Madahbee had high praise for those who have spoken out against what he termed "a legislative assault" by the Harper government.

"We all raised the bar through the winter with round dances, marches and rallies across Turtle Island and beyond. Let's keep the momentum going."

Madahbee said it was "disgusting and disgraceful" for the federal government to ignore the voices of fasting First Nations Chief Theresa Spence and the Nishiyuu Walkers and continue to promote legislation that puts more First Nations people into poverty.

"This is our time to stand beside our youth and make a difference."

Appearing as a panelist at a March 22 "teach-in" at Canadore College, the Grand Council Chief told an audience of 300: "We are trying to get rid of the shackles of colonialism."

He called the Harper government's omnibus bills "an affront to all Canadians."

Fellow panellist Pam Palmater – a high-profile spokesperson for the Idle No More movement – agreed, suggesting that the grassroots campaign should matter to all Canadians.

"This legislative agenda ignores First Nations sovereignty and jurisdiction, violates the United Nations Declaration on the Rights of Indigenous Peoples to have free, prior, and informed consent, transfers jurisdiction from the feds to the provinces, transfers liability without funding and increases government control over First Nations. Canada's objective

is assimilation."

A report broadcast by the Aboriginal Peoples Television Network says that Idle No More has joined forces with Defenders of the Land and the new alliance plans to launch "escalating action" during what is being called the "Sovereignty Summer". The alliance has been endorsed by Jessica Gordon, Sylvia McAdam, Sheelah McLean and Nina Wilson, the four founders of Idle No More, along with the movement's lead organizers, provincial and territorial chapters.

As a result of the alliance, Idle No More has now agreed to support non-violent direct action, including blockades, in the cause of Indigenous rights, says the APTN report.

The Defenders of the Land is an established network of Indigenous activists that was formally formed in 2008. The network has been involved in Indigenous land rights issues across the country, including in ongoing hotspots like Ontario's Grassy Narrows First Nation, Kitchenuhmaykoosib Inninuwug First Nation and Barriere Lake in Quebec.

The alliance would see "co-ordinated non-violent direct actions", and calls on "non-Indigenous peoples" to join Indigenous communities in the actions.

A draft joint declaration makes several demands, including a repeal of sections of the now passed Bill C-45 that impact the environment along with Aboriginal and Treaty rights; changing the electoral system to proportional representation; ensuring consultation happens before any legislation is introduced that impacts collective rights and the environment; the full implementation of the UN Declaration on the Rights of Indigenous Peoples; an end to the government's policies of "extinguishment"; full implementation of the treaties and a national inquiry into murdered and missing Indigenous women.

"We know it will take a lot more to defeat (Prime Minister Stephen Harper) and the corporate agenda. But against the power of their money and weapons, we have the power of our bodies and spirits," says the declaration. "There is nothing that can match the power of peaceful, collective action in defence of the people and Mother Earth."

## Read us online!



# Political Office

To respect the sacred laws of the Anishinabek



## Keep momentum going

As spring arrives and we look back at the winter months I think it's safe to say that the Anishinabek Nation citizens are poised to protect their treaty and inherent rights. Our young people have spoken and along with our leadership, we will continue to act in the interest of protecting our environment and our rights. The federal conservative government has already shown its hands, now it's time for us to show ours. We all raised the bar through the winter with round dances, marches and rallies across Turtle Island and beyond. Let's keep the momentum going.



On March 25th we witnessed the determination of our people as six youth (one of them was eight years old) walked through minus-fifty-degree weather for 1,600kms from Northern Quebec to Ottawa. Chief Spence's hunger strike went over 40 days and she was joined by several other fasters in an effort to get the attention of the federal conservative government. Yet, here we are, still going to extreme measures while the legislative attacks that inspired this movement continues rolling forward, business as usual. It is disrespectful and disgraceful.

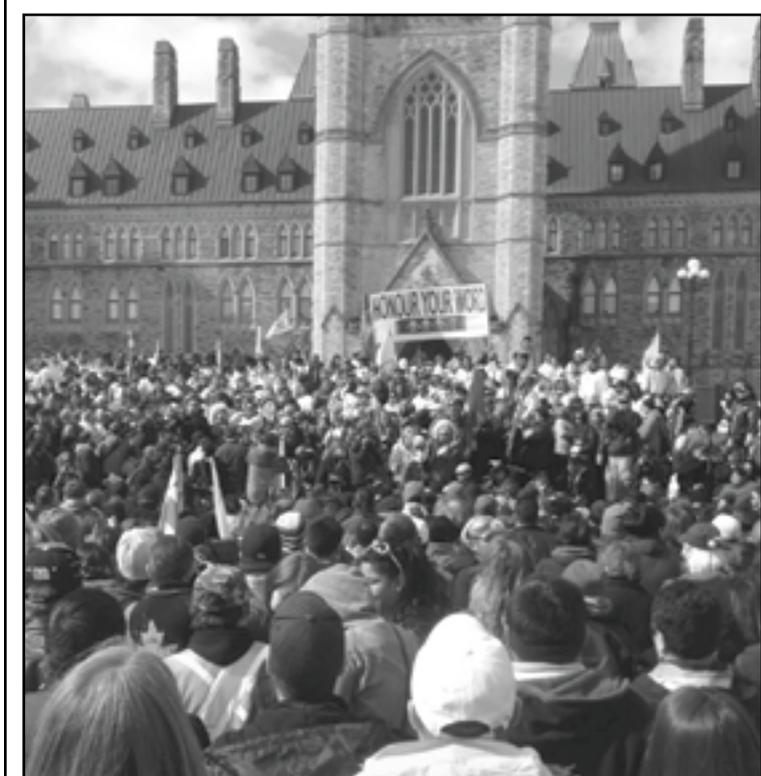
So we must continue moving forward as well. Our people have proven that they can accomplish anything and that they will stand up to make a difference. It's not easy coming up with new ways to describe what we're up against but what was true in December 2012 remains true today. Bill C-45 is a reality and we must find ways to stop Harper's irresponsible agenda. The budget announcement will have a minimal impact on helping our cause and the federal work for welfare program will only put more First Nations people in poverty and our families will be asked to bear the burden. This is it folks, this is our time to stand beside our youth and make a difference.

Of course they have many more bills on their agenda of assimilation and municipalization, bills like the MRP, Safe Drinking Water Act, Education Act and bills to make unilateral changes to the Indian Act. All these bills transfer federal obligations to the province and are aimed at eliminating First Nations treaty and inherent rights.

They want our land, our water and resources and they want us to fade into the distance. They are casting us aside as a special interest group. But there's one problem with their plan – they have to go through us first and based on what I've seen so far, our communities are ready to stand up and fight to protect their land and their rights. The Anishinabek Nation stands with you.

*Patrick Madahbee*

**Patrick Wedaseh Madahbee**  
Grand Council Chief  
Anishinabek Nation



**Nishiyuu walkers were greeted by thousands of supporters on Parliament Hill on March 25.**  
– Photo by Jody Kechego



**Anishinabek Nation Grand Council Chief Patrick Madahbee spoke at a teach-in at Canadore College on March 22.**  
– Photo by Monique DuBray

## Ontario needs to improve the relationship with First Nations

*Letter from Grand Council Chief Patrick Madahbee to Ontario Premier Kathleen Wynne.*

Congratulations on your recent election as the new Premier of Ontario. As the Grand Council Chief of the Anishinabek Nation I am optimistic that we can find some common ground on some outstanding issues between our nation and Ontario.

Economically, Ontario has a unique place in this country because of its advanced infrastructure and central location. Unfortunately, First Nation economies do not benefit from location or infrastructure, but with your promise to build better relations, perhaps we can reverse the trend. I don't think I have to remind you of the socio-economic realities First Nations have to live with daily, but I would like to discuss your plans for improving our relationship.

As the former Minister of Aboriginal Affairs, you are aware of some of the Anishinabek Nation's priorities. We have discussed Resource Revenue Sharing (RRS) to help boost First Nation economies and in the past Ontario did negotiate the idea with us. Due to some principled differences that included Ontario policies our negotiations did not go further than a \$30 million offer annually for five years. I would like to propose to re-enter those discussions as Ontario promised to do in 2010. Perhaps we could have a more open approach that might include something similar to what the Metis Nation of Ontario received, which was a \$30 million economic stimulus package for employment and training.

Over the past few years the Anishinabek Nation has been working on details of our Economic Blueprint and we feel confident that it is another avenue for First Nation



**Premier Kathleen Wynne**

economies. We've presented it to Ontario in the past and we would like to increase this profile as well.

We've had a fairly good relationship with Ontario in the past, which you can attest to as a former Minister of Education and of Aboriginal Affairs. However, I must note that although we've had a lot of discussion and some movement in program areas, we have very little tangible results in bringing First Nation economies up to par with the rest of Ontario. First Nations seem to be an afterthought when budgets are rolled out while municipalities receive the bulk of infrastructure dollars. Keeping in line with your Throne Speech, the Anishinabek Nation would like to see a more constructive relationship between Ontario and First Nations.

Further to RRS and our Economic Blueprint, I think there are several options available where First Nations can make real, tangible progress in building better economies, such as the following:

### **NEW ENERGY**

The Canadian and Ontario government both carry responsibilities, not only to the economy, but to the protection of our environment as well. With that in mind, I must remind you that the Anishinabek First Nations continue to express concerns over nuclear power and specifically, nuclear waste. On behalf of the Anishinabek Nation I request for the Ontario Govern-

ment to do more in the area of 'Clean Energy' and less in the development of nuclear energy.

First Nations continue to explore possibilities for partnership and development in wind and solar primarily but getting from A to Z remains a challenge as Hydro One and other large corporations and/or red tape seem to reduce progress

### **FORESTRY**

The Anishinabek Nation has been in discussions around a Memorandum of Understanding with the Ministry of Natural Resources for some time, and now that there's a new minister it would be a shame for an already slow process to be slowed even further

### **NORTHERN DEVELOPMENT AND MINING**

A bilateral table was discussed with the Ministry of Northern Development and Mines, but we have yet to see First Nation economies benefit from any discussions. With the Ring of Fire and other mining activities currently being contemplated in First Nation traditional and treaty territories, I believe a pragmatic approach and frank discussions need to proceed

### **ONTARIO LOTTERY AND GAMING**

Many First Nations have expressed their discontent on how the OLG has handled the Ontario Limited Partnership Agreement and the fact that the percentages have decreased over the years.

As always, the Anishinabek Nation remains open to a meaningful relationship with Ontario and we hope Ontario will remain true to its promises for developing better relations with First Nations.

In the interest of developing a better relationship with mutual understanding and respect, please keep the points in my letter in mind when introducing Ontario's budget.

# ANISHINABEK

## Young accepts UN post

**By Greg Plain**  
 CHIPPEWAS OF THE THAMES – Brenda Young is on her way to Geneva, Switzerland in June after being accepted into the United Nations 2013 Indigenous Fellowship Program – an initiative that gives Indigenous Peoples the opportunity to gain knowledge of how the UN deals with human rights.

“There are many reasons why I applied to this particular program,” says Young who is a citizen of Chippewas of the Thames First Nation. “Personally, I have been a defender of human rights since the first days of walking into kindergarten in a school located in London, Ontario. Facing discrimination based on my race that led to physical confrontations because I knew I had nothing to be ashamed of.”

Young thought the program would be a great opportunity that would benefit the Southern First Nations Secretariat (SFNS) member Nations.

She is a lawyer by trade (also possesses five diplomas/certificates in various fields), is a commissioner for the Anishinabek Nation Tribunal and is currently employed as a Policy Analyst with the SFNS located on the Delaware Nation.

“Throughout my life I have been blessed with many opportunities and currently, with the support of Mike George (SFNS), another one is before me with this program. I believe that as Indigenous Peoples we need to utilize all of the tools available to us in order to rectify the atrocities inflicted upon our ancestors and the violations of human rights that continue today through the Cana-



**Brenda Young has been accepted into the UN 2013 Indigenous Program. – Photo by Greg Plain**

dian government.”

The UN will also teach Young the mechanisms dealing with human rights in general and indigenous issues in particular so they can assist their organizations and communities in protecting and promoting the rights of their people. In its first decade, more than 100 indigenous men and women from 46 countries undertook the program. They have provided human rights training to more in their communities.

“While the United Nations may not be the answer to all of the problems it is the forum where Nation-to-Nation relations are discussed; there is much

work to be done via the UN such as taking the UN Declaration on the Rights of Indigenous Peoples and ensuring that the Declaration becomes a part of domestic law and/or ensuring that the Declaration becomes a Convention.”

She says that we need to be taking full advantage of having a voice in the UN forum and ensure that the Doctrine of Discovery is repealed.

“I am committed to this work and I am beyond excited about sharing this information throughout our Nations,” says Young.

The UN World Conference on Indigenous Peoples will be held September 22-23, 2014.

## Immature Eagle gets second chance on Chippewa Territory

**By Greg Plain**  
 CHIPPEWAS OF THE THAMES – A large group of Chippewa citizens were on hand to sing an honour song and see an immature Bald Eagle released into the wild after being rescued and rehabilitated by the Salthaven Wildlife Rehabilitation and Education Centre.

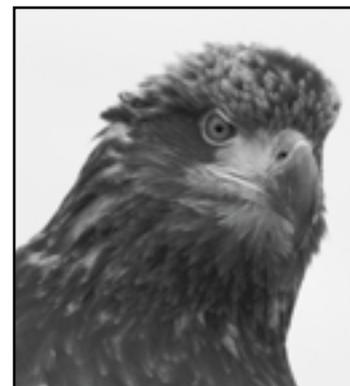
The three-year-old eagle, which will not get its signature white head and tail feathers until age 5, was found in a truck with a chain around its leg and it was found to be behaviourally-challenged and somewhat imprinted – meaning that it was not afraid of any humans. This is not an ideal quality for an Eagle to have.

The Salthaven group worked on the behaviour problems of the Bald Eagle for almost one and a half years and made considerable progress but were still uncomfortable releasing her because of her behaviour. The centre decided to send the bird out to Surrey, BC where another rehabilitation centre that specialized in Bald Eagles could finish the job and allow it to go into the wild; this process took about three months. The Eagle had shown that she wanted nothing to do with humans any longer and was returned to the Salthaven Group and released on April 5 in Chippewa Territory.

Councillor Myeengun Henry was contacted by the Salthaven group about the release of the large Eagle only the day before.

“We are honoured to be the new home of the beautiful Eagle into our community, and we sing this song to honour the Eagle,” said Henry.

The community had been working with the Salthaven



**This female bald Eagle was released in Chippewas of the Thames First Nation.**

group since 2005 and allowed the release on the Territory. Henry also goes out to the Salthaven facility to honour the animals that need to be returned to Creator.

It is the hope of the community that the eagle would live and prosper in the area. Henry said Deshkan Ziibii citizens are aware of seven other Eagles that live in the area.

Brian Salt is the rehabilitation director at the centre and he told the group about where the Eagle came from and the rehabilitation work that was required with the beautiful animal to ensure it would be able to hunt and live out in the wild.

“Over the last few months she travelled over 10,000 kilometres in this healing process,” said Salt. “It was a long road to freedom but it was worth it.”

The centre has brought other animals to the Chippewa Community including Redtail hawks and other animals that have been rehabilitated.

The Salthaven Wildlife Rehabilitation and Education Centre information can be found on the internet at [www.salthaven.org](http://www.salthaven.org) or on Facebook.

## Overcoming the bad

**By Eden Beaudin**

Crime is a big problem in First Nations today. Violence is the topic of many stories you will see in the media

It is a stereotype that all Natives are considered bad and hard to trust. In the eyes of a child, we think this is normal in communities.

The tattered houses are not easy to look at. What does it mean? Is it a house or a home? Looks like they are making the most out of limited resources, making space for over-populated homes.

Alcohol and drugs take over the souls of intelligent people making their heartless zombies.

This hides the accomplishments of many of us who have succeeded. Not all aboriginal people make bad choices; they live through them and succeed.

We all have a dream that we believe can be achieved; all we have to do is shine. Our culture embraces the Seven Grandfather teachings that the majority honours. There are also the rights of passage that are handed down.

These teachings help us learn about ourselves. The hardships only make us stronger, they make us believe we can do it, and pressure us into making it come true.

We can prove that natives have it, we are powerful, successful people who have talent. Make the correct decisions, take the right paths and show them who's got it!

Remember, we are the Eighth Fire.



**Eden Beaudin**

## Rabbit and Bear Paws



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# MAANDA NDINENDAM / OPINION

## Why First Nations can't 'just get over it'

Probably the most important outcome of the Idle No More movement has been to pique the curiosity of Canadians about exactly what it is that is making the Natives so restless.

High-profile INM spokesperson Pam Palmater says she's constantly having Canadians come up to her and ask: "Why don't First Nations people just get over it", but none of them can tell her what the "it" is that First Nations people are supposed to just get over.

Canadians were really wondering what "it" is on Jan. 16, when Idle No More demonstrators – many of them First Nations citizens – stopped passenger trains between Toronto, Ottawa and Montreal, stalled major highways and rail lines in parts of Manitoba, Alberta, New Brunswick and Ontario, and slowed traffic across the Ambassador Bridge between Windsor and Detroit, North America's busiest border crossing.

A national day of action included round dances and prayer circles in shopping malls and public spaces across Canada. It's easy for police to disperse and discredit demonstrators who are breaking store windows. But you better not turn the riot squad loose on people who are engaging in spontaneous outbursts of prayer or traditional dancing.

Actually, First Nations people have gone to jail for practising their culture in Canada. Sacred objects like Pipes and Wampum Belts were confiscated by authorities, and spiritual practices like smudging, dancing and drumming went underground to avoid the scrutiny of Indian agents.

This is one of those "its" that First Peoples find difficult to "just get over".

Another one is the network of residential schools that the federal government operated for over a century, resulting in the abuse and even death of thousands of Indian children who were taken from their parents and forced to attend. The last one – Akaitcho Hall in Yellowknife – just closed its doors in 1996. I have been inside that building and others, and can tell you that the experience made my skin crawl in the same way as it did when I visited former Nazi concentration camp sites in Europe.

This "it" was a Canadian genocide, an attempt to "kill the Indian in the child," as a government official put it. Unfortunately, the experiment actually resulted in killing a lot of the children, as well as crushing the spirit of many of their classmates.

There are simply too many "its" for First Peoples in Canada to "just get over".



*Maurice Switzer*

Where does the list start?

Highest youth suicide rates in the world, 80,000 First Nations residents living in homes without a supply of potable water, 25% of children in First Nation communities living in poverty, highest incarceration and unemployment rates in Canada.

When will the list end? When Canadians truly understand their own history, and demand that their elected representatives respect the rights of all peoples within its borders to live their lives in human dignity, with equal opportunity to education, employment and healthy communities.

Idle No More has played a key role in helping stage "teach-ins" that educate Canadians about the tragic legacies of historic government actions – breaking treaty promises, ignoring aboriginal rights

protected by the courts and the Constitution.

It is too easy for Canadians – much of whose "education" about First Peoples issues comes from ill-informed journalists – to dismiss attempts by Native political spokespersons as just more of the same old rhetoric; they don't understand that when Grand Council Chief Patrick Madahbee talks about the need to "break the shackles of colonialism" he is not simply reciting some party line. He experienced an "it" first-hand; he was forbidden to speak his own language when he attended a government-operated day school on Manitoulin Island.

Societies have become so dominated by polarized views that even the most sincere political figures can become the source of skepticism; their publics are tuning them out. I once heard Elijah Harper advise Canadians to stop waiting for their governments to do the right thing, advice being followed by Idle No More supporters.

If Canadians are more likely to listen to non-elected voices speaking about First Nations issues, maybe they are closer to understanding there are some things you don't "just get over."

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



## Standing on the land can be felt on your skin

When you come to stand upon the land there's a sense in you that you've seen it all before. Not in any empirical way perhaps. Not in any western sense of recognition. But more in the way it comes to feel upon your skin, the way it floods you with recollection.

Standing beside a tiny creek in the mountains I suddenly remember how it felt to catch minnows in a jar. The goggle-eyed sense of wonder at those silvered, wriggling beams of light darting between stones and the feel of the water on my arms, cool and slick as the surface of dreams.

I lived my life for the sudden flare of sunlight when I broke from the bush back then. The land beckoned through my bedroom window so that sometimes when the house was quiet I stood there just to hear the call of it spoken in a language that I didn't know. Calling me to it.

That creek ran out of farmland and wound its way to the reservoir behind an old mill, the voice of it a chuckle, its edges dappled by



*Richard Wagamese*

the shadows of old elms and its light like the dancing bluish green eyes of the girl on the bus you could never find a way to say a word to.

I'd lay across a long flat stone to dip a mason jar elbows deep and hung there, suspended, while minnows nibbled at my fingertips. I let that arm dangle until the feeling went away then raised it with minnows frantic in the sudden absence of their world.

I couldn't keep them. Couldn't carry them home like a carnival prize, give them names or place them in a bowl upon my desk. No, something in me understood that some things ache to be free and the charm of them resides in their ability to be that freedom.

So I let them go. Let them swim away. But I carried something of that creek, that cold against my arms, the sun-warmed stone against my belly, the breeze, the light and the idea of minnows away with me forever.

So that standing on the edge of another creek at fifty-five it's like years haven't happened at all. It's a journey, this life. A crossing of creeks on stepping stones where so much comes to depend on maintaining balance on every careful placing of the foot.

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



### 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

## MAIL

### Protecting the land

The United Nations has condemned Canada for its treatment of Indian people, yet we tie them up in the Indian Act to find some way of taking their lands away from them.

Part of the Idle No More movement is to protect Canada's surviving water and land against such madness. This is in direct opposition to the policies of the current federal government which used omnibus bills to remove all impediments to private corporation access to all of Canada's resources, that is, to the remainder of Indian lands.

We may see the beginning of a people's revolution.

Larry Price  
Port Loring, ON

### Racism not rare

Letter to the editor  
National Post  
March 7, 2013

Some people will be amazed by the editorial board's suggestion that "racism, sexism and homophobia have become rare in Canadian public life."

That is clearly not the experience of young black men or aboriginal people, or of women who are fired when they get pregnant or of LGBT youth bullied at school. This editorial declines to mention the daily experiences of people with physical and mental disabilities; more than half of all complaints at the Human Rights Tribunal of Ontario involve discrimination in the workplace against people with disabilities. Describing these people, and others who are denied good jobs or housing or services simply because of who they are or where they came from, as "cranks with fringe complaints" is unfair and untrue.

Barbara Hall  
Ontario Human Rights Commission, Toronto



## Harper should have met walkers, not Pandas

UOI OFFICES (Nipissing FN) – On behalf of the Anishinabek Nation, Grand Council Chief Patrick Wedaseh Madahbee congratulated the Nishiyuu Walkers on their safe arrival in Ottawa March 25 after a 1,600km trek.

"It is with great pride that I acknowledge these incredible young people to our territory and on behalf of the Anishinabek Nation I say Chi-Miigwetch for your dedication, determination and unified spirit," said the Grand Council Chief. "This sort of strength shows Canada that First Nations are a force to be reckoned with."

The "Journey of the Nishiyuu" – which translates into Cree as "The Journey of the People" – began in mid-January in the remote village of Whapmagoostui, Que., located on the shores of the Hudson Bay. The original seven-person group picked up hundreds of supporters along the way, many of whom marched into the capital with them. Organizers say around 270 walkers finished the journey to Ottawa.

"I couldn't imagine the struggles they overcame to walk that far under those conditions," said Madahbee. "Their message was simple – to create unity amongst First Nations people."

"We owe a great deal of gratitude to these young people who have

inspired us with their determination, while we face a government that simply refuses to consult with First Nations people on ways we can work together to make the future better for everyone in Canada. As I understand it, the Prime Minister was invited to greet the walkers just outside his office on Parliament Hill, but he chose to spend taxpayers' money to fly to Toronto and have his picture taken with Panda bears from China."

Madahbee continued to challenge Prime Minister Harper on his lack of commitment to resolving First Nations issues.

"He wouldn't meet with our leaders after Chief Spence risked her life in a hunger strike and he won't meet with our youth after they walked 1,600kms in the spirit of unity. Sooner or later Stephen Harper will understand that First Nations people will not stop when it comes to fighting for recognition of our rights."

"This government always claims it's doing more for First Nations than any other government, but in reality they've done more harm than good. Our dedicated young people like the Nishiyuu Walkers are doing more for our people than any government."

## Feds using word games to extinguish Native rights

By *âpihtawikosisân*

A non-derogation clause in Aboriginal law generally reads like this:

"Nothing in this Agreement shall be construed so as to abrogate or derogate from the protection provided for existing aboriginal or treaty rights of the aboriginal peoples of Canada by the recognition and affirmation of those rights in section 35 of the Constitution Act, 1982."

This sort of thing allows you to make agreements with various levels of government (usually, but not always federal) that do not somehow, trickily, extinguish any of your rights, whether you have proven those rights or not. As Wilton Littlechild and Constance Backhouse reported recently, a

worrisome trend has arisen:

In laws drafted since 1995, the Department of Justice has experimented with replacing the clear non-derogation language with many weaker variations, which have trended towards a blurring of, and eventual overturning of Parliament's previously clear presumptive intention not to diminish aboriginal and treaty rights in new legislative projects.

No longer content with watering down non-derogation clauses, the federal government is now experimenting with getting rid of them completely. Two major examples of this have come up recently, and need some serious and immediate attention.

The first example can be found

in the proposed Safe Drinking Water for First Nations Act (Bill S-8).

With the wording of a proposed new law, the Safe Drinking Water for First Nations Act, the campaign to erode the constitutional and legal status of aboriginal and treaty rights has come full circle.

For the first time, a new law would include an active "derogation" provision; that is, the proposed law explicitly states that aboriginal and treaty rights deemed to be in conflict with the law's stated objective will not be respected. And for the first time, a new law would contradict promises made to aboriginal peoples in treaties as to the interpretive pri-

macy of those treaties.

Now what is really getting my knickers in a twist right now, are the hundreds of Contribution Agreements which have gone out this year to First Nations. Eagle eyes have noticed that this year's round of CAs, which detail how the federal government will disburse monies for essential services to First Nations (for health, education, housing, infrastructure and so on), are not like last year's.

In Saskatchewan: The [CA] appendix allegedly requires the bands to support federal omnibus legislation and proposed resource developments as a condition of accessing their funding. Some bands have already signed the funding agreements out of neces-

sity, noting that they did so under duress, and at least two others allegedly did not. "As of April 1, 2013," one source said, "they will have no funds because they did not sign the agreement."

In Burnt Church, they noticed that there was no non-derogation clause in the Contribution Agreement at all.

This is nothing short of economic blackmail whose effects are going to be felt by some of the poorest people in Canada.

*âpihtawikosisân* – Chelsea Vowel – is a Plains Cree-speaking Metis woman from Lac Ste. Anne, Alberta. She has degrees in education and law and is currently teaching Inuit youth in an adolescent centre.

# Health Secretariat

Good Health for Our People



## Teaching kitchen confidence



**Danika Bellissimo, 11, holds her healthy food messages from the March break Fruit Loops Kids Camp.**

facilitated for one week duration for children ages six years and older. The website describes the camp opportunity as a way for children to learn "...about respecting their bodies and feeding their body healthy food, [which] gives them the confidence to be leaders among their peers when it comes to peer pressure regarding drugs and alcohol."

This was the first year of the camp where nine participants created health posters and booklets with activities and recipes each day, in addition to preparing two snacks and one lunch meal.

Kelly says she has noticed "phenomenal" changes in her daughters since attending the camp.

"The girls are reading labels and telling everyone who will listen the importance of eating whole foods". Kelly says her daughters remind her that "the best label on a food is no label", and they often encourage her to

purchase whole foods that are not processed or packaged.

"They are really inspired to try new things. My youngest has been making fruit pops...and Sarah said it's okay to try whatever combination [of fruit] you want."

Kelly – an Anishinaabe-kwe as is camp founder Sarah -- was also impressed with the camp's cultural components.

"It was integrated in a way that my children seem to be more inspired by their culture. The girls are now asking to smudge on a regular basis".

She says the Fruit Loops Kids Camp experience "provided a supportive push toward good health in a holistic way for my family. Making healthy choices must be a priority but it must also be fun for children to really enjoy it. I found that my girls have much more confidence in the kitchen after their time at the camp".

More information: <http://fruit-loopskidscamp.wordpress.com>

NORTH BAY – Kelly Crawford-Bellissimo, mother of Danika, 11, and Dakota, 7, citizens of Nipissing First Nation, knew that her family needed to do something about eating healthier and living a more balanced lifestyle.

"I was worried that our fast-paced lifestyle was having negative effects on food choices. I was really worried that eating on the run would be detrimental to all our health," says Kelly, noting that she and husband Chris both work out of the home and it can be a struggle to balance work, school, after-school activities and family time.

She became aware of a March Break camp that focused not only serving healthy meals, but would teach children how to prepare meals, and about nutrition and balanced living. The North Bay day camp called the Fruit Loops Kids Camp, is designed to teach children about health and wellness through instruction on preparing food, reading nutrition labels, understanding how food is grown and also how food is marketed to children.

Activities included a morning circle with smudging, outdoor group play, yoga, meditation, lots of time in the kitchen and crafts. Sarah Blackwell, Fruit Loops Camp Founder and Health Coach, designed the camp to be

## Thinking about food in a better way

By Christine McFarlane

TORONTO – "Diabetes affects Aboriginal peoples at alarming rates, and it is a disease that can be prevented, if we learn to eat healthily, think about food in a better way and bring back tradition," says John Crouch, a citizen of Wikwemikong Unceded Indian Reserve and a 2011 graduate of the University of Toronto.

After growing concerned about the increasing numbers of Aboriginal people getting diabetes and witnessing friends having difficulty coping with the medicines they needed to take to combat diabetes, Crouch turned to his knowledge about healthy eating and started teaching about it at various workshops across Toronto's urban Aboriginal community.

Asked to teach a healthy eating workshop by the Transforming Diabetes in Urban Aboriginal Toronto project, Crouch taught a handful of youth at the Native Canadian Centre the benefits of preparing healthy foods.

The Transforming Diabetes Project is funded by the Cana-

dian Institutes for Health Research, and led by Heather Howard, a researcher with the Centre for Aboriginal Initiatives at the University of Toronto.

"I tried to show the kids that you can cook and eat healthily when you are on a budget," says Crouch. "And I tried to instill in them that eating healthily requires a lot more planning than if you were to eat out, and that it is much easier to change eating habits when you are younger than if you are in your 40's or 50's."

Youth who have been involved with the project have participated in focus groups where they discuss the rising rates of diabetes in Aboriginal communities and how changes in diet have affected Aboriginal people and their overall health.

They learn that living in the city provides them cheap and easy access to fast food, not a



**John Crouch**

healthy option. And they learn the importance of understanding what food is made of and to be self-aware about personal food choices.

"Diabetes is a completely preventable disease -- not Type 1 but Type 2" says John Crouch. "Unfortunately the food industry has created foods that are hyperglycemic and they taste good which makes it tough for people to get back to traditional foods."

For many, the issue of food and how it is consumed is personal, but Crouch believes that "it is important to have the conversation about food without bringing our emotions into it, teaching our youth that cooking is fun and if we as First Nations people are going to talk about ourselves as being stewards of the land, we need to take the little steps."

For him, this involves saying no more to the fast food industry, learning to cook, resisting the temptation to eat processed and fast foods, and getting back to traditional Aboriginal customs, including eating together as family.

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ANISHINABEK NEWS.ca

North East LHIN  
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**With the help of Northerners, community leaders and health care partners, the North East Local Health Integration Network (NE LHIN) is working to improve access to health care for people living in Northeastern Ontario.**

**More than 4,000 Northerners contributed to our recently released three-year strategic plan.**

**Thank you!**

We continue to need your help. We are currently working on building a local health care system with:

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- Smoother transitions of care for people going from hospital to community;
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**Avec l'aide des résidents du Nord, des chefs de file communautaires et des partenaires du secteur de la santé, le Réseau local d'intégration des services de santé du Nord-Est (RLISS du Nord-Est) déploie des efforts pour que les gens qui vivent dans le Nord-Est de l'Ontario aient un meilleur accès aux soins de santé.**

**Plus de 4 000 résidents du Nord ont contribué à la préparation de notre plan stratégique de 3 ans que nous avons rendu public récemment.**

**Merci!**

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- Un accès accru aux services de santé mentale et de lutte contre la toxicomanie;
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Avec des bureaux à North Bay, Sault Ste. Marie, Sudbury et Timmins,  
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# MNO-BMAADZIWIN/HEALTHY LIVING



Ken Noble and Billy.

## Farm tales: One kid leads to another

My four kids happened by accident. By this, I mean, I didn't intend on having a small herd of goats or a flock of chickens.

It's been just over three years since my husband and I bought a home with an acreage in the French River area. We planned on building greenhouses and growing vegetables galore along with our apple trees. My husband didn't want animals, at all.

A year and a half ago, Ken built a garden shed, in which we were to keep our tools. But last spring, the garden shed was converted into a chicken coop. And last fall, our garage was converted into a barn to winter our goats.

So, our accidental hobby farm happened something like this: There was a notice on the bulletin board at the local Co-op, advertising for a miniature goat. Long story short, we brought Billy home. Once home, I realized we had nothing for a goat. No infrastructure. No fenced pasture, no little goat house, no barn, no feeder. Nothing.

Poor Billy was stuck being tied to a tree in the back yard and housed in the garage in a large dog kennel overnight. The poor kid, three months old at the time, bleated a lot. He was lonely you see. After much research, I learned goats need other goats because they're herd animals. Plus I had to learn about different types of hay (more about this another time) and also not to feed my goat too much grain or he would get bloat which can be lethal.

Needless to say, we brought home a doeling from a farm where we were buying goat products. Willow was meant to be company for Billy, our whethered (castrated) friend.

Soon after, I got it in my head that I would like to breed her, so that I can milk her and make soaps and cheeses. That was an impossibility with Billy, since he's a whether. That meant I would have to either leave Willow at someone else's farm, or rent a stud, or get another goat. Guess what I did? Yes, I brought home another goat – Buddy.



Jennifer Ashawasegai

During the time I was acquiring goats, I picked up 10 Bantam chicks, which stayed in a guinea pig cage in my bathroom until they were big enough to put into the coop, a.k.a. garden shed. The hens will soon be one year old and during warm weather lay anywhere from seven to 10 eggs a day.

Around Christmas time, I acquired one more goat – Lily. She was to be a friend for Willow. I thought Willow would be excited to have another doeling to play with. Was I wrong. The scenario didn't work out quite the way I planned it. Willow was very unimpressed and had nothing to do with me for seven weeks. I didn't realize a goat can hold a grudge!

In a nutshell, this is how my hobby farm started. I'm considering angora goats for their fibre, in which I would like to spin and weave. I'm also looking for beehives, to harvest honey. I'm also trying to convince the hubby to get a donkey because they're herd protectors.

I look forward to sharing my adventures with you every month. I'm sure there will be many foibles to report as I make many mistakes as I learn and grow my hobby farm!

*Jennifer Ashawasegai is an Anishinabek citizen of Henvey Inlet First Nation. She works for her community in lands and communications and is also a freelance journalist and calls the French River area home.*

## Deputy political champion

By Doris Peltier

If someone would have told me a few years ago that Chiefs in one tribal region would one day pass a resolution to endorse the "greater involvement of people living with HIV", I probably would have been a tad skeptical.

This is exactly what happened in 2012 within the Anishinabek Nation. The passing of this historical resolution by the Anishinabek Nation Chiefs would not have been possible without the foresight and support of Anishinabek Nation Deputy Grand Council Chief Glen Hare.

The Aboriginal Persons Living with Aids group invited Deputy Hare to last year's summit "Paddling Forward". Unlike other leaders, he decided to stay and listen in on our deliberations, and from there he became our greatest political champion for First Nations People Living with HIV and AIDS in his region.

The underlying vision for hosting a summit of this type was to create a forum to discuss how to create seamless linkages



Deputy Grand Council Chief Glen Hare participating in activity at the March 2013 "Navigating the Portage" summit hosted by the Aboriginal Persons living with Aids organization.

to care for First Nations people living with HIV within the province. As is the case in other provinces, indigenous care, treatment and support models are still non-existent within First Nations communities due to the stigma and discrimination of HIV at the community level, and hence people are not receiving the care they should be getting and are falling through the cracks.

This year's summit was entitled Moving Forward: Navigating the Portage. In the first summit, we recognized the traditional importance of waterways that at one time, kept our people connected, without today's jurisdictional divides that keep us separated. This year, in using

"Navigating the Portage", we are essentially acknowledging our connection to the land, what a portage may signify in our journeys as First Nations People Living with HIV/AIDS. It is about acknowledging the barriers and finding ways to navigate and traverse the portage together. For me, at a metaphorical level, "Paddling Forward" and "Navigating the Portage" denotes the journey of life and the act of moving forward on a continual basis. At another level, it is an indigenous worldview, and hopefully resonates as such for others.

*Doris Peltier is the Aboriginal Persons Living with Aids Liaison for the Canadian Aboriginal Aids Network.*



Jody Cotter and daughter/artist Maddison.

– Photo by Marci Becking

## Be Safer message on Hwy 17 West

NIPISSING FN – Union of Ontario Indians HIV/AIDS Program coordinator Jody Cotter and her daughter/artist Maddison stand underneath a new bright animated billboard on the Trans Canada Hwy 17 West.

The billboard features two Anishinaabe characters sitting on the words "Be Safer" with the message to get tested for HIV and Hepatitis C.

The billboard was developed in consultation with Trevor Stratton, International Indigenous Working Group on HIV and AIDS Coordinator from Mississauga of New Credit First Nation.

The billboard artwork can also be found on the new HIV/AIDS Educational Board "Be Safer Game" – a game that you can play with your friends to have fun and learn about ways to be "safer" in your life journey. The artwork design is by Maddison Cotter

and the questions are by Mackenzie Couchie, Maddison Cotter and Jody Cotter, all citizens of Nipissing First Nation. The game is played simply with objects such as Cheerios or buttons and dice.

Game players are to answer the questions as they go along and the first one to finish wins but really everybody wins with knowledge.

The game has been very popular and it will be distributed nation-wide. It will also be translated into French by the organization CATIE that is Canada's source for HIV and hepatitis C information with that production happening this summer and they will be available for schools to order.

To order a free game please contact jody.cotter@anishinabek.ca or by phone at 705-497-9127 ext.2231 or you can check CATIE's website at www.catie.ca



Grand Council Chief Patrick Madahbee with Charlotte Contin and her two daughters, Judy and Dot, examine the new monument honouring Anishinabek survivors of Indian Residential Schools. – Photo by Marci Becking

# Monument honours resilience of survivors

**By Marci Becking**

**NIPISSING FN** – Grand Council Chief Patrick Madahbee says a new monument to honour Anishinabek survivors of the Indian Residential Schools is a testament to their resilience.

Over 100 Anishinabek Nation citizens – including many survivors and their families – attended a March 25 unveiling ceremony at the Union of Ontario Indians head office in Nipissing First Nation.

“I’m always amazed by the amount of resilience of our people,” the Grand Council Chief said. “The fact that I’m speaking English to you right now stems from the Indian Residential Schools system. We lost our culture, our language...I attended a

Federal Day School that had similar policies. The whole goal of the Indian Residential Schools system was to kill the Indian in the child.

“Life is like driving in a car,” said Madahbee. “Sometimes you need to check the rear-view mirror to see where you’ve been; sometimes you see things pass you by beside you. What Anishinabek need to do is look out that big windshield and keep moving forward.”

With funding from the Truth and Reconciliation Commission of Canada, the UOI legal department launched “Honouring Our Children, Families and Communities affected by Indian Residential Schools project” which includes resources including a book, vid-

eos and a website. Survivors were also on hand to share their experiences.

“It’s important that people learn about what happened in Residential Schools,” said Charlotte Contin, a survivor from Henvey Inlet First Nation, who attended Indian Residential School in Spanish.

“I only have bad memories. My friend Christine and I were sick in the infirmary for two weeks. One morning Christine who was across the room from me wouldn’t wake up. She had died during the night. The teachers told the other students that she died from an accident, but that wasn’t the truth.”

Charlotte said that she saw a

lot of abuse and that she was sexually abused as well.

“There was so much abuse. You would think that in a girls’ school that you’d be safe. It made my body stronger.”

Charlotte raised eight children and says that her parenting was affected by the experience.

“I saw the teachers use the strap, there was a lot of name-calling. Lots of abuse. I never severely disciplined my children.

“I had a hard time bathing my kids due to the sexual abuse. I just couldn’t touch them.”

Charlotte says that she didn’t return home until the age of 17 and wasn’t ever really connected to her family after that.

“I didn’t really know my sib-

lings. My parents were dysfunctional. At the time I didn’t know that it was the government who had sent us to the school, but I didn’t blame my parents either.”

Charlotte says that she lost her culture and is taking Native Studies classes at Laurentian University.

“I’m going to share my experiences with the class; I need people to know what happened to my friend Christine. They need to know what happened in those schools,” said Charlotte, who says she will be adding Christine’s name to a list of Anishinabek Nation survivors to be placed on the side of the monument facing East.

To add a survivor’s name, contact sealin@anishinabek.ca



Deputy Grand Council Chief Glen Hare presents Nipissing Deputy Chief and Residential School survivor June Commanda with a tribute blanket. – Photo by Ed Regan



Crowd gathering at the March 25 unveiling of the Indian Residential Schools monument honouring survivors. – Photo by Marci Becking



# Honouring Our Children



## Blanket for survivors

Dear Survivor:

On behalf of the Anishinabek Nation, it is my great privilege to present this tribute blanket to you, a survivor of the Indian residential school system.

As a child, you were stolen from our embrace to attend Indian residential school. Through no fault or choice of your own, you were taken from our embrace by others who had the blatant objective to assimilate you into languages, traditions and customs, religions, and ways of life that are not our own.

As an adult, you may have found yourself living between two worlds – one world that you had been taught about and another world that is at the centre of who you are.

This tribute blanket is intended to symbolize the Anishinabek Nation holding you, a survivor, in our embrace – both as the child that you were and as the adult that you have become. We embrace you, a survivor, as our family and as our citizen. We embrace you, a survivor, for the experiences that you endured and survived while at Indian residential school. We embrace you, a survivor, for your resiliency of spirit for persevering despite what you endured while at Indian residential school. We embrace you, a survivor, for your strength in sharing your truth as to what happened in those schools, so that it is never forgotten and it never happens again. We embrace the healing that must occur.

We honour you.  
Miigwetch,

*Patrick Wedaseh Madahbee  
Grand Council Chief  
Anishinabek Nation*



Wikwemikong Unceded Indian Reserve Giimaa Duke Peltier puts blanket around Indian Residential School survivor Roland Manitowabi. Roland's daughter Rolanda looks on.  
– Photo by Ed Regan

### Little Butterfly Girl AN INDIAN RESIDENTIAL SCHOOL STORY



## New Residential School educational resources available

As part of the "Honouring Our Children, Families and Communities affected by Undian Residential Schools" project, many resources were developed with funding from the Truth and Reconciliation Commission of Canada.

A narrative picture book called "Little Butterfly Girl: An Indian Residential School Story" is available in English, Anishinabemowin and French that discusses the experience of a little girl who attended residential school.

There are three separate booklets that discuss intergenerational trauma, the history of residential schools and community wellness as well as a website launched to provide an alternative access to information on the project and its educational materials.

DVDs created include interviews with survivors, mental health professionals, Grand Council Chief Patrick Madahbee and Deputy Grand Council Chief Glen Hare discussing their personal experiences and or perspectives on the school.

Various posters displaying artwork created specifically for the project by aboriginal artist Donald Chretien, were also published.

For more information on how to obtain these resources, please contact the Union of Ontario Indians legal department 1-877-702-5200.

## Monument honours and educates

On the side of the Indian Residential School monument facing West are ten plaques which educate and honour Anishinabek children families and communities.

The first plaque is a dedication to those who attended the Residential Schools. An "Honouring, Healing and Education" plaque speaks to the legacy of the monument and that the Anishinabek Nation "respects that the truth and history of each survivor of Indian residential school is theirs and only theirs to tell."

There is a list of former schools, citing which religious denomination was affiliated.

The fourth plaque on the top row describes the Canadian government's goal of assimilation. The fifth describes a history of the schools.

The lower plaques focus on moving forward, recognizing what occurred, Our Path



Ahead, our Seven Sacred Gifts, and a list of Anishinabek Nation communities.

"We respect and honour the past, present and future" reads the last plaque.

The opposite side of the memorial wall facing East will have ten additional plaques that will list the names of Anishinabek Nation students who attended residential schools.

The Union of Ontario Indians legal department is still accepting consent forms and will continue to do so until the plaques are full.

Please call 1-877-702-5200 for consent forms.

The grounds surrounding the monument will be landscaped. The landscaper has a vision to cover the grounds in mulch (the grounds will not support healthy grass growth because of the rock and clay), create a pebble walk way leading to the wall, and to add in various annual flowers to bring in some colour.

In the future, benches for seating and lighting to illuminate the monument at night will be added.

All funding for this project was provided by the Truth and Reconciliation Commission of Canada.

## The History of Indian Residential Schools:

- Goal was to assimilate Indians into society.
- Operated by the Canadian government in partnership with the Anglican, Catholic, Methodist, and Presbyterian churches, among others.
- Operated in all Canadian provinces and territories except Prince Edward Island, New Brunswick, and Newfoundland.
- In operation between the 1870s and the 1990s.
- The last Indian residential school closed in 1996.
- Children between the ages of 4-16 attended the schools.
- Estimated that over 150,000 Indian, Inuit, and Métis children attended the schools.
- At least 3,000 children died while at the schools.
- The legacy and the affects of the schools are still experienced to this day.

# Restoration of Jurisdiction

.....  
Implementing the Anishinabek Declaration of 1980



Deputy Grand Council Chief Glen Hare speaks to citizens at the March 27 Community Engagement Session on constitutional development in Pic River.

## Community engagement sessions head to Pic River

By Jon Cada & Kelly Crawford

Ojibways of Pic River hosted the final stop in the Northern Superior Region visits this fiscal year. The Community Engagement Strategy Session took place on March 27, 2013.

Deputy Grand Council Chief Glen Hare delivered a passionate speech on the importance of our children being the future.

“We will continue to fight and

demand that our rights be honoured and acknowledged,” said Hare.

He also reassured the Pic River residents in attendance about the ROJ's commitment to assist the communities in developing their constitutions.

Cindy Fisher, Education Director for the Ojibways of Pic River, delivered the presentations on First Nations Constitutions and

Anishinabek Education Agreement. Fisher serves a dual role for the community by being a representative on both the governance working group and education working group within the Anishinabek Nation.

Community members wanted to know how money is being secured to make the changes with the proposed new education system for each First Nation. Fisher

explained that fiscal negotiations are underway.

Elder Gordon Waindubence delivered a traditional teaching on the Anishinaabe Dodemaag system.

Elder Waindubence says he is always impressed when he visits the Ojibways of Pic River. “In all the communities I've visited in our nation, this is the only place that has their own clan staff which

signifies a traditional governance structure that they acknowledge and take pride in. It makes this visit a special one for me as I have carried my teachings with me for a long time.”

As the current phase of the CES wraps up a new phase is just starting. For more information on the CES please contact Kelly Crawford at [Kelly.crawford@anishinabek.ca](mailto:Kelly.crawford@anishinabek.ca)



Pic River citizens participate in traditional Dodemaag Teachings with Elder Gordon Waindubence.

## Working Groups support Self-Government Negotiation Tables

By Dave Shawana

The Governance Working Group (GWG) met in Sault Ste. Marie on March 19 and 20 to conclude its 2012-2013 workplan and this year's discussions on determining costs associated with the structures and functions of the Anishinabek Nation central government, as envisioned by the Anishinaabe Chi-Naaknigewin – the Anishinabek Nation constitution, – that was ratified by the June 2012 Anishinabek Grand Council.

The 2012-2013 workplan consisted of four GWG meetings to support the Governance Negotiation Table in identifying an adequate amount of funds to operate the Anishinabek Nation Government.

These costs and negotiated amounts will become part of the Fiscal Transfer Agreement (FTA), the funding agreement required to support the Governance Final Agreement (GFA).

Similarly, the Education Working Group (EWG) met on three separate occasions with the Education Main Table in order to support and provide input into finalizing details of the Education Final Agreement (EFA) and to review Canada's fiscal offer under the Education Fiscal Transfer Agreement (EFTA). The EWG also provided input and support for the First Nations consultation process on a Strategic Plan to Implement the Anishinabek Education System, as mandated by the June 2012 Grand Council.

In the fiscal year ahead, both the GWG and EWG are moving forward with active workplans. The GWG will be continuing its support of the An-

ishinabek Governance Main Table and continuing its fiscal research activities to determine the costs required to support the Anishinabek Nation Government. Also, the GWG will develop and implement a detailed communications strategy to increase awareness among First Nation leaders and citizens about the Governance Final Agreement.

The EWG will now assist the Anishinabek Nation's Education Negotiation Table in its analysis of Canada's fiscal offer attached to the Education Final Agreement. The EWG will also assist in bringing this analysis of Canada's fiscal offer forward to First Nations for their review and to explain what the fiscal offer means to each First Nation.

The Governance Working Group and the Education Working Group consist of representatives appointed by the 39 First Nations that are part of the Anishinabek Nation. Both working groups are mandated to support their respective self-government negotiation tables by bringing First Nation issues forward for consideration in the negotiation of the self-government agreements with Canada. The working groups also serve to ensure that their leadership and citizens become informed and consulted on the two Final Agreements. If First Nations are interested in finding more about the working groups or the on-going negotiations, please contact Dave Shawana, at the Union of Ontario Indians head office, (705) 497-9127, ext. 2257 or [shadav@anishinabek.ca](mailto:shadav@anishinabek.ca).

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# Anishinaabe Chi-Naaknigewin



## Restoration of Jurisdiction



Chief Wayne McQuabbie participates in a discussion on First Nation laws and enforcement and amending Henvey Inlet's "membership code" at a community gathering on March 20, 2013. Anishinabek Nation Commissioner on Citizenship, Jeannette Corbiere Lavell (centre) led a discussion of the Anishinabek Nation Citizenship Law (E'Dbendaagzjig Naaknigewin). Councillor Genevieve Solomon Dubois (standing), a long-time Governance Working Group member, and Councillor Brenda Contin organized the event.

## Henvey Inlet looks at its own citizenship law and constitution

By Mary Laronde

On March 20, more than 30 citizens of Henvey Inlet First Nation engaged in discussions with Chief Wayne McQuabbie and Anishinabek Nation Commissioner on Citizenship, Jeannette Corbiere Lavell, on several issues relating to self-government, the Anishinabek Nation constitution, and First Nation constitutions and laws.

Of particular interest was the Anishinabek Nation Citizenship law and what it can mean to First Nations. Commissioner Lavell led the discussion on E'Dbendaagzjig "those who belong", urging Henvey Inlet citizens to identify and embrace all their people regardless of Indian status and residency.

"We have the right to be who we are, Anishinabek, and to decide who belongs," she said.

At present, Henvey Inlet is undertaking a review of its 1987 membership code which is based, in part, on Indian Act definitions and, by extension, blood quantum.

Chief Wayne McQuabbie explained, "We can recognize our non-status people as Henvey Inlet citizens, but Canada and Aboriginal Affairs and Northern Development Canada (formerly Indian Affairs) only provides the First Nations funding for status Indians."

The Indian Act as a tool for assimilation and the extinction of status Indians was explained.

Chief McQuabbie stated that Henvey Inlet could develop a citizenship law that would suit the First Nation. Councillor Genevieve Solomon Dubois said, "Our people are our resources."

## Mississauga First Nation in final stages of constitution development

By Faye Sabourin

Martin Bayer, legal counsel for the Restoration of Jurisdiction Department at the Union of Ontario Indians and the Special Project Coordinator attended Mississauga on Feb. 28 to assist the Mississauga Constitution Committee with the final edits of the First Nation's draft constitution.

Bayer explained the legalities surrounding accountability, delegation of authority, conflict of interest, reasonable limits, law-making powers and the law-making process, public and governing institutions and the ratification and amendment process.

He also noted that the committee and community members are engaged in the process and learning all they can about the constitution development process in their community.

"This committee has been working very hard over the last few months trying to complete their draft constitution; they have been editing, re-arranging, streamlining the legalities and deciding what is essential and what is optional in their draft," said Bayer.

The ROJ department staff has visited and assisted the Mississauga Constitution Committee three times this fiscal year, and is very impressed and excited for the end result of committee's hard work – the ratification of the Mississauga Constitution.

The community set a goal date which is expected to take place during the community's annual Pow-Wow which is held in the third week of July 2013.

The ROJ staff will be attending Mississauga in the next few months to assist the committee with the community consultation process which is ongoing for the committee members.

Is your community working on their community constitution?

For Anishinabek Nation communities who are working on a community constitution or would like to get the constitution development process off the ground in their community, the ROJ staff is available to assist in this process.

We are available to attend your community to present on constitution development, assist in a constitution committee meeting, or assist in the very beginning stages of the constitution development process.

Please call Faye Sabourin – Special Project Coordinator at 1-877-702-5200 for information.




**Scan this QR Code with your Smartphone and it will take you directly to our Facebook Fanpage!**

**You can also find us by searching "Restoration of Jurisdiction" in your Facebook search bar.**

**See you there!**





Deputy Grand Council Chief Glen Hare speaks at the Biinjitaabik Zaaging Anishinaabek Community Engagement Session.

## Biinjitaabik Zaaging Anishinaabek re-establishing its constitution committee

By Jon Cada & Kelly Crawford

Biinjitaabik Zaaging Anishinaabek hosted a Community Engagement Strategy Session on March 26.

The Restoration of Jurisdiction department visited with approximately 20 community members who were eager to learn about First Nations constitutions and the Anishinaabek Education Agreement.

Chief Valda Lesperance spoke with community members and the ROJ department on the interest the community has in re-establishing its constitution committee and pushing forward an agenda to consult with the community and develop its own First Nation constitution.

"The council and I really want to get

on this. We need some direction from our community to get there, but we will be getting started as soon as possible."

ROJ Constitution Development Coordinator, Faye Sabourin has the task of helping the community begin this initiative.

"There is a lot of work being done in several other communities in the Anishinaabek Nation and I want to help these communities help each other."

Mike Eshkwega, citizen of Biinjitaabik Zaaging Anishinaabek, an education working group member, and former chief in the community, acknowledged that a constitution committee did exist in the past for the community, but that they

were unable to generate enough feedback the first go-around.

The capacity for more effective communications strategies is better today he explained, "We see our community as a child, we need to grow up. We need to nurture it. We visited a lot of places and learned how they created their drafts and constitutions. There's a lot of work that needs to be done, but we have to bring our people up to speed. We need more support from everyone, including our youth, to stand up for our treaty rights."

The sessions included an opportunity to participate in traditional teachings on the Anishinaabe Dodemaag system by Elder Gordon Waindubence.



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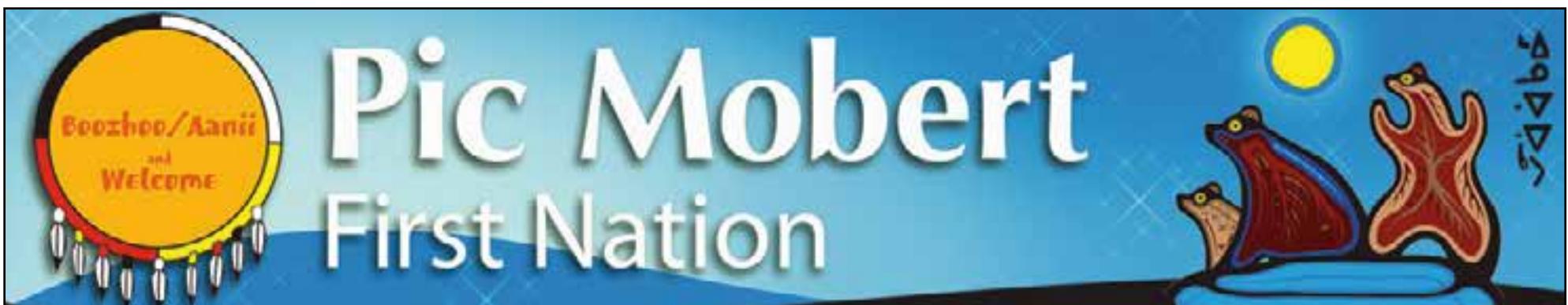


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Pic Mobert student sews skirts.

# Pic Mobert creates an economy with hydro projects

**By Rick Garrick**  
 PIC MOBERT FN – The construction of two hydroelectric dams on its traditional territory will provide the foundation for a more prosperous future for this Superior Region community.

“We’re going out for tender and once that takes place, we should be having our hydro dams go forward,” says Pic Mobert Chief Johanna Desmoulin. “With the hydro dam, revenue will come in and we will be able to take care of ourselves, sustain ourselves, and have that power and control of where we are going to spend our money and how we are going to help our people.”

Pic Mobert’s Gitchi Animki Hydroelectric Project includes the Gitchi Animki Bezhig (Upper Site) 8.9 MW hydroelectric dam on White Lake, which will replace a Ministry of Natural Resources regulating dam, and the Gitchi Animki Niizh (Lower Site) 10.0 MW hydroelectric dam, which will be located on the White River about 16 kilometres south of Gitchi Animki Bezhig.

Pic River has a 50 per cent interest in the project, which is a joint venture between Gitchi An-

imki Energy Limited Partnership, a wholly-owned subsidiary of Pic Mobert, and White River Hydro Limited Partnership, a wholly-owned subsidiary of Regional Power Inc.

While the community of about 300 citizens is looking forward to opportunities stemming from the project, Desmoulin says educational opportunities for youth have been improving as an experienced educator leads the way with a focus on identity.

“We have our own band member as (elementary school) principal/teacher and she has a lot of the skill and knowledge,” Desmoulin says. “She will ask the students who is your chief, who is your national chief to get them excited about being Anishinabe.”

Netamisakomic Centre for Education principal Jacky Craig says her roots as a Pic Mobert band member had been calling her back home. She now lives next door to her mother.

“This is my second year and I’ve begun making a lot of changes,” Craig says. “One of them is safety for the children — we now have a fence that keeps the students safe during recesses and all dogs out and all (snow machines) out.”

Craig says literacy and numeracy are being improved through a partnership with the Nokiwan Tribal Council and students are going out on the land through a federal program.

“They are taught the different kinds of medicines and they are out snowshoeing, getting exercise,” Craig says. “They’ve gone sweetgrass picking, so a variety of things like that. The kids love it.”

Sewing machines have also been purchased to teach students how to sew and the school is currently working to get their own drum.

Craig says the changes are leading to more success for the students.

“With the testing that we have done this year, there has been improvement academically, absolutely,” Craig says. “One of the biggest challenges I will have is creating an atmosphere of inclusion. I want the kids to feel like they want to be at school, they want to get up in the morning and they want to come to school and they want to learn and they want to see into the future to what their possibilities are and what their potential is.”

Pic Mobert is currently negotiating with the federal and provincial governments to add 16 square kilometres of Crown land to the reserve through a Land and Larger

Land Base process, which originally began in 1991.

“We went into negotiations and they said, ‘You do the framework and within two years you will have your larger land base,’” Desmoulin says. “Well, it’s like 22 years later.”

Although an agreement-in-principle was completed in 2002, Pic Mobert is still waiting for the larger land base to build housing and other community buildings and to create economic development opportunities.

“Right now we have a health centre, but there is so much more that needs to be (built),” Desmoulin says. “We’re very tight squeezed; there is no room to move or develop.”

Pic Mobert is also involved in litigation in Ontario Superior Court over a case regarding treaty adhesion and has an Aboriginal Title claim currently in abeyance pending the treaty adhesion case. In addition, the community is preparing a Specific Land Claim against Canada and Ontario for loss of lands located within its traditional area.

The community has inhabited the area surrounding the White Lake and White River watersheds, located about halfway between Thunder Bay and Sault Ste. Marie, from beyond the height of the land to the shores of Lake Superior since time immemorial.

Desmoulin says the community is currently located on two pieces of land totalling about one square kilometre, including land bought by community Elders on White Lake in the 1970s.

“Our Elders, or the people before us, bought that piece of land for us,” Desmoulin says. “It wasn’t given to us by the government. (The) treaty commissioner didn’t come down to our area. Apparently we were known as inland Anishinabe; we were basically out on the land all the time.”

Although community members used to gather during the summer by lakes in their traditional territory to do marriage ceremonies, feasts and other activities in the past, she says the band is now working to get community members back out on the land by offering hunting courses, trapping courses, gun courses, help to get boat licences as well as moose hunting and fishing derbies.

“We’re starting to become educated in terms of treaty rights and Aboriginal rights,” she says. “Land use is important for me. We have a lot of community engagement and a lot of community members involved — that’s what they enjoy.”

## 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 these 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.

<p><b>PHASE 1</b>                  Keep watch for riveting topics to be covered.</p>	<p><b>PHASE 2</b>                  Safety Awareness Workshop for Fisherman – promo items: manual inflatable lifejackets</p>	<p><b>PHASE 3</b>                  Follow-up – Evaluation – produce results of 2013 campaign</p>
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**FOR MORE INFORMATION ON THIS CAMPAIGN CONTACT LANDS DEPARTMENT**  
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# ANOKIWIN/JOBS

## Look for jobs with transferrable skills

By Laura Dokis

Deciding on a career path is challenging at any stage in life and in particular when you may be focused on working within First Nations communities. There are also many unknown factors when attempting to make a choice about the future. When considering different options there are some key areas to think about.

Your interests, values, skills and aptitudes and the labour market play a deciding role in how satisfying a job will be to you. What activities are you good at and bring you the most enjoyment? Where do you enjoy spending your days? How important are financial considerations to you? Are you flexible to relocate and/or work varied hours? What are the job market circumstances in your community and beyond? Do you prefer to work independently or as part of a team?

If you take time to reflect and to write down the important factors you can begin to narrow your choices to the areas of most relevance to you. There are many online resources available to help identify specific areas of interest and to research labour market demand. Look at specific employers within your community and beyond and identify their core values, mission statement and areas of involvement. Match yourself up to employers who most closely reflect your areas of interest, aptitudes and passion.

My personal experience after two decades of working in education with First Nations students and career-seekers has demonstrated to me that the majority of people plan to work within their own communities or within organizations that support the advancement of First Nations people regardless of whether they are seeking entrepreneurship, a trade, direct job entry or higher education. This goal limits the number of overall opportunities available, but with economic development initiatives growing and a greater representation of First Nations, Métis and Inuit people working in the broader sector, if you develop a plan, remain patient, committed and flexible there is good reason to stay optimistic.

*'any experience can be rewarding and useful'*

Initially you may find an entry level job or work with another employer. Look at this as an opportunity to demonstrate your skills and abilities and your commitment to career development. Seek jobs that will provide you with transferrable skills that will be important to you in the future. It isn't unusual to overlook casual employment or generic skills as being irrelevant, but the fact is that any experience can be rewarding and useful to you. An often overlooked area is having a knowledge and awareness of language and culture. These are important resources that you can draw upon to express a personal commitment to health and wellness and demonstrate an ability to manage a healthy work-life balance.

Working at jobs that build your core competencies will serve you well in the long run, even if they are not exactly what you are looking for at the time. Keep focused on your goals and give your best to the employer who hires you. Accept every learning and training opportunity that will build your self-confidence and your resume. Demonstrate that you are flexible and adaptable to accept new tasks and challenges. Doing a good job for your current employer will also provide you with a positive job reference when an opportunity arises for you to interview for the job of your choice.

I have had the opportunity throughout my career to interview many First Nations job applicants and the successful candidates have most often demonstrated not only the required competencies, training and/or education for the job, but also the self-confidence gained from strong ties to their culture, traditional ways of life (hunting, trapping, fishing, harvesting) language and/or First Nation communities. Activities outside of your job including volunteering on Pow Wow committees, drumming, dancing, craft-work, organizing socials, coaching little league sports teams or volunteering for tournaments can all be rich sources of skill development, networking and serve to increase your career confidence.

Remember that it can take time to find your dream job and that if you consider every job and experience a stepping stone and remain focused on building your self-assurance, knowledge, skills and abilities you are taking steps that bring you one day closer to your career goal.

Laura Dokis has worked as an education administrator, career counsellor, and human resources professional at the Anishinabek Educational Institute and Canadore College.



Laura Dokis

## Workfare scheme 'slap in the face'

OTTAWA – NDP opposition members are outraged at a federal budget initiative to make social assistance for First Nations youth contingent on entering into a training program.

This year's budget puts \$241 million over five years into training programs for young people collecting income assistance.

Half the money will go to setting up the program on reserves, and the other half will only be accessible if welfare recipients agree to participate in the program.

It drew immediate and sharp criticism from Opposition members who said Prime Minister Stephen Harper is imposing unrealistic arrangements on First Nations without any discussion.

Romeo Saganash, Cree, New Democrat MP for the Quebec riding of Abitibi-Baie-James-Nunavik-Eeyou, compared the budget proposal to the "deeply disturbing and disrespectful" work-for-welfare scheme introduced in Ontario by the Mike Harris Conservatives in the 1990s.

Finance minister James Flaherty -- who tabled the federal budget March 21st -- served for



Romeo Saganash

two years as labour minister in the Harris cabinet.

"It does nothing to deal with the underlying problems in First Nations education," said Saganash. "It is the kind of blame-the-victim approach we have seen in the past from the Conservatives. It saddens me to see it again today."

"In a twist that seemingly only the Conservatives could make happen, only \$109 million of the \$241 million budgeted for this vile workfare program will actually be used to fund the training. The remaining \$132 million will go toward administering the workfare scheme. Only the Conservatives would consider spending \$132 million to administer a \$109 million fund.

"Quality education and train-

ing opportunities are vital for aboriginal youth to have a better future. However, it is simply wrong to force any group of people to do any activity to receive the simple benefits that everyone else receives for nothing. This approach smells of discrimination. It was not lost on me that the Conservatives decided to introduce this policy on the United Nations' International Day for the Elimination of Racial Discrimination. The government should be ashamed of that, but I doubt it is.

"This proposal in the budget will not help move aboriginal youth forward and, in my opinion, it is a slap in the face to those who have hoped for some positive educational and training ideas from the government. It is mean-spirited and divisive policies like these that make it impossible to support the budget.

"The Conservatives were given another chance with this budget to show that they were truly committed to making our country work and prove that they were truly improving the lives of all Canadians. However, they have again decided to ignore that chance."



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## President and CEO

The newly founded Northern Policy Institute (NPI) is seeking its first President and CEO.

The Institute's main corporate objective is "to develop and promote proactive, evidence-based and purpose-driven policy options that deepen understanding about the unique challenges and opportunities of Northern Ontario and advance the sustainable development and long-term prosperity of Northern Ontario."

The NPI is governed by a 10-person Board of Directors, including the Presidents of Lakehead and Laurentian universities. The two universities are offering in-kind support to the Institute, which will be located on the two campuses.

The founding President and CEO reports to the Board of Directors, and is responsible for directing all community engagement, policy development and administrative activities of the Institute. In the first year, the President and CEO will be expected to facilitate the Board's work of developing the strategic directions of the NPI; identify a small number of carefully selected topics for which the NPI could develop evidence-based policy options in the short term; and identify ways for

the NPI to secure sustainable revenues to ensure its long-term independence.

The ideal candidate for this exciting new position will possess a solid understanding of policy issues; proven evidence of innovative policy development; and a track record of building collaborative relationships with diverse stakeholders. Highly developed communication, presentation and political skills would be an asset, as would specific knowledge of Northern Ontario policy issues and economic development issues facing Aboriginal communities. Candidates should possess appropriate and relevant academic credentials. Bilingualism (English-French) and experience in working with francophone communities would be a strong asset.

The position is for a five-year term with the possibility of renewal. Consideration of candidates will begin in April 2013. Nominations and applications should be submitted in confidence to the address shown below.

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# The Anishinabek Nation Economy

Our Economic Blueprint




Chief Joe Miskokomon sees land claim settlement as step to a better future for Chippewas of the Thames. — Photo by Greg Plain

## Thames land claim will form basis for 'better future'

CHIPPEWAS of the THAMES – Community members of this southwest Ontario First Nation are hopeful that resolution of a 195-year-old land claim will be a major step towards economic self-sufficiency.

On March 23, citizens voted 92 per cent in favour of accepting Canada's \$120 million proposal to settle the Big Bear Creek Specific Land Claim. Of the 2005 eligible voters, a total of 1301 valid ballots were cast, with 1200 in favour of the settlement agreement and 101 opposed.

"The results show that an overwhelming majority of our people support moving toward a better future for our community, one that focuses on self-sufficiency, while ensuring children and seniors get the support they need," says Chief Joe Miskokomon. The deal includes a \$10 million education savings plan for band members pursuing post-secondary education; a \$60 million seniors income stabilization plan providing seniors a guaranteed \$600 indexed monthly income for the next 100 years; a \$30 million trust account, which is to be continually replenished by Nation investments and Businesses; and a \$19 million disbursement to current community members. The First Nation has a total registered population of 2500 members, 930 of them living in the community.

"Through the development of our Community Plan we will be moving to successful ventures and community growth," said the Chief. "We will fulfill our destiny through economic prosperity and not rely on the Department of Indian Affairs."

The First Nation currently has a land base of 33 square kilometres on the north shore of the Thames River, about 20 km. southwest of the city of London. Under the terms of the settlement, the First Nation will be able to purchase up to 21 square km. Of additional land on a "willing-seller, willing-buyer" basis.

Chief Miskokomon confirmed he has held discussions with London officials to discuss the feasibility of purchasing serviced land that could be used to develop revenue-generating businesses for the band and could lead to the establishment of the first urban reserve in Ontario.

London Mayor Joe Fontana has been enthusiastic about such a partnership.

"His bold vision and ours could lead to not only economic benefits for his nation, but for London and southwestern Ontario.

The Big Bear Creek settlement sets some major precedents which will benefit other First Nations in the federal Specific Claims Process.

"We managed to remove time-limits on how long we have to purchase new reserve lands, and we can also choose those new reserve lands anywhere within our traditional territory," says Miskokomon. Until the Big Bear Creek settlement, normal time limits have ranged from 15 to a maximum of 30 years.

"We told Canada 'You've had our property for 195 years – we want unlimited time,'" the Chief says, noting that the First Nation can purchase up to four land parcels within the traditional Chippewa treaty area.

The federal government was also convinced to remove its contiguous clause, which required new reserves lands to be added next to an existing reserve.

On March 9, 1819, Chippewas of the Thames entered into the Longwoods Treaty with the British Crown. A series of errors committed by the Crown and Indian Affairs resulted in the unlawful sale of Chippewa reserved lands known as Big Bear Creek.

Contrary to the Royal Proclamation of 1763, the reserved land was sold without the consent of the First Nation.

The claim stems from the accidental sale of Chippewa reserve lands near Florence, Ontario by the Government of Upper Canada in the 1830's. The reserve near Big Bear Creek was to be surveyed and set aside for Chippewa's exclusive use, according to terms negotiated by Chippewa Chiefs in the Longwoods Treaty talks between 1818 and 1822.

### Big Bear Creek Specific Land Claim

- During the Longwoods Treaty negotiations between 1818 and 1822, Chippewa Chiefs made two reserves for their people, one at Big Bear Creek near Florence, Ontario, the other along the Thames.

- The Big Bear Creek reserve was sold by the Government of Upper Canada by mistake in the 1830s. It was never surrendered by the Chippewa.

- The last resident of Big Bear Creek was forcibly relocated to the Chippewas of the Thames Reserve approximately 100 years ago. All those relocated were promised land, housing and farm implements to help them make a living. Those promises were never fulfilled.

- Chippewa leadership has continually petitioned the Crown for the promised reserve since the 1820's.

- Many descendants of Big Bear Creek grew up never knowing about the long lost Big Bear Creek reserve, or their family's ties to it.

- Canada accepted the Big Bear Creek claim for negotiations in August of 2008, under its Specific Claims process.

## Honesty best strategy in business

By Marsha Friedman

New concepts are constantly emerging in marketing. We've seen the rise of "green marketing" -- appealing to people's environmental concerns by emphasizing recycled packaging and the like. And mobile marketing, finding new ways to get the attention of potential customers clutching hand-held devices.

There's a lot to be said for new strategies, but it sometimes seems people get dazzled by novel approaches. They forget there's one enduring strategy that never fails. Honesty.

You can only do so much telling customers and prospective clients about who and what you are. At some point, you have to show them. And if the experience you provide doesn't match with how you've represented yourself, your company, your practice, product or book, they'll not only walk away — they'll likely take others with them.

There are a lot of ways your honesty — or lack of it — can be

revealed in the course of a day. Sometimes, it may seem like the price of being honest is just too high, for instance, when you've made a mistake you fear will seriously damage your reputation.

Do you own up to the mistake? Blame someone else? Cover it up?

I like Jason Fried's answer.

Jason is the co-founder of 37signals, a company that produces a chat tool called Campfire for small businesses. A couple years ago, he wrote a column in Inc. magazine about what happened when Campfire malfunctioned, sparking a real wildfire of rage among his customers.

But, he wrote, "People don't judge you on the basis of your mistakes — they judge you on the manner in which you own up to them."

Jason and his business partner were honest about their mistake, and sincere and consistent in their apologies. They corrected the problem, of course, and also gave their customers a free month of

service for the disruption.

By the end of their nightmare, Jason and his business partner were getting messages like this from their customers: "37signals has been giving a free lesson in customer service and honesty the past few weeks."

While I don't believe anyone reading this would intentionally lie to customers or in their marketing, there are many situations that test us! I find it helps to have the rules of engagement firmly in place before a situation arises.

Be honest about what you can do — and what you can't.

Keep your word. If you offer a "money back guarantee," honour it upon request.

It boils down to the Golden Rule for business — do unto your clients, customers and prospects as you would like done unto you.

Marsha Friedman is a 23-year veteran of the public relations industry. She is the CEO of EMSI Public Relations ([www.emsiincorporated.com](http://www.emsiincorporated.com)). Follow her on Twitter: @marshafriedman.



# The Anishinabek Nation Economy

*from blueprint to building*

## Chambers of commerce make good business sense

By Barret Dokis

The Anishinabek Nation's Economic Blueprint calls for the establishment of an Anishinabek Business Association, which would be like a chamber of commerce.

Most municipal-based chambers are not launched or operated by the municipality, but instead by a number of local businesses. This doesn't mean the municipality doesn't support the chamber. Most municipalities are members of their local chamber and often host events or provide discounts for using municipal facilities for events. They may also sponsor events hosted by the chamber.

So in the case of an Anishinabek chamber of commerce, we might see First Nation communities become members, along with organizations such as the Union of Ontario Indians, the Tribal Councils, related non-profits, the Aboriginal Financial Institutions, and



**Barret Dokis**

other relevant organizations.

When I envision what an Anishinabek Nation Chamber of Commerce might look like, I picture it being comprised of many local independent chapters that are started by businesses operating within that region. These chapters could duplicate the Anishinabek Nation's four regions or in some cases may have an even more lo-

calized focus, targeting, say, Manitoulin Island or North Shore membership.

Regional chambers could then help drive formation of a Nationwide association focused on building a stronger Anishinabek Nation Economy. An annual business conference could be hosted that brings together the regional chambers or associations to network, share success stories, and also help drive economic policy at the Anishinabek Nation level.

Some of the benefits that such a chamber could provide Anishinabek businesses include:

- Joint sharing of marketing costs (an example of this is the Great Spirit Circle Trail which helps promote member businesses).

- Discounted purchasing: many chamber affiliates offer Member-to-Member discounts, which helps save money and promotes mutual

support.

- Many chambers stage networking opportunities through events such as after-hours business gatherings.

- Dental & Health Benefit Programs: small businesses are often challenged when it comes to offering benefits to their employees. Chambers often offer benefit programs for small businesses by treating members as a group to reduce premiums.

- Other benefits: benefits offered by chambers may differ and are dependent on what each chamber can negotiate for its members. Examples include banking discounts, gas purchasing discounts, and advertising discounts.

An Aboriginal chamber of commerce could also include non-aboriginal businesses in the area which offer services of interest to Aboriginal businesses. For example, having a major banking institution as a member could provide banking discounts to chamber members.

A Chamber's founding members need to be very dedicated, often volunteering their own personal time as well as having credibility so that others are willing to entrust them with managing the chamber's finances. A good place to start is to host a meeting and try to recruit a dozen or so business owners with an interest in the establishment of an Aboriginal chamber of commerce within your geographical region.

Helpful information is available by Googling "starting up a chamber of commerce". Professional advice is available, but comes at a price.

Any groups interested in starting a local First Nation chamber of commerce in their area are invited to contact me at [barret.dokis@anishinabek.ca](mailto:barret.dokis@anishinabek.ca)

*Barrett Dokis is Economic Development Coordinator for the Anishinabek Nation, working out of the Union of Ontario head office on Nipissing First Nation.*

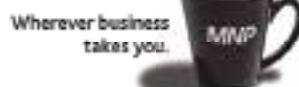


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# Education

Forever to the Seventh Generation



Alex Hebert, citizen of Dokis First Nation with his grandmother Denise at his Kindergarten graduation. When Alex graduates from high school, it will cost an estimated \$111,028 for a four-year university program away from home. – Photo by Marci Becking

## Band funding can't cover spiralling education costs

By Marcia Manitowabi

Don't rely on your First Nation to provide funding for little Johnny when it's time for him to go to university.

The cost of post-secondary education in Canada is high and rapidly getting higher. Tuition fees have been growing much faster than inflation. Tuition fees in Canadian Universities have seen an average annual increase of 4.4% between 1998 and 2008. It is estimated that a 4-year undergraduate degree from a Canadian University in 2030 could cost over \$150,000.

First Nation Communities are experiencing a high volume of post-secondary applications, and with limited federal funding that each community receives, not all students will be able to attain a higher level education with support from their respective communities.

First Nation funding also does not accommodate the inflationary rise in cost-of-living expenses. As an example; a First Nation student who received band funding to attend post-secondary education in 1999 would have received the same amount of living expenses received today in 2013. Many students live below poverty levels while working towards their degrees.

The Canadian Government enhances your savings within a Registered Education Savings Plan (RESP) as an incentive to save for your children's education.

1) The Canada Education Savings Grant (CESG). Human Resources and Skills development Canada (HRSDC) pay a basic grant of annual contributions made to an eligible RESP. For every dollar you put into the RESP, HRSDC will top it up 20% to a life time maximum of \$7200. The CESG is deposited directly into the RESP.

2) The Additional Canada Education Savings Grant. HRSDC pays an additional 40% of annual contributions made to an eligible RESP for families

with a net income of less than \$38,832.

3) The Canada Learning Bond. This grant is available to children born after December 31, 2003 and who receive the Canada Child Tax Benefit, which includes the National Child Benefit Supplement. In the first year of eligibility, the CLB will pay \$500 into the RESP account. In each subsequent year that the family is eligible, \$100 is paid until the student reaches 15 years of age, for a maximum of \$2000.

The grants are a few of the benefits available to saving for your child's education. Other benefits include: Tax Savings on income earned and Tax Free Compound Interest. Remember: government grants must be returned if the beneficiary does not attend post-secondary education.

When it comes time to use your RESP, the principal will be returned to the subscriber (parent, aunt, uncle – the person who has been saving) less any fees. Income earned within, and grants paid to, an RESP will be paid to the beneficiary (student) in the form of Educational Assistance Payments (EAPs) to pay for eligible post-secondary education costs.

If the beneficiary does not pursue post-secondary education, the subscriber may still withdraw the income earned in the RESP in the form of Accumulated Income Payments (AIPs). AIPs may be transferred to the subscriber's RRSP (or spousal RRSP) to the extent of any unused RRSP contribution room. Any portion of an AIP that is not contributed by the subscriber to an RRSP will be taxed as income and will be subjected to tax penalties.

*Marcia D. Manitowabi, citizen of Wikwemikong Unceded Indian Reserve, is a graduate of the Accounting Program at Canadore College. Upon graduation, she furthered her studies in the financial industry and received certification from the Registered Education Savings Plan Dealers Association of Canada.*

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August 21, 2013

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Nomination forms can be found on our website at [www.an7gc.ca](http://www.an7gc.ca)

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Tickets are \$40.00 each. Deadline for purchasing is **August 2, 2013**. Tickets not available at the door.

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# Education

Forever to the Seventh Generation

## Harper's last stand to be fought over First Nation land

By Laura Robinson

TORONTO – In Toronto's beautiful new Daniel Spectrum Arts and Culture Hall, and across the street from a sparkling new "swimming hole", Grand Chief Gordon Peters of the Association of Iroquois and Allied Indians, oversaw an evening committed to change, and dedicated to ending Prime Minister Harper's reign. If the new facilities, part of a multi-year commitment to changing Regent Park from a ghetto to a healthy thriving neighbourhood, are a predictor of what is to come, indeed, these will be Harper's last years in power.

The April 2nd event: "Harper's Last Stand: Truth or Reconciliation" – was sponsored by Toronto Council Fire and the United Church of Canada, and began with Chief Gordon Peters engaging audience discussion along with keynote speaker

Arthur Manuel from Secwepemc Nation. They mapped out a strategy of Constitutional and activist challenges, noting that the 250th anniversary of the Royal Proclamation of 1763 -- perhaps the first of many double-edged swords offered by colonists -- may be celebrated by some, but "it's not really a positive thing for First Nations."

The "elephant in the room" at every government meeting since the Proclamation, said Peters, has always been "First Nation people -- our treaties and our rights. The government hides them. They have switched the focus to 'accountability' -- just the latest of many "huge deceptions established by the federal government." Instead, Peters urged change, such as an educational curriculum that would have a mandatory inclusion of the history of colonialism, particularly the role of residential schools played in the destruction of people, communities and cul-



Arthur Manuel

tures.

Manuel echoed these sentiments and added that today's "struggle is based on land. You can't talk about 'Indian governments' without talking about land rights." The immediate goal now must be to stop "the unlimited growth the Harper government is engaged in" ensuring resources in First Nations land are extracted, despite Supreme Court decisions making it clear First Nations people must be consulted and be at the table in a decision-making capacity. There must be a strategy and balance, says Manuel, that brings together traditional relationships with land, water and all life sustained by such gifts, and the modern technology that can provide jobs to First Nation populations

who desperately need them.

Next up were panelists Darlene Ritchie (Oneida), Sylvia Maracle (Tyendinaga) and J'net Cavanagh (Nuu-chah-nulth) whose knowledge and compassion was all-encompassing and inspiring. Maracle – executive director of the Ontario Federation of Indian Friendship Centres -- returned to the underlying theme of poverty, saying as long as government ensures First Nations people live in poverty, the army of service agencies that are usually nearly totally staffed by non-Natives will be supplied with jobs. "We have become an industry and fodder for the services. We should charge them a fee every time a new job is created through the perpetual enforced poverty of First Nations people," she said.

Cavanagh, who is a social-

worker, also dwelled on issues of poverty, but noted "all are entitled to the good life" and that life does not have to be measured by wealth. Do not ignore, "the good company around you" because those people will help you live very well indeed. She told the "concrete Indians" in attendance they are still the descendents of those who knew the traditions of the land and water -- a connection that cannot be severed, even if they operate in a modern urban environment.

All three panelists addressed the "epidemic of violence against women today" which is particularly horrendous against First Nation women. "I truly believe Stephen Harper hates women; maybe he hates Indigenous people a little more" commented Ritchie. The combination of that hatred is clear in the cutting of essential services for women, and the way in which Harper does not acknowledge the country's murdered and missing women.

A follow-up regional Truth and Reconciliation Commission gathering will occur in Toronto in June 2013. Watch Toronto Council Fire and United Church of Canada sites for further information.

## 'Genocide, genocide, genocide'

By Marci Becking

Dr. Pam Palmater is frequently asked by Canadians "Why don't First Nations people just get over it".

"The second they can tell me what the 'it' is that we're supposed to get over, then we can have a conversation," says Palmater who spoke to Union of Ontario Indians staff on March 22.

The chair of Indigenous Governance at Ryerson University says she has yet to meet a Canadian who knows what the "it" is. And no Canadian has taken her up on her offer to switch places if they can.

The Mi'kmaq lawyer says she is most closely monitored by government agencies when she speaks of two topics: sovereignty and genocide. So she talks about it more often – especially during a presentation where a phone line is open.

"We've never given up our sovereignty," says Palmater who goes on to refer to the sterilization of First Nations women by the Canadian government was an act of genocide. "Genocide, genocide, genocide."

Palmater, who has been at many speaking engagements since the Idle No More movement exploded onto the Canadian political scene in December, says that there is no one leader for the movement and that everyone who



Pamela Palmater gives federal department of Indian Affairs a failing grade.

– Photo by Monica Lister

participates is a leader.

"There is no dividing line between who is Idle No More and who isn't," says Palmater. "Political, non-political, on-reserve, off-reserve, Status, non-status. Idle No More is all-inclusive."

Palmater encourages everyone to educate themselves, stay informed and educate others.

"Send letters to MPs, Senators and the Prime Minister. Send in official positions on legislation to Parliament; there needs to be political pressure and advocacy, First Nations need to implement and enforce their own laws. And action on the ground to assert and defend our rights."

"All we want is what other people get in the other provinces; we're entitled to a lot more. But if we only got what other people are getting in the provinces, we'd be bringing in \$179 billion in gross domestic product. That's if we

only equalized education. What if we equalized health, housing and water? The decisions that are being made in this country cost Canadians money.

She says that Canada could be saving billions of dollars and making billions of dollars.

"\$100,000 to put one aboriginal man in prison for a year or \$60,000 to give him a four-year education," says Palmater who believes Canadians should be thinking with their wallets. "For every one dollar you put into a First Nations child, you save \$7 down the road. There is no other investment in this country that gives you that kind of payoff. Canadians could be making money off us. But they would rather pay through the nose to keep us impoverished."

A third of the \$9 billion that is set aside for Indian Affairs goes to the staff at Indian Affairs – some with six-figure salaries.

"The mandate of Indian Affairs is to improve social well-being and economic prosperity and to develop healthier, sustainable communities. Fail."

Palmater says that Stephen Harper was vocal against omnibus bills when he was an Opposition MP. As Prime Minister his government has not only proposed the most omnibus bills, but the largest. She says that Harper is on an aggressive mandate to assimilate First Nations by the next election. She points to all the recent legislation calling it the 2013 White Paper.

This White Paper includes: Bill C-27 First Nations Financial Transparency Act, Bill C-428 Indian Act Amendment and Replacement Act, Bill S-2 Family Homes on Reserve and Matri Interests or Rights Act, Bill S-6 First Nations Elections Act, Bill S-8 Safe Drinking Water for First

Nations Act, Bill S-212 Self-Government, Bill C-45 Omnibus Bill (Indian Act, Navigable Waters), Bill C-38 Budget Bill (Enviro protections), First Nation Education Act, First Nation Property Ownership Act and Federal/provincial laws and policies.

"This legislative agenda ignores First Nation sovereignty and jurisdiction, violates First Nation laws, violates Treaty and Aboriginal rights, violates the United Nations Declaration on the Rights of Indigenous Peoples to have free, informed and prior consent, transfers jurisdiction from the feds to the provinces, transfers liability without funding and increases government control over First Nations," says Palmater. "Canada's objective is assimilation."

"None of this legislation is dealing with the crisis happening right now in First Nations."

# Education

Forever to the Seventh Generation



Wab Kinew speaks to students at Nbisiiing Secondary School.  
- Photo by Monique DuBray

## Education: The new Moose

**By Monique DuBray**

**NIPISSING FN** – For years, Indigenous people had many reasons to hunt moose for other reasons than to provide food.

The animal's fur was used as clothing, the bones became tools and the skins provided strength for shelters. Nothing was left behind because everything, in life, is a gift.

Today, education is the new moose, says Wab Kinew. "Education is the key to having a roof over our heads, feeding our children, and getting the clothing we need."

This was the message that the CBC journalist and hip-hop artist delivered to high school students at Nbisiiing Secondary School on March 8.

Kinew, who hosted the critically-acclaimed CBC series "Eighth Fire", led a drum circle in the opening ceremony that filled the room with a sense of peace and unity. When Kinew took the stage, he shared personal stories of overcoming hardships and stereotypes in order to help students get on the path to success.

"We may start life with obstacles, with more challenges, but you cannot tell me that the road to the top is not open for you. It is. For every single one of you, it is strictly a function on how hard you are willing to work, and whether you are willing to make sacrifices and display the dedication it takes to get to the top."

Blair Beaucage, former Nbisiiing student and drum circle member, was proud to see his peers taking in Kinew's advice.

"Just by looking around, you saw all the students really paying attention and nodding their heads, understanding Wab's message. He's a big role model for a lot of people that go here, we look up to him."

Kinew held the students' attention for six hours, talking about his youth, explaining how sometimes it was hard to be an Aboriginal in certain places. Dealing with racism

is not an easy task, he said, but he always kept his pride.

"At the end of the day, I know I'm working hard to achieve something. Starting a fight with some nobody at work because of some stupid comment isn't worth risking that. Be proud of who you are, and never let anyone convince you otherwise."

Nbisiiing Secondary student, Steven Rickard, introduced Wab Kinew, and participated in the morning drum circle. Rickard is a believer in Kinew's inspirational message.

"Education is important. It's something that is lacking on most reserves around Canada because most youth are dropping out. They don't feel like they fit in. Having people like Wab coming to our school is great motivation."

Kinew's four-part television series "8th Fire" refers to an Anishinabek prophecy that predicted a future of eternal peace if newcomers to North America seek to live in harmony with First Peoples

and their natural surroundings. He has been named best Winnipeg Journalist by Uptown Magazine and has won an Adrienne Clarkson RTNDA (Radio-Television News Directors Association) award. He has also been nominated for a Gemini Award.

Lately, Kinew has been in the public eye because of his involvement with the Idle No More movement. He has been a major advocate for the project and is encouraging youth to step up and stand up for their rights.

"Idle No More is driven by youth. It was started by middle-aged people, but the actual strength of it comes from the youth. The people who are organized the flash mob round dances and rallies are predominantly the young ones." Kinew explains.

As for the future, he says "I'll probably start getting back into broadcasting again. Not just interviews but start doing some (television) shows again."

## Anishinaabe immersion

**By Andrea Crawford**

**SUDBURY** – The Ojibway Cultural Foundation's yearly spring conference is the perfect place to come if you want to understand what it's like to think, feel and be Anishinaabe.

Hundreds attended the fourth annual Anishinaabewin Niiwin gathering March 8-9 to immerse themselves in everything from craft lessons and talking circles to research presentations and inspirational speeches.

"We say someone is Anishinaabewin when they have a true Anishinaabe character and nature," said conference chair Alan Ojiig Corbiere.

Opening-day keynote speaker and longtime First Nations activist Russell Diabo gave an overview of federal legislation that threatens both inherent and treaty rights, while Wab Kinew motivated participants to overcome these challenges by continuing to demonstrate Anishinaabe nationhood.

"The best way we can provide a meaningful future for our children is by exercising our own self-sovereignty," said Kinew.

Host of the CBC mini-series "The 8th Fire" and a father of two boys, Kinew said everyone has a unique way of exerting Indigenous nationhood, but that common ties such as the language and the land will always bring Anishinaabe people together.

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## Veterans join forces

Visiting Elder and Canadian veteran Sam Hearn, Alderville FN, was joined by First Nation political veteran Elijah Harper at a Youth and Elders Conference staged by Aboriginal Services of Conestoga College.

Hearn presented an Eagle Staff to the program he had created from a shaft they provided last year.

-Photo by Patricia Hearn



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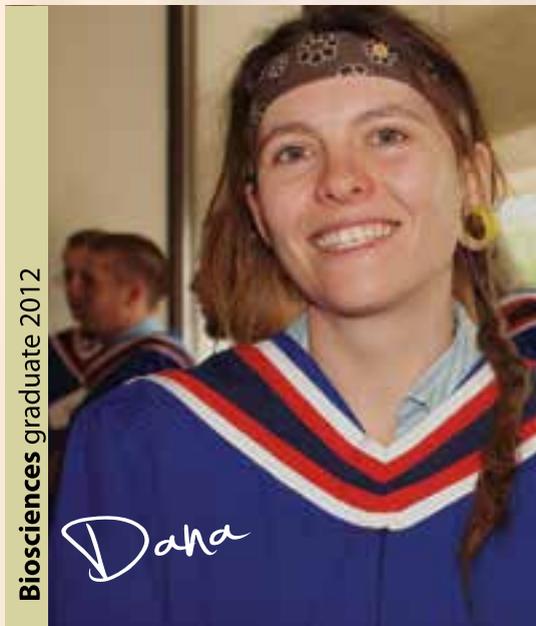
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# DIBAAJMOWIN

*Hello. I am snake. I like to crawl.*



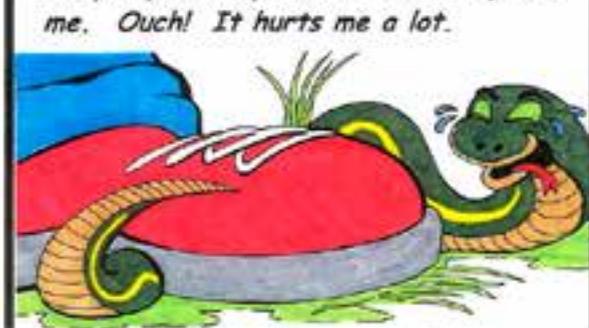
*Aanin. Ginebig niin. Nminwendaan paamoodeyan.*

*I am afraid of people. People are afraid of me.*



*Ngosaak bemaadzijig. Ngosgook ge wiinwaa bemaadzijig.*

*They try to step on me when they see me. Ouch! It hurts me a lot.*



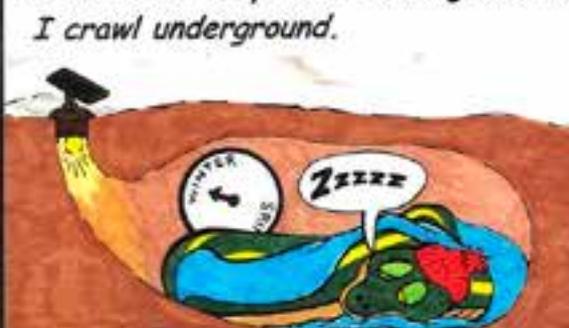
*Kweji tkokaangook bemaadzijig waabmiwaad. Ooo-w! Aapji nwiisgikagoo.*

*Frogs! They are very tasty!*



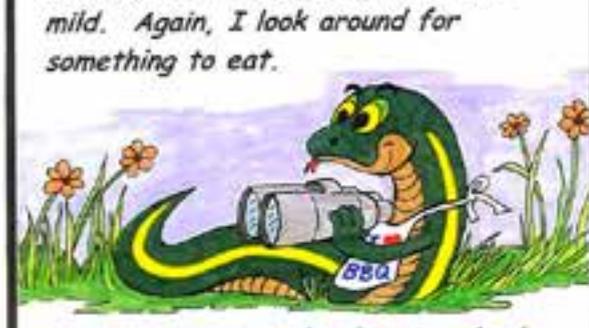
*Makiinhsag. Aapji nminpwaak!*

*I can swim very well. During winter I crawl underground.*



*Nitaa nmaadge. Naamkiing ndoo-zhegwii boong.*

*I crawl out in the spring when it is mild. Again, I look around for something to eat.*



*Ziigwang ni aabwaak ndoo-zaagdoode. Mii minwa paa nda-waabdamaan waa-miijyaan.*

*Written by Muriel Sawyer with illustrations by Charley Hebert*



Two-time world hoop-dancing champion Lisa Odjig from Wikwemikong Unceded Indian Reserve provided lessons to youth participants in the 19th annual Anishinaabemowin-Teg language conference.

## Anishinaabemowin-Teg packs them in again

*By Margaret Hele*

SAULT ST. MARIE, MI – Spending four days at the 19th annual Anishinaabemowin-Teg language conference was a blast.

There were many awesome new presenters at the Kewadin Hotel and Conference Centre and huge turnouts for the various workshops.

Cheryl Recollect and Heidi Manitowabi, who presented on their Gikendaasowin Reclamation Project, were blown away when they saw the packed room. People were bringing chairs from other rooms. Each presenter explained her role in the project of identifying, gathering, recording and displaying the plants located within community lands. This enabled them to make recommendations of various areas that should be protected. Of interest was their method of displaying and/or presenting their work in progress to their community.

Keynote speaker Alan Corbiere made a presentation about the War of 1812, and the role of Tecumseh and Anishinabeg who successfully repelled the American invaders. Alan spoke in both English and Anishinaabemowin as he spoke of the important role played by First Nations warriors in preserving Canadian sovereignty.

Former two-time world champion Lisa Odjig from Wikwemikong taught the basics of hoop dancing during the day to the conference's youth participants of the conference during the day, as well as presenting an exhibition of her skills during the Friday night banquet.

We got to experience true immersion in the language when we attended the general meeting of Anishinaabemowin-Teg Inc. We had signed up for membership on opening day. President Martina Osawamick conversed mainly in Anishinaabemowin and we had to listen attentively. Some questions asked of her were also in the language.

Fortunately, the auditors' report was in English. We learned that, in 2012, Anishinaabemowin-Teg Inc. made money, lowered their advertising costs, and attracted more presenters and conference participants.

# E'KNOO-MAAH-GET/STORYTELLERS

## Dancers can tell stories

**By Rick Garrick**  
 TORONTO – The graceful kicking and twirling fancy shawl dance moves of Jennifer Meness highlighted the 35th annual Toronto Storytelling Festival.

“It just felt great to dance with Gayle (Ross), the way she tells the butterfly (fancy shawl dance origin) story,” says the champion fancy shawl dancer and storyteller from the Algonquins of Pikwakanagan. “I always enjoy listening to the different (storytelling) styles and the tellers, you know how they each have their own voice and what they contribute to the craft.”

Ross, a Cherokee storyteller from Oklahoma, and Louis Bird, a Cree storyteller from Peawanuck on the Hudson Bay coast, shared a variety of traditional stories and discussed the oral traditions of their First Nation cultures during the March 16-24 festival.

Meness says the fancy shawl dance origin story gave people a deeper understanding of First Nations culture.

“It’s more than just getting out there with the shawl and dancing and kicking and twirling,” Meness says. “When you emulate the movements and the grace and strength of that story, it just gives it depth.”

Meness performed the fancy shawl dance in conjunction with Ross’ telling of the fancy shawl dance origin story, which focused on a young widow grieving over her lost partner, wrapping herself with her bridal shawl and smearing it with ashes from the campfire and eventually turning into a butterfly, during the First Nations myth, legend, oral histories storytelling session on March 24.



**Fancy shawl dancer Jennifer Meness**

“I started dancing when I could walk,” Meness says. “And I probably started fancy dancing when I was 19.”

Meness has since performed with a number of international touring companies across North America and around the world, including a tour to Australia.

“It was quite an experience because I was storytelling as well — I was mentored by Gayle Ross,” Meness says. “I would be part of the way through the story (in Australia) before I would realize these kids had never smelled a skunk. They knew Pepe Le Pew, but they didn’t have a reference for what skunks smelled like or how otters loved to swim, so in the middle of the story I had to explain they were like a platypus.”

Respecting and understanding the oral traditions of First Nations cultures was the focus of Ross

and Bird’s March 22 workshop, Teaching First Nations Stories, which was emceed by former Pic Moberg citizen and current Toronto resident Hilary McWatch.

“As an apprentice storyteller, it was an honour and privilege to be on the same floor with them and to share some words with the crowd,” McWatch says. “I’m from a long line of orators myself: both my mother and father had quite the tales to tell and I’m a jester and a joker.”

McWatch picked up some knowledge about old teachings and wisdom, sharing, the cycle of life and spirituality during the festival.

“I’m a mental health worker so I need to share a lot of wisdom,” McWatch says. “To be able to bring a teaching to the table for somebody, that acts like a bridge between that storyteller and this person in need, is a huge gift.”

## POETRY

### A song for spring

Drip drop, drip drop  
 The dryness beneath me, the wetness atop.  
 My umbrella shields me from the rain  
 The drops sound like drums playing again and again.  
 The buds and their colours start revealing  
 The last of the white blanket is finally peeling.  
 The rainbows so colourful the grass, so green.  
 The deer are so smart, their senses so keen.  
 Those grey timber wolves with those piercing howls,  
 Those foxes and lynx over the land they prowl.  
 Oh! And here come the ducklings, fawns, and cubs,  
 Singles and twins with their dads and moms.  
 There are aunts, uncles, fathers, and mothers,  
 Nieces, nephews, sisters and brothers.  
 Some days it’s chilly, sometimes it’s warm  
 Sometimes the skies are filled with storm.  
 Sometimes the air is cold and brisk  
 Sometimes the air is filled with mist.  
 And look! In the sky, the birds are returning  
 The elders are teaching, the youngsters are learning.  
 We walk the same land, we breathe the same air.  
 Be grateful for this beautiful Earth we share.  
 When I go for a walk I want to sing,  
 Sing about everything that happens in Spring.



**Tonya-Leah Watts**

– By Tonya-Leah Watts, 15, Wikwemikong Unceded Indian Reserve

### Words cure any pain

**By Albert Dumont**

OTTAWA – Recently at the Singing Pebble bookstore I spoke about what it was that created the poetry I write. I shared childhood memories and talked about my life, how I used to feel my heart was so weighted down with confusion and guilt and shame in myself for my failures, that I was dragging it behind me with large iron chains.



**Albert Dumont**

The life of a poet is far different than what is the norm. At least, this is my belief. It was poetic words, spoken and sung which changed me from being a man with the mind of a ruthless desperado to being a kind man and loving father and grandfather.

Poetry and spirituality chased alcohol from my life forever. Words, properly put together, can cure the mind of any pain placed there by anguish or any other assorted miseries of life.

Poetry is the message and it is the messenger. It is the wind and it is the great bird which soars onto it. It is the little fish which does not give up, until it overcomes the raging rapids.

Read poetry, think poetry, write poetry and the blood of your heart will burn with desires never before contemplated by you. And you will become a stronger, better human being because of it.

Poetry says it all. The beauty of one’s heart can be captured by the poet like a photographer can capture the beauty of a landscape. *Albert Dumont is a poet, storyteller, speaker, and an Algonquin traditional teacher. His blog is at [www.albertdumont.com](http://www.albertdumont.com).*

# DEBWEWIN CITATIONS

for First Nations Storytelling



2002  
Peter Edwards



2003  
Rick Garrick



2004  
Lynn Johnston



2005  
Bud Whiteye



2007  
Sgt. Peter Moon



2008  
Jennifer Ashawasagai



2009  
Laura Robinson



2012  
Basil Johnston

2013 Recipient to be honoured at the Evening of Excellence hosted by the Anishinabek Nation Seventh Generation Charity, Sudbury, August 21, 2013

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

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

To nominate a storyteller for the DebweWIN Citations contact the Communications Unit at 877-702-5200 ext. 2288 or email [news@anishinabek.ca](mailto:news@anishinabek.ca)

“Recognizing excellence in the coverage of Aboriginal issues in the media.”

NOMINATION DEADLINE  
is MAY 15, 2013





**FIRST NATION COMMUNITIES READ 2012-2013**

ABORIGINAL TITLES RECOMMENDED FOR CHILDREN AND EVERYONE  
HONOURING SHANNEN AND THE DREAM FOR A SCHOOL AND SELECTED NOMINEES

Canada Manitoba

## ‘We are all Treaty People’ on program poster

TORONTO – “We are all Treaty People”, published by the Union of Ontario Indians – is featured on the latest “First Nations Communities Read” poster. The 36-page graphic novel was shortlisted in the program’s annual juried competition, which in 2012-2013 focussed on titles for children.

Over 5,000 copies of “We are all Treaty People” have been sold and distributed since its first printing in June 2011.

The First Nation Communities Read web site has featured the latest poster and the list of 2012-2013 “Also Recommended” titles.

Goodminds.com, as the official First Nation Communities Read program wholesaler, has also promoted sales of the First Nation Communities Read poster titles “package.”

Posters have been distributed to public libraries in Ontario and the

relevant government ministries in Manitoba, British Columbia, and the Yukon distributed the poster to public libraries in those provinces and that territory.

“First Nation Communities Read” is an annual reading program launched in 2003 by the First Nations public library community in Ontario to encourage family literacy, intergenerational storytelling, and intergenerational information sharing. The program promotes books written and/or illustrated by First Nation, Métis, or Inuit creators.

The program is supported by annual funding from the Government of Canada, coordination support from Southern Ontario Library Service, responsiveness of publishers to the annual call for title nominations, a volunteer jury of First Nation librarians; in-kind support from organizations,

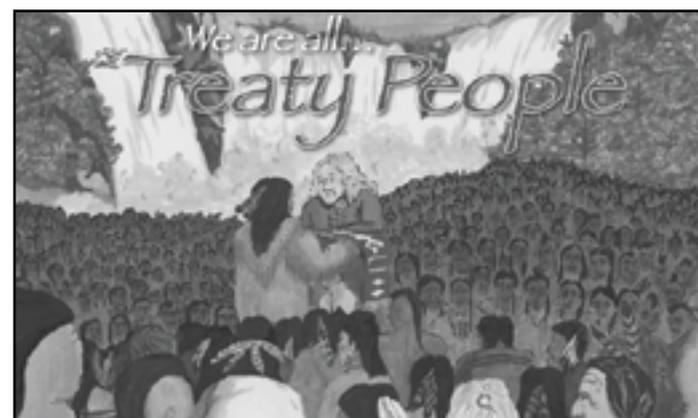
including the Ontario Library Association, Goodminds.com, and Quill & Quire, and the participation of public libraries and broader public.

In May, “First Nation Communities Read” begins a new program year (2013-2014), marking its 10th anniversary.

While 2013-2014 will cel-

brate titles for adults and young adults, books for children will be back in the spotlight in 2014-2015.

For further information, contact Patty Lawlor, First Nations Consultant, Southern Ontario Library Service, 111 Peter Street, Suite 902 Toronto, ON M5V 2H1, Phone: 1-800-387-5765, Ext. 5108 or [plawlor@sols.org](mailto:plawlor@sols.org)



“We are all Treaty People” graphic novel is designed to present an Anishinabek perspective on treaty rights. Significant emphasis is placed on the Royal Proclamation of 1763 and the Wampum Belts presented to 24 First Nations allies by the British at Treaty of Niagara in 1764.

“We are all Treaty People” is suitable for school-age readers as well as adults. \$25 (Cdn) plus shipping.

Bulk order discount available upon request.

1-877-702-5200 ext. 2288 or 1-705-497-9127 ext. 2288  
[www.anishinabek.ca](http://www.anishinabek.ca)

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**GREENX2** April 9th & 10th, 2013  
2nd Annual ENERGY AND CONSERVATION CONFERENCE  
Radisson Hotel, SUDBURY, ON

GREENX2 is an opportunity for Northern Ontario First Nations to move forward with other communities, Energy Development Corporations and Suppliers to plan and identify economic opportunities in the north.

**Topics to be covered at this year’s Annual Event**

- First Nations Taxation Issues and Land Management Framework Agreements
- Consultation and Accommodation
- 1850 Robinson Treaty & Treaty Based Partnerships
- How the Aboriginal Loan Guarantee works
- Corporate Structures and Better Business Practices
- First Nation to First Nation Partnerships
- Off-Reserve Partnerships and Investments
- Access to Training & Labour Market Demands
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**FOR MORE INFORMATION:**  
Please contact Joni Roy  
Email: [joni.roy@mwsj.ca](mailto:joni.roy@mwsj.ca)

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## 2013 LITTLE NATIVE HOCKEY LEAGUE

### MARCH 11<sup>TH</sup>-14<sup>TH</sup> • MISSISSAUGA, ONT. • 42<sup>ND</sup> ANNUAL

Stories and photos by James MacDonald, a multimedia producer based in Toronto.



He can be contacted at: 647 919 9262 or [jamiemacdonald519@gmail.com](mailto:jamiemacdonald519@gmail.com)

## Even 'C' finals full of intensity

MISSISSAUGA – The noise is starting to reach a fever pitch. Between the long green and red horns and the pump-action noisemakers, it is getting really loud, with the arena walls amplifying the sounds of hockey spectators.

It's difficult to believe that this is a Midget "C" Final. The M'Chigeeng Thunderbirds and Wikwemikong Thunderhawks are playing with the intensity of "A" Championship rivals, and even the referees are having a tough time keeping both teams in check.

But it's typical Little Native Hockey League competition, says Marvin Assinewai, perennial president of the annual event, and an organizer for more of its 42 instalments than he'd care to divulge to a stranger.

"With 155 teams entered and close to 350 games played throughout the course of the week, we just tried to put on the best show that we can, and have the most teams go away happy," he says. "Considering that it was our largest tournament so far, things went extremely well".

Marvin says he's grateful to the Six Nations Minor Hockey Association and president Blaine LaForme for setting attendance records in their first time playing hosts to an event that booked games on nine ice surfaces and worked with 30 hotels to accommodate an estimated 5,000 visitors.

For his part, LaForme says "We're thrilled to be hosting the 42nd Annual Little Native Hockey League Tournament and welcoming the First Nation's community from across Ontario to the beautiful City of Mississauga."

The traditional March Break event got underway Sunday March 10 with opening ceremonies featuring Tribal Visions traditional drum and dance group, former world hoop-dance champion Lisa Odjig from Wikwemikong, Six Nations singer Jace Martin, and electronic music group A Tribe Called Red.

As the clock ticks down the final minutes of play in the Midget "C" Final, M'Chigeeng Thunderbirds get a last-minute goal to nar-



M'Chigeeng and Wikwemikong contested the Little NHL Midget "C" title like they had top tournament billing.

row Wikwemikong's lead to 3-2, but the Thunderbirds hold on for the win.

Afterwards, as his Wiky players celebrate in their locker room, coach Eddie Shawana reflects on what the team had to overcome to get to this point and why this win mattered.

"When we made the team we

had twelve kids, but only nine showed up...so we have been battling over the last couple of days with only nine players against some really solid teams. I've been coaching them on and off through the years – right from when they were novice. The boys did all the work, all I did was try and give positive motivation".

Coach Shawana was born 43 years ago – the year before the first Little NHL tournament was played on Manitoulin Island.

He played as a novice in the event, and participation runs in the family.

"My days are over but I have a six-year-old son in tyke and I'm coaching his team right now.



Batchewana player skates away from jubilant Wikwemikong team members celebrating 2-1 shootout victory in Peeewe Girls "A" Championship game.

## Wiky girls win shootout drama

There are few more dramatic events in sport than a hockey shootout.

And when the one-on-one, shooter-on-goalie drama decides a tournament championship – as it did in this year's Little NHL Peeewe Girls "A" final – the tension is even more intense.

It took eight tries before a Wikwemikong shooter was able to shift the Batchewana Attack goalie right, then left, and tuck the puck past her pads for a 2-1 victory in the only shootout verdict of this year's ten "A" final championship games.

Coach Lawrence Enosse attributed his team's dramatic win on the last day of the 42nd annual Little NHL tournament to their work ethic.

"We were a hard working team and the girls be-

lieved that hard work can beat talent, so they worked really, really hard for this."

He said his Wiky girls got stronger with each game they played.

"A lot of the girls live in the community, we had some of the girls live off the reserve, and they really came together (this week). We had a bit of a slow start, but as we progressed, we got better and we got stronger.

The Wikwemikong Peeewe "A" champs were one of 23 teams entered in four girls divisions, the most ever at a Little NHL event.

Number 4, Megan Petena-Fox, scored her team's opening goal, but the teams couldn't break a 1-1 deadlock until the shootout.

## Small biggest booster

"This is super heavy!" remarks Miles Reil-Walker the goalie for the Batchewana Attack, as he gingerly handles the gold-plated hunk of metal in his hands. Staring back at him is a gold relief of Nike, the Greek God of victory, stepping over the Olympic rings.

The locker room where he sits is a buzz with noise and excitement as this Salt Lake City gold medal is passed around the room. Its owner, Sami Jo Small, dressed in the bright yellow sweater of Right to Play Canada, walks around the locker room looking totally at ease with the group of 9-10 year-old players.

The goalie for team Canada during the 2002 Olympics in Salt Lake City, she has stopped by the Little Native Hockey League tournament to both show her support for the event, as well as to raise awareness for active living, and concussion and head injury awareness, especially around the game of hockey.

Speaking on the tournament and its positive role in shap-



Sami Jo Small, Naomi Martin

ing the participants, "to me it's amazing to just bring in people from different communities... and have a chance for these kids to just be kids, and to be able to play."

We were talking to some of the kids about playing minis-ticks in their hotels until midnight, and getting to do all the fun things that kids deserve to get to do".

Being a member of Canada's first gold medal women's hockey team, Sami knows the importance of getting girls involved at this grassroots level.

"I just think that there is so much female empowerment that comes with playing on a team, you learn so much about yourself, about the people around you, and you get to experience what all the other kids in Canada get to experience, which is amazing".



M'Chigeeng (white) beat Six Nations 7-2 in Little NHL Novice Boys 'A' Championship game at Hershey Centre Arena in Mississauga. - Photo by James MacDonald

# 'A' Championships

- BOYS**  
 Tyke: Akewesasne 5 Six Nations Blackhawks 4  
 Novice: M'Chigeeng 7 Six Nations Reps 2  
 Atom: Six Nations Blackhawks 5 Batchewana 1  
 Pee wee: Curve Lake 3 Moose Cree Thunder Chiefs 2  
 Bantam: Nipissing 4 Kettle & Stoney Point 0  
 Midget: Moose Cree Hitman 4 Delaware Nation 1
- GIRLS**  
 Atom: Batchewana 5 Saugeen Stars 0  
 Pee wee: Wikwemikong 2 Batchewana Attack 1 (SO)  
 Bantam: CMO Chaos 2 Nipissing Warriors 1  
 Midget: Moose Factory 3 Six Nations Lady Hawks 0

# Cousins compete last time

*By Marci Becking*  
 MISSISSAUGA – Cousins Troy Lajeunesse, 15 and Jamie Restoule, 17 both from Dokis First Nation, played together in the 2013 Little Native Hockey League tournament for the last time, dressing for Mattagami midgets.

The last time together because older cousin Jamie will be aged-out next year.

They will both be on Team Northern Ontario at the 2013 National Aboriginal Hockey Championships which will be held in Kahnawake, Quebec from April 28 - May 4.

Troy, son of Renee Restoule and Mark Lajeunesse, describes the LNHL as a family thing.

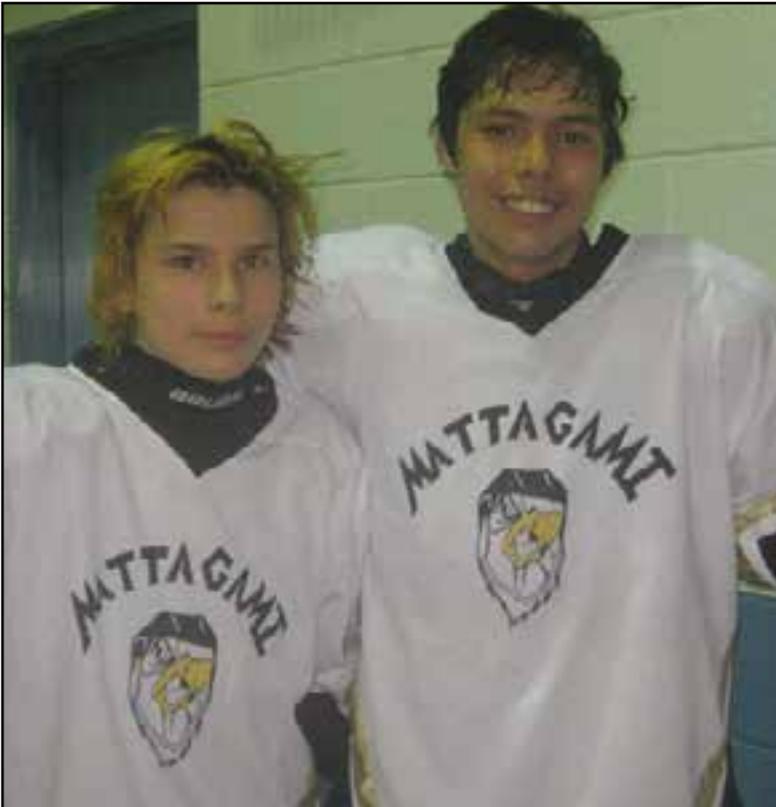
“The LNHL is important because it brings kids together to meet new people and to see old friends,” says Troy who played for the Kitchener Jr. Rangers Minor Midget AAA team this season. “I like it because I get to see all my family at the tournament and watch all my cousins play.”

With 21 goals and 18 assists this year, Troy strengthened the team in the centre position and brought a passion for the game to the rink every night.

Jamie, son of Lisa Restoule, played this year for the West Nipissing Sting Midget A hockey. He completed his season as assistant captain with 12 goals and 26 assists.

“Playing in the LNHL is such an awesome experience,” says Jamie who is graduating from Northern Secondary School. “I’ve played from Tyke up to Midget.”

Jamie and Troy were both MVPs in March’s Little NHL tournament in Mississauga.



Cousins Troy Lajeunesse and Jamie Restoule of Dokis First Nation played for Mattagami at the 2013 Little Native Hockey League Tournament in Mississauga. - Photo by Lisa Restoule



## Ontario teammates

Cousins Presley Young, 16, Nipissing First Nation and Rikki Restoule, Dokis First Nation, will be playing for the Team Ontario girls at the end of April. Presley is a Grade 11 student at St. Joseph Scollard Hall in North Bay and plays for the North Bay Ice Boltz Midget A hockey team. Rikki plays high school hockey for Widdifield Secondary School in North Bay. Both girls also played for Ontario at last year’s National Aboriginal Hockey Championships.



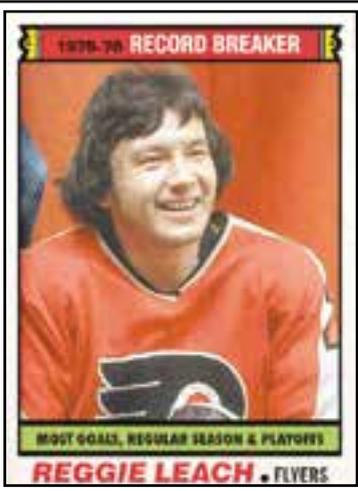
**M'CHIGEENG THUNDERBIRDS NOVICE CHAMPIONS**

## Novice champs

The M'Chigeeng Thunderbirds novice team won the 'A' Championship final in a 7-2 game against Six Nations Reps. First Names of the players are: Mnising, Damion, Aysia, Samuel, Kal, Brek, Nimkii, Cierra, Wyatt, Jaden, Duke, Emma, Tyran, Grandpa Martin, Uncle Bear and Dad Shaun. - Photo by Jessie Debassige

# Reggie wanted in Hall

Letter to the Hockey Hall of Fame re: Reggie Leach



A member of the Berens River First Nation, Reggie Joseph Leach was born in 1950 in Riverton, Manitoba. While facing the injustices of racism and poverty, and playing on borrowed skates for much of his childhood, Leach’s terrific speed and honed shooting skills earned him the nickname “The Riverton Rifle”. He went on to become one of the most gifted and exciting hockey players of his generation.

His pro-hockey accomplishments are truly impressive: two-time NHL All Star, Conn Smythe Trophy winner (the only non-goalie from a losing team to ever win it), 1975 Stanley Cup winner, 1976 Canada Cup winner, and Regular Season Goal Scoring Leader, to name a few.

Reggie Leach’s most impressive feat may therefore be his continued battle against alcoholism. Mr. Leach has dedicated much of his time speaking to

young people, with admirable honesty and directness, about how alcohol injured every aspect of his life.

Above all, the letters of support included in this submission, many of them from First Nations people, are the most abiding proof that Reggie Joseph Leach has inspired and encouraged people both in and far beyond the world of hockey, and therefore deserves to be inducted into the Hockey Hall of Fame as an Honoured Member.

*John K. Samson*

To sign the online petition, visit: [www.ipetitions.com/petition/rivertonrifle/](http://www.ipetitions.com/petition/rivertonrifle/)

Aniish na?	<h1>ANISHINABEMOWIN</h1>	Menawah
Aaniish		Giminadan
Eshnikaazyin?		Gagiginonshivan
Gigawabamin		Bezhik, Niish, Niswi, Niiwiin, Naanwan, Nigodwaaswi, Niizhaswi, Nishwaaswi, ZhaanGswi, Midaaswi

## Lots of miigwech's to all contributors to Anishinaabemowin-Teg

By **Martina Osawamick**

Aanii! Miishigo zhiseg wii-maawnjidiyiing!  
Anishinaabemowin-Teg enchiyaang gmiigwechwi'aanaa Wikwemikooang bemaadzijig sa gii bi naadimaagewad maanda gii-mi wiik-chitoooyang zhoonyaa gii-mi "bingooyang oodi 2012." Miigwech Gi-maa! Gii-gooninwag Wikwemikong wii-naadimoowaad Gordie Odjig wii bi mzinaatesjiged miinwaa sa nongwaa 2013.

Maanda sa zhoonyaa gaa shkitooyaang ndi-nkaasnan wii bgogeyaang noondeseg Ekinoomaagaasjig "scholarship" zhoonyaa waa miinaay-aang sa pii Ateg Maawnjidwin 2013 temgak shkwaaksod. Nmiigwech-wiyaanaa kina E-zhi-ngodwe'aangizid sa gewiinwaa gii -bgidnigewaad sa jig a bi zaagaa' aajing.

Miigwech ndi-naak "Anishinabek News" mzinigan miinwaa gewe ga wiinmaagewaad ge-wiinwaa endaadwaad mzinigaansing wii-temgak maanda sa Ateg Maawnjidwin 2013.

Kina gwaya sa gaa-bibgetnigejig zhaashi, Miigwech gdi-nim; Delta hotel, Baawting ON. Ezhi niizhwaad Wal Mart's Ontario miinwa Gchimoockmaankiing, miinwaa Kewadin Casino gewii saGii-bigetnigewaad nooj go miigweyaansan.

Miigwech sa kina waa bi daawejig ndisgchinegiwan. Miigwech sa pane bi zhaayeg.

Miinwaa sa kina ga bi niindaawe'aad sa Maawjiwin mziniganing "Ads":

- Ontario Native Education Counselling
- Lakehead University
- Shkagmik Kwe Health Centre
- Laurentian University
- Ziibiwing Community Centre
- Fond du Lac Reservation Business Committee
- Four Colours Production

Miinwaa go gewiinwaa ga bgidnigejig zhoonyaa; Union of Ontario Indians, Baawting Community Association, Lakehead University, Aaron Payment, nswaak shi nanmidna sa doopwin bezhig mdaaswi wii nmaad-biwaad waa wiisnijig ebikidajig.

Niin ngii-zhibiyyaan maanda Martina Osawamick

\*\*\*\*

The 19th annual Anishinaabemowin-Teg conference brought together Sault Ste Marie Tribal people, First Nations leaders, Elders, Educators, professionals, education language teachers, and youth. The theme of this year's conference was Zaagtoodaa Tikamseying Neyaab "Let's love Our Crossing In Honour of Our Leader Tecumseh". It's truly the largest language conference ever in North America.

The conference began first thing in the early morning in the traditional way of our people with a sunrise/pipe ceremony with all Eagle Staffs present.

The opening blessing was given by Ateg Elder senate Rose Marie Trudeau. Welcoming speech was given by Garden River Chief Lyle Sayers, who gave his greetings to all. AFN National Chief Shawn Atleo's letter of welcome was read by Ateg's Management Agent Janis Fairbanks. After having technical difficulties we were only able to show the Sault Tribal chair's welcoming remarks on a large screen. Some participants spoke about why they came to the conference and Ron Yellowman gave a brief history on Tecumseh.

An informative keynote on Tecumseh and the War of 1812 was presented by historian Alan Corbiere, who also discussed the great contributions of our own Anishinaabek warriors. This is so important for all to know who our ancestors were who fought to keep our culture and our language.

One of our highlights is always the Banquet evening. This year we had Lisa Odjig who danced behind the Ateg eagle Staff carried by Veteran Will Morin, followed by Elder Shirley Williams and Martina Osawamick. As the Honour song was sung, the Memorial Scholarship recipients proudly followed along with the Ateg Board of Directors. What a grand entrance!

The Students prepared their speeches and hearing them speak in Anishinaabemowin shows that their effort are enhancing our language. Miigwech goes to the Memorial families for the monetary donations towards the awards for the scholarship evening. Thanks to the Hand Drum and singers Ron Yellowman and Prez Altman who did the Honour Song for the Scholarship Recipients. The blessing was given by Elder Shirley Williams. We know everyone enjoyed themselves and we encourage you to look to next year's conference. The 2014 event will mark 20 years of Anishinaabemowin-Teg Charitable Non-Profit Organization. The theme will be Gaa bi zhi zhewebag Anishinaabemowin-Teg, Looking back the last 20 years.

The "Extravaganza" will happen at KEWADIN convention Centre at Sault Ste. Marie, Michigan so mark your calendars for next March 27-30, 2014.



Martina Osawamick, president of Anishinaabemowin-Teg language conference, presents Francesca Pheasant, WasseAbin Junior School, Wikwemikong, with the Marjorie Mishibinijima-ba Memorial Scholarship Student Award for finishing first in the Grade 4 division. – Photo by Bruno Henry

## Scholarship winners

Elementary – Jacinta Eshkakogan, Precious Solomon, Kelsey Solomon  
4th Grade – Francesca Pheasant, Alyzaya Assiniwai, Mercedes Wabonosse  
6th Grade – Grant Stonefish, Alara Owl, Colten Eshkakogan  
7th Grade – Shelby Owl  
8th Grade – Halle Leccour  
9th Grade – Jadyn Toulouse  
11th Grade – Mitchell Chase Toulouse

## Honourable Mention

4th Grade – Savannah Bebamakwe, Shaylynn Kitchikake, Sierra Pangowish, Jacqueline Shigwadja  
5th Grade – Anina Pangowish  
6th Grade – Colton Abitong, Faye Solomon  
8th Grade – Elieen Letander Trudeau  
Georgian College – Jesse Pawis Steckley  
Laurentian University – Michelle Manitowabi

## INSPECTION

### Inspection of Approved 2013–2014 Annual Work Schedule Pic River Forest

The **Wawa District Office** of the Ontario **Ministry of Natural Resources (MNR)** has reviewed and approved the April 15, 2013–March 31, 2014 Annual Work Schedule (AWS) for the **Pic River Forest**.

#### Availability

The AWS will be available for public inspection at the MNR public website at [ontario.ca/forestplans](http://ontario.ca/forestplans) beginning **March 30, 2013** and throughout the one-year duration. Ontario Government Information Centres at Manitouwadge and Wawa provide access to the Internet.

#### Scheduled Forest Management Operations

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

#### Tree Planting and Fuelwood

No tree planting is scheduled on the Pic River Forest for 2013–2014.

For information on the locations and licence requirements for obtaining fuelwood for personal use, please contact Jennifer Lamontagne (705-856-4747) at the MNR Wawa District Office. For commercial fuelwood opportunities, please contact Tim Reece, RPF at the MNR Wawa District Office.

#### More Information

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

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

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



# Social Services

To advocate on social issues affecting our people



## Preventing family violence

Shannon Maniwabi, project coordinator, assisted Social Services Director Adrienne Pelletier in facilitating a Family Violence Strategic Planning session at the Union of Ontario Indians head office on March 27 and 28.

The planning sessions were held to strategize on how to prevent and address family violence in our communities.

Shannon Maniwabi was contracted to coordinate and plan the event and help Adrienne Pelletier.

Participants discussed current issues, action plans, aboriginal shelters, funding sources and off and on-reserve support services. The implementation of Regional Networking groups will improve the communication between First Nations and other service providers. A "Family Violence Conference" is planned for the fall.

– Photo by Marci Becking



## INSPECTION

### Inspection of Approved 2013–2014 Annual Work Schedule French-Severn Forest

The Parry Sound District Office of the Ontario Ministry of Natural Resources (MNR) has reviewed and approved Westwind Forest Stewardship Inc. April 15, 2013 – March 31, 2014 Annual Work Schedule (AWS) for the French-Severn Forest.

#### Availability

The AWS will be available for public inspection at the Westwind Forest Stewardship Inc. office and the MNR public website at [ontario.ca/forestplans](http://ontario.ca/forestplans) beginning April 15, 2013 and throughout the one-year duration. Ontario Government Information Centres at 7 Bay Street, Parry Sound, ON P2A 1S4 and 207 Main Street West, Huntsville, ON P1H 1Z9 provide access to the Internet.

#### Scheduled Forest Management Operations

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

#### Tree Planting and Fuelwood

Westwind Forest Stewardship Inc. is responsible for tree planting on the French-Severn Forest. Please contact Barry Davidson (705-746-6832 ext. 24) at the Westwind Forest Stewardship Inc. office at 72 Church Street, Parry Sound, ON P2A 1Y9 for information regarding tree planting job opportunities.

For information on the locations and license requirements for obtaining fuelwood for personal use, please contact the Parry Sound District Office at 7 Bay Street, Parry Sound, ON P2A 1S4. For commercial fuelwood opportunities, please contact Westwind Forest Stewardship Inc. at 72 Church Street, Parry Sound, ON P2A 1Y9.

#### More Information

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

**Joe Johnson, RPF**  
Ministry of Natural Resources  
Parry Sound District Office  
7 Bay Street, Parry Sound, ON P2A 1S4  
tel: 705-773-4238 (direct)  
fax: 705-746-8828  
office hours: 8:30 a.m. – 5:00 p.m. (by appointment)

**Barry Davidson, RPF**  
Westwind Forest Stewardship Inc.  
Parry Sound Office  
72 Church Street, Parry Sound, ON P2A 1Y9  
tel: 705-746-6832 ext. 24  
fax: 705-746-6162  
office hours: 8:00 a.m. – 4:30 p.m.



## Decision upholds Jordan's Principle

OTTAWA – Assembly of First Nations National Chief Shawn A-in-chut Atleo welcomes the April 4th decision by the Federal Court to grant a judicial review in the case between the Pictou Landing Band Council and Maurina Beadle vs. the Government of Canada. The decision is the first to uphold the application of Jordan's Principle in providing health care services to First Nations children.

"First Nation children are too often denied health and social services readily available to other children in Canada," said AFN National Chief Shawn Atleo. "This is a historic victory and means Jeremy does not have to be separated from his family and his community to receive the care he requires. More than five years have passed since members of Parliament voted unanimously to support Jordan's Principle and this is a step forward in stopping discriminatory policies and practices that burden our First Nations families."

The case of Jeremy Meawasige in Nova Scotia is a contemporary example of the failure to implement Jordan's Principle to protect First Nations children and their families from inequality of access to needed services, which are otherwise available to non-First Nations children. Jeremy is 16 years old and lives with complex disabilities in Pictou Landing First Nation. His mother, Maurina Beadle, cared for Jeremy at home until May 2010 when she suffered a double stroke. As a result, she became physically unable to carry out the extensive and physically demanding work involved in caring for her son, who requires 24-hour monitoring.

Under a Nova Scotia Community Services policy, Jeremy and Maurina Beadle would be eligible for extra funding because of the family's exceptionally vulnerable financial position. However, because Jeremy and Maurina are Status First Nations people, they were deemed ineligible for the extra funding. Jeremy would have to be moved to an institution.

This is the first case in Canada to cite Jordan's Principle in demanding equal health services.

"No child should be denied health or medical services because of jurisdictional disputes between federal and provincial/territorial governments. The AFN will continue to call on all governments to work with First Nations to ensure the full and proper implementation of Jordan's Principle. Every child deserves respect, care and equitable treatment and First Nations children must not be treated differently," added National Chief Atleo.

## Seek action on missing women

OTTAWA – The Canadian Association of Statutory Human Rights Agencies (CASHRA) marked the United Nations International Women's Day on March 8 by asking Prime Minister Stephen Harper to quickly adopt a national action plan that includes establishing an independent and inclusive inquiry into missing and murdered Aboriginal women and girls.

CASHRA is the umbrella organization for federal, provincial and territorial human rights commissions, Canada's statutory agencies charged with administering human rights legislation. CASHRA's goals are to foster collaboration among its members and to serve as a national voice on human rights issues of common concern.

## Kids' case under way

OTTAWA – After a seven-year legal fight waged by aboriginal-children's advocate Cindy Blackstock and the Assembly of First Nations against the federal government, the Canadian Human Rights Tribunal is finally hearing a case about the welfare of on-reserve aboriginal children.

The hearings began on February 25, and will run a total of 14 weeks. At issue is whether discrepancies in welfare-services funding between on-reserve aboriginal children, whose care is paid for by the federal government, and off-reserve, which is funded by provincial and territorial governments, is tantamount to discrimination.

The Canadian government has spent about \$3 million to try and get the case dismissed. On March 11 it lost yet another court appeal. Meanwhile the hearings had already started.

It all began back in 2007, when the Assembly of First Nations (AFN) and the First Nations Child and Family Caring Society filed a human-rights complaint alleging that on-reserve child-welfare services, which are paid for by the federal government, amounted to a good 22 percent less than those for other children. The complaint was filed with the Canadian Human Rights Commission, which referred it to the Canadian Human Rights Tribunal, over which it has jurisdiction, the following year.

Recent studies have shown that the number of children in foster care is greater than the number of children brought into Canada's residential schools system during its 150-year period of operation.

Blackstock says that 30 to 40 percent of the numbers of children in foster care are indigenous, while that segment comprises just five percent of Canada's child population at most.

# A'KI/THE LAND

## Gord Restoule Sr. Dokis forecaster passes on

By Maurice Switzer

DOKIS FN – Gord Restoule Sr. was regarded as a wealth of what he would call common sense, but what scientists now refer to as Traditional Environmental Knowledge.

When he passed into the Spirit World on March 14, 2013, his obituary described the 75-year-old as “a fisherman guide and a hunter guide for years ... (who) enjoyed photography, loved telling jokes and making everyone laugh.”

Longtime friend Mike Adams posted his tribute to Gord on the website of the Upper French River Cottagers Association.

“Gord was a cousin of Leonard Dokis and was a respected elder who contributed mightily to the betterment of Dokis First Nation. He was owner and operator (with his wife Jackie) of Wajashk Cottages in Dokis for many years, and he hosted disabled children and representatives from the Shriners Hospital at his camp. He was a past Conservation Officer for Dokis and someone who appreciated nature and its preservation, and was a past member of the Dokis Band Council. Gord was quick with a joke, but equally quick in



Gord Restoule Sr.

helping others in need and was a tremendous husband, father, and grandfather.”

But thousands of residents of the French River – Lake Nipissing watershed knew about “the Native weatherman”, a reputation fondly recalled by Mike Adams.

“He was known throughout the Lake Nipissing and North Bay region as he was often quoted by the North Bay Nugget for his weather forecasting prowess.”

Gord’s facility for using natural observation to forecast weather was legendary. His fame inevitable

spread to the Internet, where the following two accounts were posted in 2010.

“First Nations people knew that observing nature revealed signs of what to expect. Gord Restoule, 73, of the Dokis First Nation near Sudbury, Ont., learned the skills from his elders. He’s retired from publicly prognosticating but says via e-mail that knowing your local environment, especially the behaviour of birds, animals and plants, can reveal clues about the weather, even in the city. A frenzy at bird feeders means bad weather is likely on the way. If pine trees

are loaded with cones, expect a long, hard winter.”

“Gordon Restoule has lived on the Dokis First Nation Reservation on the French River near Sudbury, Ontario, for 73 years. His father and grandfather taught him how to watch the animals and the skies and use his observations to predict the weather. For most of his life, his interpretations have been nearly 90 percent accurate. Now Restoule claims that climate change is interfering with nature and the traditional habits of some animals. As a result, some proverbs have become unreliable. For

example, years ago, if Restoule heard owls in a swamp at night, he was reasonably confident that rain was coming (“A screeching owl indicates cold or storm”). Now, he hears them so frequently that he claims that they don’t signify anything. Also, at one time deer would head for cover among low-branched trees such as hemlocks and pines during a cold spell or in advance of a storm. Now, Restoule says, deer gather under hardwood trees with higher canopies, such as oak, which do not provide as much protection. He attributes this change to warmer winters.”

## REVIEW

### Nipissing Forest 2009–2019 Forest Management Plan Review of Proposed Operations for Phase II 2014–2019 Information Centre

The Ontario **Ministry of Natural Resources (MNR)**, **Nipissing Forest Resource Management Incorporated (NFRM)** and the **Nipissing Forest Local Citizens Committee (LCC)** invite you to an information centre to help us develop the second five-year term (2014–2019) of the 2009–2019 Forest Management Plan (FMP) for the **Nipissing Forest**.

You will have the opportunity to review and comment on:

- The proposed areas identified for harvest, renewal and tending operations;
- The proposed road locations and conditions for the second five-year term.

You will also have an opportunity to contribute to the background information to be used in planning.

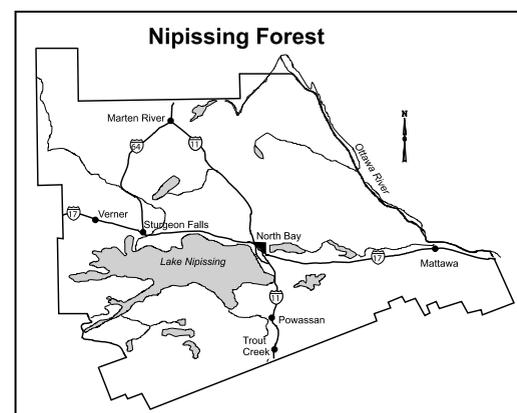
#### How to Get Involved

To facilitate your review, information centres will be held at the following locations on the following days:

**Friday, May 10, 2013 from 4 p.m. – 8 p.m. and  
Saturday, May 11, 2013 from 9 a.m. – 1 p.m.**  
**Holiday Inn Express Hotel & Suites**  
1325 Seymour Street  
North Bay, ON

**Monday, May 13, 2013 from 4 p.m. – 8 p.m.**  
**Matawasibi Trading Post Building**  
375 Main Street  
Mattawa, ON

**Tuesday, May 14, 2013 from 4 p.m. – 8 p.m.**  
**West Nipissing Public Library**  
225 Holditch Street  
Sturgeon Falls, ON



A summary map showing proposed areas for harvest, renewal and tending operations, as well as the proposed road corridors will be available at the information centres or upon request.

The information and maps available at the information centres will also be available for review and comment at the NFRM office and at the MNR North Bay District Office, by appointment during normal office hours for a period of 30 days from May 10, 2013 to June 9, 2013. Comments must be received by Mark Lockhart at the NFRM office or Aaron Palmer at the MNR North Bay District Office, by **June 9, 2013**.

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

**Aaron Palmer, RPF**  
Ministry of Natural Resources  
North Bay District  
3301 Trout Lake Road  
North Bay, ON P1A 4L7  
tel: 705-475-5510  
e-mail: aaron.palmer@ontario.ca

**Mark Lockhart, RPF, Plan Author**  
Nipissing Forest  
Resource Management Incorporated  
P.O. Box 179, 128 Lansdowne Avenue  
Callander, ON P0H 1H0  
tel: 705-752-5430 ext. 21  
e-mail: mlockhart@nipissingforest.com

**Nipissing Forest LCC**  
Dave Minden, Co-chair  
tel: 705-752-3583  
Elwyn Behnke, Co-chair  
tel: 613-687-0727

During the planning process there is an opportunity to make a written request to seek resolution of issues with the plan author, the MNR District Manager or the Regional Director using a process described in the *Forest Management Planning Manual (2009)*.

The operations for the first five-year term (Phase I) of the 10-year FMP 2009–2019 are nearing completion and detailed planning for the second five-year term (Phase II) operations are commencing. This first stage (Stage 1) notice is to invite you to review and comment on proposed operations and to contribute to the background information to be used in planning.

#### Stay Involved

There will be two more formal opportunities for you to be involved. These stages are tentatively scheduled as follows:

**Stage 2** – Review of Draft Planned Operations  
**Stage 3** – Inspection of MNR-Approved Planned Operations

**August 8, 2013 to September 7, 2013**  
**December 6, 2013 to January 5, 2014**

The tentative scheduled date for submission of the draft planned operations is **July 9, 2013**.

If you would like to be added to a mailing list to be notified of public involvement opportunities, please contact Aaron Palmer at 705-475-5510 or aaron.palmer@ontario.ca.

The Ministry of Natural Resources is collecting your personal information and comments under the authority of the *Crown Forest Sustainability Act*. Any personal information you provide (address, name, telephone, etc.) will be protected in accordance with the *Freedom of Information and Protection of Privacy Act*; however, your comments will become part of the public consultation process and may be shared with the general public. Your personal information may be used by the Ministry of Natural Resources to send you further information related to this forest management planning exercise. If you have questions about the use of your personal information, please contact Lynn Leavens at 705-475-5520.

Renseignements en français : Guylaine Thauvette, aménagiste forestière, 705 475-5539.

## Paddling season here

By Maheengun Shawanda

With the long and harsh winter season finally over, Great Lakes Cultural Camp family and staff celebrated the arrival of spring by spending Spring Break in the Great Smoky Mountains whitewater paddling. It was amazing!

With that in mind we would like to inform you of our up and coming certification courses and training.



#### ORCKA Certification Courses

Ontario Recreational Canoeing and Kayaking Association is the provincially and nationally recognized provider of recreational canoeing and kayaking programs and instruction, helping the people of Ontario to become safe, competent and knowledgeable recreational paddlers!

#### Outdoor Adventure Leader Training (Dates: May 1-31, 2013)

Do you have what it takes to work in the outdoor adventure industry? This is a new paddlers dream!

#### Wilderness Advanced First Aid (WAFA)

Wilderness Advanced First Aid is comprehensive medical training designed for remote professionals or wilderness leaders who venture into remote and challenging environments.

#### Whitewater Rescue Technician (WRT)

Whitewater Rescue Technician (WRT) is the international standard for river guides, whitewater instructors, independent boaters, and rescue technicians.

#### Rethinking Risk Management and Facilitating Outdoor Programs

Whether it’s an outdoor trip to the backcountry or an urban trip to Toronto. This session will cover the fundamental principles and best practices of managing risk in experiential programming.

#### Teambuilding with Great Lakes Cultural Camps

Our program is designed with the intention of group challenges and opportunities for personal growth and development. We provide innovative and unique training solutions and energized team building.

#### Outdoor Gear and Camping Equipment Sales

Is your paddling club, school or organization looking for quality paddling gear for this season at discounted prices? Let one of our experienced team members help you develop a custom gear solution for your group.

Visit our website at [www.culturalcamps.com](http://www.culturalcamps.com) or call us @ 705.942.9909.



Aboriginal Water & Wastewater Commissioner Josephine Mandamin at the Aboriginal Water & Wastewater Association of Ontario's 13th annual conference.

# NBI/WATER

## Bill C-45 draws attention on World Water Day

World Water Day, which is held annually on March 22nd, is a means of focusing attention on the importance of freshwater and advocating for the sustainable management of freshwater resources.

One advocate for the water is Anishinabek Nation Women's Water Commissioner, Josephine Mandamin. She has walked for the water around all five Great Lakes and from the four directions of North America to bring attention to the lifeblood of Mother Earth.

Mandamin was honoured by the Aboriginal Water and Wastewater Association of Ontario (AWWAO) at its conference in Sault Ste. Marie with a namesake annual award.

The Mandamin Cup – which is a water challenge cup – was presented to Marcel Sahbaquay of Wabigoon Lake Ojibway Nation for the best water in the North.

The Ontario Native Women's Association's Director of Policy and Research, Lana Ray, says that water should be a respected and honoured life force.

ONWA will be launching an Ontario Indigenous Women's Water Commission to reassert the Traditional roles of Indigenous women with respect to the water and to further enhance women's capacity through education about water conservancy, preservation and stewardship. The Commission will focus on cultural resurgence, as well as identify ways in which women's Traditional responsibilities concerning the water can be carried out in a modern day context. The planning of the Water Commission involved the collaboration of Traditional knowledge holders, Grandmothers, and Aboriginal women representing various First Nations communities in Ontario.

"Water and the increasingly public issues around conservation and protection are mainstream discussion items that lack meaningful Indigenous participation and the inclusion of Indigenous knowledge," said Ray. "ONWA is taking the call to action demanded by Aboriginal women across the province to provide this unparal-

led opportunity to share Traditional knowledge, engage the greater public, and to influence water policy development that affects Ontario."

Ray says this culturally significant role as water caretaker has been largely overlooked.

"It is also of growing concern that freshwater lakes, rivers and streams continue to be polluted, damaging the water quality for drinking purposes as well as harming wildlife," said Ray. "This problem will only be exacerbated by the passing of Bill C-45, which removes protection and conservation for many of our vital freshwater sources."

Ontario Regional Chief Stan Beardy says that World Water Day is important because it reminds all of us that the world's freshwater is under threat and that we all need to act to ensure the protection of the waters for our survival and the survival of future generations.

First Nations are concerned about the safety of the waters of the Great Lakes which face multiple threats prompting the First Nations in the Great Lakes Basin area to strengthen their partnerships with each other and their commitment to protect these life-giving waters. The Anishinabek, Mushkegowuk and Onkwehonwe Water Declaration (2009) is a document that affirms First Nation Inherent rights and responsibility to protect the waters. The right of First Nations to the conservation and protection of the environment and the waters is recognized and affirmed by the United Nations Declaration on the Rights of Indigenous Peoples.

"The First Nations in Ontario have Treaties with Crown governments which set out the terms of our relationships and how lands and resources are to be shared. We maintain as we always have jurisdiction over the care of the waters in our territories. The First Nations Water Declaration re-affirms our collective rights and also makes clear that we will honour our responsibilities to care for the waters," said Beardy.

"Recent numbers indicate that 28 First Nations communities are under boil water advisories, some of these communities have been under long term boil water advisories for years. This is simply unacceptable and we have been clear that investments in infrastructure are required and that the federal government must step up and address this situation," said the Regional Chief.

A national assessment commissioned by the federal government and published in July 2011 indicates that an investment of \$309 million is required to bring the water and wastewater systems of the First Nations in Ontario up to current federal government protocols.

Today, First Nations peoples have many water-related concerns including: water quality and quantity, industrial and ship-source pollution, fish and wildlife health, loss of biodiversity, human health effects and climate change.

## INSPECTION

### Inspection of Approved 2013-2014 Annual Work Schedule Nipissing Forest

The North Bay District Office of the Ontario Ministry of Natural Resources (MNR) has reviewed and approved the Nipissing Forest Resource Management Incorporated's April 1, 2013-March 31, 2014 Annual Work Schedule (AWS) for the Nipissing Forest.

#### Availability

The AWS will be available for public inspection at the Nipissing Forest Resource Management Inc. office and the MNR public website at [ontario.ca/forestplans](http://ontario.ca/forestplans) beginning March 15, 2013 and throughout the one-year duration. The Ontario Government Information Centre located at 447 McKeown Avenue in North Bay provides access to the Internet.

#### Scheduled Forest Management Operations

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

#### Tree Planting and Fuelwood

Nipissing Forest Resource Management Inc. is responsible for tree planting on the Nipissing Forest. Please contact the company, as noted below, for information regarding tree planting job opportunities.

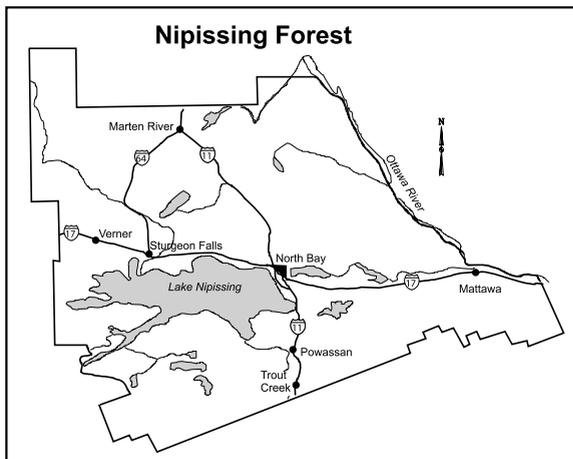
For information on the locations and licence requirements for obtaining fuelwood for personal use, please contact the MNR North Bay District Office, as noted below. For commercial fuelwood opportunities, please contact Nipissing Forest Resource Management Inc.

#### More Information

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

**Aaron Palmer, RPF, A/Nipissing Area Forester**  
 Ministry of Natural Resources  
 North Bay District Office  
 3301 Trout Lake Road  
 North Bay, ON P1A 4L7  
 tel: 705-475-5510  
 fax: 705-475-5500  
 e-mail: [aaron.palmer@ontario.ca](mailto:aaron.palmer@ontario.ca)  
 office hours: Monday to Friday, 8 a.m. to 4:30 p.m.

**Ric Hansel, RPF, Operations Planning Forester OR Peter Street, RPF, General Manager**  
 Nipissing Forest Resource Management Inc.  
 P.O. Box 179  
 128 Lansdowne Avenue East  
 Callander, ON P0H 1H0  
 tel: 705-752-5430  
 fax: 705-752-5736  
 e-mail: [nfrm@nipissingforest.com](mailto:nfrm@nipissingforest.com)  
 office hours: Monday to Friday, 8 a.m. to 4:30 p.m.



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# Intergovernmental Affairs

## Protecting Aboriginal and Treaty Rights



# Full implementation of treaties needed: AFN

WHITECAP DAKOTA FN – More than 600 delegates from Treaty territories across the land attended the Assembly of First Nations (AFN) National Treaty Forum, March 26-27, at Whitecap Dakota First Nation, Saskatchewan.

The Forum provided the opportunity to share experiences, ideas and visions for advancing the Treaty relationship.

“Treaty regions have been signalling for far too long the

need for high-level discussions on Treaty implementation. They want to see the establishment of a process for them to sit down with their Treaty partner, the Crown in right of Canada, to implement the Treaties according to their true spirit and intent, as the Indigenous Nations understand them,” said AFN National Chief Shawn A-inchut Atleo. “Treaty regions will determine for themselves the path and process required for Treaty Implementation.”

“We are taking the Prime Minister at his word of the January 11th meeting when he committed to a high level mechanism for Treaty implementation,” said AFN Saskatchewan Regional Chief Perry Bellegarde, who holds the Treaty portfolio. “Such a mechanism would examine the creation of a senior Cabinet Committee for Treaty Implementation, as well as, new institutions of the Crown with proper authority and mandate for Treaty implementation, such as a

Treaty Commissioner and a new Crown-First Nations department.” “It would also look at the existing structures within the Government of Canada. Our treaties are with the Crown, not with one individual minister and Canada’s structures and processes have to respect this.

Chiefs in attendance were again assured that this process will be carried forward by the Treaty leaders themselves, as the AFN is not a Treaty Rights holder.

Common messages expressed throughout the Forum included the following:

- The Treaty relationship is sacred.
- The honour of the Crown is at stake.
- Our treaties are international.
- A strategy to seek an audience with the Her Royal Majesty, the Queen of England in this the 250th anniversary year of the Royal Proclamation of 1763 is needed.



Lorraine Liberty pouring a student water from her copper pitcher.

## Sovereignty talk from Idle No More

By Monique DuBray

NORTH BAY – Canada is nation in which land has to be protected, rights and freedoms should be respected, and treaties have to be honoured.

Those messages were delivered to the Weaver Auditorium audience on hand for the second in a series of three Idle No More “teach-ins” presented by Canadore College’s First Peoples’ Centre and the Union of Ontario Indians.

“We Are All Treaty People” included presentations from Pam Palmater, Ryerson University professor and Idle No More spokesperson; Lorraine Liberty, Nipissing First Nation elder; Brian MacLeod, managing editor, Sudbury Star, and SunMedia regional content director; and Patrick Madahbee, Grand Council Chief of the 39 member communities of the Anishinabek Nation.

“We are trying to get rid of the shackles of colonialism and the brainwashing that we received over the years,” said Madahbee, who talked about some of the challenges he has faced in nearly 40 years of involvement in First Nations politics.

“We were told to think that our culture and our way of life were pagan and didn’t mean anything, and yet we had complicated and good systems of government in place.”

Madahbee referred to current federal government legislation that he said ignores First Nations rights protected by Canada’s courts and constitution. He noted that aspects of the so-called “omnibus” bills that remove environmental protection of thousands of rivers and lakes are an affront to all Canadians.

Lorraine Liberty conducted a traditional Anishinaabe water ceremony and said taking care of the water is the responsibility of all women.

“Water is life,” she said. “We (Anishinaabe) don’t look at water as a commodity; we don’t look at it as how to make money. We look at it as life-giving. My role is to carry the teachings, carry the songs, carry the petitions and language to the younger generation so that they can stand up and they can carry them.”

Participants were invited to drink from the copper pitcher of water, which the Elder had petitioned the Creator to bless in her ceremony, and take what they learned from her message and pass it on to others.

Pam Palmater, Mi’kmaq and chair of Ryerson’s School of Indigenous Governance, said the Idle No More movement should matter to all Canadians.

“The movement itself comes from sovereignty. Make your own decisions, make your own choices, make your own language, assert your own culture, live it, breathe it, share it, and enjoy it. That’s what sovereignty is and that’s the core message of Idle No More.”

The media has come in for a lot of criticism for how it covers – and doesn’t cover – Idle No More activities. Sun Media editor Brian MacLeod spoke about some of the challenges journalists face in providing accurate and balanced reporting in this area.

“I can tell you that I do not know nearly enough about First Nation issues, as do most Canadians,” said MacLeod.

“There isn’t an absolute complete understanding of Native Issues in the newsrooms. We have our stories, we write about the original issues. But we don’t necessarily have the whole context of issues but we still write about them, which is a real challenge.”

## Let’s commemorate Royal Proclamation

*This excerpt of text from a letter to Prime Minister Stephen Harper from the Chiefs of Ontario.*

The Royal Proclamation was signed by King George III on October 7, 1763, at St. James’ Court in London, England. October of 2013 will mark the 250th anniversary of this foundational event and document for First Nations and Canada. I hope you agree with me that it is entirely fitting for Canada and First Nations to cooperate in the commemoration of this special anniversary. First Nation support for the commemoration is authorized by resolutions of the Ontario Chiefs in Assembly and the Assembly of First Nations.

I understand that in late January you advised your party caucus that the federal government intended to celebrate a number of upcoming anniversaries, including the centennial of the First World War and the 200th anniversary of the birth of Sir John A. Macdonald. These important dates come in the wake of the continuing commemoration of the 200th anniversary of the War of 1812. There is a general intention on the part

of the federal government to build up to the celebration of the 150th anniversary of Canadian Confederation in 2017. I agree that all of these milestones are very important for Canadians and First Nations citizens alike, albeit in different ways. Adding the 250th anniversary of the Royal Proclamation this year will complete the circle of national commemoration.

The seminal importance of the Royal Proclamation of 1763 was recognized in volume I of the Report of the Royal Commission on Aboriginal Peoples. First Nation rights and freedoms recognized by the Proclamation are enshrined in article 25(a) of the Canadian Charter of Rights and Freedoms (1982) and article 35 of the Canadian Constitution Act, 1982. My suggestion is that we should establish a joint steering or organizing committee as soon as practicable.

Sincerely,  
**Stan Beardy**  
 Regional Chief  
 Chiefs of Ontario

### STAFF

**Allan Dokis**  
 Director  
 dokall@anishinabek.ca  
 Ext. 2251

**Mike Sawyer**  
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 Ext.2320

### MISSION

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

# Lands and Resources

Ensuring access to natural resources



## Postpone new mining regulations: Madahbee

UOI OFFICES (Nipissing FN) – Anishinabek Nation Grand Council Chief Patrick Madahbee has asked Minister Michael Gravelle, Ontario's Minister of Northern Development and Mines to postpone the mandatory implementation of the new mining regulations. "We would like the chance for our leadership to meet with their citizens to discuss concerns with regulations that did not go through

a proper consultation process," said Grand Council Chief Madahbee about the regulations that were to take affect April 1.

The Anishinabek Nation is requesting the opportunity for a meeting with the Minister and the establishment of a bilateral table on mining as was committed to by Ontario on September 24, 2012.

"We hope to use a bilateral table so that the Anishinabek Na-

tion and the ministry can work together through a mutual process as consultation and accommodation should be."

The Anishinabek Nation has concerns in the following four areas: Recognition of Anishinabek inherent and treaty rights; Requirement for Resource Revenue Sharing; Requirement for Environmental Stewardship; and Requirement for Providing Resource-

es for Capacity at the local level to permit First Nations to meet the heavy demands that the new regulations require.

The Supreme Court of Canada requires Ontario to satisfy duty to consult and accommodate concerns when Section 35 rights of Canada's Constitution may be impacted.

"These new mining act regulations will impact our inherent,

treaty and aboriginal rights directly," says Madahbee.

According to the United Nations Declaration on the Rights of Indigenous Peoples, to which Canada is signatory, Indigenous peoples have the right to the conservation and protection of the environment and the productive capacity of their lands or territories and resources.



Alderville First Nation citizens Dave Mowat, Jeff Beaver and Maurice Switzer join Ministry of Natural Resources staff member Jackie Ouellette at the A/ORMC display at the Toronto Sportsman Show in Toronto.

## Sportsmen talk treaties, wild rice

By Jackie Ouellette

TORONTO – For the second year, members of the Anishinabek/Ontario Resource Management Council (A/ORMC) staffed a booth at the Toronto Sportsmen's Show at Toronto's Exhibition Place on February 7-10. This is the second year that A/ORMC was represented in a booth at the annual show.

Three volunteers from Alderville First Nation set up two spaces in the MNR exhibit area, one for Treaties, at which Maurice Switzer distributed treaty posters produced by the Union of Ontario Indians, as well as copies of the graphic novel "We are all Treaty People".

The 1764 Treaty of Niagara Covenant Chain and "Presents" wampum belts were on display and dozens of show visitors stopped to learn about their history and meaning.

The other exhibit area focussed on A/ORMC information, and a display about wild rice and the

Alderville Black Oak Savannah. A/ORMC member Jeff Beaver and Dave Mowat shared their extensive traditional environmental knowledge with members of the public.

Even though a big storm shut down Toronto on Friday, the weekend attendance at the show was overwhelming and many hundreds visited and expressed appreciation for seeing a First Nations perspective at this event.

The Anishinabek/Ontario Resource Management Council, also known as "RMC" was established within the Union of Ontario Indians in the fall of 2000.

The goal of the Resource Management Council is to improve communication, dialogue and relations between the Anishinabek Nation and the Ontario Ministry of Natural Resources (MNR).

Jackie Ouellette is Policy Liaison, Aboriginal Policy Branch, Ministry of Natural Resources.

## Ice Safety Quiz

Take the following ice safety quiz to help prepare you and your family.

**True or False?** Large amounts of snow actually make the ice safer.  
**The answer is false.** Snow insulation makes ice freeze slower. It also can add extra weight that the ice may not be able to support.

**True or False?** Ice freezes uniformly.  
**The answer is false.** Ice can vary in strength and thickness. The amount of ice you have on one part of the lake may not be the same thickness 10 feet away.

**True or False?** If you fall through the ice, take off your heavy clothes.  
**The answer is false.** Heavy clothes actually can insulate you and provide flotation if you fall through.

**True or False?** If you fall through the ice, do not swim toward the direction you fell in.  
**The answer is false.** If you fall through, you should swim towards the direction you fell in the ice is stronger there.

**True or False?** If you fall through the ice and manage to get back out, stand up and walk to the shore.  
**The answer is false.** You should lay down, keeping your weight spread and roll away from the hole.

**True or False?** Ice that forms over flowing water is not as dangerous.  
**The answer is false.** Ice over flowing water currents is actually more dangerous. So you need to be extra careful near bridges and streams.

**True or False?** If my truck or car goes through the ice, it is better to wait until it sinks before getting out.  
**The answer is false.** It is better to get out immediately.

**True or False?** Driving on the ice is just as safe at night as it is in the daytime.  
**The answer is false.** Driving at night reduces visibility and you need to see if there are open holes ahead. Drive slower at night. The fact is ice is never 100% safe. When you venture out this year, make sure you have a plan to help you and your family survive an incident such as breaking through the ice.

## Whitefish River FN still has a rainbow of fish species

By Maureen Pelletier

Whitefish River FN has always been in the forefront in ensuring their natural resources remain intact – and this year was no different. Having completed studies on Walleye (pickerel) and Lake Whitefish in 2012, the First Nation will be gearing up once again for another project this spring in McGregor Bay.

In April 2012, 120 Walleye were tagged at the mouth of the Whitefish River (all were sampled and released).

Captured Walleye were between 3 and 19 years of age.

In order to track the walleye and their growth, each captured fish had a Floy tag inserted near the dorsal fin.

All tagged fish should be reported to the WRFN Band Office or the A/OFRC. Previous walleye studies by the A/OFRC, WRFN and the MNR have dated back to 2001 when abundance was at a low.

At the end of July, Whitefish River First Nation also completed a Lake

Whitefish Index Netting in the Bay of Islands area.

Twenty-one different species were caught in the Bay of Islands, including the invasive species sea lamprey and round goby.

A total of 24 nets were set resulting in 61 Lake Whitefish being sampled.

One interesting note was the capture of a 22-year-old Lake Whitefish! It weighed 4.3 pounds and was 21 inches long.



Sarah Couchie holds a Longnose Gar captured in the Bay of Islands, Whitefish River First Nation.

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**MISSION**

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



# 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  
**Claudette Paul**



Claudette Paul is a mother of three, step-mother of three and grand-mother of two boys. She lives in the Temagami First Nation's community on Bear Island. She graduated from the ECE program in 2010 and, subsequently from the ECE Resource Teacher course in 2011 where she was placed on the president's honour roll for both programs. Claudette was hired as an ECE instructor for AEI in 2012; having taught four courses. She also sits on the ECE Advisory Committee.

Claudette has worked in daycare and school settings for several years. She was hired at Keepers of the Circle at the end of August, 2011 as the Early Learning Teacher and to develop a one year Native-based curriculum. Shortly thereafter she filled the position of Assistant Supervisor.

Recently she had been hired to fulfill the Aboriginal Best Start Service Connector position. She was trained to deliver the Seeds of Empathy as the Family Guide. She enjoys doing beadwork, dancing at powwows and spending time with her family.



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